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LONDON, EDINBURGH, AND NEW YORK

THE
SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XLIV

Oxford

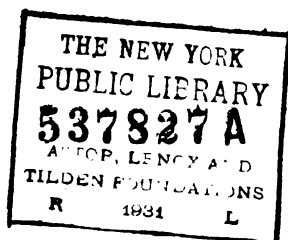
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THE
SATAPATHA-BRÂHMAṂA

ACCORDING TO THE TEXT OF THE

MÂDHYANDINA SCHOOL

TRANSLATED BY

JULIUS EGGELING

PART V

BOOKS XI, XII, XIII, AND XIV

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INTRODUCTION.

THE present volume completes the theoretic exposition of the sacrificial ceremonial, and thus brings us to the end of our task. The remaining six chapters of the last book of the *Brāhmaṇa* form the so-called *Bṛhad-āraṇyaka*, or great forest-treatise, which, as one of the ten primitive Upanishads, is included in Professor F. Max Müller's translation of those old theosophic treatises, published in the present series. The portion of the work contained in this volume forms practically a continuation of the first five *kāṇḍas*, the intervening five books being devoted to the consideration of the *Agnikāyana*, or construction of the sacred brick-altar, which had come to be recognised as an important preliminary to the Soma-sacrifice. The circumstances which seem to have led to this somewhat peculiar distribution of the different sections of the work have been explained in the introduction to the first volume of the translation. As was there shown, the inclusion of the *Agnikāyana* in the sacrificial system of the *Vāgasaneyins*, or theologians of the White Yagus, appears to have resulted in a definite settlement of the sacrificial texts of the ordinary ritual, as contained in the first eighteen *adhyāyas* of the *Vāgasaneyi-saṃhitā*, as well as of the dogmatic explanation of that ritual as given in the first nine *kāṇḍas* of the *Satapatha-brāhmaṇa*. Considerable portions of the remaining sections of both works may have been, and very likely were, already in existence at the time of that settlement, but, being excluded from the regular ceremonial, they were naturally more liable to subsequent modifications and additions than

those earlier sections which remained in constant use. Whilst the tenth *kânda*, included in the preceding volume of the translation, consisted of speculations on the sacred fire-altar, as representing Purusha-Pragâpati and the divine body of the Sacrificer—whence that book is called the *Agnirahasya*, or mystery of the fire-altar—the present volume contains the supplementary sections connected with the sacrificial ceremonial proper.

The eleventh and twelfth *kândas* are mainly taken up with additional remarks and directions on most of the sacrifices treated of in the first four *kândas*, especially with expiatory ceremonies and oblations in cases of mishaps or mistakes occurring during the performance, or with esoteric speculations regarding the significance and mystic effect of certain rites. In this way the eleventh book deals with the New and Full-moon sacrifices; the Seasonal offerings (XI, 5, 2), the Agnihotra (XI, 5, 3; 6, 2), the Soma-sacrifice (XI, 5, 5; 9), and the Animal-sacrifice (XI, 7, 2-8, 4); whilst the twelfth *kânda* treats of the 'Gavâm ayanam'—or most common sacrificial session lasting for a year, thus offering a convenient subject for dilating upon the nature of Pragâpati, as the Year, or Father Time;—of additional expiatory rites for Soma-sacrifices (XII, 6), and of the *Sautrâmanî*, consisting of oblations of milk and spirituous liquor, supposed to obviate or remove the unpleasant effects of any excess in the consumption of Soma-juice (XII, 7-9). Though supplementary notes and speculations on such ceremonial topics cannot but be of a somewhat desultory and heterogeneous character, they nevertheless offer welcome opportunities for the introduction of much valuable and interesting matter. It is here that we find the famous myth of Purûravas and Urvasî (XI, 5, 1); and that of Bhrîgu, the son of Varuna, vividly illustrating the notions prevalent at the time regarding retribution after death (XI, 6, 1); as also the important cosmogonic legend of the golden egg from which Pragâpati is born at the beginning of the evolution of the universe (XI, 1, 6). Of considerable interest also are the chapters treating of the way in which

the dead body of the pious performer of the Agnihotra, or daily milk-offering, is to be dealt with (XII, 5, 1-2); of the initiation and the duties of the Brâhmanical student (XI, 3, 3; 5, 4); and, last not least, of the study of the Vedas (XI, 5, 6-7) and their subsidiary texts amongst which we meet, for the first time, with the Atharvângiras as a special collection of texts recommended for systematic study.

With the commencement of the thirteenth *kânda*, we enter once more upon a regular exposition of a series of great sacrifices like those discussed in the early books; the first and most important of them being the *Asvamedha*, or Horse-sacrifice. Like the *Râgasûya*, or inauguration of a king, the *Asvamedha* is not a mere sacrifice or series of offerings, but it is rather a great state function in which the religious and sacrificial element is closely and deftly interwoven with a varied programme of secular ceremonies. But whilst the *Râgasûya* was a state ceremonial to which any petty ruler might fairly think himself entitled, the *Asvamedha*, on the contrary, involved an assertion of power and a display of political authority such as only a monarch of undisputed supremacy could have ventured upon without courting humiliation¹; and its celebration must therefore have been an event of comparatively rare occurrence. Perhaps, indeed, it is owing to this exceptional character of the *Asvamedha* rather than to the later origin of its ritual and dogmatic treatment that this ceremony was separated from the *Râgasûya* which one would naturally have expected it to succeed. It is worthy of remark, in this respect, that, in Kâtyâyana's *Anukramanî* to the *Vâgasaneyi-samhitâ*, the term 'khila,' or supplement, is not applied to the *Asvamedha* section² (Adhy. XXII-XXV), while the subsequent sections are distinctly characterised as such. As a matter of fact, however, the *Asvamedha* has

¹ Cf. Taitt. Br. III, 8, 9, 4,—*parâ vâ esha siṣyate yo = bala = svamedhena yagate* :—'Verily, poured away (dislodged) is he who, being weak, performs the *Asvamedha*;' Âp. Sr. XX, 1, 1, 'a king ruling the whole land (*sârvabhauma*) may perform the *Asvamedha*;—also one not ruling the whole land.'

² Cf. Weber, *History of Indian Literature*, p. 107; Max Müller, *History of Ancient Sanskrit Literature*, p. 358.

received a very unequal treatment in the different rituals. Of the two recensions of the Brāhmaṇa of the *Rig-veda* priests, the Aitareya-brāhmaṇa takes no account whatever of the Horse-sacrifice, whilst its last two books (VII, VIII)—generally regarded as a later supplement, though probably already attached to the work in Pāṇini's time—are mainly taken up with the discussion of the Rāgasūya. The Kaushītaki-brāhmaṇa, on the other hand, passes over both ceremonies, their explanation being only supplied by the Sāṅkhāyana-sūtra, along with that of some other sacrifices, in two of its chapters (15 and 16), composed in Brāhmaṇa style, and said to be extracted from the Mahā-Kaushītaki-brāhmaṇa¹. In the principal Brāhmaṇa of the Sāman priests, the Pañchavimsa-brāhmaṇa, the Asvamedha, as a trirātra, or triduum, is dealt with in its proper place (XXI, 4), among the Ahinas, or several days' performances. As regards the Black Yagus, both the Kāṭhaka and the Maitrāyaṇī Samhitā give merely the mantras of the Asvamedha², to which they assign pretty much the same place in the ritual as is done in the White Yagus. In the Taittirīya-samhitā, on the other hand, the mantras are scattered piecemeal over the last four kāṇḍas; whilst, with the exception of a short introductory vidhi-passage, likewise given in the Samhitā (V, 3, 12), the whole of the exegetic matter connected with this ceremony is contained, in a continuous form, in the Taittirīya-brāhmaṇa (VIII and IX). Lastly, in the Vaitāna-sūtra of the Atharva-veda—doubtless a comparatively late work, though probably older than the Gopatha-

¹ Besides the two chapters referred to, nothing more than quotations are known of this work. Possibly, however, the difference between it and the Kaushītaki-brāhmaṇa consisted merely of such supplements which would thus be very much of the same character as the last two pañchikās of the Aitareya-brāhmaṇa, except that they never became so generally recognised.

² Though this circumstance seems to favour the supposition of the more recent ritualistic treatment of the Asvamedha, it may not be out of place to notice that, in the Maitrāyaṇī Samhitā, the Asvamedha section is followed by several Brāhmaṇa sections; amongst them that of the Rāgasūya which is not found in the Kāṭhaka at all. Sat. Br. XIII, 3, 3, 6, calls the Asvamedha an 'utsanna-yagña'; but it is not quite clear what is meant thereby, seeing that the same term is applied to the Āturmāsyaṇi, or Seasonal offerings (II, 5, 2, 48).

brāhmaṇa¹—the Asvamedha is treated immediately after the Rāgasūya, and followed by the Purushamedha and Sarvamedha; these four ceremonies being characterised at the end as the Kshatriya's sacrifices² (medha).

With regard to the earliest phase of Vedic religion, there is no direct evidence to show that the horse-sacrifice was already at that time a recognised institution. Two hymns of the *Rig-veda* (I, 162; 163), it is true, relate to that sacrifice³, but they evidently belong to the latest productions⁴ of that collection, though still sufficiently far removed from the time of the oldest of the ritual works just referred to. Seeing, however, that animal sacrifices generally are not alluded to in the *Riksamhitā*⁵, whilst there is every reason to believe that they were commonly practised from remote antiquity, this absence of earlier positive evidence regarding the horse-sacrifice cannot be taken as proving the later origin of that institution. As will be seen further on, there are sufficient indications to show that even human sacrifices were at one time practised amongst the Aryans of India, as they were amongst their

¹ See Professor M. Bloomfield's paper on 'The Position of the Gopatha-brāhmaṇa in Vedic Literature,' Journ. Am. Or. Soc., vol. xix.

² Cf. Mahābh. XIV, 48, where these four sacrifices are specially recommended by Vyāsa to Yudhishtīra as worthy of being performed by him as King.

³ Possibly also, the hymn *Rig-veda* I, 164 (Ath.-v. IX, 9, 10)—on which see P. Deussen, Allg. Geschichte der Philosophie, I, 1, p. 105 seq.—may have been placed after the two Asvamedha hymns to supply topics for the priests' colloquy (brahmodya) at the Asvamedha. Cf. XIII, 2, 6, 9 seqq.; 5, 2, 11 seqq. The fact that the Asvamedha is not treated of in the Aitareya-brāhmaṇa cannot, of course, be taken to prove the later origin of the hymns referred to, though it might, no doubt, fairly be used as an argument in favour of assuming that those parts of the Asvamedha ceremonial in which the Hotṛi takes a prominent part were probably not introduced till a later time.

⁴ Haug, Ait. Br. I, introd., p. 12 seqq., argues against the assumption of a comparatively late origin of the hymn I, 162; but his argument meets with serious lexical and other difficulties.

⁵ We may leave out of account here one or two vague allusions, such as X, 155, 5 'these have led around the cow (or bull) and have carried around the fire; with the gods they have gained for themselves glory: who dares to attack them?' The question also as to whether the so-called Āprī-hymns, used at the fore-offerings of the animal sacrifice, were from the very beginning composed for this purpose, cannot be discussed here.

European kinsmen. The fundamental idea which underlay this practice doubtless was the notion that man, as the highest attainable living being, could not but be the most acceptable gift that could be offered to the gods, and, at the same time, the most appropriate substitute for the human Sacrificer himself. For the same reason no doubt only domesticated animals were considered suitable for sacrifice; and amongst these the horse was naturally looked upon as ranking next to man (Sat. Br. VI, 2, 1, 2), although considerations of practical expediency and even of social distinction might prevent its use for ordinary sacrificial purposes.

In the speculations of the Brāhmaṇas, a deep mystic significance is attached to the Horse-sacrifice. In the last two chapters of the 'Mystery of the Fire-altar' (Sat. Br. X, 6, 4, 1; 4), the Asvamedha—i. e. the sacrificial horse itself—is coupled with the Arka, the mysterious name of the sacred fire, as the representative of Agni-Pragâpati, the Sun. The horse-sacrifice is called the bull (XIII, 1, 2, 2), and the king (XIII, 2, 2, 1), of sacrifices, just as the horse itself is the highest and most perfect of animals¹ (XIII, 3, 3, 1; Taitt. Br. III, 8, 7; 8, 9, 1); the horse selected for sacrifice, in particular, being said to be worth a thousand cows (XIII, 4, 2, 1). The connection of the sacrificial horse with 'the lord of creatures' is, of course, fully accounted for by the theory of the identity of the sacrifice generally with Purusha-Pragâpati, discussed in the introduction to part iv of this translation. The sacrificial horse accordingly belongs to Pragâpati, or rather is of Pragâpati's nature (prâgâpatya); nay, as the Taitt. Br. (III, 9, 17, 4) puts it, it is a form of Pragâpati himself (prâgâpate rūpam asvaḥ), and is, of all animals, the one most conformable (anurûpatamaḥ) to Pragâpati. Hence also, in the cosmogonic account at the commencement of the Agnikāyana section (VI, 1, 1, 11), the horse is represented as having originated, immediately after the Brahman (sacred lore) and Agni, directly from the

¹ 'They (the Massagetae) worship the sun only of all the gods, and sacrifice horses to him; and the reason for this custom is that they think it right to offer the swiftest of all animals to the swiftest of all the gods.' Herod. I, 216.

egg produced by Pragâpati from the cosmic waters; whilst, according to other accounts (VII, 5, 2, 6; XIII, 3, 1, 1), the horse originated from Pragâpati's eye. But, since the offering also represents the offerer himself, or rather his divine self awaiting him in the other world (XI, 1, 8, 6; 2, 2, 6), the sacrificial horse is also identified with the Sacrificer (*yagamâno vâ arvaḥ*, *Taitt. Br. III, 9, 17, 4*) who thereby obtains the fellowship of the Lord of creatures and a place in his world (*ib. III, 9, 20, 2*).

Besides Pragâpati, there is, however, another deity who lays claim to the possession of the sacred steed; for the horse is Varuṇa's sacrificial animal (*Sat. Br. V, 3, 1, 5; VI, 2, 1, 5; Taitt. Br. III, 9, 16, 1*); nay, Varuṇa is even the lord of all one-hoofed cattle (*Vâg. S. XIV, 30; Sat. Br. VIII, 4, 3, 13*). This connection of the horse with Varuṇa seems natural enough, seeing that this god, as the king of heaven and the upholder of the law, is the divine representative of the earthly king; whence the Râgasûya, or coronation-ceremony, is called Varuṇa's consecration (*Sat. Br. V, 4, 3, 21; cf. II, 2, 3, 1*). For this reason the barley also is sacred to Varuṇa¹ (*XIII, 3, 8, 5*); and accordingly, during the same ceremony, the king offers a barley-mash to Varuṇa, in the house of his Sûta, or charioteer and herald; a horse being the sacrificial fee for this offering (*V, 3, 1, 5*). In the Vedic hymns, this association of the god Varuṇa with the noble quadruped finds a ready, if rather commonplace, explanation in a common natural phenomenon: Varuṇa's horse is none other than the fiery racer who pursues his diurnal course across the all-encompassing arch of heaven, the sphere of Varuṇa², the all-ruler. It is in the

¹ Dr. Hillebrandt, '*Varuṇa und Mitra*,' p. 65, is inclined to refer this connection to Varuṇa's character as the god of waters and the rains, as favouring the crops and fertility generally.

² Whilst it may be a matter of opinion whether, with Professor Brugmann (*Grundr. II, p. 154*), we have to take the original form of this name to be '*vorvanos*,' or whether the 'u' of the Sanskrit word is merely due to the dulling influence of the preceding r (*cf. taruṇa, dhâruṇa, karuṇa*), the etymological identity of '*varuṇas*' and *οὐρανός* is now probably questioned by few scholars. The ethical attributes of this mythological conception seem to

form of the horse that the Sun is thus lauded in the hymn *Rig-v.* I, 163, recited by the *Hotri* on the second Soma-day of the *Asvamedha*, after the horse has been led up to the sacrificial stake, and to the slaughtering-place¹:—1. 'When, first born (just born), thou didst neigh, uprising from the sea, or from the vapoury region, the falcon's wings and the deer's feet—praiseworthy greatness was innate in thee, O steed!'. . . 4. 'Three fetherings², they say, are thine in the sky, three in the waters, three within the sea; and like unto *Varuṇa*, O steed, dost thou appear to me, where, they say, thy highest birth-place is.' And since, as in these verses, the upper regions commonly present themselves to the eye of the Vedic singer under the semblance of a heavenly sea, *Varuṇa* also comes to be looked upon as the divine representative of the waters; whilst the horse, for the same reason, is supposed to have sprung from the waters. Of any connection of the sacrificial horse with *Pragâpati*, on the other hand, as of the *Pragâpati* theory of the sacrifice generally, clearly shadowed forth in the *Purusha-sûkta*, and so decidedly dominant during the *Brâhmaṇa* period, no trace is to be found in the earlier hymns. Indeed, if we have any right to assume that the horse-sacrifice was known and practised in the earlier times, it can scarcely be doubted that King *Varuṇa* must have been the deity to whom this victim was chiefly consecrated.

The close and natural relations between the sun and the heavens find their hallowed expression in the divine duad *Mitra* and *Varuṇa*. Though, judged by the number of

me to find a sufficiently intelligible explanation without resorting to outside influence to account for them. Indeed, Dr. Hillebrandt's '*Varuṇa und Mitra*' gives a fairly complete and satisfactory account of this figure of the Indian pantheon in all its relations.

¹ See *Sat. Br.* XIII, 5, 1, 17, 18.

² That is, probably, three halting-places (? the points of rising, culminating, and setting). Perhaps also the three statements are merely meant as an emphatic repetition of one and the same locality—the sky, the sea of waters; though, possibly, three different strata of the upper region may be intended. Professor Ludwig, on the other hand, takes '*trīṇi bandhanāni*' in the sense of 'three fetters,' and Professor Hillebrandt, l. c., in that of 'three relations (or connections, *Beziehungen*).'

hymns addressed to them, singly or jointly, this pair of deities occupies a somewhat subordinate position in the Vedic pantheon, there is reason to believe that it formed a more prominent feature of a phase of belief lying beyond the period reflected in the hymns of the *Rig-veda*. Judging from the peculiar character of these deities, one might indeed be inclined to claim for the people that formed religious conceptions such as these a long period of peaceful dwelling and normal intellectual growth. If such was the case, the occupation of the land of the seven rivers and the gradual eastward drift certainly proved a turning-point in the development of this Aryan people. But, in any case, the decided change of climate¹, and the close contact with aboriginal tribes of inferior culture, could hardly fail, along with the changed conditions of life, to influence considerably the character of the people, and to modify their religious notions and intellectual tendencies. As, in their struggles against hostile tribes, the people would naturally look to leaders of deed and daring rather than to mild and just rulers, so the violent war of elements, periodically convulsing the heavens in these regions, after long and anxious seasons of heat and drought, and striking awe and terror into the minds of men, might seem to them to call for a heavenly champion of a different stamp than the even-headed and even-tempered Varuṇa,—it would need a divine leader of dauntless, and even ferocious, spirit to fight the worshipper's battle against his earthly and unearthly foes. Such a champion the Vedic Aryans indeed created for themselves in the person of Indra, the divine representative, as it were, of their warlike kings, and the favourite subject of their song. And side by side with him, and sharing with him the highest honours—nay, even taking precedence of him—we find the divine priest, Agni, the deified fire of sacrifice, as representing the all-pervading, all-supporting

¹ Whilst the climate of Baluchistan is regulated, as in Europe, by the succession of four seasons, the climate of the districts east of the Indus, as of India generally, shows the characteristic threefold division of rainy, cool, and hot seasons (S. Pottinger, *Beloochistan*, p. 319 seqq.).

light of heaven ; just as we found Mitra, the sun, by the side of Varuṇa, the god of the all-encompassing heaven. Not as if Agni and Indra had ever entirely superseded Mitra and Varuṇa. On the contrary, all these gods continue to share, in a greater or less degree, the affections of the Vedic singers ; and as regards Varuṇa and Indra in particular, their relations are well expressed by Vasishṭha when he says (*Rig-v.* VII, 82, 2 ; 5), that the one (Varuṇa) is 'samrâg' (universal ruler, overlord) ; and the other (Indra) 'svarâg' (self-ruler, independent lord) ;—and that, ever since the time when these two, by their power, created all the beings in the world, Mitra serves Varuṇa in peace, whilst the mighty (Indra) goes forth with the Maruts in quest of glory. Even in the sacrificial ritual, Mitra and Varuṇa continue to play an important part, seeing that one of the priests—the Maitravaruṇa—is named after them, that they receive various oblations, and that at the end of every Soma-sacrifice at least one sterile cow is offered to them, apparently as an expiatory victim, for shortcomings in the sacrifice¹, thus accentuating once more the ethical character of these deities. It is thus not to be wondered at that, whilst Agni and Indra are most commonly referred to in the Brāhmanas as the divine representatives of the Brahman and Kshatra, or the spiritual and the political powers—the high priest and king—respectively, the very same is the case as regards Mitra and Varuṇa² ; and the Maruts, representing the common people, are accordingly associated with Varuṇa,

¹ Taitt. S. VI, 6, 7, 4, explains this offering as symbolically smoothing down the sacrifice torn up by recited verses and chanted hymns, even as a field, torn up by the plough, is levelled by a roller ('matya,' taken however by Sây. in the sense of 'cow-dung'). The Sat. Br. does not allude to the expiatory character of the offering, but there can be no doubt that it is of an essentially piacular significance. It need scarcely be mentioned that the 'avabhṛtha,' or lustral bath, at the end of Soma- and other sacrifices, is distinctly explained (II, 5, 2, 46 ; IV, 4, 5, 10) as intended to clear the Sacrificer of all guilt for which he is liable to Varuṇa. Cf. Taitt. Br. III, 9, 15, 'At the lustral bath he offers the last oblation with "To Gumbaka hail !" for Gumbaka is Varuṇa : he thus finally frees himself from Varuṇa by offering.'

² See, for instance, Sat. Br. IV, 1, 4, 2 ; V, 3, 2, 4 ; IX, 4, 2, 16 ; Maitr. S. IV, 5, 8 ; Taitt. Br. III, 1, 2, 7 (kshatrasya râgâ Varuṇo dhirâgâ).

as their king or ruler (Sat. Br. II, 5, 2, 34), just as they are with Indra (II, 5, 2, 27). One might thus expect that Indra would claim the same special connection¹ with the sacrificial horse as that which is conceded to Varuna. The reason why this is not the case probably is that, in the Brāhmaṇa period, the notion of the horse having, like the sun, originated from the cosmic waters had become as firmly established as was the traditional connection—nay, even identity²—of Varuna with the element of water generally.

As regards Varuna's and Pragâpati's joint connection with the sacrificial horse, the Taitt. S. (II, 3, 12, 1) records the following legend which may perhaps have some bearing on this point:—Pragâpatir Varunâyâsvam anayat, sa svām devatām ārkhat, sa pary adīryata, sa etam vārunam katushkapālam apasyat, tam nir avapat, tato vai sa varunapāsād amukyata, Varuno vā etam grīhṇāti yo'svam pratigrīhṇāti, yāvato'svān pratigrīhṇiyāt tāvato vārunāñ katushkapālān nir vaped, Varunam eva svena bhāgadheyenopa dhāvati, sa evainam varunapāsān muñkati:—'Pragâpati led up the horse to Varuna: he (thereby) impaired his own godhead, and became racked all over with drowsy. He beheld that four-kapāla (cake) sacred to Varuna, and offered it, and thereupon was freed from Varuna's noose; for Varuna seizes him who takes (receives) a horse,—as many horses as one takes so many four-kapāla (cakes) one ought to offer to Varuna: one (thereby) hastens up to Varuna with his (V.'s) own share, and he (V.) frees him from Varuna's noose.'

The interpretation of this legend presents, however, some difficulties. Dr. Hillebrandt, 'Varuna und Mitra' (p. 64), translates the first sentence by—'Pragâpati führte dem

¹ Since all the gods are concerned in the Asvamedha—whence the horse is called 'vaisvadeva'—Indra would of course have a general interest in it. Indra is also associated with the horse in so far as he is said to have first mounted it, *Rig-veda* I, 163, 2, 9. Indra's two bays (harp) of course belong to a different conception.

² *Āpo vai Varuna's*, *Maitr. S.* IV, 8, 5.

Varuṇa das Ross fort¹—‘Pragāpati led the horse away from Varuṇa’: this would undoubtedly make better sense, but, unfortunately, the construction of ‘nī’ with the dative in this sense would involve a decided solecism. Sāyana, on the other hand, takes it in the same sense as we have done, and he explains that it is just by giving away the horse whose deity he himself is that Pragāpati forfeits his godhead². He feels, however, afterwards constrained to assign to ‘pratigrīhṇāti’ the causal force of ‘he causes it to be taken, he gives it away,’ which is clearly impossible. But whatever the correct interpretation of the opening clause may be, it seems at all events clear that the sacrificial horse is represented in the legend as undergoing a change of ownership from the one deity to the other.

When one compares the ceremonial of the Aśvamedha, as expounded in the Brāhmaṇa, with the ritual indications contained in the two hymns already referred to, one is struck by the very marked contrast between the two. For whilst, on the central day of the Aśvamedha alone, the ritual requires the immolation of not less than 349 victims bound to twenty-one stakes (p. 311, n. 1)—not counting two sets of eleven Savaniya victims (p. 383, n. 3) subsequently added thereto—the hymns (I, 162, 2-4; 163, 12) seem only to mention two victims, viz. the horse itself, and a he-goat. This latter animal which is to precede the horse when led to the sacrificial ground (and stake), and to

¹ This, no doubt, might possibly be taken to mean ‘Pragāpati led away the horse for Varuṇa,’ but Dr. Hillebrandt could hardly have meant it in this sense, since his argument apparently is that the horse (like Varuṇa himself) represents the aqueous element, and that thus, by taking to himself the horse, Pragāpati incurs dropsy. The exact point which interests us here, viz. the relation between Pragāpati and Varuṇa as regards the sacrificial horse, lies outside Dr. Hillebrandt’s inquiry.

² In Dr. Hillebrandt’s interpretation, it is also not quite easy to see in what way Pragāpati, by carrying off Varuṇa’s horse, impaired—‘griff an,’ attacked, assailed—his own godhead. One might possibly refer ‘svām’ to the horse, but this would make the construction rather harsh. The verb ‘nī’ here would seem to refer to the leading up of the sacrificial horse to the offering-ground, either for being set free for a year’s roaming, or for sacrifice, for both of which acts the verb ‘ud-ā-nī’—i. e. to lead up the horse from the water where it was washed—is used (Sat. Br. XIII, 4, 2, 1; 5, 1, 16).

be slaughtered first in order to carry the welcome news of the sacrifice to the gods, is in one place referred to as Pûshan's share, and in another as going forward to the dear seat of Indra and Pûshan¹. Sâṅkhâyana (Srautas. XVI, 3, 27-30), however, takes these statements of the *Rishi* to refer to two different he-goats, both of which he includes amongst the victims tied to the horse's limbs, viz. one, sacred to Pûshan, tied to the forehead, and another, sacred to Indra and Pûshan, fastened to the navel, of the horse². The corresponding 'paryañga' victims recognised by the *Maitrâyaṇi Samhitâ* (III, 13) and the White Yagus (*Vâg. S.* XXIV, 1), on the other hand, are a black-necked he-goat for Agni, tied to the forehead, and a black or grey (*syâma*) one, bound to the navel, and consecrated by the one authority to Pûshan, and by the other to Soma and Pûshan. But, curiously enough, the *Taittirîya* school (*Taitt. Br.* III, 8, 23; *Âp. Sr.* XX, 13, 12) recognises not only Sâṅkhâyana's two victims, but also the one for Agni; whilst in regard to the other victims also it differs considerably from the other schools of the *Yagur-veda*. Seeing, then, that there is so little agreement on these points even amongst different branches of the same *Veda*, one can hardly escape the inference that, in this respect at least, there was no continuity of ritual practice since the time of those two hymns. As regards the other points therein alluded to, the he-goat and horse are referred to

¹ *Rig-veda S. I*, 162, 2. 'When, held by the mouth (by the bridle), they lead round the offering of the (horse) covered with rich trappings, the all-coloured he-goat goes bleating in front right eastwards to the dear seat of Indra and Pûshan. 3. This he-goat, fit for all the gods, is led in front of the swift horse as Pûshan's share; like (?) the welcome cake, *Tvashtri* promotes it, along with the steed, to great glory. 4. When thrice the men duly lead around the horse meet for offering along the way to the gods, then the he-goat walks first, announcing the sacrifice to the gods. . . . 16. The cloth which they spread (for the horse to lie upon) and the upper cloth and the gold, the halter, the steed, the shackle—these they bring up as acceptable to the gods.'—*I*, 163, 12. 'Forth came the swift steed to the slaughter, musing with reverent mind; his mate, the he-goat, is led in front; and behind go the wise singers.'

² According to the *Taittirîyas*, this second he-goat is tied to the cord surrounding the horse's limbs somewhere above the neck of the horse.

as being led round thrice in accordance with the sacred ordinance. Now, this ceremony is quite foreign to the later practice in animal sacrifices. *Sāyana* accordingly takes it to refer to the rite of 'paryagnikarṇa,' or carrying fire round the victims¹; but the text of the passage evidently does not admit of such an interpretation; and, besides, in *Rig-v.* X, 155, 5, the sacrificial cow is apparently referred to as first being led round, and then fire being carried round it. It is therefore more probable that the victims were in the first place made to circumambulate the fire, or the fire and stake combined.

Further, the allusion to the *pasu-puroḍāśas*, or cakes offered in connection with the victims, as well as to the two cloths and the piece of gold placed on the ground, as they are in the later practice, for the dead horse to lie upon, might seem to suggest that even then this sacrifice was not performed in quite so simple a manner, but somewhat more in accordance with the later ceremonial than the scanty allusions in the hymns might lead one to suppose. At all events, however, we shall probably not be far wrong in assuming that, from the very beginning, the performance of the horse-sacrifice must have had connected with it a certain amount of ceremonial of a purely secular and popular character. Even at the time of the fully developed ritual this was almost certainly the case to a larger extent than would appear from the exposition of it given in the *Brāhmaṇas* and *Sūtras* which, indeed, are mainly concerned with the religious side of the ceremonial. For this reason considerable interest attaches to the description of the horse-sacrifice given in the *Āśvamedhika-parvan* of the *Mahābhārata* in which much greater stress is laid on the popular and chivalrous aspect of this religious observance. Though this epic account manifestly emanates from a much later period², it seems, upon the whole, to present the

¹ See p. 307, note 5.

² It has even been supposed to be merely a condensed version of a comparatively modern work ascribed to *Gaimini*, the (*Āśvamedha-parvan* of the) *Gaimini-Bhārata*.

traditional features of this royal ceremony, embellished no doubt by all the exercise of that poetic fancy to which the occasion so readily lends itself.

On the completion of the great war between the *Pāṇḍava* and *Kaurava* princes, *Yudhishtīra*, having re-ascended the throne of his fathers, resolves on performing the horse-sacrifice, as calculated to cleanse him of all guilt¹ incurred by the slaughter of his *Kaurava* kinsmen. Having been initiated on the day of the *Kaitra* full-moon (beginning of spring), 'the king, clad in a linen (? silk) garment and the skin of a black antelope, bearing a staff in his hand, and wearing a gold wreath, and a round gold plate² round his neck, shone like a second *Pragāpati* at the holy cult.' The chosen steed³, of black and white colour like the black buck, is then led up, and is set free by the sage *Vyāsa* himself; and that model of knightly perfection, *Arguna*, the king's second brother, is appointed to guard the priceless victim during its year's roaming. He accordingly starts after it on his chariot yoked with white steeds, attended by a picked body-guard⁴, amidst the rejoicings and fervent blessings of all *Hastināpura*—men, women, and children. Thus followed by its martial escort, the noble steed roams at will over the lands

¹ *Vyāsa* remarks to *Yudhishtīra* (XIV, 2071), 'For the *Asvamedha*, O king of kings, cleanses away all ill-deeds: by performing it thou wilt without doubt become free from sin.' Cf. *Sat. Br.* XIII, 3, 1, 1, 'Thereby the gods redeem all sin, yea, even the slaying of a Brahman they thereby redeem; and he who performs the *Asvamedha* redeems all sin, he redeems even the slaying of a Brahman.' As a rule, however, greater stress is laid in the *Brāhmaṇa* on the efficacy of the ceremonial in ensuring supreme sway to the king, and security of life and property to his subjects.

² The 'rukma' is borne by the *Agnihiti*, or builder of a fire-altar, which is required for the *Asvamedha*; cf. VI, 7, 1, 1.

³ It is carefully selected by charioteers and priests, *Mahābh.* XIV, 2087.

⁴ Whilst, according to the *Brāhmaṇa* (XIII, 4, 2, 5), the body of 'keepers' is to consist of 100 royal princes clad in armour, 100 noblemen armed with swords, 100 sons of heralds and headmen bearing quivers and arrows, and 100 sons of attendants and charioteers bearing staves; the epic gives no details, except that it states that 'a disciple of *Yāgyavalkya*, skilled in sacrificial rites, and well-versed in the *Veda*, went along with the son of *Prithā* to perform the propitiatory rites,' and that 'many *Brāhmaṇas* conversant with the *Veda*, and many *Kṣatriyas* followed him at the king's behest.'

over which sovereign sway is claimed by the Pāṇḍava king—to wit, the whole of India from sea to sea—first pressing eastwards towards the sea, then turning southwards along the eastern shore as far as the extreme point of the peninsula, and finally northwards again, on its homeward way, along the western coast. Time after time the determined attempts to impede its progress, or even to capture and retain it as a precious trophy and token of national independence, are successfully repelled by the dauntless son of Prīthā; but, mindful of his brother's injunctions, he spares the lives of the kings and princes who oppose him, and, having obtained their submission, he invites them to attend the sacrifice of the horse at Hastināpura. On the other hand, not to take up the challenge implied in the progress of the horse was considered a sign of weakness or cowardice. Thus the king of Mālipura is censured severely by Arguna for receiving him meekly, accompanied only by Brāhmins and with presents to offer to the intruder, being told that he had lamentably fallen away from the status of a Kshatriya, and acted the part of a woman. At length tidings of the approach of the horse reach the king, and forthwith preparations are made for getting ready the sacrificial ground, and to provide accommodation, on a right royal scale, for the numerous guests expected to witness the ceremonial. Specimens of all available species of animals are brought together to serve as victims¹ along with the sacred horse; and dialecticians,

¹ That is, real or symbolic, only the domesticated animals being offered, whilst the wild ones are set free after the ceremony of 'paryagnikarāṇa.' Amongst these animals the poet curiously enough also mentions (XIV, 2542) 'vriddha-striyāḥ,' which Pratāpa Chandra Rāy translates by 'old women.' This is of course impossible; if it is not a wrong reading, it has doubtless to be taken in the sense of 'old female (kine),' probably the (21) barren cows offered at the end of the Asvamedha to Mitra-Varuṇa, the Virve Devāḥ, and Brīhaspati (XIII, 5, 4, 25) being intended. In its enumeration of the victims, the Taitt. Samhitā (V, 6, 21) indeed mentions 'vairāḡ puruṣh,' taken by the commentator to mean 'two human females consecrated to Virāḡ.' If it be for this or a similar purpose that the 'vriddha-striyāḥ' were intended, we may refer to Taitt. Br. III, 9, 8, where it is distinctly stated that 'the man' and the wild animals are to be released as soon as the 'paryagnikarāṇam' has been performed on them. But no 'man' being mentioned amongst the victims, Sāyana

eager to vanquish one another, foregather to discuss the nature and origin of things. At last Arguna arrives, and, having met with an enthusiastic welcome, he 'takes repose like a seafaring man who has reached the shore after crossing the ocean.' Then commences the performance of the sacrifice, the general outline of which, as sketched in the epic¹, fairly corresponds to the ordinary ceremonial; the chief points of difference being the form and material of the altar, which is described as three-cornered, like the heavenly bird *Garuḍa*, and as being composed of a 'trunk,' measuring eighteen cubits, and made, like the wings, of gold bricks,—the structure thus shining like the altar of *Dakṣha Pragâpati*. The sacrifice over, a great public festival ensues for which 'mountains of food and sweetmeats, rivers of spirituous and other beverages, and lakes of ghee' are provided, and the feasting goes on through day and night till every one has had his fill,—a festival, indeed, of which the poet remarks people continued to talk to his day.

From the fanciful narrative of Arguna's martial exploits whilst following his precious charge, one could not of course venture to draw any conclusion as to the kind of adventures the sacred horse might have met with, at the time of the *Brâhmana*, during the period of its roaming at large. As a rule, however, the closely-watched animal would probably not range very far from the place where the sacrifice was to be performed; and though its body of guardians were not permitted at any time to force it to retrace its steps, they could have had little difficulty in keeping it within a certain range of grazing. Indeed, on the occasion of King *Dasaratha's* *Asvamedha*², described in the first canto of the *Râmâyana*, no mention whatever is made of

takes the 'purusham' here to refer to the 'vairâḡṭ puruṣi' mentioned in the *Samhitâ*. Perhaps, however, this passage has rather a wider sense, referring to human victims generally at any sacrifice.

¹ *Draupadî's* *Asva-upasamvesanam* is referred to, but no further particulars are mentioned.

² The king's object, in performing the sacrifice, was to obtain the birth of a son. Cf. *Sat. Br. XIII*, 1, 9, 9, 'for from of old a hero was born to him who had performed the (*Asvamedha*) sacrifice.'

anything having happened to the horse during its time of grace. The expedient mentioned in the Brāhmaṇa (XIII, 4, 2, 5) that a hundred worn-out horses should be sent along with the horse to keep it company would doubtless, as a rule, prove a sufficient check; but seeing that neither the Taitt. Brāhmaṇa nor Sāṅkhāyana alludes to this expedient, it is probably meant as a practical suggestion rather than as a positive injunction. That the horse intended for sacrifice was by no means always safe from violent assaults¹ is clear from the directions given in the Brāhmaṇas as to what should be done in the event of foes getting possession of it². Even more pointed, in this respect, are the stanzas quoted in our Brāhmaṇa (XIII, 5, 4, 21. 22),—‘Satānika Sātrāgita seized a sacrificial horse in the neighbourhood, the sacrifice of the Kāsis, even as Bharata (seized that) of the Satvats. The mighty Satānika having seized, in the neighbourhood, Dhṛitarāshṭra’s white sacrificial horse, whilst roaming at will in its tenth month³, the son of Satrāgita performed the Govinata (form of) sacrifice.’ As a rule, however, the fortunes of the roaming horse would doubtless depend largely on personal circumstances. Whilst a strong ruler who had already made his power felt amongst his neighbours would probably run little risk of having his consecrated victim kidnapped even though it were to stray beyond its master’s boundaries, a prince of greater pretensions than resources might find it very difficult to secure the safety of his horse even if it kept well within the territory over which he ruled. In any case, however, the capture of the noble beast would doubtless

¹ Whilst cattle-lifting generally, such as formed the object of the invasion of the land of the Matsyas by the Trigartas (as related in the Virāṭa-parvan), was probably a practice pretty prevalent from ancient times, the stealing of the sacrificial horse would offer an additional temptation, from the political point of view, on account of the exceptional character of the animal as the symbol of its master’s claim to paramountcy.

² Sat. Br. XIII, 1, 6, 3; Taitt. Br. III, 8, 9, 4.

³ One might feel inclined to take this specification of that month as implying the existence, at the poet’s time, of the practice of confining the horse in a pen or shed (made of Arvāttha palings) during the last two months, mentioned Taitt. Br. III, 8, 12, 2.

cause not a little bad blood, and might lead to complications and struggles not less serious than those occasioned by Vasishṭha's cow, or, in Irish legend, by the brown bull of Queen Medb (Mab) of Connaught.

Whilst the epic account of the Asvamedha thus presents an instructive, though extravagant, illustration of possible occurrences during the preliminary period of the sacrifice, some items of the ceremonial on which further information might have been acceptable are altogether ignored in it. Two of these at least one might have expected to find mentioned there, seeing that they are of special interest to Kshatriyas, viz. the practice of a Brāhmaṇa and a Kshatriya lute-player singing¹, morning and night, stanzas composed by themselves in honour of the king; and the so-called 'revolving legend' (XIII, 4, 3, 1 seqq.) related by the Hotṛi, in a ten days' cycle all the year round. It is especially in regard to this latter point that the statements of the ritualistic works might with advantage have been supplemented. During the ten days' cycle a different god, or some mythic personage, is assumed, on each successive day, to be king, having some special class of beings assigned to him as his subjects, and a certain body of texts as his Veda from which a section is then recited. But from the particulars given it even remains uncertain whether any legend connected with the respective deity was actually related; whilst regarding the form and nature of some of the specified texts—such as the sarpa vidyā (snake-science), devaganavidyā (demonology), mâyā (or asura vidyā, magic art)—we really know next to nothing. Nay, even regarding the Itihāsas and Purāṇas, likewise figuring as distinct texts, additional knowledge would by no means be unwelcome. And though regarding some of the divinities referred to the Hotṛi might easily have made up some kind of short tale, others would have required some

¹ See XIII, 1, 5, 1 seqq.; 4, 2, 8 seqq.; Taitt. Br. III, 9, 14. In connection with the 'revolving legend,' the conductors of bands of lute-players seem to have sung additional stanzas in which the royal Sacrificer was associated with pious kings of old; see XIII, 4, 3, 3.

exercise of ingenuity, unless he had at his disposal materials other than those accessible to us. As a rule, however, legends of this kind would seem to have been of the simplest possible description, as may be gathered from the particulars regarding the 'Nārāsaṃsāni,' or recitals in praise of (pious) men, which, according to Sāṅkhâyaṇa (XVI, 11), take the place of the 'revolving legend' in the ten days' cycle of the Purushamedha. The Hotri's recitals on that occasion consist simply of certain verses, or hymns, of the *Rig-veda*, generally celebrating the liberality shown by some patron to his priest, preceded by a brief statement merely consisting, it would seem, of a prose paraphrase of the respective verses recited thereafter. This latter set of recitations and legends thus consists entirely of matter taken from, or based on, the *Rig-veda*, which is indeed the proper source for the Hotri priest to resort to for his utterings. The recitations required for the Asvamedha, on the other hand, consist of matter drawn not even from the three older Vedas alone, but also from the Atharvans and Aṅgiras whose names combined usually make up the old designation of the hymns and spells of the Atharva-veda, whilst they are here taken separately as if still representing two different collections of texts ;—nay, the materials, as we have seen, are even drawn from other, probably still later, sources¹. This circumstance, added to the fact that the texts of the Black Yagus make no mention of this item of the ceremonial², might well make one suspect its comparatively late introduction into the Asvamedha ritual ; though even this would not, of course, make it any the less strange that no allusion should be made, in the epic account, to this by no means the least interesting feature of the performance. One must, however, bear in mind that the poet's mind was evidently more intent on telling about the wonderful deeds

¹ It is hardly likely that some of the texts mentioned (*devaganavidyâ*, *sarpavidyâ*, &c.) refer merely to portions of the Vedic texts.

² The singing of stanzas in honour of the king, by a Brâhmana and a Kshatriya, with the accompaniment of lutes, on the other hand, does form part of the Taittiriya ritual. Taitt. Br. III, 9, 14.

of the semi-divine bowman in foreign lands than on recording the regularly recurring rites performed, in the meantime, at home in the presence of the royal sacrificer himself. Even in cases where the horse was kept within a convenient distance from the sacrificial compound all the year round, its warders, themselves partly of royal blood, could hardly have had an opportunity of attending the performance of these rites; though the popular character of some of these rites, as well as certain expressions used in connection with the 'revolving legend,' would lead one to suppose that they were meant to be witnessed by at least representatives of the various classes of the population.

The ritual arrangements of the Purushamedha, or human sacrifice, of which the Brâhmana treats next, seem to have been developed out of those of the Asvamedha. Its first three Soma-days are essentially the same as the three days of the horse-sacrifice, except as regards the difference of victims on the second day. To these the authorities of the White Yagur-veda—and apparently also those of the Black Yagus¹—add two more days, whilst the Sâṅkhâya-sûtra², on the other hand, recognises but one additional day. Like the Vaitâna-sûtra, Sâṅkhâya also differs from the other authorities in giving an entirely different character to the central feature of this performance, inasmuch as he makes it a real human sacrifice instead of a merely symbolic one. A peculiar interest thus attaches to this difference of theory, seeing that it involves the question as to how far down the practice of human sacrifices can be traced in India³. That such sacrifices were prac-

¹ Whilst the three Samhitâs contain no section relating to the Purushamedha, the Taittirîya-brâhmana (III, 4) enumerates the (symbolic) human victims in much the same way as does the Vâgasaneyi-samhitâ (see the present vol. p. 413 seqq.); and the Âpastamba-sûtra makes the performance similar to what it is in the White Yagus texts. The Vaitâna-sûtra of the Atharva-veda also makes it a five days' performance.

² Like the chapter on the Asvamedha, that on the Purushamedha is stated to be taken from the Mahâ-Kaushtaki-brâhmana.

³ On this question see especially A. Weber, Zeitsch. d. D. M. G. 18, p. 262 ff., repr. in Indische Streifen, II, p. 54 ff.

tised in early times is clearly shown by unmistakable traces of them in the ritualistic works; but in this respect India only shares a once almost universal custom. The question, then, which chiefly interests us here is whether or not this practice was still kept up at the time with which we are here concerned. Now, as regards the texts of the Yagur-veda—that is, the text-books of the sacrificial priest *κατ' ἐξοχήν*—it seems pretty clear that they no longer recognise the sacrifice of human beings; and the same may be said of the remaining ritualistic literature with the exception of the two works above referred to with regard to this particular sacrifice. The points bearing on this question, being very few in number, may be briefly reviewed here.

First as regards the story of *Suna/sepa* which is recited at the *Râgasûya* sacrifice¹, and has been several times treated before². King *Hariskandra*, being childless, prays to *Varuṇa* to grant him a son, vowing to sacrifice him to the god. A son is born to him, and is called *Rohita*; but, in spite of the god's repeated demands, the fulfilment of the vow is constantly deferred; till at last the youth, having been invested in armour, is told of the fate awaiting him. He, however, refuses to be sacrificed, and escapes to the forest. The king thereupon is seized with dropsy; and the son, hearing of this, hastens homeward to save his father. On the way he is met by *Indra* who urges him to wander, and he accordingly does so for a year. The same is repeated five different times. In the sixth year, the prince, while wandering in the forest, comes across a starving *Brāhman*, *Agîgarta*, who lives there with his wife and three sons, and who consents to sell him one of his sons for a hundred cows to serve him as a ransom to *Varuṇa*. The *Brāhman* wishing to keep his eldest son, whilst the mother refuses to part with the youngest, the choice falls upon

¹ See part iii, p. 95.

² Cf. Max Müller, *History of Ancient Sanskrit Literature*, p. 108 ff.; M. Haug, *Aitareya-brāhmaṇa*, II, p. 460 ff.; R. Roth, *Weber's Ind. Stud.* I, 475 ff.; II, 112 ff.

the second boy, called *Sunaḥsepa*. Rohita now returns to his father who, having been told of the transaction, then proposes to Varuṇa to offer the Brāhman youth in lieu of his son; and the god, deeming a Brāhman better than a Kshatriya, consents to the exchange, and orders the king to perform the Rāgasūya sacrifice, and to make the youth the chief victim on the Abhishekaṇiya, or day of consecration. Four renowned *Rishis* officiate as offering-priests; but when the human sacrifice is to be consummated, no one will undertake to bind the victim. The boy's own father, Agīgarta, then volunteers to do so for another hundred cows; and subsequently he even undertakes to slay his son for a similar reward. But when the poor lad sees his own father coming towards him, whetting his knife, and becomes aware that he is really to be slain, 'as if he were not a man,' he bethinks himself of calling upon the gods for help; and by them he is successively referred from one to another, till by uttering three verses in praise of Ushas, the Dawn, he is released from his fetters, whilst the king is freed from his malady. Subsequently one of the four priests, the royal sage Visvāmitra, receives *Sunaḥsepa* as his son, conferring upon him the name of Devarāta (Theodotos), and refuses to give him up to Agīgarta; and when the latter calls on his son to return to him, and not to desert his ancestral race, he replies, 'What has never been found even amongst Sūdras, thou hast been seen with a knife in thy hand, and hast taken three hundred cows for me, O Angiras!' And on his father avowing his guilt, and promising to make over the cattle to him, he again replies, 'He who has once done wrong will commit another sin; thou hast not abandoned the ways of a Sūdra: what thou hast done is irremediable'; and 'is irremediable,' echoes Visvāmitra, who then formally adopts him as his son.

This legend¹, so far from bearing witness to the existence

¹ The earliest reference to the myth or story of *Sunaḥsepa* is in *Rig-veda* I, 24, 11-13; V, 2, 7, where he is apparently alluded to as having been actually

of human sacrifices as a generally recognised practice, at the time when it originated, would rather seem to mark this particular case as an exceptional one. For, if it were not so, how comes it that the king's four high-priests—who, if any, must have been looked upon as thorough masters of the sacrificial science—should have refused to assist in the immolation of the human victim ordered by the deity, leaving it to be accomplished by the sullied hands of the wretched father? But there is another feature of the story which cannot but strike one as very peculiar. Why should the childless king pray for the birth of a son only to make a sacrifice of him? He has been told to do so by the holy sage Nārada: is one then to understand that the sage's advice, as well as Varuṇa's consent, is given merely to try the king's faith and truthfulness? If so, the case is similar to that of Abraham's sacrifice in the land of Moriah, only that the king's faith proves less intense and exalted—perhaps more humanly faint-hearted—than that of the Jewish patriarch. But the most striking feature of the legend doubtless is the part played in it by the unnatural father; and this feature seems indeed to impart to the tale something of the character of an allegorical representation of the contrast between a barbarous (and perhaps earlier) and a more civilised phase of life and moral feeling¹. In this respect two points deserve to be noticed, viz. the coarseness of the synonymous names ('dog's tail') of the three sons of the Brāhman²; and the fact that the latter belongs to the Aṅgiras stock, a name intimately associated with super-

rescued from the stake, or from (three) stakes to which he was bound either for sacrifice, or, as Roth prefers, for torture.

¹ In the Sabhāparvan of the Mahābhārata (II, 6275 seqq.), as was first pointed out by Lassen, *Kṛishṇa* accuses *Garāsandha*, king of Magadha and Kēdi, residing at Mathurā, of having carried off numerous vanquished kings and princes to his city, and keeping them confined in his mountain stronghold with a view to afterwards sacrificing them (at his Rāgasūya) to the lord of Umā (Rudra); adding subsequently (v. 864) that 'the immolation of men was never seen at any time.'

² His own name 'Agīgarta,' on the other hand, is taken by the St. Petersburg Dictionary to mean 'one who has nothing to swallow,' and would thus be merely descriptive of his condition of life.

stitious rites¹ on the one hand, and with the ritual of the fire-altar² on the other.

Now, it is exactly in connection with the building of the fire-altar that the clearest, and most unmistakable trace of an old practice of human sacrifices—or rather of the slaying of men for sacrificial purposes—occurs. In laying down the bottom layer of the altar, the pan which had been used by the Sacrificer for carrying about the sacred fire for a year is built into this layer, with heads of the five recognised sacrificial animals³—man, horse, ox, sheep, and goat—put therein, in order to impart stability to the altar (*Sat. Br. VII, 5, 2, 1 seqq.*). In a previous passage of the *Brāhmaṇa*⁴ (*I, 2, 3, 6 seq.*) where the relative value of non-animal offering-materials and the five sacrificial animals is discussed, it was stated that, whilst the gods were making use of one after another of these animals, the sacrificial essence gradually passed from one to the other, thus rendering the previous one useless for sacrifice, until it finally passed into the earth whence it entered the rice and barley afterwards used for sacrificial dishes. The general purport of this passage would seem to be to indicate a gradual tendency towards substituting the lower for the higher animals, and ultimately vegetable for animal offerings; though, as a matter of fact, animals continued of

¹ Viz. in their connection with the *Atharva-veda*. In *Mahābh. V, 548-51* *Āṅgiras* praises *Indra* by means of '*Atharvavedamantraiḥ*.' Cf. *Weber, Ind. Stud. I, p. 297*.

² Both in making the fire-pan (*ukhâ*) and in laying down the bricks of the fire-altar, the expression '*āṅgirasvat*' (as in the case of *Āṅgiras*) frequently occurs in the formulas; cf. *VI, 1, 2, 28*; *3, 1, 38 ff.*; *4, 1, 1 ff.*

³ All that is said in the *Brāhmaṇa* regarding the headless bodies of the five victims is (*VI, 2, 1, 7 seqq.*) that *Pragâpati*, having cut off the heads, and put them on (the altar, i. e. on himself), plunged four of the trunks into the water, and brought the sacrifice to a completion by (offering) the he-goat (not a he-goat, as translated), and that he subsequently gathered up the water and mud (clay) in which those corpses had lain, and used them for making bricks for the altar. The view that the other four bodies should likewise be offered is rejected by the author, who rather seems to suggest that they should be allowed to float away on the water.

⁴ A very similar passage occurs in *Ait. Br. VI, 8*, on which cp. *Max Müller, History of Ancient Sanskrit Literature, p. 420*.

course to be commonly sacrificed in later times. Now as regards the heads of the five victims, the author subsequently (VI, 2, 1, 37 seqq.) makes some further remarks which go far to show that his previous statements referred only to the traditional practice which, however, was no longer in use in his own day, and had probably not been so for generations past. He mentions various expedients adopted by some priests with a view to keeping up at least some semblance of the old custom,—viz. either by procuring real heads from some source or other, or by using heads made of gold or clay; but they are summarily dismissed as profane and fraudulent counterfeits; and the author then remarks somewhat vaguely and diplomatically that 'one may slay those five victims as far as one may be able (or inclined) to do so, for Pragâpati was the first to slaughter them, and Syâparṇa Sâyakâyana the last, and in the interval also people used to slaughter them; but at the present day people slaughter only (one of¹) those two, the (he-goat) for Pragâpati, and the one for Vâyu;' after which he proceeds to explain in detail the practice then in ordinary use. Later on (VII, 5, 2, 1 seqq.), the Brâhmana expounds in the usual way the formulas used in the traditional, and theoretically still available procedure, though in the actual performance perhaps only the formulas relating to the particular heads² used would be muttered.

While Yâgñavalkya thus, at least in theory, deals rather cautiously with this feature of the traditional custom, the theologians of the Black Yagus³ take up a somewhat bolder position. Indeed it is evidently against this older school of ritualists that some of the censure of our Brâhmana is directed. For though they too allow, as an alternative practice, the use of a complete set of five heads, they make

¹ This doubtless is what is meant (cf. Kâty. XVI, 1, 38); and 'atha' at the beginning of VI, 2, 2, 6 ought accordingly to have been taken in the rather unusual sense of 'or' ('or rather'), instead of 'then.' Cf. VI, 2, 2, 15.

² According to Âp. Sr. XVI, 17, 19-20, however, even if there is only one head (that of Vâyu's he-goat) all the formulas are to be pronounced over it.

³ The Maitr. Samhitâ, however, does not seem to refer to this particular point in its Brâhmana sections.

no mention of a man being killed for this purpose, but enjoin that a dead man's head is to be bought for twenty-one beans¹, which is then to be laid against an ant-hill with seven holes in order to again supply it with the seven 'vital airs of the head'; whereupon three stanzas relating to Yama are to be sung round about it to redeem it from the god of death. Besides the four animals, there is also to be a he-goat sacred to Pragâpati, the offering of which is to complete the animal sacrifice². In this school also³, the ordinary practice, however, is to kill only a he-goat for Vâyu Niyutvat, and to use its head for putting it in the pan placed in the bottom layer of the altar. As regards the *Rîg-veda* ritual, the *Kaushîtaki-brâhmaṇa*, as Prof. Weber has pointed out, leaves a choice between a he-goat for Pragâpati and one for Vâyu; whilst the *Sâṅkhâya-sûtra*, curiously enough, again adds the alternative course of using the set of five heads.

The same scholar has drawn attention to another rite in the sacrificial ceremonial which seems to him to show clear traces of human sacrifice. At the purificatory bath at the end of the *Asvamedha*, the Sacrificer is to be purged of any guilt he may have committed against *Varuṇa* by an oblation made to *Gumbaka* (*Varuṇa*) on the bald head of a man possessed of certain repulsive features, whilst standing in the water. To these particulars,—as given in the present work (XIII, 3, 6, 5), the *Taitt. Brâhmaṇa* (III, 9, 15), and *Kâtyâyana's Sûtra* (XX, 8, 16),—*Sâṅkhâya* (XVI, 18)

¹ Or, according to *Âpastamba*, for seven beans; the head to be that of a *Kshatriya* or a *Vaisya* killed either by an arrow-shot or by lightning, and apparently to be severed from the body at the time of purchase (which, as Professor Weber rightly remarks, is a merely symbolic one). As, however, the particulars given by *Âpastamba* are not mentioned in the older works, they may not unlikely have been introduced by him to meet some of the objections raised by the *Vâgasaneyins* to whose views he generally pays some attention. Otherwise the transaction might seem rather suspicious.

² *Taitt. S. V.*, 1, 83, indeed, seems to speak of the other four animals being set free after fire has been carried round, so that their sacrificial use would be merely symbolical. Whether in that case only the head of the one animal would be used, or the man's head along with it, seems doubtful.

³ Cf. *Taitt. S. V.*, 5.

again adds further particulars, viz. that the man is to be a Brāhmaṇa of the Ātreya family, bought (or hired) for a thousand cows, and that he is to enter the river till the water flows into his mouth. Now Prof. Weber is of opinion that this ceremony would be meaningless if the man were not actually drowned. I fail, however, to see the necessity of this assumption, seeing that even a purely symbolical interpretation of the ceremony will give it all the significance of the real act. That the Yagus texts contain nothing that could make one suspect that the man was actually drowned is beyond doubt; but even Sāṅkhāyana's statement that the water is to flow into his mouth is probably only meant to suggest the nearness and semblance of death by drowning. Otherwise the oblation could hardly have been performed in anything like a decent form. Besides, Sāṅkhāyana further states that, after the completion of the oblation, 'they drive him (the man) out, thinking that the guilt of the village-outcasts is (thereby) driven out¹.' Here the verb 'ni/śidh' could hardly have been used if the man was to be driven farther into the water. What is meant is probably that the man was to be driven out from the water, and possibly also from the village, to live an anchorite's life in the forest.

If now we turn our attention to the Purushamedha, or 'human sacrifice' proper, we find that the Yagus texts, as far as they deal with this ceremony at all², treat it as

¹ The compound 'ni/śiddhapāpmānaś (apagrāmāś)' may possibly be meant in the sense that the evil deeds of the outcasts are driven out (prevented from troubling the peace of the village); Kāty. XX, 8, 17-18, however, states that when the Sacrificer has stepped out (of the water), evil-doers enter (to bathe in the water) without having performed any (other) rites, and that they are then said to be 'purified by the Asvamedha.'

² Besides the description of the ceremony in the present work (XIII, 6, 1-2, 20), only the Taittirīya-brāhmaṇa (III, 4) seems to refer to it, enumerating merely the would-be victims who, according to Āpastamba, as quoted by Sāyana, are eventually set free. Professor Weber's suggestion that they may possibly at one time have been intended to be all of them slaughtered can hardly have been meant seriously. One might as well suppose that, at the Asvamedha, all the 'evil-doers' who, according to Kātyāyana, are to bathe in the river, were meant to be drowned.

a purely symbolical performance. A large number of men and women, apparently intended to represent all classes of the community, are bound to eleven sacrificial posts, and after the necessary rites, concluding with the 'paryagnikarana'—or the carrying of fire round the oblations—have been performed on them, they are one and all set free; the sacrifice then proceeding with the offering of the set of eleven animal victims. That the ceremony in this form, with its pedantically elaborate array of symbolic human victims, cannot possibly lay claim to any very great antiquity is self-evident; the only question is whether it has not come to take the place of some other form of human sacrifice. Now, after the foregoing statement of facts, it would be idle to deny that the existence, at one time, of a simple form of human sacrifice is not only quite possible, but is indeed highly probable; and it would be no more than might be expected, if such a practice should eventually have revolted the moral sense of the more refined classes of the community¹, just as it happened, little more than a hundred years ago, in the case of the scarcely less odious practice of the burning of witches in Christian lands.

The practice of human sacrifices seems, however, to receive evidence of a yet more direct and unmistakable kind than the facts hitherto mentioned, from the ceremonial of the Purushamedha, as set forth in the *Sāṅkhāyana* and *Vaitāna Sūtras*. If this evidence has been reserved here to the last, it is because there seems reason to believe that, in the form in which it is presented in those works, the sacrifice was never actually performed, and probably never meant to be performed, but that we have here to do with a mere theoretical scheme intended to complete the sacrificial system. The importance of the subject makes it, however, desirable that we should take a somewhat closer view of the procedure of the 'human sacrifice,' as laid down in those two *Sūtras*.

¹ When the practice became generally recognised that the Sacrificer (and priests) should eat a portion of the offered victim, this alone would, as Professor Weber suggests, have tended to make human sacrifices impracticable.

Sāṅkh. XVI, 10, 1. Pragâpati, having offered the Asvamedha, beheld the Purushamedha : what he had not gained by the Asvamedha, all that he gained by the Purushamedha¹; and so does the sacrificer now, in performing the Purushamedha, gain thereby all that he had not gained by the Asvamedha. 2, 3. The whole of the Asvamedha ceremonial (is here performed); and an addition thereto. 4-8. First oblations to Agni Kâma (desire), A. Dâtri (the giver), and A. Pathikrit (the path-maker) . . . 9. Having bought a Brâhmana or a Kshatriya for a thousand (cows) and a hundred horses, he sets him free for a year to do as he pleases in everything except breaches of chastity. 10. And they guard him accordingly. 11. For a year there are (daily) oblations to Anumati (approval), Pathyâ Svasti (success on the way), and Aditi. 12. Those (three daily oblations) to Savitri² in the reverse order. 13. By way of revolving legends (the Hotri recites) Nârasamsâni . . .—XVI, 11, 1-33 enumerate the Nârasamsâni³, together with the respective Vedic passages.—XVI, 12, 1-7. There are twenty-five stakes, each twenty-five cubits long . . .; and twenty-five Agnishomiya victims. 8. Of the (three) Asvamedha days the first and last (are here performed). 9-11. The second (day) is a pañkavimsa-stoma one . . . 12. The Man, a Gomrîga, and a hornless (polled) he-goat—these are the Prâgâpatya⁴ (victims). 13. A Bos Gaurus, a Gayal, an elk (sarabha), a camel, and a Mâyû Kimpurusha (? shrieking monkey) are the anustaranâh. 14-16. And the (other) victims in groups of twenty-five for the twenty-five seasonal deities . . . 17. Having made the adorned Man smell (kiss) the chanting-ground, (he addresses him) with the eleven verses (*Rig-v.* X, 15, 1-11) without 'om,'—'Up shall rise (the Fathers worthy of Soma), the lower, the

¹ The Asvamedha section of the same work begins:—Pragâpati desired, 'May I gain all my desires, may I attain all attainments.' He beheld this three days' sacrificial performance, the Asvamedha, and took it, and offered with it; and by offering with it he gained all his desires, and attained all attainments.

² See XIII, 4, 2, 6-17.

³ See p. xxxii.

⁴ See XIII, 2, 2, 2 seqq.

higher, and the middle ones.' 18. The *Âpri* verses are 'Agnir *mṛityuh*' . . . 20. They then spread a red cloth, woven of kusa grass, for the Man to lie upon. 21. The *Udgâtri* approaches the suffocated Man with (the chant of) a *Sâman* to Yama (the god of death).—XVI, 13, 1. The *Hotri* with (the recitation of) the *Purusha Nârâyana* (litany). 2. Then the officiating priests—*Hotri*, Brahman, *Udgâtri*, *Adhvaryu*—approach him each with two verses of the hymn (on Yama and the Fathers) *Rig-v.* X, 14, 'Revere thou with offering King Yama Vaivasvata, the gatherer of men, who hath walked over the wide distances tracing out the path for many.' 3–6. They then heal the Sacrificer (by reciting hymns X, 137; 161; 163; 186; 59; VII, 35). 7–18. Ceremonies analogous to those of the *Asvamedha* (cf. XIII, 5, 2, 1 seqq.), concluding with the *Brahmavadya* (*brahmodya*).—XVI, 14, 1–20. Details about chants, &c.; the fourth (and last) day of the *Purushamedha* to be performed like the fifth of the *Prishthya-shadaha*.

Vait. S. XXXVII, 10. The *Purushamedha* (is performed) like the *Asvamedha* . . . 12. There are offerings to *Agni Kâma*, *Dâtri*, and *Pathikrîṭ*. 13. He causes to be publicly proclaimed, 'Let all that is subject to the Sacrificer assemble together!' 14. The Sacrificer says, 'To whom shall I give a thousand (cows) and a hundred horses to be the property of his relatives? Through whom shall I gain my object?' 15. If a *Brâhmana* or a *Kshatriya* comes forward, they say, 'The transaction is completed.' 16. If no one comes forward, let him conquer his nearest enemy, and perform the sacrifice with him. 17. To that (chosen man) he shall give that (price) for his relatives. 18. Let him make it be publicly known that, if any one's wife were to speak¹, he will seize that man's whole property, and kill herself, if she be not a *Brâhmana* woman. 19. When, after being bathed and adorned, he (the man) is set free, he (the priest) recites the hymns A.V. XIX, 6; X, 2.—20. For a year (daily) offerings to *Pathyâ Svasti*, *Aditi*, and

¹ That is, as it would seem, with a view to dissuading her husband from offering himself as a victim.

Anumati. 21. At the end of the year an animal offering to Indra-Pūshan. 22. The third day is a Mahāvratā. 23. When (the man¹) is bound to the post, he repeats the three verses, 'Up shall rise' . . .; and when he is unloosened, the utthāpani-verses. 24-26. When he is taken to the slaughtering-place (the priest repeats) the harinī-verses; when he is made to lie down, the two verses, 'Be thou soft for him, O Earth'; and when he has been suffocated, (he repeats) the Sahasrabāhu (or Purusha Nārāyaṇa) litany, and hymns to Yama and Sarasvatī—XXXVIII, 1-9 treat of the subsequent ceremonies, including the recitation, by the Brahman, of hymns with the view of healing the Sacrificer.

Now, even a slight consideration of the ritual of the Purushamedha, as sketched out in these two works, must, I think, convince us that this form of human sacrifice cannot possibly be recognised—any more than the one propounded in the Satapatha and Taittiriya Brāhmaṇas—as having formed part of the traditional sacrificial ceremonial; and that, in fact, it is nothing more than what Sāṅkhāyana appears to claim for it, viz. an adaptation, and that a comparatively modern adaptation, of the existing Asvamedha ritual. Indeed, it seems to me by no means unlikely that the two different schemes of the Purushamedha originated at about the same time, and that they were intended to fill up a gap in the sacrificial system which seemed to require for Man, as the chief sacrificial animal, a more definite and, so to speak, a more dignified place in the ceremonial than was up to that time accorded to him. The circumstance that the account of this sacrifice, as given in the Sāṅkhāyana-sūtra, presents some of the ordinary features of Brāhmaṇa diction, and that it is indeed actually assigned by the commentary to the Mahā-Kaushitaka, should not be allowed to weigh with us, since this is most likely done for the very purpose of securing for this scheme some sort of authoritative sanction of respectable

¹ Dr. Garbe, in his translation, makes this and the subsequent rules refer (erroneously I think) to the animal victims of rule 21.

antiquity¹. For seeing that the older ritualistic works know nothing of it, it seems sufficiently evident that this human sacrifice could not possibly have been *rite* performed in Sāṅkhâyana's time, since no proper priest—no genuine Adhvaryu and Udgâtri, at all events—could have been found to perform it. And, indeed, it can scarcely be without significance that the Atharva-sûtra is the only other work which recognises the ceremony; and that nearly all the hymns and verses used in connection with the immolation of the human victim are taken from the Atharvan and the tenth *mandala* of the *R̥ik*. Nay, the very fact that, in both Sûtra works, this sacrifice is represented as being undertaken, not for the great object of winning immortal life, but for the healing of the Sacrificer's bodily infirmities, might seem sufficient to stamp the ceremony as one partaking more of the nature of the superstitious rites of the Atharvan priests than of that of the great sacrifices of the traditional Srauta ritual.

If thus we find it impossible to recognise the Purushamedha as a genuine member of the sacrificial system, this is still more the case as regards the Sarvamedha, or all-sacrifice, a ten days' performance which includes amongst its component parts, not only the Purushamedha, but also the Asvamedha, the Vâgapeya, and the Visvagit with all the Stomas and *Prishthas*,—it thus being the very ceremonial performance that might seem calculated to fitly crown the edifice of the sacrificial theory. As regards the ritualistic treatment of this sacrifice, the number of authorities dealing with it shows a further diminution from that of the Purushamedha. For whilst the Satapatha-brâhmaṇa agrees with the Sāṅkhâyana and Vaitâna Sûtras on the general features of its ritual—with the exception, of course, of the radical difference as to the character of the human sacrifice—the Taittiriya-brâhmaṇa, which gave at least the list of the symbolic victims of the Purushamedha, is altogether silent on the Sarvamedha; this ceremony being,

¹ On this and other passages referred to the Mahâ-Kaushîtaka, cp. Professor Aufrecht's judicious remarks, Ait. Br., p. v.

however, dealt with in some of the Sûtra works connected with the Black Yagus.

The concluding chapter of the thirteenth *kāṇḍa* contains a valuable and interesting account of the preparation of the burial-place or sepulchral mound, and the interment of the charred bones previously preserved, in an urn or jar, for some indefinite period since the burning of the dead body. Of especial interest, in this account, is the statement that the bones, when committed to the grave, are to be arranged in accordance with their natural position, the spaces between them being then filled up with bricks in such a way as to present, as in the case of the fire-altar, a fancied resemblance to the shape of a bird. It is difficult to see what explanation could be offered for this feature of the obsequies, except a vague belief in some form of future resurrection.

The fourteenth *kāṇḍa*, up to the beginning of the *Brīhad-āranyaka*, is entirely taken up with the exposition of the *Pravargya*, an important, though optional and subsidiary, ceremony performed on the *Upasad*-days of Soma-sacrifices. Whilst the central feature of this sacrificial performance consists of a ceremony of an apparently simple and unpretending character, viz. the preparation of a hot draught of milk and ghee, the *Gharma*, which the Sacrificer has to take, after oblations have been made thereof to various deities, the whole rite is treated with a considerable amount of mystic solemnity calculated to impart to it an air of unusual significance. A special importance is, however, attached to the rough clay pot, used for boiling the draught, and manufactured and baked in the course of the performance itself; it is called *Mahāvīra*, i.e. the great man or hero, and *Samrâg*, or sovereign lord, and is made the object of servid adoration as though it were a veritable deity of well-nigh paramount power.

Although the history of this ceremony is somewhat obscure, the place assigned to it in the Soma-ritual would lead one to suppose that its introduction must have taken place at a time when the main procedure of the Soma-sacrifice had already been definitely settled. This con-

clusion is also borne out by the position taken up towards this ceremony by the authorities of the Black Yagur-veda. For whilst the *Maitrāyaṇīyā Samhitā* gives at least the formulas used for it, the *Kāṭhaka*, on the other hand, takes no notice whatever of it, and the *Taittirīya* school only deals with it in its *Āraṇyaka*. Nevertheless, this ceremony can boast of a respectable antiquity, seeing that it is treated of at some length in the *Brāhmaṇas* of the *R̥k*—viz. Ait. Br. I, 18–22; Kaush. Br. VIII, 3–7; and this circumstance alone might almost seem to justify the inference that it was in that very school of ritualists that this item of the sacrificial ceremonial was first elaborated. It is very doubtful, however, whether such an inference would find any support in the dogmatic explanation of the ceremony offered by some of the theologians of the *R̥g*-veda. At the end of the *Pravargya* section, in a passage which has a somewhat disconnected appearance, and seems hardly in consonance with previous dogmatic explanations, the *Aitareya* - *brāhmaṇa* makes the secret import of the ceremony to be that of a mystic union of the gods resulting in the generation of a new, divine body for the Sacrificer. This explanation, having been previously adopted by Haug and Garbe, was recorded without question in a note to part ii (p. 104) of this translation. Further consideration of this matter has, however, convinced me that the theory referred to fails altogether to account for the origin of the ceremony, as well as for important points in its performance which find a ready explanation in the theory applied to it by the present work, as well as by the *Taittirīya-Āraṇyaka* and the *Kaushitaki-brāhmaṇa*. For seeing that the main object of sacrificial performances generally is the reconstruction of *Pragāpati*, the personified universe, and (the divine body of) the Sacrificer, it is difficult to see why, for this latter purpose, a new and special ceremony should have been thought necessary; and, besides, the rejected theory, if it is at all to account for the high honour rendered to the *Mahāvira* pot, would almost involve the recognition of a form of *Linga*-worship which surely would require very much stronger evidence than the isolated and

(to my mind) somewhat suspicious passage on which this theory is based.

Now, as regards the rival theory underlying the exposition of the Pravargya, as given in the *Satapatha-brâhmana*, it makes the Mahāvira pot a symbol of the sun, whilst the hot milk draught represents the divine flood of life and light with which the performer of the ceremony becomes imbued. These symbolic interpretations, whatever we may think of them otherwise, certainly adapt themselves admirably to the general sacrificial imagery. As the sun is the head of the universe—or, in figurative language, the head of Pragâpati, the world-man—so its earthly, and earthen, counterpart, the Mahāvira pot, is the head of Vishnu, the sacrificial man, and the Sacrificer; and this ceremony is thus performed in order to complete the universe and sacrifice, as well as the divine body of the Sacrificer, by supplying them with their head, their crowning-piece, so to speak; and to imbue them with the divine essence of life and light. For this purpose the theory rather ingeniously avails itself of certain myths vaguely alluded to in the *Rig-veda*, according to which (X, 171, 2) Indra cut off the head of Makha (here identified with Vishnu, the sacrifice and the sun-god); and (I, 116, 12; 117, 22; 119, 9) Dadhyañk, the son of Atharvan, was fitted by the Asvins with a horse's head, and this hippocephalous creature then communicated to them the Madhu, or sweet thing,—that is, as would appear, the sweet doctrine of the Soma, the drink of immortality. This symbolism readily explains some points connected with the Pravargya ceremony, for which no obvious reason seems otherwise to suggest itself. For one thing, it accounts for the deep reverence shown to the Gharma vessel, which, in fact, is no other than the giver of light and life himself; whilst the optional character of the ceremony explains itself from the fact that the Soma-cup, of which the Sacrificer will subsequently partake, might of itself be expected to supply him with the blessings which he hopes to derive from the Pravargya. And, finally, it also becomes clear why the Pravargya must not form part of a man's first performance of a Soma-

sacrifice. For the Pravargya, as we have seen, is performed on the preliminary days of the Soma-sacrifice, before the pressing of the Soma has taken place; and it obviously is only after he has actually partaken of the Soma-drink, and has thereby potentially 'put on immortality,' that he can partake of the Gharma, and thus become imbued with the celestial light¹. The dogmatical explanation of this ceremony thus puts, as it were, the finishing touch to that strange allegory by which the Indian theologians sought to make the sacrificial ceremonial a practical illustration of that unity of the All which speculation had been striving to compass since the days when the emptiness of the Vedic pantheon had dawned upon the thinking mind, and when critically inclined bards ventured to sing of the national god²: 'Not for a single day hast thou fought, nor hast thou any enemy, O Maghavan: illusion is what they say concerning thy battles; no foe hast thou fought either to-day or aforeside.'

As regards the optional and somewhat recondite character of the Pravargya ceremony, it is probably not without significance that the section dealing therewith is combined with the speculative *Bṛihadâraṇyaka* so as to make up with it the last book of the *Brâhmana*,—the *Âraṇyaka-kāṇḍa*, or forest section. Such, at least, is the case in the *Mâdhyandina* text, where the Pravargya section occupies the first three *adhyâyas* of the last (fourteenth) book; whilst the *Kânva* text presents a slight difficulty in this respect. What passes generally as the seventeenth (and last) *kāṇḍa* of that version, consists of the *Bṛihadâraṇyaka*; whilst the sixteenth *kāṇḍa* begins with the section on funeral rites, corresponding to the last

¹ The *Kaushîtaki-brâhmana* (VIII, 3), on the other hand, seems to justify the prohibition on the ground that, prior to the first complete Soma-sacrifice, the body of the Sacrifice (and Sacrificer) is incomplete, and therefore not ready to receive its head, in the shape of the Pravargya. Hence also the same work allows the Pravargya to be performed at the first Soma-sacrifice of one who is thoroughly versed in the scriptures, since such a one is himself the body, or self, of the sacrifice.

² See XI, 1, 6, 10.

(eighth) adhyāya of *kāṇḍa* XIII of the *Mādhyandina* recension, and is stated¹ to include also the *Pravargya* section (*Madhy.* XIV, 1-3). Now it is a strange fact that the six adhyāyas of the *Bṛhadāraṇyaka* (XIV, 4-9 in the *Mādhyandina* text) are counted 3-8 in the *Kāṇva* text,—a circumstance which manifestly can only be explained by the *Pravargya* section being taken to form the first two adhyāyas of the last book of that version. This, indeed, is probably implied in the remark added to the description of a MS. of the *Kāṇva* text in the catalogue of the MSS. of the Sanskrit College, Benares (p. 44), according to which '*Pravargyakāṇḍasya patrāṇi*' are '*bhinnapramāṇāksharāṇi*,'—that is, 'the leaves of the *Pravargya* section have a special pagination' (i. e. they are numbered independently of the section on funeral rites preceding them).

And now my task is done, and I must take leave of this elaborate exposition of the sacrificial ordinances of Indian theology. For well-nigh a score of years the work has 'dragged its slow length along,' and during that time it has caused me—and, I doubt not, has caused some of my readers, too—not a few weary hours. In the early stages of the work, my old teacher, Professor Albrecht Weber, than whom no one is more deeply versed in the intricacies of the sacrificial ritual, wrote to me: 'You have undertaken a difficult, a most difficult task; and I can only hope that your courage and patience will not fail you before you are through with it.' And, indeed, I must confess that many a time I felt as if I should never be able to get through my task; and but for Professor Max Müller's timely exhortations and kindly encouragement, the work might perhaps never have been completed. 'I know,' he once wrote to me, 'you will thank me one day for having pressed you to go on with your work;' and now I do indeed thank him most sincerely and with all my heart for the kindness and patience he has shown me these many years. But, strange to say, now that the work is completed, I feel as if I could not do without working at it; and certainly, if

¹ Cf. A. Weber, *Satapatha-brāhmaṇa*, p. xi.

a second edition could ever have been required of a work of this kind, it would have found me ready once more to work my way through the bewildering maze of rites ; and I know only too well that I should have to correct many a mistake, and could improve many an awkwardly expressed passage. In conclusion, a word of cordial thanks is due to the staff of the University Press, whose patience must often have been severely tried in the course of the printing of this work, and who, by the excellence of their presswork, and by their careful supervision, have materially lightened my task, and saved me much tedious and irksome labour.

J. EGGELING.

EDINBURGH, *December 30, 1899.*

SATAPATHA-BRÂHMANA.

ELEVENTH KÂNDĀ.

THE FULL AND NEW-MOON SACRIFICE.

FIRST ADHYÂYA. FIRST BRÂHMANA.

1. Verily, Pragâpati, the Sacrifice, is the Year: the night of new moon is its gate, and the moon itself is the bolt of the gate.

2. And when one lays down the two fires at new moon¹,—even as one would enter a stronghold by the gate, when the gate is open, and would thence reach the world of heaven, so it is when one lays down the fires at new moon.

3. And if one lays down the fires under a (special) asterism²,—just as if one tried to enter a stronghold, when the gate is closed, in some other way than through the gate, and failed to get inside the stronghold, so it is when one lays down the fires under an asterism: let him therefore not lay down the fires under an asterism.

4. On the same day on which that one (the moon) should not be seen either in the east or in the west,

¹ For the performance of the Agnyâdhâna, or setting up the sacrificial fires, see part i, p. 274 seqq.

² For the Nakshatras, or lunar mansions, under which the Agnyâdhâna may be performed, see II, 1, 2, 1 seqq., and especially II, 1, 2, 19, where the practice of regulating the time of the ceremony by the Nakshatras is discouraged.

let him fast, for it is then that he (the moon) comes to this world¹, and on that (day) he abides here (on the sacrificial ground).

5. And all the gods abide (here), all the spirits, all the deities, all the seasons, all the Stomas (hymn-forms), all the *Prishthas*², and all the metres.

6. And, verily, it is for all the gods, for all spirits, for all deities, for all seasons, for all Stomas, for all *Prishthas*, and for all metres that the fires of him are laid down who lays them down at new moon : he should therefore lay them down at new moon.

7. He may lay down the fires on the new moon which falls in the (month) *Vaisâkha*, for that coincides with the *Rohinî* (asterism); for the *Rohinî* means the self, offspring and cattle³: he thus becomes established in a self, in offspring and cattle. But, indeed, the new moon is the form of the *Agnyâ-dheya*: let him therefore lay down the fires at new moon;—let him perform the preliminary ceremony⁴ at full moon, and the initiation ceremony at new moon.

SECOND BRÂHMANA.

1. Now when they spread (and perform) the sacrifice, they kill it; and when they press out king Soma, they kill him; and when they 'quiet' and cut up the victim, they kill it,—it is by means of the mortar and pestle, and by the two mill-stones that they kill the *Haviryagñâ* (grain-offering).

¹ See I, 6, 4, 5.

² For the six *Prishthâ-sâmans*, see part iii, introd., p. xx seqq.

³ See II, 1, 2, 6. 7.

⁴ For the *Anvârambhanîyâ-ishâ*, lit. 'taking-hold offering,' see part ii, p. 40, note 1.

2. And having killed the sacrifice, he pours it, as seed, into the fire as its womb, for, indeed, the fire is the womb of the sacrifice, from out of it it is produced : let him therefore perform those ten oblations¹ for which the Vasha^t is uttered.

3. And, indeed, this sacrifice is the blowing (wind): he blows here, as it were, as a single one, but when he has entered into man, he is divided into ten parts;—with the vital airs thus distributed, it (the sacrifice) is born from out of its womb, the fire : this is that Virâg² of ten syllables, this is that perfection, the sacrifice.

4. There may, however, be nine (oblations)³;—he thus forms a defective (lesser, lower) Virâg² with a view to production; for from the lesser³, indeed, creatures are produced here : this is that perfection, the sacrifice.

5. But there may be one additional (oblation)⁴;—that one remains over for Pragâpati : this is that perfection, the sacrifice.

6. And there may be two additional (oblations)⁵,

¹ These ten oblations of the New and Full-moon sacrifice (as the model for Haviryagñas generally), as enumerated by Sâyana, are (a) at full moon—five fore-offerings, two butter-portions, two cake-offerings to Agni, and Agni-Soma, and a low-voiced offering to Agni-Soma, (b) at new moon—five fore-offerings, two butter-portions, a cake to Agni, a low-voiced offering to Vishnu, and an offering of (sweet and sour) milk, or Sânnâyya, to Indra.

² Viz. inasmuch as, according to Sâyana, at the Full-moon sacrifice the offering to Agni-Soma only takes place in the case of one who is a Soma-offerer. I find, however, no authority for this.

³ Or, from the lower part (nyûna); cf. II, 1, 1, 13; 5, 1, 20.

⁴ That is, if the oblation to Agni Svishakrî^t (part i, p. 199 seqq.) is taken into account.

⁵ According to Sâyana, the second additional offering is the oblation of clotted ghee to Vanaspati (the lord of the forest, or

—a productive pair consists of two : thus a productive pair is produced ; this is that perfection, the sacrifice.

7. And there may be three additional ones¹,—a productive pair consists of two, and that which is produced is the third : this is that perfection, the sacrifice.

8. And there may be four additional ones²,—as the one so the four. There are these three worlds : these worlds he thus gains by three (oblations); and Pragâpati, indeed, is the fourth beyond these worlds : by the fourth (oblation) he thus gains Pragâpati,—this is that perfection, the sacrifice.

9. That (sacrifice) which is defective in two (oblations)³ is indeed defective, it is not a sacrifice ; and that which is excessive in respect of five (oblations) is indeed excessive, it is not a sacrifice : this is that perfection as regards the ten, the twenty, thus up to a thousand⁴.

10. Verily, they who perform the Full and New-moon sacrifice, run a race⁵. One ought to perform it during fifteen years ;—in these fifteen years there are three hundred and sixty full moons and new

the tree, i. e. the sacrificial stake, or Soma) at the animal sacrifice. Cf. part ii, p. 208.

¹ These three oblations, according to Sâyana, are the three after-offerings (to the Barhis, to Nârâsamsa, and to Agni), see part i, p. 230 seqq.

² Viz. either the Svishṭakṛit and the three after-offerings ; or the four Patnîsamṃyâgas (to Soma, Tvashṭri, the wives of the gods, and Agni Grîhapati), cf. part i, p. 256 seqq.

³ That is, if it includes only eight oblations, see paragraph 4.

⁴ That is, counting every ten (oblations) one Virâg, or metrical pâda of ten syllables.

⁵ Viz. running along, as they do, with the revolutions of the moon and the sun.

moons; and there are in a year three hundred and sixty nights: it is the nights he thus gains.

11. He should then offer for another fifteen years; in these fifteen years there are three hundred and sixty full moons and new moons; and there are in a year three hundred and sixty days: it is the days he thus gains, and the year itself he thus gains.

12. Now, indeed, the gods were at first mortal; and only when they had gained the year they were immortal; for the year is everything, and the imperishable means everything: thereby then accrues to him imperishable merit, the imperishable world.

13. He who, knowing this, offers (the Full and New-moon sacrifice) for thirty years, becomes one of the race-runners, whence one ought to offer sacrifice for not less than thirty years. But if he be a performer of the Dākshâyana sacrifice¹, he need only offer for fifteen years, for therein that perfection is brought about, since he performs (every month) two Full-moon and two New-moon offerings, and thus that perfection is indeed brought about therein.

THIRD BRĀHMAṆA.

1. When he has performed the Full-moon sacrifice, he prepares an additional (cake) for Indra Vimridh (the repeller of scorners), and offers it in accordance with the procedure of an ishî²; and when he has performed the New-moon sacrifice, he prepares an additional rice-pap for Aditi³, and offers it in accordance with the procedure of an ishî.

¹ For this modification of the New and Full-moon sacrifice, see part i, p. 374 seqq.

² That is to say, after the model of the Full-moon sacrifice.

³ See part i, p. 375, where read 'Aditi' for 'Âditye.'

2. And as to why, after performing the Full-moon sacrifice, he prepares (a cake) for Indra Vimṛidh, it is because Indra is the deity of the sacrifice; but the chief oblation of the Full-moon sacrifice belongs to Agni and Soma, and nothing is offered there with the formula 'To Indra (I offer) thee!' Hereby then that oblation comes to be shared by Indra, and so does the sacrifice come to be shared by Indra. And as to why (he offers) with 'To (Indra) Vimṛidh!' it is that by the Full-moon sacrifice he slays all scorners (mṛidh), all evil spirits.

3. And as to why, after performing the New-moon sacrifice, he prepares a pap for Aditi,—that moon doubtless is the same as King Soma, the food of the gods: when on that night he is not seen either in the east or in the west, the oblation becomes, as it were, uncertain and unfirm. Now Aditi is this earth, and she, indeed, is certain and firmly established: thereby, then, that oblation of his becomes certain and firmly established. Such, then, is the reason why he prepares additional oblations; now as to why he should not prepare them.

4. When, after performing the Full-moon sacrifice, he prepares an additional (cake) for Indra Vimṛidh, he does so in order that his sacrifice should become shared in by Indra, for every sacrifice belongs to Indra. But inasmuch as every sacrifice belongs to Indra, thereby that oblation of his, and that sacrifice, is already shared in by Indra.

5. And when, after performing the New-moon sacrifice, he prepares an additional pap for Aditi,—surely the New-moon sacrifice is itself an additional one; for by the Full-moon sacrifice Indra slew Vṛitra, and for him who had slain Vṛitra, the gods

then prepared that additional oblation, the New-moon sacrifice: why, then, should he prepare an oblation to be added to an additional offering? Let him, therefore, not prepare the additional oblations.

6. When, after performing the Full-moon sacrifice, he afterwards prepares another oblation; and when, after performing the New-moon sacrifice, he afterwards prepares another oblation, he rises and defies his malicious enemy; and, indeed, unassailed and undisturbed is the prosperity of him who at full moon performs the Full-moon sacrifice, and at new moon the New-moon sacrifice¹.

7. For by performing the Full-moon sacrifice at full moon, and the New-moon sacrifice at new moon, the gods forthwith dispelled evil, and were forthwith reproduced; and, verily, he who, knowing this, performs the Full-moon sacrifice at full moon, and the New-moon sacrifice at new moon, forthwith dispels evil, and is forthwith reproduced. If he offer an additional oblation, let him give a sacrificial fee (to the priests); for no oblation, they say, should be without a *dakshinâ*; and for the Full and New-moon sacrifices there is that *dakshinâ*, to wit, the *Anvâhârya* (mess of rice²). Thus much as to the additional oblations; now as to (the sun) rising over him.

FOURTH BRÂHMANA.

1. Now, some people enter upon the fast³ when

¹ That is, he who performs these sacrifices without additional oblations:—*atah paurṇamâsyâyâm amâvâsyâm ka darsapûrṇamâsayâgâv eva kartavyau, nānyat kimîd dhavir anunirvâpyam, Sây.* Whilst favouring this view, the author, however, also admits the other as ensuring the same benefits.

² See part i, p. 49, note 1.

³ As, for the Full-moon offering, the Sacrificer should enter on

they (still) see (the moon, on the fourteenth day of the half-month), thinking, 'To-morrow he will not rise,'—either on account of clouds or not having ascertained properly, they enter upon the fast, and (in the morning) he rises over him. Now if he (the moon) should rise on (the material for) the oblation being not yet taken out, then that approved (procedure is followed) and the same fasting-observance. The sour curds from last night's milking they use for coagulating the sacrificial food¹; they let the calves join (their mothers), and drive them away again².

2. In the afternoon he drives them away with the *parṇa*-branch; and as there that approved oblation of the New-moon offering (is prepared) so here. But if he should not care to undergo (again) the fasting-observance, or if (the moon) were to rise over (the material for) the oblation already taken out, then let him do otherwise: having properly cleansed the rice-grains of the husks, he cooks the smaller ones as a cake on eight potsherds for Agni Dâtṛi (the Giver).

3. And the sour curds (from the milk) milked on the day before (he prepares) for Indra Pradâtṛi

the fast at the very time of full moon (I, 6, 3, 34), so, for the New-moon offering, he should do so at the time when the last sign of the moon has disappeared, cf. I, 6, 4, 14.

¹ Literally, they make it the means of coagulating the havis; that is to say, they put the sour-milk (of last night's milking) into the milk obtained from the milking of this, the second, day so as to produce the sour curds required on the next, or offering-day. See I, 6, 4, 6 seq.;—*pūrvedyuh sâyamdugdham payo yad dadhy âtmanâ vidyate parasmin divase punaḥ karaniyasya sâyamdohartṛi-pasya havisha âtaññanârtham kuryuh, Sây.*

² See I, 7, 1, 1 seq. The milk of the evening milking will be required for the sour curds and whey to be mixed with the sweet (boiled) milk of the following morning in the preparation of the Sânnâyya.

(the Bestower); and those (larger) rice-grains¹ he cooks in boiled fresh milk as a pap for Vishṇu Sipivishṭa (the Bald); for a pap it is whenever rice-grains are thrown (into milk or sour curds).

4. And as to this being so, it is because that moon is no other than King Soma, the food of the gods;—he (the Sacrificer) at that time sought to secure him², and missed him: Agni, the Giver, gives that (moon) to him, and Indra, the Bestower, bestows that one upon him; Indra and Agni give that (moon, Soma) as a sacrifice to him, and that sacrifice given by Indra and Agni he offers. And as to why (he offers) to Vishṇu, the Bald, it is because Vishṇu is the sacrifice; and as to why to the Bald³ (sipivishṭa),—it is that his missing him whom he sought to secure is the bald part (? sipita) of the sacrifice, hence to the Bald one. And on this occasion he should give (to the priests) as much as he is able to give, for no oblation, they say, should be without a dakṣiṇâ. And let him observe the fast just (on the day) when he (the moon) does not rise.

FIFTH BRÂHMANA.

1. He observes the fast thinking, 'To-day is the day of new moon⁴;' and then that (moon) is seen in .

¹ According to Kâty. Srautas. XXV, 4, 40, the rice-grains are sorted in three different sizes; those of medium size being used for Agni Dâtri, the largest for Indra Pradâtri, and the smallest for Vishṇu Sipivishṭa.

² That is, at the time of new moon when Soma is supposed to stay on earth.

³ The native dictionaries also assign the meaning 'affected by a skin-disease' to 'sipivishṭa.'

⁴ Amâvâsyâ, lit. the night of their (the sun and moon's) staying together.

the west. But, indeed, he (the moon) is that heavenly dog : he watches the Sacrificer's cattle (to seize them), and that would not be good for cattle if amends were not made to them¹; and through fear of that 'downcoming moon²,' as they think him to be,—

2. They steal away into the shade. And therefore, indeed, people call that burning pain 'svalukṛita' (dog's clutch);—and therefore they also call that one—

3. 'The hare in the moon³.' Soma, the food of the gods, indeed, is the moon : at full moon they press him ; and in the subsequent half of the month he enters the waters and plants ; and, the cattle feeding on the water and the plants, he then during that night (of new moon) collects him from the cattle.

4. He keeps the fast thinking, 'To-day is the day of new moon ;' and then that (moon) is seen in the west, and the Sacrificer departs from the path of sacrifice. As to this they say, 'What should one do when he has departed from the path of the sacrifice ? Should he sacrifice, or should he not sacrifice ?' He should certainly sacrifice, for there is no other way out of it : day after day that (moon) rises larger. Having performed offering after the manner of the New-moon sacrifice, he takes out material for an additional offering either on the same, or on the following day.

5. There are three chief oblations for this (offering),—(he prepares) a cake on eight potsherds for

¹ Aprāyaskittikṛite (or -krītaḥ),—? in the case of (the owner) who did not make amends to, and quiet, them.

² Avakṛīṣh/o nikṛīṣh/as kṛandamā avakṛandamasaḥ, Sāy.

³ Sāyana takes this to mean that for this reason the moon is called 'sarāṅka,' 'he who is marked with a hare.'

Agni Pathikṛit (the path-maker), one on eleven potsherds for Indra Vṛitrahan (the slayer of Vṛitra), and a cake on twelve potsherds for Agni Vaisvânara.

6. Now as to why he prepares (an oblation) for Agni Pathikṛit,—it is that Agni, being the maker of the path, leads the Sacrificer (back) to the path of sacrifice, from which he now departs.

7. And as to why to Indra Vṛitrahan,—Vṛitra is sin : with the help of Indra, the slayer of Vṛitra, he thus slays sin, Vṛitra, which ever keeps him from well-being, from virtue, and from the good work : this is why he (offers) to Indra Vṛitrahan.

8. And as to why he prepares a cake on twelve potsherds for Agni Vaisvânara,—when Indra had slain Vṛitra, he burnt him completely by means of Agni Vaisvânara, and thereby burnt all his (Vṛitra's) sin ; and in like manner does that (Sacrificer) now, after slaying sin, Vṛitra, with the help of Indra Vṛitrahan, burn him, and all that sin of his, by means of Agni Vaisvânara ; and, verily, not the slightest sin remains in him who, knowing this, performs this offering.

9. For this (offering) there are seventeen kindling-verses. He offers to the deities in a low voice, and makes any (verses) he pleases his invitatory and offering-formulas. In like manner (those of) the two butter-portions and the two formulas of the Svishtakṛit.

10. A bow with three arrows he gives as dakshinâ ; for with the bow a dog is driven away : he thus drives away that (dog, the moon) when he gives a bow with three arrows as dakshinâ.

11. A staff he gives as dakshinâ ; for with a staff

a dog is driven away: he thus drives away that (dog) when he gives a staff as dakshinâ. This, indeed, is the prescribed dakshinâ; but he may give anything else besides, of such other (objects meet for) dakshinâs as may be at his disposal. This, doubtless, is an offering relating to cattle: he may perform it even though (the moon) was not seen (at his New-moon sacrifice).

SIXTH BRÂHMANA.

1. Verily, in the beginning this (universe) was water, nothing but a sea of water. The waters desired, 'How can we be reproduced?' They toiled and performed fervid devotions¹, when they were becoming heated, a golden egg was produced. The year, indeed, was not then in existence: this golden egg floated about for as long as the space of a year.

2. In a year's time a man, this Pragâpati, was produced therefrom; and hence a woman, a cow, or a mare brings forth within the space of a year; for Pragâpati was born in a year. He broke open this golden egg. There was then, indeed, no resting-place: only this golden egg, bearing him, floated about for as long as the space of a year.

3. At the end of a year he tried to speak. He said 'bhûh': this (word) became this earth;—'bhuvaḥ': this became this air;—'svaḥ': this became yonder sky. Therefore a child tries to

¹ Or, they toiled and became heated (with fervid devotion). For this cosmological legend, see J. Muir, *Original Sanskrit Texts*, iv, p. 24.

speak at the end of a year, for at the end of a year Pragâpati tried to speak.

4. When he was first speaking Pragâpati spoke (words) of one syllable and of two syllables; whence a child, when first speaking, speaks (words) of one syllable and of two syllables.

5. These (three words consist of) five syllables: he made them to be the five seasons, and thus there are these five seasons. At the end of the (first) year, Pragâpati rose to stand on these worlds thus produced; whence a child tries to stand up at the end of a year, for at the end of a year Pragâpati stood up.

6. He was born with a life of a thousand years: even as one might see in the distance the opposite shore, so did he behold the opposite shore (the end) of his own life.

7. Desirous of offspring, he went on singing praises and toiling. He laid the power of reproduction into his own self. By (the breath of) his mouth he created the gods: the gods were created on entering the sky; and this is the godhead of the gods (deva) that they were created on entering the sky (div). Having created them, there was, as it were, daylight for him; and this also is the godhead of the gods that, after creating them, there was, as it were, daylight (divâ) for him.

8. And by the downward breathing he created the Asuras: they were created on entering this earth. Having created them there was, as it were, darkness for him.

9. He knew, 'Verily, I have created evil for myself since, after creating, there has come to be, as it were, darkness for me.' Even then he smote

them with evil, and owing to this it was that they were overcome; whence people say, 'Not true is that regarding (the fight between) the gods and Asuras which is related partly in the tale and partly in the legend; for it was even then that Pragâpati smote them with evil, and it was owing to this that they were overcome.'

10. Therefore it is with reference to this that the *Rîshi* has said, 'Not for a single day hast thou fought, nor hast thou any enemy, O Maghavan: illusion is what they say concerning thy battles; no foe hast thou fought either to-day or aforetime.'

11. Now what daylight, as it were, there was for him, on creating the gods, of that he made the day; and what darkness, as it were, there was for him, on creating the Asuras, of that he made the night: they are these two, day and night.

12. Pragâpati bethought himself, 'Everything (*sarva*), indeed, I have obtained by stealth (*tsar*) who have created these deities:' this became the '*sarvatsara*,' for '*sarvatsara*,' doubtless, is the same as '*samvatsara* (year).' And, verily, whosoever thus knows '*samvatsara*' to be the same as '*sarvatsara*¹,' is not overcome by any evil which, by magic art, steals upon him (*tsar*); and whosoever thus knows '*samvatsara*' to be the same as '*sarvatsara*,' overcomes against whomsoever he practises magic art.

13. Pragâpati bethought himself, 'Verily, I have created here a counterpart of myself, to wit, the year;' whence they say, 'Pragâpati is the year;' for he created it to be a counterpart of himself:

¹ Or, whosoever knows the 'all-stealing' power of the year.

inasmuch as 'samvatsara (year),' as well as 'Pragâpati,' consists of four syllables, thereby it (the year) is a counterpart of him.

14. Now, these are the deities who were created out of Pragâpati,—Agni, Indra, Soma, and Parameshthin Prâgâpatya.

15. They were born with a life of a thousand years: even as one would see in the distance the opposite shore, so did they behold the opposite shore of their own life.

16. They went on singing praises and toiling. Then Parameshthin, son of Pragâpati, saw that sacrifice, the New and Full-moon offerings, and performed these offerings. Having performed them, he desired, 'Would I were everything here!' He became the waters, for the waters are everything here, inasmuch as they abide in the furthest place; for he who digs here on earth finds indeed water; and, in truth, it is from that furthest place, to wit, from yonder sky that he¹ rains, whence the name Parameshthin (abiding in the furthest, highest place).

17. Parameshthin spake unto his father Pragâpati, 'I have discovered a sacrifice which fulfils wishes: let me perform this for thee!'—'So be it!' he said. He accordingly performed it² for him. Having sacrificed, he (Pragâpati) desired, 'Would I were everything here!' He became the breath (vital air), for breath is everything here: Pragâpati is that breath which blows here (the wind); and whatsoever knows that it is thus he blows is his (Pragâpati's) eyesight; and whatsoever is endowed

¹ Viz. Parganya, the rain-god, according to Sâyana.

² Viz. officiating as his, Pragâpati's, priest.

with breath is Pragâpati. And, verily, whosoever thus knows that eyesight of Pragâpati becomes, as it were, manifest.

18. Pragâpati spake unto his son Indra, 'Let me perform for thee this wish-fulfilling sacrifice which Paramesh¹tin has just performed for me.'—'So be it!' he said. He accordingly performed it for him. Having sacrificed, he (Indra) desired, 'Would that I were everything here!' He became speech (*vâk*), for speech is everything here; whence they say, 'Indra is *Vâk*.'

19. Indra spake unto his brothers Agni and Soma, 'Let me perform for you this wish-fulfilling sacrifice which our father Pragâpati has just performed for me.'—'So be it!' they said. He accordingly performed it for them. Having sacrificed, those two desired, 'Would that we were everything here!' One of them became the eater of food, and the other became food: Agni became the eater of food, and Soma food; and the eater of food, and food, indeed, are everything here.

20. These five deities, then, performed that wish-fulfilling sacrifice; and for whatever wish they sacrificed, that wish of theirs was fulfilled; and, verily, for whatever wish one performs that sacrifice, that wish of his is fulfilled.

21. When they had sacrificed they beheld (discovered) the eastern quarter, and made it the eastern (front) quarter; as it now is that eastern (front) quarter: therefore creatures here move in a forward direction, for they (the gods) made that the front quarter. 'Let us improve it¹ from here!'

¹ Or, perhaps, raise it, bring it nearer. The St. Petersburg Dict.

they said, and made it to be strength. 'May we see¹ this strength!' they said; and it became yonder sky².

22. They then beheld the southern quarter, and made it the southern quarter; and it now is that southern (right, dakshinâ) quarter: whence the dakshinâ (cows) stand to the south (of the altar)³, and are driven up from the south, for they made that the southern one (dakshinâ). 'Let us improve it from here!' they said, and made it to be space. 'May we see this space!' they said; and it became this air, for that (air) is space; for even as the resting-place here in this world is clearly the earth, so the resting-place there in yonder world is clearly this air; and because, whilst being here on earth, one does not see that space, therefore people say, 'That space (or, yonder world) is invisible.'

23. They then beheld the western quarter, and made it (to represent) hope,—wherefore it is only when⁴, after going forwards (to the east), one

takes 'upa-kurute' here in the sense of 'to cherish (hegen, pflegen)'; Professor Delbrück, *Altind. Syntax*, p. 238, doubtfully in that of 'worship, revere (verehren)';—*enâm prâkṣm disam upetya itaḥ param kurvîmahi kâryântaram srigemahi, Sây.*

¹ The particle 'khalu' might perhaps be rendered by 'really,' or—'could we but see it,' 'were it but (really) visible to us.'

² That is, it was moved up to them.

³ See IV, 3, 4, 14.

⁴ It seems hardly possible to take 'yad—tena' here in the usual causal sense,—it is only because (or, inasmuch as) one obtains (one's object) after going forwards that one goes to the western quarter. What is implied, in any case, is that first some hope, or desire, is conceived the accomplishment of which is only brought about by a forward movement, or by action; and that success in attaining the object sought for is followed by the conception of fresh desires. For the same force of 'yad—tena' (when—then) see XI, 3, 3, 4-6.

obtains (his object) that he goes (back) to that (western) quarter; for they (the gods) made that (quarter to represent) hope. 'Let us improve it from here!' they said, and made it to be prosperity (or distinction). 'May we see this prosperity!' they said; and it became this earth, for this (earth) is indeed (the source of) prosperity; whence he who obtains most therefrom becomes the most prosperous.

24. They then beheld the northern quarter, and made it the waters. 'Let us improve it from here!' they said, and made it (to represent) the law, for the waters are the law: hence whenever the waters come (down) to this (terrestrial) world everything here comes to be in accordance with the law; but whenever there is drought, then the stronger seizes upon the weaker, for the waters are the law.

25. These then are eleven deities¹,—there are five fore-offerings, two butter-portions, the *Svishā-krit*, and three after-offerings:—

26. These are eleven offerings,—it was, indeed, by these offerings that the gods gained these worlds, and these quarters; and in like manner does this (Sacrificer), by these offerings, gain these worlds, and these quarters.

27. And the four *Patñsamyâgas* are the four intermediate quarters; and, indeed, it was by the four *Patñsamyâgas* that the gods gained the intermediate quarters; and by means of them this (Sacrificer) now gains the intermediate quarters.

¹ Viz. the four quarters and the objects enumerated as represented by them.

28. And as to the *Idâ*,—thereby the gods gained food; and in like manner does this (Sacrificer) thereby gain food. This, then, is the completeness of the New and Full-moon sacrifices as regards the gods.

29. Now as to the body:—there are in man these five breathings, not including the eyes; they are the five fore-offerings, and the two butter-portions are the eyes.

30. The *Svishṭakṛit* is the same as this downward breathing; and because he offers that (oblation), as it were, apart from the other oblations¹, therefore all the breathings recoil from that breathing; and because for the *Svishṭakṛit* he cuts portions from all the sacrificial dishes, therefore everything that enters these (channels of the other) breathings meets in (the channel of) that breathing.

31. The three after-offerings are the three male organs²; and that which is the chief after-offering is, as it were, the chief organ. 'He should offer it without drawing breath³,' they say, 'for thus it becomes unfailing for him.'

32. He may, however, draw breath once, for that (organ) has one joint; but if it were jointless, it

¹ See I, 7, 3, 21, where I would now translate, He offers apart (sideways), as it were, from the other oblations,—the oblation to Agni *Svishṭakṛit* being poured out on the north side of the fire, so as not to come in contact with the chief oblations and the butter-portions.

² That is, including the testicles.

³ Or, rather,—at the third after-offering (viz. that to Agni *Svishṭakṛit*),—the *Hotri* should (according to some authorities) pronounce the offering-formula, which is considerably longer than those of the two other offerings, without making a pause; whilst others allow him to pause once.

either would only stand erect, or it would hang down; whilst now it both becomes erect and hangs down: he may therefore draw breath once.

33. The four *Patnîsamyâgas* are the two arms (or front legs) and the two thighs—the support, in fact¹; and the *Idâ* is this vital air (in the centre); and inasmuch as that (*Idâ*) is not offered in the fire, but remains as unburnt, therefore this (central) vital air is undivided.

34. The invitatory and offering-formulas are the bone, and the offering-material is the flesh. The invitatory and offering-formulas are (in) measured metre, whence the bones of a fat and a lean person are alike: but inasmuch as he takes now more, now less, offering-material, therefore the flesh of a fat person is fat, and the flesh of a lean person is lean. This sacrifice he performs to any deity he pleases and for whom there is a sacrificial dish.

35. Now, these are offerings from which nothing must be omitted; but were one to omit anything of them, it would be as if he were to break off some limb, or knock out some (channel of the) vital air. Other oblations, indeed, are either added to or omitted.

36. These, then, are sixteen offerings, for man consists of sixteen parts, and the sacrifice is the Man (*Purusha*): hence there are sixteen offerings.

SEVENTH BRÂHMANA.

1. Now there, on the occasion of the entering on the fast, it is said², 'If he does not eat, he becomes

¹ *Bâhudvayam ūrudvayam katvârah patnîsamyâgâh, atas te prâtish/hâtmakâh; ayam eva madhyamâh prâna idâ, Sây.*

² See I, 1, 1, 9. 10.

consecrated to the Fathers¹; and if he does eat he eats whilst passing over the gods;' and, in this respect, they lay down the rule, 'Let him therefore eat what grows in the forest.'

2. If he eats cultivated plants he eats the sacrificial essence of the offering-cake; and if he eats forest plants he eats the essence of the barhis²; and if he eats aught of trees he eats the essence of the fuel (for the sacrificial fire); and if he drinks milk he consumes the essence of the Sânnâyya³; and if he drinks water he consumes the essence of the lustral waters⁴; and if he eats nothing he becomes consecrated to the Fathers.

3. As to this they say, 'What course of procedure is there?' Well, let him, on those two nights (of full and new moon), himself offer the Agnihotra: inasmuch as, after offering, he takes food he does not become consecrated to the Fathers, for that (libation) is an offering; and inasmuch as he performs that offering in his own self he does not eat of those sacrificial essences.

4. Now all the nights concentrate themselves in these two nights: all the nights of the waxing moon concentrate in the night of full moon, and all the nights of the waning moon concentrate in the night of new moon; and, verily, for him who, knowing this, offers (the Agnihotra) himself on the day of

¹ That is, he would be liable to die, and join the departed ancestors.

² The layer of sacrificial grass spread on the Vedi, serving as a seat for the deities to whom offering is made.

³ For this dish, prepared of sweet and sour milk, and offered at the New-moon sacrifice, see part i, p. 178, note 4.

⁴ For the Pravitâh, see I, 1, 1, 12.

the entrance on the fast, offering is always made by himself¹.

EIGHTH BRĀHMAṆA.

1. Now, the gods and the Asuras, both of them sprung from Pragâpati, once strove together. Then the Asuras, even through arrogance, thinking, 'Unto whom, forsooth, should we make offering?' went on offering into their own mouths. They came to naught, even through arrogance: wherefore let no one be arrogant, for verily arrogance is the cause of ruin².

2. But the gods went on offering unto one another. Pragâpati gave himself up to them, and the sacrifice became theirs; for, indeed, the sacrifice is the food of the gods.

3. Having given himself up to the gods, he created that counterpart of himself, to wit, the sacrifice: whence people say, 'The sacrifice is Pragâpati;' for he created it as a counterpart of himself.

4. By this (Full and New-moon) sacrifice he redeemed himself from the gods. Now when he (the Sacrificer) enters on the fast, he thereby gives himself up to the gods, even as Pragâpati thereby gave himself up to the gods. Let him therefore endeavour to pass that night (with his mind) completely restrained³, in the same way as he would

¹ That is to say, even though on other nights the Agnihotra were performed for him by a priest, it would always count as being performed by himself.

² See V, 1, 1, 1. 2.

³ Professor Delbrück, *Altind. Syntax*, p. 350, takes this injunction, and apparently also the illustration, to refer to sexual intercourse. Cf. I, 1, 1, 11.

proceed with (material for) an oblation, for he becomes an oblation to the gods.

5. And when (on the following day) he performs the sacrifice, then he redeems himself by sacrifice from the gods, even as Pragâpati thereby redeemed himself: when he takes out the material for (the chief) sacrificial dish, he redeems the sacrifice by the material for the sacrificial dish; the sacrificial dish (he redeems) by the invitatory formula, the invitatory formula by the portion cut (from the sacrificial dish), the portion by the offering-formula, the offering-formula by the Vashaṭ-call, and the Vashaṭ-call by the oblation. His oblation itself is still unredeemed,—

6. And that sacrifice of his is like a tree with its top broken off. He redeems the oblation by the Anvâhârya (mess of rice)¹; and because he thereby supplies (anv-â-harati) what is wanting in the sacrifice, therefore it is called Anvâhârya. Thus, then, that entire sacrifice of his comes to be redeemed; and that sacrifice becomes the Sacrificer's self in yonder world. And, verily, the Sacrificer who, knowing this, performs that (offering of) redemption comes into existence in yonder world with a complete body.

SECOND ADHYÂYA. FIRST BRÂHMANA.

1. Verily, man is born thrice, namely in this way:—first he is born from his mother and father; and when he to whom the sacrifice inclines performs offering he is born a second time; and when he dies, and they place him on the fire, and when he

¹ See part i, p. 49, note 1.

thereupon comes into existence again, he is born a third time;—wherefore they say, ‘Man is born thrice.’

2. He (the Hotri) recites those eleven kindling-verses¹,—there are these ten vital airs in man, and the body in which these vital airs are established is the eleventh,—so great, indeed, is man: he thus causes him to be born complete. And what comes after the kindling-verses that is the foundation: thus, having caused him to be born, he establishes him.

3. There are nine utterances of impulsion (or quickening)²,—there are these nine vital airs in man: he thereby causes him to be born a second time; and the (Adhvaryu's) call and (the Âgntidhra's) response³ are the foundation. And when there, on the occasion of the throwing⁴ (of the grass-bunch

¹ See part i, p. 95 seqq.

² According to Sâyana, this refers either to the formula by which the Adhvaryu calls on the Hotri to recite the kindling-verses, and which, he says, consists of nine syllables (samidhyamânâyânubrûhi); or to nine preliminary formulas (forming a nigada) pronounced by the Hotri before the performance of the fore-offerings, see I, 5, 2, 1 seqq. These latter formulas are probably those intended by the author; the former formula being the less likely to be referred to, as, in its above form of nine syllables, it is indeed allowed to be used optionally by the Âpastambasûtra, but not by the authorities of the white Yagus, who use the formula ‘(Hotar) Agnaye samidhyamânâyânubrûhi;’ see Sat. Br. I, 3, 5, 2. 3.

³ Viz. the two calls—‘Om srâvaya’ and ‘Astu sraushat,’ see part i, p. 132, note.

⁴ The word ‘srîshî’ usually means ‘creation,’ but in accordance with the primary meaning of the verb ‘srîg,’ it apparently refers here (as Sâyana seems to think) to the throwing of the anointed Prastara, as the representative of the Sacrificer, into the Âhavanîya fire, thus insuring for the Sacrificer his despatch to, and renewed life in, the heavenly world. With reference to

into the fire), birth is spoken of, he thereby causes him to be born a third time: on this occasion the *Patñsamyâgas*¹ are the foundation.

4. For thrice, indeed, man is born, and it is just in this way that he causes him to be born thrice from the sacrifice. Of those eleven (kindling-verses) he recites thrice the first and last:—

5. This makes fifteen kindling-verses,—there are two libations of ghee (*âghâra*²), five fore-offerings, the *Idâ*, three after-offerings, the *Sûktavâka*, and *Samyorvâka*³—that makes thirteen oblations. And when there, at the *Patñsamyâgas*, he takes up at the same time (the two spoons); and the *Samishṭa-yagus*⁴:—

6. That makes fifteen oblations:—for these fifteen oblations those fifteen kindling-verses (serve, as it were, as) invitatory formulas; and for these invitatory formulas these (serve as) offering-formulas—whatever formula (is used) there (at those oblations) and what *Nigada* (is used at the invocation of the *Idâ*⁵) that is of the form of offering-formulas. Thereby, then, those oblations of his come to be supplied with invitatory formulas through those kindling-verses; and through those oblations those invitatory formulas come to be supplied with both offering-formulas and oblations.

this throwing of the grass-bunch into the fire (I, 8, 3, 11 seq.; 9, 2, 19) some of the *Sûtras* use, indeed, the verb ‘*srîg*,’ cf. Hillebrand, *Das Altindische Neu- und Vollmondsopfer*, p. 146.

¹ See part i, p. 256 seqq.

² See part i, p. 124 seqq.

³ Part i, p. 236 seqq.

⁴ See I, 9, 2, 19; 25 seqq.

⁵ See part i, p. 222 seqq.

SECOND BRÂHMANA.

1. He recites a gâyatṛi invitory formula¹: the gâyatṛi consisting of three feet, these worlds being three in number², it is these worlds the gods thereby established.

2. He offers with a trishṭubh (verse): the trishṭubh consisting of four feet, and cattle being four-footed, it is cattle the gods thereby established in these established worlds.

3. The Vashaṭ-call consists of two syllables (vau-shaṭ): man being two-footed, it is two-footed man they thereby established among the established cattle.

4. Two-footed man, then, is established here among cattle. In like manner this (Sacrificer) establishes thereby the worlds; and in the established worlds he establishes cattle, and among the established cattle he establishes himself: thus, indeed, is that man established among cattle, who, knowing this, offers sacrifice.

5. And when he offers, after the Vashaṭ has been uttered,—that Vashaṭ-call being yonder shining (sun), and he being the same as Death³—he thereby consecrates him (the Sacrificer) after death, and causes him to be born from out of it, and he is

¹ The anuvâkyâs recited prior to the principal oblations (pradhâna-havis) are in the gâyatṛi metre; whilst the yâgyâs (referred to in the next paragraph), at the end of which the Vau-shaṭ! is uttered and the oblation poured into the fire, consist of trishṭubh verses; cf. I, 7, 2, 15.

² These inserted clauses with 'vai' supply the reason for what follows, not for what precedes, them.

³ See X, 5, 1, 4.

delivered from that death. And the sacrifice, indeed, becomes his body : thus, having become the sacrifice, he is delivered from that death, and all his chief offerings are thereby delivered from that death¹.

6. And, verily, whatever offering he there performs, that offering becomes his body in yonder world ; and when he who knows this departs this world then that offering, being behind him, calls out to him, 'Come hither, here I am, thy body ;' and inasmuch as it calls out (invokes, āhvayati), it is called 'āhuti' (offering or invocation).

THIRD BRĀHMANA.

1. Verily, in the beginning, this (universe) was the Brahman (neut.)². It created the gods ; and, having created the gods, it made them ascend these worlds : Agni this (terrestrial) world, Vāyu the air, and Sūrya the sky.

2. And the deities who are above these he made ascend the worlds which are above these ; and, indeed, just as these (three) worlds and these (three) deities are manifest, so are those (higher) worlds and those (higher) deities manifest—(the worlds) which he made those deities ascend.

3. Then the Brahman itself went up to the sphere beyond. Having gone up to the sphere beyond, it considered, 'How can I descend again into these worlds?' It then descended again by means of these two—Form and Name. Whatever has a name,

¹ Viz. inasmuch as the oblation is made with the Vasha/.

² On this speculative myth, see John Muir, *Orig. S. Texts*, vol. v, pp. 387-89.

that is name; and that again which has no name, and which one knows by its form, 'This is (of a certain) form,' that is form: as far as there are Form and Name so far, indeed, extends this (universe).

4. These, indeed, are the two great forces of the Brahman; and, verily, he who knows these two great forces of the Brahman becomes himself a great force.

5. These, indeed, are the two great manifestations¹ of the Brahman; and, verily, he who knows these two great manifestations of the Brahman becomes himself a great manifestation. One of these two is the greater, namely Form; for whatever is Name, is indeed Form; and, verily, he who knows the greater of these two, becomes greater than he whom he wishes to surpass in greatness.

6. In the beginning, indeed, the gods were mortal, and only when they had become possessed² of the Brahman they were immortal. Now, when he makes the libation to Mind³—form being mind, inasmuch as it is by mind that one knows, 'This is form'—he thereby obtains Form; and when he makes the libation to Speech—name being speech, inasmuch as it is by speech that he seizes (mentions) the name—he thereby obtains Name;—as far as there are Form and Name, so far, indeed, extends this whole (universe): all this he obtains; and—the

¹ Or, phantasmagories, illusive representations.

² The use of 'âp' with the instrumental (brahmanâ âpuḥ) is peculiar,—brahmanâ vyâptâḥ, Sây.

³ The two libations (âghâra) of ghee, forming the first oblations of an ishâ, made on the newly kindled fire, are offered to Mind and Speech respectively; cf. part i, p. 124 seqq.

all being the imperishable—imperishable merit and the imperishable world thus accrue to him.

7. There, on the occasion of the offering to Agni¹, it has been told how the sacrifice then pleased the *Rishis*, and how they performed it. Now, when the *Rishis* were performing the sacrifice, the Gandharvas came nigh to them. They looked on, thinking, 'Here, surely, they have done too much,—here they have done too little.' And when their sacrifice was completed, they pointed it out to them, saying, 'Here, surely, ye have done too much,—here ye have done too little.'

8. Now, wherever they had done too much it was like a hill; and wherever they had done too little it was like a pit.

9. Now, when he pronounces the Samyos (all-hail and blessing), he touches (the earth²) with (Vâg. S. II, 19), 'O Sacrifice, homage be unto thee: mayest thou complete thy course up to the success of the sacrifice and up to mine own right offering!' Wherever (in the course of the sacrifice) he has committed any excess, he makes amends for it by doing homage; and wherever he has left anything defective, it ceases to be defective by his saying, 'up to.' In saying, 'Mayest thou complete thy course up to the success of the sacrifice,'—success being whatever in the sacrifice is neither defective nor excessive—he thereby makes amends for both of these (mistakes); and in saying, 'Mayest thou complete thy

¹ Sâyaṇa explains this by 'âdhânakarṇe'; but the passage referred to occurs I, 6, 2, 3. 4, in connection with the first butter-portion (âgyabhâga), that of Agni.

² Or, perhaps, the altar; see I, 9, 1, 29.

course up to mine own right offering,'—right offering being whatever in the sacrifice is neither defective nor excessive—he thereby also makes amends for both of these (mistakes); and thus that sacrifice of his comes to be performed as one that is neither defective nor excessive by whosoever, knowing this, thus touches (the earth): let him therefore touch it just in this way. But, indeed, those Gandharvas were Yavamân (rich in barley), the winnowing-basket; Uddâlavân (rich in *paspalum frumentaceum*), husbandry; and Antarvân (the pregnant), grain¹.

FOURTH BRÂHMANA.

1. The full moon, doubtless, is the same as that burning (sun), for he, indeed, is full day by day; and the new moon (*darsa*) is the same as the moon, for he appears (*dars*), as it were.

2. But they also say inversely, 'The full moon is the same as the moon, for after the filling up of the latter there is the night of full moon;' and the new moon (*darsa*) is the same as that burning (sun), for the latter appears, as it were.

3. The full moon, indeed, is this (earth), for she is, as it were, full; and the new moon is yonder sky, for yonder sky appears (or, is seen), as it were.

4. The full moon, indeed, is the night, for this

¹ On these names, Sâyana merely remarks,—*te gandharvâḥ sūrpādibhāvam āpannā babhūvuh, yavamân ityâdyâs teshâm sam-gñâh*.—Mahîdhara, on the other hand, on Vâg. S. II, 19, makes them to be five names, Yavamat, Sūrpa (n.), Uddâlavat, *Kṛṣhi* (f.), and Dhânântarvat. This is very improbable; the last name, especially, being accented on the first syllable, showing it to be two words.

night is, as it were, full ; and the new moon is the day, for this day appears, as it were. This, then, is the theory regarding the full and new moon in respect of the gods.

5. Then as to the body. The full moon is the up-breathing, for it is by the up-breathing¹ that this man is, as it were, filled ; and the new moon is the out (and in)-breathing², for this out-breathing appears, as it were : thus, the full and new moon are these two, the eater and the giver of food.

6. The out (and in)-breathing (the mouth) is the eater of food, for by means of the out (and in)-breathing this food is eaten ; and the up-breathing is the giver of food, for by the up-breathing³ this food is given to him.

7. The full moon is the mind, for full, as it were, is this mind ; and the new moon is speech, for this speech appears, as it were. Thus these two are clearly the full and new moon, as regards the body ; and inasmuch as on the day of fasting he eats the (food) suitable for eating on the vow, he thereby clearly gratifies these two in regard to the body ; and on the morrow (he gratifies them) as gods by sacrifice.

8. As to this they say,—‘ Seeing that no offering-material is taken out “for the full moon,” nor any offering-material “for the new moon,” and seeing that he does not say, “Recite the invitory formula for the full moon,” nor “Recite the invitory for-

¹ The udâna is explained by Sâyana as the breath passing (up into the head, and) through the nose.

² The prâna is the breath of the mouth.

³ That is, by (the vital air of) the head (hence of the eyes, ears, &c.).

mula for the new moon ;" nor " Recite the offering-formula for the full moon," nor " Recite the offering-formula for the new moon," how, then, is offering made to this full and new moon ?' Well, when he makes a libation of ghee to the Mind—the full moon being the Mind—he thereby makes offering to the full moon ; and when he makes a libation of ghee to Speech—the new moon being Speech—he thereby makes offering to the new moon : and thus offering is made by him to the full and new moon.

9. Now, some prepare two messes of rice, one for Sarasvat on the full moon, and one for Sarasvati on the new moon, saying, 'We thus clearly make offering to the full and new moon.' But let him not do this ; for Sarasvat is the Mind, and Sarasvati is Speech ; and thus, in making libations of ghee to these two, offering is made by him to the full and new moon : let him therefore not prepare these two messes of rice.

10. As to this they say, 'Surely, he who performs the Full and New-moon offerings becomes a (mere) utterer of the Âgur¹ ; for, when he has performed

¹ Or, one who has only had the Âgur-formulas uttered for him (by the priests). Âgur is the technical term of two formulas, viz. of the formula '(Agnim) yaga' (recite the offering-formula to Agni, or to whatever deity offering is made), by which the Adhvaryu calls on the Hotri to recite ; and of the formula 'Ye yagâmahe (Agnim),' by which the Hotri introduces the yâgyâ, or offering-verse. At the Soma-sacrifice the former formula is modified to 'Hotâ yakshat,' uttered by the Maitrâvaruṇa priest. See Haug, Transl. of Ait. Br., p. 133, note.—In comparing these Âgur-formulas with the performances of the Full and New-moon offerings, the author thus seems to imply that, just as the utterance of these formulas is merely the preliminary to the oblation itself, so each fortnightly

the Full-moon offering, he knows that he will perform the New-moon offering; and when he has performed the New-moon offering, he knows that he will again perform the Full-moon offering; thus when he goes to the other world he goes thither as an utterer of the Âgur: how, then, does he become one who has not (merely) uttered the Âgur? Well, when, on both occasions, he makes those two libations of ghee (to Mind and Speech), then his Full and New-moon offerings become complete; and he goes to the other world after his Full and New-moon offerings are completed, and thus becomes one who has not (merely) uttered the Âgur.

FIFTH BRÂHMANA.

1. And, verily, even on this occasion¹, they slaughter the sacrificial horse (Asvamedha) as a sacrifice to the gods: of this (New and Full-moon sacrifice) they say, 'It is the original (normal) Asvamedha;' and that (real Asvamedha), indeed, is just the other (modified one); for, indeed, the Asvamedha is the same as the moon.

performance is only the preliminary to the next performance; but that the Sacrificer never actually completes the sacrifice. Sâyana, on the other hand, takes 'âgûrtin' to mean 'one who has formed a resolution (âgûrta, âgurazam=samkalpa);' and native dictionaries, indeed, give 'âgur' as a synonym of 'pratigṛhâ' (promise, agreement; Zuruf, Zusage). But, even if this were the right meaning of the word, the general drift of the passage would remain the same, viz. that such a sacrificer would ultimately die as one who had merely promised or intended to offer sacrifice, without his having actually performed it, or brought it to a proper conclusion, and thus without reaping the ultimate benefit from it, viz. citizenship in the heavenly abodes.

¹ Viz. in performing the Full and New-moon sacrifice, for which all the benefits accruing from the Asvamedha are here claimed.

2. As to this, they say, 'For each foot of the sacrificial horse they offer an oblation;'—when he performs the Agnihotra in the evening and morning, he offers two oblations in the evening, and two in the morning—that makes four oblations: thus—the horse being four-footed—an oblation is offered for each of its feet.

3. As to this, they say, 'On the starting off of the horse he performs an offering¹; for the moon, doubtless, is the same as King Soma, the food of the gods: when, during that night (of new moon), he does not appear either in the east or in the west, then he comes to this world, and starts for this world².

4. Now, when he performs the New-moon sacrifice, he thereby performs the (same) offering (as) on the starting of that (horse), and when he performs the Full-moon sacrifice he slaughters the sacrificial horse itself, and, having slaughtered it, he presents it to the gods. The other (real) horse-sacrifice they indeed perform (only) a year after (the starting offering), but this month (of the Full and New-moon sacrifice), revolving, makes up a year³: thus the sacrificial horse comes to be slaughtered for him year after year.

¹ According to Âsv. X, 6, 2 seqq., having chosen the horse to be sacrificed, he performs two *ishās*, to Agni Mūrdhanvat and Pūshan; whereupon he sets free the horse, and for a year performs three *ishās* daily at the three pressings, viz. to Savitrī Satyaprasava, Prasavitrī, and Âsavitrī.

² Or, he disappears in this world; the same verb (*vi-vrīt*) being used for the disappearance as for the starting off of the horse when set free.

³ The syntactic construction of the last two sentences is that frequently alluded to before, viz. that of parenthetic causal clauses.

5. Verily, then, for him who, knowing this, offers both the Agnihotra and the Full and New-moon sacrifices, they slaughter the sacrificial horse month by month; and month by month the Asvamedha is offered for him, and his Agnihotra and Full and New-moon sacrifices come to pass into the Asvamedha.

SIXTH BRÂHMANA.

1. The Prāṇtā water, doubtless, is the head of the sacrifice¹; and when he leads forward the Prāṇtā water, it is the head of the sacrifice he thereby forms, and he should know that it is that head of his own that is then being formed.

2. The fuel, indeed, is its breath (of the mouth), for it is by the breath that everything here is kindled (animated) that has breath and moves twinkling with its eyelids: let him know that it is he himself that is that fuel.

3. The kindling-verses, indeed, are its spine: let him therefore say (to the Hotṛi) regarding them, 'Recite for me, making them, as it were, continuous²;' for continuous, as it were, is this spinal column. And the two libations of ghee are its mind and speech, Sarasvat and Sarasvatī³: let

¹ *Yagña*, the sacrifice, is here, as so often, to be understood as the abstract representation of the victim (here the horse), as well as of the Purusha,—i. e. Prajāpati, and the Sacrificer.

² The kindling-verses, being in the Gāyatrī metre, consist of three octosyllabic pādas each. Whilst after each verse a kindling-stick (*samidh*) is thrown into the fire by the Adhvaryu, the Hotṛi does not make any pause in his recitation at this point, but he does so after the second pāda of each verse, thus connecting the last pāda with the first two pādas of the next verse.

³ See XI, 2, 5, 9.

him know that the two libations of ghee are his mind and speech, Sarasvat and Sarasvatī.

4. The five fore-offerings are these its five (outlets of the) vital airs in the head;—the first fore-offering is its mouth, the second the right nostril, the third the left nostril, the fourth the right ear, and the fifth the left ear. And inasmuch as at the fourth fore-offering he pours together (the ghee¹), therefore this ear is, on the inner side, connected by a channel (with the other). The two butter-portionings are the eyes: let him know that these are his own eyes.

5. And that cake which is offered to Agni is its right flank; and the low-voiced offering is its heart; and inasmuch as they perform this in a low voice, this heart is, as it were, in secret.

6. And that cake which is offered to Agni and Soma (at full moon), or Indra's Sānnāyā (at new moon), is its left flank; the Svishṭakṛīṭ is that part between its shoulders; and the (Brahman's) fore-portion² is the poison³.

7. And when he cuts off the fore-portion,—even as there they cut out what was injured⁴ in Pragāpati, so do they now thereby cut out what in this (body) is clogged and hardened, and affected by Varuṇa:

¹ See I, 5, 3, 16.

² See I, 7, 4, 10 seqq.

³ Instead of 'visham,' the MS. of Sâyana's commentary reads 'dvishan' (hater, enemy), which is explained as meaning 'satru-buddhi'; the 'cutting out' of the fore-portion being compared with the annihilation of enemies (satrunirasanārtham),—all this is, however, manifestly fanciful. What is intended would seem to be the poison (real or figurative) caused by the enemies' (or Rudra's, or Varuṇa's) shafts, in accordance with the myth regarding Pragāpati and his daughter, I, 7, 4, 1 seqq.

⁴ Literally, what was pierced (by an arrow), cf. I, 7, 4, 3. 9.

let him know that, as there they cut out what was injured in Pragâpati, so they now cut out what in him is clogged and hardened and affected by Varuṇa.

8. The *Idâ*, indeed, is the belly: even as there, at (the invocation of) the *Idâ*¹ they cut off portions (and put them) together, so now food of all kinds is put together in the belly.

9. The three after-offerings are these its three downward breathings; and the *Sûktavâka* and *Samyorvâka* its arms (or fore-feet); the four *Patñisamyâgas* the four supports—the two thighs and the two knee-bones; and the *Samishṭayagus* is the two (hind) feet.

10. These are twenty-one offerings;—two libations of ghee, five fore-offerings, two butter-portions, and Agni's cake: this makes ten; Agni and Soma's low-voiced offering, Agni and Soma's cake, the Agni *Svishṭakṛit*, the *Idâ*, three after-offerings, the *Sûktavâka*, the *Samyorvâka*, further his seizing (the two spoons) at the same time there at the *Patñisamyâgas*², and (last) the *Samishṭayagus*.

11. These are twenty-one offerings,—there are twelve months and five seasons in a year; and three worlds—that makes twenty; and yonder burning (sun) is the twenty-first—that is the goal³, that the resting-place: he thus reaches that goal, that resting-place.

12. Now, as to this *Âruṇi* said, 'Every half-month, indeed, I become a sharer of the same world with yonder sun: that is the perfection of the Full and New-moon sacrifices which I know.'

¹ See I, 8, 1, 12 seqq.

² See I, 9, 2, 19.

³ *Saishâ sūryarûpaiva gatiḥ gantavyabhûmiḥ; eshaiva pratishṭhâ kṛtsnaphalasyâsrayaḥ, Sây.*

13. As to this they ask, 'Who is the better one, the self-offerer, or the god-offerer?' Let him say, 'The self-offerer;' for a self-offerer, doubtless, is he who knows, 'This my (new) body is formed by that (body of *Yagña*, the sacrifice), this my (new) body is procured¹ thereby.' And even as a snake frees itself from its skin, so does he free himself from his mortal body, from sin; and made up of the *Rik*, the *Yagus*, the *Sâman*, and of offerings, does he pass on to the heavenly world.

14. And a god-offerer, doubtless, is he who knows, 'I am now offering sacrifice to the gods, I am serving the gods,'—such a one is like an inferior who brings tribute to his superior, or like a man of the people who brings tribute to the king: verily, he does not win such a place (in heaven) as the other.

SEVENTH BRÂHMANA.

1. The Sacrifice is the Year; and, verily, sacrifice is offered at the end of the year of him whoso knows that the sacrifice is the year; and all that is done in the year comes to be gained, secured, and won for him.

2. The officiating priests are the seasons; and, verily, sacrifice is offered at the end of the seasons of him whoso knows that the officiating priests are the seasons; and all that is done in the seasons comes to be gained, secured, and won for him.

3. The oblations are the months; and, verily, sacrifice is offered at the end of the months of him whoso knows that the oblations are the months;

¹ Upadhîyate upasthâpyate, Sây.

and all that is done in the months comes to be gained, secured, and won for him.

4. The oblation-vessels are the half-months; and, verily, sacrifice is offered at the end of the half-months of him whoso knows that the oblation-vessels are the half-months; and all that is done in the half-months comes to be gained, secured, and won for him.

5. The two attendants¹ are the day and night; and, verily, sacrifice is offered at the end of the day and night of him whoso knows that the two attendants are the day and night; and all that is done in the day and night comes to be gained, secured, and won for him.

6. The first kindling-verse is this (earth), the second the fire, the third the wind, the fourth the air, the fifth the sky, the sixth the sun, the seventh the moon, the eighth the mind, the ninth speech, the tenth fervid devotion, and the eleventh the Brahman; for it is these that kindle all this (universe), and by them all this (universe) is kindled, whence they are called kindling-verses.

7. Thrice he recites the first (kindling-verse): by reciting it the first time he gains the eastern region, by the second time he gains the southern region, and by the third time he gains the upper region.

8. And thrice he recites the last(verse): by reciting it the first time he gains the western region, by the second time he gains the northern region, by the third time he gains this same (earth as a) resting-place;

¹ Sâyaṇa seems to take the two attendants (parivesh/rî, preparers or servers-up of food) to mean the pair of fire-tongs (dhrîsh/rî):—
ye pariveshaṇa-sâdhane dhrîsh/rî taylor ahorâtrabuddhim vidhatte.

and by those (kindling-verses) he thus gains these worlds, and these regions.

9. The first libation of ghee is the sacred law, and the second the truth; and, verily, he secures for himself law and truth, and whatsoever is to be gained by law and truth all that he now gains.

10. The first fore-offering is brilliance, the second honour, the third fame, the fourth holy lustre, the fifth food (prosperity).

11. After the first fore-offering let him utter (the *anumantrana*¹), 'May I become brilliant;' after the second, 'May I become honoured;' after the third, 'May I become glorious;' after the fourth, 'May I become endowed with holy lustre;' after the fifth, 'May I become prosperous;'—and, verily, whosoever knows this becomes brilliant, and honoured, and glorious, and endowed with holy lustre, and prosperous.

12. Now, Svetaketu Āruneya², who knew this, said once, 'To him who will thus know that glory of the fore-offerings, people will in days to come be flocking from all sides as if wishing to see some great serpent.'

13. The first butter-portion, doubtless, is the past, and the second the future: verily, he secures for himself both the past and the future; and whatever is to be gained by the past and the future, all that he now gains.

¹ Each of the offering-formulas of the *Prayāgas* has after it the *anumantrana* 'might is speech, might is energy, in me the in-breathing and off-breathing;' which, according to our paragraph (and *Kāty.* III, 3, 5), is to be supplemented by these special prayers.

² See X, 3, 4, 1, with note.

14. The cake offered to Agni is the Brahman (priesthood); and, verily, whosoever knows Agni's cake to be the priesthood secures for himself the priesthood; and whatever is to be gained by the priesthood all that he now gains.

15. The low-voiced offering is the Kshatra (nobility); and, verily, whosoever knows the low-voiced offering to be the nobility secures for himself the nobility; and whatever is to be gained by the nobility all that he now gains. And inasmuch as some perform the low-voiced offering, and others do not, therefore people speak (give information) to the noble both in a loud voice and in a low voice.

16. The second cake is the Vis (people); and, verily, whosoever knows the second cake to be the people secures for himself the people; and whatever is to be gained by the people all that he gains. And inasmuch as Agni's cake and the low-voiced offering come first therefore the priesthood and nobility are established upon the people.

17. The Sânnâyya¹ is royal dignity; and, verily, whosoever knows the Sânnâyya to be royal dignity secures for himself royal dignity; and whatever is to be gained by royal dignity all that he gains. And inasmuch as some pour (sweet and sour milk) together², and others do not, therefore the royal dignity both (combines) together and (keeps) asunder³.

18. The Svishṭakṛit is fervid devotion; and, verily, whosoever knows the Svishṭakṛit to be fervid devo-

¹ For this sacrificial dish of the New-moon sacrifice, prepared from fresh milk and sour curds, see part i, p. 178, note 4.

² That is, they prepare the Sânnâyya.

³ That is to say, different kings either combine or keep separate from each other.

tion secures for himself fervid devotion ; and whatever is to be gained by fervid devotion all that he now gains.

19. The fore-portion is the place (in heaven); and, verily, whosoever knows the fore-portion to be the place (in heaven) secures for himself the place (in heaven); and whatever is to be gained by the place (in heaven) all that he now gains ; and, indeed, he does not by ever so little fall from his place, for it is by ever so little that in yonder world men fall from their place ; and whosoever knows this does not fall from his place however much evil he may have done.

20. The *Idā* is faith ; and, verily, whosoever knows the *Idā* to be faith secures for himself faith, and whatever is to be gained by faith all that he now gains.

21. The first after-offering is the thunderbolt, the second the hail-stone, the third the (heavenly) firebrand (meteor).

22. After the first after-offering let him utter (the *anumantrana*), 'O thunderbolt, smite N. N.!' (naming) him whom he hates ; after the second, 'O hail-stone, smite N. N.!' after the third, 'O firebrand, smite N. N.!'

23. And if such a one dies suddenly, then, indeed, it is that after-offering, the thunderbolt, that smites him ; and if he is, as it were, covered with out-flowing (blood), then it is that after-offering, the hail-stone, that smites him ; and if he is, as it were, covered with scorching, then it is that after-offering, the (heavenly) firebrand, that smites him.

24. Such is the bolt of the sacrifice : it was by that bolt, indeed, that the gods overcame the Asuras ;

and in like manner does the Sacrificer who knows this overcome his wicked, spiteful enemy.

25. And if the sacrifice were to end with after-offerings, then it would end with the thunderbolt, the hail-stone, and the (heavenly) firebrand: therefore the sacrifice of the gods ends either with the *Idā* or with the *Samyos*.

26. By the fore-offerings, indeed, the gods reached the world of heaven. The *Asuras* tried to get thither after them; and by the after-offerings they (the gods) drove them back: thus, when the after-offerings are performed, the Sacrificer drives back his wicked, spiteful enemy.

27. The fore-offerings, indeed, are the out-breathings¹, and the after-offerings the off-breathings: wherefore the fore-offerings are poured out in a forward direction², for that is the form of the out-breathing; and the after-offerings (are poured out) in a backward direction³, for that is the form of the off-breathing. The after-offerings, indeed, are the *Upasads*⁴ of the

¹ That is, the breath (out and in-breathing) of the mouth (*prāṇa*), in comparing which with the fore-offerings (*prayāga*) the stress is laid on the preposition 'pra.'

² According to *Kāty.* III, 2, 18 seqq., the five *prayāga* libations are to be made either on the part of the fire burning the brightest, or so that each subsequent libation is poured further east of the preceding one.

³ According to *Kāty.* III, 5, 10, the three *anuyāga* libations are to be made on the forepart, the middle, and the back (western) part of a burning log respectively.

⁴ For the three days' libations, called *Upasadaḥ* (homages or sieges), at the Soma-sacrifice, see part ii, p. 104 seqq. I do not quite understand the reference to the 'backward direction' (*pratyag-apavargaṭvam vopasad-dharmaḥ*, *Sây.*) of the *Upasads*, unless it be that the libations are offered to *Agni*, *Soma* and *Vishṇu*, who are compared with the point, barb and socket (?) of an arrow

Full and New-moon sacrifices, whence they are performed in a backward direction after the manner of the Upasads.

28. The Sûktavâka is the completion ; and, verily, whosoever knows the Sûktavâka to be the completion secures for himself the completion ; and whatever is to be gained by the completion all that he now gains : he obtains the completion of his (full) lifetime.

29. The Samyorvâka is the resting-place ; and, verily, whosoever knows the Samyuvâka to be the resting-place secures for himself a resting-place ; and whatever is to be gained by a resting-place all that he now gains : he reaches a resting-place.

30. The gods fortified the Patñtsamyâgas by a mound from behind¹, and placed a couple thereon for the sake of procreation : thus when the Patñtsamyâgas are performed, he places a couple thereon for the sake of procreation ; for, indeed, after the procreation of the gods offspring is produced, and offspring is produced by pair after pair (of men and beasts) for him who knows this.

31. The Samishṭayagus is food ; and, verily, whosoever knows the Samishṭayagus to be food secures for himself food ; and whatever is to be gained by food all that he now gains.

32. The Sacrificer is the Year ; and the Seasons officiate for him. The Âgnīdhra is the Spring,

respectively (III, 4, 4, 14), or that in filling the spoons with ghee, the procedure is the reverse of that usually followed (III, 4, 4, 7. 8).

¹ The Patñtsamyâgas (by which offering is made to Soma, Tvashṭri, and Agni, along with the wives of the gods) are performed on the Gârhapatya fire, and hence at the back (western) part of the sacrificial ground where the Sacrificer's wife is seated. For the symbolical import of the rite see I, 9, 2, 5.

whence forest-fires take place in spring, for that is a form of Agni. The Adhvaryu is the Summer, for summer is, as it were, scorched; and the Adhvaryu comes forth (from the sacrificial ground) like something scorched¹. The Udgâtri is the Rainy season; whence, when it rains hard, a sound as that of a chant is produced. The Brahman is the Autumn; whence, when the corn ripens, they say, 'The creatures are rich in growth (brahmanvat).' The Hotri is the Winter, whence in winter cattle waste away, having the Vashaṭ uttered over them. These, then, are the divinities that officiate for him; and even if Aishāvitrâḥ² were to officiate for him, let him think in his mind of those divinities, and those deities, indeed, officiate for him.

33. Now, as to that balance, the right (south) edge of the Vedi³. Whatever good deed man does that is inside the Vedi; and whatever evil deed he does that is outside the Vedi. Let him therefore sit down, touching the right edge of the Vedi; for, indeed, they place him on the balance in yonder world; and whichever of the two will rise⁴ that he will follow, whether it be the good or the evil. And, verily, whosoever knows this, mounts the balance even in this world, and escapes being placed on the balance in yonder world; for his good deed rises, and not his evil deed.

¹ Viz. from his constant attendance on the sacrificial fires.

² According to Sâyana, Eshavîra is the name of a Brâhmanical family held in general contempt. See Weber, Ind. Stud. I, p. 228.

³ That is, the altar-ground covered with sacrificial grass, serving as a seat for the gods.

⁴ Literally, will force down (the other). On this ordeal see E. Schlagintweit, Die Gottesurtheile der Indier, Nachträge; A. Weber, Ind. Streifen I, p. 21; II, p. 363.

THIRD ADHYĀYA. FIRST BRĀHMANA.

THE AGNIHOTRA.

1. Verily, the Agnihotri cow is the speech of the Agnihotra, and her calf is its mind. Now these two, mind and speech, whilst being one and the same, are, as it were, distinct from each other: therefore they tie up the calf and its mother with one and the same rope; and the fire¹, indeed, is faith, and the ghee truth.

2. Now, as to this Ganaka of Videha once asked Yâgñavalkya, 'Knowest thou the Agnihotra, Yâgñavalkya?'—'I know it, O king,' he said.—'What is it?'—'Milk, indeed.'

3. 'If there were no milk, wherewith wouldst thou sacrifice?'—'With rice and barley.'—'If there were no rice and barley, wherewith wouldst thou sacrifice?'—'With what other herbs there are.'—'If there were no other herbs, wherewith wouldst thou sacrifice?'—'With what forest herbs there are.'—'If there were no forest herbs, wherewith wouldst thou sacrifice?'—'With fruit of trees.'—'If there were no fruit of trees, wherewith wouldst thou sacrifice?'—'With water.'—'If there were no water, wherewith wouldst thou sacrifice?'

4. He spake, 'Then, indeed, there would be nothing whatsoever here, and yet there would be offered—the truth in faith.'—'Thou knowest the Agnihotra, Yâgñavalkya: I give thee a hundred cows,' said Ganaka.

5. Concerning this point there are also these

¹ That is, according to Sâyana, the fire, or heat, produced by the rope. Instead of 'tega eva sraddhâ,' one would rather expect 'sraddhaiva tegaḥ.'

verses :—‘Knowing what¹, does the offerer of the Agnihotra stay away from his house? how is his wisdom (manifested)²? how is he kept up by his fires³?’—whereby he means to say, ‘How, then, is there no staying away from home on his part⁴?’

6. ‘He who is the swiftest in the worlds⁵, that wise one is found staying abroad: thus (is manifested) his wisdom, thus he is kept up by his fires;’—he thereby means the mind: it is owing to his mind that there is no staying away from home on his part.

7. ‘When, having gone far away, he heedeth not there his duty, wherein is that offering of his offered; (and wherein) do they, at his house, perform the offering of the progress?’—that is to say,—‘When, having gone far away, he there heeds not his duty, wherein does that offering of his come to be offered?’

8. ‘He who waketh in the worlds and sustaineth all beings, in him that offering of his is offered, (and in him) do they, at his house, perform the offering

¹ That is, according to Sâyana,—What form of Agnihotra does he recognise, when he goes to stay abroad?

² That is,—How does he show his knowledge of the sacred obligation that one ought to perform the Agnihotra regularly twice a day for life?

³ That is to say, How is the continuity in the constant attendance to his sacred fires kept up by him?

⁴ Literally, ‘How is non-staying abroad (brought about)?’ that is to say,—How, though having to stay abroad, does he ensure the spiritual benefits of remaining at home? or, as Sâyana puts it, How is the fault of staying abroad, avoided?—*asya pravāsato yagamânasya anapaproshitam pravâsadoshâbhâvaḥ*.

⁵ Or, among (or in) beings. Sâyana supplies ‘yagamânâḥ’ to ‘yo gavishatâḥ.’

of the progress;—he thereby means the breath; whence they say, ‘The Agnihotra is breath.’

SECOND BRÂHMANA.

1. Verily, whosoever knows the six pairs in the Agnihotra, has offspring born to him by pair after pair, by all generations. The Sacrificer and his wife—this is one pair: through it his Agnihotra would be possessed of a wife,—‘May I obtain this pair!’ he thinks¹. The calf and the Agnihotra-cow—this is another pair: through it his Agnihotra-cow would become possessed of a male calf,—‘May I obtain this pair!’ he thinks. The pot and the coals—this is another pair; the offering-spoon and the dipping-spoon—this is another pair; the Âhavanīya fire and the log—this is another pair; the libation and the Svâhâ-call—this is another pair: these, doubtless, are the six pairs in the Agnihotra; and he who thus knows them, has offspring born to him by pair after pair, by all generations.

THIRD BRÂHMANA.

1. The Brahman delivered the creatures over to Death, the Brahmatârin (religious student) alone it did not deliver over to him. He (Death) said, ‘Let me have a share in this one also.’—‘Only the night on which he shall not bring his² fire-wood,’ said (the Brahman). On whatever night, therefore, the Brahmatârin does not bring fire-wood, that

¹ Or, perhaps, it (the Agnihotra) thinks.

² Prof. Delbrück, *Altind. Syntax*, p. 260, doubtless rightly takes the middle form (âharâtai) here to imply ‘for his own self,’ i. e. for his own protection from death.

(night) he passes¹ cutting it off from his own life : therefore the Brahmacārin should bring fire-wood, lest he should pass (his nights) cutting off (as much) from his life.

2. He who enters on a Brahmacārin's life, indeed, enters on a long sacrificial session: the log he puts on the fire in entering thereon is the opening (offering), and that which (he puts on the fire) when he is about to bathe² is the concluding (offering); and what (logs) there are between these, are just his (logs) of the sacrificial session. When a Brāhmaṇa enters on a Brahmacārin's life—

3. He enters beings in four parts: with one fourth part (he enters) the fire, with another part death, with another part his religious teacher; and his fourth part remains in his own self.

4. Now, when he brings a log for the fire, he redeems that fourth part of his which is in the fire; and having cleansed³ it, he takes it to his own self, and it enters him.

5. And when, having made himself poor, as it were, and become devoid of shame, he begs alms, then he redeems that part of his which is in death;

¹ Or, perhaps better,—that (night) he keeps cutting off from his life,—in which case the verb 'vas' would be construed with the gerund in much the same way as 'sthā' commonly is. This construction would suit even better the second passage (without the object 'tām') at the end of the paragraph. In any case we have to understand that, during every night passed with his teacher without his having brought fire-wood, he cuts off a night, or day, from (the latter end of) his life. Cf. Delbrück, *Altind. Syntax*, pp. 260, 334, 405.

² That is, prior to his leaving the house of his teacher and returning to his own family.

³ *Samskritya* = *utkrishyam kṛtvā*, Sāyana.

and, having cleansed it, he takes it to himself, and it enters him.

6. And when he does the teacher's bidding, and when he does any work for the teacher, he redeems that part of his which is in the teacher; and, having cleansed it, he takes it to himself, and it enters him.

7. Let him not beg alms after he has bathed (at the end of his studentship), for by bathing he drives off beggary, and drives off hunger from his kinsmen and his deceased ancestors, 'Let him who knows this beg alms only from her in whom he has the greatest confidence¹, they say, 'for that makes for heaven.' And should he find no other woman from whom alms could be begged, he may even beg from his own teacher's wife, and thereafter from his own mother². The seventh (night) should not pass by for him without begging: him who knows this and practises this all the Vedas enter; for, verily, even as the fire shines when kindled, so does he, after bathing, shine, who, knowing this, lives a Brahma-kārin's life.

FOURTH ADHYĀYA. FIRST BRĀHMANA.

1. Now Uddālaka Āruni³ was driving about⁴, as a chosen (offering-priest), amongst the people of

¹ That is, from whom he is perfectly sure of getting something. Sâyana, however, takes it in the sense of 'from whom he feels sure he will get most,'—*Sa brahma-kârî yasyâ eva bhikshitâyâh striyâh sakârâd bhûyish/ham bahutaram annam labhyata iti slâgheta tâm bhikshetety âhuh, Sây.*

² That is, after leaving his teacher's house and returning home.

³ For another version of this legend see Gopatha-Brâhmana I, 3, 6. See also Prof. Geldner's translation in Pischel and G.'s *Vedische Studien* II, p. 185.

⁴ Prof. Geldner takes 'dhâvayâm kakâra' in a causal sense

the northern country. By him a gold coin was offered; for in the time of our forefathers a prize used to be offered by chosen (priests) when driving about, for the sake of calling out the timid¹ to a disputation. Fear then seized the Brâhmanas of the northern people:—

2. 'This fellow is a Kurupañkâla Brahman, and son of a Brahman—let us take care lest he should deprive us of our domain: come, let us challenge him to a disputation on spiritual matters.' —'With whom for our champion?' —'With Svaidâyana.' Svaidâyana, to wit, was Saunaka.

3. They said, 'Svaidâyana, with thee as our champion we will fight this fellow.' He said, 'Well, then, stay ye here quietly: I will just make his acquaintance².' He went up to him, and when he had come up, he (Uddâlaka) greeted him saying,

'er verursachte einen Anlauf' (he caused people to crowd together, or to come to him in crowds). Sâyana, however, takes it in the same sense as we have done,—ârtvigyâya vrîtaḥ sann udagdesân gagâma. The Gopatha-Br., further on, has the remark 'sa vai gotamasya putra ūrdhvaṃ vrîto-dhâvî' (1).

¹ It is by no means certain whether the interpretation of the paragraph as here adapted is the right one. Prof. Geldner takes it thus,—'He (Udd.) had taken a gold piece with him; for in times of old the chosen (priests) who caused a crowd to gather round them, used to take a single gold piece with them with a view to their proposing a riddle (or problem) whenever they were afraid.' The Gopatha-Br. has a different reading, which is likewise far from clear:—tasya ha nishka upâhito babhûva, upavâdâd bibhyato yo mâ brâhmano-nûkâna upavadishyati tasmâ etam pradâsyâm-iti;—by him a gold coin was offered (? by him a gold plate had been put on, i.e. was worn round the neck) being afraid of obloquy (?): 'I shall give this to any learned Brâhman who will speak up against me,' thus (he thought).

² Or, I'll just find out what kind of man he is.

‘Svaidâyana!’—‘Halloo, son of Gautama!’ replied the other, and straightway began to question him.

4. ‘He alone, O son of Gautama, may drive about amongst people as chosen (offering-priest), who knows in the Full and New-moon sacrifices eight butter-portions (offered) previously, five portions of sacrificial food in the middle, six (portions) of Pragâpati, and eight butter-portions (offered) subsequently.

5. ‘He alone, O son of Gautama, may drive about amongst people as chosen (priest), who knows from the Full and New-moon sacrifices¹ whereby it is that creatures here are born toothless, whereby they (the teeth) grow with them, whereby they decay with them, whereby they come to remain permanently with them; whereby, in the last stage of life, they all decay again with them; whereby the lower ones grow first, then the upper ones; whereby the lower ones are smaller, and the upper ones broader; whereby the incisors are larger, and whereby the molars are of equal size.

6. ‘He alone, O son of Gautama, may drive about amongst people as chosen (priest), who knows from the Full and New-moon sacrifices, whereby creatures here are born with hair; whereby, for the second time, as it were, the hair of the beard and the arm-pits and other parts of the body² grow on them; whereby it is on the head that one first

¹ Literally, who knows that (element) in the Full and New-moon sacrifices whereby . . .

² The word ‘durbîrîñî’ is of doubtful meaning, the etymology proposed by Sâyana having little claim to being seriously considered. In the St. Petersb. Dict. the meaning ‘bristly’ is assigned to it, as applied to the hair of the beard.

becomes grey, and then, again, in the last stage of life, one becomes grey all over.

7. 'He alone, O son of Gautama, may drive about amongst people as chosen (priest), who knows from the Full and New-moon sacrifices whereby the seed of the boy is not productive, whereby in his middle age it is productive, and whereby again in his last stage of life it is not productive ;—

8. 'And he who knows the golden, brilliant-winged Gâyatri who bears the Sacrificer to the heavenly world.' Then he (Uddālaka) gave up to him the gold coin, saying, 'Thou art learned, Svaidâyana; and, verily, gold is given unto him who knows gold;' and he (Svaidâyana), having concealed it¹, went away. They asked him, 'How did that son of Gautama behave?'

9. He said, 'Even as a Brahman, and the son of a Brahman: the head would fly off of whosoever should (dare to) challenge him to a disputation².' They then went away in all directions. He (Uddālaka) then came back to him, with fire-wood

¹ Sâyana takes 'upaguhya' in the sense of 'having embraced (him),' that being the meaning the verb has in classical Sanskrit; —*tam Svaidâyanam upaguhya âlîngya Uddâlakas tasmât sthânân nishkrâma nishkrântavân*. The Gopatha-Br. has 'tad upayamya' (having taken it) instead. Svaidâyana evidently did not wish the other Brâhmanas to know that he had had the better of the Kurupatâla.

² ? Or, to catechize him; *Brahmâ svayam vedâdyaḥ brahmaputro brahmishṭhasya Gotamasya putra ity etad yathâvrittam eva, api tu yaḥ puruṣa enam Uddâlakam upavalheta pradhânam sreshṭhyam* (? *sreshṭham*) *kuryât—varha valha prâdhânya iti dhâtuh—asya puruṣasya mûrdhâ vipatet, alpagnânasya âdhikyena viparyayagrahanât tannimitta-sirahpatanam bhavattīty arthaḥ*, Sây.—Prof. Geldner translates,—'He must rack his brains (muss sich den Kopf zerbrechen) who wants to outdo him in questions (überfragen).'

in his hand¹, and said, 'I want to become thy pupil.'—'What wouldst thou study?'—'Even those questions which thou didst ask me—explain them to me!' He said, 'I will tell them to thee even without thy becoming my pupil.'

10. And he then spoke thus to him:—The two libations of ghee, the five fore-offerings, and, eighth, Agni's butter-portion—these are the eight butter-portions (offered) previously. Soma's butter-portion, being the first of the portions of sacrificial food—for Soma is sacrificial food,—Agni's cake, Agni-Soma's low-voiced offering, Agni-Soma's cake, and (the offering to) Agni Svishṭakṛit—these are the five portions of sacrificial food in the middle.

11. The fore-portion, the *Idā*, what he hands to the Agnīdh², the Brahman's portion, the Sacrificer's portion, and the Anvâhârya (mess of rice)—these are the six (portions) of Pragâpati. The three after-offerings, the four Patñisamyâgas, and, eighth, the Samishṭayagus—these are the eight butter-portions (offered) subsequently.

12. And inasmuch as the fore-offerings are without invitatory formulas³, therefore creatures are born here without teeth; and inasmuch as the chief oblations have invitatory formulas, therefore they (the teeth) grow in them; and inasmuch as the after-offerings are without invitatory formulas, therefore they (the teeth) decay in them; and inasmuch as the Patñisamyâgas have invitatory formulas,

¹ That is, as a pupil (brahmaçârin) would to his teacher.

² Viz. the 'shadavatta,' or share consisting of six 'cuttings,' for which see I, 8, 1, 41 with note.

³ With these oblations there is no puro-nuvâkyâ, but only a yâgyâ, or offering-formula.

therefore they (the teeth) come to remain permanently with them; and inasmuch as the Samish/a-yagus is without invitatory formula, therefore they all decay again in the last stage of life.

13. And inasmuch as, after uttering the invitatory formula, he offers with the offering-formula, therefore the lower (teeth) grow first, then the upper ones; and inasmuch as, after uttering a gâyatṛī verse as invitatory formula, he offers with a trish/ubh verse¹, therefore the lower (teeth) are smaller, and the upper ones broader; and inasmuch as he pours out the two libations of ghee in a forward direction², therefore the incisors are larger; and inasmuch as the two samyâgyâs³ are in the same metre, therefore the molars are of equal size.

14. And inasmuch as he spreads a cover of sacrificial grass (on the Vēdī), therefore creatures here are born with hair; and inasmuch as he for the second time, as it were, spreads the Prastara-bunch⁴, therefore, for the second time, as it were, the hair of the beard and the arm-pits, and other parts of the body grow; and inasmuch as at first he only throws the Prastara-bunch after (the oblations into the fire), therefore it is on the head that one first becomes grey; and inasmuch as he then throws after it all the sacrificial grass of the altar-ground, therefore,

¹ Whilst the gâyatṛī verse consists of 3×8 syllables, the trish/ubh has 4×11 syllables.

² That is, pouring the second into the fire at a place immediately to the front, or eastward, of the first.

³ That is, the invitatory and offering-formulas used for the oblation to Agni Svish/akṛit; see part i, p. 307, note 1.

⁴ For this bunch taken from the sacrificial grass before it is spread on the altar-ground, and symbolically representing the Sacrificer, see I, 3, 3, 4 seqq.; and part i, p. 84, note 2.

in the last stage of life, one again becomes grey all over.

15. And inasmuch as the fore-offerings have ghee for their offering-material, a boy's seed is not productive, but is like water, for ghee is like water; and inasmuch as, in the middle of the sacrifice, they sacrifice with sour curds¹ and with cake, therefore it is productive in his middle stage of life, for thick-flowing, as it were, is (that havis), and thick-flowing, as it were, is seed; and inasmuch as the after-offerings have ghee for their offering-material, it again is not productive in his last stage of life, and is like water, for ghee, indeed, is like water.

16. The Vedi (altar-ground), doubtless, is the Gâyatrî: the eight butter-portions (offered) previously are her right wing, and the eight butter-portions (offered) subsequently are her left wing: that same golden, brilliant-winged Gâyatrî, indeed, bears the Sacrificer who knows this to the heavenly world.

SECOND BRÂHMANA.

1. Now, then, as to the taking up of the two offering-spoons². Now, in this respect, some people,

¹ That is, at the New-moon sacrifice, with the Sânnâyya, or mixture of sour curds with sweet boiled milk. The 'iti' after 'purodâsena' is taken by Sâyana in the sense of 'ka'; and though this cannot be accepted, it is not very easy to see what force it can have here.

² At the time when the sacrificial food (havis) is to be placed on the Vedi, the two offering-spoons, *guhû* and *upabhṛî*, are filled with ghee, and then placed, the former on the Prastara-bunch (lying on the Vedi) with the bowl towards the east, and the latter north of it on the grass-cover of the Vedi; a third spoon, the *dhruvâ*, being again placed north of the *upabhṛî*. The first libation of ghee (*âghâra*) is made from the dipping-spoon (*sruva*); but when about

thinking themselves clever, take up the (*guhû*) with the right, and the *upabhṛit* with the left (hand); but let him not do so; for if, in that case, any one were to say of him, 'Surely, this Adhvaryu has made the Sacrificer's spiteful enemy equal to him, and able to cope with him,' then that would indeed be likely to come to pass.

2. Let him rather do it in this way;—having taken the *guhû* with both hands, let him lay it down on the *upabhṛit*; there is no question about this: it is good for (securing) cattle and life. Let him take them up without clinking them together,—were he to let them clink together, insecurity of property would befall the Sacrificer: let him, therefore, take them up without clinking them together.

3. Now as to the stepping past (the Vedi). By a thunderbolt, indeed, one Adhvaryu scatters the Sacrificer's cattle, and by a thunderbolt another drives them together for him. Now that Adhvaryu, doubtless, scatters the Sacrificer's cattle by a thunderbolt, who steps past with his right (foot)¹ when he is

to make the second libation, as also prior to each of the two butter-
portions, to the first of the five fore-offerings, as well as before each
of the chief offerings (when, however, portions of the respective
sacrificial dishes are added to the ghee in the *guhû*), the Adhvaryu
takes up the two spoons in the manner mentioned, viz. holding
them together with both hands so as to be parallel to each other, the
bowl of the *guhû* being just above that of the *upabhṛit* without touch-
ing it. While thus holding them he goes forward to the *Âhavanīya*,
and, after the other necessary rites, pours the oblation from the *guhû*,
over the spout of the *upabhṛit*, into the fire. At the fourth fore-
offering the ghee contained in the *upabhṛit* is for the first time
made use of, half of it being poured into the *guhû* for the last two
fore-offerings, whilst the remainder is used for the after-offerings.

¹ When the Adhvaryu betakes himself from his place behind the
Vedi (on which the sacrificial material is laid out) to the *Âhavanīya*

about to call (on the Âgnîdhra) for the Sraushaṭ, and with his left (foot) when he has called for the Sraushaṭ; and that (other) one drives them together for him who steps past with his left (foot) when he is about to call for the Sraushaṭ, and with his right (foot) when he has called for the Sraushaṭ; for he does indeed drive them together for him.

4. Now as to the holding (of the spoons). In this respect, some people, thinking themselves clever, hold the two spoons whilst stretching forward both arms; but let him not do so, for if, in that case, any one were to say of him, 'Surely, this Sacrificer has made two spears of his arms: he will become a spear-holder,' then that would indeed be likely to come to pass. But that (navel is the channel of the) central breathing: let him therefore hold (the spoon) by lowering them¹ to that (breathing).

5. Now as to calling for the Sraushaṭ²: there are six (modes of) calling for the Sraushaṭ,—the descending, the level, the ascending, the feeble, the outward-tending, and the inward-tending.

6. Now the descending mode, indeed, it is when he begins in a high tone and concludes in a low tone: whoever should wish that any one³ should be poorer,

in order to perform an offering, he is to proceed in such a way as constantly to keep his left foot before the right one; whilst in returning to his place he keeps the right foot before the left. Of the two ways of procedure mentioned in the paragraph, the second way is thus the right one.

¹ Whilst the Adhvaryu is standing by the side of the Âhavanîya, ready to make the offering, he holds the spoons to his navel till the moment when he has to pour the oblation into the fire.

² The Adhvaryu's call is 'om srāvaya' (make him hear!) whereupon the Âgnîdhra responds 'astu sraushaṭ' (yea, may he hear!).

³ Viz. any one for whom he (the Adhvaryu) performs a sacrifice,

let him begin for him in a high tone and conclude in a low tone ; and he will thereby become poorer.

7. And the level one, indeed, it is when he concludes in the same tone in which he has begun : whoever should wish that any one should be neither more prosperous nor poorer, let him conclude for him in the same tone in which he has begun ; and he will thereby become neither more prosperous nor poorer.

8. And the ascending one, indeed, it is when he begins in a low tone and concludes in a high tone : whoever should wish that any one should be more prosperous, let him begin for him in a low tone and conclude in a high tone ; and he will thereby become more prosperous.

9. And the feeble one, indeed, it is when he calls for the *Sraushat* in a thin, long-drawn, toneless way : if, in that case, any one were to say of him, ' Surely, this *Adhvaryu* has made the *Sacrificer* feeble, and submissive to his spiteful enemy,' then that would indeed be likely to come to pass.

10. And the outward-tending (*bahih-sri*) one, indeed, it is when he opens his lips wide and utters his call at a high, toneless pitch : tone being prosperity, he thereby puts prosperity (*sri*) outside (*bahis*) himself, and becomes hungry (poor).

11. And the inward-tending (*antah-sri*) one, indeed, it is when he closes his lips, and utters his call at a loud, toneful pitch : tone being prosperity, he thereby puts prosperity (*sri*) inside (*antah*) himself, and becomes an eater of food (rich).

in case he (the priest) thinks he has not been treated liberally enough by his patron, or for some other reason.

12. Having kept back (the tone) deep in the breast, as it were, let him (keep up the middle pitch of) the *Brîhat* (*sâman*) in both (words '*om srâvaya*'), and finally leave off at a high pitch; there is no question about this: it is good for (securing) cattle and life.

13. Now as to the oblation. In this respect, some people, thinking themselves clever, having turned down the spoon eastwards, and poured out the oblation, turn it round and place it over the *upabhrît*. But let him not do this; for if, in that case, any one were to say of him, 'Surely, this *Adhvaryu* has made the *Sacrificer* dependent on, and submissive to, his spiteful enemy,' then that would indeed be likely to come to pass.

14. And some, having turned down the spoon sideways, and poured out the oblation, turn it round and place it over the *upabhrît*. But let him not do so; for if, in that case, any one were to say of him, 'Surely, this *Adhvaryu* has stopped the oblations by (following) the wrong way, he (the *Sacrificer*) will either be shattered, or become worm-eaten,' then that would indeed be likely to come to pass.

15. Let him rather do it in this way:—having turned down the spoon eastwards, and poured out the oblation, let him carry it up in the same way and place it over the *upabhrît*;—there is no question about this: it is good for (securing) cattle and life.

16. One *Adhvaryu*, indeed, burns the oblations, and another satisfies the oblations; and that *Adhvaryu*, assuredly, burns the oblations who, having offered ghee, offers portions (of sacrificial dishes): indeed, it is with reference to him that an invisible voice has said, 'Surely, this *Adhvaryu* burns the oblations.' And he, indeed, satisfies them who

having offered ghee, offers sacrificial portions, and finally again offers ghee thereon: such a one certainly satisfies them; and, these (oblations) having been satisfied, the gods fill gold cups (for him)¹.

17. Concerning this, Yâgñavalkya said², 'When, after making an underlayer (of ghee), and cutting portions (from the sacrificial dish), he bastes them (with ghee), then, indeed, he satisfies them; and, they being satisfied, the gods fill (for him) gold cups³.' Now Saulvâyana was Adhvaryu to those who had Ayasthûna⁴ for their Grîhapati⁵.

18. He said, 'Surely, this sacrificial session is supplied with lean cattle and scanty ghee; and yet this one, forsooth, thinks himself a Grîhapati!'

19. He (Ayasthûna) said, 'Adhvaryu, thou hast insulted us; and there now are those two spoons which, for a whole year, thou hast not been able to take up (in the proper manner): if I were to instruct thee in (the use of) them, thou wouldst become multiplied in offspring and cattle, and wouldst lead (the Sacrificer) to heaven.'

20. He said, 'Let me become thy pupil.' He answered, 'Even now, indeed, art thou worthy (of being instructed), who hast been our Adhvaryu for a year: I will teach thee this even without thy

¹ Tâsâm samtriptânâm âhutnâm bhoktâro devâh prîtâh santo hiranmayân hiraṇyavikârâms kamasân yagamânâya dâtum yena pûrayante, Sây.

² Cf. I, 7, 2, 7-10; and part i, p. 192, note 1, where the procedure is explained.

³ One would expect an 'iti' here.

⁴ According to Sâyana, Ayasthûna is the name of a Rîshi.

⁵ Literally, 'house-lord' or householder—the title of the Sacrificer at sacrificial sessions.

becoming my pupil.' And so, indeed, he taught him that taking up of the two spoons as we have here explained it: hence one ought only to make one who knows this his Adhvaryu, and not one who does not know it.

THIRD BRÂHMANA.

THE MITRAVINDÂ SACRIFICE.

1. Pragâpati was becoming heated (by fervid devotion), whilst creating living beings¹. From him, worn out and heated, Sṛi (Fortune and Beauty) came forth. She stood there resplendent, shining, and trembling². The gods, beholding her thus resplendent, shining, and trembling, set their minds upon her.

2. They said to Pragâpati, 'Let us kill her and take (all) this from her.' He said, 'Surely, that Sṛi is a woman, and people do not kill a woman, but rather take (anything) from her (leaving her) alive.'

3. Agni then took her food, Soma her royal power, Varuṇa her universal sovereignty, Mitra her noble rank, Indra her power, Brihaspati her holy lustre, Savitṛi her dominion, Pûshan her wealth, Sarasvatî her prosperity, and Tvashṭri her beautiful forms.

4. She said to Pragâpati, 'Surely, they have taken (all) this from me!' He said, 'Do thou ask it back from them by sacrifice!'

¹ That is, gods, men, &c., Sâya.

² Sâyana apparently takes 'lelâyantî' in the sense of 'all-embracing' (from liyate, to nestle against),—*dîpyamânâ avayavaiḥ sobhamânâ bhrâgamânâ sarvaṃ gatat svategasâ prakâśayantî svakīyena teḡaḥpuṇḡgena sarvaṃ āślishyantî atishḥat sthitavatī*.

5. She perceived this offering with ten sacrificial dishes—a cake on eight potsherds for Agni, a pap for Soma, a cake on ten potsherds for Varuṇa, a pap for Mitra, a cake on eleven potsherds for Indra, a pap for Brihaspati, a cake on twelve or eight potsherds for Savitri, a pap for Pūshan, a pap for Sarasvatī, and a cake on ten potsherds for Tvashtri.

6. She invited them by means of this invitatory formula,—‘May Agni, Soma, Varuṇa, Mitra, Indra, Brihaspati, and the thousandfold-bestowing Savitri,—May Pūshan, for our Sacrifices, unite us with cattle, Sarasvatī with favour, Tvashtri with beautiful forms!’ They accordingly made their appearance again.

7. By this offering-formula she then approached them in inverted order (beginning) from the last:—‘May Tvashtri grant me forms, and the bountiful Sarasvatī, and Pūshan good fortune, and may Savitri bestow gifts on me, and Indra power, and Mitra noble rank, and Varuṇa, and Soma and Agni!’ They were ready to restore them to her.

8. She perceived these additional oblations:—‘May Agni, the food-eater, the food-lord, bestow food upon me at this sacrifice, svāhā!’ Agni, taking the oblation, departed and restored her food to her.

9. ‘May Soma, the king, the lord of kings, bestow royal power upon me at this sacrifice, svāhā!’ Soma, taking the oblation, departed and restored her royal power to her.

10. ‘May Varuṇa, the universal sovereign, the lord of universal sovereigns, bestow universal sovereignty upon me at this sacrifice,

svâhâ!' Varuṇa, taking the oblation, departed and restored her universal sovereignty to her.

11. 'May Mitra, the Kshatra (nobility), the lord of the Kshatra, bestow noble rank upon me at this sacrifice, svâhâ!' Mitra, taking the oblation, departed and restored her noble rank to her.

12. 'May Indra, the power, the lord of power, bestow power upon me at this sacrifice, svâhâ!' Indra, taking the oblation, departed and restored her power to her.

13. 'May Bṛihaspati, the Brahman (priesthood), the lord of the Brahman, bestow holy lustre upon me at this sacrifice, svâhâ!' Bṛihaspati, taking the oblation, departed and restored her holy lustre to her.

14. 'May Savitrî, the kingdom, the lord of the kingdom, bestow the kingdom upon me at this sacrifice, svâhâ!' Savitrî, taking the oblation, departed and restored her kingdom to her.

15. 'May Pûshan, wealth, the lord of wealth, bestow wealth upon me at this sacrifice, svâhâ!' Pûshan, taking the oblation, departed and restored her wealth to her.

16. 'May Sarasvatî, prosperity¹, the lord of prosperity, bestow prosperity upon me at this sacrifice, svâhâ!' Sarasvatî, taking the oblation, departed and restored her prosperity to her.

17. 'May Tvashtṛî, the fashioner of forms,

¹ I read 'pushîh' instead of 'pushîm.' Sâyaṇa takes it thus,—whatever prosperity Sarasvatî, the lord of prosperity, took from me, may he bestow that prosperity upon me!

the lord of forms, bestow cattle with form¹ upon me at this sacrifice, svâhâ!' Tvashtri, taking the oblation, departed and restored her cattle with (beautiful) form to her.

18. These, then, are ten deities, ten sacrificial dishes, ten offerings, ten presents to priests,—the Virâḡ consists of decad after decad (of syllables), and the Virâḡ (shining one) is Śrī (beauty, prosperity): he thus establishes (the Sacrificer) in the Virâḡ, in prosperity and food.

19. For this (sacrifice) there are fifteen kindling-verses²: he offers to the deities in a low voice³. There are five fore-offerings, three after-offerings, and one Samishṭayagus. The (formulas of the) two butter-portions contain the word 'affluence':—(*Rig-veda* S. I, 1, 3), 'Through Agni may he obtain wealth and affluence day by day, famous and abounding in heroes;'—(*Rig-veda* S. I, 91, 12), 'An increaser of the house, a remover of trouble, a procurer of wealth, an augments of affluence, a kind friend be thou unto us, O Soma!' The two formulas of the Svishṭakṛit contain the word 'thousand':—(*Rig-veda* S. III, 13, 7), 'Grant thou unto us wealth, a thousandfold, with offspring and affluence, and glorious manhood, O Agni, most excellent and never

¹ Sâyana supplies 'visishân,'—cattle endowed with form.

² That is, the ordinary number of sâmidhents at an ishṭi, viz. eleven verses, the first and last of which are recited three times each. See part i, p. 102, note 1; p. 112, note 1.

³ That is, the formulas—with the exception of the final 'om' of the invitational formulas, and the introduction 'ye yagâmahe' and the final 'vaushaḥ' of the offering-formulas—are pronounced in a low voice.

failing!'—(*Rig-veda* S. III, 13, 6), 'Favour thou our prayer, as the best invoker of the gods for our hymns: blaze up auspiciously for us, wind-fanned, O Agni, the dispenser of a thousand bounties!'

20. Now, indeed, it was Gotama Râhûgana who discovered this (sacrifice). It went away to Ganaka of Videha, and he searched for it in the Brâhmanas versed in the Ângas¹ (limbs of the Veda), and found it in Yâgñavalkya. He said, 'A thousand we give thee, O Yâgñavalkya, in whom we have found that Mitravindâ.' He finds (vind) Mitra, and his is the kingdom, he conquers recurring death² and gains all life, whosoever, knowing this, performs this sacrifice; or whosoever thus knows it.

FOURTH BRĀHMANA.

1. Now, as to the successful issue of the sacrificial food. Now, indeed, there are six doors to the Brahman³,—to wit, fire, wind, the waters, the moon, lightning, and the sun.

2. He who offers with slightly burnt sacrificial food, enters through the fire-door⁴ of the Brahman;

¹ That is, the Vedângas, i.e. the limbs, or supplementary sciences, of the Veda.

² That is to say, his approaching death will deliver him once for all from mundane existence and its constantly repeated round of birth and death.

³ That is, of the (impersonal) world-spirit.

⁴ In the text the two words are not compounded, but stand in apposition to each other (with the fire as the door of B.), with, however, much the same force as a compound word. Cf. XII, 2, 1, 2 gâdham (eva) pratish/hâ (a foothold consisting of a ford), and ib. 9 gâdha-pratish/hâ, 'ford-foothold.'

and, by entering through the fire-door of the Brahman, he wins his union with, and participation in the world of, the Brahman.

3. And he who offers with sacrificial food that has fallen (on the ground) enters through the wind-door of the Brahman; and, by entering through the wind-door of the Brahman, he wins his union with, and participation in the world of, the Brahman.

4. And he who offers with uncooked sacrificial food, enters through the water-door of the Brahman; and, by entering through the water-door of the Brahman, he wins his union with, and participation in the world of, the Brahman.

5. And he who offers with slightly browned sacrificial food, enters through the moon-door of the Brahman, and, by entering through the moon-door of the Brahman, he wins his union with, and participation in the world of, the Brahman.

6. And he who offers with browned sacrificial food, enters through the lightning-door of the Brahman, and, by entering through the lightning-door of the Brahman, he wins his union with, and participation in the world of, the Brahman.

7. And he who offers with well-cooked sacrificial food, enters through the sun-door of the Brahman; and, by entering through the sun-door of the Brahman, he wins his union with, and participation in the world of, the Brahman. This, then, is the successful issue of the sacrificial food, and, verily, whosoever thus knows this to be the successful issue of the sacrificial food, by him offering is made with wholly successful sacrificial food.

8. Then, as to the successful issue of the sacrifice. Now, whatever part of the sacrifice is incomplete

(nyûna) that part of it is productive for him¹; and what is redundant in it that is favourable to cattle; and what is broken (disconnected)² in it that makes for prosperity; and what is perfect in it that is conducive to heaven.

9. And if he think, 'There has been that which was incomplete in my sacrifice,' let him believe, 'That is productive for me: I shall have offspring produced (in men and cattle).'

10. And if he think, 'There has been that which was redundant in my sacrifice,' let him believe, 'That is favourable to cattle for me: I shall become possessed of cattle.'

11. And if he think, 'There has been that which was disconnected in my sacrifice,' let him believe, 'That makes for my prosperity: Prosperity, surrounded by splendour, fame and holy lustre, will accrue to me.'

12. And if he think, 'There has been that which was perfect in my sacrifice,' let him believe, 'That is conducive to heaven for me: I shall become one of those in the heavenly world.' This then is the successful issue of the sacrifice; and, verily, whosoever thus knows this to be the successful issue of the sacrifice, by him offering is made by a wholly successful sacrifice.

FIFTH ADHYĀYA. FIRST BRĀHMANA.

1. The nymph Urvast loved Purûravas³, the son of Idâ. When she wedded him, she said,

¹ See XI, 1, 2, 4;—*tad asya yagñasya pragananam pragotpattisâdhanam*.

² Sâyana's explanation of the term 'samkasuka' (? broken, affected with gaps) is not available owing to an omission in the MS. Ind. Off. 1071.

³ King Purûravas, of the lunar race of kings, is considered the

‘Thrice a day shalt thou embrace¹ me; but do not lie with me against my will², and let me not see thee naked, for such is the way to behave to us women.’

2. She then dwelt with him a long time, and was even with child of him, so long did she dwell with him. Then the Gandharvas³ said to one another, ‘For a long time, indeed, has this Urvasî dwelt among men: devise ye some means how she may come back to us.’ Now, a ewe with two lambs was tied to her couch: the Gandharvas then carried off one of the lambs.

3. ‘Alas,’ ‘she cried, ‘they are taking away my darling⁴, as if I were where there is no hero and no man!’ They carried off the second, and she spake in the selfsame manner.

4. He then thought within himself, ‘How can that be (a place) without a hero and without a man where I am?’ And naked, as he was, he sprang

son of Budha (the planet Mercury, and son of Soma). On this myth (based on the hymn *Rig-veda* S. X, 95) see Prof. Max Müller, *Oxford Essays* (1856), p. 61 seqq.; (reprinted in *Chips from a German Workshop*, II, p. 102 seqq.); A. Kuhn, *Herabkunft des Feuers und des Göttertranks*, p. 81 seqq. (2nd ed. p. 73 seqq.); Weber, *Ind. Streifen* I, p. 16 seqq.; K. F. Geldner, in *Pischel and Geldner's Vedische Studien* I, p. 244 seqq.; cf. H. Oldenberg, *Religion des Veda*, p. 253.

¹ *Vaitasena dandena hatâd,—vaitaso dandah pumvyâṅganasya nâma; uktam hi Yâskena, sepo vaitasa iti pumspragananasyeti* (Nir. III, 21), Sây.

² *Akâmâm kâmarahitâm suratâbhilâsharahitâm ka mâm mâ sma nipadyâsai nigrîhya mâm prâpnuyâh*, Sây.

³ The Gandharvas are the natural companions and mates of the Apsaras, or nymphs.

⁴ Literally, ‘my son,’—*madîyam putratvena svîkrîtam urana-dvayam*, Sây.

up after them: too long he deemed it that he should put on his garment. Then the Gandharvas produced a flash of lightning, and she beheld him naked even as by daylight. Then, indeed, she vanished: 'Here I am back,' he said, and lo! she had vanished¹. Wailing with sorrow he wandered all over Kurukshetra. Now there is a lotus-lake there, called Anyata²plakshā: He walked along its bank; and there nymphs were swimming about in the shape of swans³.

5. And she (Urvast), recognising him, said, 'This is the man with whom I have dwelt.' They then said, 'Let us appear to him!'—'So be it!' she replied; and they appeared to him⁴.

6. He then recognised her and implored her (*Rig-veda* X, 95, 1), 'Oh, my wife, stay thou, cruel in mind⁴: let us now exchange words! Untold, these secrets of ours will not bring us joy in days to

¹ Cf. C. Gaedicke, *Der Accusativ im Veda* (1880), p. 211. Previous translators had assigned the words 'punar emi' (I come back) to Urvastī; and in view of the corresponding passage in paragraph 13, the new interpretation is just a little doubtful.

² The text has 'āti,' some kind of water-bird—*galatrapakshivisheshaḥ*, Sây.—(probably Gr. *νησσα*; Lat. *anas*, *anat-is*; Anglo-S. *æned*, Germ. *Ente*).

³ That is, they became visible, or rather recognisable to him by showing themselves in their real forms,—*pakshirūpam vibhāya svakīyena rūpeṇa prādur babhūvuḥ*, Sây.—In Kālidāsa's plays, both Urvastī and Sakuntalā become invisible by means of a magic veil (*tiraskarīṇī*, 'making invisible') with which has been compared the magic veil by which the swan-maidens change their form. A. Weber, *Ind. Stud.* I, p. 197; A. Kuhn, *Herabkunft*, p. 91.

⁴ *Manasā tish/ha ghore*,—possibly it may mean, 'O cruel one, be thou constant in (thy) mind;' or, as Kuhn takes it, 'pay attention, O cruel one.' Sâyana, however, takes it as above.

come; '—'Stop, pray, let us speak together!' this is what he meant to say to her.

7. She replied (X, 95, 2), 'What concern have I with speaking to thee? I have passed away like the first of the dawns. Purûravas, go home again: I am like the wind, difficult to catch;'—'Thou didst not do what I had told thee; hard to catch I am for thee, go to thy home again!' this is what she meant to say.

8. He then said sorrowing (X, 95, 14), 'Then will thy friend¹ rush away² this day never to come back, to go to the farthest distance: then will he lie in Nirrîti's³ lap, or the fierce wolves will devour him;'—'Thy friend will either hang himself, or start forth; or the wolves, or dogs, will devour him!' this is what he meant to say.

9. She replied (X, 95, 15), 'Purûravas, do not die! do not rush away! let not the cruel wolves devour thee! Truly, there is no friendship with women, and theirs are the hearts of hyenas⁴;'—

¹ This is a doubtful rendering (Max Müller; Gespicle, A. Weber) of 'sudeva,'—Göttergenoss (the companion of the gods), Kuhn; 'dem die Götter einst hold waren' (he who was formerly favoured by the gods), Grassmann; Sudeva, Ludwig.

² Or, will fall down (Max Müller, Weber); sich in's Verderben stürzen (will rush to his destruction), Kuhn;—forteilien (hasten away), Grassmann; verloren gehen (get lost), Ludwig; sich in den Abgrund stürzen, Geldner;—'mahâprasthânam kuryât' (he will set out on the great journey, i. e. die), Sâyana. The Brâhmana seems to propose two different renderings,—to throw oneself down (hang oneself), or, to start forth.

³ Nirrîti is the goddess of decay or death.

⁴ The meaning of 'sâlâvrîka,' also spelled 'sâlâvrîka' (? house-wolves), is doubtful; cf. H. Zimmer, Altindisches Leben, p. 8. Prof. Weber, Ind. Stud. I, p. 413, makes the suggestion that 'wehrwolves' may be intended.

‘Do not take this to heart! there is no friendship with women: return home!’ this is what she meant to say.

10. (*Rig-veda* X, 95, 16), ‘When changed in form, I walked among mortals, and passed the nights there during four autumns¹ I ate a little ghee, once a day, and even now I feel satisfied therewith².’—This discourse in fifteen verses has been handed down by the *Bahvrikas*³. Then her heart took pity on him⁴.

11. She said, ‘Come here the last night of the year from now⁵: then shalt thou lie with me for one night, and then this son of thine will have been born.’ He came there on the last night of the year, and lo, there stood a golden palace⁶! They then

¹ The words ‘*rātrīḥ saradaś katasraḥ*’ may also be taken in the sense of ‘four nights of the autumn’ (Max Müller, A. Kuhn). It needs hardly to be remarked that ‘nights’ means days and nights, and ‘autumns’ years.—*Sâyana* takes the passage in the sense of ‘four delightful (*rātrīḥ ramayitrīḥ*) autumns or years.’

² Literally, I walk (or go on, keep) being satisfied therewith. Prof. Geldner, however, takes it in an ironical sense, ‘das Bischen liegt mir jetzt noch schwer im Magen’ (‘even now I have quite enough of that little’).

³ That is, the theologians of the *Rig-veda*. As Prof. Weber points out, the hymn referred to, in the received version, consists not of fifteen but of eighteen verses, three of which would therefore seem to be of later origin (though they might, of course, belong to a different recension from that referred to by the *Brāhmana*).

⁴ Or, according to Prof. Geldner, ‘Then he touched her heart (excited her pity).’

⁵ Literally, the yearliest night, i. e. the 360th night, the last night of a year from now, or, this night next year: it is the night that completes the year, just as ‘the fifth’ completes the number ‘five,’—*samvatsaratamīm samvatsarapûranīm antimām rātrim*, *Sây.* Cf. Delbrück, *Altind. Syntax*, p. 195.

⁶ *Hiranyavimitāni hiranyanirmitāni saudhāni*, *Sây.*

said to him only this (word)¹, 'Enter!' and then they bade her go to him.

12. She then said, 'To-morrow morning the Gandharvas will grant thee a boon, and thou must make thy choice.' He said, 'Choose thou for me!'—She replied, 'Say, Let me be one of yourselves!' In the morning the Gandharvas granted him a boon; and he said, 'Let me be one of yourselves!'

13. They said, 'Surely, there is not among men that holy form of fire by sacrificing wherewith one would become one of ourselves.' They put fire into a pan, and gave it to him saying, 'By sacrificing therewith thou shalt become one of ourselves.' He took it (the fire) and his boy, and went on his way home. He then deposited the fire in the forest, and went to the village with the boy alone. [He came back and thought] 'Here I am back;' and lo! it had disappeared²: what had been the fire was an Asvattha tree (*ficus religiosa*), and what had been the pan was a Samī tree (*mimosa suma*). He then returned to the Gandharvas.

14. They said, 'Cook for a whole year a mess of rice sufficient for four persons; and taking each time three logs from this Asvattha tree, anoint them with ghee, and put them on the fire with

¹ Thus also A. Kuhn, and Sâyana, *tato hainam ekam ūkur etat, prapadyasveti*,—*enam Purūravasam tatradyā ganā idam ekam ūkuḥ*, Sây.—The word 'ekam' might also be taken along with 'enam' (Max Müller, Weber, Geldner),—'they said this to him alone' (? they bade him enter alone without his attendants).

² See above, paragraph 4 and note 1 on p. 70. According to the other interpretation we should have to translate:—He then deposited the fire in the forest, and went to the village with the boy alone, thinking, 'I (shall) come back.' [He came back] and lo! it had disappeared.

verses containing the words "log" and "ghee": the fire which shall result therefrom will be that very fire (which is required).'

15. They said, 'But that is recondite (esoteric), as it were. Make thyself rather an upper *arāṇi*¹ of Asvattha wood, and a lower *arāṇi* of Sami wood: the fire which shall result therefrom will be that very fire.'

16. They said, 'But that also is, as it were, recondite. Make thyself rather an upper *arāṇi* of Asvattha wood, and a lower *arāṇi* of Asvattha wood: the fire which shall result therefrom will be that very fire.'

17. He then made himself an upper *arāṇi* of Asvattha wood, and a lower *arāṇi* of Asvattha wood; and the fire which resulted therefrom was that very fire: by offering therewith he became one of the Gandharvas. Let him therefore make himself an upper and a lower *arāṇi* of Asvattha wood, and the fire which results therefrom will be that very fire: by offering therewith he becomes one of the Gandharvas.

SECOND BRĀHMANA.

THE SEASONAL SACRIFICES (*Kâturmāsya*).

1. By means of the Seasonal sacrifices, Pragâpati fashioned for himself a body. The sacrificial food for the Vaisvadeva² sacrifice he made to be this

¹ That is, a churning-stick used for producing fire; see part i, p. 275; p. 294, note 3.

² The Vaisvadeva, or first of the four seasonal sacrifices, requires the following oblations:—1. a cake on eight potsherds to Agni; 2. a pap to Soma; 3. a cake on twelve or eight potsherds to

right arm of his; the oblation to Agni thereof this thumb; that to Soma this (fore-finger); and that to Savitri this (middle finger).

2. That cake (to Savitri), doubtless, is the largest, and hence this (middle finger) is the largest of these (fingers). That (oblation) to Sarasvatī is this (third) finger; and that to Pūshan this (little finger). And that (oblation) to the Maruts is this joint above the hand (the wrist); and that to the Visve Devāḥ is this (elbow¹); and that to Heaven and Earth is this arm: this (oblation) is indistinct², whence that limb also is indistinct³.

3. The Varunapraghāsa⁴ offerings are this right leg,—the five oblations which this has in common (with the other Seasonal offerings) are these five toes; and the oblation to Indra and Agni is the knuckles: this (oblation) belongs to two deities

Savitri; 4. a pap to Sarasvatī; 5. a pap to Pūshan—these first five oblations recur at all seasonal offerings;—6. a cake on seven potsherds to the Maruts; 7. a dish of clotted curds to the Visve Devāḥ; 8. a cake on one potsherd to Heaven and Earth.

¹ It would rather seem that what is intended here by 'sandhi' is not the joints themselves, but the limbs (in the anatomical sense) between the articulations. Similarly in 'trishandhi' in parag. 7.

² That is to say, it is a low-voiced offering, the two formulas, with the exception of the final Om and Vauśaḥ, being pronounced in a low voice. All cakes on one potsherd are (except those to Varuṇa) of this description; Kāty. Sr. IV, 5, 3; Āsv. Sr. II, 15, 5; cf. Sat. Br. II, 4, 3, 8.

³ That is, not clearly defined; the word 'dos,' which is more usually restricted to the fore-arm, being also used for the whole arm, and even the upper arm.

⁴ The Varunapraghāsāḥ, or second seasonal sacrifice, has the following oblations:—1-5. the common oblations; 6. a cake on twelve potsherds to Indra and Agni; 7. 8. two dishes of clotted curds for Varuṇa and the Maruts respectively; 9. a cake on one potsherd for Ka (Pragāpati).

whence there are these two knuckles. That (oblation) to Varuṇa is this (shank); that to the Maruts this (thigh); and that (cake) to Ka is this back-bone: this (oblation) is indistinct, whence that (back-bone) is indistinct.

4. The offering to (Agni) Anīkavat (of the Sâkamedhâ¹), doubtless, is his (Pragâpati's) mouth, for the mouth is the extreme end (anīka) of the vital airs; the Sâmtapantya (pap) is the chest, for by the chest one is, as it were, confined² (sam-tap); the Gṛihamedhya (pap) is the belly—to serve as a foundation, for the belly is a foundation; the Kraiḍina oblation is the male organ, for it is there-with that (man) sports (kṛiḍ), as it were; and the offering to Aditi³ is this downward breathing.

5. The Great Oblation, indeed, is this left leg,—the five oblations which it has in common (with the other Seasonal offerings) are these five toes; and the oblation to Indra and Agni is the knuckles: this (oblation) belongs to two deities whence there are

¹ The Sâkamedhâ, or third seasonal sacrifice, consists of the following oblations:—1. a cake on eight potsherds to Agni Anīkavat; 2. 3. paps to the Marutaḥ Sâmtapanâḥ and Marutaḥ Gṛihamedhinaḥ; 4. a cake on seven potsherds to the Marutaḥ Kṛiḍinaḥ; 5. a pap to Aditi. Then follows the Great Oblation consisting of 6–10, the five common oblations; 11. a cake on twelve potsherds to Indra and Agni; 12. a pap to Mahendra; and 13. a cake on one potsherd to Virvakarman. Then follows the Pitṛiyagña.

² Or, according to Sâyana, one gets oppressed or heated on account of the close proximity of the heart and the digestive fire,—urasâ hrīdaya-sambandhâg gatharasanniverât ka samtâpana-vishayatvam.

³ This offering of a cake to Aditi, mentioned in Kâty. Sr. V, 7, 2, is not referred to in the Brâhmana's account of the Sâkamedhâ, see II, 5, 3, 20.

these two knuckles. The (oblation) to Mahendra is this (shank); that to Visvakarman this (thigh): this (oblation) is indistinct, whence this (thigh) also is indistinct.

6. The *Sunâsṛīya*¹, doubtless, is this left arm,—the five oblations which it has in common (with the other Seasonal offerings) are these five fingers; the *Sunâsṛīya* is that joint of his above the hand; that (oblation) to Vāyu is this (elbow); that to Sūrya this arm: this (oblation) is indistinct, whence this (limb) also is indistinct.

7. Now these Seasonal offerings are tripartite and furnished with two joints², whence these limbs of man are tripartite and furnished with two joints. Two of these four (sacrifices) have each three indistinct (low-voiced) oblations; and two of them have two each³.

8. At all four of them they churn out the fire,

¹ The *Sunâsṛīya*, or last Seasonal offering, consists of—1-5. the common oblations; 6. the *Sunâsṛīya* cake on twelve potsherds; 7. a milk oblation to Vāyu; 8. a cake on one potsherd to Sūrya.

² The Seasonal offerings are performed so as to leave an interval of four months between them; the fourth falling exactly a year after the first; hence the whole performance consists, as it were, of three periods of four months each, with two joints between them;—corresponding to the formation of the arms and legs.

³ Of the five oblations common to the four sacrifices, one—viz. the cake to Savitṛ—is a low-voiced offering (*Kāty. Sr. IV, 5, 5*; *Ārv. Sr. II, 15, 7*), as are also the one-kapāla cakes of which there is one in each sacrifice. According to *Sāyana* the first and last Seasonal sacrifices have only these two *Upâmsuyâgas*, whilst the second and third have each one additional low-voiced oblation, but he does not specify them. This is, however, a mistake, as *Kātyâyana, Sr. IV, 5, 6. 7*, states distinctly, that the two additional low-voiced oblations are the *Vairvadevī payasyā* in the first, and the oblation to Vāyu in the last, *Kâturmāsya*.

whence (the draught animal) pulls with all four limbs. At two of them they lead (the fire) forward¹, whence it (the animal) walks on two (feet at a time)². Thus, then, Pragâpati fashioned for himself a body by means of the Seasonal sacrifices; and in like manner does the Sacrificer who knows this fashion for himself a (divine) body by means of the Seasonal sacrifices.

9. As to this they say, 'The Vaisvadeva oblation (should have) all (its formulas) in the Gâyatri, the Varunapraghâśâḥ all in the Trishṭubh, the Great Oblation all in the Gagati, and the Sunâśrīya all in the Anushṭubh metre, so as to yield a *Katushṭoma* ³.' But let him not do this, for inasmuch as (his formulas) amount to these (metres) even thereby that wish is obtained.

10. Now, indeed, (the formulas of) these Seasonal offerings amount to three hundred and sixty-two *Bṛihatī* verses⁴: he thereby obtains both the year ⁵

¹ According to *Sâyana* this refers to the first and last Seasonal sacrifices, inasmuch as there is no uttaravedi required for these, and hence only the simple leading forward of the fire to the Âhavanīya hearth; whilst the commentary on *Kâty. V, 4, 6*, on the contrary, refers it just to the other two, because a double leading forth takes place there.

² Or, as *Sâyana* takes it, man walks on two feet.

³ The *Katushṭoma*, properly speaking, is the technical term for such an arrangement of the Stotras of a Soma-sacrifice by which they are chanted on stomas, or hymn-forms, increasing successively by four verses. Two such arrangements (of four and six different stomas respectively) are mentioned, one for an *Agnishṭoma* sacrifice, and the other for a *Shodâsin*. See note on XIII, 3, 1, 4.

⁴ These 362 *Bṛihatī* verses (of 36 syllables each) would amount to 13,032 syllables; and, verses of the four metres referred to amounting together to 148 syllables, this amount is contained in the former 88 times, leaving only eight over; so slight a discrepancy being considered of no account in such calculations.

⁵ That is, a year of 360 days; and if, as is done by *Sâyana* (in

and the Mahāvratā¹; and thus, indeed, this Sacrificer also has a twofold² foundation, and he thus makes the Sacrificer reach the heavenly world, and establishes him therein.

THIRD BRĀHMANA.

1. Saukēya Prākṛtīnayogya came to Uddālaka Āruṇi for a disputation on spiritual matters³, thinking, 'I desire to know the Agnihotra.'

2. He said, 'Gautama, what like is thy Agnihotra cow? what like the calf? what like the cow joined by the calf? what like their meeting? what like (the milk) when being milked? what like when it has been milked? what like when brought (from the stable)? what like when put on the fire? what like when the light is thrown on it⁴; what like when water is poured thereto? what like when being taken off (the fire)? what like when taken off? what like when

accordance with the calculations in Book X), the year is identified with the fire-altar, a mahāvedi containing 360 Yagushmatī bricks.

¹ Sāyana reminds us that the Mahāvratā-sāman consists of five parts in five different stomas (Trivṛt, &c., see part iv, p. 282, note 4), the verses of which, added up (9, 15, 17, 25, 21), make 87, which amount is apparently, in a rough way, to be taken as identical with that of 88 obtained in note 4 of last page.

² Viz. inasmuch as the total amount of Brīhatīs (362) exceeds by two the number of days in the year.

³ Sāyana takes 'brahmodyam agnihotram' together, in the sense 'the sacred truth' regarding (or, in the form of) the Agnihotra,—*āgnihotravishayam brahmodyam brahmatattvasya rūpam prati-pādyate yena tad vividishāmi tadvishayam vedaneḥkṛtāṃ karishyāmy-tyādinābhiprāyeṇāgataḥ*. Unless 'brahmodyam' could be taken as an adjective, I do not see how it is possible to adopt Sāyana's interpretation.

⁴ For letting the light of a burning straw fall on the milk to see whether it is done, see II, 3, 1, 16.

being ladled out¹? what like when ladled out? what like when lifted up (to be taken to the Âhavanîya)? what like when being taken there? what like when held down²?

3. 'What like is the log thou putttest on? what like the first libation? why didst thou put it down (on the Vedi³)? why didst thou look away (towards the Gârhapatya⁴)? what like is the second libation?

4. 'Why, having offered, dost thou shake it (the spoon)? why, having cleansed the spoon all round (the spout), didst thou wipe it on the grass-bunch? why, having cleansed it a second time all over, didst thou place thy hand on the south (part of the Vedi)? why didst thou eat (of the milk) the first time, and why the second time? why, on creeping away (from the Vedi), didst thou drink (water)? why, having poured water into the spoon, didst thou sprinkle therewith? why didst thou sprinkle it away a second time, and why a third time in that (northerly) direction? why didst thou pour down water behind the Âhavanîya? why didst thou bring (the offering) to a close? If thou hast offered the Agnihotra knowing this, then it has indeed been offered by thee;

¹ Viz. by the dipping-spoon (sruva) into the ladle (agnihotrahavanî), see II, 3, 1, 17.

² Whilst taking the oblation to the Âhavanîya, he holds the spoon level with his mouth, except when he is in a line between the two fires, when for a moment he lowers the spoon so as to be level with his navel.

³ This refers to the putting down of the spoon containing the milk on the grass-bunch prior to the second libation; cf. II, 3, 1, 17. One might also translate, 'what is that (or does it mean) that thou didst put it down?'

⁴ Thus Sâyana,—apaikshish/kâh gârhapatasyaikshanam kritavân asi.

but if (thou hast offered it) not knowing this, then it has not been offered by thee.'

5. He (Uddālaka) said, 'My Agnihotra cow is *Idā*, Manu's daughter¹; my calf is of *Vāyu*'s nature; the (cow) joined by the calf is in conjunction therewith²; their meeting is the *Virāg*; (the milk) when being milked belongs to the *Asvins*, and when it has been milked, to the *Visve Devāḥ*; when brought (from the stable) it belongs to *Vāyu*; when put on (the fire), to *Agni*; when the light is thrown on it, it belongs to *Indra* and *Agni*; when water is poured thereto it belongs to *Varuṇa*; when being taken off (the fire), to *Vāyu*; when it has been taken off, to *Heaven* and *Earth*; when being ladled out, to the *Asvins*; when it has been ladled out, to the *Visve Devāḥ*; when lifted up, to *Mahādeva*; when being taken (to the *Āhavanīya*), to *Vāyu*; when held down, to *Vishṇu*.

6. 'And the log I put on (the fire) is the resting-place of the libations; and as to the first libation, I therewith gratified the gods; and when I laid down (the spoon with the milk), that belongs to *Bṛihaspati*; and when I looked away, then I joined together this and yonder world; and as to the second libation, I thereby settled myself in the heavenly world.

7. 'And when, having offered, I shake (the spoon), that belongs to *Vāyu*; and when, having cleansed the spoon all round (the spout), I wiped it on the grass-bunch, then I gratified the herbs and trees;

¹ See the legend, I, 8, 1, 1 seqq.

² That is, according to *Sâyana*, 'the sky allied with *Vāyu*, the wind,'—*vāyunā samsrīṣhā dyauḥ*.

and when, having cleansed it a second time all over, I placed my hand on the south (part of the altar-ground), then I gratified the Fathers¹; and when I ate (of the milk) the first time, then I gratified myself; and when (I ate) a second time, then I gratified my offspring; and when, having crept away (from the altar-ground), I drank (water), then I gratified the cattle; and when, having poured water into the spoon, I sprinkled therewith, then I gratified the snake-deities; and when (I sprinkled) a second time, then (I gratified) the Gandharvas and Apsaras; and when, a third time, I sprinkled it away in that (northerly) direction, then I opened the gate of heaven; and when I poured down water behind the altar, then I bestowed rain on this world; and when I brought (the sacrifice) to a close, then I filled up whatever there is deficient in the earth.'—'This much, then, reverend sir, we two (know) in common²,' said (Saukeya).

8. Saukeya, thus instructed, said, 'I would yet ask thee a question, reverend sir.'—'Ask then, Prāktanayogya!' he replied. He (Saukeya) said, 'If, at the time when thy fires are taken out, and the sacrificial vessels brought down, thou wert going to offer, and the offering-fire were then to go out, dost thou know what danger there is in that case for him who offers?' 'I know,' he replied; 'before long the eldest son would die in the case of him who would

¹ The departed ancestors are supposed to reside in the southern region.

² He bhagavann Uddālaka bhavatoktam etat sava (? saha) nāv āvayoh saha sahitam samānam ekarūpam iti Saukeyo ha bhuktavān (? hy uktavān) anyaprasnam darsayitam prastauti, Saukeyo gñapta iti, Sāy.

not know this; but by dint of knowledge I myself have prevailed.'—'What is that knowledge, and what the atonement?' he asked.—'The breath of the mouth has entered the upward breathing—such (is the knowledge); and I should make the offering in the Gârhapatya fire—that would be the atonement, and I should not be committing that sin.'—'This much, then, reverend sir, we two (know) in common,' said (Saukeya).

9. Saukeya, thus instructed, said, 'I would yet ask thee a question, reverend sir.'—'Ask then, Prâṭi-nayogya!' he replied. He said, 'If, at that very time, the Gârhapatya fire were to go out, dost thou know what danger there is in that case for him who offers?'—'I know it,' he replied; 'before long the master of the house¹ would die in the case of him who would not know this; but by dint of knowledge I myself have prevailed.'—'What is that knowledge, and what the atonement?' he asked.—'The upward breathing has entered the breath of the mouth—this (is the knowledge); and I would make the offering on the Āhavantya—this would be the atonement, and I should not be committing that sin.'—'This much, then, reverend sir, we two (know) in common,' said (Saukeya).

10. Saukeya, thus instructed, said, 'I would yet ask thee a question, reverend sir.'—'Ask then, Prâṭi-nayogya!' he replied. He said, 'If, at that very time, the Anvâhâryapaṭana fire were to go out, dost thou know what danger there is in that case for him who offers?'—'I know it,' he replied; 'before long all the cattle would die in the case of him who would

¹ That is, the Sacrificer himself.

not know this; but by dint of knowledge I myself have prevailed.'—'What is that knowledge, and what the atonement?' he asked.—'The through-breathing has entered the upward breathing—this (is the knowledge); and I would make the offering on the Gârha-patya fire—this is the atonement; and I should not be committing that sin.'—'This much, then, reverend sir, we two (know) in common,' said (Saukēya).

11. Saukēya, thus instructed, said, 'I would yet ask thee a question, reverend sir.'—'Ask, then, Prâṭi-nayogya!' he replied. He said, 'If, at that very time, all the fires were to go out, dost thou know what danger there is in that case for him who offers?'—'I know it,' he replied; 'before long the family would be without heirs in the case of him who would not know this; but by dint of knowledge I myself have prevailed.'—'What is that knowledge, and what the atonement?' he asked.—'Having, without delay, churned out fire, and taken out an offering-fire in whatever direction the wind might be blowing, I would perform an offering to Vāyu (the wind): I would then know that my Agnihotra would be successful, belonging as it would to all deities; for all beings, indeed, pass over into the wind, and from out of the wind they are again produced¹. This would be the atonement, and I should not be committing that sin.'—'This much, then, reverend sir, we two (know) in common,' said (Saukēya).

12. Saukēya, thus instructed, said, 'I would yet ask thee a question, reverend sir.'—'Ask then, Prâṭi-

¹ At the time of dissolution (layakāle) they pass into the wind; and at the time of creation (srishṭikāle) they are again created, Sây.

nayogya!’ he replied. He said, ‘If at that very time all the fires were to go out, when there should be no wind blowing, dost thou know what danger there would be for him who offers?’—‘I know it,’ he replied; ‘unpleasant things, indeed, he would see in this world, and unpleasant things in yonder world, were he not to know this; but by dint of knowledge I myself have prevailed.’—‘What is that knowledge, and what the atonement?’ he asked.—‘Having, without delay, churned out fire, and taken out an offering-fire towards the east, and sat down behind it, I myself would drink (the Agnihotra milk): I should then know that my Agnihotra would be successful, belonging as it would to all deities, for all beings, indeed, pass into the Brāhmaṇa¹, and from the Brāhmaṇa they are again produced. That would be the atonement; and I should not be committing that sin.’—‘And, verily, I did not know this,’ said (Saukeya).

13. Saukeya, thus instructed, said, ‘Here are logs for fuel: I will become thy pupil, reverend sir.’ He replied, ‘If thou hadst not spoken thus, thy head would have flown off²: come, enter as my pupil!’—‘So be it,’ he said. He then initiated him, and taught him that pain-conquering utterance, Truth: therefore let man speak naught but truth³.

¹ Viz. as the representative of the Brahman, or world-spirit.

² Yadaivam nāvakshyaḥ yadaivam agñānam nāvishkaroshi te mūrdhā vyapatishyat, mūrdhā(va)patanam svagñānaprakāśanātra-bhavataḥ parihṛtam iti, Sāy.—Prof. Delbrück, Altind. Syntax, p. 366, takes ‘vi-pat’ in the sense of—(thy head would have) flown asunder, or burst; which is indeed possible; cf. XI, 4, 1, 9.

³ Cf. F. Max Müller, ‘India, what can it teach us?’ p. 65 seqq.

FOURTH BRÂHMANA.

THE UPANAYANA, OR INITIATION OF THE BRÂHMNICAL
STUDENT¹.

1. He says, 'I have come for Brahma \acute{k} arya²:' he thereby reports himself to the Brahman. He says, 'Let me be a Brahma \acute{k} ârin (student):' he thereby makes himself over to the Brahman. He (the teacher) then says, 'What (ka) is thy name?'—now Ka is Pragâpati: he thus initiates him after making him one belonging to Pragâpati.

2. He then takes his (right) hand with, 'Indra's disciple thou art; Agni is thy teacher, I am thy teacher, O N. N.!'—now these are two most high and most powerful deities: it is to these two most high and most powerful deities he commits him; and thus his disciple suffers no harm of any kind, nor does he who knows this³.

3. He then commits him to the beings:—'To Pragâpati I commit thee, to the god Savit \bar{r} i I commit thee;'—now these are two most high and most important deities: it is to these two most high and most important deities he commits him; and thus his disciple suffers no harm of any kind, nor does he who knows this.

¹ With this chapter compare Pâraskara *Grihyasûtra* II, 2, 17 seqq.; Âśvalâyana *Grihyasûtra* I, 20 seqq.; Sâṅkhâyaṇa *Grihyasûtra* II, 1 seqq.

² That is, for religious (theological) studentship: 'I have come to be a student.'—Sâyana takes the aorist 'âgām' in an optative sense 'may I enter (or obtain),'—brahma \acute{k} âriṇo bhâvo brahma \acute{k} aryam tad âgām prâpnuyâm.

³ Vidusho π py etat phalam âha, na sa iti, evam uktârtham yo veda gâṇâti so π py ârtim na prâpnoti \bar{t} y artha \bar{h} , Sây.

4. 'To the waters, to the plants I commit thee,'—he thus commits him to the waters and plants.—'To Heaven and Earth I commit thee,'—he thus commits him to these two, heaven and earth, within which all this universe is contained.—'To all beings I commit thee for security from injury,'—he thus commits him to all beings for security from injury; and thus his disciple suffers no harm of any kind, nor does he who knows this.

5. 'Thou art a Brahma~~k~~ârin,' he says, and thus commits him to the Brahman;—'sip water!'—water, doubtless, means ambrosia: 'sip ambrosia' is thus what he tells him;—'do thy work!'—work, doubtless, means vigour: 'exert vigour' is thus what he tells him;—'put on fuel!'—'enkindle thy mind with fire, with holy lustre!' is what he thereby tells him;—'do not sleep!¹'—'do not die' is what he thereby says to him;—'sip water!'—water means ambrosia: 'sip ambrosia' is what he thus tells him. He thus encloses him on both sides with ambrosia (the drink of immortality), and thus the Brahma~~k~~ârin suffers no harm of any kind, nor does he who knows this.

6. He then recites to him (teaches him) the Sâvitri²;—formerly, indeed, they taught this (verse) at the end of a year³, thinking, 'Children, indeed, are

¹ 'Do not sleep in the daytime!' Pâr., Âsv.

² For this verse, also called the Gâyatri (Rig-veda S. III, 62, 10), see II, 3, 4, 39.

³ Sâyana takes this in the sense of 'some only teach this (formula) a year after (or, after the first year),'—purâ pûrvasminn upanayanâd ūrdhva~~b~~hâvini samvatsarakâle~~•~~tîte sati tām etām gâya-trim anvâhu~~•~~, ke~~•~~id âtâryâ upadisi~~•~~nti.

born after being fashioned for a year¹: thus we lay speech (voice) into this one as soon as he has been born.'

7. Or after six months, thinking, 'There are six seasons in the year, and children are born after being fashioned for a year: we thus lay speech into this one as soon as he has been born.'

8. Or after twenty-four days, thinking, 'There are twenty-four half-months in the year, and children are born when fashioned for a year: we thus lay speech into this one as soon as he has been born.'

9. Or after twelve days, thinking, 'There are twelve months in the year, and children are born when fashioned for a year: we thus lay speech into this one as soon as he has been born.'

10. Or after six days, thinking, 'There are six seasons in the year, and children are born when fashioned for a year: we thus lay speech into this one as soon as he has been born.'

11. Or after three days, thinking, 'There are three seasons in the year, and children are born when fashioned for a year: we thus lay speech into this one as soon as he has been born.'

12. Concerning this they also sing the verse,—
'By laying his right hand on (the pupil), the teacher becomes pregnant (with him): in the third (night) he is born as a Brāhmaṇa with the Sāvitrī².' Let him,

¹ Literally, made equal, or corresponding, to a year,—*Samvat-sarātmanā kālena samyakparikkinnāḥ khalu garbhā vyaktāvayavāḥ santaḥ pragāyante utpadyante*; *ata upanayanānantaram ātārya-samipe garbhavad avakkinnas taduktaniyamanāt samvatsarakāla eva punar gāyate, Sāy.*

² *Ātāryo mānavakam upanīya samspavartinā tena garbhā bhavati garbhavān bhavati, kim kṛtvā, ātmīyam dakṣiṇam hastam śishya-*

however, teach a Brāhmaṇa (the Sāvitrī) at once, for the Brāhmaṇa belongs to Agni, and Agni is born at once¹: therefore, he should teach the Brāhmaṇa at once.

13. Now some teach an Anushṭubh Sāvitrī, saying, 'The Anushṭubh is speech: we thus lay speech into him.' But let him not do so; for if, in that case, any one were to say of him, 'Surely, this (student) has taken away his (the teacher's) speech: he will become dumb;' then that would indeed be likely to come to pass: let him therefore teach him that Gâyatrī Sāvitrī.

14. And some recite it to him while he (the student) is standing or sitting on (the teacher's) right side; but let him not do this; for if, in that case, any one were to say of him, 'Surely, this (teacher) has born this (student) sideways, he will become averse to him;' then that would indeed be likely to come to pass: let him therefore recite it in a forward (easterly) direction to (the student) looking at him towards the west.

15. He (first) recites it by pādas²: there being three breathings, the out-breathing, the up-breathing and the through-breathing; it is these he thus lays into him;—then by half-verses: there being these

mastaka ādhāya nikshipya; sa garbharūpo mānavakas trīṣṭyasyām rātrau vyatīṭāyām gāyate ātāryād utpadyate, gātas ka ātāryenopadishāyā sāvitrīyā sahita san brāhmaṇo bhavati sāvitrīrūpam ka brahmādhīta iti brāhmaṇa iti vyutpattih, brāhmaṇagātitvam asya sampannam ity arthaḥ, Sāy.

¹ Viz. immediately on the 'churning-sticks' being set in motion.

² The Gâyatrī (Sāvitrī) consists of three octosyllabic pādas, forming two half-verses of two and one pāda respectively; whilst an Anushṭubh (Sāvitrī) would consist of four octosyllabic pādas, two of which make a half-verse.

two (principal) breathings, the out-breathing and the up-breathing¹, it is the out-breathing and the up-breathing he thus lays into him ;—then the whole (verse): there being this one vital air (in man), he thus lays the whole vital air into the whole of him.

16. As to this they say, 'When one has admitted a Brāhmaṇa to a term of studentship, he should not carry on sexual intercourse, lest he should generate this Brāhmaṇa from shed seed ; for, indeed, he who enters on a term of studentship becomes an embryo.'

17. And concerning this they also say, 'He may nevertheless do so, if he chooses; for these creatures are of two kinds, divine and human,—these human creatures are born from the womb, and the divine creatures, being the metres (verses of scripture), are born from the mouth: it is therefrom he (the teacher) produces him, and therefore he may do so (have intercourse) if he chooses.'

18. And they also say, 'He who is a Brahmacārin should not eat honey, lest he should reach the end of food, for honey, doubtless, is the utmost (supreme) essence of plants.' But Svetaketu Āruneya, when eating honey, whilst he was a student, said, 'This honey, in truth, is the remainder (essential part) of the triple science (the Vedas), and he, indeed, who has such a remainder, is an essence.' And, indeed, if a Brahmacārin, knowing this, eats honey, it is just as if he were to utter either a R̥ik-verse, or Yagus-formula, or a Sāman-tune: let him therefore eat freely of it.

¹ That is, the breath of the mouth, and that of the nostrils.

FIFTH BRĀHMANA.

THE SATĀTIRĀTRAM, OR SACRIFICIAL SESSION OF A
HUNDRED ATIRĀTRA-SACRIFICES.

1. Now, when the gods were passing upwards to the world of heaven, the Asuras enveloped them in darkness. They spake, 'Verily, by nothing else save a sacrificial session is there any way of dispelling this (darkness): well, then, let us perform a sacrificial session!'

2. They entered upon a sacrificial session of a hundred Agnishōma (days), and dispelled the darkness as far as one may see whilst sitting; and in like manner did they, by (a session of) a hundred Ukthya (days), dispel the darkness as far as one may see whilst standing.

3. They spake, 'We do indeed dispel the darkness, but not the whole of it: come, let us resort to Father Pragāpati.' Having come to Father Pragāpati, they spake, 'Reverend sir, when we were passing upwards to the world of heaven the Asuras enveloped us in darkness.'

4. 'We entered upon a sacrificial session of a hundred Agnishōmas, and dispelled the darkness as far as one may see whilst sitting; and in like manner did we dispel the darkness as far as one may see whilst standing: do thou teach us, reverend sir, how, by dispelling the Asuras and darkness, and all evil, we shall find (the way to) the world of heaven!'

5. He spake, 'Surely, ye proceeded by means of two sacrifices, the Agnishōma and Ukthya, which do not contain all Soma-rites¹;—enter ye upon

¹ Viz. neither the Shodāsin which, to (the twelve stotras, and

a sacrificial session of a hundred Atirâtras : when ye have thereby repelled the Asuras and darkness, and all evil, ye shall find the world of heaven.'

6. They entered upon a sacrificial session of a hundred Atirâtras ; and, having thereby repelled the Asuras and darkness, and all evil, they found (the way to) the world of heaven. In their first fifty days¹ the night-hymns reached into the day, and the day-hymns into the night.

7. They spake, 'Verily, we have got into confusion and know not what to do : come, let us resort to Father Pragâpati!' Having come to Father Pragâpati, they spake (the verses), 'Our night-hymns are (chanted) in daytime, and those of the day at night : O sage, being learned and wise, teach thou us who are ignorant (how to perform) the sacrifices!'

8. He then recited to them as follows, 'A stronger, pursuing, has, as it were, driven a great snake from its own place, the lake : therefore the sacrificial session is not carried through.'

9. 'For your Âsvina (sastra), being recited, has indeed driven the morning-litany from its place².—

sastras of the Agnish/oma, and) the fifteen chants of the Ukthya, adds a sixteenth; and the Atirâtra which has thirteen additional chants (and recitations), viz. three nocturnal rounds of four chants each, and one twilight-chant, followed by the Âsvina-sastra, recited by the Hotri. No account is here taken of either the Atyagnish/oma of thirteen chants, or the Aptoryâma, which, to those of the Atirâtra, adds four more chants. Cf. part ii, p. 397, note 2.

¹ Or, perhaps, rather, in their days prior to the fiftieth (arvâkpañ-lâreshv aha/su), St. Petersburg. Dict.

² The Âsvina-sastra, with the recitation of which, by the Hotri, the Atirâtra concludes, takes the place, and is, indeed,

‘What ye, being wise, have unwise-like driven from its place, take ye up that gently through the *Prasāstri*, reciting so as not to disturb¹ (the *Hotri*).’

10. They spake, ‘How, then, reverend sir, is (the *Āsvina-sastra* properly) recited and how is the recitation not disturbed?’ He spake, ‘When the *Hotri*, in reciting the *Āsvina-sastra*, reaches the end of the *Gāyatra* metre of the *Āgneya-kratu*², the *Pratiprasthâtri*³ should carry round the *Vasat* *varit* water⁴, and bespeak the *Prâtar-anuvâka* for the *Maitrâvaruṇa* (seated) between the two *Havirdhâna* (carts containing the offering-material). The *Hotri* recites (the *Āsvina-sastra*) in a loud voice, and the other (the *Maitrâvaruṇa*) repeats (the morning-litany) in a low voice, only just muttering it : in this

merely a modification, of the *Prâtar-anuvâka*, or morning-litany (see part ii, p. 229, note 2), by which an ordinary Soma-sacrifice is ushered in. Like it, its chief portion consists of three sections, termed *kratu*, of hymns and detached verses addressed to the ‘early-coming’ deities, *Agni*, *Ushas* and the two *Āsvins*. The whole is to consist of not less than a thousand *Brîhatîs*, that is to say, the whole matter is to amount to at least 36,000 syllables. For a full account of this *Sastra*, see Haug’s Transl. of *Ait. Br.*, p. 268.

¹ Whilst the *Hotri* is reciting the *Āsvina-sastra*, his first assistant, the *Prasâstri* (or, as he is more commonly called, the *Maitrâvaruṇa*), is to repeat the *Prâtar-anuvâka* in a low voice.

² The hymns and detached verses of each of the three sections—the *Āgneya*-, *Ushasya*- and *Āsvina-kratu*—of the *Āsvina-sastra* (as of the *Prâtar-anuvâka*) are arranged according to the seven principal metres—*gāyatrî*, *anush/ubh*, *trish/ubh*, *brîhatî*, *ushnih*, *gagatî*, and *pañkti*—forming as many subdivisions of the three sections.

³ That is, the first assistant of the *Adhvaryu* priest; the latter having to respond (*pratigara*) to the *Hotri*’s calls (see part ii, p. 326, note 1) at the beginning and end of the *Sastra*, and to sit through the recitations (III, 9, 3, 11).

⁴ See III, 9, 2, 13 seqq.

way he does not run counter to (the Hotri's) speech by (his own) speech, nor metre by metre.

11. 'When the Prâtar-anuvâka has been completed, he (the Pratiprasthâtri), having offered, at their proper time¹, the Upâmsu and Antaryâma cups², presses out the straining-cloth and puts it in the Dronakalasa³. And when ye have performed the (offering of the cups of) fermented Soma⁴, and returned (to the Sadas), ye should drink the fermented Soma (remaining in those cups). Having then, in the proper form, completed the "tail of the sacrifice," and taken up the cups of Soma (drawn) subsequent to the Antaryâma⁵, and offered the oblation of drops⁶, as well as the Santani-oblation⁷, ye should perform the Bahishpavamâna chant, and enter upon the day (-performance).'

12. Concerning this there are these verses:—
'With four harnessed Saindhava (steeds) the sages left behind them the gloom—the wise gods who spun out the session of a hundred sacrifices.'

13. In this (sacrificial session) there are, indeed, four harnessed (steeds),—to wit, two Hotri's and two Adhvaryus.—'Like unto the artificer contriving spikes to the spear, the sages coupled the ends of

¹ Yathâyatanam eva prakṛtau yasmin kâle hūyeta tathaiva hutvâ, Sây.

² See IV, 1, 1, 22 seqq.; 1, 2, 21 seqq.

³ See II, 1, 2, 3, with note thereon.

⁴ That is, having, after the completion of the Ârvina-sastra, offered to the Ârvins some of the Soma that has been standing 'over the previous day.'

⁵ Viz. the Aindravâyava, Maitrâvaruṇa, &c., see IV, 1, 3, 1 seqq.

⁶ See IV, 2, 5, 1 seqq.

⁷ Called 'savanasantani' (? i. e. continuity of pressing) by Kâty., XXIV, 4, 1.

two days: now the Dānavas, we know¹, will not disorder the sacrificial thread of them stretched out by us.—They leave undone the work of the previous day, and carry it through on the following day,—difficult to be understood is the wisdom of the deities: streams of Soma flow, interlinked with streams of Soma!—Even as they constantly sprinkle the equal prize-winning² steeds, so (they pour out) the cups full of fiery liquor in the palace of Ganamegaya.' Then the Asura-Rakshas went away.

SIXTH BRĀHMAṆA.

THE STUDY OF THE VEDA.

1. There are five great sacrifices, and they, indeed, are great sacrificial sessions,—to wit, the sacrifice to beings, the sacrifice to men, the sacrifice to the Fathers, the sacrifice to the gods, and the sacrifice to the Brahman.

2. Day by day one should offer an oblation to beings: thus he performs that sacrifice to beings. Day by day one should offer (presents to guests) up to the cupful of water³: thus he performs that

¹ Sāyana construes,—we know the extended sacrificial thread of these (days), and the Dānavas (Asuras) do not henceforth confound us. In that case the order of words would be extremely irregular.

² *Kāsh/ābhritāh, āgyantā* (!) *kāsh/hāni tāni bibhratīti kāsh/ābhritāh svādasam* (? *kāṇḍasam*) *pūrvapadasya hrasvatvam, āgidhāvanam kṛitavato hayān arvān, Sāy.* According to this authority the general meaning of the verse is that even as the (king's) horses, when they have performed their task, have sweet drinks poured out on (? to) them, and thus obtain their hearts' desire, so the gods, by performing a sacrificial session of a hundred Atirātras, in accordance with Pragāpati's directions, dispel the darkness and gain the world of heaven.

³ Or perhaps, from a cupful of water onwards,—*aharahaḥ dadyād*

sacrifice to men. Day by day one should offer with Svadhâ up to the cupful of water¹: thus he performs that sacrifice to the Fathers. Day by day one should perform with Svâhâ up to the log of fire-wood²: thus he performs that sacrifice to the gods.

3. Then as to the sacrifice to the Brahman. The sacrifice to the Brahman is one's own (daily) study (of the Veda). The *guhû*-spoon of this same sacrifice to the Brahman is speech, its *upabhṛit* the mind, its *dhruvâ* the eye, its *sruva* mental power, its purificatory bath truth, its conclusion heaven. And, verily, however great the world he gains by giving away (to the priests) this earth replete with wealth, thrice that and more—an imperishable world does he gain, whosoever, knowing this, studies day by day his lesson (of the Veda): therefore let him study his daily lesson.

4. Verily, the *Rik*-texts are milk-offerings to the gods; and whosoever, knowing this, studies day by day the *Rik*-texts for his lesson, thereby satisfies the gods with milk-offerings; and, being satisfied, they satisfy him by (granting him) security of

iti manushyân uddisya odapâtrât udakapûritam pâtram udapâtram udakapâtrâvadhi yad odanâdikam dadyât sa manushyayagña ity arthaḥ, Sây.—Cf. J. Muir, Orig. Sanskrit Texts, vol. iii, p. 18 seqq.

¹ In making offering to the (three immediately preceding) departed ancestors, water is poured out for them (to wash themselves with) both at the beginning and at the end of the ceremony; see II, 4, 2, 16; 23; II, 6, 1, 34; 41, where each time it is said that this is done 'even as one would pour out water for (a guest) who is to take (or has taken) food with him';—*pitṛñ uddisya pratyaham svadhâkâreṇa annâdikam udapâtraparyantam dadyât*, Sây.

² Apparently the log of wood placed on the *Gârhapatyâ* after the completion of the offering.

possession¹, by life-breath, by seed, by his whole self, and by all auspicious blessings; and rivers of ghee and rivers of honey flow for his (departed) Fathers, as their accustomed draughts.

5. And, verily, the Yagus-texts are ghee-offerings to the gods; and whosoever, knowing this, studies day by day the Yagus-texts for his lesson thereby satisfies the gods with ghee-offerings; and, being satisfied, they satisfy him by security of possession, by life-breath, by seed, by his whole self, and by all auspicious blessings; and rivers of ghee and rivers of honey flow for his Fathers, as their accustomed draughts.

6. And, verily, the Sâman-texts are Soma-offerings to the gods; and whosoever, knowing this, studies day by day the Sâman-texts for his lesson thereby satisfies the gods with Soma-offerings; and, being satisfied, they satisfy him by security of possession, by life-breath, by seed, by his whole self, and by all auspicious blessings; and rivers of ghee and rivers of honey flow for his Fathers, as their accustomed draughts.

7. And, verily, the (texts of the) Atharvângiras are fat-offerings to the gods; and whosoever, knowing this, studies day by day the (texts of the) Atharvângiras for his lesson, satisfies the gods with fat-offerings; and, being satisfied, they satisfy him by security of possession, by life-breath, by seed, by his whole self, and by all auspicious blessings; and rivers of ghee and rivers of honey flow for his Fathers, as their accustomed draughts.

¹ Aprâptasya phalasya prâptir yogaḥ tasya paripâlanam kshemaḥ, Sây.

8. And, verily, the precepts¹, the sciences², the dialogue³, the traditional myths and legends⁴, and the Nârâsamsî Gâthâs⁵ are honey-offerings to the gods; and whosoever, knowing this, studies day by day the precepts, the sciences, the dialogue, the traditional myths and legends, and the Nârâsamsî Gâthâs, for his lesson, satisfies the gods with honey-offerings; and, being satisfied, they satisfy him by (granting him) security of possession, by life-breath, by seed, by his whole self, and by all auspicious blessings; and rivers of ghee and rivers of honey flow for his Fathers, as their accustomed draughts.

¹ The Anusâsanâni, according to Sâyana, are the six Vedângas, or rules of grammar, etymology, &c.

² By vidyâh, according to Sâyana, the philosophical systems, Nyâya, Mîmâmsâ, &c., are to be understood. More likely, however, such special sciences as the 'sarpavidyâ' (science of snakes) are referred to; cf. XIII, 4, 3, 9 seqq.

³ Vâkovâkyam, apparently some special theological discourse, or discourses, similar to (if not identical with) the numerous Brahmodya, or disputations on spiritual matters. As an example of such a dialogue, Sâyana refers to the dialogue between Uddâlaka Âruni and Svaiddâyana Gautama, XI, 4, 1, 4 seqq.

⁴ Itihâsa-purâna: the Itihâsa, according to Sâyana, are cosmological myths or accounts, such as 'In the beginning this universe was nothing but water,' &c.; whilst as an instance of the Purâna (stories of olden times, purâtanapurushavrittânta) he refers to the story of Purûravas and Urvarî. Cf. Max Müller, History of Ancient Sanskrit Literature, p. 41.

⁵ Or, the Gâthâs and Nârâsamsîs. Sâyana, in the first place, takes the two as one, meaning 'stanzas (or verses) telling about men;' but he then refers to the interpretation by others, according to which the Gâthâs are such verses as that about 'the great snake driven from the lake' (XI, 5, 5, 8); whilst the Nârâsamsîs would be (verses 'telling about men') such as that regarding Ganamegaya and his horses (XI, 5, 5, 12). On Aitareyâr. II, 3, 6, 8, Sâyana quotes 'prâtaḥ prâta anṛitam te vadanti' as an instance of a Gâthâ.

9. Now, for this sacrifice to the Brahman there are four Vashaṭ-calls¹,—to wit, when the wind blows, when it lightens, when it thunders, and when it rumbles²: whence he who knows this should certainly study³ when the wind is blowing, and when it lightens, or thunders, or rumbles, so as not to lose his Vashaṭ-calls; and verily he is freed from recurring death, and attains to community of nature (or, being) with the Brahman. And should he be altogether unable (to study), let him at least read a single divine word; and thus he is not shut out from beings⁴.

SEVENTH BRĀHMAṆA.

1. Now, then, the praise of the study (of the scriptures). The study and teaching (of the Veda) are a source of pleasure to him, he becomes ready-minded⁵, and independent of others, and day by day he acquires wealth. He sleeps peacefully; he is the best physician for himself; and (peculiar) to him are restraint of the senses, delight in the one thing⁶, growth of intelligence, fame, and the (task of) perfecting the people⁷. The growing

¹ That is, the call 'Vaushaṭ!' with which, at the end of the offering-formula, the oblation is poured into the fire.

² That is, when the rumbling of distant thunder is heard; or, perhaps, when there is a rattling sound, as from hail-stones.

³ Hardly, should only study,—adhīyātaiva.

⁴ Or, from (the world of) spirits (?).

⁵ Or, as Sāyana takes it to mean, of intent, undistracted mind,—yuktam avikshiptam ekāgram mano yasya sa yuktamanāḥ.

⁶ Sāyana seems to take 'ekārāmatā' in the sense of 'remaining always the same,'—eka eva sann ā samantād bhavatyī ekārāmas tasya bhāvaḥ.

⁷ Or, perfecting the world,—tadyukto yo lokas tasya paktiḥ paripāko bhavati, Sāy.

intelligence gives rise to four duties attaching to the Brâhmana—Brâhmanical descent, a befitting deportment, fame, and the perfecting of the people; and the people that are being perfected guard the Brâhmana by four duties—by (showing him) respect, and liberality, (and by granting him) security against oppression, and security against capital punishment.

2. And, truly, whatever may be the toils here between heaven and earth, the study (of the scriptures) is their last stage, their goal (limit) for him who, knowing this, studies his lesson: therefore one's (daily) lesson should be studied.

3. And, verily, whatever portion of the sacred poetry (*śhandas*) he studies for his lesson with that sacrificial rite¹, offering is made by him who, knowing this, studies his lesson: therefore one's (daily) lesson should be studied.

4. And, verily, if he studies his lesson, even though lying on a soft couch, anointed, adorned and completely satisfied, he is burned (with holy fire²) up to the tips of his nails, whosoever, knowing this, studies his lesson: therefore one's (daily) lesson should be studied.

5. The *Rik*-texts, truly, are honey, the *Sâman*-texts ghee, and the *Yagus*-texts ambrosia; and, indeed, when he studies the dialogue that (speech and reply) is a mess of milk and a mess of meat.

¹ The study of the Veda being 'the sacrifice of the Brahman,' the reading of a portion is, as it were, a special rite, or form of offering, belonging to that sacrifice. *Sâyana*, on the other hand, takes it to mean that the student performs, as it were, the particular rite, or offering, to which the portion he reads may refer. It may, indeed, be implied, though it certainly is not expressed in the text.

² Thus A. Weber, *Ind. Stud.* X, p. 112;—*sarīrapīḍanena tapas-tapto bhavati*, *Sây.*

6. And, indeed, he who, knowing this, studies day by day the *Rik*-texts for his lesson, satisfies the gods with honey, and, thus satisfied, they satisfy him by every object of desire, by every kind of enjoyment.

7. And he who, knowing this, studies day by day the *Sāman*-texts for his lesson, satisfies the gods with ghee; and, being satisfied, they satisfy him by every object of desire, by every kind of enjoyment.

8. And he who, knowing this, studies day by day the *Yagus*-texts for his lesson, satisfies the gods with ambrosia; and, being satisfied, they satisfy him by every object of desire, by every kind of enjoyment.

9. And he who, knowing this, studies day by day the dialogue, the traditional myths and legends, for his lesson, satisfies the gods by messes of milk and meat; and, being satisfied, they satisfy him by every object of desire, by every kind of enjoyment.

10. Moving, indeed, are the waters, moving is the sun, moving the moon, and moving the stars; and, verily, as if these deities did not move and act, even so will the *Brāhmaṇa* be on that day on which he does not study his lesson: therefore one's (daily) lesson should be studied. And hence let him at least pronounce either a *Rik*-verse or a *Yagus*-formula, or a *Sāman*-verse, or a *Gāthā*, or a *Kumbyā*¹, to ensure continuity of the *Vrata*².

¹ A 'Kumbyā,' according to *Sāyana*, is a *Brāhmaṇa*-passage explanatory of some sacrificial precept or rite (*vidhyarthavādāt-makam brāhmaṇa-vākyam*); whilst, on *Aitareyār.* II, 3, 6, 8, the same commentator explains it as a verse (*ṛig-viśeṣa*) conveying some precept of conduct (*ātārasikshārūpa*), such as 'brahma-kāryasyāporāṇam karma kuru, divā mā svāpsīh,' &c. Cf. Prof. F. Max Müller's transl., *Upanishads* I, p. 230, note 2.

² This is in keeping with the mystic representation of this and

EIGHTH BRÂHMANA.

1. Verily, in the beginning, Pragâpati alone was here. He desired, 'May I exist, may I be generated.' He wearied himself and performed fervid devotions: from him, thus wearied and heated, the three worlds were created—the earth, the air, and the sky.

2. He heated these three worlds, and from them, thus heated, three lights (*gyotis*) were produced—Agni (the fire), he who blows here (*Vâyu*), and *Sûrya* (the sun).

3. He heated these three lights, and from them, thus heated, the three Vedas were produced—the *Rig-veda* from Agni, the *Yagur-veda* from *Vâyu*, and the *Sâma-veda* from *Sûrya*.

4. He heated these three Vedas, and from them, thus heated, three luminous essences¹ were pro-

the preceding chapters which represent the daily study of the scriptural lesson as a sacrifice continued day by day. The student, as the sacrificer, has accordingly, during the sacrifice (that is, during the period of his study of the Vedas, or for life), as it were, to limit his daily food to the drinking of the *Vrata-milk*, which rule he obeys symbolically by reciting such a verse or formula.

¹ ? *Sâyana* takes '*sukra*' here in the sense of 'flame, light' (*vyâhrîrîrâpâni tegâmsi*); whilst the St. Petersburg Dict. assigns to it the meaning of 'sap, juice' (*Saft, Seim*, cf. next note). Ait. Br. V, 32, contains a very similar passage in which the same process of evolution is set forth:—Pragâpati first creates the three worlds, earth, air, and heaven. From them, being heated by him, three lights (*gyotis*) are produced—Agni from the earth, *Vâyu* from the air, and *Âditya* from the sky (or heaven). From them, being heated, the three Vedas are produced—the *Rig-veda* from Agni, the *Yagur-veda* from *Vâyu*, and the *Sâma-veda* from *Âditya*. From the Vedas, being heated, three flames (*sukra*, luminaries, Haug) are produced—*Bhûk* from the *Rig-veda*, *Bhuva* from the *Yagur-*

duced—‘bhûh’ from the *Rîg*-veda, ‘bhuvaḥ’ from the *Yagur*-veda, and ‘svar’ from the *Sâma*-veda. And with the *Rîg*-veda they then performed the work of the *Hotri* priest, with the *Yagur*-veda the work of the *Adhvaryu*, and with the *Sâma*-veda the work of the *Udgâtri*; and what luminous essence¹ there was in the threefold science, therewith the work of the *Brahman* priest then proceeded.

5. The gods spake unto *Pragâpati*, ‘If our sacrifice were to fail, in respect of either the *Rik*, or the *Yagus*, or the *Sâman*, whereby should we heal it?’

6. He spake, ‘If (it were to fail) in respect of the *Rik*, ye should take ghee by four ladlings and offer it in the *Gârhapatya* fire with ‘*Bhûh!*’ and if in respect of the *Yagus*, ye should take ghee by four ladlings and offer it in the *Âgnidhrtiya*—or in the *Anvâhâryapaṭana*² in the case of a *Haviryagña*—with ‘*Bhuvaḥ!*’ and if in respect of the *Sâman*, ye should take ghee by four ladlings and offer it in the *Âhavantya* with ‘*Svar!*’ But if it should not be known (where the mistake has occurred), ye should make offering in the *Âhavantya* after utter-

veda, and *Svar* from the *Sâma*-veda. From these in the same way are produced three sounds (or letters, *varṇa*), â, u and m, which being combined yield the syllable ‘*Om.*’ Cp. J. Muir, *Original Sanskrit Texts*, vol. iii, p. 4.

¹ Here *Sâyana* also seems to take ‘*sukra*’ in the sense of ‘pure, essential part’—*nirmalam rūpam sâratvatâmsah* (!).

² That is, the *Dakshinâgni*. At the *Haviryagña* (of which class of sacrifices, performed in the *Prâkinavamsa* hall, the full and new moon serves as model) there is no *Âgnidhrtiya*, which is, however, required for the *Soma*-sacrifice. See the plan in part ii, p. 475.

ing rapidly all (the three sacred words¹): thus one heals the *Rig-veda* by the *Rig-veda*², the *Yagur-veda* by the *Yagur-veda*, and the *Sâma-veda* by the *Sâma-veda*;—even as one would put together joint with joint³, so does he put together (the broken part of the sacrifice) whoever heals it by means of these (three sacred words). But if he heals it in any other way than this, it would be just as if one tried to put together something that is broken with something else that is broken, or as if one were to apply some poison as lotion to a broken part⁴. Let him therefore appoint only one who knows this (to officiate as) his Brahman, and not one who does not know this.

7. As to this they say, 'Seeing that the work of the *Hotri* is performed with the *Rig-veda*, that of the *Adhvaryu* with the *Yagur-veda*, and that of the *Udgâtri* with the *Sâma-veda*, wherewith then is the work of the Brahman (performed)?' Let him reply, 'With that threefold science.'

¹ According to *Sâyana*, offering would be used with the formula 'Bhûr bhuvaḥ svaḥ, svâhâ !'

² Viz. by the word 'bhûh,' representing that Veda.

³ Yathâ khalu loke bhagnam hastapâdâdiparva tatsannihitenânyena parvanâ purushâya samdadhyât samsleshayet, evam evânenavyâhrigñânena tat tad âvedoktam prabhṛisham aṅgam punaḥ sahitam bhavati, Sây.

⁴ ? Or, as if one were to put some fluid into some broken (vessel ; or, on some broken part),—yathâ sīrṇena bhagnena anyak kṣīrnam bhagnam vastu samdhitset samdhâtum iṣṣet ; yathâ vâ sīrṇe garam bhaktâvayave garam abhinidadhyât praḍattipeta (? prakshipet), Sây.

NINTH BRÂHMANA.

THE ADÂBHYA-GRAHA.

1. Now, the *Amsu* (cup of Soma)¹, indeed, is no other than *Pragâpati*; and it is the body of this (sacrifice), for *Pragâpati*, indeed, is the body. And the *Adâbhya*² (cup of Soma) is no other than speech. When he draws the *Amsu*-cup, and then the *Adâbhya*-cup, he thereby constructs the body of this (sacrifice) and then establishes that speech therein.

2. And, indeed, the *Amsu* is also the mind, and the *Adâbhya* speech; and the *Amsu* is the out-breathing, and the *Adâbhya* the up-breathing; and the *Amsu* is the eye, and the *Adâbhya* the ear: these two cups they draw for the sake of wholeness and completeness.

3. Now; the gods and the Asuras, both of them sprung from *Pragâpati*, were contending,—it was for this very sacrifice, for *Pragâpati*, that they were contending, saying, ‘Ours he shall be! ours he shall be!’

4. The gods then went on singing praises, and toiling. They saw this cup of Soma, this *Adâbhya*, and drew it: they seized upon the (three) Soma-services, and possessed themselves of the whole sacrifice, and excluded the Asuras from the sacrifice.

5. They spake, ‘Surely, we have destroyed (*adabhâma*) them;’ whence (the cup is called) *Adâbhya*; —‘they have not destroyed (*dabh*) us;’ whence also (it is called) *Adâbhya*. And the *Adâbhya*

¹ See IV, 1, 1, 2; 6, 1, 1.

² See part ii, p. 424, note 1.

being speech, this speech is indestructible, whence also it is (called) Adābhya; and, verily, in like manner does he who knows this possess himself of the whole sacrifice of his spiteful enemy, and exclude and shut out his spiteful enemy from all participation in the sacrifice.

6. Into the same vessel with which he draws the *Amsu*¹ he pours water from the Nigrābhya², and therein puts those Soma-plants³ with (Vāg. S. VIII, 47),—

7. 'Thou art taken with a support⁴: for Agni I take thee, possessed of the Gâyatri metre!'—the morning-service is of Gâyatri nature: he thus possesses himself of the morning-service;—'For Indra I take thee, possessed of the Trishṭubh metre!'—the midday-service is of Trishṭubh nature: he thus possesses himself of the midday-service;—'For the Visve Devâḥ I take thee, possessed of the Gāgati metre!'—the evening-service is of Gāgati nature: he thus possesses himself of the evening-service;—'The Anushṭubh is thy song of praise;'—whatever is subsequent to the (three) services⁵, that is of Anushṭubh nature: it is thereof he thus possesses

¹ See IV, 6, 1, 3 seq.

² That is, the water originally taken from the Prānitā water, and poured into the (square) Hotri's cup (made of Udumbara wood), to be used for moistening the Soma-plants.

³ For the Adābhya he puts three Soma-plants into the Hotri's cup.

⁴ According to Kāty. XII, 6, 15, this portion of the formula—the 'upayāma,' or support—is repeated before the formulas of each of the three plants, hence also before 'For Indra . . .,' and 'For the Visve Devâḥ . . .'

⁵ Viz. the Ukthyas, Shodasin, &c., in forms of Soma-sacrifice other than the Agnishōma.

himself. He does not press this (batch of Soma-plants) lest he should injure speech (or, the voice of the sacrifice), for the press-stone is a thunderbolt, and the Adâbhya is speech.

8. He merely shakes the (cup with the) plants with (Vâg. S. VIII, 48), 'In the flow of the streaming (waters) I waft thee! in the flow of the gurgling I waft thee! in the flow of the jubilant I waft thee! in the flow of the most delightful I waft thee! in the flow of the most sweet I waft thee!' These doubtless are the divine waters: he thus bestows sap on him (Pragâpati, the sacrifice) by means of both the divine and the human waters which there are.

9. 'Thee, the bright, I waft in the bright,'—for he indeed wafts the bright one in the bright;—'in the form of the day, in the rays of the sun;'—he thus wafts it both in the form of the day and in the rays of the sun.

10. [Vâg. S. VIII, 49], 'Mightily shineth the towering form of the ball,'—for mightily indeed shines that towering form of the ball, to wit, yonder burning (sun);—'the bright one, the leader of the bright one, Soma, the leader of Soma,'—he thereby makes that bright (sun) the leader of the bright (Soma), and Soma the leader of the Soma;—'what indestructible, watchful name there is of thine, for that do I take thee;'—for this, to wit, speech, is indeed his (Soma's) indestructible (adâbhya), watchful name: it is thus speech he thereby takes for speech.

11. Then, stepping out (from the Havirdhâna shed¹) to (the Âhavantya), he offers with, 'O

¹ It is there that the Soma-plants are kept.

Soma, to this thy Soma, hail!'—he thus offers Soma to Soma, and so does not throw speech into the fire¹. He breathes over gold²: the meaning of this is the same as there (on the occasion of the *Amsu*). He gives as many presents (to the priests) as for the *Amsu-graha*.

12. He then puts the Soma-plants back (on the heap of plants in the Havirdhâna) with (*Vâg. S. VIII, 50*), 'Enter thou gladly Agni's dear seat, O divine Soma!—Enter thou willingly Indra's dear seat, O divine Soma!—As our friend enter thou, O divine Soma, the dear seat of the Visve Devâh!' On that former occasion he possessed himself of the (three) Soma services: he now restores them again, and causes them to be no longer used up; and with them thus restored they perform the sacrifice.

SIXTH ADHYÂYA. FIRST BRÂHMANA.

1. Now, *Bhrigu*, the son of *Varuṇa*, deemed himself superior to his father *Varuṇa* in knowledge³. *Varuṇa* became aware of this: 'He deems himself superior to me in knowledge,' he thought.

2. He said, 'Go thou eastward, my boy; and

¹ Though the *Adâbhya-graha*, that is, the water in which the three Soma-plants are contained, and which alone is offered, has been identified with speech, the wording of the formula is such as to protect (the faculty of) speech from being burned in the fire.

² Just as, after the offering of the *Amsu-graha*, he smelled at (or breathed over) a piece of gold fastened to (? or contained in) the spoon, see IV, 6, 1, 6 seqq.

³ On this legend, see Prof. Weber, *Indische Streifen*, I, p. 24 seqq., where the scenes here depicted are taken to be reflections of the popular belief of the time as to the punishments awaiting the guilty in a future existence.

having seen there what thou shalt see, go thou southwards; and having seen there what thou shalt see, go thou westward; and having seen there what thou shalt see, go thou northward; and having seen there what thou shalt see, go thou toward the northern of those two intermediate quarters in front¹, and tell me then what thou shalt see there.'

3. He then went forth from thence eastward, and lo, men were dismembering men², hewing off their limbs one by one, and saying, 'This to thee, this to me!' He said, 'Horrible! woe is me! men here have dismembered men, hewing off their limbs one by one!' They replied, 'Thus, indeed, these dealt with us in yonder world, and so we now deal with them in return.' He said, 'Is there no atonement for this?'—'Yes, there is,' they replied.—'What is it?'—'Thy father knows.'

4. He went forth from thence southward, and lo, men were dismembering men, cutting up their limbs one by one, and saying, 'This to thee, this to me!' He said, 'Horrible! woe is me! men here have dismembered men, cutting up their limbs one by one!' They replied, 'Thus, indeed, these dealt with us in yonder world, and so we now deal with them in return.' He said, 'Is there no atonement for this?'—'Yes, there is,' they replied.—'What is it?'—'Thy father knows.'

¹ That is to say, in the north-easterly direction. Prof. Weber seems to take it in the sense of the northern one of the two regions intermediate between the two (regions) first referred to. This, however, makes no sense.

² I think, with Prof. Delbrück, *Altind. Syntax*, p. 404, that the instrumental 'purushaiḥ' stands in lieu of the accusative; this construction being adopted in order to avoid the double accusative and consequent ambiguity.

5. He went forth from thence westward, and lo, men, sitting still, were being eaten by men, sitting still! He said, 'Horrible! woe is me! men, sitting still, are eating men, sitting still!' They replied, 'Thus, indeed, these have dealt with us in yonder world, and so we now deal with them in return.' He said, 'Is there no atonement for this?'—'Yes, there is,' they replied.—'What is it?'—'Thy father knows.'

6. He went forth from thence northward, and lo, men, crying aloud, were being eaten by men, crying aloud! He said, 'Horrible! woe is me! men, crying aloud, here are eating men, crying aloud!' They replied, 'Thus, indeed, these dealt with us in yonder world, and so we now deal with them in return.' He said, 'Is there no atonement for this?'—'Yes, there is,' they replied.—'What is it?'—'Thy father knows.'

7. He went forth from thence toward the northern of those two intermediate quarters in front, and lo, there were two women, one beautiful, one over-beautiful¹: between them stood a man, black, with yellow eyes, and a staff in his hand. On seeing him, terror seized him, and he went home, and sat down. His father said to him, 'Study thy day's lesson (of scripture): why dost thou not study thy lesson?' He said, 'What am I to study? there is nothing whatever.' Then Varuṇa knew, 'He has indeed seen it!'

8. He spake, 'As to those men whom thou

¹ According to Sâyaṇa 'ati-kalyāṇī' means 'not beautiful (asobhanā), ugly.' Perhaps its real meaning is 'one of past beauty,' one whose beauty has faded.

sawest in the eastern region being dismembered by men hewing off their limbs one by one, and saying, "This to thee, this to me!" they were the trees: when one puts fire-wood from trees on (the fire) he subdues the trees, and conquers the world of trees.

9. 'And as to those men whom thou sawest in the southern region being dismembered by men cutting up their limbs one by one, and saying, "This to thee, this to me!" they were the cattle; when one makes offering with milk he subdues the cattle, and conquers the world of cattle.

10. 'And as to those men thou sawest in the western region who, whilst sitting still, were being eaten by men sitting still, they were the herbs: when one illumines (the Agnihotra milk) with a straw¹, he subdues the herbs, and conquers the world of herbs.

11. 'And as to those men thou sawest in the northern region who, whilst crying aloud, were being eaten by men crying aloud, they were the waters: when one pours water to (the Agnihotra milk), he subdues the waters, and conquers the world of waters.

12. 'And as to those two women whom thou sawest, one beautiful and one over-beautiful,—the beautiful one is Belief: when one offers the first libation (of the Agnihotra) he subdues Belief, and conquers Belief; and the over-beautiful one is Unbelief: when one offers the second libation, he subdues Unbelief, and conquers Unbelief.

13. 'And as to the black man with yellow eyes,

¹ See II, 3, 1, 16.

who was standing between them with a staff in his hand, he was Wrath: when, having poured water into the spoon, one pours (the libation into the fire), he subdues Wrath, and conquers Wrath; and, verily, whosoever, knowing this, offers the Agni-hotra, thereby conquers everything, and subdues everything.'

SECOND BRĀHMANA.

1. Now, Ganaka of Videha once met some Brāhmanas who were travelling about¹, to wit, Svetaketu Āruneya, Somasushma Sâtya-yagñi, and Yâgñavalkya. He said to them, 'How do ye each of you perform the Agni-hotra?'

2. Svetaketu Āruneya replied, 'O great king, I make offering, in one another, to two heats, never-failing and overflowing with glory.'—'How is that?' asked the king.—'Well, Âditya (the sun) is heat: to him I make offering in Agni in the evening; and Agni, indeed, is heat: to him I make offering in the morning in Âditya².—'What becomes of him who offers in this way?' asked the

¹ Or, driving about (and officiating at sacrifices); see XI, 4, 1, 1. For a translation of this story see Max Müller, History of Ancient Sanskrit Literature, p. 421 seqq.

² Âdityam sâyamkâle agnâv anupravishtam guhomi havishâ tarpayâmi; athâgnir api gharmañ, sa prâtar âdityam anupravisati, tam agnim prâtañkâle âditye sthitam havishâ prîṇayâmi, Sây.—At II, 3, 1, 36, instead of—'In the evening he offers Sûrya in Agni, and in the morning he offers Agni in Sûrya'—we ought probably to translate,—'In the evening he makes offering to Sûrya in Agni, and in the morning he makes offering to Agni in Sûrya.' The commentary there would admit of either rendering:—Agnir gyotir, iti mantrena guhavad agnâv eva santam sûryam guhoti, tathâ ña gyotiñśabdañ sûryavañanañ; prâtañkâle tu sûrye santam agnim guhoti.

king.—‘He verily becomes never-failing in prosperity and glory, and attains to the fellowship of those two deities, and to an abode in their world.’

3. Then Somasushma Sâtyayagñi said, ‘I, O king, make offering to light in light.’—‘How is that?’ asked the king.—‘Well, Âditya is light: to him I make offering in Agni in the evening; and Agni, indeed, is light: to him I make offering in Âditya in the morning.’—‘What becomes of him who offers in this way?’—‘He verily becomes lightsome, and glorious, and prosperous; and attains to the fellowship of those two deities, and to an abode in their world.’

4. Then Yâgñavalkya said, ‘When I take out the fire (from the Gârhapatya), it is the Agnihotra itself, I thereby raise¹. Now when Âditya (the sun) sets, all the gods follow him; and when they see that fire taken out by me, they turn back. Having then cleansed the (sacrificial) vessels, and deposited them (on the Vedi), and having milked the Agnihotra cow, I gladden them, when I see them, and when they see me.’—‘Thou, O Yâgñavalkya, hast inquired most closely into the nature of the Agnihotra,’ said the king; ‘I bestow a hundred cows on thee. But not even thou (knowest) either the uprising, or the progress, or the support, or the contentment, or the return, or the renascent world of those two (libations of the Agnihotra).’ Thus saying, he mounted his car and drove away.

5. They said, ‘Surely, this fellow of a Râganya has outtalked us: come, let us challenge him to

¹ *Yad yadâ âhavanîyam gârhapatyâd aham uddharâmi tat tadâ-nîm krisnam ângopângasahitam agnihotram eva udyakñâmi udvahâmi, Sây.*

a theological disputation!’ Yāgñavalkya said, ‘We are Brāhmaṇas, and he is a Rāganya: if we were to vanquish him, whom should we say we had vanquished? But if he were to vanquish us, people would say of us that a Rāganya had vanquished Brāhmaṇas: do not think of this!’ They approved of his words. But Yāgñavalkya, mounting his car, drove after (the king). He overtook him, and he (the king) said, ‘Is it to know the Agnihotra, Yāgñavalkya?’—‘The Agnihotra, O king!’ he replied.

6. ‘Well, those two libations, when offered, rise upwards: they enter the air, and make the air their offering-fire, the wind their fuel, the sun-motes their pure libation: they satiate the air, and rise upwards therefrom.

7. ‘They enter the sky, and make the sky their offering-fire, the sun their fuel, and the moon their pure libation: they satiate the sky, and return from there.

8. ‘They enter this (earth), and make this (earth) their offering-fire, the fire their fuel, and the herbs their pure libation: they satiate this (earth), and rise upwards therefrom.

9. ‘They enter man, and make his mouth their offering-fire, his tongue their fuel, and food their pure libation: they satiate man; and, verily, for him who, knowing this, eats food the Agnihotra comes to be offered. They rise upwards from there.

10. ‘They enter woman, and make her lap their offering-fire, her womb the fuel,—for that (womb) is called the bearer, because by it Pragâpati bore creatures,—and the seed their pure libation: they satiate woman; and, verily, for him who, knowing this, approaches his mate, the Agnihotra comes to

be offered. The son who is born therefrom is the renascent world: this is the Agnihotra, Yâgñavalkya, there is nothing higher than this.' Thus he spoke; and Yâgñavalkya granted him a boon. He said, 'Let mine be the (privilege of) asking questions of thee when I list, Yâgñavalkya!' Thenceforth Ganaka was a Brahman.

THIRD BRĀHMANA.

1. Ganaka of Videha performed a sacrifice accompanied with numerous gifts to the priests. Setting apart a thousand cows, he said, 'He who is the most learned in sacred writ amongst you, O Brâhmanas, shall drive away these (cows) ¹!'

2. Yâgñavalkya then said, 'This way (drive) them!' They said, 'Art thou really the most learned in sacred writ amongst us, Yâgñavalkya?' He replied, 'Reverence be to him who is most learned in sacred writ! We are but hankering after cows ².'

3. They then said (to one another), 'Which of us shall question him?' The shrewd Sâkalya said, 'I!' When he (Yâgñavalkya) saw him, he said, 'Have the Brâhmanas made of thee a thing for quenching the firebrand, Sâkalya?'

4. He said ³, 'How many gods are there, Yâgñavalkya?'—'Three hundred and three, and three thousand and three,' he replied.—'Yea, so it is!' he said. 'How many gods are there really, Yâgñavalkya?'—'Thirty-three.'—'Yea, so it is!' he said.

¹ One might also construe,—These are yours, O Brâhmanas: he who is the most learned in sacred writ shall drive (them) away. Cf. Delbrück, *Altind. Syntax*, pp. 251, 363.

² Gokâmâ eva kevalam vayan smah bhavâmah, Sây.

³ See XIV, 6, 9, 1 seqq.

‘How many gods are there really, Yâgñavalkya?’—
 ‘Three.’—‘Yea, so it is!’ he said. ‘How many
 gods are there really, Yâgñavalkya?’—‘Two.’—
 ‘Yea, so it is!’ he said. ‘How many gods are there
 really, Yâgñavalkya?’—‘One and a half.’—‘Yea, so
 it is!’ he said. ‘How many gods are there really,
 Yâgñavalkya?’—‘One.’—‘Yea, so it is!’ he said.
 ‘Who are those three hundred and three, and three
 thousand and three?’

5. He replied, ‘These are their powers, but
 thirty-three gods indeed there are.’—‘Who are those
 thirty-three?’—‘Eight Vasus, eleven Rudras, and
 twelve Âdityas,—that makes thirty-one; and Indra
 and Pragâpati make up the thirty-three.’

6. ‘Who are the Vasus?’—‘Agni, the Earth, Vâyu
 (the wind), the Air, Âditya (the sun), Heaven, the
 Moon, and the Stars :—these are the Vasus, for these
 cause all this (universe) to abide (vas), and hence
 they are the Vasus.’

7. ‘Who are the Rudras?’—‘These ten vital airs
 in man, and the self (spirit) is the eleventh : when
 these depart from this mortal body, they cause wail-
 ing (rud), and hence they are the Rudras.’

8. ‘Who are the Âdityas?’—‘The twelve months
 of the year : these are the Âdityas, for they pass
 whilst laying hold on everything here ; and inasmuch
 as they pass whilst laying hold (â-dâ) on everything
 here, they are the Âdityas.’

9. ‘Who is Indra, and who Pragâpati?’—‘Indra,
 indeed, is thunder¹, and Pragâpati the sacrifice.’—
 ‘What is thunder?’—‘The thunderbolt.’—‘What is
 the sacrifice?’—‘Cattle.’

¹ Sâyana takes ‘stanayitnu’ in the sense of ‘thunder-cloud,’—
 stanayitnuh stananasilo gargan parganya ity arthaḥ.

10. 'Who are those three gods?'—'These three worlds, for therein all the gods are contained.'—'Who are those two gods?'—'Food and breath (life).'—'Who is the one and a half?'—'He who is blowing here¹ (Vāyu, the wind).'—'Who is the one god?'—'Breath.'

11. He (Yāgyavalkya) said, 'Thou hast gone on questioning me beyond the deity², beyond which there must be no questioning: thou shalt die ere such and such a day, and not even thy bones shall reach thy home!' And so, indeed, did he (Sākalya) die; and robbers carried off his bones³, taking them for something else⁴. Wherefore let no man decry⁵ any one, for even (by) knowing this, he gets the better of him⁶.

¹ XIV, 6, 9, 10, the use of 'adhyardha (having one half over)' in connection with the wind is accounted for by a fanciful etymology, viz. because the wind succeeds (or prevails) over (adhy-ardh) everything here.

² That is, as would seem, Pragâpati, cf. XIV, 6, 6, 1, where Yāgyavalkya tells Gârġ how one world is 'woven and rewoven' on another, the last being that of Pragâpati, which was woven on that of the Brahman; and when Gârġ asks him as to what world the Brahman-world was woven on, he gives the same reply as here, viz. that there must be no questioning beyond that deity (Pragâpati).

³ Prof. Weber, Ind. Streifen, I, p. 21, connects this feature with the belief in a strictly personal existence after death prevailing at the time of the Brāhmaṇa, which involved, as a matter of great moment, the careful collection of the bones after the corpse had been burnt, with a view to their being placed in an earthen vessel and buried.—Cf. Ârval. Gr̥hyas. IV, 5, 1 seqq.; Kâty. Sr. XXI, 3, 7 seqq. See also J. Muir, Orig. Sanskrit Texts, vol. v, p. 316.

⁴ That is, mistaking them for gold or some other valuable substance, comm.,—*anyan manyamânâḥ suvarṇâdīdravyatvena gānantaḥ*.

⁵ Or, 'revile,' as the St. Petersburg Dict. takes it. Possibly, however, 'upa-vad' has here the sense of 'to speak to,' i.e. 'to question or lecture some one.'

⁶ The commentary is partly corrupt and not very intelligible:—

SEVENTH ADHYÂYA. FIRST BRÂHMANA.

THE ANIMAL SACRIFICE¹.

1. He performs the animal sacrifice. Now the animal sacrifice means cattle: thus, when he performs the animal sacrifice (pasubandha, the binding of the animal), it is in order that he may be possessed of cattle. Let him perform it at his home, thinking, 'I will bind (attach) cattle to my home.' Let him perform it in the season of abundant fodder, thinking, 'I will bind to myself cattle in a season of abundant fodder. For, whilst he is offering², the Sacrificer's fires become worn out, and so does the Sacrificer, along with the worn-out fires, and along with the Sacrificer his house and cattle.

2. And when he performs the animal sacrifice, he renews his fires, and so, along with the renewal of his fires, does the Sacrificer (renew himself), and along with the Sacrificer his house and cattle. And beneficial to life, indeed, is that redemption of his

Yasmâd evaṁ tasmâd iti goshu kathârûpena tattvanikṛtiṁ upetya vâdī na bhavet, sva (? svayam) api tu evaṁ vit paro bhavati, uktapra-kâreṇa yaḥ prâṇasvarûpam gâṇâti tam vidvâmsam upetya tâtparyeṇâ savâ (? âtmanâ) yukto bhaved ity arthaḥ, Sâṃ. Cf. Weber, Ind. Stud. V, p. 361, note.—Prof. Delbrück, Altind. Syntax, p. 528, takes 'paro bhavati' in the sense of 'he becomes one of the other side, or shore,' i.e. he dies.

¹ Whilst a full account is given in the third Kâṇḍa (part ii, p. 162 seqq.) of the animal sacrifice performed on the day before the Soma-sacrifice, the Brâhmana, in the last two adhyâyas of the present Kâṇḍa, touches on certain features in which the performance of the animal sacrifice of the pressing-day differs from that of the preceding day.

² Viz. the Agnihotra every morning and evening.

own self¹; for whilst he is offering the Sacrificer's fires long for flesh; they set their minds on the Sacrificer and harbour designs on him. In other fires² people do indeed cook any kind of meat, but these (sacrificial fires) have no desire for any other flesh but this (sacrificial animal), and for him to whom they belong.

3. Now, when he performs the animal offering he thereby redeems himself—male by male, for the victim is a male, and the Sacrificer is a male. And this, indeed, to wit, flesh, is the best kind of food: he thus becomes an eater of the best kind of food. Let not a year pass by for him without his offering; for the year means life: it is thus immortal life he thereby confers upon himself.

SECOND BRĀHMANA.

1. Now there is one animal sacrifice of the Haviryagñā order³, and another of the order of the Soma-sacrifice. Of the Haviryagñā order is that at which he (the Adhvaryu) brings him fast-food⁴, leads water

¹ That is, the ransoming of one's own life from the sacrificial fires, by offering an animal victim to them in lieu of his own self.

² That is, in ordinary, culinary fires.

³ That is, the offering of the Agnīshomīya he-goat which takes place on the day before the press-day (see part ii, p. 162 seqq.); whilst the Savanīya-parubandha is performed on the day of the Soma-sacrifice itself; the victim being slaughtered during the morning-service, and the flesh-portions cooked during the day and offered at the evening-service (cf. part ii, p. 313, note 3; p. 356, note 3).

⁴ That is, milk from the Vratadughā cow (which may be mixed with some rice or barley; III, 2, 2, 14), the only food to be taken by the Sacrificer during his dikshā, or period of initiation—in this case on the day before the Soma-sacrifice.

forward¹, and pours out a jarful of water², and at which (the Sacrificer) strides the Vishṇu-strides³; and of the order of the Soma-sacrifice is that (animal sacrifice) at which these (rites) are not performed.

2. Concerning this they ask, 'Is the animal sacrifice an ishṇi or a great (Soma-) sacrifice?'—'A great sacrifice,' let him say; 'for in that (other) case⁴ thou hast made the animal sacrifice an ishṇi, and shattered it.' Thus he should say to him.

3. Its fore-offerings are the morning-service⁵, its after-offerings the evening-service, and its sacrificial cake⁶ the midday-service.

4. Now, some bring up the Dakshinās (presents to the priests) when the omentum has been offered⁷;

¹ That is, the so-called 'pranītāh' used for sacrificial purposes generally, and especially for supplying what is required for pressing the Soma. Cf. the comm. on Kāty. VI, 7, 19, where the 'pranītāpranayana' is expressly referred to as a necessary element of the performance of the Agnīshomīya.

² For the pouring out of the water on the south side of the Vedit, at the end of the Haviryagñā, see I, 9, 3, 1 seqq.

³ The Sacrificer intercepts with his hands some of the water poured out, touches his face therewith, and then strides the three Vishṇu-strides; cf. I, 9, 3, 8 seqq.

⁴ Viz. in case of the animal sacrifice being performed on the Haviryagñā or Ishṇi model; which, strictly speaking, would involve the use of no other offering-material except milk, ghee, and dishes made of cereals.

⁵ The usual order of subject and predicate would require the translation, 'the morning-service is its fore-offerings,' which would hardly be in accordance with the author's reasoning.

⁶ For the paru-puroḍāsa, III, 8, 3, 1 seqq.

⁷ That is, prior to the offering of the 'animal cake' (paru-puroḍāsa), whilst the presentation of the dakshinās—a head of cattle, or a milch-cow, or some other desirable object—according to Kāty. VI, 7, 29, should take place after the offering of the Idā, which marks the end of the Paru-puroḍāsa-ishṇi.

but let him not do so, for if, in that case, any one were to say of him, 'Surely, this (Sacrificer) has brought the Dakshinâs outside of the vital airs (or, of life), he has not strengthened his vital airs: he will become either blind, or lame, or deaf, or paralyzed on one side;' then that would indeed be likely to come to pass.

5. Let him perform it in this way:—when the *Idâ* of the cake-offering has been invoked, he should bring up the Dakshinâs; for to Indra belongs this vital air in the centre (of the body): by means of the Dakshinâs he thus strengthens this vital air in the centre (of the body); and to Indra also belongs the midday Soma-service, and at the midday-service the Dakshinâs are brought up: therefore he should bring up the Dakshinâs after the invocation of the *Idâ* of the cake-offering.

6. Here now they say, 'Seeing that the want of the purificatory bath in the case of the initiated is improper, Adhvaryu, when didst thou initiate him?' Well, let them¹ sustain him till the purificatory bath, —to wit, the Adhvaryu, the Pratiprasthâtri, the Hotri, the Maitrâvaruna, the Brahman, and the

¹ Sâyaṇa supplies '*ganâh*,' 'the people;' but possibly the text of the commentary may be corrupt in this place. The author's meaning would seem to be that, as there is no purificatory bath at the end of the animal sacrifice performed on the Soma-day, the Sacrificer's strength is to be kept up by the *Shaddhotri* formula (representing the six priests themselves) which will carry him as far as the purificatory bath at the end of the Soma-sacrifice. I am, however, far from sure that this is the real meaning of the passage. The *Shaddhotri* is performed (at the animal sacrifice of the pressing-day) shortly after the beginning of the ceremonies connected with the Parubandha, viz. immediately after the '*yûpâhuti*,' see part ii, p. 162 seqq.

Āgñidhra, for it is through these that this (formula) is called 'shaddhotri'¹: having rapidly muttered that 'shaddhotri,' he offers, performing either one or five oblations of ghee²,—'The heaven is his³ back, the air his body, O Vâkaspati, by his limbs he gave rise to the sacrifice, by his forms to the earth; by his flawless voice and his flawless tongue to the god-gladdening invocation, Hail!' This, indeed, is his initiation.

7. As to this they say, 'Seeing that the want of the purificatory bath in the case of the initiated is improper, Adhvaryu, when didst thou take him down to the purificatory bath?' Well, when they perform with the heart-spit⁴, that is his purificatory bath.

8. Madhuka Pañgya once said, 'Some perform the animal sacrifice without Soma, and others do so with Soma. Now, Soma was in the heavens, and Gâyatri, having become a bird, fetched him; and inasmuch as one of his leaves (parṇa) was cut off⁵,

¹ That is, one containing (mentioning), or requiring, six offering-priests, the number required for the animal sacrifice.

² In either case the offering consists of five ladlings of ghee; and in the case of a single oblation, according to Sâyana, a different dipping-spoon (sruva) would seem to be used for each ladling; unless, indeed, 'ekaikena sruvena' mean 'with one sruva-full each.' According to Kâty. VI, 1, 36, the formula is merely 'run through mentally.'

³ Sâyana interprets 'thy back'; and he apparently supplies 'prâpnoti' at the end of the first half-verse, whilst 'airayat' he takes to stand for the second person singular.

⁴ That is, when the heart is roasted on the spit prior to its being offered; see III, 8, 3, 16. This use of the spit is to take the place of the purificatory bath, the technical term of which is 'spit-bath' (śūlāvabhṛītha), the spit being on that occasion buried at the point 'where the dry and the moist meet,' see III, 8, 5, 8-10.

⁵ Either a leaf of Soma or a feather of Gâyatri was cut off by an

that was how the Parna-tree arose :¹ such, indeed, is (the passage in) the Brāhmana that is told. And some, it is true, perform the animal sacrifice without Soma, and others with Soma ; for he who makes the sacrificial stake other than of Palāsa wood, performs the animal sacrifice without Soma ; and he who makes the sacrificial stake of Palāsa performs the animal sacrifice with Soma : therefore let him make his sacrificial stake of Palāsa wood.

THIRD BRĀHMAṆA.

1. Such a (sacrificial stake) as has much substance¹ is not auspicious to cattle, whence he who desires to have cattle should not make such a one his sacrificial stake : but such a one as is of little hardness is auspicious to cattle, whence he who desires to have cattle should make such a one his sacrificial stake.

2. And such a one as, while being crooked, has a top like a spit, is called 'kapoti'² ; and whoever makes such a one his sacrificial stake certainly goes to yonder world before his full measure of life : therefore let no one wishing for long life make such a one his sacrificial stake.

arrow shot by an archer pursuing Gâyatri, and, on its falling to the earth, a Palāsa, or Parna, tree (*Butea frondosa*) sprang forth, see III, 3, 4, 10.

¹ That is, as would seem, made of very hard wood. It cannot mean 'pithy,' because at XIII, 4, 4, 9, the Khadira (*acacia catechu*), a tree of very hard, solid wood, is mentioned as 'bahusāra.'

² Either 'that which has a pigeon (sitting) on it' (kapotin, viz. yûpa), or, as Sâyana takes it, fem. of 'kapota,'—a female pigeon ; i. e. a tree too much pointed at the top.

3. And such a one as is bent at the top, and bent outwards¹ in the middle, is a type of hunger (poverty); and if any one makes such a one his sacrificial stake, his dependants will certainly be hungry; therefore let no one wishing for food make such a one his sacrificial stake. But such a one as is bent at the top and bent inwards in the middle, is a type of food (prosperity): therefore let him who wishes for food make such a one his sacrificial stake.

FOURTH BRĀHMANA.

1. Now, when he who is about to perform an animal sacrifice makes a stake one cubit long, he thereby gains this (terrestrial) world; and when (he makes) one two cubits long, he thereby gains the air-world; and when he makes one three cubits long, he thereby gains the heavens; and when he makes one four cubits long, he thereby gains the regions. But, indeed, that sacrificial stake of the (ordinary) animal sacrifice is either three or four cubits long, and one that is above that belongs to the Soma-sacrifice.

2. As to this they say, 'Should he offer the butter-portions or not?'—'Let him offer them,' they say; 'for the two butter-portions are the eyes of the sacrifice, and what were man without eyes?' For as long as a co-sharer is not bought off by (receiving) a share of his own, so long does he consider himself not bought off; but when he is bought off by a share of his own, then, indeed, he considers himself bought

¹ That is, as would seem, bent to the opposite side from that towards which the top tends.

off: when the *Hotri*, on that occasion¹, recites, 'Endow the Rakshas with blood!' he buys him off by (assigning to him) a share of his own.

3. For on that occasion² the anguish of the victim, in being slaughtered, becomes concentrated in the heart, and from the heart (it flows) into the spit. Thus, if they (were to) cook the animal together with the heart, the anguish would again spread all over the animal: let him therefore cook it (the heart) after spitting it from the side on a stick.

4. He makes an underlayer of ghee (in the offering-ladle): this he makes a type of the earth; he then puts a chip of gold thereon: this he makes a type of fire; he then puts the omentum thereon: this he makes a type of the air; he then puts a chip of gold thereon: this he makes a type of the sun; and what (ghee) he pours upon it, that he makes a type of the heavens. This, then, is that five-portioned omentum,—fivefold is the sacrifice, fivefold the sacrificial animal, and five seasons there are in the year: this is why the omentum consists of five portions³.

¹ Viz. at the time when the victim is cut up. Cf. Ait. Br. II, 7,— 'Endow ye the Rakshas with blood!' he says; for by (assigning to them) the husks and the sweepings of the grain the gods deprived the Rakshas of their share in the Haviryagña, and by the blood (they deprived them) of that in the great (Soma-) sacrifice: thus by saying, 'Endow ye the Rakshas with blood!' he dispossesses the Rakshas of the sacrifice by assigning to them their own share.— The Adhvaryu then smears a stalk of grass with the blood with, 'Thou art the Rakshas' share,' throws it on the heap of rubbish, and treads on it with, 'Herewith I tread down the Rakshas,' &c. Cf. III, 8, 2, 13-15.

² See III, 8, 5, 8.

³ Or, cuttings; see III, 8, 2, 26.

EIGHTH ADHYÂYA. FIRST BRÂHMANA.

1. Verily, even as this cart-wheel, or a potter's wheel, would creak¹ if not steadied, so, indeed, were these worlds unfirm and unsteadied.

2. Pragâpati then bethought him, 'How may these worlds become firm and steadied?' By means of the mountains and rivers he stablished this (earth), by means of the birds and sun-motes² the air, and by means of the clouds and stars the sky.

3. He then exclaimed, 'Wealth!'—now, wealth³ (mahas) means cattle, whence they (cattle) thrive (mahiyante⁴) exceedingly in the homestead of one who possesses many of them; and this (Sacrificer), indeed, possesses many of them, and in his homestead they do thrive exceedingly. Wherefore, if people were either to forcibly drive him from his home, or to bid him go forth, let him, after performing the Agni-hotra, approach (the fires) saying, 'Wealth'; and he becomes firmly established by offspring and cattle, and is not deprived of his home.

¹ Sâyana apparently takes 'krand' in the sense of 'to shake, or wobble,'—'even as a cart-wheel or some other wheel, not standing on the ground for want of the wooden rest (âlambana-kâsh/ha, ? axle-pin) or some other thing, would wobble (hvalet).' What Sâyana means to say, probably, is that the verb used by the author expresses the effect of the action intended.

² Or, sun-beams (rasmi), as Sâyana takes 'marîkî'; cf. Weber, Ind. Stud. IX, p. 9, note.

³ Or, joy;—cp. II, 3, 4, 25, which would seem to be the passage referred to in the present paragraph.

⁴ Or, perhaps, 'they enjoy themselves, gambol,' as the St. Petersburg Dict. takes it. Differently, again, Sâyana,—yata ebhi/ parubhir mahiyate (he thrives?), ata ete maha/.

SECOND BRĀHMANA.

1. Verily, there are four kinds of fire,—the one laid down, the one taken out, the one taken forward, and the one spread (over the three hearths). Now, that which is laid down is this very (terrestrial) world; that which is taken out is the air-world, that which is taken forward is the sky, and that which is spread is the regions. And that which is laid down is Agni, that which is taken out is Vāyu (the wind), that which is taken forward is Âditya (the sun), and that which is spread is Kāndramas (the moon). And that which is laid down is the Gārhapatya, that which is taken out is the Âhavantya, that which is taken forward is the (fire) they lead forth eastwards from the Âhavantya; and that which is spread is the one they take northwards for the cooking of the victim, and that (used) for the by-offerings¹: let him therefore perform the animal sacrifice on a fire taken forward.

THIRD BRĀHMANA.

1. Here, now, they say, 'To what deity should this victim belong?'—'It should belong to Pragâpati,' they say; 'for it was Pragâpati who first saw it: therefore it is to Pragâpati that this victim should belong.'

2. And they also say, 'To Sūrya (the sun) that victim should belong;'—whence it is that cattle are tied up when he (the sun) has set: some of them

¹ See III, 8, 3, 18; 8, 4, 9, with note.

they tie up¹ in their respective stables, and others just flock together:—‘therefore,’ they say, ‘it is to Sûrya that this victim should belong.’

3. And they also say, ‘To Indra and Agni that victim should belong; for behind these two deities are (all) the other gods;—if one who is afflicted sacrifices, those two (gods) sustain him; and if one sacrifices with (a desire for) abundance², they sustain him: therefore it is to Indra and Agni that this victim should belong.’

4. The animal sacrifice, indeed, is the breath, whence, as long as one lives, no other has power over his cattle, for they are tied to him.

5. Pragâpati said to Agni, ‘I will perform sacrifice with thee: I will lay hands upon thee (as a victim).’—‘Nay,’ said he, ‘speak unto man!’ He said to man, ‘I will perform sacrifice with thee: I will lay hands upon thee.’—‘Nay,’ said he, ‘speak unto the cattle!’ He said to the cattle, ‘I will perform sacrifice with you: I will lay hands upon you.’—‘Nay,’ said they, ‘speak unto the moon!’ He said to the moon, ‘I will perform sacrifice with thee: I will lay hands upon thee.’—‘Nay,’ said he, ‘speak unto the sun!’ He said to the sun, ‘I will perform sacrifice with thee: I will lay hands upon thee.’ ‘So be it!’ said he; ‘but seeing that those liked it not (to be slaughtered), what, then, shall become mine that now is with these³?’—‘What-

¹ Or, perhaps, cattle are shut up—some of them they shut up.

² ? Thus, apparently, Sâyana:—*Anye tv indrâgnyoḥ sarvadevatâ-prâdhânyât svoddesena yâgam kṛtāvātām kṛmenârtinâsak(atv)ân mahataḥ* (? mahasak) *prâpakatvâk ka pasur aindrâgna iti.*

³ *Eteshâm svabhûtam vastu kim labdham bhavet*, Sây.

soever thou mayest desire,' he said.—'So be it,' he replied. He laid hands upon him, and this is that animal of his seized (for sacrifice). When slaughtered, it swelled, and by means of those Âpri-hymns, he appeased it¹; and inasmuch as, by means of these Âpri-hymns, he appeased it, they are called Âpris. And let him, for that reason, say of the slaughtered animal, 'Let it lie for a moment!' As great as the world is which he gains by performing the horse-sacrifice, so great a world does he gain by this (animal sacrifice).

6. The (wind of the) eastern region breathed over that (dead victim), saying, 'Breathe forth!' and thereby laid the breath (of the mouth) into it; the southern region breathed over it, saying, 'Breathe through!' and thereby laid the through-breathing into it; the western region breathed over it, saying, 'Breathe off!' and thereby laid the off-breathing into it; the northern region breathed over it, saying, 'Breathe up!' and thereby laid the up-breathing (of the nostrils) into it; the upper region breathed over it, saying, 'Breathe all about!' and thereby laid the circulating breathing into it. Therefore, regarding a new-born son, let him say to five Brâhmanas, before the navel-string has been cut, 'Breathe over him in this way²!' But if he should be unable to obtain them he may even

¹ See III, 8, 1, 2 (with note), where 'â-prî' is apparently taken by the Brâhmana in the sense of 'to fill up.'

² The Brâhmanas having been placed in the direction of the respective quarters, the father makes one after the other breathe upon the child,—the first from the east and the child's head, the second from the right side, &c., in sunwise succession; the fifth (whose position is not specified) breathing right down upon the child.

himself breathe over him whilst walking round him; and that (son of his) attains the full measure of life¹ and lives to old age.

7. He (the sun) took unto himself Agni's breath; whence that (fire) does not blaze unless fanned or kindled, for its breath has been taken from it; and, verily, he who knows this takes away the breath of life from his spiteful enemy.

8. He took to himself Vâyu's form; whence people hear it (the wind), as it were, shaking, but do not see it, for its form has been taken from it; and, verily, he who knows this takes away the form of his spiteful enemy.

9. He took to himself man's thought; whence people say, 'The divine thought protect thee, man's thought me!' for his thought has been taken from him; and, verily, he who knows this takes away the thought of his spiteful enemy.

10. He took to himself the eye of cattle; whence, even whilst seeing clearly, as it were, they do not know anything, but only know what it is when they smell at it, for their eye has been taken from them; and, verily, he who knows this takes away the eye of his spiteful enemy.

11. He took to himself the moon's shine; whence of these two (sun and moon), though being similar, the moon shines much less, for its shine has been taken from it; and, verily, he who knows this takes away the shine from his spiteful enemy. And inasmuch as he took these away (â-dâ), he (the sun) is called Âditya.

¹ Viz. a hundred years, Sây. See X, 2, 6, 9; part iv, introd., p. xxiii.

FOURTH BRĀHMANA.

1. Now, once upon a time, a tiger killed the samrâg-cow¹ of those (who were sacrificing) with (the king of the) Kesin as their Grîhapati². He (the king³) said to his fellow-sacrificers, 'What atonement is there for this?' They replied, 'There is no atonement for this: Khandîka Audbhâri alone knows an atonement for it; but he certainly desires as much as this, and worse than this⁴, (to happen) to thee.'

2. He said, 'Charioteer, put to my horses; I shall drive thither: if so be he will tell me, I shall succeed (with my sacrifice); but if he will have me die, I shall be shattered along with the shattered sacrifice.'

3. Having put to the horses, he drove off, and

¹ That is the cow which supplies the milk for the Pravargya; this milk, when heated, being called 'gharma (heat)' or 'samrâg (sovereign king).' See part ii, p. 104, note 3.

² Grîhapati, or house-lord, master of the house, is the title of the principal sacrificer at a sacrificial session (sattra).—According to Sâyana, the Kesināḥ were a race of nobles (râgânaḥ), who, on this occasion, were performing a 'sattra,' and are therefore styled 'householders' (grîhapati);—kesino nâma râgânaḥ sattarayâgam anutish/hanto grîhapataya âsuḥ. Sâyana thus takes 'kesi-grîhapatayaḥ,' not as a bahuvrîhi, but as a tatpurusha (karmadhâraya, 'the Kesin householders') which would, however, require the accent on the second member of the compound.—Though all those taking part in a sacrificial session ought to be Brâhmans, the rule does not seem to have been strictly observed. Cf. part iv, introd., p. xxv; Weber, Ind. Stud. X, pp. 25; 94.

³ Grîhapatishu pradhânabhûtaḥ kesirâgaḥ, Sây.

⁴ That is, that even a greater misfortune should happen to thee,—atyantam pâpayuktam govadhâdidoshayuktam ity arthaḥ, Sây.

came thither¹. When he (*Khandīka*) saw² him, he said, 'Seeing that there are those skins on deer, we break their ribs and cook them: the skin of the black antelope is attached to my neck³—is it with thoughts such as these that thou hast dared to drive over to me?'

4. 'Not so,' he replied; 'a tiger has killed my samrâg-cow, reverend sir; if so be thou wilt tell me, I shall succeed; but if thou wilt have me die, I shall be shattered along with the shattered sacrifice.'

5. He said, 'I will take counsel with my counsellors⁴.' Having called them to counsel, he said, 'If I tell him, his race, not mine, will prevail here⁵,

¹ *Sâyana* makes *Khandīka* the subject of this last verb:—*sa ha ratham asvaih samyogya Khandīkasamīpam yayau*; so *pi Khandīkaḥ kesinam āgagāma, gatvā ka vivaktam* (? *viviktam*) *Kesinam pratikhyāya nirākṛītya sadayam eva prathamam uvāta*. He thus seems not to allow here to 'yâ' the meaning of 'to drive,' but to take 'yayau' in the sense of 'he went thither.' It might, of course, also mean 'he set off.'

² *Sâyana* apparently takes 'prati-khyâ' in the sense of 'to refuse admittance to, to reject,' 'abweisen.'

³ *Sâyana's* comment on this passage is as follows:—'O Kesin, the skin of the cow that yields the gharma-milk is worn by thee on the neck: those (i.e. suchlike) skins, indeed, are (i.e. are seen) on deer; and having broken (i.e. torn to pieces) the "*prishī*" (i.e. the small-sized does) amongst them we cook them: that black-antelope skin is fastened on my neck.' *Khandīka* having spoken thus, the king said, 'No, this is not my intention.'

⁴ Literally, those that should be consulted, whom further on *Sâyana* calls 'âptâḥ' or trusty men.

⁵ Or, perhaps, the people here (the Kesins) will become his, not mine; cf. Delbrück, *Altind. Syntax*, pp. 32; 141 (two different renderings). *Sâyana*, on the other hand, takes 'pragâ,' not in the sense either of 'family' or 'people,' but in that of '(sacred) knowledge'—perhaps with reference to the threefold science (the Veda) as the

but I shall gain the (other) world; and if I do not tell him, my own race, not his, will prevail here, but he will gain the (other) world.' They said, 'Do not tell him, reverend sir, for, surely, this (the earth) is the Kshatriya's world¹.' He replied, 'Nay, I will tell him: there are more nights² up yonder.'

6. And, accordingly, he then said to him,—' Having offered the Spritis³, he (the Adhvaryu) should say, "Drive up another (cow)!" and that one should be thy samrâg-cow⁴.'—'[Having offered with,] "From the moon I take thy mind, hail!—From the sun I take thine eye, hail!—From the wind I take thy breathings, hail!—From the regions I take thine ear, hail!—From the waters I take thy blood, hail!—From the earth

thousandfold progeny of Vāk, speech (cf. IV, 5, 8, 4; 6, 7, 3; V, 5, 5, 12)—which Khandīka would thus lose, whilst, by imparting the sacred knowledge, he would gain a seat in heaven.

¹ Sāyana's comment is not very intelligible, the MS. being more than usually corrupt on this last page:—*evamvidhe virodha udbhāvitē sati te āptā ūkuḥ*, he bhagavo vidyām mā voḥaḥ, kshatriyasya loko na bhavishyatīti; nanu tavānusayaḥ (? appanage, domain, following) sa tasya nāsti; ayam vāva ayam eva khalu kshatriyasya lokas tasmāt sauspatrāter (?) *evam ukte sati sadvekenarāpatra bhavānti (!) ato vakshyāmy evety uvāka*.

² That is, days,—by giving up a brief life of earthly power and glory, he gains eternal life.

³ That is, oblations performed with a view of 'taking hold (sprī)' of something; cf. Kāty. Śrautas. XXV, 6, 11. 12.

⁴ The particle 'iti' here causes some difficulty of construction which would be removed by the latter clause being taken as part of the Adhvaryu's speech; though Kātyāyana, it is true, does not recognise it as such. Perhaps, however, Khandīka's speech ends here, and what follows up to 'that one shall be thy samrâg-cow' has to be taken as a ritualistic insertion, in which case the final 'iti' would have some such meaning as 'having been told thus.'

I take thy body, hail!" let him then say, "Drive up another (cow)!" and that one shall be thy samrâg-cow!' He then departed from thence¹, and, verily, members of the Kesin race are born here even to this day.

¹ Sâyana takes this thus :—'Thus instructed, Kesin disappeared (or, passed away, vanished, utsasâda vinash/~~ah~~) from that region (tato derât)'—after which there is a lacuna in the MS. Perhaps, however, it is *Khandîka*, rather than Kesin, to which this refers,—he (and his race) then, indeed, passed away from that region, whilst the Kesins flourished.

TWELFTH KĀNDA.

THE SACRIFICIAL SESSION (SATTRA).

FIRST ADHYĀYA. FIRST BRĀHMANA.

1. Verily, this sacrifice is the same as this blowing (wind): it is that¹ they wish to secure who take the vow of initiation for a year. Of them the *Grihapati* is initiated first²; for the *Grihapati* is this (terrestrial) world, and upon this world everything here is established; and so, indeed, are his fellow-sacrificers established in the *Grihapati*: it is thus after they have become established on a firm foundation that they are initiated.

2. He (the *Adhvaryu*) then initiates the *Brahman* (priest). Now the *Brahman* is the moon, and the moon is *Soma*, and plants belong to *Soma*³: he thus connects the plants with this (terrestrial) world. Therefore no other person should be initiated between those two; for, assuredly, were any one else to be initiated between those two, he would separate (tear up) the plants from this (terrestrial) world, and they would be liable to dry up: let therefore no other person be initiated between those two.

3. He then initiates the *Udgâtri*. Now, the *Udgâtri* is the thunder-cloud, and from the thunder-cloud rain is produced: he thus connects the rain

¹ Viz. the wind as the vital air pervading man; see paragraph 11.

² He, as well as the first three priests, is initiated by the *Adhvaryu*.

³ *Soma* is the king of plants, whence these are called 'soma-râgñi,' II, 3, 4, 4; V, 4, 2, 3; *Rig-veda* S. X, 97, 8.

with the plants. Therefore no other person should be initiated between those two; for, assuredly, were any one else to be initiated between those two, he would separate the rain from the plants, and (the cloud) would be liable to lack rain: let therefore no other person be initiated between those two.

4. He then initiates the *Hotri*. Now, the *Hotri*¹ is Agni in respect of the deity, and speech in respect of the body; and rain is food: he thus connects both Agni (fire) and speech with food. Therefore no other person should be initiated between those two; for, assuredly, were any one else to be initiated between those two, he would separate fire and speech from food, and (people) would be liable to starve: let therefore no other person be initiated between those two.

5. The *Pratiprasthâtri* then initiates the *Adhvaryu*. Now, the *Adhvaryu* is the mind², and the *Hotri* is speech: he thus connects mind and speech with one another. Therefore no other person should be initiated between those two; for, assuredly, were any one else to be initiated between those two, he would separate mind and speech, and (people) would be liable to perish: let therefore no other person be initiated between those two.

6. He then initiates the *Brâhmanâkham*sin for the Brahman, for under him the former is. He then initiates the *Prastotri* for the *Udgâtri*, for under

¹ Viz. as the offering-priest κατ' ἐξοχήν, he who, by the recitation of his 'invitatory' and 'offering' verses, like Agni, draws the gods to the offering, and causes them to graciously accept it.

² The *Adhvaryu* is the head of the sacrifice (IV, 1, 5, 16); and, as the mind, he marches in front. See also III, 2, 4, 11. 'Mind goes before Speech (prompting her), "Speak thus! say not this!"'

him the former is. He then initiates the Maitravaruna for the Hotri, for under him the former is. These four the Pratiprasthâtri initiates.

7. The Neshtri then initiates the Pratiprasthâtri for the Adhvaryu, for under him the former is. It is after the fitting out¹ of these nine that the others are fitted out; for there are nine vital airs: he thus lays the vital airs into them; and so they attain the full term of life, and so they do not depart this world before their (full) term of life.

8. He then initiates the Potri for the Brahman, for under him the former is. He then initiates the Pratihatri for the Udgâtri, for under him the former is. He then initiates the Akhâvâka for the Hotri, for under him the former is. These four the Neshtri initiates.

9. The Unnetri then initiates the Neshtri for the Adhvaryu, for under him the former is. He then initiates the Âgnîdhra for the Brahman, for under him the former is. He then initiates the Subrahmanyâ for the Udgâtri, for under him the former is. He then initiates the Grâvastut for the Hotri, for under him the former is. These four the Unnetri initiates.

10. Either a Snâtaka², or a Brahmaçarin, or some one else who is not initiated, then initiates the Unnetri; for they say, 'No pure one should purify.' This is the regular order of initiation³;

¹ Or, after getting them ready, or prepared (*kṛipti*).

² That is, one who has completed his course of theological study (*brahmaçarya*), and has taken the bath (*snâta*) marking the end of that course, and his return to the bosom of his family. See above, pp. 48-50 (esp. XI, 3, 3, 7).

³ Literally, the initiation in the regular succession.

and, assuredly, only when, knowing this¹, they become initiated, they make ready the sacrifice even whilst being initiated, and along with the getting ready of the sacrifice security of property accrues to the performers of the sacrificial session (Sattrā); and, along with the accruing of security of property to the performers of the session, security of property also accrues to that district in which they perform the sacrifice.

11. Now, the Unnetri is initiated last of these, and when they come out from the purificatory bath it is he that comes out first; for the Unnetri is the vital air: he thus lays vital air into them on both sides; and so they attain the full term of life, and so they do not depart this world before their (full) term of life. This is the regular order of initiation: and, assuredly, he should become initiated only where such as know this become initiated.

SECOND BRÂHMANA.

1. Verily, from out of faith the gods fashioned the initiation, from out of Aditi the opening (sacrifice²), from out of Soma the buying (of Soma-plants), from out of Vishnu the guest-offering, from out of the sun the Pravargya, from out of the Svadhâ (the food of departed ancestors) the Upa-

¹ That is to say, when they become initiated in accordance with this knowledge.

² For the Prâyanîyeshâ of the ordinary Soma-sacrifice, see part ii, p. 47 seqq. For the subsequent ceremonies, cf. the table of contents of the same part. They are here alluded to for the reason that they are essential parts of every day's performance during the year's session.

sads, from out of Agni and Soma the day of fasting, and from out of this world the opening Atirātra¹.

2. From out of the year (they fashioned) the *Katurvimsa* day, from out of the priesthood the *Abhiplava* (*shadaha*), from out of the nobility the *Prishthya* (*shadaha*)², from out of Agni the *Abhigit*, from out of the waters the *Svarasāman* days, from out of the sun the *Vishuvat*,—the *Svarasāman* days have been told;—from out of Indra the *Visvagit*,—the *Prishthya* and *Abhiplava* have been told;—from out of Mitra and Varuna the Go and

¹ The *Prāyanīya* Atirātra is the first day of the sacrificial session called *Gavām ayanam*, the performance of which lasts a year, and includes the following sacrificial periods and days (cf. part ii, p. 427):—

Prāyanīya Atirātra, or opening day.

Katurvimsa day, an *Ukthya*, all the stotras of which are in the *katurvimsa*-stoma.

5 months, each consisting of 4 *Abhiplava* *shadahas*, and 1 *Prishthya* *shadaha* (=30 days).

3 <i>Abhiplavas</i> and 1 <i>Prishthya</i> .	} 28 days which, with the	
<i>Abhigit</i> day (performed with all the stomas).		two opening days,
3 <i>Svarasāman</i> days.		complete the sixth month.

VISHUVAT, or *Divākīrtiya* day (*Ekavimsa*-stoma).

3 <i>Svarasāman</i> days.	} 28 days which, with the	
<i>Visvagit</i> day (performed with all the <i>prishthas</i>).		two concluding days,
1 <i>Prishthya</i> and 3 <i>Abhiplavas</i> .		complete the seventh month.

4 months, each consisting of 1 *Prishthya* *shadaha* and four *Abhiplava* *shadahas*.

3 <i>Abhiplava</i> <i>shadahas</i> (18 days).	} 30 days (twelfth month).
1 <i>Gosh/oma</i> (<i>Agnish/oma</i>).	
1 <i>Āyush/oma</i> (<i>Ukthya</i>).	
1 <i>Dasarātra</i> (10 days).	

Mahāvratā day (*Agnish/oma*).

Udayanīya Atirātra, or concluding day.

² For the difference between these two sacrificial periods of six days, see part iii, introd., p. xxi, note 2.

Âyus¹, from out of the Visve Devâh the Dasarâtra², from out of the regions the *Prishthya-shadaha* of the Dasarâtra, from out of these worlds the *Khandoma* days.

3. From out of the year (they fashioned) the tenth day, from out of Pragâpati the Mahâvrata, and from out of the world of heaven the Udayantiya Atirâtra:—such was the birth of the Year; and, verily, whosoever thus knows that birth of the Year becomes more (and more) glorious to (the end of) it, he becomes possessed of a (new) body, he becomes the Year, and, as the Year³, he goes to the gods.

THIRD BRÂHMANA.

1. Now, when they are initiated they indeed offer sacrifice to the deities Agni and Vishnu: they become the deities Agni and Vishnu, and attain to fellowship and co-existence with Agni and Vishnu.

2. And when they perform the opening sacrifice they indeed offer sacrifice to the deity Aditi: they become the deity Aditi, and attain to fellowship and co-existence with Aditi.

3. And when they proceed with the buying (of Soma-plants) they indeed offer sacrifice to the deity Soma: they become the deity Soma, and attain to fellowship and co-existence with Soma.

¹ For the differences between the three modes of chanting the Stotras of the Agnish/oma and Ukthya Soma-sacrifices—viz. Gyotish/oma, Gosh/oma, Âyush/oma—see part iv, p. 287, note 2.

² The Dasarâtra, or central ten days of the Dvâdasâha (twelve days' period), consists of a *Prishthya shadaha*, three *Khandoma* days (of the Ukthya order), and a final (tenth) Atyagnish/oma day called *Avivâkya*.

³ For the Sacrificer as father Time, see part iv, introd., p. xxii.

4. And when they perform the guest-offering they indeed offer sacrifice to the deity Vishnu: they become the deity Vishnu, and attain to fellowship and co-existence with Vishnu.

5. And when they perform the Pravargya-offering¹ they indeed offer sacrifice to the deity Âditya: they become the deity Âditya, and attain to fellowship and co-existence with Âditya (the sun).

6. And when they enter upon the Upasads they indeed offer sacrifice to those very deities² who (receive oblations) at the Upasads: they become those deities, and attain to fellowship and co-existence with those deities.

7. And when they perform the animal sacrifice to Agni and Soma³ they indeed offer sacrifice to the deities Agni and Soma: they become the deities Agni and Soma, and attain to fellowship and co-existence with Agni and Soma.

8. And when they perform the opening Atirâtra (of the sacrificial session) they indeed offer sacrifice to those deities, the Day and Night⁴: they become those deities, the Day and Night, and attain to fellowship and co-existence with the Day and Night.

9. And when they enter upon the *Katurvimsa* day they indeed offer sacrifice to that deity, the Year⁵: they become that deity, the Year, and attain to fellowship and co-existence with the Year.

¹ See XIV, 1-3; and part ii, p. 104, note 3.

² Viz. Agni, Soma, and Vishnu; cf. part ii, p. 105, note 1.

³ See part ii, p. 162 seqq.

⁴ Viz. inasmuch as the Atirâtra includes both a day and a night performance.

⁵ Viz. both because this is the real opening day of the year's session, and because Pragâpati (as the Purusha and the Year) is 'katurvimsa' or 'twenty-four-fold' (e. g. VI, 2, 1, 23).

10. And when they enter upon the Abhiplava-shaḍaha they indeed offer sacrifice to those deities, the Half-months and Months: they become those deities, the Half-months and Months, and attain to fellowship and co-existence with the Half-months and Months.

11. And when they enter upon the *Prishthya*-shaḍaha they indeed offer sacrifice to those deities, the Seasons: they become those deities, the Seasons, and attain to fellowship and co-existence with the Seasons.

12. And when they enter upon the Abhigit (day) they indeed offer sacrifice to the deity Agni: they become the deity Agni, and attain to fellowship and co-existence with Agni.

13. And when they enter upon the Svarasâman (days) they indeed offer sacrifice to that deity, the Waters: they become that deity, the Waters, and attain to fellowship and co-existence with the Waters.

14. And when they enter upon the Vishuvat (day) they indeed offer sacrifice to the deity Âditya: they become the deity Âditya, and attain to fellowship and co-existence with Âditya. The Svarasâmans have been told.

15. And when they enter upon the Visvagit (day) they indeed offer sacrifice to the deity Indra: they become the deity Indra, and attain to fellowship and co-existence with Indra. The *Prishthya* and Abhiplava (shaḍahas) have been told.

16. And when they enter upon (the performance of) the Go and Âyus (stoma)¹ they indeed offer sacrifice to the deities Mitra and Varuṇa: they

¹ See p. 140, note 1.

become the deities Mitra and Varuṇa, and attain to fellowship and co-existence with Mitra and Varuṇa.

17. And when they enter upon the Dasarâtra they indeed offer sacrifice to that deity the Visve Devâh: they become that deity, the Visve Devâh, and attain to fellowship and co-existence with the Visve Devâh.

18. And when they enter upon the Prishthya-shadaha of the Dasarâtra they indeed offer sacrifice to those deities, the Regions: they become those deities, the Regions, and attain to fellowship and co-existence with the Regions.

19. And when they enter upon the Khandomas they indeed offer sacrifice to those deities, these Worlds: they become those deities, these Worlds, and attain to fellowship and co-existence with these Worlds.

20. And when they enter upon the tenth day (of the Dasarâtra) they indeed offer sacrifice to that deity, the Year: they become that deity, the Year, and attain to fellowship and co-existence with the Year.

21. And when they enter upon the Mahâvrata they indeed offer sacrifice to the deity Pragâpati: they become the deity Pragâpati, and attain to fellowship and co-existence with Pragâpati.

22. And when they enter upon the concluding Atirâtra (of the sacrificial session), then, indeed, having gained the Year, they establish themselves in the world of heaven. And were any one to ask them, 'To what deity are ye offering sacrifice this day? what deity are ye? with what deity do ye dwell?' let them name of those (deities) the one to whom they may be nearest (in the performance of the Sattrâ). And,

verily, such (sacrificers) are seated (sad) in the good¹ (place), for they are for ever seated among the good deities; and the others are mere partakers in the sacrificial session²; and if any one were, during a sacrificial session, to speak evil of such initiates as know this, let them say to him, 'We cut thee off from those deities;' and he becomes the worse, and they themselves become the better for it.

23. That same year contains three great rites (mahâvrata):—the great rite on the *Katurvimsa* day, the great rite on the Vishuvat day, and the great rite³ on the Mahâvrata day itself. Now, those of old used, indeed, to enter upon (perform) that (year's session) with three great rites, and they became glorious, truth-speaking, and faithful to their vow; but if nowadays any (sattrins) were to perform it on this wise, they assuredly would crumble away even as a jar of unbaked clay would crumble away if water were poured into it. They (who do so) perform too much: that (object) of theirs is gained by truth, by toil, by fervid devotion, by faith, by sacrifice, and by oblations.

FOURTH BRÂHMANA.

1. The Year, indeed, is Man;—the opening (prâyantya) Atirâtra is his feet, for by means of their

¹ Or, in the true, abiding (place)—sati.

² That is, those who perform a sacrificial session (sattra) without their possessing the esoteric knowledge regarding the several ceremonies, set forth in the preceding paragraphs, are mere 'sattra-sadaḥ' (i. e. merely 'sitting through the sacrificial session') whilst those possessing that knowledge are 'sati sadaḥ.'

³ That is, more especially, the chanting of the Mahâvrata-sâman, for which see part iv, p. 282, note 5.

feet (men) go forward (prayanti): that part of them which is white is of the form of the day, and that which is black is (of the form) of the night; the nails are of the form of herbs and trees. The *Katurvimsa* day is the thighs, the *Abhiplava* the breast, and the *Prishthya* the back.

2. The *Abhigit* is this right arm, the *Svarasāman* days these three (openings of the) vital airs on the right side¹, the *Vishuvat* the head, and the (second period of) *Svarasāman* days these three vital airs on the left side.

3. The *Visvagit* is this left arm,—the *Prishthya* and *Abhiplava* have been told,—the *Go* and *Āyus* those downward vital airs; the *Dasarātra* the limbs, the *Mahāvratā* the mouth; and the concluding (*udayantya*) *Atirātra* is the hands, for by means of the hands (men) move (reach) upwards (*udyanti*): that part of them which is white is of the form of the day, and that which is black is of that of the night; and the nails are of the form of the stars. Thus that year is established in respect of the body; and, verily, whosoever thus knows that year to be established in respect of the body, establishes himself by means of offspring and cattle in this, and by immortality in the other, world.

SECOND ADHYĀYA. FIRST BRĀHMANA.

1. Verily, those who become initiated for (a sacrificial session of) a year cross an ocean: the *Prāyanīya Atirātra* is a flight of steps², for it is by means of a flight of steps that one enters (the water); and

¹ Viz. the right eye, ear, and nostril.

² Or, a descent, a passage leading down to a bathing-place.

when they enter on the *Prāyanīya Atirātra* it is just as if they were entering the ocean by a flight of steps.

2. The *Katurvimsa* day is (in the form of) a foothold, a shallow place¹, such a one as (where the water reaches) either to the arm-pits or to the neck, whence, having rested, they enter² (the deep water). The *Abhiplava* is (a spot) suitable for swimming; and so is the *Prishthya* suitable for swimming.

3. The *Abhigīt* is a foothold, a shallow place, such a one as (where the water reaches) either to the arm-pits, or to the neck, whence, having rested, they come out (of the water). The first *Svarasāman* is thigh-deep, the second knee-deep, the third knuckle-deep. The *Vishuvat* is a foothold (in the form of) an island. The first (*Svarasāman*) with reversed *Sāmans* is knuckle-deep, the second knee-deep, and the third thigh-deep.

4. The *Visvagīt* is a foothold, a shallow place, such a one as (where the water reaches) either to the arm-pits or to the neck, whence, having rested, he enters (the deep water again). The *Prishthya* is suitable for swimming, and so is the *Abhiplava*, and so are the *Go* and *Āyus*, and so is the *Dasarātra*.

5. The *Mahāvratā* is a foothold, a shallow place, such a one as (where the water reaches) either to the arm-pits or to the neck, whence, having rested,

¹ *Gādhā eva pratishthā*,—it may be remarked that this is just the form in which an appositional compound is analyzed by native grammarians, as if it were '*gādhā-pratishthā*,' a foothold which is just a ford, a ford-foothold, as indeed it is written in paragraph 9. Cf. p. 66, note 4.

² Or, bathe,—'*prasnāti*,' indeed, would really seem to mean here 'he swims forward.'

they step out (of the water). The Udayanīya (concluding) Atirātra is a flight of steps, for it is by a flight of steps that people step out (of the water): thus, when they perform the Udayanīya Atirātra, it is just as if, having entered the sea by a flight of steps, they were to step out of it by a flight of steps.

6. Regarding this they say, 'How many Atirātras are there in the year, how many Agnishṭomas, how many Ukthyas, how many Shodasins, how many Shadahas?'—Two Atirātras, a hundred and six Agnishṭomas, and two hundred and forty Ukthyas,—thus in the case of those who perform the Svarasāmans as Ukthyas.

7. But in the case of those who perform them as Agnishṭomas, a hundred and twelve Agnishṭomas, two hundred and thirty-four Ukthyas, twelve Shodasins, and sixty Shadahas. This, then, is how the year is obtained.

8. There are twelve months in the year, and their vital energy and power are the *Prishṭhas*; and by performing the *Prishṭhas* month by month, they obtain, in monthly portions¹, that vital energy of the year.—'And how do they obtain the vital energy of the thirteenth (intercalary) month?' Well, subsequent to the Vishuvat day they perform the Visvagīt Agnishṭoma with all the *Prishṭhas*², and thus indeed they obtain the vital energy of the thirteenth month.

9. Now, concerning this, Svetaketu Āruneya,

¹ Lit., by the month, i. e. by monthly instalments; cf. *Tāndya-Br.* IV, 2, 9.

² On Soma-days with all the (six) *Prishṭha-sāmans*, see part iii, introd., p. xxi.

knowing this, once said, 'I am now going to get myself initiated for one year.' His father, looking at him, said, 'Knowest thou, long-lived one, the fording-footholds of the year?'—'I know them,' he replied, for, indeed, he said this as one knowing it.

SECOND BRĀHMANA.

1. Here, now, they say, 'Whereby are the Abhiplavas possessed of light (*gyotis*) on both sides¹,

¹ The difference between the Abhiplava-shadaha and the *Prishthya*-shadaha was thus explained in part iii, introd., p. xxi, note 2 :—'In both kinds of shadaha, the *Prishtha*-stotras (at the Mādhyandina-savana) are performed in the ordinary way—viz. either in the Agnistoma or the Ukthya way (see ib., p. xvi, note 2, as the correct reference is);—but whilst, in the Abhiplava-shadaha, the Rathantara and Brihat-sāmāns are used for the Hotri's *Prishtha*-stotra on alternate days, the *Prishthya*-shadaha requires a different *Prishtha*-sāman on each of the six days. The two kinds of shadahas also differ entirely in regard to the sequence of Stomas prescribed for the performance of the Stotras.' It is this difference in the 'sequence of Stomas' which is referred to in our passage. On the six days of the Abhiplava-shadaha, the sequence of Stomas (the first four of which, viz. Trivrit, Pañkadāsa, Saptadāsa, and Ekavimsa, are only used) varies from day to day in this way: 1. *Gyotishoma*; 2. *Goshoma*; 3. *Âyushoma*; 4. *Goshoma*; 5. *Âyushoma*; 6. *Gyotishoma* (for the difference between these, see part iv, p. 287, note 2). It will thus be seen that the Abhiplava has the '*gyotih* (stoma)' on both sides, on the first and the last days. For the Hotri's *Prishtha*-stotra on these successive days the Rathantara-sāman and Brihat-sāman are used; and, as the *Goshoma* and *Âyushoma* are Ukthya-days, the usual practice which requires the Brihat-sāman for such days, is not followed; just as the final *Gyotishoma* in this case requires the Brihat-sāman.—As regards the *Prishthya*-shadaha, each successive day requires for its stotras a single Stoma, in the ascending order: Trivrit, Pañkadāsa, Saptadāsa, Ekavimsa, Trinava, Trayastrimsa;—a different *Prishtha*-sāman being used for the Hotri's *Prishtha*-

and the *Prishṭhya* of light on one side only?' Well, the *Abhiplavas* are these worlds, and these worlds are indeed possessed of light on both sides—through the fire on this side, and through the sun on yonder side; and the *Prishṭhya* is the seasons, and the seasons are indeed possessed of light on one side only: he who burns yonder (the sun) is their light.

2. Verily, those two wheels of the gods, established on the *Prishṭhya*¹, revolve crushing² the Sacrificer's evil; and, indeed, if during a sacrificial session any one speaks evil of such initiates as know this, those two wheels of the gods cut off his head: the (chariot-) seat is the *Dasarātra*, and the two wheels are the *Prishṭhya* and *Abhiplava*.

3. Concerning this they say, 'Seeing that the two wheels (of a cart) are alike, and those stomas unlike, how are those stomas one after another performed alike for him?' Let him reply, 'Thereby, that there are six of the one, and six of the other.'

4. 'Let him make the *Prishṭhya* and *Abhiplava* two warps³, said *Paingya*; 'let him make their

stotra on each of the six days. Here only the first day has the same Stoma at the beginning, as the *Gyotishṭoma*,—whence it has 'gyotis' on one side only.

¹ This '*prishṭhyapratishṭhite*' looks rather strange,—perhaps the correct reading is '*prishṭhapratishṭhite*,' 'established on the *prishṭha-sāmans*'; unless, indeed, '*pratishṭhita*' has to be understood here to refer to the *Abhiplava*, as the established, or ordinary, *Shadāha*, which doubtless would make the best sense,—'those two wheels of the gods, the *Prishṭhya* and the established (*Abhiplava*-) *shadāha*.'

² Or, as we would rather say, whilst revolving, crush the Sacrificer's evil.

³ ? Or, possibly, two kinds of threads, those of the warp and the woof (or weft), which are combined into one web. The St. Petersh.

Stotras and Sastras run together : ' inasmuch as he makes them run together, these (channels of the) vital airs, though separate from one another, run together, with one and the same aim¹, into a common web ; but were he not to make them run together, the Sacrificer would be liable to perish ; and liable to perish, indeed, is one who is either blind or deaf.

5. The Agnishōmas amount to nine in a month² ;—now, there are nine vital airs : it is the vital airs he thus lays into them (the Sacrificers) ; and thus they attain the full term of life, and so, indeed, they do not depart this world before the (full) term of life.

6. And the Ukthyas (amount) to twenty-one ;—now, there are twelve months in the year, five seasons, and three worlds, that makes twenty, and he who burns yonder (the sun) is the twenty-first³,

Dict., on the other hand, takes ' tantra ' here in the sense of ' model form, type,'—and, indeed, the one meaning constantly passes into the other. The MS. of the comm. is too corrupt to be of much use.

¹ This is a doubtful rendering of ' ekoti.' Though, doubtless, the juxtaposition of ' ekoti ' and ' samānam ūtim ' cannot be accidental, the word ' ūti ' may probably have a different derivation and meaning in the two occurrences. Cf. Kern, *Saddharmapundarikā*, introd., p. xvii ; Journ. of the Pāli Text Society, 1885, pp. 32–38.

² During five complete months of the first half, and four complete months of the second half, of the year four Abhiplava-shadāhas and one *Prish/hya*-shadāha are performed. Now, the six days of the Abhiplava-shadāha consist of 1. Agnishōma ; 2–5. Ukthyas ; 6. Agnishōma ; and those of the *Prish/hya*-shadāha of 1. Agnishōma ; 2. 3. Ukthya ; 4. Shodāsin ; 5. 6. Ukthya. For the four Abhiplavas and the one *Prish/hya* of each month this, accordingly, gives nine Agnishōmas, twenty Ukthyas, and one Shodāsin (counted, however, as an Ukthya in paragraphs 6 and 7).

³ The reason why the Sun is so often referred to as the twenty-first or twenty-one-fold, is not easy to discover. Possibly it may be from the fact that the Vishuvat day, or central day of the great session and the longest day of the year, is identified with the Sun,

—that consummation (he attains), and by that consummation he ascends month by month to the world of heaven, and gains, in monthly portions, the world of heaven, and the twenty-one-fold Stoma, and the *Bṛīhaṭī* metre¹.

7. The Agnishōmas amount to thirty-four in a month²—for the obtainment of all the gods; for there are thirty-three gods, and Pragāpati is the thirty-fourth. And there is one Ukthya with the Shodāsin (stotra); for the Ukthya means food, and the Shodāsin vital strength.

8. By means of that food and vital strength the gods obtained all their desires, and secured all their desires; and in like manner does this (Sacrificer), by means of that food and vital strength, obtain all his desires, and secure all his desires: with a view to that object he who is initiated for (a sacrificial session of) a year should therefore perform the *Prīsthya* and *Abhiplava* (-shadahas).

and that this day is flanked on both sides by ten special days which together with the central day, form a special group of twenty-one days. But, on the other hand, it may be exactly the other way, viz. that this central group was made one of twenty-one days because of the already recognised epithet of Âditya as the 'ekavimsa.' Cf. A. Hillebrandt, *Die Sonnenwendfeste in Alt-Indien*, p. 6 seq.

¹ Here the twenty-one Ukthyas are symbolically identified with the twenty-one-versed hymn-form; and the nine Agnishōmas (of paragraph 5) with the *Bṛīhaṭī* metre which consists of four pādas of nine syllables each.

² This number is evidently arrived at by counting the twenty Ukthyas as Agnishōmas (hence 9 + 20), and adding thereto five more Agnishōmas obtained by the calculation referred to in paragraph 12 (see note thereon), according to which the characteristic Stotras and Sastras of the Ukthya make one additional Agnishōma in every four Ukthyas. The Shodāsin, thus, is not taken into account in this calculation.

9. Now, the Âdityas and the Ângiras, both of them sprung from Pragâpati, were contending together saying, 'We shall be the first to reach heaven,—we shall be the first!'

10. By means of four Stomas, four *Prishthas*¹, and light (simple) hymn-tunes, the Âdityas sailed across to the heavenly world; and inasmuch as they sailed (abhi-plu) to it, they (these six-days' periods) are called Abhiplava.

11. By means of all the Stomas, all the *Prishthas*², and heavy (complicated) hymn-tunes, the Ângiras, coming after (the gods), as it were³, touched (reached) the heavenly world; and inasmuch as they touched (spris) it, it (this six-days' period) is called *Prishthya*⁴.

12. It is a six-days' Abhiplava, because it consists of six days; or a five-days' Abhiplava, because it consists of five days, for the last day is the same as the first; or a four-days' Abhiplava, for there are four Stomas (used) in it—the thrice-threelfold (trivrit), the fifteen-versed, the seventeen-versed, and the twenty-one-versed one; or a three-days' Abhiplava, for it is of three orders—Gyotis, Go, and

¹ Besides the Rathantara and Brîhat, used on alternate days for the Hotri's *Prishtha*-stotra at the Abhiplava, the Vâmadevya and Kâleya-sâmans, used on each day for the Maitrâvaruna's and Akkâvâka's *Prishtha*-stotras, seem to be counted here as making up the four *Prishtha*-sâmans of the Abhiplava-shadâha. For the four Stomas, see p. 148, note.

² See ib., and part iii, introd., p. xxi.

³ The 'iva' would seem here (as, indeed, pretty frequently) to have the meaning of 'eva,' 'indeed,' thus—coming considerably after (the gods). Cf. Ait.-Brâhm. IV, 17, 5, where the Ângiras are said to have reached heaven sixty years after the Âdityas.

⁴ This etymology is of course not meant to be taken seriously, the word '*prishthya*' being derived from '*prishtha*,' 'back' (XII, 1, 4, 1).

Āyus¹; or a two-days' Abhiplava, for there are two Sāmans (used) in it—the Br̥zhat and the Rathantara²; or a one-day's Abhiplava, for it is performed with the Stomas of a one-day's (Soma-sacrifice³). Twelve Stotras and twelve Sastras of the four Ukthyas are in excess⁴—they make a seventh Agnishōma, and thus the Agnishōmas amount to seven.

13. Now, Proti Kausāmbeya⁵ Kausurubindi dwelt with Uddālaka Āruṇi as a religious student. The teacher asked him, 'My son, how many days did thy father⁶ consider that there are in the year?'

14. 'Ten,' he replied.—'Ten, indeed,' he said; 'for the Virāḡ consists of ten syllables, and the sacrifice is of Virāḡ nature;—

15. But how many are there really?'—'Nine,' he replied.—'Nine, indeed,' he said; 'for there are nine vital airs, and by means of the vital airs the sacrifice is performed;—

¹ See p. 148, note; part iv, p. 287, note 2.

² These two principal *Prishtha*-sāmans are used on alternate days of the Abhiplava-shaḍaha for the first (or Hotri's) *Prishtha*-stotra at the midday-service.

³ Viz. with the four Stomas used at the ordinary Agnishōma-sacrifice.

⁴ Whilst the Agnishōma includes twelve Stotras and twelve Sastras, the Ukthya-sacrifice has three additional (Uktha-) Stotras and Sastras, which in the four Ukthya days of the Abhiplava-shaḍaha make up another twelve chants and twelve recitations.

⁵ That is, either a descendant of Kusāmba; or, as Harisvāmin takes it, a native of the city Kausāmbī; cf. Weber, Ind. Stud. I, p. 193.—*Prakṛishabhūpati-kosāmbīnivāsi-kusurabindasyāpatyam*; MS. comm.

⁶ Harisvāmin applies to the father the epithet 'mahāyāgṇika,' or performer of the great sacrifices.

16. But how many are there really?—‘Eight,’ he replied.—‘Eight, indeed,’ he said; ‘for the Gâyatrî consists of eight syllables, and the sacrifice is of Gâyatrî nature;—

17. But how many are there really?—‘Seven,’ he replied.—‘Seven, indeed,’ he said; ‘for there are seven metres (successively) increasing by four (syllables), and by means of the metres the sacrifice is performed;—

18. But how many are there really?—‘Six,’ he replied.—‘Six, indeed,’ he said; ‘six seasons make up a year, and the sacrifice is the year; and one and the same day are those two, the opening and concluding (Atirâtra ¹);—

19. But how many are there really?—‘Five,’ he replied.—‘Five, indeed,’ he said; ‘the sacrifice is fivefold; the sacrificial animal is fivefold ²; there are five seasons in the year, and the sacrifice is the year;

¹ In the scheme of the Gavâm ayanam, given above (p. 139, note 1), there is one day in excess of the year, viz. either the central Vishuvat day (XII, 2, 3, 6) or the final Atirâtra; but by making this latter day identical with the opening Atirâtra, Uddâlaka would seem to bring the whole within the compass of one year of six seasons. In the next paragraph, on the other hand, the same result is obtained by the identification of the second and the last but one days of the session. Another, and perhaps more probable, explanation of Uddâlaka’s calculation would, however, be this. In the scheme of the sacrificial session there occur, as not included in the different sacrificial groups or periods (the shadahas, svarasâmans, &c.), seven special days—the opening and final Atirâtras, the Katurvimsa and Mahâvrata days, and the Abhigî, Vishuvat, and Virvagî days. These seven days he here successively reduces to six and five days. The further reduction of this number by the identification of the Prishkya and Abhiplava, as well as of the Svarasâman days, requires no explanation. Cf., however, the Addenda.

² For the ‘pânkta’ nature of the sacrifice, see III, 1, 4, 19, 20; XIII, 2, 5, 1, for the five kinds of sacrificial animals, VI, 1, 2, 32 seqq.

and one and the same day are those two, the *Katurvimsa* and the *Mahâvrata* ;—

20. But how many are there really?—‘Four,’ he replied.—‘Four, indeed,’ he said; ‘animals are four-footed, and animals constitute a sacrifice; and one and the same day are those two, the *Prishthya* and *Abhiplava* ;—

21. But how many are there really?—‘Three,’ he replied.—‘Three, indeed,’ he said; ‘there are three metres, three worlds; and the (Soma-) sacrifice consists of three services; and one and the same day are those two, the *Abhigit* and *Visvagit* ;—

22. But how many are there really?—‘Two,’ he replied.—‘Two, indeed,’ he said; ‘for man is two-footed, and the sacrifice is man; and one and the same day are the *Svarasâmans* ;—

23. But how many are there really?—‘One,’ he replied.—‘A day, indeed,’ he said; ‘the whole year is just that day after day:’—this is the mystic import of the year; and, verily, whosoever thus knows this mystic import¹ of the year grows more (and more) glorious up to (the end of) it; he becomes possessed of a (new) body, he becomes the year, and in the shape of the year he joins the gods.

THIRD BRÂHMANA.

1. That year, doubtless, amounts to a *Brîhatti*,—there are two *shadahas* (12) of winning days²; the

¹ Prof. Oldenberg (*Zeitschr. d. Deutschen Morg. Ges.*, vol. 50, p. 460) takes ‘*upanishad*’ in the sense of ‘worship’—‘this is the worship to be offered to the year.’ Perhaps ‘meditation’ might be the more appropriate rendering:—‘this is the form in which the year should be meditated upon.’ Cf. X, 4, 5, 1; 5, 1, 1.

² The term ‘*ârkshyat*’ is apparently a future participle of ‘*â-arg*,’

two, *Prishthya* and *Abhiplava* (12); the *Go* and *Āyus*, and the *Dasarātra* (ten days)—that makes thirty-six; for the *Brīhatt* consists of thirty-six syllables, and by means of the *Brīhatt* the gods strove to reach heaven, and by the *Brīhatt* they did gain heaven; and in like manner does this one, by means of the *Brīhatt*, now strive to reach heaven, and thereby gain heaven; he who knows this secures for himself whatever wish there is in the *Brīhatt*.

2. And as to the *Katurvimsa* day, it is the same as either the seventh or the ninth (day) of the *Dasarātra*¹. From out of the *Abhiplava* the *Prishthya* is formed, from the *Prishthya* the *Abhigit*,

hence 'calculated to procure, or win.' The *Ait.-Br.* has 'ākshyat' instead. The two *Shadahas* (or periods of six days), here counted as such days, would seem to include the six *Svarasāman* days, and the special named days scattered over the session (the opening and concluding *Atirātra* being apparently counted as one).

¹ *Katurvimsa* day is one in which the *Katurvimsa-stoma*, or twenty-four-fold hymn-form, is exclusively used in the chanting of the *Stotras*. The one usually denoted by that term is the second day of the *Gavām ayanam*. In the *Dasarātra*, or ten-days' period, there is, however, likewise a day in which the *Katurvimsa-stoma* is used exclusively. That period consists of a *Prishthya-shadaha* (six days), three *Khandoma* days, and a final *Atyagnishstoma*, called *Avivākya*. The three *Khandoma* days (i.e. days fashioned after metres) have assigned to them as their exclusive *Stomas* the twenty-four-fold, the forty-four-fold, and the forty-eight-fold hymn-forms respectively; the first of them, or the seventh day of the *Dasarātra*, being thus a *Katurvimsa* day. But in the second half of the year's session the regular order of the days of the minor sacrificial periods—the *Shadahas* and *Svarasāmans*—is reversed, the last day being performed first; and according to this paragraph the same is optionally to be the case in regard to the three *Khandoma* days, the *Katurvimsa* day being taken either first or last (see, however, *parag. 9*). Cf. also *Haug, Ait.-Br., Transl.*, p. 347, note (where, in l. 3, read *Dasarātra* instead of *Dvādasāha*).

from the Abhigit the Svarasāmans, from the Svarasāmans the Vishuvat, from the Vishuvat the Svarasāmans, from the Svarasāmans the Visvagit, from the Visvagit the *Prishthya*¹, from the *Prishthya* the Abhiplava, from the Abhiplava the Go and Āyus, and from the Go and Āyus the Dasarâtra.

3. And that Mahāvratā is a winning-day, for its Stoma is the *Pañkavimsa*, and a metre does not collapse from (excess or deficiency of) a syllable—neither from one nor from two (syllables); neither does a Stoma by (an excess of) one hymn-verse².

4. Prior to the Vishuvat they perform first the Abhiplava, and afterwards the *Prishthya*, for the Abhiplava represents the sons, and the *Prishthya* the father; whence in early life the sons subsist on (the resources of) their father. Subsequent to the Vishuvat they perform first the *Prishthya*, and afterwards the Abhiplava; whence in later life the father subsists on (the resources of) his sons; and, verily, the sons of him who thus knows this subsist on him in early life, and he subsists on his sons in later life.

5. Here, now, they ask, 'If he were to die after entering on the *Katurvimsa* day, how does he become one who has not merely (uttered) the Āgur-

¹ Here, the order of Abhiplava and *Prishthya* followed in the first half of the year is reversed.

² The author apparently claims for the *pañkavimsa*-stoma, or twenty-five-versed hymn-form, the same efficacy as for the *katurvimsa*-stoma, the hymn-form of what is practically the first day of the sacrificial session (cf. *Tāndya*-Br. XXV, 1, 1, where it is called *Katurvimsam prāyanīyam*), and which by the number of its stotriyā-verses, being that of the half-months in the course of the year (24), is supposed to represent the whole year; cf. *Ait*.-Br. IV, 12.

formula¹?’ Let him say, ‘In that they then perform the Opening Atirātra, thereby (he becomes such a one).’

6. As to this they ask, ‘Seeing that there are the twelve months of the year, and that one day, to wit, the Vishuvat, is in excess, does this belong to those (months) that go before or to those that follow?’ Let him say, ‘Both to those that go before and to those that follow;’ for the Vishuvat is the body (trunk) of the year, and the months are its limbs; and where the body is there are (or, that includes) also the limbs, and where the limbs are there is also the body; and neither is the body in excess of the limbs, nor are the limbs in excess of the body: and thus, indeed, that (day) belongs both to those (months) that go before and to those that follow.

7. But, indeed, that year is a great eagle: the six months which they perform prior to the Vishuvat are the one wing, and those which they perform subsequent thereto are the other; and the Vishuvat is the body; and, indeed, where the body is there are also the wings, and where the wings are there is also the body; for neither is the body in excess of the wings, nor are the wings in excess of the body: and thus, indeed, that (day) belongs both to those (months) that go before and to those that follow.

8. As to this they ask, ‘Seeing that for six months prior to the Vishuvat they perform Stomas tending upwards, and for six (months) reversed

¹ See XI, 2, 5, 10 with note. The *Katurvimsa* day is, as it were, a promise on the part of the Sacrificer to perform the sacrificial session; whilst the *Prāyaṇīya* Atirātra not only represents the actual entering on the performance, but, as it were, implies the *Udayanīya* Atirātra (XII, 2, 2, 18).

(Stomas), how are these latter performed so as to tend upwards?' Let him say, 'In that they perform that Dasarâtra as one with upward tending Stomas, thereby they do so.' Now, the Mahâvrata did not yield itself to the gods saying, 'How is it, ye have performed the Vishuvat with upward tending hymns, and me with reversed ones?'

9. The gods said, 'Try ye to find out that sacrificial performance which has upward tending Stomas, and whereby we may gain this.' They saw that Dasarâtra with upward tending Stomas after the manner of the year: what *Prishthya*-shadaha there is in it that is the seasons, the (three) *Khandomas* are these worlds, and the tenth day is the year. Thereby they gained this (Mahâvrata), and it yielded itself to them; and, verily, the Mahâvrata yields itself to him who so knows this.

10. And in this way, indeed, there is an ascent of days:—by means of the Opening Atirâtra they ascend the concluding Atirâtra, by means of the *Katurvimsa* the Mahâvrata, by means of an Abhiplava a subsequent Abhiplava, by means of a *Prishthya* a subsequent *Prishthya*, by means of the Abhigit the Visvagit, by means of the Svarasâmans the subsequent Svarasâmans—but that one day is not ascended, to wit, the Vishuvat: and, verily, he who thus knows this ascends to (the state of) one more glorious, and no one inferior to him ascends (to be equal) to him.

11. And in this way, indeed, there is a descent of days:—the *Prâyanlya* Atirâtra descends to the *Katurvimsa* day, the *Katurvimsa* day to the Abhiplava, the Abhiplava to the *Prishthya*, the *Prishthya* to the Abhigit, the Abhigit to the Svarasâmans, the

Svarasâmans to the Vishuvat, the Vishuvat to the Svarasâmans, the Svarasâmans to the Visvagit, the Visvagit to the *Prishthya*, the *Prishthya* to the Abhiplava, the Abhiplava to the Go and Âyus, the Go and Âyus to the Dasarâtra, the Dasarâtra to the Mahâvrata, the Mahâvrata to the Udayantiya Atirâtra, the Udayantiya Atirâtra to the world of heaven, to the resting-place, to plenty.

12. Such, indeed, are the wilds and ravines of sacrifice, and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them, even as fiends would harass foolish men wandering in a wild forest; but if those who know this do so, they pass from one duty to another, as from one stream into another, and from one safe place to another, and obtain well-being, the world of heaven.

13. As to this they say, 'How many onward, and how many backward days are there?' Well, those which are performed once each are onward days, and those which are performed repeatedly are backward days: let him at least consider these¹ as backward ones, for in accordance with the course of the Shazahas he himself moves.

FOURTH BRÂHMANA.

1. The Year, indeed, is Man;—the *Prâyantiya* Atirâtra is his breath, for by means of the breath men go forward (*prayanti*); and the *Ârambhanlya*

¹ Or, 'meditate upon these' (?worship these); see p. 155, note 1.

(opening) day¹ is speech, for by means of speech men undertake (ārabh) whatever they do undertake.

2. The Abhiplava-shaḍaha is this right hand². This (little finger) is the first day thereof,—this (upper joint³) is its morning-service, this (middle joint) its midday-service, and this (lower joint) its evening-service: it is in place of the Gāyatrī, whence this (little finger) is the shortest of these (fingers).

3. This (third finger) is the second day,—this (upper joint) is its morning-service, this (middle joint) its midday-service, and this (lower joint) its evening-service: it is in place of the Trishṭubh, whence this (third finger) is larger than this (little finger).

4. This (middle finger) is the third day,—this is its morning-service, this its midday-service, and this its evening-service: it is in place of the Gagatī, whence this is the largest of these (fingers).

5. This (fore-finger) is the fourth day,—this is its morning-service, this its midday-service, and this its evening-service: it is in place of the Virāḡ; for the Virāḡ is food, whence this (fore-finger) is the most food-eating⁴ of these (fingers).

¹ Hereby the *Katurvimsa* day would seem to be meant (as, indeed, it is also taken by Harisvāmin), see p. 157, note 3; p. 167, note 1.

² The right hand is apparently taken here to represent the four limbs—the arms and legs. In Sanskrit the terms for finger and toe (as for thumb and large toe) are the same.

³ That is, apparently the bone joining the palm; though possibly the one forming the extreme end of the finger may be intended. But inasmuch as the morning-service has five stotras as compared with the two of the evening-service the former might be expected to be compared with the larger of the two bones.

⁴ Prof. Weber, *Pratigṛhasūtra*, p. 97, refers to II, 4, 2, 18, where, in his opinion, the passage '(thus) they ladle out (food) for men'

6. This (thumb) is the fifth day,—this is its morning-service, this its midday-service, and this its evening-service: it is in place of the Pañkti, for the Pañkti is broad¹, as it were, whence this (thumb) is the broadest of these (fingers).

7. This (right arm) is the sixth day,—this (fore-arm²) is its morning-service, this (upper arm) its midday-service, and this (shoulder-blade) its evening-service: it is in place of the *Atikhandas*, whence this (arm) is larger than those (fingers). That day is a *Gâyatrî* one, whence this shoulder-blade is the shortest: this *Abhiplava-shadāha* (extends) in this, in this, in this, and in this, direction³; and the *Prishthya* is the body (trunk).

8. Now, as to this, *Pañgīya*, knowing this, said, 'The *Abhiplavas* leap about (*plavante*), as it were, and the *Prishthya* stands (*sthā*)⁴, as it were; for

points to the fore-finger as the finger used most in eating. This is not improbable, though *Sâyana*, as well as the commentary on *Kâty.* IV, 1, 10, it is true, does not interpret the passage in that way.

¹ Viz. inasmuch as it consists of five *pâdas*,—instead of three, as in the case of the *Gâyatrî*, or four, as in that of the others.

² Thus also *Harisvâmin* (hardly, the palm; but see p. 161, note 3).

³ Viz. in the direction of the two arms and the two legs. There being, in nine of the twelve months of the year, four *Abhiplavas* and one *Prishthya* in each month, the two kinds of six-days' performances as regards numbers, certainly offer an analogy to the limbs and the body.

⁴ This etymological quibble seems to refer to the fact that the *Abhiplavas* are performed before the *Prishthya* in the first half of the year, and after them in the second half; though the same feature of change might, vice versâ, be applied to the *Prishthya*. It is possible, however, that the author may refer here to other characteristic features of the two kinds of *Shadāhas*; and it cannot be denied that the *Abhiplava* days are liable to much greater change than the *Prishthya* days. The constant change in the

this (man) leaps about, as it were, with his limbs, and he stands, as it were, with his body.'

9. The Trivṛit (stoma) is its head, whence that (head) is threefold (trivṛit)—skin, bone, and brain.

10. The Pañkadasa (fifteen-versed hymn-form) is the neck-joints,—for there are fourteen of these (joints)¹, and the vital force is the fifteenth; hence by means of that (neck), though being small, man bears a heavy burden: therefore the Pañkadasa is the neck.

11. The Saptadasa (seventeen-versed hymn-form) is the chest; for there are eight 'gatra'² on the one

'sequence of stomas' in the Abhiplava has already been referred to (p. 148, note 1). Another source of change, in the Abhiplava, is the peculiar way in which the Brahmasāman (or Brāhmanāṭhamsin's *Prishṭhastotra*) is varied from day to day. For, whilst during the months preceding the Vishuvat day, the Abhivarta tune is used for this stotra on each day, but with different Pragātha verses chanted thereto from day to day; during the second half of the year, on the other hand, the same text (*Sāma-veda* II, 806) is used throughout, whilst its tune is varied from day to day. Since in the second half of the year the order of the days of the *Prishṭhya-shadaha* must be reversed, whilst this is optionally the case as regards the Abhiplava, this feature can hardly be referred to here.

¹ The 'grīvāḥ' thus, as far as man is concerned, include not only the seven cervical vertebrae, but also the upper seven dorsal vertebrae, being those to which the true ribs are attached. It is worth remarking, however, that in large birds such as the eagle, the neck itself consists of fourteen vertebrae.

² The St. Petersburg Dict. takes 'gatra' in the sense of 'tuberculae costarum,' or tubercles of the ribs, the projections near the 'heads' of the ribs where these join the spinal vertebrae; this conjectural meaning being based on VIII, 6, 2, 10, where the ribs are said to be fastened on both sides to the *kikasāḥ* (?sternum) and the *gatravaḥ*. Against this conjecture (as the Dict. remarks) is the circumstance that the *gatravaḥ* are here said to form part of the chest; and, besides, the tubercle of the rib is not a separate bone, and would hardly be likely to be specially singled out in this

side, and eight on the other, and the chest itself is the seventeenth : therefore the Saptadasa (stoma) is the chest.

12. The Ekavimsa (twenty-one-versed hymn-form) is the belly, for inside the belly there are twenty 'kuntâpa¹, and the belly is the twenty-first : therefore the Ekavimsa (stoma) is the belly.

13. The Trinava (thrice nine-versed hymn-form) is the two sides (pârsva);—there are thirteen ribs (parsu) on the one side, and thirteen on the other², and the sides make up the thrice ninth : therefore the Trinava (stoma) is the two sides.

14. The Trayastrimsa (thirty-three-versed hymn-

connection. Perhaps, therefore, the *gatravaḥ* may rather be the costal cartilages connecting the seven true ribs with the sternum, and along with them the ligament of the collar-bone where it joins the sternum; in which case the former passage would have to be understood in the sense that the ribs are on both (the right and left) sides fastened on to the costal cartilages and (through them) to the 'kikasâḥ,' the breast-bone, or rather the several bones or plates of which the sternum consists, as articulated with the clavicles and the true ribs. It is possible, however, that 'kikasâḥ' may have a different meaning from that here assigned to it, in acc. with the St. Petersb. Dict. Indeed, one would expect the 'kikasâḥ' and 'gatravaḥ' on different ends of the ribs.

¹ The meaning of 'kuntâpa' is likewise doubtful. The St. Petersb. Dict. suggests that certain glands may be intended thereby; but possibly the term may refer to the transverse processes (forming spikes, so to speak; cf. kunta) on both sides of the ten lower spinal vertebrae below the vertebra of the last true rib,—i. e. of the five lower dorsal, and the five lumbar vertebrae.

² The clavicle, or collar-bone, would thus seem to be classed along with the ribs. Rather peculiar, in the anatomical phraseology employed in the Brâhmana, is the collateral use of 'parsu' and 'prishṇi' for 'rib'; and it is by no means clear that there is no distinction between the two terms. In connection with the Retaḥsiḥ bricks the term 'prishṇi' seems to be invariably used,—cf. VIII, 6, 2, 7, as against ib. paragraph 10 (parsu).

form) is the spine ; for there are thirty-two 'karûkara'¹ of that (spine), and the spine itself is the thirty-third : therefore the Trayastrimsa (stoma) is the spine.

15. The Abhigīt is the same as this right ear ; the first Svarasâman is this white part of the eye, the second the black part, and the third the pupil ; the Vishuvat is the nose, the first backward Svarasâman is this pupil of the eye, the second the black, and the third the white part thereof.

16. The Virvagīt is the same as this left ear ; the Prishthya and Abhiplava have been told ; the Go and Âyus are the two downward breathings which there are (in the body) ; the Dasarâtra the limbs, the Mahâvrata is the mouth ; and the Udayantya Atirâtra the up-breathing, for by means of the up-breathing men go upwards (ud-yanti) : such is that year as established in the body ; and, verily, whosoever thus knows that year as established in the body, establishes himself by offspring and cattle in this, and by immortality in the other, world.

THIRD ADHYĀYA. FIRST BRĀHMAṆA.

1. 'Seeing that all this threefold universe keeps passing into one another, O Bâlâki, how is it that

¹ This is another term, the exact meaning of which is somewhat doubtful. The St. Petersburg Dict. takes 'karûkara' to refer to the vertebrae of the spinal column ; and if that be correct, the term would seem to include not only the twenty-four joints of the backbone down to the last lumbar vertebrae, but also the appendages of the spine, viz. the sacrum with its five, and the coccyx with its four pieces : this, it is true, yields thirty-three, instead of thirty-two, parts, but it seems scarcely possible in any other way—as, for instance, by taking into account the epiphysial plates between the vertebrae, along with the latter—to arrive at a total approximating that mentioned in the above passage.

these,—to wit, the sacrifice, Man, and Pragâpati,—do not exceed one another ?

2. Seeing that the upward Stomas follow the sacrifice, fitting themselves by repetitions with Sâmans, how do they enter man, and how do they become united with the vital airs ?

3. The Prâyanîya Atirâtra, the *Katurvimsa* day, the four Abhiplavas, and the *Prishthya* (*shadaha*) :—how do these enter man, and how do they become united with the vital airs ?

4. Fitted out with the Abhigit, the Svarasâmans join the Vishuvat on both sides :—how do these enter man, and how do they become united with the vital airs ?

5. Setting out with the Trivrit, fitted out with the (*Pañkadasa* and) *Saptadasa*, and ending with the *Trayastrimsa* ; with (the series of stomas increasing) successively by four (syllables¹) :—how do these enter man, and how do they become united with the vital airs ?

6. The Trivrit is his head, the *Pañkadasa* his neck ; and the chest, they say, corresponds to the *Saptadasa* ; the *Ekavimsa* they make the belly, and

¹ The Trivrit, or nine-versed stoma, is, however, followed by the *Pañkadasa*, or fifteen-versed stoma—the thirteen-versed form not being in ordinary use—and these are succeeded by the *Saptadasa* (17), *Ekavimsa* (21), &c. Possibly, however, this last sentence may refer to the six days of the *Prishthya-shadaha* for which the stomas consisting of 9, 15, 17, 21, 27 and 33 verses respectively are used. On the Abhigit day, each of the first four stomas is used in succession for three stotras, the four hymn-forms thus making up the twelve stotras of the *Agnishoma*. On the *Visvagit* day, on the other hand, only three stomas are used—the Trivrit, *Pañkadasa*, and *Saptadasa*—four stotras being assigned to each of these three hymn-forms.

the two sides, by means of the *Trinava*, correspond to the ribs.

7. The *Abhiplavas* on both sides (of the *Vishuvat*) are his arms, the *Prishthya* is the back,—so say the wise; and his spine the *Brâhmanas* fashion in the year by means of the (series of stomas increasing) successively by four (syllables).

8. The *Abhigit* and *Visvagit* are his ears; and his eyes, they say, correspond to the *Svarasâmans*; the *Vishuvat*, they say, is the breath of the nostrils; and the *Go* and *Âyus* are those two downward breathings.

9. The *Dasarâtra* they call his limbs, and the *Mahâvrata* the *Brâhmanas* fashion (arrange) so as to be the mouth in the year¹;—the Supreme Self has entered into that year endowed with all stomas and with all *sâmans*: having fashioned him alike with the body, the sage is seated free from pain² on the heights of the ruddy one (the sun).

¹ Though the *Mahâvrata* day is actually the last day but one of the one year's sacrificial session, whilst the *Katurvimsa* day is the second, these two days mark really the end and beginning of the year, whilst the nominal first and last days of the sessional performance may be considered as consisting of mere preliminary and concluding (winding-up) rites. The above symbolic identification of the *Mahâvrata* with the mouth of *Agni-Pragâpati*, the Year, might thus lead one to suppose (as, indeed, is done by Prof. Hillebrandt, *Die Sonnenwendfeste in Alt-Indien*, p. 11) that if two such annual sessions were immediately to succeed each other, the *Mahâvrata* and *Katurvimsa* would fall on one and the same day. The *Mahâvrata*, representing (at least symbolically) the winter-solstice, would thus mark both the end and the beginning of two successive solar periods.

² Literally, with unborn pain (or, with the pain of one unborn).

SECOND BRÂHMANA.

1. The Year is Man¹ :—‘Man’ is one unit, and ‘year’ is another, and these now are one and the same ;—there are in the year the two, day and night, and in man there are these two breathings, and these now are one and the same ;—there are three seasons in the year, and these three breathings in man, and these (two) now are one and the same ;—‘*samvatsara* (year)’ consists of four syllables, and so does ‘*yagamâna* (sacrificer),’ and these (two) now are one and the same ;—there are five seasons in the year, and these five breathings in man, and these (two) now are one and the same ;—there are six seasons in the year, and these six breathings in man, and these (two) now are one and the same ;—there are seven seasons in the year, and these seven breathings in man, and these (two) now are one and the same.

2. There are twelve months in the year, and these twelve breathings in man, and these (two) now are one and the same ;—there are thirteen months in the (leap-) year, and these thirteen (channels of) breathings in man, the navel being the thirteenth, and these (two) now are one and the same ;—there are twenty-four half-months in the year, and this man is twenty-four-fold, being possessed of twenty fingers and toes and four limbs ; and these (two) now are one and the same ;—there are twenty-six half-months in the (leap-) year, and this man is twenty-six-fold, the two feet making up the twenty-six ; and these (two) now are one and the same.

3. And there are three hundred and sixty nights

¹ Or, the man, identified with the Sacrificer.

in the year, and three hundred and sixty bones in man, and these (two) now are one and the same ;—there are three hundred and sixty days in the year, and three hundred and sixty parts of marrow in man, and these (two) now are one and the same.

4. And there are seven hundred and twenty days and nights in the year, and seven hundred and twenty bones and parts of marrow in man, and these (two) now are one and the same.

5. And there are ten thousand and eight hundred 'muhûrta' in the year ; and fifteen times as many 'kshipras' as there are 'muhûrta' ; and fifteen times as many 'etarhi' as there are 'kshipra' ; and fifteen times as many 'idâni' as there are 'etarhi' ; and fifteen times as many breathings as there are 'idâni' ; and as many spirations as there are breathings¹ ; and as many twinklings of the eye as there are spirations, and as many hair-pits as there are twinklings of the eye, and as many sweat-pores as there are hair-pits ; and as many sweat-pores as there are so many drops it rains.

6. Concerning this, Vârkali, knowing this, once said, 'I know the raining cloud extending over the whole earth, and the drops of that rain.'

7. It is with reference thereto that this verse is told,—Whilst whirling round, be it standing, or sitting, or even sleeping, how often does man, otherwise than from toil, breathe and expel the air regularly² by day and night ?

8. And in answer thereto this verse is told,—

¹ Perhaps the distinction between 'prâna' and 'ana' here is that of out-breathing and in-breathing.

² Or, uniformly (gleichmässig). The St. Petersburg Dict. here takes 'samena' in the sense of 'exactly.'

Inasmuch as man is what is measured a hundred hundred and eight hundred, therefore they say:—so often does man regularly¹ breathe and expel the air by day and night.

THIRD BRÂHMANA.

1. The gods were once performing the initiation ceremony for a (sacrificial session) of a thousand years. When five hundred years had passed with them, everything here was worn out—to wit, *Stomas*, and *Prishthas*, and metres (texts).

2. The gods then perceived that unexhausted element of the sacrifice, and by means of that unexhausted element they obtained what success there was in the Veda; and, verily, for him who thus knows this, the Vedas are unexhausted, and the work of the officiating priests is performed with the unexhausted threefold science.

3. Now, this is that unexhausted element of the sacrifice:—o-srâvaya, astu sraushat, yaga, ye yagâmahe, and vaushat². In these five utterances there are seventeen syllables:—o-srâvaya consists of four syllables, astu sraushat of four syllables, yaga of two syllables, ye yagâmahe of five syllables;

4. And the Vashat-call consists of two syllables. This is the seventeenfold Pragâpati, as established in the deity and in the body, and, verily, whosoever thus knows that seventeenfold Pragâpati, as established in the deity and in the body, establishes himself by offspring and cattle in this, and by immortality in the other, world.

¹ See note 2 on p. 169.

² For these sacrificial calls, see part i, p. 142, note 2.

5. The gods then spake, 'Find ye out that sacrificial performance which shall be a substitute for one of a thousand years; for what man is equal thereto that he could get through with (a performance of) a thousand years?'

6. They saw the *Visvagit* with all the *Prishthas*¹ to be an accelerated Soma-feast in lieu of the *Prishthya-shadaha*, for there are those (same) Stomas, those *Prishthas*, and those metres.

7. They saw the *Prishthya-shadaha* to be an accelerated Soma-feast in lieu of the *Dvâdasâha*, for there are those (same) Stomas, those *Prishthas*, and those metres².

8. They saw the *Dvâdasâha* to be an accelerated Soma-feast in lieu of (a session of) a year³, for there are those (same) Stomas, those *Prishthas*, and those metres.

9. They saw the (session of a) year to be an accelerated Soma-feast in lieu of the *Tâpasâkita*⁴, for there are those (same) Stomas, those *Prishthas*, and those metres.

10. They saw the *Tâpasâkita* to be an accelerated Soma-feast in lieu of the thousand years' performance, for there are those (same) Stomas, those *Prishthas*, and those metres.

11. He passes a year with the rites of initiation,

¹ For such a day's performance with all the *Prishthya-sâmans*, see part iii, introd., p. xx seq.

² The *Dvâdasâha*, or twelve-days' performance, includes a *Prishthya-shadaha* as its second to seventh days.

³ The one year's session includes a *Dasarâtra*, or ten-days' performance, forming the central part of the *Dvâdasâha*; and the first and last days of the latter being, like those of the *Gavâm ayanam*, a *prâyanîya* and *udayanîya* *Atiratra*.

⁴ See part iv, p. 317, note 2.

a year with the Upasads, and a year with the pressings of Soma.

12. When he passes a year with the rites of initiation he thereby secures for himself the first part of the performance of a thousand years ; and when he passes a year with the Upasads he thereby secures for himself the central part of the performance of a thousand years ; and when he passes a year with the pressings he thereby secures for himself the last part of the performance of a thousand years.

13. Twelve months he passes with the rites of initiation, twelve with the Upasads, and twelve with the pressings,—that makes thirty-six. Now the *Bṛīhati* (metre) consists of thirty-six syllables, and by means of the *Bṛīhati* the gods strove to reach heaven, and by means of the *Bṛīhati* they indeed attained heaven ; and in like manner does this one, by means of the *Bṛīhati*, now strive to reach heaven, and by means of the *Bṛīhati* he indeed attains heaven ; and whatever object of desire there is in the *Bṛīhati*, that he thereby secures for himself.

14. But, indeed, there is that triad that is performed together,—the Agni (fire-altar), the Arkyā, and the Mahad Uktham (great litany). When he passes a year with the rites of initiation, and a year with the Upasads, thereby the Agni and the Arka are secured by him ; and when he passes a year with the pressings, thereby the Mahad Uktham is secured by him : this, then, to wit, the *Tāpasṛita*, is the substitute for the performance of a thousand years, and this, to wit, the *Tāpasṛita*, conduces to the procreation of creatures.

FOURTH BRĀHMANA.

1. Pragāpati once upon a time spake unto Purusha

Nārāyaṇa, 'Offer sacrifice! offer sacrifice!' He spake, 'Verily, thou sayest to me, "Offer sacrifice! offer sacrifice!" and thrice have I offered sacrifice: by the morning-service the Vasus went forth, by the midday-service the Rudras, and by the evening-service the Ādityas; now I have but the offering-place¹, and on the offering-place I am sitting.'

2. He spake, 'Offer yet sacrifice! I will tell thee such a thing that thy hymns shall be strung as a pearl on a thread, or a thread through a pearl.'

3. And he spake thus unto him, 'At the (chanting of the) Bahishpavamāna, at the morning-service, thou shalt hold on to the Udgâtri from behind, saying, "Thou art a falcon formed of the Gâyatri metre,—I hold on to thee: bear me unto well-being!"

4. 'And at the midday Pavamāna thou shalt hold on to the Udgâtri from behind, saying, "Thou art an eagle formed of the Trishubh metre,—I hold on to thee: bear me unto well-being!"

5. 'And at the Ārbhava-pavamāna, at the evening-service, thou shalt hold on to the Udgâtri from behind, saying, "Thou art a R̥bhū formed of the Gagat metre,—I hold on to thee: bear me unto well-being!"

6. 'And at the close of each pressing thou shalt mutter, "In me be light, in me might, in me glory, in me everything!"'

7. Now light, indeed, is this (terrestrial) world, might the air-world, glory the heavens, and what other worlds there are, they are everything (else).

8. And light, indeed, is Agni, might Vāyu (the

¹ ? That is to say, those deities have taken possession of everything else. Cf. J. Muir, *Orig. Sansk. Texts*, vol. v, p. 377.

wind), glory Âditya (the sun), and what other gods there are they are everything.

9. And light, indeed, is the *Rîg-veda*, might the *Yagur-veda*, glory the *Sâma-veda*, and what other Vedas there are they are everything.

10. And light, indeed, is speech, might the breath, glory the eye, and what other vital airs there are they are everything.

11. Let him know this :—‘All the worlds have I placed within mine own self, and mine own self have I placed within all the worlds ; all the gods have I placed within mine own self, and mine own self have I placed within all the gods ; all the Vedas have I placed within mine own self, and mine own self have I placed within all the Vedas ; all the vital airs have I placed within mine own self, and mine own self have I placed within the vital airs.’ For imperishable, indeed, are the worlds, imperishable the gods, imperishable the Vedas, imperishable the vital airs, imperishable is the All : and, verily, who-soever thus knows this, passes from the imperishable unto the imperishable, conquers recurrent death, and attains the full measure of life.

FIFTH BRÂHMANA.

1. Of old, indeed, they were wont to seize this victim as one dedicated to *Savitri*, but now they seize it as one dedicated to *Pragâpati*, saying, ‘*Savitri*, in truth, is the same as *Pragâpati*.’ It is therefore after having thrown together the (sacrificial) fires that they ought to perform this (animal) sacrifice on the *Grihapati*’s own fires, thinking, ‘May we also have a share in this tail (of the victim) wherewith they are now making offering together to the wives

(of the gods).’ They then perform the initiation ceremony whenever they choose.

2. Here now they say, ‘They ought to have separate hearths; and if one of the initiates were to be taken ill let him stay aside offering the Agnihotra. If he gets well again, they bring (the fires) together and invite him to join them; but if he dies they burn him by his own (three) fires¹ without an (ordinary) fire for (burning) a dead body; and the other sacrificers sit (through the sacrificial session);—such at least is the performance in the case of one who keeps up his sacrificial fires; but, indeed, they have their hearths in common: the theological explication of this is the same as in regard to the preparatory ceremonial².’

3. They also say, ‘Seeing that the performers of a year’s session become initiated for a year, how does their Agnihotra come to be uninterrupted?’ Let him reply, ‘By the fast-milk.’

4. They also say, ‘Seeing that the performers of a year’s session become initiated for a year, how does their Full-moon oblation come to be uninterrupted?’ Let him reply, ‘By the ghee and the sacrificial cake.’

5. They also say, ‘Seeing that the performers of a year’s session become initiated for a year, how does their New-moon oblation come to be uninterrupted?’ Let him reply, ‘By the sour curds and the cake.’

¹ This is the regular procedure in accordance with *Grihya* rites, cf. *Âsv. Grihy.* IV, 2, 11–13; whilst *Pâraskara*, III, 10, 11, merely says, ‘with the domestic fire they burn him who has established his (sacred) fire.’

² For the ‘*puraskarana*,’ see part iv, p. 337, note 2.

6. They also say, 'Seeing that the performers of a year's session become initiated for a year, how does their offering to the Fathers come to be uninterrupted?' Let him reply, 'By the Aupāsana (rites¹).'

7. They also say, 'Seeing that the performers of a year's session become initiated for a year, how does their offering of firstfruits come to be uninterrupted?' Let him reply, 'By Soma's pap².'

8. They also say, 'Seeing that the performers of a year's session become initiated for a year, how do their seasonal offerings come to be uninterrupted?' Let him reply, 'By the Payasyā³.'

9. They also say, 'Seeing that the performers of a year's session become initiated for a year, how does their animal sacrifice come to be uninterrupted?' Let him reply, 'By the animal and the cake⁴.'

10. They also say, 'Seeing that the performers of a year's session become initiated for a year, how

¹ Viz., by those rites which, during the time for which the Sacrificer is initiated, may be performed on his domestic (Āvasathya or Aupāsana) fire. Cf. Kāty. I, 1, 20. 21. Whether the domestic offerings to the Fathers (srāddha) may be so performed seems doubtful.

² For the ordinary performance of the Âgrayaneshī, see part i, p. 370 seqq. According to Kāty. IV, 6, 11 seq. the performance of a year's sattrā is to mark the time at which the offering of firstfruits would otherwise have taken place by using new grain for his vrata-food, as well as for two Rauhira cakes at the Upasads, and for the cakes offered in the animal sacrifice of the Soma days; and that a pap of new syāmāka (millet) is to be offered to Soma at the proper season (during the rains, or autumn), and a pap of bamboo grain in summer.

³ For this dish, made by the addition of fresh boiled milk to sour curds, see part i, p. 381, note 2.

⁴ That is, by the animal offered on each successive Soma day, and the (savanīya) puroḍāśas offered subsequently; cf. IV, 2, 5, 14-22.

does their Soma come to be uninterrupted?' Let him reply, 'By the Soma-pressings.'

11. It is thus that these sacrificial rites enter into the year; and, verily, whosoever thus knows this entering of the sacrificial rites into the year becomes a sharer in the heavenly world.

12. In the year there should be known to be uniformity:—one Atirātra they perform before, and one after, the Vishuvat; fifty-three Agnishōmas they perform before, and fifty-three after, the Vishuvat; one hundred and twenty Ukthya days they perform before, and one hundred and twenty after, the Vishuvat,—thus at least in the case of those who perform the Svarasāmans as Ukthyas.

13. And in the case of those who (perform them) as Agnishōmas, they perform fifty-six Agnishōmas before, and fifty-six after, the Vishuvat; one hundred and seventeen Ukthya days they perform before, and one hundred and seventeen after, the Vishuvat; six Shodāśins they perform before, and six after, the Vishuvat; thirty Shadāhas¹ they perform before, and thirty after, the Vishuvat:—such, then, is the uniformity of that (year), and, verily, he who thus knows this goes through a course of sacrificial performance which is uniform, and not ineffectual, neither defective nor redundant.

¹ That is, counting the Prāyaṇīya Atirātra, Katurvimsa, Abhigita, and three Svarasāmans as one six-days' performance, before the Vishuvat; and the three Svarasāmans, the Visvagit, Goshōma, Āyushōma, four days of the Dasarātra (preceding and succeeding the central Shadāha), the Mahāvratā, and Udayaṇīya Atirātra as two six-days' performances after the Vishuvat.

FOURTH ADHYÂYA. FIRST BRÂHMANA.

EXPIATORY CEREMONIES IN CONNECTION WITH THE AGNIHOTRA.

1. Verily, they who perform an Agnihotra enter upon a long sacrificial session:—the Agnihotra, indeed, is a sacrificial session ensuring death in old age¹, for people are set free from it either by old age or by death.

2. Here, now, they say, 'If either a team (yukta) were to drive through, or people were to walk to and fro, between the two fires of such a one performing an Agnihotra, and (being thus) a performer of a long session, what rite and what expiation would there be in that case?' He may, indeed, perform an expiation, and also offer an ishî; but let him disregard it, for he who lays down his two fires doubtless spreads himself all over these worlds.

3. His Gârhapatya is this (terrestrial) world, his Anvâhâryapaçana (or southern fire) the air-world, and his Âhavantya yonder (heavenly) world; and freely, indeed, birds, both combined (yukta) and single, pass to and fro in these worlds; and even if a whole crowd were to pass through between his fires, let him know that no harm and no hurt will come to him.

4. 'But, surely, there are three unclean animals, a vicious boar, a vicious ram², and a dog: if any

¹ Literally, as would seem, 'old-age-deathed' (garâmarya), or perhaps, 'having old age for its extreme limit (maryâ).' The author apparently takes it in the former sense, though interpreting the compound in his own way.

² According to Molesworth's Dictionary, 'eçakâ' and 'memdhâ,' in Marâṭhî, mean both 'ram,' but the former 'is ordinarily under-

one of these runs about between (the fires) whilst the Agnihotra-offering is put on (the fire), what rite and what expiation would there be in that case?' Well, some poke out the ashes from the Gârhapatya, and keep throwing it down from the Âhavantya, with this verse (*Rig-veda* I, 22, 17), 'Here Vishṇu strode¹,' saying, 'Vishṇu is the sacrifice: by the sacrifice we thus continue the sacrifice, and with ashes we bestrew its track.' But let him not do it in this way, for if, in that case, any one were to say of him, 'Surely this (priest) has scattered about² the Sacrificer's ashes: he will soon scatter his last ashes, the chief's household will be wailing,' then that would indeed be likely to come to pass.

5. Let him proceed in this way:—Having taken either a bowl of water, or a pot of water, let him go on pouring it out from in front of the Gârhapatya up to the Âhavantya, with this verse, 'Here Vishṇu strode;' for Vishṇu being the sacrifice, he thus continues the sacrifice by the sacrifice; and whatever is injured or unpropitiated in the sacrifice, for all that the water is the means of propitiation, and by water, as a means of propitiation, he thus propitiates it. Such, then, is the rite performed in that case.

6. They also say, 'If any one's Agnihotra (milk) were to be spilled whilst he gets it milked, what rite and what expiation would there be in that

stood of a ram trained to fight, or suffered to live long enough to obtain horns.'

¹ See III, 5, 3, 13.

² ? Or, thrown in (viz. into the pot, or urn). According to Âsv. Gr̥hy. IV, 5, 1 seqq., it is, however, only the bones which are collected and placed in the urn.

case?' Having touched (the spilled milk) with the (formula of) expiation for spilling, and poured water on it, let him make offering with what (milk) is left. But if the bowl were to be turned upside down, or if it were to break, let him touch (the spilled milk) with the (formula of) expiation, and, having poured water on it, let him make offering with what other (milk) he can procure.

7. Now, in case there should be a spilling (of milk), let him touch it with, 'It hath been shed, it hath been implanted: birth hath ensued;' for when (seed) is shed then it is implanted; and when it is implanted then birth takes place. And, indeed, this (earth) is a womb, and the milk is seed: he thus implants seed in that womb, and forthwith that shed seed of him who so knows this is born forth. And, indeed, it rains from yonder sky, and herbs and trees are produced here on earth; and seed flows from man and animals, and therefrom everything here is generated: let him therefore know that abundant production has accrued unto him, that he will be multiplied in offspring and cattle, and that he will become more prosperous.

8. And in case there should be a breaking (of the vessel), let him pour out a bowlful or potful of water, and, indeed, whatever is injured or unpropitiated in the sacrifice, for all that water is the means of propitiation, and by water, as a means of propitiation, he thus propitiates it. He does so with these utterances, 'Bhûr bhuvaḥ svar (earth, air, sky);' for these utterances are all-expiatory¹:

¹ Or, perhaps,—these (great) utterances are used with the 'Sarvaprâyaścittam' (libation for expiating every mistake). According to Kâty. XXV, 1, 10, five verses are also to be muttered after

he thus makes expiation with all this (universe). Having collected the potsherds let him throw them to where the ashes have been removed. This, then, is the rite performed in that case.

9. They also say, 'If any one's Agnihotra-cow were to lie down whilst being milked, what rite and what expiation would there be in that case?' Well, some make her get up by means of the Yagus-formula, 'The divine Aditi hath risen,'—Aditi, doubtless, is this (earth):—thus saying, 'It is this (earth) we thus raise for him;—'life hath she bestowed upon the lord of sacrifice,' thereby saying, 'It is life we thus bestow upon this (Sacrificer);—'giving unto Indra his share,' thereby saying, 'It is Indra's power we thus bestow upon him;—'and unto Mitra and Varuṇa,'—Mitra and Varuṇa, doubtless, are the in-breathing and the up-breathing:—thus saying, 'It is the in and up-breathing we thus bestow upon him.' At this offering he should present that (cow) to a Brâhmana whom he does not intend to visit¹—(thus they enjoin) saying, 'It was, indeed, after perceiving the Sacrificer's suffering and evil that she lay down: we thus fasten the suffering and evil on this (Brâhmana)².'

the libation with the three 'great words.' As regards the libation itself, it is to be made in the Gârhapatya with 'bhûh,' in the Dakshirâgni with 'bhuvaḥ,' and in the Âhavanîya with 'Svaḥ'; cf. ib. sūtra 13.

¹ The commentators on Kâty. XXV, 1, 15 are divided in interpretation of this passage; whilst some take it in the above (and most natural) sense, others take it to mean—to the Brâhmana who will not be coming again to his (the Sacrificer's) house.

² The reason why a Brâhman is thus chosen to serve as scape-goat doubtless is that his holy nature is supposed to be proof against such evil influences (cf. Weber, Ind. Stud. X, p. 64).

10. But on this point Yâgñavalkya said, 'Surely, the cow turns from them as from faithless ones, and they smite the offering with trouble; let him rather do it in this way:—Let him make her get up by pushing her with a staff.' And, indeed, as in the case of one driving about here, his horse, or his mule, or his ox yoked (to the car) might become weary, and, by its being urged forward by means of a staff or a goad, he completes the way he wishes to accomplish, even so does he, by that (cow) being urged forward by means of a staff or a goad, attain that heavenly world which he desires to reach.

11. And Âruzi, indeed, said, 'His Agnihotra-cow, assuredly, is the sky, her calf is that blowing (wind), and the Agnihotra-vessel is this (earth). And, verily, the Agnihotra-cow of him who knows this does not perish, for how could yonder (sky) perish? Neither does the calf of the Agnihotra-cow of him who knows this perish, for how could that (wind) perish? Nor does the Agnihotra-vessel of him who knows this break to pieces, for how could this (earth) break to pieces? The rain-cloud showers down blessings: let him therefore think, "Unable to bear my glory and greatness, she (the Agnihotra-cow) has lain down: I shall become more glorious." Let him keep her for himself¹: he thereby takes glory (prosperity) to himself,'—thus spake Âruzi. This, then, is the rite performed in that case.

12. They also say, 'If any one's Agnihotra-cow were to low whilst he gets it milked, what rite and

¹ That is, he is not to give the cow to a Brâhmana; cf. Kâty. XXV, 1, 17.

what expiation would there be in that case?' Let him pluck a bunch of grass and make her eat thereof. This is the rite performed in that case.

SECOND BRÂHMAṆA.

1. They also say, 'If any one's Agnihotra-cow were to milk blood, what rite and what expiation would there be in that case?' Let him say 'Disperse!' and having made a stirring-spoon, let him order the Anvâhârya-paśana fire to be enclosed; and having boiled that (blood) thereon, let him silently offer it in an undefined (indistinct) way¹, for Pragâpati is undefined, and the Agnihotra is sacred to Pragâpati; and the undefined also means everything: he thus makes atonement with everything. At this offering he should give that (cow) to a Brâhmaṇa whom he does not intend to visit; for, indeed, she who milks blood milks it after perceiving the Sacrificer's suffering and evil: he thus fastens that suffering and evil upon this (Brâhmaṇa). Let him then make offering with what other milk he can procure: by that which is not unsound he thus throws out what is unsound in the sacrifice. This, then, is the rite performed in that case.

2. They also say, 'If any one's Agnihotra-milk were to become impure² whilst being milked, what rite and what expiation would there be in that case?' Now some think that it should be offered

¹ According to Kâty. XXV, 2, 2, it is to be offered on hot cinders of the Dakṣhiṇâgni with the formula, 'To Rudra, hail!'

² Or rather, perhaps,—if anything impure were to get (to fall) into any one's Agnihotra-milk; cf. XII, 4, 2, 9.

(arguing that) it is ready (for offering), and it would be improper if it were not offered; and that the gods have no loathing for anything. But the gods have indeed loathings:—let him rather proceed in the following way. Having shifted some hot cinders from the Gârhapatya, let him silently pour that (milk) on these hot cinders. He then pours water thereon, and thus secures (âp) it by means of the water (âp). Let him then make offering with what other (milk) he can procure. This, then, is the rite performed in that case.

3. They also say, 'If any one's Agnihotra-milk were to become impure after he has had it milked, what rite and what expiation would there be in that case?' Let him shift back the coals which were shifted away (from the fire) and on which he was going to put (the Agnihotra-milk); and let him then pour it silently on these hot cinders. He then pours water thereon, and secures it by means of the water. Let him then make offering with what other (milk) he can procure.

4. They also say, 'If any one's Agnihotra-milk were to become impure after being put on the fire, what rite and what expiation would there be in that case?' Let him offer it silently on the coals which were shifted away (from the fire), and on which it had been placed: thus it is both offered and not offered; for inasmuch as he offers it on those (hot coals) it is offered, and inasmuch as he extinguishes it along with them it is not offered. He pours water thereon, and secures it by means of the water. Let him then make offering with what other (milk) he can procure.

5. They also say, 'If the Sacrificer were to die

when the Agnihotra-milk has been put on the fire, what rite and what expiation would there be in that case?' Having enclosed it, let him pour it out: and such, indeed, they say, is the expiation (in that case) for every Haviryagñā. This, then, is the rite performed in that case.

6. They also say, 'If any one's Agnihotra-milk were to be spilled after being ladled out into the offering-spoon, what rite and what expiation would there be in that case?' Let him touch it with the (formula of) atonement for spilling, and, having poured water thereon, let him make offering with what (milk) there is left. And if the spoon be turned upside down, or if it were to break, let him touch (the spilled milk) with the (formula of) atonement for spilling, and, having poured water thereon, let him make offering with what (milk) is left in the pot.

7. Now some go back (to the Gârhapatya) and make offering with what (milk) is left in the pot; but let him not do this, for, indeed, that Agnihotra is conducive to heaven, and if any one, in that case, were to say of him, 'Surely, this one has descended again from the heavenly world: this (offering) will be in no wise conducive to heaven for him,' then that would indeed be likely to come to pass.

8. Let him rather do it in this way:—let him sit down there and then, and let them ladle out and bring to him what (milk) there is left in the pot. Now some perplex him, saying, 'Surely, this (milk) is the remainder of an offering; surely, this is exhausted: offering should not be made thereof;' but let him give no heed to this; for, surely, when that (milk) is of unexhausted strength it is used for

curdling the offering-material¹: let them therefore ladle out and bring to him what (milk) there is left in the pot; and if there should not be any in it, let him put on the fire what other (milk) he can procure; and when he has made the light fall on it², and poured water to it, and taken it off (the fire),—then on that (former) occasion³ he (the Adhvaryu) says, ‘I will ladle out⁴;’ but on the present occasion let them ladle it out in the way it is (there) ladled out and bring it to him; and let him by all means make offering therewith. This, then, is the rite performed in that case.

9. They also say, ‘If any one’s Agnihotra-milk were to become impure after it has been ladled into the offering-spoon, what rite and what expiation would there be in that case?’ Now some think it should be offered, on the ground that it is ready (for offering), and it would be improper if it were not offered, for the gods have no loathing for anything. And some fill it to overflowing and let it flow off⁵;—but let him not do this; for if, in that case, any one were to say of him, ‘Surely, this (priest) has poured away the Agnihotra: this Sacrificer will be poured away,’ then that would indeed be likely to come to pass. Let him rather do it in this way:—let him put

¹ Literally, they make it the means of curdling the havis;—cf. XI, 1, 4, 1, where the sour milk from last night’s milking is so used. In the same way the milk not used for the Agnihotra might have served for curdling next morning’s milk.

² Viz. by means of a lighted straw, cf. II, 3, 1, 16.

³ Viz. at the evening-offering of the Agnihotra; the Sacrificer then replying, ‘Om, ladle out!’ At the morning-offering the Adhvaryu says, ‘I ladle out,’ instead. Cf. part i, p. 331, note 1.

⁴ Or, ‘shall I ladle out?’ as the Paddhati on Kāty. IV, 14, 8 takes it.

⁵ That is to say, they let the impure matter flow off.

fuel on the Âhavanīya, and, having shifted some hot cinders away from the Âhavanīya, let him silently pour it on these hot cinders. He then pours water on it, and secures it by means of the water; and let him then make offering with what other (milk) he can procure. This, then, is the rite performed in that case.

10. They also say, 'If it were to rain upon (uparishât) any one's Agnihotra-milk when it has been ladled into the offering-spoon, what rite and what expiation would there be in that case?' Let him know, 'Light (or sap) has come to me from above (uparishât); the gods have helped me: I shall become more glorious;' and let him by all means make offering therewith. This, then, is the rite performed in that case.

THIRD BRÂHMANA.

1. They also say, 'If the fire were to go out after the first libation has been offered, what rite and what expiation would there be in that case?' Having thrown down (on the fire-place) any log of wood he may find lying near by¹, let him offer thereon, saying, 'In every (piece of) wood there is a fire,' for, indeed, there is a fire in every (piece of) wood. But if his heart should at all misgive him, he may offer upon gold; for gold, doubtless, is Agni's seed; and the father is the same as the son, and the son is the same as the father: he may therefore offer upon gold. This, then, is the rite performed in that case.

2. They also say, 'If, after being taken out (from the Gârhapatya), the Âhavanīya were to go out

¹ Pratyāsanno viratīti prativeraḥ samīpasthaḥ, comm.

before the Agnihotra (has been offered), what rite and what expiation would there be in that case?' Let him take it out (again) from the Gârhapatya (and bring it) forward, and, having laid it down (on the Âhavanīya hearth), let him offer the Agnihotra thereon. And were it to go out again and again, after being taken out even a hundred times, let him take it out (again) from the Gârhapatya, and, having laid it down, let him offer the Agnihotra thereon. This, then, is the rite performed in that case.

3. They also say, 'If the Gârhapatya were to go out, what rite and what expiation would there be in that case?' Well, some churn it out from a firebrand, saying, 'Whereby man's (body) is destroyed in the end, it is therefrom he desires the expiation of this (mishap).' Let him, however, not do this; but let them proceed by taking either a firebrand, or a piece from a firebrand;—let him do it in this way:—having taken a coal from a firebrand, let him crumble it on the two churning-sticks, for (in this way) he obtains both that desire which is contained in the (fire) churned out of a firebrand, and that which is contained in (the fire churned out from) the churning-sticks. This, then, is the rite performed in that case.

4. They also say, 'If they take out fire for any one and put it with (the burning Âhavanīya) fire, what rite and what expiation would there be in that case?' When uniting, these two (fires), if unappeased, would indeed be liable to burn up the Sacrificer's family and cattle: let him therefore utter upon them the text (Vâg. S. XII, 57, 58), 'Unite ye two, and get ye on together, loving, radiant, well disposed, dwelling together for food and drink!—Together have I brought

your minds, together your rites, together your thoughts: O Agni Purishya, be thou the overlord, and bestow thou food and drink upon our Sacrificer!' He thereby bespeaks peace on the part of those two for the safety of the Sacrificer's family and cattle.

5. But if his heart should at all misgive him, let him prepare a cake on eight potsherds to Agni Agnimat (the fire possessed of a fire). The course of procedure thereof (is as follows):—he should recite seventeen kindling-verses; the two butter-portions relate to the slaying of *Vritra*¹; the *samyâgyâs*² are two *Virâg* verses; and the invitatory and offering formulas (of the chief oblation) are as follows:—(the *anuvâkyâ*, *Rig-veda* S. I, 12, 6), 'Agni is kindled by Agni, he, the sage, the youthful house-lord, the tongue-mouthed bearer of oblations;' and the *yâgyâ*, 'For thou, O Agni, art kindled by Agni, priest, as thou art, by a priest, friend by friend.' He thereby bespeaks peace on the part of those two, for the safety of the Sacrificer's family and cattle. This, then, is the rite performed in that case.

6. They also say, 'If any one's *Gârhapatya* were to go out when the *Âhavanîya* has not gone out, what rite and what expiation would there be in that case?' Now, some take (a new fire) out from that same (*Âhavanîya* hearth, and carry it) forwards³,

¹ That is, their *Anuvâkyâs* refer to *Vritrahan*.

² That is, the *anuvâkyâ* (invitatory formula) and *yâgyâ* (offering-formula) recited for the oblation to Agni *Svishṭakṛit*. Cf. XIII, 4, 1, 13 note.

³ That is to say, they make the still burning *Âhavanîya* their *Gârhapatya* and take out a new offering-fire which they lay down on a place to the eastward of the former *Âhavanîya* (the former

saying, 'The fires are the vital airs: it is the vital airs we thus take up for him.' But let him not do this, for if, in that case, any one were to say of him, 'Surely this one has obstructed the forward vital airs¹: this Sacrificer will die,' then that would indeed be likely to come to pass.

7. And some, indeed, take (the Âhavanīya) back (to the Gârhapatya²), saying, 'These two are the out-breathing and the up-breathing.' But let him not do this; for conducive to heaven, indeed, is the Agni-hotra; and if, in that case, any one were to say of him, 'Surely, this one has descended again from the heavenly world: this (offering) will be in no wise conducive to heaven for him,' then that would indeed be likely to come to pass.

8. And some, indeed, churn out another Gârhapatya; but let him not do this, for if, in that case, any one were to say of him, 'Surely, this one has raised a spiteful enemy from out of the fire³: speedily a spiteful enemy will be raised to him; he (the Sacrificer) will weep⁴ for him who is dearest to him,' then that would indeed be likely to come to pass.

9. And some, again, extinguish (the Âhavanīya fire) and churn out another;—let him not yield to a desire for this; (for if, in that case, any one were to

Dakshinâgni being likewise transferred to a place south of the first third of the line between the new Gârhapatya and Âhavanīya, Kâty. XXV, 3, 5 comm.).

¹ ? Or, has forced them forward.

² That is, they take the burning Âhavanīya fire back to the Gârhapatya hearth, and then take out therefrom a fresh Âhavanīya.

³ Viz. inasmuch as he takes out a new Âhavanīya from the newly kindled Gârhapatya, and puts it on the still burning Âhavanīya fire.

⁴ Harisvâmin takes 'rotsyati' as from 'rudh'—rodhena mâraṇam lakshyate, mârayishyatīti arthaḥ.

say of him¹), 'He has caused to be extinguished even what was left him : no heir will remain to him,' then that would indeed be likely to come to pass.

10. Let him rather proceed thus :—having lifted the two fires on the two churning-sticks², let him betake himself northwards, and, having churned out (the fire), let him remain there offering; for in this way he passes no censure on any one, and towards night offering is made by him at his new resting-place.

FOURTH BRÂHMANA.

1. And, in the morning, having taken out the ashes, and smeared (the fire-places) with cow-dung, he lifts the two fires on the churning-sticks, and returns (to the offering-ground). Having then churned out the Gârhapatya, taken out the Âhavanitya, and brought the Anvâhârya-pâkâna (to the southern hearth), he should prepare a cake on eight potsherds to Agni Pathikrîṭ (the path-maker). The course of procedure thereof (is as follows):—he should recite those same seventeen kindling-verses; the two butter-portions relate to the slaying of Vritra³; the samyâgyâs are two Virâg verses³; and the invitatory and offering formulas are as follows:—(the anuvâkyâ, *Rig-veda* VI, 16, 3), 'For thou, most wise Agni, divine disposer, readily knowest the ways and paths at sacrifices;' and the yâgyâ (*Rig-veda* X, 2, 3), 'We have entered upon the path of the gods to carry on what we can do: the wise Agni shall sacri-

¹ There seems here to be an omission in the printed text, though MS. Ind. Off. 311, it is true, has the same reading.

² That is, by holding the sticks a moment near the fires.

³ See notes on XIII, 4, 1, 13.

fice, he shall be the priest, he shall order the sacrifices and their seasons;’ for Agni is the path-maker, the guide of paths: he, verily, guides him upon the path of sacrifice. This, then, is the rite performed in that case.

2. They also say, ‘If any one’s fires were to come in contact with each other, what rite and what expiation would there be in that case?’ If this burning (fire) were to come (to the other) from behind, he may know that light has come to him from beyond; that the gods have helped him, and that he will become more glorious. But if his heart should at all misgive him, let him prepare a cake on eight potsherds for Agni *Viviķi* (the discerning). The course of procedure thereof (is as follows):—he should recite those same seventeen kindling-verses; the two butter-portions relate to the slaying of *Vritra*; the *samyâgyâs* are two *Virâg* verses; and the invitatory and offering formulas are as follows:—(the *anuvâkyâ*, *Rig-veda* VI, 6, 3), ‘Thy brilliant, wind-spiced flames, bright Agni, spread in every direction: the divine ninefold destroyers overpower the woods, boldly crushing them;’ and the *yâgyâ* (*Rig-veda* V, 8, 3), ‘The tribes of men glorify thee, Agni, the discerning knower of offerings, and most liberal dispenser of treasures; thee, O wealthy one, dwelling in secret, yet visible to all, loud-sounding offerer of sacrifice, glorying in ghee!’ And if any one should desire to rid himself of his spiteful enemy, let him, with that object in view, perform this offering, and he verily will rid himself of him. This, then, is the rite performed in that case.

3. If, however, this burning (fire) were to come from this side, he may know that he will overcome his spiteful enemy; that he will become more glorious. But if his heart should at all misgive him, let him prepare a cake on eight potsherds for Agni Samvarga (the despoiler). The course of procedure thereof (is as follows):—he should recite those same seventeen kindling-verses; the two butter-portions relate to the slaying of *Vṛitra*, the *samyāgyās* are two *Virāg* verses; and the invitatory and offering formulas are as follows:—(*Rig-veda* VIII, 75, 15; *Vāg. S.* XI, 71), ‘From the far region cross thou over to the near: protect thou that wherein I am!’ and the *yāgyā* (*Rig-veda* VIII, 75, 12), ‘Desert us not in this great strife, like as the bearer of a load: win thou the spoil (*sam vargam gaya*), win riches thou!’ And if any one desire to despoil his spiteful enemy, let him, with that object in view, perform this offering, and he verily will despoil him. This, then, is the rite performed in that case.

4. They also say, ‘If the lightning were to burn any one’s (sacrificial fire), what rite and what expiation would there be in that case?’ Let him know that light has come to him from above; that the gods have helped him, and that he will become more glorious. But if his heart should at all misgive him, let him prepare a cake on eight potsherds for Agni Apsumat (abiding in the waters). The course of procedure thereof (is as follows):—he should recite those same seventeen kindling-verses; the two butter-portions relate to the slaying of *Vṛitra*; the *samyāgyās* are two *Virāg* verses; and the invitatory and offering formulas are as follows:

—(*Rig-veda* VIII, 43, 9; *Vâg. S.* XII, 36), 'In the waters, O Agni, is thy seat; as such thou clingest to plants: being in (their) womb, thou art born again;' and the *yâgyâ* (*Vâg. S.* XII, 37), 'Thou art the child of the herbs, the child of the trees, the child of all that is, O Agni, thou art the child of the waters;'—he thereby bespeaks peace on the part of those two (fires) for the safety of the Sacrificer's family and cattle. This, then, is the rite performed in that case.

5. They also say, 'If any one's fires were to come in contact with impure (profane) fires, what rite and what expiation would there be in that case?' Let him prepare a cake on eight potsherds for Agni *Sukî* (the bright),—the course of procedure thereof (is as follows):—he should recite those same seventeen kindling-verses; the two butter-portions relate to the slaying of *Vritra*; the *samyâgyâs* are two *Virâg* verses; and the invitatory and offering formulas are as follows:—(*Rig-veda* VIII, 44, 21), 'Agni of brightest work, the bright priest, the bright sage, brightly he shineth with offering fed;' and the *yâgyâ* (*Rig-veda* VIII, 44, 17), 'Up rise thy flames, the bright, the pure, the shining, thy lights, O Agni;'—he thereby bespeaks peace to those two (kinds of fires) for the safety of the Sacrificer's family and cattle. This, then, is the rite performed in that case.

6. They also say, 'If the sun were to set on any one's *Āhavanīya* not yet having been taken out, what rite and what expiation would there be in that case?' Verily, those rays (of the sun) are the All-gods: they go from him, and that (*Agnihotra*) fails

him, because the gods go from him; and after that failure—whether he know it or know it not—those two (fires) say, ‘He (the sun) has set on his unlifted (fire).’ In such a case let him proceed thus:—having fastened a piece of yellow gold to a plant of darbha grass, let him order it to be taken towards the back (west): thus it is made of the form of him who shines yonder; and that (sun) being the day, it is made of the form of the day. And darbha plants are a means of purification¹: he thus purifies it thereby. Having then kindled some firewood, let him order it to be taken forward (to the Âhavanīya hearth). A Brāhmaṇa descended from a R̥ishi should take it out, for a Brāhmaṇa descended from a R̥ishi represents all the deities: it is thus with the help of all the deities that he causes it (the fire) to succeed. Having laid it down, he returns, and having placed ghee on the Gârhapatya, taken it off, purified it and looked down on it², he takes ghee by four ladlings, and, having seized a log, he hastens up to the front; and, having put the log on the Âhavanīya, he bends his right knee, and offers with, ‘To the All-gods; hail!’ Even as one would call (back) to him a Brāhmaṇa staying at one’s dwelling, when he goes away offended, by (presenting him with) a cow longing for the bull, so he thereby calls to him the All-gods; and they indeed acknowledge, and

¹ Viz. inasmuch as they are used as strainers; see I, 1, 3, 5; cf. also part i, p. 84, note 2.

² Whilst, on ordinary occasions, in clarifying butter for offering, the priest would first make the lady of the house look down on the ghee taken from the fire, before he himself (or the Sacrificer) does so (I, 3, 1, 19; 26); on the present occasion—as at offerings to the Fathers (Kâty. II, 7, 4 comm.)—the priest alone does so.

turn to, him. This, then, is the rite performed in that case.

7. They also say, 'If the sun were to rise over any one's *Āhavanīya* not having been taken out, what rite and what expiation would there be in that case?' Verily, those rays are the All-gods; and, having dwelt there, they now go from him, and that (*Agnihotra*) fails him, because the gods go from him; and after that failure—whether he know it or know it not—those two (fires) say, 'He (the sun) has risen on his unlifted (fire).' In such a case let him proceed thus:—having fastened a piece of white gold (silver) to a plant of *darbha* grass, let him order it to be taken towards the front: thus it is made of the form of the moon; and, the moon being the night, it is made of the form of the night. And *darbha* plants are a means of purification: he thus purifies it thereby. Having then kindled some firewood, let him order it to be taken after (the piece of silver). A *Brāhmaṇa* descended from a *Rishi* should take it out, for a *Brāhmaṇa* descended from a *Rishi* represents all the deities: it is thus with the help of all the deities that he causes it (the fire) to succeed. Having laid it down, he returns, and, having placed ghee on the *Gârhapatya*, taken it off, purified it and looked down upon it, he takes ghee in the same way as it was taken before, and, having seized a log, he hastens up to the front; and, having put the log on the *Āhavanīya*, he bends his right knee and offers with, 'To the All-gods, hail!' The import is the same as before; and, verily, no hurt and no harm of any kind befalls where that expiation is made. This, then, is the rite performed in that case.

FIFTH ADHYÂYA. FIRST BRÂHMANA.

CEREMONIES IN CONNECTION WITH THE DEATH OF THE AGNIHOTRIN.

1. They also say, 'If that performer of a long sacrificial session—to wit, he who (regularly) offers the Agnihotra—were to die whilst staying abroad, are they to sacrifice for him or not?' Now, some indeed think that (his Agnihotra) should be offered till they get home¹; but let him not do so, for that (fire) does not submit thereto that they should offer to it, as for the burning of a dead body: it is rather to sacrifice and oblations that it submits, and, unable to endure it, it stays by him with impatience.

2. And some, indeed, say, 'They (the fires) should lie in the very same condition, kept up (with fuel) but without offering being made on them;' but let him not do so, for that (fire) does not submit thereto that they should kindle it as for the burning of a dead body: it is rather to sacrifice and oblations that it submits, and, unable to endure it, it stays by him with impatience.

3. And some, indeed, having lifted the two fires

¹ Prof. Delbrück, *Altind. Syntax*, p. 430, takes 'âgantoḥ' in the sense,—(thinking) he may still come;' but cf. Kâty. XXV, 8, 9 with comm., according to which, in case of an Agnihotrin dying away from home, his people are—if the place of his death be somewhere near his home—to take the body there; but if it be far from home, they are to kindle a fire by 'churning' and burn the body, and having collected the bones and taken them home, they are there to perform the punardâha, or second cremation; and in either case the Agnihotra is to be performed regularly for the deceased, in the evening and morning, 'till the body or the bones arrive at the house (*grîhâgamanaparyantam*).' The force of 'iti' here evidently is,—(thinking), 'we will do so until the home-coming.' Harisvâmin rightly resolves 'âgantoḥ' by 'â âgantoḥ'

on the churning-sticks, lay them down, and churn it (the new fire) out on his being brought (home); but let him not do so, for that (fire) does not submit thereto that they should churn it out as for the burning of a dead body: it is rather to sacrifice and oblations that it submits, and, unable to endure it, it stays by him with impatience.

4. Let him rather proceed thus:—let him bid them seek for a cow suckling an adopted calf, and let him make offering with milk from her; for tainted is that milk which comes from a cow suckling an adopted calf, and tainted is the Agnihotra of one who is dead: by thus removing the tainted by the tainted, he becomes more glorious.

5. Concerning this there also is a simile:—if two smashed cars were to (be made to) unite there would be at least one (fit) for driving.

6. The procedure of this same Agnihotra (is as follows):—He causes her to be milked whilst eastward invested¹; for, sacrificially invested, one gets (the Agnihotra-cow) milked for the gods, but in the case of the Fathers it is done thus.

7. He does not put (the milk) on the (burning) coals²; for were he to put it on coals he would be doing (what is done) for the gods: having shifted some hot cinders from the Gârhapatya towards the right (south) side, he puts it thereon, and thus makes it to be sacred to the Fathers.

¹ That is, wearing the Brâhmanical cord over the right shoulder, and under the left arm; instead of over the left shoulder, and under the right arm as is done at the sacrifice.

² For boiling the milk for the Agnihotra burning coals are shifted northwards from the Gârhapatya, and the pot placed thereon; see part i, p. 330, note.

8. He does not cause the light (of a burning straw) to fall upon it, nor does he pour water to it; for were he to make the light fall on it, and to pour water to it, he would be doing (what is done) for the gods. He does not take it off thrice, setting it down each time¹; for were he take it off thrice, setting it down each time, he would be doing (what is done) for the gods: only once he takes it off drawing it downwards², and thus makes it to be sacred to the Fathers.

9. He does not say, 'I will ladle out³!' nor does he ladle out (the milk) four times; for were he to say 'I will ladle out!' and were he to ladle out four times, he would be doing (what is done) for the gods: only once he silently turns it upside down (into the spoon), and thus makes it to be sacred to the Fathers.

10. He does not take it (to the Âhavanīya) whilst holding a kindling-stick over (the handle of the spoon⁴); for were he to take it (there) whilst holding a kindling-stick over it, he would be doing (what is done) for the gods: he takes it whilst holding (a billet) underneath, and thus makes it to be sacred to the Fathers.

11. He does not pass along the north side of the Gârhapatya⁵, for were he to pass along the north

¹ When a spoonful of water has been added to the Agnihotra-milk, and the light of a burning straw again thrown on it, the pot is taken up three several times and put down each time further north on the hot ashes; see part i, p. 331, note 1.

² That is, down from the ashes—towards the south (where the Fathers, or departed ancestors, are supposed to reside),—whilst in the case of the ordinary Agnihotra he would be shifting the pot more and more upwards, or northwards. Cf. Kâty. XXV, 8, 10.

³ See XII, 4, 2, 8.

⁴ See part i, p. 331, note 4.

⁵ Possibly we ought to translate,—he does not go to the north side of the Gârhapatya (but to the south side)—that is, if he makes

side of the Gârhapatya he would be doing (what is done) for the gods : he passes along the south side of the Gârhapatya, and thus makes it to be sacred to the Fathers.

12. And that sacrificial grass which (ordinarily) is lying with its tops towards the north he lays so as to have its tops towards the south, and thus makes (the offering) to be sacred to the Fathers. And having put a kindling-stick on the Âhavanîya, and bent his left knee, he silently turns (the ladle) once upside down (pouring the milk into the fire) and thus makes it to be sacred to the Fathers. He neither shakes (the spoon) upwards¹, nor wipes it, nor does he eat (the milk left in the spoon), nor does he throw it out : he thus makes it to be sacred to the Fathers.

13. They also say, 'If that performer of a long sacrificial session—to wit, he who (regularly) offers the Agnihotra—were to die whilst staying abroad, how would they supply him with his fires ?' Well, some, having burnt him, bring (the bones) home and make the fires smell him as he is brought ; but let him not do this, for this would be as if he were to seek to cause the seed implanted in one womb to be born forth from another womb. Having brought home the bones, let him throw them on a black antelope skin, and arrange them in accordance with man's form, and having covered them with wool and sprinkled with ghee, let him by burning unite him

two oblations, not only on the Âhavanîya, but also on the Gârhapatya (as well as on the Dakshinâgni), in which case the Adhvaryu would be standing north (or rather north-west) of the fire. Cf. Kâty. IV, 14, 22-25.

¹ Ordinarily, after the second libation, the priest twice jerks the spoon upwards, and then lays it down on a bunch of grass.

with his fires : he thus causes him to be born from his own (maternal) womb.

14. And some, indeed, burn him in (ordinary) fire (procured) in the village ; but let him not do this, for such fire is a promiscuous eater, an eater of raw flesh : it would be capable of devouring him completely, together with his sons and his cattle.

15. And some, indeed, burn him in a forest-fire ; but let him not do this ; for such fire is unappeased : it would be capable of burning him up together with his sons and his cattle.

16. And some, indeed, burn him in a firebrand ; but let him not do this ; for such fire belongs to Rudra : it would be capable of destroying him together with his sons and his cattle.

17. And some, indeed, build up a funeral pile in the midst of the (three) fires, and, by burning him, unite him with his fires, thinking, ' There,—to wit, in the midst of his fires,—assuredly is the Sacrificer's abode.' But let him not do this ; for if in that case any one were to say of him, ' Verily, this one has caused a cutting up in the middle of the village : the cutting up of him will speedily come about¹ : he will weep for his dearest ;' then that would indeed be likely to come to pass.

SECOND BRÂHMANA.

1. Now, Nâka Maudgalya once said, ' If he believe the Sacrificer to be about to die, let him take

¹ The burning of the dead body seems to be compared here with the cutting up of the victim which is done outside the sacrificial ground. Harisvâmin, indeed, takes ' grâma ' here, not in the sense of ' village,' but in that of ' agnisamûha '—in the midst of the (set of) sacrificial fires—which, if it were possible, would certainly make the comparison even more striking.

up the two fires in the churning-sticks, and, having churned out (a new fire), let him continue offering (the Agnihotra) at whatever place may have commended itself to him for the immolation¹. And if the Sacrificer should then depart this world,—

2. Let him build a pile for him² in the midst of his fires, and, by burning him, unite him with his fires.' But let him not do this; for, verily, that (fire) does not submit thereto that they should make offering to it as for the burning of a dead body: it is rather to sacrifice and oblations that it submits, and, unable to endure it, it stays by him with impatience.

3. He should rather proceed thus:—let him bid them seek three pots, and, having put therein either (dried) cowdung or straw³, let him place them separately on the (three) fires; and let them then burn him by means of the fires produced from that blaze: in this way he is indeed burned by (these) fires, though not visibly, so to speak.

4. Wherefore, also, it has been said by the *Rishi* (*Vâg. S. XIII, 45*⁴), 'The Agni who was born from Agni, from the pain of the earth or be it of the sky; whereby Visvakarman begat

¹ Literally, at any place at which the cutting up may have commended itself to him (to take place). Whether this 'cutting up' is here to be taken figuratively of the burning of the corpse (*dâhasthâne*, *Harisvâmin*), or of the sacrifice of a barren cow, which may be performed in such a case, or of both, is not quite clear.

² The construction would rather seem to be,—let him build him (i. e. the dead body) up as a pile amidst his fires.

³ The real meaning of '*sumbala*' is not known,—acc. to the *St. Petersburg Dict.*, some material which readily takes fire, such as straw or oakum. *Harisvâmin* takes it in the former sense,—*trinaṅy alpa-samsthītāni*. Cf. *Kâty. XXV, 7, 12* (? dried cotton fibre or pods).

⁴ Cf. *VII, 5, 2, 21*.

living beings, him, O Agni, may thy wrath spare!' As the verse, so its explanation.

5. Now, in the first place, he cleanses him of all foul matter, and causes the foul matter to settle on this (earth); for this (earth) is indeed foul matter: he thus consigns foul matter to foul matter. For, indeed, from that intestine of his, filled with foul matter, when it is burnt, a jackal is produced: (hence he removes it), 'lest a jackal should be produced.' But let him not do this, or his family will be liable to starve. Having washed him out inside, he anoints him with ghee, and thus makes it (the body) sacrificially pure.

6. He then inserts seven chips of gold in the seven seats of his vital airs; for gold is light and immortality: he thus bestows light and immortality on him.

7. Having then built a pile for him in the midst of his fires, and spread out a black antelope skin with the hairy side upwards, and the neck-part towards the east, he lays him down thereon with the face looking upwards, and puts the *guhû*-spoon filled with ghee on his right, and the *upabhṛīt* on his left hand, the *dhruvâ* on the breast, the *Agni-hotra*-ladle on the mouth, two dipping-spoons on the nostrils, two *prâsitra-harâṇas*¹ on the ears, the cup used for carrying forward the lustral water on the head, two winnowing-baskets at the sides, on the belly the vessel used for holding the cuttings (of the *idâ*), filled with clotted ghee, the wedge (yoke-pin) beside the male organ, two mallets beside the testicles, and behind them the mortar and pestle,

¹ That is, two bowls used for holding the Brahman's 'fore-portions'; see part i, p. 69, note 4.

the other sacrificial vessels between the thighs; and the wooden sword on the right hand.

8. Thus supplied with the sacrificial weapons (implements), that Sacrificer passes on to that place which has been won by him in heaven, even as if one who fears spoliation were to escape it; and, verily, those fires (which are) to be enkindled (will) lovingly touch him, even as sons lovingly touch their father when he comes home after staying abroad, and make everything ready for him ¹.

9. If the Gârhapatya were to reach him first, one may know that the permanent fire has reached him first: that he will permanently establish himself, and that those behind him will permanently establish themselves in this world.

10. And if the Âhavantya were to do so, one may know that the foremost fire has reached him first: that he has been foremost in conquering the (other) world, and that those behind him will be foremost in this world.

11. And if the Anvâhâryapaçana were to do so, one may know that the food-eating fire has reached him first: that he will eat food, and that those behind him will eat food (be prosperous) in this world.

12. And if they all (were to reach him) at the same time, one may know that he has conquered a blessed world. Such, then, are the distinctions in this respect.

13. This, then, is that offering of the Sacrificer's body which he performs at the end: from out of that place which has been won by him in heaven he arises immortal in the form of an oblation.

¹ That is, they make everything comfortable for him, make him feel at home:—*prakṛiṣṭam evainam svarge kalpayanti pratishṭhitam; nityasthitatvât pratishṭhâ gârhapatyaḥ; comm.*

14. Whatever stone and earthen (vessels of the deceased) there are they may be given to a Brâhmana¹; but, verily, he who accepts them is regarded as a remover of corpses. Let them rather throw these (vessels) into the water, for the waters are the foundation of all this (universe): he thus establishes him firmly on the waters.

15. Either a son (of the deceased), or a brother, or some other Brâhmana then performs that offering², with (Vâg. S. XXXV, 22), 'From out of him thou (O Agni) art born: from out of thee let this N. N. be born again into the heavenly world, hail!' They then go away without looking back, and touch water.

SIXTH ADHYĀYA. FIRST BRĀHMAṆA.

EXPIATORY OBLATIONS OF SOMA-SACRIFICE.

1. Verily, Pragâpati, the sacrifice, is King Soma; and these deities to whom he offers, and these oblations which he offers, are forms of him.

2. If any part of the sacrifice were to fail, let him make an oblation with regard to that same deity for whom he may have intended (that part),—on the Âhavantya, if it is during the initiation and the

¹ According to Kâty. XXV, 7, 32, 33 the stone and earthen implements are to be thrown into the water; and metal ones may optionally be given to a Brâhman (or likewise be thrown into the water).

² According to Kâty. XXV, 7, 34–37 a sterile cow may be offered prior to (or along with) the burning of the body: in which case the victim is to be killed by a blow behind the ear, and its kidneys are to be placed in the deceased's hands, whilst his face is to be covered with the omentum or membrane enclosing the intestines. The final offering referred to in the above passage consists of an oblation of ghee.

Upasads; on the Âgnidhra, if it is at the Soma-pressing;—for whatever joint of the sacrifice fails, that breaks; and whichever then is the deity in that (part of the sacrifice) through that deity he heals the sacrifice, through that one he makes the sacrifice complete again¹.

3. If, however, the sacrifice, resolved upon in his mind, were not to incline to him², let him perform an oblation with, 'To Parameshthin hail!' for Parameshthin (the most high) he (Soma³) then is: he repels evil, and the sacrifice inclines to him.

4. And if the sacrifice, bespoken by his speech⁴, were not to incline to him, let him perform an oblation with, 'To Pragâpati hail!' for Pragâpati (the lord of creatures) he then is: he repels evil, and the sacrifice inclines to him.

5. And if any one's (people), having gone in quest of the King (Soma), do not come back bringing (Soma-plants), let him perform an oblation with, 'To the plant hail!' for the plant he then is: he repels evil, and the sacrifice inclines to him.

6. And if, when acquired, (his Soma) were to meet with any mishap, let him perform an oblation with, 'To Savitri hail!' for Savitri he then is: he repels evil, and the sacrifice inclines to him.

7. And if during the initiation (his Soma) were

¹ Cf. IV, 5, 7, 6.

² That is to say, if untoward circumstances were to arise threatening to prevent the intended Soma-sacrifice. The mental resolve (*samkalpa*), on the part of the Sacrificer, is the first act in the performance of a sacrifice.

³ Or, it (the sacrifice), as Harisvâmin takes it.

⁴ That is, after he has announced his intention to perform a Soma-sacrifice, by saying 'Somena yakshye,' 'I will sacrifice by means of Soma.'

to meet with any mishap, let him perform an oblation with, 'To Visvakarman hail!' for Visvakarman he then is: he repels evil, and the sacrifice inclines to him.

8. And if (his Soma) were to meet with any mishap in regard to the (cow) given in exchange for the Soma, let him perform an oblation with, 'To Pûshan hail!' for Pûshan he then is: he repels evil, and the sacrifice inclines to him.

9. And if (his Soma) were to meet with any mishap when forthcoming for the 'purchase, let him perform an oblation with, 'To Indra and the Maruts hail!' for Indra and the Maruts he (Soma) then is: he repels evil, and the sacrifice inclines to him.

10. And if (his Soma) were to meet with any mishap whilst being bargained for, let him perform an oblation with, 'To the Asura hail!' for the Asura he then is: he repels evil, and the sacrifice inclines to him.

11. And if (his Soma) were to meet with any mishap after he has been bought, let him perform an oblation with, 'To Mitra hail!' for Mitra he then is: he repels evil, and the sacrifice inclines to him.

12. And if (his Soma) were to meet with any mishap whilst seated on (the Sacrificer's) lap¹, let him perform an oblation with, 'To Vishṇu Sîpivishṭa hail!' for Vishṇu Sîpivishṭa he then is: he repels evil, and the sacrifice inclines to him.

13. And if (his Soma) were to meet with any mishap whilst being driven about, let him perform

¹ See III, 6, 3, 4. This particular ceremony is rather out of place here, as in its regular order it should come after paragraph 15.

an oblation with, 'To Vishnu Narandhisha hail!' for Vishnu Narandhisha he then is: he repels evil, and the sacrifice inclines to him.

14. And if (his Soma) were to meet with any mishap when he has reached (the hall), let him perform an oblation with, 'To Soma hail!' for Soma he then is: he repels evil, and the sacrifice inclines to him.

15. And if (his Soma) were to meet with any mishap when seated on the throne, let him perform an oblation with, 'To Varuna hail!' for Varuna he then is: he repels evil, and the sacrifice inclines to him.

16. And if (his Soma) were to meet with any mishap whilst staying in the Âgnidhra, let him perform an oblation with, 'To Agni hail!' for Agni he then is: he repels evil, and the sacrifice inclines to him.

17. And if (his Soma) were to meet with any mishap whilst staying in the Havirdhâna, let him perform an oblation with, 'To Indra hail!' for Indra he then is: he repels evil, and the sacrifice inclines to him.

18. And if (his Soma) were to meet with any mishap whilst being taken down (from the car), let him perform an oblation with, 'To Atharvan hail!' for Atharvan he then is: he repels evil, and the sacrifice inclines to him.

19. And if (his Soma) were to meet with any mishap when thrown down (on the pressing-board) in (the shape of) the Soma-stalks, let him perform an oblation with, 'To the All-gods hail!' for the All-gods he then is: he repels evil, and the sacrifice inclines to him.

20. And if (his Soma) were to meet with any mishap whilst being invigorated (moistened), let him perform an oblation with, 'To Vishṇu Āprītapā hail!' for Vishṇu Āprītapā (the protector of the appeased) he then is: he repels evil, and the sacrifice inclines to him.

21. And if (his Soma) were to meet with any mishap whilst being pressed, let him perform an oblation with, 'To Yama hail!' for Yama he then is: he repels evil, and the sacrifice inclines to him.

22. And if (his Soma) were to meet with any mishap whilst being gathered together¹, let him perform an oblation with, 'To Vishṇu hail!' for Vishṇu he then is: he repels evil, and the sacrifice inclines to him.

23. And if (his Soma) were to meet with any mishap whilst being purified (strained), let him perform an oblation with, 'To Vāyu hail!' for Vāyu he then is: he repels evil, and the sacrifice inclines to him.

24. And if (his Soma) were to meet with any mishap when purified, let him perform an oblation with, 'To Sukra hail!' for Sukra (the clear one) he then is: he repels evil, and the sacrifice inclines to him.

25. And if (his Soma) were to meet with any mishap when mixed with milk, let him perform an oblation with, 'To Sukra hail!' for Sukra he then is: he repels evil, and the sacrifice inclines to him.

26. And if (his Soma) were to meet with any

¹ See III, 9, 4, 19, 'Thrice he presses, and thrice he gathers (the beaten plants) together . . .'

mishap when mixed with barley-meal, let him perform an oblation with, 'To Manthin hail!' for Manthin (Soma mixed with meal) he then is: he repels evil, and the sacrifice inclines to him.

27. And if (his Soma) were to meet with any mishap when drawn into the cups, let him perform an oblation with, 'To the All-gods hail!' for the All-gods he then is: he repels evil, and the sacrifice inclines to him.

28. And if (his Soma) were to meet with any mishap when ready for the libation, let him perform an oblation with, 'To Asu hail!' for Asu (the breath of life) he then is: he repels evil, and the sacrifice inclines to him.

29. And if (his Soma) were to meet with any mishap whilst being offered, let him perform an oblation with, 'To Rudra hail!' for Rudra he then is: he repels evil, and the sacrifice inclines to him.

30. And if (his Soma) were to meet with any mishap when he has returned¹, let him perform an oblation with, 'To Vâta hail!' for Vâta (the wind) he then is: he repels evil, and the sacrifice inclines to him.

31. And if, after being looked at, (his Soma) were to meet with any mishap, let him perform an oblation with, 'To Nṛīkakshas hail!' for Nṛīkakshas (man-viewing) he then is: he repels evil, and the sacrifice inclines to him.

32. And if (his Soma) were to meet with any mishap whilst being consumed, let him perform an oblation with, 'To Bhaksha hail!' for Bhaksha

¹ Viz. to the Havirdhâna where the cups from which libations have been made are deposited on the mound (khara); cf. III, 1, 2, 24.

(drink) he then is : he repels evil, and the sacrifice inclines to him.

33. And if (his Soma) were to meet with any mishap when contained in the Nârâsamsa (cups¹), let him perform an oblation with, 'To the Nârâsamsa Fathers hail!' for the Nârâsamsa (man-praising) Fathers he then is : he repels evil, and the sacrifice inclines to him.

34. And if (his Soma) were to meet with any mishap when ready for the purificatory bath², let him perform an oblation with, 'To the Stream hail!' for a stream he then is : he repels evil, and the sacrifice inclines to him.

35. And if (his Soma) were to meet with any mishap whilst being taken down (to the water), let him perform an oblation with, 'To the Sea hail!' for a sea he then is : he repels evil, and the sacrifice inclines to him.

36. And if (his Soma) were to meet with any mishap when immersed, let him perform an oblation with, 'To the Flood hail!' for a flood he then is : he repels evil, and the sacrifice inclines to him.

37. These, then, are the thirty-three oblations he performs ; for there are thirty-three gods, and Pragâpati is the thirty-fourth : with the help of all the gods he thus heals the sacrifice, and with the help of all the gods he makes it complete again.

38. The Brahman (superintending priest) himself should perform them, and no other than the Brahman ; for the Brahman sits on the right (south)

¹ See part ii, p. 154, note 1.

² The pressed-out Soma-husks are taken down to (and thrown into) the water where the Sacrificer is to bathe, see IV, 4, 5, 1 seqq.

side of the sacrifice, and protects the sacrifice on the right side. If, however, the Brahman should not know (these formulas and oblations), any one who knows them may perform them; but (let him do so) after applying for leave to the Brahman, and with his permission. Now as to the meaning of these (formulas). Vasishtha knew the Virâg¹: Indra coveted it.

39. He spake, 'Rîshi, thou knowest the Virâg: teach me it!' He replied, 'What would therefrom accrue to me?'—'I would teach thee the expiation for the whole sacrifice, I would show thee its form.'—He replied, 'Well, but tell me, if thou wert to teach me the expiation for the whole sacrifice, what would become of him to whom thou wouldst show its form?'—'Verily, he would depart from this world to the heaven of the living.'

40. The Rîshi then taught Indra that Virâg;—but the Virâg, they say, is this (earth), whence he who possesses most thereof is the most powerful.

41. And Indra then taught the Rîshi this expiation from the Agnihotra up to the Great Litany. And formerly, indeed, the Vasishthas alone knew these utterances, whence formerly only one of the Vasishtha family became Brahman; but since nowadays anybody (may) study them, anybody (may) now become Brahman². And, indeed, he who thus knows these utterances is worthy to become

¹ That is, the 'far-shining,' or 'far-ruling' (metre).

² Professor Delbrück, *Altindische Syntax*, p. 570, takes this clause thus:—'and therefore even now he who remains of them (i.e. of the Vasishtha family) is (? becomes) Brahman.' This rendering takes, however, no account of the 'tu'; and, indeed, it will hardly fit in with the relative clause which precedes it.

Brahman, or may reply, when addressed as 'Brahman¹!'

SEVENTH ADHYĀYA. FIRST BRĀHMANA.

THE SAUTRĀMANĪ².

1. Indra slew Tvashtri's son, Visvarûpa. Seeing his son slain, Tvashtri exorcized him (Indra), and

¹ That is to say, when, as superintending priest, he is addressed by another priest asking whether he may now begin some performance, or informing him that he is about to do so, he may give the desired direction. Such applications by the other priests begin with 'O Brahman!' cf. XIII, 1, 2, 4; and part i, p. 22, note 2.

² The Sautrāmanī is usually classed as one of the seven divisions of the Haviryagña, though, in reality, it is much more than that; its peculiarity consisting in a combination of the ordinary features of the Haviryagña, or ishī (cf. XII, 7, 2, 21), with those of the animal sacrifice, whilst a third important element, viz. libations of spirituous liquor, imparts to it a certain resemblance, and doubtless an intended resemblance, to the Soma-sacrifice. Of this sacrifice we have already met with a variation in connection with the Rāgasūya (cf. part iii, p. 129 seq.), that form being usually called the Karaka-Sautrāmanī, as being adopted from the ritual of the Karaka-adhvaryus; whilst the form described in the remaining portion of the present Kāṇḍa is, according to Lāṭy. Sraut. V, 4, 20, called Kaukilī Sautrāmanī (cf. Āsv. Sr. III, 9, 9 comm.; Weber, Ind. Stud. III, p. 385). The name itself is derived from 'sutrāman,' i.e. 'the good guardian,' as which Indra is worshipped in this sacrifice (cf. V, 5, 4, 1 seq.). The whole performance takes four days, during the first three of which the Surā-liquor is prepared and matured, and offerings of a rice-pap to Aditi, and a bull to Indra are performed; whilst the main sacrifice takes place on the fourth day—the day of either full moon or new moon—the chief oblations offered on that day being three cups of milk, and as many of Surā-liquor, to the Arvins, Sarasvatī, and Indra respectively; of three animal victims to the same deities; and of thirty-three libations of fat gravy, or liquid fat (vasā), obtained from the cooking of the victims, and offered by means of bull's hoofs used as cups. At the end of the sacrifice, a third bull is offered to Indra in his form of Vayodhas (giver of life), together with another pap

brought Soma-juice suitable for witchery¹, and withheld from Indra. Indra by force drank off his Soma-juice, thereby committing a desecration of the sacrifice. He went asunder in every direction, and his energy, or vital power², flowed away from every limb.

2. From his eyes his fiery spirit flowed, and became that grey (smoke-coloured) animal, the he-goat; and what (flowed) from his eyelashes became wheat, and what (flowed) from his tears became the kuvala-fruit³.

(*karu*) to Aditi and an oblation of curds to Mitra and Varuṇa. No mention is made of the Agnishomīya he-goat usually offered on the day preceding the Soma-pressing, the first bull offered to Indra probably taking its place on this occasion, whilst the bull to Indra Vayodhas would seem to take the place of the sacrifice of a barren cow (to Mitra and Varuṇa) which usually takes place at the end of a Soma-sacrifice. In an interesting variation (*Sautrāmana-yagñā*), described in *Sāṅkh. Sr. XIV*, 12-13, and performed as a real (Agnish/oma) Soma-sacrifice, the final animal sacrifice indeed is that of a barren cow to Indra Sutrāman; only two other victims—a reddish he-goat to the Asvins and a ewe to Sarasvatī—being mentioned.

¹ 'Exposed (liable) to witching,' Delbrück, *Altindische Syntax*, p. 401.

² 'Vīrya' (virile power) is constantly used to explain 'indriya.'

³ The words 'kuvala, badara, and karkandhu' are the names of three varieties of the jujube, or fruits of *Zizyphus Jujuba*, for a description of which see the comm. on *Kāty. Sr. XIX*, 17 seqq. According to Stewart and Brandis' *Forest Flora of North-West and Central India* (p. 87), 'this species varies exceedingly, in the shape and size of the fruits, the shape and tomentum of the leaves, and general habit;' 'the *Zizyphi* of North India want more investigation on the spot.'... 'Lakh is produced on this tree in Sindh, the Panjab, and Central India. The bark is used as dye-stuff; the root is a febrifuge in native pharmacy. A gum exudes from the trunk; and in Kangra a wild silkworm lives on the tree, the silk of which was much employed formerly to tie the barrel to the stock of the matchlock. But the tree is mainly cultivated for its fruit,

3. From his nostrils his vital power flowed, and became that animal, the ram; and what (flowed) from the phlegm became the Indra-grain, and what moisture there was that became the badara-fruit ¹.

4. From his mouth his strength flowed, it became that animal, the bull; and what foam there was became barley, and what moisture there was became the karkandhu-fruit ¹.

5. From his ear his glory flowed, and became the one-hoofed animals, the horse, mule, and ass.

6. From the breasts his bright (vital) sap flowed, and became milk, the light of cattle; from the heart in his breast his courage flowed, and became the talon-slaying eagle, the king of birds.

7. From his navel his life-breath flowed, and became lead,—not iron, nor silver; from his seed his form flowed, and became gold; from his generative organ his essence flowed, and became parisrut (raw fiery liquor); from his hips his fire flowed, and became surâ (matured liquor), the essence of food.

8. From his urine his vigour flowed, and became the wolf, the impetuous rush of wild beasts; from the contents of his intestines his fury flowed, and became the tiger, the king of wild beasts; from his blood his might flowed, and became the lion, the ruler of wild beasts.

9. From his hair his thought flowed, and became millet; from his skin his honour flowed, and became the asvattha tree (*ficus religiosa*); from his flesh his force flowed, and became the udumbara tree (*ficus glomerata*); from his bones his sweet drink flowed,

which is more or less globose on the wild and commoner sorts, and ovoid or oblong on the cultivated and improved kinds.¹

¹ See note 3 on preceding page.

and became the nyagrodha tree (*figus indica*); from his marrow his drink, the Soma-juice, flowed, and became rice: in this way his energies, or vital powers, went from him.

10. Now at that time he (Indra) had to do with Namuḱi, the Asura. Namuḱi bethought him, 'He has been undone once for all: I will seize upon his energy, his vital power, his Soma-drink, his food.' By (taking) that Surā-liquor of his he seized upon his energy, or vital power, his Soma-drink, his food. He lay there dissolved. The gods gathered around him, and said, 'Verily, he was the best of us; evil has befallen him: let us heal him!'

11. They said to the two Asvins, 'Ye are Brahman physicians: heal ye this one!' They replied, 'Let there be a guerdon for us!' They spake, 'That he-goat there shall be your guerdon.' They said, 'So be it!' and hence the smoke-coloured (he-goat) is sacred to the two Asvins.

12. They (the gods) said to Sarasvatī, 'Verily, thou art healing medicine: heal thou this one!' She replied, 'Let there be a guerdon for me!' They spake, 'That ram there shall be thy guerdon!' She said, 'So be it!' and therefore the ram is sacred to Sarasvatī.

13. They then spake, 'Verily, there is even now as much in him (Indra) as that bull: that one shall belong to him himself.' They said, 'So be it!' and therefore the bull is sacred to Indra.

14. The two Asvins and Sarasvatī, having taken the energy, or vital power, from Namuḱi, restored them to him (Indra), and saved him from evil. 'Truly, we have saved him from evil so as to be well-saved (*sutrāta*),' they thought, and this became

the Sautrâmanî: and this is the (saving) nature of the Sautrâmanî—it saves the self from death, and repels evil for whosoever thus knows that (saving) nature of the Sautrâmanî. There are (for this sacrifice) thirty-three Dakshinâs (presents to priests), for thirty-three were the gods who healed him: whence they say, ‘Dakshinâs are healing medicine.’

SECOND BRÂHMANA.

1. Verily, his fiery spirit, his energy, or vital power, depart from him whom Soma purges either upwards or downwards.

2. As to this they say, ‘Truly, the Soma-juice is the Brâhmaṇa’s food; and, indeed, it is not owing to Soma when a Brâhmaṇa vomits Soma; and he who vomits Soma is one who, whilst being fit to (gain) prosperity, does not gain prosperity, and who, whilst being fit to (gain) cattle, does not gain cattle¹, for Soma is cattle.’

3. Let him seize for sacrifice that grey (he-goat) of the Asvins, the ram of Sarasvatî, and the bull of Indra; for the Asvins are the physicians of the gods, and it is by them that he heals this (Sacrificer); and Sarasvatî is healing medicine, and it is with her help that he prepares medicine for him; and Indra is energy (indriya), or vital power, and it is with his help that he bestows energy, or vital power, on this (Sacrificer).

4. The two Asvins, indeed, are the eyesight,

¹ According to Kâty. XIX, 1, 4, the Sautrâmanî may also be performed by one who finds himself in the unfortunate position here referred to; as also (acc. to ib. 3) by a king who has been deprived of his kingdom.

fiery spirit; and inasmuch as there is (a victim) sacred to the Asvins, he (the priest) bestows eyesight, fiery spirit, on this (Sacrificer). And the ear also (he thereby bestows on him), for one and the same are the eye and the ear.

5. Sarasvatî is the breath, vital power; and inasmuch as there is (a victim) sacred to Sarasvatî, he bestows breath, vital power, on this (Sacrificer). And the off-breathing also (he thereby bestows on him), for one and the same are the breath (of the mouth) and the off-breathing.

6. Indra is speech, strength; and inasmuch as there is (a victim) sacred to Indra, he bestows speech, strength, on this (Sacrificer); and mind also, for one and the same are speech and mind.

7. 'He-goats are sacred to the Asvins, ewes to Sarasvatî, and cows (and bulls) to Indra,' they say: if these animals are sacrificed, he, by means of those deities, gains those (three) animals.

8. There is a mare with a foal¹: the one-hoofed (animal), glory, he thereby secures (for the Sacrificer²). There are hairs of wild beasts³, for the purpose of securing the wild beasts;—there are hairs of wolf: vigour, the impetuous rush of wild beasts, he thereby secures;—there are hairs of tiger: courage, the sway of wild beasts, he thereby secures;—there are hairs

¹ According to XII, 9, 2, 11, a milch cow with her calf are given as dakshinâ for the two paps offered to Aditi, whilst a mare and foal, according to XII, 7, 2, 21, are the fee for the offering of the three victims; though Kâtyâyana, it is true, makes no mention of this dakshinâ.

² Or, perhaps, he (the Sacrificer) secures for himself; but see paragraph 15, 'asmai avarunddhe.'

³ Hairs of a wolf, tiger, and lion are put into the cups of spirituous liquor from which libations are made.

of lion: might, the rule of wild beasts, he thereby secures.

9. There are grains of rice and grains of millet, grains of wheat and kuvala jujubes, Indra-grain and badara jujubes, grains of barley and karkandhu jujubes, malted rice and barley¹: both cultivated and wild-grain food he thereby secures; and by means of both kinds of food he duly lays energy and vital power into his own self.

10. With lead he buys² the malted rice, with (sheep's) wool the malted barley, with thread the (fried) rice-grain,—that lead is a form of both iron and gold, and the Sautrâmanṣi is both an ishîi-offering and an animal sacrifice, so that he thereby secures both of these.

11. With wool and thread³ he buys,—this, to wit, wool and thread, is women's work; and work, indeed, means energy, or vital power, and this latter is extinct in women: he thus secures (for the Sacrificer) that energy, or vital power, which is extinct in women.

12. Here now, other Adhvaryus buy the malted rice with lead from a eunuch, saying, 'That is that'⁴; for the eunuch is neither woman nor man, and the

¹ That is, rice and barley grain that has germinated, and subsequently become dry.

² As on the occasion of the purchase of Soma-plants (part ii, p. 63 seq.), the bargain is effected near the antaḥpātya-peg at the back of the Vēdi, where an ox-hide is spread for the purpose; the Adhvaryu asking the seller, 'Seller of Surâ and Soma, hast thou Surâ and Soma for sale?'

³ Thus 'ûṛṇâ-sûtram' is to be resolved, according to Kâty. XIX, 1, 18; the wool being used for buying malted barley, and the thread for buying fried rice.

⁴ That is, one is the same as the other.

Sautrāmāṇī is neither an ishṭi-offering nor an animal sacrifice.' But let him not do so, for the Sautrāmāṇī is both an ishṭi and an animal sacrifice, and the eunuch is something unsuccessful among men: they who do this thus place failure into the very mouth (opening) of the sacrifice. Let him rather buy them from a vendor of Soma, for the Sautrāmāṇī is Soma: he thus puts a form of Soma into the very mouth of the sacrifice so as to secure the sacrifice.

13. There is a pot (kumbhl) perforated with a hundred holes¹, for in many ways did that (Soma) flow out of (Indra); and a hundred-sized also, indeed, is the sacrifice: it is the sacrifice he thereby secures. There is a bowl (sata²): it is the real (or good) thing (sat) he thereby secures. There is a dish (kapyā) for him to secure food. There is a filter, for they cleanse him, (the Sacrificer, by this offering). There is a tail (-whisk) for turning away evil. There is gold for him to secure form (or colour); it weighs a hundred (grains), for man has a life of a hundred (years) and a hundred energies: life, and energy, vital power, he thus lays into his own self.

14. There is an asvattha (ficus religiosa) vessel: honour he thereby secures. There is an udumbara (ficus glomerata) one: force he thereby secures. There is a nyagrodha (ficus indica) one: sweet drink he thereby secures. There are (earthen) pots (sthāli): the food of the earth he thereby secures.

15. There are supernumerary³ (vessels) of palāsa

¹ For the use of this pot, see note on XII, 8, 1, 8.

² See XII, 8, 3, 14. 15.

³ At III, 7, 2, 1. 2, I would also now translate 'uparaya' by 'supernumerary' or 'additional':—there are eleven stakes, and a twelfth, rough-hewn, supernumerary one, &c.

wood: the palâsa (*butea frondosa*) is the Brahman (holy writ, holiness, the priesthood): it is by the Brahman that he gains the heavenly world. There are two feathers of a talon-slaying (bird)¹: courage, the sway of birds, he thereby secures. There are thirty-six of these (objects), for the *Brîhatti* consists of thirty-six syllables, and cattle are related to the *Brîhatti*: by means of the *Brîhatti* he thus secures cattle for him.

16. As to this they say, 'The victims have one set of deities, and the cakes another set of deities: this is an improper performance²; how does it become right and proper?' To Indra belongs the last of the victims, and to Indra the first of the cakes; and Indra, indeed, is energy (*indriya*), or vital power: through (Indra's) energy he thus confers on him energy, or vital power; and through (Indra's) energy he secures energy, or vital power.

17. There is a cake to *Savitri* for him to become impelled by *Savitri*; and one to *Varuṇa*, for it is *Varuṇa* that seizes him who is seized by evil: through *Varuṇa* he thus delivers him from *Varuṇa*'s power;—it is the final (cake): he thus delivers him finally from *Varuṇa*'s noose.

18. Indra's (cake) is one on eleven potsherds, in order that he may secure (Indra's) energy, or vital

¹ For the use of the two feathers of an eagle, see XII, 7, 3, 22.

² The rule (as laid down in III, 8, 3, 1) is that the *Paśu-puroḍāśa*, or animal cakes, offered after the animal portions, should belong to the same deities to whom the victims are sacred. On the present occasion this is, however, not the case; for while the three sacrificial animals of the main performance belong to the *Asvins*, to *Sarasvatî* and *Indra*, the three cakes are offered to *Indra*, *Savitri*, and *Varuṇa* respectively.

power; for the Trishṭubh consists of eleven syllables, and the Trishṭubh is energy, or vital power.

19. Savitṛ's (cake) is one on twelve potsherds, for there are twelve months in the year, and the year means constantly existing food: from the year he thus secures for him food.

20. Varuṇa's (cake) is one on ten potsherds, for the Virâḡ consists of ten syllables, and Varuṇa is Virâḡ (the widely ruling), the lord of food: through Varuṇa he thus secures food for him. In the middle (of the sacrifice) they proceed with (the offering of) these cakes, for the centre means their (mother's) womb: he thus causes them to be produced from their own (mother's) womb.

21. A mare with a foal is the sacrificial fee, for such a (mare) produces both the horse and the mule, and the Sautrâmanī is both an ishṭi-offering and an animal sacrifice: thus it is so in order that he may secure both of these.

THIRD BRÂHMANA.

1. By means of the Surâ-liquor Namuḱi, the Asura, carried off Indra's (source of) strength, the essence of food, the Soma-drink. He (Indra) hastened up to the Asvins and Sarasvatī, crying, 'I have sworn to Namuḱi, saying, "I will slay thee neither by day nor by night, neither with staff nor with bow, neither with the palm of my hand nor with the fist, neither with the dry nor with the moist!" and yet has he taken these things from me: seek ye to bring me back these things!'

2. They spake, 'Let us have a share therein, and we will bring them back to thee.'—'These things

(shall be) in common to us,' he said, 'bring them back, then!'

3. The Asvins and Sarasvatī then poured out foam of water (to serve) as a thunderbolt, saying, 'It is neither dry nor moist;' and, when the night was clearing up, and the sun had not yet risen, Indra, thinking, 'It is neither by day nor by night,' therewith struck off the head of Namukī, the Asura.

4. Wherefore it has been said by the *R̥ishi* (*R̥ig-veda* S. VIII, 14, 13), 'With foam of water, Indra, didst thou sever the head of Namukī, when thou wert subduing all thine enemies.' Now, Namukī is evil: having thus, indeed, slain that evil, his hateful enemy, Indra wrested from him his energy, or vital power. Let him who has an enemy perform the *Sautrāmanī*: he thereby slays that evil, his hateful enemy, and wrests from him his energy, or vital power. In his (Namukī's) severed head there was the Soma-juice mixed with blood. They loathed it. They perceived that (means of) drinking separately (one of) the two liquids,—'King Soma, the drink of immortality, is pressed¹;'—and having thereby made that (Soma) palatable, they took it in (as food).

5. With (*Vāg.* S. XIX, 1), 'Thee, the sweet (liquor I mix) with the sweet (Soma),' he compounds (the ingredients for the preparation of) the *Surā*-liquor², and makes it palatable;—'the strong

¹ *Vāg.* S. XIX, 72 seq. On the myth cp. Muir, O. S. T., vol. v, p. 94.

² The preparation of the *Surā* is described in *Kāty.* XIX, 1, 20–21 and comms., and by Mahīdhara on *Vāg.* S. XIX, 1, in the following way. Having purchased (a) malted rice (*sashpa*), malted barley (*tokma*), and fried rice (*lāgāh*), and (b) various vegetable substances (called with the generic name of *nagnahu*) serving as spices and ferments, such as the bark of *Vatica robusta*, three

with the strong,' he thereby bestows energy on him (the Sacrificer);—'the immortal with the immortal,' he thereby bestows life on him;—'the honeyed with the honeyed,' he thereby bestows flavour to it (the liquor);—'I mix with the Soma,' he thereby makes it (the Surā-liquor) a form of Soma.

6. 'Thou art Soma: get thee matured for the Asvins! get thee matured for Sarasvatī! get thee matured for Indra Sutrāman!' for these were the deities who first prepared that sacrifice, and with their help he now prepares it; and, moreover, he thereby provides these deities with their share. He distils it with a view to (its being like) the Soma-pressing. For three nights it remains standing, for the Soma remains standing for three nights after it has been bought: he thus makes it a form of Soma.

myrobalans (nutmeg, areca-nut, and cloves), ginger, hog-weed, &c., he takes them into the fire-house, and pounds the two lots separately. He then prepares two gruels or mashies of rice and millet respectively, adding more water than is ordinarily used, puts them on the fire till they boil over, and catches the overflowing water in two separate vessels. He then adds thereto one-third part of the (still separate) pounded malted rice and barley and fried rice (or one-sixth part into each vessel), and likewise one-half of the spice (or one-fourth part into each vessel): this mixture, called *māsara* (serving both as malt and as flavouring matter), is allowed to dry and is then pounded. One-half of the remaining pounded malted rice and barley and fried rice, as well as the whole of the remaining spices, is then, in equal parts, added to the two mashies, which are thereupon poured into a large vessel, after which the pounded '*māsara*' is mixed with the compound whilst the above formula is pronounced; and the pot is deposited in a hole dug in the south-western corner of the fire-shed (*śālā*), where it remains standing for three days (and nights), during which the milk of one, two, and three cows respectively, and the remaining quantities of malted and fried grain are gradually added to it (see XII, 8, 2, 8–10).

7. There are two Vedis ¹ (altar-grounds),—‘Two worlds in truth there are,’ they say, ‘the world of the gods, and the world of the Fathers.’ One (of the Vedis) is in the north, and the other in the south, for the world of the gods is in the north, and the world of the Fathers in the south: by the northern one he secures the world of the gods, by the southern one the world of the Fathers.

8. There are both milk and Surâ-liquor; for milk is Soma, and the Surâ-liquor food: through the milk he secures the Soma-drink, and through the Surâ-liquor food. And milk is the nobility (chieftaincy), and Surâ-liquor the peasantry (clan); the milk he purifies after purifying the Surâ-liquor: he thus produces the nobility from out of the peasantry, for the nobility is produced from out of the peasantry.

9. With (Vâg. S. XIX, 3), ‘Purified by Vâyu’s

¹ The two Vedis are prepared, in front of the Âhavanîya, by the Adhvaryu and Prati-prasthâtṛi respectively in a way similar to those required for the Varuṇa-praghâśâḥ, see part i, p. 392, note. There is some space between them, but not more than will allow a seat to stand on both Vedis (XII, 8, 3, 6). The dimensions (of the northern altar-ground) are in accordance with those of the mahâ-vedi (measuring thirty-six prakramas or steps long, twenty-four on the hind (west) side, and thirty-six (or thirty) on the front (east) side), except that the unit of measure, in this case, is one-third prakrama,—the area being thus equal to one-ninth of the mahâ-vedi (some authorities, however, making it one-third). Behind the two Vedis two mounds (khara) are thrown up for the three cups of milk, or three cups of Surâ-liquor respectively, to be deposited thereon. On the northern Vedi an uttara-vedi (high-altar), occupying about one-third of its area, is prepared, on which a sacrificial fire (taken from the Âhavanîya) is afterwards laid down for the use of the Adhvaryu in making libations from the cups of milk; another fire being laid down on the southern mound for the use of the Prati-prasthâtṛi in making libations from the cups of Surâ-liquor.

purifier is the backward-flowing, exceeding swift Soma,' he purifies (the liquor¹) in the case of one purged by Soma : in a suitable manner he thus purifies him (the Sacrificer);—'Indra's faithful companion:' whatever energy, or vital power, had passed away from him with that (Soma), that he now restores to him.

10. With, 'Purified by Vâyu's purifier is the forward-flowing, exceeding swift Soma,' he purifies (the liquor) in the case of one who has vomited Soma : in a suitable manner he thus purifies him (the Sacrificer);—'Indra's faithful companion:' whatever energy, or vital power, had passed away from him with that (Soma), that he now restores to him.

11. With (Vâg. S. XIX, 4), 'She purifieth thy liquor,' he, for prosperity, purifies (the Surâ) in the case of one wishing for prosperity;—'thy Soma, she, the daughter of Sûrya:' the daughter of Sûrya (the sun) assuredly is Faith, and by faith that (liquor) becomes Soma-juice, and by faith he makes it to be Soma-juice;—'with the perpetual tail,' for with a tail-whisk that (liquor) is purified.

12. With (Vâg. S. XIX, 5), 'The Brahman

¹ This performance thus takes place on the fourth day. Behind the mound of the southern Vedi a hole is dug, and an ox-hide spread over it. On this skin the unstrained liquor (parisrut) is either poured, a fine strainer (made of bamboo) being then laid thereon so that the clear liquor percolates through the holes, and the dregs remain below; or the strainer is placed on the skin, and the unstrained liquor is poured on it so as to allow the clear liquor to flow through on the skin. The liquor is then poured into a pan (sata), and further purified by a whisk of cow and horse-hair being drawn through it, or the liquor being strained through the hair.

and Kshatra he purifieth,' he purifies the milk¹: he thus produces the Kshatra from out of the Brahman, for from out of the priesthood the nobility is produced;—'the fiery spirit and energy;' fiery spirit and energy, vital power, he thus bestows on him;—'with the Surâ the Soma,' for with the Surâ-liquor is Soma;—'the juice, is distilled,' for from the distilled the juice is obtained;—'for joy,' to joy (intoxication), indeed, the Soma-juice contributes, and to joy also does the Surâ-liquor: he thus secures both the joy of the Soma, and the joy of the Surâ;—'with the pure juice, O god, satiate the deities!' that is, 'with the pure juice satisfy thou the deities;'—'with sap bestow thou food on the Sacrificer,' sap and food he thereby bestows on the Sacrificer. The cups of milk are taken first, then the cups of Surâ-liquor: he thereby makes the peasantry obedient to the nobility.

13. With (Vâg. S. XIX, 6), 'Yea, even as the owners of barley cut their barley². . .,' (the Adhvaryu) fills (three) cups of milk,—barley-stalks are Soma-stems, and milk is Soma-juice: by means of Soma he thus makes it Soma-juice. With a single (verse) he fills them: singly and solely on the Sacrificer he thus bestows prosperity, for milk is prosperity.

14. With (Vâg. S. XIX, 7), 'Separately, indeed, a seat, acceptable to the gods, hath been prepared for you two,' he fills the (three) cups

¹ This takes place on the northern Vedi, by means of a wooden (reed) vessel and a strainer of goat's and sheep's hair.

² For the complete verse, see V, 5, 4, 24.

of Surâ-liquor; for separate, indeed, are the Soma-juice and the Surâ-liquor; and 'acceptable to the gods' he says, because these two are indeed acceptable to the gods; and 'separately a seat hath been prepared' he says, because there are two altar-grounds;—'do not ye mingle in the highest heaven!' he thereby keeps him (the Sacrificer) from evil;—'the potent Surâ-liquor thou art,' he thereby makes Surâ to be Surâ;—'and this is Soma,' he thereby makes Soma to be Soma;—'entering thine own seat, injure me not!' he thereby turns it (the Surâ-liquor) away to its own seat for his own safety. With a single (verse) he fills them: singly and solely on the Sacrificer he thus bestows fame, for the Surâ-liquor is fame.

15. Verily, the cups of milk are the nobility (chieftaincy), and the cups of Surâ-liquor are the peasantry (clan): thus, were he to draw (the cups) without interlinking them, he would detach the peasantry from the nobility, and the nobility from the peasantry, and would cause confusion between the higher and lower, and a failure of the sacrifice. He draws them so as to be interlinked¹, and thereby combines the peasantry with the nobility, and the nobility with the peasantry, for the prevention of confusion between the higher and lower, and for the success of the sacrifice.

16. And the cups of milk are the vital airs, and the cups of Surâ-liquor the body: thus, were he

¹ That is to say, in drawing the cups he draws alternately a cup of milk, and a cup of Surâ; Kâty. Sr. XIX, 2, 21. According to ib. 22, the three cups of milk may, however, be drawn first, and then the cups of liquor.

to draw (the cups) without interlinking them, he would detach the body from the vital airs, and the vital airs from the body, and the Sacrificer would be liable to perish. He draws them so as to be interlinked, and thereby combines the body with the vital airs, and the vital airs with the body; and, indeed, he also lays vital power (or life) into him: whence he who has performed the Sautrāmaṇī, and even he who thus knows this, attains the full (measure of) life.

17. And the cups of milk are Soma, and the cups of Surâ-liquor food: thus, in that both cups of milk and cups of Surâ-liquor are taken, he indeed secures for himself both the Soma-drink and food.

18. And the cups of milk are cattle, and the cups of Surâ-liquor food: thus, in that both cups of milk and cups of Surâ-liquor are taken, he indeed secures for himself both cattle and food.

19. And the cups of milk are domestic animals, and the cups of Surâ-liquor wild animals: thus, in that both cups of milk and cups of Surâ-liquor are taken, he indeed secures for himself both domestic and wild animals. And he mixes the cups of milk with both cultivated and wild-growing (fruit), whereby both cultivated and wild-growing food is secured to the domestic animals.

20. As to this they say, 'In that there are those wild beasts, this is a form of that cruel deity; and if he were to mix the cups of milk with hairs of those beasts, he would thrust the cattle into the mouth of Rudra, and the Sacrificer would be without cattle: let him not mix them, or cattle would not be secured by him, for Rudra is the ruler of animals.' The cups of Surâ-liquor alone he mixes with hairs of those

beasts : he thus puts into the Surâ what belongs to Rudra, whence by drinking Surâ-liquor one becomes of violent (*raudra*) mind ; and on the wild beasts alone he thus directs Rudra's shaft so as to insure safety to the domestic animals ; and cattle are secured by him and he does not thrust the cattle into the mouth of Rudra.

21. [Vâg. S. XIX, 10 ; 11,] ' That dysentery which spareth both the tiger and the wolf, the winged eagle and the lion, may it spare this (Sacrificer) trouble !—Whereas, as a child, joyfully sucking, I chafed my mother, so now, O Agni, I become freed from my debt : unharmed by me are my parents.'

22. With two eagle-feathers, the Adhvaryu and Pratiprasthâtṛi purify the Sacrificer, turned towards the east behind the altar-ground¹, both upwards and downwards,—this is a form of the in-breathing and the upward breathing : the in-breathing and the upward breathing he thereby secures ; for both upwards and downwards this breath passes along the body. With (Vâg. S. XIX, 11), ' Uniting ye are : unite me with happiness²!' he touches the cups of milk : with prosperity and fame he thereby endows him. With, ' Disuniting ye are : disunite me from evil!' he touches the cups of Surâ-liquor : he thereby keeps him from evil.

¹ That is, behind the mahâ-vedi, near the antaḥpâtya-peg, where the purchase of the ingredients for the preparation of the Surâ had taken place.

² Cf. V, 1, 2, 18, where the same two formulas are used whilst the Soma and Surâ-cups are first held together, and then withdrawn from each other ; and the terms '*sampriṣṭ*' and '*vipriṣṭ*' were accordingly taken in a passive sense, 'united' and 'disunited ;'

EIGHTH ADHYĀYA. FIRST BRĀHMAṆA.

1. Now, when Indra's energies, or vital powers, departed from him, the gods restored them by means of this very sacrifice. Both cups of milk and cups of Surâ-liquor are filled: they thereby restore to him his energies, or vital powers. On the northern fire they offer (from) the cups of milk, and thereby provide him¹ with the bright liquor, with the Soma-drink.

2. He (the Adhvaryu) offers (of the three cups of milk) with (Vâg. S. XIX, 32), 'By their devotions the buffalos quicken the sacrifice,'—the buffalos, doubtless, are the officiating priests, and devotion is sacrifice: through the priests he causes the sacrifice to prosper, and through the sacrifice the sacrificer²;—'the barhis-seated one, supplied with Surâ and goodly heroes,' supplied with Surâ, indeed, is this barhis-seated sacrifice, to wit, the Sautrâmanî: by means of the barhis (the sacred grass on the Vedi), and the sacrifice, he causes him to prosper;—'they who bestow Soma,'—they thus bestow the Soma-drink upon him;—'with the deities in heaven,'—they thus place him with the deities in heaven;—'may we enjoy ourselves,'—the Soma-juice, indeed, con-

whilst here the active sense seems preferable, the term '*viprik*' probably referring to the tendency of fiery liquor for producing broils.

¹ Or, cause him to prosper, render him successful by means of the liquor; MS. I. O. 311 reads '*samardhayanti*.'

² Or, perhaps, he provides the sacrifice with priests, and the Sacrificer with sacrifice. For obvious reasons the first two pādas of the verse have been transposed in the translation.

duces to joy, and so does the Surâ-liquor : both the joy of Soma and the joy of Surâ he thus secures ;— ‘ worshipping Indra with good hymns of praise ! ’—for the hymn of praise is food for the gods, and the sacrifice also is food : by sacrifice, by food, he thus makes him successful. Having sacrificed, they drink (of the milk), and thereby increase what is prosperous with him.

3. He drinks¹, with (Vâg. S. XIX, 34), ‘ The (Soma) which the Asvins (brought away) from Namukî, the Âsura, ’—for the two Asvins indeed brought away that (Soma-juice) from Namukî ;— ‘ and Sarasvati distilled for the sake of Indra’s strength, ’—for Sarasvati indeed distilled it for the sake of Indra’s strength ;— ‘ that clear, sweet draught, ’—for clear and sweet indeed is that draught, Soma ;— ‘ King Soma I now drink, ’—it is thus king Soma that comes to be drunk by him. The cups of Surâ-liquor they offer (from) on the southern fire², and thereby keep him (the Sacrificer) from evil³.

4. He (the Pratiprasthâtri) offers (libations from the cups of Surâ-liquor⁴), with (Vâg. S. XIX, 33), ‘ What essence there is of thine, gathered from the plants, ’ for this Surâ-liquor, indeed, is the essence

¹ For particulars as to the persons who partake of the respective cups of milk and Surâ-liquor, see XII, 8, 2, 22 seqq.

² That is, on the fire of the southern of the two special Vedis, see p. 225, note.

³ Viz. inasmuch as the libations of liquor are not made on the offering-fire proper, the (northern) Âhavanîya, where the oblations from the cups of milk are made.

⁴ These cups are of the same kind as those used for the draughts of Soma, being made of palâra-wood, and resembling mortars in shape ; cf. part ii, p. 259, note 1, towards the end.

of both the waters and the plants: by the essence of both the waters and the plants he thus causes him to prosper;—‘the strength of the Soma-juice together with the Surâ-liquor,’—he thereby secures what strength there is in the Soma-juice and in the Surâ-liquor;—‘by that exhilarating drink quicken thou the Sacrificer,’—that is, ‘by that exhilarating drink gladden thou the Sacrificer;’—‘Sarasvatî, the Asvins, Indra, and Agni,’—by deities he (the priest) thus causes the sacrifice to prosper, and by deities and sacrifice the Sacrificer. Having made the offering, they drink (the liquor), and thereby cause to prosper what is unprosperous with him.

5. He drinks, with (Vâg. S. XIX, 35), ‘Whatever is mingled herewith of the juicy Soma,’—he thereby secures for him the essence (juice) of the effused (extracted) and the infused¹ (Soma);—‘which Indra drank with eagerness,’—for Indra, indeed, drank it with eagerness;—‘that (essence) thereof (I drink) with propitious mind,’—for unpropitious, as it were, to a Brâhmana is that drink, the Surâ-liquor: having thus made it propitious, he takes it to himself;—‘King Soma I drink,’—it is thus king Soma that comes to be drunk by him.

6. Here, now, other Adhvaryus hire some Râganya or Vaisya with the view that he shall drink that (liquor); but let him not do this; for, indeed, this Soma-drink falls to the share of the fathers and grandfathers of whoever drinks (the liquor²) on

¹ For the distinction between ‘suta’ and ‘âsuta’ (not ‘asuta’), cf. XII, 8, 2, 12.

² According to Kâty. Sr. XIX, 3, 15, some authorities, however,

this occasion. Having shifted three coals of the southern fire to outside the enclosing-stones¹, he may there offer (of the liquor) with these (three) utterances (Vâg. S. XIX, 36) :—

7. 'To the Svadhâ-loving Fathers be Svadhâ, adoration!' he thereby places the Fathers with the Svadhâ in the world of the Fathers.—'To the Svadhâ-loving grandfathers be Svadhâ, adoration!' he thereby places the grandfathers with the Svadhâ in the world of the grandfathers.—'To the Svadhâ-loving great-grandfathers be Svadhâ, adoration!' he thereby places the great-grandfathers with the Svadhâ in the world of the great-grandfathers.

8. Having fetched water, he pours it (into the cups) with, 'The Fathers have drunk:' he thereby bestows food on them;—'the Fathers have enjoyed themselves:' he thereby causes them to enjoy themselves;—'the Fathers have become satisfied:' he thereby satisfies them;—'may the Fathers cleanse themselves!' he thereby purifies all of them from the first downwards, for the Sautrâmanî is a means of purification².

think the inhaling of the fumes of the liquor to be sufficient for this purpose.

¹ The coals are to be placed on the south side of the southern fire, from north to south, and the libation from the Ârvina cup is made on the northernmost coal, that from the Sârasvata cup on the central one, and that from the Aindra cup on the southern one. According to Kâty. XIX, 3, 17, and Mahîdhara on Vâg. S. XIX, 36, this is a fourth alternative of disposing of the liquor (in favour of the Fathers), the others being actual drinking, or smelling it, or hiring some one to drink it.

² At XII, 7, 2, 13 a perforated pot (with a hundred holes) was mentioned as being used at this sacrifice. According to Kâty. Sr.

9. By three implements of purification he purifies,—three in number are these worlds : by means of these worlds he thus purifies him.

10. With 'pâvamânt¹ (verses)' they purify ; for pâvamânts are a means of purification : by a means of purification they thus purify him.

11. With three (verses) they purify each time,—there are three vital airs, the in-breathing, the up-breathing, and the through-breathing : it is by means of these that they purify him.

12. With nine (verses) they purify,—there are nine vital airs : by means of the vital airs they purify him, and when purified they establish him again in the vital airs.

13. They purify by means of a (goat's hair and sheep's wool) strainer,—such a strainer doubtless is a form (symbol) of goats and sheep : by means of goats and sheep they thus purify him.

14. They purify by means of a tail-whisk,—such a tail-whisk doubtless is a form of kine and horses : with kine and horses they thus purify him.

XIX, 3, 20, and Mahîdhara on Vâg. S. XIX, 37, use is made of this pot at this juncture in much the same way as is described in V, 5, 4, 27 seqq. ; viz. two poles are driven into the ground north and south of the southern fire, and a bamboo stick laid thereon : on a string fastened to this stick the pot, containing a tail-whisk (for straining) and a piece of gold, is then made to hang over the fire, and the remains of the Surâ-liquor poured into it ; and whilst it trickles through into the fire, the priest makes the Sacrificer pronounce the verses Vâg. S. XIX, 37-44, 52-60, addressed to the different kinds of departed ancestors.

¹ That is, verses recited at the Soma-sacrifice whilst the Soma-juice is clarifying ; the term being usually confined to the verses of hymns of the ninth *mandala* of the *Rîksamhitâ*, whence indeed most of the verses used on this occasion (Vâg. S. XIX, 37-44) are taken.

15. They purify by means of gold,—that (metal), to wit, gold, doubtless is a form of the gods: by means of a form of the gods they thus purify him.

16. They purify him by means of Surâ-liquor, for the Surâ is purified: they thus purify him by that which is purified; and even as the liquor, whilst being purified, is cleared of impure matter¹, so is that Sacrificer thereby freed from all evil who, knowing this, performs the Sautrâmanî, or who even knows this.

17. Here, now, they ask, 'Is the Sautrâmanî to be performed, or is it not to be performed, seeing that (in any case) they continuously repel from him all evil?' As to this Revottaras Sthapati Pâtava Kâkra once said, 'Even after making the surrender, one ought certainly to perform the sacrifice; for the Sacrificer is the body of the sacrifice, and the officiating priests are its limbs; and wherever the body is pure there the limbs also are pure; both of them, indeed, purify him, and both of them repel the evil from him: therefore even after making the surrender (of one's own self) one ought certainly to sacrifice.'

18. But, indeed, those who perform at the southern fire, go down to the world of the Fathers. He offers an oblation of ghee: ghee being (material of) sacrifice, it is by sacrifice that they establish themselves in the sacrifice.

19. He (the Sacrificer) offers, with (Vâg. S. XIX, 45), 'The Fathers who, one in form and one in mind, live in Yama's realm,—may their world,

¹ The term 'balkasa' (apparently connected with 'valkala') would seem to mean vegetable matter, esp. chaff or husks. The comm. explains it by 'kidisa' (? kilbisha or kinkasa).

the Svadhâ, adoration, and sacrifice prosper among the gods!' he thereby commits the Fathers to Yama, and he also conquers the world of the Fathers. Having, all of them, invested themselves sacrificially¹, they betake themselves to the northern fire, for the northern fire² is this (terrestrial) world³: they thus establish themselves in this world. He offers an oblation of ghee: ghee being sacrifice, it is from out of the sacrifice that they establish themselves in the sacrifice.

20. He (the Sacrificer) offers, with (Vâg. S. XIX, 46), 'Mine own (people) who are one in form and one in mind, living among the living,—may their fortune prosper with me, in this world, for a hundred years!' he thereby secures the good fortune of his own people, and he also confers long life on them. Whilst they hold on to each other, he (the Adhvaryu) offers milk, for milk is vital air and food: in the vital air, in food, they thus finally establish themselves.

21. He offers, with (Vâg. S. XIX, 47), 'Two paths for mortals have I heard of, (that of the Fathers and that of the gods⁴),—'two paths

¹ That is, by shifting their Brâhmanical cord so as to hang across the breast from the left shoulder to the right hip.

² That is, the fire on the utara-vedi of the northern of the two special Vedis, see p. 225, note.

³ They are supposed to return to the earth from the world of the Fathers below.

⁴ Not only is the second pâda of the verse omitted here (as also in MS. I. O. 311), but the construction of the first half of the verse is also rather peculiar, the most natural rendering being, 'Two paths of the Fathers have I heard of, (those) of the gods and of men.' The same verse occurs *Rîks.* X, 88, 15 (with the reading 'dve srutî' instead of 'dve sṛitî'), where Grassmann translates,—

indeed there are,' they say, 'those of the gods and of the Fathers,'—'thereon all that liveth here passeth,' for thereon, indeed, everything living here passes;—'what there is between the father and the mother,'—the father, doubtless, is yonder (sky), and the mother is this (earth): by means of these two he leads the Fathers to the world of heaven. He (the Sacrificer) alone drinks what is left from the offering¹: to himself alone he thus takes prosperity, for milk is prosperity.

22. He drinks it, with (Vâg. S. XIX, 48), 'May this oblation be productive for me,'—for productive indeed it is, whether it be milk or Soma;—'possessed of ten heroes,'—the ten heroes, doubtless, are the vital airs: vital airs he thus takes to himself;—'possessed of all the troops,'—all the troops, doubtless, are the limbs: it is limbs he thus takes to himself;—'for well-being: breath-winning,'—the breath of life he thus wins;—'race-winning,'—a race (offspring) he thus wins;—'cattle-winning,'—cattle he thus wins;—'place-winning,'—for it is for a place (in heaven) that he sacrifices: it is that he gains;—'safety-winning,'—the (place of) safety, doubtless, is the heavenly world: in the heavenly world he thus finally establishes himself;—'May Agni raise for me abundant offspring,

'Two paths there are, so the Fathers have told me, passable for gods and men;' whilst Ludwig takes it in the way just referred to. The above interpretation is that of Mahîdhara, who refers to Sat-Br. I, 9, 2, 3; whilst Sâyana (on *Rîks.*) seems to take the two paths to be that of the Fathers and gods, and that of men (*pitṛnâm devânâm kotâpi martyânâm ka dve srutî dvau mârgau*); though he afterwards calls them 'devayâna' and 'pitṛiyâna.'

¹ That is to say, the milk which remains in the pot (*ukhâ*), from which the milk used for the oblation was taken.

and bestow ye upon us food, milk, and seed!' it is to those (priests) who offer for him that he thus says, 'Bestow ye all this upon me!' By means of gold they cleanse themselves¹; for gold is immortal life: in immortal life they thus finally establish themselves.

SECOND BRÂHMANA.

1. Pragâpati created the (Soma-)sacrifice. He took it and performed it. When he had performed it, he felt like one emptied out. He saw this sacrificial performance, the Sautrâmaṇi, and performed it, and then he was again replenished; and, indeed, he who performs the Soma-sacrifice is, as it were, emptied out, for his wealth, his prosperity is, as it were, taken from him.

2. Having performed a Soma-sacrifice one ought to perform the Sautrâmaṇi: as a cow that has been milked would replenish again, even so, indeed, does he replenish himself,—he replenishes himself by offspring and cattle; and, verily, he who, knowing this, performs the Sautrâmaṇi, or he who (even) knows this, establishes himself in this world, and wins the heavenly world.

3. As to this Suplan Sârṅgaya asked Pratiḍarsa Aibhâvata², 'Seeing that neither does one

¹ Kâty. Sr. XIX, 3, 27, 'Over the kâtvâla (pit) they cleanse themselves, with their wives, putting gold between;' that is to say, whilst the water is poured on their hands a piece of gold is held between, over which the water flows.

² Cf. II, 4, 3-4, where the latter is called Pratiḍarsa Svaikna (king of the Svikna), whilst the former, after studying with him, is said to have been called Sahadeva Sârṅgaya.

become initiated, nor are Soma-shoots¹ thrown down (to be pressed), how then does the Sautrāmanī become a Soma-sacrifice ?'

4. He replied, 'The observance of the fast, assuredly, is the head of the sacrifice, and the initiation its body. And the truth, doubtless, is of the form of the fast-observance, and faith of that of the initiation. And mind is of the form of the Sacrificer, and speech of that of the sacrifice.'

5. Thus, when he enters upon the fast-observance, he thereby restores the head to the body of the sacrifice, and he puts truth into faith, and the Sacrificer into the sacrifice.

6. Therefore at this sacrifice (the Sautrāmanī) the fast-observance² is the initiation. Now, the fast-observance is a male, and the initiation a female; and the truth is a male, and faith a female; and the mind is a male, and speech a female; and the Sacrificer is the male to his wife, whence wherever there is a husband there is a wife: and at the very outset of the sacrifice he thus sets up couples with a view to production.

7. 'And, indeed, those (materials) are the Soma-shoots at this sacrifice,' they say, 'to wit, the malted rice, the malted barley, and the fried rice.'

8. The malted rice³, indeed, is of the form of the

¹ The 'Somāmsava iva' would seem to have here the force of 'Soma-shoots proper,' only substitutes (milk and liquor) being used instead.

² That is to say, the observance of the fast—by which the Sacrificer during the four days of the performance of the Sautrāmanī, lives solely on the remains of the Agnihotra—takes the place of the ordinary initiation of the Soma-sacrifice, there being no Dīkshā at the Sautrāmanī.

³ The malted rice, malted barley, and fried rice, referred to in

morning-pressing, for the morning-pressing is this (terrestrial) world, and the latter relates to the Āsvins, and Āsvina milk he pours (into the Surā-liquor) the first night: he thus provides him (the Sacrificer¹) with the morning-pressing—with its own world, with its own deity, with its own form².

9. And the malted barley is of the form of the midday-pressing, for the midday-pressing is the air, and the latter relates to Sarasvatī³, and the Sārasvata milk he pours (into the Surā) the second night: he thus provides him with the midday-pressing—with its own world, with its own deity, with its own form.

10. And the fried rice is of the form of the evening-pressing, for the evening-pressing is the sky, and the latter relates to Indra, and Aindra milk he pours (into the Surā) the third night: he thus provides him with the evening-pressing—with its own world, with its own deity, with its own form.

11. The milk of one (cow) he pours (into the Surā) the first night, the milk of two the second

this and the next two paragraphs, refer to the remnants of these materials, not used at first in the preparation of the Surā, and amounting to one-third of the original quantity of each; these being added successively during the three nights during which the Surā has to mature; cf. p. 223, note 2.

¹ Or, he renders him, the Sacrificer (or, perhaps, it, the sacrifice), successful by means of the morning-pressing.

² The literal translation would seem to be,—he thus provides him with the respective (sva) world, with the respective deity, and with the respective form,—(hence) with the morning-pressing. It may be remarked, however, that the deities here connected with the three services (the Āsvins, Sarasvatī, and Indra) are not those elsewhere associated with them (Vasus, Rudras, and Ādityas, IV, 3, 5, 1; or Agni, Indra, Virve Devāḥ, XI, 5, 9, 7).

³ Viz. inasmuch as it is full of moisture (saras).

night, and the milk of three the third night : he thus provides him with the pressings, in accordance with their forms, and in accordance with their deities.

12. With (Vâg. S. XIX, 2), 'Hereof pour ye to the juice,' he pours in (the milk) for the sake of (conformity with) the Soma-pressing;—'(to) the Soma who is the supreme offering,'—for this, to wit, Soma, is indeed the supreme offering (-material): he thus makes it¹ to be the supreme offering;—'the manly one who hath rushed into the waters,' for both with water and between it is he (Soma) indeed pressed out;—'I have pressed out Soma by stones,' for by means of stones Soma is indeed pressed out: it is thus by means of stones he presses it out for the sake of (conformity with) the Soma-pressing.

13. As to this they say, 'That Sautrâmanî, surely, is of the form of both effused (extracted) and infused² (Soma);—to wit, that essence of both water and plants, the milk, is of the form of the effused (Soma); and that essence of food, the liquor, is of the form of infused (Soma): by both (kinds of) pressings he thus expresses it, by both pressings he secures it.

14. As to this they say, 'Seeing that the Soma-juice is pressed out by stones, how as to the Sautrâmanî?' Let him reply, 'By the directions³ and the

¹ The 'enam' must refer to the Surâ-liquor, treated as identical with Soma.

² I do not quite understand the distinction between 'suta' and 'âsuta'; cf. XII, 8, 1, 5; unless the former be the pure Soma-juice, and the latter that mixed with other ingredients.

³ The 'praisha' are the directions by which the Maitrâvaruṇa calls on the Hotṛi to recite the offering-formulas (cf. part ii, p. 183, note 2). For the fore-offerings of the three victims, these directions are given, Vâg. S. XXI, 29-40. They all commence with 'Hotâ

Āpri-verses;’ for the directions (praisha) are in the Br̥hātī (metre), and the pressing-stones are of bār̥hata nature: by means of stones the Soma-juice is indeed pressed out, and by means of stones he now presses it out for the sake of (conformity with) the Soma-pressing.

15. All (the praishas) contain (the word) ‘payas’ (milk), for in the form of milk Soma is (here) pressed¹; they all contain (the word) ‘Soma,’ for the sake of (conformity with) the Soma-pressing; they all contain (the word) ‘parisrut’ (spirituous liquor), for in the form of spirituous liquor Soma is (here) pressed; they all contain (the word) ‘ghṛita’ (ghee), for this—to wit, ghee—doubtless is manifestly a form of the sacrifice: he thus makes it to be manifestly a form of the sacrifice; they all contain (the word) ‘madhu’ (honey), for this—to wit, honey—is manifestly a form of Soma: he thus makes it to be manifestly a form of Soma.

16. They all refer to the Asvins², for the sake of healing-power³; they all refer to Sarasvatī, for the obtainment of food; they all refer to Indra, for the obtainment of energy, or vital power.

17. And, again, as to why they all refer to the Asvins, all of them to Sarasvatī, and all of them to Indra,—these, indeed, were the deities who first

yakshat’ (may the Hotṛī worship!), and end with ‘payas soma parisrutā ghṛitam madhu vyantv āgyasya hotar yaga’ (milk, Soma, with parisrut-liquor, ghee, honey,—may they partake of the butter, Hotṛī worship!).

¹ ? Literally, ‘by (way of) milk’—or, perhaps, ‘by the admixture of milk—Soma is (here, as it were) produced.’

² In all the directions referred to, the three deities are named.

³ The two Asvins are the physicians of the gods. Cf. IV, 1, 5, 8 seqq.; XII, 7, 2, 3.

prepared this sacrifice (the Sautrâmanî): with the help of these deities he thus prepares it; and, besides, he also provides these deities with a share.

18. The invitatory and offering formulas are made continuous¹, and relate to the same deities,—for the sake of continuity and uninterruptedness of the race (offspring). All of them relate to the Asvins, all of them to Sarasvatî, and all of them to Indra: the significance of this is the same as before.

19. The Âprî-formulas² are anushṭubh verses; for the Anushṭubh is speech, and with speech Soma is pressed: he thus presses it with speech, for the sake of (conformity with) the Soma-sacrifice. All of them relate to the Asvins, all of them to Sarasvatî, and all of them to Indra: the significance of this is the same as before.

20. The anupraishas³ (after-directions) are in the

¹ This refers to the puro-ṇuvâkyâs and yâgyâs of the oblations of omentum (vapâ) of the three victims. For these formulas the three verses, Vâg. S. XX, 67–69, are used in such a way that verse 1 forms the anuvâkyâ, and verse 2 the yâgyâ, of the Asvins' oblation; verse 2 the anuvâkyâ, and verse 3 the yâgyâ, of Sarasvatî's oblation; and verse 3 the anuvâkyâ, and verse 1 the yâgyâ, of Indra's oblation. In each of the three verses all the three deities are mentioned.—In exactly the same way the three verses, XX, 70–72, are used as the anuvâkyâs and yâgyâs of the three pasupurodâsas; and 73–75 as those of the chief oblations (havis) of meat-portions.

² The Âprîs (propitiatory verses, cf. part ii, p. 185) are the offering-formulas (yâgyâ) of the eleven (or twelve) fore-offerings (prayâga) of the animal sacrifice. Those used on the present occasion are the twelve verses given, Vâg. S. XX, 55–66; there being on this occasion (in the second and third places) fore-offerings both to Tanûnapât and Narâraṃsa. In each of these verses, again, all three deities are referred to.

³ I do not exactly know what formulas are thereby referred to.

gâgata metre; for the *Gagati* is this (earth), and by means of her Soma is pressed: by means of her he thus presses it for the sake of (conformity with) the Soma-pressing. All of them relate to the Asvins, all of them to Sarasvati, and all of them to Indra: the significance of this is the same as before.

21. This *Sautrâmanî*, then, is manifestly a Soma-sacrifice; and were the Sacrificer alone to drink (the liquor), it would be either an *ishî*-offering, or an animal sacrifice; but, for the sake of conformity (of the liquor) to the Soma, all the priests drink thereof, for all the priests drink of the Soma-juice.

22. The *Adhvaryus*¹ drink (the contents of) the *Âsvina* (cup), for the Asvins are the *Adhvaryus* of the gods: they thus consume each his own share in his own abode.

23. The *Hotri*, Brahman, and *Maitrâvaruṇa* (drink that) of the *Sârasvata* (cup), for the *Hotri* is the voice of the sacrifice, the Brahman its heart, and the *Maitrâvaruṇa* its mind: they thus consume each his own share in his own abode.

24. The Sacrificer drinks (that of) the *Aindra* (cup), for this sacrifice, the *Sautrâmanî*, belongs to Indra, and even now he who sacrifices has his abode along with Indra: he thus consumes his own share in his own abode.

25. The *Âsvina* cup, indeed, is the eye, the *Sârasvata* one the vital air, and the *Aindra* one

It can hardly be the *praishas* of the *anuyâgas* (*Vâg. S. XXI, 48-58*), as these are not in the *gagati*, but in the (*ârshî*) *trish/tubh* metre; though certainly each of them contains the names of the three deities.

¹ Viz. the *Adhvaryu*, and his two assistants, the *Pratiprasthâtri* and *Agnîdh*. Cf. XII, 8, 1, 3 seqq.

speech. From the Âsvina (cup) he pours (the remains) into the Sârasvata one, whereby he combines his eye with the vital airs; from the Sârasvata (cup) into the Aindra one, whereby he combines his vital airs with his speech, and also establishes his vital airs in (the channel of) speech, whence all the vital airs are established on speech.

26. Three (men) drink the Âsvina (cup), to wit, the Adhvaryu, Pratiprasthâtri, and Agnîdh; for this eye is threefold—the white, the black, and the pupil: he thus bestows on him the eye in accordance with its form.

27. Three (drink) the Sârasvata (cup), the Hotri, Brahman, and Maitrâvaruṇa; for threefold divided is this vital air—the in (and out)-breathing, the up-breathing, and the through-breathing: he thus bestows on him the vital air in accordance with its form.

28. Singly the Sacrificer drinks the Aindra (cup), for single is that distinction of the vital airs, speech: singly and solely to himself does he take that distinction, speech; whence he who has performed the Sautrâmanî becomes singly and solely the most distinguished among his own people, and so does even he who knows this.

29. The officiating priests (ritvig), doubtless, are the seasons (ritu), and the draughts (of liquor) are the months;—six priests drink, for there are six seasons: by means of the priests he thus secures the seasons.

30. There are twelve draughts¹, and twelve

¹ Viz. inasmuch as three priests partake of each of the first two cups of milk, and of the first two cups of Surâ-liquor, and each priest drinks twice.

months: by means of the draughts he thus secures the months. The priests drink again and again by turns, whence the seasons and months succeed one another by turns.

31. The thirteenth draught the Sacrificer takes, for, indeed, that thirteenth month is manifestly the year itself: it is this he secures by obtaining (that draught). And, indeed, the Sautrāmāṇī is the same as the year, and by means of this he wins everything, and secures everything for himself.

32. There are three victims, for three in number are these worlds: it is these worlds he thereby secures,—to wit, this (terrestrial) world by that of the Āsvins, the air by that of Sarasvatī, and the sky by that of Indra: he thus wins and secures these worlds for himself in accordance with their (peculiar) form and deity.

33. There are three sacrificial cakes, for there are three seasons: it is the seasons he thereby secures,—to wit, the summer by that of Indra, the rainy season by that of Savitrī, and the winter by that of Varuṇa: he thus wins and secures the seasons for himself in accordance with their (peculiar) form and deity.

34. There are six cups (of milk and liquor), for there are six seasons: it is the seasons he thereby secures,—to wit, the spring and summer by the two Āsvina (cups), the rainy season and autumn by the two Sârasvata ones, and the winter and dewy season by the two Aindra ones: he thus wins and secures the seasons for himself in accordance with their form and deity.

35. The invitatory and offering formulas are made continuous, and relate to the same deities—

for the sake of the continuity and uninterruptedness of the seasons. They are all of them invitatory formulas and all offering-formulas¹, whence all the seasons pass onwards, and all of them return. All (the formulas) are first, all of them intermediate, and all of them last, whence all the seasons are first, all of them intermediate, and all of them last. All the cups have two (formulas, an) invitatory and (an) offering-formula,—this is of the form of day and night : it is the day and the night he thus secures for himself; whence both the seasons and the months are established on day and night.

36. The Sautrâmanî, truly, is the same as the year, and the same as the moon; and the Sacrificer is manifestly the sun: his vedi (altar-ground) is this earth, his utara-vedi the air, his barhis the sky, his officiating priests the quarters, his fuel the trees, his ghee the waters, his oblations the plants, his fire Agni himself, his samsthâ (the particular form of sacrifice) the year—and, indeed, everything here, whatever there is, is the year; whence he who has performed the Sautrâmanî wins everything, and secures everything for himself.

THIRD BRÂHMANA.

1. Tvashtrî, seeing his son slain, brought Soma suitable for witchery, and withheld from Indra. Indra, committing a desecration of the sacrifice, by main force drank off his (Tvashtrî's) Soma-juice. He went asunder in every direction,—from his mouth and vital airs his excellence and fame passed

¹ See p. 244, note 1, where it is shown that each of the three verses serves successively as puroḥnuvâkyâ and as yâgyâ.

away, and entered the cattle, whence cattle are one's fame : and famous, indeed, is he who, knowing this, is consecrated ¹ by the Sautrâmanî.

2. The two Asvins and Sarasvatî then prepared for him this sacrifice, the Sautrâmanî, for the purpose of healing him, and thereby consecrated him : thereby he became the highest of gods, and so does he who is consecrated by that (offering) become the highest among his own people.

3. He consecrates him on a black antelope skin ; for the black antelope skin is the sacrifice ² : it is at the sacrifice he thus consecrates him ; on the hairy - side (of the skin), for the hair is the metres : it is on the metres (or sacred writ) he thus consecrates him.

4. On a throne-seat he consecrates him, for imperial dignity is seated (established) on a throne-seat : by means of imperial dignity he thus causes him to attain imperial dignity.

5. It is made of udumbara wood, for the udumbara (*ficus glomerata*) is strength : for the sake of strength he thus is consecrated. It is knee-high, for knee-high is this (terrestrial) world, and it is for (the rule of) this world that the Kshatriya is consecrated ; and the ruler (*kshatra*) indeed he becomes who is consecrated by the Sautrâmanî : therefore it is knee-high, and of unlimited size horizontally (in width and depth),—

6. For the throne-seat means royal dignity, and of unlimited prosperity is royal dignity. It is covered with plaited reed-work, for reed-grass is meet for sacrifice. Two of its feet stand on the

¹ Literally, sprinkled, i. e. anointed, with the 'vasâ,' or fat gravy obtained from the cooking of the sacrificial animals.

² See part i, p. 23, note 2.

northern, and two on the southern altar-ground¹, for the northern vedi is this (terrestrial) world, and the southern one the world of the Fathers: he thus consecrates him for both worlds.

7. Concerning this, Gaurīviti Sāktya, knowing this, once said, 'Like rulers², assuredly, we shall be in yonder world!' Perhaps³ it was *Rishabha Yāgñatura*, king of the *Svikna*, who had told him so.

8. He places the throne-seat, with (*Vāg. S. XX, 1*), 'Thou art the womb of the *Kshatra*, thou art the navel of the *Kshatra*!' for it indeed is the womb and navel of the *Kshatra* (ruling power).

9. He then spreads the black antelope skin thereon, with, 'May it not injure thee! do not

¹ For the two special Vedis, see p. 225, note 1.

² 'A kind of *Kshatriyas*,' Delbrück, *Altind. Synt.*, p. 494.

³ For this or some such meaning ('probably'—German, 'wohl' or 'vielleicht') which seems to me to suit best the use of '*sarvat*' in the *Brāhmaṇas*, see part iii, p. 98, note 2.—Thus, at I, 2, 3, 2, I would now translate 'and perhaps it was *Trita* who slew him,—*Indra* at all events was exonerated from that (guilt), for he is a god.' Similarly, I, 8, 1, 4, 'perhaps it was a *ghasha*, for that (fish) grows best (fastest);' II, 2, 1, 2, 'If, on the other hand, that oblation were not offered up in him, he would perhaps burn either the *Adhvaryu*, or the *Sacrificer*.' Somewhat peculiar is the passage, I, 6, 3, 10, where *sarvat* occurs both in the relative and in the demonstrative clause, and where we can hardly translate otherwise than 'If, perchance, he had said, "Grow thou, the foe of *Indra*!" he (*Vṛitra*) would perhaps have slain *Indra*.'—Hätte er vielleicht (etwa) gesagt: 'Wachse, du Feind *Indras*!' so würde er (*Vṛitra*) vielleicht (? gewiss) *Indra* erschlagen haben.—If this be the right interpretation of these passages, they would have to be transferred, in the *St. Petersburg Dict.*, from meaning b (?) to c, where 'vielleicht' would have to be added, as it certainly suits better than 'gewiss' (most likely) the last of the foregoing passages, at all events. The comm. explains '*sarvat*' by '*bahukṛitva*.'

injure me!' for the black antelope skin is the sacrifice: (thus it is spread) for the safety of the sacrifice and his own self.

10. He then mounts it, with a verse to Varuṇa (Vâg. S. XX, 2), for Varuṇa is the king of the gods: by means of his own deity he thus consecrates him¹,—'He hath sat down, the upholder of the sacred law, Varuṇa, in the home-steads, for supreme rule, he the wise!'

11. He then throws down a gold and a silver plate (beneath his feet, the silver one beneath the left foot) with, 'Protect (me) from death!' (the gold one beneath the right foot² with,) 'Protect (me) from lightning!' The Virâg, doubtless, is the rain, and of this there are these two terrible forms, lightning and hail; of these the gold plate is of the form of lightning, and the silver one of that of hail: against these two deities he affords protection to him, whence he who has performed the Sautrâmanṭ has no fear of these two deities, as he also who thus knows this.

12. He consecrates him by sprinkling him with the fat gravy of the sacrificial animals, for the gravy of the animals means excellence: with that excellence, the essence of cattle, he thus sprinkles him. But that gravy is also the highest kind of food: with the highest kind of food he thus sprinkles him.

13. There are hoof-cups (of gravy), for on hoofs cattle support themselves: he thus causes him to obtain a support. There are thirty-three (such)

¹ Cf. V, 4, 4, 5, where the verse is explained.

² Or, on the head, according to others. The plates are of the usual round shape.

cupfuls, for thirty-three in number are all the deities: by means of all the deities he thus consecrates him. He offers them with *gagatī* verses, for animals are of *gâgata* (movable) nature: by means of the *Gagatī* he thus secures cattle for him. With sixteen verses (*Vâg. S. XIX, 80-94*) he offers, for animals are of sixteen parts: he thus bestows excellence (or prosperity) on him part by part.

14. 'With lead the wise, with wool and thread¹ the sages weave the web, the sacrifice: the *Asvins*, *Savitri*, *Sarasvatī*, and *Varuna* healed the form of *Indra*.²' Each time he has offered two (cupfuls) together, he pours the residue into a bowl (*sata*): he thereby establishes the days and nights, the half-months, the months, and the seasons in the year, and hence these days and nights, half-months, months, and seasons are established (contained) in the year.

15. The bowl is made of reed, for the reed has its birth-place in the waters, and the waters are all the deities: by means of all the deities he thus consecrates him.

16. A rubbing down (of the Sacrificer) with all manner of sweet-smelling substances takes place (before sprinkling him with fat), for such a rubbing down with all manner of sweet-smelling substances means supreme fragrance: with fragrance he thus consecrates (anoints) him.

17. He sprinkles him (with the fat gravy) in front while (himself) looking towards the back (west), for

¹ See p. 219, note 3.

² Only the first *pâda* of this, the first of the sixteen verses, is given in the text. Regarding the allusions in this verse, see XII, 7, 1, 10 seqq.; 2, 17; 7, 3, 3.

from the front food is visibly eaten. On every side (he sprinkles him) whilst moving round : he thus bestows food on him from all quarters, whence food is secured from all quarters by him who has performed the Sautrâmanî, or even by him who thus knows this.

18. With a formula to the Asvins he sprinkles him first¹, then with one to Sarasvatî, then with one to Indra : it is by means of these deities he thus consecrates him. Now, some consecrate him by means both of these deities and those utterances, 'bhûh, bhuvaḥ, svar,' 'for,' say they, 'these utterances ("earth, air, heaven") mean all this (universe) : it is by means of all this (universe) we thus consecrate him.' Let him, however, not do so, but let him only consecrate him by means of those deities, for those deities, indeed, are all this (universe).

19. He consecrates him prior to the Svishṭakṛit (offering), for the Svishṭakṛit is the Kshatra : he thus consecrates him by means of the Kshatra (or, by a Kshatriya). And he consecrates him between (the oblation to) the Lord of the Forest² and the

¹ According to Kâty. Sr. XIX, 4, 14-17, he sprinkles him up to the mouth, letting it flow down on all four sides; and with each sprinkling he pronounces one of the formulas, first, the Sâvitṛa one, Vâg. S. XX, 3, 'At the impulse of God Savitrî (I consecrate) thee by the arms of the Asvins, and the heads of Pûshan !' followed by the Âsvina one, 'with the healing medicine of the Asvins I sprinkle thee for energy and holy lustre !' and the Sârasvata one, 'with the healing medicine of Sarasvatî I sprinkle thee for vigour and food !' Then a fourth time with a formula referring to all the deities (or with the three great utterances), or with the Aindra text, 'With Indra's power I sprinkle thee for strength, for excellence, and for fame !'

² For this oblation, see III, 8, 3, 33 ; IV, 5, 2, 11 ; in both cases it is followed immediately by the oblation to Agni Svishṭakṛit.

Svishṭakṛit, for the lord of the forest (or the tree) is Soma, and the Svishṭakṛit (maker of good offering) is Agni : he thus consecrates him after encompassing him by Agni and Soma ; whence both those who know, and those who do not, say, 'A Kshatriya is the consecrator of a Kshatriya ¹.'

20. They then lift him up² knee-high, then navel-high, then as high as the mouth ; for the Vâgapeya doubtless is the same as the consecration, and the Sautrâmanī is a consecration ; and even as there, at the Vâgapeya, he (the Sacrificer) mounts the sacrificial stake³, like that is this rite.

21. As to this they say, 'But, surely, he who is consecrated by the Sautrâmanī moves away from this world.' Well, he descends again upon the black antelope skin, and, the black antelope skin being the sacrifice, he thus finally establishes himself on the sacrifice.

22. [He descends⁴, with Vâg. S. XX, 10,] 'Firmly⁵ I establish myself in the Kshatra (lordship), in royal sway,—in lordship and royal sway he thus establishes himself so as not to lose lordship and royal sway ;—'firmly in horses I establish

¹ Kshatriyo râgno • bhishektâ bhavati, pûrvam hi râgaiva vṛiddhaḥ kumâram kâbhishiṇkatīty arthaḥ ; comm.

² According to Kâty. Sr. XIX, 4, 19–21, the Adhvaryu first touches him, with (Vâg. S. XX, 4), 'Thou art Ka, thou art Katama, —to Ka thee !' and the Sacrificer replies, 'O thou of good fame ! O most propitious one ! O true king !' and touches his limbs one after another with XX, 5–9.

³ See part iii, p. 32 (V, 2, 1, 9 seqq.).

⁴ That is, when the throne-seat has been lowered again, he rises from it and stands on the deer-skin.

⁵ The function of 'prati' here seems to be to strengthen the preposition in the verb 'prati-tishṭhâmi.'

myself, and in kine,'—in the midst of horses and kine he thus establishes himself so as not to lose horses and kine;—'firmly in the limbs I establish myself, and in the body,'—in the limbs and in the body he thus establishes himself so as not to lose his limbs and his body;—'firmly in the vital airs I establish myself, and in prosperity,'—in the vital airs and in prosperity he thus establishes himself so as not to lose the vital airs and prosperity;—'firmly in heaven and on earth I establish myself, and in the sacrifice,'—he thus establishes himself in these two, heaven and earth, within which is all this (universe).

23. He¹ then sings a Sâman (hymn-tune), for the Sâman means lordship (kshatra): with lordship he thus consecrates him; or the Sâman means imperial sway: by means of imperial sway he thus causes him to attain imperial sway. And, indeed, the Sâman is the essence of all the Vedas: he thus consecrates him with the essence of all the Vedas.

24. He sings it on a *bṛīhatt* verse², for established on the *Bṛīhatt*, as his excellence and foundation,

¹ According to the commentator on Kāty. XIX, 5, 1, the Brahman sings, whilst Lāty. V, 4, 16–19 gives directions from which the Udgātri would seem to be expected to perform this duty. When the Sacrificer is being anointed, the Udgātri is to step between the (northern and southern) fires and, as soon as he is called upon by the Adhvaryu, he is to commence the Sâman. It would probably depend on the Brahman's previous studies, whether or not he was sufficiently conversant with the complicated details of the hymnology.

² Viz. Vāg. S. XX, 30 (*Rīks*. VIII, 89, 1), 'To Indra, O Maruts, sing ye the great (hymn), most destructive to *Vṛitra*, whereby the promoters of sacred rites produced the light, the wakeful god for the god.'

that sun shines¹: he thus establishes him on the *Bṛihatī*, as his excellence and foundation.

25. He sings it on a *bṛihatī* verse relating to Indra, for this sacrifice, the *Sautrāmanī*, belongs to Indra, and even now he who sacrifices has Indra for his support: he thus consecrates him on his own support (or resting-place).

26. And as to why (these hymns) are called 'bracers²;' it is because by means of these *Sāmans* the gods braced Indra up to energy, or vital power: in like manner do the officiating priests, by means of these *Sāmans*, brace the Sacrificer up to energy, or vital power. '*Samsravase*, *visravase*, *satyasravase*, *sravase*³'—these are the *Sāmans*: they proclaim

¹ Professor Weber, *Ind. Stud.* VIII, p. 42, refers to a parallel passage in *Tāndya-Br.* VII, 4, 7—'By means of the *Bahishpavamāna* (of the morning service) the gods carried off *Āditya*, the sun, to heaven; but he did not stop there. At midday they then fixed him by means of the *Bṛihatī*, and for this reason the *Bṛihatī* metre is used for the *Pavamāna-stotra* at the midday service.'

² Literally, sharpeners or sharpenings (*samsāna*).

³ These words—apparently meaning 'for fame all round, for fame far and wide, for true fame, for fame' (or, perhaps, 'for hearing, or, rather, being heard of all round,' &c.)—are used to form the *finales* (*nidhana*) in which all the priests are to join; cf. *Sāmav.*, Calc. ed., I, pp. 533-4, where the figured text is given. According to *Kāty.* XIX, 5, 4-5; *Lāty.* V, 4, 19, the words, '*samgityai*, *vigityai*, *satyagityai*, *gityai*' (for complete victory, victory far and wide, &c.), and '*sampushṭyai*, *vipushṭyai*,' &c. (for complete prosperity, &c.), are to be used instead, in the case of a *Kshatriya* and *Vaisya* respectively, either optionally or necessarily. Though these four words are here, and elsewhere, spoken of as so many different *Sāmans*, only the last of them ('*sravase*') forms the *finale* of a *Sāman* in the ordinary sense of the word; the others being merely combined with certain musical ejaculations, or expletives (*stobhas*). All the four '*Sāmans*' begin with the same phrase (varying only in the verb)—'*sam tvā hinvanti* (*rinanti*,

him in these worlds. There are four *finales*, for there are four quarters : they thus establish him in all the quarters. All (the priests) join in the *finale* : with one mind they thus bestow excellence upon him.

27. As to this they say, 'Seeing that this Sāman is sung, wherein then does the recitation (uktha) of this Sāman consist, and what is its foundation ; for unsuccessful is what is chanted unless it be followed by a recitation ?'

28. 'Thrice eleven are the gods;' this, indeed, is the recitation¹ belonging to that Sāman, this its foundation.

29. Or he (the Adhvaryu) takes a thirty-third cupful (of gravy), with (Vâg. S. XX, 11-12¹), 'Thrice

tatakshur, sisanti) dhâtibhiḥ,' i.e. 'they make thee up (or urge thee on) with prayers,' serving as a kind of prelude (prastāva) the single words of which are given among the Stobhas (Sāmav., Calc. ed., II, p. 522, last line), as, indeed, the words 'samsravase,' &c., themselves are (ib., p. 520). In the first three Sāmans this phrase is followed by the *finale* consisting of the respective characteristic word preceded by the Stobha 'auhovâ.' In the last Sāman, on the other hand, the introductory phrase is followed by the choral setting of the verse 'Bṛihad indrāya gāyata' (see p. 255, n. 2), which, in its turn, is followed again by the first phrase, with a slightly modified modulation, ending with 'auhovâ sravase.' Whilst joining in the *finale*, the priests, according to Lâty. V, 4, 17, are to lay their hands on the head of the Sacrificer.

¹ According to Kâty. Sr. XIX, 4, 24 ; 5, 8 seq. ; 7, 1 seq., the thirty-third libation of gravy is taken with the text, XX, 32, 'yo bhûtânām adhipatiḥ (he who is the over-lord of creatures),' &c. ; whilst, on the conclusion of the Sastra, or Hotṛi's recitation, the Sacrificer offers the libation from that last cup with XX, 11-12, and drinks the remainder with XX, 13. The Sastra, recited in response to the Sāman, consists of the section of eleven verses, Vâg. S. XX, 80-90, the first and last verses of which are recited thrice ; whilst the 'âhâva' (somsâvom, 'let us praise, om !') is inserted by him before each triplet of the remaining nine verses. The two verses used whilst the Sacrificer offers (XX, 11-12) are likewise recited by the

eleven are the gods,'—for there are indeed thrice eleven gods;—'three-and-thirty, bountiful,'—for there are thirty-three gods;—'with *Bṛihaspati* for their Purohita,'—*Bṛihaspati* is the Brahman (n.): he thus means to say, 'With the Brahman for their Purohita (family-priest);'—'at the impulse (sava) of the god *Savitṛi*,'—that is, 'impelled by the god *Savitṛi*;'—'may the gods protect me through the gods!' for the gods indeed consecrate him through the gods.

30. 'The first with the second,'—for the first (gods, on earth) consecrate him along with the second ones (in the air);—'the second with the third,'—for the second ones consecrate him along with the third ones (in the sky);—'the third with¹ the truth,'—for the third ones consecrate him with the truth;—'the truth with the sacrifice,'—for the truth consecrates him with the sacrifice;—'the sacrifice with sacrificial texts,'—for the sacrifice consecrates him with sacrificial texts;—'sacrificial texts with hymn-tunes,'—for sacrificial texts (*yagus*) consecrate him along with hymn-tunes;—'hymn-tunes with hymn-verses,'—for hymn-tunes consecrate him along with hymn-verses (*rik*);—'hymn-verses with invitatory verses,'—for hymn-verses consecrate him along with invitatory verses;—'invitatory verses with offering-verses,'—for invitatory verses consecrate him along with offering-verses;—'offering-verses with *Vashat*-calls,'—for offering-verses consecrate him

Hotṛi, as a 'nivid,' being either added at the end of the *Sastra*, or inserted before the ninth or tenth verse; the whole recitation thus consisting of seventeen verses.

¹ *Mahidhara* takes the instrumental throughout as a sociative (*saha satyena*).

along with Vashaṭ-calls;—‘Vashaṭ-calls with oblations,’—for Vashaṭ-calls consecrate him along with oblations;—‘May the oblations render successful my wishes! bhûh! svâhâ!’—having thus consecrated him by means of those deities from first to last, he thus, by means of oblations, renders all his wishes successful. Having then solicited an invitation from the officiating priests, he (the Sacrificer) drinks¹ (the remains of the cup of vasâ), for the officiating priests are the seasons: it is thus in the seasons that he solicits an invitation.

31. He drinks it, with (Vâg. S. XX, 13), ‘My hair is endeavour², my skin submission and approach³, my flesh inclination, my bone wealth, and my marrow submission,’—for he who is consecrated by the Sautrâmanṭ enters the worlds and among the deities; he now has himself invited amongst them⁴, and thus he arises (in the other world) complete, with a whole body, and with (all) limbs.

NINTH ADHYÂYA. FIRST BRÂHMANA.

1. Verily, from this sacrifice the man⁵ is born;

¹ According to Kâty. XIX, 5, 9, the priests themselves first smell the remainder of the fat gravy, with the text (XX, 34), ‘The protector of my breath thou art,’ &c. Cf. also XIV, 2, 2, 42, with note.

² The use of ‘prayati’ in this sense (here and Vâg. S. XVIII, 1) is peculiar; being apparently derived from ‘pra-yam,’ one would expect it to have some such meaning as ‘offer, gift.’ This and the other predicates, according to Mahîdhara, are to show the state of feeling of beings towards the (royal) Sacrificer. The repetition of ‘ânati’ (bowing, prostration, submission) is strange. A strong alliterative cadence is noticeable in the verse.

³ ? Hardly ‘return’ here; rather, perhaps, ‘attaining to (the other worlds),’ or, possibly, ‘the turning to him, gathering round him (of the people).’

⁴ ? Or, he now calls these to himself in the meantime.

⁵ That is, the Purusha, Agni-Pragâpati; and the Sacrificer.

and whatever food a man consumes in this world, that (food), in return, consumes him in yonder world. Now this sacrifice is performed by means of spirituous liquor, and spirituous liquor (*parisrut*) is not to be consumed by a *Brāhmaṇa* : he thus is born from that which is not (to be) consumed, and the food does not, in return, consume him in yonder world. Therefore this (sacrifice), the *Sautrāmaṇi*, is a *Brāhmaṇa*'s sacrifice¹.

2. The malted rice is the same as his (the man's) hair, the malted barley his skin, the fried rice his flesh, the filtering-cloth his bones, the mash his marrow, the raw liquor (*parisrut*) his life-sap (*serum*), the seasoning (and fermentative substances) his blood, the milk his seed, the mature liquor (*surā*) his urine, and the impure matter the contents of the stomach.

3. Indra's cake is his heart, that of *Savitri* his liver, that of *Varuṇa* his lung, the *asvattha* and *udumbara* vessels his kidneys, the *nyagrodha* one his bile, the pan (*sthāli*) his intestines², the supernumerary (vessels) his bowels², the two eagle feathers³ the milt, the throne-seat his navel, the pot his rectum, the (pan) perforated with a hundred holes, the male organ,—and inasmuch as that (pan) is much perforated, therefore that organ is much divided,—the bowl (*sata*) is his mouth, the strainer

¹ That is, because to a man of another caste the spirituous liquor would not be '*anādyā*,' but consumable, and hence it would consume him in the other world.

² The two terms '*āntrāni*' and '*gudāḥ*' are usually taken as synonymous; the latter term probably means the lower or larger intestines; cf. *Vāg. S.* XIX, 86.

³ See XII, 7, 3, 22.

his tongue, the dish (*śapya*) his anus, the tail (whisk) his bladder.

4. And the sacrificial animal of the Asvins is his limbs, that of Sarasvatī his trunk, Indra's bull his form,—whence they say that man's form (wealth) is kine,—the gold (plate) is his vital strength; it is of the weight of a hundred (grains), whence man has a life of a hundred (years).

5. The two cups of the Asvins are his eyes, and the ground wheat and kuvala (jujubes) his eyelashes; the two cups of Sarasvatī are his nostrils, and the ground Indra-grain and badara (jujubes) the hair in his nostrils; the two cups of Indra are his ears, and the ground barley and karkandhu (jujubes) the hair of his ears and his eyebrows.

6. And the hairs of wolf are the hair on his abdomen and that below; and the hairs of tiger are the hair on his chest and that of his armpits; and the hairs of lion are the hair of his head and his beard.

7. There are three sacrificial animals, for this body of man consists of three parts: it is the body he thereby wins (in heaven) for him;—what is below the navel (he wins) by that of the Asvins, what is above the navel and below the head by that of Sarasvatī, and the head itself by that of Indra: both as to its (bodily) form and as to its deities he thus delivers his own self from death, and makes it immortal.

8. There are three sacrificial cakes, for this life of man consists of three parts: it is life he thereby wins for him;—the early life (he wins) by that of Indra, the middle (part of) life by that of Savitrī, and the last (part of) life by that of Varuṇa: both as to its (bodily) form and as to its deities he thus delivers his life from death, and makes it immortal.

9. There are six cups (of milk and liquor), for there are these six (channels of) vital airs in the head: it is the vital airs he thereby wins for him;—his eyes (he wins) by the two (cups) of the *Asvins*, his nostrils by those of *Sarasvatī*, and his ears by those of *Indra*: both as to its (bodily) form and as to its deities he thus delivers his own self from death, and makes it immortal.

10. The invitory and offering-formulas are made continuous¹, and relate to the same deities—for the continuity and uninterruptedness of the vital airs. They are all of them invitory formulas and all offering-formulas, whence all the vital airs pass onwards and all of them backwards. All (the formulas) are first, all of them intermediate, and all of them last, whence all the vital airs are first, all of them intermediate, and all of them last. All the cups have two (formulas, an) invitory and (an) offering-formula,—this is of the form of the in (and out)-breathing and the up-breathing: it is the in-breathing and the up-breathing he thus secures for himself, and therefore all the vital airs are established on the in-breathing and the up-breathing.

11. Verily the *Sautrāmanī* is this body (of man): the Sacrificer is the mind, (that is) speech manifestly; the *vedi* (altar-ground) is the trunk, the *uttara-vedi* (high-altar) offspring, the *barhis* (grass-covering) cattle, the officiating priests the limbs, the fuel the bones, the ghee the marrow, the fire the mouth, the oblation is food, and the concluding rite is life, whence he who has performed the *Sautrāmanī* attains life.

¹ See p. 244, note 1.

12. And, verily, these two men that seem to be in the eyes, they belong to the Asvins, and the black (in the eye) belongs to Sarasvatî, and the white to Indra ; and in that, when the victim of the Asvins is being (offered), he makes offering to these deities in common, thereby he puts those (parts of the body) together and takes them to himself.

13. Indra, assuredly, is the mind, Sarasvatî speech, and the two Asvins are the ears. Now, whatever one thinks in his mind of that he speaks with his speech, and what he speaks with his speech that one hears with one's ears : thus, in that, when the victim of Sarasvatî is being (offered), he makes offering to these deities together, thereby he puts these (parts of the body) together and takes them to himself.

14. Indra, assuredly, is the breath, Sarasvatî the tongue, and the two Asvins the nostrils ; and inas-much as through (the channel of) the breath (*prâna*) one introduces (*prâ-mi*) food into himself that is the reason of its being (called) '*prâna*.' By means of the tongue one distinguishes the essence (taste) of food, and the nostrils, indeed, are the path of the breath ; and in that, when the victim of Indra is being (offered), he makes offering to these deities in common, thereby he puts those (parts of the body) together and takes them to himself.

15. Indra, assuredly, is the heart, Savitri the liver, and Varuṇa the lung ; and in that, when Indra's cake is being (offered), he makes offering to these deities in common, thereby he puts those (parts of the body) together and takes them to himself.

16. Savitri, assuredly, is the breath, Varuṇa the

through-breathing, and Indra the generative organ ; and whatever food one eats by means of (the channel of) the breath through that he breathes with his through-breathing, and by means of the generative organ he sheds the essence of food as seed ; and in that, when Savitri's cake is being (offered), he makes offering to these deities in common, thereby he puts those (parts of the body) together and takes them to himself.

17. Varuṇa, assuredly, is the womb, Indra the seed, and Savitri the generator of the seed ; and in that, when Varuṇa's cake is being (offered), he makes offering to these deities in common, thereby he puts those (parts of the body) together and takes them to himself. And whosoever thus knows this comes into being along with these deities, and is born again (so as to be) along with these deities ; he increases in offspring and cattle ; he becomes firmly established in this world, and wins the heavenly world, whosoever, knowing this, performs the Sautrâmanī, or whosoever thus knows this.

SECOND BRÂHMANA.

1. Having performed the sacrifice they betake themselves to the purificatory bath ; for after a Soma-sacrifice they do betake themselves to the purificatory bath, and the Sautrâmanī is the same as the Soma (sacrifice).

2. [He plunges the mash-pot into the water, with Vâg. S. XX, 14-18¹,] 'Whatever contumely

¹ Of the first three verses the text quotes only the first pāda, the rest having been supplied in the translation.

against the gods, O divine gods, we have committed, from that sin may Agni deliver me; may he deliver me from all trouble!—he thereby delivers him from the sin committed against the gods.—‘Whether by day, whether by night we have committed sins, from that sin may Vâyu deliver me; may he deliver me from all trouble!’—he thereby delivers him from whatever sin he commits by day and night.—‘Whether waking, whether in sleep we have committed sins, from that sin may Sûrya deliver me; may he deliver me from all trouble!’—what is awake is men, and what is asleep is the Fathers: he thus delivers him from guilt against men and Fathers.

3. ‘Whatever sin we have committed in the village, in the forest’—for either in the village or in the forest sin is committed: therefrom he delivers him;—‘whatever in the assembly’—from the sin of the assembly he thereby delivers him;—‘whatever in our organs of sense’—from the sin against the gods he thereby delivers him;—‘whatever against the Sûdra or the Arya, whatever against the right of any one, thereof thou art the expiation,’—from all that sin he thereby delivers him.

4. ‘That we swear by the Inviolable Waters¹, by Varuṇa, therefrom deliver us, O Varuṇa!’—he thereby delivers him from sin against Varuṇa.—[He then immerses the pot, with Vâg. S. XII, 18;

¹ Cf. III, 8, 5, 10, where the text varies slightly—‘That they say, we swear by the Inviolable (cows, or waters), by Varuṇa, therefrom deliver us, O Varuṇa!’

19,] 'O laving bath, laving thou glidest along,'—the bath, indeed, is that whirlpool (now produced) in the water, and that indeed is either Varuṇa's son or brother: it is him he thereby praises;—'with the help of the gods have I expiated¹ the sin committed against gods,'—he thereby expiates the sin committed against gods;—'with the help of mortals that committed against mortals,'—he thereby expiates the sin committed against mortals;—'preserve me, O God, from injury from the fiercely-howling (demon)!' whereby he means to say, 'Protect me against all inflictions!'

5. 'In the ocean, in the waters, is thy heart,'—for the ocean is the waters, and water is sap: with that sap he thus supplies him;—'may the plants and waters unite with thee!'—he thereby supplies him with both kinds of sap, that which is in plants, and that which is in water.—He goes two steps northward from out (of the water); for as much as the step is the briskness in man: with what briskness there is in him he thus leaves evil behind him.

6. With, 'May the waters and plants be friendly unto us!' he takes water in his joined hands; for water is a thunderbolt: he thus makes a covenant with the thunderbolt;—and with, 'May they be unfriendly unto him who hateth us, and whom we hate!' let him sprinkle it in whatever direction he who is hateful to him may be, and he thereby discomfits him.

7. With (Vāg. S. XX, 20), 'As one set free (is liberated) from the stake, as he who sweateth

¹ Cf. II, 5, 2, 47; IV, 4, 5, 22, where the formula has 'ava ayāśisham' (correct,—'with the help of the gods have I wiped out the sin committed against the gods') instead of 'ava yakshi.'

(is cleansed) from filth by bathing, as the ghee is purified by the strainer, so may the waters cleanse me from sin! he causes his garment to float away: even as one would pluck out a reed from its sheath, so he plucks him from out all evil. He bathes, and (thereby) drives the darkness (of sin) from himself.

8. [He comes out ¹, with Vâg. S. XX, 21,] 'From out of the gloom have we risen,'—gloom is evil: it is gloom, evil, he thus keeps away;—'beholding the higher light²,—this (terrestrial) world is higher than the water: it is on this world he thus establishes himself;—'God Sûrya, with the gods, the highest light,'—Sûrya, the highest light (*gyotis*), is the heavenly world: it is in the heavenly world he thus finally establishes himself. He walks along without looking back, and approaches the Âhavantya,—

9. With (Vâg. S. XX, 22), 'Along the waters have I gone this day,'—the essence of the waters he thereby secures for himself;—'with their essence have we united,'—the essence of the waters he thus takes to himself;—'rich in sap, O Agni, have I come: do thou unite (supply) me with splendour, with offspring, and with wealth!' he thereby invokes a blessing.

10. With (Vâg. S. XX, 23), 'A kindler thou art:

¹ Having put on fresh garments, the Sacrificer and his wife are led out by the Unnetri, the mantra being muttered at the same time; and they then return with the priests to the offering-ground, whilst the Âmatrîyâ-hymn (on *Rîg-veda* S. VIII, 48, 3, 'we have drunk Soma . . .') is sung: see part ii, p. 385, note 2; Kâty. Śraut. X, 9, 7.

² Mahîdhara takes 'svar' in the sense of 'svarga,' heaven; whilst the Brâhmana seems rather to take it as referring to the earth or dry land on which the Sacrificer now steps.

may we prosper¹! he takes a kindling-stick, for a kindler of Agni (the fire) the kindling-stick indeed is. With, 'Enkindling thou art, fire thou art: lay thou fire into me!' he puts the kindling-stick on the Âhavaniya: he thereby kindles the fire, and, thus kindled, it kindles him with fire (energy)².

11. Being about to offer a pap to Aditi³, he prepares it: Aditi being this (earth), he who offers Aditi's (pap) performs the sacrifice on this (earth), and by offering firmly establishes himself thereon. The sacrificial fee is a milch cow (with calf): the milch cow being this (earth), he milks out from the latter all his desires. The calf he gives away at the former (pap-offering to Aditi⁴), and the mother-cow at the latter; for when a calf sucks the mother-cow, the latter gives milk when she is given away, and from her, when given away, he thus milks all his desires.

12. As to this they say, 'Surely, he who goes down to the water for the purificatory bath falls away from this world!' Well, when he has come out from the bath, he offers a dish of curds to Mitra and Varuṇa; now Mitra is this (terrestrial) world,

¹ The text of the formula 'edho-sy edhishîmahî' is evidently meant to suggest a connection (real or alliterative) between 'edha' (root 'indh') and the final verb (root 'edh').

² According to Kâty. XIX, 5, 20, and Mahîdhara, he now offers on the kindling-stick an oblation of ghee, with the text, Vâg. S. XX, 23, 'Hither come the earth, the dawn, the sun, and all this world.'

³ See p. 213, note 2.

⁴ This offering takes place at the beginning of the performance of the Sautrâmanî, cf. Kâty. Sr. XIX, 1, 5-10. The dish of curds which according to this paragraph is to follow the second pap to Aditi, may, according to Kâtyâyana, be offered before it.

Varuṇa yonder world, and the dish of curds is what there is here between (those two): thus, when he offers the dish of curds to Mitra and Varuṇa, he establishes himself in these worlds. And Mitra, indeed, is the in-breathing, Varuṇa the off-breathing, and the dish of curds the food: thus when he offers the dish of curds to Mitra and Varuṇa, he finally establishes himself in the vital air, in food.

THIRD BRÂHMANA.

1. Now, Dushṭarītu Paumsāyana had been expelled from the kingdom which had come down to him through ten generations; and the *Sriṅgayas* also expelled Revottaras Pātava Kākra Sthapati.

2. He said to Dushṭarītu Paumsāyana, 'I will perform the Sautrāmanī for thee, and will confer upon thee that dominion over the *Sriṅgayas*.'—'So be it!' he replied. So he performed it for him.

3. Now Balhika Prâtiptya, the Kauravya king, heard (people say) this—'There is that Dushṭarītu Paumsāyana who has been expelled from the kingdom which has come down to him through ten generations: for him that Kākra Sthapati wants to perform the Sautrāmanī and to confer upon him the dominion over the *Sriṅgayas*.'

4. He said, 'I will just tell him that if he wants to confer dominion upon him, he will indeed exclude him from dominion.' He came to him at that particular time (of the sacrifice) when the cups (of milk and liquor) are drawn.

5. He said, 'Sthapati Kākra, they say, Surâ-liquor must not be offered in the Âhavantya-fire, nor anywhere else than in the Âhavantya: if thou offerest

Surā-liquor in the Âhavantya thou wilt cause social confusion and a repetition in the sacrifice¹, and if anywhere else than in the Âhavantya thou wilt exclude him (the king) from dominion, and wilt neither place him in dominion, nor confer dominion upon him.'

6. He replied, 'I shall not offer Surā-liquor in the Âhavantya nor anywhere else than in the Âhavantya : thus I shall not cause social confusion nor a repetition in the sacrifice, and shall not exclude him from dominion ; I shall place him in dominion, and shall confer dominion upon him.'

7. He said, 'How, then, wilt thou do it?' He then told him this:—At first, indeed, that Yagña (sacrifice, m.), the Sautrâmanî, was with the Asuras. He went forth towards the gods. He came to the waters, and the waters welcomed him, whence people welcome a better man when he comes to them. They said to him, 'We pray thee, come, reverend sir!'

8. He said, 'Nay, I am afraid : lead ye me forward!'—'Whereof art thou afraid, reverend sir?' they asked.—'Of the Asuras,' he said.—'Be it, then!' they said. The waters led him forward, whence he who is the protector leads forward him who is afraid ; and inasmuch as the waters led him forward (pra-nt) therefore the waters (themselves) are 'led forward :' this is the reason why they are (called) Prantâh² ; and, verily, firmly established is he who thus knows that nature of the Prantâh.

¹ Probably inasmuch as the cups of milk are offered there previously.

² For this jarful of consecrated water, used at the sacrifice, see part i, pp. 9, note ; 265.

9. Now, the fore-offerings had been performed, but the fire had not been carried round¹ (the oblations), when the Asuras came after him. By means of the circumambient fire the gods shut out their hostile rivals, the Asuras, from Yagña (the sacrifice); and in like manner does this one now, by means of the circumambient fire, shut out his spiteful enemy from the sacrifice.

10. Verily, that Âhavanîya is the womb (seat) of the gods, and those two fires² on either side thereof are its immortal wings: thus, when they perform the sacrifice on the Âhavanîya, they indeed perform the sacrifice for the gods in the womb of the gods; and, verily, the continued sacrifice inclines to him, and the sacrifice is not cut off from him who thus knows this, or for whom, knowing this, this sacrificial rite is performed.

11. On the northern fire they offer (libations from) the cups of milk, on the northern fire they cook the sacrificial animals: the sacrificial animals, whilst being mortal, he thus places in the immortal womb, and them that are mortal he causes to be born (again) from out of the immortal womb; and, verily, whosoever thus knows this, or he for whom, knowing this, this sacrificial rite is performed, wards off the recurring death of his cattle, and the sacrifice is not cut off from him.

12. On the southern fire they offer (libations from) the cups of Surâ-liquor, near the southern fire

¹ On the ceremony called 'paryagnikarânam,' see part i, p. 145, note; part ii, p. 187, note.

² See p. 225, note 1. Properly speaking, the two fires of the two special Vedis are in front (or, rather, north-east and south-east) of the Âhavanîya.

they purify (the liquor) with triple strainers: the Fathers, whilst being mortal, he thus places in the immortal womb, and them that are mortal he causes to be born (again) from out of the immortal womb; and, verily, whosoever thus knows this, or he for whom, knowing this, this sacrificial rite is performed, wards off the recurring death of the Fathers, and the sacrifice is not cut off from him.

13. Now, inasmuch as these two fires are taken from the Âhavantiya, they are Âhavantiyas (offering-fires), and inasmuch as they do not again reach the Âhavantiya, they are not Âhavantiyas: he thereby obtains both kinds of oblations, that which is (offered) on the Âhavantiya, and that which is (offered) on what is not an Âhavantiya—both what is offered and what is not offered.

He (Balhika Prâtiptya) then went home, and said, 'It is not so (as we had thought): that kingdom of the *Sriñgayas* now belongs to Dush-tarîtu;—in such and such a manner has that *Kâkra Sthapati* this day performed at the sacrifice.'

14. On the northern fire they thus perform the rites of the sacrificial animals, the (animal) cakes, and the cups of milk, and what other (rite) there is: it is the gods, in the world of the gods, he thereby gratifies, and, thus gratified, they gratify him, and he wins the world of the gods.

15. In the southern fire they offer (libations from) the cups of Surâ-liquor, near the southern fire they purify (the liquor) with triple strainers: it is the Fathers, in the world of the Fathers, he thereby gratifies, and, thus gratified, they gratify him, and he wins the world of the Fathers.

16. Verily, the *Sautrâmanî* is the same as the

body, whence it is (clearly) defined, for defined is the body. And (Indra) Vayodhas (the bestower of strength) is the world, whence he is undefined¹, for undefined is the world. The Sautrāmaṇī is the body (trunk), and the Aindra (victim) and (the one to) Vayodhas² are the two arms; and inasmuch as there are those two animal offerings on both sides (of the Sautrāmaṇī), therefore these two arms are on both sides of the body. And as the sacrificial animal, so the sacrificial stake; and inasmuch as there are those two stakes on both sides of the stake of the Sautrāmaṇī (bull of Indra), therefore these two arms are on both sides of the body³.

¹ The term 'vayodhas' is said to be undefined inasmuch as, though it is meant to apply to Indra, the name of this god is not mentioned along with it in the formulas.

² During the performance of the Sautrāmaṇī proper (on the fourth day) three victims are immolated, a he-goat to the Asvins, a ram to Sarasvatī, and another bull to Indra. But at the beginning of the whole performance—either before or after the first pap to Aditi (cf. XII, 9, 2, 11)—a bull is sacrificed to Indra; and at the end—after the second pap to Aditi and the dish of curds to Mitra and Varuṇa (see p. 252, note 4)—another animal sacrifice is performed to Indra Vayodhas. The sacrificial stakes for the first and last of the three victims sacred to Indra, are to be placed north and south of that of Indra's second bull, the one sacrificed as part of the Sautrāmaṇī proper.

³ The object of identifying different ceremonial acts and features with certain parts of the body is of course to impress upon the mind of the Sacrificer the efficacy of the Sautrāmaṇī in securing to him a new, complete body for the other life.

THIRTEENTH KÂNDĀ.

THE ASVAMEDHA, OR HORSE-SACRIFICE.

PRELIMINARY CEREMONIES¹.

FIRST ADHYÂYA. FIRST BRÂHMANA.

1. He (the Adhvaryu) cooks the priests' mess of rice²: it is seed he thereby produces. Having greased a rope with the ghee which is left over³, he takes it; for ghee is (a type of) fiery spirit, and the horse is sacred to Pragâpati⁴: he thus endows Pragâpati with fiery spirit. Impure, and unfit for sacrifice, indeed, is that (animal), to wit, the horse.

2. The rope consists of darbha grass (poa cynosuroides);—for darbha stalks⁵ are a means of purification: he thus purifies that (horse), and immolates it as one purified and meet for sacrifice.

3. Now, when the horse⁶ was immolated, its

¹ The ceremonies treated of in the first six chapters (brâhmanas) refer to the setting apart of the horse for its sacred office, a year before the sacrifice, and to the intervening period during which the horse is allowed to roam about, though under careful supervision.

² For further particulars regarding this opening ceremony of the sacrifice see XIII, 4, 1, 1 seqq.

³ Viz. from the ghee used for greasing the four dishes of cooked rice.

⁴ Or, the horse is of the nature of Pragâpati.

⁵ See above, p. 195, note 1.

⁶ That is, as would seem, Pragâpati in the form of a horse, see part iv, introd., p. xiv seqq.

seed went from it and became gold¹: thus, when he gives gold (to the priests) he supplies the horse with seed.

4. Pragâpati produced the sacrifice². His greatness departed from him, and entered the great sacrificial priests³. Together with the great priests he went in search of it, and together with the great priests he found it: when the great priests eat the priests' mess of rice, the Sacrificer thereby secures for himself the greatness of the sacrifice. Along with the priests' mess of rice he presents gold (to the priests); for the mess of rice is seed, and gold is seed: by means of seed he thus lays seed into that (horse, and Sacrificer). It (the gold⁴) weighs a hundred (grains); for man has a life of a hundred (years), and a hundred energies: it is life, and energy, vigour, he lays into his own self. At midday he takes Vasatīvarī⁵ water of four kinds; it is brought together from the (four) quarters, for food is in (all) the (four) quarters, and water is food: by means of food he thus secures food for him.

¹ Pragâpati is Agni, and gold is Agni's seed, cf. II, 1, 1, 5; III, 3, 1, 3 &c.

² That is, the Asvamedha sacrifice, and thus the immolation (or emptying out) of his own self, so to speak.

³ That is, the four principal officiating priests, Brahman, Hotri, Adhvaryu, and Udgâtri. Cf. VIII, 4, 3, 1 seqq., where it is the vital airs that, in their capacity as Rishis, assist Pragâpati in the first sacrifice.

⁴ That is to say, each piece of gold weighs as much. According to Kâty. XX, 1, 6 he is to give to the priests 4000 cows and as many Satamâna coins.

⁵ For this water used for the Soma-sacrifice where, however, it is taken from a cistern, or some course of flowing water, see part ii, p. 222 seqq.

SECOND BRÂHMANA.

1. Now, unsuccessful in the sacrifice, assuredly, is what is performed without a formula. (With Vâg. S. XXII, 2,) 'This rope did they take, at the first age of the truth, [the sages, at the rites: it hath been with us at this Soma-sacrifice, declaring the course in the gaining of the truth], he takes the halter of the horse in order to supply a formula for the success of the sacrifice. It (the rope) is twelve cubits long,—twelve months make a year: it is the year, the sacrifice¹, he secures.

2. Concerning this they say, 'Is the rope to be made twelve cubits long, or thirteen cubits long?' Well, that year is the bull among the seasons, and the thirteenth (or intercalary) month is an excrescence of the year; and this Asvamedha is the bull among sacrifices; and inasmuch as the bull has an excrescence (hump), one may add on a thirteenth cubit to the rope as an excrescence to this (Asvamedha): even as the bull's hump is attached² (to his back), suchlike would this be.

3. [He puts the halter on the horse, with Vâg. S. XXII, 3, 4,] 'Encompassing³ thou art,—

¹ Or, possibly, it is for the space of a year that he secures the sacrifice, but see part iv, introduction, p. xxiii.

² Lit., spread out.

³ Some such meaning as this (or perhaps 'encompassed, encircled') seems to be assigned by the author to 'abhidhâh,' with evident reference to 'abhidhânt,' 'halter,' from 'abhi-dhâ,' 'to fasten, enclose.' The St. Petersburg Dict., on the other hand, takes it in the sense of 'naming, denoting' (? inasmuch as the horse gives the name to the horse-sacrifice); whilst Mahidhara explains it by 'that which is named or praised.'

therefore the offerer of the *Asvamedha* conquers all the quarters¹;—‘the world thou art,’—the world he thus conquers;—‘a ruler thou art, an upholder,’—he thus makes him a ruler and upholder;—‘go thou unto Agni Vaisvânara,’—he thus makes him go to Agni Vaisvânara (the friend of all men);—‘of wide extent,’—he thus causes him to extend in offspring and cattle;—‘consecrated by Svâhâ (hail!),’—this is the *Vasha*-call² for it;—‘good speed (to) thee for the gods!’—he thus makes it of good speed for the gods;—‘for *Pragâpati*,’—the horse is sacred to *Pragâpati*: he thus supplies³ it with his own deity.

4. But, verily, he who fetters the horse without announcing it to the Brahman and the gods is liable to incur injury. He addresses the Brahman (the superintending priest) by saying, ‘O Brahman, I will fether the horse for the gods, for *Pragâpati*: may I prosper therewith!’ and having made the announce-

¹ In epic times the *Asvamedha* is commonly performed by kings who have been successful in the ‘*digvijaya*,’ or conquest in all quarters.

² ‘*Vasha*’ is the sacrificial call uttered by the *Hotri* at the end of the ‘*yâgyâ*,’ or offering-verse of a regular oblation (*âhuti*) as distinguished from minor libations, such as *homas* and *âghâras*, which require no ‘*yâgyâ*,’ and for which the sacrificial call—marking the pouring out of the libation into the fire—is ‘*svâhâ*!’ The meaning of ‘*vasha*’ is doubtful; but it would seem to be connected either with the root ‘*vaksh*,’ to grow, to wax, or with ‘*vah*,’ to bear; and would thus mean either ‘may it prosper!’ or ‘may he (Agni) bear it (to the gods)!’ By the mention of the *Svâhâ* in our formula the horse is, as it were, marked as dedicated to the gods.

³ Or, perhaps, he causes it to succeed by means, or with the help, of its own deity.

ment to the Brahman, he ties up the horse, and thus incurs no injury. 'Fetter it for the gods, for Pragâpati: prosper thou therewith!' thus the Brahman urges him, and supplies it (the horse) with its own deity. He then sprinkles it (with water): the (symbolic) meaning of this is the same as before¹.

5. He sprinkles² it, with (Vâg. S. XXII, 5), 'I sprinkle thee (so as to be) acceptable to Pragâpati,'—for Pragâpati is the most vigorous of the gods: it is vigour he bestows on it, whence the horse is the most vigorous of animals.

6. 'I sprinkle thee, acceptable to Indra and Agni,'—for Indra and Agni are the most powerful of the gods: it is power he bestows on it, whence the horse is the most powerful of animals.

7. 'I sprinkle thee, acceptable to Vâyu,'—for Vâyu is the swiftest of gods: it is speed he bestows on it, whence the horse is the swiftest of animals.

8. 'I sprinkle thee, acceptable to the All-gods,'—for the All-gods are the most famous of gods: it is fame he bestows on it, whence the horse is the most famous of animals.—'I sprinkle thee, acceptable to all the gods.'

9. Concerning this they say, 'Seeing that the horse is sacred to Pragâpati, wherefore (does he say), "I sprinkle thee" for other deities also?' Well, all the gods are concerned in the horse-sacrifice;

¹ For the sprinkling of (the material for) oblations see I, 1, 3, 6 seq.; and an animal victim in particular, III, 7, 4, 3.

² According to Kâty. XX, 1, 37, he goes with the horse to stagnant water, and there sprinkles it. It would seem that the horse stands in the water during this ceremony.

when he says, 'I sprinkle thee for all the gods,' he makes all the gods take a concern in the horse-sacrifice; whence all the gods are concerned in the horse-sacrifice. But his wicked enemy seeks to lay hold of him who performs the horse-sacrifice, and the horse is a thunderbolt;—having killed the four-eyed dog, he—with 'Undone' is the man! undone is the dog!—plunges³ it under the horse's feet: it is by means of the thunderbolt

¹ Mahîdhara explains 'paraḥ' by 'parābhūtaḥ, adhaspadam nītaḥ,' i.e. defeated, laid low. Perhaps it may mean, 'Away is the man, away the dog!' As given in the *Vâg. Samh.*, this is only the last part of the formula, pronounced by the Sacrificer; whilst during the killing of the dog, he is made to say, 'Whosoever seeketh to slay the steed, him Varuṇa besetteth.'—According to Kâty. XX, 1, 38 seqq., the priest says to an Âyogava (the offspring of a Sûdra father and a Vaisya mother)—or, to a lewd man, according to others—'Kill the four-eyed dog!' whereupon the man kills a dog by means of a club of Sidhraka wood; and (the priest?), by means of a rattan hoop (? or mat, *kaṣa*, comm. *kaṣaka*), makes the dead dog float beneath the horse. According to the comment. on Kâty. XX, 1, 38, in case a four-eyed dog—i.e. a (two-faced) one 'yasya dve mukhe' and hence looking in the four (intermediate) directions (*vidis*), Sâya.—is not available (!), a dog with marks about the eyes should be used. The mention of the 'four-footed' dog in the formula is, however, doubtless meant merely symbolically, as representing evil threatening the Sacrificer from every quarter.

³ Harisvâmin seems to connect this with the sprinkling of the horse itself—*prokshanam suna upaplâvanam uktyate*—perhaps in the sense that the water flowing down from the sprinkled horse would soak the dog, in which case the horse would apparently be supposed to stand on the dry ground. See, however, comm. on Kâty. XX, 2, 2, 'Svânam asvasyâdhaḥpradese galamadhye plâvayati târayati.' The 'offerings of drops' to be performed immediately after this ceremony might seem to be offered with reference to the drops of water flowing from the horse, and as it were falling outside the sacrifice; but see paragraph 5.

he thus stamps him down; and the wicked enemy does not lay hold of him.

THIRD BRÂHMANA.

1. Even as some of the havis (offering-material) may be spilled before it is offered, so also (part) of the victim is here spilled in that they let loose the sprinkled (horse) before it is slain. When he offers the Stoktyâs (oblations of drops), he offers that (horse) as a complete offering¹—so as to make good any spilling²; for unspilled is any (part) of the offered (material) that is spilled. A thousand (oblations of drops) he offers for the obtainment of the heavenly world, for the heavenly world is equal in extent to a thousand.

2. Concerning this they say, 'Were he to offer measured (a specified number of oblations), he would gain for himself something limited:' he offers unspecified (oblations) for the obtainment of the unlimited. And indeed Pragâpati spake, 'Verily, upon the oblations of drops I establish the Asvamedha, and by it, when established, I pass upward from hence.'

3. [He offers, with Vâg. S. XXII, 6,] 'To Agni, hail!'—to Agni he thus offers it (the horse³);—'to Soma, hail!'—to Soma he thus offers it;—'to the joy of the waters, hail!'—to the waters he thus offers it;—'to Savitri, hail!'—to Savitri

¹ Cf. I, 1, 4, 3; 3, 3, 16 seqq.; IV, 2, 5, 1 seqq.

² Lit., for non-spilling, i. e. to neutralise any spilling that may have taken place.

³ Harisvâmin seems rather to lay the stress on the direct object:—agnaye param evâsvam guhoti na kevalam âgyam. The context, however, does not admit of this interpretation.

he thus offers it;—‘to Vāyu, hail!’—to Vāyu (the wind) he thus offers it;—‘to Vishṇu, hail!’—to Vishṇu he thus offers it;—‘to Indra, hail!’—to Indra he thus offers it;—‘to Brīhaspati, hail!’—to Brīhaspati he thus offers it;—‘to Mitra, hail!’—to Mitra he thus offers it;—‘to Varuṇa, hail!’—to Varuṇa he thus offers it:—so many, doubtless, are all the gods: it is to them he offers it. He offers them straight away¹ for the obtaining of the heavenly world, for straight away, as it were, is the heavenly world.

4. But, verily, he who offers the oblations straight away, would be liable to fall (pass) right away²: he turns back again³, and establishes himself in this (terrestrial) world. And this⁴ indeed he (Pragāpati) has declared to be the perfection of the sacrifice, so as to prevent falling away (spilling), for unspilled is what is spilled of the offered (material).

5. And even as some of the offering-material may be spilled before it is offered, so also (part) of the

¹ According to Kāty. XX, 2, 3–5, he offers either a thousand oblations, or as many as he can offer till the dripping of the water from the horse has ceased. For every ten oblations he uses the formulas here given, after which he begins again from the beginning. The ‘straight on’ apparently means that he is neither to break the order of the deities, nor to offer more than one oblation at a time to the same deity.

² That is, he would die; ‘praitīty arthaḥ,’ Comm. The St. Petersburg Dict., on the other hand, takes ‘īvaraḥ pradaghaḥ’ in the sense of ‘liable to fall down headlong’ (abstürzen).

³ That is, by commencing the ten oblations again from the beginning.

⁴ Viz. repetition of performance,—*etām eva ka sa pragāpatir āvṛttimattām yagñasya samsthitim (uvāka)*. On repetitions in the chanting of stotras, see III, 2, 5, 8; cf. also XII, 2, 3, 13.

victim is here spilled in that they let loose the sprinkled (horse) before it is slaughtered. When he offers (the oblations relating to) the Forms¹ (rûpa), he offers that (horse) as one that is wholly offered, so as to make good any spilling; for unspilled is what is spilled of the offered (material). With (Vâg.S. XXII, 7-8²), 'To the Hiñ-call, hail! to the (horse) consecrated by Hiñ, hail!...'

¹ These forty-nine oblations performed after the letting loose of the horse, are called Prakramas (i.e. steps, or movements); cf. XIII, 4, 3, 4; Kâty. XX, 3, 3.—Harisvâmin remarks, asvarûpânâm hiñkârâdînâm nishkramanâtmikâ (!) rûpâkhyâ âhutaya ukhyante, tâ evâtra prakramâ iti vakshyante.

² These (rather pedantic) formulas, all of them ending in 'svâhâ,' occupy two *Kandîkâs* of the *Samhitâ*, consisting of 24 and 25 formulas respectively:—1. To the hiñkâra, svâhâ! 2. To the one consecrated by 'hiñ,' hail! 3. To the whinnying one, hail! 4. To the neighing, hail! 5. To the snorting one, hail! 6. To the snort, hail! 7. To smell, hail! 8. To the (thing) smelled, hail! 9. To the stabled one, hail! 10. To the resting one, hail! 11. To the clipped one, hail! 12. To the prancing one, hail! 13. To the seated one, hail! 14. To the lying one, hail! 15. To the sleeping one, hail! 16. To the waking one, hail! 17. To the groaning one, hail! 18. To the awakened one, hail! 19. To the yawning one, hail! 20. To the untethered one, hail! 21. To the upstarting one, hail! 22. To the standing one, hail! 23. To the starting one, hail! 24. To the advancing one, hail!—25. To the trotting one, hail! 26. To the running one, hail! 27. To the bolting one, hail! 28. To the flighty one, hail! 29. To the geeho, hail! 30. To the one urged on by geeho, hail! 31. To the prostrate one, hail! 32. To the risen one, hail! 33. To the swift one, hail! 34. To the strong one, hail! 35. To the turning one, hail! 36. To the turned one, hail! 37. To the shaking one, hail! 38. To the shaken one, hail! 39. To the obedient one, hail! 40. To the listening one, hail! 41. To the looking one, hail! 42. To the one looked at, hail! 43. To the out-looking one, hail! 44. To the winking one, hail! 45. To what it eats, hail! 46. To what it drinks, hail! 47. To the water it makes, hail! 48. To the working one, hail! 49. To the wrought one, hail!

(he offers them); for these are the forms (qualities) of the horse: it is them he now obtains.

6. Concerning this they say, 'The Forms are no offering: they should not be offered.' But, indeed, they also say, 'Therein assuredly the horse-sacrifice becomes complete that he performs (the oblations relating to) the Forms: they should certainly be offered.' And, indeed, one puts that (Sacrificer) out of his resting-place, and raises a rival for him when one offers for him oblations elsewhere than in the fire¹, where there is no resting-place.

7. Prior to the (first) oblation to Savitṛi², he (the Adhvaryu) offers, once only, (the oblations relating to) the Forms³ in the Āhavanīya, whilst going rapidly over (the formulas): he thus offers the oblations at his (the Sacrificer's) resting-place, and raises no rival for him. He offers at each opening of sacrifice⁴, for the continuity and uninterrupted performance of the sacrifice.

8. Concerning this they say, 'Were he to offer

¹ According to Kāty. XX, 3, 3, the Prakramas are to be offered in the Dakṣiṇāgni; but our Brāhmaṇa, whilst mentioning, at XIII, 4, 3, 4, both that fire, and the horse's footprint as optional places of offering, there as well as here decides in favour of the Āhavanīya; whence Harisvāmin remarks:—*anyatrāgner iū anvāhāryapaṭane vāsvapade vā parilikhite vakshyamāṇakalpāntara-nindā*.

² See XIII, 1, 4, 2.

³ That is to say, without repeating them, when he has come to the end, as he did in the case of the 'oblations of drops.' Nor are they to be repeated day after day throughout the year, as some of the other offerings and rites are.

⁴ Viz., according to Harisvāmin, at (the beginning of) the *dīk-shanīyā*, *prāyanīyā*, *ātiithyā*, *pravargya*; the *upāsads*, *agnīshomīya*, *sutyā*, *avabhṛitha*, *udayanīyā*, and *udavasānīyā* offerings (*ishī*). This view is, however, rejected by the author.

at each opening of sacrifice, he would be deprived of his cattle, and would become poorer.' They should be performed once only: thus he is not deprived of his cattle, and does not become poorer. Forty-eight (oblations) he offers;—the *Gagati* consists of forty-eight syllables, and cattle are of *Gâgata* (movable) nature: by means of the *Gagati* he (the *Adhvaryu*) thus wins cattle for him (the *Sacrificer*). One additional (oblation) he offers, whence one man is apt to thrive amongst (many) creatures (or subjects).

FOURTH BRÂHMANA.

1. *Pragâpati* poured forth the life-sap of the horse (*asva-medha*)¹. When poured forth, it went straight away from him and spread itself over the regions. The gods went in quest of it. By means of offerings (*ishîi*) they followed it up, by offerings they searched for it, and by offerings they found it. And when he performs *ishîis*, the *Sacrificer* thereby searches for the horse (*asva*) meet for sacrifice² (*medhya*).

2. They (the *ishîis*³) belong to *Savitri*; for *Savitri* is this (earth): if any one hides himself thereon, if any one goes elsewhere⁴, it is on this

¹ Or, as it might also be translated, *Pragâpati* produced (created) the *Asvamedha*.

² Or, for the horse full of life-sap; or, simply, the sacrificial horse.

³ Viz. three oblations of cakes on twelve *kapâlas* to *Savitri* *Prasavitri*, *Savitri* *Âsavitri*, and *Savitri* *Satyaprasava* respectively. For particulars see XIII, 4, 2, 6 seqq.

⁴ *Harisvâmin* seems to take this in the sense of 'who moves about elsewhere (in another sphere),' and mentions, as an instance, a bird which flies in (? up into) the air—*pakshyâdir antarikshe gakkhati*—but is ultimately caught on earth.

(earth) that they find him; for no one (creature), whether walking erect or horizontally (like an animal), is able to go beyond it. Their belonging to Savitrî thus is in order to find the horse.

3. Concerning this they say, 'Surely the horse disappears when it goes straight away; for they do not turn (drive) it back¹.' Now when he performs the Dhṛiti offerings² in the evening—dhṛiti (keeping) meaning peaceful dwelling, and the night also meaning peaceful dwelling—it is by means of peaceful dwelling that he keeps it; whence both men and beasts rest peacefully at night. And when he performs offerings in the morning, he seeks that (horse); whence it is in daytime that one goes to seek for what is lost. And again when he offers the Dhṛitis in the evening, and the (Savitrî) ishîs in the morning, it is security of possession the Sacrificer thereby brings about, whence security of possession is brought about for the subjects where this sacrifice is performed.

FIFTH BRÂHMANA.

I. But, indeed, distinction, royal sway, departs from him who performs the horse-sacrifice; and when a man attains to distinction, the lute is played to him. Two Brâhmanical lute-players sing (and play) for a year; for that—to wit, the lute—is a form (attribute) of distinction: it is distinction they thus confer upon him.

¹ See XIII, 4, 2, 16.

² The four Dhṛitis are performed on the Âhavanîya after sunset on the first day; cf. XIII, 4, 3, 5. For the four formulas used with these oblations ('here is joy,' &c.), see XIII, 1, 6, 2.

2. Concerning this they say, 'Were both to be Brāhmaṇas who sing, noble rank (or political power) would depart from him; for he—to wit, a Brāhmaṇa—is a form of the priestly office; and the nobility takes no delight in the priestly office (or priesthood).

3. 'And were both to be Rāganyas (nobles), spiritual lustre would depart from him; for he—to wit, the Rāganya—is a form of noble rank, and spiritual lustre takes no delight in noble rank.' One of those who sing is a Brāhmaṇa, and the other a Rāganya; for the Brāhmaṇa means priestly office, and the Rāganya noble rank: thus his distinction (social position) comes to be guarded on either side by the priesthood and the nobility.

4. Concerning this they say, 'Were both to sing by day, his distinction would be apt to fall away from him: for that—to wit, the day—is a form of the priestly dignity; and when the king chooses he may oppress (despoil) the Brāhmaṇa, but he will fare the worse (or, become the poorer) for it.

5. 'And if both (were to sing) at night, spiritual lustre would fall away from him; for that—to wit, the night—is a form of the nobility, and spiritual lustre takes no delight in the nobility.' The Brāhmaṇa sings by day¹, and the Rāganya at night²; and thus, indeed, his distinction comes to be guarded on either side by the priesthood and the nobility³.

6. 'Such sacrifices he offered,—such gifts he gave!' such (are the topics about which) the

¹ Viz. at the fore-offerings of the three cake-offerings (ishās) to Savitṛi, whilst staying in the south part of the sacrificial ground.

² Viz. during the performance of the Dhṛtis after sunset.

³ The 'iti' at the end belongs to the following paragraph.

Brāhmaṇa sings¹; for to the Brāhmaṇa belongs the fulfilment of wishes²: it is with the fulfilment of wishes he (the Brāhmaṇa) thus endows him (the Sacrificer). 'Such war he waged,—such battle he won!' such (are the topics about which) the Rāganya sings; for the battle is the Rāganya's strength: it is with strength he thus endows him. Three stanzas the one sings, and three stanzas the other, they amount to six,—six seasons make up a year: he thus establishes (the Sacrificer) in the seasons, in the year. To both of them he presents a hundred; for man has a life of a hundred (years), and a hundred energies: it is vitality and energy, vital power, he confers upon him.

SIXTH BRĀHMAṆA.

1. [The Adhvaryu and Sacrificer whisper in the right ear of the horse, Vāg. S. XXII, 19³,] 'Plenteous by the mother, strengthful by the father,'—its mother, doubtless, is this (earth), and its father yonder (sky): it is to these two he commits it;—'a horse thou art, a steed thou art,'—he thereby instructs it, whence clever subjects (or children) are born to him;—'a courser (atya) thou art, a charger thou art,'—he therewith leads it beyond (ati), whence the horse goes beyond (surpasses) other animals, and whence the horse attains to pre-eminence among animals;—'a runner thou art, a racer thou art, a prize-winner thou

¹ Cf. XIII, 4, 2, 8.

² The author apparently takes 'ish/āpūrta' in the sense of either 'sacrifice and fulfilment,' or 'the fulfilment of (the objects of) sacrifice.' Cf. Weber, Ind. Stud. IX, p. 319; X, p. 96.

³ See XIII, 4, 2, 15.

art,'—in accordance with the text is (the meaning of) this;—'a male thou art, well-disposed towards man thou art,'—this is with a view to its (or, his) being supplied with a mate;—'Speedy thou art called, Child thou art called,'—this is the horse's favourite name: by its favourite name he thus addresses it; whence even if two enemies¹, on meeting together, address one another by name, they get on amicably together.

2. 'Go thou along the way of the Âdityas!'—to the Âdityas he thus makes it go.—'Ye divine guardians of the quarters, protect this horse, sprinkled for sacrifice to the gods!'—the guardians of the quarters are a hundred princes born in wedlock: to them he commits it;—'here is joy: here let it rejoice!—here is safe keeping, here is its own safe keeping, hail!' For a year he offers the (four Dhṛiti) oblations²—(amounting to) sixteen nineties, for they are the horse's chain³, and it is therewith alone that he chains it; whence the horse when let loose returns to its chain: (they amount to) sixteen nineties⁴; for these (oblations of safe keeping) are the horse's chain, and it is therewith alone that he chains it, whence the horse, when let loose, does not (entirely) abandon its chain.

3. Verily, the Asvamedha means royal sway: it is after royal sway that these strive who guard the horse. Those of them who reach the end become

¹ Harisvâmin, perhaps rightly, takes 'âmitrau' in the sense of 'amitrayoḥ putrau,' 'the sons of two enemies.'

² See note on XIII, 4, 3, 5.

³ Or, place of confinement, stable,—'bandhanasthânam.' Harisv.

⁴ That is, four times 360.

(sharers in) the royal sway, but those who do not reach the end are cut off from royal sway. Wherefore let him who holds royal sway perform the horse-sacrifice; for, verily, whosoever performs the horse-sacrifice, without possessing power, is poured (swept) away.—Now, were unfriendly men to get hold of the horse, his sacrifice would be cut in twain, and he would become the poorer for it. A hundred men clad in armour guard it for the continuity and uninterrupted performance of the sacrifice; and he will not become the poorer for it; (but if it be lost) they should fetch another (horse), and sprinkle it: this is the expiation in that case.

SEVENTH BRĀHMAṆA.

THE INITIATION OF THE SACRIFICER.

1. Pragāpati desired, 'Might I perform a horse-sacrifice¹?' He toiled and practised fervid devotion. From the body of him, when wearied and heated, the deities departed in a sevenfold way: therefrom the Dīkshā (initiation) was produced. He perceived those Vaisvadeva² (oblations). He offered

¹ Or, 'might I make offering with the life-sap of the horse?' the natural, as well as the technical, meaning of the term 'asvamedha' being generally understood in these speculations.

² The oblations offered prior to the initiation—here, as at any Soma-sacrifice—are called Audgrabhaṇa (elevatory) oblations. On the present occasion he, in the first place, performs, on each of the first six days of the Dīkshā, the four oblations of this kind offered at the ordinary Soma-sacrifice (for which see III, 1, 4, 1 seqq.); whilst on the seventh day he offers, instead of these, the six corresponding oblations of the Agniṭayana (which forms a necessary element of the Asvamedha), see VI, 6, 1, 15–20; for a further and final oblation offered on all these occasions, see p. 292, note 1. He then performs on each day three additional oblations

them, and by means of them he gained the Dīkshā : and when the Sacrificer offers the Vaisvadeva (oblations) it is the Dīkshā he thereby gains. Day after day he offers them : day after day he thus gains the Dīkshā¹. Seven of them he offers ; for seven were those deities that departed (from Pragāpati) ; it is by means of them that he (the priest) gains the Dīkshā for him.

2. But, indeed, the vital airs depart from those who exceed (the duration of) the Dīkshā. For

(increased to four on the last day) which are peculiar to the Arvamedha, and vary from day to day in respect of the deities to whom they are offered. But whilst, in the *Srautasūtras*, these special oblations are likewise called *Audgrabhāṇa* (*Kāty.* XX, 4, 2-10), the author here applies to them the term *Vaisvadeva*, owing apparently to the fact of their being offered, not to the *Virve Devâḥ* properly speaking, but to different deities. In the dogmatic explanation of the *Audgrabhāṇas* of the ordinary sacrifice, reference was also made (at III, 1, 4, 9) to the *Virve Devâḥ*, but only incidentally. *Harisvāmin*, indeed, points out that the designation *Vaisvadeva* refers in the first place to the invocations (*Vâg. S.* XXII, 20) used with these special oblations (as is, indeed, evident from paragraph 2 ; cf. also part ii, p. 20, note 1) ; and the total of seven applied to them does not therefore refer here (as it does in paragraph 4) to the four ordinary and the three special *Audgrabhāṇa* oblations, but to the series of dedicatory formulas relating to the latter oblations, as explained p. 291, note 1 ; and, of course, by implication, to the oblations themselves.

¹ Though the Initiation only becomes perfect by the Sacrificer being girded with a hempen zone, whilst kneeling on a double black-antelope skin, and by a staff being handed to him (III, 2, 1, 1-32) ; on the present occasion, the Sacrificer is on each day, after the performance of the *Audgrabhāṇa* oblations, at least to sit down on the antelope skin ; whilst on the seventh and last day of the *Dikshantīyeshā*, the remaining ceremonies take place, after which those of the *Agniṭayana*, viz. the placing of the *Ukhā*, or fire-pan, on the fire and the putting of thirteen fire-sticks in the pan (VI, 6, 2, 1 seqq.), &c.

seven days they observe it; for there are seven (outlets of) vital airs in the head, and the Dīkshā is the vital airs: it is by means of the vital airs he gains the Dīkshā, the vital airs, for him. He makes offering by dividing (each) deity into three parts¹; for the gods are of three orders², and of three orders are these worlds: he thus establishes himself in these worlds in prosperity and vital power.

3. They amount to one and twenty (single invocations and oblations),—there are twelve months, five seasons, these three worlds, and yonder sun as the twenty-first,—that is the divine ruling-power, that is the glory: that supreme lordship, that summit of the fallow one (the Sun), that realm of light he attains.

4. Thirty Audgrabhaṇas³ he offers,—of thirty syllables the Virāḡ (metre) consists, and the Virāḡ means all food: thus (he offers) for the obtainment of all food. Four Audgrabhaṇas he offers (on each day), and three Vaisvadevas;—they amount to seven; for there are seven vital airs of the head, and the Dīkshā is the vital airs: by means of the vital airs he thus gains the Dīkshā, the vital airs.

¹ The *kandīkā* XXII, 20 is made up of seven parts, each of which consists of three distinct invocations addressed to the same deity; the seven deities addressed in the whole formula being Ka, Pragāpati, Aditi, Sarasvatī, Pūshan, Tvashṭri, and Vishṇu; whilst the three invocations to Ka, for instance, are 'Kāya svāhā! Kasmai svāhā! Katamasmai svāhā!' Cf. XIII, 1, 8, 2 seqq.

² Viz. either the Vasus, Rudras, and Ādityas (cf. IV, 5, 7, 2); or those of the sky, the air, and the earth, headed by Sūrya, Vāyu, and Agni respectively.

³ That is, the four Audgrabhaṇas of the ordinary Soma-sacrifice offered on each of the seven days of the Dīkshā, and two more added thereto on the seventh day.

for him. A full (-spoon)-oblation¹ he offers last for the sake of invigoration and union.

EIGHTH BRĀHMANA.

1. Pragâpati poured forth the life-sap of the horse². When poured forth, it weighed down the *rik* (hymn-verse) and the *sâman* (hymn-tune). The Vaisvadeva (offerings) upheld that (Asvamedha): thus, when he offers the Vaisvadevas, it is for the upholding of the Asvamedha.

2. With (Vâg. S. XXII, 20), 'To Ka hail! To the Who hail! To the Whoever hail!' he makes the one relating to Pragâpati the first (or chief one), and thus upholds (the Asvamedha) by means of the deities with Pragâpati as their chief.

3. 'Hail, meditation (we give) unto him meditated upon! Hail, the mind unto the Lord of creatures! Hail, thought unto him, the known³!' what the mystic sense of the former (utterances⁴) was that it is here.

¹ For a full discussion of this final Audgrabhava oblation, the only one, it would seem, offered with the regular offering-spoon (*guhû*) filled by means of the dipping-spoon (*sruva*), see III, 1, 4, 2; 16-23; cf. also VI, 6, 1, 21.

² See p. 289, note 1. It is here taken to be represented by the Yagus:—*asvamedham yagurâtmakavigrahavantam srishavân*, Harisv.—the larger number of sacrificial formulas used at the performances being too heavy for the recited and chanted texts.

³ Mahîdhara takes 'âdhim âdhîtâya' in the sense of 'âdhânam prâptâya' (who has obtained a consecrated fire); and 'manaî pragâtaye' in the sense of 'manasi vartamânâya p.' (to P. who is in our mind); and 'kittam vigñâtâya' in the sense of 'sarveshâm kittasâkshine' (to the witness, or knower, of all men's thoughts).

⁴ Harisvâmin probably is right in supplying 'vyâhrîtnâm'; though possibly 'devatânâm' (deities) may be understood.

4. 'To Aditi hail! To Aditi, the mighty, hail! To Aditi, the most merciful, hail!' Aditi, doubtless, is this (earth): it is by her that he upholds it.

5. 'To Sarasvatī hail! To Sarasvatī, the pure, hail! To Sarasvatī, the great, hail!' Sarasvatī, doubtless, is speech: by speech he thus upholds it.

6. 'To Pūshan hail! To Pūshan, the protector of travellers, hail! To Pūshan, the watcher of men, hail!' Pūshan, doubtless, is cattle: by means of cattle he thus upholds it.

7. 'To Tvashtri hail! To Tvashtri, the seminal, hail! To Tvashtri, the multiform, hail!' Tvashtri, doubtless, is the fashioner of the couples of animals: by means of forms he thus upholds it.

8. 'To Vishṇu hail! To Vishṇu, the protector of what grows¹, hail! To Vishṇu, the bald², hail!' Vishṇu, doubtless, is the sacrifice: by sacrifice he thus upholds it. With (Vāg. XXII, 21), 'Let every mortal espouse the friendship of the divine guide, . . .³,' he offers last of all a full (-spoon)-oblation; for the full-offering is this (earth): he thus finally establishes himself on this (earth).

¹ The meaning of 'nibhūyapa' is doubtful; Mahīdhara explains it by 'nitarām bhūtvā matsyādyavatāram kṛtvā pāti.' Perhaps it may mean 'condescending protector,' though one expects a direct object with 'pa.'

² The word 'sipivish/a,' as applied to Vishṇu, is likewise of doubtful meaning. The native dictionaries assign both the meaning 'bald' and 'leprous' (or, affected with skin-disease) to it; whilst the first part 'sipi' is taken variously by commentators as meaning 'cattle,' or 'ray,' or 'water,' or 'living being.'

³ See III, 1, 4, 18; VI, 6, 1, 21; and p. 294, note 1.

NINTH BRĀHMAṆA.

1. [Vāg. S. XXII, 22¹], 'In the priestly office (brahman) may the Brāhmaṇa be born, endowed with spiritual lustre (brahmavarṇasa):' on the Brāhmaṇa he thereby bestows spiritual lustre, whence of old the Brāhmaṇa was born as one endowed with spiritual lustre².

2. 'In the royal order may the Rāganya be born, heroic, skilled in archery, sure of his mark, and a mighty car-fighter:' on the Rāganya he thereby bestows the grandeur of heroism³, whence of old the Rāganya was born as one heroic, skilled in archery, certain of his mark, and a mighty car-fighter.

3. 'The milch cow:' on the cow he thereby bestows milk: whence of old the cow was born as one yielding milk.

4. 'The draught ox:' on the ox he thereby bestows strength, whence of old the ox was born as a draught (animal).

5. 'The swift racer:' on the horse he thereby bestows speed, whence of old the horse was born as a runner.

6. 'The well-favoured woman:' on the woman

¹ These formulas are muttered after the thirteen samidhs have been put in the ukhâ, or fire-pan. See p. 290, note 1.

² 'Whence formerly a Brāhmaṇa was at once born as Brahmanavarṇasin (whilst now he must study),' Delbrück, *Altindische Syntax*, p. 287. Perhaps, however, 'purâ' has here (as it certainly has in the following paragraphs) the force of 'agre'—at the beginning, from the first, from of old.

³ I take 'sauryam mahimānam' here (and 'gaitram mahimānam' in paragraph 7) to stand in apposition to one another, with something of the force of a compound word. See above, p. 66, note 4.

he thereby bestows beautiful form, whence the beautiful maiden is apt to become dear (to men).

7. 'The victorious warrior:' on the Râganya he thereby bestows the grandeur of victoriousness¹, whence of old the Râganya was born as one victorious.

8. 'The blitheful youth:' he, indeed, is a blitheful (or, sociable) youth who is in his prime of life; whence one who is in his prime of life is apt to become dear to women.

9. 'May a hero be born unto this Sacrificer!' on the Sacrificer's family he thereby bestows manly vigour, whence of old a hero was born to him who had performed the (Asvamedha) sacrifice.

10. 'May Parganya rain for us whensoever we list!'—where they perform this sacrifice, there Parganya, indeed, rains whenever they list;—'may our fruit-bearing plants ripen!'—there the fruit-bearing plants indeed ripen where they perform this sacrifice;—'may security of possession be assured for us!'—where they perform this sacrifice there security of possession indeed is assured; whence wherever they perform this (Asvamedha) sacrifice, security of possession becomes assured to the people.

SECOND ADHYÂYA. FIRST BRÂHMANA.

THE FIRST SOMA-DAY (AGNISHOMA)².

1. Pragâpati assigned the sacrifices to the gods; the Asvamedha he kept for himself. The gods

¹ See note 3, p. 294.

² There are three Sutyâs, or Soma-days, at the Asvamedha—viz. an Agnishoma, an Ukthya, and an Atirâtra—the most im-

said to him, 'Surely, this—to wit, the *Asvamedha*—is a sacrifice: let us have a share in that also.' He contrived these *Anna-homas* (food-oblations) for them: thus when he performs the *Annahomas*, it is the gods he thereby gratifies.

2. With ghee he makes offering, for ghee is fiery mettle: by means of fiery mettle he thus lays fiery mettle into him (the horse and Sacrificer). With ghee he offers; for that—to wit, ghee—is the gods' favourite resource: it is thus with their favourite resource he supplies them.

3. With parched groats he makes offering; for that—to wit, parched groats—are a form of the gods¹: it is the gods he thus gratifies.

4. With grain he makes offering; for this—to wit, grain—is a form of the days and nights²: it is the days and nights he thus gratifies.

5. With parched grain he makes offering; for this—to wit, parched grain—is a form of the *Nakshatras*³ (lunar asterisms): it is the *Nakshatras*

portant of which is the central day. The first day offers no special features, as compared with the ordinary *Agnishōma*; except that the *stotras* are chanted on the '*katushōma*' model (see note to XIII, 3, 1, 4); and that the animal sacrifice of this day requires twenty-one sacrificial stakes, with twice eleven victims, two of which are tied to the central stake; see note on XIII, 2, 5, 2. The offerings referred to in the present *Brāhmaṇa*, are performed, not during the day itself, but during the following night, as a preliminary to the important features of the second *Soma*-day.

¹ Viz., according to the commentary, because of the (particles of) groats being connected with each other.

² The commentary does not explain this comparison. It would seem to suit better the parched grain.

³ Viz. on account of the capability (*samarthatvāt*) of the (raw) grains; but whether this is meant to refer to their power of germinating and growing is not explained.

he thus gratifies. He offers whilst mentioning names, with (Vâg. XXII, 23-33), 'To the in- (and out-) breathing hail! to the off-breathing hail!'¹ . . . he thus gratifies them by mentioning their names. [Vâg. S. XXII, 34], 'To one hail! to two hail! . . . to a hundred hail! to a hundred and one hail!' He offers in the proper order: in the proper order he thus gratifies them (the gods). He performs oblations successively increasing by one², for single, indeed, is heaven: singly he thus causes him (the Sacrificer) to reach heaven. Straight away³ he offers in order to the winning of heaven; for straight away, as it were, is heaven.

6. But, verily, he who offers the oblations straight

¹ These eleven anuvâkas consist of altogether 149 such short dedicatory formulas—addressed to the vital airs, the regions, the waters, wind, fire, &c.—each ending with 'svâhâ (hail).' These are followed, in anuvâka 34, by formulas addressed to the cardinal numbers from 1 to 101; succeeded by two formulas addressed to the dawn and to heaven respectively,—all of these again ending with 'svâhâ.' The Annahomas themselves, offered by the Adhvaryu's assistant, the Pratiprasthâtṛi, are not, however, limited to any number; but their performance is to be continued throughout the night in such a way that each of the four three-hours' watches of the night is to be taken up with as many oblations of one of the four kinds of offering materials—in the order in which they are enumerated in the text—as can be got into the space of three hours. The formulas addressed to the cardinal numbers—which are on no account to extend beyond 101—are apparently supposed amply to suffice to fill up the time till dawn, when the Adhvaryu makes an oblation of ghee to the Dawn, followed by one to Heaven (or the realm of light) after sunrise.

² That is, in offering with the formulas addressed to the cardinal numbers.

³ That is to say, without repeating any formula, or commencing again from the beginning, when the whole series is exhausted.

away¹, is liable to fall (pass) right away. He does not go beyond a hundred and one: were he to go beyond a hundred and one, he would deprive the Sacrificer of his vital power. He offers a hundred and one, for man has a life of a hundred (years), and his own self is the one hundred and first: he thus establishes himself in a self (or body), in vital power. With 'To the Dawn hail! to Heaven hail!' he offers the two last oblations; for the dawn is the night, and heaven (the realm of light) is the day: it is day and night he thus gratifies.

7. As to this they say, 'Were he to offer both either by day or by night, he would confound day and night with one another².' With 'To the Dawn hail!' he offers before the sun has risen, and with 'To Heaven hail' when it has risen, to avoid confusion between day and night.

SECOND BRĀHMANA.

THE SECOND SOMA-DAY (UKTHYA).

1. Verily, this—to wit, the Asvamedha—is the king of sacrifices. But, indeed, the Asvamedha is the Sacrificer, (for) the sacrifice is the Sacrificer: when he (the priest) binds victims to the horse (or, at the horse-sacrifice), he then, indeed, takes hold³ of the sacrifice at the sacrifice.

2. 'A horse, a hornless he-goat, and a Gomrîga⁴'

¹ That is, without stopping.

² There is no 'iti' here; and the quotation, therefore, may perhaps extend to the end of the paragraph.

³ Ârabhate prâpnoti, comm.; it might also be rendered by 'he enters upon the sacrifice.'

⁴ This (and the identical passage XIII, 5, 1, 13) looks like a quotation, as if quoted from Vâg. S. XXIV, 1; where are

these they bind to the central stake: thereby, indeed, he (the priest) sharpens the front of his (the Sacrificer's) army¹, whence the front of the king's army is sure to become terrible.

3. A black-necked (he-goat), sacred to Agni, in front (of the horse) to its forehead²: the original (hall) fire he makes it, whence the king's hall-fire is sure to be (efficient)³.

likewise found the references to the other victims and their places, in paragraphs 2-9. Possibly, however, the 'iti' may be used here with a kind of 'deictic' force (cf. the similar use in XIII, 2, 8, 1); if, indeed, it does not simply refer to 'gomriga,' i.e. 'the animal called Gomriga' (lit. 'bovine deer'), regarding which see note on XIII, 3, 4, 3.—Though the victims to be immolated on this day are first dealt with in this and the following Brāhmanas, their slaughter only takes place at the usual time at every Soma-sacrifice, viz. after the Sarpanam (XIII, 2, 3, 1 seqq.), the chanting of the Bahishpavamāna Stotra, and the drawing of the Ārvina-graha. On the present occasion these ceremonies are preceded by the drawing of the Mahiman cups of Soma (see XIII, 2, 11, 1 seqq.); whilst the chant is followed by the driving up of the victims, and the putting to of the horse, and the driving to the water, treated of in XIII, 2, 6, 1 seqq.

¹ Harisvāmin takes this to mean that he makes the (sacrificial) horse, i.e. the king, alone the head of the army,—rāgabdhūtam apy arvaṁ senāmukham ekam karotīty arthaḥ.

² According to the comments on Vāg. S. XXIV, 1, and Kāty. XX, 6, 4, a rope is wound round the horse's body in the same way as it is done with a bottle-gourd (lagenaria vulgaris), and it is to this rope that these so-called 'paryāṅgyāḥ (circumcorporal),' or victims surrounding the (horse's) body, would then be tied.

³ The commentator explains 'bhāvuka' by 'sādhur bhavati;' and he adds that this is important inasmuch as numerous magic rites, such as rites for insuring success and averting evil (jāntika-paushika), and incantations (ābhiṣārika) are performed thereon. It is the name here assigned to this, the Āvasathya, fire, viz. 'pūr-vāgni' or, original fire—with its secondary meaning 'front-fire'—which is seized upon by the author for symbolically identifying it with the victim fastened in front (or to the front) of the horse.

4. An ewe, for Sarasvatī, beneath the (horse's) jaws: he thereby makes women to be dependent, whence women are sure to be attendant upon man.

5. Two (he-goats), black on the lower part of the body¹, for the Asvins, (he ties) to the front legs: he thereby lays strength into the front legs, whence the king is sure to be strong in the arm².

6. A dark-grey (he-goat) for Soma and Pūshan at the (horse's) navel: a foothold he makes this one; for Pūshan is this (earth): it is thereon he establishes himself.

7. A white one and a black one, for Sūrya and Yama, on the flanks: a suit of armour he makes those two; whence the king, clad in mail, performs heroic deeds.

8. Two, with shaggy hind thighs, for Tvashtri, to the hind legs: he lays strength into the thighs, whence the king is sure to be strong in his thighs.

9. A white one, for Vāyu, to the tail,—an elevation he makes this one, whence people in danger betake themselves to an elevated place³;—a cow wont to cast her calf, for Indra, the ever active, in order to associate the sacrifice with Indra;—a dwarfish one for Vishṇu; for Vishṇu is the sacrifice: it is in the sacrifice he (the Sacrificer) thus finally establishes himself.

10. These, then, are the fifteen 'paryāṅgya' (body-encircling)⁴ animals,—for fifteenfold is the

¹ Mahīdhara takes 'adhorāma' to mean 'white-coloured on the lower part of the body.'

² The word 'bāhu' means both 'arm' and 'front leg.'

³ That is, a mountain, a palace, high ground, &c., comm. ('vāyur hi skandhasyokkṛita ity abhiprāyaḥ').

⁴ Here the encircled horse itself, and the other two victims

thunderbolt, and the thunderbolt means manly vigour: with that thunderbolt, manly vigour, the Sacrificer now repels evil from in front¹ (of the sacrifice).

11. And fifteen (victims), indeed, are (bound) to each of the other (stakes);—for fifteenfold is the thunderbolt, and the thunderbolt means manly vigour: with that thunderbolt, manly vigour, the Sacrificer now repels evil on both sides² (of the sacrifice).

12. As to this they say, 'Does he really repel evil by these?' And, indeed, he does not make up the complete Pragâpati, and does not here gain everything.

13. Let him rather bind seventeen animals to the central stake³; for seventeenfold is Pragâpati, and the Asvamedha is Pragâpati,—thus for the

tied directly to the central stake, are improperly included in the term 'paryāṅga.'

¹ Viz. inasmuch as the sacrificial stake to which the horse is tied (and hence the victims fastened thereto) is the so-called 'agnishikha' stake, or the one standing opposite to (directly in front of) the Âhavaniya fire.

² Viz. inasmuch as these other stakes stand in a line to the north (left) and south (right) of the central stake. Whilst, in the case of a simple 'ekâdarinî' (cf. III, 7, 2, 1 seqq.) there would be five stakes on each side of the central one, at the Asvamedha there are to be twenty-one stakes, or ten on either side of the central stake. See XIII, 4, 4, 5 seqq.

³ These seventeen victims do not include the twelve paryāṅgyas which are tied to different parts of the horse's body, but only to those which are actually tied to the central stake,—viz. the horse and its two immediate neighbours (paragraph 2), then twelve victims (enumerated Vâg. S. XXIV, 2, beginning with three victims of different shades of red, rohita), and lastly two beasts belonging to two sets of eleven victims finally superadded to the sets of fifteen victims tied in the first place to the stakes. Cf. note on XIII, 2, 5, 2.

obtainment of the Asvamedha. And sixteen (victims he binds) to each of the other (stakes), for of sixteen parts (kalâ) consists all this¹ (universe); all this (universe) he thus gains.

14. 'How is he to appease² these?' they ask. 'Let him appease them with the Bârhaduktha verses³, "Enkindled, anointing the lap of the faithful(f.) . . .;" for Bârhaduktha, the son of Vâmadeva, or Asva, son of Samudra, saw these very (verses) to be the âprt-verses of the horse: it is by means of these we appease it,' so they say. But let him not do so; let him appease it with the Gâmadagna verses; for Gamadagni is Pragâpati, and so is the Asvamedha: he thus supplies it with its own deity;—let him therefore appease (the victims) with the Gâmadagna verses⁴.

15. Now some make the invitatory-formulas and the offering-formulas (to be pronounced) separately for the 'paryāṅgyas,' saying, 'For these we find (formulas)—for the others, on account of not finding any, we do not use them⁵.' Let him not do so;

¹ Regarding this division into sixteen parts, as applied to man, the animal, and the universe, see Weber, Ind. Stud. IX, p. 111 with note.

² Or, 'what Âprts (appeasing verses) is he to pronounce over them?' These verses are pronounced as the offering-formulas (yāgyâ) at the fore-offerings of the animal sacrifice. See part ii, p. 185, note 1.

³ Viz. Vâg. S. XXIX, 1-11.

⁴ Viz. Vâg. S. XXIX, 25-36, beginning, 'Enkindled in the house of man this day, a god, thou worshipping the gods, O Gâtavedas.'

⁵ The commentator takes this to mean that, inasmuch as these paryāṅgyas—here improperly including the horse itself and the two other victims of Pragâpati at the central stake—are assigned to commonly invoked deities, formulas relating to these would easily

for the horse is the nobility (chieftain), and the other animals are the peasantry (clan); and those who do this really make the peasantry equal and refractory to the nobility; and they also deprive the Sacrificer of his vital power. Therefore the horse alone belongs to Praḡâpati¹, and the others are sacred to the gods: he thus, indeed, makes the peasantry obedient and subservient to the nobility; and he also supplies the Sacrificer with vital power.

16. The slaughtering-knife of the horse is made of gold, those of the 'paryaṅgyas' of copper, and those of the others of iron; for gold is (shining) light, and the Asvamedha is the royal office: he thus bestows light upon the royal office. And by means of the golden light (or, by the light of the gold), the Sacrificer also goes to the heavenly world; and he, moreover, makes it a gleam of light shining after him, for him to reach the heavenly world.

17. But, indeed, the horse is also the nobility; and this also—to wit, gold—is a form (symbol) of

be found; whilst in the case of the other twelve victims tied to the central stake (see p. 301, note 3), as well as those of the other stakes—though they, too, are assigned to definite deities—some of their deities (as in the case of three a year and a half old heifers assigned to Gâyatri, Vâg. S. XXIV, 21), are such as to make it difficult to find suitable formulas for them:—*eteshâm asvâdînâm praḡâpatyâdikâ yâgyânuvâkyâs tâh kim iti na prâthak kurmaḥ; itareshâm rohitâdînâm na vindâmaḥ, tryavayo gâyatryâdayo devatâs taddevatyâs ka durlabhâ lakshanopetâ yâgyânuvâkyâ ity abhi-prâyaḥ.*

¹ The invitatory-formula and offering-formula are, however, pronounced once for the 'paryaṅgyas' (including the horse) in common, whilst a second pair of formulas are used for the other victims in common.

the nobility; he thus combines the nobility with the nobility.

18. And as to why there are copper (knives) for the 'paryaṅgyas,'—even as the non-royal king-makers, the heralds and headmen, are to the king, so those 'paryaṅgyas' are to the horse; and so, indeed, is this—to wit, copper—to gold: with their own form he thus endows them.

19. And as to why there are iron ones for the others,—the other animals, indeed, are the peasantry, and this—to wit, iron—is a form of the peasantry: he thus combines the peasantry with the peasantry. On a rattan mat (lying) north (of the Âhavanīya) they cut the portions of the horse(-flesh); for the horse is of anushṭubh nature, and related to the Anushṭubh is that (northern) quarter: he thus places that (horse) in its own quarter. And as to (his doing so) on a rattan mat,—the horse was produced from the womb of the waters¹, and the rattan springs from the water: he thus causes it to be possessed of its own (maternal) womb.

THIRD BRÂHMANA.

1. Now, the gods did not know the Pavamâna² at the Asvamedha to be the heavenly world, but the horse knew it. When, at the Asvamedha,

¹ See VI, 1, 1, 11 (V, 1, 4, 5).

² Pavamâna is the name of the pressed Soma while it is 'clarifying.' Hence the first stotra of each of the three Savanas of a Soma-day—chanted after the pressing of the Soma and the drawing of the principal cups—is called Pavamâna-stotra. Whether by the term 'Pavamâna' here the clarifying Soma is alluded to, as well as the stotra—which alone the commentator takes it to mean, and to which the second mention certainly refers—must remain

they glide along¹ with the horse for the Pavamāna (-stotra), it is for getting to know (the way to) the heavenly world; and they hold on to the horse's tail, in order to reach the heavenly world; for man does not rightly know (the way to) the heavenly world, but the horse does rightly know it.

2. Were the Udgâtri to chant the Udgitha², it would be even as if one who does not know the country were to lead by another (than the right) way. But if, setting aside the Udgâtri, he chooses

doubtful. The commentator, it would seem, accounts for this identification of the Pavamāna-stotra with heaven by the fact that the second day of the Arvamedha is an ekavimsa day (see XIII, 3, 3, 3; Tāndya-Br. XXI, 4, 1), i.e. one on which all the stotras are performed in the twenty-one-versed hymn-form; and that the Sun is commonly called 'ekavimsa,' the twenty-first, or twenty-one-fold. The particular chant intended is that of the morning pressing, viz. the Bahishpavamāna, or outside-Pavamāna-stotra, so-called because at the ordinary one-day's Soma-sacrifice, it is chanted outside the Sadas. But, on the other hand, in the case of Ahīna-sacrifices, or those lasting from two to twelve days, that stotra is chanted outside only on the first day, whilst on the others it is done inside the Sadas. An exception is, however, made in the case of the Arvamedha, which requires the morning Pavamāna, on all three days, to be performed in its usual place on the north-eastern part of Vedi, south of the Kātvāla.

¹ For the noiseless way of sliding or creeping from the Sadas, and returning thither, and approaching the different Dhishnyas, or fire-hearths, see part ii, p. 299, note 2. As has already been stated, it is only after the chanting of the Bahishpavamāna that the victims are driven up to the offering place.

² It is from this, the principal part of the Sāman, or chanted verse (cf. part ii, p. 310, note), that the Udgâtri takes his name; this particular function of his being, on the present occasion, supposed to be performed by the whinnying of the horse. After this they make the horse step on the chanting-ground, apparently either as a visible recognition of the part it has been made to play, or because the horse thereby is made to go to heaven with which the Bahishpavamāna was identified.

the horse for (performing) the Udgîtha, it is just as when one who knows the country leads on the right way: the horse leads the Sacrificer rightly to the heavenly world. It makes 'Hiñ¹,' and thereby makes the Sâman itself to be 'hiñ': this is the Udgîtha. They pen up mares, (and on seeing the horse) they utter a shrill sound: as when the chanters sing, such like is this. The priests' fee is gold weighing a hundred (grains): the mystic import of this has been explained².

FOURTH BRÂHMANA.

1. Pragâpati desired, 'Would that I might gain both worlds, the world of the gods, and the world of men.' He saw those beasts, the tame and the wild ones; he seized them, and by means of them took possession of these two worlds: by means of the tame beasts he took possession of this (terrestrial) world, and by means of the wild beasts of yonder (world); for this world is the world of men, and yonder world is the world of the gods. Thus when he seizes tame beasts he thereby takes possession of this world, and when wild beasts, he thereby (takes possession) of yonder (world).

2. Were he to complete (the sacrifice) with tame ones, the roads would run together³, the village-

¹ On the mystic significance of this ejaculation (here compared with the neighing of the horse) in the sacrifice, and especially in the Sâman, see I, 4, 1, 1 seqq.; II, 2, 4, 12.

² XII, 7, 2, 13.

³ The commentary remarks that by 'roads' here is meant those walking on them—as, in that case, peace and security would reign, men would range all the lands:—adhvabhir atrâdhvasthâ lakshyante; ksheme sati manushyâh sarvân derân samkareyur ity abhiprâyah.

boundaries of two villages would be contiguous¹, and no ogres², man-tigers, thieves, murderers, and robbers would come to be in the forests. By (so doing) with wild (beasts) the roads would run asunder³, the village-boundaries of two villages would be far asunder⁴; and there would come to be ogres, man-tigers, thieves, murderers, and robbers in the forests.

3. As to this they say, 'Surely that—to wit, the forest (beast)—is not a beast (or cattle), and offering should not be made thereof: were he to make offering thereof, they would ere long carry away the Sacrificer dead to the woods, for forest (or wild) beasts have the forest for their share; and were he not to make offering thereof, it would be a violation of the sacrifice.' Well, they dismiss them after fire has been carried round them⁵: thus, indeed, it is

¹ Harisvāmin takes 'samantikam' in the sense of 'near' and construes it with 'grāmayoḥ' (as he does 'vidūram' in the next paragraph)—'the two village-boundaries would be near (far from) the two villages;' but see I, 4, 1, 22, where samantikam (and IX, 3, 1, 11, where 'samantikātaram') is likewise used without a complement; as is 'vidūram' in I, 4, 1, 23.

² Harisvāmin takes 'ṛikshikā' to mean 'a bear,'—*ṛikshā eva ṛikshikāḥ*.

³ Hardly, as the commentary takes it, 'they would become blocked up,' and people would have to stay in their own country:—*adhvānaḥ pūrvadesādayo vikrameyur viruddham krāmāyeyuḥ* (I), *svadesa eva manushyāḥ samkareyur na deśāntare-py antarālānām . . bhinnatvād akshematvāḥ ka vidūram grāmāyor grāmāntau syātām*.

⁴ Viz. because, for want of security and peace, the villages would be few and far between,—*aksheme hi sati praviralā grāmā bhavanti*, comm.

⁵ On the 'paryagnikarānam' or circumambulation of an oblation in accordance with the course of the sun, whilst holding a fire-brand in one's hand, see part i, p. 45, note; part ii, p. 187, note.

neither an offering nor a non-offering, and they do not carry the Sacrificer dead to the forest, and there is no violation of the sacrifice.

4. He completes (the sacrifice) with tame (beasts),—father and son part company¹, the roads run together, the village-boundaries of two villages become contiguous, and no ogres, man-tigers, thieves, murderers, and robbers come to be in the forests.

FIFTH BRĀHMANA.

1. Praçapati poured forth the life-sap of the horse (asva-medha); when poured forth it went from him. Having become fivefold², it entered the year, and they (the five parts) became those half-months³. He followed it up by means of the fifteenfold (sets of victims⁴), and found it; and having found it, he took possession of it by means of the fifteenfold ones; for, indeed, they—to wit, the fifteenfold (sets)—are a symbol of the half-months, and when he seizes the fifteenfold ones, it is the

¹ Or, they exert themselves in different directions,—that is, as the commentator explains, because in peace they would not be forced to keep together, as they would have to do in troublous times. He, however, seems somehow to connect 'vy avasyatah' with the root 'vas':—*ksheme hi sati pitāputrāv atra vi prāthag vasatah; aksheme tu sambaddhāv apy etāv atra vasatah*.—Whilst in this passage the verb would hardly suggest an estrangement between father and son, this is distinctly the case in the parallel passage, Taitt. Br. III, 9, 1, 2, where, however, this contingency is connected with the completion of the sacrifice, not, as here, with tame, but with wild beasts.

² Or the Pañkti metre, consisting of five octosyllabic pādas.

³ Viz. as consisting of thrice five days.

⁴ See above, XIII, 2, 2, 11.

half-months the Sacrificer thereby takes possession of.

2. Concerning this they say, 'But, surely, the year is not taken possession of by him who spreads out (performs sacrifice for) a year in any other way than by means of the Seasonal sacrifices¹. The Seasonal sacrifices, doubtless, are manifestly the year; and when he seizes the Seasonal victims², he then manifestly takes possession of the year. 'And, assuredly, he who spreads out the year in any other way than with the (victims) of the set of eleven³ (stakes) is deprived of his offspring (or

¹ On this point, cp. II, 6, 3, 1.—'Verily, imperishable is the righteousness of him who offers the Seasonal sacrifices; for such a one gains the year, and hence there is no cessation for him. He gains it in three divisions, he conquers it in three divisions. The year means the whole, and the whole is imperishable (without end). Moreover, he thereby becomes a Season, and as such goes to the gods; but there is no perishableness in the gods, and hence there is imperishable righteousness for him.'

² The *Kâturmâsyas* are the victims enumerated Vâg. S. XXIV, 14-19. The first six of them are the last (of the set of fifteen) bound to the thirteenth stake; whilst the remaining victims make up all the seven sets of fifteen victims bound to remaining stakes (14-21)—thus amounting to 121 domesticated animals, cf. XIII, 5, 1, 13, seq. In counting the stakes the central one is the first, then follows the one immediately south, and then the one immediately north of it, and thus alternately south and north. The reason why the name '*Kâturmâsya*' is applied to the victims here referred to is that the deities for whose benefit they are immolated are the same, and follow the same order, as those to whom (the chief) oblations are made at the Seasonal sacrifices (viz. the constant ones—Agni, Soma, Savitri, Sarasvatî, Pûshan, and special ones, see II, 5, 1, 8-17; 5, 2, 7-16; 5, 3, 2-4; 5, 4, 2-10; 6, 1, 4-6; 6, 2, 9; 6, 3, 4-8).

³ That is to say, he who seeks to gain the year by immolating only the Seasonal victims, and the sets of fifteen victims, and does not offer likewise the victims of the set (or rather two sets) of eleven

subjects) and cattle, and fails to reach heaven.' This set of eleven (stakes), indeed, is just heaven¹, and the set of eleven (stakes) means offspring (or people) and cattle; and when he lays hands on the (victims) of the (two) sets of eleven (stakes) he does not fail to reach heaven, and is not deprived of his offspring and cattle.

3. *Pragâpati* created the *Virâḡ*; when created, it went away from him, and entered the horse meet for sacrifice. He followed it up with sets of ten²

stakes. These two sets of eleven victims, tied to the twenty-one stakes (two being tied to the central stake), are to constitute the regular 'savaniyâḥ paravaḥ' of the pressing-days of the *Asvamedha*; and in XIII, 5, 1, 3, and 5, 3, 11, the author argues against those who (on the first, and third days) would immolate only twenty-one such victims, all of them sacred to *Agni*. As regards the second day, the author does not mention these particular victims, but this can scarcely be interpreted as an approval of twenty-one such victims, even though the number twenty-one certainly plays an important part on that day—seeing that *Kâtyâyana*, XX, 4, 25, makes the two sets of eleven victims the rule for all three days. For the third day, on the other hand, the author of the *Brâhmaṇa* (XIII, 5, 3, 11) actually recommends the immolation of twenty-four bovine victims as 'savaniyâḥ paravaḥ.' The deities of the first set of eleven victims (as perhaps also of the second set of the first day) are the same as those of the ordinary 'ekâdasinî' (see III, 9, 1, 6-21; and *Vâg. S.* XXIX, 58), whilst the second set (of the second day, at all events) has different deities (*Vâg. S.* XXIX, 60). On the central day these victims are added to the sets of fifteen victims bound there to each of the twenty-one stakes; the mode of distribution being the same as on the other two days, viz., so that the first victim of each set—that is the one devoted to *Agni*—is bound to the central stake, whilst of the remaining twenty victims one is assigned to each stake.

¹ Viz. inasmuch as the stakes stand right in front (to the east) of the sacrificial fire and ground, and the Sacrificer would thus miss the way to heaven if he were not to pass through the 'ekâdasinî.'

² The *Virâḡ* metre consists of (three) decasyllabic *pâdas*.

(beasts). He found it, and, having found it, he took possession of it by means of the sets of ten: when he seizes the sets of eleven (beasts), the Sacrificer thereby takes possession of the Virâg. He seizes a hundred, for man has a life of a hundred (years) and a hundred energies: vital power and energy, vigour, he thus takes to himself.

4. Eleven decades¹ he seizes, for the Trishûbh consists of eleven syllables, and the Trishûbh means energy, vigour: thus it is for the obtainment of energy, vigour. Eleven decades he seizes, for in an animal there are ten vital airs, and the body (trunk) is the eleventh: he thus supplies the animals with vital airs. They belong to all the gods for the completeness of the horse (sacrifice), for the horse belongs to all the gods. They are of many forms, whence beasts are of many forms; they are of distinct forms, whence beasts are of distinct forms.

SIXTH BRÂHMANA.

1. [He puts the horse to the chariot², with Vâg. S. XXIII, 5], 'They harness the ruddy bay,

¹ After the (349) domesticated animals have been secured to the stakes, sets of thirteen wild beasts are placed on the (twenty) spaces between the (twenty-one) stakes, making in all 260 wild beasts. From the 150th beast onward (enumerated Vâg. S. XXIV, 30-40) these amount to 111 beasts which here are called eleven decades; the odd beast not being taken into account, whilst in paragraph 3 above the first ten decades are singled out for symbolic reasons. These beasts are spread over the twelfth (only the last seven beasts of which belong to the first decade) and following spaces.

² Along with the sacrificial horse three other horses are put to the chariot, with the formula Vâg. S. XXIII, 6. Previously to this, however, the Hotri recites eleven verses in praise of the horse (cf. XIII, 5, 1, 16). Both the horses and the chariot are decorated

moving (round the moveless: the lights shine in the heavens);'—the ruddy bay, doubtless, is yonder sun: it is yonder sun he harnesses for him, for the gaining of the heavenly world.

2. Concerning this they say, 'Surely, the sacrifice goes from him whose beast, when brought up, goes elsewhere than the vedi (altar-ground).' [Let him, therefore, mutter Vâg. S. XXIII, 7.] 'Singer of praise, make that horse come back to us by that path!'—the singer of praise, doubtless, is Vâyu (the wind): it is him he thereby places for him (the Sacrificer) on the other side, and so it does not go beyond that.

3. But, indeed, fiery mettle and energy, cattle, and prosperity depart from him who offers the Asvamedha.

4. With (Vâg. S. XXIII, 8), 'May the Vasus anoint thee with the Gâyatra metre!' the queen consort anoints (the forepart of the unharnessed horse);—ghee is fiery mettle, and the Gâyatri also is fiery mettle: two kinds of fiery mettle he thus bestows together on him (the Sacrificer).

5. With, 'May the Rudras anoint thee with the Traishţubha metre!' the (king's) favourite wife anoints (the middle part):—ghee is fiery mettle, and the Trishţubh is energy: both fiery

with gold ornaments. The Adhvaryu then drives with the Sacrificer to a pond of water to the east of the sacrificial ground (an indispensable feature in choosing the place of sacrifice), and having driven into the water he makes him pronounce the formula XXIII, 7, 'When the wind hath entered the waters, the dear form of Indra, do thou, singer of praise, make that horse come back to us by that path;' whereupon they return to the sacrificial ground.

mettle and energy he thus bestows together on him.

6. With, 'May the Âdityas anoint thee with the *Gâgata* metre!' a discarded wife¹ (of the king) anoints (the hindpart);—ghee is fiery mettle, and the *Gagati* is cattle: both fiery mettle and cattle he thus bestows together on him.

7. It is the wives² that anoint (the horse), for they—to wit, (many) wives—are a form of prosperity (or social eminence): it is thus prosperity he confers on him (the Sacrificer), and neither fiery spirit, nor energy, nor cattle, nor prosperity pass away from him.

8. But even as some of the offering-material may get spilled before it is offered, so (part of) the victim is here spilled in that the hair of it when wetted comes off. When they (the wives) weave pearls (into the mane and tail) they gather up its hair. They are made of gold: the significance of this has been explained. A hundred and one pearls they weave into (the hair of) each part³; for man has a life of a hundred (years), and his own self (or body) is the one hundred and first: in vital power, in the self, he establishes himself. They weave them in (each) with (one of) the (sacred utterings) relating to *Pragâpati*, '*Bûh! bhuva! svar* (earth, air,

¹ That is, a former favourite, but now neglected; or, according to others, one who has borne no son.

² The fourth and lowest wife of the King the *Pâlâgalî* (cf. XIII, 4, 1, 8; 5, 2, 8), though present at the sacrifice, does not take part in this ceremony, probably on account of her low-caste origin, as the daughter of a messenger, or courier.

³ Viz. either the mane on both sides, and the tail, or the hair of the head, the neck (mane) and the tail; each of the ladies apparently taking one of these parts.

heaven)!' for the horse is sacred to Pragâpati: with its own deity he thus supplies it. With, 'Parched grain, or parched groats?—in grain-food and in food from the cow'—he takes down the remaining food¹ (from the cart) for the horse: he thereby makes the (king's) people eaters of food (prosperous);—'eat ye, gods, this food! eat thou, Pragâpati, this food!' he thereby supplies the people with food.

9. Verily, fiery spirit and spiritual lustre pass away from him who performs the Asvamedha. The Hotri and the Brahman engage in a Brahmodya² (theological discussion); for the Hotri relates to Agni, and the Brahman (priest) to Brihaspati, Brihaspati being the Brahman (n.): fiery spirit³ and spiritual lustre he thus bestows together on him. With the (central) sacrificial stake between them, they discourse together; for the stake is the Sacrificer⁴: he thus encompasses the Sacrificer on both sides with fiery spirit and spiritual lustre.

10. [The Brahman asks, Vâg. S. XXIII, 9,] 'Who is it that walketh singly?'—it is yonder sun, doubtless, that walks singly⁵, and he is spiritual

¹ Viz. the material left over after what was taken for the Annahomas, XIII, 2, 1, 1 seqq.

² For a similar discussion between the four priests, prior to the offering of the omenta, see XIII, 5, 2, 11 seq.

³ 'Tegas' is pre-eminently the quality assigned to Agni.

⁴ It must be remembered that the sacrificial horse here represented by the stake is identified with both Pragâpati and the Sacrificer.

⁵ The actual replies to the questions in Vâg. S. XXIII, 9 and 11, are contained in the corresponding verses ten and twelve; being given here in an expository way, with certain variations and

lustre: spiritual lustre the two (priests) thus bestow on him.

11. 'Who is it that is born again?'—it is the moon, doubtless, that is born again (and again): vitality they thus bestow on him.

12. 'What is the remedy for cold?'—the remedy for cold, doubtless, is Agni (fire): fiery spirit they thus bestow on him.

13. 'And what is the great vessel?'—the great vessel, doubtless, is this (terrestrial) world: on this earth he thus establishes himself.

14. [The Hotri asks the Brahman, Vâg. S. XXIII, 11.] 'What was the first conception?'—the first conception, doubtless, was the sky, rain: the sky, rain, he thus secures for himself.

15. 'Who was the great bird¹?'—the great bird, doubtless, was the horse: vital power he thus secures for himself.

16. 'Who was the smooth one?'—the smooth one (pilippilâ), doubtless, was beauty (srī²): beauty he thus secures for himself.

occasional explanatory words (such as 'vrishā,' rain, in paragraph 14). The answers to the first four questions are supposed to be given by the Hotri, and the last four by the Brahman.

¹ This is the meaning assigned here to 'vayas' by Mahîdhara; but the other meaning of 'vayas,' viz. 'youthful vigour, or age, (generally),' would seem to suit much better, or at least to be implied. And Harisvâmin accordingly takes it in the sense of 'vârdhakam' (old age, or long life). Mahîdhara, moreover, identifies the horse with the horse-sacrifice, which, in the shape of a bird, carries the Sacrificer up to heaven. On this notion cp. part iv, introduction, pp. xxi-xxii.

² Instead of 'srīh,' the answer given to this question in Vâg. S. XXIII, 12 was 'avih' which would either mean 'the gentle, kindly one,' or 'the sheep (f),' but which Mahîdhara (in the former sense)

17. 'Who was the tawny one?'—the two tawny ones, doubtless, are the day and the night¹: in the day and night he thus establishes himself.

SEVENTH BRĀHMANA.

1. When the victims have been bound (to the stakes), the Adhvaryu takes the sprinkling-water in order to sprinkle the horse. Whilst the Sacrificer holds on to him behind, he (in sprinkling the horse) runs rapidly through the formula used at the Soma-sacrifice², and then commences the one for the Asvamedha.

2. [Vâg. S. XXIII, 13,] 'May Vâyu favour thee with cooked kinds of food³,'—Vâyu (the wind) indeed cooks it⁴;—'the dark-necked one with he-goats,'—the dark-necked one, doubtless,

takes as (an epithet of) the earth which he also takes 'srî' to mean in the above passage of the Brâhmana; whilst to the *ἀπαξ λεγόμενον* 'pilippilâ' he assigns the meaning 'slippery' (*ῥιπικαῖα*) as applying to the earth after rain (? deriving it from the root 'lip,' to smear, anoint). Harisvâmin, on the other hand, takes 'pilippilâ' to be an onomatopoetic word, in the sense of '(glossy), beautiful, shining':—*rûpânukarāṇasabdo-yam bahurûpâvilâ* (? *bahurûpânvitâ*) *uddyo-tavati*; and he adds:—*srîmîmtratuḥ* (? *srîr mantre tu*) *aviḥ pippalok-tau* (?) *sâ tu srîr eveti brâhmane vivritam, katham, iyam vâ aviḥ pri-thivî, sâ ka srîḥ, srîr vâ iyam iti vatanât*. Cf. VI, 1, 2, 33.

¹ Here the original text in Vâg. S. XXIII, 12, has simply 'the pisaṅgilâ was the night.' Mahîdhara explains 'pisaṅgilâ' by 'pisaṁ-gilâ,' 'beauty-devouring,' inasmuch as the night swallows, or conceals, all beauty (or form). Neither this nor the other explanation (=pisaṅga, ruddy-brown) suits the day; but Harisvâmin, who does not explain the name, remarks that the night here is taken to include the day. Cf. XIII, 5, 2, 18.

² Viz. Vâg. S. VI, 9; see III, 7, 4, 4-5.

³ The author seems to take 'pakṭataiḥ' in the sense of 'cooking.'

⁴ Viz. inasmuch as it causes the fire to blaze up, comm.

is Agni (the fire); and the fire indeed cooks it (the horse) together with the he-goats.

3. 'The Nyagrodha with cups,'—for when the gods were performing sacrifice, they tilted over those Soma-cups, and, turned downwards, they took root, whence the Nyagrodhas (*ficus indica*), when turned downwards (*nyaḥ*), take root (*roha* ¹).

4. 'The cotton-tree with growth,'—he confers growth on the cotton-tree (*salmalia malabarica*), whence the cotton-tree grows largest amongst trees ².

5. 'This male, fit for the chariot,'—he supplies the chariot with a horse, whence the horse draws nothing else than a chariot.

6. 'Hath come hither on his four feet,'—therefore the horse, when standing, stands on three feet, but, when harnessed, it pulls with all its feet at one and the same time.

7. 'May the spotless Brahman protect us!'—the spotless³ Brahman (m.), doubtless, is the moon:

¹ Or, whence the Nyagrodhas grow downwards. This refers to the habit of the Indian fig-tree, of sending down from the branches numerous slender roots which afterwards become fresh stems. Cp. the corresponding legend in Ait. Br. VII, 30, told there by way of explaining why Kshatriyas, being forbidden to drink Soma, should drink the juice extracted from the descending roots of the Indian fig-tree. Another reason why the Indian fig-tree (also called '*vaṭa*') is here connected with the priests' Soma-cups (*śamasa*), is that this is one of the kinds of wood used in making those cups (cf. Kāty. I, 3, 36 comm.).

² According to Stewart and Brandis, Forest Flora, p. 31, the cotton-tree (or silk-cotton tree) is a very large tree of rapid growth, attaining a height of 150 ft., and a girth of 40 ft.

³ Lit. 'the non-black Brahman,' explained as one who has no black spots; though it is difficult to see why the moon should be favoured with this epithet.

to the moon he thus commits it;—‘Reverence to Agni!’—to Agni he thus makes reverence.

8. [Vâg. S. XXIII, 14,] ‘Trimmed up is the car with the cord,’—with cord one indeed completes the car¹, whence a car, when enveloped (with cords²), is very handsome.

9. ‘Trimmed up is the steed with the rein,’—with the rein one indeed completes the horse, whence the horse, when curbed by the rein, looks most beautiful.

10. ‘Trimmed up in the waters was the water-born,’—the horse, indeed, has sprung from the womb of the waters³: with its own (mother’s) womb he thus supplies it;—‘Brahman (m.), with Soma for his leader,’—he thus makes it go to heaven with Soma for its leader.

11. [Vâg. S. XXIII, 15,] ‘Thyself, fit out thy body, O racer,’—‘Take thyself the form which thou wishest,’ he thereby says to him;—‘make offering thyself,’—sovereign rule (independence) he thereby confers on it;—‘rejoice thou thyself,’—‘enjoy (rule) thou thyself the world as far as thou wishest,’ he thereby says to him;—‘thy glory is not to be equalled by any one!’—with glory he thereby endows the horse.

12. [Vâg. S. XXIII, 16⁴,] ‘Thou shalt not die

¹ In Indian vehicles the different parts are held together by cords. For a drawing see Sir H. M. Elliot, *The Races of the N.W. Provinces of India*, II, p. 342. The word for ‘cord’ and ‘rein’ is the same in Sanskrit.

² *Paryutaḥ*=*pariveshito raggubhiḥ*, comm.; hardly ‘hung all round (with ornaments),’ as the St. Petersburg Dict. takes it.

³ See V, 1, 4, 5; VI, 1, 1, 11.

⁴ The first two pādas of this verse form the first half-verse of *Rig-veda* S. I, 162, 21.

here, neither suffer harm,—he thereby cheers it;—‘on easy paths thou goest to the gods,’—he thereby shows him the paths leading to the gods;—‘where dwell the pious, whither they have gone,’—he thereby makes it one who shares the same world with the pious;—‘thither the god Savitri shall lead thee,’—it is, indeed, Savitri that leads him to the heavenly world.—Whilst whispering¹ ‘I sprinkle thee, acceptable unto Pragâpati,’ he then holds (the sprinkling water) under (its mouth).

13. [Vâg. S. XXIII, 17,] ‘Agni was an animal; they sacrificed him, and he gained that world wherein Agni (ruleth): that shall be thy world, that thou shalt gain,—drink thou this water!’—‘As great as Agni’s conquest was, as great as is his world, as great as is his lordship, so great shall be thy conquest, so great thy world, so great thy lordship,’ this is what he thereby says to him.

14. ‘Vâyu was an animal; they sacrificed him, and he gained that world wherein Vâyu (ruleth): that shall be thy world, that thou shalt gain,—drink thou this water!’—‘As great as Vâyu’s conquest was, as great as is his world, as great as is his lordship, so great shall be thy conquest, so great thy world, so great thy lordship,’ this is what he thereby says to him.

¹ Cp. I, 4, 5, 12: ‘Hence whatever at the sacrifice is performed for Pragâpati, that is performed in a low voice (under the breath); for speech would not act as oblation-bearer for Pragâpati.’ Pragâpati, as representing generation, is often spoken of as ‘undefined’ or ‘unexpressed (secret)’; and so is what is muttered in a low voice.

15. 'Sûrya was an animal; they sacrificed him, and he gained that world wherein Sûrya (ruleth): that shall be thy world, that thou shalt gain,—drink thou this water!'—'As great as Sûrya's conquest was, as great as is his world, as great as is his lordship, so great shall be thy conquest, so great thy world, so great thy lordship,' this is what he thereby says to him. Having satisfied the horse, and consecrated again the sprinkling water, he sprinkles the other victims: thereof hereafter.

EIGHTH BRĀHMANA.

1. Now the gods, when going upwards, did not know (the way to) the heavenly world, but the horse knew it: when they go upwards with the horse, it is in order to know (the way to) the heavenly world. 'A cloth, an upper cloth, and gold,' this¹ is what they spread out for the horse²:

¹ The 'iti' seems superfluous; Harisvâmin explains it by 'etat trayam.' For a similar use of the particle, see XIII, 2, 2, 1.

² That is, they spread them on the ground for the horse to lie upon. Differently St. Petersburg Dict., 'they spread over the horse;' but see Kâty. XX, 6, 10 comm.; and Harisvâmin:—vâso yad antardhânâyâlam, adhivâso yad âkâkâdanâyâlam, tat ka vâsasa upari staranyam, tayo upari hiranyam nidheyam, tasmims traye enam adhi upari sanghāpayanti;—and he then remarks that these three objects here do not take the place of the stalk of grass which, in the ordinary animal sacrifice, is thrown on the place where the victim is to be killed and cut up (III, 8, 1, 14; Kâty. VI, 5, 15-16), but that the stalk is likewise put down on this occasion. Similarly the comm. on Kâtyâyana, where it is stated that the stalk of grass (or straw) is first laid down, and then the others thereon. Indeed, as was the case in regard to the stalk of grass—representing the barhis, or layer of sacrificial grass on the vedi—so here the fourfold underlayer is intended to prevent any part of the sacrificial material (havis)—the victim in this case—from being spilt. The

thereon they quiet (slay) it, as (is done) for no other victim; and thus they separate it from the other victims.

2. When they quiet a victim they kill it. Whilst it is being quieted, he (the Adhvaryu) offers (three) oblations¹, with (Vāg. S. XXIII, 18), 'To the breath hail! to the off-breathing hail! to the through-breathing hail!' he thereby lays the vital airs into it, and thus offering is made by him with this victim as a living one².

3. With, 'Ambā! Ambikā! Ambālikā!³ there is no one to lead me,'—he leads up the (four)

upper garment (or cloth) must be sufficiently large to allow its being afterwards turned up so as to cover the horse and the queen consort.

¹ Prior to these, however, he offers the two 'Pariparavya,' i. e. 'oblations relating to the victim,'—or, perhaps, 'oblations performed in connection with the carrying of fire round the victim,' for this last ceremony is performed for all the victims (whereupon the wild beasts placed between the stakes are let loose) before the killing of the horse. See III, 8, 1, 6-16.

² For the symbolic import of this, see III, 8, 2, 4.

³ These are just three variants used in addressing a mother (Mutter, Mütterchen, Mütterlein), or, indeed, as here, any woman (good lady! good woman!). Acc. to Kāty. XX, 6, 12, this is the formula which the assistant priest (the Neshṭri, or, according to others, the Pratiprasthātri, cf. Kāty. VI, 5, 27-28) makes the king's wives say whilst leading them up to the slain horse to cleanse it. It is, moreover, to be preceded by the formula used, at this juncture, at the ordinary animal sacrifice, viz. 'Homage be to thee, O wide-stretched one, advance unresisted unto the rivers of ghee, along the paths of sacred truth! Ye divine, pure waters, carry ye (the sacrifice) to the gods, well-prepared! may ye be well-prepared preparers!' (III, 8, 2, 2-3). The words 'Ambā!' &c. are, according to Mahādhara, addressed by the women to one another. The latter part of the formula as given in the Vāg. Samh. (viz. 'the horse sleeps near Subhadrikā, dwelling in Kāmpīla') is apparently

wives¹: he thereby has called upon them (to come), and, indeed, also renders them sacrificially pure.

4. With (Vāg. S. XXIII, 19), 'We call upon thee, the host-leader of (divine) hosts, O my true lord!' the wives walk round¹ (the horse), and thus make amends to it for that (slaughtering²): even thereby they (already) make amends to it; but,

rejected (? as antiquated, or inauspicious) by the author of the Brāhmaṇa. The ceremony of lying near the dead horse being looked upon as assuring fertility to a woman, the formula used here is also doubtless meant to express an eagerness on the part of the women to be led to the slaughtered horse, representing the lord of creatures, Pragâpati. On this passage compare the remarks of Professor Weber (Ind. Stud. I, p. 183), who takes the formula to be spoken by the queen consort to her three fellow-wives; and who also translates the words 'na mâ nayati kas kâna' (nobody leads me) by 'nobody shall lead me (by force to the horse; but if I do not go) the (wicked) horse will lie near (another woman such as) the (wicked) Subadhrâ living in Kâmpfla.'—Harisvâmin's commentary on this passage is rather corrupt, but he seems at all events to assume that each of the four wives apostrophizes the others with the above formula (probably substituting their real names for the words 'ambâ,' &c.):—lepsam (? lipsâm) tâvad esha patnîvaktrakaḥ (? patnîvaktrataḥ) prâpnoti, katham, ekaikâ hi patnî itarâs tisra âmantrya seshâḥ paidevayamânâ drîsyate, he ambe he ambike he ambâlîke yûyam apunyâ nîshpâdotv asya (?) samîpam, sa kâ pakshapâtî kutsito svaiko mayi yushmâkam sasasti meva (!) subhadrikâm kâmpîlavâsinîm ida (?) iha) surtîpâm na tu mâm kasât tatra nayatîti; sasastîty eva vartamânasâmîpye vartamânavad (Pân. III, 3, 131) ity âsannasevane drashavyaḥ.—This barbarous ceremony was evidently an old indigenous custom too firmly established in popular practice to be easily excluded from the sacrificial ritual. That it had nothing to do with Vedic religion and was distasteful to the author of the Brāhmaṇa is evident from the brief way in which he refers to it, and from the far-fetched symbolic explanations attached to the formulas and discourses.

¹ Viz. from their ordinary place near the Gârhapatyâ he leads them whilst holding jars of water in their hands.

² Apahnuvate vismaranty evâsmai etat pradakshinâvartanena sanghâpanam unnayanti, comm.

indeed, they also fan¹ it. Thrice they walk round²; for three (in number) are these worlds: by means of these worlds they fan it. Thrice again they walk round³,—that amounts to six, for there are six seasons: by means of the seasons they fan it.

5. But, indeed, the vital airs depart from those who perform the fanning at the sacrifice. Nine times they walk round⁴; for there are nine vital airs: vital airs they thus put into their own selves, and the vital airs do not depart from them. 'I will urge the seed-layer, urge thou the seed-layer!' (the Mahishī says⁵);—seed, doubtless, means offspring and cattle: offspring and cattle she thus secures for herself. [Vāg. S. XXIII, 20.] 'Let us stretch our feet,' thus in order to secure union. 'In heaven ye envelop yourselves' (the Adhvaryu says),—for that is, indeed, heaven where they immolate the victim: therefore he

¹ Thus Harisvāmin:—*dhuvate dhūnane(na) upavāgayanti, evam arvam rāgānam iva vyaganair etat*,—'they shake themselves,' St. Petersburg Dict.; and, indeed, it is doubtless by the flutter of the garments produced in walking round first one way and then another, that the fanning is supposed to be produced.

² Viz. in sunwise fashion (*pradakshinā*), that is so as to keep the object circumambulated on one's right side.

³ Viz. in the opposite, the '*apradakshinam*' way, as is done in the sacrifice to the departed ancestors. They do so with the text, 'We call upon thee, the dear Lord of the dear ones, O my true lord!'

⁴ Viz. another three times in the sunwise way. Having completed their circumambulation, the king's wives cleanse the horse's apertures of the vital airs (mouth, nostrils, eyes, &c.), as the Sacrificer's wife did at the ordinary animal sacrifice (III, 8, 2, 4), which they do with the text, 'We call upon thee, the treasure-lord of treasures, O my true lord!'

⁵ Cf. III, 5, 2, 1 seqq.

speaks thus.—‘May the vigorous male, the layer of seed, lay seed!’ she says in order to secure union.

NINTH BRĀHMANA.

1. But, indeed, that glory, royal power, passes away from him who performs the *Asvamedha*.

2. [The *Udgâtri*¹ says concerning the king’s favourite wife, *Vâg. S. XXIII, 26,*] ‘Raise her upwards²,’—the *Asvamedha*, doubtless, is that glory, royal power: that glory, royal power, he thus raises for him (the Sacrificer) upward.

3. ‘Even as one taking a burden up a mountain,’—glory (pomp), doubtless, is the burden of royal power: that glory, royal power, he thus fastens on him (as a burden); but he also endows him with that glory, royal power.

4. ‘And may the centre of her body prosper,’—the centre of royal power, doubtless, is glory: glory (prosperity), food, he thus lays into the very centre of royal power (or, the kingdom).

5. ‘As one winnowing in the cool breeze,’—the cool of royal power, doubtless, is security of

¹ The colloquy between the men and women, referred to in paragraphs 1–8, would seem to go on simultaneously. The verse addressed by the *Hotri* to the king’s discarded wife, *Vâg. S. XXIII, 28*, is omitted by the *Brâhmana*, as are also the verses spoken in reply by the women (with their attendants), and closely resembling those of the men in tone and wording. According to some authorities it is the attendant women alone who reply, not the king’s wives. *Kâty. XX, 6, 20.*

² *Mañdhara* takes the objective pronoun to refer to the *Vâvâtâ*, whilst *Harisvâmin*, on the other hand, supplies some such word as ‘*sârikâm.*’

possession : security of possession he procures for him.

6. [The Adhvaryu addresses one of the attendant maids, Vâg. S. XXIII, 22,] 'That little bird,'—the little bird, doubtless, is the people (or clan),—'which bustles with (the sound) "ahalak,"'—for the people, indeed, bustle for (the behoof of) royal power,—'thrusts the "pasas" into the cleft, and the "dhârakâ" devours it,'—the cleft, doubtless, is the people, and the 'pasas' is royal power ; and royal power, indeed, presses hard on the people ; whence the wielder of royal power is apt to strike down people.

7. [The Brahman addresses the queen consort, Vâg. S. XXIII, 24,] 'Thy mother and father,'—the mother, doubtless, is this (earth), and the father yonder (sky) : by means of these two he causes him to go to heaven ;—'mount to the top of the tree,'—the top of royal power, doubtless, is glory : the top of royal power, glory, he thus causes him to attain ;—'saying, "I pass along," thy father passed his fist to and fro in the cleft,'—the cleft, doubtless, is the people ; and the fist is royal power ; and royal power, indeed, presses hard on the people ; whence he who wields royal power is apt to strike down people¹.

8. [The chamberlain addresses the king's fourth wife, Vâg. S. XXIII, 30,] 'When the deer eats the corn,'—the grain (growing in the field), doubtless, is the people, and the deer is royal power : he

¹ The Mahishî : Thy mother and father are playing on the top of the tree like thy mouth when thou wilt talk : do not talk so much, Brahman !

thus makes the people to be food for the royal power, whence the wielder of royal power feeds on the people;—‘it thinks not of the fat cattle,’—whence the king does not rear cattle;—‘when the Sûdra woman is the Arya’s mistress, he seeks not riches that he may thrive¹,’—hence he does not anoint the son of a Vaisya woman.

9. But, indeed, the vital airs pass from those who speak impure speech at the sacrifice. [The queen consort having been made to rise by her attendants, the priests and chamberlain say, Vâg. S. XXIII, 32, *Rig-v.* S. IV, 39, 6,] ‘The praises of Dadhikrâvan have I sung, (the victorious, powerful horse: may he make fragrant our mouths, and prolong our lives!),’—thus they finally utter a verse containing the word ‘fragrant’: it is (their own) speech they purify², and the vital airs do not pass from them.

TENTH BRÂHMANA.

1. When they prepare the knife-paths, the Sacrificer makes for himself that passage across, a bridge, for the attainment of the heavenly world.

2. They prepare them by means of needles; the needles, doubtless, are the people³ (clans), and the Asvamedha is the royal power: they thus supply him with people and royal power combined. They are made of gold: the meaning of this has been explained.

¹ Mahidhara interprets,—then he (her husband), the Sûdra, does not wish for wealth, but is unhappy.

² That is to say, they make amends for any breaches of decorum committed in the preceding colloquy.

³ Viz. because of the large number and the small size (insignificance) of the needles, or wires, (and the common people), comm.

3. Three kinds of needles are (used), copper ones, silver ones, and gold ones;—those of copper, doubtless, are the (principal) regions (of the compass), those of silver the intermediate ones, and those of gold the upper ones: it is by means of these (regions) they render it fit and proper. By way of horizontal and vertical (stitches¹) they are many-formed, whence the regions are many-formed; and they are of distinct form, whence the regions are of distinct form.

ELEVENTH BRÂHMANA.

1. Pragâpati desired, 'Would that I were great, and more numerous!' He perceived those two Mahiman (greatness) cups of Soma at the Asvamedha; he offered them; and thereby, indeed, became great and more numerous: hence whosoever should desire to become great, and more numerous, let him offer up those two Mahiman cups of Soma at the Asvamedha; and he indeed becomes great and more numerous.

2. He offers them on both sides (before and after) the omentum;—the Asvamedha, doubtless, is the Sacrificer, and that Mahiman (cup) is the king: it is with royal dignity he thus encompasses him on both sides. Some gods have the svâhâ-call ('hail') in front, and the other gods have the svâhâ-call behind²: it is them he thus gratifies. With 'Hail

¹ It is doubtful what word, if any, has to be supplied here,—perhaps it means, by way of their being (in sewing) horizontal and vertical. The commentary is silent on this passage.

² The formula uttered whilst the first Mahiman cup is offered runs thus (Vâg. S. XXIII, 2): 'What greatness of thine there hath

to the gods!' and 'To the gods hail!' he makes offering by means of the king (Soma) on both sides of the omentum: he thereby gratifies those gods who are in this world, and those who are in the other, and thus gratified, both these kinds of gods lead him to the heavenly world.

THIRD ADHYĀYA. FIRST BRĀHMANA.

1. Pragâpati's eye swelled; it fell out: thence the horse was produced; and inasmuch as it swelled (asvayat), that is the origin and nature of the horse (asva). By means of the Asvamedha the gods restored it to its place; and verily he who performs the Asvamedha makes Pragâpati complete, and he (himself) becomes complete; and this, indeed, is the atonement for everything, the remedy for everything. Thereby the gods redeem all sin, yea, even the slaying of a Brahman¹ they thereby redeem; and he who performs the Asvamedha redeems all sin, he redeems the slaying of a Brahman.

2. It was the left eye of Pragâpati that swelled: hence they cut off the (meat) portions from the left

been in the day and the year; what greatness of thine there hath been in the wind and the air; what greatness of thine there hath been in the heavens and the sun, to that greatness of thine, to Pragâpati, hail, to the gods!' whilst that of the second Mahiman cup runs thus (XXIII, 4): 'What greatness of thine there hath been in the night and the year; what greatness of thine there hath been in the earth and the fire; what greatness of thine there hath been in the Nakshatras (lunar asterisms) and the moon, to that greatness of thine, to Pragâpati, to the gods, hail!' cf. XIII, 5, 2, 23; 3, 7.

¹ See XIII, 3, 5, 3 seq.

side of the horse, and from the right side of other victims.

3. There is a rattan mat, for the horse was produced from the womb of the waters, and the rattan springs from the water: he thus brings it in connection with its own (maternal) womb.

4. The *Katushōma*¹ is the form of chanting (on

¹ The term *Katushōma* originally apparently means a sacrificial performance, or succession of chants, in which four different Stomas, or hymn-forms, are used. Hence, in *Tāndya*-Br. VI, 3, 16, the name is applied to the ordinary *Agnishōma*, for its twelve Stotras, or chants, require the first four normal Stomas (*Trivr̥t̥*, *Pañkādasa*, *Saptadāsa*, *Ekavimsa*). The term has, however, assumed the special meaning of a hymnic performance, the different Stomas of which (begin with the four-versed one, and) successively increase by four verses (cf. XIII, 5, 1, 1). In this sense, two different forms of *Katushōma* are in use, one being applicable to an *Agnishōma*, the other to a *Shoḍāsin*, sacrifice. Whilst this latter form requires only four different Stomas (of 4, 8, 12, 16 verses resp.) and thus combines the original meaning of '*katushōma*' with its special meaning, the *Agnishōma* form, used on the first of the three days of the *Arvamedha*, requires six Stomas, ascending from the four-versed up to the twenty-four-versed one. In regard to this latter occasion, *Sāyana* on *Tāndya*-Br. XXI, 4, 1, curiously enough, seems to take '*katushōma*' in its original senses, since he speaks of this first day of the *Arvamedha* as an *Agnishōma* with four Stomas, beginning with *Trivr̥t̥*; whilst on ib. XIX, 5, 1 seq. he gives the correct explanation. As to the distribution of the six Stomas over the chants of the first day, see XIII, 5, 1, 1. The *katushōma* has, however, another peculiarity, which, in *Lāṭy. S.* VI, 8, 1 (or at least by the commentator *Agnisvāmin* thereon), is taken as that which has given its name to this form of chanting, viz. that each stotra performed in it is chanted in four, instead of the ordinary three, *par̥yāyas* or turns of verses (see part ii, p. 310 note). The *Bahishpavamāna*-stotra is to be performed on three *anushṭubh* verses (consisting each of four octosyllabic *pādas*) which, however, by taking each time three *pādas* to make up a verse, are transformed into four verses, constituting at the same time the four *par̥yāyas* of the Stotra. As regards the exact

the first day); for a bee tore out¹ (a piece of) the horse's thigh, and by means of the *Katush/oma* form of chanting the gods restored it: thus when there is the *Katush/oma* mode of chanting, it is for the completeness of the horse. The last day is an *Atirâtra* with all the *Stomas*²—with a view to his obtaining and securing everything, for an *Atirâtra* with all the *Stomas* is everything, and the *Asvamedha* is everything.

SECOND BRÂHMANA.

1. Now this (Sacrificer), having conquered by means of the supreme *Stoma*—the *Katush/oma*, the *Kṛita* among dice³,—on the next day establishes

text to be used there seems to be some doubt, *Sânav. S. II, 366–8* (*pavasva vâgasâtaye*) being mentioned by *Sâyana* on *Tândya-Br. XXI, 4, 5*; whilst on *XIX, 5, 2* he gives *S. V. II, 168–70* (*ayam pûshâ rayir bhagâh*) as the text to be used—but apparently only when the performance is that of an *ekâha* (one day's sacrifice) proper, instead of one of the days of an *âhîna* sacrifice, as is the case in the three days' *Asvamedha*. As regards the *Âgya-stotras* to be chanted on the eight-versed *Stoma*, the text of each of them consists of three *gâyatrî*-verses: these are to be chanted in four turns (*paryâya*) of two verses each, viz. either 1 and 2, 2 and 3, 1 and 2, 2 and 3;—or 1 and 1, 1 and 2, 2 and 2, 3 and 3;—(or 1 and 1, 1 and 1, 2 and 2, 3 and 3;—or 1 and 1, 2 and 2, 2 and 2, 3 and 3). By similar manipulations the subsequent *Stomas* are formed.

¹ Or, wounded, as *Sâyana* takes 'â *brîhat*,' on *Tândya-Br. XXI, 4, 4* (*vranam lakâra*).

² The *Atirâtra sarvastoma* is arranged in such a way that the six principal *Stomas* are used successively first in the ascending, and then again in the descending, or reversed, order as is explained in *XIII, 5, 3, 10*.

³ For this and the other names of the dice, see part iii, p. 106, note 1.

himself on the *Ekavimsa*¹, as a firm foundation: from the *Ekavimsa*, as a firm foundation, he subsequently ascends to the next day, the seasons; for the *Prishtha* (-stotras) are the seasons, and the seasons are the year: it is in the seasons, in the year, he establishes himself.

2. The *Sakvari*² (verses) are the *Prishtha* (-stotra of the second day): there is a different metre for each (verse), for different kinds of animals, both domestic and wild ones, are immolated here on each (day). As to the *Sakvari* (verses) being the *Prishtha*, it is for the completeness of the horse (sacrifice)³; and different kinds of animals are immolated on different (days), because different stomas are performed on the different (days of the *Asvamedha*).

¹ Though applying in the first place to the second day of the *Asvamedha*, as an *Ukthya* sacrifice which is at the same time an *Ekavimsa* day, i. e. one the stotras of which are all chanted in the twenty-one-versed hymn-form, *Ekavimsa*, the twenty-first or twenty-one-fold, as is clear from XIII, 3, 3, 3, here also refers to the sun, of which it is a common epithet (cf. part iii, p. 265, note 2, also XIII, 4, 4, 11). This solar name seems to be derived from the fact that the sun is also identified with the central day of the year, the *Vishuvant* day, which is considered the central day of a twenty-one days' sacrificial performance—having one *prishthya-shadaha*, an *Abhigit* (or *Visvagit* day resp.) and three *svarasāman* days before and after it;—see p. 139, note; and A. Hillebrandt, *Die Sonnwendfeste in Alt-Indien*, p. 6 seqq.

² That is to say, the so-called *Mahānāmni* verses (*Sām. V. ed. Bibl. Ind. II*, p. 371), chanted on the *śakvara-sāman* (see part iii, of this transl., introd. p. xx, note 2), are to be used for the *Hotri's Prishtha-stotra*. For this purpose the *Rathantara-sāman* is ordinarily used in the *Agnishoma*, and the *Bṛhat-sāman* in the *Ukthya*, form of sacrifice.

³ The commentator takes this as an allusion to the 'potent' (*śakvara=śakta*) nature of the verses.

3. As to this they say, 'These—to wit, goats and sheep and the wild (beasts)—are not all animals¹; but those—to wit, the bovine (victims)—are indeed all animals.' On the last day he immolates bovine (victims), for they—to wit, bovine (victims)—are all animals: he thus immolates all animals. They are sacred to the All-gods², for the completeness of the horse, for the horse is sacred to the All-gods. They are many-formed (or, many-coloured), whence animals are many-formed; and they are of distinct forms (or colours), whence animals are of distinct forms.

THIRD BRÂHMANA.

1. Inasmuch as there are three Anushṭubh verses³ (on the first day), therefore the horse, when standing, stands on three (feet); and inasmuch as (they are made into) four Gâyatri verses, therefore the horse, when stepping out, scampers off on all (four) feet. For that Anushṭubh, doubtless, is the highest metre, and the horse is the highest of animals; and the *Katushṭoma* is the highest of Stomas: by means of what is highest he thus causes him (the Sacrificer) to reach the highest position.

2. The *Sakvart* verses are the (*Hotri*'s) *Prishtha* (of the second day): there is a different metre for

¹ That is to say, they do not fitly represent all kinds of animals, as the highest kind of animals, the bovine cattle, may be said to do. The argument as to the 'sarve paravaḥ' is, of course, suggested by the 'arvasya sarvatvâya' of the preceding paragraph; and to bring out the parallelism, one might translate,—these . . . are not complete animals.

² See XIII, 5, 3, 11.

³ That is, for the *Bahishpavamâna*-stotra of the *Katushṭoma*, see p. 329, note.

each (verse), for different Stomas are performed on each (day). And as to the Sakvart verse being the *Prishtha* (-stotra), it is for the completeness of the horse (sacrifice).

3. The central day is an *Ekavimsa* one, for the *Ekavimsa* is yonder sun, and so is the *Asvamedha*: by means of its own Stoma he thus establishes it in its own deity.

4. The *Vāmadevya* is the *Maitrāvaruṇa*'s *Sāman*¹; for the *Vāmadevya* is *Pragāpati*, and the horse is of *Pragāpati*'s nature: he thus supplies it with its own deity.

5. The *Pārthurasma* is the *Brahma-sāman*²; for the horse is restrained by means of reins³ (*rasmi*), but when unrestrained, unchecked, and unsteadied, it would be liable to go to the furthest distance: thus when the *Pārthurasma* is the *Brahma-sāman*, it is for the safe keeping of the horse.

6. The *Samkriti*⁴ is the *Akhāvāka*'s *Sāman*;—

¹ That is, the hymn-tune of the second *Prishtha*-stotra chanted for the *Maitrāvaruṇa* (who responds thereto by the recitation of the second *Nishkevalya*-rastra): the *Mahā-Vāmadevya* on the text 'kayā naṣ kītra ā bhuvat' (S. V. II, 32-34; figured for chanting in Bibl. Ind. ed. III, p. 89) is ordinarily used for this stotra both in the *Agnishōma*, and in the *Ukthya*, form of sacrifice.

² That is, the tune of the third, or *Brāhmanākṣamsin*'s, *Prishtha*-stotra. For the *sāmans* commonly used for this stotra see part ii, p. 434, note 1. The *Pārthurasma-sāman* may be chanted on either of the texts *Sāmav. II*, 352-4 (figured ed. Bibl. Ind. vol. V, p. 395) or *II*, 355-7 (figured vol. V, p. 483). It is the latter text which is to be used on the present occasion. On the legendary origin of this *sāman* (which is said to represent 'strength,' and therefore to be appropriate to a *Rāganya*) see *Tāndya-Br. XIII*, 4, 17.

³ Or, is fastened by means of a rope.

⁴ The *Samkriti-sāman* is used with the texts *Sāmav. II*, 663-4 (figured ed. Bibl. Ind. V, p. 407), *II*, 669-70 (ib. p. 482, wrongly

that Asvamedha, indeed, is, as it were, a disused sacrifice, for what is performed thereof, and what is not¹? When the *Samkṛiti* is the *Aṭṭhāvāka*'s *Sāman*, it is for (bringing about) the completeness of the horse (sacrifice). The last day is an *Atirātra* with all the (six) *Stomas*, in order to his (the Sacrificer's) obtaining everything, for an *Atirātra* with all the *Stomas* is everything, and the *Asvamedha* is everything.

7. The fire-altar is the twenty-one-fold one², the *Stoma* the twenty-one-fold one, and there are twenty-one sacrificial stakes; even as bulls or stallions³ would clash together, so do these *Stomas*⁴, the

called *Samgati*), and II, 679-81 (ib. p. 515). It is probably the second of these texts that is to be used here, as it is also used for the same stotra on the second day of the *Garga-trirātra*.

¹ Cp. the corresponding passage, *Taitt. S. V*, 4, 12, 3, 'that *Asvamedha*, indeed, is a disused sacrifice, for, say they, who knows if the whole of it is performed or not?' Perhaps, however, '*utsanna-yagña*' rather means 'a decayed sacrifice,' i. e. one which has lost (or in the usual performance is apt to lose) some of its original elements; whence the '*Samkṛiti*' tune is to be used for the purpose of 'making up' the lost parts. Part of the commentary in this passage is not clear to me:—*uktaiḥkalāpagrāmādaṁ sidhasthāne satrasthito granthato rthataḥ ka yat yagña utsannayagña esha yaḥ asvamedhaḥ katham utsanna ity ata āha, kim vā hīti, yasya dharmāḥ pūrvayonau (?) pūrvayuge) prayugyante teshām kimkit kalau kriyate kimkin na kriyate, tatas ka samkṛitir aṭṭhāvākāsāma bhavati*.

² That is, an altar measuring twenty-one man's lengths on each of the four sides of its body.

³ The commentary seems to take both '*ṛishabha*' and '*vṛishan*' here in the sense of 'bulls,' but cp. *Taitt. Br. III*, 8, 21, 1, '*yathā vā aśvā varshabhā vā vṛishāṇaḥ sam sphureraṇ*'—'even as if male horses or bulls were to clash together.'

⁴ That is, not only the twenty-one-fold *Stoma*, but also the other two twenty-one-fold objects, looked upon as *Stomas* (lit. 'means of praise').

twenty-one-versed, run counter to one another : were he to bring them together, the Sacrificer would suffer harm, and his sacrifice would be destroyed.

8. There may, indeed, be a twelvefold altar, and eleven stakes. When the altar is a twelvefold one—twelve months being a year—it is the year, the sacrifice, he obtains. When there are eleven stakes, then that Virāḡ (metre), the Ekādasint¹, is contrived ; and that which is its eleventh (stake) is its teat : thereby he milks it.

9. As to this they say, ' If there were a twelvefold altar, and eleven stakes, it would be as if one were to drive on a cart drawn by one beast.' There are the twenty-one-fold altar, the twenty-one-fold Stoma, and twenty-one stakes : that is as when one drives with side-horses.

10. That twenty-one-fold one, indeed, is the head of the sacrifice ; and, verily, he who knows three heads on the Asvamedha, becomes the head of kings. There are the twenty-one-fold altar, the twenty-one-fold Stoma, and twenty-one stakes : these are the three heads on the Asvamedha ; and, verily, he who thus knows them becomes the head of kings. And, indeed, he who knows the three tops on the Asvamedha, becomes the top of kings ;—there are the twenty-one-fold altar, the twenty-one-fold Stoma, and twenty-one stakes : these, indeed, are the three tops on the Asvamedha ; and, verily, he who thus knows them becomes the top of kings.

¹ Viz. the set of eleven (stakes), here represented as a cow ; but in order to assimilate it to the Virāḡ, or metre consisting of ten syllables, the eleventh stake is made the teat or udder of the cow.

FOURTH BRĀHMANA.

1. Verily, the horse is slaughtered for all the deities: were he to make it one belonging to Pragâpati (exclusively), he would deprive the deities who are co-sharers of their share. Having made ghee (to take the part of) portions (of the horse's body) he makes oblations¹ to the deities in mentioning them one by one with (Vâg. S. XXV, 1-9), 'The Grass (I gratify) with the teeth, the Lotus with the roots of the hair, . . . : ' the deities who are co-sharers he thus supplies with their share. When he has offered the *Araṇye-nûkya* (oblations)², he offers the last oblation to

¹ These oblations of ghee, apparently amounting to 132, are made, after the principal flesh-portions have been offered, viz. in the interval between the ghee oblation to Vanaspati (the lord of the forest, or the plant, Soma) and the *Svishṭakrîṭ* oblation, for which see part ii, pp. 208-9; each formula, as a rule, containing the name of some divinity, and that of some part of the body of the horse supposed to be represented by the ghee (by four ladlings of which the offering spoon is filled each time). Mahîdhara, apparently in accordance with the Brâhmaṇa, supplies '*prîṇâmi* (I gratify)' with each (complete) formula which then concludes with '*svâhâ* (hail)!' According to other authorities, however, these formulas are each to be divided into two separate dedicatory formulas:—'To the Grass hail! To the Teeth hail!' &c.—The last of the 132 oblations (with the formula, 'To Gumbaka, hail!') is, however, withheld for the present to be offered (or perhaps the formula alone is to be muttered) at the end of the purificatory bath (*avabhṛitha*) towards the end of the sacrifice on the third day.

² The term '*araṇye-nûkya*' ('to be recited in the forest') we met before (IX, 3, 1, 24) as applying to the last of seven cakes offered to the Maruts immediately after the installation of Agni (the sacred fire) on the newly-built altar. The formula used for that cake is the so-called *Vimukha-verse*, Vâg. S. XXXIX, 7. This

Heaven and Earth; for all the gods are established in heaven and on earth: it is them he thereby gratifies. Now the gods and the Asuras were contending together.

2. They (the gods) spake, 'We are the Agnayāh Svishṭakṛitah¹ of the horse (sacrifice); let us take out for ourselves a special share: therewith we shall overcome the Asuras.' They took the blood for themselves in order to overcome their rivals: when he offers the blood to the Svishṭakṛits, it is in order to overcome (his own) rivals; and the spiteful rival of him who knows this is undone by himself.

3. The first oblation (of blood) he offers² in the

verse is followed in the Samhitā by a series of twenty formulas (ib. 8-9) of a similar nature to those referred to in the preceding note (i. e. consisting each of a deity and a part of the body of the horse—'Agni I gratify with the heart,' &c.), and these again by forty-two expiatory formulas ('To the hair, hail!' &c., ib. 10-13), ending with, 'To Yama, hail! To Antaka (the Ender), hail! To Death, hail! To (the) Brahman, hail! To Brahman-slaking, hail! To the All-gods, hail! To Heaven and Earth, hail!' These sixty-two formulas are used with as many ghee-oblations, which are to be performed immediately after the 131st of the previous set of oblations. Prior, however, again to the last of the forty-two expiatory oblations, (viz. the one made with 'To Heaven and Earth, hail!') there is another set of sixteen oblations (XIII, 3, 6, 1 seqq.), the so-called 'Arvastomīyā āhutayaḥ' or 'oblations relating to the Stomas of the horse (sacrifice),' each of which has a complete couplet for its offering-formula (Vāg. S. XXV, 24-39). To all these three sets of oblations the term 'aranye-nūḥya' is here extended by the author. At the end of the third set this succession of ghee-oblations is concluded with the last expiatory oblation, that to Heaven and Earth; whereupon the ordinary flesh-oblation to Agni Svishṭakṛit is performed.

¹ I. e. the (three) fires, the makers of good offering.

² The formula for each of these three special blood-oblations—

throat (gullet) of the Gomrîga¹; for Gomrîgas are cattle, and the Svishṭakṛit is Rudra: he thus

offered immediately after the ordinary Svishṭakṛit oblation, and being, in fact, the special Svishṭakṛit of the Asvamedha—is 'Agnibhyaḥ svishṭakṛidbhyaḥ svâhâ, i.e. to the (three) Agnis, the makers of good offering, hail!'

¹ 'Gomrîga' is usually taken by the commentators, and in our dictionaries, as another name of the 'Gavaya,' variously called Gayâl, Bos Gavaeus, Bos frontalis, or Bos cavifrons, a species of wild cattle found in various mountain districts of India (especially on the eastern boundaries of Bengal, and in Malabar, as also in Ceylon), and frequently domesticated amongst the hill-tribes, by whom it is valued for its flesh and milk (cf. Colebrooke's paper, As. Res. VIII, p. 511 seqq.). The Gavaya itself is, however, as Colebrooke remarks, confounded by some Sanskrit writers with the 'Rîsya,' which he takes to be the buck of the painted, or white-footed (or slate-coloured) Antelope, the Portax pictus (or Antelope picta), also called by the vernacular names of Nîlgau or (Mahr.) Nîlgây, whilst the female is called 'rohit' in Sanskrit. All these three animals occur amongst the wild animals to be used as quasi-victims, but ultimately released on the second day of the Asvamedha; and I am inclined to think that they are three different animals. To show that the Rîsya and the Gavaya cannot be the same animals, Colebrooke already refers to the fact that three Rîsyas (consecrated to the Vasus) and three Gavayas (to Bṛhaspati) occur as victims side by side in Vâgasaneyi-samhitâ XXIV (27 and 28); and in the same way a Gomrîga, sacred to Pragâpati and Vâyu, is mentioned immediately after, ib. 30; whilst another, sacred to Pragâpati, was, as we saw, one of the two animals tied along with the horse to the central stake (see XIII, 2, 2, 2). Taitt. S. II, 1, 10, 2, treating of the sacrifice of a Gomrîga to Vâyu, remarks that it is neither a domestic animal (or cattle, paru) nor a wild one; and Sâyana explains it as a cross between a female deer (or antelope, mṛigî) and a bull that has gone with his cows to graze in the forest; whilst, on Taitt. Br. III, 8, 20, 5, he leaves one to choose between its being a vicious bull (dhûrto balîvardaḥ), dangerous to men, or an animal 'of mixed breed, sprung from a cow and a male gazelle or antelope (goharîṇayoḥ, or possibly, from parent beasts of the bovine and antelope species).' In this latter passage, the editor

shields the cattle from Rudra, whence Rudra does not prowl after the cattle where this oblation is offered at the Asvamedha.

4. The second oblation¹ he offers on a horse-hoof; for the one-hoofed (animals) are cattle, and the Svishṭakṛit is Rudra: he thus shields the cattle from Rudra, whence Rudra does not prowl after the cattle where this oblation is offered at the Asvamedha.

5. The third oblation he offers in an iron bowl; for the people (subjects) are of iron², and the Svishṭakṛit is Rudra: he thus shields the people from Rudra, whence Rudra does not prowl after the cattle where this oblation is offered at the Asvamedha.

FIFTH BRĀHMAṆA.

1. Verily, there are deaths³ connected with all the worlds; and were he not to offer oblations to them, Death would get hold of him in every world:

of the Brāhmaṇa (in the list of contents, p. 53) takes it to mean 'wild cattle (Nilgāo gomṛiga, erroneously explained as a cross between a deer and a cow),' which would be a probable enough explanation, if the *Risya* were not the Nilgau; whilst otherwise the animal might belong to some other species of bovine antelopes no longer found in India.

¹ Whilst the first of these oblations must take place immediately after the ordinary Svishṭakṛit of the animal sacrifice, the second may be postponed till after the 'after-offerings'; and the third till after the 'Patnīsamyaṅgas.' See also XIII, 5, 3, 8 seq.

² That is, their value—as compared with that of the king or nobles, and the Brāhmaṇas—is that of iron, compared with that of gold and silver; cp. XIII, 2, 2, 19.

³ That is, according to Sāyana, on Taitt. Br. III, 9, 15, 1, causes of death, such as diseases, &c.

when he offers oblations to the Deaths¹, he wards off Death in every world.

2. Concerning this they say, 'If, in offering, he were to name them all, saying, "To such² (a death) hail! To such (a death) hail!" he would make that manifold death his enemy³, and would give himself over to Death.' Only one oblation he offers to one of them, with, 'To Death, hail!' for there is indeed but one Death in yonder world, even Hunger⁴: it is him he wards off in yonder world.

3. A second oblation he makes with, 'To Brahman-slaying, hail!' for, doubtless, a murder other than the slaying of a Brahman is no murder; but that—to wit, the slaying of a Brahman—is manifestly murder: he thus manifestly wards off Death⁵.

¹ The oblations referred to in this Brāhmaṇa (§§ 1-4) occur towards the end of the second set of 'aranye-nûkya' oblations mentioned above, p. 336, note 2, where the formulas are given. According to Taitt. Br., l.c., however, these final oblations are to be performed—like that to Gumbaka (Varuṇa)—at the time of the purificatory bath, which, indeed, may also be intended by our Brāhmaṇa, though Kātyāyana and Mahidhara seem to offer no indications to that effect. It is clear that these final oblations must have formed the subject of considerable discussion among the early ritualists.

² That is, according to Sāyana (Taitt. Br.), 'To death in the shape of disease, to death in the shape of poverty, &c.' Harisvāmin, on our passage, has merely, 'Amushmai pitṛlokāya mṛityave'—'To death (in the shape of) the world of the Fathers,' which is not very clear.

³ Or, perhaps, he would make himself many a death-enemy (bahum mṛityum amitram kurvīta), the two nouns being taken as in apposition to each other; cf. p. 146, note 1.

⁴ See X, 6, 5, 1.

⁵ Or, he thus wards off what is manifestly Death (Death in person).

4. *Mundībha* Audanya¹ it was who discovered this atonement for the slaying of a Brahman; and when one offers the oblation to the *Brahmahatyā* he prepares a remedy for the slayer of a Brahman by satisfying Death himself with an oblation, and making a protection² for him (the slayer). At whosoever's *Asvamedha*, therefore, this oblation is offered; even if in after-times³ any one in his family kills a Brahman, he thereby prepares a remedy (expiation) for him.

SIXTH BRĀHMANA.

1. When the horse was slaughtered, the life-sap⁴ went out of it; it became the *Asvastomīya* (set of oblations⁵): when he offers the *Asvastomīya* (oblations) he indeed supplies the horse with life-sap.

2. He performs it with ghee; for ghee is life-sap, and the *Asvastomīya* is life-sap: by means of life-

¹ That is, according to *Harisvāmin*, the son of *Udanya* (*Odana*, *St. Petersburg Dict.*), *Taitt. Br. III*, 9, 15, 3, has *Mundībha* *Audanyava* (i.e. the son of *Udanyu*, *Sây.*) instead. The *Taitt. Br.*, besides, makes the crime to be expiated here to be, not '*brahmahatyā*,' but '*bhrūṇahatyā*,' the killing of an embryo. *Sâyana*, however, there allows to '*bhrūṇa*' optionally its later meaning of '*a Brāhmaṇa* versed in the three Vedas and the sacrificial art (*kalpa*),' and the *Taitt. Br.* itself, at all events, takes this oblation to '*bhrūṇahatyā*' to atone likewise for the slaying of a *Brāhmaṇa*.

² *Harisvāmin* explains '*paripāṇam*' by '*pariśiṣṭam vānantam pāṇam*' (?); whilst *Sâyana*, in *Taitt. Br.*, takes it in the sense of '*sarvataḥ pāṇam*,' i.e. having made the Sacrificer '*a thoroughly worthy person*.'

³ *Harisvāmin* here unwarrantably takes '*aparīḥhū*' in the sense of '*in past times*.'

⁴ Or, sacrificial essence.

⁵ See p. 336, note 2.

sap he thus puts life-sap into it. He performs with ghee, for that—to wit, ghee—is the favourite resource of the gods: he thus supplies them with their favourite resource.

3. Having performed the Asvastomīya (set of) oblations, he offers the Dvipadās¹; for the Asvastomīya is the horse, and the Dvipadā is man, for man is two-footed (dvpād), supported on two (feet): he thus supplies him with a support.

4. Concerning this they say, 'Is the Asvastomīya to be offered first, or the Dvipadā?' The Asvastomīya, surely, is cattle, and the Dvipadā is man: inasmuch as he performs the Dvipadās after performing the Asvastomīya, man subsequently establishes himself amongst cattle.

5. Sixteen Asvastomīya oblations he performs, for animals (cattle) consist of sixteen parts²: that is the measure of cattle, and he thus supplies cattle with their (right) measure. Were he to offer either less or more, he would deprive cattle of their (right) measure. Sixteen he offers, for cattle consist of sixteen parts: that is the measure of cattle, and he thus supplies cattle with their (right) measure. He offers no other as a final oblation³: were he to offer another as a final oblation, he would lose

¹ The formulas of the six dvipadās—i.e. (verses) consisting of two pādas—are found Vāg. S. XXV, 46-47.

² See XII, 8, 3, 13; for a highly artificial explanation of the sixteen parts of the man Pragâpati, probably intended here, X, 4, 1, 17. Elsewhere those of animals are explained as including head, neck, trunk, tail, the four legs and eight claws; see Weber, Ind. Stud. IX, p. 111, note.

³ This would seem to be directed against the practice of performing the oblation to Heaven and Earth immediately after the Asvastomīyās, see p. 336, note 2.

his support. The Dvipadās he offers last, for Dvipadās are a support: he thus finds a support (establishes himself). With, 'To Gumbaka hail!' he offers, at the purificatory bath, the last oblation¹; for Gumbaka is Varuṇa: by sacrifice he thus manifestly redeems himself from Varuṇa. He offers it on the head of a white-spotted², bald-headed (man) with protruding teeth³ and reddish brown eyes; for that is Varuṇa's form: by (that) form (of his) he thus redeems himself from Varuṇa.

6. Having stepped out (of the water) he prepares twelve messes of cooked rice for the priests, or performs twelve ishṭis. Concerning this they say, 'These—to wit, ishṭis—are a form of sacrifice: were he to perform ishṭis, the sacrifice would be ready to incline towards him; but he would become the worse for it, for, surely, of exhausted strength now are the metres (offering formulas) of him who has performed the Soma-sacrifice;—how could he make use of them so soon? For when the sacrifice is complete, Vāk (speech and sacred writ⁴) is wholly gained, and, being gained, it now is exhausted in strength, and, as it were, wounded and mangled; but sacrifice is speech: hence he should not make use of it.'

¹ See p. 336, note 1.

² ? Or, pale. Sāyana, on Taitt. Br. III, 9, 15, 3, explains 'śukla' by 'kṛitrin' (? having white spots, or affected with white leprosy). Harisvāmin does not explain the word.

³ Harisvāmin explains 'viklidha' by 'dantura,' i.e. one who has projecting teeth; whilst Sāyana, l.c., explains it by either 'given to perspiring (svedanaśṭararīra),' or 'moist-bodied (? leprosy, or, old, in bodily decay, viklinnadeha).'

⁴ Cf. V, 5, 5, 12 'that triple Veda is the thousandfold progeny of Vāk.'

7. Having stepped out (of the water) he should certainly prepare twelve messes of rice for the priests; for cooked rice is Pragâpati, and Pragâpati is the year, Pragâpati is the sacrifice: it is the year, the sacrifice, he thus gains, and the sacrifice becomes ready to incline towards him, and he does not become the worse for it.

SEVENTH BRÂHMANA.

1. Verily, this is the sacrifice called Strengthful: wherever they worship with this sacrifice, everything indeed becomes strong.

2. Verily, this is the sacrifice called Plenteous: wherever they worship with this sacrifice, everything indeed becomes plentiful.

3. Verily, this is the sacrifice called Obtainment: wherever they worship with this sacrifice, everything indeed becomes obtained.

4. Verily, this is the sacrifice called Distinction: wherever they worship with this sacrifice, everything indeed becomes distinct¹.

5. Verily, this is the sacrifice called Severance: wherever they worship with this sacrifice, everything indeed becomes severed².

6. Verily, this is the sacrifice called Food-abounding: wherever they worship with this sacrifice, everything indeed becomes abounding in food.

7. Verily, this is the sacrifice called Sapful:

¹ Svakarmasu bhâgena sthâpitam (? confined respectively to its own functions), comm.

² Harisvâmin supplies 'akâryebhyaḥ'—is kept away from what it is forbidden to do, or from what is not one's business.

wherever they worship with this sacrifice, everything indeed becomes rich in sap (or drink).

8. Verily, this is the sacrifice called Abounding in holiness: wherever they worship with this sacrifice, the Brâhmaṇa is born as one rich in holiness.

9. Verily, this is the sacrifice called Excelling in hitting: wherever they worship with this sacrifice, the Râganya is born as one excelling in hitting (the mark).

10. Verily, this is the sacrifice called the Long (wide) one: wherever they worship with this sacrifice, a wide tract of forest-land will be provided¹.

11. Verily, this is the sacrifice called Fitness: wherever they worship with this sacrifice, everything indeed becomes fit and proper.

12. Verily, this is the sacrifice called Support (foundation): wherever they worship with this sacrifice, everything indeed becomes supported (firmly established).

EIGHTH BRÂHMANA.

EXPIATORY OFFERINGS.

1. Now, then, of the expiations. If the sacrificial horse were to couple with a mare, let him in addition prepare a milk (oblation) to Vâyu;—Vâyu doubtless is the transformer of seeds, for Vâyu (the wind) is the vital air, and the vital air is the transformer

¹ That is, as would seem, either as a protection from neighbouring countries, or as room for spreading, and as pasture-land. Cf., however, XIII, 2-4, 2, 4, where, as in Ait. Br. III, 44; VI, 23, such a belt of jungle is referred to as a source of danger to the inhabitants of a country.

of seeds: by means of seed he thus puts seed into it.

2. And if disease were to befall it, let him in addition prepare a pap to Pûshan, for Pûshan rules over beasts (cattle); and, indeed, he thereby gratifies him who owns cattle and rules over cattle; and it (the horse) thereby indeed becomes free from disease.

3. And if sickness without (visible) injury¹ were to befall it, let him in addition prepare for (Agni) Vaisvânara a cake on twelve potsherds, with the earth serving for potsherds²; for Vaisvânara is this (earth): he thereby gratifies this (earth), and it (the horse) becomes free from disease.

4. And if an eye-disease were to befall it, let him in addition prepare a pap to Sûrya;—the Sun, doubtless, is the eye of creatures, for when he rises everything here moves: by means of the eye (of the world) he thus bestows the eye upon it. And as to why it is a pap (*karu*), it is because by means of the eye this self (body or mind) moves (*kar*).

5. And if it were to die in water, let him in addition prepare a barley pap to Varuṇa, for Varuṇa seizes him who dies in water: he thereby thus gratifies that very deity who seizes it, and, thus gratified, he approves his slaughtering another (horse), and he slaughters it as one approved by that (deity). And as to why it is (prepared) of barley, it is because barley belongs to Varuṇa.

6. And if it were to get lost, let him in addition

¹ Viz. such as fever, comm.

² That is, spreading them on the earth, or on clods of earth, comm.

perform an *ishî* with three sacrificial dishes—a cake on one potsherd for Heaven and Earth, a milk (oblation) for Vāyu, and a pap for Sūrya;—for whatsoever is lost, is lost within heaven and earth; and the wind blows upon it, and the sun shines upon it; and nothing whatever is lost out of (the reach of) these deities. And even by itself¹ this (*ishî*) is the recoverer of what is lost; and even if any other thing of his were to get lost let him perform this very offering, and he verily finds it. And if enemies were to obtain the horse, or if it were to die (either in any other way) or in water², let them bring another (horse) and consecrate it by sprinkling: this, indeed, is the expiation in that case.

FOURTH ADHYĀYA. FIRST BRĀHMANA.

1. Pragāpati desired, 'Would that I obtained all my desires! would that I attained all attainments!' He beheld this three days' Soma-sacrifice, the *Asvamedha*, and took possession of it, and sacrificed with it: by sacrificing therewith he obtained all his desires, and attained all attainments; and, verily, whosoever performs the *Asvamedha* sacrifice obtains all his desires, and attains all attainments.

2. Concerning this they say, 'In what season is the beginning (to be made)?'—'Let him begin it in summer,' say some, 'for summer is the Kshatriya's season, and truly this—to wit, the *Asvamedha*—is the Kshatriya's sacrifice.'

3. But let him rather begin it in spring; for

¹ That is, even independently of the horse-sacrifice.

² That is to say, if it were to die by getting drowned, or in any other way.

spring is the Brāhmaṇa's season, and truly who-soever sacrifices, sacrifices after becoming, as it were, a Brāhmaṇa: let him therefore by all means begin it in spring.

4. And six days, or seven days, before that full-moon of Phālguna, the officiating priests meet together—to wit, the Adhvaryu, the Hotri, the Brahman, and the Udgātri; for under these¹ the other priests are.

5. The Adhvaryu prepares for them a priest's mess of rice sufficient for four persons: the meaning of this has been explained². Four bowlfuls, four double handfuls, four handfuls: twelvefold this is—twelve months are a year, and the year is everything, and the Asvamedha is everything—thus it is in order to his gaining and securing everything.

6. Those four priests eat it: the meaning of this has been explained. He (the Sacrificer) gives to them four thousand (cows) in order to his gaining and securing everything, for a thousand means everything, and the Asvamedha is everything. And (he gives them) four gold plates weighing a hundred (grains): the meaning of this has been explained³.

7. The Adhvaryu then, hanging a gold ornament (nishka) round him, makes him mutter (Vāg. S. XXII, 1), 'Fire thou art, light and immortality,'—for gold, indeed, is fire, light⁴, and

¹ Or, along with these, included in them (are the assistant priests).

² See XIII, 1, 1, 1; 4 (cf. II, 1, 4, 4).

³ XII, 7, 2, 13.

⁴ Perhaps Mahīdhara is right in taking 'sukram' here in the sense of 'seed' (Agner vīryam); cf. II, 1, 1, 5; XIII, 1, 1, 4.

immortality: fire (fiery mettle), light (brilliance), and immortality he thus bestows upon him;—‘protector of life, protect my life!’ he thereby bestows life (vital strength) upon him. With a view to commencing the sacrifice, he then says to him, ‘Restrain thy speech!’ for the sacrifice is speech.

8. Four (of the king’s) wives are in attendance—the consecrated queen, the favourite wife, a discarded wife, and the Pālāgall¹, all of them adorned and wearing gold ornaments (neck-plates)—with the view of the completeness of conjugal union. With them he enters the hall of the sacrificial fires—the Sacrificer by the eastern, the wives by the southern, door.

9. When the evening-offering² has been performed, he lies down with his favourite wife behind the Gārhapatya hearth, with his head towards the north. At the same place³ the other (wives) also lie down. He lies in her lap without embracing her⁴, thinking, ‘May I, by this self-restraint, reach successfully the end of the year!’

10. When the morning offering has been performed, the Adhvaryu performs a full-offering⁵ with a view to his (the Sacrificer’s) gaining and securing everything, for the full means everything, and the Asvamedha is everything. At this (offering) he releases speech by (bestowing) a boon,

¹ See p. 313, note 2.

² That is the evening performance of the Agnihotra.

³ Tad eva tatraiva, comm.

⁴ So-ntarorū asaṃvartamānaḥ sete.

⁵ For particulars regarding the ‘pūrṇāhuti,’ or oblation of a spoonful of ghee, see part i, p. 302, note 2.

saying, 'I grant a boon to the Brahman (priest):' (this he does) with a view to his gaining and securing everything, for a boon is everything, and the Asvamedha is everything.

11. The gold ornament which is attached to his (neck) he then gives to the Adhvaryu: in giving it to the Adhvaryu he secures to himself immortal life, for gold means immortal life.

12. For the object of (gaining) the road, and in order not to lose the mouth (mukha) of the sacrifice, he then prepares an ishṭi-offering¹ to Agni. For, indeed, all the deities have Agni for their mouth, and in the Asvamedha are (contained) all objects of desire: 'Having, at the outset (mukhataḥ), gratified all the gods, may I obtain all my desires!' so he thinks.

13. For this (offering) there are fifteen kindling-verses²; for fifteenfold is the thunderbolt, and the thunderbolt means vigour: with the thunderbolt (of) vigour the Sacrificer thus from the first repels evil. The two butter-portions relate to the slaying of Vṛitra³, with a view to the repelling of evil, for

¹ Viz. a cake (on eight kapālas) to Agni Pathikṛt, 'the path-maker'—or, according to Âsv. Sr. X, 6, 3, to Agni Mûrdhanvat ('forming the head,' so called from the formulas used containing the word 'head'). For a similar special offering to the same deity see XII, 4, 4, 1 (cf. XI, 1, 5, 5).

² See part i, p. 95 seqq. (especially I, 3, 5, 5-7).

³ The two Âgyabhāgas, or butter-portions to Agni and Soma, are said to be 'Vṛitra-slaying' (vârtraghna), or to relate to the slaying of Vṛitra, when their anuvâkyâs, or invitatory formulas, are the two verses *Rig-veda* VI, 16, 34 (agnir vṛitrâni gaṅghanat, 'May Agni slay the Vṛitras'), and I, 91, 5 (tvam somâsi satpatîs tvam râgota vṛirahâ, 'Thou, O Soma, art the true lord, thou art the king and the slayer of Vṛitra,' &c.). This is the case at the Full-moon sacrifice, whilst at the New-moon sacrifice the two butter-

Vṛitra is evil. [The verses, Vâg. S. XIII, 14, 15,] 'Agni, the head, the summit of the sky...¹, and 'Be thou the leader of the sacrifice and the realm of space (whither thou strivest with auspicious teams: thy light-winning head hast thou raised to the sky, and thy tongue, O Agni, hast thou made the bearer of the offering),' pronounced in a low voice, are the *anuvâkyâ* and *yâgyâ* of the chief oblation. The one contains (the word) 'head,' the other (the verb) 'to be,'—for the head, assuredly, is he that shines yonder: thus it is in order to secure him (the Sun); and as to why (the other) contains (the verb) 'to be,'—he thereby secures that which is (the real, truly existent). The *Samyâgyâs*² are two *virâg*-verses³; for that—to wit, the *Virâg*—is the metre

portions are said to be '*vṛidhanvant*,' or 'relating to growth,' because the *anuvâkyâs* used on that occasion are two verses containing forms of the root *vṛidh*, 'to grow,' viz. VIII, 44, 12 (*agnih prātṇena manmanā . . . kavir vipreṇa vāvṛidhe*, 'Agni has grown strong by the old hymn,—as the wise one by the priest') and I, 91, 11 (*Soma gīrbhish tvā yayam vardhayāmo vaṭovidah . . .*, 'O Soma, we magnify thee (make thee grow) by our songs, skilful in speech'). In the same way the one or the other form is used in different *ishās*. At I, 6, 2, 12, the translation, 'the two butter-ports should be offered to the *Vṛitra*-slayer (Indra)' should therefore be altered to 'the two butter-ports relate to the slaying of *Vṛitra*' (or, 'are *Vṛitra*-slaying').

¹ See VII, 4, 1, 41.

² That is, the two formulas used with the oblation to Agni *Svishṭakṛit*.

³ Whilst the normal performance of an *ishā* requires two *trishubh*-verses (*Rig-veda* X, 2, 1; VI, 15, 14; cf. part i, p. 202, notes 2 and 3) for the invitory and offering formulas of the oblations to Agni *Svishṭakṛit*, two *virâg*-verses are frequently prescribed, certain verses of the *Virâg*-hymn *Rig-veda* VII, 1, being chiefly used for this purpose; e. g. v. 3 as the *anuvâkyâ*, and v. 18 as the *yâgyâ* for the *Svishṭakṛit* of the oblation to Aditi at the

belonging to all the gods, and all objects of desire are (contained) in the *Asvamedha*: 'Having gratified all the gods, may I obtain all my desires!' so he thinks. The sacrificial fee is gold weighing a hundred (grains): the meaning of this has been explained.

14. He then prepares a (pap) for *Pūshan*, for *Pūshan* is the overlord of roads: he thus secures successful progress to the horse. But *Pūshan* is also this (earth): he thus makes this (earth) its guardian, for neither injury nor failure befalls him whom this (earth) guards on the way; and this (earth) he thus makes its guardian.

15. For this (offering) there are seventeen kindling-verses¹, for the obtainment of the *Asvamedha*, for *Pragâpati* is seventeenfold, and the *Asvamedha* is *Pragâpati*. The two butter-portions are possessed of 'growth'², even for the growth of the Sacrificer. [The verses, *Vâg. S. XXXIV*, 41, 42,] 'Pūshan, in thy sway we [shall never suffer harm, we (who) here are singers of thy praises], and 'The hymn (?) lovingly composed by desire of praise hath reached

Âdhâna (see part i, p. 307, note 3), and the *Dīkṣanīyeshī*; and vv. 14, 15 as *yâgyâ* and *anuvâkyâ* of the *Svishṭakṛit* of the *Prâyanīyeshī*. It is doubtless the two former verses, commonly employed at special *ishīs* (cf. part i, p. 164, note 3), which are to be used on the present occasion.

¹ See part i, p. 112, note 1.

² That is, they are performed with two invitatory formulas containing the verb 'to grow,' see p. 350, note 3. Whilst our *Brāhmaṇa* thus prescribes the two invitatory formulas used for the butter-portions of the New-moon sacrifice, *Āsvalâyana* (*Sr. X*, 6, 6) prescribes two verses containing the verb 'as' (or 'bhû'), viz. *Rîg-veda V*, 13. 4, *tvam agne saprathâ asi*; and *I*, 91, 9, *soma yâs te mayobhuva ūtayaḥ santi dârushe tâbhir no-vitâ bhava*.

the guardian of every path: (may he, Pūshan, grant unto us draughts of light (?), and fulfil our every prayer!'), pronounced in a low voice, are the anuvākyā and yāgyā of the chief oblation. The one contains (the word) 'sway,' the other (the word) 'path'; for sway is vigour: (thus it is) in order to his gaining and securing vigour; and as to why (the other) contains (the word) 'path,' he thereby secures successful progress to the horse. The invitory and offering formulas of the Svishṭakṛit are two anushṭubh verses¹; for the Anushṭubh is speech, and Pragâpati is speech, and the Asvamedha is Pragâpati: thus it is for the obtainment of the Asvamedha. The priests' fee consists of a hundred garments, for that—to wit, the garment—is man's outward appearance, whence people (on seeing) any well-clad man, ask, 'Who can this be?' for he is perfect in his outward appearance: with outward appearance he thus endows him. There are a hundred of them, for man has a life of a hundred (years), and a hundred energies: life, and energy, vigour, he thus gains for himself.

SECOND BRĀHMAṆA.

1. Whilst this (offering to Pūshan) is being performed, the horse, having been cleansed, is led up—being one which is marked with all colours, or which is perfect in speed, worth a thousand (cows), in its prime, and without its match under the right-side yoke².

¹ Viz. according to Âsv. Sr. X, 6, 7,—*Rig-veda* I, 45, 6 (tvāṁ kītrasravastama) and V, 25, 7 (yad vāsishṭham yad agnaye).

² Thus Harisvāmin,—'anyebhyo dakshinadhuryebhya utkrish-

2. And as to its being one marked with all colours, it is for the sake of his (the Sacrificer's) obtaining and securing everything, for colour (outward appearance) is everything, and the Asvamedha is everything. And as to its being perfect in speed, it is for the sake of his obtaining and securing vigour, for speed is vigour. And as to its being worth a thousand (cows), it is for the sake of his obtaining and securing everything, for a thousand means everything, and the Asvamedha is everything. And as to its being in its prime, it is for the sake of his obtaining unlimited vigour, for such a one that is in the prime (of youth) increases to unlimited vigour. And as to its being without its match under the right-side yoke, it is for the sake of his obtaining yonder (sun), for that (horse) indeed is he that shines yonder, and assuredly there is no one to rival him.

3. As to this, Bhāllaveya, however, said, 'That horse should be of two colours, black-spotted¹, for that (horse) was produced from Pragāpati's eye, and this eye is of two colours, white and black: he thus endows it with its own colour.'

4. But Sātyayagñi said, 'That horse should be of three colours, its forepart black, its hindpart white, with a wain for its mark in front;—when its forepart is black it is the same as this black of the eye; and when its hindpart is white it is the same as this white of the eye; and when it has a wain for its mark in front, that is the pupil: such

śaś; 'hardly 'one which finds no (worthy) yoke-fellow' (St. Petersb. Dict.).

¹ Or, black with some other colour.

a one, indeed, is perfect in colour¹.’ Whichever of these, then, should be ready at hand, either a many-coloured one, or one of two colours, or one of three colours with a wain for its mark, let him slaughter it: but in speed it should certainly be perfect.

5. In front (of the sacrificial ground) there are those keepers of it ready at hand,—to wit, a hundred royal princes, clad in armour; a hundred warriors armed with swords; a hundred sons of heralds and headmen, bearing quivers filled with arrows²; and a hundred sons of attendants³ and charioteers, bearing staves;—and a hundred exhausted, worn out horses⁴ amongst which, having let loose that (sacrificial horse), they guard it.

6. He then prepares an (ishṭi) offering to Savitṛi⁵—a cake on twelve potsherds to Savitṛi Prasavitṛi—thinking, ‘May Savitṛi impel this my sacrifice!’ for Savitṛi (the sun), indeed, is the impeller (prasavitṛi).

7. For this (offering) there are fifteen kindling-

¹ One would expect an ‘iti’ here.

² Or, furnished with bundles of arrows,—ishuparshinaḥ, for which Kāty. XX, 2, 11, has ‘kalāpinaḥ’ (=sarāvapanabhastrāvantaḥ schol.). Harisvāmin explains it as if it were equivalent to ‘ishuvarshinaḥ,’ ‘showering arrows.’

³ Harisvāmin takes ‘kshâttra’ as the body of revenue-officers (tax-gatherers, &c.), ‘âyavyayâdhyakshasamûhaḥ.’

⁴ That is, according to Harisvāmin, over twenty-four years old; his explanation being based on the etymology of ‘nirashām’ as ‘outside the eight’ (viz. characteristics of age in horses, each of which is supposed to hold good for three years).

⁵ The three ishṭis to Savitṛi, treated of in paragraphs 6–17, as well as the proceedings subsequent thereto, are repeated every day during the twelvemonth during which the sacred horse is allowed to roam about.

verses; and the two butter-portions relate to the slaying of *Vritra*¹. [The verses, *Rig-veda* V, 82, 9; VII, 45, 1], 'He who calleth forth all these beings (with his call, may he, *Savitri*, quicken us)!' and 'May the divine *Savitri* come hither, treasure-laden, (filling the air whilst driving with his steeds; holding in his hand many things meet for man; and laying to rest and awakening the world),' pronounced in a low voice, are the invitatory and offering formulas of the chief oblation. Those of the *Svishtakṛit* are two *virâg*-verses². The priests' fee is gold weighing a hundred (grains): the meaning of this has been explained.

8. Whilst the fore-offerings of this (*ishṭi*) are being performed, a *Brāhman* lute-player, striking up the *uttaramandrâ* (tune³), sings three strophes composed by himself (on topics⁴ such as), 'Such a sacrifice he offered,—Such gifts he gave:' the meaning of this has been explained⁵.

9. He then prepares a second (offering)—a cake on twelve potsherds to *Savitri* *Āsavitri*—thinking, 'May *Savitri* propel this my sacrifice!' for *Savitri*, indeed, is the propeller (*āsavitri*).

¹ See p. 350, note 3.

² See p. 351, note 3.

³ Or, touching the *uttaramandrâ* lute,—literally, the 'upper deep' one, i.e. perhaps one the chords of which are pitched in the upper notes of the lower key. Cf. Scholl. on *Kāty.* XX, 2, 8 *uttaramandrâ ka gāyanaprasiddhâ*; — *uttaramandrâ-saṃgāyām vīṇāyām*. *Harisvāmin* does not explain the term.

⁴ *Taitt. Br.* III, 9, 14, 3 mentions three topics—one for each stanza,—viz. '*thus* (such and such gifts) thou gavest, *thus* (by such and such sacrifices) thou didst sacrifice, *thus* thou didst cook (i.e. with such and such food thou didst regale the priests).'

⁵ See XIII, 1, 5, 6.

10. For this (offering) there are seventeen kindling-verses; and the two butter-portions are possessed of that which is¹: the (truly) existent he thereby obtains. [The verses, *Rig-veda* V, 82, 5; VII, 45, 3,] 'All troubles, O divine Savitṛi, (keep from us, do thou send us that which is good)!' and 'May that mighty god Savitṛi (the lord of treasure, send us treasure; shedding wide-spread lustre, may he bestow upon us the joys of mortal life)!' pronounced in a low voice, are the invitatory and offering formulas of the chief oblation. Those of the Svishṭakṛit are two anushṭubh verses². Silver is the priests' fee,—for the sake of variety of colour, and also for the sake of (the horse's) going outside³ and not going away. It weighs a hundred (grains), for man has a life of a hundred (years), and a hundred energies: it is life, and energy, vigour, he thus secures for himself.

11. Whilst the fore-offerings of this (ishṭi) are being performed, a Brāhman lute-player, striking up the uttaramandrâ (tune), sings three strophes composed by himself (on topics such as), 'Such a sacrifice he offered,—Such gifts he gave:' the meaning of this has been explained.

12. He then prepares a third (offering)—a cake

¹ That is, their anuvākyās contain forms of the root 'as' (or 'bhū'), to be; cf. p. 352, note 2.

² See XIII, 4, 1, 15, p. 353, note 1.

³ Viz. going outside the sacrificial ground, and yet not running away from its keepers,—this, according to the text, would be symbolically expressed by the gold (which was given as the priests' fee for the first offering) giving place to silver at the second offering, but coming in again at the third.

on twelve potsherds to Savitri Satyaprasava ('of true impulse'); for that, indeed, is the true impulse which is Savitri's: 'May he impel with true impulse this my sacrifice!' so he thinks.

13. For this (ishā) there are again seventeen kindling-verses. The two butter-portions are possessed of 'wealth'¹, with a view to his obtaining and securing vigour, for wealth is vigour (strength). [The verses, *Rig-veda* V, 82, 7; IV, 54, 4.] 'The all-divine, true lord (we hope to gain this day by our hymns, Savitri of true impulsions),' and 'Indestructible is that (work) of the divine Savitri, (that he will ever sustain the whole world: whatever he, the fair-fingered, bringeth forth over the extent of the earth and the expanse of the sky, that is truly his own),' pronounced in a low voice, are the invitatory and offering formulas of the chief offering. Those of the Svishṭakṛit (he makes) the regular ones², thinking, 'Lest I should depart from the path of sacrifice:' he thus finally establishes himself in the well-ordered sacrifice. Trishṭubh-verses they are for the sake of his gaining and securing (Indra's) energy, vigour, for the Trishṭubh is the vigour in Indra. The priests' fee is gold weighing a hundred (grains): the meaning of this has been explained³.

14. Whilst the fore-offerings of this (ishā) are

¹ That is, their invitatory formulas contain the word 'rayi' (wealth). What particular verses are intended here, I do not know.

² Viz. the trishṭubh-verses *Rig-veda* X, 2, 1; VI, 15, 14; see p. 351, note 3.

³ XII, 7, 2, 13.

being performed, a Brâhman lute-player, striking up the *uttaramandrâ* (tune), sings three strophes composed by himself (on topics such as), 'Such a sacrifice he offered,—Such gifts he gave:—' the meaning of this has been explained.

15. When this (offering) is completed, the Adhvaryu and the Sacrificer rise, and whisper in the horse's right ear (*Vâg. S. XXII, 19*), 'Plenteous by thy mother, strengthful by thy father . . . !' the meaning of this has been explained¹. They then set it free towards the north-east, for that—to wit, the north-east—is the region of both gods and men: they thus consign it to its own region, in order to its suffering no injury, for one who is established in his own home suffers no injury.

16. He says, 'O ye gods, guardians of the regions, guard ye this horse, consecrated for offering unto the gods!' The (four kinds of) human guardians of the (four) regions have been told, and these now are the divine ones, to wit, the *Âpyas*, *Sâdhyas*, *Anvâdhyas*² and *Maruts*; and both of these, gods and men, of one mind, guard it for a year without turning (driving) it back. The reason why they do not turn it back, is that it is he that shines yonder,—and who, forsooth, is able to turn him back? But were they to turn it back, everything here assuredly would go backward (go to ruin): therefore they guard it without turning it back.

17. He says, 'Ye guardians of the quarters, those who go on to the end of this (horse-sacrifice) will

¹ See XIII, 1, 6, 1 seqq., 3, 7. 1–2 seqq.

² On these divine beings see Weber, *Ind. Stud.* IX, p. 6, note.

become (sharers of) the royal power, they will become kings worthy of being consecrated; but those who do not go on to the end of this (sacrifice) will be excluded from royal power, they will not become kings, but nobles and peasants, unworthy of being consecrated: do not ye therefore be heedless, and keep it (the horse) from water suitable for bathing and from mares! And whenever ye meet with any kind of Brāhmaṇas, ask ye them, "O Brāhmaṇas, how much know ye of the Asvamedha?" and those who know naught thereof ye may despoil; for the Asvamedha is everything, and he who, whilst being a Brāhmaṇa, knows naught of the Asvamedha, knows naught of anything, he is not a Brāhmaṇa, and as such liable to be despoiled. Ye shall give it drink, and throw down fodder for it; and whatever prepared food there is in the country all that shall be prepared for you. Your abode shall be in the house of a carpenter of these (sacrificers¹), for there is the horse's resting-place.'

THIRD BRĀHMANA.

1. Having set free the horse, he (the Adhvaryu) spreads a cushion wrought of gold (threads) south of the Vedi: thereon the Hotri seats himself. On the right (south) of the Hotri, the Sacrificer on a gold stool²; on the right of him, the Brahman

¹ Thus Harisvâmin,—*teshâm ka yagamânânâm madhye rathakâro yas tasya grîhe yushmâkam vasatah*. The plural is probably meant as including the subjects of the king (cf. XI, 8, 4, 1), and the villages within reach of which the horse will roam.

² At XI, 5, 3, 4; 7 'kûrta' seems to mean a bunch or pad of grass, used as a seat. In the present instance it is explained as

and Udgâtri on cushions wrought of gold; in front of them, with his face to the west, the Adhvaryu on a gold stool, or a slab of gold.

2. When they are seated together, the Adhvaryu calls upon (the Hotri), saying, 'Hotri, recount the beings: raise thou this Sacrificer above the beings!'¹ Thus called upon, the Hotri, being about to tell the Pâriplava² Legend, addresses (the Adhvaryu), 'Adhvaryu!'—'Havai³ hotar!' replies the Adhvaryu.

3. 'King Manu Vaivasvata,' he says;—'his people are Men, and they are staying here⁴;'—

a seat with feet (sapâdam âsanam, Schol. on Kâty. XX, 2, 19), or as a seat or stool which has the appearance of a pad (pîṭham kûrtâkrîti, ? i.e. with a pad on it). According to Âsv. Sr. X, 6, 10 the king is surrounded by his sons and ministers.

¹ Or, perhaps, 'raise this Sacrificer above (or, up to) the things of the past;' but see paragraph 15.

² That is, the 'revolving, recurrent, or cyclic legend,' so called because it is renewed every ten days during the year.

³ Harisvâmin explains this interjection, as if it were 'hvayai' = pratihvayai, 'I will respond, I am ready to respond;' and, though this is probably a fanciful explanation, the arrangements made on this occasion are clearly such as to suggest a studied resemblance to the call and counter-call of the two priests on all occasions of a solemn utterance of sacrificial formulas, or the recitation of hymns, as at the Prâtaranuvâka (part ii, p. 226 seqq.). Kâty. XX, 3, 2, accordingly, calls it the Adhvaryu's 'pratigara,' or response. Âsv. Sr. X, 6, 13 makes the Adhvaryu's answer 'ho hotar'; and Sâṅkh. Sr. XVI, 1 'hoi hotar.'

⁴ The Hotri's utterances on the ten days of the revolving period (as set forth in passages 2-14) occur also, with some variations of detail, in the manuals defining the Hotri's duties, viz. the Ârvalâyana (X, 7) and Sâṅkhâyana (XVI, 2) Sûtras (whilst the works of the Taittirîyâkas seem to have nothing corresponding to this performance). Both Sûtras omit 'râgâ' each time. Ârvalâyana, moreover, omits also the 'iti' along with it, because he does not interrupt the formula by an insertion, as is done here (ity âha)

householders, unlearned in the scriptures, have come thither¹: it is these he instructs;—‘The *Rik* (verses) are the Veda²: this it is;’ thus saying, let him go over a hymn of the *Rik*, as if reciting it³. Masters of lute-players have come

and in the Sāṅkh. S. (iii prathame, &c.). Gārgya Nārāyaṇa, on Âsv. X, 7, 1, takes the opening words ‘prathame (&c.) +hani’ to form part of the formulas:—‘on the first day Manu Vaivasvata (is king); but it is clear from the other two authorities that this cannot have been intended by the author of that Sūtra.—The commentator on Sāṅkh. S. XVI, 2 remarks, ‘Manur Vaivasvato rāgety-evam-âdikam âkhyānam pariplavākhyam prathamāhany âkash/e . . . tasya rāgō manushyâ virāḥ pragās ta ima âsate +dyāpi svadharmān na khalanti,’ thus apparently taking ‘rāgā’ to form part of the formula, or rather of the topic of which the legend to be recited was to treat. This commentary thus apparently assumes that the legend begins with ‘Manur Vaivasvato rāgā’; and that the subsequent clause leads on to the recitation of the Vedic text that is to follow (cf. note on paragraph 8);—though possibly this latter clause (as Professor M. Müller seems to take it) may only be an argumentative one, giving the reason why the householders are to be instructed. Cf. M. Müller, Hist. of Anc. Sansk. Lit., p. 37 seqq.

¹ ‘Householders should be brought thither’ (i. e. should be made to join this performance); Âsv.-sūtra. Sāṅkh. has merely ‘thereby he instructs householders.’ *Grihamedhinaḥ* are those who regularly perform the five great domestic sacrifices (*mahāyagña*).

² Or, more closely, the Veda is the, or consists of, *Rik* (verses). Sāṅkh. S. reads ‘*riko vedaḥ*’ (the Veda of the *Rik*, gen. sing.) instead of ‘*rikaḥ*’ (nom. pl.), and in the subsequent paragraph also, it repeats the word ‘veda’ (Yagurveda, Atharvaveda, Aṅgiras vedaḥ).

³ That is, as would seem,—as if he were to recite it (or, as when he recites it) in the course of the ordinary sacrificial performance—as in Sastras, the Prātaranuvāka, &c. The text would, however, also admit of the translation—‘thus saying, let him go over (the legend) as if he were reciting a hymn of the *Rik*,’ but it is not quite easy to see how a similar interpretation would suit subsequent paragraphs (11–14). Moreover, both Âsv. and Sāṅkh. omit ‘*vyākṣhāna iti*,’ and read ‘*nigadet*,’ ‘let him recite (a hymn),’

thither: these he calls upon, 'Masters of lute-players,' he says, 'sing ye of this Sacrificer along with righteous kings of yore¹!' and they accordingly sing of him; and in thus singing of him, they make him share the same world with the righteous kings of yore.

4. Having called (on the masters of lute-players), the Adhvaryu performs the Prakrama oblations², either on the southern fire, or on a footprint of the horse, after drawing lines round it—whichever is the practice there; but the former³ is the established rule.

instead of 'anudravet (let him run, or go, over=anupûrvam ukârayet, Harisv.)' Yet, the commentary on Sâṅkh. supplies the 'iva,' explaining as he does, 'sûktam kimîd âtakshâna ivânuvadet;' from which (if it is not simply quoted from our Brâhmana) it would almost seem as if he, too, thought of the legend rather than a hymn of the *Rik*. The verb 'vyâ-taksh,' as against 'ni-gad,' seems to imply a clear articulation—perhaps even with all the stops or pauses, at the end of every half-verse, or pāda, as the case might be. Sāyana (on Taitt. Br. II, 2, 1, 4; 2, 6) explains 'vyâtakshîta' by 'vispasham ukârayet (or, pa/het).' The available MS. of Harisvâmin's commentary on our text is, as usual, incorrect, but as far as it goes, it seems to favour the recitation of the legend at this place,—'vyâtakshâna iti vâkyasas kîdan (r. kîndan) agais kâbhidad (?) ity arthaḥ,'—which I take to mean that he is to pause after each sentence, as he would do when reciting a hymn.

¹ That is, according to Harisvâmin,—'Compare this Sacrificer in song with the old righteous kings.' Kâty. XX, 3, 8 refers to these latter as 'râgarshis,' or royal sages—in which case the recitation of the legend itself would only come in here.

² For the formulas used with this series of forty-nine oblations, see XIII, 1, 3, 5 with notes thereon.

³ That is to say, according to Harisvâmin, the course of procedure laid down in XIII, 1, 3, 7, according to which these oblations are to be made on the Âhavanîya, and not either on the southern fire, or on a footprint of the horse.

5. Prior to the (first) offering to Savitrī he offers, once only, the (oblations relating to the) Forms¹ in the Âhavanīya fire, whilst going rapidly over (the formulas). And in the evening, whilst the Dhṛitis² (oblations for the safe keeping of the horse) are being offered, a Râganya lute-player, striking up the uttaramandrâ (tune) south (of the vedi), sings three stanzas composed by himself (on topics³ such as), 'Such war he waged,—Such battle he won : ' the meaning of this has been explained.

6. And on the morrow, the second day, after those (three) offerings to Savitrī have been performed in the same way, there is that same course

¹ That is to say, the Prakramas which are only performed on the first day of the year, whilst the three oblations to Savitrī are repeated each day.

² See XIII, 1, 4, 3 ; 6, 2. These oblations are made just prior to the evening performance of the Agnihotra, when the Âhavanīya has been got ready for the latter. The Taittirīyakas seem to make these four oblations on the horse's feet at the place where the keepers pass the night (viz. the carpenter's house) during the greater part of the year ; and only in the last month, when a stable of Arvattha wood has been put up for the horse near (or on) the offering-ground, these oblations take place on the Âhavanīya. See comm. on Taitt. Br. III, 8, 12 (p. 609 ; cp. p. 700). At III, 9, 14 (p. 703), on the other hand, it is stated that the Râganya's singing is to take place in the evening at the time of the Dhṛiti-homas.

³ Taitt. Br. III, 9, 14, 4, again mentions three topics, one for each stanza—viz. 'thus (i. e. in the same way as Prithu, Bharata, Bhaghratha, Yudhishthira &c., comm.) didst thou overpower (the enemies), thus (i. e. surrounded by heroic warriors, fighting on elephants, steeds, chariots, and on foot, with bows and arrows, spears, swords, &c.) didst thou battle, thus didst thou fight such and such battle (i. e. like Yudhishthira, Dushyanta, &c., having engaged in a battle attended by thousands of great heroes, thou, armed only with thy sharp sword, didst slay the king of Kashmir, Magadha, Pundra, &c., comm.).'

of procedure. 'Adhvaryu!' he (the Hotri) says.—'Havai hotar!' replies the Adhvaryu.—'King Yama Vaivasvata¹,' he (the Hotri) says, 'his people are the Fathers, and they are staying here;'—old men have come thither: it is these he instructs;—'The Yagus-formulas are the Veda: this it is;' thus saying, let him go over a chapter (anuvāka) of the Yagus², as if reciting it. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

7. And on the third day, after those (three) offerings have been performed in the same way, there is that same course of procedure. 'Adhvaryu!' he (the Hotri) says.—'Havai hotar!' replies the Adhvaryu.—'King Varuṇa Âditya,' he says; 'his people are the Gandharvas, and they are staying here;'—handsome youths have come thither: it is these he instructs;—'The Atharvans are the Veda: this it is;' thus saying, let him go over one section (parvan) of the Atharvan³, as if reciting

¹ When the comm. on Sāṅkh. S. remarks, 'Yamo Vaivasvato rāgety âheti divitīya evāhani Satapathe darsanât,' this would seem to refer to the addition of either 'rāgâ,' or 'ahani,' but not to any legend of Y. V., since such a one does not occur in this work; though various passages in the *Rik* might no doubt have sufficed to construct some such legend as would have served on this occasion.

² The same commentator refers to the 'Âsvamedhika' as the section to be recited,—'prakaraṇât,' because of the treatment (therein of this subject).

³ Instead of 'atharvanām ekam parva,' the Sāṅkh. S. has 'bheshagam (medicine),' which the commentator—against the opinion of those who take it to mean the hymn *Rig-veda* X, 97 (treating of the magic powers of herbs)—makes a special work of the Âtharvanikas; whilst the Âsv. S. reads 'yad bheshagam nisântam

it. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

8. And on the fourth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. 'Adhvaryu!' he (the Hotri) says.—'Havai hotar!' replies the Adhvaryu.—'King Soma Vaishṇava¹,' he says; 'his people are the Apsaras, and they are staying here;'—handsome maidens have come thither: it is these he instructs²;—'The Āngiras are the Veda: this it is;' thus saying, let him go over one section of the Āngiras³, as if reciting it. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

9. And on the fifth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. 'Adhvaryu!' he (the Hotri) says.—'Havai hotar!' replies the

syāt tan nigadet'—'let him tell some approved medicine (i. e. some specific, or charm against disease).'

¹ The comm. on Sāṅkh. S. remarks, 'Somo Vaishṇava iti katurthe; Somo Vaishṇavo rāgeti Satapathasruteḥ; pratika-grahāṇy etāni.' This seems to show clearly that he takes this as merely the opening words of the legend. Here, again, his words can hardly be taken to refer to a legend regarding Soma in the Satapatha-Brāhmana.

² 'Yuvatiḥ sobhanā upadisati, tasyaitāḥ (? tasyaitābhyaḥ) sabhā-yām anyāsām apraverāt,' comm. on Sāṅkh. S.,—? because no other (Apsaras) but these come to his court.

³ The Sāṅkh. S. has 'let him recite the Ghora'—which the commentator again takes to be the title of a special work of the Atharvans—whilst the Ārv. S. reads 'let him recite some approved ghora (magic spell or operation).'

Adhvaryu.—‘King Arbuda Kâdraveya¹,’ he says; ‘his people are the Snakes, and they are staying here;’—both snakes and snake-charmers² have come thither: it is these he instructs;—‘The Sarpavidyâ (science of snakes) is the Veda: this it is;’ thus saying, let him go over one section of the Sarpavidyâ³ as if reciting it. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

10. And on the sixth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. ‘Adhvaryu!’ he (the Hotri) says.—‘Havai hotar!’ replies the Adhvaryu.—‘King Kubera Vaisravana,’ he says; ‘his people are the Rakshas, and they are staying here;’—evil-doers, robbers⁴, have come thither: it

¹ ‘Arbudaḥ Kâdraveyo râgety âheti sruteḥ (thus also on the name of the next king),’ comm. on Sâṅkh. S.

² Lit. ‘(men) knowing about snakes’—which the comm. on Âsv. S. explains by ‘those knowing the Kâsyaṇḍya and other treatises (tantra) on venoms.’ Instead of the conjunctive double ‘ka,’ the Sâṅkh. S. has a single ‘vâ’—the snakes, or (rather) snake-charmers—and Âsv. S. an explanatory ‘iti’—the snakes, i. e. snake-charmers.

³ The Sâṅkh. S. has, ‘let him recite the Sarpavidyâ’ (i. e. either the Gârudâ or Kaṅkantiyâ sarpavidyâ, as the comm. explains); the Âsv. S. ‘let him recite the Vishavidyâ (science of venoms).’

⁴ The etymology and exact meaning of ‘selaga’ is doubtful:—here, again, whilst ‘pâpakṛitaḥ’ is added either appositionally, or attributively (wicked selagas), the Sâṅkh. S. adds it by means of ‘vâ,’ and the Âsv. S. by ‘iti’—both apparently meant in an explanatory sense. The Ait. Br., on the other hand, has VII, 1, ‘selagâ vâ pâpakṛito vâ;’ and VIII, 11, ‘nishâdâ vâ selagâ vâ pâpakṛito vâ.’ The comm. on Âsv. S. explains ‘selaga’ by ‘maddened by a snake;’ the comm. on Sâṅkh. S. by ‘selagâḥ senyâgâyanyaḥ (?) pâpakṛito vâ mlekhâḥ.’

is these he instructs;—‘The Devaganavidyā¹ (demonology) is the Veda: this it is;’ thus saying, let him go over one section of the Devaganavidyā, as if he were reciting it. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

11. And on the seventh day, after those (three) offerings have been performed in the same way, there is the same course of procedure. ‘Adhvaryu!’ he (the Hotri) says.—‘Havai hotar!’ replies the Adhvaryu.—‘King Asita Dhānva²,’ he says; ‘his people are the Asura; and they are staying here;’—usurers have come thither: it is these he instructs;—‘Magic³ is the Veda: this it is;’ thus saying, let him perform some magic trick. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

12. And on the eighth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. ‘Adhvaryu!’ he (the Hotri) says.—‘Havai hotar!’ replies the

¹ That is, the science, or knowledge of the divine (or supernatural) beings. The Sāṅkh. S. has, ‘the Rakshovidyā is the Veda, ... let him recite the Rakshovidyā’—on which the commentator remarks ‘prasiddhaiva kuhukurūpā rakshovidyeti.’ (? = ‘kuhakarūpā,’ cheats, or deceitful imps). Āsv. S. has ‘yat kimṛit pirāṭasamyuktam nirāntam,’ ‘some approved (spell or operation?) connected with the Pirāṭas, or demons.’

² Sāṅkh. S. has ‘Asita Dhānvana.’

³ The two Sūtras read ‘Asuravidyā’—asuravidyendragālādinaṁ tannirderān māyām api kāmṛit kuryād aṅgulinyāsarūpām (‘a trick by sleight of hand,’ M. Müller), comm. on Sāṅkh. S. On ‘indragālavidyā’ (‘magic art, trickery’), cf. Dasakum., p. 25, l. 12. The association of the black art with the usurer or money-lender (kusīdin) is rather curious.

Adhvaryu.—‘King Matsya Sāmmada¹,’ he says; ‘his people are the water-dwellers, and they are staying here;’—both fish and fishermen² have come thither: it is these he instructs;—‘the Itihāsa³ is the Veda: this it is;’ thus saying, let him tell some Itihāsa. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

13. And on the ninth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. ‘Adhvaryu!’ he (the Hotṛi) says.—‘Havai hotar!’ replies the Adhvaryu.—‘King Tārksya Vaipasyata⁴,’ he says; ‘his people are the Birds, and they are staying here;’—both birds and bird-catchers⁵ have come thither: it is these he instructs;—‘the Purāṇa⁶ is the Veda: this it is;’ thus saying, let him tell some Purāṇa⁶. The Adhvaryu calls

¹ ‘Matsyaḥ Sāmmada ity ashṭame, Matsyaḥ Sāmmado rāgeti sruteḥ pratīkagrahaṇam etat,’ comm. on Sāṅkh. S.

² ‘Gāṭisambandhena matsyavidō vā, mainikān pātñīnādivisheshavikalpān vidanti ye tān vā,’ comm. on Sāṅkh. S.

³ Regarding the Itihāsa (cosmogonic account) and Purāṇa (ancient legend), see p. 98, note 4. The Āsv. S. connects the Itihāsa with the ninth, and the Purāṇa with the eighth day. ‘Itihāsam āśakṣhīta, itihāsavedasya prīthagbhāvena darsanāt,’ comm. on Sāṅkh. S.

⁴ Āsv. S. has Tārksya Vaipaskita.—‘Tārksyo Vaipasyato rāgety āheti pratīka(m) sruteḥ,’ comm. on Sāṅkh. S.

⁵ Lit., men acquainted with the science of birds (vāyavidyika). The two Sūtras, on the other hand, here identify the birds with ‘brahmaśārīraḥ,’ or religious students.

⁶ According to the comm. on Sāṅkh. S., it is the Vāyupurāṇa (purāṇam vāyuproktam) that is to be recited (from), and not the hymn Rīgveda X, 130 (‘tasya vedaikaderatvāt’). This hymn is probably referred to in this connection chiefly on account of the passage ‘yagñe gāte purāṇe’ in verse 6.

in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

14. And on the tenth day, after those (three) offerings have been performed in the same way, there is the same course of procedure. 'Adhvaryu!' he (the Hotri) says.—'Havai hotar!' replies the Adhvaryu.—'King Dharma Indra¹,' he says, 'his people are the Gods, and they are staying here;'—learned srotriyas (theologians), accepting no gifts², have come thither: it is these he instructs; 'the Sāman (chant-texts) are the Veda: this it is;' thus saying, let him repeat³ a decade of the Sāman. The Adhvaryu calls in the same way (on the masters of lute-players), but does not perform the Prakrama oblations.

15. [In telling] this revolving (legend), he tells all royalties, all regions, all Vedas, all gods, all beings; and, verily, for whomsoever the Hotri, knowing this, tells this revolving legend, or who-soever even knows this, attains to fellowship and communion with these royalties, gains the sovereign rule and lordship over all people, secures for himself all the Vedas, and, by gratifying the gods, finally establishes himself on all beings. This very same legend revolves again and again for a year; and inasmuch as it revolves again and again, therefore

¹ 'Dharma Indra iti dasame, Dharma Indro rāgety āheti Sata-pathe pratikadarsanāt,' comm. on Sāṅkh. S.

² The two Sūtras still further qualify them as 'young srotriyas who accept no gifts,' 'manu(shya)devā hi ta ity abhiprāyāt,' comm. on Sāṅkh.; cp. Sat. Br. II, 2, 2, 6, 'ye brāhmaṇāḥ susruvāṁso nūkānās te manushyadevāḥ.'

³ The text has 'brūyāt,' 'let him say;' whilst the two Sūtras read 'sāma gāyāt,' 'let him sing a Sāman' ('yat kimid anindyam evāsvāmedhikam vā prakaraṇāt,' comm. on Sāṅkh. S.).

it is (called) the revolving (legend). For thirty-six ten-days' periods he tells it,—the *Br̥ṛhatī* (metre) consists of thirty-six syllables, and cattle are related to the *Br̥ṛhatī* metre: by means of the *Br̥ṛhatī* he thus secures cattle for him.

FOURTH BRĀHMANA.

1. When the year has expired¹, the *Dīkshā* (initiation) takes place. After the slaughtering of the victim sacred to *Pragāpati*², the (*ishā*) offerings³ come to an end. Some, however, say, 'Let him offer (them) on the fires of his *Purohita* (court-chaplain). But why should one who is initiated make offering? There are twelve *Dīkshā* (days), twelve *Upasāda* (days) and three *Sutyās* (Soma-days), that amounts to the thrice-ninefold (*stoma*); but the thrice-ninefold, indeed, is a thunderbolt, and the horse is the nobility (*kshatra*), and the *Rāganya* is the nobility; and political power (*kshatra*) is won by the thunderbolt: thus he wins⁴ political power by means of the thunderbolt.

2. When the Initiation-offering has been completed, and Speech released in the evening, masters

¹ Viz. from the day of the setting free the horse, not from that of the mess of rice cooked for the four priests.

² That is, according to the comm., the he-goat offered to *Pragāpati* (along with one, or five, to *Vāyu*) in connection with the building of the fire-altar (which is required for the *Asvamedha*), see part iii, pp. 165 seqq., 171 seqq. The building of the altar, generally occupying the space of a year, is apparently compressed on this occasion within the time of the *Dīkshā* and *Upasāda*s.

³ Viz. the three *ishās* to *Savitri* performed daily throughout the year.

⁴ One would expect here the middle (*sprinute*) instead of the active (*sprinoti*); cf. Delbrück, *Altind. Syntax*, p. 259.

of lute-players have come thither: these the Adhvaryu calls upon, 'Masters of lute-players,' he says, 'sing ye of this Sacrificer along with the gods!' and they accordingly sing of him in that manner—

3. Day by day, after speech has been released, when, on the completion of the Agnīshomīya (animal sacrifices), the Vasatīvart (water) has been carried round¹ (the sacrificial ground). The reason why they thus sing of him along with the gods is that they thereby make him share the same world with the gods.

4. On the Sutyā-days (they sing of him) along with Pragāpati in the same way day by day, after the Vasatīvart (water) has been carried round², and the Udavasānīyā (offering) has been finally completed. The reason why they thus sing of him

¹ See part ii, p. 222 seqq. Whilst there the offering of a he-goat to Agni and Soma took place on the Upavasatha, or day before the Sutyā or Soma-day, on the present occasion these preliminary animal sacrifices would also seem to be performed on each day from the completion of the Dīkshā up to the Upavasatha day inclusive (? i.e. on the Upasad days, cf. Kāty. Sr. XX. 3, 9; 4, 21). Moreover, though technically called Agnīshomīya, the sacrifice—on the Upavasatha day, at all events (XIII, 4, 4, 11)—is not one of a single he-goat sacred to Agni and Soma, but a set of eleven victims distributed over the central eleven stakes (of which twenty-one are required on the Soma-days) in the manner explained in III, 9, 1, 1 seqq.

² That is, at the end of each of the three Soma-sacrifices, see part ii, p. 454. The Udavasānīyā (completing offering) takes place before the carrying round of the sacred water (ib. p. 389 seqq.). According to Kāty. XX, 3, 10–11, however, this singing of the Sacrificer's praises along with those of Pragāpati is to take place not only at the juncture specified in the text, but also at the beginning of the animal sacrifice of the Soma-days, that is, as would seem, prior to the slaying of the victims, at the morning pressing. The wording of our text seems hardly to admit of this interpretation.

along with Pragâpati is that they thereby finally make him share the same world with Pragâpati.

5. There are twenty-one sacrificial stakes, all of them twenty-one cubits long. The central one¹ is of *raggudâla*² wood; on both sides thereof stand two³ *pitudâru* (deodar) ones, six of *bilva* wood (*Aegle Marmelos*)—three on this side, and three on that,—six of *khadira* (*Acacia Catechu*) wood—three on this side, and three on that,—six of *palâsa* (*Butea frondosa*) wood—three on this side, and three on that.

6. Then as to why these stakes are suchlike. When Pragâpati's vital airs had gone out of him, his body began to swell; and what phlegm there was in it that flowed together and burst forth from inside through the nose, and it became this tree, the *raggudâla*, whence it is viscid, for it originated from phlegm: with that form (quality) he thus endows it (the stake). And as to why it is the (stake) standing by the fire, it is because that one is the centre of the stakes, and that nose is the centre of the (channels of the) vital airs: he thus puts it in its own place.

7. And what watery (liquid) fire, and what fragrance there was, that flowed together and

¹ That is, the so-called 'agnish/ha,' 'standing by (or opposite) the (Āhavanīya) fire.' Cp. p. 301, note 1.

² The *raggudâla* (or *rāggudâla*, Sây. on Taitt. Br. III, 8, 19, 1) or 'sleshmâtaka' is the *Cordia Myxa* or *C. latifolia*, from the bark of which (according to Stewart and Brandis, Forest Flora of N.W. and Centr. India) ropes (*raggu*) are made, whence doubtless the above, as well as its scientific name, is derived; whilst 'the adhesive viscid pulp is used as bird-lime.'

³ That is, one on each side, right and left.

burst forth from the eye, and became that tree, the pītudāru ; whence that (wood) is sweet-smelling, since it originated from fragrance, and whence it is inflammable, since it originated from fire : with that quality he thus endows it. And because these two (pītudāru stakes) are on the two sides of the central one, therefore these two eyes are on the two sides of the nose : he thus puts those two in their own place.

8. And what 'kuntāpa ¹,' what marrow there was, that flowed together, and burst forth from the ear, and became that tree, the bilva ; whence all the fruit of that (tree) is eatable ² inside, and whence it (the tree, or wood) is yellowish, for marrow is yellowish : with that quality he thus endows it. The two (sets of) pītudāru (stakes) stand inside, and the bilva ones outside, for the eyes are inside, and the ears outside : he thus puts them in their own place.

9. From his (Pragāpati's) bones the khadira was produced, whence that (tree) is hard and of great strength ³, for hard, as it were, is bone : with that quality he thus endows it. The bilva (stakes) are

¹ See p. 164, note 1. It would certainly seem to be something connected with the spinal cord.

² According to Stewart and Brandis, the Aegle Marmelos is cultivated throughout India, and valued for its fruit, which is 'globose, oblong, or pyriform, 2 to 5 in. diam., with a smooth, grey or yellow rind, and a thick, orange-coloured, sweet aromatic pulp.' The flowers are stated to be greenish white, and 'the wood light-coloured, mottled with darker wavy lines and small light-coloured dots.'

³ The wood of Acacia Catechu is described as dark red, and extremely hard and durable, and hence not liable to be attacked by white ants, and not touched by Teredo navalis ; being much used for pestles, seed-crushers, cotton-rollers, wheel-wright's work, ploughs, bows, spear and sword-handles.

inside, and the khadira ones outside, for inside is the marrow, and outside the bones: he thus puts them in their own place.

10. From his flesh the palâsa was produced, whence that (tree) has much juice, and (that) red juice¹, for red, as it were, is flesh: with that quality he thus endows it. The khadira (stakes) are inside, and the palâsa ones outside, for inside are the bones, and outside is the flesh: he thus puts them in their own place.

11. And as to why there are twenty-one (stakes), twenty-one cubits long,—twenty-one-fold, indeed, is he that shines yonder²—there are twelve months, five seasons, these three worlds, and yonder sun is the twenty-first, and he is the Asvamedha, and this Pragâpati. Having thus completely restored this Pragâpati, the sacrifice, he therein seizes twenty-one Agnîshomîya victims: for these there is one and the same performance, and this is the performance of the day before (the first Sutyâ).

FIFTH ADHYÂYA. FIRST BRÂHMANA.

THE STOTRAS AND SASTRAS OF THE SOMA-DAYS.

1. Then, on the morrow, there is (used) Gotama's Stoma (form of chanting) successively increasing by four (verses)³: the Bahishpavamâna thereof is on four, the Âgya (stotras) on eight, the Mâdhyandina Pavamâna on twelve, the Prishtha (stotras) on

¹ 'From natural fissures and incisions made in the bark (of *Butea frondosa*) issues during the hot season a red juice, which soon hardens into a ruby-coloured, brittle, astringent gum, similar to kino, and sold as Bengal kino.' Stewart and Brandis.

² See p. 331, note 1.

³ Regarding the *Katushôma*, see p. 329, note 1.

sixteen, the Ārbhava Pavamāna on twenty, and the Agnishōma-sāman on twenty-four (verses).

2. Now, some make its Agnishōma-sāman a Sāman of four (verses), saying, 'It is neither an Agnishōma, nor an Ukthya ¹.' If they do so, let him (the Hotṛi),

¹ According to the practice here referred to, the Agnishōma-sāman would not consist merely of the one triplet (usually Sāmav. II, 53-4, i.e. the so-called *yagnāyagñiya* triplet) ordinarily used for it, but of four different Sāmans, inasmuch as three of the triplets which may be used for the Uktha-stotras (of the Ukthya and other sacrifices) are added to that *yagnāyagñiya* triplet. In that case, however, the latter is not chanted to its own '*yagnāyagñiya*' tune, but the Vāravantīya tune is used for all the four triplets. This practice is somewhat vaguely referred to in Tāndya-Br. XIX, 5, 10-11. 'One Sāman (tune), many metres (texts): therefore one (man) feeds many creatures. Verily, the Agnishōma (sāman) is the self, and the metres (hymn-texts) are cattle: he thus secures cattle for his own self. It is neither an Ukthya nor an Agnishōma (sacrifice), for cattle are neither (entirely) domestic nor wild (viz. because though kept "in the village," they also freely graze "in the forest").' Here the passage 'One Sāman, many metres,' according to the commentary, refers to the Vāravantīya tune as being employed, on this occasion, for the texts of the *Yagnāyagñiya*, the *Sākamarva* (II, 55-57, here the Calc. ed., by mistake, calls the second tune figured for chanting, like the first, *Sākamarva*, instead of *Vāravantīya*), the *Saubhara* (II, 230-2, where the Calc. ed., by mistake, omits the name *Vāravantīya*), and the *Tairaska* (II, 233-5; curiously enough, the *Tairaska* is not mentioned, in *Lāty. Sr.* VIII, 9-10, amongst the Sāmans that may be used for the third—or the *Ākṣhāvāka*'s—Uktha, but *Sāyana*, on Sāmav. II, 233, states distinctly, '*tairaskam tritīyam uktham*'). Whilst, as Uktha-stotras, the last three texts would usually be chanted in the *ekavimsa*, or twenty-one-versed form, in the present instance, as part of the *Ātushōma*, they would be chanted (along with the *Yagnāyagñiya*) in the twenty-four-versed form. Thus, though an Agnishōma sacrifice, inasmuch as it has twelve stotras, yet it is not a regular one; neither is it an Ukthya, because the Ukthas are not chanted as so many Stotras, followed by the recitation of separate Sastras. In the *Ārv. Sr.* X, 6, different alternatives are proposed for the chanting of the Agnish-

after reciting the Stotriya¹ (strophe) together, recite the Anurûpa (strophe) together: the Rathantara *Prishtha-sâman*², the Sastra containing the Rathantara (text), and the Agnishoma sacrifice—thereby he makes sure of this world.

3. 'There are twenty-one Savanīya³ victims, all of them sacred to Agni: for these there is one and the same performance,' so say some; but, indeed, he should immolate two sets of eleven (victims), with the view of his obtainment of whatever desired object there may be in (victims) belonging to a set of eleven.

4. When the Agnishoma is completed, and the Vasatvart water carried round, the Adhvaryu performs the Annahomas⁴ (oblations of food): the import of these has been explained. With twelve

oma-sâman in the 'Gotamastoma (i. e. *Katushoma*) antarukthya' and the corresponding Sastra, including apparently the employment of the *Yagnâyagñīya-sâman* either for all the four triplets, or for the *Yagnâyagñīya* triplet alone with the respective Sâmans used for the other triplets; different modes of recitation being thereby implied with regard to the Stotriya and Anurûpa pragâthas.

¹ For the *Āgnimâruta-sastra*, recited by the *Hotri* after the chanting of the Agnishoma-sâman, and containing, amongst various hymns and detached verses, the triplet which forms the text of the Stotra, i. e. the 'Stotriya pragâtha,' as well as a corresponding antistrophe, the 'Anurûpa pragâtha,' see part ii, p. 369 note. On the present occasion, however, this constituent element of the Sastra would have to include the triplets of all the four Sâmans, as well as four 'antistrophes' which are thus 'recited together.'

² Or, *Prishtha-stotra*, viz. the first stotra of that name at the midday-service, for which that Sâman is used in the Agnishoma sacrifice (part ii, p. 339, note 2).

³ That is, victims sacrificed on the Sutyâs, or Soma-days. Two complete sets of eleven such victims are, however, required on each of the three days, see p. 309, note 2.

⁴ See XIII, 2, 1, 1 seqq., and p. 297, note 1.

Anuvâkas (Vâg. S. XXII, 23-34), 'To the in-breathing hail! To the off-breathing hail!' ... (he offers)—twelve months are a year, and the year is everything, and the Asvamedha is everything: thus it is for his obtaining and securing everything.

5. The central day is an *ekavimsa* day¹; for the twenty-one-fold is yonder sun, and he is the Asvamedha: by means of his own Stoma he thus establishes him in his own deity,—therefore it is an *ekavimsa* day.

6. And, again, as to why it is an *ekavimsa* day;—man is twenty-one-fold—ten fingers, ten toes, and the body (self) as the twenty-first: by means of that twenty-one-fold self he thus establishes him in the twenty-one-fold (day) as on a firm foundation,—therefore it is an *ekavimsa* day.

7. And, again, as to why it is an *ekavimsa* day;—the *ekavimsa*, assuredly, is the foundation of Stomas, and manifold is that ever-varying performance which takes place on this day,—and it is because he thinks that that manifold and ever-varying performance which takes place on this day, shall take place so as to be established on the *ekavimsa* as a firm foundation, that this is an *ekavimsa* day.

8. Now, as to the morning-service of this day. The Hotri, having recited as the Âgya (hymn²) in the Pañkti (metre) 'Agni I think on, who is good . . .,' recites thereto the one of a one-day's

¹ That is one on which all Stotras are chanted in the '*ekavimsa*' Stoma, or twenty-one-versed hymn-form.

² Viz. *Rig-veda* V, 6, forming the special feature of the Âgyasastra at the Asvamedha.

Soma-sacrifice¹. And the Bārhatā Praṭga and the Mādhuḥkhandasa one he recites both together² in triplets—(this being done) for the obtainment of the objects of desire which (may be contained) both in the Bārhatā and the Mādhuḥkhandasa Praṭga. The morning-service is (thus) set right.

9. Then as to the midday-service. For the obtainment of the Asvamedha, the atikḥandas (verse, II, 22, 1), 'In the three troughs the buffalo drank the barley-draught,' is the opening verse of the Marutvatīya (sastra); for outstanding, indeed, is this atikḥandas (hypercatalectic verse) amongst metres, and outstanding is the Asvamedha amongst sacrifices. This (verse), being recited thrice, amounts to a triplet, and thereby he obtains the object of desire which (may be contained) in the triplet. 'Here, O good one, is the pressed plant' (*Rig-veda* VIII, 2, 1-3) is the 'anuḥara' (sequent triplet): this same (triplet) is the constant

¹ Viz. the Āgya-sūkta, *Rig-veda* III, 13, forming the chief part of the Hotri's Āgya-sastra, or first Sastra of the Agnishōma, for which see part ii, p. 327 note.

² The Bārhatā Praṭga, or Praṭga-sastra in the Br̥hatī metre,—being the one recited on the fifth day of the Prishṭhya-shaḍaha (Āsv. Sr. VII, 12, 7), and consisting of the seven different triplets, addressed to as many different deities,—is to be recited also on this occasion; and along with it (or rather, intertwined with it, triplet by triplet) the ordinary Praṭga-sastra of the Agnishōma, made up of the two hymns *Rig-veda* I, 2 and 3 which are ascribed to Madhuḥkhandas, and consist of nine and twelve verses, or together seven triplets. I do not understand why Harisvāmin mentions 'Vāyur agregāḥ' (? Vāg. S. XXVII, 31) as being the first triplet of the Mādhuḥkhandasa Praṭga, instead of I, 2, 1-3 'vāyav ā yāhi darśata.'—The Praṭga is the Hotri's second Sastra of the morning-service, being preceded by the chanting of the first Āgya-stotra; see part ii, p. 325.

connecting link of the one-day's sacrifice¹. Having recited both the pañkti (verses, I, 80, 1-16) 'Here in the Soma-draught alone (the Brahman gave thee strength),' and the six-footed ones (VIII, 36, 1-7) 'The patron thou art of the offerer of Soma,' he inserts the Nivid in the (hymn) of the one-day's sacrifice. Thus as to the Marutvatīya (-sastra).

10. Then as to the Nishkevalya (-sastra²). The Mahânâmnī (verses) are the *Prishtha* (-stotra); and he recites them along with the anurûpa (verses) and pragâtha (-strophes), for the obtainment of all the objects of his desire, for in the Mahânâmnīs, as well as in the Asvamedha, are contained all objects of desire. Having recited the pañkti verses (I, 81, 1-9) 'Indra hath grown in ebriety and strength,' and the six-footed ones (VIII, 37, 1-7) 'This sacred work didst thou protect in

¹ See part ii, p. 337, where the same triplet forms the *anûtara* of this Sastra at the Agnishōma. It is followed there by the Pragâthas VIII, 53, 5-6; I, 40, 5-6 (read thus! each two counting as one triplet); three Dhâyyâ verses, and the Marutvatīya Pragâthas VIII, 89, 3-4 (!). These are to be followed up, on the present occasion, by the two hymns I, 80, and VIII, 36, after which the Indra hymn X, 73, the chief part of the normal Marutvatīya Sastra, is to be recited, with the Nivid formula inserted after the sixth verse.

² That is, the Sastra succeeding the chanting of the first, or Hotri's, *Prishtha*-stotra (see part ii, p. 339). Whilst, however, in the one-day's sacrifice, the Rathantara (or the *Br̥hat*) sâman is used for that stotra, the Mahânâmnī verses (see part iii, introd. p. xx, note 2), with the Sâkvara tune, are to be used as the Stotriyâs on this occasion, and are therefore likewise to be recited by the Hotri as Stotriya-pragâthas (cf. Âsv. VII, 12, 10 seqq.), to be followed up by the antistrophe (anurûpa)—here consisting of the triplets I, 84, 10-12; VIII, 93, 31-3; I, 11, 1-3—and the Sâma-pragâtha, VIII, 3, 1-2.

fight with *Vṛitra*,’ he inserts the Nivid in the (hymn) of the one-day’s sacrifice¹. The midday-service is (thus) set right.

11. Then as to the evening-service. The *atikhandas* verse (*Vâg. S. IV, 25*), ‘Unto that god *Savitri* within the two bowls (do I sing praises²),’ is the opening verse³ of the *Vaisvadeva* (-*sastra*⁴): the mystic import thereof is the same as of the former (*atikhandas* verse). The *Anukâra*⁵ (*Rig-veda I, 24, 3-5*), ‘Unto (*abhi*) thee, (the lord of treasures), O god *Savitri*, (ever helpful we come for our share . . .),’ contains (the word) ‘*abhi*,’ as a form (sign) of victory (*abhibhûti*). Having recited the *Sâvitra* (triplet, *VI, 71, 4-6*), ‘Up rose this god *Savitri*, the friend of the house . . .,’ he inserts the Nivid in the (hymn) of the one-day’s sacrifice⁶. Having recited the four verses to Heaven and Earth (*IV, 56, 1-4*), ‘The mighty Heaven and Earth, the most glorious, here . . .,’ he inserts the Nivid in the (hymn *I, 159*) of the one-day’s sacrifice. Having recited the *Ârbhava* (hymn, *IV, 34*), ‘*Rîbhû, Vibhvan, Indra, Vâga*, come ye to this our sacrifice . . .,’

¹ Viz. after the eighth verse of the hymn *Rig-veda I, 32*, the chief part of the normal *Nishkevalya-sastra*.

² For the complete verse see *III, 3, 2, 12*.

³ This verse is again recited thrice, and thus takes the place of the ordinary opening triplet.

⁴ For this *Sastra*, recited after the *Ârbhava-Pavamâna-stotra*, see part ii, p. 361.

⁵ *Âsv. Sr. X, 10, 6* prescribes the ordinary *anukâra V, 82, 4-7*; whence *Sâyana* on *I, 24, 3 (-5)* offers no indication of the ritualistic use of that triplet on this occasion.

⁶ Viz. *IV, 54*, before the last verse of which the Nivid is inserted.

he inserts the Nivid in the (hymn, I, 111) of the one-day's sacrifice. Having recited the (hymn, V, 41) to the All-gods, 'Who is there righteous unto you, Mitra and Varuṇa? . . .,' he inserts the Nivid in the (hymn, I, 89) of the one-day's sacrifice. Thus as to the Vaisvadeva (-sastra).

12. Then as to the Āgnimāruta¹. Having recited the (hymn, VI, 7) to (Agni) Vaisvânara, 'The head of the sky, and the disposer of the earth . . .,' he inserts the Nivid in the (hymn, III, 3) of the one-day's sacrifice. Having recited the (hymn, V, 57) to the Maruts, 'Hither, O Rudras, come ye united with Indra . . .,' he inserts the Nivid in the (hymn, I, 87) of the one-day's sacrifice. Having recited the nine verses (VI, 15, 1-9) to Gâtavedas, 'This guest of yours, the early-waking . . .,' he inserts the Nivid in the (hymn, I, 143) of the one-day's sacrifice. And as to why the (hymns) of the one-day's sacrifice are used for inserting the Nivid, it is for the sake of his (the Sacrificer's) not being deprived of a firm foundation, for the Gytishṭoma is a foundation.

13. For this (day) there are those sacrificial animals—'A horse, a hornless he-goat, and a Gomaṛiga²,' fifteen 'paryaṅgyas': the mystic import of these has been explained. Then these wild ones—for spring he seizes (three) kapiṅgalas³, for summer sparrows, for the rainy season partridges: of these

¹ Viz. the final Sastra of the evening-service, preceded by the chanting of the Agnishṭoma-sâman; see part ii, p. 369.

² See p. 298, note 4; p. 338, note 1.

³ The 'Kapiṅgala' is a kind of wildfowl, apparently of the quail or partridge species—a hazel-cock, or francoline partridge. Some of the later authorities, however, identify it with the 'kātaka'

(wild animals) also (the mystic import) has been told¹.

14. Then those (victims) for the twenty-one (stakes). He seizes twenty-one animals for each of the (eleven) deities of the Seasonal offerings²; for as many as there are gods of the Seasonal offerings so many are all the gods; and all objects of desire are in the Asvamedha: 'by gratifying all the deities I shall gain all my desires,' so he thinks. But let him not proceed in this way.

15. Let him seize seventeen victims for the central stake³, in order that he may gain and secure every-

('cuculus melanoleucus'). With regard to some of the wild animals referred to in the corresponding section of the Vâg. S., the commentator Mahîdhara significantly remarks (Vâg. S. XXIV, 20; cf. Kâty. XX, 6, 6 scholl.) that the meaning of such names as are not understood must be made out with the help of quotations (nigama), Vedic vocabularies (nighaṇṭu) and their comments (nirukta), grammar (vyākaraṇa), the Uṇādivyākṛti, and dictionaries.

¹ Viz. XIII, 2, 4, 1 seqq. It is not easy to see why the text should break off abruptly with the birds representing the rainy season. For autumn there are to be (three) quails, for winter 'kakara,' and for the dewy season 'vikakara.' Then follow, to the end of the 260 wild animals, a long series of divinities to each of which (or sometimes to allied deities) three animals are consigned. Thirteen of these wild animals are placed on each of the twenty spaces between the twenty-one stakes.

² Or, perhaps, for the (eleven) deities of the Seasonal offerings he seizes twenty-one animals for each (stake); which would certainly simplify the distribution of those animals. Regarding the victims actually consecrated to the deities of the Kâturmâsya offerings, see p. 309, note 2.

³ This does not include the twelve 'paryāṅgyas' tied to the horse's limbs, but only the horse and two other victims sacred to Pragâpati, and twelve of a long series of beasts, of which three are dedicated to each successive deity (or allied group of deities). To these are afterwards added Agni's two victims belonging to the two sets of eleven victims (of the other twenty of which one is assigned to each of the other stakes).

thing, for the seventeenfold is Pragâpati, and the seventeenfold (stoma) is everything, and the Asvamedha is everything;—and sixteen at each of the other (stakes) in order that he may gain and secure everything, for everything here consists of sixteen parts, and the Asvamedha is everything. Thirteen wild (beasts) he seizes for each intermediate space, in order that he may gain and secure everything, for the year consists of thirteen months, and the Asvamedha is everything.

16. Now, prior to the (chanting of the) Bahishpavamâna, they (the assistants of the Adhvaryu) bring up the horse, after cleansing it; and with it they glide along for the Pavamâna: the mystic import of this has been explained¹. When the Bahishpavamâna has been chanted, they make the horse step on the place of chanting: if it sniffs, or turns away, let him know that his sacrifice is successful. Having led up that (horse), the Adhvaryu says, 'Hotri, sing praises!' and the Hotri sings its praises² with eleven (verses, *Rig-veda* I, 163, 1-11)—

17. 'When, first born, thou didst neigh...'—thrice (he praises) with the first, and thrice with the last (verse), these amount to fifteen,—fifteenfold is the thunderbolt, and the thunderbolt means vigour: with that thunderbolt, vigour, the Sacrificer thus from the very first repels evil: thus³, indeed, it is to the Sacrificer that the thunderbolt is given in

¹ XIII, 2, 3, 1.

² The mode of recitation is similar to that of the kindling-verses (likewise eleven, brought up, by repetitions of the first and last, to fifteen), viz. by making a pause after each half-verse, but without adding the syllable 'om' thereto. Âsv. Sr. X, 8, 5.

³ Harisvâmin explains 'tad vai' as standing for 'sa vai' (lînga-vyatrayena)—viz. that fifteenfold thunderbolt.

order to smite for him whoever is to be smitten.—[*Rig-veda* I, 163, 12. 13], ‘The swift racer hath gone forward to the slaying...’—‘The racer hath gone forward to the highest place...’—

18. Having omitted these two (verses), he inserts the hymn (I, 162), ‘Never (shall forget us) Mitra, Varuṇa, Aryaman, Âyu...,’ in the Adhriḡu¹ (litany). Some, however, insert this verse (I, 162, 18), ‘Thirty-four (ribs) of the steed, akin to the gods, (doth the knife hit)...,’ before the (passage,—‘twenty-six are its) ribs,’ thinking lest they should place the holy syllable ‘om’ in the wrong place², or lest they should suggest the plural by a singular³. Let him not proceed thus, but let him insert the hymn as a whole.—‘The swift racer hath gone forward to the slaying...’—The racer hath gone forward to the highest place...’—

¹ On this recitation, consisting of a lengthy set of formulas, addressed to the slaughterers, see part ii, p. 188, note 2. The whole of the formulas are given Ait. Br. II, 6–7. The hymn, according to Âsv. X, 8, 7, is to be inserted either before the last formula of the litany, or somewhat further back—viz. before the formula ‘*śadvimsatir asya vaṅkrayas*,’ ‘twenty-six are its ribs’—whilst our Brâhmana rather allows the alternative of the eighteenth verse of I, 162 being inserted at the latter place,—unless, indeed, the insertion in that case is to be made immediately before the word ‘*vaṅkrayaḥ*’ which is scarcely likely.

² Harisvâmin seems to take this to mean that as this verse is of the same nature as the formulas of the Adhriḡu litany, he is to treat it as such, as otherwise, in reciting he would have to pronounce ‘om’ after that verse, which is not done after those formulas.

³ Or, the plurality by the individual. Owing to the corrupt state of the MS., the commentator’s explanation of this passage is not clear. He seems, however, at any rate, to take the ‘plural’ to refer to the formula ‘*śadvimsatir asya vaṅkrayas*,’ where apparently ‘*eshâm*’ has to be substituted for ‘*asya*’ on this occasion, as many victims are immolated, and the ribs of a plurality of beasts are thus indicated, whilst in verse eighteen of the hymn, on the

SECOND BRÂHMANA.

1. Having uttered these two (verses), he pronounces what remains of the Adhrigu. 'A cloth, an upper cloth, and gold,' this is what they spread out for the horse¹: thereon they 'quiet' (slaughter) it. When the victims have been 'quieted,' the (king's) wives come up with water for washing the feet,—four wives, and a young maiden as the fifth, and four hundred female attendants.

2. When the foot-water is ready, they cause the Mahishi to lie down near the horse, and cover her up with the upper cloth, with 'In heaven ye envelop yourselves,'—for that indeed is heaven where they immolate the victim . . . , 'May the vigorous male, the layer of seed, lay seed!' she says² for the completeness of union.

3. Whilst they are lying there, the Sacrificer addresses the horse (Vâg. S. XXIII, 21), 'Utsakhyâ ava gudam dhehi!' No one replies to him, lest there should be some one to rival the Sacrificer.

4. The Adhvaryu then addresses the maiden, 'Hey hey maiden, that little bird . . . '—The maiden replies to him, 'Adhvaryu! that little bird . . . '

5. And the Brahman addresses the Mahishi, 'Mahishi, hey hey Mahishi, thy mother and father mount to the top of the tree . . . '—She has a hundred daughters of kings attending upon her: these

contrary, only the ribs of one horse (thus forming a kind of unit) are referred to; and if that verse were recited, along with the whole hymn, before the final formula which refers to all the victims, the necessary connection would be interrupted.

¹ See XIII, 2, 8, 1.

² Nirâyatyârvasya sinam mahishy upasthe nidhatte 'vrishâ vâgt retodhâ reto dadhât' iti mithunasyaiva sarvatvâya.

reply to the Brahman, 'Brahman, hey hey Brahman, thy mother and father play on the top of the tree...'

6. And the Udgātri addresses the favourite, 'Vāvātā, hey hey Vāvātā, turn upwards!' She has a hundred noble-women (rāganyā) attending upon her: these reply to the Udgātri, 'Hey hey Udgātri, turn upwards!'

7. And the Hotri says to the discarded wife, 'Parivṛiktā, hey hey Parivṛiktā, when large meets small in this amhubhedt...'—She has a hundred daughters of heralds and head-men of villages attending upon her: these reply to the Hotri, 'Hotri, hey hey Hotri, when the gods favoured the lalāmagu...'

8. Then the chamberlain addresses the fourth wife, 'Pālāgalt, hey hey Pālāgalt, when the deer eats the corn, one thinks not of the fat cattle...'—She has a hundred daughters of chamberlains and charioteers attending upon her: these reply to the chamberlain, 'Chamberlain, hey hey chamberlain, when the deer eats the corn, one thinks not of the fat cattle...'

9. These speeches, the derisive discourses, indeed are every kind of attainment, and in the Asvamedha all objects of desire are contained: 'By every kind of speech may we obtain all objects of our desire' thus thinking, they cause the Mahisht to rise. Those (women) then walk back in the same way as they had come; and the others finally utter the verse containing (the word) 'fragrant' (*Rig-v.* IV, 39, 6), 'To Dadhikrāvan have I sung praises...'

10. For, indeed, life and the deities depart from those who at the sacrifice speak impure speech: it is their speech they thereby purify so that the deities may not depart from the divine service.

Now (some) put the omentum of the Gomṛiga and that of the hornless he-goat upon the horse and then take it (to the Āhavantya), saying, 'The horse has no omentum.' Let him not do so: of the horse he should certainly take the fat; the (omenta of the) others are normal.

11. When the omenta have been roasted, and when they have performed (the oblations) with the Svâhâs¹, and returned to the back (of the sacrificial ground), they hold a Brahmodya² (theological discussion) in the Sadas. Having entered by the front door, they sit down at their several hearths.

12. The Hotri asks the Adhvaryu (Vâg. S. XXIII, 45), 'Who is it that walketh singly?³...' He replies to him (ib. 46), 'Sûrya (the sun) walketh singly...'

13. The Adhvaryu then asks the Hotri (Vâg. S. XXIII, 47), 'Whose light is there equal to the sun?...' He replies to him (ib. 48), 'The Brahman (n.) is the light equal to the sun...'

14. The Brahman then asks the Udgâtri (Vâg. S. XXIII, 49), 'I ask thee for the sake of knowledge, O friend of the gods [if thou hast applied thy mind thereto: hath Vishṇu entered the whole world at those three places at which offering is made unto him?]' and he replies (ib. 50), 'I too am at those three places [at which he entered the whole world:

¹ See III, 8, 2, 21-23.

² For a similar discussion between the Brahman and Hotri, prior to the binding of the victims to the stakes, see XIII, 2, 6, 9 seqq.

³ For the complete verse, comprising four questions, see XIII, 2, 6, 10-13; the answers being given there in the form of explanations.

daily do I, with the one body¹, go round the earth, the sky, and the back of yonder sky].’

15. The Udgātṛi then asks the Brahman (Vāg. S. XXIII, 51), ‘Into what (things) hath the Spirit² entered, [and what (things) are established in the spirit? this, O Brahman, we crave of thee: what answer dost thou give unto us thereon?]’ and he replies (ib. 52), ‘Into five (things) hath the spirit entered, and they are established in the spirit: this I reply unto thee thereon; not superior in wisdom art thou (to me).’

16. When this (verse) has been uttered, they rise and betake themselves from the Sadas eastwards to the Sacrificer. Having come to him, seated in front of the Havirdhāna³ (shed), they sit down in their several places.

17. The Hotṛi then asks the Adhvaryu (Vāg. S. XXIII, 53), ‘What was the first conception⁴?...’ and he replies (ib. 54), ‘The sky was the first conception...’

18. The Adhvaryu then asks the Hotṛi (ib. 55), ‘Who, pray, is the tawny one (pisaṅgilā)? [who is the kurupisaṅgilā? who moveth in leaps? who creepeth along the path?]’ and he replies (ib. 56), ‘The tawny one is the uncreated (night)⁵; [the kurupisaṅgilā is the porcupine; the hare

¹ Or, with the one limb (ekenāṅgena) which Mahīdhara takes to mean ‘with the mind, in mind.’ Possibly ‘asya’ may have to be taken together with it—‘with the one body of his (Vishnu’s).’

² Or, man (purusha). The five things, according to Mahīdhara, are the vital airs, or breathings.

³ That is, behind the uttaravedi, according to Kāty. XX, 7, 12.

⁴ See XIII, 2, 6, 14 seqq.

⁵ Mahīdhara takes ‘agā’ (the eternal) here as meaning either the

moveth in leaps; the snake creepeth along the path].'

19. The Brahman then asks the Udgâtri (Vâg. S. XXIII, 57), 'How many kinds are there of this (sacrifice), how many syllables?—[how many oblations? how often is (the fire) enkindled? The ordinances of sacrifice have I now asked of thee: how many priests offer in due form?]' and he replies (ib. 58), 'Six kinds there are of this (sacrifice), a hundred syllables, [eighty oblations, and three kindling-sticks; the ordinances of sacrifice do I declare unto thee: seven priests offer in due form].'

20. The Udgâtri then asks the Brahman (Vâg. S. XXIII, 59), 'Who knoweth the navel of this world? [who heaven and earth and the air? who knoweth the birth-place of the great Sun? who knoweth the Moon, whence it was born?]' and he replies (ib. 60), 'I know the navel of this world, [I know heaven and earth and the air; I know the birth-place of the great Sun, and I know the Moon, whence it was born].'

21. The Sacrificer then asks the Adhvaryu (Vâg. S. XXIII, 61), 'I ask thee about the farthest end of the earth, [I ask where is the navel of the world; I ask thee about the seed of the vigorous steed; I ask thee about the highest seat of speech];' and he replies (ib. 62), 'This altar-ground is the farthest end of the earth; [this sacrifice is the navel of the world; this Soma-juice is the seed of the vigorous

night, or Mâyâ; cf. XIII, 2, 6, 17. Perhaps, however, 'agâ' may mean 'goat' here.

steed; this Brahman (priest) is the highest seat of speech].'

22. Verily, this is the complete attainment of speech, to wit the Brahmodya, and in the Asva-medha all desires are contained: 'By means of all speech may we obtain all our desires!' so (they think).

23. When the colloquy has been held, the Adhvaryu enters the (Havirdhâna), and draws Pragâpati's (first) Mahiman cup (of Soma) in a gold vessel. The Puroruġ formula¹ thereof is (Vâg. S. XXIII, 1; *Rig-v.* X, 121, 1), 'The golden germ was first produced...' And its Puro-nuvâkyâ is (Vâg. S. XXIII, 63), 'Of good nature, self-existent at first (within the great ocean: I verily place the right germ whence is born Pragâpati).— 'May the Hotri offer to Pragâpati: [of the Mahiman Soma (cup); may he relish, may he drink the Soma! Hotri, utter the offering-formula!]' is the Praisha (ib. 64). The Hotri utters the offering-formula (ib. 65), 'O Pragâpati, none other than thee hath encompassed all these forms²...;' and as the Vashaġ is pronounced, he (the Adhvaryu) offers with (Vâg. S. XXIII, 2), 'What greatness of thine there hath been in the day, and the year, [what greatness of thine there hath been in the wind and the air; what greatness of thine there hath been in the heavens and the sun, to that greatness of thine, to Pragâpati, hail, to the gods³!]' He does not repeat the Vashaġ, for he offers the cup of Soma all at once.

¹ That is, the preliminary formula, or formulas, preceding the 'upayâma' ('Thou art taken with a support...').

² See V, 4, 2, 9.

³ See XIII, 2, 11, 2 with note.

THIRD BRĀHMANA.

THE VAPĀ-OFFERINGS.

1. Now as to the offering of the omenta. 'They should proceed with them singly up to the omentum of the Vaisvadeva (victim)¹; and when the omentum of the Vaisvadeva has been offered, they should thereupon offer the others,' said Satyakāma Gābāla; 'for, doubtless, the All-Gods (Virve Devāḥ) are all (sarve) the gods: it is in this way he gratifies them deity after deity.'

2. 'When the omentum of the Aindrāgna (victim) has been offered, they should thereupon offer the others,' said the two Saumapa Mānutantavya; 'for, doubtless, Indra and Agni are all the gods: it is in this way he gratifies them deity after deity.'

3. 'When the omentum of the (victim) sacred to Ka has been offered, they should thereupon offer

¹ Whilst there are amongst the victims immolated on the second day, several others consecrated to the Virve Devāḥ, Indra and Agni, and Ka,—the Vaisvadeva, Aindrāgna, and Kāya victims, referred to in this and the following two paragraphs, belong to the *Āturmāsya*, or Seasonal victims, being amongst those tied to the fourteenth and sixteenth stakes. Though the text speaks only of one Vaisvadeva &c. victim, there are really three such victims in each case. According to the views referred to in these paragraphs (cf. comm. on Kāty. XX, 7, 23), the omenta of all the preceding victims (from the 'paryāṅgya' onwards) up to the beginning of the *Āturmāsya*s, would be offered together after (or along with) the vapās of those of the respective victims (Vaisvadeva &c.) specified in these paragraphs; and along therewith the vapās of all the subsequent Seasonal victims. The deities to which this heap of omenta would be offered, would thus be either the Virve Devāḥ, or Indra and Agni, or Ka, as representing all the deities. Âsv. S. X, 9, 7, assigns the omenta of all the victims, except the three Prāgāpatya ones, to the Virve Devāḥ.

the others,' said Sailāli; 'for, doubtless, Ka is Pragāpati, and behind Pragāpati are all the gods: it is in this way he gratifies them deity after deity.'

4. 'Having gone through the twenty-one deities of the Seasonal¹ (victims), let them proceed by dividing (the omenta) into twenty-one parts²,' said Bhāllaveya; 'for as many as there are Seasonal deities so many are all the gods: it is in this way he gratifies them deity after deity.'

5. 'Let them proceed (with the omenta) singly and not otherwise,' said Indrota Saunaka; 'why, indeed, should they hasten? It is in this way he gratifies them deity after deity.' This, then, is what these have said, but the established practice is different therefrom.

6. Now Yâgñavalkya said, 'They should proceed simultaneously with the (omenta) of Pragāpati's³ (victims), and simultaneously with those consecrated to single gods: it is in this way that he gratifies them deity after deity, that he goes straightway to the completion of the sacrifice, and does not stumble.'

7. When the omenta have been offered, the Adhvaryu enters (the Havirdhāna shed) and draws

¹ See p. 309, note 2.

² According to this view, the omenta of all the victims after the three first (Pragāpatya) ones,—i. e. beginning from the 'paryāgya' animals (see p. 299, note 2) up to the end of the Kāturmāsya, or Seasonal victims, which are the last of the domesticated animals—would be put together in one heap and divided into twenty-one portions, which would then be offered to the first twenty-one deities of the Seasonal offerings, that is to say, to those of the Vairādeva, Varuṣapraghāsa, Sākamedha, and Mahāhavis offerings, thus omitting the deities of the Pitryeshā and the Sunāsīrīya offerings.

³ That is the first three victims, viz. the horse, the hornless he-goat, and the Gomrīga.

Pragāpati's second Mahiman cup of Soma in a silver vessel. The Puroruḥ thereof is (Vāg. XXIII, 3), 'He who by his greatness hath become the one king of the breathing and blinking world, [and who here ruleth over the two-footed and the four-footed: to the god Ka (Who?) will we pay homage by offering].' The Anuvākyā and Yāgyā are interchanged so as to (ensure) unimpaired vigour¹, and the Praisha (direction to Hotri) is the same (as that of the first cup). As the Vashaḥ is uttered, he offers with (Vāg. S. XXIII, 4), 'What greatness of thine there hath been in the night, and the year, [what greatness of thine there hath been in the earth and the fire; what greatness of thine there hath been in the Nakshatras and the moon, to that greatness of thine, to Pragāpati, to the gods, hail²].' He does not repeat the Vashaḥ: the significance of this has been explained.

8. Of the blood of the other victims they make no sacrificial portions; of (that of) the horse they do make portions³. Of (the blood of) the others⁴ they make portions⁴ on the south side, of (that of) the horse on the north side (of the altar); of (the blood of) the others he makes portions on (a mat of) plaksha (ficus infectoria) twigs, of (that of) the horse on rattan twigs.

¹ By simple repetition this would be impaired.

² See XIII, 2, 11, 2 with note.

³ See XIII, 3, 4, 2-5.

⁴ This would be an alternative view. According to the scholl. on Kāty. XX, 8, 1-3, this would seem to refer to the other Prāgapatya victims, in which case one would, however, expect the dual here, as there are only two of them besides the horse.

9. But concerning this, Sâtyayagñi said, 'They may indeed do it in either way, only one must not depart from the (right) path.' But the former, indeed, is the established practice. The sacrifice (of the second day) is an Ukthya : thereby he causes the air-world to prosper. The last day is an Atirâtra with all the Stomas, for him to obtain and secure everything, for the Atirâtra with all the Stomas is everything, and the Asvamedha is everything.

10. Its Bahishpavamâna (stotra) is in the Trivṛt (9-versed Stoma), the Âgya (stotras) in the Pañkadasa (15-versed), the Mâdhyandina-pavamâna in the Saptadasa (17), the Prishthas in the Ekavimsa (21), the Trīṭhya Pavamâna in the Trinava (27), the Agnishōma-sâman in the Trayastrimsa (33), the Ukthas in the Ekavimsa (21), the Shodasin in the Ekavimsa, the night (chants) in the Pañkadasa, the Sandhi (twilight chant) in the Trivṛt (9). Whatever Sastra is (recited) for the second day of the Prishthya Shadaha that is (used at) the Atirâtra sacrifice¹; thereby he causes yonder (heavenly) world to prosper.

11. 'There are twenty-one Savantya victims, all of them consecrated to Agni, and there is one and the same performance for them,' so say some; but let him rather immolate those twenty-four bovine (victims²) for twelve deities,—twelve months are a year, and the year is everything, and the Asva-

¹ In the same way Ârv. S. X, 4, 8 lays down the rule that the Sastras of the second day are those of the fifth day of the Vyûdha Prishthya-shadaha; cf. above, XIII, 5, 1, 7 seqq.

² See XIII, 3, 2, 3.

medha is everything: thus it is for the sake of his obtaining and securing everything.

FOURTH BRĀHMAṆA.

DIFFERENT ARRANGEMENTS OF THE CHANTS OF THE ASVAMEDHA.

1. Now, Indrota Daivāpa Saunaka once performed this sacrifice for *Ganamegaya* Pārikshita, and by performing it he extinguished all evil-doing, all Brahman-slaughter; and, verily, he who performs the *Asvamedha* extinguishes (the guilt incurred by) all evil-doing, all Brahman-slaughter.

2. It is of this, indeed, that the *Gāthā* (strophe) sings,—‘In *Āsandīvat*¹, *Ganamegaya* bound for the gods a black-spotted, grain-eating horse, adorned with a golden ornament and with yellow garlands.’

3. [There are] those same first two days², and a *Gyotis*³ *Atirātra*: therewith (they sacrificed) for *Bhīmasena*;—those same first two days, and a *Go* *Atirātra*: therewith (they sacrificed) for *Ugrasena*;—those same first two days, and an *Āyus* *Atirātra*: therewith (they sacrificed) for *Srutasena*. These are the *Pārikshitīyas*⁴, and it is of this that the *Gāthā* sings,—‘The righteous *Pārikshitas*, performing horse-sacrifices, by their righteous work did away with sinful work one after another.’

¹ Lit., (in the city, *nagare*, *Harisvāmin*) possessed of a throne. Cf. *Ait. Br.* VIII, 21.

² Viz., as stated before, an *Agnishōma* and an *Ukthya*.

³ As to the difference between the *Gyotis*, *Go*, and *Āyus* forms of the *Agnishōma* sacrifice, see part iv, p. 287, note 2.

⁴ That is, according to *Harisvāmin* (and the *Gāthā*), the brothers of (*Ganamegaya*) *Pārikshita*, though one would rather have thought of his sons, the grandsons of *Parikshit*.

4. Those same first two days, and an Abhigit¹ Atirātra,—therewith Para Ātñāra, the Kausalya king, once sacrificed: it is of this that Gāthā sings,—‘Ātñāra’s son, the Kausalya Para, Hairanya-nābha, caused a horse, meet for sacrifice, to be bound, and gave away the replete regions.’

5. Those same first two days, and a Visvagit¹ Atirātra,—therewith Purukutsa, the Aikshvāka king, once on a time performed a horse(daugaha)-sacrifice, whence it is of this that the *Ṛishi* sings (*Rig-v.* IV, 42, 8),—‘These, the seven *Rishis*, were then our fathers when Daugaha² was bound.’

6. Those same first two days, and a Mahāvratā³ Atirātra,—therewith Marutta Āvikshita, the Āyogava king, once performed sacrifice; whence the Maruts became his guards-men, Agni his chamberlain, and the Visve Devāḥ his counsellors: it is of this that the Gāthā sings,—‘The Maruts dwelt as guards-men in Marutta Āvikshita’s house, Agni as his chamberlain, and the Visve Devāḥ as his counsellors.’ And, verily, the Maruts become the guards-men, Agni the chamberlain, and the Visve Devāḥ the counsellors of him who performs the horse-sacrifice.

7. Those same first two days, and an Aptoryāma⁴ Atirātra,—it was therewith that Kraivya, the Pāñkāla king, once performed sacrifice,—for Krivis they formerly called the Pañkālas: it is of this that the Gāthā sings,—‘At Parivakrā, the

¹ Regarding the Abhigit and Visvagit, see part iv, p. 320, note 2.

² *Sāyana*, differently from our Brāhmaṇa, takes Daugaha as the patronymic of Purukutsa (son of Durgaha).

³ See part iv, p. 282, note 5.

⁴ See part iii, introd. p. xx.

Pāñkāla overlord of the Krivis seized a horse, meet for sacrifice, with offering-gifts of a hundred thousand (head of cattle).'

8. And a second (Gāthā),—'A thousand myriads there were, and five-and-twenty hundreds, which the Brāhmanas of the Pāñkālas from every quarter divided between them.'

9. The Agnishōma in the Trivrit (stoma); the Ukthya in the Pāñkādaśa; and the third day, with the Uktha (stotras), in the Saptadaśa; the Shodasin (stotra) in the Ekavimsa, the night (stotras) in the Pāñkādaśa, and the Sandhi (stotra) in the Trivrit,—this is the (sacrifice) resulting in the Anushṭubh¹: it is therewith that sacrifice was performed by Dhvasan Dvaitavana, the king of the Matsyas, where there is the lake Dvaitavana; and it is of this that the Gāthā sings,—'Fourteen steeds did king Dvaitavana, victorious in battle, bind for Indra Vritrahan, whence the lake Dvaitavana (took its name).'

10. The (three) Pavamāna (stotras) in the Katurvimsa (stoma), and (those performed) by repetitions² in the Trivrit; the Pavamānas in the Katusṭatvārimsa (44-versed stoma), and (those performed) by repetition³ in the Ekavimsa; the Pavamānas in

¹ Viz. inasmuch as, according to Harisvāmin, all the Stotras amount together to 798 verses, which make twenty-five anushṭubh verses (of 32 syllables each) or thereabouts.

² That is to say, all the remaining nine stotras of this, the Agnishōma, day, the so-called Dhuryas, viz. the Āgya-stotras, the Prishṭha-stotras, and the Agnishōma-sāman, in all of which the respective Stoma is obtained by repetitions of the three stotriyā-verses.

³ In this, the Ukthya, day, this includes also the three Uktha-stotras, as being, as it were, the Dhuryas of the Hotri's assistants

the *Ashṭāṅkatvārimsa* (48), and (those performed) by repetition in the *Trayastrimsa* (33) up to the *Agnishṭoma-sāman*, the *Uktha* (stotras) in the *Dvātrimsa* (32), the *Shodasin* in the *Ekavimsa*, the night (stotras) in the *Pañcadasa*, and the *Sandhi* (stotra) in the *Trivṛit* :

11. Suchlike is Vishṇu's striding¹,—it was there-with that Bharata Dauḥshanti once performed sacrifice, and attained that wide sway which now belongs to the Bharatas: it is of this that the Gāthā sings,—‘Seventy-eight steeds did Bharata Dauḥshanti bind for the Vṛitra-slayer on the Yamunā, and fifty-five near the Gaṅgā.’

12. And a second (Gāthā),—‘Having bound a hundred and thirty-three horses, meet for sacrifice, king Saudyumni, more shifty, overcame the other shiftless ones.’

13. And a third,—‘At Nāḍapit², the Apsaras Sakuntalā conceived Bharata, who, after conquering the whole earth, brought to Indra more than a thousand horses, meet for sacrifice.’

14. And a fourth³,—‘The greatness of Bharata neither the men before nor those after him attained, nor did the five (tribes of) men, even as a mortal man (does not touch) the sky with his arms.’

15. With the *Ekavimsa-stoma*⁴ *Rishabha Yāgñā-*

(cf. part iii, introd. p. xiv seqq.); whilst in the directions regarding the next day they are not included, as requiring a different Stoma.

¹ Just as there are here wide intervals between the Stomas, so Vishṇu, in his three strides, passes over wide distances, comm.

² This, according to Harisvāmin, is the name of Kaṇva's hermitage. Cf. Leumann, *Zeitsch. d. D. M. G.*, XLVIII, p. 81.

³ Cf. *Ait. Br.* VIII, 23; Weber, *Ind. Stud.* I, p. 202.

⁴ That is, using the 21-versed form throughout the three days.

tura, king of the Sviknas, performed sacrifice: it is of this that the Gāthā sings,—‘When *Rishabha Yâgñatura* was sacrificing, the Brahman-folk, having received wealth at the *Asvamedha*, divided the offering-gifts between them.’

16. With the *Trayastrimsa-stoma Sona Sâtrāsāha*, the *Pāñkâla* king, performed sacrifice: it is of this that the Gāthā sings,—‘When *Sâtrāsāha* performs the horse-sacrifice, the *Trayastrimsa* (stomas) come forth as (*Taurvasa*) horses, and six thousand mail-clad men’.

17. And a second (Gāthā),—‘At the sacrifice of thee, *Koka’s* father, the *Trayastrimsa* (stomas) come forth, each as six times six thousand ² (horses), and six thousand mail-clad men.’

18. And a third,—‘When *Sâtrāsāha*, the *Pāñkâla* king, was sacrificing, wearing beautiful garlands, *Indra* revelled in *Soma*, and the *Brāhmanas* became satiated with wealth.’

19. *Satānka Sâtrâgita* performed the *Govinata* (form of *Asvamedha*), after taking away the

¹ This seems to be *Harisvāmin’s* interpretation of the verse:—*torvasā arvā gyesh/he tam api srigyeraṇ iti (?) trayastrimsā stomā udgakkhanti, sa hi Sonas trayastrimsān eva stomān trishv api divaseshu prayunkte nānyān iti te udgakkhantīty āha, shaṭ tu sahasrāṇi varminām rāgaputrānām kavakinām arvapālānām udfīrata iti vartate varshe prāptā eva drashavyāḥ*. The *St. Petersburg Dict.*, on the other hand, construes ‘*trayastrimsāḥ*’ along with ‘*shaṭ sahasrāṇi*’ = 6033 (?) horses of mail-clad men). This interpretation seems to me to involve serious difficulties. The use of those *Stomas* doubtless is supposed to result in the advantages here enumerated.

² *Koko nāma nāthaḥ, ke te arvā udfīrata iti prathamāyām gāthāyām uktam tad atrāpy anuvartate; teshām tatra parimāṇam noktam atra shaṭtrimsad arvasahasrāṇi rakshīṇām anutarabhūtāny udgakkhantīty āha; trayastrimsās kodīrate shaṭ dhi(?) varminām padānetāsu (?) gakkhantīti. Harisvāmin.*

horse of the Kāśya (king); and since that time the Kāśis do not keep up the (sacrificial) fires, saying, 'The Soma-drink has been taken from us.'

20. The mode (of chanting) for this (Govinata form) is:—the Pavamāna (stotras) in the *Katurvimsa* (stoma), and (those chanted) by repetitions in the *Trivṛit*;—the Pavamānas in the *Katuskātvarīmsa*, the Āgya (stotras) in the *Ekavimsa*, the Ukthas¹ in the *Trinava*, the *Prishthas* in the *Ekavimsa*;—the Pavamānas in the *Shatṛimsa* (36-versed), and (those chanted) by repetitions in the *Trayastrimsa* (33) up to the Āgnishṭoma-sāman, the Ukthas in the *Ekavimsa*, the *Shodasin* in the *Ekavimsa*, the night (stotras) in the *Pañkadasa*, and the *Sandhi* (stotra) in the *Trivṛit*.

21. It is of this that the Gāthā sings,—'Satānka Sātrāgita seized a sacrificial horse, in the neighbourhood, the sacrifice of the Kāśis, even as Bharata (seized that) of the Satvats.'

22. And a second,—'The mighty Satānka, having seized, in the neighbourhood, Dhṛitarāshṭra's white sacrificial horse, roaming at will in its tenth month, Satānka² performed the Govinata-sacrifice.'

23. And a fourth³,—'The greatness of the Bharatas neither the men before nor those after them attained, nor did the seven (tribes of) men, even as a mortal man (does not touch) the sky with his flanks.'

¹ Why these are here put before the *Prishthas*, is not clear.

² Perhaps we ought here to read 'Sātrāgita.'

³ Unless the Gāthā in the preceding paragraph (being in the *Trishubh* metre) is really counted as two, the author seems here purposely to have omitted a verse. Possibly, however, it may mean, 'the fourth,' viz. referring to paragraph 14.

24. Now as to the sacrificial gifts. Whatever there is towards the middle of the kingdom other than the land, the men, and the property of the Brāhmaṇa, of that the eastern region belongs to the Hotṛi, the southern to the Brahman, the western to the Adhvaryu, the northern to the Udgâtri; and the Hotṛikas share this along with them.

25. When the Udayantyâ (completing offering) is finished, he seizes twenty-one barren cows, sacred to Mitra-Varuṇa, the Visve Devâḥ, and Bṛihaspati, with the view of his gaining those deities. And the reason why those sacred to Bṛihaspati come last is that Bṛihaspati is the Brahman (n.), and he thus establishes himself finally in the Brahman.

26. And as to their being twenty-one of them,—the twenty-one-fold is he who shines yonder: twelve months, five seasons, these three worlds, and yonder sun as the twenty-first—this consummation (he thereby obtains).

27. When the Udavasântya (closing offering) is completed, they give, for a sacrificial gift, four women, with a maiden as the fifth, and four hundred female attendants according to agreement.

28. And during the following year he performs the animal sacrifices of the seasons,—six (victims) sacred to Agni in the spring, six to Indra in the summer, six to Parganya, or to the Maruts, in the rainy season, six to Mitra and Varuṇa in the autumn, six to Indra and Vishṇu in the winter, and six to Indra and Bṛihaspati in the dewy season,—six seasons are a year: in the seasons, in the year, he thus establishes himself. These amount to thirty-six animals,—the Bṛihatt (metre) consists of thirty-six syllables, and the heavenly world is established

upon the *Bṛīhati*: and thus he finally establishes himself, by means of the *Bṛīhati* metre, in the heavenly world.

SIXTH ADHYĀYA. FIRST BRĀHMANA.

THE PURUSHAMEDHA, OR HUMAN SACRIFICE.

1. Purusha Nārāyaṇa desired, 'Would that I overpassed all beings! would that I alone were everything here (this universe)!' He beheld this five-days' sacrificial performance, the Purushamedha, and took it¹, and performed offering therewith; and having performed offering therewith, he overpassed all beings, and became everything here. And, verily, he who, knowing this, performs the Purushamedha, or who even knows this, overpasses all beings, and becomes everything here.

2. For this (offering) there are twenty-three Dīkshās, twelve Upasads, and five Sutyās (Soma-days). This, then, being a forty-days' (performance), including the Dīkshās and Upasads, amounts to a Virāḡ², for the Virāḡ consists of forty syllables: [Vāg. S. XXXI, 5.] 'Thence³ Virāḡ (f.) was born, and from out of Virāḡ the Pūrusha.'

¹ That is, according to Harisvāmin, he brought its powers into play, and accomplished all his desires:—*tatsādhanāny upāpādayat, tenāyam yaganena samfhitam sakalam sādhitavān ity arthaḥ*.

² The Virāḡ-verse consists of decasyllabic pādas, the most common form of the verse being one of three pādas (or thirty syllables), whilst here the one consisting of four pādas is alluded to, and Virāḡ-verses of one and two pādas likewise occur. There is also a parallel form of the Virāḡ-metre consisting of (usually three) hendeca-syllabic pādas.

³ That is, from the Purusha; cf. *Rig-v. S. X, 90, 5*.

This, then, is that Virâg, and from out of that Virâg he (the Sacrificer) generates the Purusha, the Sacrifice.

3. Now these (forty days) are four decades; and as to there being these four decades, it is for the obtainment of these worlds, as well as of the regions: by the first decade they¹ obtained even this (terrestrial) world, by the second the air, by the third the sky, and by the fourth the regions (quarters); and in like manner does the Sacrificer, by the first decade, obtain even this (terrestrial) world, by the second the air, by the third the sky, and by the fourth the regions—and, indeed, as much as these worlds and the regions are, so much is all this (universe); and the Purushamedha is everything: thus it is for the sake of his obtaining and securing
• everything.

4. On the Upavasatha² (day) there are eleven victims sacred to Agni and Soma: the performance for these is one and the same. There are eleven stakes,—the Trishṭubh (verse) consists of eleven syllables, and the Trishṭubh is a thunderbolt, and the Trishṭubh is vigour: with the thunderbolt, with vigour, the Sacrificer thus from the first repels evil.

5. On the Sutyâ (days) there are the (Savantya) victims of the set of eleven³ (stakes),—the Trishṭubh consists of eleven syllables, and the Trishṭubh is a thunderbolt, and the Trishṭubh is vigour: with the thunderbolt, with vigour, the Sacrificer thus from the first repels evil.

¹ Harisvâmin supplies 'pūrve purushâh' (? former men, or the first seven purushâh, the seven Rishis).

² That is, the day before the Soma-sacrifice.

³ See III, 7, 2, 1 seqq.

6. And, again, as to why there are (the victims) of the set of eleven (stakes): it is for the sake of his obtaining and securing everything, for the set of eleven (stakes) is everything, since the set of eleven (stakes) is Pragāpati, and Pragāpati is everything, and the Purushamedha is everything.

7. Now this Purushamedha is a five-days' sacrificial performance—the sacrifice is fivefold, the victim is fivefold, and five seasons are a year: whatsoever of five kinds there is, either concerning the deity or the self (body), all that he thereby obtains.

8. The first day thereof is an Agnishōma; then (follows) an Ukthya, then an Atirātra, then an Ukthya, then an Agnishōma: this (sacrifice) thus has light (*gyotis*¹) on both sides, and an Ukthya on both sides (of the central Atirātra).

9. It is a five-days' (sacrifice), like a barley-corn in the middle²; for the Purushamedha is these worlds, and these worlds have light on both sides—through Agni (the sacrificial fire) on this side, and through Āditya (the Sun) on the other: therefore it has light on both sides. And the Ukthya is food, and the Atirātra the body (self); and because there are these Ukthyas on both sides of the Atirātra, therefore this body is surrounded by food. And that Atirātra which is the largest of them is in the middle, it is thereby that it (the body, or sacrifice) is like a barley-corn (*yava*) in the middle; and, verily,

¹ Viz. an Agnishōma form of the Gyotishōma order of sacrifice. Cf. part iv, p. 287, note 2.

² That is, becoming larger towards the middle, inasmuch as the Ukthya is—as far as Stotras and Sastras, and cups of Soma are concerned—a larger sacrifice than the Agnishōma; and the Atirātra is the largest form of all.

whosoever knows this repels (yu) his hateful enemy :
 'He alone exists, not his hateful enemy,' thus they
 say of him.

10. The first day is for it this same (terrestrial) world, and the spring season¹ also is this its (terrestrial) world; and the second day is what there is above this (terrestrial) world and below the air, and the summer season also is that (part) of it; and the central day is its air, and the rainy and autumn seasons also are its air; and the fourth day is what is above the air, and below the sky, and the winter season also is that (part) of it; and its fifth day is the sky, and the dewy season also is its sky: thus as to the deities.

11. Then as to the body². The first day is its feet, and the spring season also is its feet; and the second day is what is above the feet, and below the waist, and the summer season also is that (part) of it; and the central day is its waist, and the rainy and autumn seasons also are its waist; the fourth day is what is above the waist and below the head, and the winter season also is that (part) of it; and the fifth day is its head, and the dewy season also is its head:—thus these worlds, as well as the year and the (sacrificer's) self, pass into the Purushamedha for the obtainment and securing of everything, for, indeed, these worlds are everything, and the year is everything, and the self is everything, and the Purushamedha is everything.

¹ It should be borne in mind here that the sacrifice (Pragâpati) is identical with the Sacrificer on the one hand, and with the year on the other.

² Or, as to the self, viz. of Pragâpati (and the Sacrificer), which the sacrifice is supposed to reproduce.

SECOND BRĀHMANA.

1. And as to why it is called Purushamedha :—
The stronghold (pur) doubtless is these worlds,
and the Purusha (spirit) is he that blows here (the
wind), he bides (st) in this stronghold (pur) : hence
he is the Purusha. And whatever food there is in
these worlds that is its 'medha,' its food ; and inas-
much as this is its 'medha,' its food, therefore (it is
called) Purushamedha. And inasmuch as at this
(sacrifice) he seizes ¹ men (purusha) meet for sacrifice
(medhya), therefore also it is called Purushamedha.

2. He seizes them on the central day, for the
central day is the air, and the air is the abode of
all beings ; and, indeed, these victims are also food,
and the central day is the belly : he thus puts food
in the belly.

3. He seizes them by decades ² for the obtainment

¹ That is, he (symbolically) immolates them.

² The statement in paragraphs 3 and 4, according to which
there are eleven decades of human victims, does not refer to the
actual distribution of victims over the eleven stakes, but it is
apparently made purely for symbolical reasons (viz. with reference
to the Virâg and Trishvubh metres), and is probably based on the
way in which the victims are enumerated in the Vâgasaneyi-samhitâ,
XXX, 5-22 (see the Translation at the end of this chapter, where
they are, however, numbered according to the stakes). There
the first eleven *Kandîkâs* (5-15) are made up of the names
and deities of ten victims each, hence together of eleven decades ;
whilst of the subsequent *Kandîkâs*—k. 16 consists of twelve, ks.
17-21 of ten each, and k. 22 of twelve victims. The actual mode
of distribution over the several stakes is that referred to in para-
graphs 5-8, viz. the first forty-eight victims are tied to the central
stake, after which eleven victims are tied to each of the other ten
stakes. After these, amounting to 158 victims, the *Samhitâ*

of all food, for the Virâg consists of ten syllables, and the Virâg is all food¹.

4. Eleven decades² he seizes;—the Trishṭubh consists of eleven syllables, and the Trishṭubh is the thunderbolt, and vigour: with the thunderbolt, with vigour, the Sacrificer thus repels evil from within him.

5. Forty-eight he seizes at the central stake;—the Gagati consists of forty-eight syllables, and cattle are of Gâgata (movable) nature: by means of the Gagati he (the priest) secures cattle for him.

6. Eleven at each of the others;—the Trishṭubh consists of eleven syllables, and the Trishṭubh is the thunderbolt, and vigour: with the thunderbolt,

enumerates twenty-six additional victims, which, according to Mahîdhara (cf. Kâty. XXI, 1, 10), are to be added to the eleven victims of the second stake,—viz. fourteen victims dedicated to various so-called deities; eight victims, sacred to Prâgâpati and belonging neither to the Sûdra nor to the Brâhmana castes; and finally four more victims, characterised in exactly the same way as the eight preceding ones. It will be seen that of these twenty-six victims only the first set of (eight) Prâgâpatya victims are referred to in the Brâhmana, and that as the victims seized last of all. This circumstance clearly characterises the last four victims of the Samhitâ as not recognised by the Brâhmana; and seeing that all four of these are such as have already occurred amongst the previously enumerated victims (though there assigned to different divinities) they must be considered (as they are by Prof. Weber, Ind. Streifen, I, p. 68) as having been added to the list of the Samhitâ subsequently to the composition of the Brâhmana. A similar inference will probably apply to the fourteen victims preceding the eight Prâgâpatya ones, though all that can be urged against them is that they are not referred to in the Brâhmana.

¹ Hardly,—and all food is virâg (widely ruling or shining). In double clauses with a middle term, such as this, the position of subject and predicate seems often reversed in the second clause (cf. for instance, XIII, 8, 1, 4).

² See note 2 on p. 407.

with vigour, the Sacrificer thus repels evil from about him.

7. Last of all he seizes eight;—the Gāyatrī consists of eight syllables, and the Gāyatrī is the Brahman (n.): he thus makes the Brahman to be the ultimate thing of this universe, whence they say that the Brahman is the ultimate thing of this universe.

8. These (eight) are sacred to Pragāpati,—Pragāpati assuredly is the Brahman, for Pragāpati is of the nature of the Brahman¹: therefore they are sacred to Pragāpati.

9. When about to bring up the victims, he offers those three oblations to Savitrī, with (Vāg. S. XXX, 1–3), ‘God Savitrī, (speed the sacrifice, speed the lord of sacrifice unto his share)!’—‘May we obtain that glorious light of the God Savitrī, (who shall inspire our prayers)!’—‘All troubles remove thou from us, O God Savitrī; bestow unto us what is auspicious!’ He thus pleases Savitrī, and thus pleased with him, he (Savitrī) impels (speeds) those (sacrificial) men, and he seizes them impelled by that (Savitrī).

10. For the priesthood he seizes a Brāhmaṇa, for the Brāhmaṇa is the priesthood: he thus joins priesthood to priesthood²;—for the nobility he seizes a Rāganya, for the Rāganya is the nobility: he thus joins nobility to nobility;—for the Maruts (he seizes) a Vaisya, for the Maruts are the clans (peasants): he thus joins peasantry to peasantry;—

¹ That is, of the divine spirit, the world-soul, of which Pragāpati is, as it were, the personification, or phenomenal representative.

² Or, he perfects, completes, the priesthood by (adding to it a member of) the priesthood.

for (religious) toil (he seizes) a Sūdra, for the Sūdra is toil: he thus joins toil to toil;—according to their particular form he thus supplies these divinities with victims, and, thus supplied, they supply him with all his objects of desire.

11. He makes offering with ghee, for ghee is fiery mettle: by means of fiery mettle he thus endows him (the Sacrificer) with fiery mettle. He makes offering with ghee, for that—to wit, ghee—is the dear resource of the gods: he thus supplies them with their dear resource, and, thus supplied, they supply him with all his objects of desire.

12. By means of the Purusha Nārāyaṇa (litany), the Brahman priest (seated) to the right (south) of them, praises the men bound (to the stakes) with this sixteen-versed (hymn, *Rig-v.* X, 90, *Vāg. S.* XXXI, 1–16), 'The thousand-headed Purusha, thousand-eyed, thousand-footed¹ . . .';—thus (he does) for the obtainment and the securing of everything, for everything here consists of sixteen parts, and the Purushamedha is everything: in thus saying, 'So and so thou art, so and so thou art,' he praises and thereby indeed magnifies him (Purusha); but he also thereby speaks of him, such as he is. Now, the victims had had the fire carried round them, but they were not yet slaughtered,—

13. Then a voice² said to him, 'Purusha, do not

¹ For a complete translation of this hymn, the Purusha-sūkta, see J. Muir, *Orig. Sanskrit Texts*, vol. i, p. 9 seqq. Cp. also part iv, introduction, p. xiv.

² 'A bodiless voice,' comm.; cf. XI, 4, 2, 16 where likewise 'an invisible voice' is introduced censuring the priest who burns the oblations. Perhaps, however, *Vāṛ* may be intended from whom *Pragāpati*, in the beginning, produced the waters; cf. VI, 1, 1, 9.

consummate (these human victims¹): if thou wert to consummate them, man (purusha) would eat man.' Accordingly, as soon as fire had been carried round them, he set them free, and offered oblations to the same divinities², and thereby gratified those divinities, and, thus gratified, they gratified him with all objects of desire.

14. He makes offering with ghee, for ghee is fiery mettle: with fiery mettle he thus bestows fiery mettle upon him.

15. He concludes with those of the set of eleven (stakes),—the Trishúbh consists of eleven syllables, and the Trishúbh is the thunderbolt, and vigour: with the thunderbolt, with vigour, the Sacrificer thus repels evil from within.

16. The Udayantyā (concluding oblation) having been completed, he seizes eleven barren cows, sacred to Mitra-Varuṇa, the Visve Deváh, and Brīhaspati³, with the view of winning these deities. And as to those of Brīhaspati being last,—Brīhaspati truly is the Brahman (n.), and thus he finally establishes himself in the Brahman.

¹ Thus (i. e. do not go through with this human sacrifice) the commentator, probably correctly, interprets 'samsthāpaya' (instead of 'do not kill,' St. Petersburg Dict., though, practically, it would, of course, come to the same thing),—Purusha, etān purusha-parān mā samsthāpāḥ, udānnyādikāny aṅgāny eshām mā krīṭhā ityārthāḥ; yadi samsthāpayishyasi tataḥ seshabhakshānukāreṇa loke -pi purushaḥ purusham bhakshayishyati taḥ kāyuktam ity abhiprāyaḥ. In the same way the verse ought accordingly to have been translated in III, 7, 2, 8.

² That is, he offers with the formulas 'To the Brahman, hail! to the Kshatra, hail! &c., running through the whole series of so-called divinities of the released victims.

³ Viz. three for each of the first two deities, and five for Brīhaspati.

17. And as to why there are eleven of them,—the Trishṭubh consists of eleven syllables, and the Trishṭubh is the thunderbolt, and vigour: with the thunderbolt, with vigour, the Sacrificer thus repels evil from within. The Traidhātavi is the final offering (Udavasāntya): the mystic import is the same (as before ¹).

18. Now as to the sacrificial fees. What there is towards the middle of the kingdom other than the land and the property of the Brāhmaṇa, but including the men, of that the eastern quarter belongs to the Hotri, the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgātri; and the Hotrikas share this along with them.

19. And if a Brāhmaṇa performs the sacrifice, he should bestow all his property in order to obtain and secure everything, for the Brāhmaṇa is everything, and all one's property is everything, and the Purushamedha is everything.

20. And having taken up the two fires within his own self², and worshipped the sun with the Uttara-Nārāyaṇa (litany, viz. Vāg. S. XXXI, 17-22), let him betake himself to the forest without looking round; and that (place), indeed, is apart from men. But should he wish to live in the village, let him take up again the two fires in the churning-sticks, and having worshipped the sun with the Uttara-Nārāyaṇa (litany) let him dwell at his home, and let him offer such sacrifices as he may

¹ Viz. as set forth V, 5, 5, 6 seqq.

² Viz. by thrice inhaling the heat (or smoke) emitted by the fires. Cf. Mānava-Dh. VI, 38; Baudhāyana-Dharmas. II, 17, 26.

be able to afford. But, indeed, this (sacrifice) is not to be imparted to any and every one, lest one should impart everything to any and every one, for the Purushamedha is everything; but one may only impart it to one who is known to him, and who is versed in sacred writ, and who may be dear to him, but not to any and every one.

THE (SYMBOLICAL) VICTIMS OF THE PURUSHAMEDHA¹.

I. 1. To the priesthood (he consecrates) a Brāhmaṇa—2. To the nobility a Kshatriya—3. To the Maruts a Vaisya—4. To penance (hardship, tapas) a Śūdra—5. To darkness a thief—6. To hell a man-slayer—7. To evil a eunuch—8. To barter an unchaste woman (ayobhū²)—9. To desire a harlot (pumskālū)—10. To the shriek (atikrushā) a minstrel (māgadha)—11. To dancing a herald (bard, sūta)—12. To singing an actor (sailūsha)—13. To the law a counsellor (sabhākara)—14. To joking a timorous man—15. To fun (narma) a chatterer—16. To laughter (hasa) an artizan (kāri, ? singer of praises)—17. To pleasure (ānanda) a woman's friend—18. To enjoyment a maiden's son—19. To skill a wheelwright—20. To perseverance a carpenter—21. To heat (tapas) a potter—22. To craft a mechanic—23. To handsome form a jeweller—24. To beauty a barber³—25. To the arrow-shot an arrow-maker—26. To the weapon a bow-maker—27. To work a bowstring-maker—28. To fate a rope-maker—29. To death a huntsman—30. To the end (antaka) a dog-keeper—31. To rivers a fisherman (pauṣṭigishā⁴)—32. To the ogress (of waste lands) a

¹ Comp. Prof. Weber's German translation (Zeitschr. D. M. G., XVIII, p. 262 seqq.; Indische Streifen, I, p. 76 seqq.), where the variants from the Taitt. Br. and the explanations of the commentaries are given. Not a few of the terms used (some of which are, indeed, explained in a different way by the commentators) are, however, still of doubtful meaning. Vāg. S. XXX, 5-22.

² ? The patronymic, or matronymic, of this, 'āyobhava' is said to be the son of a Śūdra from a Vaisya woman.

³ Or, as Mahādhara takes 'subhe vapam,' to well-being the seed-sower—einen Sämann dem Gedeihen, Weber.

Nishâda¹—33. To the man-tiger (? werwolf) a mono-maniac—34. To the Gandharvas and Apsaras a roving outcast (vrâtya)—35. To the teams (? prayug) a madman—36. To serpents and demons a blockhead (? apratipad)—37. To dice a gambler—38. To impassibility² a non-gambler—39. To the devils (pisâktas) a female cane-worker (basket-maker)—40. To the hobgoblins (yâtu-dhâna) a female worker in thorns—41. To intercourse a gallant—42. To the house a paramour—43. To trouble an unmarried elder brother whose younger brother is married—44. To calamity a younger brother married before his elder brother—45. To failure³ the husband of a younger sister whose elder sister is unmarried—46. To reparation an artiste in embroidery—47. To agreement a female practiser of love-spells—48. To garrulity (prakâmodya) an attendant.

II. 1. To colour a devoted adherent—2. To strength a giver of gifts—3. To excrescences⁴ a hunchback—4. To merriment a dwarf—5. To the doors a lame one⁵—6. To sleep a blind one—7. To injustice a deaf one—8. To the means of purification (? purging) a physician—9. To knowledge a star-gazer—10. To desire of learning one who asks questions—11. To the desire of adding to one's knowledge one given to ask questions about (everything).

III. 1. To the bounds (of land or propriety) an arbitrator—2. To ruins an elephant-keeper—3. To speed a groom—4. To thrift a cowherd—5. To vigour a shepherd—6. To fiery mettle a goatherd—7. To refreshment (? food) a cultivator of the soil—8. To the sweet beverage (? nectar) the distiller of liquor—9. To happiness the guardian of a house—10. To prosperity a possessor of wealth—11. To superintendence an assistant doorkeeper⁶.

IV. 1. To the light a gatherer of fire-wood—2. To brilliance

¹ One of the wild aboriginal tribesmen.

² ? fryatâ, lit. the state of one requiring to be roused.

³ ? 'envy' St. Petersburg. Dict. (arâddhi).

⁴ The meaning of 'utsâda' is doubtful; it might be 'removal,' only the etymological meaning of 'ut-sad' having probably suggested the combination.

⁵ Mahîdhara takes 'srâma' in the sense of one affected with ophthalmia (cf. srâva): in both senses the association of ideas is intelligible, though apparently (as in other cases) of a jocular nature.

⁶ Or, the assistant of a charioteer, according to Mah. and Sây. (cf. V, 3).

a fire-kindler—3. To the sun's sphere a sprinkler (anointer of a king)—4. To the highest heaven a distributor (of portions)—5. To the world of the gods a carver (of portions)—6. To the world of men a scatterer (? seasoner¹)—7. To all the worlds a pourer out (of drink²)—8. To decay and murder a churner³—9. To the (animal) sacrifice (or, sacrificial essence) a washer-woman—10. To concupiscence a female dyer—11. To quarrelling one of a thievish disposition.

V. 1. To manslaughter an informer—2. To discrimination a doorkeeper—3. To oversight an assistant doorkeeper⁴—4. To strength (cf. II, 2) an attendant—5. To plenty a servant—6. To the pleasant one speaking pleasantly—7. To security one mounted on a horse—8. To heaven (svarga loka) a dealer out of portions (cf. IV, 5)—9. To the highest heaven a distributor (of portions; cf. IV, 4)—10. To wrath one who makes iron red-hot—11. To anger an absconder (? a yielder, coward).

VI. 1. To application a yoker—2. To grief one ready to attack—3. To peaceful dwelling an unyoker—4. To up-hills and down-hills one standing on three legs (of firm character)—5. To bodily form a haughty one (?)—6. To virtue a woman who prepares unguents—7. To calamity (cf. I, 44) a woman who makes scabbards—8. To Yama (the god of death) a barren woman—9. To Yama⁵ one who bears twins—10. To Atharvan one who has miscarried—11. To the *samvatsara* (the first year of the five years' cycle) one in her courses.

VII. 1. To the *parivatsara* (the second year) one who has not yet borne children—2. To the *idāvatsara* (the third year) one who transgresses (the matrimonial bonds)—3. To the *idvatsara* (the fourth year) one who oversteps (the bounds of propriety)—4. To the *vatsara* (the fifth year) one who is worn out—5. To the year a gray-haired one—6. To the *R̥ibhus* a furrier—7. To the *Sādhyas* a tanner—8. To the lakes a fisherman (*dhaivara*)—9. To stagnant (waters) a boatsman—10. To pools a *Bainda*⁶—11. To reed-marshes one living on dried meat (or fish).

¹ Mahīdhara takes 'prakaritrī' in the sense of 'viksheptrī'; Sây. in that of 'sower of discord.'

² ? Sây. makes 'upasektrī' a composer of feuds (!).

³ ? 'a stirrer up of discord,' Sây.

⁴ Thus also Mahīdhara; charioteer, Sây.; cf. III, 11.

⁵ Yamī, Taitt. Br.

⁶ According to Mahīdhara, a wild tribesman (inhabitant of the jungle); 'one living by the net,' Sây.

VIII. 1. To the opposite bank a 'mārgāra'¹—2. To the near bank a fisherman (keṽarta)—3. To shallows an Ânda²—4. To uneven (? deep) places a fisher (maināla)—5. To sounds (svana) a Parṇaka³—6. To caverns a Kirāta (woodman)—7. To mountain-ridges a Gambhaka⁴—8. To the mountains a Kimpurusha⁵—9. To loathing a Paulkasa⁶—10. To colour a worker in gold (cf. I, 23)—11. To the balance (pair of scales) a merchant.

IX. 1. To the latter part of the evening one exhausted—2. To all beings (spirits) a leper (sidhmala)—3. To good fortune a wakeful one—4. To ill-fortune a sleepy one—5. To trouble (cf. I, 43) a newsmonger—6. To adversity a spiritless one—7. To collapse a waster⁷—8. To the king of dice a gambler (cf. I, 37)—9. To the Krīta (-die) one who takes advantage of mistakes in the game⁸—10. To the Tretā (-die) one who plays on a (regular) plan⁹—11. To the Dvāpara (-die) one who plans to over-reach⁹ (his fellow-player).

X. 1. To the Āskanda¹⁰ (-die) a post of the gaming-room¹¹—2. (cf. I, 29) one who 'approaches' a cow—3. To the end (antaka, cf. I, 30) a cow-slayer—4. To hunger one who goes begging of one cutting up a cow—5. To evil-doing a Karaka-teacher—6. To evil (cf. I, 7) a robber—7. To the echo a reviler—8. To the noise a

¹ 'The son of a mṛigāri (? huntsman),' Mahādhara; 'one who catches fish with his hands,' Sāy.

² According to Mahādhara, the maker of 'bandhanāni (? strings, or dams);'—according to Sāy., one who catches fish by means of dikes.

³ ? A Bhilla (Bheel, mountaineer, woodman);—one catching fish by means of feathers (parṇa), Sāy.

⁴ Apparently a man of a voracious, flesh-eating tribe.

⁵ Apparently a low, despicable man.

⁶ Explained as one of very low birth, or more particularly, as the son of a Nishāda from a Kshatriya woman.

⁷ Lit. a cutter away (? a spendthrift).

⁸ Thus Mahādhara explains 'ādinavadarsa'; 'one who works for his fellow-player's ruin,' St. Petersburg. Dict.

⁹ The terms 'kalpin' and 'adhikalpin' are of doubtful meaning—'arranger' and 'head-arranger,' Weber.

¹⁰ Lit. 'the assailer,' apparently another name for the die usually called Kalī. On these dice see part iii, p. 106, note 1.

¹¹ Explained as a jocular expression for the habitual frequenter of the gambling-house.

growler—9. To the end (anta) a babbler—10. To the endless a dumb one—11. To articulate sound (śabda) a drum-beater.

XI. 1. To festive joy a lute-player—2. To the cry a flute-player—3. To the confused (noise) a conch-blower—4. To the forest a forester—5. To broken woodlands one who watches woods on fire—6. To fun (narma I, 15) a harlot (I, 9)—7. To laughter an artizan (I, 16)—8. To the sea-monster (?) a mottled woman ¹ (?)—9—11. To power a village-headman, an astrologer, and a herald (? abhikrośaka).

XII. (Added to those at the second post):—1—3. To dancing (I, 11) a lute-player (XI, 1), a hand-clapper, and a flute-player (XI, 2)—4. To pleasure (I, 17) a musician—5. To fire a fat man—6. To the earth a cripple—7. To the wind a Kāṇḍāla (outcast)—8. To the air a staff-dancer ²—9. To the sky a bald-headed one—10. To the sun a yellow-eyed one—11. To the stars one of variegated colour—12. To the moon a leprous one (kilāsa, cf. IX, 2)—13. To the day a light-coloured one with yellow eyes—14. To the night a black one with yellow eyes.—He then seizes these eight misshapen ones—15. One who is too tall—16. One too short—17. One too stout—18. One too lean—19. One too light-coloured—20. One too black—21. One too bald—22. One with too much hair:—these (are to be) neither Sūdras nor Brāhmanas, and are sacred to Pragāpati;—23. A minstrel (māgadha, I, 10)—24. A harlot (pumskāṭ, cf. I, 9)—25. A gambler (I, 37)—26. A eunuch (I, 7):—these (also are to be) neither Sūdras nor Brāhmanas, and are sacred to Pragāpati.

SEVENTH ADHYĀYA. FIRST BRĀHMANA.

THE SARVAMEDHA, OR ALL-SACRIFICE.

1. Brahman Svayambhu (the self-existent, n.) was performing austerities ³. He said this much,—

¹ St. Petersburg. Dict. conjectures 'To lust a sportive woman (? dancer or singer).'

² 'Vamsanartin' explained by Mahādhara as one who practises dancing by means of a bamboo-staff (vamsena nartanaśīla); by Śāy. as one who makes his living by dancing on the top of a bamboo-staff (vamsāgrānṛitagtvin); hardly a 'family-dancer,' Monier-Williams.

³ Cf. J. Muir, Orig. Sanskrit Texts, vol. v, p. 372.

‘Verily, there is no perpetuity in austerities; well, then, I will offer up mine own self in the creatures, and the creatures in mine own self.’ And, accordingly, by offering up his own self in the creatures, and the creatures in his own self, he compassed the supremacy, the sovereignty, and the lordship over all creatures; and in like manner does the Sacrificer, by thus offering all sacrificial essences¹ in the Sarvamedha, compass all beings, and supremacy, sovereignty, and lordship.

2. Now this Sarvamedha is a ten-days’ (Soma-) sacrifice, for the sake of his gaining and winning every kind of food, for the Virâḡ consists of ten syllables, and the Virâḡ is all food. At this (sacrifice) he builds the greatest possible fire-altar, for this—to wit, the Sarvamedha—is supreme amongst all sacrificial performances: by means of the supreme (sacrifice) he thus causes him (the Sacrificer) to attain supremacy.

3. The first day thereof is an Agnishṭut Agnishṭoma², for the sake of his gaining and winning all the gods, for the Agnishṭut Agnishṭoma is Agni; and all the gods have Agni (the sacrificial fire) for their mouth. The cups of Soma thereat pertain to Agni, and so do the Puroruḥ³ formulas pertain to Agni, in order that everything should pertain to Agni.

¹ Or, all kinds of victims (medha).

² That is, a one-day’s Soma-sacrifice (ekâha) of the Agnishṭoma order, arranged so as specially to promote the praise of Agni. In the same way the next three ekâhas are intended to honour special deities.

³ That is, the formulas preceding the ‘upayâma’ (‘Thou art taken with a support, &c.’ cf. part ii, p. 259, note 1) or formula with which the cup of Soma is drawn.

4. The second day is an *Indrastut Ukthya*, for the sake of his gaining and winning all the gods, for Indra is all the gods. The cups of Soma thereat pertain to Indra, and so do the *Puroruḥ* formulas pertain to Indra, in order that everything should pertain to Indra.

5. The third day is a *Sûryastut Ukthya*, for the sake of his gaining and winning all the gods, for Sûrya is all the gods. The cups of Soma pertain to Sûrya, and so do the *Puroruḥ* formulas pertain to Sûrya, in order that everything should pertain to Sûrya.

6. The fourth day is a *Vaisvadeva*, for the sake of his gaining and winning all the gods, for the All-gods (*Visve Devâḥ*) are all the gods. The cups of Soma pertain to the All-gods, and so do the *Puroruḥ* formulas pertain to the All-gods, in order that everything should pertain to the All-gods.

7. The fifth day is a central *Âsvamedhika*¹ one: at this (sacrifice) he seizes a horse meet for sacrifice, for the sake of his gaining the sacrificial essence of the horse.

8. The sixth day is a central *Paurushamedhika*² one: at this (sacrifice) he seizes men meet for sacrifice, for the sake of his gaining the sacrificial essence of man.

9. The seventh day is an *Aptoryâma*, for the sake of his gaining all kinds of Soma-sacrifices: at this (sacrifice) he seizes all kinds of (victims) meet for sacrifice, both what is animate and what is

¹ That is, an *Ukthya* sacrifice, cf. p. 259, note 2; XIII, 5, 1, 5 seqq.

² That is, an *Atirâtra*, cf. XIII, 6, 1, 9.

inanimate. Of those with omenta he offers the omenta, and of those without omenta they throw down pieces cut out of the skin¹, and of herbs and trees they do so after cutting them up,—every kind of food of both the dry and the fresh he offers, in order to gain every kind of food. Everything he offers, and to every one he offers in order to gain and to win everything. The omenta having been offered at the morning-service, and in the same way the oblations at the evening-service,—

10. The eighth day is a *Trinava* one², for the *Trinava* (stoma) is the thunderbolt, and by means of the thunderbolt, indeed, lordship (kshatra) is gained : by means of the thunderbolt he thus gains lordship.

11. The ninth day is a *Trayastrimsa* one³, for the sake of his gaining a foothold, for the *Trayastrimsa* (stoma) is a foothold.

12. The tenth day is a *Visvagit Atirâtra* with all the *Prishthas*⁴, for the sake of his gaining and winning everything, for the *Visvagit Atirâtra* with all the *Prishthas* is everything, and the *Sarvamedha* is everything.

13. Now as to the sacrificial fees : whatever there is towards the middle of the kingdom other than the property of the *Brâhmana*, but including land and

¹ Lit., 'after cutting (pieces) out of the skin they throw down.'

² That is, one on which the *Trinava* (thrice-nine-versed) *Stoma* is used in chanting.

³ That is, one on which the thirty-three-versed hymn-form is used.

⁴ For a Soma-sacrifice with all the *Prishtha-sâmans*, see part iii, introd. p. xx seqq. On the two kinds of *Visvagit ekâhas*, the *Agnishoma* and the *Atirâtra Visvagit*, see part iv, p. 320, note 2.

men, of that the eastern quarter belongs to the Hotṛi, the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgâtri; and the Hotṛikas share this along with them.

14. Visvakarman Bhauvana once performed this sacrifice, and having performed it he overpassed all beings, and became everything here; and verily he who, knowing this, performs the Sarvamedha, or who even knows this, overpasses all beings, and becomes everything here.

15. It was Kasyapa who officiated in his sacrifice, and it was concerning this that the Earth¹ also sang the stanza;—‘No mortal must give me away; thou wast foolish, Visvakarman Bhauvana: she (the earth) will sink into the midst of the water; vain is this thy promise unto Kasyapa.’

EIGHTH ADHYĀYA. FIRST BRĀHMANA.

FUNERAL CEREMONIES.

1. They now² do what is auspicious for him. They now prepare a burial-place (smaśāna³) for him,

¹ Or, the ground, which Visvakarman Bhauvana gave away as sacrificial fee. On this legend cp. Ait. Br. VIII, 21; J. Muir, Orig. Sanskrit Texts, vol. i, p. 456; vol. iv, p. 369.

² The commentator is at pains to show that ‘atha’ here has not the force of ‘thereupon’—that is after the performance of the Sarvamedha—but that of introducing a new topic (‘Now, they do . . .’); and that therefore the directions about to be given are by no means intended to apply only to one who has performed the Sarvamedha, or even to the Agnîṣṭi, or builder of a fire-altar, but also to others.

³ Yāska (Nir. III, 5) resolves this word into ‘sman’ (body) + ‘sayana’ (couch); whilst Prof. Weber, Ind. Stud. I, p. 189, proposes ‘asman’ (stone) + ‘sayana’ (couch). The smaśāna, or burial-place, sepulchre, is constructed in the form of a tumulus, or grave-mound.

(to serve him) either as a house or as a monument; for when any one dies, he is a corpse (*śava*), and for that (corpse) food (*anna*) is thereby prepared, hence 'śavānna,' for, indeed, 'śavānna' is what is mystically called 'śmasāna.' But 'śmasāh' also are called the eaters amongst the Fathers, and they, indeed, destroy in yonder world the good deeds of him who has had no sepulchre prepared for him: it is for them that he prepares that food, whence it is 'śmasānna,' for 'śmasānna' is what is mystically called 'śmasāna.'

2. Let him¹ not make it too soon (after the deceased man's death) lest he should freshen up his sin; but let him make it a long time after, as thereby he obscures the sin;—and when people do not even remember the years (that have passed²), as thereby one causes the sin to pass into oblivion. If they do remember³,—

¹ Viz. the Sacrificer, the performer of the funeral rites, being the next of kin.

² This is the way in which the scholiasts interpret the corresponding rule, Kāty. Sr. XXI, 3, 1 (*pitṛīmedhaḥ samvatsarāsmṛitau*), instead of 'when they do not remember it (even once) for years, he brings it about that the sin is forgotten, even in case they should remember it,' as Prof. Delbrück, *Altind. Syntax*, p. 351 translates the passage. For the subject of the verb 'they remember it,' Prof. Delbrück supplies 'pitaraḥ,' i.e. the dead man's deceased ancestors, instead of the living people, which seems rather improbable. The comment is very corrupt, but it makes at least some allusion to 'people's talk':—*na śrutiḥ śrutyabhāvas (tām) tena kirakaraṇena agham pāpakaraṇam gamayati, kirāt śmasānam kurva-saraṇam (? kurvataḥ śravaṇam) ganavādo-pi na śrinotīty (!) arthaḥ.*

³ In this way Harisvāmin, as well as the scholiasts on Kāty. XXI, 3, 2, construes the clause with the next paragraph, and it is difficult to see how otherwise any satisfactory sense could be extracted from it. At the same time, it can evidently only qualify the first specification of time, as the others will apply in any case.

3. Let him make it in uneven years, since the uneven belongs to the Fathers; and under a single Nakshatra¹, since the single Nakshatra belongs to the Fathers; and at new-moon, since the new-moon is a single Nakshatra;—for he (the Sacrificer) is a single (person); and in that all the beings dwell together during that night, thereby he obtains that object of desire which is (contained) in all Nakshatras.

4. Let him make it in autumn, for the autumn is the Svadhâ, and the Svadhâ is the food of the Fathers: he thus places him along with food, the Svadhâ;—or in (the month of) Mâgha, thinking, 'Lest (mâ) sin (agha) be in us;'—or in summer (nidâgha), thinking, 'May thereby be removed (nidhâ) our sin (agha)!'

5. Four-cornered (is the sepulchral mound). Now the gods and the Asuras, both of them sprung from Pragâpati, were contending in the (four) regions (quarters). The gods drove out the Asuras, their rivals and enemies, from the regions, and, being regionless, they were overcome. Wherefore the people who are godly make their burial-places four-cornered, whilst those who are of the Asura nature, the Easterns and others², (make them)

¹ That is, a lunar mansion consisting of a single star, such as Kîtrâ and Pushya (in contradistinction to such in the dual, as Punarvasû and Visâkhe, and to those in the plural number, as the Kṛttikâs). As regards the symbolic connection of the uneven number with the deceased ancestors, the commentator reminds us of the fact that it is the father, grandfather, and great-grandfather who represent the Fathers.—The only available MS. of the commentary (Ind. Off. 149) terminates at this place.

² Yâ âsuryaḥ prâktyâs tvad ye tvat parimaṇḍalâni (smarânâni kurvate),—Prof. Weber, Ind. Stud. I, p. 189, takes this in the sense of 'part of the prâktya, the âsuryaḥ pragâh of them (hence probably

round, for they (the gods) drove them out from the regions. He arranges it so as to lie between the two regions, the eastern and the southern¹, for in that region assuredly is the door to the world of the Fathers: through the above he thus causes him to enter the world of the Fathers; and by means of the (four) corners he (the deceased) establishes himself in the regions, and by means of the other body² (of the tomb) in the intermediate regions: he thus establishes him in all the regions.

6. Now as to the choosing of the ground. He makes it on ground inclining towards the north, for the north is the region of men: he thus gives him (the deceased) a share in the world of men; and in that respect, indeed, the Fathers share in the world of men that they have offspring; and his (the deceased man's) offspring will, indeed, be more prosperous.

7. 'Let him make it on ground inclining towards the south,' they say, 'for the world of the Fathers inclines towards the south: he thus gives him a share in the world of the Fathers.' Let him not do so, however, for, indeed, such a one is an opening tomb, and certainly another of these (members of the dead man's family) quickly follows him in death.

the non-Āryan portion of them), have round *smarāna*.' J. Muir, *Orig. Sansk. Texts*, vol. ii, p. 485, takes no account of the words 'tvad ye tvat.' For our rendering of these words, cp. V, 3, 2, 2 *sūdrāms tvad yāms tvat*, 'Sūdras and others,' or 'Sūdras and suchlike people.'

¹ That is to say, its front side is towards the south-east. Cp. p. 428, note 4.

² That is, by means of the sides of the grave which are to face the intermediate points of the compass.

8. And some, indeed, say, 'Let him make it on a counter-cutting¹ in ground inclined towards the south, for such (a tomb) indeed becomes rising sin².' But one must not do so, for indeed such (a burial place) alone becomes rising sin which one makes on ground inclining towards the north.

9. On any level (ground) where the waters, flowing thither from a south-easterly direction³, and coming to a stand-still, will, on reaching that (north-westerly) quarter, without pressing forward⁴, join imperishable water⁵, on that (ground) one may make (the tomb); for, water being food, one thereby offers food to him from the front towards the back; and, water being the drink of immortality, and that region between the rising of the seven *Rishis*⁶ and the setting of the sun being the quarter of the living, one thereby bestows the drink of immortality upon the living:—and such a one, indeed, is a closing tomb; and verily what is good for the living that is also good for the Fathers.

¹ This is meant as a literal rendering of 'pratyarsha.' What is intended thereby would seem to be either a cutting made into southward sloping ground, in such a way as to make the cut piece of ground rise towards the south, or perhaps such a part of the southward inclined ground as naturally rises towards the south. The St. Petersburg Dict. suggests 'steep bank (escarpment), or side (of a hill).' Kâty. XXI, 3, 15 (*kakshe*) seems also to imply some kind of hollow ground, surrounded by bushes and trees.

² That is, apparently, lightened, or improving, sin.

³ It might also mean, in a south-easterly direction, but the comparison with food introduced into the mouth from the front (east) and the specification of the opposite direction evidently point to the above meaning.

⁴ That is, without urging forward the standing water which they join, but quickly flowing into it.

⁵ That is, apparently, such a lake as never dries up.

⁶ That is, *Ursa major*, the Great Bear, or Charles's Wain.

10. Let him make it in a pleasant (spot), in order that there should be pleasure for him; and in a peaceful (spot), in order that there should be peace for him. He must not make it either on a path, or in an open space, lest he should make his (the deceased's) sin manifest.

11. Whilst being secluded it should have the sun shining on it from above¹: in that it is secluded one hides his sin; and in that it has the sun shining on it from above—yonder sun being the remover of evil—he, indeed, removes the evil from him, and he also causes him to be endowed with the radiance of the sun.

12. Let him not make it where it would be visible from here², for assuredly it is beckoning, and another of these (members of his family) quickly follows (the deceased) in death.

13. Let there be beautiful objects³ at the back,—for beautiful objects mean offspring: beautiful objects, offspring, will thus accrue to him. If there be no beautiful objects, let there be water either at the back or on the left (north) side, for water is indeed a beautiful object; and beautiful objects, offspring, will indeed accrue to him.

14. He makes it on salt (barren) soil, for salt means seed; the productive thus makes him partake in productiveness, and in that respect, indeed, the

¹ That is, it should be in a place where at midday the rays of the sun do not fall obliquely on it, Kâty. XXI, 3, 15 comm.

² That is, from the village, cf. Kâty. XXI, 3, 18.

³ Or, beautiful ground (kîtra). According to the comments on Kâty. XXI, 3, 23 this means that the site of the grave should be so chosen that there are at the back (or west) of it, either woods of various kinds, or ground diversified by woods, hills, temples (!) &c.

Fathers partake in productiveness that they have offspring: his offspring assuredly will be more prosperous.

15. On such (ground) as is filled with roots, for to the Fathers belongs the (sod) filled with roots;—it is (sod) of *vrīṇa* (*Andropogon muricatus*) and other grasses, for thus the Fathers' share in this (earth) is not excessive¹; and he also thereby makes (the deceased's) sin to be restricted².

16. Let him not put it near (where grows) *Bhūmipāsa*³, or reeds, or *Asmagandhā*⁴, or *Adhyāṇḍā*, or *Prisniparni* ('speckled-leaf,' *Hemionitis cordifolia*); nor let him make it near either an *Asvattha* (*Ficus religiosa*), or a *Vibhītaka* (*Terminalia bellerica*), or a *Tilvaka* (*Symplocos racemosa*), or a *Sphūrgaka* (*Diospyros embryopteris*), or a *Haridru* (*Pinus deodora*), or a *Nyagrodha* (*Ficus indica*), or

¹ Whilst their share would have been excessive, if all the ground covered with vegetation were assigned to them. It is also worthy of note that Kāty. Sr. XXV, 7, 17, in enumerating the plants which are to be removed from the site of the funeral pile, mentions (apparently in the place of our *Bhūmipāsa*) the *Viśākha*, explained by the commentator as identical with 'dūrvā'; and Sir H. M. Elliott, *Races of the N. W. Province of India*, II, p. 303, remarks, on the *Dūb* grass (*Agrestis linearis*, or *Cynodon dactylon*), that 'its tenacity whenever it once fixes its roots has caused it to be used in a common simile when the attachment of Zamindārs to their native soil is spoken of.'

² Apparently lit. 'binding (itself),' ? i.e. either restricted in quantity, or limited to his own person, not transmitted to his son. Cf. XIII, 8, 3, 10. It can hardly be taken in the sense of 'binding the sin.'

³ Literally, 'Earth-net,' apparently some troublesome creeping plant corresponding to our rest-harrow (*Ononis arvensis* or *spinosa*), or couch-grass (*Triticum repens*), but of tropical dimensions.

⁴ Lit. 'rock-smell,' perhaps identical with *Asvagandhā* (lit. 'horse-smell,' *Physalis flexuosa*).

any other (trees) of evil name¹, so as to avoid (such) names from a desire of good luck.

17. Now as to the order of procedure. For an Agnikṛit (builder of a fire-altar) one makes the tomb after the manner of the fire-altar; for when a Sacrificer builds a fire-altar he thereby constructs for himself by sacrifice a (new) body for yonder world; but that sacrificial performance is not complete until the making of a tomb; and when he makes the tomb of the Agnikṛit after the manner of the fire-altar, it is thereby he completes the Agnikṛityā.

18. One must not make it (too) large lest he should make the sin (of the deceased) large. 'Let him make it as large as the fire-altar without wings and tail,' say some, 'for like that of the fire-altar is this his (the Sacrificer's) body.'

19. But let him rather make it just of man's size: he thus leaves no room for another;—broader (vartiyas) behind², for what is (left) behind is offspring: he thus makes the (dead man's) offspring more excellent³ (vartiyas);—and broader on the left (north⁴ or higher, utara) side, for the later (uttara)

¹ The commentator, on Kāty. XXI, 3, 20, and Vāg. S. XXXV, 1, instances the *sleshmāntaka* ('antiphlegmatic,' i. e. *Cordia latifolia* or *myxa*) and the *kovidāra* ('bad for splitting,' *Bauhinia variegata*; which, according to Stewart and Brandis, shows vertical cracks in the bark).

² The grave being constructed in such a way that the four corners lie in the direction of the four quarters, the back, or west side of the grave would really mean the side facing the north-west.

³ Or, perhaps, more extended, more numerous or prosperous.

⁴ In reality, the north means here the side facing the north-east. The side of the tumulus is to form a quadrilateral, of which the two sides intersecting each other at the north corner, are to be longer than the two which intersect at the south corner; viz. each of the

are offspring: he thus makes the offspring more excellent. Having attended to this, he encloses it with cords twisted (and extended) in the non-sunwise way¹; for the (sacrificial) performance connected with the Fathers is done in the non-sunwise way.

20. He then bids them cut out (the earth). He should cut it out to whatever extent he intends to raise (the sepulchral mound), but let him rather cut it out so as to be just of man's size: he thus leaves no room for another. For, on the one hand², the Fathers are the world of plants, and amongst the roots of plants they (are wont to) hide; and, on the other², (he does so) lest he (the deceased) should be separated from this (earth).

SECOND BRÂHMANA.

1. Now, some bank up (the sepulchral mound) after covering up (the site). The gods and the Asuras, both of them sprung from Pragâpati, were contending for (the possession of) this (terrestrial) world. The gods drove out the Asuras, their rivals and enemies, from this world; whence those who

former is to measure one man's length plus $9\frac{1}{2}$ angulas (thumb's breadths), and each of the latter one man's length minus $9\frac{1}{2}$ angulas. See comm. on Vâg. S. XXXV, 1.

¹ That is, by twisting or spinning the strands from right to left, or contrary to the sun's course. The cord is extended round the grave from right to left (east, north, west, south) by means of pegs driven into the ground at the four corners; see XIII, 8, 4, 1.

² I do not see how the usual force of 'atho'—viz. that of introducing a new element or argument either analogous, or not quite conformable, to what precedes (cf. Delbrück, *Altind. Syntax*, p. 513)—can apply to this double use of the particle. The two 'atho' seem to introduce the reasons for his digging up the ground, and for his not digging up more than a man's size.

are godly people make their sepulchres so as not to be separate (from the earth), whilst those (people) who are of the Asura nature, the Easterns and others, (make their sepulchral mounds) so as to be separated (from the earth), either on a basin¹ or on some such thing.

2. He then encloses it by means of enclosing-stones: what those enclosing-stones (round the fire-hearths) are, that they are here². With a formula he sets up those, silently these: he thus keeps separate what refers to the gods and what refers to the Fathers. With (an) undefined (number of stones he encloses it), for undefined is yonder world.

3. He then sweeps that (site) with a palâsa (*Butea frondosa*) branch—what the sweeping (signified) on that occasion³, that (it does) here—with (*Vâg. S. XXXV, 1*), 'Let the niggards avaunt from hence, the perverse scorers of the gods!'—he thereby expels from this world the niggards, the perverse haters of the gods, the Asura-Rakshas;—'it is the place of this Soma-offerer,' for he who has performed a Soma-sacrifice is a Soma-offerer;—'(an abode) distinguished by lights, by days, by nights,'—he thereby makes him to

¹ I take the 'kamû' to be a shallow stone basin or trough, either solid or consisting of masonry (bricks) in the manner of our stone-lined graves.

² Cf. VII, 1, 1, 12 seq. 'The enclosing-stones are the womb: he thus encloses the seed here sown in a womb. . . And, again, the Gârhapatya hearth is this (terrestrial) world, and the enclosing-stones are the waters: he thus surrounds this world with water.'

³ Viz. in building the Gârhapatya hearth (VII, 1, 1, 11 seqq.); no such sweeping taking place in preparing the site for the Âhavaniya (VII, 3, 1, 7).

be of the world of the seasons, the days and nights;—

4. 'May Yama grant him an abode;'—for Yama has power over the abode in this (earth), and it is him he solicits for an abode therein for this (dead man). He throws out this (branch) to the right (south), the other¹ to the left (north) side: he thus keeps the divine separate from what belongs to the Fathers.

5. He (the Adhvaryu) then yokes (the team) to the plough on the south side,—some say on the north side: he may do as he chooses. Having given the order, saying, 'Yoke!' he (the Sacrificer) utters the formula (Vâg. S. XXXV, 2), 'May Savitri vouchsafe for thy bones a place in the earth!'—Savitri now indeed vouchsafes a place in the earth for his (the deceased man's) bones;—'Let the oxen be yoked therefore!' for it is indeed for this work that the oxen are yoked.

6. It is (a team) of six oxen,—six seasons are a year: on the seasons, on the year, as a firm foundation, he thus establishes him. Having turned round (the plough) from right to left², he ploughs the first furrow with (Vâg. S. XXXV, 3), 'May Vâyu purify!' along the north side (along the cord) towards the west³; with, 'May

¹ Viz. that used in sweeping the Gârhapatya, VII, 7, 1, 5.

² That is, having driven the plough round from the south side to the north, in the non-sunwise direction (i. e. keeping the sepulchral site on the left hand side).

³ In ploughing the site of the fire-altar, the first furrow was drawn along the south side from west to east; and then, in sunwise fashion, from the south-west corner round along the west, north, and east sides; see VII, 2, 2, 9 seqq.

Savitri purify!' along the west side towards the south; with, 'With Agni's lustre!' along the south side towards the east; with, 'With Sûrya's brilliance!' along the front side towards the north.

7. Four furrows he ploughs with a formula: he thereby establishes him in whatever food there is in the four quarters. And (as to why it is done) with a formula,—certain, assuredly, is the sacrificial formula (yagus), and certain are these quarters.

8. He then ploughs across the body (of the sepulchral site)—he thereby establishes him in whatever food there is in the year¹—silently with (an) undefined (number of furrows), for undefined is yonder world.

9. Having performed the work for which he has put the team to that (plough), he now unfastens it: 'Let the oxen be unyoked!' he says, for it is for that work that the oxen were yoked. To the right (south) side² he removes this (plough and team), to the left (side) any other: he thus keeps the divine separate from what belongs to the Fathers.

THIRD BRÂHMANA.

1. He then sows (seed) of all (kinds of) herbs: what the all-herb (seed signified) on that occasion³, that (it does) here. With many (verses⁴) he sows

¹ The Sacrificer's body (trunk) or self, like that of Pragâpati, is as usual identified with the year (Father Time).

² Or rather to the south-west side, whilst at the Agnitayana (VII, 2, 2, 21) it was done towards the north-east.

³ Viz. that it means food of every kind, see VII, 2, 4, 14.

⁴ Viz. with fifteen verses (VII, 2, 4, 15 seqq.) of which the one here used formed part (part iii, p. 340, note 2, verse 5).

that (former seed), with a single one this,—he thus keeps the divine separate from what belongs to the Fathers,—with (Vâg. S. XXXV, 4), 'On the Arsvattha tree is your abode, on the Parṇa dwelling is made for you, (possessed of cattle shall ye be, when ye save the Man):' for long life he thereby prays for these (the Sacrificer's family), and accordingly each subsequent one of them dies of old age¹.

2. He then pours out that (jarful of bones²); for this earth is the foundation: on this (earth), as a foundation, he thus establishes him. Before sunrise (he does so), for, in secret, as it were, are the Fathers, and in secret, as it were, is the night;—in secret, indeed, he does this, (but) so that (the sun) should rise over him doing it: on both day and night he thus establishes him.

3. [He does so, with Vâg. S. XXXV, 5–6,] 'May Savitṛi deposit thy bones in the mother's lap,'—Savitṛi thus deposits his bones in the lap of the mother, this earth;—'O Earth, be thou propitious unto him!' he thus says this in order that this (earth) may be propitious to him.—'In the deity Pragâpati I place thee, in the world nigh unto the water³, O N. N.,' therewith he mentions the name (of the deceased); for nigh to

¹ That is, they die of old age, just as do the herbs now sown to which the verse is, of course, addressed in the first place. Cf. Mahîdhara on Vâg. S. XII, 79.

² On burning the dead body, immediately after death, the calcined bones were carefully collected and kept in an earthen vessel; cf. p. 117, note 3.

³ Or, in a place near water. The Samhitâ adds (either before or after the dead man's name), 'May he (Pragâpati) burn away our sin!'

the water, indeed, is this (terrestrial) world: he thus places him in the deity *Pragāpati*, in the world nigh unto the water.

4. He then says to some one, 'Proceed in that (southern) direction without drawing breath, and, having thrown down the jar, return hither without looking behind thee!' He then mutters (*Vâg. S. XXXV, 7*), 'O Death, go away another way, what second way there is of thine other than the path of the gods¹; I call unto thee that hast eyes and hearest: hurt not our family nor our men!' for long life he thereby prays for these, and accordingly each subsequent one of them dies of old age.

5. He then arranges him (the dead man) limb by limb, with (*Vâg. S. XXXV, 8-9*), 'Propitious be the wind unto thee, propitious the heat of the sun; propitious be the bricks; propitious be the fires unto thee, and may the earthly ones not scorch thee!—May the regions fit themselves to thee, and may the waters be most kind unto thee, and the rivers; and kind also the air: may all the regions fit themselves to thee!'—he thereby makes everything fit itself to him, and be auspicious for him.

6. Now thirteen unmarked² bricks, measuring a foot (square), have been made: they are just like those bricks in the fire-altar. Those (altar bricks) he lays down with a formula, silently these: he thus keeps the divine separate from what belongs to the Fathers.

¹ Viz. the '*pitrīyāna*,' or path of the Fathers. See I, 9, 3, 2.

² That is, not marked with lines, as those of the fire-altar are. As to the use of pebbles, instead of bricks, in the case of one who has not performed the *Agnikāyana*, see XIII, 8, 4, 11.

7. There are thirteen of them,—thirteen months are a year: on the seasons, on the year, he thus establishes him, as on a firm foundation.

8. They measure a foot (square),—the foot is a foundation: a foundation he thus prepares for him. Unmarked they are, for in secret, as it were, are the Fathers, and in secret, as it were, is what is unmarked: he thus secretes what is in secret.

9. One of them he places in the middle, with the front side towards the east: this is the body (trunk);—three in front, fitted to (the position of) the head: that is the head;—three on the right: that is the right wing (side);—three on the left: that is the left wing;—three behind: that is the tail. Thus this his body, furnished with wings and tail, is just like that of Agni (the fire-altar).

10. He then bids them bring some soil from a cleft in the ground, for thus the Fathers' (share) in this (earth) is not excessive; and he also thereby makes the (dead man's) sin to be restricted¹. And some, now, dig in that intermediate (south-eastern) quarter, and fetch it from there; and others, again, do so towards the south-west, and fetch it northwards from there: he may do as he chooses.

11. Let him not make it (the sepulchral mound) too large, lest he make the (deceased's) sin large. For a Kshatriya he may make it as high as a man with upstretched arms, for a Brāhmaṇa reaching up to the mouth, for a woman up to the hips, for a Vaisya up to the thighs, for a Sūdra up to the knee; for suchlike is their vigour.

12. But let him rather make it so as to reach

¹ See XIII, 8, 1, 15.

below the knee: he thus leaves no room for another. While that (mound) is being made, they hold a bundle (of reed grass) to the left (north, *uttarataḥ*) of it,—that is offspring: they thus hold the (deceased's) offspring upwards (*uttarataḥ*). Do not let him throw it down either after holding it up, or after bringing it; but let him set it up in the house¹: he thus sets up offspring in the house.

13. Having prepared it, he sows barley grain (*yava*), thinking, 'May they ward off (*yavaya*) sin from me!' He covers it over with *Avakā*-plants² in order that there may be joy (or moisture, *ka*) for him; and with *Darbha* grass (*Poa cynosuroides*) he covers it for the sake of softness.

FOURTH BRĀHMANA.

1. They now fix pegs round it³,—a *Palāsa* (*Butea frondosa*) one in front,—for the *Palāsa* is the Brahman (n.): he thus makes him go to the heavenly world with the Brahman for his leader;—a *Samī* (*Prosopis spicigera*) one on the left (north corner), in order that there may be peace (*sam*) for him;—a *Varāṇa* (*Crataeva Roxburghii*) one behind, in order that he may ward off (*vāraya*) sin from him;—

¹ That is, fix it so as to stand upright, by means of a *bambū* stick to which it is tied. Cf. *Kāty.* XXI, 3, 27 comm.

² *Blyxa* (or *Vallisneria*) *octandra* (*Roxburghii*), a grass-like plant with sword-shaped leaves (A. K. Nairne, *The Flowering Plants of Western India*, p. 318), growing freely on the margins of tanks. Cf. VII, 5, 1, 11; IX, 1, 2, 22 (where read '*Avakā*-plant' instead of '*lotus-flower*').

³ According to *Kāty. Sr.* XXI, the pegs are driven in immediately after the measuring, and prior to the sweeping, of the site of the *tumulus*; and this must certainly be the case, seeing that the cords by which the site is enclosed (XIII, 8, 1, 19) are fastened to the pegs.

and a *Vṛitra*-peg¹ on the right (south corner) for sin not to pass beyond.

2. On the right (south) side they then dig two somewhat curved (furrows²), and fill them with milk and water,—these, indeed, are two inexhaustible streams (that) flow to him in the other world;—and seven (they dig) on the left (north) side, and fill them with water, for sin not to pass beyond, for indeed sin cannot pass beyond seven rivers³.

3. They⁴ throw three stones each (into the northern furrows), and pass over them, with (*Vāg.* S. XXXV, 10; *Rig-v.* X, 53, 8): ‘Here floweth the stony one: hold on to each other, rise, and cross over, ye friends: here will we leave behind what unkind spirits there be, and will cross over to auspicious nourishments;’—as the text so its import.

4. They cleanse themselves with *Apāmarga* plants⁵—they thereby wipe away (*apa-marg*) sin—

¹ The exact meaning of ‘*vṛitra-saṅku*’ is doubtful. *Kāty. Sr.* XXI, 3, 31 has ‘*deha-saṅku*’ instead, to which the commentary assigns the rather improbable meaning of ‘stone-pillar,’ in favour of which he refers to IV, 2, 5, 15 of our *Brāhmaṇa*—‘Soma, in truth, was *Vṛitra*: the mountains and stones are his body;’ whence he makes ‘*vṛitra*’=‘*asman*’ (stone).

² Or narrow trenches or ditches—*kuṣṭe karshū*, *Kāty. Sr.* XXI, 4, 20. They are apparently semicircular, probably with their open part towards the grave.

³ These seven furrows are straight, running from west to east; thus separating the grave from the north, the world of men.

⁴ That is, the *Adhvaryu* and the members of the Sacrificer’s family.

⁵ Lit. ‘cleansing-plants’ or ‘wiping-plants,’ *Achyranthes aspera*; also called the burr-plant (*Birdwood*), a common hairy weed found all over India, and much used for incantations and sacrificial purposes.

with (Vāg. S. XXXV, 11), 'O Apāmārga, drive thou away from us sin, away guilt, away witchery, away infirmity, away evil dreams!'—as the text so its import.

5. They bathe at any place where there is water. With (Vāg. S. XXXV, 12), 'May the waters and plants be friendly unto us!' he takes water with his joined hands,—for water is a thunderbolt: with the thunderbolt he thus makes friendship,—and with, 'Unfriendly may they be unto him who hateth us, and whom we hate!' he throws it in the direction in which he who is hateful to him may be, and thereby overthrows him.

6. And if it be standing water, it makes their (the bathers') evil stop; and if it flows, it carries away their evil. Having bathed, and put on garments that have never yet been washed, they hold on to the tail of an ox¹, and return (to their home),—for the ox is of Agni's nature: headed by Agni they thus return from the world of the Fathers to the world of the living. And Agni, indeed, is he who leads one over the paths (one has to travel), and it is he who leads these over.

¹ That is to say, one of them takes hold of the tail, whilst the others follow in single file, each holding on to the one walking in front of him. Prof. Weber, *Ind. Stud.* IX, p. 21, note, refers to the somewhat analogous practice of tying to the left arm of a dead man the tail of the anustaraṇī-cow slain at the funeral sacrifice, whereby the deceased is supposed to be led safely—across the river Vaitaraṇī (Styx); see Sây. on *Shāḍv. Br.*, as quoted *Ind. Stud.* I, p. 39; cf. also Colebrooke, *Misc. Essays*, second ed., p. 192—to the world of the Fathers. According to Kāty. XXI, 4, 24 the ceremony of taking hold of the tail is performed with the verse, Vāg. S. XXXV, 13, 'For our well-being we hold on to the ox, sprung from Surabhi: even as Indra to the gods, so be thou a saving leader unto us!'

7. They proceed (towards the village) muttering this verse (Vâg. S. XXXV, 14), 'From out of the gloom have we risen' . . .—from the gloom, the world of the Fathers, they now indeed approach the light, the sun. When they have arrived, ointments for the eyes and the feet are given them: such, indeed, are human means of embellishment, and therewith they keep off death from themselves.

8. Then, in the house, having made up the (domestic) fire, and laid enclosing-sticks of Varana wood round it, he offers, by means of a sruva-spoon of Varana wood, an oblation to Agni Âyushmat², for Agni Âyushmat rules over vital power: it is of him he asks vital power for these (the Sacrificer's family). [Vâg. S. XXXV, 16,] 'Thou, Agni, causest vital powers to flow: (send us food and drink, and keep calamity far from us),' serves as invitatory formula.

9. He then offers, with (Vâg. S. XXXV, 17), 'Long-lived be thou, O Agni, growing by offering, ghee-mouthed, ghee-born: drinking the sweet, pleasant cow's ghee, guard thou these, as a father does his son, hail!' he thus says this so that he (Agni) may guard and protect these (men).

10. The sacrificial fee for this (ceremony) consists of an old ox, old barley, an old arm-chair with head-cushion—this at least is the prescribed Dakshinâ, but he may give more according to his inclination. Such, indeed, (is the performance) in the case of one who had built a fire-altar.

¹ See XII, 9, 2, 8.

² I.e. imbued with vital power, long-lived.

11. And in the case of one who has not built a fire-altar, there is the same mode of selecting the site (for the sepulchral mound) and the same performance save that of the fire-altar. 'Let him use pebbles (instead of bricks¹) in the case of one who keeps up a sacrificial fire,' say some, 'they are just what those pebbles used at the Agnyâdheya are².' 'Let him not use them,' say others; 'surely they would be liable to weigh heavily upon one who has not built a fire-altar.' Let him do as he pleases.

12. Having fetched a clod from the boundary, he³ deposits it (midway) between (the grave and the village), with (Vâg. S. XXXV, 15), 'This I put up as a bulwark for the living, lest another of them should go unto that thing: may they live for a hundred plentiful harvests, and shut out death from themselves by a mountain!'—he thus makes this a boundary between the Fathers and the living, so as not to commingle; and therefore, indeed, the living and the Fathers are not seen together here.

¹ See XIII, 8, 3, 6.

² See II, 1, 1, 8 seqq.

³ Viz. the Adhvaryu, according to Mahîdhara on Vâg. S. XXXV, 15. According to Kâty. XXI, 4, 25, this ceremony takes place whilst they are on their way back from the grave to the village; as indeed appears from the order in which the formula used appears in the Vâg. Samhitâ. It is difficult to see why the author should not have given it in its right place, unless it was done with a view to a good conclusion to the Kânda, or because he really wished it to be done after the performance of the offering. It is scarcely necessary to assume that this *Kandikâ* is a later addition, perhaps based on the Kârva recension.

FOURTEENTH KĀṆḌA.

THE PRAVARGYA.

FIRST ADHYĀYA. FIRST BRĀHMAṆA.

1. The gods Agni, Indra, Soma, Makha, Vishṇu, and the Visve Devāḥ, except the two Asvins, performed a sacrificial session¹.

2. Their place of divine worship was Kurukshetra. Therefore people say that Kurukshetra is the gods' place of divine worship: hence wherever in Kurukshetra one settles there one thinks, 'This is a place for divine worship;' for it was the gods' place of divine worship.

3. They entered upon the session² thinking, 'May we attain excellence! may we become glorious! may we become eaters of food!' And in like manner do these (men) now enter upon the sacrificial session thinking, 'May we attain excellence! may we become glorious! may we become eaters of food!'

4. They spake, 'Whoever of us, through austerity, fervour, faith, sacrifice, and oblations, shall first compass the end of the sacrifice, he shall be the most excellent of us, and shall then be in common to us all.' 'So be it,' they said.

5. Vishṇu first attained it, and he became the

¹ For this legend, see J. Muir, *Orig. Sansk. Texts*, vol. iv, p. 124.

² Lit, they were sitting (for the session): 'ās' (like 'sad') is here used in its technical sense, and not in its ordinary sense 'to sit, to be';—'They were [there. They said],' J. M.

most excellent of the gods; whence people say, 'Vishṇu is the most excellent of the gods.'

6. Now he who is this Vishṇu is the sacrifice; and he who is this sacrifice is yonder Āditya (the sun). But, indeed, Vishṇu was unable to control that (love of) glory of his; and so even now not every one can control that (love of) glory of his.

7. Taking his bow, together with three arrows, he stepped forth. He stood, resting his head on the end of the bow. Not daring to attack him, the gods sat themselves down all around him.

8. Then the ants said—these ants (vamṛt), doubtless, were that (kind called) 'upadtkā'¹—'What would ye give to him who should gnaw the bow-string?'—'We would give him the (constant) enjoyment of food, and he would find water even in the desert: so we would give him every enjoyment of food.'—'So be it,' they said.

9. Having gone nigh unto him, they gnawed his bowstring. When it was cut, the ends of the bow, springing asunder, cut off Vishṇu's head.

10. It fell with (the sound) 'ghṛiṇ'; and on falling it became yonder sun. And the rest (of the body) lay stretched out (with the top part) towards the east. And inasmuch as it fell with (the sound) 'ghṛiṇ,' therefrom the Gharma² (was called); and inasmuch as he was stretched out (pra-vṛig), therefrom the Pravargya (took its name).

11. The gods spake, 'Verily, our great hero

¹ That is, a certain species of ants that are supposed to find water wherever they dig. Cf. Weber, Ind. Stud. XIII, p. 139.

² That is, the draught of hot milk boiled in the Mahāvira pot, and hence often used as a synonym for the latter or the Pravargya.

(mahân vīraḥ) has fallen : ' therefrom the Mahāvīra pot (was named). And the vital sap which flowed from him they wiped up (sam-mṛig) with their hands, whence the Samrâg¹.

12. The gods rushed forward to him, even as those eager to secure some gain (will do)². Indra reached him first. He applied himself to him limb after limb, and encompassed him³, and, in encompassing him, he became (possessed of) that glory of his. And, verily, he who knows this becomes (possessed of) that glory which Indra is (possessed of).

13. And Makha (sacrifice), indeed, is the same as Vishṇu : hence Indra became Makhavat (possessed of makha), since Makhavat is he who is mystically called Maghavat⁴, for the gods love the mystic.

14. They gave to those ants the enjoyment of food ; but, indeed, all food is water, for it is by moistening (the food) therewith that one eats here whatever one does eat.

15. This Vishṇu, the (Soma-) sacrifice, they then divided amongst themselves into three parts : the Vasus (received) the morning-pressing, the Rudras the midday-pressing, and the Ādityas the third pressing.

16. Agni (received) the morning-pressing, Indra

¹ That is, emperor, or lord paramount, as the Pravargya is named, in the same way as the Soma-plant (and juice) is styled King.

² Cf. IV, 1, 3, 5. The construction is hardly so irregular as it is represented there.

³ That is, he enclosed him (in his own self), he took him in (gobbled him up).

⁴ I. e. ' the mighty (lord), ' an epithet of Indra.

the midday-pressing, and the Visve Devāḥ the third pressing.

17. The Gâyatri (received) the morning-pressing, the Trishūbh the midday-pressing, and the Gagati the third pressing. The gods went on worshipping and toiling with that headless sacrifice.

18. Now Dadhyañk Ātharvāna knew this pure essence¹, this Sacrifice, — how this head of the Sacrifice is put on again, how this Sacrifice becomes complete.

19. He then was spoken to by Indra saying, 'If thou teachest this (sacrificial mystery) to any one else, I shall cut off thy head.'

20. Now this was heard by the Asvins,—'Verily, Dadhyañk Ātharvāna knows this pure essence, this Sacrifice,—how this head of the Sacrifice is put on again, how this Sacrifice becomes complete.'

21. They went up to him and said, 'We two will become thy pupils.'—'What are ye wishing to learn?' he asked.—'This pure essence, this Sacrifice,—how this head of the Sacrifice is put on again, how this Sacrifice becomes complete,' they replied.

22. He said, 'I was spoken to by Indra saying, 'If thou teachest this to any one else, I shall cut off thy head;' therefore I am afraid lest he should indeed cut off my head: I cannot take you as my pupils.'

23. They said, 'We two shall protect thee from him.'—'How will ye protect me?' he replied.—They said, 'When thou wilt have received us as thy

¹ Viz. the Madhu ('honey') or sweet doctrine of the Pravargya, or pot of boiled milk and ghee.

pupils, we shall cut off thy head and put it aside elsewhere; then we shall fetch the head of a horse, and put it on thee: therewith thou wilt teach us; and when thou wilt have taught us, then Indra will cut off that head of thine; and we shall fetch thine own head, and put it on thee again.'—'So be it,' he replied.

24. He then received them (as his pupils); and when he had received them, they cut off his head, and put it aside elsewhere; and having fetched the head of a horse, they put it on him: therewith he taught them; and when he had taught them, Indra cut off that head of his; and having fetched his own head, they put it on him again.

25. Therefore it is concerning this that the *Rishi* has said (*Rig-v.* I, 116, 12), 'That Dadhyañk Ātharvāna, with a horse's head, anywise spake forth unto you two the sweet doctrine:—'Unrestrainedly he spoke this,' is what is thereby meant.

26. One must not teach this to any and every one, since that would be sinful, and lest Indra should cut off his head; but one may only teach it to one who is known to him, and who has studied sacred writ, and who may be dear to him, but not to any and every one.

27. He may teach it to one dwelling with him (as a pupil) for a year; for the year is he that shines yonder, and the Pravargya also is that (sun): it is him he thereby gratifies, and therefore he may teach it to one dwelling with him for a year.

28. For three nights he keeps the rule (of abstinence); for there are three seasons in the year, and the year is he that shines yonder, and the Pravargya also is that one: it is him he thereby

gratifies, and therefore he keeps the rule for three nights.

29. Hot¹ (water) he sips, thinking, 'I will teach it as one practising austerities.' He teaches it whilst abstaining from flesh-food, thinking, 'I will teach it as one practising austerities;'

30. And whilst not drinking out of earthen (vessels); for whatever untruth (man) speaks on this (earth) is, as it were, immixed with her: therefore (one should do so) whilst not drinking out of earthen (vessels);

31. And whilst not coming into contact with Sûdras and remains of food; for this Gharma is he that shines yonder, and he is excellence, truth, and light: but woman, the Sûdra, the dog, and the black bird (the crow), are untruth: he should not look at these, lest he should mingle excellence and sin, light and darkness, truth and untruth.

32. And, verily, he that shines yonder is glory; and as to that glory, Âditya (the sun), that glory is just the sacrifice; and as to that glory, the sacrifice, that glory is just the Sacrificer; and as to that glory, the Sacrificer, that glory is just the officiating priests; and as to that glory, the officiating priests, that glory is just the sacrificial gifts: hence, if they bring up to him a dakshinâ he must not, at least on the same day, make over these (objects) to any one else lest he should make over to some one else that glory which has come to him; but rather on the morrow, or the day after: he thus gives it away after having made that glory his own, whatever it be—gold, a cow, a garment, or a horse.

¹ During the performance of the Pravargya ceremony boiling water has to be used whenever water is required.

33. And, verily, he who either teaches or partakes of this (Pravargya), enters that life, and that light. The observance of the rule thereof (is as follows). Let him not cover himself (with a garment) whilst the sun shines, lest he should be concealed from that (sun). Let him not spit whilst the sun shines, lest he should spit upon him. Let him not discharge urine whilst the sun shines, lest he discharge it upon him. For so long as he shines, so great he (the sun) is: thinking, 'Lest I should injure him by these (acts),' let him take food at night, after striking a light, whereby it is made to be a form of him who shines yonder. But on this point Āsuri used to say,—One rule the gods indeed keep, to wit, the truth: let him therefore speak nothing but the truth.

SECOND BRĀHMAṆA.

THE MAKING OF THE POT.

1. He equips (the Mahāvīra) with its equipments;—inasmuch as he equips it therewith from this and that quarter, that is the equipping nature of the equipments¹ (sambhāra): wheresoever anything of the sacrifice is inherent, therewith he equips it².

2. He gets ready a black antelope-skin,—for the black antelope-skin is the sacrifice³: it is at the

¹ See part i, p. 276, note 1. Here, as formerly, it has not been thought desirable to adhere throughout to the technical rendering of 'sam-bhri.'

² Pravargya being masculine, the original would, of course, have 'him' here and throughout, the ceremony (just like the sacrifice in general) being indeed looked upon as a person.

³ See part i, p. 23, note 2. In making the Gharma, or Mahāvīra,

sacrifice he thus prepares (the pot);—with its hairy side (upwards),—for the hairs are the metres : on the metres he thus prepares it ;—(spread out) on the left (north) side¹,—for the north is the quarter of men ;—on (the skin) with its neck-part to the east², for that (tends) towards the gods.

3. With a spade (he digs out the clay), for the spade is a thunderbolt, and the thunderbolt is vigour : with vigour he thus supplies and completes it (the Pravargya).

4. It is made of Udumbara (*Ficus glomerata*) wood, for the Udumbara is strength³ : with strength, with vital sap, he thus supplies and completes it.

5. Or of Vikaṅkata (*Flacourtia sapida*) wood ; for when Pragâpati performed his first offering, a Vikaṅkata tree sprang forth from that place where, after offering, he cleansed (his hands) ; now an offering is a sacrifice, and (consequently) the Vikaṅkata is

pot, on the present occasion, the order of proceeding is to a considerable extent the same as that followed at the Agnitayana, in providing the materials for, and making, the fire-pan, for which, see VI, 3, 3, 1 seqq. Cf. also the Âpastamba Srautas. XV, with Garbe's Translation and Notes, Journal of Germ. Or. Soc., vol. xxxiv.

¹ That is, immediately north of the lump of clay (previously prepared by a potter) and the other objects to be used for making the Mahāvîra pot, which have been previously deposited near the antaḥpâtya peg marking the middle of the west or hinder side of the Mahâvedi.

² The locative, instead of the accusative, is rather strange here. As it stands, the locative is evidently parallel to 'yagñe' and 'khan-daḥsu,' and one has therefore to supply—he collects (prepares) the Pravargya, viz. by putting the lump of clay and the other objects thereon.

³ See VI, 6, 3, 2 seqq.

the sacrifice : with the sacrifice he thus supplies and completes it.

6. It is a cubit long, for a cubit means the (fore-) arm, and with the arm strength is exerted : it (the spade) thus is composed of strength, and with strength he thus supplies and completes it.

7. He takes it up, with (Vâg. S. XXXVII, 1), 'At the impulse of the god *Savitri*, I take thee by the arms of the *Asvins*, by the hands of *Pûshan* : thou art a woman ;'—the import (of this formula) is the same as before¹.

8. Having placed it in his left hand, he touches it with the right, and mutters (Vâg. S. XXXVII, 2), 'They harness the mind, and they harness the thoughts, the priests of the priest, of the great inspirer of devotion ; the knower of the rites alone hath assigned the priestly offices : great is the praise of the god *Savitri* ;'—the import of this is the same as before².

9. He then takes the lump of clay with the (right) hand and spade on the right (south) side, and with the (left) hand alone on the left (north) side³, with (Vâg. S. XXXVII, 3), 'O divine Heaven and Earth,'—for when the sacrifice had its head cut off, its sap flowed away, and entered the sky and the earth : what clay (firm matter) there was that is this (earth), and what water there was that is yonder (sky) ; hence it is of clay and water that the *Mahâ-vra* (vessels) are made : he thus supplies and

¹ See I, 1, 2, 17 ; VI, 3, 1, 38 seq.

² See III, 5, 3, 11-12.

³ Between the two actions referred to in paragraphs 8 and 9, the digging up of the clay takes place, and hence the spade, or trowel, has changed hands. Cf. VI, 4, 2, 2.

completes it (the Pravargya) with that sap; wherefore he says, 'O divine Heaven and Earth,— 'May I this day compass for you Makha's head,'—Makha being the sacrifice, he thus says, 'May I this day accomplish for you¹ the head of the sacrifice; '—'on the Earth's place of divine worship,'—for on a place of divine worship of the earth he prepares it;—'for Makha thee! for Makha's head thee!'—Makha being the sacrifice, he thus says, 'For the sacrifice (I consecrate) thee, for the head of the sacrifice (I consecrate) thee.'

10. Then an ant-hill² (he takes, and puts on the skin), with (Vâg. S. XXXVII, 4), 'Ye divine ants,'—for it was they that produced this: just in accordance with the way in which the head of the sacrifice was there cut off, he now supplies and completes it with those (ants);—'the first-born of the world,'—the firstborn of the world, doubtless, is this earth³: it thus is therewith that

¹ The pronouns in this and the subsequent corresponding formulas (vâm, vaḥ, te) are taken by Mahîdhara as accusatives ('te' according to him standing for 'tvâm') to which he supplies 'âdâya'—'having taken you, may I this day compass Makha's head.' The pronouns are certainly somewhat awkward, as they can scarcely be taken as genitives of material—of you, of thee.

² See VI, 3, 3, 5, where 'valmîkavapâ' is qualified by 'sushirâ,' hollow. The comm. on Kâty. XXVI, 1, 2 explains 'valmîkavapâ' as the vapâ (omentum)-like inner lump (? surrounded by a kind of net) of an ant-hill: in the present case, this substance is likewise placed on the black antelope-skin to be mixed with the clay.

³ Whilst in the text of the formula this word must be taken as being plural 'prathamagâḥ,' the Brâhmana (making use of the Sandhi-form) treats it as if it were singular 'prathamagâ.' Mahîdhara also, apparently influenced by the Brâhmana, explains, 'the earth is the firstborn of creatures, and, from their connection with it, ants also are called firstborn.'

he supplies and completes it;—‘may I this day compass for you Makha’s head on the Earth’s place of divine worship:—for Makha thee! for Makha’s head thee!’—the import of this is the same as before.

11. Then (earth) torn up by a boar (he takes), with (Vâg. S. XXXVII, 5), ‘Only thus large was she in the beginning,’—for, indeed, only so large was this earth in the beginning, of the size of a span. A boar, called Emûsha, raised her up, and he was her lord Pragâpati: with that mate, his heart’s delight, he thus supplies and completes him¹;—‘may I this day compass for you Makha’s head on the Earth’s place of divine worship: for Makha thee! for Makha’s head thee!’ the import of this is the same as before.

12. Then Âdâra² (-plants), with (Vâg. S. XXXVII, 6), ‘Indra’s might ye are,’—for when Indra encompassed him (Vishnu) with might, then the vital sap of him, thus encompassed, flowed away; and he lay there stinking, as it were. He said, ‘Verily, after bursting open (â-dar), as it were, this vital sap has sung praises:’ thence Âdâra (-plants originated); and because he lay there stinking (pûy), as it were, therefore (they are also called) Pûtika; and hence, when placed on the fire

¹ That is, he supplies Pragâpati (and hence also his counterpart, the Sacrificer) with the Earth, his mate. See J. Muir, *Orig. Sansk. Texts*, vol. i, p. 53; vol. iv, p. 27; and cp. *Taitt. I*, 10, 8, where the earth is said to have been uplifted by a black boar with a thousand arms.

² At IV, 5, 10, 4 we met with this plant—here also called Pûtika, and explained, by the comm. on Kâty., as=the flowers (!) of the Rohisha plant (? *Guilandina*, or *Caesalpinia*, *Bonducella*)—as a substitute for Soma-plants.

as an offering, they blaze; and hence also they are fragrant, for they originated from the vital sap of the sacrifice. And inasmuch as Indra, on that occasion, encompassed him with might, therefore he says, 'Indra's might ye are;'—'may I this day compass for you Makha's head on the Earth's place of divine worship: for Makha thee! for Makha's head thee!' the import of this is the same as before.

13. Then goat's milk;—for when the sacrifice had its head cut off, its heat went out of it, wherefrom the goat was produced: it is with that heat¹ that he thereby supplies and completes it;—with, 'For Makha thee! for Makha's head thee!' the import of this is the same as before.

14. These, then, are the five equipments with which he equips (the Pravargya),—fivefold is the sacrifice, and fivefold the victims, and five seasons are in the year, and the year is he that shines yonder, and the Pravargya also is that (sun): it is him he thus gratifies. These (objects), thus brought together, he touches with, 'For Makha (I consecrate) thee! for Makha's head thee!' the import of this is the same as before.

15. Now there is an enclosed space² on the north

¹ Thus perhaps 'suk' should also have been rendered at VI, 4, 4, 7, where it is used in connection with the ass.

² Viz. a space five cubits square enclosed with mats on all sides, and with a door on the east side, the ground being raised in the middle so as to form a mound covered with sand (cf. III, 1, 2, 2). The object of this enclosed space is to prevent any unauthorised person (such as the Sacrificer's wife, and people uninstructed in the scriptures) from seeing the manufacturing of the Mahivira (during which the door is kept closed), as well as the completed pot.

side: whilst proceeding towards that (shed) they mutter (Vâg. S. XXXVII, 7; *Rîg-v.* I, 40, 3), 'May Brahmanaspati go forward!'—Brahmanaspati (the lord of devotion) doubtless is he that shines yonder, and the Pravargya also is that one: it is him he thus gratifies; hence he says, 'May Brahmanaspati go forward;'—'may the goddess Gladness go forward!'—for the goddess Gladness she (*Vâk*¹) is;—'unto the hero², kindly to men and the dispenser of fivefold (offerings),'—he thereby praises and magnifies it (the Pravargya),—'unto the sacrifice may the gods lead us!'—he thereby makes all the gods its guardians.

16. It is an enclosed space;—for at that time the gods were afraid, thinking, 'We hope that the fiends, the Rakshas, will not injure here this our (Pravargya):' they accordingly enclosed for it this stronghold, and in like manner does this (Sacrificer) now enclose for it this stronghold.

17. He then deposits (the sambhâras³) on the mound with, 'For Makha thee! for Makha's head thee!' the import of this is the same as before. He then takes a lump of clay and makes the Mahāvira (pot) with, 'For Makha thee! for Makha's head thee,'—the import of this is

The place is to the north of the antaḥpātya peg, the black antelope-skin being spread to the south of it (and immediately north of the materials used in making the pot).

¹ Thus Mahādhara, on Vâg. S. XXXIII, 89.

² 'Vira,' apparently an allusion to 'Mahā-vira' (great hero), the name of the pot used at the Pravargya.

³ Viz. as placed on the black antelope-skin which is carried northwards to the enclosed place by the Adhvaryu and his assistants taking hold of it on all sides.

the same as before;—a span high¹, for the head is, as it were, a span high;—contracted in the middle², for the head is, as it were, contracted in the middle. At the top he then draws it out (so as to form) a spout³ of three thumbs' breadths (high): he thereby makes a nose to this (Mahāvīra, or Pravargya). When it is complete, he touches it with (Vāg. S. XXXVII, 8), 'Makha's head thou art,'—for it indeed is the head of Makha Saumya (the Soma-sacrifice). In the same way (he makes) the other two (Mahāvīra pots⁴); silently two milking-bowls (pinvana⁵), and silently two Rauhiza-plates⁶.

18. Verily this sacrifice is Pragāpati, and Pragāpati

¹ That is, from bottom to top, a belt (mekhalā) running round it at the distance of three thumbs' breadths from the top (Mahādhara, and comm. on Kāty.). This top part above the belt—here simply called 'mouth,' whilst in the Âpast. Sr. XV, 2, 14 it is called 'back' (sānu)—ends in a hole for pouring the liquid in and out.

² That is, for taking hold of it (mushāgrahana-yogyam, comm. on Kāty.).

³ 'Mukha,' for which Kāty. XXVI, 1, 16 has 'āśetana' explained by the commentator as a hole (garta; comm. on Âsv. Grīhyas. IV, 3 bila), apparently serving as the mouth, or open part of the vessel which seems to be otherwise closed. The edge of the hole would seem to protrude sufficiently from the surface to suggest a similarity to the nose. In making the vessel, it seems first to be left solid, the open part which is to hold the milk being then hollowed out by means of a reed from the top hole to the depth of less than the upper half, the remainder remaining solid. Cf. Âsv. Sr. XV, 3, 4.

⁴ Only the first of the three pots is, however, actually used; unless it gets broken by accident.

⁵ According to the comm. on Kāty. Sr., these vessels are of the form of the (hand-shaped) bowl of an offering-ladle (sruṭ, cf. part i, p. 67, note 2).

⁶ The Rauhiza-kapālas are two round, flat dishes for baking the Rauhiza cakes on.

is both of this, defined and undefined, limited and unlimited¹. Whatever one does with a Yagus formula, by that one makes up that form of him (Pragâpati) which is defined and limited; and whatever one does silently, by that one makes up that form of him which is undefined and unlimited: verily, then, whosoever, knowing this, does it on this wise, makes up that whole and complete Pragâpati. But he also leaves over a lump of spare (clay) for expiations.

19. He then smooths² it by means of Gavedhukâ grass (*Coix barbata*),—for when the sacrifice had its head cut off, its vital sap flowed away, and therefrom those plants grew up: with that vital sap he thus supplies and completes it;—with, ‘For Makha thee! for Makha’s head thee!’ the import of this is the same as before. In the same way the other two (Mahāvīra pots); silently the two milking-bowls, silently the two Rauhina-plates.

20. He then fumigates these (vessels) with (Vâg. S. XXXVII, 9), ‘With dung of the stallion, the impregnator, I fumigate thee,’—for the

¹ Cf. J. Muir, *Orig. Sansk. Texts*, vol. v, p. 393, where a passage is quoted from Prof. Cowell’s translation of the *Maitri-Upanishad* (VI, 3), ‘There are two forms of Brahma, the embodied (*mūrta*) and the unembodied (*amūrta*): the former is unreal (*asatya*), the latter real (*satya*).’—Cf. *Sat. Br.* VI, 5, 3, 7.

² The *Sûtras* use the verbs ‘*ślakṣhṇayati*, *ślakṣhṇīkurvanti*’ (to make smooth, or soft), and this, I think, must indeed be the meaning of ‘*hinv.*’ It would also suit very well the passage III, 5, 1, 35, where it is said that the Veda is a woman, and that, by sprinkling the former with water, one ‘makes her smooth’ for the gods. The polishing of the vessels is done by rubbing them with Gavedhukâ grass, whether with the spike, stem, or leaves is not specified.

stallion is an impregnator, and the impregnator means vigour: with vigour he thus supplies and completes it,—‘on the Earth’s place of divine worship: for Makha thee, for Makha’s head thee!’ the import of this is the same as before. In the same way (he fumigates) the other two (Mahâvîra pots); silently the two milking-bowls, and silently the two Rauhîza-plates.

21. He then bakes them, for what is baked belongs to the gods. He bakes them by means of bricks, for they it was that did so on that occasion¹: just in accordance with the way in which the head of the sacrifice was there cut off, he now supplies and completes it with those (bricks). But, indeed, let him bake them with anything² whereby they may become properly baked. Having laid down the fuel for baking³, he puts down the Mahâvîra (pot), with, ‘For Makha thee, for Makha’s head thee!’ the import of this is the same as before. In the same way the other two Mahâvîra (pots); silently the two milking-bowls, silently the two Rauhîza-plates. By day he should bury them (in the hole), and by day he should take them out, for the day belongs to the gods.

¹ That is, when the Ukhâ was baked, cf. VI, 5, 4, 1; or, perhaps,—they it was that (the gods) made at this juncture. The former translation is more in accordance with what follows, though one would expect ‘etad’ to mean ‘at this time.’

² That is, without using bricks (?).

³ Viz. in a square hole dug for the purpose east of the Gârhapatya; the pot being then placed bottom upwards on the burning material, dry herbs, wood, &c. According to Âsv. Sr. XV, 3, 20 such materials are to be used as, whilst being burnt, dye red.

22. He takes out (the first pot) with (Vâg. S. XXXVII, 10), 'For the righteous one (I take) thee,'—the righteous one, doubtless, is yonder world, for the righteous one means truth; and he that shines yonder is the truth, and the first Pravargya is that (god): it is him he thus gratifies, and therefore he says, 'For the righteous one (I take) thee.'

23. With, 'For the efficient one thee' (he takes out the second pot),—the efficient one (sâdhu), doubtless, is he (Vâyu, the wind) that purifies here by blowing, for as a permanent one (siddha) he blows through these worlds; and the second Pravargya is that (god): it is him he thus gratifies, and therefore he says, 'For the efficient one (I take) thee.'

24. With, 'For a good abode thee!' (he takes out the third pot),—the good abode, doubtless, is this (terrestrial) world, for it is in this world that all creatures abide; and the good abode also is Agni (fire), for Agni abides with all creatures¹ in this world; and the third Pravargya is that (god): it is him he thus gratifies, and therefore he says, 'For a good abode thee.' Silently (he takes out) the two milking-bowls, and silently the two Rauhina-plates.

25. He then pours goat's milk upon them² (the

¹ The accusative with 'kshi' (to inhabit) is rather peculiar here.

² As the pots are, however, standing with their open parts upwards, on sand north of the hole in which they were baked, it would chiefly be inside that they would receive the milk, being thereby cooled (cf. VI, 5, 4, 15). According to Âpastamba, sand is in the first place heaped up around them in the sunwise fashion, i. e. keeping them on the right side whilst strewing it.

first) with, 'For Makha thee! for Makha's head thee!' the import of this is the same as before. In the same way the other two; silently the two milking-bowls, and silently the two Rauhiṇa-plates.

26. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that light: the observance of the rule thereof is the same as at the creation¹.

THIRD BRĀHMAṆA.

1. Now at the time when he there² proceeds with the guest-meal, he who intends to perform the Pravargya, prior to the Upasads³, spreads Kuśa grass with its tops directed towards the east, in front of the Gārhapatya, and places the vessels thereon in pairs⁴,—the Upayamanī (tray) and the Mahāvīra (pot), the pair of lifting-sticks⁵, the

¹ That is to say, as would seem,—even as, in creating the universe, Pragāpati reconstructs his body, or constructs himself a new body, so the Sacrificer, in keeping up the observance of the Pravargya, constructs himself a new body for the future life.

² That is, at the Soma-sacrifice, of the preliminary day (upava-satha) of which the guest-meal to, or hospitable reception (ātithya) of, King Soma forms part (see part ii, p. 85 seqq.). The assumption here is, that the performance of the Pravargya takes place on that day before the Pressing-day, whilst in reality it has been performed for at least two days before that.

³ See III, 4, 4, 1. The Upasads are performed twice daily, for at least three days, up to the day before the Soma-sacrifice; and if the Pravargya is to be performed likewise, it precedes immediately each performance of the Upasad. Cf. also XIV, 3, 1, 1 with note.

⁴ Prior to this, the doors of the śālā are to be closed, to keep the Mahāvīra from being seen; see p. 452, note 2. The entire performance of the Pravargya indeed has to be kept secret from the eyes of unauthorised persons.

⁵ The 'parśāsau' (also called 'saphau,' XIV, 2, 1, 16) are two

two milking-bowls, the two Rauhiṇa-plates, the two offering spoons for the Rauhiṇa (cakes), and whatever other (implement) there is,—these make ten, for the Virâḡ consists of ten syllables, and the sacrifice is Virâḡ: he thus makes this to be equal to the Virâḡ, the sacrifice. And as to their being in pairs,—a pair means strength, for when two take hold of each other they exert strength; and a pair (couple) means a productive union: with a productive union he thus supplies and completes it.

2. Then the Adhvaryu takes the (lustral) sprinkling water, and, stepping up, says, 'Brahman, we shall proceed: Hotri, sing praises!' for the Brahman is seated on the right (south) side as the guardian of the sacrifice: to him he thus says, 'Sit thou undistracted: we are about to restore the head of the Sacrifice;' and 'Hotri, sing praises!' he says, because the Hotri is the sacrifice: he thus thereby says to him, 'Restore the head of the sacrifice!' and accordingly the Hotri begins to recite—

3. [Vâg. S. XIII, 3,] 'The Brahman, firstborn from afore¹,—the Brahman, doubtless, is yonder

pieces of wood or laths apparently fastened together by a kind of clasp (or a cord) at one end, so as to serve the purpose of a pair of tongs (parisâsau sandamśākârau, comm. on Kâty. XXVI, 2, 10) for taking up the Mahāvīra pot, which must not be handled in any other way. According to Haug, Ait. Br., Transl., p. 51, they are placed underneath the pot in lifting it, but this seems very improbable, seeing that, at the end of the sacrifice, the Adhvaryu, by means of them, turns the pot upside down so as to pour the remainder of its contents into the offering spoon (see Kâty. XXIV, 6, 17 with comm.); nor could the blackened pot in that way be cleansed properly and placed on the supporting tray (XIV, 2, 1, 16-17).

¹ For the complete verse, see VII, 4, 1, 14. For the complete

sun, and he is born day by day from afore (in the east); and the Pravargya also is that (sun): it is him he thus gratifies, and therefore he says, 'The Brahman (n.), firstborn from afore.' He then sprinkles (the vessels): the import of this is the same as before ¹.

4. He sprinkles (the chief Mahāvira) with (âg. S. XXXVII, 11), 'For Yama thee!'—Yama, doubtless, is he who shines yonder, for it is he who controls (yam) everything here, and by him everything here is controlled; and the Pravargya also is that (sun): it is him he thus gratifies, and therefore he says, 'For Yama (I sprinkle) thee.'

5. 'For Makha thee!'—Makha, doubtless, is he who shines yonder, and the Pravargya also is that one: it is him he thus gratifies, and therefore he says, 'For Makha thee.'

6. 'For Sûrya's heat thee!'—Sûrya, doubtless, is he who shines yonder, and the Pravargya also is that one: it is him he thus gratifies, and therefore he says, 'For Sûrya's heat thee.'

7. Having taken out a post ² by the front door (of the sâlâ), he drives it into the ground on the south side (of the sâlâ ³), so that the Hotri, whilst singing praises, may look upon it; for the Hotri is the sacrifice, and he thereby restores the sacrifice to this (earth), and she causes the Gharma (milk) to rise.

series of texts recited by the Hotri, see Ait. Br. I, 19 seqq.; Ârv. Sr. IV, 6.

¹ Viz. he makes the vessels sacrificially pure (I, 3, 3, 1).

² For tying the cow that is to furnish the milk for the Gharma. Near it a peg is driven into the ground to tie the goat to whose milk is to be used afterwards.

³ That would be, south of the southern door (Âpast. XV, 6, 13).

8. Having turned round the Emperor's throne-seat¹ in front of the Āhavanīya, he places it south thereof, and north of the King's (Soma's) throne-seat², so as to face the east.

9. It is made of Udumbara wood, for the Udumbara means strength: with strength, with vital sap, he thus supplies and completes it (the Pravargya).

10. It is shoulder-high, for on the shoulders this head is set: he thus sets the head upon the shoulders.

11. It is wound all over with cords³ of Balvaga grass (Eleusine indica). When the sacrifice had its head cut off, its vital sap flowed out, and thence these plants grew up: with that life-sap he thus supplies and completes it.

12 And as to why he places it north (of Soma's seat),—Soma is the sacrifice, and the Pravargya is its head; but the head is higher (uttara): therefore he places it north (uttara) of it. Moreover, Soma is king, and the Pravargya is emperor, and the imperial dignity is higher than the royal: therefore he places it north of it⁴.

¹ The Pravargya is styled 'samrâg,' or universal king, emperor; as distinguished from King Soma, for whose seat, reaching only up to the navel, see III, 3, 4, 26 seqq. (Cf. also that of the Ukhyā Agni, which is only a span high, VI, 7, 1, 1, 12 seqq.)—For a similar attribution of imperial dignity (sāmṛāgya)—as well as royal dignity (rāgya)—to him who is consecrated by the Sautrāmaṇī (where the seat used is knee-high), see XII, 8, 3, 4 seqq.

² Āpast. XV, 6, 10 places it in front (east) of the seat for Soma.

³ Cf. XII, 8, 3, 6.

⁴ According to Kāty. XXVI, 2, 17 (Āpast. XV, 6, 11), the black antelope-skin is then spread over the seat, and the two unused Mahāvīra pots (as well as the reserve piece of clay and the spade, Kāty.) placed thereon.

13. And when the Hotri recites this (verse, *Rig-v.* V, 43, 7), 'Whom the priests anoint, as if spreading him . . .,' he anoints that Mahāvira which is to be used, all over with ghee¹, with, 'May the god Savitri anoint thee with honey!' for Savitri is the impeller of the gods, and honey means everything whatever there is here: he thus anoints it (or him) all over with everything here, and Savitri, as the impeller, impels it for him,—this is why he says, 'May the god Savitri anoint thee with honey!'

14. Now sand has been strewed² on the north side of it: below that he (previously) throws (a plate of) white gold³, with, 'Protect it from contact with the earth!' For at that time the gods were afraid lest the Rakshas, the fiends, might injure that (Pravargya) of theirs from below; and that, to wit, gold, being Agni's seed, it (serves) for repelling the fiends, the Rakshas. But, indeed, the Earth also was afraid of this lest this (Pravargya), when heated and glowing⁴, might injure

¹ Kāty. XXVI, 2, 4 refers to the pot as 'containing ghee (āgya-vant),' which the comm. takes to mean 'filled with consecrated ghee;' whilst Âpast. XV, 7, 5 leaves the option between greasing it (aṅg) and filling it (abhipûr) with ghee. It would doubtless, at all events, be abundantly greased inside.

² North of the Gârhapatya and the Âhavanīya in the sâlâ two mounds (khara) are formed, covered with (or consisting of) sand. The one north of the latter fire is here alluded to.

³ That is, a silver plate weighing a hundred grains.

⁴ Though 'taptah' and 'suruṭānah' are here translated as if they were actually co-ordinate predicates, I am not sure whether we should not rather take the passage to mean,—that this glowing one, when heated; or rather, this one when heated so as to be glowing. Cf. XIV, 2, 1, 18; 3, 1, 14, where I prefer to subordinate one of the participles to the other.

her: he thus keeps it separate from her. White it is, for white, as it were¹, is this earth.

15. And when the Hotri recites this (verse, *Rig-v.* I, 36, 9), 'Sit thee down: thou art great . . .', sheaths of reed-grass are kindled on both sides², and throwing them (on the mound), he puts (the Mahâvtra pot) thereon. When the sacrifice had its head cut off, its life-sap flowed away, and therefrom these plants grew up: with that life-sap he thus supplies and completes it.

16. And as to why they are kindled on both sides: he thereby repels the Rakshas, the fiends, from all the quarters. Whilst this (pot) is being heated, the (Sacrificer's) wife covers her head, thinking, 'Lest this one, when heated and glowing, should rob me of my eyesight,' for it indeed becomes heated and glowing.

17. He puts it on with, 'Flame thou art, glow thou art, heat thou art;'—for the Gharma is he who shines yonder, and he indeed is all that: it is him he thus gratifies, and therefore he says, 'Flame thou art, glow thou art, heat thou art.'

18. He (the Sacrificer) then invokes blessings on this (earth)³, for the sacrifice is this (earth): it is thus (whilst being) on her that he invokes blessings, and she fulfils them all for him.

¹ I read, 'ragateva'; cf. the corresponding 'harivîva hi dyauh,' XIV, 1, 3, 29.

² That is, by dividing the sheaths in the middle lengthwise, and lighting both halves in the Gârhapatya fire.

³ According to Kâty. XXVI, 3, 5 he makes a span (of thumb and index)—or spreads his hand with the palm downwards—over the pot whilst muttering the respective formulas; apparently changing the position of the hand according to the point of the compass referred to in the formula.

19. [Vâg. S. XXXVII, 12,] 'Unmolested thou art in front (in the east),—for unmolested by the Rakshas, the fiends, indeed, this (earth) is in front;—'in Agni's over-lordship,'—he thus makes Agni her over-lord for the warding off of the fiends, the Rakshas;—'grant thou life unto me!'—he thus secures life for himself, and accordingly he attains the full (term of) life.

20. 'Possessed of sons towards the south,'—in this there is nothing hidden, so to speak;—'in Indra's over-lordship,'—he thus makes Indra her over-lord for the warding off of the fiends, the Rakshas;—'grant thou offspring unto me!'—he thus secures offspring and cattle for himself, and accordingly he becomes possessed of sons and of cattle.

21. 'Well to live on behind (towards the western region),—in this there is nothing hidden, so to speak;—'in god Savitri's over-lordship;'—the god Savitri he thus makes her over-lord for the warding off of the fiends, the Rakshas;—'grant thou eyesight unto me!'—he thus secures eyesight for himself, and accordingly he becomes possessed of eyesight.

22. 'A sphere of hearing towards the north,'—'causing (sacrificial calls) to be heard¹,' is what he thereby means to say;—'in the creator's over-lordship,'—the creator he thus

¹ Or, calling for the 'srausha'; cf. part i, p. 131, note 2. The masculine form of the participle is somewhat peculiar as the term it is meant to explain refers to the earth. It has probably to be understood in the sense of, 'where he (viz. the Adhvaryu) calls for the srausha.' Mahîdhara explains the term 'âsruti' by 'where they, the priests, utter the sacrificial calls,' i. e. 'meet for sacrifice.'

makes her over-lord for the warding off of the fiends, the Rakshas;—‘grant thou prosperity (increase) of wealth unto me!’—wealth, prosperity, he thus secures for himself, and accordingly he becomes wealthy and prosperous.

23. ‘Disposition above,’—‘disposing’ above’ is what he thereby means to say;—‘in *Bṛihaspati*’s over-lordship,’—*Bṛihaspati* he thus makes her over-lord for the warding off of the fiends, the Rakshas;—‘grant me vigour!’—vigour he thereby secures to himself, and accordingly he becomes vigorous, strong.

24. On the right (south) side (of the *Mahāvīra*) he (the Sacrificer) then makes amends by (laying down) the hand with the palm upwards, with, ‘Shield me from all evil spirits!’ whereby he means to say, ‘Protect me from all troubles!’ When the sacrifice had its head cut off, its life-sap flowed away, and went to the Fathers, but the Fathers are three in number²: it is with these that he thus supplies and completes it (the *Pravargya*).

25. Thereupon, whilst touching her (the earth)³,

¹ Here the masculine gender can hardly be understood otherwise than in the sense ‘where (*Bṛihaspati*, or *Brahman*) disposes on high.’ *Mahidhara* takes no notice of this interpretation of the *Brāhmaṇa*, but explains ‘*vidhṛti*’ as either ‘one who upholds (*dhārayati*) in an especial manner,’ or where ‘the offering spoon, &c., is held upwards (*uparishād dhriyate*,—? who holds it upwards),’—an explanation which can hardly commend itself.

² This specification of the number seems to have no other object but that of limiting the general term of ‘Fathers,’ or deceased ancestors, to the specific signification it has at the *Srāddha*, where offering is made to the father, grandfather, and great-grandfather.

³ According to *Kāty.* XXVI, 3, 8, he does so whilst spanning the earth north of the *Mahāvīra* pot.

'Thou art Manu's mare,' for, having become a mare, she (the earth) indeed carried Manu, and he is her lord, Pragâpati: with that mate, his heart's delight, he thus supplies and completes him (Pragâpati, the Pravargya, and Sacrificer).

26. He then lays pieces of (split) Vikaṅkata wood round (the Mahāvīra), two pointing to the east¹, with (Vâg. S. XXXVII, 13), 'Hail! be thou encompassed by the Maruts!'—the call of 'hail!' he places first, and the deity last²; for the call of 'hail!' is he who shines yonder, and the Pravargya also is that (sun): it is him he thus gratifies; and hence he places the call of 'hail!' first, and the deity last.

27. 'Be thou encompassed by the Maruts,' he says; for the Maruts are the (common) people: he thus surrounds the nobility by the people, whence the nobility here is surrounded on both sides by the people. Silently (he lays down) two pointing to the north³, silently (again) two pointing to the east, silently two pointing to the north, silently two pointing to the east.

28. He makes them to amount to thirteen, for there are thirteen months in the year, and the

¹ That is, along the north and the south sides of the pot, on the burning sheaths of reed grass; or rather on hot cinders heaped thereon. Kâty. XXVI, 3, 9. They would partly serve the purpose of the ordinary (three) enclosing-sticks; and Âpast., indeed, calls them 'paridhi.'

² Literally, the call of 'hail!' (svâhâ-kâra) he makes to be the nearer, and the deity the farther.

³ That is, along the west and the east sides of the pot. According to Âpast. Sr. XV, 8, 1-4, two pieces of wood are laid down alternately by the Adhvaryu and the Pratiprasthâtrî, the last pieces being then laid down (on the south side) by the former priest.

year is he who shines yonder, and the Pravargya also is that (sun): it is him he thus gratifies, and hence he makes them to amount to thirteen.

29. He then places a gold plate (weighing a hundred grains) on the top (of the pot), with, 'Protect it from contact with the sky!' For at that time the gods were afraid lest the Rakshas, the fiends, might injure that (Pravargya) of theirs from above; and that—to wit, gold—being Agni's seed, it (serves) for repelling the fiends, the Rakshas. But, indeed, the Sky also was afraid of this lest this (Pravargya), when heated and glowing, might injure it: he thus keeps it separate therefrom. It is yellow, for yellow, as it were, is the sky.

30. He (the Adhvaryu) then fans (the fire) thrice by means of (three) fans¹, whilst muttering, 'Honey!' each time; for honey means breath: he thus lays breath into it. Three (fans) there are, for there are three breathings, the out (and in)-breathing, the up-breathing and the through-breathing: it is these he thus lays into it.

31. They then fan it thrice² in the non-sunwise way. When the sacrifice had its head cut off, its life-sap flowed away, and went to the Fathers,—the Fathers being three in number³: with them he thus supplies it.

32. But, indeed, the breathings depart from those who perform the fanning at the sacrifice. They

¹ They consist of pieces cut from the black antelope-skin (with black and white hair, according to Âpast. XV, 5, 12), fastened to sticks.

² That is, the Adhvaryu, Pratiprasthâtî, and Agnîdh then take each one of the fans, and move round the fire whilst keeping it on their left side (the Agnîdh going in front).

³ See p. 465, note 2.

fan again thrice in the sunwise way,—this makes six; and six in number are these breathings (vital airs) in the head: it is these he thus lays into it. They cook the two *Rauhina* (cakes). When a blaze is produced, he takes off the gold (plate).

33. And when the *Hotri* recites this (verse, *Rig-v.* I, 112, 24), 'Successful, O Arsvins, make ye our voice,' the *Adhvaryu* steps up, and says, 'The *Gharma* is aglow¹.' If it be aglow, he may know that the Sacrificer will become more prosperous; and if it be not aglow, he may know that he will become poorer; and if it be neither aglow nor the reverse, he may know that he (the Sacrificer) will become neither more prosperous nor poorer: but indeed (the pot) should be fanned so (long) as to be aglow.

34. And, verily, whosoever either teaches, or partakes of, this (*Pravargya*) enters that life, and that light: the observance thereof is the same as at the creation².

¹ That is, apparently, red-hot, glowing (*suñita*), or perhaps, entirely ablaze, enveloped in flames—outside as well as inside, owing to the ghee with which it was greased all over; hence hardly, 'bestrahlt' (illuminated, shone upon), as the *St. Petersb. Dict.* takes it; cf. *susukāna*, XIV, 2, 1, 18; 3, 1, 14. According to *Âpast. Sr.*, the three priests, having completed their circumambulation, sit down on the east, south, and north side respectively, and continue to fan the pot, at the same time oiling it with ghee, until the pot is ablaze, when the *Adhvaryu* takes off the gold plate. According to *Kâty.*, on the other hand, the *Pratiprasthâtri* proceeds with the baking of the cakes, whilst the *Adhvaryu* sprinkles the pot with ghee each time that the *Hotri*, in his recitation, utters the syllable 'om' at the end of a verse. Before the last verse, the twenty-fifth, of the same hymn concluding the first part of the recitation, a special verse, IX, 83, 3, is inserted. *Âsv. Sr.* IV, 6, 2-3.

² See p. 458, note 1.

FOURTH BRĀHMAṆA.

1. Now, when the Adhvaryu here steps up and says, 'The Gharma is aglow,' they step up and revere it (the Mahāvtra) with the Avakāsa¹; but the 'avakāsa' are the vital airs: it is thus the vital airs he lays into it. Six of them² step up to it, for six in number are these vital airs in the head: it is these he thus lays into it.

2. [Vāg. S. XXXVII, 14,] 'The child of the gods,'—the child (garbha) of the gods, in truth, is he that shines yonder, for he holds (grabh) everything here, and by him everything here is held; and the Pravargya also is that (sun): it is him he thus gratifies, and therefore he says, 'The child of the gods.'

3. 'The father of thoughts,'—for he (the sun) is indeed the father of thoughts;—'the lord of creatures,'—for he is indeed the lord of creatures.

4. 'The god hath united with the god Savitrī,'—for the god (the Mahāvtra) has indeed united with the god Savitrī (the sun);—'with Sūrya he shineth,'—for (equally) with Sūrya (the sun) he has indeed shone.

5. [Vāg. S. XXXVII, 15,] 'Agni hath united with Agni,'—for Agni (fire) has indeed united with Agni;—'with the divine Savitrī,'—for with the divine Savitrī he has indeed united;—'with Sūrya

¹ Avakāsa (looks, or possibly, apertures) is the technical designation of the verses Vāg. S. XXXVII, 14–20 a.

² Viz. the Sacrificer and the priests with the exception of the Prastotri.

he hath shone,'—for with Sûrya he has indeed shone.

6. 'Hail! Agni hath united with his heat,'—for Agni has indeed united with his heat; the call of hail he places first, and the deity last: the significance of this is the same as before;—'with the divine Savitri,'—for with the divine Savitri he has indeed united;—'with Sûrya he hath shed light,'—for with Sûrya he has indeed shed light.

7. These, then, are three 'avakāsa,'—for there are three vital airs, the in (and out)-breathing, the up-breathing, and the through-breathing: it is thereby that he lays it (the vital air) into him.

8. [Vāg. S. XXXVII, 16,] 'The sustainer of the sky, and of heat upon earth, shineth forth,'—for as the sustainer of the sky, and of heat on earth, that (sun, and Mahāvira) indeed shines forth;—'the divine sustainer of the gods, he, the immortal, born of heat,'—for he is indeed the divine sustainer of the gods, the immortal one, born of heat;—'grant unto us speech, devoted to the gods!'—speech doubtless is worship: he thus means to say thereby, 'bestow upon us worship whereby we shall please the gods!'

9. [Vāg. S. XXXVII, 17; *Rig-v.* I, 164, 31; X, 177, 3,] 'I beheld the guardian, the never-resting¹,'—he who shines yonder is indeed the guardian, for he guards everything here; and he does not lie down to rest: therefore he says, 'I beheld the guardian, the never-resting;'

¹ Or, as Mahādhara and Sāyana take it, the never-falling.

10. 'Wandering on paths hither and thither,'—for he indeed wanders hither and thither on the divine¹ paths;—'arraying himself in the gathering and the radiating,'—for he indeed arrays himself in the gathering (converging) and the radiating regions, or rays;—'he moveth to and fro within the spheres,'—for again and again he wanders moving within these worlds.

11. [Vâg. S. XXXVII, 18,] 'O lord of all worlds, O lord of all thought, O lord of all speech, O lord of every speech!' that is, 'O lord of all this (universe);'—'Thou art heard by the gods, O god Gharma, as a god, guard thou the gods!' in this there is nothing hidden, so to speak.

12. 'Give thy countenance hereafter to the divine feast of you two,'—it is with regard to the two Asvins that he says this, for it was the Asvins that then restored the head of the sacrifice: it is them he thus pleases, and therefore he says, 'Give thy countenance hereafter to the divine feast of you two.'

13. 'Honey to the two lovers of honey! honey to the two longing for honey!'—for Dadhyañk the Âtharvâna indeed told them (the Asvins) the Brâhmana called Madhu (honey), and this is their dear resource: it is by means of that (dear resource) of theirs that he approaches them, and therefore he says, 'Honey to the two lovers of honey! honey to the two longing for honey!'

14. [Vâg. S. XXXVII, 19,] 'To the heart

¹ One might expect 'daśvaiḥ pathsbhiḥ' or 'devaiḥ pathsbhiḥ,' which Mahîdhara explains by 'devamârgaiḥ.'

(I consecrate) thee, to the mind thee, to the sky thee, to the sun thee: going upwards take thou the sacrifice to the gods in heaven!' in this there is nothing hidden, so to speak.

15. [Vâg. S. XXXVII, 20,] 'Thou art our father: be thou our father!'—for he who shines yonder is indeed the father, and the Pravargya is that (sun): it is him he thus gratifies, and therefore he says, 'Thou art our father: be thou our father!'—'Reverence be unto thee: injure me not!'—it is a blessing he thereby invokes.

16. Thereupon he uncovers the head of the (Sacrificer's) wife, and makes her say whilst she is looking at the Mahâvîra, 'Together with Tvashtrî will we serve thee: (bestow thou sons and cattle upon me! bestow thou offspring upon us! may I remain unscathed together with my husband!)'—the Pravargya (m.) is a male, and the wife is a female: a pro-
ductive pair is thus produced.

17. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that light: the observance thereof is the same as at the creation ¹.

SECOND ADHYÂYA. FIRST BRÂHMANA.

THE BOILING OF THE GHARMA, AND THE OFFERINGS.

1. He now offers (the first of) the two Rauhiṇa (cakes) ²:—(Vâg. S. XXXVII, 21), 'May the day

¹ See p. 458, note 1.

² According to the Sûtras and the Taitt. Âr., the southern cake

be pleased with its brightness, the well-lighted with its light, hail!' with this text both (cakes are offered) in the morning;—'May the night be pleased with its brightness, the well-lighted with its light, hail!' with this text both (cakes are offered) in the evening.

2. And as to why he offers two *Rauhina* (cakes),—the two *Rauhinas* doubtless are Agni and Âditya (the sun), for by means of these two deities sacrificers ascend (*ruh*) to heaven.

3. And, indeed, the *Rauhinas* are also day and night, and the *Pravargya* is the sun: he thus encompasses yonder sun by the day and the night, whence he is encompassed by the day and the night.

4. And, indeed, the *Rauhinas* are also these two

is offered at this juncture of the performance, whilst the northern one is offered later on (see XIV, 2, 2, 41). For both cakes one and the same text is used, viz. the first of the two here mentioned at the morning performance, whilst the second is used at the afternoon performance. The cakes, being one-kapâla ones (the two '*rauhinahavanî*' ladles serving as kapâlas), must be offered entire. Cf. Kâty. XXVI, 4, 14; 6, 18; Âpast. XV, 10, 10; 11, 5; 12, 7; Taitt. Âr. IV, 10, 4. Though our Brâhmana expresses itself in a rather peculiar way, its statement, here and at XIV, 2, 2, 41, is perhaps meant to imply the same mode of procedure. If this is the case, the two paragraphs would mean,—at this juncture of the two performances he offers the two southern (northern, at XIV, 2, 2, 41) cakes,—the two cakes (the southern and the northern one) of the morning performance requiring the first, and those of the afternoon performance the second, text. It is not impossible, however, that the author intends a different mode of procedure or wishes to leave it purposely vague. If we were to read '*rauhinam*' for '*rauhinau*,' the text would be more in accordance with the practice prescribed in the Sûtras. Cf. also Mahîdh. (on Vâg. S. XXXVII, 21)—where read '*rauhinau*' instead of '*pravargyau*'—who adopts the procedure here explained.

worlds, and the Pravargya is the sun: he thus encompasses yonder sun by these two worlds, whence he is encompassed by these two worlds.

5. And, indeed, the *Rauhinas* are also the two eyes, and the Pravargya is the head: he thus places the eye in the head.

6. He now takes a rope, with (*Vâg. S. XXXVIII, 1*), 'At the impulse of the divine *Savitri*, I take thee, with the arms of the *Asvins*, with the hands of *Pûshan*: *Aditi's*¹ zone thou art;'—the mystic import of this is the same as before².

7. He then calls the cow, whilst stepping behind the *Gârhapatya* (*Vâg. S. XXXVIII, 2*), '*Idâ*, come hither! *Aditi*, come hither! *Sarasvatî*, come hither!' for the cow is *Idâ*, and the cow is *Aditi*, and the cow is *Sarasvatî*. And he also calls her by her (real) name, with these (formulas), '*N. N.*³, come hither!' thus thrice.

8. When she comes, he lays (the rope) round her (horns), with (*Vâg. S. XXXVIII, 3*), '*Aditi's* zone thou art, *Indrâni's* head-band;'—for *Indrâni* is *Indra's* beloved wife, and she has a most variegated head-band: 'that thou art' he thereby means to say, and that he indeed thereby makes it to be.

9. He then lets the calf to it (to suck), with, '*Pûshan* thou art,'—*Pûshan*, doubtless, is he that blows here (the wind), for that one supports⁴

¹ The edition omits '*adityai*,' and reads '*devebhyas*' for '*devasya*.'

² See I, 2, 4, 4; 3, 1, 15.

³ As, for instance, *Dhavalî*, or *Gaṅgâ*.

⁴ Or nourishes, makes grow, inasmuch as it brings about rain (*Mahidhara*).

(push) all this (universe); and the Pravargya also is that (wind): it is him he thus pleases, and therefore he says, 'Pûshan thou art.'

10. He then leads it (the calf) away¹ with, 'Afford (milk) for the Gharma!' for the Gharma, doubtless, is that fluid which this (cow) lets flow: he thus means to say thereby, 'Allow her a share!'

11. He then causes it to flow into the milking-bowl, with (Vâg. S. XXXVIII, 4), 'Flow for the Asvins!'—with regard to the Asvins he thus says this, for it was the Asvins who restored the head of the sacrifice: it is them he thus pleases, and therefore he says, 'Flow for the Asvins!'

12. 'Flow for Sarasvatî!'—Sarasvatî, doubtless, is Speech, and with speech the Asvins then restored the head of the Sacrifice: it is those (Asvins) he thus pleases, and therefore he says, 'Flow for Sarasvatî!'

13. 'Flow for Indra!'—for Indra is the deity of the sacrifice, and it was indeed by him who is the deity of the sacrifice that the Asvins then restored the head of the sacrifice: it is them he thus pleases, and therefore he says, 'Flow for Indra!'

14. The (spilt) drops he then consecrates with, 'Hail, possessed of Indra! hail, possessed of Indra!' for Indra is the deity of the sacrifice: he thus pleases him who is the deity of the sacrifice, and therefore he says, 'Hail, possessed of Indra! hail, possessed of Indra!' Thrice he says it, for threefold is the sacrifice. The call of 'hail!' he places first, and the deity last: the significance of this is the same as before.

¹ Whilst the calf is sucking, he secures the cow by tying together her hind legs.

15. He then touches her udder¹, with (Vâg. S. XXXVIII, 5; *Rig-v.* I, 164, 49), 'This ever-flowing, grateful udder of thine,'—that is to say, 'This udder of thine placed in secret²;'—'treasure-giving, wealth-granting, bountiful,'—that is to say, 'which is a giver of treasures, a granter of wealth, and precious;'—'whereby thou furtherest all desirable things,'—that is to say, 'whereby thou supportest all the gods and all creatures;'—'O Sarasvati, move that hither for us to suck,'—Sarasvati, doubtless, is Speech, and so is this (cow) which yields the Gharma milk; and Speech is worship: thus he means to say, 'Grant us worship whereby we may please the gods.' He then steps up to the site of the Gârhapatya with, 'I pass along the wide aerial realm,'—the mystic import of this is the same as before³.

16. He then takes the two lifting-sticks⁴, with (Vâg. S. XXXVIII, 6), 'The Gâyatri metre thou art,—the Trishṭubh metre thou art,'—he thus takes them with both the Gâyatri and the Trishṭubh metres;—'with heaven and earth I encompass thee,'—for the two lifting-sticks are indeed these two, heaven and earth; and the

¹ Or, one of the teats (stanam); according to Mahîdhara, the part is used for the whole; and the Kâṇva recension indeed reads 'stanân' (the teats); cf. Kâty. XXVI, 5, 7, comm.

² The author apparently derives 'śasaya' (? perennial, inexhaustible) from 'śi,' to lie, sleep, as does Mahîdhara.

³ Viz. as at I, 1, 2, 4. — According to Kâty. XXVI, 5, 10 seq., the Hotri says, 'Arise, Brahmanaspati!' whereupon the Adhvaryu rises; and the Hotri again calling, 'Hasten up with the milk!' he steps up to the Gârhapatya.

⁴ See p. 458, note 1.

Pravargya is the sun : he thus encompasses yonder sun within these two, heaven and earth. Thereupon (having lifted up the pot) he sweeps it clean with a branch of reed grass : the mystic import of this is the same as before.

17. He then puts it on the 'supporting' tray¹ with, 'By the air I support thee,'—for the 'supporting' tray is the air, since everything here is supported by the air ; and the 'supporting' tray also is the belly, for all food and drink here is supported (held) by the belly : therefore he says, 'By the air I support thee.'

18. He then pours in the goat's milk² ; for that (Mahâvtra pot) when heated, becomes glowing : he thus soothes it, and when soothed he pours the cow's milk into it—

19. With, 'O Indra and ye Asvins!'—for Indra is the deity of the sacrifice, and he thus pleases him who is the deity of the sacrifice ; and 'Ye Asvins' he says, because the Asvins at that time restored the head of the sacrifice, and it is them he thus pleases : therefore he says, 'O Indra and ye Asvins!'

20. 'Of bees' honey'—this is indeed honey ;—'drink ye the Gharma (hot draught),'—that is to say, 'drink ye the liquor ;'—'ye true ones,'—those (deities) are indeed true (vasu), for it is

¹ The 'upayamanî' is apparently a kind of bowl, or hollow tray of hard (udumbara) wood, somewhat larger than the (bowls of the) spoons or ladles used on this occasion, and, indeed, also itself used as such.

² Whilst the Adhvaryu was milking the cow into the earthen bowl (pinvana), his assistant, the Pratiprasthâtṛi, silently milked a goat tied to the peg.

they that maintain (vāsaya) all this (universe);—‘worship ye, vāt!’ thus this comes to be for him as if it were offered with the Vashat-call.

21. ‘Hail to Sūrya’s ray, the rain-winner!’—for one of the sun’s rays is called ‘rain-winner,’ whereby he supports all these creatures: it is that one he thus pleases, and therefore he says, ‘Hail to Sūrya’s ray, the rain-winner!’ The call of hail he places first, and the deity last: the significance of this is the same as before².

22. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that light: the observance thereof is the same as at the creation³.

SECOND BRĀHMAṆA.

1. And when the Hotri recites this (verse), ‘Let Brahmanaspati go forward, let the goddess Sūnritâ go forward,’—the Adhvaryu, stepping forward, makes offering (by muttering) the wind-names. For at this time the gods were afraid lest the Rakshas, the fiends, might injure that (Pravargya) of theirs in the middle (of the sacrifice): they offered it with the Svâhâ-call before (its being taken to) the Âhavantya, being thus offered they offered it (again) in the fire; and in like manner does this one now offer it with the Svâhâ-call before

² According to Taitt. Âr. IV, 8, 4; Âpast. XV, 10, 2, this formula is addressed to the steam rising from the Mahāvīra pot—it being accordingly modified to ‘I offer thee to Sūrya’s ray, the rain-winner.’

³ XIV, 1, 3, 26.

³ See p. 458, note 1.

(its being taken to) the Âhavanīya, and being thus offered he offers it (again) in the fire.

2. [Vâg. S. XXXVIII, 7,] 'To the wind Ocean (I offer) thee, hail!'—the (aerial) ocean (samudra) indeed is he who blows here, for from out of that ocean all the gods and all the beings issue forth (samud-dru): it is to him (Vâyū, the wind) he thus offers it, and therefore he says, 'To the wind Ocean (I consecrate) thee, hail!'

3. 'To the wind Flood—thee, hail!'—the flood (sarira) indeed is he who blows here, for from out of that flood all the gods and all the creatures come forth together (saha trate): it is to him he thus offers it, and therefore he says, 'To the wind Flood—thee, hail!'

4. 'To the wind Unassailable—thee, hail! To the wind Irresistible—thee, hail!'—unassailable and irresistible indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To the wind Unassailable—thee, hail! To the wind Irresistible—thee, hail!'

5. 'To the wind Favourable—thee, hail! To the wind Ogress-ridder—thee, hail!'—favourable and an ogress-ridder indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To the wind Favourable—thee, hail! To the wind Ogress-ridder—thee, hail!'

6. [Vâg. S. XXXVIII, 8,] 'To Indra, accompanied by the Vasus and Rudras, (I offer) thee, hail!'—Indra indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To Indra—thee;' and when he says, 'accompanied by the Vasus and Rudras,' thereby he allows a share to the Vasus and Rudras along with Indra; and,

moreover, it is thereby made to be like the morning Soma-pressing, and the midday-pressing¹.

7. 'To Indra, accompanied by the Ādityas,—thee, hail!'—Indra indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To Indra—thee;' and when he says, 'accompanied by the Ādityas,' thereby he allows a share to the Ādityas along with Indra; and, moreover, it is made like the evening-pressing¹.

8. 'To Indra, the slayer of the evil-minded,—thee, hail!'—Indra indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To Indra—thee;' and as to his saying, 'to the slayer of the evil-minded,' the evil-minded one being an enemy, he thereby means to say, 'To Indra, the slayer of enemies,—thee!' This is his (Indra's) special share: even as there is a share for a chief², so is this his (share) apart from the (other) gods.

9. 'To Savitṛi, accompanied by the R̥ibhus, the Vibhus (lords), and the Vāgas (powers),—thee, hail!'—Savitṛi (the sun) indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To Savitṛi, accompanied by the R̥ibhus, the Vibhus, and the Vāgas,—thee!' He thus allows a share therein to all the gods along (with Savitṛi).

10. 'To Bṛihaspati, accompanied by the All-gods,—thee, hail!'—Bṛihaspati indeed is he who blows here: it is to him he thus offers

¹ See III, 4, 5, 1, where it is stated that the morning-pressing belongs to the Vasus, the midday-pressing to the Rudras, and the third pressing to the Ādityas.

² Or, for the best (or eldest brother). Cf. III, 9, 4, 9.

it, and therefore he says, 'To Bṛihaspati—thee;' and when he says, 'accompanied by the All-gods,' he thereby allows a share therein to all the gods along (with Bṛihaspati).

11. [Vāg. S. XXXVIII, 9,] 'To Yama, accompanied by the Aṅgiras and the Fathers,—thee, hail!'—Yama indeed is he who blows here: it is to him he thus offers it, and therefore he says, 'To Yama—thee;' and as to his saying, 'accompanied by the Aṅgiras and the Fathers,'—when the sacrifice had its head cut off, its life-sap flowed away, and went to the Fathers,—the Fathers being three in number¹: thus it is to these he thereby allows a share along (with Yama).

12. These are twelve names,—twelve months are in a year, and the year is he that shines yonder, and the Pravargya also is that (sun): thus it is him he thereby pleases, and therefore there are twelve (names).

13. He then pours (the spilt milk and ghee) from the tray into the Mahāvīra (pot) with, 'Hail to the Gharma!'—the Gharma (hot draught) is he who shines yonder, and the Pravargya also is that (sun): thus it is him he thereby pleases, and therefore he says, 'Hail to the Gharma!'—the call of 'hail!' he places first, and the deity last: the significance of this is the same as before².

14. When it has been poured in, he mutters, 'Hail, the Gharma to the Fathers!' When the sacrifice had its head cut off, its life-sap flowed

¹ See p. 465, note 2.

² See XIV, 1, 3, 26.

away, and went to the Fathers—the Fathers being three in number: it is these he thus pleases. The call of ‘hail!’ he places first, and the deity last: the significance of this is the same as before.

15. He recites no anuvākyā (invitatory) formula, for once for all the Fathers have passed away: therefore he recites no anuvākyā. Having stepped across¹, and called (on the Âgñidhra) for the Sraushat², he (the Adhvaryu) says (to the Hotrī), ‘Pronounce the offering-formula (yāgyā) of the Gharma;’ and on the Vashat-call being uttered he offers—

16. With (Vāg. S. XXXVIII, 10), ‘All regions (hath he worshipped), seated in the south,’—that is to say, ‘every region (has he worshipped), seated on the south;’—‘all gods hath he worshipped here,’—that is, ‘every god has he worshipped here;’—‘of the sweet Gharma, consecrated by Svāhā (hail!), drink ye, O Asvins!’—with regard to the Asvins he says this; for the Asvins restored the head of the sacrifice: it is them he thus pleases. The call of ‘hail!’ he places first, and the deity last: the significance of this is the same as before.

17. And, having offered, he (thrice) shakes (the Mahāvītra) upwards, with (Vāg. S. XXXVIII, 11), ‘In heaven place thou this sacrifice! this sacrifice place thou in heaven!’—for the Gharma (hot milk-draught), the sacrifice, is yonder sun, and he indeed is ‘placed’ in the heavens, is

¹ Viz. past the Âhavanīya, along its back (or western) side, to the south side of the fire.

² See part i, p. 132, note; III, 4, 4, 11 seqq.

established in the heavens: it is thus him he thereby pleases, and therefore he says, 'In heaven place thou this sacrifice! this sacrifice place thou in heaven!' On the repetition of the Vashaṭ, he offers—

18. With, 'Hail to Agni, worthy of sacrifice!'—this is in lieu of the Svishṭakṛit (offering), for Agni is the maker of good offering;—'may blessing result from the sacrificial texts!' for by the sacrificial texts that (sun) is established (as the Mahāvtra) in this world: thus it is them he thereby pleases. The call of 'hail!' he places first, and the deity last: the significance of this is the same as before.

19. The Brahman (priest) pronounces the anumantṛaṇa (formula of consecration); for the Brahman is the best physician among the officiating priests: thus he heals this sacrifice by means of him who is the best physician among the priests.

20. [He does so, with Vâg. S. XXXVIII, 12,] 'O Asvins, drink ye the Gharma!'—with regard to the Asvins he says this, for the Asvins restored the head of the sacrifice: it is them he thus pleases.

21. 'The hearty¹ one with daily² favours,'—

¹ The exact meaning of 'hârdvānam' is doubtful. Mahīdhara analyses it by 'hârd' = 'hrīd' + 'vāna,' blowing, going, hence 'heart-wafting, going to the heart = dear to the heart.' The St. Petersburg Dict. takes the word to be 'hârd-van,' in the sense of 'herzstärkend' (heart-sustaining, invigorating — ? literally, 'possessed of heartiness'). The Taitt. Âr. has 'hârdvānam' instead. The author of the Brāhmaṇa apparently considers the term as obscure, and uses this circumstance for his own symbolic purposes.

² Perhaps the author means to characterise also the epithet

this is indistinct, for Pragâpati is indistinct (undefined), and the sacrifice is Pragâpati: Pragâpati, the sacrifice, he thus heals;—

22. 'To the web-weaver,'—the web-weaver, doubtless, is he that shines yonder, for he moves along these worlds as if along a web; and the Pravargya also is that (sun): thus it is him he thereby pleases, and therefore he says, 'To the web-weaver'—

23. 'To Heaven and Earth be reverence!' he thus propitiates heaven and earth, within which everything here is contained.

24. Thereupon the Sacrificer (mutters),—the Sacrificer being the sacrifice, he thus heals the sacrifice by means of the sacrifice;—

25. [Vâg. S. XXXVIII, 13,] 'The Asvins drank the Gharma,'—he says this with regard to the Asvins, for the Asvins restored the head of the sacrifice: it is them he thus pleases.

26. 'Heaven and Earth have approved of it',—he says this with regard to heaven and earth, within which everything here is contained;— 'may gifts accrue here!'—whereby he means to say, 'may there be riches for us here.'

27. The rising (milk) he then consecrates by the anumantṛa², 'For freshness swell thou!'

'ahar-diva' (lit. 'day-daily,' cf. Germ. tagtäglich; Aberdonian 'daily-day') as obscure. Mahîdhara takes it to mean 'relating to morning and evening,' as applying to the two performances of the Pravargya.

¹ They approved of it by saying 'Well done'; Mahîdh.

² That is, as would seem, he speaks the anumantṛa in order to consecrate whatever milk might have been spilled in bubbling over. Possibly, however, he is to do so at the time when the pot bubbles over (though the 'atha' would rather be out of place in that case). The Taittirîyas differ somewhat on this point of the performance.

—whereby he means to say, ‘For rain . . .;’—
 ‘for vigour swell thou!’—he thereby means
 the vigour, the life-sap, which results from the
 rain;—‘for the Brahman swell thou!’—he
 thereby means the priesthood;—‘for the Kshatra
 swell thou!’—he thereby means the nobility;—
 ‘for Heaven and Earth swell thou!’—he
 thereby means these two, the heaven and the
 earth, within which everything here is contained.

28. When it rises upwards, it rises for (the benefit
 of) the Sacrificer; when on the front side, it does
 so for the gods; when on the right (south) side,
 it does so for the Fathers; when at the back
 (west side), it does so for the cattle; when on the
 left (north) side, it does so for (the Sacrificer’s)
 offspring: in any case no fault is incurred by the
 Sacrificer, for it always rises upwards; and in what-
 ever direction it rises in that it rises. When the
 drops cease,—

29. He steps out towards the north-east with,
 ‘A well-supporting support thou art,’—he who
 shines yonder is indeed a support, for he supports
 everything here, and by him everything here is
 supported; and the Pravargya also is that (sun):
 thus it is him he thereby pleases, and therefore
 he says, ‘A well-supporting support thou art.’

30. He then places (the Mahāvītra) on the mound
 with, ‘Incapable of injuring, preserve thou
 our powers!’—‘Not angry¹, preserve our wealth,’

After the Gharma-milk has been offered, the Pratiprasthātṛi fills the
 Mahāvītra pot, whilst it is held over the fire, with boiled sour curds
 and whey (dadhi), whilst muttering the text, ‘The Asvins drank the
 Gharma . . .,’ and with the texts, ‘For freshness swell thou,’ &c.

¹ The author apparently takes ‘ameni’ in the sense of ‘amanyu.’

is what he thereby means to say;—‘preserve the priesthood, preserve the nobility, preserve the people!’—‘preserve all that,’ is what he thereby means to say.

31. He then offers by means of the pieces of (split) wood¹,—the pieces of wood being the vital airs, it is the vital airs he thus bestows upon him;—

32. With (Vāg. S. XXXVIII, 15), ‘Hail to Pūshan, to the cream!’—Pūshan, doubtless, is he who blows here, for he (the wind) supports (push) everything here; and the breath also is that (wind): it is breath he thus bestows upon him, whence he says, ‘Hail to Pūshan, to the cream!’ The call of ‘hail!’ he places first, and the deity last: the significance of this is the same as before. Having offered (by means of the first piece) he leans it against the middle enclosing-stick² (paridhi).

33. ‘Hail to the pressing-stones!’—the pressing-stones being the vital airs, it is the vital airs he thus bestows upon him. Having offered (with the second stick) he leans it against the middle enclosing-stick.

34. ‘Hail to the sounding-holes³!’—the

The St. Petersb. Dict. assigns to it the meaning ‘not shooting, incapable of shooting.’

¹ For these pieces of wood, or large chips, of Vikaṅkata wood (*Flacourtia sapida*) which were laid round the pot, see XIV, 1, 3, 26. They are dipped into the remains of the hot milk and ghee, the liquid adhering to them being then offered.

² That is, that one of the three fresh sticks enclosing the fire which is laid down first, along the back, or west side, and forms the base of a triangle the apex of which points eastwards. Cf. I, 3, 4, 1 seqq.

³ This meaning is, by the St. Petersb. Dict., assigned to ‘prati-rava’

sounding-holes (pratirava), doubtless, are the vital airs, for everything here is pleased (pratirata) with the vital airs: it is the vital airs he thus bestows upon him. Having offered (with the third stick) he leans it against the middle enclosing-stick.

35. 'Hail to the Fathers, (seated) upon the Barhis¹, and drinking the Gharma!'—even without offering he secretes (this, the fourth stick) under the barhis of the south part (of the vedi²) whilst looking towards the north³. When the sacrifice had its head cut off, its life-sap flowed away, and went to the Fathers—the Fathers being three in number: it is them he thus pleases. And

(otherwise 'echo'), the proper term for the sounding-holes being 'upa-rava,' cf. III, 5, 4, 1, where they are likened to the eyes and ears, as channels of the vital airs.

¹ If this rendering (St. Petersb. Dict.) of 'ūrdhvarbarhis' is correct—the term being apparently based on the Fathers' epithet 'barhishadaḥ,' 'seated on the barhis' (sacrificial grass-covering of the altar-ground)—the force of 'ūrdhva' in the compound is very peculiar. Mahidhara takes it in the sense of 'having their barhis pointed upwards,' i. e. towards the east (!), the peculiar feature of the barhis in the present case—as far as the participation of the Fathers in the drinking of the Gharma is concerned—being its having the tops of the grass-stalks turned to the east instead of to the south, as is the case in all ceremonies relating to the Fathers. The term 'ūrdhvarbarhis' might possibly mean 'having their (special) barhis above,' i. e. in the world of the Fathers, where they would be supposed to partake of the libations of hot milk; whilst yet another (suggested by the next paragraph) would be that of 'having the barhis above them;' which would, however, be more appropriate if the secreting of the stick under the barhis applied to the present, instead of the next one.

² The comm. on Kāty. XXVI, 6, 14 calls this part of the barhis 'ātithyābarhis' (?).

³ And accordingly, without looking at it.

as to why he does not look at it,—once for all the Fathers have passed away.

36. 'Hail to Heaven and Earth!'—heaven and earth being the out (and in)-breathing and the up-breathing, it is the out and up-breathing he thus bestows upon him. Having offered (with the fifth stick) he leans it against the middle enclosing-stick.

37. 'Hail to the All-gods!'—the *Viśve Devâḥ* being the vital airs, it is the vital airs he thus bestows upon him. Having offered (with the sixth stick) he leans it against the middle enclosing-stick.

38. [*Vâg. S. XXXVIII, 16,*] 'Hail to Rudra, praised by the Rudras¹!'—even without offering (with this, the seventh stick), he, looking southwards, hands it to the *Pratiprasthâtri*, and the latter throws it outside (the offering-ground) northwards to the north of the hall, for this is the region of that god: he thus gratifies him in his own region. And as to why he does not look at it, he does so thinking, 'Lest Rudra should do me harm.'

39. There are seven of these oblations, for seven in number are these (channels of the) vital airs in the head: it is these he thus bestows upon him.

40. He then pours (the remaining milk and ghee) from the *Mahâvra* into the supporting-tray with, 'Hail, light with light!'—for light indeed the milk was in the one (vessel), and light it is in the other, and these two lights thus unite with each other. The call of 'hail!' he places first, and the deity last: the mystic import of this is the same as before.

¹ Or, 'having his praises sung by the chanters,' as *Mahîdhara* takes '*rudrahûti*.'

41. He then offers (the second of) the two *Rauhina*¹ (cakes) with, 'May the day be pleased with its brightness, the well-lighted with its light, hail!'—the mystic import of this is the same as before;—'may the night be pleased with its brightness, the well-lighted with its light, hail!'—the mystic import of this is the same as before.

42. He then hands to the Sacrificer the remainder of the *Gharma*. He, having solicited an invitation² (to the meal), drinks it with, 'Offered is the honey unto Agni, the greatest of Indras,'— 'Offered is the honey unto Agni, the most powerful,' he thereby means to say;—'let us eat of thee, god *Gharma*: reverence be unto thee, injure us not!'—a blessing he thereby invokes.

43. Now, on the south side sand has been strewn; there they cleanse themselves³: in this there is the

¹ Viz. XIV, 2, 1, 1.

² Viz. at the hands of the officiating priests, by saying to each, 'Invite me, N. N.!' whereupon each of them replies, 'Thou art invited.' Cf. XII, 8, 3, 30. According to Âpast. Sr. XV, 11, 12, the priests and the Sacrificer partake of the residue in the order—*Hotri*, *Adhvaryu*, *Brahman*, *Pratiprasthâtri*, *Agnîdh*, and *Sacrificer*; or, optionally (ib. 14), only the Sacrificer drinks of it, whilst the priests merely smell it. Cf. the eating of the whey (of clotted curds), II, 4, 4, 25, to which the present eating of the remains is stated, by Kâty. XXVI, 6, 20, to be analogous; whilst the offering is said to be on the model of the *Agnihotra*.

³ The usual place to do so is over the pit (*kâtrâla*), cf. III, 8, 2, 30; XII, 8, 1, 22; whilst the utensils are cleaned in the *Mârgâlîya*. On the present occasion a mound of sand (or covered with sand)—the so-called '*ukkhishâ-khara*' (mound of remains)—is raised in the south part of the *sâlâ*, close to the mat or hurdle forming its wall, just east of the southern door. According to Kâty. XXVI, 6, 21 seqq., Âpast. XV, 12, 1 seqq., the *Mahâvîra* and the remaining

same significance as in the *Mārgālya*. The pieces of wood he throws into the fire. They then proceed with the *Upasad*. And thus the head of the sacrifice has been set right in the very same manner in which the *Asvins* then restored it.

44. One must not perform the *Pravargya* at one's first *Soma-sacrifice*, since that would be sinful, and lest *Indra* should cut off his head; but at the second or the third (*Soma-sacrifice*); for at first the gods went on worshipping and toiling with the headless sacrifice, therefore (he should do so) at the second or the third (*sacrifice*). Moreover, it will become heated and ablaze;—

45. And were he to perform the *Pravargya* at the first *Soma-sacrifice*, that (*Mahāvītra*) of his, when heated and ablaze, would burn up his family and cattle, and also his life, and the *Sacrificer* would be liable to perish: therefore (let him perform it) at the second or third (*sacrifice*).

46. Let him not perform the *Pravargya* for any and every one, lest he should do everything for every one, for the *Pravargya* is everything; but let him only perform it for him who is known, or to whoever may be dear to him, or who has studied sacred writ: by means of the study of sacred writ he would thus gain it.

47. One may perform the *Pravargya* for a thousand (head of cattle)¹, for a thousand means everything, and that (*Pravargya*) is everything. One may

apparatus are then in solemn fashion (carried round in front of the *Āhavanīya*, and) placed on the throne-seat, and consecrated (or appeased) by being sprinkled with water.

¹ That is, at a sacrifice for which this constitutes the sacrificial fee.

perform it for all (the Sacrificer's) property; for all one's property means everything, and this (Pravargya) is everything. One may perform it at a Visvagit with all the *Prishthas*¹; for the Visvagit (all-conquering day) with all the *Prishthas* means everything, and this (Pravargya) is everything. One may perform it at the Vâgapeya (and) Râgasûya, for such (a ceremony) means everything. One may perform it at a sacrificial session, for the session means everything, and this (Pravargya) is everything. These are (the occasions for) his performances of the Pravargya, and (let him perform it) nowhere else but at these.

48. Here now they say, 'Seeing that the Pravargya is headless, whereby, then, does the Agnihotra become possessed of a head for him?' Let him say, 'By the Âhavantya.'—'How the New and Full-moon sacrifices?' Let him say, 'By the ghee and the cake.'—'How the Seasonal sacrifices?' Let him say, 'By the oblation of clotted curds².'—'How the animal sacrifice?' Let him say, 'By the victim and the cake.'—'How the Soma-sacrifice?' Let him say, 'By the Havirdhâna³.'

49. And they also say,—when the sacrifice had its head cut off, the gods on that occasion restored it as the hospitable reception⁴ (of King Soma), and verily for him who so knows this offering is not made with any headless sacrifice whatever.

¹ See p. 139, note 1; and XII, 3, 3, 6.

² For the 'payasyâ' see part i, p. 178, note 4; p. 381, note 2.

³ That is, the cart or carts on which the offering-material (including the Soma-plants) is contained, as also the shed in which they are placed.

⁴ See III, 2, 3, 20; 4, 1, 1.

50. And, again, they say, 'Seeing that at the sacrifice they lead forward the *Pranītā*¹ (water), wherefore do they not lead it forward on this occasion?' Well, this—to wit, the *Pranītā* (water)—being the head of the sacrifice, and the *Pravargya* also being its head, (he does so) thinking, 'Lest I cause the head to be overtopped by a head.'

51. And, again, they say, 'Seeing that elsewhere there are fore-offerings and after-offerings, wherefore are there not any on this occasion?' Well, the fore-offerings and after-offerings being the vital airs, and so also the *Avakāśas*², and the pieces of wood, (it is so) lest he should cause the vital airs to be overtopped by vital airs.

52. And, again, they say, 'Seeing that elsewhere they offer two butter-portions, wherefore does he not offer them on this occasion?' Well, those two—to wit, the butter-portions—being the eyes of the sacrifice, and so also the two *Rauhiṇā* (cakes)—(it is so) lest he should overtop eye by eye.

53. And, again, they say, 'Seeing that they make offering to the gods by means of wooden (vessels), wherefore does he offer this (*Gharma*) by means of one made of clay?' When the Sacrifice had its head cut off, its life-sap flowed away and entered the heaven and the earth. Now this (earth) is clay, and yonder (sky) is water; and the *Mahāvira* (vessels) are made of clay and water: thus he supplies and completes it (the *Pravargya*) with that life-sap.

54. But if it were made of wood, it would be

¹ See part i, p. 9, note.

² See p. 469, note 1.

burnt; and if of gold, it would dissolve; and if of copper, it would melt; and if of stone, it would burn the two handling-sticks; and that (Gharma) itself submitted to that (earthen vessel): therefore it is by means of an earthen one that he offers it.

55. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that light: the observance thereof is the same as at the creation¹.

THIRD ADHYÂYA. FIRST BRÂHMANA.

THE SETTING OUT OF THE PRAVARGYA.

1. Now, on the third, or the sixth, or the twelfth day², having combined (the two performances of) the Pravargya and Upasads³, he 'sets out'⁴ the Pravargya, for set out (removed), as it were, is this head (from the trunk). Having gathered together all around it⁵ (the Mahâvra pot), they

¹ See p. 458, note 1.

² That is, according to whether there are three, six, or twelve Upasad days to the particular form of Soma-sacrifice about to be performed. On each of these days there would be two performances of the Upasads,—and in case the Pravargya is to be performed—as many performances of that sacrifice.

³ On the day before the Soma-sacrifice, the two performances of the Pravargya and the Upasads are combined and gone through in the forenoon, instead of the forenoon and afternoon as is otherwise the case. Kâty. XXVI, 7, 1 does not refer to the performance of the Pravargya on this day, but merely remarks that 'at the end of the Upasads (i. e. of the combination of the Upasads, comm.) the removal of the Pravargya' takes place. Âpast. XV, 12, 4-6, on the other hand, states distinctly that the total number of performances of the Pravargya is to be double that of the Upasad days.

⁴ The 'setting out' (utsâdana) of the Pravargya is the technical phrase for the removal and orderly laying out (in the form of a man) of the apparatus used for the Pravargya ceremony.

⁵ After collecting the implements they take them out of the sâlâ

meet together upon the Vedi in the Sālā, (entering) by the front door.

2. The Āgnīdhra then brings three bundles of faggots to the Āhavanīya, and kindling one of them, he offers (thereon) whilst holding it¹ on a level with (the Sacrificer's) mouth. When the sacrifice had its head cut off its heat went out of it, and entered these worlds: it is with that heat he thus supplies and completes it.

3. And as to why (it is held) on a level with the mouth,—well, what is level with the mouth is, as it were, above; and above, as it were, is yonder (heavenly) world: thus he thereby supplies and completes it (the Pravargya) with that heat which had entered yonder world.

4. [He offers, with Vāg. S. XXXVIII, 18.] 'What heavenly fire of thine there is, O Gharma,'—just the fire which is heavenly;—'what is in the Gāyatrī and in the Havir-

and lay them down near the Antaḥpātya peg at a few steps from the front door (whilst Āpast. makes them to be put on the throne-seat placed north of the Āhavanīya).

¹ According to the comm. on Kāty. XXVI, 7, 4, it is the Adhvaryu who—after ladling four times into the offering-spoon—distributes this ghee successively over the three bundles of sticks,—viz. pouring some upon the first two whilst they are held, at the specified height over the Āhavanīya fire, by the Agnīdh (who immediately after the offering throws them into the fire), and upon the third after it has been held knee-high by the Agnīdh, and then thrown into the fire by the Adhvaryu. According to Āpastamba, who makes the Pratiprasthātṛi and Adhvaryu the two performers, the third portion of the ghee is offered on the bundle of sticks whilst it is still held knee-high over the fire. As noted by Kātyāyana, the ceremony is analogous (though reversed as regards the order of height) to the offering on the three enclosing-stones at the Satarudriya ceremony, IX, 1, 1, 5 seqq.

dhāna,'—just that which is in the Gāyatrī (metre) and Havirdhāna (shed);—'may that (fire) of thine increase and become firm: to that (fire) of thine, hail!' in this there is nothing hidden, so to speak.

5. Then, having kindled the second (bundle), he offers (thereon) whilst holding it navel-high; for in the middle, as it were, is what is navel-high, and in the middle, as it were, is the air-world: thus he thereby supplies and completes it with that heat which had entered the air-world.

6. 'What fire of thine is in the air,'—just the fire which is in the air;—'what is in the Trishṭubh and in the Āgñīdhra,'—just that which is in the Trishṭubh (metre) and Āgñīdhra (fire-shed);—'may that (fire) of thine increase and become firm: to that (fire) of thine, hail!' in this there is nothing hidden, so to speak.

7. Then, having put the third (bundle) on the fire, he offers on it whilst sitting; for below, as it were, is he who is sitting; and below, as it were, is this (terrestrial) world: thus he thereby supplies and completes it with that heat which had entered this (terrestrial) world.

8. 'What fire of thine is in the earth,'—just that fire which is in the earth;—'what is in the Gāgatrī and in the Sadas,'—just that which is in the Gāgatrī (metre) and the Sadas (shed);—'may that (fire) of thine increase and become firm: to that (fire) of thine, hail!' in this there is nothing hidden, so to speak.

9. He (the Adhvaryu) then steps out¹, with

¹ Viz. out of the śālā, with the Sacrificer's wife in front of him,

(Vāg. S. XXXVIII, 19), 'Thee (we will follow) for the protection of the Kshatra,'—for he who shines yonder¹ is indeed the divine ruler: 'for the protection of this human ruler,' he thereby means to say;—'guard thou the Brahman's body!'—that is to say, 'preserve thou the Brahman's person (âtman);'—'Thee (we will follow) as a stay for the Vis,'—the Vis (people, clan) doubtless is the sacrifice: 'for the safety of the sacrifice,' he thus means to say;—'we will follow to new prosperity,'—it is for the safety and the stability of the sacrifice that he says this.

10. He then says (to the Prastotri), 'Sing the Sâman!' or 'Recite the Sâman!' but let him rather say, 'Sing the Sâman!' for they indeed sing the Sâman. When he sings the Sâman it is in order that the fiends, the Rakshas, should not injure these

and followed by the others. According to Âpast. XV, 13, 4, the Prati-prasthâtṛi now leads the Sacrificer's wife within the enclosure; and whilst attendants carry away the objects not immediately connected with the Pravargya ceremony (post, peg, strings, sand, &c.), the Adhvaryu places the throne-seat (with the chief vessels) so as to stand with two feet on the Vedi; and with the other two outside it, and calls on the Prastotri to sing the Sâman. This (as is usual in chanting) is done three times—the Adhvaryu, however, repeating his summons each time—and each time all of them (including the Patnî) sing or utter a special finale,—the first time in the sâlâ, the second time midway between the sâlâ and the Uttaravedi, and the third time when they have arrived behind the Uttaravedi; the finales corresponding to the formulas of this paragraph, viz.—'For the protection (or protector) of heaven (we follow) thee!'—'For the protection of the Brahman—thee!'—'For the protection of the self—thee!'

¹ It should be borne in mind that the Mahāvîtra by which they are supposing themselves to be led now, is looked upon as a symbol of the sun.

outside the sacrifice, the body; for the Sāman is a repeller of the fiends, the Rakshas.

11. He sings it on a (verse) relating to Agni, for Agni is the repeller of the Rakshas. On an *Atikkhandas* (verse) he sings it, for that—to wit, the *Atikkhandas* (redundant metre) is all metres, therefore he sings it on an *Atikkhandas* (verse).

12. He sings¹, 'Agni burneth, encountereth with flames, Ahâvo! Ahâvo!'¹—it is thus he repels the fiends, the Rakshas, from here.

13. They walk out (from the sacrificial ground) northwards², along the back of the pit and the front side of the *Āgnīdhra* (fire-house)—for this is the gate of the sacrifice—and proceed in whatever direction from there water is (to be found).

14. Let him 'set out' that (*Pravargya*) on an island; for, when heated, it becomes burning-hot³; and were he to set it out on this (earth), its heat would enter this (earth); and were he to set it out on water, its heat would enter the water; but when he sets it out on an island—thus, indeed, it does not injure either the water or this (earth), for inasmuch as he does not throw it into the water, it does not injure the water; and inasmuch as the water flows all round it—water being a means

¹ The same Sāman is sung when they betake themselves to the expiatory bath at the end of the Soma-sacrifice, cf. IV, 4, 5, 8 where the stobha had better be altered to 'ahâvo' (though the Sandhi in the text is the same as of 'ahâvas'). As on that former occasion, all the priests, as well as the Sacrificer, join in the finale.

² In doing so, they take the *Pravargya*-vessels and implements along with them.

³ Hardly 'is suffering pain,' as it was taken at IX, 2, 1, 19; though '*susukâna*' and '*suk*' evidently refer to internal heat, or passion, cf. p. 464, note 4, p. 468, note 1.

of soothing—it does not injure this (earth) : let him therefore set it out on an island.

15. But let him rather set it out on the Uttara-vedi¹; for the Uttara-vedi is the sacrifice, and the Pravargya is its head: he thus restores to the sacrifice its head.

16. The first Pravargya (pot) he sets out so as to be close to (the front side of) the navel (of the Uttara-vedi), for the northern (upper) navel is the voice, and the Pravargya is the head: he thus places the voice in the head.

17. [He does so, with Vâg. S. XXXVIII, 20.] 'The four-cornered,'—four-cornered, indeed, is he who shines yonder, for the quarters are his corners: therefore he says, 'Four-cornered';—

18. —'Mighty navel of the divine order,'—the divine order being the truth, he thereby means to say, 'The mighty navel of the truth;,'—'that mighty one (be) unto us of all life,'—'that mighty one (be) unto us (a bestower) of the complete (term of) life,' he thereby means to say²;

¹ Kâtyâyana only lays down the rule that, in the case of the sacrifice not being accompanied with the building of a fire-altar, the Pravargya apparatus should be removed to the Uttara-vedi; whilst, in the case of one who likewise performs the Agniçayana, he would doubtless follow the indication already laid down in the Brâhmana, IX, 2, 1, 19; viz. that the pot may be removed to an island, but should rather be deposited on the fire-altar (in which case, however, the 'setting out' of the apparatus would apparently have to be deferred till after the performance of the Soma-sacrifice). Âpastamba treats of the Uttara-vedi as the place where the implements are to be deposited, but finally he allows an option of other places, including an island, but not the fire-altar.

² The words 'sa naḥ sarvâyuhḥ saprathâḥ,' being here used as explanatory of 'sa no virvâyuhḥ saprathâḥ,' have probably got by mistake into the Samhitâ.

19. —‘from the hatred, from the guile,’—in this there is nothing hidden, so to speak;—‘of him of another law, let us free ourselves!’—another law, indeed, is his (Pravargya’s and the Sun’s), and another that of men¹: therefore he says, ‘Of him of another law, let us free ourselves.’ In this way the other two (pots are placed) east of it: this is threefold, for the head is threefold².

20. In front thereof (he places) the reserve (lump of) clay, whereby he puts flesh upon it (Pravargya); on the two sides thereof the two lifting-sticks, whereby he gives two arms to it; and on the two sides yet further away the two *Rauhina* offering-ladles, whereby he gives two hands to it.

21. On the left (north) side (he places) the spade, for there is its place of rest; on the right (right) side the imperial throne, for there is its place of rest; on the left side the black antelope-skin, for there is its place of rest; on all sides (save the front side) the fans, for, the fans being the vital airs, he thereby bestows vital airs on it; there are three of them, for there are three vital airs, the out- (and in-) breathing, the up-breathing, and the through-breathing: it is these he thus bestows on him.

22. He then puts the cords and halter on the supporting-tray, and places (the latter) behind (the

¹ The author evidently understands the text more in accordance with Mahīdhara’s interpretation which makes ‘anyavratasya’ to refer to the Supreme Spirit (paramātmā) whose law, or ways, are different from men’s, and construes it with ‘saskīma’ (we serve, are devoted, to that righteous one). The preceding part of the half-verse he would thus take independently of this:—‘Away hatred! away guile!’

² Viz. consisting of bone, skin, and hair.

navel) with its point towards the east: a belly he thus gives to it. On the two sides thereof the two milking-bowls (pinvana): two testicles he thereby gives to it, for by means of his testicles the male overflows (pinv). Behind (them he places) the post and peg: whereby he gives two thighs to it; behind (them) the two Rauhinā-plates, whereby he gives two knees to it; and as to their being single plates, it is because these knees consist, as it were, of single plates (bones). Behind (them) the two poking-sticks (dhrishṭī), whereby he gives two feet to it, for with the feet one strikes out boldly (dhrishṭam). On the left side the two mounds¹ used in the performance, for there is their place of rest; on the right side the Mārgāltya², for there is its place of rest.

23. He then pours milk into that (chief pot), with (Vāg. S. XXXVIII, 21), 'This, O Gharma, is the contents of thy bowels,'—the contents of the bowels being food, it is food he thus puts into it;—'Grow thou, and fill out thereby!'—in this there is nothing hidden, so to speak;—'and may we ourselves grow, and fill out!'—it is a blessing he thereby invokes.

24. Let him not pour in all (the milk), lest the food should turn away from the Sacrificer.—He leaves over half of it or more; and on that same afternoon he pours it to the fast-milk, and hands it to the Sacrificer: thereby he bestows food upon

¹ That is, the sand used for them, and brought thither in vessels.

² That is, the sand of the 'mound of remains' (*ukhishṭakḥara*), see p. 489, note 3.

the Sacrificer, and thus, indeed, food does not turn away from the Sacrificer.

25. He then sprinkles it (the Pravargya apparatus) with water: water being a means of appeasement, he thus appeases it; he sprinkles it all over: all over he thus appeases it; three times he sprinkles, for threefold is the sacrifice.

26. He then says (to the Prastotri), 'Sing the Vārshâhara Sâman!'—the fallow stallion¹ (*vrîshâ hariḥ*) doubtless is he who shines yonder, and the Pravargya also is that (sun): it is thus him he thereby pleases, and therefore he says, 'Sing the Vārshâhara Sâman²!'

27. They then cleanse themselves at the pit. With (Vâg. S. XXXVIII, 23), 'May the waters and plants be friendly unto us,' he takes water in his joined hands; for water is a thunder-bolt: he thus makes a covenant with the thunder-bolt;—and with, 'May they be unfriendly unto him who hateth us, and whom we hate!' let him sprinkle it in whatever direction he who is hateful to him may be, and he thereby overthrows him.

28. He (the Sacrificer) then steps out towards the north-east, with (Vâg. S. XXXVIII, 24), 'From out of the gloom have we risen,'—gloom is

¹ Or, bull.—The Vâg. S. (XXXVIII, 22) here inserts the verse *Rîg-v. IX, 2, 6*, to be used during the sprinkling,—'The fallow stallion hath whinnied—or, the fallow bull hath roared—the mighty one, beautiful as Mitra, the water-holding vessel hath shone like unto the sun.' The italicised words, evidently added to suit the Mahâvîra vessel, are wanting in the *Rîk*.

² Kâty. XXVI, 7, 36 (doubtless in accordance with another *sâkhâ*) also prescribes here the *Ishâhotrîya Sâman*.

evil: it is gloom, evil, he thus drives away;—‘beholding the higher light,’—this (terrestrial) world is higher than the water: it is on this world he thus establishes himself;—‘God Sûrya, with the gods, the highest light,’—Sûrya, the highest light, is the heavenly world: it is in the heavenly world he thus finally establishes himself. He walks along without looking back, and puts a log of wood on the Âhavantya¹, with (Vâg. S. XXXVIII, 25). ‘A kindler thou art, fire thou art: lay thou fire into me!’ it is a blessing he thereby invokes.

29. And at a continued pressing of Soma they also perform the Gharma of curds and whey (Dadhi-gharma),—for Soma is the sacrifice, and the Pravargya is its head: he thus restores to the sacrifice its head,—at the midday-pressing, for that—to wit, the midday-pressing—is Indra’s special pressing: he thus pleases him in his own share;—when the Mādhyandina-pavamâna has been chanted, for the Mādhyandina-pavamâna is the breath: it is breath he thereby lays into him;—with the Agni-hotra-ladle, for the Agnihotra is the mouth of sacrifices: he thus puts a mouth in the head.

30. On its being brought, he says, ‘Hotâr, speak what thou hast to speak!’ for the Hotri speaks on this occasion. Then, stepping up, he says, ‘Cooked is the offering-food;’ for cooked, indeed, it is. Having stepped across (behind the Âhavantya), and called for the Sraushat, he says, ‘Pronounce the offering-formula!’ and offers on the Vashaṭ being uttered. When the Vashaṭ is

¹ The Sacrificer’s wife (according to another sâkhâ) also silently puts one on the Gârhapatya fire.

repeated, he brings the draught, and hands it to the Sacrificer.

31. Having solicited an invitation¹ (and received an answer from the priests), he drinks of it, with (Vâg. S. XXXVIII, 27), 'May there be in me that great energy,'—a great energy, indeed, is he who shines yonder;—'in me the fitness, in me the intelligence,'—fitness and intelligence he thus secures to himself;—'the Gharma of triple fires shineth,'—for this Gharma of triple fires indeed shines;—'together with the shining light,'—for together with the shining light (the sun) it indeed is;—'together with the fire, the Brahman,'—for together with the fire, the Brahman, it indeed is;—(Vâg. S. XXXVIII, 28), 'The seed of the milk hath been brought,'—for this is indeed the seed of the milk that has been brought;—'may we obtain the milking thereof year after year!'—it is a blessing he thereby invokes. They then cleanse themselves at the pit: the significance of this is the same as before.

32. Now, then, as to the sacrificial gifts. The gold plate he gives to the Brahman; for the Brahman is seated, and gold is settled² glory: therefore he gives the gold plate to the Brahman.

33. And that cow which yielded the Gharma-milk he gives to the Adhvaryu; for scorched, as it were, is the Gharma, and the Adhvaryu comes forth (from the sacrificial ground) like something scorched³: therefore he gives it to the Adhvaryu.

34. And that cow which yielded the Sacrificer's

¹ See p. 489, note 2.

² Lit., lying, i. e. not standing or moving.

³ Cf. XI, 2, 7, 32.

fast-milk he gives to the *Hotri*; for the *Hotri* is the sacrifice, and the Sacrificer also is the sacrifice: therefore he gives it to the *Hotri*.

35. And that cow which yielded the fast-milk for the (Sacrificer's) wife he gives to the chanters, for it is they, the *Udgâtris*, that do, as it were, the wife's work on this occasion: therefore he gives it to the chanters.

36. And, verily, whosoever either teaches, or partakes of, this (*Pravargya*) enters that life, and that light: the observance thereof is the same as at the creation¹.

SECOND BRÂHMANA.

EXPIATORY CEREMONIES.

1. Now this—to wit, the sacrifice—is the self of all beings, and of all gods: after its successful consummation the Sacrificer prospers in offspring (or, people) and cattle; but he whose *Gharma* (pot) is shattered is deprived of his offspring and cattle. In that case there is an expiation.

2. He offers an oblation of a full (spoon of ghee); for the full means everything: with everything he thus heals whatever has been unsuccessful in the sacrifice.

3. [He offers, with *Vâg. S. XXXIX, 1*,] 'Hail to the vital airs with their over-lord!'—the over-lord of the vital airs, doubtless, is the mind (soul), for in the mind all the vital airs are established: it is thus by means of the mind that he thereby heals whatever has been unsuccessful in the sacrifice.

¹ See p. 458, note 1.

4. 'To the Earth hail!'—the earth, doubtless, is a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

5. 'To Agni hail!'—Agni, doubtless, is the self of all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

6. 'To the Air hail!'—the air, doubtless, is a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

7. 'To Vāyu hail!'—Vāyu (the wind), doubtless, is the self of all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

8. 'To the Sky hail!'—the sky, doubtless, is a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

9. 'To Sūrya hail!'—Sūrya (the sun), doubtless, is the self of all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

10. [Vāg. S. XXXIX, 2,] 'To the Regions hail!'—the regions, doubtless, are a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

11. 'To Kandra hail!'—Kandra (the moon), doubtless, is the self of all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

12. 'To the Nakshatras hail!'—the Nak-

shatras (lunar asterisms), doubtless, are a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

13. 'To the Waters hail!'—the waters, doubtless, are a place of abode for all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

14. 'To Varuna hail!'—Varuna, doubtless, is the self of all the gods: it is thus by means of all the deities that he heals whatever has been unsuccessful in the sacrifice.

15. 'To the Navel hail! To the Purified one¹ hail!'—This is undefined, for undefined is Pragâpati, and Pragâpati is the sacrifice: it is thus Pragâpati, the sacrifice, he thereby heals.

16. These are thirteen oblations,—for there are thirteen months in the year, and the year is Pragâpati, and Pragâpati is the sacrifice: it is thus Pragâpati, the sacrifice, he thereby heals.

17. [Vâg. S. XXXIX, 3,] 'To the Voice hail!'—a mouth he thereby gives to it;—'to the Breath hail! to the Breath hail!'—two nostrils (a nose) he thereby gives to it;—'to the Eye hail! to the Eye hail!'—two eyes he thereby gives to it;—'to the Ear hail! to the Ear hail!'—two ears he thereby gives to it.

18. These are seven oblations,—now seven in number are these vital airs in the head: it is them he thereby gives to it. He offers a last oblation of a full (spoon),—the full means every-

¹ Mahidhara takes 'pûta' in the sense of 'the purifier (sodhaka)' and apparently the name of a god (as he does also the Navel (nâbhyai devatâyai)).

thing: with everything he thus heals whatever has been unsuccessful in the sacrifice,—

19. With (Vâg. S. XXXIX, 4), 'The mind's purpose,'—by the mind, indeed, everything is gained here: by the mind he thus heals whatever has been unsuccessful in the sacrifice;—

20. 'The truth of speech may I freely obtain,'—by speech everything is gained here: by speech he thus heals whatever has been unsuccessful in the sacrifice;—'may the form of cattle, the essence of food, fame, and prosperity accrue unto me, hail!'—a blessing he thereby invokes.

21. Thereupon, having pounded that spare (clay), and mixed it with powdered clay, he makes (a pot) in proper form, and bakes it in proper form for the purpose of the 'setting out'; and let him perform (the sacrifice) with whichever of the two reserve (pots) may be firm.

22. The Pravargya, indeed, is the year; for the year is everything, and the Pravargya is everything: when it is placed on the fire then it is spring; when it is burning-hot then it is summer; when it is flowing over then it is the rainy season;—but, indeed, when the rains overflow, all the gods and all beings subsist thereon; and, verily, the rains overflow for him who thus knows this.

23. The Pravargya, indeed, is these worlds, for these worlds are everything, and the Pravargya is everything: when it is placed on the fire then it is this (terrestrial) world; when it is burning-hot then it is the air-world; and when it flows over then it is yonder (heavenly) world;—but,

indeed, when yonder world overflows, all the gods and all beings subsist thereon; and, verily, yonder world overflows for him who thus knows this.

24. The Pravargya, indeed, is those deities—Agni, Vāyu, and Āditya; for those deities are everything, and the Pravargya is everything: when it is placed on the fire then it is Agni; when it is burning-hot then it is Vāyu (the wind); and when it flows over then it is Āditya (the sun);—but, indeed, when yonder sun overflows, all the gods and all beings subsist upon him; and, verily, yonder sun overflows for him who thus knows this.

25. The Pravargya, indeed, is the Sacrificer, his own self, his offspring (or people) and cattle; for the Sacrificer is everything, and the Pravargya is everything: when it is placed on the fire then it is his own self; when it is burning-hot then it is his offspring; and when it flows over then it is his cattle;—but, indeed, when the cattle overflow (with milk) all the gods and all beings subsist thereon; and, verily, the cattle overflow for him who thus knows this.

26. The Pravargya, indeed, is the Agnihotra, for the Agnihotra is everything, and the Pravargya is everything: when it (the Agnihotra milk) is put on the fire then it is the (Gharma) placed thereon; when it is ladled out then it is the burning-hot (Gharma); and when it is offered then it is the overflowing (Gharma);—but, indeed, when the Agnihotra overflows all the gods and all beings subsist thereon; and, verily, the Agnihotra overflows for him who thus knows this.

27. The Pravargya, indeed, is the New and Full-moon sacrifices; for the New and Full-moon sacrifices

are everything, and the Pravargya is everything: when it (the havis) is put on the fire then it is the (Gharma) placed thereon; when it is standing ready then it is the burning-hot (Gharma); and when it is offered then it is the overflowing (Gharma);—but, indeed, when the New and Full-moon sacrifices overflow all the gods and all beings subsist thereon; and, verily, the New and Full-moon sacrifices overflow for him who thus knows this.

28. The Pravargya, indeed, is the Seasonal sacrifices, for the Seasonal sacrifices are everything, and the Pravargya is everything: when it (the havis) is put on the fire then it is the (Gharma) placed thereon; when it is standing ready then it is the burning-hot (Gharma); and when it is offered then it is the overflowing (Gharma);—but, indeed, when the Seasonal sacrifices overflow then all the gods and all beings subsist thereon; and, verily, the Seasonal sacrifices overflow for him who thus knows this.

29. The Pravargya, indeed, is the Animal sacrifice, for the Animal sacrifice is everything, and the Pravargya is everything: when it (the meat) is put on the fire then it is the (Gharma) placed thereon; and when it is standing ready then it is the burning-hot (Gharma); and when it is offered then it is the overflowing (Gharma);—but, indeed, when the animal offering overflows all the gods and all beings subsist thereon; and, verily, the animal offering overflows for him who thus knows this.

30. The Pravargya, indeed, is Soma, for Soma is everything, and the Pravargya is everything: when it is poured out then it is the (Gharma) placed on the fire; when it is drawn (into the

cups) then it is the burning-hot (Gharma); and when it is offered then it is the overflowing (Gharma);—but, indeed, when Soma overflows all the gods and all beings avail themselves thereof; and, verily, Soma overflows for him who thus knows this; and, verily, no sacrifice whatever is offered without the Pravargya for him who thus knows this.

31. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that light: the observance of the rule thereof is the same as at the creation¹.

¹ See p. 458, note 1.

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- ear*, one of the five vital airs (of the head), III, 402; as the regions, is the child of heaven, IV, 10; from it autumn is produced, 10; is *Viśvāmitra* (all-friend), 10; introduced from the left (or upper) side, 11; is one only, 11; sustained by the upward vital air (*udāna*), 15; one of the five divisions of vital air in the head, 190; the ear evolved from the eye, and from it work, 378, 379; the two ears connected by channel, V, 36; what is thought by mind is spoken by speech, and heard by the ear, 263; *Adhvaryu* and Sacrificer whispering in the (right) ear of the horse, 287.
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- knife, for slaughtering the horse is made of gold, that of paryāṅgyas of copper, and that of the others of iron, V, 303.
- knife-paths, V, 326.
- knowledge, superior to brick-built altars, IV, 380; by knowledge one ascends to where all desires have vanished, and all sacrificial gifts and mere rites do not attain, 389.
- Koka, son of king *Soma*, V, 400.
- Kosha, a priestly race, IV, 392; cf. *Suśravas Kaushya*.
- Kraivya, the Pāṇḍala king, performed the *Aśvamedha*, at *Parivakrā*, V, 397.
- krānta*, one of *Vishṇu*'s steps, III, 96.
- Kratusthālā*, the *Apsaras*, is an intermediate quarter (? N.E.), or (*Agni*'s) battle, IV, 105.
- krīmuka* tree, how produced, III, 254; wood red and sweet, 254; has no ashes, 255.
- krīta*, dice, III, 107; V, 330.
- Krivi*, old name for *Pāṇḍala*, V, 397.
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- Kshatra*, nobility, connected with South region, *trishrubh*, *bṛihat-sāman*, *pañḍadāsa-stoma*, summer, III, 91; (political power) concentrated in one, 248; connected with *Indra-Vishṇu*, and freed from death through *pañḍadāsa-stoma*, IV, 68; *Indra* its lord, 74; is the eater among the people, 125, 132, 242; attaches to a single individual, 132, 241; stands, as it were, 210; is built up by (social) layers, 242; *Indra* created as *Kshatra*, 342; established on the *Viś*, V, 41; produced from out of the *Viś*, 225; produced from out of the *Brahman*, 227; not to be detached from the *Viś*, 228; Sacrificer consecrated by the *Kshatra* (a *Kshatriya*), 253, 254; takes no delight in the priestly office, 286; spiritual lustre takes no delight in the *Kshatra*, 286.
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- kshattri*, chamberlain, one of the *ratninaḥ*, III, 61; is a *prasavitri*, 61; addresses the *Pālāgali*, V, 387.
- kshetrapati*,—*prayugām havis* (pap) to, III, 125.
- kshipra*, one-fifteenth part of a *muhūrta*, V, 169.
- kshipra-śyena* (? the quick eagle), produced from the *amṛitavākā*, IV, 370.
- kshumā* (v. I. *kshupā*), name of an arrow, III, 88.
- Kubera Vaiśravaṇa*, king of the *Rakshas*, V, 367.

- Kuhû, pap offered to her, (the extreme end of) one of the four regions, IV, 264.
- Kumâra (the boy, Agni), born from Ushas, III, 159, 160.
- kumbhî, pot, III, 270; perforated with a hundred holes, V, 220, 234 n.
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- kûrma, etymology, III, 390; the same as *karyapa*, 390.
- Kurukshetra,—Purûravasa wanders about in Kurukshetra, V, 70; is the gods' place of divine worship, 441.
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- Kurri Vâgasravasa (Gautama), a teacher, IV, 345 n., 390.
- kya, (belonging to Ka), IV, 334 seq.; is the food of Agni, 342 seq., 347 seq.
- ladder (*nirayani*), leant against sacrificial post and mounted by Sacrificer and wife, III, 32.
- lakshman, mark,—is lucky on right side of (body of) man, or left side of woman, IV, 81; mark in mouth lucky, 81; lucky on any side, 95.
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- light (*ruk*), is immortality, III, 383; IV, 238.
- lightning, is the teat whence the 'shower of wealth' flows, IV, 221; one of the six doors to the Brahman, V, 66, 67; a terrible form of rain, 261.
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- lines, three drawn round for protection, III, 212; on bricks, IV, 137.
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- liquid,—the means of drinking off one of two liquids mixed together, V, 223.
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- Madhu, first spring-month, III, 386.
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- mahânâmnî verses, III, introd. xx, xxi.
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- Mahāvratā**, IV, introd. xxv seq.; 110, 168; the last day (before concluding day) of Gavām ayanam, and formerly one of the three great rites of the Sattra, V, (139), 144, 167.
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- Manyu, the one god who did not abandon *Pragāpati*, IV, 157; becomes *Rudra*, 157.
- mare, brings forth within a year, V, 12; mare with foal the *dakṣiṇā* at *Sautrāmanī*, 218, 222; mares enclosed to make the sacrificial horse whinny, 306.
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- sticks**, striking king with, III, 108.
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- stronghold**, threefold, III, 213.
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- suk**, heat, pain, suffering, IV, 171; V, 497 n.
- Sukī**, second summer month, IV, 29.
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- Sūryākandamasau, are Pragâpati's eyes, III, 313.
- Sūryastut Ukthya, V, 419.
- Sushena, Parganya's chieftain (grāmanī) in the upper region, is the second winter month, IV, 108.
- Suravas Kaushya, a teacher, IV, 391.
- Sūta, one of the ratninas, III, 60; is the spiriter (sava), 60-62; 111.
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- svâhâ, therewith logs are consecrated, III, 261; is food, IV, 159; is distinct (definite), 183; is the Vashat, 277.
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- Svargit Nâgnagita, or Nagnagit, the Gândhâra, a râganyabandhu, IV, 21.
- svayam-âtrinnâ brick, represents the three worlds, III, 155; the first belongs to Pragâpati, 187, 378; second to Indrâgnî and Virvakarman, 188; third to Parameshîbin, 188;—laying down of first, as earth, food, and vital air, 377; the lower vital air, 399; IV, 2; the second (in the third layer) is the middle part of the body and its vital air, 42; the air, 44, 45; the third (in the fifth layer), 96, 99; the vital air in the middle of the body, 114, 116, 140 seq.; oblations thereon, 182; is an uttaravedi, 182; svayamâtrinnâs as substitutes for fire-altar, 271.
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- swan maidens, V, 70.
- sweat-pores, as many as there are hair-pits and rain-drops, V, 169.
- Syaita-sâman, III, introd. xvi; sung by some over completed altar, IV, 180.
- syâma, III, 14.
- syâmâka, millet, III, 70.
- Syâparwa, a people, IV, 344 n.; Syâparwa Sâyakâyana, III, 171; IV, 274, 344.
- syena, falcon or eagle, one of the Gâyatri metre (is the bahishpavamâna) bearing the Sacrificer to bliss, V, 173; the talon-

- slaying *syena*, the king of birds, originates from Indra's heart, 215; with two feathers of *syena* the sacrifice is purified (swept up and down) at *Sautrâmanî*, 230.
- tail,—twenty-one-fold, IV, 222; contraction and expansion of bird's tail, 301 seq.;—tail whisk as purifier, V, 220, 235.
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- tanu*, (five bodily parts), III, 152.
- Tapa*, the first dewy season, IV, 126; is the sun, 126.
- tapas*, (austerities) to be practised: of him who does so every part shares in the world of heaven, IV, 362; there is no perpetuity in it, 418.
- tâpasakita*, (the fire-altar used at the sacrificial session of that name), IV, 317; substitute for a session of a thousand years, V, 171 seq.; amounts to a *Brihati*, 172.
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- tilvaka*, tree, not to stand near a grave, V, 427.
- tongue, distinguishes the essence (taste, flavour) of food, V, 263.
- tooth,—how teeth grow and decay, V, 52, 54.
- top,—of grass-stalks is sacred to the gods, IV, 185.
- tortoise (*kûrma*), how created, III, 147; a living one placed in first layer, 389; is the life-sap of these worlds, and these worlds themselves, 389; the lower shell the earth, the upper one the sky, and what is between is the air, 389; is anointed with *dadhi*, honey, and ghee, 389; is the same as the sun (*Âditya*), 390; is the vital air, 391; *Agni Vaisvânara*, *Âditya*, creeps over the three worlds in the shape of a tortoise, 392; the lord of the waters and the bull of bricks, 392;—how laid down on the altar, IV, 2.
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 139, 140, 141 ; the thousand-
 fold progeny of Vâk, 140 ; the
 three Vedas (cf. trayî vidyâ),
 consist of 10,800 eighties of
 syllables, IV, 353 ; study of
 the Veda, V, 95 seq. ; bene-
 ficial effects thereof, 99 seq. ;

- Rik*, Yagus and Sâman are light, might and glory (fame), 174.
- vedi, is this earth, III, 345, 349; IV, 235; V, 248; is the world of the (? place for) gods, IV, 118; measuring of vedi (for fire-altar), 30 seq.; (mahâvedi) equal to vedi of sevenfold fire-altar, 306; vedi of ninety steps (for the sevenfold fire-altar), 308; is fivefold, 309; right edge of vedi a balance in which the Sacrificer is weighed, V, 45; is the golden, brilliant-winged Gâyatri who bears the Sacrificer to heaven, 56; how to step past it, 57 seq.; two vedis at Sautrâmanî, 225; is the farthest end of the earth, 390.
- vet, sacrificial call, is indistinct (indefinite), IV, 183; used with oblation of ghee (with gold chips in it), on completed fire-altar, 183; used (with 'svâhâ') after final benediction of Vasor dhârâ consecration, 220; with 'vashat,' or 'svâhâ,' is food offered to the gods, 221.
- vetasa (bamboo), etymology, IV, 174; cf. reed.
- vibhîtaka nut, used as dice, III, 106; tree, not to stand near a grave, V, 427.
- Vibhus,—Savitri, with Râbhus, Vibhus, and Vâgas, receives offering of Gharma, V, 480.
- victim, animal, is Pragâpati, and represents all deities, IV, 404; number of, at Arvamedha, V, 309 seq.; is quieted (killed), 321; human (symbolic), 407; set free, 411; enumerated, 413 seqq.
- vikankata, (flacourtia sapida), is the thunderbolt, III, 53; how produced, 256, 448; pieces laid round Pravargya pot, representing the Maruts, V, 466; the vital airs, 486.
- vikarwi, brick in sixth or seventh layer, IV, 96, 99, 140 seq.; is Vâyu, 140; is vital power (âyus), 141, 291.
- vikramasa, one of Vishnu's steps, III, 96.
- vikrânta, one of Vishnu's steps, III, 96.
- vikriti, (fashioning) formula, III, 283.
- village-boundaries, contiguous in time of peace, V, 306, 307.
- vimita, shed, put up on gaming ground, III, 11.
- virâg, bricks of fifth layer, IV, 83.
- Virâg, metre, gained by Varuna, III, 40; of ten syllables, 183, 196; V, 403 n.; is Agni, III, 196; is food, IV, 50, 204; all food, IV, 12, 87; V, 408, 418; the unassailable metre in form of which tigers were produced, IV, 38; also two-year-old kine, 39; is food, 50, 204; of thirty syllables, 94, 385; the undiminished Virâg is Indra's heaven, 94; the ten vital airs are the Virâg, the sacrifice, V, 3; possessed by Vasishtha, and coveted by Indra, 212; is the earth, 212; created by Pragâpati, enters the sacrificial horse, 310; born from the Purusha, and the Purusha from Virâg, 403.
- vis, (peasantry, clan), food for the noble, III, 13; connected with west, Gagatî, vairûpa-sâman, saptadara-stoma, rainy season, 91; connected with the gods generally, and the creator, is freed from death through saptadara-stoma, IV, 68; less powerful than nobility, and differing in speech and thought from each other, 133; is the sacrifice, 144; sits as it were, 210; is indefinite, 210, 245; speak to the kshatra now in a loud, now in a low voice, V, 41; obedient to the kshatra, 227; not to be equal and refractory, but obedient and subservient, to kshatra, 303.
- Vishnu, by three syllables gained the three worlds, III, 40; is the upper end of the gods, 44; the sacrifice, 45, 113; V, 179; three-kapâla cake, or pap to, III, 54; men belong to him, or are of his nature, 54; three steps (strides), 96, 261, 275; by Vishnu, Pragâpati created

- the worlds, 276, 286; assists Varuna in recovering his lost vigour, 114; (upasad) three-kapāla cake, or pap, 118; as embryo a span long, 235, 255, 260, 268; Vishṇu Sīpivishṇa, pap of rice and fresh milk at New moon, V, 9; the sixth of the ten deities ('all the gods') receiving oblations of drops, 281; Vishṇu nibhūyapa, Sīpivishṇa, 293; a dwarfish animal his victim at Arvamedha, 300; enters the world in three places, 388; first reaches end of sacrificial session, and attains excellence among gods, 441; is the sacrifice, 442; unable to control his ambition, 442; with his bow and three arrows, 442; his head is cut off, and becomes the sun, 442; is divided into three parts (the pressings of the Soma-sacrifice), 443.
- Vishṇu-strides, a feature of the haviryagña, V, 120.
- vishārāpanākti (metre), is the regions, IV, 88.
- vishāvrāga, III, 50, 53.
- vishāvrāgin, III, 123.
- vishvuti, III, introd. xxii.
- Vishuvat, central day of Gavām ayanam, and formerly one of the three 'great rites' of the year's sattra, V, (139), 144; is in excess of the year, 158.
- visvadeva-netrab, (devāb), seated in the west, III, 49.
- Visvagit Atirātra, with all the prishṭhas and giving away of all one's property, a substitute for a year of Soma-pressing (with Agnikayana), IV, 320, 321; V, 420, 491.
- visvagyotis (bricks) are (all the light), Agni, Vāyu, and Āditya, respectively, III, 220, 239; making of, 239; mean offspring, progeny, 239, 385; IV, 129; laying down of the first (Agni), III, 384; is breath, 385; IV, 2; Agni, 130; that of third layer, Vāyu, 47, 130; is offspring, 47; is breath, 47; the fifth layer, 99, 129; possessed of generative power, 129; is the sun, 130; is breath, 131; Sūrya its lord, 131.
- Visvakarman, the puruṣa (man) slaughtered for him, III, 162; Visvakarman and Indrāgni connected with the air and the second svayamātrina, 188, 190; IV, introd. xiv; is Vāyu, 6, 106; the Rishi Visvakarman is speech, 12; he is Pragāpati, 28, 233; settles the third layer of altar, 41, 47; is Agni, 189, 190, 204; oblation to, 204; is the lord of all that exists, 204; eight oblations to (Agni) Visvakarman corresponding to the Sāvitra oblations, 266; Visvakarman Bhauvana performs Sarvamedha, and promises the earth to Kaṣyapa, 421.
- Visvāti, the Apsaras, is the northern quarter, or the vedi, IV, 107.
- Visvāmītra, rishi (All-friend), is the ear, IV, 10.
- Visvantara Saushadmana, IV, 344 n.
- Visvarūpa, the three-headed son of Tvashtri, slain by Indra, III, 130; V, 213.
- Visvāvasu, the Gandharva, IV, introd. xiv.
- Viṣve Devāb, by twelve syllables gained Gagatī, III, 40; pañka-bila oblation (pap) on west part of vedi, 120, 122; piebald bullock the Hotri's fee, 122; animal offering to them (instead of to Maruts), 126; born from Vāt, and placed with the moon in the quarters (regions), 150; they and Brihaspati no special class of deities, 150; put the quarters in the world, 235; are the seasons, 311; sing praises of (bricks in) second layer, IV, 26; produced, 33; Rishus and Viṣve Devāb connected with living beings (bhūta) and trayas-trimsa-stoma, 69; are the lords of the upper region, 102, 103; connected with Brihaspati, &c., 103; Vasus, Rudras, Ādityas, Maruts, Viṣve Devāb, build on different sides of altar (E. S. W. N. U.), 118; sit down with the Sacrificer on the higher seat (in the sky), 124; are Indra and

- Agni, and the three are brahman, kshatra, and vir, 344; the most famous of gods, V, 278; are all the gods, 392; the counsellors of king Marutta, 397; offering of barren cows, 402, 411; *Viṣve Devâb*, except the *Arvins*, 441; with *Bṛihaspati*, receive offering of gharma, 480; are the vital airs, 488.
- vital airs. See *prâna*.
- vital power, vitality (*âyus*). See life.
- vrata, rite (of abstinence), III, 185; (fast-milk), 262; the four rites, and rites of rites, IV, 333 seq.; 342; entering upon at New moon, V, 7 seq.; vrata (food) brought at *haviryagña*, 119; is the head of the sacrifice, 240.
- vratadughâ, cow, given to *Hotri* and *Udgâtris*, V, 504.
- vridhanvant, V, 351.
- Vritra*, slain by *Indra* by means of cake-offering, III, 45; by Full-moon offering, V, 6; is the moon, III, 45; slain by gods, 48, 49; *rik*, *yagus*, and *sâman* were in him, 138; his retreat shattered by *Vishnu*, 139; repelled by *Indra*, 179; waters loathing him, 332; verses relating to the slaying of *Vritra*, IV, 275; is evil, sin, V, 11.
- vritra-janû* (peg), V, 437.
- vyâhṛiti*, mystic utterance, used with offerings to *Rudra*, IV, 161.
- vyâna*, becomes the *udâna*, IV, 16.
- vyânabhṛit* (holders of the circulating air) are the mind-sustainers, IV, 15.
- vyushtri-dvirâtra*, III, introd. xxvi, 129.
- wain, as the mark of a sacrificial horse, V, 354.
- walking round altar (in sprinkling), means slighting it, IV, 170; made good by circumambulation, 170.
- warm, is the body of him who is to live, IV, 136.
- water (*âpab*), different kinds of, for consecration, III, 73 seq.; produced out of *Vât*, 145, 192; from *Pragâpati*, 157; heals what is injured, 220; the waters the udder of the sky, 284; the foundation of the universe, 293; therefrom the universe was produced, 294; water first made of this universe, 363; are unsettled, 301; waters beyond and below the sun, 305; jarful of water poured out as a thunderbolt to clear himself of all evil (*nirriti*), 324; three jarfuls poured on every four of sixteen furrows of *Agnikshetra*, 335; three additional ones on whole of *Agnikshetra*, 336; is the sky, 343; there is water not only in the channels of the vital airs, but in the whole body, 337; are the tenth, 363; whenever water (rain) flows everything that exists is produced, 363; possess self-rule, 364; the deepest place of the waters is where the sun burns, 391; are founded on the mountains (rocks), 405; the eye is their abode, the ear their goal, the sky their seat, the air their home, the sea their womb, sand their sediment, 416; is food, IV, 35; is the vital airs, 35; waters (of heaven) are in the highest place, 37; sprinkling of fire-altar with water, 169; springs forth from rock, 169; is contained in rock, in the mountains, 170; waters as *Apsaras*, the *Gandharva Vâta*'s mates, 232; food is produced from them, 232; universe originally nothing but a sea of water, V, 12; is everything, even in the farthest place, being *Parameshṭin*, 15; water one of the six doors to the *Brahman*, 66, 67; the waters the foundation of the universe, 205; swearing by the inviolable waters, sin against *Varuṇa*, 265; waters as the third of the ten deities ('all the gods') receiving oblations of drops, 280; water thrown for exorcising, 438; the waters a place of abode to all the gods, and *Varuṇa* their regent, 506.
- water-dwellers (fish and fishermen),

- subjects of Matsya Sāmmada, the Itihāsa their Veda, V, 369.
- well-water, III, 77.
- west, connected with *vis*, Gagati, &c., III, 91; west (? to east) path of sacrifice, 347; is the Gagati, IV, 45; all-ruling (*sam-rāg*), 46, 101; the Ādityas its lords, 101; Varuṇa its protector, 101; connected with *saptadara-stoma*, *marutvatiya-jastra*, *vairūpa-sāman*, 101; the all-embracer is Āditya, 106; is hope, distinction (prosperity) and the earth, V, 17, 18; the region of cattle, 485.
- wheat, headpiece of sacrificial post made of, III, 31; is touched by sacrificer, 32.
- wheel, mounted by Brahman priest, III, 32; of cart and potter, creaks if not steadied, V, 126.
- whew (*vāgina*), of the *Maitravaruṇi payasyā*, offering of, IV, 271; *dakṣhiṇā* given therewith, 271.
- whirlpool, water from, III, 76.
- wife, is one half of husband, III, 32; intercourse with, kept secret, 229; the husband must not eat food in her presence in order that she may bear a vigorous son, IV, 369, 370; (many) wives a sign of (social) eminence, V, 313.
- wind (*vāta*), cf. *Vāyu*; — connected with Varuṇa, by rain freed from death through *ekavimsa-stoma*, IV, 68; is *Vāyu*, 142; is the arrows of the Rudras of the air, 165; *Vāta* as Gandharva with the waters as Apsaras, his mates, 232; three oblations of wind on chariot, thereby yoking it, 235; is on this side of the sun, 235; also in the other world, 235; and in this (terrestrial) world, 236; wind-names uttered, V, 478; is the (aerial) ocean, flood, 479; is unassailable and irresistible, 479; an ogress-ridder, 479; identified with (aerial) ocean, flood; Indra, Savitri, Brihaspati, and Yama, 479-81; Pūshan, 486; is irresistible, an ogress-ridder, 479.
- wing, of altar, crackling of, IV, 21; is of *pañkti* nature (or fivefold), 115; twenty-one-fold, 222; contraction and expansion of, 300 seq.; has a bending link, 301; is crooked (? curved), 302; wings are the bird's arms, 306; the immortal wings of the Āhavanīya, V, 271.
- winter, produced from speech, and from it the *pañkti*, IV, 11; consists of months Saha and Sahasya, 70; is the space between air and heaven, and the part of body between waist and head, 70, 71; frog, *avakā* plant, and bamboo three forms of it, 175; in winter cattle waste away, V, 45.
- wish, — in wishes nothing is excessive, IV, 241, 247, 265.
- wolf, springs from Soma flowing from ears, III, 131; from Indra's urine, V, 215.
- woman, impure part of, below navel, III, 32; fair-knotted, fair-braided, fair-locked her perfect form, 232; on left side of man, IV, 81; lucky if marked on left side, 81; brings forth within a year, V, 12; two women (Belief and Unbelief) in N.E. quarter with black yellow-eyed man (wrath) between them, 110, 111; has beautiful form bestowed upon her, 295; given as *dakṣhiṇā*, 402; is untruth 446.
- womb, lies close to belly, IV, 115; lower than belly, 115; enlarges with the child before it is born, not after, 309; is the bearer because *Pragāpati* by it bore creatures, V, 114.
- wood, two kinds of (cut by axe and that found on the ground), III, 257.
- wood-brick, III, 155, 166.
- work (*karman*), evolved from the ear, and from it fire, IV, 379.
- worlds, the, are the heavenly abodes (of the gods), III, 195; fastened to the sun by means of the quarters, 269; the two, are round, 271; ascent of the (worlds and) metres, 276-278; they are strung on a thread and joined with Āditya, 360; from them is born both what exists

- and what exists not, 366; glide along like serpents, 369; are the resting-place, and moving-place, 143; seven worlds of the gods, 277; the three worlds and four quarters, 314; were created together, 286; three and those above them in which are placed the deities higher than Agni, Vāyu, Sūrya, V, 27; the Brahman is the sphere beyond these higher worlds, 27; how they were steadied by Pragāpati, 126; have light on both sides (sun and fire), 149; the three worlds (earth, air and heaven) are light, might and glory respectively, 173; two, those of the Gods and the Fathers, 225.
- Wrath, as black, yellow-eyed staff-bearing man, between two women, Belief and Unbelief, V, 111, 112.
- Yagña.** See sacrifice.
- yagnākṛatu**, oblations of ghee relating to special sacrifices (Agni and Gharma, &c.), forming part of the Vasoṛ dhārā, IV, 217.
- yagnāpuktā**, III, introd. xx.
- Yāgnatura.** See Rishabha.
- Yagnavalkas Rāgastambāyana**, to him Pragāpati revealed himself, IV, 349.
- Yāgnavalkya**, IV, introd. xviii; questioned by Ganaka as to Agnihotra, V, 46; on the way in which the oblation is to be treated, 61; found by Ganaka to know the Mitravindā sacrifice, 66; in disputation on Agnihotra at Ganaka's house, 112 seq.; taught by Ganaka, 114; claims prize as most learned in sacred writ, 115; on Agnihotra expiation, 182; on offering of omenta, 393.
- yagnāyagnīya-sāman**, III, introd. xiv, 274; sung over completed altar, is the moon, IV, 179; is the heavenly world, 252; is Agni Vairvānara's chant of praise, 253; on first day of Ajvamedha, V, 376.
- yagnopavītin**, sacrificially invested, V, 237.
- Yagus**, was in Vṛitra, III, 138; part of triple Veda, 139, 141; the Brahman, the Yagus, its power in the other world, IV, 173; the fire-altar the ocean of Yagus, 278; is built up with the fire-altar, 282; marches in front in quest of Pragāpati's vital fluid, 282; is Vāyu, 336; the breath, 337; (yat-gûb), 337; the mystic import (upanishad) its essence, 339; is silent (muttered), indistinct, 350; he who knows the mystic science becomes the Yagus and is called thereby, 341; Yagus consists of 8,000 brīhatīs, and Yagus and Sāman of 10,800 (7,200 and 3,600 resp.) pañktis, 353; is the one brick of which the fire-altar consists, 374; all beings, all the gods become the Yagus, 390; what is performed without a yagus, is unsuccessful, V, 276.
- yagushmatī**, bricks, are the nobility, III, 153; placed on the body of the altar, 348; number of, IV, 22; are the peasantry, 132, 133; is food, 134; any special (extra) one to be placed in middle layer, 138; none in the dhishnya hearths, 242, (?) 244; are the days of the year, Pragāpati's body, 354; three hundred and ninety-six in fire-altar, 357; enumerated as to layers, 358, 359.
- yāgyā**, is to be in the trishrubh metre, V, 26.
- Yama**, III, 49; rules over the settlements of the earth, and grants it to Sacrificer, 298; is the kshatra, 299; Yama and Yamī (Agni and Earth) of one mind with Nirriti, 322; the Fathers live in his realm, V, 236, 237; rules over, and grants, abode in the earth, 431; is the sun, 460; Yama, with Angiras and Fathers, receives offering of Gharma, 481; —Yama Vaivasvata, king of the Fathers, 365.
- yamanetrāb** (devāb), seated in the south, III, 49.
- yaudhāgaya-sāman**, chanted with three nidhanas, IV, 7.

Yavamat, a Gandharva, V, 30.
Yavas and Ayavas, the light and dark fortnights, connected with creatures generally and the *katu/katvârîma*-stoma, IV, 69; the lords of creatures, 76.

yâvat—tâvat, as long as, III, 244.

year, is seventeenfold (twelve months and five seasons), III, 174; twice in the year food is ripened, 244; is fastened to the moon by means of the seasons, 369; —its part in the sacrifice (as Father Time), IV, introd. xv seq.; is the fire-altar and the three worlds, IV, 29; is Agni Vajvânara, 33; is space, 62; speeds all beings, 63; burns up all beings, 63; assails all beings, 63; the most vigorous of all things, 63; is arrayed (spread) over all things, 64; is the womb of all beings, 64; as an embryo, in the shape of the thirteenth month, enters the seasons, 64; is the strength of all beings, 64; it forms all beings, 65; is the foundation of all beings, 65; is the range of the ruddy (sun) and holds the supreme sway, 65; is the firmament (*nâka*), heaven, 65; all creatures are evolved from it, 66; is eighteenfold, 66; ruler of the months, 74; is generative power, 125; made continuous by the seasons, 125; contains all objects of desire, 313; is the same as the sun, 313; be-

yond the year lies the wish-granting world which is immortality, 322; is fivefold (viz. food, drink, excellence, light, and immortality), 326, 327; its divisions and lights, 351 seq.; is death, 356 seq.; Agni as the year, how corresponding to each other, 363; produced from the union of Death's mind and speech, 402; —Pragâpati, the sacrifice, is the year, V, 1, 38; only after gaining the year the gods become immortal, 5; the year is the imperishable world, 5; created by Pragâpati as a counterpart of himself, 14; the year (year's *sattra*) as man, 144, 145, 168 seq.; is that (one) day after day, 155; amounts to a *Brîhatî*, 155; is the bull among seasons, 276.

yoke, measure of *uttaravedi*, III, 349; —yoke-pin, distance of throw of, III, 123.

yoking, first of the right, then of the left, ox, III, 291, 327.

youth (blitheful), in the prime of life, is apt to become dear to women, V, 295.

yûpa, sacrificial post, eight-cornered, III, 31; wrapt up in seventeen clothes, 31; with a wheaten head-piece, 31; seventeen cubits long, 31; mounted by Sacrificer and his wife, 32; V, 254; remarks on material, form, and size of yûpa, V, 123, 124; twenty-one, 373, 383.

ADDITIONS AND CORRECTIONS.

- Page 13, paragraphs 7, 8. We have probably to translate—the gods were created on its reaching heaven,—they were created on its entering this earth.
- P. 45, par. 33, lines 6, 11. Read,—in the balance.
- P. 60, l. 19. Read,—Adhvaryu.
- P. 76, note 3. Read,—offering of a pap to Aditi.
- P. 91, par. 4, l. 4. Read,—did we, by one of a hundred Ukthyas, dispel the darkness.
- P. 107, par. 10, ll. 2, 3. Read,—form of the bull.
- P. 108, note 3. Add,—Cf. also Hillebrandt, 'Varuṣa und Mitra,' p. 68 seq.
- P. 130, par. 9, ll. 2, 3. Read,—'The divine thought protect thee, not man's thought!'
- P. 136, par. 6, l. 2. Under him :—Harisvāmin explains 'anu' by 'anvābhakta,' 'participating after him,' cf. XIII, 5, 4, 24.
- P. 149, note 1. The commentary takes 'prishṭhyapratishṭhite' in the sense of 'established on the prishṭhya,'—inasmuch as, in the first half of the year, he begins each month with the Abhiplava, and ends with the Prishṭhya, which is the stronger (balavattara, cf. XII, 2, 2, 16), and therefore 'ātmapratishṭhita.'
- P. 155, note 2. The MS. of the commentary is corrupt—*ān-pūrvasyākriyate satariwādayaḥ saḥ bhadragamam vaḥḥasthāne evādhikshipayati na pradāntara āvartata ity arthaḥ*.
- P. 279, note 1, l. 3 from below. Read,—'four-eyed' dog.
- P. 334, note 1. 'Utsanna' probably means 'detached'; cf. II, 5, 2, 48.
- P. 397, par. 6, l. 3. For whence, read,—and then.

PART IV.

- P. 20, par. 5, l. 5. Read,—skin.
- P. 25, note 1, l. 4. Read,—on the *retasiṣṭ* range.
- P. 48, par. 5, l. 4. Read,—Nabhas and Nabhasya.
- P. 55, par. 4, l. 5. Read,—the seventh.
- P. 103, par. 11. After 'sake,' add,—'The Śākvara and Raivata sāmāns for stability in the air!' for by the Śākvara and Raivata sāmāns it is indeed established in the air.
- P. 108, l. 8. Read,—Pūrvāṭitti.
- P. 163, l. 3. Read,—of seven seasons.
- P. 168, note 4. Delete,—According to . . . referred to.
- P. 170, para. 6-8. Read,—circumambulates.
- P. 192, par. 5, l. 2. Read,—irresistible warrior.
- P. 223, par. 2, l. 3. Read,—shower of wealth.
- P. 295, l. 1. Instead of, then,—read, thereby.
- P. 312, par. 18, l. 9. Read,—exceeds this universe.
- P. 313, l. 2. Read,—nor does he exceed this universe.
- P. 325, par. 14. Read,—There are these five fingers (and toes) each consisting of four parts.
- Note 1. Delete,—that being the simplest kind of Soma-sacrifice.—*Sāyana* indeed must mean—all Soma and other sacrifices, down to the Agnihotra :—hardly, all sacrifices concluding with the Agnihotra.
- P. 337, note 2. Read,—'moving in front,' or 'previous performance.'
- P. 352, par. 23, l. 2. Read,—thousand Br̥hatīs.
- P. 389, l. 9. Perhaps we ought to translate—that (gold man), indeed, is the end, the self, of everything here (or, of this universe). Cf. J. Muir, Orig. Sansk. Texts, vol. v, p. 389.
- Par. 16, l. 2. Read,—they ascend to where desires have vanished.
- P. 393, par. 1, l. 4. Read,—Gana Śārkarākshya.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pahlavi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.								
		III Class.								
Gutturales.										
1 Tenuis	k			क	𐬕	𐬕	𐬕	𐬕	𐬕	k
2 " aspirata	kh			ख	𐬖	𐬖	𐬖	𐬖	𐬖	kh
3 Media	g			ग	𐬗	𐬗	𐬗	𐬗	𐬗	
4 " aspirata	gh			घ	𐬘	𐬘	𐬘	𐬘	𐬘	
5 Gutturo-labialis	q				𐬙	𐬙	𐬙	𐬙	𐬙	
6 Nasalis	h (ng)			ह	{ 3 (ng) } { 𐬚 (n) }					
7 Spiritus asper	h			ह	𐬛	𐬛	𐬛	𐬛	𐬛	h, hs
8 " lenis	,									
9 " asper faucalis	'h									
10 " lenis faucalis	'h									
11 " asper fricatus		'h								
12 " lenis fricatus		'h								
Gutturales modificatae (palatales, &c.)										
13 Tenuis		k		च	𐬜	𐬜	𐬜	𐬜	𐬜	k
14 " aspirata		kh		छ	𐬝	𐬝	𐬝	𐬝	𐬝	kh
15 Media		g		ज	𐬞	𐬞	𐬞	𐬞	𐬞	
16 " aspirata		gh		झ	𐬟	𐬟	𐬟	𐬟	𐬟	
17 " Nasalis		ṅ		ञ	𐬠	𐬠	𐬠	𐬠	𐬠	

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zand.	Pahlavi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
18 Semivocalis	y	...	...	य	𐬶 𐬶𐬵 𐬶	𐬶	𐬶	𐬶	י	י
19 Spiritus asper . . . . .	...	(y)	...	...	...	...	...	...	...	...
20 " lenis . . . . .	...	(y)	...	...	...	...	...	...	...	...
21 " asper asibilatus . . . . .	...	s	...	...	...	...	...	...	...	...
22 " lenis asibilatus . . . . .	...	s	...	...	...	...	...	...	...	...
Dentales.										
23 Tenuis	t	...	...	त	𐬥	𐬥	𐬥	𐬥	ת	ת
24 " aspirata	th	...	...	थ	𐬥𐬵	𐬥𐬵	𐬥𐬵	𐬥𐬵	ת	ת
25 " asibilata	d	...	TH	...	...	...	...	...	...	...
26 Media	dh	...	...	द	𐬥𐬵	𐬥𐬵	𐬥𐬵	𐬥𐬵	...	...
27 " aspirata . . . . .	...	...	...	...	...	...	...	...	...	...
28 " asibilata	n	...	DH	...	...	...	...	...	...	...
29 Nasalis	l	...	...	न	𐬥	𐬥	𐬥	𐬥	...	...
30 Semivocalis . . . . .	...	...	...	...	...	...	...	...	...	...
31 " mollis 1 . . . . .	...	l	...	...	...	...	...	...	...	...
32 " mollis 2 . . . . .	...	...	L	...	...	...	...	...	...	...
33 Spiritus asper 1	s	...	...	...	...	...	...	...	...	...
34 " asper 2 . . . . .	...	...	S	...	...	...	...	...	...	...
35 " lenis . . . . .	...	...	...	...	...	...	...	...	...	...
36 " asperimus 1 . . . . .	...	...	z (s)	...	...	...	...	...	...	...
37 " asperimus 2 . . . . .	...	...	z (s)	...	...	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
1 Neutralis	o									ə
2 Laryngo-palatalis	œ									...
3 " labialis	ø									...
4 Gutturalis brevis	a			अ	𐬀	𐬀	𐬀	ا	א	...
5 " longa	ā	(a)		आ	𐬁	𐬁	𐬁	آ	א	...
6 Palatalis brevis	i			इ	𐬂	𐬂	𐬂	ي	י	...
7 " longa	ī	(i)		ई	𐬃	𐬃	𐬃	יי	י	...
8 Dentalis brevis	ɛ			ए				...		...
9 " longa	ē			ऐ				...		...
10 Lingualis brevis	ɜ			ऋ				...		...
11 " longa	ṛ			ॠ				...		...
12 Labialis brevis	u			उ				...		...
13 " longa	ū	(u)		ऊ				...		...
14 Gutturo-palatalis brevis	o			...	...			...		...
15 " longa	ō (ai)	(o)		...	...			...		...
16 Diphthongus gutturo-palatalis	ai	(ai)		...	...			...		...
17 " "	ei (ēi)			...	...			...		...
18 " "	oi (ōu)			...	...			...		...
19 Gutturo-labialis brevis	o			...	...			...		...
20 " longa	ō (au)	(o)		...	...			...		...
21 Diphthongus gutturo-labialis	au	(au)		...	...			...		...
22 " "	eu (ēu)			...	...			...		...
23 " "	ou (ōu)			...	...			...		...
24 Gutturalis fracta	ɛ		
25 Palatalis fracta	ɜ		
26 Labialis fracta	ɛ		
27 Gutturo-labialis fracta	ɛ		

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INTRODUCTION.

IN preparing this volume, which contains the greater part of the Agni hymns of the Rig-veda, namely, those of the *Mandalas* I–V, the translator enjoyed the high advantage of Professor Max Müller's assistance, in the way stated in the Introduction to the first volume of *Vedic Hymns, Sacred Books of the East*, vol. xxxii, p. xxvii.

H. O.

KIEL :
November, 1895.

VEDIC HYMNS.

MANDALA I, HYMN 1.

ASHTAKA I, ADHYĀYA 1, VARGA 1-2.

1¹. I magnify² Agni, the Purohita, the divine ministrant of the sacrifice, the Hotri³ priest, the greatest bestower of treasures.

2. Agni, worthy to be magnified by the ancient Rishis and by the present ones—may he conduct the gods hither.

3. May one obtain through Agni wealth and welfare day by day, which may bring glory and high bliss of valiant offspring.

4. Agni, whatever sacrifice and worship¹ thou encompassest on every side, that indeed goes to the gods.

5. May Agni the thoughtful Hotri³, he who is true and most splendidly renowned, may the god come hither with the gods.

6. Whatever good thou wilt do to thy worshipper, O Agni, that (work) verily is thine, O Angiras.

7. Thee, O Agni, we approach day by day, O (god) who shinest in the darkness¹; with our prayer, bringing adoration to thee—

8. Who art the king of all worship, the guardian of Rita, the shining one, increasing in thy own house.

9. Thus, O Agni, be easy of access to us, as a father is to his son. Stay with us for our happiness.

NOTES.

The hymn is ascribed to Madhukkkhandas Vaisvâmitra, and may possibly belong to an author of the Visvâmitra family. See my Prolegomena, p. 261. Metre, Gâyatrî. The hymn has been translated and commented upon by M. M., Physical Religion, pp. 170-173.

Verse 1 = TS. IV, 3, 13, 3 ; MS. IV, 10, 5. Verse 3 = TS. III, 1, 11, 1 ; IV, 3, 13, 5 ; MS. IV, 10, 4 (IV, 14, 16). Verse 4 = TS. IV, 1, 11, 1 ; MS. IV, 10, 3. Verse 7 = SV. I, 14. Verses 7-9 = VS. III, 22-24 ; TS. I, 5, 6, 2 ; MS. I, 5, 3.

Verse 1.

Note 1. This verse being the first verse of the Rig-veda as we now possess it, seems already to have occupied the same position in the time of the author of the hymns X, 20-26. For, after a short benediction, the opening words of this collection of hymns are also agnîm î/e, 'I magnify Agni.' Comp. my Prolegomena, p. 231.

Note 2. The verb which I translate by 'magnify'—being well aware that it is impossible to do full justice to its meaning by such a translation—is *îd*. There seems to me no doubt that this verb is etymologically connected with the substantives *îsh*, 'food,' *îd*, *îdâ*, *îrâ* (not with the root *yag* of which Brugmann, Indogermanische Forschungen I, 171, thinks). We need not ask here whether the connection between *îd* and *îsh* is effected by a 'Wurzeldeterminativ' (root-determinative) *d*—in this case we should have here *îd* for *izhd*, comp. *nîdâ* for *nizhda*, *pîd* for *pizhd*, &c. ; see Brugmann's Grundriss, vol. i, § 591—or whether *îd* is a reduplicated present of *îd* (of the type described by Brugmann, Grundriss, vol. ii, p. 854 ; comp. *îrte*, &c.). The original meaning of *îde* at all events seems to be 'I give sap or nourishment.' Now in the Vedic poetry and ritual, the idea of sap or nourishment is especially connected with the different products coming from the cow, milk and

butter. The footsteps of the goddess *Idā* drip with butter. The words 'agnim *ide*' seem to me, consequently, originally to convey the idea of celebrating Agni by pouring sacrificial butter into the fire. There is a number of passages in the *Rig-veda* which, in my opinion, show clear traces of this original meaning of the verb. Thus we read X, 53, 2. *yāgāmahai yagñīyān hanta devān īlāmahai īdyān āgyena*, 'let us sacrifice (*yag*) to the gods to whom sacrifice is due; let us magnify (*id*) with butter those to whom magnifying is due.' V, 14, 3. *tām hī śāsvantā īlate srukā devām ghrītaskūtā agnīm havyāya vólhave*, 'for all people magnify this god Agni with the butter-dripping sacrificial spoon. that he may carry the sacrificial food.' V, 28, 1. *devān īlānā havīshā ghrītāki*, 'magnifying the gods with sacrificial food, (the spoon) filled with butter.' Comp. also I, 84, 18; VI, 70, 4; VIII, 74, 6; X, 118, 3. Then, by a gradual development, we find the verb *id* or the noun *īlenya* connected with such instrumentals as *girā* or *gīrbhīh*, 'to magnify by songs,' or *stómaiḥ* 'by praises,' *nāmasā* 'by adoration,' and the like. The *Rig-vedic* texts, however, show us very clearly that even in such phrases the original meaning of *id* was not quite forgotten. For the word is not used indifferently of any praise offered to any god whatever. No god of the Vedic Pantheon is praised so frequently and so highly by the poets of the *Rig-veda* as Indra. Yet, with very few exceptions, the word *id* is avoided in connection with this god. The whole ninth *Mandala* contains nothing but praises of Soma Pavamāna. Yet the word *id* occurs, in the whole of this *Mandala*, in two passages only (5, 3; 66, 1) of which one is contained in an *Āprī* verse transferring artificially to Soma such qualifications as belong originally to Agni. On the other hand, in the invocations addressed to Agni, this verb and its derivatives are most frequently used. We may conclude that the idea of celebration, as conveyed by these words, had a connotation which qualified them for the employment with regard to Agni, the god nourished by offerings of butter, much better than for being addressed to Indra, the drinker of the Soma juice, or to the god Soma himself.

Last comes, I believe, the meaning of *îd* as contained in a very small number of passages such as VII, 91, 2. *îndra-vâyû sustutîh vâm iyāñ māṛḍīkām îtte suvitām ka nāvyaṃ*, 'Indra and Vāyu! Our beautiful praise, approaching you, asks you for mercy and for new welfare.' Here the construction of *îd* is such as if in English the phrase, 'men magnify the gods for obtaining mercy,' could be expressed in the words 'men magnify the gods mercy.'

I conclude by quoting the more important recent literature referring to *îd*: Prof. Max Müller's note on V, 60, 1 (S. B. E. vol. xxxii, p. 354); Physical Religion, p. 170; Bezzenberger, Nachrichten von der Göttinger Gesellsch. d. Wissensch. 1878, p. 264; Bechtel, Bezzenberger's Beiträge, X, 286; Bartholomae, *ibid.* XII, 91; Arische Forschungen, II, 78; Indogermanische Forschungen, III, 28, note 1; Brugmann, Indogermanische Forschungen, I, 171; K. F. Johansson, Indogermanische Forschungen, II, 47. Comp. also Bartholomae, Arische Forschungen, I, 21; III, 52, and Joh. Schmidt, Kuhn's Zeitschrift, XXXII, 389.

Verse 4.

Note 1. 'Worship' is a very inadequate translation of *adhvara*, which is nearly a synonym of *yagñā*, by the side of which it frequently stands. Possibly in the designation of the sacrifice as *yagñā* the stress was laid on the element of prayer, praises, and adoration; in the designation as *adhvara* on the actual work which was chiefly done by the *Adhvaryu*.—Prof. Max Müller writes: 'I accept the native explanation a-dhvara, without a flaw, perfect, whole, holy. *Adhvara* is generally an *opus operatum*; hence *adhvaryu*, the operating priest.' Comp. Physical Religion, p. 171. Bury's derivation of *adhvara* from *madhu* (*ṃdhu-ara*, Bezzenberger's Beiträge, VII, 339) is much more ingenious than convincing.

Verse 7.

Note 1. I have translated *dóshâvasta* as a vocative which, as is rendered very probable by the accent, was also the opinion of the diaskeuasts of the *Samhitâ* text.

The author of the sacrificial formula which is given in *Āsval. Sraut.* III, 12, 4 and *Sāṅkh. Gṛīhy.* V, 5, 4, evidently understood the word in the same way; there Agni is invoked as *doshāvastar* and as *prātarvastar*, as shining in the darkness of evening and as shining in the morning. That this may indeed be the true meaning of the word is shown by *Rig-veda* III, 49, 4, where Indra is called *kshapām vastā*, 'the illuminator of the nights' (*kshapām* is gen. plur., not as Bartholomae, Bezzenberger's *Beiträge*, XV, 208, takes it, loc. sing.). The very frequent passages, however, in which case-forms of *doshā* stand in opposition to words meaning 'dawn' or 'morning'—which words in most cases are derived from the root *vas*—strongly favour the opinion of Gaedicke (*Der Accusativ im Veda*, 177, note 3) and K. F. Johansson (Bezzenberger's *Beiträge*, XIV, 163), who give to *doshāvastar* the meaning 'in the darkness and in the morning.' This translation very well suits all *Rig-veda* passages in which the word occurs. If this opinion is accepted, *doshāvastar* very probably ought to be written and accented as two independent words, *doshā vāstar*. See M. M., *Physical Religion*, p. 173.

MANDALA I, HYMN 12.

ASHTAKA I, ADHYĀYA 1, VARGA 22-23.

1. We choose Agni as our messenger, the all-possessor, as the Hotri of this sacrifice, the highly wise.
2. Agni and Agni again they constantly invoked with their invocations, the lord of the clans, the bearer of oblations, the beloved of many.
3. Agni, when born, conduct the gods hither for him who has strewn the Barhis (sacrificial grass)¹; thou art our Hotri, worthy of being magnified².
4. Awaken them, the willing ones, when thou goest as messenger, O Agni. Sit down with the gods on the Barhis.
5. O thou to whom Ghrīta oblations are poured out, resplendent (god), burn against the mischievous, O Agni, against the sorcerers.
6. By Agni Agni is kindled (or, by fire fire is kindled), the sage, the master of the house, the young one, the bearer of oblations, whose mouth is the sacrificial spoon.
7. Praise Agni the sage, whose ordinances for the sacrifice are true, the god who drives away sickness.
8. Be the protector, O Agni, of a master of sacrificial food who worships thee, O god, as his messenger.
9. Be merciful, O purifier, unto the man who is rich in sacrificial food, and who invites Agni to the feast of the gods.
10. Thus, O Agni, resplendent purifier, conduct

the gods hither to us, to our sacrifice and to our food.

11. Thus praised by us with our new Gâyatra hymn, bring us wealth of valiant men and food.

12. Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.

NOTES.

This hymn is ascribed to Medhâtithi Kâṇva. It is the opening hymn of a collection which extends from I, 12 to 23 (not, as Ludwig, III, 102, believes, from I, 2 to 17; see my Prolegomena, p. 220). That the authorship of this collection belongs indeed to the Kâṇva family, whose poetical compositions are found partly in the first and partly in the eighth Mandala, is shown by the text of 14, 2-5, and by other evidence; see Zeitschr. der Deutschen Morg. Gesellschaft, XXXVIII, 448.

The metre is Gâyatrî. It is possible, though I do not think it probable, that the hymn should be considered as consisting of *Trikas*. Verse 1 = SV. I, 3; TS. II, 5, 8, 5; V, 5, 6, 1; TB. III, 5, 2, 3; MS. IV, 10, 2. Verses 1-3 = SV. II, 140-142; AV. XX, 101, 1-3. Verse 2 = TS. IV, 3, 13, 8; MS. IV, 10, 1. Verse 3 = TB. III, 11, 6, 2. Verses 6, 8, 9 = SV. II, 194-196. Verse 6 = TS. I, 4, 46, 3; III, 5, 11, 5; V, 5, 6, 1; TB. II, 7, 12, 3; MS. IV, 10, 2 (3). Verse 7 = SV. I, 32. Verse 10 = VS. XVII, 9; TS. I, 3, 14, 8; 5, 5, 3; IV, 6, 1, 3; MS. I, 5, 1.

Verse 3.

Note 1. On *vṛiktábarhis*, comp. RV. I, 116, 1; M. M., vol. xxxii, pp. 84 seq., 109; Geldner, P. G., Vedische Studien, I, 152.

Note 2. On *īdyah*, comp. the note on *īde* I, 1, 1.

MANDALA I, HYMN 13.

ASHTAKA I, ADHYÂYA 1, VARGA 24-25.

ÂPRÎ HYMN.

1¹. Being well lighted, O Agni, bring us hither the gods to the man rich in sacrificial food, O Hotri, purifier, and perform the sacrifice.

2. Tanûnapât¹! make our sacrifice rich in honey and convey it to-day to the gods, O sage, that they may feast.

3. I invoke here at this sacrifice Narâsamsa¹, the beloved one, the honey-tongued preparer of the sacrificial food.

4. O magnified¹ Agni! Conduct the gods hither in an easy-moving chariot. Thou art the Hotri instituted by Manus².

5. Strew, O thoughtful men, in due order¹ the sacrificial grass, the back (or surface) of which is sprinkled with butter, on which the appearance of immortality² (is seen).

6. May the divine gates open, the increasers of Rita, which do not stick together, that to-day, that now the sacrifice may proceed.

7. I invoke here at this sacrifice Night and Dawn, the beautifully adorned goddesses, that they may sit down on this our sacrificial grass.

8. I invoke these two divine Hotris¹, the sages with beautiful tongues. May they perform this sacrifice for us.

9. Iâ ('Nourishment'), Sarasvati, and Maht ('the great one')¹, the three comfort-giving goddesses, they who do not fail, shall sit down on the sacrificial grass.

10. I invoke hither the foremost, all-shaped Tva-
shtri to come hither ; may he be ours alone.

11. O tree¹, let the sacrificial food go, O god, to
the gods. May the giver's splendour be foremost.

12. Offer ye the sacrifice with the word Svâhâ
to Indra in the sacrificer's house. Thereto I invoke
the gods.

NOTES.

The hymn is ascribed, as the whole collection to which it belongs, to Medhâtithi Kânva (see the note on the preceding hymn). Its metre is Gâyatrî. Verses 1-4 = SV. II, 697-700. Verse 9 = RV. V, 5, 8. Verse 10 = TS. III, 1, 11, 1 ; TB. III, 5, 12, 1 ; MS. IV, 13, 10.

The hymn belongs to the class of Âpri hymns, which were classed by the ancient arrangers of the Samhitâ among the Agni hymns. The Âpri hymns, consisting of eleven or twelve verses, were destined for the Prayâga offerings of the animal sacrifice (comp. H. O., Zeitschrift der D. Morg. Gesellschaft, XLII, 243 seq.). They were addressed, verse by verse in regular order, partly to Agni, partly to different spirits or deified objects connected with the sacrifice, such as the sacrificial grass, the divine gates through which the gods had to pass on their way to the sacrifice, &c. The second verse was addressed by some of the Rîshi families to Tanûnapât, by some to Narâsamśa ; in some of the hymns we find two verses instead of one (so that the total number of verses becomes twelve instead of eleven) addressed the one to Tanûnapât, the other to Narâsamśa. Bergaigne (Recherches sur l'histoire de la Liturgie Védique, p. 14) conjectures that some of the Rîshi families had only seven Prayâgas. This opinion is based on the identical appearance of four verses (8-11) in the Âpri hymns of the Visvâmitras (III, 4) and of the Vasishthas (VII, 2), and on the diversity of metres used in two other Âpri hymns, IX, 5 and II, 3. To me this conjecture, though very ingenious, does not seem convincing.

With the text of the *Āpri* hymns should be compared the corresponding *Praishas* of the *Maitrāvaruṇa* priest, i.e. the orders by which this priest directed the *Hotri* to pronounce the *Prayāga* invocations. The text of these *Praishas* is given *Taitt. Brāhm.* III, 6, 2.

Comp. on the character and the historical and ritual position of the *Āpri* hymns, *Max Müller, Hist. Anc. Sansc. Literature*, p. 403 seq.; *Roth, Nirukta*, notes, p. 121 seq.; *Weber, Indische Studien*, X, 89 seq.; *Ludwig V*, 315 seq.; *Hillebrandt, Das Altindische Neu- und Vollmondsopfer*, 94 seq.; *Schwab, Das Altindische Thieropfer*, 90 seq.; *Bergaigne, Recherches sur l'histoire de la Liturgie Védique*, 13 seq.

Verse 1.

Note 1. Comp. *Delbrück, Syntactische Forschungen*, I, 97.

Verses 2, 3.

Note 1. Does *Tanûnapât*, lit. 'son of the body,' mean, as *Roth* and *Grassmann* believed, 'son of his own self' (comp. I, 12, 6. *agnínâ agnîh sám idhyate*, 'by Agni Agni is kindled'), or is the meaning 'le propre fils' (*Bergaigne, Rel. Védique* II, 100)? *Narâsamsa*, which is nearly identical with the Avestic *Nairyôsanha*, means 'the song of men,' or 'praised by men' (*Bergaigne, l. l. I*, 305; *M. M.*'s note on VII, 46, 4). In III, 29, 11 it is said of Agni: 'He is called *Tanûnapât* as the foetus of the Asura; he becomes *Narâsamsa* when he is born.' Of course an expression like this is by no means sufficient to prove that the sacrificial gods *Tanûnapât* and *Narâsamsa*, as invoked in the *Āpri* hymns, are nothing but forms of Agni. Expressions which are constantly repeated in the *Āpri* verses show that the work of *Tanûnapât*, and likewise that of *Narâsamsa*, consisted in spreading *ghrîta* or 'honey' over the sacrifice.

Verse 4.

Note 1. 'Magnified' is *īlītáḥ*; comp. the note on I, 1, 1. The third, or if both *Tanûnapât* and *Narâsamsa* are invoked, the fourth verse of the *Āpri* hymns is regularly addressed to Agni with this epithet *īlīta*.

Note 2. Manurhita, 'instituted by Manus,' not 'by men.' See Bergaigne, *Religion Védique*, I, 65 seq.

Verse 5.

Note 1. On ânushák, comp. Pischel, *Vedische Studien*, II, 125.

Note 2. The last Páda is translated by Grassmann, 'wo der unsterbliche sich zeigt' (comp. Bergaigne, *R.V.* I, 194, note 1); by Ludwig, 'auf dem man das unsterbliche sieht.' To me it seems impossible to decide, so as to leave no doubt, whether *amṛ́tasya* is masculine or neuter. Comp. also *Atharva-veda* V, 4, 3; 28, 7; XIX, 39, 6-8, in which passages the phrase *amṛ́tasya káksham* recurs.

Verse 8.

Note 1. The two divine *Hotris* are mentioned in the *Rig-veda* only in the eighth (or seventh) verse of the *Āprisūktas* and besides in two passages, X, 65, 10; 66, 13, which do not throw any light on the nature of these sacrificial gods. They are called *gātavedasā* VII, 2, 7, *purohitau* X, 70, 7, *bhishagā Vāg. Samh.* XXVIII, 7. As regards the duality of these divine counterparts of the human *Hotri* priest, possibly the 'two *Hotris*' should be understood as the *Hotri* and the *Maitrāvaruṇa*; the latter was the constant companion and assistant of the former in the Vedic animal sacrifice. Comp. Schwab, *Altindisches Thieropfer*, 96, 114, 117, &c.; H. O., *Religion des Veda*, 391.

Comp. on the two divine *Hotris* also Bergaigne, *R.V.* I, 233 seq.

Verse 9.

Note 1. On *Iā*, see H. O., *Religion des Veda*, pp. 72, 326.—With regard to *Mahī* Bergaigne (*Rel. Védique*, I, 322) has pronounced the opinion that 'Bhāratī et Mahī, qui, tantôt se remplacent, tantôt se juxtaposent tout en paraissant ne compter que pour une, se confondent aux yeux des *ṛishis*.' But Pischel (*Ved. Studien*, II, 84 seq.) has shown that the eminent French scholar was wrong, and that really *Mahī* ('the great one') is independent of *Bhāratī*. Pischel's

own opinion that Mahî is a name of the goddess Dhishanâ, does not seem to me to be established by sufficient reasons.—On the meaning of these three goddesses Prof. Max Müller writes: ‘I should not fix on Nourishment as the true meaning of Iâ. Originally those three goddesses seem to be local: Iâ, the land or daughter of Manu, the Sarasvatî, and another river here called Mahî.’

Verse 11.

Note 1. To me it seems evident that the tree, or, to translate more literally, the lord of the forest (vanaspati) invoked in this Âprî verse can only be the sacrificial post (yûpa) to which the victim was tied before it was killed. The yûpa is called vanaspati in the Rig-veda (III, 8, 1. 3. 6. 11) as well as in the more modern Vedic texts (for inst., Taitt. Samh. I, 3, 6, 1).—In the Âprî hymn, IX, 5 (verse 10), the vanaspati is called sahasravalsa: with this should be compared III, 8, 11 (addressed to the yûpa): vânaspate satâvalsah ví roha sahasravalsâh ví vayâm ruhema, ‘O lord of the forest, rise with a hundred offshoots; may we rise with a thousand offshoots!’—In the Âprî hymn, X, 70 (verse 10), the rope (rasanâ) is mentioned by which the vanaspati should tie the victim; comp. with this expression the statements of the ritual texts as to the rasanâ with which the victim is tied to the yûpa; Schwab, Das Altindische Thieropfer, 81. Comp. also especially Taittiriya Brâhmana III, 6, 11, 3.—In the Âprî hymns the vanaspati is frequently invoked to let loose the victim; in connection therewith mention is made of the sacrificial butcher (samitri), see II, 3, 10; III, 4, 10; X, 110, 10, and comp. Vâg. Samhitâ XXI, 21; XXVIII, 10. The meaning of these expressions becomes clear at once, if we explain the vanaspati as the sacrificial post. When they are going to kill the victim, they loosen it from the post; the post, therefore, can be said to let it loose. Then the butcher (samitri) leads the victim away. See the materials collected by Schwab, Thieropfer, p. 100 seq., and comp. also H. O., Religion des Veda, 257.

MANDALA I, HYMN 26.

ASHTAKA I, ADHYĀYA 2, VARGA 20-21.

1. Clothe thyself with thy clothing (of light), O sacrificial (god), lord of all vigour; and then perform this worship for us.

2. Sit down, most youthful god, as our desirable Hotri, through (our prayerful) thoughts¹, O Agni, with thy word² that goes to heaven.

3. The father verily by sacrificing procures (blessings) for the son¹, the companion for the companion, the elect friend for the friend.

4. May Varuṇa, Mitra, Aryaman, triumphant with riches (?)¹, sit down on our sacrificial grass as they did on Manu's.

5. O ancient Hotri, be pleased with this our friendship also, and hear these prayers.

6. For whenever we sacrifice constantly¹ to this or to that god, in thee alone the sacrificial food is offered.

7. May he be dear to us, the lord of the clan, the joy-giving, elect Hotri; may we be dear (to him), possessed of a good Agni (i. e. of good fire).

8. For the gods, when possessed of a good Agni, have given us excellent wealth, and we think ourselves possessed of a good Agni.

9. And may there be among us mutual praises of both the mortals, O immortal one, (and the immortals)¹.

10. With all Agnis (i. e. with all thy fires), O Agni, accept this sacrifice and this prayer, O young (son) of strength¹.

NOTES.

This hymn, as well as the whole collection to which it belongs, is ascribed to *Sunaḥsepa Āgigarti* (comp. 24, 12. 13). The metre is *Gâyatrī*. Bergaigne (*Recherches sur l'histoire de la Samhitā*, II, 7) divides this hymn into *Triḱas*, with one single verse added at the end. I cannot find sufficient evidence for this; the appearance in the *Sāma-veda* (II, 967-9) of a *Triḱa* composed of the verses 10. 6. 7 of our hymn is rather against Bergaigne's opinion.

Verse 2.

Note 1. *Mánmabhiḥ* may possibly mean, 'with thy (wise) thoughts;' comp., for instance, III, 11, 8. *pári vísvāni súdhitā agnéḥ asyāma mánmabhiḥ*, 'may we obtain every bliss through Agni's (wise) thoughts,' or 'may we obtain all the blessings of Agni for our prayers.'

Note 2. *Vákas* stands for *vákasā*. See the passages collected by Lanman, *Noun-Inflection*, 562, and comp. Roth, *Ueber gewisse Kürzungen des Wortendes im Veda*, 5; Joh. Schmidt, *Die Pluralbildungen der indogermanischen Neutra*, 304 seq. Ludwig also takes *vákas* as instrumental.

Verse 3.

Note 1. Agni is the father, the mortal whose sacrifice he performs, the son.

Verse 4.

Note 1. Can *risādas* be explained as a compound of *ri* (Tiefstufe of *rai*, as *gu* is the Tiefstufe of *gau*) and **sādas*, from the root *sad*, 'to be triumphant'? Prof. Aufrecht (*Bezzenberger's Beiträge*, XIV, 33; see also Neisser, *Bezz. Beitr.* XIX, 143) connects *ri-* with the Greek *ἐρι-* (*ἐρικυδής* &c.); our hypothesis has the advantage of not leaving the limits of Sanskrit.—Comp. M. M.'s note on V, 60, 7; Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung* (1893), p. 7.

Verse 6.

Note 1. On *sāsvatā tánā* see Lanman, 480, 515, 518.

Verse 9.

Note 1. The comparison of verse 8 and the expression *āmṛita mārtyānām* in the second Pāda of this verse seem to show that *ubhāyeshām* does not refer to two classes of mortals, the priests and their patrons, but to the mortals and the immortals. A genitive *amṛitānām*, which would make this meaning quite clear, can easily be supplied. A Dvandva compound *amṛitamartyānām*, which one could feel tempted to conjecture, would have, in my opinion, too modern a character.—Prof. Max Müller writes: ‘I should prefer *amṛita mārtyānām*, not exactly as a compound, but as standing for *amṛitānām mārtyānām*. This seems to be Ludwig’s opinion too.’

Verse 10.

Note 1. In the translation of *sahasah yaho* I follow Geldner, Kuhn’s *Zeitschrift*, XXVIII, 195; Ludwig’s translation is similar.

MANDALA I, HYMN 27.

ASHTAKA I, ADHYÂYA 2, VARGA 22-24.

A.

1. With reverence. I shall worship thee who art long-tailed like a horse, Agni, the king of worship.

2. May he, our son of strength¹, proceeding on his broad way, the propitious, become bountiful to us.

3. Thus protect us always, thou who hast a full life, from the mortal who seeks to do us harm¹, whether near or afar.

4. And mayest thou, O Agni, announce to the gods this our newest efficient Gâyatra song.

5. Let us partake of all booty that is highest and that is middle (i. e. that dwells in the highest and in the middle world); help us to the wealth that is nearest.

6. O god with bright splendour, thou art the distributor. Thou instantly flowest for the liberal giver in the wave of the river, near at hand.

B.

7. The mortal, O Agni, whom thou protectest in battles, whom thou speedest in the races¹, he will command constant nourishment :

8. Whosoever he may be, no one will overtake him, O conqueror (Agni)! His strength² is glorious.

9. May he (the man), known among all tribes³, win the race with his horses; may he with the help of his priests become a gainer.

C.

10. O Garâbodha¹! Accomplish this (task) for every house²: a beautiful song of praise for worshipful Rudra³.

11. May he, the great, the immeasurable, the smoke-bannered, rich in splendour, incite us to (pious) thoughts and to strength.

12. May he hear us, like the rich lord of a clan, the banner of the gods, on behalf of our hymns, Agni with bright light.

13. Reverence to the great ones, reverence to the lesser ones! Reverence to the young, reverence to the old¹! Let us sacrifice to the gods, if we can. May I not, O gods, fall as a victim to the curse of my better².

NOTES.

The hymn is ascribed to Suna~~k~~sepa (see note on I, 26). The metre is Gâyatrî; the last verse is Trish~~u~~bh.

The laws of arrangement of the Samhitâ show that this hymn, which has thirteen verses and follows after a hymn of ten verses belonging to the same deity, must be divided into a number of minor hymns. On the question of this division some further light is thrown by the metre. The first six verses and then again the verses 10-12 are composed in the trochaic form of the Gâyatrî metre; of the verses 7-9, on the other hand, not a single Pâda shows the characteristics of that metre. I believe, therefore, that the verses 1-6 form one hymn by themselves, or possibly two hymns of three verses each. Then follow two hymns: verses 7-9, 10-12. As to verse 13, which is composed in a different metre, it is difficult to determine its exact nature. It may be a later addition: though in that case

we shall hardly be able to explain why it was placed at the end of the hymns addressed to Agni, to which god it contains no reference whatever. Or it may form part of the hymn 10-12 : in that case we should have to consider this whole hymn, which would then violate the rules of arrangement, as an addition to the original collection.

We may add that the Sâma-veda gives the first twelve verses of this Sûkta so as to form four independent hymns: 1-3 = SV. II, 984-6; 4. 6. 5 = SV. II, 847-9; 7-9 = SV. II, 765-7; 10-12 = SV. II, 1013-15. Besides, verse 1 is found in SV. I, 17. Verse 4 = SV. I, 28; TÂr. IV, 11, 8. Verse 7 = VS. VI, 29; TS. I, 3, 13, 2; MS. I, 3, 1. Verse 10 = SV. I, 15. Comp. Bergaigne, *Recherches sur l'histoire de la Samhitâ*, II, pp. 7-8; H. O., *Prolegomena*, 225-226.

Verse 2.

Note 1. It requires a stronger belief in the infallibility of Vedic text tradition than I possess, not to change *sávasâ* into *sávasaḥ*. I do not think that I, 62, 9 (*sánemi sakhyám svapasyámânaḥ súnúḥ dâdhâra sávasâ sudâmsâḥ*) furnishes a sufficient argument against this conjecture.

Verse 3.

Note 1. Grassmann reads *aghaâyôḥ* for the sake of the metre; Prof. Max Müller proposes *āghâyôḥ*. I think that the missing syllable should be gained by disyllabic pronunciation of -ât in *mârtyât* or rather *mârtiât*. Comp. my *Prolegomena* 185 and the quotations given there in note 1.

Verses 7-9.

Note 1. It is not my intention to enter here into a new discussion on so frequently discussed a word as *vâga*. I have translated it in verses 7, 9 by 'race,' in verse 8 by 'strength.'

Note 2. The expression used in verses 7 and 8 should be compared especially with VII, 40, 3. *sâḥ* it *ugráḥ* astu *marutaḥ sâḥ* *sushmī yám mârtyam prishadasvâḥ* *âvâtha*, *utâ im agnîḥ sârasvatî gunânti nâ tâsya râyâḥ paryetâ asti*.

Note 3. *Viśvakarṣaṇi*, a frequent epithet of Agni, here refers to the mortal hero protected by Agni; comp. I, 64, 14 (vol. xxxii, p. 108); X, 93, 10 (*viśvākarṣaṇi srāvah*).

Verse 10.

Note 1. I think that Ludwig is right in taking *Garā-bodha* for a proper name.

Note 2. *Viśé-vise* may possibly depend on *yagnīyāya*, so that we should have to translate: 'Administer this task: a beautiful song of praise to Rudra who is worshipful for every house.'

Note 3. Rudra is here a designation of Agni, as the next verses show. Comp. Pischel-Geldner, I, 56.

Verse 13.

Note 1. The word *āsinā*, 'old,' occurring only here, is doubtful. In III, 1, 6; IV, 33, 3; X, 39, 4, *sana* or *sanaya* stands in contrast with *yuvan*. Shall we conjecture *nāmah ā sānebhyah*?

Note 2. The last Pāda of this verse, *mā gyāyasah sām-sam ā vrikshi devāh* ('May I not, O gods, neglect the praise of the greatest,' Muir, V, 12), offers some difficulty. It may be doubted whether *ā vrikshi* belongs to *ā-vrig* or to *ā-vrask*.

Let us see what would be the meaning of the passage, if we were to decide for *ā-vrig*. VIII, 101, 16 the cow speaks: *devīm devébhyah pári eyúshīm gām ā mā avrikta mártayah dabhráketāh*, 'Me the goddess, the cow, who has come hither from the gods, the weak-minded mortal has appropriated.' Satapatha Bráhmaṇa XIV, 9, 4, 3. *ya evam vidvān adhopahāsam karaty ā sa strīnām sukrítam vriñkte* 'tha *ya idam avidvān adhopahāsam karaty āsya striyah sukrítam vriñgate*, 'He who knowing this, &c., appropriates the good works of the women. But the women appropriate the good works of him who without knowing this,' &c. In Rig-veda X, 159, 5 also we probably have a form of *ā-vrig*. There we find the triumphant utterance

of a wife who has gained superiority over her fellow-wives :
ā avriksham anyāsām vārkaḥ, 'I have won for myself the splendour of the other wives.' We may conclude from these passages that our *Pāda*, if *ā vrikshi* is derived from *ā-vrig*, would mean : 'May I not draw on myself the curse of my better.'

On the other hand we have a great number of passages— they have been collected by Ludwig, IV, 249 seq.—in which the verb *ā-vraś* appears. Referring the reader for fuller information to Ludwig, I content myself here with selecting one or two of these passages. *Taitt. Samh.* II, 4, 11, 4. *devatābhyo vā esha ā vriskeyate yo yakshya ity uktvā na yagate.* In translating this we should remember that *vraś* means 'to cut down ;' *ā-vraś*, therefore, must be 'to cut down so that the object reaches a certain destination.' I translate therefore : 'He who says, "I shall sacrifice," and does not sacrifice, is cut down for the deities,'—i. e. he is dedicated or forfeited to the deities and is thus destroyed (comp. a different explanation of *ā-vraś* by Delbrück, *Altindische Syntax*, 143). In other passages not the dative but the locative is used for indicating the being to whom somebody is forfeited ; see *Atharva-veda* XII, 4, 6. 12. 26 ; XV, 12, 6. 10.

A *Rig-vedic* passage containing *ā-vraś* (with the dative) is X, 87, 18. *ā vriskeyantām āditaye durévāḥ*, 'May the evil-doers be forfeited to Aditi.'

Several times we find the first person aor. med. in the same form as in our passage, *ā vrikshi* ; see, for instance, the *Nivid* formula to the *Visve devāḥ*, *Sāṅkhāyana Srautasūtra* VIII, 21. In this *Nivid*, the text of which as given by Hillebrandt is not quite identical with that of Ludwig, we read according to Hillebrandt's edition : *mā vo devā avisasā mā visasāyur ā vrikshi.* This *mā . . . ā vrikshi* looks quite similar to our passage. The same may be said of *Taittiriya Samhitā* I, 6, 6, 1. *yat te tapas tasmai te māvrikshi.* Considering such passages it is difficult not to believe that it is the verb *ā vraś* which we have before us in our verse. It must be admitted indeed that the accusative

samsam does not agree with the construction of the later Vedic passages. Can the accusative stand in the ancient language of the Rig-veda in the same connection in which we have found the dative and the locative? So that *ā-vras̥k* (in the middle or passive) with the accusative would mean: to be cut down in the direction towards another being, i. e. being forfeited to that being? In that case the translation of our passage would be: 'May I not, O gods, fall as a victim to the praise (or rather, to the curse) of my better.' If this explanation of the accusative is thought too bold, we should propose to correct the text so as to get a dative or, which would suit the metre better, a locative: *mā gyāyasaḥ samsāya* (or *sāmse*) *ā vrikshi devāḥ*.

MANDALA I, HYMN 31.

ASHTAKA I, ADHYÂYA 2, VARGA 32-35.

1. Thou, O Agni, (who art) the first Ângiras *Rishi*, hast become as god the kind friend of the gods. After thy law the sages, active in their wisdom¹, were born, the Maruts with brilliant spears.

2. Thou, O Agni, the first, highest Ângiras, a sage, administerest the law of the gods, mighty for the whole world, wise, the son of the two mothers¹, reposing everywhere for (the use of) the living².

3. Thou, O Agni, as the first, shalt become¹ manifest to Mâtariśvan, through thy high wisdom, to Vivasvat. The two worlds trembled at (thy) election as *Hotri*. Thou hast sustained the burthen; thou, O Vasu, hast sacrificed to the great (gods)².

4. Thou, O Agni, hast caused the sky to roar¹ for Manu, for the well-doing Purûravas, being thyself a greater well-doer. When thou art loosened by power (?)² from thy parents, they led thee hither before and afterwards again.

5. Thou, O Agni, the bull, the augments of prosperity, art to be praised by the sacrificer who raises the spoon, who knows all about the offering¹ and (the sacrifice performed with) the word *Vasha*. Thou (god) of unique vigour art the first to invite² the clans.

6. Thou, O Agni, leadest forward the man who follows crooked ways¹, in thy company at the sacrifice², O god dwelling among all tribes, who in the strife of heroes, in the decisive moment for the

obtainment of the prize³, even with few companions killest many foes in the battle⁴.

7. Thou, O Agni, keepest that mortal¹ in the highest immortality, in glory day by day, (thou) who being thirsty thyself² givest happiness to both races (gods and men), and joy to the rich.

8. Thou, O Agni, praised by us, help the glorious singer to gain prizes. May we accomplish our work with the help of the young active (Agni). O Heaven and Earth! Bless us together with the gods.

9. Thou, O Agni, in the lap of thy parents, a god among gods, O blameless one, always watchful, be the body's creator and guardian to the singer. Thou, O beautiful one, pourest forth all wealth.

10. Thou, O Agni, art our guardian, thou art our father. Thou art the giver of strength; we are thy kinsmen. Hundredfold, thousandfold treasures come together in thee, who art rich in heroes, the guardian of the law, O undeceivable one.

11. Thee, O Agni, the gods have made for the living as the first living¹, the clan-lord of the Nahusha². They have made (the goddess) Iâ the teacher of men (manusha), when a son of my father is born³.

12. Thou, O Agni, protect with thy guardians, O god, our liberal givers and ourselves, O venerable one! Thou art the protector of kith and kin¹ and of the cows, unremittingly watching over thy law.

13¹. Thou, O Agni, art kindled four-eyed, as the closest guardian for the sacrificer who is without (even) a quiver². Thou acceptest in thy mind the hymn even of the poor³ who has made offerings⁴, that he may prosper without danger.

14. Thou, O Agni, gainest¹ for the widely-re-

nowned worshipper that property which is desirable and excellent. Thou art called the guardian and father even of the weak²; thou instructest the simple, thou, the greatest sage, the quarters of the world³.

15. Thou, O Agni, protectest on every side like well-stitched armour the man who gives sacrificial fees. He who puts sweet food (before the priests), who makes them comfortable in his dwelling, who kills living (victims), he (will reside) high in heaven¹.

16. Forgive, O Agni, this our fault (?)¹, (look graciously at) this way which we have wandered from afar. Thou art the companion, the guardian, the father of those who offer Soma; thou art the quick one² who makes the mortals *Rishis*³.

17. As thou didst for Manus, O Agni, for *Âṅgiras*, O *Âṅgiras*, for *Yayâti* on thy (priestly) seat, as for the ancients, O brilliant one, come hither, conduct hither the host of the gods, seat them on the sacrificial grass, and sacrifice to the beloved (host).

18. Be magnified, O Agni, through this spell which we have made for thee with our skill or with our knowledge. And lead us forward to better things. Let us be united with thy favour, which bestows strength.

NOTES.

The *Rishi* of the hymn is *Hiranyastûpa Âṅgirasa*. To him tradition ascribes the authorship of the collection I, 31–35, probably because in X, 149, 5 the poet invokes *Savitri*, ‘as *Hiranyastûpa* the *Âṅgirasa* has called thee, O *Savitri*.’ Vedic theologians of course tried to find out where this invocation of *Hiranyastûpa* to *Savitri* was preserved, and the hymn, I, 35, seemed to agree best with the conditions

of the case (comp. *Zeitschrift der D. Morg. Ges.* XLII, 230). By this and many similar cases it is made probable that at the time when the *Anukramanî* was composed, all real knowledge as to authors to whom the collections of the first *Mandala* belong, was lost.

The metre is *Gagatî*; only the verses 8, 16, 18 are *Trishubh*. Verse 1 = VS. 34, 12. Verse 8 = MS. IV, 11, 1. Verse 12 = VS. 34, 13. With verse 16 comp. AV. III, 15, 4.

Verse 1.

Note 1. *Vidmanāpasaḥ* seems to be nom. plur., not gen. sing. Comp. I, 111, 1. *tákshan rátham . . . vidmanāpasaḥ*, 'they (the *Rābh*us), active in their wisdom, have wrought the chariot.'

Verse 2.

Note 1. As to *dvimâtā sayúḥ*, comp. III, 55, 6 (*sayúḥ parástât ádha nú dvimâtā*); Pischel, *Vedische Studien*, II, 50.—On Agni's two mothers and his double birth see Bergaigne, *Religion Védique*, II, 52.

Note 2. By 'living' I have translated *áyú*. See on this word, Bergaigne, *Rel. Véd.*, I, 59 seq.

Verse 3.

Note 1. Probably Bergaigne (*Rel. Véd.* I, 55, note 2) is right in conjecturing *bhavaḥ* for *bhava*. In this case we should have to translate: 'Thou as the first hast become manifest to *Mātarisvan*.'

Note 2. I believe that to *maháḥ* we have to supply *deván*; see II, 37, 6; III, 7, 9; VI, 16, 2; 48, 4, &c. 'Can it not be an adverb? See vol. xxxii, p. 307; Lanman, p. 501,' M. M.

Verse 4.

Note 1. Comp. V, 58, 6. let *Dyu* (sky) roar down, the bull of the dawn. V, 59, 8. may *Dyaus Aditi* (the unbounded) roar for our feast.

Note 2. The translation of *svâtra* is purely conjectural. It rests on the supposition that the word is related to *sûsue*, *savas*, &c. (thus Grassmann). Boehtlingk-Roth connect it with *svad*, which is phonetically impossible; they give the meaning 'schmackhaft,' and paraphrase our passage: *das mit einer Lockspeise (z. B. mit einem Spahn) von den Reibhölzern abgenommene Feuer kann man hin und her tragen. Ludwig: mit Geprassel.* I do not see how this translation would fit for a number of the passages in which the word occurs.

Verse 5.

Note 1. With the third Pâda compare VI, 1, 9. *yâh âhutim pâri véda námobhih.*

Note 2. *Âvívâsasi* cannot belong to the relative clause. The accent must be changed accordingly.

Verse 6.

Note 1. It is very curious to find here Agni as the protector of the *vṛiginavartani*, the man who follows crooked ways. Ludwig tries to explain the passage by understanding the *vidatha*, in which Agni is here said to protect the sinner, as an asylum, but we have no reason to believe that the word could have this meaning. See the next note.

Note 2. On the derivation and meaning of *vidátha* various opinions have been pronounced in the last years, which have been collected by Prof. Max Müller in his note on V, 59, 2 (vol. xxxii, p. 349 seq.; see also Bartholomae, *Studien zur indogermanischen Sprachgeschichte*, I, 41). Without trying to discuss here all different theories, I immediately proceed to state my own opinion, though I am far from claiming certainty for it. It will, however, I believe, solve the difficulties tolerably well. I propose to derive *vidátha* from *vi-dhâ*; the *dh* was changed into *d* by the same 'Hauchdissimulationsgesetz' (Brugmann, *Grundriss der vergleichenden Grammatik*, vol. i, p. 355 seq.), according to which Arian **bháudhati* was changed into Sanskrit

bódhati. No one will doubt that the operation of this 'Hauchdissimilationsgesetz' could be annihilated by opposite forces, but it must be admitted that the forms with 'Hauchdissimilation' could also remain intact. The verb *vi-dhā* means 'to distribute, to arrange, to ordain;' thus the original meaning of *vidātha* must be, like the meaning of *vidhāna*, 'distribution, disposition, ordinance.' In V, 3, 6 we read *vidātheshu áhnām*: this phrase receives its explanation by VII, 66, 11. *ví yé dadhúh sarādam māsam át áhah*; *ahorātrāni vidādhat*, X, 190, 2; *māsam vidhānam*, X, 138, 6; *ritūn . . . ví dadhau*, I, 95, 3. We may call attention also to VI, 51, 2. *vēda yáh trīni vidāthāni eshām devānām gánma*, 'he who knows their threefold division, the birth of the gods;' VI, 8, 1. *prá nú voḥam vidāthā gâtávedasaḥ*, 'I will proclaim the ordinances of Gâtavedas.' Within the sphere of the Vedic poets' thoughts, the most prominent example of something most artificially 'vñhita' was the sacrifice (comp. *ví yé dadhúh . . . yagñām*, VII, 66, 11; *sāmsāti ukthām yágate ví ū dhāh*, IV, 6, 11; [the moon] *bhāgām devébhyaḥ ví dadhāti ā-yán*, X, 85, 19; and the following very significant passage: *yagñasya tvā vidāthā prikkham átra kāti hótārah ritusáh yaganti*, Vāg. Samh. XXIII, 57). Thus *yagñā* and *vidātha*, 'sacrifice' and 'ordinance,' became nearly synonymous (comp. III, 3, 3, &c.). It would be superfluous to quote the whole number of passages which show this, but I believe that an attentive reader will discern at least in some of them the traces of the original meaning of *vidātha*; see, for instance, II, 1, 4; III, 28, 4.—Finally *vidātha* seems to mean 'the act of disposing of any business' or the like; this meaning appears, I believe, in passages like the well-known phrase, *bṛhāt vadema vidāthe suvīrāh* (comp. *suvīrāsaḥ vidātham ā vadema*): 'may we with valiant men mightily raise our voice at the determining (of ordinances, &c.).' Thus the words *vidātha* and *sabhā* approach each other in their meaning; a person influential in council is called both *vidathya* and *sabhéya* (see Boehtlingk-Roth, s. v. *vidathya*).

Note 3. The exact meaning of *paritakmya* is not quite

free from doubt. Comp. Bartholomae, Bezzenberger's Beiträge, XV, 203, note 1.

Note 4. Prof. Max Müller translates this verse: 'Thou savest the man who has gone the wrong way in the thick of the battle, thou who art quick at the sacrifice; thou who in the strife of heroes, when the prize (or the booty) is surrounded (beset on all sides), killest,' &c.

Verse 7.

Note 1. The phrase begins as if a relative clause were to follow attached to the words 'that mortal.' But, instead of this, afterwards a relative clause follows referring to 'thou, O Agni.'

Note 2. Roth (Ueber gewisse Kürzungen des Wortendes, p. 4) and Bartholomae (Kuhn's Zeitschrift, XXIX, 559) think that a dative (like *tâtrishânâya*) is required; Agni gives comfort to both thirsty races, gods and men. Roth takes *tâtrishânâ[h]* for an abbreviation of *tâtrishânâya*; Bartholomae conjectures *tâtrishâya*. It would be more easy to change the form into a dative with the ending -â (=ai); comp. Kluge, Kuhn's Zeitschrift, XXV, 309; Pischel-Geldner, I, 61; Aufrecht, Festgruss an Böhrling, 1; J. Schmidt, Pluralbildungen, 234. But why not leave the nominative? Agni, being thirsty himself, quenches the thirst of other beings. Comp. J. Schmidt, Pluralbildungen, 309.

Verse 11.

Note 1. *Āyúm āyāve*. See verse 2, note 2.

Note 2. The names Nahus, Nahusha have much the same value as Manus, Manusha. But it seems that not all the Aryan tribes, but only a certain part of them, were considered as descendants of Nahus. Comp. Bergaigne, Rel. Védique, II, 324.

Note 3. The last words are very obscure. Mamaka occurs only in one other passage, belonging to the same collection of hymns, I, 34, 6: there the Asvins are invoked to bestow blessings on 'my son' (*māmakāya sūnāve*). 'When a son of my father is born' may mean 'When I am

born,' or 'When a new issue is born within our tribe:' then—thus we may possibly supply—the goddess *Iā*, the teacher of mankind, will be the new-born child's teacher also. Another possible explanation would be to take *Mamaka* as a proper name. Or Prof. Max Müller may be right, who writes: 'Could not *pitúh yát putráh māmakasya gáyate* refer to Agni, who, in III, 29, 3, was called *iāyāh putrah*. Her father and husband (Manu) is also the father of mankind, therefore of the poet who says: Whenever the son of my father is born, they made *Iā* (his mother) the teacher of man.'

Verse 12.

Note 1. *Trātā tokāsya tánaye* seems to be nothing else but *trātā tokāsya tánayasya*, which would have had one syllable too much.

Verse 13.

Note 1. Comp. on this verse, Pischel, I, 216 seq.

Note 2. Agni is to protect the man who has no quiver, and cannot, therefore, protect himself. The four eyes of the divine guardian seem to signify that he can look in all directions, and perhaps also that he has the power of seeing invisible bad demons. The watchdogs of Yama also are four-eyed, X, 14, 10. 11; comp. H. O., Religion des Veda, 474, note 4. Comp. *nishāgin*, Rig-veda III, 30, 15; V, 57, 2; X, 103, 3.

Note 3. On *kīrī*, comp. Pischel loc. cit.

Note 4. *Rātāhavyah* means either a man who has made offerings, or a god to whom offerings are made. That it stands here in the first sense is shown with great probability by VIII, 103, 13, where the *kīrīh rātāhavyah svadhvaráh* is described, the man who, though poor, makes offerings and is a good sacrificer. But if we are right in our translation of *rātāhavyah*, the verb *vanóshi* cannot belong to the relative clause; I propose to read *vanoshi* without accent. The way in which Pischel tries to explain the accent of *vanóshi*, by taking the words *kīréh kit mántram mánasā* as a parenthesis, is too artificial.

Verse 14.

Note 1. I think that we should here, as in verse 13, read *vanoshi* without accent.

Note 2. This must be at least the approximate meaning of *âdhra*. 'For *âdhrasya* one expects *radhrasya*,' M. M.

Note 3. I think that the quarters of the world have nothing to do here, but that instead of *prâ dîsaḥ* we should read (with Ludwig) *pradîsaḥ*. A similar mistake regarding the word *pradis* occurs several times in the text of the *Rig-veda*. I propose to translate the corrected text: 'Thou instructest the simple, well knowing the (divine) commandments.' Comp. *vayúnâni vidván*, *dûtýâni vidván*, &c.

Verse 15.

Note 1. 'Der ist des himels ebenbild' (Ludwig). But this word *upamâ* is, as far as we can see, not very ancient. I take *upamâ*, with Boehtlingk-Roth, as an adverbial instrumental like *dakshinâ*, *madhyâ*, &c. Prof. Max Müller translates 'close or near to heaven.'

Verse 16.

Note 1. *Sarâni* designates in the *Atharva-veda* VI, 43, 3 a fault or defect, the exact nature of which cannot be determined. Boehtlingk-Roth propose *Widerspänstigkeit*, *Hartnäckigkeit*; Max Müller, *Abweg*, *Fehltritt*.

Note 2. On *bhrimi*, comp. M. M.'s note on II, 34, 1.

Note 3. Comp. III, 43, 5. *kuvít mâ rîshim papivâmsam sûtâsya* (supply *kârâse*), 'Wilt thou make me a *Rîshi* after I have drunk Soma?'

MANDALA I, HYMN 36.

ASHTAKA I, ADHYĀYA 3, VARGA 8-11.

1. We implore¹ with well-spoken words the vigorous² Agni who belongs to many people³, to the clans that worship the gods⁴, whom other people (also) magnify.

2. Men have placed Agni (on the altar) as the augments of strength. May we worship thee, rich in sacrificial food. Thus be thou here to-day gracious to us, a helper in our striving for gain, O good one !

3. We choose thee, the all-possessor, as our messenger and as our *Hotri*. The flames of thee, who art great, spread around ; thy rays touch the heaven.

4. The gods, Varuṇa, Mitra, Aryaman, kindle thee, the ancient messenger. The mortal, O Agni, who worships thee, gains through thee every prize.

5. Thou art the cheerful *Hotri* and householder, O Agni, the messenger of the clans. In thee all the firm laws are comprised which the gods have made¹.

6. In thee, the blessed one, O Agni, youngest god, all sacrificial food is offered. Sacrifice then thou who art gracious to us to-day and afterwards¹, to the gods that we may be rich in valiant men.

7. Him, the king, verily the adorers approach reverentially. With oblations men kindle Agni, having overcome all failures.

8. Destroying the foe¹, they (victoriously) got through Heaven and Earth and the waters ; they

have made wide room for their dwelling. May the manly (Agni)², after he has received the oblations, become brilliant at the side of Kaṇva; may he neigh as a horse in battles.

9. Take thy seat; thou art great. Shine forth, thou who most excellently reparaest to the gods. O Agni, holy god, emit thy red, beautiful smoke, O glorious one!

10. Thou whom the gods have placed here for Manu as the best performer of the sacrifice, O carrier of oblations, whom Kaṇva and Medhyâtithi, whom Vṛishan and Upastuta¹ (have worshipped,) the winner of prizes.

11. That Agni's nourishment has shone brightly whom Medhyâtithi and Kaṇva have kindled on behalf of Rîta¹. Him do these hymns, him do we extol.

12. Fill (us with) wealth, thou self-dependent one, for thou, O Agni, hast companionship with the gods. Thou art lord over glorious booty. Have mercy upon us; thou art great.

13. Stand up straight for blessing us, like the god Savitrî, straight a winner of booty, when we with our worshippers and with ointments¹ call thee² in emulation (with other people).

14. Standing straight, protect us by thy splendour from evil; burn down every ghoul¹. Let us stand straight that we may walk and live. Find out our worship² among the gods.

15. Save us, O Agni, from the sorcerer, save us from mischief, from the niggard. Save us from him

who does us harm or tries to kill us, O youngest god with bright splendour !

16. As with a club¹ smite the niggards in all directions, and him who deceives us, O god with fiery jaws. The mortal who makes (his weapons) very sharp by night, may that impostor not rule over us.

17. Agni has won abundance in heroes, Agni prosperity (for *Kaṇva*). Agni and the two *Mitrās* (i.e. *Mitra* and *Varuṇa*) have blessed *Medhyâtithi*, Agni (has blessed) *Upastuta* in the acquirement (of wealth)¹.

18. Through Agni we call hither from afar *Turvasa*, *Yadu*, and *Ugradeva*. May Agni, our strength against the *Dasyu*, conduct *Navavâstva*, *Bṛihad-ratha*, and *Turviti*¹.

19. *Manu* has established thee, O Agni, as a light for all people. Thou hast shone forth with *Kaṇva*, born from *Rita*, grown strong, thou whom the human races worship.

20. Agni's flames are impetuous and violent ; they are terrible and not to be withstood. Always burn down the sorcerers, and the allies of the *Yâtus*, every ghoul¹.

NOTES.

The authorship of this hymn, and of the whole collection to which it belongs (I, 36-43), is ascribed to *Kaṇva Ghaura*. Numerous passages show indeed that it was the family of the *Kaṇvas*, or rather, to speak more accurately, a branch of that family, among which this group of hymns has been composed. But it is as great a mistake in this as in

a number of similar cases to accept the founder of one of the great Brāhmanical families as an author of Vedic poems. *Comp. Zeitschrift der Deutschen Morg. Gesellschaft*, XLII, 215 seq.

The metre is alternately *Bṛīhatī* and *Satobṛīhatī*, so that the hymn consists of strophes (*Pragātha*) of two verses. Verse 1=SV. I, 59. Verse 9=VS. XI, 37; TS. IV, 1, 3, 3 (V, 1, 4, 5); TÂr. IV, 5, 2 (V, 4, 6); MS. II, 7, 3; IV, 9, 3. Verse 13=SV. I, 57; VS. XI, 42; TS. IV, 1, 4, 2 (V, 1, 5, 3); MS. II, 7, 4. Verses 13, 14=TB. III, 6, 1, 2; TÂr. IV, 20, 1; MS. IV, 13, 1. Verse 19=SV. I, 54.

Verse 1.

Note 1. Literally, we entreat for you. *Comp.* on this use of the pronoun *vaḥ*, Delbrück, *Altindische Syntax*, 206. See also Neisser, *Bezenberger's Beiträge*, XX, 64.

Note 2. The meaning of *yahvā* cannot be determined with full certainty.

Note 3. There is no sufficient reason to change with Ludwig (IV, 254) *purûṇām* to *Pûrûṇām*, and thus to convert the metrically correct *Pāda* into an irregular one.—*Comp. Bollensen, Zeitschrift der Deutschen Morgenl. Gesellschaft*, XXII, 593.

Note 4. On *devayatīnām*, *comp. Lanman*, p. 399.

Verse 5.

Note 1. 'On thee all the eternal works are united, i.e. depend, which the gods have wrought; such as sun, stars, lightning.' M. M.

Verse 6.

Note 1. With the third *Pāda* compare the third *Pāda* of verse 2. It is a *galita*.

Verse 8.

Note 1. The word 'the foe' (*vr̥itra*) alludes to the name of the demon conquered by Indra; see H. O., *Religion des Veda*, 135, note 2.

Note 2. The metre would become more correct by reading *vr̥ishabhāḥ* instead of *vr̥ishā*. Or *Vr̥ishani*, 'with *Vr̥ishan*'? Comp. verse 10.

Verse 10.

Note 1. *Medhyâtithi* or *Medhâtithi* is very frequently mentioned in connection with *Kanva*.

Vr̥ishan is taken as a proper name by Boehtlingk-Roth and by Grassmann (not by Ludwig) in VI, 16, 15. Possibly they are right, but in no case can *Vr̥ishan* of the sixth book, named by the side of *Dadhyañk* and *Atharvan*, be identified with any probability with the *Vr̥ishan* mentioned in our passage, who evidently belongs to the ancestors of the *Kanvas*.

Upastuta is mentioned again together with *Kanva* and *Medhyâtithi* in verse 17 of our hymn, together with *Kanva* in VIII, 5, 25. Comp. I, 112, 15; VIII, 103, 8; X, 115, 8. 9; Bergaigne, *Rel. Véd.*, II, 448.

Verse 11.

Note 1. Comp. I, 139, 2. *yát ha tyát mitrāvarunāv rītāt ádhi ádadáthe ánrītām svéna manyúnā*; X, 73, 5. *mán-damānaḥ rītāt ádhi*.

Verse 13.

Note 1. *Añgibhiḥ* can possibly mean 'who have saved themselves.' There is no reason to think of the anointing of the *yûpa* (sacrificial post), to which *Sâyana* refers the word.

Note 2. On *vi-hvâ*, comp. *Pischel-Geldner*, I, 144. There must be a technical reason, unknown to me, for the connection in which this verb repeatedly occurs, as is the case in our passage, with the noun *vâghat*: comp. III, 8, 10 (see below); VIII, 5, 16. *purutrâ kit hí vâm narâ vihváyante manishínaḥ vâghádbhiḥ arvinâ á gatam*.

Verse 14.

Note 1. The exact meaning of *atrín* is unknown.

Note 2. *Geldner's* conjectures on *duvas* seem rather bold

to me (Kuhn's Zeitschrift, XXVII, 233). Comp. vol. xxxii, pp. 203-206 (I, 165, 14).

Verse 16.

Note 1. On ghanéva, see Lanman, Noun-Inflection, 334.

Verse 17.

Note 1. On Medhyâtithi and Upastuta, see the note on verse 10. Aufrecht (Kuhn's Zeitschrift, XXVI, 612) believes that in mitrótá an abbreviation of the name Mitrâtithi (X, 33, 7) is contained; he translates: 'Agni has promoted Mitrâtithi, Medhyâtithi, and Upastuta in the acquirement of wealth.' This is very ingenious, but I do not think that the reason which Aufrecht gives is sufficient: it cannot be understood, he says, why Mitra (or Mitra and Varuṇa) should be mentioned in a hymn exclusively addressed to Agni. But similar cases are quite frequent.—Prof. Max Müller writes: 'Could mitrâ stand for mitrâṇi? Agni has protected his friends and also Medhyâtithi.' Comp. also Lanman, p. 342.

Verse 18.

Note 1. On Turvaṣa and Yadu, comp. Muir, V, 286; Bergaigne, II, 354 seq.; Zeitschr. der D. Morg. Ges. XLII, 220. There is not the slightest reason for Ludwig's statement (IV, 254) that this hymn is a 'gebet um sig für den auf einem kriegszuge befindlichen Turvaṣakönig.'

Ugradeva is not mentioned again. On Navavâstva and Br̥hadratha, comp. X, 49, 6; VI, 20, 11; on Turvîti, the materials collected by Bergaigne, Rel. Véd., II, 358 seq.

Verse 20.

Note 1. See verse 14, note 1.

MANDALA I, HYMN 44.

ASHTAKA I, ADHYĀYA 3, VARGA 28-30.

1. Agni, at the rising of the dawn¹ bring splendid wealth, immortal *Gâtavedas*, to the worshipper, (and bring hither) to-day the gods awakening with the dawn.

2. For thou art the accepted messenger, the bearer of sacrificial food, O Agni, the charioteer of worship. United with the two *Asvins* and with the Dawn bestow on us abundance of valiant heroes, and high glory.

3. We choose to-day as our messenger Agni, the *Vasu*, the beloved of many, whose banner is smoke, whose . . . ¹ is light, at the dawning of the day, the beautifier of sacrifices².

4. I magnify at the dawning of the day Agni *Gâtavedas*, the best, the youngest guest, the best receiver of offerings, welcome to pious people, that he may go to the gods¹.

5. I shall praise thee, O food on which everything lives, immortal one¹, Agni, the immortal protector, O holy god, the best sacrificer, O bearer of sacrificial food.

6. Be kind-spoken to him who praises thee, O youngest god, honey-tongued, the best receiver of offerings. Lengthening *Praskanva's* life, that he may reach old age, do homage¹ to the host of the gods.

7. The clans kindle thee, the all-possessing *Hotri*:

therefore conduct hither speedily, much-invoked Agni, the provident gods—

8. Savitri, the Dawn, the two Asvins, Bhaga, Agni¹, at the dawning (of the day), (at the end) of night². The Kanvas, having pressed Soma, inflame thee, the bearer of sacrificial food, O best performer of worship.

9. As thou, O Agni, art the lord of worship, the messenger of the clans, conduct hither to-day the gods awakening with the dawn, of sun-like aspect, that they may drink Soma.

10. Agni, rich in splendour! thou hast shone after the former dawns, visible to all. Thou art the guardian in the hamlets, the Purohita; thou be-longest to men at the sacrifices¹.

11. O Agni, let us put thee down (on the altar) as Manus did, O god, to be the performer of the sacrifice, the Hotri, the wise priest, the quick immortal messenger.

12. When thou, the Purohita of the gods, who art great like Mitra, goest on thy errand as messenger in their midst, then the flames of Agni shine like the roaring waves of the Sindhu¹.

13. Agni with thy attentive ears, hear me, together with the gods driven (on their chariots)¹ who accompany thee. May Mitra and Aryaman sit down on the sacrificial grass, they who come to the ceremony early in the morning.

14. May the Maruts, they who give rain, the fire-tongued increasers of Rîta, hear my praise. May Varuna, whose laws are firm, drink the Soma, united with the two Asvins and with the Dawn!

NOTES.

The hymn is ascribed to Praskaṇva Kāṇva, who is the reputed author of the whole group of the hymns, I, 44-50. It is certain that these hymns really belong to a branch of the great Kaṇva family, for which the name Praskaṇva is characteristic. Comp. my Prolegomena, p. 260.

The metre is Bârhata Pragâtha. Verse 1 = SV. I, 40. Verses 1-2 = SV. II, 1130-1131. Verse 11 = TB. II, 7, 12, 6. Verse 13 = SV. I, 50; VS. 33, 15; TB. II, 7, 12, 5.

This Agni-hymn contains a number of allusions which show that it was destined for the morning service. The same may be said of the next hymn, I, 45, and of the whole collection of Praskaṇva hymns, which are addressed exclusively to the devâḥ prâtaryāvâṇaḥ, viz. Agni in his special character as a matutinal deity, the two Asvins, the Dawn, the rising Sun. From the mention of the Soma tiroahnya 45, 10; 47, 1, and from other circumstances, Bergaigne has very ingeniously drawn the conclusion that in the Praskaṇva collection an ancient Âsvinaśastra is preserved; see Recherches sur l'histoire de la Liturgie Védique, 45.

Verse 1.

Note 1. I believe that the text, I may perhaps not say requires, but very strongly invites, a slight correction. The tradition gives ágne vívasvat ushásaḥ kītrám rādhaḥ amartya. To connect vívasvat with rādhaḥ and to make the genitive ushásaḥ depend on rādhaḥ would give an expression which is not, strictly speaking, impossible but in every case very unusual. Nothing, on the other hand, is more frequent than combinations of the locative of a noun derived from vi-vas with the genitive ushásaḥ, 'at the rising of the dawn' (ushásaḥ vṛyushṭau, vṛyushṭishu, vyúshi; comp. the phrase vásto usráḥ treated of by Kaegi, Festgruss an Böhtlingk, 48; vástoḥ usráḥ, Bartholomae, Bezzenberger's Beiträge, XV, 185). I think that such

a phrase should be restored in our verse, and propose to read *agne vivásvan usháśaḥ*, &c. The word *vivásvan* occurs in VIII, 102, 22. *agnīm ídhe vivásvabhiḥ*. The expression used here would thus be similar to that of III, 15, 2. *tvám naḥ asyáḥ usháśaḥ vṛushtau . . . bodhi gopáḥ*; comp. IV, 1, 5, &c.

Verse 3.

Note 1. The meaning of *bháḥ-rigíka* is quite uncertain. The accent would well agree with the explanation of the word as a possessive compound; *dhûmáketum bháḥ-rigíkam* would then be exactly parallel: whose banner is smoke, whose *rigíka* is light. We have then *gó-rigíka* as an epithet of Soma, 'he whose *rigíka* the cows are,' i.e. 'whose *rigíka* is milk,' and *ávih-rigíka* as an epithet of Dadhikrávan ('he whose *rigíka* is visible'). All this taken together is clearly insufficient for giving a result, and there is scarcely a better prospect for etymological guesses. Bergaigne's (Rel. Véd., I, 206) translation of *rigíka* by 'flèche' would do for *bháḥ-rigíka*, but it is not very tempting in the cases of *gó-rigíka* and *ávih-rigíka*. Roth (Zeitschrift der D. Morg. Ges. 48, 118) translates 'lichtglänzend.'

Note 2. Pischel's explanation of *adhvarasrī* (Vedische Studien, I, 53, 'Zum Opfer kommend') does not seem convincing to me.

Verse 4.

Note 1. Ludwig's translation 'dasz er die götter herbringe' is not exact. As to the real meaning of our passage, comp. VII, 9, 5. *agne yáhí dûtṛyam . . . deván ákkha*, 'Agni, go as a messenger . . . to the gods.'

Verse 5.

Note 1. Boehtlingk-Roth propose to read *amṛitabhogana*. I think the traditional text is right. Agni is called *visvasya bhogana* similarly, as it is said in I, 48, 10 (with regard to Ushas), *vísvasya hí prānanam gṛīvanam tvé*. *Amṛita* may be vocative s. neuter or masculine. Comp. Lanman, 339.

Verse 6.

Note 1. Benfey (*Quantitätsverschiedenheiten*, IV, 2, 27) and Ludwig take *namasyá* for a first person.

Verse 8.

Note 1. If the accusative *agním* is right, as it probably is, Agni would be invoked to conduct Agni to the sacrifice. This is quite a possible idea. Comp. the formula of the 'devatânâm âvâhanam,' 'agnim agna âvaha, somam âvaha, agnim âvaha,' i.e. 'Agni, conduct hither Agni, conduct hither Soma, conduct hither Agni.' See Hillebrandt, *Das Altindische Neu- und Vollmondsopfer*, p. 84.

Note 2. Lanman, 482, takes *kshápāḥ* as an acc. plur. I think it is gen. sing., and the accent should be *kshapáḥ*. Comp. VIII, 19, 31; III, 49, 4, and the phrase *aktóḥ vīshāu*.

Verse 10.

Note 1. Prof. Max Müller translates: 'Thou art the guardian in the hamlets, the chief-priest; thou art the human chief-priest at the sacrifices.'

Verse 12.

Note 1. With the third Pāda comp. IX, 50, 1, where it is said that the mighty strength of Soma shows itself 'sínḍhoḥ ūrméḥ iva svanáḥ,' i.e. 'like the roar of the waves of the Sindhu.'

Verse 13.

Note 1. I cannot follow the translation of Dr. Neisser, *Bezenberger's Beiträge*, XVIII, 316.

MANDALA I, HYMN 45.

ASHṬAKA I, ADHYĀYA 3, VARGA 31-32.

1. Sacrifice here, thou, O Agni, to the Vasus, the Rudras, and the Ādityas, to the (divine) host that receives good sacrifices¹, the Ghr̥ita-sprinkling offspring of Manu².

2. The wise gods, O Agni, are ready to listen to the worshippers: conduct them hither, the thirty-three, O lord of red horses, thou who lovest our praises.

3. As thou hast heard Priyamedha and Atri¹, O Gāta-vedas, as thou hast heard Virūpa and Āṅgiras, thus hear the invocation of Praskanva, O lord of high laws.

4. The Mahikerus¹, the Priyamedhas have invoked for their protection the lord of worship, Agni with his bright splendour.

5. O thou to whom Ghr̥ita oblations are poured out, good (Agni), hear these praises with which the sons of Kanva invoke thee for their protection.

6. O Agni, whose glory is brightest, beloved of many, the people in the clans invoke thee, the radiant-haired, to convey the sacrificial food.

7. The priests have established thee, O Agni, in the striving for day¹, as their Hotri, the ministrant, the greatest acquirer of wealth, with attentive ears, the most widely extended².

8. The wise who have pressed Soma have made thee speed hither to the feast (which is offered to the gods), bringing great light¹ and sacrificial food, O Agni, on behalf of the mortal worshipper.

9. O strength-made, good (Agni), make the gods who come in the morning, the divine host, sit down here to-day on our sacrificial grass, O Vasu, to drink the Soma.

10. Sacrifice, O Agni, with joint invocations, and bring hither the divine host. This is the Soma, O rain-giving gods. Drink (the Soma) which has been kept over night¹.

NOTES.

The hymn is ascribed to Praskaṇva. It is evidently addressed to Agni in his matutinal character; comp. the note on I, 44. The metre is Anushtubh. Verse 1 = SV. I, 96. Verse 6 = VS. XV, 31; TS. IV, 4, 4, 3; MS. II, 13, 7.

Verse 1.

Note 1. Comp. VIII, 5, 33. *ákṣha svadhvarám gānam*.

Note 2. As to the gods being considered here as offspring of Manu, comp. especially X, 53, 6. *mānuḥ bhava gānáya daívyam gānam*, 'become Manu, procreate the divine hosts.' See also Bergaigne, *Rel. Védique*, I, 69.

Verse 3.

Note 1. This passage is one of those which show that the Atris stood in especially friendly connection with the Kaṇvas. Of the Priyamedhas the same may be said, or perhaps we may even go further and consider them as one branch of the Kaṇvas. For a fuller discussion of these questions I refer to my paper, 'Ueber die Liedverfasser des Rig-veda,' *Zeitschr. der D. Morg. Gesellschaft*, XLII, 213 seq.

Verse 4.

Note 1. *Máhikeravaḥ*, which I have translated as a proper name, may be an adjective belonging to *Priyámedhāḥ*. Possibly it is derived from the root *kar*, 'to praise:' 'the

Priyamedhas with mighty hymns.' Comp. Bartholomae, Kuhn's Zeitschrift, XXVII, 341.

Verse 7.

Note 1. As *gó-ishā* means 'the striving for cows,' thus *dīv-ishā* means 'the striving for day,' or possibly 'the striving for heaven.' Ludwig (III, 383) takes it for 'morgenopfer,' and it is true that most of the passages, in which the word occurs, are addressed to matutinal deities. Thus our passage belongs to a hymn addressed to the matutinal Agni; I, 48, 9 is addressed to Ushas; I, 139, 4; VII, 74, 1; VIII, 87, 3 to the Āsvins; IV, 46, 1; 47, 1 to Vāyu who was invoked in the *Praūga-sastra* belonging to the *Prātaḥ-savana*, and who received the Soma offering before the other deities. There is, nevertheless, at least one passage which shows that Ludwig has gone too far: VIII, 76, 9. *pība ít indra marútsakhā sūtám sómam dīvishāshu*, 'Drink, O Indra, with the Maruts thy friends the Soma which has been pressed at the *divishās*.' The Soma oblation offered to Indra Marutvat formed part of the second (midday) *Savana*.

Note 2. 'Sapráthastamam, the most renowned, *répandu*.' M. M.

Verse 8.

Note 1. Comp. IV, 5, 1. *kathā dāsema agnáye br̥hāt bhāḥ*, 'how may we offer great light to Agni?'—which seems to mean, 'how may we make Agni brilliant?' Thus in our passage the meaning seems to be: the priests kindle Agni and perform oblations.

Verse 10.

Note 1. The *tiráḥ-ahnya* Soma, which was kept from one day to the next day (not, as Ludwig translates, 'der von vorgestern'), was offered to the Āsvins at the *Atirātra* sacrifice. Comp. *Rig-veda* I, 47, 1; III, 58, 7; VIII, 35, 19; *Kātyāyana Srautasūtra* XII, 6, 10; XXIV, 3, 42. There the commentary says, *āsvinasastrakayāgasambandhināḥ kamasasthāḥ somāḥ pūrvadinanishpantatvāt tirohnyā ity ukṣyante*.

MANDALA I, HYMN 58.

ASHTAKA I, ADHYÂYA 4, VARGA 23-24.

1. The strength-begotten immortal never grows tired¹, when he, the Hotri, has become the messenger of Vivasvat². He passes through the air on the best paths. In the divine world he invites (the gods) with the sacrificial food.

2. Seizing his own food the undecaying, greedy (Agni) stands on the brushwood wishing to drink. When he has been sprinkled (with ghee), he shines like a racer with his back¹. Thundering he has roared like the ridge of heaven.

3. As soon as¹ the Rudras, the Vasus have made him their Purohita, the immortal sitting down as Hotri, the conqueror of wealth, pressing forward like a chariot among the clans, among the Âyus², the god in due course discloses desirable boons.

4. Stirred by the wind he spreads among the brushwood lightly¹ (driven forward) by the sacrificial ladles, with his sickle², loudly roaring. When thou, O Agni, thirstily rushest on the wooden sticks like a bull³, thy course, O never-aging god with fiery waves, becomes black⁴.

5. He who has fiery jaws, stirred by the wind, blazes down on the forest¹ as a strong bull (rushes) on the herd. When he proceeds² with his stream of light to the imperishable atmosphere, then what is moveable and immoveable (and) the winged (birds) are afraid.

6. The Bhṛigus have placed thee among men, who art beautiful like a treasure, who art easy to

invoke for people; thee the Hotri, O Agni, the excellent guest, a delightful friend like Mitra to the divine race!

7. I worship with good cheer Agni the steward¹ of all treasures, whom the seven ladles² (of the priests), the worshippers choose as the Hotri, the best sacrificer at the rites, and I pray for treasure³.

8. Son of strength, great like Mitra, grant to-day flawless protection to us who magnify thee. Agni! guard from distress with strongholds of iron him who praises thee, O offspring of vigour!

9. Be a shelter to him who praises thee, O resplendent one; be protection, generous giver, to the generous. Agni! guard him who praises thee from distress. May he who gives wealth for our prayer, come quickly in the morning¹.

NOTES.

The hymn is ascribed to Nodhas Gautama, who is considered as the *Rishi* of the whole collection, I, 58–64. This tradition is based on, and confirmed by, several passages of the text: I, 61, 14; 62, 13; 64, 1.

The metre is *Gagatī* verses 1–5, *Trishṭubh* verses 6–9. None of the verses of this hymn occurs in the other *Saṃhitās*.

Verse 1.

Note 1. I believe that Professor Aufrecht (Kuhn's *Zeitschrift*, XXV, 435) is right in reading *nū kīit sahaḥ-gāh amṛtāh nū tandate*. Comp. as to *nū kīit nū*, I, 120, 2; VI, 37, 3; VII, 22, 8. Agni is frequently called *ātandrah dūtāh* or similarly. Possibly we might read, instead of *nū tandate*, *nī tandate*, though parallel passages for the combination of this root with *nī* are not known.—Prof. Max

Müller's opinion is different. He writes: We say, *der Funke schlägt oder fängt*. Why should not the Hindu have said that Agni strikes out. That would be *vi tundate*, Agni schlägt aus im Augenblick. But even *ni tundate* may have been used in the sense of the spark striking down on the tinder—the *atasâs*, mentioned in verse 2—which he ignites. I should translate: 'The strength-begotten immortal strikes down or breaks forth (*vi*) quickly, whenever the *Hotri* (Agni) becomes the messenger of the sacrificer (?).'

Note 2. I cannot follow Aufrecht in his translation 'zum boten des opfernden.' Comp. on Agni as the messenger of Vivasvat, Bergaigne, *Rel. Védique*, I, 87; H. O., *Religion des Veda*, 122, 275.

Verse 2.

Note 1. Literally, his back shines like a racer. On this kind of comparison, see Bergaigne, *Mélanges Renier*, 86; Pischel, *Vedische Studien*, I, 107.

Verse 3.

Note 1. *Krânâ*: comp. von Bradke, *Dyâus Asura, Ahura Mazdâ und die Asuras*, p. 36; Pischel, *Vedische Studien*, I, 70.

Note 2. Bergaigne, *Rel. Védique*, I, 59 seq.

Verse 4.

Note 1. On *vr̥thâ*, see Geldner, *Vedische Studien*, I, 116; Neisser, *Bezenberger's Beiträge*, XIX, 148 seq.

Note 2. The meaning is: with his flames which are sharp like a sickle. *Sr̥ni* is written here as a paroxytonon; in several other passages it is an oxytonon. Such differences are not quite rare, and there is no reason for taking on this account *sr̥nyâ* as an instr. plur. fem. of the adjective *sr̥nya*, 'mit verkürzter Endung' (Geldner, loc. cit.). 'His sickle is the sharp edge of Agni.' M. M. — On *guh̥bhih*, comp. Pischel, *Vedische Studien*, II, 111.

Note 3. As to *vriśhâyāse* with the accusative, comp. Gaedicke, 74. RV. X, 44, 4. *ûrgáḥ skambhám . . . vriśhâyase*.

Note 4. With the last Pāda comp. IV, 7, 9. *krishnám te éma rúsataḥ puráḥ bhāḥ*.

Verse 5.

Note 1. That is, among the fuel.

Note 2. I think that we have here probably—(though, of course, this explanation can be avoided)—an anacoluthon. The poet began with the nominative (*abhivrágan*), and then he changed the construction and went on as if he had begun with the ablative, taking *sthátúḥ káratham* (comp. Lanman, 422) as the subject instead of *Agni*.—*Patatrínaḥ* seems to be nom. pl. ; comp. I, 94, 11 (see below).

Verse 7.

Note 1. The translation of *aratí* is only approximative and conjectural.

Note 2. Comp. Pischel, *Ved. Studien*, II, 113.

Note 3. Comp. III, 54, 3. *saparyámi práyasâ yámi rátnam*.

Verse 9.

Note 1. The last Pāda is the standing conclusion of the Nodhas hymns.

MANDALA I, HYMN 59.

ASHṬAKA I, ADHYĀYA 4, VARGA 25.

1. The other Agnis (the other fires) are verily thy branches, O Agni. In thee all the immortals enjoy themselves¹. Vaisvânara! Thou art the centre² of human settlements; like a supporting column thou holdest men³.

2. The head of heaven, the navel of the earth is Agni; he has become the steward¹ of both worlds. Thee, a god, the gods have engendered, O Vaisvânara, to be a light for the Ârya.

3. As in the sun the rays are firmly fixed, thus in Agni Vaisvânara all treasures have been laid down¹. (The treasures) which dwell in the mountains, in the herbs, the waters, and among men—of all that thou art the king.

4. As the two great worlds to their son¹, like a Hotri, like a skilful man, (we bring) praises— manifold (praises) to him who is united with the sun, to the truly strong one, new (praises) to Vaisvânara, the manliest god.

5. Thy greatness, O Gâtavedas, Vaisvânara, has exceeded even the great heaven. Thou art the king of the human tribes; thou hast by fighting gained wide space for the gods.

6. Let me now proclaim the greatness of the bull whom the Pûrus worship as the destroyer of enemies¹. Agni Vaisvânara, having slain the Dasyu, shook the (aerial) arena and cut down Sambara.

7. Agni Vaisvânara, extending by his greatness over all dominions, who is to be worshipped, the bright one, rich in loveliness, is awake (or, is praised) among the Bharadvâgas, in the homestead of Puruṁṁtha Sâtavaneya, with his hundredfold blessings.

NOTES.

The same *Rîshi* as in I, 58. Metre, Trishṭubh. None of the verses of this hymn occurs in the other *Samhitâs*.

Verse 1.

Note 1. Comp. VII, 11, 1. ná *rité* tvát amṛtāḥ māday-
ante, 'the immortals do not enjoy themselves without thee.'

Note 2. Literally, 'the navel.' Comp. Muir, V, 214.

Note 3. Comp. IV, 5, 1 (see below). úpa stabhāyat
upamît ná ródhaḥ.

Verse 2.

Note 1. Comp. the remark on I, 58, 7 (note 1).

Verse 3.

Note 1. I cannot follow Prof. von Roth (*Zeitschrift der D. Morgenl. Gesellschaft*, XLVIII, 116), who explains *dadhire* as a third person sing. of *dhri*.

Verse 4.

Note 1. The incompleteness both of the construction and of the metre shows that the text of the first Pâda is corrupt. I doubt whether it ever will be possible to restore the correct reading with full certainty, but I shall be glad if others succeed better than I did—and I may add, better than Prof. von Roth (*Zeitschrift der D. Morg. Gesellschaft*, XLVIII, 117 seq.) seems to me to have succeeded—in correcting and in interpreting the text. I think that after *sûnâve*

ródasî clearly one syllable is wanted to complete the Pâda : possibly we should read therefore sūnāve ródasyoḥ (comp. verse 2, Pâda 2, aratīḥ ródasyoḥ, which words form the end of the Pâda). Agni, as is well known, is the son of the two worlds, the sūnúḥ ródasyoḥ. In the beginning of the Pâda *brīhatī* must either refer to the two worlds: in this case we have to read *brīhatyóḥ* (instead of *brīhatī iva*); or *brīhatī* may refer, as this adjective frequently does, to the *gírah*, and we shall possibly have to read *brīhatīḥ vah* (as to *vah*, comp. Delbrück, *Altindische Syntax*, 206). But of course all these are mere guesses. In every case the verb on which the accusative *gírah* depends ('we bring,' or something like that) must be supplied.

Verse 6.

Note 1. Or, as the killer of *Vṛitra*. See H. O., *Religion des Veda*, 135, note 2.

MANDALA I, HYMN 60.

ASHTAKA I, ADHYĀYA 4, VARGA 26.

1. Mâtariśvan brought (Agni) to Bhrigu as a gift precious like wealth, of double birth¹, the carrier, the famous, the beacon of the sacrifice², the ready and immediately successful messenger.

2. Both follow his command, the Usigs¹ offering sacrificial food, and the mortals. The Hotri (Agni) has sat down before daybreak among the clans, the lord of the clans, whose leave should be asked, the performer of worship.

3. May our new, beautiful praise, born¹ from our heart, reach him the honey-tongued (Agni), whom the human priests in our settlement², the Âyus, offering enjoyment have engendered.

4. The Usig¹, the purifier, the Vasu has been established among men, the best Hotri among the clans, the domestic² master of the house in the house: Agni has become the treasure-lord of treasures.

5. Thus we, the Gotamas, praise thee, O Agni, the lord of treasures, with our (pious) thoughts, rubbing thee as (they rub down) a swift racer that wins the prize. May he who gives wealth for our prayer, come quickly in the morning¹.

NOTES.

Rishi and metre are the same. No verse occurs in the other *Saṃhitās*.

Verse 1.

Note 1. The celestial and the terrestrial birth of Agni. Comp. Bergaigne, *Rel. Véd.*, II, 52.

Note 2. The text has *vidáthasya*. Comp. I, 31, 6, note 2.

Verse 2.

Note 1. On *usṛ* ('the willing one'), as denoting the mythical priests who have first established Agni and have sacrificed as the first, comp. Bergaigne, I, 57 seq. The *ubháyâsaḥ* seem to be these mythical ancestors and the actual sacrificers.

Verse 3.

Note 1. I propose to read *gāyamânâ*. Comp. I, 171, 2. *stómaḥ* . . . *hridá tashṭáḥ*; II, 35, 2. *hridáḥ á sūtashṭam mántram*; VIII, 43, 2. *ágne gánâmi sushṛutím*; V, 42, 13. *gíram* . . . *gāyamânâm*, &c.—Comp. Lanman, 356.

Note 2. On the meaning of *vriḡána*, see Max Müller, vol. xxxii, pp. xx, 208, 304; Geldner, *Vedische Studien*, I, 139 seq., with my remarks, *Göttinger Gelehrte Anzeigen*, 1890, 410 seq.; Ludwig, *Ueber Methode bei Interpretation des Rîg-veda*, 27 seq.; Colinet, *Les Principes de l'Exégèse Védique d'après MM. Pischel et Geldner*, 28 seq.; von Bradke, *Zeitschrift der Deutschen Morg. Gesellschaft*, XLVIII, 500; Bechtel, *Nachrichten der Göttinger Gesellschaft der Wiss.*, 1894, 392 seq.

Verse 4.

Note 1. See verse 2, note 1.

Note 2. Bartholomae's theory (*Bezenberger's Beiträge*, XV, 194) that the stem *dámûnas* has been developed out of the phrase *dámû naḥ*, 'in our house,' does not carry conviction.

Verse 5.

Note 1. See I, 58, 9, note 1.

MANDALA I, HYMN 65.

ASHTAKA I, ADHYĀYA 5, VARGA 9.

1¹. Thee who hidest thyself in secret like a thief with an animal² (which he has stolen)—who hadst harnessed³ adoration and carriedst adoration—

2. The wise unanimously followed by thy foot-marks¹. All (gods) deserving worship (reverentially) sat down near thee.

3. The gods followed the laws of *Rita*. There was an encompassing as the heaven (encompasses) the earth¹.

4. In the lap, in the womb of *Rita*, the waters nourish the fine child with praise, him who is well born.

5. Like good fortune, like a broad abode, like the fertile hill¹, like the refreshing stream,

6. Like a racer urged forward in the race, like the rapids of the Sindhu¹—who can hold him back?

7. (He is) the kinsman of the rivers, as a brother of his sisters. He eats the forests as a king (eats, i. e. takes the wealth of) the rich¹.

8. When he has spread through the forests, driven by the wind, Agni shears the hair of the earth.

9. Sitting in the waters he hisses like a swan. (He is) most famous by his power of mind, he who belongs to the clans, awakening at dawn—

10. A performer of worship like Soma, the god born from *Rita*, like a young (?)¹ beast, far-extending, far-shining.

NOTES.

The authorship of the whole collection, I, 65-73, is ascribed to Parāśara Śāktya. These hymns are addressed exclusively to Agni. The greater part of them (65-70) is composed in the Virāg metre; comp. on this metre my *Prolegomena*, 95 seq. I have given there my reasons for considering that each verse consists of twenty, not of forty syllables.

This section ascribed to Parāśara has been treated of by Bollensen, *Zeitschrift der D. Morg. Gesellschaft*, XXII, 569 seq. No verse of these hymns composed in the metre Dvipadā Virāg (I, 65-70) occurs in the other *Samhitās*.

Verse 1.

Note 1. Professor Max Müller proposes the following translation for verses 1 and 2: The wise (gods) together followed thee (Agni) when in hiding, by means of footsteps, as one follows a thief by the animal; they followed thee who accepts and carries adoration (to the gods). All the worshipful gods sat down (reverentially) near thee.

Note 2. There is no reason for reading with Bartholomae (*Studien zur indogermanischen Sprachgeschichte*, I, 48) *parvān* (gen. plur.) *nā tāyūm*.

Note 3. Ludwig proposes *yuvānām*, which is quite unnecessary.—See also Gaedicke, 173.

Verse 2.

Note 1. We have here the well-known myth of the hidden Agni discovered by the gods. The 'wise ones,' (*dhīrāk*) are no doubt the searching gods, the same who are called *yāgatrāk* in the last Pāda, and who are expressly designated as *devāk* in verse 3. Comp. Bergaigne, I, 110.

Verse 3.

Note 1. Regarding the construction, see Gaedicke, 192.—Professor Max Müller's opinion on this phrase differs from

mine. He writes: 'I should prefer *parīśhā*. But *parīśhā* seems to mean a running about, reconnoitring, searching. "There was searching on earth as in heaven," lit. earth, like heaven, was reconnoitring-ground.'

Verse 5.

Note 1. Comp. VIII, 50, 2. *girīḥ nā bhugmā*. I believe that Boehtlingk-Roth, Bollensen, and Grassmann are right in correcting our passage accordingly; *raṇvā*, *prīthvī*, *sambhū* follow the gender of the corresponding substantives, and the same may be expected here. Comp. Lanman, 530. The meaning is that Agni yields nourishment to all beings as a mountain fertilises the country by the waters which come down from it; comp. VIII, 49, 2. *girēḥ iva prā rāsāḥ asya pinvire dātrāṇi purubhógasāḥ*.

Verse 6.

Note 1. Regarding the construction, comp. Gaedicke, 252 seq.; Bergaigne, *Mélanges Renier*, 95. Joh. Schmidt (*Die Pluralbildungen der indogerm. Neutra*, 305) and Ludwig (V, 524) are wrong in taking *kshódaḥ* as a locative or as an instrumental respectively.

Verse 7.

Note 1. Comp. Pischel-Geldner, *Vedische Studien*, I, p. xvi.

Verse 10.

Note 1. Can *sīsvā* be the nominative of a stem *sīsvan* which stands by the side of *sīsu* as *rībhvan* of *rībhú*? Prof. Max Müller proposes: 'Large like a cow with young, like a pregnant cow.'

MANDALA I, HYMN 66.

ASHTAKA I, ADHYĀYA 5, VARGA 10.

1. Like unto excellent wealth, like unto the shine of the sun, like unto living breath, like unto one's own¹ son—

2. Like unto a quick takvan¹ he (Agni) holds the wood, like milk, like a milch cow², bright and shining.

3. He holds safety, pleasant like a homestead, like ripe barley, a conqueror of men,

4. Like a *Rishi* uttering (sacred) shouts, praised among the clans; like a well-cared-for race-horse¹, Agni bestows vigour.

5. He to whose flame men do not grow accustomed¹, who is like one's own mind², like a wife on a couch, enough for all (happiness).

6. When the bright (Agni) has shone forth, he is like a white (horse [?])¹ among people, like a chariot with golden ornaments, impetuous in fights.

7. Like an army which is sent forward he shows his vehemence, like an archer's shaft with sharp point.

8. He who is born is one twin; he who will be born¹ is the other twin—the lover of maidens, the husband of wives².

9¹. As cows go to their stalls, all that moves and we, for the sake of a dwelling, reach him who has been kindled.

10. Like the flood of the Sindhu¹ he has driven forward the downwards-flowing (waters)². The cows lowed at the sight of the sun³.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. Comp. I, 166, 2; 185, 2; X, 39, 14. The second passage (*nítayam ná súnúm pitróh upásthe dyávâ rákshatam prithiví nah ábhvât*) would be sufficient to show that we cannot translate 'wie ein überlebender sohn' (Ludwig).

Verse 2.

Note 1. We do not know what animal the *takvan* is. Comp. I, 134, 5 with M. M.'s note.

Note 2. See Bergaigne, *Mél. Renier*, 101; Gaedicke, 253.

Verse 4.

Note 1. Comp. X, 101, 7. *prinitá ásvân hitám gayâtha*.

Verse 5.

Note 1. Comp. VII, 4, 3. *durókam agníh áyáve susoka*.

Note 2. Prof. Max Müller believes that *kratu* here means, 'like *kartri*, a sacrificer, so that *kratuh na nityah* sounds like *sónuh na nityah*, one's own sacrificing son. But all this is very obscure.'

Verse 6.

Note 1. The second *Páda* is translated by Grassmann: 'wie Licht in Häusern;' by Ludwig: 'fast weiss, bei den menschenstämmen.' I think that there can be no doubt that the words *svetáh ná* contain a comparison like all the other comparisons of which these hymns are full; this comparison is unduly effaced in Ludwig's translation. Nor is Grassmann right in translating *svetáh* bei 'Licht;' the word is an adjective meaning 'white' and nothing else. We must supply here, as in many passages, a substantive, and I do not see any reason why this should not be that

substantive with which *sveta* is most frequently combined in the Rig-veda, namely *arva*; comp. I, 116, 6; 118, 9 [119, 10]; VII, 77, 3; X, 39, 10. In V, 1, 4 it is said of Agni: *svetáh vâgî gâyate ágre áhnâm*, 'the white racer is born in the beginning of the days.'

Verse 8.

Note 1. The traditional text is *yamáḥ ha gâtáḥ yamáḥ gánitvam*. Ludwig translates 'bewältiger des gebornen, bewältiger auch des, was erst geboren wird.' It will scarcely be necessary to state the reasons which make against this translation. *Yamáḥ . . . yamáḥ* evidently means: 'the one twin . . . the other twin.' Now if we leave the text unchanged, we cannot but translate: 'the one twin is he who has been born, the other twin is that which will be born'—which sounds very strange. In I, 89, 10 we have *áditiḥ gâtám áditiḥ gánitvam*; IV, 18, 4. *antáḥ gâtéshu utá yé gánitvāḥ*; X, 45, 10. *út gâténa bhínadat út gánitvaiḥ*. In all these cases *gâtá* and *gánitva* stand parallel; there is no such difference as in our passage, according to the traditional text, between him (masc.) who is . . . and that (neuter) which will be . . . Thus I propose to read *gánitvaḥ*, of which conjecture Ludwig has thought also (see his note, IV, 259): that present Agni who has been born, and that future Agni who will be born, are twins.—Prof. Max Müller has discussed this passage in his *Science of Language*, II, 630 seqq. He interprets the twin who has been born as Agni representing the morning; the twin who will be born as the evening.

Note 2. The maidens very probably are the dawns (comp. Prof. Max Müller's discussion quoted in the last note). Are the wives the sacrificial ladles which approach Agni, or the offerings of ghee, or the prayers? See Bergaigne, *Rel. Védique*, II, 9 seqq.

Verse 9.

Note 1. This verse is very obscure, and I am quite aware of the merely tentative character of the translation which

I propose. I leave *vaḥ* untranslated (comp. Delbrück, *Altindische Syntax*, 206), which must be done in most of the numerous verses beginning with the words *tám vaḥ*. I then read *karáthā* (comp. 68, 1 ; 70, 3. 7). *Vasatyá* seems to be either a dative similar to the newly-discovered datives in -ā of a-stems, or we possibly should read *vasatyai* (*vasatyá* in the *Samhitā-pāṭha*).—Prof. Max Müller thinks of a correction *karāmaḥ* and would translate : ‘To him (whom you know—*vaḥ*) when lighted we go for our dwelling, as the cows reach their home.’

Verse 10.

Note 1. Comp. above, 65, 6.

Note 2. Or the downwards-streaming libations of *Ghrīta* and the like ? Comp. below, I, 72, 10 with note 4.

Note 3. Comp. below, 69, 10.

MANDALA I, HYMN 67.

ASHTAKA I, ADHYĀYA 5, VARGA 11.

1. Victorious¹ in the forests, a friend among men, he demands obedience like a king, the undecaying one².

2. Like good peace, like fortunate wisdom, may he (Agni) be a kind *Hotri*, a carrier of offerings.

3. Having taken in his hand all manly powers, he has made the gods fear, when sitting down in his hiding-place.

4. There the thoughtful men find him, when they have recited the spells which they had fashioned in their heart.

5. As the goat¹ (supports) the earth², thus he supports the earth²; he upholds the sky by his efficacious spells.

6. Protect the dear¹ footsteps of the cattle². O Agni, thou who hast a full life, thou hast gone from covert to covert³.

7. He who has seen him the hidden one, he who has got near to the stream of *Rīta*¹—

8. They who get him off, doing service to *Rīta*, to him¹ he then indicates riches.

9. He who grows up with might within the plants, and within the children¹, and within the sprouting grass²—

10. The splendour [?] in the home of the waters¹, the full-lived. The sages made him as if building a seat.

NOTES.

The same *Rīshi* and metre.

Verse 1.

Note 1. '*Gâyuh* : aus *gyâyuh*, wie der compar. *gyâyân gyeshthah* zeigt,' Ludwig. But what shows that *gyâyân* is the comparative of *gâyuh* and that the utterly impossible change of *gy* into *g* is possible? Ludwig's translation 'überwindend' is right; comp. I, 119, 3.

Note 2. I propose to read *aguryáh*. Prof. Max Müller conjectures—as Roth (Pet. Dict.) has done—that *srushāi* may mean 'obedient, servant;' he translates: 'He desires a servant (or worshipper) who is not aged.'

Verse 5.

Note 1. On the mythical goat whose office it is to support the worlds, comp. I, 164, 6; VIII, 41, 10; X, 82, 6; Bergaigne, III, 21; H. O., Religion des Veda, 72.

Note 2. For 'earth' the text has two different words, *kshám* and *prithivīm*. Prof. Max Müller conjectures *dyām* for *kshám*: 'He, Agni, supports the earth, as the buck the sky.'

Verse 6.

Note 1. Literally, 'the dear footsteps;' but the meaning of *priyá* may be compared to that of the Homeric *φίλος*, his own.

Note 2. One could be tempted to refer the word *pasu* to Agni, whose footsteps (*padāni*) the 'wise ones' follow (65, 2), and whom they find out in his hiding. Thus we could translate, 'Look at the dear footsteps of the beast.' But the comparison of 70, 6 makes it more probable that the imperative *ní páhi* is addressed to Agni. I believe therefore that Grassmann is right in translating 'Die lieben Stätten der Heerden schütze.' Ludwig's translation is

similar to this. Prof. Max Müller translates: 'Observe the footsteps of the animal (the stolen animal of the thief Agni).'

Note 3. With guhá gúham comp. I, 53, 7. yudhá yúdhām, purá púram.

Verse 7.

Note 1. Dhārām *ritásya*: comp. V, 12, 2. *ritásya dhārāḥ* ánu *trindhi pûrvīḥ*, 'open the many streams of *Rita*;' VII, 43, 4. *ritásya dhārāḥ sudúghāḥ dúhânāḥ*, 'milking the streams of *Rita* flowing with plenty.' The stream of *Rita* seems to mean the stream of blessings (such as rain, ghee, &c.) which flows to mankind according to the eternal laws of *Rita*.

Verse 8.

Note 1. The poet passes over from the plural to the singular.

Verse 9.

Note 1. Bollensen's conjecture *pragāsu* (instead of *pragāḥ utá*) seems very probable to me. Prof. von Roth (Ueber gewisse Kürzungen des Wortendes, p. 2) takes a different view.

Note 2. Comp. I, 95, 10 (see below); VII, 9, 3. *apām gárbhaḥ prasvāḥ ā viveśa*, 'the son of the waters has entered upon the sprouting grass.'

Verse 10.

Note 1. 'Why not *kitiḥ* *apām* dame, that is, the (burning) pile in the home of the waters.' M. M.

MANDALA I, HYMN 68.

ASHTAKA I, ADHYĀYA 5, VARGA 12.

1. Cooking¹ (the oblations?) the quick one has approached the sky. He has revealed the nights and what stands and moves²—

2. When he the god, alone of all these gods¹ encompassed (the others) by his greatness.

3. When thou, O god, hadst been born living from the dry (wood), then all (gods and men?) were pleased with thy wisdom.

4. They all obtained the name of divinity, of immortality¹, serving the *Rita* in due way.

5. The instigations of *Rita*, the thought of *Rita*¹: they all performed the works of [?] the full-lived one².

6. Bestow wealth, thou who art the knowing one, on him who worships thee or who does service to thee¹.

7. He who sits down as the *Hotri* among the offspring of *Manu*: he verily is the master of all these riches.

8. They longed together for the seed in their bodies¹, and the wise ones were concordant among each other in their minds.

9. They took pleasure in his will, as sons (take pleasure) in their father's (will), the quick ones who have listened to his command.

10. He who is rich in food has opened the gates of wealth¹. The householder (*Agni*) has adorned the sky with stars.

NOTES.

The same *Rīshi* and metre.

Verse 1.

Note 1. Boehtlingk-Roth are wrong in deriving *srīnán* (which should more correctly be written *sriṇán*, comp. my Prolegomena, 477) from the root *sri*. They supply an object like *soḥiḥ* and translate: 'Licht verbreitend hebt er sich zum Himmel.'

Note 2. Lanman, 422.

Verse 2.

Note 1. Bollensen conjectures *devánám deváh* (instead of *deváh devánám*) which seems to be right (comp. below, 69, 2), though this conjecture is not absolutely necessary (see my Prolegomena, 97).

Verse 4.

Note 1. *Amṛítam* belongs to *náma*; comp. V, 57, 5. *amṛítam náma bhegire*; X, 123, 4. *vidát gandharváh amṛítáni náma*.

Verse 5.

Note 1. With *ritásya dhītíḥ* comp. I, 71, 3; IV, 23, 8; IX, 76, 4; 97, 34; 111, 2.—Prof. Max Müller thinks that *rita* should be taken as a name of Agni: 'for the righteous (Agni) are the prayers, for the righteous the devotion.'

Note 2. Is *visváyuh* an adverb meaning 'eternally'? As *visváyu* is an epithet of Agni frequently used in the Rígvēda and especially in the Parásara hymns (see 67, 6. 10; 68, 5; 73, 4), one feels tempted to read *visváyoh* (comp. IV, 42, 1. *rāshtrám kshatríyasya visváyoh*).

Verse 6.

Note 1. Comp. III, 59, 2. *yáh te áditya śikshati vraténa*.

Verse 8.

Note 1. Some light is thrown on this obscure verse by the hymn, I, 72, a hymn belonging, as our hymn does, to the Parâsara collection. It is shown by the second verse of that hymn (see below) that the searching ones, 'ámûráh,' are the gods who seek Agni. It seems probable, consequently, that the 'seed' is Agni (comp. I, 164, 35, where Soma is said to be *vr̥tshnah ásvasya rétah*, 'the seed of the manly horse'). Of the same searching gods in I, 72, 5 the expression *samgânânáh* is used; comp. *sám gâ nata* in our passage.

Verse 10.

Note 1. *Ráyah* must be a genitive; comp. I, 72, 8. *râyáh dúrah ví ritagñáh agânan*. Probably the accent should be *râyáh*; comp., however, Lanman, 431.

MANDALA I, HYMN 69.

ASHTAKA I, ADHYÂYA 5, VARGA 13.

1. Bright, flaming, like the lover of the Dawn¹, he has, like the light of the sky, filled the two (worlds of Heaven and Earth) which are turned towards each other.

2. As soon as thou wert born thou hast excelled by thy power of mind ; being the son of the gods thou hast become their father.

3. (Agni is) a worshipper (of the gods), never foolish, (always) discriminating ; (he is) like the udder of the cows ; (he is) the sweetness of food¹—

4. Like a kind friend to men, not to be led astray¹, sitting in the midst, the lovely one, in the house ;

5. Like a child when born, he is delightful in the house ; like a race-horse which is well cared for¹, he has wandered across the clans².

6. When I call (to the sacrifice) the clans who dwell in the same nest with the heroes, may Agni then attain all divine powers¹.

7. When thou hast listened to these heroes, no one breaks those laws of thine.

8. That verily is thy wonderful deed that thou hast killed¹, with thy companions, (all foes), that, joined by the heroes, thou hast accomplished thy works².

9. Like the lover of the Dawn¹, resplendent and bright, of familiar form : may he (thus) pay attention to this (sacrificer).

10. Carrying (him) they opened by themselves the doors (of heaven). They all shouted at the aspect of the sun¹.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. The lover of the Dawn is here the Sun. See Pischel, *Vedische Studien*, I, 31.

Verse 3.

Note 1. Agni is the sweetness of food (comp. V, 7, 6. *svādanam pitūnām*); it is not probable that *svādma* and *ūdha* should depend on *vigānān*, as Ludwig believes.

Verse 4.

Note 1. I adopt Boehtlingk-Roth's conjecture *ahūryāh*. *Āhūrya* would mean, 'he who is to be led astray.'

Verse 5.

Note 1. See above, 66, 4.

Note 2. 'He has overcome the (hostile) clans.' M. M.

Verse 6.

Note 1. Perhaps *devatvá* is an instrumental, as Ludwig takes it. In this case we should have to translate: 'may Agni by his divine power attain everything.'—Prof. Max Müller translates this verse: 'When I with my men call the clans of the same nest (the gods), Agni will obtain all divine honours.'

Verse 8.

Note 1. The first hemistich of this verse has eleven syllables instead of ten and shows the regular *Trishubh* type. The same irregularity occurs in 70, 4. 10. As I have shown in my *Prolegomena*, p. 97, this metrical irregularity does not necessitate corrections of the text,

and the comparison of X, 147, 1 (see next note), where it is said áhan yát vrītrám . . . vivéḥ apáh, seems even to confirm the traditional reading. It cannot be denied, however, that the double yát and the use of áhan without an object raises some suspicion. In I, 34, 3; 186, 4 we have samāné áhan. Possibly we may read, tát tú te dámsaḥ áhan samāné, 'this wonderful deed of thine has been accomplished on one and the same day (with that mentioned in verse 7).' I am fully aware of the uncertainty of such guesses. The removal of yát has already been proposed by Bollensen (*Zeitschrift der Deutschen Morg. Gesellschaft*, XXII, 592).

Note 2. Here we may correct the text with greater certainty than in the first hemistich, or to speak more accurately, we shall have to correct not the traditional text itself, but that ancient grammatical commentary on the text which has been preserved to us in the *Padapāṭha*. The words vivérápāmsi of the *Samhitāpāṭha* are written in the *Padapāṭha* vivéḥ rāpāmsi. Now we read IV, 19, 10. āpāmsi . . . nāryā áviveshīḥ, 'thou hast performed manly works.' In X, 147, 1 we have áhan yát vrītrám nāryam vivéḥ apáh: here the adjective nārya clearly shows that apáh is a blunder for āpáh, and we must translate, 'when thou hast killed Vrītra and performed thy manly work.' This passage shows that in X, 76, 3 also vivéḥ apáh should be corrected (v. āpáh). Thus we have three passages in which áviveshīḥ or vivéḥ has the object āpáh, āpāmsi, and we may infer with full certainty that in our passage vivérápāmsi does not correspond to a *Padapāṭha* reading vivéḥ rāpāmsi but vivéḥ āpāmsi. The same may be said with regard to VI, 31, 3 (mushāyáḥ kakrám áviveḥ rāpāmsi; *Samh.* ávive rāpāmsi).

Verse 9.

Note 1. Comp. above, verse 1.

Verse 10.

Note 1. Comp. above, 66, 10.

MANDALA I, HYMN 70.

ASHTAKA I, ADHYĀYA 5, VARGA 14.

1. May we, the poor¹, succeed in many (pious) thoughts². May Agni with his pure splendour attain everything—

2. He who understands the divine laws and the birth of the human race.

3. He who is the child of the waters, the child of the trees, the child of that which stands, and the child of that which moves.

4. Even in the rock (they have done homage [?]) to him, in his dwelling¹. (He is) like a protector [?]² of the clans, the immortal one, he who is of a good mind.

5. For he, Agni, (shows himself as) an earth-protecting (lord) of riches¹ to the man who satisfies him with well-spoken (prayers).

6. Protect, O knowing one, these beings, thou who knowest the birth of gods and men¹.

7. He whom many nights (and dawns), in their different forms¹, may increase, whom that which moves² and that which stands (increases), the god penetrated by *Rita*—

8. That *Hotri* who has sat down in the sun¹, has been successfully worshipped² (by the human sacrificers), he who truly accomplishes all his works.

9. On the cows, on the trees thou hast conferred excellence. May all men bring us tribute in the sun¹.

10. In many places men have worshipped thee. They have brought (thee) to different places¹ as sons (divide) the property of an aged father².

11¹. (He is) like a greedy man² who goes straight (to his aim), like a mighty archer, like a fearful avenger [?]³, impetuous in contests⁴.

NOTES.

The same *Rīshi* and metre.

Verse 1.

Note 1. I adopt Bergaigne's opinion on the word *arī* (see *Religion Védique*, II, 218 seq.).

Note 2. The *Padapāṭha* has *manīṣā* instead of *manīṣāḥ*. See my *Prolegomena*, 385; Lanman, 363. Prof. Max Müller proposes to translate: 'May we by wisdom overcome many enemies!' He writes: 'Is not *vanema* almost a standing formula as applied to enemies? Let us conquer the enemies. The enemies are masculine in VII, 48, 3. *viśvān aryāḥ* . . . *van-van*, feminine in VI, 16, 27. *vanvāntaḥ aryāḥ arātiḥ*. VIII, 39, 2. *viśvāḥ aryāḥ arātiḥ*. X, 133, 3. *viśvāḥ arātayaḥ aryāḥ*. IV, 50, 11. *gagastām aryāḥ vanūṣhām arātiḥ* (repeated VII, 97, 9; cf. I, 29, 4).' For my translation I refer to II, 5, 7. *stómam* . . . *vanéma*; II, 11, 12. *dhíyam vanema*; I, 122, 14. *aryāḥ gírah*; X, 148, 3. *aryāḥ vā gírah abhí arka vidvān*.

Verse 4.

Note 1. Or: even in the rock (they have done homage) to him, and in the (human) dwelling? I believe we must supply a verb on which the dative *asmai* depends. Ludwig proposes to read *duroṣām*: 'within the stone is his dwelling.' Comp. II, 1, 1; VI, 48, 5.

Note 2. I do not understand *viśām ná viśvaḥ*. Ludwig translates 'er ist der menschen allgemeiner, unsterblicher

fürsorger.' But *vísva* does not mean 'allgemein,' and Ludwig omits *ná*, 'like.' One should expect a phrase like *visám ná vispátih*, which of course is metrically impossible. Is it too bold to correct *vísva* into *vispáh*, a word hitherto not found in the texts, but formed exactly like *stipá*, *pasupá*, *tanûpá* and others?—Prof. Max Müller takes *asmai* as dependent on *svâdhîh* and *vísva* as belonging at the same time to *amṛita* and to *visám*. He translates: 'To him also who dwells in the rock and in the house, every immortal like every one among men is well disposed.'

Verse 5.

Note 1. Comp. VII, 10, 5. *sá hí kshápâvân ábhavat rayinâm*.

Verse 6.

Note 1. Most probably we have here not the accusative *mártân* but the genitive *mártâm*, which was confounded by the arrangers of the traditional text with the accusative and treated according to the Sandhi rules which govern the ending *-ân*. See Lanman, Noun-Inflection, 353; Bartholomae, Studien zur indogermanischen Sprachgeschichte, I, 48.

Verse 7.

Note 1. Lanman (p. 422) takes *kshapáh vírûpáh* as accusatives, and translates, 'Whom through many nights and mornings all beings worship.' I believe that they are nominatives, and that we should accentuate *kshápáh*. As *vîrûpa* is a regular epithet of *náktoshásá*, I think that *kshápáh* is to be understood as an elliptic plural similar to the elliptic duals *ushásá* or *áhanî* (comp. Delbrück, Altindische Syntax, 102), and that it means, 'the nights (and mornings).'—Comp. VI, 38, 4. *várdhân māsáh sarádaḥ dyávaḥ índram*, 'May months, years, days increase Indra's greatness.'

Note 2. Of course *ka rátham* is a mistake for *karátham*, as first pointed out by Benfey.

Verse 8.

Note 1. On the locative *svar*, see Lanman, 488; Joh. Schmidt in Kuhn's Zeitschrift, XXVII, 306; Bartholomae in Bezzenberger's Beiträge, XV, 42. Comp. X, 61, 14. *svaž ná yé trishadhasthé nishedúk*.

Note 2. Comp. X, 53, 2. *árádhi hótá nishádá yágíyān*.

Verse 9.

Note 1. Is it not more probable that tribute was brought to Agni (comp. V, 1, 10) than to the human worshippers? Possibly we should change *svaž nah* (*svar nah* of the *Samhitāpāṭha*) into *svarnah*, a vocative of the stem *svarnri* = *svarnara*. The translation would be, 'All men have brought tribute to thee, O sun-hero!'

Verse 10.

Note 1. Comp. V, 11, 4. *agním nárah ví bharante gríhé-gríhe*.

Note 2. Regarding the metre, comp. above, 69, 8, note 1.

Verse 11.

Note 1. This verse may possibly be a later addition. See Bergaigne, Recherches sur l'Histoire de la *Samhitā*, I, 61.

Note 2. On *grídhnú*, comp. Pischel, Ved. Studien, I, 231.

Note 3. Comp. I, 32, 14. *áheh yâtáram*.

Note 4. See above, 66, 6.

MANDALA I, HYMN 71.

ASHTAKA I, ADHYÂYA 5, VARGA 15-16.

1. The loving (women) have (amorously) excited ¹ their lover, as wives of the same nest (house) their own husband. The sisters have delighted in the dark and in the red (goddess) ², as the cows in the brightly shining dawn.

2. Our fathers, the Âṅgiras ¹, have broken even the strong fortresses by their hymns, the rock by their shouting. They have opened to us the path of the great heaven; they have obtained day and sun and the shine of the dawn ².

3. They founded the *Rita*; they set into motion the thought of it ¹. Thus then the widely-spread (prayers) ² of the poor ³ which seek to obtain (wealth), which are free from thirst ⁴, the active, approach ⁵ the tribe of the gods ⁶, strengthening them by offering them delight.

4. When Mâtarisvan had produced him by attrition, he, the reddish, the noble one, who was brought to many places ¹, has come to every house. Then the Bhrigu-like ² has undertaken the messengership ³ (for the mortal) as for a mightier king, being attached to him.

5. When he had created sap to the great father Heaven, the knowing one stealthily approached the speckled (cows). The archer fiercely shot an arrow at him. The god turned his impetuous power against his daughter ¹.

6. Augment, O Agni, twofold the strength of

the man who worships¹ thee in his house, or offers adoration to the loving one² day by day. May he whom thou incitest be united with riches³.

7. Every nourishment goes towards Agni¹, as the seven young² rivers (flow) into the ocean. Our strength does not shine from kinsmen³. Do thou therefore who knowest this, procure among the gods kindness for us.

8¹. When the sharp splendour² reached the lord of men to incite him³, the bright sperm poured down from Heaven (or, from the god Dyaus)⁴, Agni produced⁵ and furthered the blameless, young, well-wishing host⁶.

9. He who traverses the paths quickly¹ like thought, the Sun alone rules over wealth altogether. (There are) the two kings Mitra and Varuṇa with graceful hands², who watch over the beloved ambrosia³ in the cows.

10. Do not forget, O Agni, who art a sage possessed of knowledge¹, our paternal friendship. Old age impairs the appearance (of men) as a cloud (covers the sun or the sky). Before this curse (attains us), think thou (of us)².

NOTES.

The same *R̥ishi*. Metre, Trish/ubh.

Though the hymns 71-73 are not composed in the Virâg metre like the preceding hymns, it is shown by manifold evidence that they had the same origin. Verse 8 = VS. XXXIII, 11; TS. I, 3, 14, 6; MS. IV, 14, 15.

Verse 1.

Note 1. Comp. Geldner, *Vedische Studien*, II, 134.

Note 2. If the text is correct, the 'sisters' may either

be the ten fingers which generate Agni by attrition (III, 29, 13; IV, 6, 8), or the streams of water among which Agni grows up, or streams of *Ghrīta* or the like (comp. II, 5, 5; see below). Why these sisters are said to delight in the dark and in the bright goddess, the Night and the Dawn, remains doubtful.

But I think there are reasons which strongly recommend a correction of the text. In III, 55, 11 we read *syāvī ka . . . árushī ka svásārau*, 'the two sisters, the dark one and the red one.' Is it not probable that in our passage also it is the sisters who are described as dark and red? The dark goddess and the red goddess of course are Night and Dawn, and Night and Dawn, as is well known, are sisters in Vedic poetry. And furthermore the 'sisters' are described in our verse as amorously exciting the god Agni: for it cannot well be doubted that the *svásārah* of the third Páda are identical with the *usatīh* of the first: similarly it is said in 70, 7—in a hymn belonging to the same collection with our Sūkta—that the Nights and Dawns augment Agni's greatness; in other passages Agni is represented as beloved by the Dawn, or as suckled by Night and Dawn (Bergaigne, *Religion Védique*, II, 14. 15). The 'sisters' then are stated in our verse to delight (*agushran*), probably in Agni: now we read in II, 2, 2. *abhī tvā náktiḥ ushásah vavāsire ágne vatsám ná svásareshu dhenávaḥ*, 'The Nights and Dawns, Agni, have lowed at thee as the milch-cows in their stalls at their calves;' comp. Bergaigne, II, 15. Thus everything is clear, if we take the *usatīh* and the *svásārah* for the bright and dark goddesses, i. e. for the Dawns and Nights. The correction of the text to which this interpretation leads, is *svásārah syāvīḥ árushīḥ agushran*, 'the dark and the red sisters have delighted (in Agni).' It is easy to understand that the corruption of the text was occasioned by the simile of the fourth Páda. The words *ushásam ná gávaḥ* seemed to demand a parallel nominative and a parallel accusative in the third Páda. The nominative was *svásārah*, but there was no accusative. Thus probably arose the reading *syāvīm árushīm*.

Verse 2.

Note 1. On the *Āngiras* as the fathers of the priestly tribes, see H. O., Religion des Veda, 278.

Note 2. The phrase *ushásaḥ ketúḥ* occurs several times in the *Rig-veda*. I think that *ketúm usráḥ* means exactly the same; it has been shown by Kaegi, Festgruss and Boehtlingk, p. 49, and by Bartholomae, Bezzenger's Beiträge, XV, 185, that a genitive sing. *usráḥ* existed.

Verse 3.

Note 1. Ludwig refers *asya* to the sacrificer, Bollensen to *Āgni*, and so does *Sāyana*. I believe that *asya* should be explained as *ṛitása*; the phrase *ṛitása dhītī* is frequently used, comp. IV, 23, 8; IX, 76, 4; 97, 34; 111, 2. See also Ludwig's note on III, 31, 1 (vol. v, p. 65).—Prof. Max Müller refers *ṛita* to *Āgni*. 'One might translate it by righteous: They established the righteous (*Āgni*), they moved his mind (made him attend?).'

Note 2. The substantive (of feminine gender) which is to be supplied to *didhishvāḥ*, *ātrishyantīḥ*, &c., seems to me to be *gīrah* or the like. *Aryáḥ* stands frequently together with *gīrah*.—Prof. Max Müller writes: 'Could not *ari* be a feminine like *karshani* and *vis*; see before, I, 70, 1. We should then translate, and then the people emulous, widely spread, never flagging [the stones also are called *atrishitāḥ* *atrishnagaḥ*, X, 94, 11], and active go towards the gods.'

Note 3. See above, 70, 1, note 1.

Note 4. Are the prayers called 'free from thirst' because they are accompanied by libations of *Ghrīta*, *Soma*, &c.?

Note 5. I believe that *devān gánma* depends both on *ákkhā* and on *vardháyantīḥ*.

Note 6. *Devān*, or rather *devām*, is gen. plur.; see above, 70, 6, with note 1.

Verse 4.

Note 1. The place in which *víbhṛitaḥ* stands would seem to show that it is an epithet of *Mātarisvan*, and so it is understood by Ludwig and by Bergaigne (*Rel. Véd.* I, 54).

But it is Agni himself, not Mâtariśvan, who is very frequently mentioned as *vibhrīta* or the like. As we read here, *vibhrītaḥ . . . grīhé-grīhe*, it is said in V, 11, 4. *agnīm nárah ví bharante grīhé-grīhe*, 'the men carry Agni hither and thither, to every house;' comp. I, 70, 10; III, 55, 4; X, 1, 2; 45, 2; 80, 4. Thus I believe the poet means to say that Mâtariśvan first kindled Agni, in one place of course, and that Agni then was brought to many places, to all human dwellings. I think that the text indeed can be understood in this way, if we suppose that the author, for the sake of the metre, allowed himself a hyperbaton or sychysis.

We must not omit to mention that the first Páda of I, 148, 1 is nearly identical with our passage: *máthīt yát ím viśtátḥ mâtariśvā*. This Páda is deficient by one syllable. If we were to read *vibhrītaḥ*, as in our passage, this would lead indeed to the conclusion that there is no hyperbaton in our verse—for the verse, I, 148, 1, could not be explained in that way—but that *vibhrītaḥ* refers to Mâtariśvan. I think, however, that it is more than doubtful that the verse, I, 148, 1, really ought to be corrected in this way; whatever may have been the original form of that verse, it is quite possible, and even probable, that it differed from our passage just in that one word.

Note 2. The exact meaning of *Bhrīgavāna* is doubtful. It is, of course, derived from *Bhrīgu* as *vásavāna*, *tákavāna*, from *vásu*, *táku*. Agni is called *Bhrīgavāna* also in IV, 7, 4. Comp. Bergaigne, I, 54.

Note 3. With the words *á dūtīam vivāya* comp. IV, 9, 6. *véshi ít u asya dūtīam*.

Verse 5.

Note 1. This difficult verse evidently treats of the incest which the father Dyaus has committed with his daughter. Compare on this subject Bergaigne, Rel. Véd. II, 109 seq. Agni seems to be represented here as stimulating the desire of the father; the 'sap' (*rása*) probably is the sperm, comp. I, 105, 2.

In the second Pāda, Agni, having done, as it seems, some mischief, goes away to the 'speckled cows.' We cannot say who these speckled cows were; they evidently are identical with those mentioned in another passage treating of the same story, X, 61, 8.—Bergaigne paraphrases the second Pāda of our verse, wrongly in my opinion, 'Agni sort furtivement de cette fille, de cette vache, *prisanī*.'

The archer who shoots at Agni (third Pāda) is not better known to us than the speckled cows. Bergaigne's opinion, 'que cet archer n'est autre que le père lui-même,' is not very convincing.

Verse 6.

Note 1. The traditional reading *vibhāti* ('he who shines for thee in his house') gives no satisfactory sense. I propose to read *vidhāti*. Cf. I, 120, 1. *kathā vidhāti āpraketāh*.

Note 2. I have some doubts as to the correctness of *usātāh* (*Samhitāpāṭha*, *usató*) *ānu dyūn*. *Usāt*, of course, is an epithet not of the days, but of Agni. But then we expect the dative. Correcting the text (*usaté*) is all the easier, because before a following vowel the dative and the genitive were, in the original pronunciation, identical (*usātā-ānu*; see my *Prolegomena*, 447 sqq.); the spellings of the *Samhitāpāṭha*, *usató ānu* and *usaté ānu*, belong to the inventions of Vedic grammarians.

Note 3. Literally, May he whom thou incitest drive on the same chariot with riches. Comp. such expressions as *rathīh rāyāh* and the like.

Verse 7.

Note 1. Comp. IV, 44, 2. *yuvóh vāpuh abhī prīkshaḥ sakante*; VII, 90, 5.

Note 2. Comp. I, 26, 10, note 1.

Note 3. Ludwig: nicht unter unsern freunden ward auszufündig gemacht die kraftspeise. Grassmann: nicht bei Verwandten ward uns Nahrung sichtbar. Wilson: Our food is not partaken of by our kinsmen. Griffith: Not by our brethren was our food discovered.—Ludwig and Grassmann translate as if the text had *gāmīshu*. What the

instrumental means is shown, I believe, for instance, by IV, 14, 2. *ví sūryaḥ rasmībhiḥ kēkitānaḥ*, 'the sun shining with his rays.' Thus in our passage the poet seems to me to say, 'We have no strong kinsmen who might add lustre to our strength. Agni, procure thou strength to us.' Comp. X, 23, 7. *vidmā hī te prāmatim deva gāmivāt*, 'for we know, O god, thy providing care like that of a kinsman.'—Prof. Max Müller proposes the translation: 'Our wealth is not known by our kinsmen, i. e. we cannot support them as we ought.'

Verse 8.

Note 1. The poet returns here to the myth. of which he had spoken in verse 5. Should the order of the verses be changed?—On our verse, compare Geldner, *Ved. Studien*, II, 34.

Note 2. *Tégas* seems to be here a synonym of *rétaḥ*, as in the later language.

Note 3. Is the lord of men Agni? See the third Pāda.—*Ishé* I consider, with Geldner, as an infinitive.

Note 4. My translation rests on the supposition that *dyaúḥ* is to be corrected into *dyóḥ*; thus the ablative is obtained, of which the word *abhīke* is usually accompanied (comp. Lanman, 433; Collitz, *Bezenberger's Beiträge*, X, 15). If we leave the reading *dyaúḥ*, this nominative will be the subject of the verb *ānat*. Then *tégaḥ* must be accusative dependent on *ānat*, and we can scarcely avoid making *nṛipátim* to depend on the infinitive *ishé*. This is the way which Geldner has followed in interpreting this passage. But I cannot consider this separation of *nṛipátim* from the verb *ānat* very probable.

Note 5. The exact meaning of *ganayat* seems to be here, 'he caused them to be born.' Comp. *Satapatha Brāhmaṇa* I, 7, 4, 4. *yathā tad devā retaḥ prāganayan* (comp. *Aitareya Brāhmaṇa* III, 34; see also *Rig-veda* X, 61, 7).

Note 6. This may be the host of the seven *Rishis*. Comp. III, 31, 1–5; IV, 1, 12 seq. (?). Or the Maruts are alluded to (comp. below, 72, 4), though that seems to me less probable.

Verse 9.

Note 1. Literally, in one day. But *sadyáḥ* has already in the Rig-veda the secondary meaning 'immediately, quickly.'

Note 2. Comp. III, 56, 7. *rāḡānā mitrā-várunā supānī*.

Note 3. See below, 72, 6.

Verse 10.

Note 1. Comp. VII, 18, 2 : there the words *abhí vidúḥ kavíḥ sán* are identical with our text.

Note 2. Of the second hemistich Prof. Collitz has treated in Bezenberger's Beiträge, X, 15, note. He paraphrases the meaning in the following way : 'Der Sinn des ganzen Verses ist : unsere Freundschaft mit dir, Agni, stammt aus alter Zeit. Nun sagt man zwar "im Alter ändert sich das Aussehn wie das der Wolke." Aber stehe du uns bei vor diesem Fluche.' I do not believe that this interpretation, though very ingenious, gives the real meaning of the Vedic poet.—Comp. I, 179, 1. *mināti sríyam garimā tanūnām*.

MANDALA I, HYMN 72.

ASHTAKA I, ADHYĀYA 5, VARGA 17-18.

1. He has brought down (i.e. surpassed) the wisdom of many a worshipper¹, he who holds in his hand all manly power. Agni has become the lord of treasures, he who brought together all (powers of) immortality.

2¹. All the clever immortals when seeking did not find the calf though sojourning round about us. The attentive (gods), wearying themselves, following his footsteps², stood at the highest, beautiful³ standing-place of Agni.

3. When the bright ones¹ had done service² to thee, the bright one, Agni, with *Ghrīta* through three autumns, they assumed worshipful names; the well-born shaped their own bodies.

4. Acquiring (or, exploring?) for themselves the two great worlds, the worshipful ones brought forward their Rudra-like powers¹. The mortal, when (beings) were in discord², perceived and found out Agni standing in the highest place.

5. Being like-minded they¹ reverentially approached him on their knees. Together with their wives they venerated the venerable one². Abandoning their bodies they made them their own³, the (one) friend waking when the (other) friend closed his eyes⁴.

6. When the worshipful (gods) have discovered the thrice seven secret steps¹ (or, places) laid down in thee, they concordantly guard with them immor-

talities. Protect thou the cattle and that which remains steadfast² and that which moves.

7. Knowing, O Agni, the established orders¹ of (human) dwellings, distribute in due order gifts² that they may live. Knowing the ways which the gods go³, thou hast become the unwearied messenger, the bearer of oblations.

8. They who knew the right way and were filled with good intentions, beheld from heaven the seven young¹ (rivers) and the doors of riches. Saramâ found the strong stable of the cows from which human clans receive their nourishment².

9. The Earth has spread herself far and wide with them who are great in their greatness, the mother Aditi, for the refreshment of the bird¹, with her sons who have assumed all powers of their own dominion², preparing (for themselves) the way to immortality.

10. When the immortals created the two eyes of heaven¹, they placed fair splendour in him (Agni)². Then they rush down³ like streams let loose. The red ones have recognised, O Agni, those which are directed downwards⁴.

NOTES.

The same *Rishi* and metre.—Verse 1 = TS. II, 2, 12, 1. Verse 3 = TB. II, 4, 5, 6. Verses 8–9 = TB. II, 5, 8, 10.

Verse 1.

Note 1. The meaning seems to me to be : by his wisdom he excels all human wisdom. Prof. Max Müller translates : ‘Agni, who holds in his hand all that men desire, conquers

(or, wins for himself) the praises of many a wise worshipper.' And the last Pāda: 'he who brought together all immortal blessings.'—On *śarvat*, see VI, 61, 1; VII, 18, 18; VIII, 23, 28.

Verse 2.

Note 1. Here we have again the myth of the hidden Agni whom the gods seek. Agni is meant by the calf.

Note 2. Going on foot, *Sâyana*.

Note 3. I follow *Sâyana*, Bollensen, and Ludwig in taking *kāru* as a locative.

Verse 3.

Note 1. 'Was not *Sâyana* right in taking this verse as referring to the Maruts? Cf. VI, 48, 21. . . . *sugāta* also is an epithet of the Maruts, I, 88, 3; 166, 12.' M. M.

Note 2. As to the subjunctive, comp. Delbrück, *Syntaktische Forschungen*, I, p. 67. The *Taittirīya Brāhmaṇa* (II, 4, 5, 6) reads *saparyān*.

Verse 4.

Note 1. I follow the *Padapāṭha* which has *rudrīyā*. But possibly we may have the nom. plur. *rudrīyāḥ*: 'the worshipful Rudriyas (i.e. Maruts) rushed forward.'

Note 2. The translation of *nemádhitā* is in jeopardy.

Verse 5.

Note 1. Probably the mortals, as Ludwig understands it. Comp. *mártaḥ*, verse 4.

Note 2. The venerable one is Agni.

Note 3. Possibly the text is corrupt. In IV, 24, 3 we read *ririkvāmsaḥ tanvāḥ krinvata trām*, 'abandoning (i.e. risking) their bodies they took him (Indra) for their protector' (comp. I, 100, 7). Should *svāḥ* have supplanted another word, for instance, *trām*? As the pronoun *svá* very frequently stands in apposition with *tanū*, it may have found its way also into passages to which it did not belong.

Note 4. The meaning seems to be that whenever the attention of one of the friends relaxed, another friend watched instead of the first. See *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XLIV, 328; Bartholomae, *Studien zur indogerm. Sprachgeschichte*, I, 95.

Verse 6.

Note 1. *Sāyana* explains the *trīḥ sapta padā* as the three times seven kinds of sacrifices, the seven *Pākayagñas*, the seven *Haviryagñas*, the seven *Somayagñas*. But this later system of the twenty-one forms of sacrifice can scarcely have existed at the time of the *Rig-veda Samhitā*. Three times seven is a favourite number in *Rig-vedic* mysticism; comp. I, 191, 12. 14; IV, 1, 16; VII, 87, 4; VIII, 46, 26; 69, 7; 96, 2; IX, 70, 1; 86, 21; X, 64, 8; 90, 15. Possibly three times seven pieces of wood (*samīdhaḥ*) are alluded to, comp. X, 90, 15, but everybody who has studied *Bergaigne's Arithmétique mythologique* (*Rel. Véd.* II, 114 seq.; see especially p. 122) will admit that there are ever so many possible interpretations of a passage like this. Prof. Max Müller's translation is: 'The worshipful gods found in thee the twenty-one words which are hidden in thee. They guard with them the immortal (Agni).—Instead of *avidan* (*Padapāṭha*) I think we must read *ávidan*.

Note 2. Ludwig certainly is wrong in translating 'hüte du den wandel von tier und pflanze.' The author of this group of hymns is very fond of the phrase *sthātúḥ karātham* and the like; see I, 68, 1; 70, 3. 7. The same phrase, in one or the other of its possible shapes, has evidently been used by him here also. The plural masculine *sthātrīn* is indeed very strange. Possibly J. Wackernagel is right in reading *sthātúḥ* (*Kuhn's Zeitschrift*, XXV, 287; comp. Lanman, p. 422); the reading *sthātrīn* may be due to the neighbourhood of *paśūn*. This sort of blunder is very frequent in the text of the *Rig-veda*. Prof. Max Müller suggests: the stabled cattle and what moves about (in the meadows).

Verse 7.

Note 1. On vayúna, comp. Pischel, Ved. Studien, I, 295. 300. 'The thoughts of human beings.' M. M.

Note 2. Surúdh : Pischel, Ved. Studien, I, 32. 50.

Note 3. 'Which lead to the gods?' M. M.

Verse 8.

Note 1. Comp. I, 26, 10, note 1.—'Beheld the seven young rivers coming down from heaven.' M. M.

Note 2. See Delbrück, Syntaktische Forschungen, I, 87.

Verse 9.

Note 1. The bird seems to be Agni.

Note 2. The Padapáṭha gives su-apatyáni. There is no doubt a word su-apatyá, 'blessed with good offspring.' This is frequently used together with such nouns as rayi, kshaya, ish; it stands in several passages by the side of pragāvat. See I, 117, 19; II, 2, 12; 4, 8; 9, 5; III, 3, 7; 16, 1; IV, 2, 11; X, 30, 12. But from this word should be distinguished sva-patyá, derived from svá-pati (X, 44, 1, &c.), 'a man's own dominion,' or 'own rulership;' comp. gāspatyá. This word is found here, and in some other passages, for instance, VII, 91, 3. vīsvá ít náraḥ svapatyáni kākruḥ, 'the heroes have exercised all the powers of their own dominion;' VIII, 15, 10. satrá vīsvá svapatyáni dadhishe, 'thou hast assumed (Indra) all powers of thy own dominion altogether.'—Ludwig translates correctly, 'alle selbstherlichkeit.'

The Taittirīya Brāhmaṇa reads kākruḥ for tasthúḥ. This reading evidently rests on Rig-veda IV, 34, 9; VII, 91, 3. There is no reason, however, for preferring this to the traditional reading of our Rik-text.

Verse 10.

Note 1. The sun and the moon? This very natural explanation will scarcely be modified on account of passages like the following (Satapatha Brāhmaṇa I, 6, 3, 38):

‘These are the two eyes of the sacrifice, the (oblations of butter called) *Āgyabhāgas*.’

Note 2. Comp. below, 73, 4.

Note 3. It is not necessary to change the text ; I believe, however, that the conjecture *adhá/ ksharanti* (they stream downwards) would not be quite improbable. Comp. my *Prolegomena*, p. 369, note 1.—The subject seems to be the streams of sacrificial libations.

Note 4. Both expressions, ‘the red ones’ and ‘those which are directed downwards,’ are feminine. The red ones may be the dawns. But these cannot be called ‘directed downwards.’ I take, therefore, the one noun as a nominative, the other as an accusative. Cannot ‘those which are directed downwards’ be the libations of *Ghrīta* and the like, which the dawns see?—Prof. Max Müller translates: ‘People recognised the red netherward mares (of thee), O Agni.’ He supplies *gvālā/* or takes *arushī/* as mares, cf. V, 56, 6.

MANDALA I, HYMN 73.

ASHTAKA I, ADHYÂYA 5, VARGA 19-20.

1. He who gives vigour like wealth acquired by the fathers¹, who is a good guide like the instruction of a sage, who is pleased (by worship) like a comfortably resting guest², (Agni) has crossed the (sacrificial) seat of the worshipper like a *Hotri*.

2. He who being truthful like the god *Savitri*¹ protects by his power of mind all settlements², praised by many like impetuous splendour³, the truthful one has become dear like vital breath and worthy to be searched for⁴.

3¹. (Agni) who possessing every refreshment dwells on the earth like a god, like a king who has made himself (valiant) friends², like heroes who sit in front and under shelter, like a blameless wife beloved by her husband—

4. Thee, O Agni, who art constantly kindled in the house, men have worshipped in their firm dwellings. They have placed in him rich splendour¹. Be thou possessed of all life, a supporter of riches².

5. May the liberal givers, O Agni, attain nourishment, may the rich¹ who bestow gifts (on us) attain to a full span of life. May we win in battles the booty of him who does not give¹, obtaining a (rich) share before the gods, that we may win glory².

6. The lowing milch-cows of *Rita*, assigned by Heaven, were exuberant with their full udders. The rivers imploring the favour (of the gods) from afar

have broken through the midst of the rock with their floods.

7. Imploring favour from thee, O Agni, the worshipful (gods) have won glory in the sky. They have made Night and Dawn of different shapes; they have joined the black and red colour (to Night and Dawn).

8. And may we, our liberal givers and ourselves, be the mortals whom thou furtherest to wealth, O Agni¹. Like a shadow thou followest the whole world, having filled the two worlds (Heaven and Earth) and the air².

9. May we, O Agni, guarded by thee, conquer with our racers the racers, with our men the men, with our heroes the heroes (of our enemies). Being masters of the riches which their fathers¹ have conquered, may our rich (givers) reach a hundred winters.

10. May these hymns, O Agni, worshipper (of the gods), be grateful to thee, to thy mind and heart. May we be able to bridle thee, the well-harnessed wealth¹, acquiring the glory which the gods have assigned us.

NOTES.

The same *R̥ishi* and metre.—Verse 5 = MS. IV, 14, 15.
Verse 7 = TB. II, 7, 12, 5. Verse 10 = MS. IV, 14, 15.

Verse 1.

Note 1. Agni is compared to wealth acquired by the fathers, being himself *pitr̥ivitta*, found by the forefathers

of the Brāhmanic tribes. Prof. Max Müller proposes to translate : 'wealth inherited from the fathers.'

Note 2. Comp. VII, 42, 4, and see also VI, 16, 42.

Verse 2.

Note 1. The first Pāda is identical with the fourth of IX, 97, 48. There the expressions are referred to Soma.

Note 2. On *vriḡāna*, comp. the quotations given above, I, 60, 3, note 2 ; cf. IX, 87, 2. *vriḡānam rākshamānaḥ*.

Note 3. Comp. I, 64, 9. *amātiḥ ná darsatā*.

Note 4. Comp. II, 4, 1 (see below).

Verse 3.

Note 1. The first three Pādas are nearly identical with III, 55, 21.

Note 2. As to the meaning of *hitāmitra*, comp. X, 108, 3. *mitrām ena dadhāma* ; see also X, 132, 5, and H. O., Religion des Veda, 186, note 1.

Verse 4.

Note 1. Comp. I, 72, 10 (see above).

Note 2. I cannot accept Pischel's translation of *dharúnaḥ rayinām*, 'der Reichtum fließen lässt' (Vedische Studien, I, 40).—'Be thou, who art rich in all food, the protector of riches.' M. M.

Verse 5.

Note 1. On *sûrí* and *arí*, see Bergaigne, Rel. Véd. II, 218 seq. *Aryáh* may also be nom. pl. and mean '(we) the poor ones.'

Note 2. 'May we win in battles the booty of the enemy, setting aside a share for the gods to their glory.' M. M.

Verse 8.

Note 1. In the first Pāda one syllable is wanting. Perhaps the acc. plur. *yán* had here dissyllabic value.

Note 2. The last Pāda is identical with the second of X, 139, 2.

Verse 9.

Note 1. Comp. above, verse 1, note 1.

Verse 10.

Note 1. Comp. *sakéma vâgínaḥ yámam*, II, 5, 1 ; *agne sakéma te vayám yámam devásya vâgínaḥ*, III, 27, 3. As *sudhúr* and *sudhúra* are epithets of horses, the poet of course could say, *sakéma sudhúraḥ yámam te*. But *Agni* is not only a horse ; he is also wealth (II, 1, 12 ; IV, 2, 5, &c.). The combination of the two metaphors explains the curious expression *sudhúraḥ ráyáḥ*.

MANDALA I, HYMN 74.

ASHTAKA I, ADHYÂYA 5, VARGA 21-22.

1. Going forward to the sacrifice let us repeat a prayer to Agni who hears us, may he be afar or with us—

2. He who foremost¹ in², when the human tribes met (in battle), has preserved his home to the worshipper.

3. And let the people say 'Agni is born, the slayer of foes (or, the slayer of *Vritra*), he who wins the prize in every battle.'

4. The man in whose home thou art a messenger, and to whose sacrificial food thou eagerly comest for feasting, to whose worship thou impartest wonderful power—

5. Such a man the people call a giver of good oblations, O *Aṅgiras*, a friend of the gods, O son of strength¹, and a possessor of a good *Barhis* (or sacrificial grass).

6. And thou shalt conduct them hither, the gods¹, that we may praise them, that they may eagerly come, O resplendent one, to the sacrificial offerings.

7. No noise¹ of the horses of the moving chariot² is heard any way, when thou goest on thy messengership, O Agni.

8. When guarded by thee the racer becomes fearless; the worshipper, O Agni, who is behind, gains the advantage¹ over him who is ahead.

9. And thou winnest, O Agni, brilliant, high bliss in strong heroes from the gods, O god, for the worshipper.

NOTES.

This hymn opens the section ascribed to Gotama Rāhūgana, and belonging indeed, as several passages show, to the family of the Gotamas (comp. *Zeitschrift der D. Morg. Gesellschaft*, XLII, 221). The metre is Gâyatrî.—Verse 1 = VS. III, 11; TS. I, 5, 5, 1; MS. I, 5, 1 (I, 5, 5. 6). Verses 1–3 = SV. II, 729. 730. 732. Verse 3 = TS. III, 5, 11, 4; MS. IV, 10, 3.

Verse 2.

Note 1. Or *pūrvyāḥ*, 'the old Agni,' cf. IX, 96, 10? (M. M.)

Note 2. I have left untranslated the obscure word *sn̥hitishu* (Sāyana, *vadhakārin̥ishu*). It seems to be identical with *sn̥hiti*, which occurs VIII, 96, 13. *āpa sn̥hitiḥ nr̥imánāḥ* *adhatta* (the Sāma-veda has the reading *sn̥h̥°*). Here the verb *āpa adhatta* (comp. VI, 20, 5; X, 164, 3) and the comparison of the second hemistichs of the two following verses, 14 and 15, seem to show that the word means some kind of hostile powers, which would do very well for our passage.—In Taittiriya *Āraṇyaka* IV, 23 the word *sn̥hiti* occurs in an enumeration of the 'terrible substances' (*ghorāḥ tanúvaḥ*) of Agni.—Comp. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung*, p. 93.

Verse 5.

Note 1. See above, I, 26, 10, note 1.

Verse 6.

Note 1. See Delbrück, *Syntaktische Forschungen*, I, 20, 111.

Verse 7.

Note 1. On upabdí, which literally means the noise produced by going, see Joh. Schmidt, Kuhn's Zeitschrift, XXV, 55; Hübschmann, Das indogermanische Vocal-system, 124.

Note 2. Yóh (comp. X, 176, 3?) seems to be a genitive of yú, 'the going one;' comp. sva-yú, subham-yú; Lanman, 401.

Verse 8.

Note 1. The last syllable of asthât has the value of two syllables.

MANDALA I, HYMN 75.

ASHṬAKA I, ADHYĀYA 5, VARGA ३3.

1. Accept gladly our most widely-sounding¹ speech, the most agreeable to the gods, thou who, in thy mouth, offerest the sacrificial food (to the gods).

2. And may we then pronounce to thee, O highest Āṅgiras, Agni, best worshipper, a prayer agreeable to thee and successful.

3. Who is thy kinsman among men, O Agni? Who performs worship to thee¹? Who art thou, and where dost thou rest?

4. Thou, O Agni, art the kinsman, the dear friend ('Mitra') of men, a friend who is to be magnified by his friends.

5. Sacrifice for us to Mitra and Varuṇa. Sacrifice to the gods, (a sacrifice conforming to) the great *Rita*¹. Sacrifice, O Agni, to thy own house.

NOTES.

The same *Rīshi* and metre.—Verse 1 = TB. III, 6, 7, 1; MS. III, 10, 1 (IV, 13, 5). Verses 3–5 = SV. II, 885–887. Verse 5 = VS. XXXIII, 3; TB. II, 7, 12, 1.

Verse 1.

Note 1. Comp. VI, 68, 9. *mánma* . . . *saprátha*h.

Verse 3.

Note 1. May we not take *dâśú-adhvara* as a compound with governed final member, like *vidádvasu*, *sádádyoni* &c.?

Verse 5.

Note 1. Comp. Gaedicke, *Der Accusativ im Veda*, 159.

MANDALA I, HYMN 76.

ASHTAKA I, ADHYĀYA 5, VARGA 24.

1. What supplication is to thy mind's taste¹? What (pious) thought may be, O Agni, most agreeable to thee? Or who has won for himself thy wisdom by sacrifices? Or with what thoughts may we worship thee²?

2. Come hither, Agni, sit down here as a *Hotri*. Become our undeceivable leader¹. May Heaven and Earth, the all-embracing, protect thee. Offer the sacrifice to the gods that they may be highly gracious to us.

3. Burn down all sorcerers, O Agni; become a protector of the sacrifices against imprecations. And conduct hither the lord of Soma (Indra) with his two bay horses. We have prepared hospitality for him, the good giver.

4. With words procuring offspring, carrying thee (to our sacrifice) with my mouth¹, I call² thee hither, and thou shalt sit down here with the gods. Perform the service of a *Hotri* and of a *Potri*³, O worshipful one. Be thou a giver and a father⁴ of riches.

5. As thou didst perform sacrifice to the gods with the sacrificial food of the wise Manu¹, a sage together with sages, thus, O highly truthful *Hotri*, perform thou the sacrifice to-day, O Agni, with thy joy-giving sacrificial ladle².

NOTES.

The same *Rīshi*. Metre, *Trishṭubh*.

Verse 1.

Note 1. *Sāyana* takes *vāra* in the sense of 'holding back' (comp. I, 143, 5), and makes *mánasaḥ* depend on *várāya*. He says, 'he agne te tava manaso varāya nivāranāyāsmāsv avasthāpanāya kopetir bhuvat kidrīsam upagamanam bha- vet.' The modern translators are evidently right in assigning to *vāra* the meaning of 'wish' or the like (comp. VII, 59, 2. *yāḥ vaḥ várāya dāsati*), but they differ as to whether *mánasaḥ* should be taken as belonging to *várāya* or to *úpetiḥ*. *Ludwig* translates, 'Welches nahen des geistes ist gegenstand der wal dir?' *Grassmann*, 'Welch Nahen ist nach deines Herzens Wunsche?' My opinion is that the tradition of the text is not quite free from suspicion. My doubts are based on VI, 21, 4. *kás te yagñāḥ mánase sám várāya*, 'What sacrifice (O *Indra*) is agreeable to thy mind, to thy wish?' Here we have a question addressed to the god, beginning with *kás te*, quite similar to the question of our poet, which begins with *ká te*. We have the word *sám*, as in our passage *sámtamâ*. We have *várāya* exactly as in our passage. We have, by the side of *várāya*, a case-form of *mánas* as in our passage. But we have the dative *mánase* instead of the genitive *mánasaḥ*. We may add that there are some other passages in which a dative of a similar meaning stands likewise by the side of *várāya*: thus, VIII, 82, 3. *áram várāya manyāve bhúvat te indra sám* (comp. *bhúvat agne sámtamâ* in our passage) *hrídé*, 'May it be, O *Indra*, according to thy wish and thy mood, may it be agreeable to thy heart;' VIII, 84, 4. *várāya deva manyāve*, 'to thy wish, O god, to thy mood.'

All this tends to raise the supposition that in our

passage also we should read *mánase várāya*, which datives seem to depend on *sámtamā*. We should then translate, 'What supplication, what (pious) thought may be, O Agni, most agreeable to thy mind and to thy wish?'

Note 2. This seems to be a Páda of the defective type, with four syllables before the caesura and ending as if there were five syllables before the caesura; comp. my *Prolegomena*, 68 seq. It would be easy, however, to restore the normal metrical form, for instance, by reading *túbhyam* instead of *te*.

Verse 2.

Note 1. *Purāh-etá*, literally, 'he who goes before somebody.'

Verse 4.

Note 1. It would be unnatural to give to the medium *ā* huve the passive sense and not to translate it, as it must be translated in so many passages, 'I call (thee) hither.' But, if so, it is very difficult to avoid the conclusion that *váhniḥ áśá* ('he who carries somebody with his mouth; comp. I, 129, 5; VI, 11, 2; 16, 9; VII, 16, 9; X, 115, 3; see vol. xxxii, pp. 42 seq.) refers here not to Agni, the divine carrier, but to the human priest, who with his mouth, i.e. by his songs, carries Agni to his sacrifice. *Váhni* is used very frequently indeed of human worshippers, and generally the transferring of epithets of the divine priest Agni to human priests, and vice versa, is quite to the taste of Vedic poets.—Comp. on *ā* huve and *váhniḥ áśá*, Neisser, *Bezenberger's Beiträge*, XVIII, 320 seq.; XX, 69, and below, I, 127, 8, note 1; S.B.E., vol. xxxii, p. 42. See also Delbrück, *Altindische Syntax*, 473, who very rightly observes: *es liegt kein Grund vor, dem huvé den Character einer ersten Person zu versagen*.

Note 2. On the accent of *huvé*, on which Ludwig bases very bold conclusions, see Delbrück, *Altindische Syntax*, 41; Weber, *Indische Studien*, XIII, 73.

Note 3. Comp. X, 3, 3.—On the priestly functions of the

Potri, see Weber, Indische Studien, X, 141, 366, 376 seq.; H. O., Religion des Veda, 391.

Note 4. On these vocatives, see Delbrück, Altindische Syntax, 106.

Verse 5.

Note 1. Manus is here a proper name; comp. Bergaigne, I, 65 seq. On his priestly character, comp. H. O., Religion des Veda, 275.

Note 2. On *guhvâ*, comp. Pischel, Ved. Studien, II, 113. The ladle is meant for the flame of Agni.

MANDALA I, HYMN 77.

ASHTAKA I, ADHYĀYA 5, VARGA 25.

1. How shall we sacrifice to Agni? What words, agreeable to the god, shall be addressed to him, the luminous one, who, being immortal and righteous, the Hotri, the best sacrificer, conveys the gods to the mortals¹?

2. Bring hither by adoration the Hotri who is most beneficial in sacrifices and righteous. When Agni repairs to the gods on behalf of the mortal¹, may he be attentive in his mind, and may he perform the sacrifice².

3. For he is wisdom¹, he is manly, he is straightforward; like Mitra he has become the charioteer of the mysterious². Therefore the Aryan clans³, longing for the gods, address him, the wonderful one, as the first at the sacrifices.

4. May that Agni, the manliest of men, triumphant with riches [?]¹, come with help to our words, to our devotion, and (to the devotion) of those most powerful liberal givers who bent on the prize² have constantly stirred up our prayers³.

5. Thus Agni, the righteous Gâtavedas, has been praised by the priestly Gotamas¹. May he augment their splendour and their strength. He the knowing one gains increase according to his desire.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. The construction is *yáh kṛinóti deván mártyeshu*. Comp., for instance, X, 40, 2. *káh vâm . . . kṛinute sadhásthe*

ā. Ludwig translates: *der unter den sterblichen der unsterbliche hotar . . . schafft die götter.*—‘Could it be *ishkrinoti?*’ M. M.

Verse 2.

Note 1. The third Pāda of this verse has nine syllables instead of eleven. If we read, as several times must be done, *mārtāya* for *mārtāya*, we get ten syllables, and the Pāda may belong to the defective type mentioned above, 76, 1, note 2.

Note 2. *Ka* seems to me to stand here, as it several times does, in the first of the members of sentence connected by it. See Delbrück, *Altindische Syntax*, 475. Prof. Max Müller believes that it depends on *yāt*: *yāt véh*, *yāt ka sá bódhāti*, ‘Bring hither the *Hotri* . . . so that Agni may invite the gods . . . and that he (the mortal or Agni) may be attentive, &c.’

Verse 3.

Note 1. Grassmann gives to *krātu* here and in a number of other passages the meaning ‘der Starke.’ This is inadmissible; comp. Bergaigne, III, 304.

Note 2. Here we have again a Pāda of ten syllables (see verse 2, note 1), unless *bhūt* has dissyllabic value. Prof. Max Müller translates this Pāda: ‘like a friend he is the charioteer of enormous wealth.’

Note 3. Comp. I, 96, 3 (see below).

Verse 4.

Note 1. On *risādas*, comp. above, I, 26, 4, note 1.

Note 2. Comp. I, 92, 8. There Ushas receives the epithet *vāgaprasūtā*.

Note 3. Comp. VII, 87, 3. *spásah Várunasya . . . yé isháyanta mánma*.

Verse 5.

Note 1. This is again a Pāda of ten syllables.

MANDALA I, HYMN 78.

ASHTAKA I, ADHYĀYA 5, VARGA 26.

1. O *Gâtavedas*, who dwellest among all tribes, we the *Gotamas* (praise) thee with our song—we praise thee aloud with (songs full of) splendour.

2. *Gotama*¹ desirous of riches exalts thee, as thou art, with his song. We praise thee aloud with (songs full of) splendour.

3. We call thee, such as thou art, the highest winner of booty, as *Āngiras* did. We praise thee aloud with (songs full of) splendour.

4. (We praise) thee, the greatest destroyer of enemies (or, of *Vṛitra*), who hurlest the *Dasyus* away—we praise thee, such as thou art, aloud with (songs full of) splendour.

5. We the *Rahûgas*¹ have recited a honey-sweet speech to *Agni*. We praise thee aloud with (songs full of) splendour.

NOTES.

The same *Rishi*. Metre, *Gâyatrî*.

Verse 2.

Note 1. This probably means, 'the descendant of *Gotama*.' See *Zeitschrift der D. Morg. Gesellschaft*, XLII, 202.

Verse 5.

Note 1. The *Rahûgas* seem to be a branch of the *Gotamas*; see *Āsvalāyana Srautasûtra* XII, 11, 1.

MANDALA I, HYMN 79.

ASHTAKA I, ADHYÂYA 5, VARGA 27-28.

I.

1. The golden-haired in the expanse¹ of the atmosphere, the roaring² snake, is hasting (through the air) like the wind; the brightly resplendent watcher of the dawn³, he who is like the glorious, ever active and truthful (goddesses)⁴.

2. By thy goings the beautifully-winged (birds) were disparaged¹; the black bull² has roared, when here³ (all this happened). He has come as if with the bounteous smiling (women)⁴. The mists fly, the clouds thunder.

3. When they have led him, who swells¹ with the milk of *Rita*, on the straightest paths of *Rita*, then Aryaman, Mitra, and Varuna, he who walks round the earth², fill the leather-bag (the cloud) in the womb of the lower (atmosphere [?])³.

II.

4. Agni, who art lord of booty, rich in cows, young son of strength¹, bestow on us, O *Gâtavedas*, great glory.

5. Being lighted, a Vasu, a sage, Agni who is to be magnified by (pious) words, O (god) with many faces, shine to us so that riches may be ours.

6. Reigning¹ by night by thy own power, O Agni, and at the break of dawn, O god with sharp teeth, burn against the sorcerers.

III.

7. Bless us, O Agni, with thy blessings, when our Gâyatra song is brought forward (to thee), thou to whom reverence is due in all our prayers.

8. Bring us wealth, O Agni, which may be always conquering, excellent and invincible¹ in all battles.

9. Bestow on us, Agni, through thy kindness¹ wealth which may last all our life², and have mercy³ on us that we may live.

IV.

10. O Gotama¹, bring forward purified words, bring songs to the sharp-flaming Agni, desirous of his favour.

11. May he who tries to harm us, whether nigh or afar, fall down. Do thou lead us alone to increase.

12. The thousand-eyed Agni, who dwells among all tribes, scares away the Rakshas. The praise-worthy Hotri (Agni) is praised¹.

NOTES.

The same *Rishi*. Metre, 1-3 Trishṭubh; 4-6 Ushnih; 7-12 Gâyatrî.

What in the traditional text is one hymn, consists really of four independent hymns of three verses each. This is to be concluded from the well-known laws of arrangement of the *Samhitâ*, and is confirmed by the change of metre and by the reception of two of the four hymns into other Vedic *Samhitâs*: the second (verses 4-6) is found in the *Sâma-veda* II, 911-913; *Vâg. Samhitâ* XV, 35-37; *Taitt.*

Samhitâ IV, 4, 4, 5; *Maitr. Samhitâ* II, 13, 8; the third (verses 7-9) in the *Sâma-veda* II, 874-876. Besides, verses 1-2 occur *Taitt. Samh.* III, 1, 11, 4-5; verse 2, *Maitr. Samh.* IV, 12, 5; verse 4, *Sâma-veda* I, 99; verses 8, 9, *Maitr. Samh.* IV, 12, 4; verse 9, *Maitr. Samh.* IV, 10, 6; *Taitt. Br.* II, 4, 5, 3.

Verse 1.

Note 1. As to *visârâ* I think we should compare VII, 36, 1. *vī sánunâ prīthivī sasre urvī*, 'The wide earth has expanded with her surface.' Prof. Max Müller observes with regard to this *Pâda*: when the sky sends forth the rain, the lightning appears.

Note 2. On *dhúni*, see vol. xxxii, p. 112 (I, 64, 5), and Geldner, *Vedische Studien*, I, 268. I do not take the word with Geldner for an epithet of *Vâta*, the wind, but of the snake, i. e. *Agni*, who very probably is to be understood here as in the whole *Trika*, as the fire of the lightning.

Note 3. Perhaps we have here again a *Pâda* of ten syllables, of the type which occurs several times in the preceding hymns. Or possibly the text should be corrected: *ushâsaḥ ná návedâḥ*, 'a knower (of sacrifices, comp. IV, 23, 4; V, 12, 3) like the dawns,' or *ushâsâm návedâḥ* (with dissyllabic -âm), 'a knower of the dawns.'—See Lanman, p. 565.

Note 4. The waters? Or the dawns?

Verse 2.

Note 1. On the nasalization of *aminantañ* in the *Samhitâ* text, see my *Prolegomena*, p. 471.

Note 2. I. e. *Parganya*, the thundering cloud. Comp. V, 83, 1; VII, 101, 1; Bergaigne, *Rel. Védique*, III, 27 seq.

Note 3. Regarding *yádi idám*, comp. IV, 5, 11. There the verb belonging to *yádi* must be supplied; in the same way our passage must be interpreted also, unless we resort to changing the text and accentuating the verb *nonâva*, in which case the translation would be, 'when the black bull has bellowed here.'

Note 4. The women may be the showers of rain. Or they could be understood as the dawns, comp. *ushásaḥ návedāḥ*, verse 1.

Verse 3.

Note 1. I propose to read *píyānam*.

Note 2. On *párigman*, see Joh. Schmidt, Kuhn's *Zeitschrift*, XXV, 86; Bartholomae, Bezzenberger's *Beiträge*, XV, 27 seq.; Bergaigne, *Rel. Véd.* II, 505; and compare especially X, 93, 4. The word evidently is connected not with the verb *gam*, but with *kshám*, 'the earth,' of which we find the genitives *gmáḥ* and *gmáh*.

Note 3. It does not seem probable to me that *úpara* means here the lower pressing-stone, as Grassmann, Ludwig, and Pischel (*Vedische Studien*, I, 109) suggest (Grassmann: den Schlauch beim untern Pressstein. Ludwig: den schlauch . . . an des steines ort. Pischel: sie legen das Fell mitten auf den Stein). I propose to supply *rágasaḥ*; comp. I, 62, 5. *rágaḥ úparam*; IV, 1, 11. *rágasaḥ asyá yónau*, and especially IV, 17, 14, where we find the 'womb of the atmosphere' (*rágasaḥ asyá yónau*) mentioned, quite as in our passage, together with the leather-bag (*tvák*), i.e. the cloud.—Bergaigne (*Rel. Véd.* II, 505) translates and explains, 'arrose la peau dans le séjour de l'inférieur,' c'est-à-dire fait couler les eaux du ciel pour l'Agni terrestre.

Verse 4.

Note 1. See above, I, 26, 10, note 1.

Verse 6.

Note 1. *Rāgan* seems to be the participle of *rāg*; comp. VIII, 19, 31. *kshapáḥ vástushu rāgasi*. Now it is very improbable that of this participle a vocative should occur; see Lanman, 509. I believe, therefore, that we should accentuate *rāgan* (comp. the remarks of Bartholomae, Bezzenberger's *Beiträge*, XV, 204).

Verse 8.

Note 1. Comp. IX, 63, 11. *rayím . . . dushṭáram*.

Verse 9.

Note 1. As to *suketúnâ*, comp. I, 159, 5.

Note 2. Comp. VI, 59, 9. *rayīm visvāyuposhasam*.

Note 3. *Mārāḱām* is a second object of *dhehi*, not an epithet of *rayīm*. Comp. VIII, 7, 30.

Verse 10.

Note 1. Comp. above, 78, 2, note 1.

Verse 12.

Note 1. On the use of the middle of *gri* with passive meaning, comp. Delbrück, *Altindische Syntax*, 264.

MANDALA I, HYMN 94.

ASHTAKA I, ADHYĀYA 6, VARGA 30-32.

1. We have sent forward¹ with thoughtful mind this song of praise like a chariot to the worthy Gâtavedas. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy friendship.

2. He prospers for whom thou performest the sacrifice; he dwells untouched¹; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy friendship.

3. May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither the Âdityas, for we long for them. Agni! May we suffer no harm in thy friendship.

4. Let us bring fuel and prepare sacrificial gifts for thee, awaking thy attention at each joint¹ (of the month). Help forward our prayers that we may live. Agni! May we suffer no harm in thy friendship.

5. (He is) the shepherd of the clans¹; by his nightly light the creatures walk, the two-footed and four-footed. Thou art the bright, great splendour of dawn. Agni! May we suffer no harm in thy friendship.

6. Thou art the Adhvaryu and the ancient Hotri, the Prasâstri¹, the Potri, the born Purohita². Knowing the duties of every priest thou givest

success, O wise one. Agni! May we suffer no harm in thy friendship.

7. Thou who art beautiful, of like appearance on all sides, thou shinest forth even when afar like lightning. Thou seest, O god, even over the darkness of night. Agni! May we suffer no harm in thy friendship.

8. May the chariot of him who presses Sōma, be to the front¹, O gods. May our curse overcome the malicious ones. Accept (O gods) this prayer and make it prosper. Agni! May we suffer no harm in thy friendship.

9. Strike away with thy weapons those who curse us, the malicious ones, all ghouls, be they near or afar. And make a good path to the sacrifice of him who praises thee. Agni! May we suffer no harm in thy friendship.

10. When thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke¹. Agni! May we suffer no harm in thy friendship.

11. And when thy grass-consuming sparks are scattered, the winged (birds)¹ also fear the noise. Then all goes well with thee and thy chariots. Agni! May we suffer no harm in thy friendship.

12. He makes Mitra and Varuṇa get refreshing drink. He mysteriously turns away the anger of the Maruts¹. Be merciful towards us. May their mind be again (as it was before). Agni! May we suffer no harm in thy friendship.

13. Thou art god of the gods, a wonderful Mitra (i.e. friend, of the gods)¹. Thou art the Vasu

of the Vasus, welcome at the sacrifice. May we be under thy most wide-reaching protection. Agni! May we suffer no harm in thy friendship.

14. That is thy glorious (nature) that when kindled in thy own house, and fed with Soma, thou art awake¹, the most merciful one. Thou bestowest treasures and wealth on the worshipper. Agni! May we suffer no harm in thy friendship.

15. May we be of those to whom thou, O possessor of beautiful wealth, O Aditi¹, art pleased to grant sinlessness in health and wealth², and whom thou wilt quicken with glorious strength and with abundance of progeny.

16. Do thou, O Agni, thou who knowest (how to grant) happiness, prolong our life here, O God! May Mitra and Varuṇa grant us this, may Aditi, the Sindhu, the Earth, and the Sky¹!

NOTES.

This hymn with the whole collection which it opens is ascribed to Kutsa Āṅgīrasa. The metre is *Gagatī*; the two last verses, as is frequently the case in *Gagatī*-hymns (see H. O., *Prolegomena*, 144 seq.), are composed in *Trishubh*. The hymn has been translated by Prof. Max Müller, *Physical Religion*, p. 173.—Verse 1 = MS. II, 7, 3; SV. I, 66; AV. XX, 13, 3. Verses 1, 3, 4 = SV. II, 414. 416. 415.

Verse 1.

Note 1. Prof. Max Müller translates, 'Let us build up this hymn of praise.' To me it rather seems that the reading should be, as Boehtlingk-Roth have proposed, s. v. sam-hi, sám ahema. Comp. I, 61, 4. asmaí ít u stómam sám

hinomi rátham ná táshā-iva, 'to him I send forward a song of praise as a carpenter (fits out) a chariot.' Compare besides, IX, 71, 5; I, 184, 4; II, 19, 7; VI, 45, 14, &c.

Verse 2.

Note 1. Comp. vol. xxxii, p. 65, I, 37, 1 note.

Verse 4.

Note 1. Párvan, 'joint,' seems to refer here, as it very frequently does in the later Vedic and post-Vedic texts, to the joints of the month, the sacrificial days of the full and change of the moon (the *pârvana*-sacrifices). As to the temporal use of the instrumental, comp. *ritunā* and *ritubhiḥ*; Delbrück, *Altindische Syntax*, p. 130.

Verse 5.

Note 1. Ludwig proposes the correction of *visām gopāḥ* into *visām gopāḥ* (genitive). But I think it will be sufficient to write *asyā* accented. As to *visām gopāḥ*, comp. 96, 4.

Verse 6.

Note 1. The *Prasāstri* (or *Upavaktri*), literally, 'the commander,' is the same priest who is more usually designated as the *Maitrāvaruṇa*. All the priests mentioned here (with the exception of the *Purohita*, see next note) belong to the ancient system of the 'seven *Hotris*,' enumerated, for instance, II, 1, 2. Comp. H. O., *Religion des Veda*, 383 seq.

Note 2. The *Purohita* or house-priest does not, properly speaking, belong to the number of the priests officiating at a sacrifice (*ritvigah*), though of course the *Purohita* could act as a *ritvig*. Geldner (*Vedische Studien*, II, 144) seems to be wrong in concluding from our passage that 'already in the *Rig-veda* the *Purohita*, being the superintendent of the holy service, was a real *ritvig*, i. e. officiating priest.' Comp. H. O., loc. cit., 374 seq.; 379, note 2.

Verse 8.

Note 1. On *pūrvāḥ*, comp. I, 34, 10; V, 31, 11.

Verse 10.

Note 1. The regular accentuation of a determinative compound ('banner of smoke') would be *dhûmaketúnâ*. But it is very natural that the traditional text gives the accent of the *Bahuvrîhi* ('he whose banner is smoke') which so frequently occurs.

Verse 11.

Note 1. As to *patatrîṇāḥ*, comp. above, I, 58, 5.

Verse 12.

Note 1. Most probably the meaning is not that the Maruts are expected to turn away the anger of somebody else, but that the anger of the Maruts shall be turned away by Agni. Comp. I, 171, 1; VI, 66, 5; VII, 58, 5; Bergaigne, *Religion Védique*, II, 401. It seems, consequently, that we should read *avayâtâ*.—On *ávayâtaheḷāḥ*, scil. Indra, see vol. xxxii, p. 292 (I, 171, 6), and also IV, 1, 4; VI, 66, 5.

The genitives *Mitrásya Váruṇasya* may be understood as depending, together with *Marútâm*, on *héḷāḥ*. In this case the translation would be: 'He mysteriously turns away the anger of Mitra and Varuṇa and of the Maruts in order that (men) may get refreshing drink.'

Verse 13.

Note 1. On the frequent identification of Agni with Mitra, see Bergaigne, *Religion Védique*, III, 134 seq.

Verse 14.

Note 1. On the root *gar* used with regard to Agni, see the remarks of Dr. Neisser in *Bezenberger's Beiträge*, XIII, 297 seq.

Verse 15.

Note 1. Agni is invoked here by the name of Aditi, with an evident allusion to the goddess Aditi, as granting freedom from bonds, which is the original meaning of Aditi. Comp. M. M., vol. xxxii, pp. 241, 260, 262; H. O., Religion des Veda, p. 204.

Note 2. Comp. III, 54, 19. On sarvátât (sarvátâti), see M. M.'s note, vol. xxxii, p. 260, note a, and compare Darmesteter, *Haurvatât et Ameretât*, p. 80. See also Lanman, p. 386.

Verse 16.

Note 1. The last hemistich is the regular conclusion of the Kutsa hymns.

MANDALA I, HYMN 95.

ASHTAKA I, ADHYÂYA 7, VARGA 1-2.

1. Two (sisters) of different shapes wander along, pursuing a good aim. The one and the other suckles the calf¹. With the one (the calf) is golden, moving according to its wont². With the other it is seen clear, full of fine splendour.

2. The ten unwearied¹ young women² have brought forth this widely-spread germ of *Tvashtri*³. Him, the sharp-faced (Agni) who is endowed with his own splendour, the shining one, they⁴ carry around among men.

3. They celebrate his three births: one in the sea, one in heaven, one in the waters¹. In the eastern region² he commanding determines the seasons of the dwellers on earth by his present power³.

4. Who among you has understood this hidden (god)?¹ The calf has by itself given birth to its mothers². The germ of many (mothers), the great seer, moving by his own strength, comes forward from the lap of the active ones³.

5¹. The fair (child Agni) grows up visibly in them in his own glory, standing erect in the lap of the down-streaming (waters). Both (Heaven and Earth) fled away in fear of (the son of) *Tvashtri*², when he was born, but turning back they caress the lion.

6. They caress him both, like two kind women; like lowing cows they have approached him in their own way. He has become the lord of all

powers¹, he whom they anoint with sacrificial gifts from the right side².

7. He raises his arms again and again like Savitri¹. He the terrible pressing on ranges both wings² (of his army). He raises up his bright vesture from himself alone³. He gives new garments to his mothers.

8. He assumes his fierce appearance which is above (i.e. the lightning?), being united with the cows¹, the waters in his seat. The prayer purifies the bottom of the seer(?)². This was the meeting among the gods³.

9. The wide space encompasses thy base, the resplendent foundation¹ of the buffalo. Agni! Being kindled protect us with all thy undeceivable guardians who are endowed with their own splendour.

10. On the dry ground he produces a stream¹, a course, a flood. With his bright floods he reaches the earth. Whatever is old he receives into his belly. He moves about within the young sprouting grass².

11. Thus, O Agni, being strengthened by fuel, shine thou to us with wealth-giving shine, O purifier, for the sake of glory. May Mitra and Varuna grant us this, may Aditi, Sindhu, the Earth, and the Sky!

NOTES.

The same *R̥ishi*. The metre is Trishubh.—Verse 1 = VS. XXXIII, 5; TB. II, 7, 12, 2. Verse 2 = TB. II, 8, 7, 4. Verse 5 = TB. II, 8, 7, 4; MS. IV, 14, 8.

Verse 1.

Note 1. The two females are evidently Night and Dawn

(comp. below, 96, 5). The calf is Agni whose bright appearance by night is contrasted here with his paler splendour by day (comp. below, 127, 5). The explanation of Professor Hillebrandt (*Vedische Mythologie*, I, 331) that 'das von ihnen wechselnd gesäugte Kalb der bald als Sonne bald als Mond erscheinende Lichtgott, d. h. Agni ist,' does not seem convincing to me.

Note 2. I cannot follow Hillebrandt (loc. cit. 335) in translating *svadhāvān* 'an Labung reich.'

Verse 2.

Note 1. On feminine nominatives in *-āsaḥ* like *ātandrāsaḥ*, see Lanman, *Noun-Inflection*, 362.

Note 2. The ten young women are the fingers which produce the fire by the attrition of woods.

Note 3. On *Tvashtri* as the father of Agni, see Hillebrandt, *Vedische Mythologie*, I, 522 seq.; Bergaigne, *Rel. Véd.*, III, 47 seq.

Note 4. Hillebrandt (loc. cit.) takes the ten fingers as the subject of *pāri nayanti*, which does not seem probable.

Verse 3.

Note 1. It is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Müller thinks of the rising sun and the lightning in the clouds. Comp. H. O., *Religion des Veda*, 107.

Note 2. We ought to read *pradīsam*; comp. IV, 29, 3; IX, 111, 3.

Note 3. Comp. X, 85, 18, where it is said of the moon that she 'is born again, determining the seasons.' Thus it is possible that the poet understands here Agni as dwelling in the moon as light. Comp. on this identification Bergaigne, I, 159, and Hillebrandt, *Ved. Mythologie*, I, 330 seq. But this interpretation of our passage is by no means certain.

Verse 4.

Note 1. Possibly we should correct *kāḥ idām vaḥ ninyām*; comp. VII, 56, 4; 61, 5. The translation would be: 'Who

among you has understood this secret?'—the secret that a calf should give birth to cows.

Note 2. In my opinion the mothers are the waters; the calf is Agni. The meaning must be, consequently, that, as Agni is born from the waters thus the waters are born from Agni. Agni—we may try to interpret the poet's meaning—sends his smoke to the sky. The smoke is changed to clouds; the clouds send forth water. Exactly the same meaning seems to be expressed in I, 164, 51. Comp. also Manu III, 76. *agnau prâstâhutiḥ samyag âdityam upatishḥate, âdityâg gâyate vṛishṭir vṛishṭer annam tataḥ pragâḥ.*—Prof. Max Müller observes: 'The mothers are day and night, or heaven and earth. The calf, the son, Agni, being born of the night gives birth to the day, and being born of the day (in the evening) gives birth to the night. Or it may be that Agni, light, makes Dyaus and Prithivî to be visible.'—Prof. Hillebrandt's interpretation of our verse is quite different; see *Vedische Mythologie*, I, 335.

Note 3. I. e. the fire is born from the waters.

Verse 5.

Note 1. Comp. Hillebrandt, *Ved. Myth.*, I, 371, 523.

Note 2. I. e. the son of Tvashtri (see above, verse 2) considered as identical with his father. Comp. Bergaigne, III, 47, and see also Aufrecht, Kuhn's *Zeitschrift*, I, 356.

Verse 6.

Note 1. On *dáksha* and its relation to *krátu*, comp. Geldner, *Vedische Studien*, I, 267.

Note 2. The poet seems to play upon words; 'power' is *dáksha*, 'from the right side' *dakshinatáḥ* (i. e. approaching respectfully, *dakshinikṛitya*).

Verse 7.

Note 1. Comp. Bergaigne, *Rel. Véd.*, III, 46.

Note 2. Observe the dual form *śléau* ending in -au, not in -â. Comp. Lanman, *Noun-Inflection*, 576. Prof. Max

Müller translates here: 'He the terrible tries and stretches out the hems of his sleeves.' This may indeed be the meaning of *sik*.

Note 3. See Geldner, *Vedische Studien*, II, 189.

Verse 8.

Note 1. The cows of course are intended for the sacrificial food coming from the cow, such as milk and butter.

Note 2. The two nominatives, *kavīh* and *dhīh*, can scarcely be right. The subject seems to be the prayer which cleanses, as it were, Agni, and thus augments his splendour (comp. IV, 15, 6; VIII, 103, 7). Possibly we should read *kavéh budhnám*. Comp., however, IX, 47, 4. *svayám kavīh vidhartāri víprāya rátanam ikkhati yádi marmṛigyáte dhíyah*. In this difficult verse so much is clear that the seer (*kavīh*) is subject, and that he is stated to purify the prayers.

Note 3. The meaning seems to be that at the sacrificial fire all gods assemble.

Verse 9.

Note 1. On *dháman*, comp. M. M., vol. xxxii, p. 383 seq. —Prof. Max Müller proposes the following translation: 'Thy wide effulgence goes round the firmament, the firm seat of the strong one (buffalo).'

Verse 10.

Note 1. Ludwig takes *srótaḥ* as a locative. But it is very improbable that we should have here a survival of the ancient locatives of stems in -s without a case-ending (Joh. Schmidt, Kuhn's *Zeitschrift*, XXVII, 306; Brugmann, *Grundriss der vergl. Grammatik*, vol. ii, p. 611). In Ludwig's opinion 'it follows from the corresponding *gātum ūrmim* that *srotas* stands for *srotasi* as *dhanvan* for *dhanvani*.' But this is not convincing.

Note 2. On Agni as inhabiting the sprouting grass, comp. III, 5, 8; VII, 9, 3. 'I believe this refers to the blades of grass used as tinder to catch the sparks of fire.' M. M.

MANDALA I, HYMN 96.

ASHTAKA I, ADHYĀYA 7, VARGA 3-4.

1. Being born by strength¹ in the ancient way, lo! he (Agni) has assumed instantly all the qualities of a sage. The Waters and the Dhishanā² have furthered the friend (Mitra³). The gods have held Agni as the giver of wealth.

2. By the ancient Nivid¹, by Āyu's² wisdom he has procreated these children of men. With his irradiating look³ (he has procreated) the Sky and the Waters. The gods have held Agni as the giver of wealth.

3. The Āryan clans magnified¹ him as the first performer of sacrifices, as receiving offerings, as striving forward, the son of strength, the Bharata², the bestower of mighty rain (?)³. The gods have held Agni as the giver of wealth.

4. He, Mâtariśvan¹, the lord of bountiful prosperity, has found a path for (his?) offspring, he who has found the sun, the shepherd of the clans, the begetter of the two worlds. The gods have held Agni as the giver of wealth.

5. Night and Dawn, who constantly destroy each other's appearance, suckle one young calf¹ unitedly². The piece of gold³ shines between Heaven and Earth. The gods have held Agni as the giver of wealth.

6. (He is) the base of wealth, the assembler of all goods¹, the beacon of sacrifice, the fulfiller of thought, the bird². In order to guard their immor-

talities the gods have held him, Agni, as the giver of wealth.

7. Him who is now and who was formerly the abode of wealth, the earth¹ (i.e. the dwelling-place or support) of what is born and of what will be born, the shepherd and guardian of what is and of much that comes into being. The gods have held Agni as the giver of wealth.

8. May (Agni,) the giver of wealth, present us with quick wealth. May the giver of wealth (present us with wealth) united with strong men¹. The giver of wealth (should grant us) food together with valiant heroes. The giver of wealth should grant us long life.

9 = 95, 11.

NOTES.

The same *Rishi* and metre.—Verses 1, 2 = MS. IV, 10, 6. Verse 5 = VS. XII, 2; XVII, 70; TS. IV, 1, 10, 4; 6, 5, 2; 7, 12, 3; MS. II, 7, 8.

Verse 1.

Note 1. I.e. by the attrition of the woods, as *sáhasa/putrá/*.

Note 2. Two new discussions on *dhishánâ* have been given by Hillebrandt (*Ved. Mythologie*, I, 175 seq.; comp. the criticisms of Ludwig, *Ueber die neuesten arbeiten auf dem gebiete der R̥gveda-forschung*, 85 seq.) and Pischel (*Ved. Studien*, II, 82 seq.). Hillebrandt arrives at the conclusion that *dhishánâ* is the Earth (in the dual, Heaven and Earth; in the plural, Heaven, Air, and Earth), and besides the Vedit, i.e. the excavated spot of ground which serves as a kind of altar for the sacrifice. Similar is

Pischel's opinion. He believes that the singular *dhishánâ* is everywhere to be interpreted as a proper name: the name of a goddess of wealth and prosperity. The dual *dhisháve* means 'Heaven and Earth:' thus the original meaning of *dhishánâ* must have been, as Pischel concludes, either Heaven or Earth. He tries to show that it is Earth, and so does Prof. Hillebrandt. The goddess of wealth originally was a goddess of the earth conceived as the liberal giver of wealth. This goddess, Prof. Pischel thinks, was closely related to, or even identical with, the goddess Aditi, whom the same scholar also believes to be a personification of the Earth.

I must confess that even this close agreement of these two distinguished scholars has failed to convince me. It is quite true that the dual *dhisháve* means Heaven and Earth, and it is possible that the singular may, at least in some passages, mean the Earth. But I cannot believe that this is the original meaning of the word. Originally, in my opinion, *dhishánâ* was an implement used at the sacrifice, more especially at the Soma sacrifice. The *ádrî* (Soma-stones) are said to rest in the lap of the *dhishánâ* (I, 109, 3). In a Yagus Mantra referring to the sacrificial preparation of Soma (*Vâgasaneyi Samhitâ* VI, 26) the *dhishánâ*, or more exactly the *Dhishánâs*, as goddesses (*dhishánâs ka devîh*), are mentioned together with the sacrificial fire, the waters, and the *grāvânah*, the stones. In a similar connection we find a Yagus formula pronounced when the Adhvaryu began to beat the Soma plants with the *Upâmsusavana* stone (see Weber, *Indische Studien*, X, 370). There the Soma was addressed first, and then the two *Dhishanâs*: 'Do not be afraid, do not be terrified, assume sap (O Soma!). O two *Dhishanâs*! Being firm show firmness!' (*Vâgasaneyi Samhitâ* VI, 35). Here the *Satapatha Brâhmaṇa* (III, 9, 4, 18) says, that some authorities refer the last words to the two boards (*phalake*) on which the pressing-stones rest (see Hillebrandt, *Ved. Mythologie*, I, 149 seq.). But the author of the *Brâhmaṇa* himself declares that Heaven and Earth are addressed; for as to the boards

used for pressing the Soma, it would be of no consequence if they were broken.—Other passages in which the *dhishānā* are mentioned in connection with the preparation of the Soma, are Rig-veda IX, 59, 2; X, 17, 2. In the last passage 'the lap of the Dh.' is mentioned as in I, 109, 3 (see above). The *dhishānā* was anointed, I, 102, 1. The *dhishānā* is mentioned in connection with the waters which were fetched by the Adhvaryus and used at the sacrifice, X, 30, 6, and in connection with the sacrificial fire, III, 2, 1, and in our passage. I have therefore no doubt that according to the original meaning the *Dhishanā* was, as stated above, a sacrificial implement used chiefly, though not exclusively, at the pressing of the Soma. I do not venture to determine the exact nature of this implement, but I think that from the passages collected above it will be evident that it was a sort of support on which the pressing-stones rested. A similar support may have been used for the vessel containing the sacrificial water, and for the sacrificial fire. This support was considered as yielding the Soma to Indra, as strengthening Indra, as inciting Indra and the gods to liberality towards men. Thus we have a goddess *Dhishanā* who wears the aspect of a goddess of wealth. She is invoked as one of the *Gnās* in I, 22, 10 with *Hotrā Bhāratī*. Finally the Earth, the support of everything, was likened to this support of the pressing-stones and of the Soma; and Heaven and Earth were then considered as the two *Dhishanās*.

Note 3. Comp. above, 94, 13, note 1.

Verse 2.

Note 1. On the solemn formulas of invocation, called *Nivids*, see Haug's *Aitareya Brāhmaṇa*, p. 32 seq.; Weber, *Indische Studien*, IX, 355; H. O., *Religion des Veda*, 387, note 2. Of course, the *Nivids* which *Sāṅkhāyana* (*Srauta-sūtra* VIII, 16–25) gives, cannot be those to which the poets of the Rig-veda several times allude.

Note 2. On *Āyu* as one of the mythical ancestors of

mankind, nearly related to Manu, see Bergaigne, Religion Védique, I, 59 seq.

Note 3. Ushas is called vivásvatī, III, 30, 13 (cf. Bergaigne, I, 86); we are justified, consequently, in translating vivásvatā *kákshasā*, 'with the irradiating look.' But in giving this translation we should not forget that the poet no doubt at the same time intended to allude to the name of Vivasvat, the father of Yama.

Verse 3.

Note 1. The text has *íḷata*. Comp. above, I, 1, 1, note 2.

Note 2. Agni seems to be called Bharatá as belonging to the people of Bharatas. Comp. H. O., 'Buddha, sein Leben, seine Lehre, seine Gemeinde' (first edition), p. 414 seq. More usually Agni is designated as Bhárata.

Note 3. *Sríprádānum*. On *dānu*, the meaning of which I consider to be 'rain' or the like, comp. the discussion of Prof. Max Müller, vol. xxxii, 113 seq. The exact meaning of *sríprá*, which should not be compared with the Greek *λιπαρός*, cannot be determined. The etymology is a very unsafe guide in such questions, and neither the connection with the root *srip*, 'to creep,' 'to crawl,' nor with the noun *sarpís*, 'butter,' seems to lead to a satisfactory result. The passages in which *sríprá* or compounds of this adjective occur, point to a meaning like 'great,' 'mighty,' 'fine.' Thus *sríprábhogas* seems to be something like *purubhógas* or *subhógas*; Indra's arms (*karásna*) are called both *sríprá* (VIII, 32, 10) and *príthú* (VI, 19, 3); finally *sríprádānu*, which is used here as an epithet of Agni, and VIII, 25, 5 of Mitra and Varuṇa, does not seem to differ very much from *sudānu*.

Verse 4.

Note 1. *Mátarīsvan*, the messenger of Vivasvat, who carried the fire from heaven to earth, was originally distinct from Agni, but is identified with him in several passages. See M. M., Physical Religion, p. 152; Bergaigne, Religion Védique, I, 52 seq.; H. O., Religion des Veda, 122.

Verse 5.

Note 1. Comp. above, 95, 1, and I, 113, 2. *rúsadvatsâ*. The calf, of course, is Agni.

Note 2. Literally, 'turned towards each other.'

Note 3. The gold is again Agni.

Verse 6.

Note 1. The first Pâda is identical with X, 139, 3.

Note 2. I prefer with Ludwig to take *vêh* as a nominative (comp. Lanman, Noun-Inflection, 375) instead of a genitive.

Verse 7.

Note 1. Compare the very obscure verse X, 31, 5. *iyám śá bhûyâ ushâsâm iva kshâh*, 'may she be the earth, as it were, of the dawns.' 'She' may possibly be the earth, which would be designated here as a dwelling-place or support of the dawns.

Verse 8.

Note 1. Prof. Max Müller proposes another translation of *sánara*. He writes: 'One expects an opposition between *turá* and *sánara*. *Sánara* can hardly be the same as *virávat* in the next line. I should like to take *sánara* as a variety of *sána* and *sanâtána*. Give us fleeting, i. e. daily wealth, and give us old, i. e. lasting wealth!'

MANDALA I, HYMN 97.

ASHTAKA I, ADHYĀYA 7, VARGA 5.

1. Driving away evil¹ with thy light, Agni, shine upon us with wealth—driving away evil with thy light.

2. Longing for rich fields, for a free path, and for wealth, we sacrifice—driving away evil with thy light.

3¹. When he stands forth as the most glorious one among them², and when our liberal lords excel—driving away evil with thy light—

4. When through thee, Agni, the liberal lords, and when through thee we may multiply with offspring—driving away evil with thy light—

5. When the rays of the mighty Agni go forth on all sides—driving away evil with thy light—

6. For thou indeed, (O god) whose face is turned everywhere, encompassest (the world) everywhere—driving away evil with thy light.

7. Do thou carry us, as with a boat, across hostile powers, (O god) whose face is turned everywhere—driving away evil with thy light.

8. Do thou carry us across (evil) to welfare, as across a stream with a boat¹—driving away evil with thy light.

NOTES.

The same *Rishi*. Metre, *Gâyatrî*. The hymn is addressed to *Agni Sukî*.—Verses 1-8 = AV. IV, 33, 1-8; TÂ. VI, 11, 1-2. Verse 1 = TÂ. VI, 10, 1.

Verse 1.

Note 1. Lanman (*Sanskrit Reader*, p. 363) translates: 'Driving away with flames our sin.' But *aghâ* is not exactly sin.

Verse 3.

Note 1. In this verse as well as in the verses 4 and 5—all commencing with the words *prâ yât*—the principal clauses are wanting. As to the meaning, however, these clauses are supplied by the refrain; 'driving away evil' of course means 'may he drive away evil.'

Note 2. 'Among them' seems to mean 'among the liberal lords.'

Verse 8.

Note 1. Cf. Lanman, p. 434.

MANDALA I, HYMN 98.

ASHTAKA I, ADHYÁYA 7, VARGA 6.

1. May we dwell in the favour of (Agni) Vaisvânara. He indeed is a king, leading all beings to gloriousness¹. As soon as born from here he looks over this whole world. Vaisvânara unites with the Sun².

2. Agni who has been looked and longed for¹ in Heaven, who has been looked for on Earth—he who has been looked for, has entered all herbs. May Agni Vaisvânara, who has strongly been looked for, protect us from harm by day and by night.

3. Vaisvânara! May this be true of thee: may wealth and liberal givers attend us! May Mitra and Varuṇa grant us this, may Aditi, the Sindhu, the Earth, and the Sky!

NOTES.

The same *Rishi*. Metre, Trishtubh.—Verse 1 = VS. XXVI, 7; TS. I, 5, 11, 3; MS. IV, 11, 1. Verse 2 = VS. XVIII, 73; TS. I, 5, 11, 1; IV, 4, 12, 5; 7, 15, 6; TB. III, 11, 6, 4; MS. II, 13, 11.

Verse 1.

Note 1. Comp. VI, 70, 1. bhúvanânâm abhisr̥iṣā. Abhisr̥iṣ seems to mean, going or leading towards (abhi) gloriousness (sr̥iṣ). Prof. Pischel's opinion on the word is different; see *Vedische Studien*, I, 53 seq.

Note 2. As to yatate, comp. V, 4, 4. yátamānaḥ rasm̐bhiḥ sūryasya; IX, 111, 3. sám rasm̐bhiḥ yatate darsatáḥ ráthaḥ.

Verse 2.

Note 1. On the disappearance of Agni who is looked for everywhere, see M. M., *Physical Religion*, 264 seq.; Bergaigne, *Rel. Védique*, II, 75.

MANDALA I, HYMN 99.

ASHTAKA I, ADHYĀYA 8, VARGA 7.

1. Let us press Soma for *Gâtavedas*¹. May he burn down the property of the niggard². May he, Agni, bring us across all troubles, across all difficulties, as across a stream with a boat.

NOTES.

The *Rishi* is Kasyapa *Mârîka*. Metre, Trishṭubh.—Verse 1 = TĀ. X, 1.

Verse 1.

Note 1. This is one of the very rare passages in which Agni standing alone and not accompanied by Indra or the Maruts &c. is mentioned as drinking Soma. It seems as if this verse were not composed for the regular Soma sacrifice, but for a special occasion.

Note 2. Cf. Delbrück, *Syntakt. Forschungen*, I, 112.

MANDALA I, HYMN 127.

ASHṬAKA II, ADHYĀYA 1, VARGA 12-13.

1. I deem Agni to be the munificent *Hotri*, the Vasu, the Son of strength¹, *Gâtavedas*, like a priest, *Gâtavedas*²: the best performer of the sacrifice, the god who with his upright body that is turned towards the gods, and with his flame longs for the shine of the (boiling) ghee³, of the butter that is offered in (the fire).

2. May we, the sacrificers, call thee hither, the best of sacrificers¹, the first of the *Āngiras*, O priest, with our prayers, with priestly prayers, O bright one²: thee who like the heaven encompasseth the earth³, the *Hotri* of human tribes, the manly flame-haired, whom these folks—whom all folks should favour in order to speed him (to our sacrifice).

3. He indeed, shining mightily with his shining strength¹, becomes the conqueror of deceitful foes²—like an axe, the conqueror of deceitful foes². He at whose onslaught³ even what is strong melts away⁴, steady things (waste away) like forests (which are burnt or bend down in the storm)⁵. Conquering he holds himself back; he does not proceed⁶. As with a conquering bow-man he proceeds⁶.

4. Even what is firm gives way before him: thus it is known. With hottest kindling-sticks¹ one worships him² for winning his favour, one worships Agni for winning his favour. He who dives into many forests as if carving the wood with his flame, destroys even firm food³ with his strength—he destroys even what is firm with his strength.

5. Let us place that power¹ of his in our neighbourhood²—(that power) which is more visible by night than by day³—(more visible) than by day to the unremitting⁴ (worshipper). Therefore his life is a firm hold⁵, like (a father's) safe refuge to a son : (the fires) that never grow old, tending to blessings enjoyed or not enjoyed (before)⁶—the fires that never grow old, tending (to such blessings).

6. He indeed makes a mighty noise like the host of the Maruts, . . .¹ on the rich fields, . . .¹ on the . . .¹. He, the seizer, ate the offerings², he who has deservedly become the banner of the sacrifice. And when he joyously and joyfully (proceeds), all followed gladly on his path; men (have followed) his path as for a triumphal procession.

7. When forsooth the Kīstas¹ striving for heaven, when the Bhṛigus have addressed him paying reverence—the Bhṛigus producing him by attrition, with worship : Agni is the lord of goods, the bright one, who is their² supporter. May the wise one accept the wonted coverings³; may the wise one accept them.

8. We invoke thee, the lord of all people, the common master of the house of all, to enjoy (the sacrifice) : (we call) thee who truly art carried by prayers as by a vehicle¹ to enjoy (the sacrifice) : the guest of men in whose presence (they live) as before a father's (face), and all those immortals (attain) to strength, and the offerings among the gods (attain) to strength.

9. Thou, O Agni, art born, the mightiest by might¹, for the divine world, the strongest one, like wealth for the divine world. For thy delight is most strong, and thy power is most brilliant. And

they walk around thee², O (god) who never growest old, like obedient (servants), O (god) who never growest old.

10. Let your praise go forth to the great Agni, who is mighty in his might, who awakens at dawn, like a winner of cattle¹—let it go forth to Agni. When (the worshipper) rich in offerings has loudly praised him² in all lands³, he wakes⁴ like a singer in front of the dawns⁵, the flaming one (?), the Hotri (in front) of the dawns⁵.

11. Thus being seen by us, bring near to us, O Agni, graciously united with the gods, benignantly, great wealth benignantly. Make us behold great (bliss of valiant offspring¹), O mightiest one, that we may obtain such enjoyment. Produce great bliss of valiant offspring, O bountiful Lord, (as fire is produced) by attrition, for those who praise thee, like a strong hero in thy might.

NOTES.

The *Rishi* is *Parukkhhepa Daivodâsi*, the metre *Atyashfi* (verse 6 *Atidhriti*).—Verses 1-3 = SV. II, 1163-1165. Verse 1 = SV. I, 465; VS. XV, 47; TS. IV, 4, 4, 8; MS. II, 13, 8; AV. XX, 67, 3.

Verse 1.

Note 1. There is no doubt that the reading of the Rig-veda text *vâsum* is correct; the Sâma-veda has *vâsoh*. Comp. H. O., Prolegomena, p. 280.

Note 2. 'Is it a play on the word? Like a priest knowing all things?' M. M.

Note 3. There is a metrical irregularity in this Pâda; it has six syllables instead of five before the caesura. The text, however, seems to be correct.

Verse 2.

Note 1. The first Pâda is Trishubh instead of Gagatî. It would be easy to correct huvemahi, but that form is never found in the Rig-veda, though both huvema and havâmahe are frequent. Thus it is very probable that we have here a metrical irregularity of the type described by H. O., Prolegomena, p. 117.

Note 2. Comp. VIII, 60, 3. vîprebhiḥ sukra mánmabhiḥ.

Note 3. If the explanation of párigman which we have adopted (see above, I, 79, 3, note 2) is correct, it will be impossible, of course, to accept Bergaigne's opinion (Rel. Véd., II, 505, note 1) that the accusative dyám is governed by párigmānam.

Verse 3.

Note 1. In the second Pâda one syllable is wanting. The text seems to be correct, and the irregularity apparently is the typical one described by H. O., Prolegomena, p. 68 seq.: the Pâda has the tetrasyllabic beginning (before the caesura), and it goes on as if the beginning had been pentasyllabic. Several Pâdas of the same irregular structure occur in our hymn, thus in verse 9: tvám (read tuám) agne ṁ sāhasā sāhantamaḥ; verse 10: prá vaḥ mahé ṁ sāhasā sāhasvate; ushaḥ-búdhe ṁ paru-sé ná agnáye.

Note 2. The comparison parasúḥ ná, 'like an axe,' raises doubts as to the correctness of druham-taráḥ. Parasúḥ seems to point to a compound containing the element drú, 'wood;' comp. below, 130, 4; VII, 104, 21. The second member of the compound would be han, which is frequently used with the meaning of cutting wood (II, 14, 2; X, 89, 7). Thus the reading would be dru-hántaraḥ (comp. vṛitra-hántamaḥ), 'a mighty wood-cutter.' As to this use of the comparative, see Delbrück, Altindische Syntax, p. 196.

Note 3. Comp. V, 7, 2. yásya sámritau.

Note 4. Prof. Max Müller (Science of Thought, p. 325) believes that the root sru occurs here in the sense of shaking. To me it seems that this srúvat is a misspelling

for *srúvat*. The opinion of Pischel and Geldner (*Vedische Studien*, I, p. vi) is different.

Note 5. The meaning of the comparison which I have indicated by the words in parentheses, becomes clear from VIII, 40, 1. *vánâ-iva vâte it*.

Note 6. The two last Pâdas are very obscure. In the last Pâda but one *nâ* would seem to be comparative, not negative, because it has the same meaning in the last Pâda, and because its vowel does not coalesce with the following initial vowel (comp. Benfey's dissertation, 'Behandlung des auslautenden a in *nâ* "wie" und *nâ* "nicht."') But then instead of *yamate* a substantive meaning something like 'hero' would be required. And also instead of the instrumental *dhanva-sâhâ* one should expect to find a nominative; comp. Benfey, *Vedica und Linguistica*, p. 180, note 1.—Prof. Max Müller translates: 'Holding out (or resisting) he stands firm, he does not budge; holding his bow he does not budge.'

Verse 4.

Note 1. The words *tégishthâbhih arâñibhih* are repeated, probably by the same poet, below, 129, 5.

Note 2. It may be observed that several times in the *Parukkhêpa* hymns the parallelism between two subsequent Pâdas has corrupted the text, the reading of the one Pâda being wrongly introduced into the other. For instances I refer to I, 129, 11, where the last *vaso* has been added from the preceding Pâda, and to the last Pâda but one of I, 135, 4. Possibly our Pâda, which in its traditional form is metrically abnormal (comp., however, M. M.'s *Hymns to the Maruts*, 1st ed., p. cxii), has suffered damage in the same way. The comparison of I, 129, 5 would lead us to conjecture: *tégishthâbhih arâñibhih nâ âvase*. 'One worships him in order that he may grant his favour as if (he were to help us) with hottest kindling-sticks. One worships Agni in order that he may grant his favour.'

Note 3. Comp. IV, 7, 10. *sthirâ kit ânnâ dayate ví gâmbhaih*. The food is the wood which Agni consumes.

Verse 5.

Note 1. See Prof. von Roth's translation of this verse, *Zeitschrift der D. Morg. Gesellschaft*, XLVIII, 117. On *pr̥kshám*, comp. *M. M.*, vol. xxxii, p. 302; Pischel, *Vedische Studien*, I, p. 96 seq. The translation of such a word can only be tentative.

Note 2. To *úparásu* something like *vikshú* (IV, 37, 3) seems to be supplied.

Note 3. Comp. the Latin expression, 'argutius quam verius.' Pischel, *Göttinger Gelehrte Anzeigen*, 1884, p. 516 seq.; Delbrück, *Altindische Syntax*, p. 196.

Note 4. *Ápráyus* seems to be an anomalous formation, instead of *ápráyu*, unless we have to read *ápráyuve*. According to Pischel (*Göttinger Gel. Anzeigen*, 1890, p. 542), *ápráyushe* would mean 'dem der da lebt.' But I do not think that this *ápráyus* should be separated from *ápráyu*, which, as may be seen from I, 89, 1 compared with III, 5, 6 and X, 4, 7, is identical in meaning with, and evidently etymologically related to, *áprayukkhant*.

Note 5. *Grábhānavat* is the contrary of *agrabhaná*, I, 116, 5.

Note 6. Comp. III, 30, 7. *ábhaktam kit bhagate*.

Verse 6.

Note 1. Ludwig: 'in den bebauten fluren zu verehren, auf den wüsten flächen zu verehren.' Prof. Max Müller observes with regard to *ishtániḥ*: 'it *staniḥ*, or *ish + staniḥ* (*ish-kartā*), much thundering.' For *ārtanā* he proposes the translation, 'ploughed field.' I have left both words untranslated.

Note 2. *Ādat* is imperfect of *ad*; there is a play upon words (*ādat* and *ā-dadīḥ*).

Verse 7.

Note 1. Who the *Kīstas* (cf. *Lanman*, p. 346) are is not known. They seem, however, either to be identical with the *Bhr̥gus* or to be another ancient and probably mythical family of priests like them. They are mentioned also in VI, 67, 10.

Note 2. 'Their' refers to 'goods.'

Note 3. The fuel and libations with which Agni is covered?

Verse 8.

Note 1. Vāhas and its compounds, such as stómavāhas, ukthāvāhas, gírvāhas, have been treated of by Dr. Neisser in his ingenious article on váhni, Bezenberger's Beiträge, XVIII, 301 seq. (comp. on váhni, vol. xxxii, p. 37 seq.). Dr. Neisser tries to show that by the side of váhni, derived from vah=Latin vehere, and meaning 'draught-horse' (and besides—though Dr. Neisser does not admit this, see p. 316 —'a person that drives in a chariot'), there existed a second substantive váhni connected with the Greek *εὐχεσθαι*, and meaning both 'erhaben' and 'erhebend,' i.e. praising the gods (loc. cit., p. 314). With this second váhni he connects vāhas and its compounds. One of the principal arguments of Dr. Neisser is the fact quite correctly stated by him (p. 301), that 'the word váhni very frequently associates itself to the term hótri, while it does not with the compounds havyaváh and havyaváhana.' This fact, indeed, points to the conclusion that 'those compounds belong to another sphere of ideas than váhni' (p. 302). But Dr. Neisser seems to me to go too far in concluding that váhni, standing as an epithet of Agni, is not derived from vah=vehere. Agni's action consists not only in carrying the sacrificial food to the gods, but also in carrying the gods to the sacrifice of men, and in coming to that sacrifice himself with his chariot and his horses. Nor do the words stómavāhas or ukthāvāhas, if derived from vah=vehere, necessarily presuppose the admissibility of expressions such as 'uktham (stomam) vahati viprah devân akkha' (p. 303), but those compounds may also rest on an idea conveyed by expressions such as 'uktham (stomah) vahati devân upa yagñam,' which idea is quite Vedic. Thus stómavāhas in my opinion means, as an epithet of the god, 'carried by the stoma as by a vehicle' (comp. VII, 24, 5. eshá stomah mahé ugrāya vāhe dhurí-iva átyah ná vâgāyan adhāyi), or, as an epithet of the human worshippers, 'fitting out the

stoma as a vehicle.' I believe that the words in question can thus be explained in conformity with the whole range of Vedic thought, and the artificial distinction of two different substantives *vāhni*, &c., will be avoided. For special indications pointing in the same direction, which are furnished by the passages which contain the words here treated of, I refer to Bergaigne, *Religion Védique*, II, 286 seq., and to the article of Dr. Neisser himself, p. 321 seq.

Verse 9.

Note 1. On the metrical irregularity, see above, verse 3, note 1.

Note 2. *Te* seems to stand for the accusative, comp. Pischel, *Zeitschrift der D. Morgenl. Gesellschaft*, XXXV, 714 seq.; Delbrück, *Altindische Syntax*, 205. Or may the meaning be: 'and thy (worshippers) walk around thee . . . like obedient (servants)?' ●

Verse 10.

Note 1. On the metre, see above, verse 3, note 1. Prof. Max Müller translates, 'like a hunter for cattle.'

Note 2. The phrase *śísvāsu kshāsu góguve* occurs also, V, 64, 2. The same hymn contains the word *su-ñetúnā*, which is found in the eleventh verse of our hymn.

Note 3. Literally, 'on all earths.' Comp. X, 2, 6. *nrivátih ānu kshāh*.

Note 4. *Garate*, 'he wakes,' at the same time can mean 'he sings,' and 'he is praised.' Comp. Neisser, *Bezenberger's Beiträge*, XIII, 298.

Note 5. The translation 'dawn' is conjectural only. But it gives a good meaning in all the passages which contain the word *rishûnām* (besides our passage, V, 25, 1; VIII, 71, 15; X, 6, 1). Prof. Max Müller translates the last two Pâdas: 'he sings like Rebha at the head of all singers, like a clever Hotri among the singers.'—Comp. Lanman, p. 424.

Verse 11.

Note 1. I supply *suvíryam*; see the last Pâda but one.

MANDALA I, HYMN 128.

ASHTAKA II, ADHYĀYA 1, VARGA 14-15.

1. He was born in Manu's firm law¹, the Hotri, the best sacrificer, according to the will of the Usigs², Agni, according to his own will. Always listening to him who wishes to be his friend, like a treasure to him who aspires to renown, the unbeguiled Hotri sat down in the abode of food (on the altar); enveloped³ (he sat down) in the abode of food.

2. We render him attentive¹, the promoter of sacrifice, on the path of Rita, by adoration with offerings, in the divine world, by (adoration) with offerings². In bringing us vigour he never becomes worn out with this body of his: he whom Mâtariśvan (has brought) to Manu from afar, the god whom he has brought from afar.

3. In his (own) way he moves in one moment round the terrestrial (space), the sudden devourer (emitting) his sperm, the bellowing bull emitting his sperm, the bellow¹, looking round with a hundred eyes, the god who quickly courses in the forests², taking his seat on the lower ridges, Agni, and on the highest ridges.

4. This highly wise Purohita, Agni watches sacrifice and service¹ house by house; by (the power of) his mind he is intent upon sacrifice. By (the power of) his mind helpful to him who desires food², he looks on all creatures, since he has been born, the guest adorned with ghee, (since) the helpful carrier (of the gods)³ has been born.

5. When through his (Agni's) power the bounties grow in strength, with the roar of Agni¹ as with that of the Maruts²—like bounties offered to a vigorous man: then he by his greatness stirs up the gift of goods. May he protect us from misfortune and injury, from evil spell and injury.

6. The far-reaching¹ steward² has taken all goods³ in his right hand, and strongly advancing does not let them loose; desirous of glory he does not let them loose. For every supplicant⁴ thou hast carried the oblations to the gods⁵. For every righteous one he procures a treasure; Agni opens both folds of the door (for him).

7. He has been established as the most blissful one in the enclosures of men, Agni, at the sacrifices, like a noble lord of the clans, a beloved lord of the clans at the sacrifices: he rules over the oblations of men to which nourishing power has been imparted¹. May he protect us from harm that comes from Varuṇa, from harm² that comes from the great god.

8. They magnify Agni the Hotṛi, the dispenser of goods. They have roused the beloved, the most shining steward¹ (of sacrifice); they have roused the carrier of oblations. The gods desirous of goods (have roused) him in whom all life dwells, who possesses all wealth, the Hotṛi, the worshipful sage, the lovely one for the sake of bliss; with praises (they have roused), desirous of goods, the lovely one.

NOTES.

The same *Rishi* and metre.—Verse 6 = TB. II, 5, 4, 4.

Verse 1.

Note 1. As to *dhárīmañi*, comp. IX, 86, 4, where it is said that the streams of Soma flow forward, '*dhárīmañi*;' Bergaigne, III, 219. 'Domain, precinct, sanctuary?' M. M.

Note 2. The *Usigas* (comp. above, I, 60, 2, note 1) are closely related to the *Bhrigus*; they are considered as the first sacrificers, the first worshippers of Agni. See Bergaigne, I, 57 seq.

Note 3. Enveloped in fuel and libations.

Verse 2.

Note 1. Comp. M. M.'s note, vol. xxxii, p. 437.

Note 2. Comp. Lanman, pp. 516, 518.

Verse 3.

Note 1. Prof. Max Müller translates the second and third Pádas: 'again and again shouting, bellowing forth his sperm, yea, placing his sperm with bellowing.'

Note 2. Of course the fuel is alluded to.

Verse 4.

Note 1. *Yagñásya adhvarásya*, 'sacrifice and service;' comp. above, I, 1, 4, note 1.

Note 2. The translation is doubtful. If the denominative *ishûy* is derived from *ishu*, the meaning must be 'to fly like an arrow,' or possibly 'to shoot arrows.' But I do not think that the poet can have meant to say that Agni acts as a *vedhák* and looks on all creatures 'for him who flies like an arrow,' or 'for him who shoots arrows.' We should rather have to write *ishûyate* without accent, so that the translation would be: 'By (the power of) his mind helpful (Agni) flies like an arrow; he looks on all creatures' (comp. VI, 3, 5, where it is said that Agni shoots arrows). But possibly *ishûy*, which is found only here, may be a synonym of *ishudhy*, see verse 6. It may be a denominative from *ish*, influenced by the type of verbs like *rigûy*, *kratûy*,

vasûy, &c. Then the accent can be retained, and the translation would be as given in the text ('to him who desires food').

Note 3. On váhni, comp. above, I, 127, 8, note 1.

Verse 5.

Note 1. The cerebral *n* in *avena* clearly points to the correction of the text *agnéh rávena*.

Note 2. The Maruts are called *bhogáh*, V, 53, 16 (*stuhí bhogán*, 'praise the liberal ones'). Here we have the corresponding abstract noun.

Verse 6.

Note 1. *Vihâyas* (comp. Bergaigne, *Religion Védique*, III, 287) seems to be formed like *vímahas*, *víketas*, *vímanas*. The meaning then will be 'of extended *hâyas*.' The substantive *hâyas*, which is not found in the texts separately, may be derived from *g'hîte* or from *hinóti*, and mean something like 'energy.' At all events it seems impossible to connect this adjective *vihâyas* with the substantive *vihâyas*, 'the aerial space,' belonging to the classical language.

Note 2. Comp. the remark above, I, 58, 7, note 2.

Note 3. I propose to read *vísvâ ví-hâyâh aratíh vásû dadhe háste dákshine*. Comp. IX, 18, 4. *á yáh vísvâni vâryâ vásûni hástayoḥ dadhé*.

Note 4. Comp. Pischel, *Vedische Studien*, I, 191.

Note 5. Comp. VIII, 19, 1. *devatrâ havayám óhire*.

Verse 7.

Note 1. *Iḁ kṛitá* seems to be identical with *íshkṛita*.

Note 2. Regarding the metre, comp. Lanman, p. 383.

Verse 8.

Note 1. Comp. I, 58, 7, note 1.

MANDALA I, HYMN 140.

ASHTAKA II, ADHYĀYA 2, VARGA 5-7.

1. For him who sits on the Vedi (i.e. on the sacrificial bed), whose foundations are pleasant, for the brilliant Agni bring forward¹ a receptacle², which is to him like a drink. Clothe¹ the bright one in prayer as in a garment, him whose chariot is light, whose colour is bright, the destroyer of darkness.

2. He who has a twofold birth¹, presses on towards the threefold food²; what he has eaten grows again after a year³. With the mouth and the tongue of the one he (shows himself as) the noble, manly one; with the other (mouth) the stubborn (Agni) wipes off the trees⁴.

3. Both his mothers¹, dwelling together, immersed in darkness, and affrighted, proceed towards the young child who stretches forward his tongue, who sparkling moves about thirstily, whom men should attach to themselves, who agitates (the world), the increaser of his father².

4. Thy speedy (teams)¹ that strive to break loose for the benefit of the man who acts as men do, the swift ones, drawing black furrows—thy quick (horses), striving apart, the agile, swift runners, incited by the wind, are yoked.

5. When he stroking his wide course proceeds panting, thundering, roaring, then those sparkling (rays) of his fly about wildly, displaying wondrous darkness, a large sight¹.

6. When he bends down over the brown (plants)¹ like a busy (servant), he roars and approaches his

wives like a bull. Displaying his power he adorns his bodies with beauty; like a terrible beast, difficult to seize, he shakes his horns.

7. He clasps (the plants, &c.) that have been laid together and have been laid out¹. Knowing them, while they know him, and being their own (friend or lover) he lies on them. They grow again and attain godhead. They produce together another shape of the parents².

8. The long-haired virgins¹ have embraced him. Having died they stand upright again for him (Agni) the living one (or, for him the Âyu). Delivering them of old age he proceeds roaring, procreating another vital spirit, an indestructible life.

9. Licking everywhere the upper garment of the mother¹, he spreads himself over the space with his mightily devouring warriors, giving strength to everything that has feet, licking and licking. The reddish white one² follows her ways³.

10. Shine, O Agni, among our liberal lords, for thou art a mightily breathing bull, a friend of the house. Throwing down the (mothers) of the young child¹ thou hast shone, (a protector of thy friends) like a coat of mail in battles, hurrying around.

11. May this well-composed (prayer), O Agni, be more welcome to thee than a badly-composed one—more welcome than even a welcome prayer. With the bright light of thy body win thou treasures for us.

12. Grant us, Agni, for our chariot and for our house a ship which has its own rudders and which has feet¹, which may save our strong men and our liberal lords and our people, and which may be a shelter for us.

13. Approve, O Agni, our hymn alone. May Heaven and Earth and the Rivers, delightful by their own nature¹, going their way², (choose for us) bliss in cows and crops, long days; may the red (Dawns) choose food for us as a choice boon.

NOTES.

The *Rishi* is *Dīrghatamas Auṣṭhaya*, the metre *Gagatī*; the two last verses are *Trishṭubh* (comp. above the note on the metre of I, 94); the tenth verse, which is considered as either *Gagatī* or *Trishṭubh*, begins with one *Gagatī Pāda* which is followed by three *Pādas* in *Trishṭubh*.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. *Prá bhará* (*Padap. prá bhara*) and *vásayá* (*Padap. vāsaya*) may be 1st person.

Note 2. Possibly the 'womb' or 'receptacle' (*yóni*) here means *ghṛita* or the like, for it is said of Agni that 'his womb is *ghṛita*' (II, 3, 11), and he is called *ghṛitáyoniḥ*. This receptacle 'is to him like a drink,' because he consumes the *ghṛita* by which he is surrounded.

Verse 2.

Note 1. The terrestrial and the celestial birth. Comp. *Bergaigne*, I, 28 seq.

Note 2. *Bergaigne* (I, 29) translates: '... s'élance trois fois sur la nourriture,' which he explains as referring to 'the three sacrifices of the morning, the midday, and the evening.' But *tri-vṛt* clearly is an epithet of *ánnam*, not an adverb. The explanation of *Sáyana*, who understands the threefold food as sacrificial butter, sacrificial cakes (*puroḍāsa*), and *Soma*, may be correct.

Note 3. On the locative *samvatsaré*, comp. *Delbrück*, *Altindische Syntax*, p. 117.

Note 4. The last words evidently refer to Agni's tongue, i.e. his flames, wiping off as it were the firewood. But it is not clear what the tongue of the other one is. *Sâyana* thinks of the sacrificial spoon conceived as the tongue of the officiating priest: which is very artificial, but perhaps not too artificial for a verse like this.

Verse 3.

Note 1. The 'two mothers' of Agni may be the two worlds (comp. Bergaigne, I, 238) or the two kindling-sticks. —*Ubhá* (masc.) instead of *ubhé* is to be remarked.

Note 2. Agni increases the wealth of the worshipper who has lighted the fire and may thus be considered as Agni's father. Comp. *Satapatha Brâhmaṇa* XII, 5, 2, 15. Or the father may be Heaven; on Agni as imparting strength to Heaven, see I, 164, 51.

Verse 4.

Note 1. The verse begins with feminines; the *gúvaḥ* (comp. I, 134, 1), literally the quick ones, seem to be something like the *niyútaḥ* of Agni. Then follow masculines; the horses of Agni are male (comp. Bergaigne, I, 143).

Verse 5.

Note 1. Comp. *bhūri várpaḥ kárikrat*, III, 58, 9.

Verse 6.

Note 1. The brown ones, according to *Sâyana*, are the plants. They are called brown (*babhru*) also in X, 97, 1. 'Are they the dry leaves in which the spark is caught?' M. M.

Verse 7.

Note 1. Prof. Max Müller translates *saṁstíraḥ viśtíraḥ*, '(the flames) that are together and apart.'

Note 2. The parents seem to be Heaven and Earth, as *Sâyana* explains.—Possibly *pitróḥ* depends on *sátâ* (comp.

pitróh sákā, II, 17, 7; IV, 5, 10), 'being with their parents they produce a new shape.' Prof. Max Müller translates: 'They produce together a different shape of their parents.'

Verse 8.

Note 1. Should not the plants again be referred to? 'I think it refers to the *gválās*, the flames that are hidden under the ashes and are lighted again.' M. M.

Verse 9.

Note 1. The mother is the Earth whose surface Agni licks.

Note 2. I believe the Dawn is alluded to whom the Vedic poets represent now as preceding Agni, now as following him. See Bergaigne, II, pp. 14, 15.

Note 3. For *vartanīr āha* of the *Samhitāpāṭha* the *Pada-pāṭha* has *vartanīh āha*; comp. Rig-veda *Prātisākhya*, Sūtra 259. *Vartanīh* of course is correct. Comp. X, 172, 1. *gāvah sakanta vartanīm*.

Verse 10.

Note 1. The mothers of the young child are very probably the mothers of Agni represented as a young child. They may be the Waters which Agni leaves resting on the surface of the earth while he himself rises to heaven. Or the mothers may be the woods or plants which he burns and thus throws them down as it were.

Verse 12.

Note 1. 'Which has feet in its own rudders,' M. M. That the ship has feet seems to mean only that it has the faculty of moving forward freely and quickly, and not that any real beings having feet are designated by this comparison. The ship that carries the worshippers across all dangers, is the protection and help which Agni grants, or the sacrifice which he helps to perform.

Verse 13.

Note 1. Comp. Geldner, *Vedische Studien*, I, 275.

Note 2. *Yántaḥ* seems to be corrupt; one or two syllables are wanting. Something like *yátáyantaḥ* (IX, 39, 2) or *vardháyantaḥ*, or, as Prof. Max Müller proposes, *vyántaḥ* would do. He translates: 'May Heaven and Earth and the Rivers . . . accepting (*vyántaḥ*) sacrifices of milk and corn choose for us, and may the Dawns choose for us food as a boon for many days.'—Cf. Lanman, pp. 510, 539.

MANDALA I, HYMN 141.

ASHTAKA II, ADHYĀYA 2, VARGA 8-9.

1. Lo, that beautiful splendour of the god, when he was born of strength, has truly come to be a wondrous sight. Though he slinks away¹, the prayer goes straight to him². They have led forward the flowing streams of *Rita*.

2. The powerful one¹, rich in food, the true (friend of men) has entered the wondrous (body)². His second (form of existence) is in the seven kind mothers³. The ten young females⁴ have brought the third (form) of this bull forth, him the guardian, in order to milk him.

3. When the rulers, the liberal lords brought him forth by their power out of the depth, out of the buffalo's shape¹, when from of old² at the purification of the sweet drink³ *Mâtariśvan* produces the hidden one (i.e. Agni) by attrition—

4. When he is led forward from the highest father¹, he climbs up the . . .², the plants in his (or, in their?) houses. When³ both (Heaven and Earth or the two *Araṇis*?) promote his birth, then the youngest one became bright by his heat⁴.

5. Then he entered upon the mothers¹ in whom he the bright one grew up far and wide unimpaired². When he has climbed up to the former (mothers) who from of old incite (him)³, he runs down in the younger, later (or, nearer) ones.

6¹. Then in the strivings for the day² they choose him *Hotrī*. As if to swell their good fortune they

strive towards him ³, when praised by many he moves everywhere with wisdom and power to the gods and to the praise of mortals ⁴ for (bringing them) refreshing drink.

7. When he has scattered himself, the worshipful one, driven by the wind, like . . . ¹, with the sound (which he produces) (?), he whom it is not possible to drive to a place (like cattle): on the flight of the burning one who speeds on his black way, whose birth is bright, who strays everywhere to the atmosphere . . . ²

8. Like a chariot that goes forward, he goes to Heaven with his ruddy limbs, adorned with his locks of flames¹. Then his black (clouds of smoke), O burning one (?), the liberal ones (?) (appear)². The birds flee as before the fierceness of a hero³.

9. Through thee indeed, O Agni, Varuṇa whose laws are firm, Mitra and Aryaman, the givers of good rain, are glorious, when thou the mighty one hast been born, everywhere encompassing with wisdom (all beings), as the felly encompasses the spokes of a wheel.

10. Thou, O Agni, youngest (god), furthest treasures and (the friendship of) the gods for him who performs worship, who presses Soma. May we thus establish thee the young one, O young (son) of strength, possessor of great treasures, like the winner in a race¹.

11. Make good fortune¹ swell for us like well-employed wealth belonging to the house, and like firm ability²—(fortune) which can hold both races³ like reins: and being full of good-will in (the sphere of) *Rita*, (fill our) praise of the gods (with rich reward).

12. And may the brilliant, joyful Hotri with quick horses, with a shining chariot hear us. May he, the wise Agni, lead us on the best leading (paths) to happy welfare and to bliss.

13. Agni has been praised with powerful¹ songs, he who has been brought forward furthermore for sovereignty. May both those our liberal lords and we ourselves spread out² (our power over all foes) as the sun (spreads out its light and by it destroys) the mist.

NOTES.

The same *Rishi*. The metre is *Gagatī*; the two last verses again are *Trishūbh*.—None of its verses occurs in the other *Samhitās*.

Verse 1.

Note 1. The meaning seems to be that if Agni be unwilling to officiate at the sacrifice, the prayer nevertheless reaches its aim and induces him to do his duty as the divine Hotri.

Note 2. The verb *sādh* is very frequently connected with substantives such as *dhīyāh* or the like. Comp. also *matinām ka sādhanam*, X, 26, 4.

Verse 2.

Note 1. It seems probable that *prīkshāh* is the nominative of *prīkshā*, and not the genitive of *prīksh*. Comp. VI, 8, 1, where it is said of Agni '*prīkshāsya vrīshnaḥ arushāsya*.' On the meaning of *prīkshā*, see above, I, 127, 5, note 1.

Note 2. The poet seems clearly to describe the second and third form of Agni's existence, his dwelling in the waters and his birth from the fire-sticks. But he is less explicit with regard to the first form. The epithet *pitu-*

mán would seem to point to Agni as the sacrificial fire and the receiver of offerings. But it is rather strange that this form of the god should be distinguished from the Agni procreated by the ten females, i.e. produced by the ten fingers, by the attrition of the kindling-sticks.—Prof. Max Müller differs from me in referring the words *dāsa-pramatim ganayanta yóshanaḥ*, not to the third form of Agni, but to Agni in general. He translates: ‘The powerful one, rich in food, rests always on that wondrous sight (Agni on the altar, *gārhapatya* Agni). The second rests in the seven kind mothers (*vidyudrūpa*; Agni in the clouds); the third is for milking the powerful one (Agni as the sun, *ādityarūpa*)—the ten maidens (the fingers) have brought forth the guardian.’

Note 3. Grassmann no doubt is right in proposing to read *saptā sīvāsu*. Of course the waters are alluded to.

Note 4. Read *dāsa prāmatim* (Boehtlingk-Roth). On Agni as the son of the ten fingers, comp. Bergaigne, II, 7.

Verse 3.

Note 1. The buffalo Agni was hidden in the depth. Comp. X, 8, 1. *apām upā-sthe mahisháḥ vavardha*; I, 95, 9. *budhnám vi-rókamānam mahishásya dhāma*.

Note 2. The preposition *ānu* seems to stand here with an ablative (*pra-dívaḥ*).

Note 3. The literal meaning of *mádhvaḥ ā-dhavé* is indicated by passages such as I, 109, 4. *ā dhāvatam má-dhunā*; IX, 11, 5. *mádhāv ā dhāvata mádhu*. Comp. also *ādhavaniya*. On the washing of the Soma which is technically designated by the verb *ā-dhāv*, see H. O., Göttinger Gelehrte Anzeigen, 1890, p. 426 seq.; Hillebrandt, *Vedische Mythologie*, I, 216.—The purification of the sweet drink, at which Agni is produced, was probably achieved by the tempest.

Verse 4.

Note 1. The highest father is Heaven.

Note 2. The meaning of *prīkshúdhaḥ* is unknown.

Note 3. Yát is repeated twice, as yása in X, 121, 2. yása vírve upa-āsate pra-sísham yása deváh.

Note 4. On *ghrinā*, comp. Lanman, Noun-Inflection, 335.

Verse 5.

Note 1. The mothers are the Waters.

Note 2. The reading, very probably, ought to be *vi-vávrīdhé*.

Note 3. Boehtlingk-Roth believe that the reading ought to be *sanâyúvaḥ* or *sanâ-gúraḥ*. *Sanâ-gúraḥ* (cf. *sanâ-gurâ pitárâ*, IV, 36, 3) seems to me quite possible, although there is no positive necessity for abandoning the traditional reading.—The ‘former’ mothers may be the heavenly Waters; the mothers in whom Agni runs down are the rivers. Prof. Max Müller adds that the former mothers may possibly be ‘the burnt pieces of wood. Agni runs up in them, then leaves them to burn new pieces.’

Verse 6.

Note 1. On the whole verse, compare Pischel, *Vedische Studien*, I, 217.

Note 2. Comp. above, I, 45, 7, note 1.

Note 3. The second Pāda is translated by Pischel: ‘Wie in einen König drängen sie in ihn, wenn sie (Trank)opfer darbringen.’ But verse 11 shows that *bhágam* depends on *paprikânāsah*.

Note 4. Comp. III, 16, 4. *ā devéshu . . . ā sámse utá nrinām*.

Verse 7.

Note 1. The translation of *hvárāḥ* is quite uncertain. The same must be said of the rest of this Pāda.

Note 2. The sentence is incomplete.

Verse 8.

Note 1. On *síkvān* (or *síkvas*), comp. M. M.’s note, vol. xxxii, p. 318; Hübschmann, *Vocalsystem*, p. 186. The translation is only tentative.—Two syllables are wanting;

we may propose a reading like *śkvabhiḥ pārishkrītaḥ* (comp. H. O., Prolegomena, 76, note 3).

Note 2. This passage is most obscure. The first words of the Pāda are the same as above, 140, 5. The 'black ones' probably are the dark clouds of smoke that surround Agni. But it is very strange that these clouds should be designated as *sûráyaḥ*, 'liberal ones.' And the vocative (?) *dakshi* (*Padapāṭha dhakshi*), instead of which we should at least expect *daksho* or *dakshin*, is no less strange. The text seems thoroughly corrupt.

Note 3. See Lanman, p. 557.

Verse 10.

Note 1. Comp. Geldner, *Vedische Studien*, I, 121.

Verse 11.

Note 1. Comp. above, verse 6, Pāda 2.

Note 2. Comp. VIII, 24, 14. *dáksham priṅkántam*.

Note 3. The human and the divine race. I do not believe that Dr. Neisser (*Zur Vedischen Verballehre*, 17) is right in interpreting *yámati* as an indicative.

Verse 13.

Note 1. The translation of *símivadbhiḥ* is only tentative. *Símî* (I, 151, 1) cannot be identical with *sámî*.

Note 2. *Níḥ tatanyuh* (*nísh tatanyuh*, *Samhitapáṭha*) of course is derived from *tan*, not from *stan*. Comp. I, 105, 12. *satyám tátāna sūryaḥ*; IV, 5, 13. *sūraḥ várnena tatanan ushāsaḥ*, &c.

MANDALA I, HYMN 142.

ASHTAKA II, ADHYÂYA 2, VARGA 10-11.

ÂPRÎ HYMN.

1. Being inflamed, Agni, bring hither to-day the gods to the man who holds forth the (sacrificial) ladle. Spin out the ancient thread (of sacrifice)¹ for the sacrificer who has prepared Soma.

2. Measure out, O Tanûnapât¹, the sacrifice rich in ghee, rich in honey, of a priest like me, of a sacrificer who has toiled hard.

3. The brilliant, purifying, wonderful Narâsamsa¹ mixes the sacrifice with honey three times a day, the god worthy of worship among the gods.

4. Agni, magnified¹ by us, bring hither the bright, beloved Indra. For this my prayer is addressed² to thee whose tongue is good.

5. (Priests) hold forth the (sacrificial) ladle, strewing the sacrificial grass at the decorous service of the sacrifice;—I¹ trim² (the sacrificial grass) which best receives the gods with its wide extent, a big shelter for Indra.

6¹. May the divine doors open themselves, the increasers of *Rîta*, the never sticking, large ones, the purifying, much-desired (doors), that the gods may come forth.

7. May Night and Dawn, of glorious appearance, the two neighbouring (goddesses), wearing beautiful ornaments¹, the young² mothers of *Rîta*, sit down together on the sacrificial grass³.

8. May the two divine Hotrîs, eager in praising (the gods), the sages with lovely tongues, perform

for us to-day this successful sacrifice which attains to Heaven.

9. The brilliant (goddess) placed among the gods, among the Maruts¹, Hotrâ Bhârati², Iâ, Sarasvati, and Maht³: may these worshipful (goddesses) sit down on the sacrificial grass.

10. May Tvashtri, inclined towards us, pour forth for us, in our navel¹, that wonderful seed with many treasures², plentiful by itself, for the sake of prosperity and wealth³.

11. Letting go (the sacrificial food to the gods) sacrifice by thyself to the gods, O tree¹. May² Agni make the offerings ready³, the god among the gods, the wise one.

12. For Him who is accompanied by Pûshan and by the Maruts, by the Visve devâh, (by) Vâyu¹, who is moved by the Gâyatra song, for Indra pronounce the Svâhâ over the offering.

13. Come hither to the offerings over which the Svâhâ has been pronounced, in order to feast. Indra! Come hither! Hear our call! Thee they call at the worship.

NOTES.

The hymn is an Âprîsûkta. The same *Rishi*. Metre, Anushûbh. The whole hymn is closely related to I, 13.—Verse 10: cf. VS. XXVII, 20; TS. IV, 1, 8, 3; MS. II, 12, 6.

Verse 1.

Note 1. The third Pâda of this verse is identical with VIII, 13, 14.

Verse 2.

Note 1. Comp. I, 13, 2, note 1.

Verse 3.

Note 1. Comp. I, 13, 2, note 1.

Verse 4.

Note 1. 'Magnified' is *īliták*; comp. the note on I, 1, 1. The verse is addressed to the *Idah*.

Note 2. The text has *ákkha . . . vakyáte*. To me there seems to be no doubt that this is the passive of *vak*, not of *vañk*. Comp. the name of the priest *akkhāvāka*, and the phrase *ákkhoktibhih matínām*, I, 61, 3; 184, 2. The same passive of *vak* is found III, 39, 1. *matih hridák á vakyámānā* (then follows *ákkha . . . gigāti*); X, 47, 7 (*stómáh*) . . . *mānasā vakyámānāh*.—It may be observed that in our passage as well as in III, 39, 1 and X, 47, 7, the forms *vakyáte*, *vakyámānā*, *vakyámānāh* are preceded by a vowel; and we may infer that the poet did not say *ukyáte*, &c., in order to avoid the hiatus.

Verse 5.

Note 1. The poet begins as if he intended to say, 'Priests . . . lay down the sacrificial grass.' But he continues, 'I lay down.' Dr. Neisser (Bezenberger's Beiträge, XX, 60) tries to explain the difficulty in a way in which I cannot follow him.

Note 2. On the verb *vrig* technically connected with *barhíh*, see Geldner, *Vedische Studien*, I, 152 seq., and compare vol. xxxii, I, 38, 1, note 2; I, 64, 1, note 2.

Verse 6.

Note 1. With the whole verse compare I, 13, 6.

Verse 7.

Note 1. Pischel's opinion (*Vedische Studien*, II, 113 seq.) that *pésah* means 'Gestalt,' 'Form,' 'Farbe,' 'rūpa,' does not convince me.

Note 2. See Geldner, *Kuhn's Zeitschrift*, XXVIII, 195.

Note 3. Comp. VIII, 87, 4. \tilde{a} barhíh sîdatam sumât. Geldner (*Vedische Studien*, II, 190) translates: 'das schöne Opfergras.'

Verse 9.

Note 1. 'Should we read mârteshu for marûtsu?' M. M. This conjecture seems perhaps rather bold.

Note 2. Hotrá Bhârati, i.e. the personified Offering of the Bharatas, seems to be one goddess, more usually called simply Bhârati. Comp. I, 22, 10; II, 1, 11; III, 62, 3; Bergaigne, *Religion Védique*, I, 322; H. O., *Religion des Veda*, 243, note 2. Pischel's opinion (*Vedische Studien*, II, 85) is different.

Note 3. See above, I, 13, 9, note 1.

Verse 10.

Note 1. On the navel as the symbol of the connection between father and son, see Bergaigne, I, 35, 36, and comp. the well-known name Nābhānedishtha.

Note 2. For purú vāram very probably puruvāram should be read (Grassmann). See II, 40, 4. puruvāram . . . rāyās pósham ví syatām nābhim asmé.

Note 3. With the last Pāda compare II, 40, 4, quoted in note 2, and II, 3, 9. pragām Tvāshā ví syatu nābhim asmé; see also *Taittiriya Samhitā* IV, 1, 8, 3. *Tvashtri* is generally considered as giving sons; see H. O., *Religion des Veda*, 234.

Verse 11.

Note 1. Comp. I, 13, 11, note 1.

Note 2. The second hemistich recurs I, 105, 14.

Note 3. See Neisser, *Zur Vedischen Verballehre*, 22.

Verse 12.

Note 1. The text has 'for Vāyu,' not 'for (the god) accompanied by Vāyu.' But there is no doubt that pūshānváte, &c., refers to Indra, and that Vāyu is named merely as a companion of Indra.

MANDALA I, HYMN 143.

ASHṬAKA II, ADHYĀYA 2, VARGA 12.

1. I bring forward my most powerful, entirely new (pious) thought (i.e. hymn). the prayer of my words¹ to Agni, the son of strength; he is the child of the Waters², the beloved one, who together with the Vasus has sat down on the Earth as a Hotri observing the appointed time (for sacrificing).

2. Being born in the highest heaven Agni became visible to Mâtariśvan. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light.

3¹. His flames are fierce; never ageing are the flames of him who is beautiful to behold, whose face is beautiful, whose splendour is beautiful. The never sleeping, never ageing (rays) of Agni whose power is light, roll forward like streams across the nights (?)².

4. Him the all-wealthy, whom the Bhrigus have set to work on the navel of the earth, with the whole power of the world¹—stir up that Agni by thy prayers in his own house—(him) who alone rules over goods like Varuṇa.

5. He who is not to be kept back like the roar of the Maruts, like an army¹ that is sent forward, like the thunderbolt of heaven—Agni eats with his sharp jaws, he chews, he throws down the forests as a warrior throws down his foes.

6. Would Agni eagerly come to our hymn? Would He the Vasu together with the Vasus fulfil our desire? Will He, the driver, stir our prayers

that they may be successful? (Thus thinking) I praise Him whose face is bright, with this my prayer.

7. He who has kindled him strives¹ towards Agni as towards Mitra (or, towards a friend)—(to Agni) whose face shines with ghee, the charioteer of *Rita*. May he who when kindled becomes a racer², shining at the sacrifices³, lift up our bright-coloured prayer.

8¹. Preserve us, O Agni, never failing with thy never-failing, kind and mighty guardians; protect our people all around with those undeceived, undismayed, never slumbering (guardians), O thou our wish²!

NOTES.

The same *Rishi*. Metre, *Gagati*; the last verse *Trishubh*. The hymn has been translated by Kaegi, *Siebenzig Lieder des Rigveda*, p. 100.—Verse 7 = TB. I, 2, 1, 12.

Verse 1.

Note 1. Comp. VIII, 59, 6. *vákāh mātīm*.

Note 2. Agni who is considered as born from the Waters, is identified several times with a god who, like *Mâtariśvan*, in my opinion had an independent origin, with *Apām napāt* ('Child of the Waters'). Comp. Bergaigne, *Rel. Védique*, II, 17 seq.; H. O., *Religion des Veda*, 118 seq.

Verse 3.

Note 1. There is no sufficient reason for transposing verses 3 and 4 (Kaegi).

Note 2. Probably we should read *āti aktūn*; comp. VI, 4, 5. *āti eti aktūn*.—See Bergaigne, *Mélanges Renier*, p. 96.

Verse 4.

Note 1. Bhúvanasya seems to depend on magmánā; comp. VII, 82, 5. bhúvanasya magmánā.

Verse 5.

Note 1. Pischel (*Vedische Studien*, I, 231) seems to me to be right in denying that sénā ever means 'Geschoss,' and in translating sénā *srishā* 'exercitus effusus.' The opinion of Prof. von Bradke and Prof. Bloomfield is different; see *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XLVI, 456; XLVIII, 549.

Verse 7.

Note 1. The text adds the dativus ethicus *vaḥ*, 'for you' (comp. Delbrück, *Altindische Syntax*, 206), which can scarcely be translated.

Note 2. Geldner (*Vedische Studien*, I, 168) has shown that *akrá* very probably means 'horse.' Agni is very frequently compared to a horse.—Comp. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*, p. 54; Roth, *Zeitschrift der D. Morg. Ges.*, XLVIII, 118.

Note 3. See above, I, 31, 6, note 2.

Verse 8.

Note 1. With Pādas C D compare the verse VI, 8, 7. *ádabdhēbhiḥ táva gopābhiḥ ishṭe asmākam páhi trishadhastha sūrīn.*

Note 2. 'What is *ishṭe*? Is it thou our wish, or thou our sacrifice?' M. M.

MANDALA I, HYMN 144.

ASHTAKA II, ADHYĀYA 2, VARGA 13.

1. The *Hotri*¹ goes forward² (in order to fulfil) his duty by his wonderful power, directing upwards the brightly adorned prayer. He steps towards the (sacrificial) ladles which are turned to the right³, and which first kiss his foundation⁴.

2. They have greeted with shouts the streams of *Rita*¹ which were hidden at the birthplace of the god, at his seat. When He dwelt dispersed in the lap of the waters, he drank the draughts by (the power of) which he moves².

3. Two (beings) of the same age¹ try to draw that wonderful shape (Agni) towards themselves, progressing in turns towards a common aim². Then he is to be proclaimed by us like a winner³ (in a contest). The charioteer⁴ (governs all things) as if pulling in the reins of a draught-horse.

4. He whom two (beings) of the same age¹ serve, two twins dwelling together in one common abode, the gray one has been born as a youth by night as by day², the ageless one who wanders through many generations of men.

5. The prayers, the ten fingers¹ stir him up. We, the mortals, call him, the god, for his protection. From the dry land he hastens to the declivities². With those who approached him he has established new rules³.

6. Thou indeed, O Agni, reignest by thy own nature over the heavenly and over the terrestrial

world as a shepherd (takes care of his cattle). These two variegated, great (goddesses) striving for gloriousness, the golden ones who move crookedly¹, have approached thy sacrificial grass.

7. Agni! Be gratified and accept graciously this prayer, O joy-giver, independent one, who art born in the *Rīta*, good-willed one, whose face is turned towards us from all sides, conspicuous one, gay in thy aspect, like a dwelling-place rich in food¹.

NOTES.

The same *Rīshi*. Metre, *Gagatī*.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. The *Hotri* is Agni.

Note 2. Comp. III, 27, 7, where it is said of Agni: *purástāt eti mâyáyā*.—The poet says *éti prá*, and not *prá eti*, in order to avoid the hiatus.

Note 3. Comp. below, III, 6, 1. *dakshinā-vā*.

Note 4. 'Which first, i. e. at the time when the sacrificial vessels are put down, kiss his *dhāman* (foundation), i. e. the place of Agni.' *Sâyana*.

Verse 2.

Note 1. Comp. IX, 75, 3. *abhí im ritásya dohánāḥ anúshata*, and VIII, 12, 32. *nābhā yagñásya dohánā prá adhvaré*. I take *dohánāḥ* as acc. plur. of an abstract noun *dohánā* formed like *garánā*, *bhandánā*, &c. But possibly it might be the nom. plur. either of the same noun or of a nomen agentis *dohána*: 'the streams of *Rīta* (the libations?) or the milkers of *Rīta*, hidden at the birthplace of the god, have greeted him with shouts.' It would

be difficult, however, to say why the milkers of *Rīta* (i. e. the priests?) are called 'hidden at the birthplace of the god.' Prof. Max Müller thinks of a reading *parī-vrītaḥ*, 'surrounding Agni.' He refers the 'streams of *Rīta*' (nom.) to the water, cf. I, 105, 12. *rītām arshanti sīndhavaḥ*.

Note 2. *Svadhāḥ* *adhayat yābhiḥ ŷyate*. In my opinion *svadhā* means 'the inherent power,' 'the power of moving according to one's own will,' and then the drink which confers this power on a being, especially on the dead ancestors.—Comp. M. M., vol. xxxii, p. 32 seq.; H. O., *Religion des Veda*, 531, note 2.

Verse 3.

Note 1. According to *Sāyana* the two beings spoken of here and in the next verse are the *Hotri* and the *Adhvaryu*.

Note 2. See I, 130, 5. *ayunṅgata samānām ārtham ākshitam*; III, 61, 3. *samānām ārtham karaniyāmānā*.

Note 3. On *bhāgaḥ nā hāvyaḥ*, see Geldner, *Vedische Studien*, I, 121.

Note 4. The charioteer is Agni.

Verse 4.

Note 1. See verse 3, note 1.

Note 2. Comp. Gaedicke, *Der Accusativ*, p. 175. He translates: 'bei Tage noch bei Nacht ergrauend.'

Verse 5.

Note 1. *Vrīś* (ῥπαξ λεγόμενον) is ranged in the *Nighantus* among the *aṅgulināmāni* and explained by *Sāyana* accordingly. The word seems indeed to mean 'finger.' Compare with our passage IX, 8, 4; 15, 8; 93, 1; 97, 57.

Note 2. Comp. I, 33, 4. *dhānoḥ ādhi vishunāk té ví āyan*, and especially X, 4, 3. *dhānoḥ ādhi pravātā yāsi hāryan*. I cannot follow Pischel (*Vedische Studien*, II, 69 seq.) in explaining these passages. 'Over the heavenly expanse he hastens down towards us.' M. M.

Note 3. See Pischel, *Vedische Studien*, I, 300. Like Pischel I do not know who 'they who approached Agni' are. Possibly the worshippers or priests are alluded to. 'He received new praises with (or from) those who approached him.' M. M.

Verse 6.

Note 1. Sâyana explains the two female beings here in question as Heaven and Earth. Does the 'crooked movement' refer to the daily revolution of the sky?

Verse 7.

Note 1. The last Pâda recurs X, 64, 11.

MANDALA I, HYMN 145.

ASHTAKA II, ADHYĀYA 2, VARGA 14.

1. Ask ye him. He has come. He knows. He the intelligent one moves forward; He moves along (his way) (?)¹. In him all commands, all wishes dwell. He is the lord of strength, of mighty power.

2. They ask him. He himself¹ does not ask in turn what he, the wise one, has grasped by his own mind alone². He does not forget the first word nor another word. Unconfused he adheres to his own power of mind.

3. To him go the sacrificial ladles, to him go the racers¹. He alone may hear all my words. He who pronounces many praishas², the conqueror, the accomplisher of sacrifices whose blessings are flawless, the young child has assumed vigour.

4. When he has come together¹ (with his companions²), he goes to greet them³. As soon as born he steals upon (his prey) together with his companions. He strokes the . . .⁴ to give him delight and joy, when the loving ones⁵ approach him who stands on them⁶.

5. He, the animal living in the water and walking in the forest¹, has been placed on the highest skin² (sky?). He has proclaimed his rules to the mortals: for Agni, the knowing one, is intent upon *Rita* (Right) and is true.

NOTES.

The same *Rishi*. Metre, *Gagatī*; the last verse is *Trishṭubh*.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. The *Samhitā* text has *sá n̄v̄ iyate*, the *Pada* text, *sá/ nú iyate*. Comp. *Prātisākhya* 314. I propose to read *sānu* (= *sá ānu*) *iyate*.

Verse 2.

Note 1. See Geldner, *Ved. Studien*, II, p. 188.

Note 2. Possibly we should read *svéna evá*.

Verse 3.

Note 1. The text (*árvatí/*) implies that these race-horses are mares. Probably, as *Sáyana* explains, the prayers (*stutaya/*) are alluded to. See on the prayers compared with horses, Bergaigne, II, 284 seq.

Note 2. *Praishá* is the technical designation of the sacrificial commands of one priest (or more especially, of the *Maitrávaruṇa*) to another priest; comp. Schwab, *Das Altindische Thieropfer*, p. 90; H. O., *Religion des Veda*, 390.

Verse 4.

Note 1. *Samārata* may be the third person of singular or of plural.

Note 2. I supply 'with his companions' in consideration of the second *Pāda* (*yúgyebhi/*). It is difficult to say who *Agni's* companions are (the flames? the officiating priests?).

Note 3. Ludwig's conjecture, *úpa stáyam karati*, is very ingenious. 'He stealthily approaches them.'—On *upa-stháyam*, comp. also Bollensen, *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XLVII, 586.

Note 4. The meaning of *svántám*, which occurs here and in the obscure passage X, 61, 21 (*ádha gáva/ úpamâtīm kanáyā/ ānu svántāsya kásya kīt párá iyu/*), is unknown. Possibly it is related to *svátrá*, which means something like 'powerful' or 'prosperous.'

Note 5. The prayers? The oblations?

Note 6. *Api-sthitám* may have active or passive meaning, 'he who stands on somebody or something,' and 'he on whom somebody or something stands.'

Verse 5.

Note 1. The first *Páda* (and probably also the fourth) belong to the metrical type described by H. O., *Prolegomena*, p. 68 seq.: the first part, before the caesura, consists of four syllables; and then the *Páda* goes on as if it had the pentasyllabic opening.

Note 2. After *Agni's* abode in the Waters and in the wood has been mentioned in the first *Páda*, the second *Páda* possibly refers to his heavenly abode to which the adjective *upamá* ('highest') seems to point. Thus the 'highest skin' would be the sky. But *Sâyana*, who refers it to the *Vedi*, may possibly be right. His explanation would very well agree with the second hemistich.

MANDALA I, HYMN 146.

ASHTAKA II, ADHYĀYA 2, VARGA 15.

1. I praise Agni who has three heads and seven rays (or reins)¹, who is without flaw, sitting in the lap of his parents² and of whatever moves or is firm, who has filled (with his light) all the lights of Heaven.

2. The big bull has grown up to them¹; the ageless one who from here (from this world) distributes his blessings, the tall has stood up erect. He puts down his feet on the surface of the wide (Earth); his red ones² lick the udder (the cloud?).

3. Walking towards their common calf the two well-established¹ milch-cows² walk about in different directions. They measure interminable paths; they have invested themselves with all great desires.

4. Wise poets¹ follow his track² who in manifold ways protect the ageless one with their hearts. Wishing to acquire him they have searched the river³. He the Sun⁴ became visible to them, to the men⁵.

5. He is worthy to be looked for, round about in his race-courses, the noble who is to be magnified¹, the great one², in order that the small may live, as he, the all-visible liberal lord, has become a progenitor for those germs in many places.

NOTES.

The same *Rishi*. The metre is *Trishubh*.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. *Sâyana* refers the three heads of Agni to the three Savanas, or the three worlds, or the three sacrificial fires. The last explanation seems to be most probable. The seven reins (rays) are, according to *Sâyana*, the seven metres or the seven flames of Agni. The last explanation is recommended by III, 6, 2 (see below). But it is possible also to think of the seven priests (*sapta hotâraḥ*).—Comp. II, 5, 2 (see below), and *Taitt. Samhitâ* I, 5, 3, 2 (to which passage Ludwig refers): *saptâ te agne samídhaḥ saptâ gihváḥ saptâ rīshayaḥ saptâ dhâma priyâni*, &c.

Note 2. The parents are Heaven and Earth.

Verse 2.

Note 1. The text has the dual feminine; no doubt Heaven and Earth are meant.

Note 2. The horses or flames of Agni.

Verse 3.

Note 1. On *su-méka*, comp. the article of Prof. Windisch in *Festgruss an Böhtlingk*, p. 114.

Note 2. The cows seem to be Night and Dawn; comp. above, I, 95, 1; 96, 5. Night and Dawn are called *su-méke*, I, 113, 3.

Verse 4.

Note 1. The priests.

Note 2. I have translated *padám nayanti* in the way indicated by *Atharva-veda* XI, 2, 13. *viddhâsya padanīḥ-iva*; comp. also *Manu* VIII, 44. Prof. Max Müller translates, 'Wise poets lead (Agni) to the ageless place, keeping many things in their heart—or, lead the ageless Agni to his place (the sacrifice).'

Note 3. They have tried to find Agni in his proper dwelling, in the water.

Note 4. The Sun is here identified with Agni.

Note 5. On the form *nṛīn* standing for different cases,

compare Lanman, Noun-Inflection, 430; Bergaigne, Religion Védique, I, 136, note 1; Pischel, Vedische Studien, I, 42, and Göttinger Gel. Anzeigen, 1890, p. 541 seq.; Hillebrandt, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLVIII, 420. Here it seems most natural to take *nr̥ñ*, as Pischel has proposed, as standing for the dative plural. Bartholomae (Studien zur indogermanischen Sprachgeschichte, I, 118, comp. p. 48), referring to III, 14, 4, believes that *nr̥ñ* (or, more correctly, **nr̥īm*), both here and there is genitive plural, and that Agni is called 'the sun of men' because men are able to light this sun themselves. To me it seems very doubtful that this is a Vedic idea, and as to the verse III, 14, 4, I believe that *nr̥ñ* there is a regular accusative plural: Agni is called there, 'a sun that spreads out men over their dwellings.'

Verse 5.

Note 1. *Ílényah*. Comp. I, 1, 1, note 2.

Note 2. Agni may be called *mahák*, 'the great one.' But it seems more natural to read *mahé*, the ancient pronunciation of which word before a word commencing with a vowel (*mahá*') coincided, or nearly coincided, with that of *mahák*. The translation then would be: 'he who is to be magnified in order that the great and the small may live.'

MANDALA I, HYMN 147.

ASHTAKA II, ADHYĀYA 2, VARGA 16.

1. How, O Agni, have the resplendent ones worshipped thee, aspiring through the powers of the Āyu¹, when² the gods, obtaining kith and kin of both races³ (human and divine?), rejoiced in the song of *Rīta* (or Right)⁴?

2. Give heed to this my proffered hymn, O youngest one, which is most rich in liberal gifts¹, O self-dependent one! The one abuses thee, the other praises thee: I thy reverer revere thy body, O Agni²!

3. Thy guardians, O Agni, who saw and saved the blind son of Mamatā from distress¹—he the possessor of all wealth has saved them who have done good deeds². The impostors, trying to deceive, have not deceived.

4. The niggard, O Agni, the harmful and malicious who injures us by falsehood: may the heavy spell recoil on him; may he injure his own body by his evil words¹.

5. And, O strong one, whatever mortal knowingly injures another mortal by falsehood: from such a one, O praised Agni, protect him who praises thee. Agni! Do not deliver us to distress.

NOTES.

The same *Rīshi* and metre.—Verse 2 = VS. XII, 42; TS. IV, 2, 3, 4; MS. II, 7, 10. Verse 3 = RV. IV, 4, 13; TS. I, 2, 14, 5; MS. IV, 11, 5.

Verse 1.

Note 1. The *Āyu* seems to be Agni himself. Or is it admissible to interpret *âyóh* as standing *metri causâ* for *âyávaḥ*? Then the hemistich would refer to the mythical sacerdotal tribe of the *Āyus*, the ancient worshippers of Agni. Comp., for instance, X, 7, 5; 46, 8. The translation would be, 'How, O Agni, have the resplendent *Āyus* worshipped thee, aspiring with their powers?'

Note 2. 'Because.' M. M.

Note 3. Comp. VIII, 103, 7. *ubhé toké tánaye dasma vispate pārshi rādhah maghónām.*

Note 4. As to *ritásya sáman*, comp. *Vâg. Samh.* XXII, 2, and *ritásya ślókah*, *Rig-veda* IV, 23, 8. Our *Pāda* recurs IV, 7, 7 with the reading *ritásya dhāman*.

Verse 2.

Note 1. With *vákasaḥ māmhishtḥasya* compare *māmhishtābhīḥ matṣbhīḥ*, VIII, 23, 23.

Note 2. Cf. Aufrecht, Kuhn's Zeitschrift, III, 200.

Verse 3.

Note 1. *Dirghatamas* the son of *Mamatā* is the reputed author of this section of the first *Mandala* which belongs indeed to a family of priests claiming descent from him. The story of the blindness of *Dirghatamas* and of the distress into which he fell is told in the *Mahābhārata* I, 4179 seq., ed. Calc.; comp. also Geldner, *Vedische Studien*, II, 145.

Note 2. Considering the construction of the whole verse from the grammatical point of view only, one will scarcely be tempted to translate otherwise than we have done. But it is rather strange that Agni is represented here as saving those very guardians by the aid of whom he has saved *Māmateya*. The meaning which one should expect to find expressed, is rather that Agni, as he has saved *Māmateya* by his guardians, has saved also, and will save, all pious worshippers. This meaning may be established

if we consider the construction of the verse as similar, for instance, to that of I, 37, 12 (vol. xxxii, p. 64): *márutaḥ yát ha vaḥ bálam gánân akutyavítana*, 'O Maruts, with such strength as yours, you have caused men to tremble.' Thus we may, I believe, translate here, 'Agni! With such guardians as thine who have seen and saved the blind son of Mamatá from distress, he, the possessor of all wealth (i. e. Agni), has saved all those who have done good deeds.' Bergaigne (III, 191) understands the verse in the same way.

Verse 4.

Note 1. The Vedic idea of the evil deeds recoiling on the evil-doer himself has been treated of by Bergaigne, III, 190 seq.

MANDALA I, HYMN 148.

ASHTAKA II, ADHYÂYA 2, VARGA 17.

1. When Mâtariśvan . . .¹ had produced by attrition the Hotri, the . . .² who belongs to all gods, whom they have established among the human clans, shining like the sun, resplendent that (he might show his beautiful) shape—

2. They did not deceive him¹ who had granted a hymn (to the worshipper). Agni is my protection; therewith he is satisfied. They took pleasure in all his² works—(in the works) of the singer who brought praise.

3. Whom the worshipful (gods)¹ took and placed in his own seat (as priest) with their praises: him they² have carried forward, taking hold of him in their search, hastening like horses that draw a chariot.

4. The marvellous one destroys many things with his jaws. Then¹ the resplendent one shines in the forest. Then the wind blows after his flame day by day as after the arrow of an archer, after a weapon that has been shot.

5. Him whom no impostors, no harmful foes¹, no harm-doers may harm when he dwells in (his mother's) womb, him the blind ones bereft of sight did not damage by looking at him². His own friends have protected him.

NOTES.

The same *Rishi* and metre.—Verse 1 = MS. IV, 14, 15.

Verse 1.

Note 1. The first Pāda is identical with the first Pāda of I, 71, 4 (see our note there) with the exception of the word *vishtāh*, instead of which that parallel passage has the reading *vī-bhritaḥ*. It seems impossible to explain *vishtāh*, and the concurrence of the metrical irregularity in the same part of the Pāda—though metrical irregularities are not infrequent in this hymn—invites to a correction of the text. If *vī-bhritaḥ* in I, 71, 4 (see note there) refers to *Mātarisvan*, which I consider as doubtful, it would be easy to find for our passage an equivalent of that word little differing from the traditional *vishtāh*, namely, *vī-ssthitaḥ*: ‘when *Mātarisvan*, standing in different places, had produced him by attrition.’ Of course whoever adopts a conjecture like this, can scarcely avoid understanding *vī-bhritaḥ* in I, 71, 4 as an epithet of *Mātarisvan*, not of *Agni*. Another way to correct our passage would be to put into the text a form derived from the root *vish*, ‘to accomplish a work,’ for instance, *vishtyā* (to be read as trisyllabic): ‘when *Mātarisvan* by his effort,’ &c. Grassmann’s *vī-sitaḥ* is quite improbable.

Note 2. *Visvá-apsum* (*Samhitā* text, *visvāpsum*), evidently an epithet of *Agni* the *Hotri*, seems corrupt. Shall we read *visvá-psum* (‘endowed with all food’)—comp. VIII, 22, 12. *hávam visvāpsum visvāvāryam*—or *visva-púsham* (*Samh.*, *visvāpúsham*, ‘all-nourishing’) or *visvá-apasam* (‘doing all works’)? Also *visvá-psnyam* may be thought of. It is impossible, of course, to arrive at any certain conclusion.

Verse 2.

Note 1. ‘He’ seems to be *Agni*. *Sāyana*, however, explains: *dadānam id agnaye kurvānam eva mām*. This would lead to a translation like this: ‘(The enemies) did

not deceive (me, the worshipper) who had addressed a hymn (to Agni).'

Note 2. On 'his' Sâyana remarks, 'yagamânasya mama.' But the word may refer to Agni.

Verse 3.

Note 1. There is no reason for abandoning here the usual meaning of *yagñīya*. On the gods seeking after Agni, comp. Bergaigne, I, 110. -

Note 2. It is very probable, to say the least, that 'they' are again the gods.

Verse 4.

Note 1. Is the first *ât* dissyllabic? More probably the *Pâda* is deficient by one syllable.

Verse 5.

Note 1. Two syllables are wanting before the caesura of the first *Pâda*.

Note 2. Was there a belief that a blind man by turning his blind eyes on somebody could do him harm? Possibly we might have to translate: 'Him (his foes) blind and bereft of sight did not damage though looking at him (i.e. though turning their blind eyes on him).—Prof. Max Müller writes: 'Could it be: Even the blind saw, but did not injure him (*andhâḥ aparyan ná dabhan*); *abhikhyâ*, when he was seen, no longer in the womb?'

MANDALA I, HYMN 149.

ASHTAKA II, ADHYĀYA 2, VARGA 18.

1¹. Towards great wealth this lord of the house² advances³, the strong one in the abode of strong wealth. Let the stones honour him as he speeds forward.

2. He the manly (bull) as of men so of the two worlds, whose stream is drunk by living beings¹ in consequence of his renown—he who running forward has ripened in (his mother's) womb—

3. He who lighted up the . . .¹ stronghold, the racer, the sage, like a . . .² horse, shining like the sun, endowed with hundredfold life.

4. He who has a twofold birth (celestial and terrestrial), the flaming one has approached the three-fold light, all spaces of the atmosphere, the Hotri, the best sacrificer, in the abode of the Waters.

5. This is the Hotri having a twofold birth¹ who has bestowed all the best gifts, out of desire of glory, on the quick mortal who worships him.

NOTES.

The same *Rishi*. Metre, Virâg.—Verses 3-5 = SV. II, 1124-1126.

Verse 1.

Note 1. My translation of this verse differs from that of Pischel, *Ved. Studien*, II, 100.

Note 2. On *pātiḥ dán*, comp. Hübschmann, *Vocalsystem*, 142; Bartholomae, *Arische Forschungen*, I, 70; Joh. Schmidt, *Kuhn's Zeitschrift*, XXVII, 309; Pischel, *Vedische Studien*,

II, 93 seq.; Bartholomae, Indogermanische Forschungen, III, 100 seq.

Note 3. Comp. X, 93, 6. maháḥ sá râyáḥ á īshate.

Verse 2.

Note 1. Comp. I, 80, 4, and similar passages, in which the waters are called givá-dhanyâḥ, 'the prize (of contests) which living beings have gained.'

Verse 3.

Note 1. We do not know what nárminî is. Possibly in this word two words, ná árminî, are contained, so that the particle ná would be repeated in each of the three Pádas. The translation would then be: 'he who lighted up the árminî (?) like a stronghold.'

Note 2. I place no confidence in the attempts to find the meaning of a word like nabhanṛāḥ with the aid of etymology only. The same word occurs in I, 173, 1 as an epithet of the Sāman which the priest, who is compared to a bird, sings (gāyat sāma nabhanṛāṃ yáthā véḥ). It occurs also in VII, 42, 1. prá krandanúḥ nabhanṛasya vetu. The connection in which these words stand, seems to show that the meaning is: 'the noise of the sacrificial fire shall arise;' very probably the fire is compared to a horse, and its noise to the neighing of that horse. Thus nabhanṛā would be in VII, 42, 1, quite as in our passage, an epithet of a horse. This epithet may refer either to the swift motion of the horse and of the Sāman ascending to the gods, or more probably to the gay voice of the horse, the loud noise of the Sāman.

Verse 5.

Note 1. Two syllables are wanting in the first Páda.

MANDALA I, HYMN 150.

ASHTAKA II, ADHYÂYA 2, VARGA 19.

1. I thy indigent¹ worshipper say much to thee, O Agni, dwelling in thy protection as (in the protection) of a great impeller².

2. Away even from the libation of a rich man who is feeble, who is a niggard, who never comes forward and does not care for the gods.

3. The mortal (who worships thee?), O priest, is brilliant, great, most powerful in heaven. May we, O Agni, addicted to thee, be always foremost.

NOTES.

The same *Rîshi*. Metre, Ushnih.—Verse 1 = SV. I, 97.

Verse 1.

Note 1. On *arí*, see Bergaigne, *Religion Védique*, II, 218.

Note 2. Or, 'of the great impeller'—the Sun-god who impels or stimulates his horses? Comp. VI, 6, 6?

MANDALA I, HYMN 188.

ASHTAKA II, ADHYĀYA 5, VARGA 8-9.

ĀPRĪ HYMN.

1. Being kindled thou reignest to-day, a god with the gods, O conqueror of thousandfold (wealth)! As messenger, as a sage, carry the oblations (to the gods).

2. O Tanûnapât! For him who walks in righteousness the sacrifice is anointed with honey. May he¹ grant thousandfold food.

3. Receiving libations, worthy of being magnified¹ bring hither to us the worshipful gods. Agni! Thou art a winner of thousandfold (bliss).

4. They have spread with might the eastward-turned sacrificial grass, blessing (our tribe) with a thousand men¹, (at the place) where you reign, O Âdityas!

5. The Prince, the Sovereign, the mighty ones, the eminent ones¹, the (Divine) Doors, which are many and more than many, have sent forth streams of ghee.

6. Adorned with gold, wearing beautiful ornaments you verily reign high¹ in your splendour. Sit down here, ye two Dawns².

7. May the two fine-voiced divine Hotrîs, the sages, perform as the first this sacrifice for us.

8. Bhârati! I/Â! Sarasvatî! All ye (goddesses) whom I invoke, promote us to splendour.

9. Tvashtrî indeed, the eminent (god) has shaped all forms, all cattle. Do thou by sacrifice produce their increase.

10. Yield up by thyself, O tree, (the sacrificial food) to the abode of the gods¹. May Agni make the offerings relishable.

11. Agni going in front of the gods is anointed with this Gâyatra song; he shines when Svâhâ is pronounced (over the oblations).

NOTES.

The *Rishi* is Agastya, the metre Gâyatrî. This Âpri hymn is closely related to hymn X, 110, the author of which no doubt knew and imitated our hymn.—No verses occur in the other *Samhitâs*.

Verse 2.

Note 1. I have taken *dâdhat* as a third person, the subject being *Tanûnapât*. But it may be a participle referring to *yagñâh*: 'the sacrifice which procures thousandfold food is anointed with honey.'

Verse 3.

Note 1. The text has *îdyah*.

Verse 4.

Note 1. 'This is the *Dasavira* sacrifice of the *Sâktyas*. Ten valiant sons are born to those who perform it.' *Pañka-vimsa Brâhmana* XXV, 7, 4.

Verse 5.

Note 1. These are evidently names of the divine doors.—As to the nominative *dûrah*, see Lanman, p. 486.

Verse 6.

Note 1. On *adhi-vi-râg*, comp. IX, 75, 3. *âdhi triprishthâh* *ushâsâh* *vi râgati*.

Note 2. I.e. Dawn and Evening.

Verse 10.

Note 1. Literally: 'to the abode, for the gods.' Comp. the corresponding verse (10) of the Âpri hymn X, 110. *devânâm pâthah*.

MANDALA I, HYMN 189.

ASHTAKA II, ADHYĀYA 5, VARGA 10-11.

1. Agni! Lead us to wealth on a good path, O god who knowest all rules. Drive away from us sin which leads us astray. We will offer to thee the fullest praise.

2. Agni! Thou who art young, help us safely across all difficulties. Be for us a broad, large, wide stronghold, for our kith and kin, with luck and weal¹.

3. Agni! Drive away from us all plagues. (Then) they shall plague¹ peoples who do not stand under Agni's protection (Give) us back again the earth, O god, together with all the immortals, O worshipful one, that it may go well with us.

4. Protect us, Agni, with thy unwearied guardians, thou who flameest in thy beloved seat. May no danger, O youngest of the gods, attain thy praiser, not now nor in future, O mighty one!

5. Do not deliver us, O Agni, to the harmful foe, to the greedy one, to the impostor, to misfortune. Do not surrender us, O mighty one, to one who has teeth, who bites, nor to one who has no teeth, nor to one who will hurt us.

6. May a (god) like thee, O Agni, who art born according to *Rīta*, being praised spread out a shelter for the body (of the worshipper that protects) from every one who tries to harm or to revile him. For thou, O god, art a descrier¹ of everything that leads us astray.

7¹. Thou, O Agni, distinguishing both (kinds of men, the pious and the impious, or the Aryans and the Dasyus²), eagerly approachest (Aryan) men at (the time of) the advancing (day)³, O worshipful one. At (the time of) rest thou hast become governable to the man (or, to Manu; or, thou art to be praised by men⁴); thou art to be smoothed down like a horse⁵ by the Usigs.

8. We have pronounced our invocations, I the son of Mâna¹, before this mighty Agni. May we obtain (our wishes) through a thousand *Rishis*. May we find a food-giving . . . rich in quickening rain².

NOTES.

The same *Rîshi*. Metre, Trishṭubh.—Verse 1=VS. V, 36; VII, 43; XL, 16; TS. I, 1, 14, 3; 4, 43, 1; TB. II, 8, 2, 3; TÂ. I, 8, 8; MS. I, 2, 13; IV, 10, 2; 14, 3. Verse 2=TS. I, 1, 14, 4; TB. II, 8, 2, 5; TÂ. X, 2, 1; MS. IV, 10, 1; 14, 3. Verse 3=TB. II, 8, 2, 4; MS. IV, 14, 3.

Verse 2.

Note 1. 'For health and wealth,' M. M.; see vol. xxxii, p. 193.

Verse 3.

Note 1. If the accent is correct (*Samh.* abhyámanta, Pad. abhí ámanta), the clause, though containing no subordinating word, must be understood as standing in logical dependence on the following, or—which in our case seems more probable—on the preceding clause. Examples of this kind have been collected by Delbrück, *Altindische*

Syntax, p. 43.—That *krishā* should be nominative is very improbable; comp. Lanman, Noun-Inflection, 393. See also Leo Meyer, Kuhn's Zeitschrift, XVI, 9.

Verse 6.

Note 1. Prof. Max Müller (vol. xxxii, p. 229) translates, 'For thou, god, art the deliverer from all assaults;' he derives *vishpát* 'from *vi* and *spas*, to bind.'

Verse 7.

Note 1. This verse has been treated of by Geldner, *Vedische Studien*, II, 156, 158.

Note 2. Geldner (loc. cit., 156) proposes two explanations for *ubháyân*. It may refer either to the pious and the impious spoken of in the preceding verses, or to *prapitvám* and *abhipitvám*, which words Geldner believes to be masculine. I do not attach such weight to the Avestic *frapithwô* (Vend. III, 3) as to draw, with Geldner, a conclusion from this word on the gender of the Vedic *prapitvá*, and in every case I think that this explanation of *ubháyân* is very forced, while it is natural to refer *ubháyân* to the pious and impious, or as we may express it in conformity with Vedic ideas, to 'men' (comp. *mánusha* Páda 2, *mánave* Páda 3), i. e. Aryans, and *Dasyus* (see VIII, 50, 8; 98, 6; IX, 92, 5). Then *ubháyân ví vidvân* would have exactly the same meaning as the words in I, 51, 8. *ví gânihi áryân yé ka dásyava*.

Note 3. On *prapitvá* we have the two ingenious discussions of Geldner, *Vedische Studien*, II, 155 seq., and of Bloomfield in the fifth series of his Contributions to the interpretation of the Veda, p. 24 seq. In my opinion Bloomfield has not succeeded in proving that the words ending in *-pitvá* (*prapitvá*, *abhipitvá*, *sapitvá*, &c.) contain the stem *pitú*, 'sap, drink, nourishment,' and that *prapitvá* means the morning-pressure of Soma, which is usually designated as *prāta*/*savana*, *abhipitvá*, the evening-pressure or the *trītiya*-*savana*. I do not think it necessary, how-

ever, to examine here the single points of his interesting and elaborate discussion, for it seems to me that Geldner has conclusively shown that the meaning of these words is different from what Bloomfield believes it to be: *abhipitvá*, as Geldner (p. 155) states, is 'Erholung,' 'Rast,' and 'die Zeit des Rastens,' 'Feierabend,' 'Abend'; *prapitvá* (p. 178), on the other hand, means 'Vorlauf,' 'das aufs Ziel Zugehen,' 'die vorgerückte Tageszeit.'

Note 4. *Sāsyaḥ*, 'governable,' does not give an impossible meaning. But should we not have to correct *sāmsyaḥ* 'thou art to be praised by men?'

Note 5. On *akráḥ*, comp. *Vedische Studien*, I, 168, and above, I, 143, 7.

Verse 8.

Note 1. *Māna* is another name of *Agastya*. See *Zeitschrift der Deutschen Morg. Gesellschaft*, XLII, 221.

Note 2. On the last words of the hymn—the regularly repeated conclusion of the *Agastya* hymns—see M. M., vol. xxxii, p. xx, and also Bartholomae, *Bezenberger's Beiträge*, XV, 212. I do not think it very probable that *ishá* is here the name of an autumn month, as found in the *Satapatha Brāhmaṇa* and others of the more modern Vedic texts; to me it would seem rather strange that such a prayer for the fertility of that month should have formed, among the *Agastyas*, the standing conclusion of their sacrificial hymns. But the names of the two months *ishá* and *ūrgá* seem to point to the existence of two adjectives meaning 'giving food' and 'giving sap.'—Then follows *vṛigána*, used as a masculine. Geldner (*Vedische Studien*, I, 151) indicates the following passages, in which he believes that this masculine *vṛigána* occurs: V, 44, 1; VI, 35, 5; VII, 32, 27; X, 27, 4; and the concluding *Pāda* of the *Agastya* hymns. Of these passages the two first seem to be open to doubt as to the correctness of the text. In V, 44, 1 the true reading may be *pratīkīnám vṛīshanam dohase*; comp. verse 3, *vṛīshā śīsuḥ*, and I, 173, 6, where possibly *vṛīshanam* should be read instead of *vṛigánam* (Göttinger

Gelehrte Anzeigen, 1890, 417). In VI, 35, 5 I propose to read *vrinagam* (Gött. Gel. Anzeigen, loc. cit., 416). In VII, 32, 27 and X, 27, 4 *vrigánâ* (Padap. *vrigánâh*; the letter d follows) and *vrigáneshu* seem to be masculine, though it is not absolutely impossible to see in these forms the nom. plur. and loc. plur. of the neuter *vrigána*. But I believe that any attempts to derive conclusions from these three passages on the meaning of the masculine *vrigána* are hopeless.

MANDALA II, HYMN 1.

ASHTAKA II, ADHYĀYA 5, VARGA 17-19.

1¹. Thou, O Agni, the flaming one, (art born) from out the Heavens², thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men³.

2¹. To thee, O Agni, belongs the Hotri's and the Potri's office exercised at the appointed season; to thee belongs the office of the Neshtri; thou art the Agnidh² for the righteous. To thee belongs the office of the Prasāstri; thou actest as an Adhvaryu, and thou art the Brahman and the master of the house in our house³.

3¹. Thou, O Agni, art Indra, a bull among (all) beings. Thou art the wide-ruling Vishnu, worthy of adoration. Thou art the Brahman, a gainer of wealth, O Brahmanaspati². Thou, O Vidhartri (i. e. who keepest asunder all things), art united with Puramdhi (or the Liberality of the gods)³.

4. Thou, O Agni, art the king Varuna whose laws are firm; thou becomest Mitra, the wondrous one, worthy of being magnified. Thou art Aryaman, the lord of beings, whom I may enjoy¹. Thou, O god, art Amsa², desirous of distributing (goods) in the assembly³.

5. Thou, O Agni, being Tvashtri, (grantest) to thy worshipper abundance in heroes. To thee, who art accompanied by the (divine) wives¹, who art great like Mitra, belongs relationship². Thou,

the quick inciter³, givest abundance in horses. Thou, rich in wealth, art the host of men⁴.

6. Thou, O Agni, art Rudra, the Asura of the high Heaven¹; thou, being the host of the Maruts, rulest over nourishment. Thou goest along with the flame-coloured Winds, bringing happiness to our home. Thou, being Pûshan, protectest thy worshippers by thy own might.

7. Thou, O Agni, art a giver of wealth to him who does service to thee¹; thou art the god Savitri, a bestower of treasures. Thou, being Bhaga, O lord of men, rulest over wealth. Thou art a protector in his house to him who has worshipped thee².

8. Towards thee, in the house, the lord of the clan, O Agni, the clans strive, towards thee, the bounteous king. Thou with the beautiful face possessest all things. Thou art equal to thousands, to hundreds, to ten (of others).

9. Thee, O Agni, men (make) their father by their sacrifices¹; thee who shinest with thy body they (invite) to brotherhood by their (sacrificial) work. Thou becomest a son to him who has worshipped thee. As a kind friend thou protectest against attack.

10. Thou, O Agni, art *Rîbhû*, to be adored when near. Thou rulest over strength¹, over wealth rich in food. Thou shinest², thou burnest for the sake of giving (wealth). Thou art a hewer³, an expander of sacrifice.

11. Thou, Agni, O god, art Aditi to the worshipper. Thou, being Hotrâ Bhârati¹, growest strong by prayer. Thou art *Idâ*, living a hundred winters, for (the increase of) ability. Thou, the killer of *Vritra*, O Lord of wealth, art Sarasvati².

12. Thou, O Agni, well kept, art the highest vital power. In thy lovely colour and in thy appearance (dwell all) beauties. Thou art great strength that carries us forward. Thou art abundant wealth, extending on all sides.

13. The Âdityas have made thee, O Agni, their mouth; the bright ones have made thee their tongue, O Sage. The Râti-sâk gods (i.e. the 'bounteous' gods) accompany thee at the sacrifices. In thee the gods eat the offering which is offered to them.

14. In thee, O Agni, with (thy) mouth¹ all the guileless² immortal gods eat the offering which is offered to them. Through thee the mortals taste their drink. Thou hast been born, the bright one, as the child of the plants.

15¹. Thou art united with them and equal to them in strength, O well-born Agni, nay, thou surpasses them, O god, when thy power² has expanded here in its greatness over Heaven and Earth, over both worlds.

16. The liberal lords who pour out, O Agni, over thy praisers gifts at the head of which there are cows¹, the ornament of which are horses: lead both ourselves and them to welfare. May we speak loud in the assembly², rich in valiant men.

NOTES.

The *Rishi* is *Gṛtsamada*, the metre *Gagatî*.—Verse 1 = VS. XI, 27; TS. IV, 1, 2, 5; TÂ. X, 76, 1; MS. II, 7, 2. Verse 2 = RV. X, 91, 10. Verse 6 = TS. I, 3, 14, 1; TB. III, 11, 2, 1. Verse 13 = TB. II, 7, 12, 6.

Verse 1.

Note 1. Among the numerous texts which treat of the different origins of Agni (see Bergaigne, I, 20 seq.), especially the following two verses may be compared with this passage: VI, 48, 5. *yám āpaḥ ādrayaḥ vānā gárbbham rítasya píprati sáhasā yáḥ mathitáḥ gáyate nr̥bhiḥ pr̥thivyāḥ ádhi sánavi*; X, 45, 1. *diváḥ pári prathamám gagñe agníḥ asmát dvitīyam pári gátávedāḥ tritīyam apsú nr̥mánāḥ ágasram índhāna enam garate svādhīḥ*.

Note 2. The text (*dyúbhiḥ tvám āsusukshániḥ*) seems to be corrupt. I believe that *tvám*, which is so frequently repeated through this verse and through the next verses, has been put here in the wrong place, and that we should read, *dyúbhyaḥ ā susukshániḥ*.

Note 3. With the last words of this verse, comp. the conclusion of verse 14.

Verse 2.

Note 1. This whole verse is repeated, X, 91, 10.

Note 2. In my opinion there is no doubt that instead of the traditional reading, *agnít*, the correct form is *agnīt*. The word is a compound of *agní* and *idh* and means 'the inflamer of the fire.' Cf. M. M., Hist. of A. S. L., 1859, pp. 450, 469.

Note 3. This is the most ancient list of the 'seven priests,' by the side of whom the *gr̥hā-pati* or 'master of the house' is mentioned as the eighth. Comp. the formula in which the *Adhvaryu* names the officiating priests, *Kātyāyana* IX, 8, 8 seq., and see the remarks of Weber, *Indische Studien*, X, 141, 376, and my own exposition, *Religion des Veda*, 383 seq., 396. The 'Brahman' mentioned in our verse is the *Brāhmanākkhamsin* of the later ritual. Comp. *Kātyāyana* IX, 8, 11; *Satapatha Brāhmaṇa* IV, 6, 6, 5.

Verse 3.

Note 1. On verses 3-6, see von Bradke, *Dyāus Asura*, p. 52 seq.

Note 2. *Bṛihaspati* or *Brahmanaspati* is the Brahman among the gods. But it is doubtful whether the title of Brahman in this connection should be understood in the later technical sense of the word, as the *Ritvig* who has to superintend the whole sacrifice. Comp. H. O., Religion des Veda, 396, note 1.

Note 3. *Vidhartri* seems to be here another name of Bhaga; comp. VII, 41, 2. *bhágam huvema . . . yáh vi-dhartá*). It is known that no god is so frequently mentioned in connection with *Puramdhi* as Bhaga. The passages have been collected by Grassmann in his Dictionary, s. v. *púram-dhi*.

Verse 4.

Note 1. Prof. von Bradke (*Dyâus Asura*, 53) believes that the text is corrupt; he thinks that the fourth Pâda may have occupied the place of a lost continuation of the relative clause, *yásya sam-bhúgam*. I cannot but share the feeling on which Prof. von Bradke's remark rests, though I do not believe that the solution of the difficulty which he proposes is very probable. Could not the correct reading be *yâsi* (instead of *yásya*) *sam-bhúgam*, 'thou goest to the enjoyment (of goods)?' Comp. VI, 71, 6, where the traditional text has *vámásya hí ksháyasya deva bhūre*, and *ksháyasya* doubtless should be changed into *ksháyasi*.

Note 2. On *Amsa*, as one of the *Ādityas*, comp. Bergaigne, III, 39, 99.

Note 3. *Vidáthe*: comp. the note on I, 31, 6. It is tempting to conjecture *vidhaté* (comp. verse 5), but there is no necessity for such a conjecture. Comp., for instance, VI, 24, 2. *vidáthe dâti vágam*.

Verse 5.

Note 1. *Gnáva* should be read without accent, as Grassmann, Prof. Weber, and M. Henry (*Revue Critique*, Jan. 12, 1891, p. 23) have seen. Cf. Lanman, 518, 519.

Note 2. The meaning probably is, 'Thou art related to the other gods and to men,' or 'Thou art related to us.' Comp. VIII, 27, 10; 73, 12.

Note 3. Agni seems to be identified here with Apām napât, who frequently is called âru-héman. Comp. Windisch, Festgruss an Roth, 143 seq.

Note 4. The men, of course, are the Maruts, as is shown by the well-known use of *sárdhaḥ* (cf. vol. xxxii, p. 67 seq.).

Verse 6.

Note 1. Comp. von Bradke, *Dyâus Asura*, 53 seq.

Verse 7.

Note 1. As to *aramkrîte*, cf. VIII, 67, 3.

Note 2. Or, thou art a protector to him who has worshipped thee in his house.—Among the various ways for explaining or removing the metrical deficiency of the last Pâda the correction *dâme á* (for *dâme*) is recommended by verse 8.

Verse 9.

Note 1. *Ishṭibhiḥ*, standing by the side of *sámyâ*, seems to be derived from the root *yag*. Thus *îgé*, *îgâná* stand by the side of *saramé*, *saramâná*.—Cf. *ishṭibhiḥ matibhiḥ*, II, 18, 1.

Verse 10.

Note 1. The names of the three *Rîbhûs* are *Rîbhû*, *Vâga*, *Vibhvan*. The word *vâga* used here evidently alludes to the second of these names.

Note 2. Bergaigne (*Religion Véd.*, II, 406) no doubt is right in believing that the verb *ví bhâsi* ('thou shinest') alludes to the name *Vibhvan*. Comp. X, 91, 1. *vibhúḥ vibhávâ*.

Note 3. *Vi-sîkshuḥ* again seems to convey an allusion to the *Rîbhû* myth. When dividing the cup of *Tvashtîri* into four cups, the *Rîbhûs* say, *sákhe ví sîksha* (IV, 35, 3). This *ví sîksha* and the corresponding adjective *vi-sîkshu* should be derived from the root *sas*, 'to cut to pieces.'

Verse 11.

Note 1. Here we have the three goddesses of the Âpri hymns, *Bhârati*, *Idâ*, and *Sarasvatî*. Of the goddess

Bhâratî the full name is given, Hotrâ Bhâratî, i.e. 'the Offering of the Bharatas.' Comp. Bergaigne, I, 322 seq.

Note 2. Comp. VI, 61, 7, where Sarasvatî is called *vṛitra-ghnî*.

Verse 14.

Note 1. Or 'through (thee who art their) mouth.'

Note 2. Comp. I, 19, 3. *vīśve devāsaḥ adrúhaḥ* ; vol. xxxii, pp. 53, 55.

Verse 15.

Note 1. On this verse, compare Pischel, *Vedische Studien*, I, 97.

Note 2. On *pṛiksháh*, see above, I, 127, 5, note 1.

Verse 16.

Note 1. On *gó-agra*, compare Pischel, *Vedische Studien*, I, 51.

Note 2. *Vidátthe*: comp. the note on I, 31, 6.

MANDALA II, HYMN 2.

ASHTAKA II, ADHYĀYA 5, VARGA 20-21.

1. Increase *Gâtavedas* by your sacrifice¹, worship Agni for ever with your offering and your prayer² —him who has been kindled, the receiver of good offerings, the solar hero, the heavenly *Hotri*, the charioteer³ in our settlements⁴.

2. For thee Nights and Dawns have been lowing, O Agni, as milch-cows in the folds for their calf¹. A steward², as it were, of Heaven, thou shinest on the human tribes, O bountiful one, on continuous nights³.

3. The gods have set him to work, as a steward¹ of Heaven and Earth, endowed with wonderful power, at the bottom of the air: Agni who is well known like a chariot², brightly shining, deserving of praise like *Mitra* (or, like a friend) in (human) dwellings.

4. They have established him who grows in the air, in his house, the serpent¹ with beautiful splendour like gold², the winged (son?) of *Prisni*³ who lights up with his eyes both tribes (of gods and of men), like a guardian of the way (?)⁴.

5. May he, the *Hotri*, encompass the whole sacrifice. Men strive towards him with offerings and prayer. (Agni) with golden jaws¹, hurrying around in the growing (plants)², lighted up the two worlds like the Sky with the stars.

6. Thus mayst thou, being brightly kindled for our welfare or being exhausted (?)¹, shine upon us with thy wealth. Carry hither to us the two

worlds for the sake of happiness, Agni, O god, that they may eagerly partake² of the offering of the man (or, of Manus).

7. Give us, Agni, mighty, give us thousandfold (gifts). Open strength for us like a door¹ for the sake of glory. Make Heaven and Earth inclined towards us through (our) spell. Make the Dawns shine like the brilliant Sun.

8. Being kindled after dawns and nights may he shine with his red light like the sun, Agni, being a good sacrificer with the help of the offerings of man (or, of Manus)¹, the king of the clans, and the welcome guest of Âyu.

9. Thus, O Agni, ancient one, our human prayer has prospered among the immortals who dwell in the great heaven. May the cow¹ when milked, yield² freely to the singer in our settlements hundredfold (wealth) of all kinds.

10. May we, O Agni, (attain) bliss in valiant men by our racers, or may we shine over (all) people by our sacred spells. May our unconquerable lustre beam on high like the sun over the fivefold dwellings (of the five peoples).

11. Be thou, O mighty one, worthy of praise among us, (thou) from whom the well-born, liberal (lords) have sought nourishment¹, unto whom the strong ones, O Agni, go for sacrifice, who shinest in thy abode among (the worshipper's) own kith.

12. May we both, O Gâtavedas, the praisers and the liberal (lords), be in thy protection, O Agni. Help us to good, resplendent, abundant wealth which is accompanied by offspring, by good progeny.

13 = 11, 1, 16.

NOTES.

The same *Rīshi* and metre.—Verse 7=TS. II, 2, 12, 6 ; MS. IV, 12, 2.

Verse 1.

Note 1. In this *Pāda* one syllable is wanting. It may be thought that the first word should be pronounced *iagñéna*. For supplying the missing syllable by conjecture there would, however, be many ways. Comp. also H. O., Hymnen des Rig-veda, I, p. 79.

Note 2. *Tánâ girá* : comp. I. 38, 13 (vol. xxxii, p. 82).

Note 3. *Dhûh-sâdam*. The exact meaning is, 'who occupies a decisive position.'

Note 4. *Vriganeshu* : comp. I, 60, 3, note 2.

Verse 2.

Note 1. Comp. VIII, 88, 1. *abhí vatsám ná svásareshu dhenávaḥ índram gîrbhîḥ navâmahe*.

Note 2. See I, 58, 7, note 1.

Note 3. See Lanman, p. 482 ; Gaedicke, p. 89. 'During continuous nights.' M. M.

Verse 3.

Note 1. See I, 58, 7, note 1.

Note 2. Cf. VIII, 84, 1. *râtham ná védyam*.

Verse 4.

Note 1. I follow the conjecture of Böhlingk-Roth, who propose to read *hvârám*. Comp. Atharva-veda IV, 1, 2 (*Āsvalâyana Srautasûtra* IV, 6, 3 ; *Sâṅkhâyana Srautasûtra* V, 9, 7). *surûḥam hvârám*. The meaning of the word is conjectural ; comp. I, 141, 7, note 1. If we read *hvâré*, the translation could be 'brilliant like gold, in a hidden place.' (M. M.)

Note 2. Comp. Pischel, *Vedische Studien*, I, 52.

Note 3. Or, the winged (bird) of *Prisni*? No other passages which make Agni the son (or the bird) of *Prisni* are known to me.

Note 4. The accent of *pāthás* points to a genitive, dependent on *pâyúm*, of a word which is, however, different from *pāthas*. Grassmann thinks that *pāthás* is a lengthening for *pathás*, but Lanman (Noun-Inflection, 470) is quite right in observing that this is hard to believe in the first syllable of a *Pāda*. Should we not correct the text and read *patháh* (gen. sing. governed by *pâyúm*)? The reading *pātháh* may be due to the influence of the neighbourhood of *pâyúm*.

Verse 5.

Note 1. See vol. xxxii, p. 301.

Note 2. Comp. X, 92, 1. *súshkásu hárinîshu gárbhurat*.

Verse 6.

Note 1. Ludwig translates *sam-dadasván*: 'zum heile [dich selber] aufreibend;' Grassmann, 'oder seist erloschen du;' Gaedicke (p. 89), 'und wenn du verlöschest;' Griffith, 'a liberal giver;' Neisser (Bezzenger's Beitr. XIX, 286), 'deine Kunst zusammennehmend.' *Sāyana* says, '*samda-dasván samyak prayakṣhan*.' Prof. Max Müller suggests, 'being a liberal benefactor.'

Note 2. There was no reason for correcting *devá-vītaye* as Ludwig once proposed. He has himself abandoned this conjecture.

Verse 7.

Note 1. As to this metaphor ('opening' strength or the like), comp. VIII, 5, 21. *utá naḥ divyāḥ íshaḥ ... ápa dvārā-iva varshathaḥ*, and the passages collected by Dr. Hirzel, *Gleichnisse und Metaphern im Rig-veda* (Leipzig, 1890), 103.

Verse 8.

Note 1. The third *Pāda* is repeated in X, 11, 5.

Verse 9.

Note 1. The milch-cow of course is the prayer.

Note 2. *Isháni* seems to be an infinitive like *parsháni nesháni tarisháni* (Delbrück, *Altindisches Verbum*, 227 ; Neisser, *Bezenberger's Beiträge*, XX, 43). I believe it to come from the root *ish*, 'to incite.' As to the syntactical peculiarities of these infinitives, comp. Delbrück, *Altindische Syntax*, 416.

Verse 11.

Note 1. *Ishay* is a denominative from *ish*, as *ûrgay* is derived from *ûrg* (comp. *Āsvalâyana Srautasûtra* V, 7, 3).

MANDALA II, HYMN 3.

ASHTAKA II, ADHYĀYA 5, VARGA 22-23.

ĀPRĪ HYMN.

1. Agni being kindled, set down on the earth, has stood up with his face towards all worlds. May the Hotri, the purifier, the ancient, wise one, may god Agni sacrifice to the gods, he who is worthy (of being the sacrificer).

2. Narāsa, anointing the abodes (of the sacrifice), equal by his greatness to the three heavens, endowed with beautiful light, moistening the offering, his mind being intent on scattering ghr̥ita—may he anoint the gods on the summit of sacrifice.

3. Being magnified¹ in our mind, Agni, sacrifice for us to-day to the gods before the human (sacrificer)², thou who art worthy (of being the sacrificer). Conduct hither the unshakable host of the Maruts. Sacrifice, O men, to Indra who sits on the Barhis.

4. O divine Barhis! On this (Barhis) which is large, rich in valiant men, which has been spread on this Vedi (or sacrificial altar) rich in gain, ready for wealth, which is anointed with ghr̥ita, sit down, O Vasus, O Visve devās, O Ādityas¹ worthy of worship!

5. May the divine doors which are easily passable, open themselves wide when invoked with adoration. May they, the far-embracing, undecaying ones, open wide, purifying our glorious race¹ which is rich in valiant men.

6. May Dawn and Night, grown strong from of

old, joyful like two birds (?)¹, (do) their work well for us—they who weave, turned towards each other, the stretched-out warp, the ornamented form of the sacrifice², (the two goddesses) flowing with plenty, rich in milk.

7. May the two divine *Hotris*, the first ones, very knowing, very marvellous, perform the sacrifice rightly with their (sacrificial) verse. Sacrificing to the gods they anoint (them)¹, observing the right time, on the navel of the Earth, over the three ridges (of the three worlds).

8. May *Sarasvatī*, the accomplisher of our prayer, may the goddess *Iā*, all-victorious *Bhāratī*—may the three goddesses, according to their wont, sit down on this *Barhis* and protect it, the faultless shelter.

9. Through (the god's) hearing (our prayer) a manly son is born (to us), tawny-coloured, rich in gain, bringing vigour, loving the gods. May *Tvasṭri* deliver for us a son, the navel (i.e. the tie that binds generations together), and may he then go to the abode of the gods.

10¹. May the tree (i. e. the sacrificial post) stand by, letting loose (the offering which goes to the gods). May *Agni* make the offering ready in consequence of our prayers. May the prescient divine butcher carry the thrice-anointed offering to the gods.

11. He¹ is joined with *ghṛita*². His womb (on the altar) is *ghṛita*. He rests on *ghṛita*. His abode is *ghṛita*. Carry hither (the gods) according to thy wont! Rejoice³! Carry, O bull, the offering, over which the *Svāhā* has been spoken, (to the gods).

NOTES.

The same *Rishi*. Metre, *Trishṭubh*; verse 7 : *Gagatī*.—
Verse 9 = TS. III, 1, 11, 2; TB. II, 8, 7, 4; MS. IV, 14, 8.
Verse 11 = VS. XVII, 88; TÂ. X, 10, 2.

Verse 3.

Note 1. The text has *ilítáḥ*. Comp. above, I, 1, 1, note 2.

Note 2. Comp. X, 53, 1. *ní hí sátsat* (scil. *agníḥ*) *ántaraḥ pūrvaḥ asmát*.

Verse 4.

Note 1. It is very probable that the poet intends to distinguish the *Vasus*, the *Visve devās*, and the *Ādityas* as three categories of gods. But then we should expect the accent *ádityāḥ*. Comp. VII, 51, 3. *ádityāḥ víśve marútaḥ ka víśve devāḥ ka víśve*; X, 125, 1. *ahám rudrēbhiḥ vásubhiḥ karāmi ahám ádityaḥ utá víśvādevaiḥ*.

Verse 5.

Note 1. Comp. the *Gṛihya* Mantra addressed to the *Mekhalā*, of which it is said ‘*varṇam pavitram punatī naḥ āgāt*,’ *Sāṅkhāyana Gṛihya* II, 2, 1, &c.

Verse 6.

Note 1. The meaning of *vayṣa* (comp. IX, 68, 8) is uncertain. Possibly it is derived from *ví*, ‘the bird.’ According to *Sāyana* it would mean ‘weavers’ (*vānakusale iva*). *Vayṣeva* may be *vayṣe iva* (dual feminine), in spite of the artificial theory of the *Pragr̥hya* vowels; see Lanman, p. 361; H. O., *Hymnen des Rig-veda*, I, 456. Or it may be *vayṣā iva*, dual masculine or singular feminine (comp. VII, 2, 6).

Note 2. Comp. VII, 42, 1. *adhvarásya pésaḥ*.

Verse 7.

Note 1. Comp. VIII, 39, 1. agníḥ devān anaktu naḥ.

Verse 10.

Note 1. With the first hemistich compare especially, III, 4, 10 (see below).

Verse 11.

Note 1. 'He' of course is Agni.

Note 2. Differing from M. M., vol. xxxii, p. 185, I take ghrītam as an accusative.

Note 3. Comp. III, 6, 9 (see below).

MANDALA II, HYMN 4.

ASHTAKA II, ADHYĀYA 5, VARGA 24-25.

1. I call for you Agni, shining with beautiful shine, praised with beautiful praise¹, the guest of the clans, the receiver of fine offerings, who is desirable like Mitra (or, like an ally), Gâtavedas the god, among godly people.

2. The Bhṛigus worshipping him in the abode of the waters¹ have verily² established him among the clans of Âyu. Let him surpass all worlds, Agni, the steward of the gods³, the possessor of quick horses.

3. The gods¹ have established beloved Agni among the human clans as (people) going to settle (establish) Mitra¹. May he illuminate the nights that are longing (for him), he who should be treated kindly by the liberal (worshipper) in his house.

4. His prosperity is delightful as good pasture (?)¹; delightful is his appearance when the burning one is driven forward, he who quickly shaking his tongue among the plants waves² his tail mightily like a chariot-horse.

5. When they praised¹ to me the monstrous might of the eater of the forests², he produced his (shining) colour as (he has done) for the Usigs³. With shining splendour he has shone joyously, he who having grown old has suddenly become young (again).

6. He who shines on the forests¹ as if he were thirsty, who resounded like water on its path, like (the rattle of the wheels) of a chariot²—he whose

path is black, the hot, the joyous one has shone, laughing³ like the sky with its clouds.

7. He who has spread himself burning over the wide (earth), moves about like an animal, free, without a keeper. The flaming Agni, burning down the brushwood, with a black trail¹, has, as it were, tasted the earth.

8. Now in the remembrance of thy former blessings this prayer has been recited to thee at the third sacrifice¹. Give to us, Agni, mighty strength with a succession of valiant men, with plenty of food; (give us) wealth with good progeny².

9. Give, O Agni, such vigour to thy praiser together with his liberal (lords), that the *Gṛitsa-madas*, rich in valiant men, victorious over hostile plots, attaining (their aim) in secret, may overcome through thee (their rivals) who get behind¹.

NOTES.

The *Rīshi* is *Somāhuti Bhārgava*, the metre *Trishṭubh*.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. To me there seems to be no doubt that the meaning of *suvrīktī* is something like 'beautiful prayer,' 'beautiful song,' and then 'a god who is invoked with beautiful songs.' Thus *suvrīktāya* or other cases of the same word stand by the side of *stómā* . . . *gīra*, VIII, 8, 22; of *gīra*, I, 64, 1; VIII, 96, 10, comp. X, 64, 4; of *brāhma*, VII, 31, 11; 97, 9; of *stómai*, VII, 96, 1; of *dhītibhi*, VI, 61, 2; of *ákkhoktibhi* *matinām*, I, 61, 3, and so on. Comp. also VII, 83, 9. *hávāmahe vām vrishanā suvrīktibhi*; X, 41, 1. *rātham* . . . *suvrīktibhi* *vayám vṛushā ushāsa* *hávāmahe*; X, 80, 7. *avakāma suvrīktīm*.

This being the meaning of the word, I cannot think it probable—and herein I differ from the opinion pronounced by Prof. Max Müller, vol. xxxii, p. 109—that it stands in connection with the verb *vrig* in its well-known use referring to the Barhis. In my opinion (comp. also Geldner, *Vedische Studien*, I, 151) *suvrīktī* may be connected with another use of *vrig*, with the meaning of this verb ‘to draw a god towards himself, averting him from other sacrificers’ (materials regarding this use of *vrig* have been collected by Geldner, loc. cit., 144). Or possibly the word may be derived, as Prof. von Roth believes, from *rik* (comp. *suṽita* derived from *i*). It is true that the substantive *rikṭi* does not occur by itself: but, as Prof. Max Müller remarks (loc. cit.), this would not be fatal to Prof. von Roth’s etymology, because many other words in the Veda occur as *uttarapadas* only. If we accept this theory, we should of course have to separate *suvrīktī* from *nāmovrīktī* and *svāvrīktī*.

Verse 2.

Note 1. Comp. X, 46, 2. *imám vidhántaḥ apám sadhásthe*.

Note 2. Literally, ‘doubly.’ ‘In two places, in the abode of the waters and among the clans of man.’ M. M. Compare, however, X, 46, 2 (see last note).

Note 3. *Devánām aratīḥ*; comp. I, 58, 7, note 1.

Verse 3.

Note 1. The meaning seems to be that people going to settle anywhere, secure safety by ceremonies addressed to Mitra, i.e. possibly by concluding alliances which stand under the special protection of Mitra. Comp. IV, 33, 10; H. O., *Religion des Veda*, 186, note 1.—Mitra is *kshetrasádhas*, VIII, 31, 14.

Verse 4.

Note 1. *Sváśya-iva* seems to be corrupt. Possibly we might read *sūyávasā-iva pushṭīḥ*. In X, 11, 5 we read, *sádā asi ranvāḥ, yávasā-iva púshyate*. IV, 16, 15. *ókaḥ ná ranvā sudṛśī-iva pushṭīḥ*.—The translation of the traditional

reading would be, 'His prosperity is delightful, like that of a person belonging to us.'

Note 2. Bháribhrat seems to be a participle: but then dodhavíti must be accented (dódhavíti).

Verse 5.

Note 1. On the verb pan, comp. Pischel, *Vedische Studien*, I, 199 seq.

Note 2. Vanád seems to be, as Grassmann has seen, a compound of ván, 'the forest' (comp. the genitive vanám, the locative vámsu), and of ád. Of Agni is said several times 'vánâni atti.'

Note 3. On the mythical ancestors designated as the Usigas, see Bergaigne, I, 57 seq.

Verse 6.

Note 1. The forests, of course, are the fuel.

Note 2. To ráthyâ-iva probably kakrá (nom. plur.) is to be supplied.

Note 3. The 'laughing' of the sky is the lightning (Benfey, *Vedica und Verwandtes*, 138). The flames of Agni flash through the smoke as the lightning shines in the clouds.

Verse 7.

Note 1. See Geldner, *Vedische Studien*, II, 29 seq.; Roth, *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, XLVIII, 107.

Verse 8.

Note 1. The text has tritīye vidáthe (comp. I, 31, 6, note 2). Does this mean at the tritīya-savana? Three vidathas are spoken of also in VI, 51, 2; VII, 66, 10.

Note 2. On the metrical irregularity, comp. H. O., *Die Hymnen des Rig-veda*, I, 67.

Verse 9.

Note 1. 'May prevail, destroying through thee the neighbours lying in ambush.' M. M. To me gúhâ seems to be connected with vanvánta.

MANDALA II, HYMN 5.

ASHTAKA II, ADHYĀYA 5, VARGA 26.

1. The brilliant Hotri¹ has been born², the father to protect the fathers³, aspiring after noble wealth. May we be able to bridle the strong (horse)⁴.

2. He the leader of the sacrifice towards whom the seven reins (or rays) are stretched, the Potri promotes, as (he has done) for Manu, the divine eighth (rein); all those (reins he promotes)¹.

3. Or when he has run along, and has recited the sacred words¹, and has pursued that (duty)², he has encompassed every kind of wisdom as the felly (encircles) the wheel.

4. For He has been born as the bright Prasâstri, with bright power of mind. (A man) who knows his firm laws, mounts up on them as on the branches (of a tree)¹.

5. The lively milch-cows were attached to his, the Neshtri's, (bright) colour¹. Was it according to the wish of the three sisters who have gone there²?

6. When (coming) from the mother the sister has approached, bringing ghrîta¹, the Adhvaryu rejoices at their² coming as corn (rejoices) at rain.

7. May He the Rîtvig (priest) himself make the Rîtvig (serve) for his own refreshment¹. And may we readily gain the praise and the sacrifice²; we have offered it.

8. In order that He the knowing one (Agni) may readily serve all the worshipful (gods), this sacrifice, O Agni, which we have performed, rests in thee.

NOTES.

The same *Rishi*. Metre, Anushtubh.—Verse 3=SV. I, 94; TS. III, 3, 3, 3; MS. II, 13, 5.

Verse 1.

Note 1. As the *Hotri* is mentioned here, the following verses contain each the names of the other priests as given in II, 1, 2. Only the *Agnīdh* is left out; possibly the words *sváh svāya dhāyase krinutām ritvīk ritvīgam* (verse 7) contain an allusion to this priest, who may well be termed the *Ritvīg* belonging to *Agni* and refreshing him.

Note 2. With the first *Pāda* of our verse, compare IX, 64, 10. *Induḥ pavishṭa kētanah*.

Note 3. The meaning seems to be: *Agni*, who has protected the fathers, has been born again, and will do the same for the present sacrificer.

Note 4. The strong horse, of course, is *Agni*. Comp. III, 27, 3 (see below). On the construction (*vāgīnah yāmam*), see Delbrück, *Altindische Syntax*, p. 417.

Verse 2.

Note 1. On the seven rays or reins of *Agni*, see I, 146, 1, note 1. Besides the seven priests a mysterious eighth *Ritvīg* priest is spoken of (X, 114, 9. *kām ritvīgām aṣṭamām sūram āhuḥ*); thus *Agni* has a mysterious eighth *rasmī* (ray or rein) besides the seven. Comp. Bergaigne, *Religion Védique*, II, 144.

Verse 3.

Note 1. *Vókat bráhmāni*: this seems to be an allusion to the Brahman priest (see verse 1, note 1).

Note 2. *Véḥ* is third singular. See Joh. Schmidt, *Kuhn's Zeitschrift*, XXV, 91.

Verse 4.

Note 1. Comp. VIII, 13, 6. *vayáh-iva ánu rohate*. Prof.

Max Müller (vol. xxxii, p. 207) translates, 'springs up like young sprouts.'

Verse 5.

Note 1. It is the *Neshtri*'s office to lead the wife of the sacrificer to the place where the sacrifice is being performed. Thus Agni, the divine *Neshtri*, is represented as accompanied by female beings, by the 'milch-cows,' meaning the oblations of *ghṛita*, &c., or possibly the dawns.

Note 2. Are the 'three sisters' (comp. Bergaigne, I, 321; II, 107) identical with the milch-cows spoken of in the first hemistich? Ludwig (vol. iv, p. 166) very appropriately calls attention to the fact that three cows were milked at the sacrifice of the full and the new moon. Comp. Hillebrandt, *Altindisches Neu- und Vollmondsopfer*, p. 12 seq. Three dawns are mentioned in VIII, 41, 3.

Verse 6.

Note 1. The sister bringing *ghṛita* seems to be the sacrificial spoon. Is the mother the milk-vessel or possibly the cow?

Note 2. Does 'their' refer to the mother and the sister (cf. Delbrück, *Altindische Syntax*, p. 102)? Or are 'the three sisters who have gone there' referred to?

Verse 7.

Note 1. The one *Ritvig* is Agni; the other possibly is the *Agnīdh* who refreshes the *Ritvig* Agni. See verse 1, note 1.

Note 2. After *āt* we should expect, instead of *áram*, another accusative, possibly *rikam* (see VII, 66, 11): 'may we master the praise, the sacrifice, and the verse.' *Áram* may have found its way into the text from verse 8.

MANDALA II, HYMN 6.

ASHTAKA II, ADHYĀYA 5, VARGA 27.

1. Accept, O Agni, this my piece of wood and this my sitting down (reverentially)¹, and hear these words of mine.

2. Let us worship thee, Agni, child of vigour, with this (piece of wood?)¹, O winner of horses², with this well-spoken (hymn), O well-born one.

3. May we thus as thy devoted servants pay devotion by our words to thee who acceptest words (of prayer), to thee who aspirest after wealth, O giver of wealth.

4. Thus be thou a liberal, bountiful lord, O lord of goods, O giver of goods. Drive hatred away from us.

5. Thus (give) us¹ rain from the sky; thus (give) us unattainable strength; thus (give) us thousandfold food.

6. To him who magnifies thee, who desires thy help, O youngest messenger, (invoked) by our word, best sacrificing *Hotri*, come near.

7. For thou, Agni, O sage, who knowest both races (of gods and of men), passest (to and fro) between them, like a messenger belonging to thy own people¹, belonging to thy allies.

8. Thus gladden (the gods)¹ as the knowing one; sacrifice, O intelligent one, in due order, and sit down on this Barhis.

NOTES.

The same *Rishi*. Metre, *Gâyatrî*.—Verse 4=VS. XII, 43; TS. IV, 2, 3, 4; MS. II, 7, 10.—The hymn has been translated by M. M., *Selected Essays*, II, p. 143.

Verse 1.

Note 1. It does not seem probable that *upasád* is to be translated here according to its meaning in the later ritual, as one of the preparatory ceremonies of the Soma sacrifice. See Weber, *Indische Studien*, X, 363; Hillebrandt, *Vedische Mythologie*, I, 300.

Verse 2.

Note 1. *Ayá* may be used adverbially: comp. III, 12, 2; VI, 17, 15; IX, 53, 2; 106, 14. But it is more probable that *samídhâ* or *girá* should be supplied from verse 1. Comp. II, 24, 1. *ayá vidhema girá*; IV, 4, 15. *ayá samídhâ vidhema*.

Note 2. Comp. VIII, 61, 7. *ásvam-ishṭaye*.

Verse 5.

Note 1. The conjecture *sánaḥ*, proposed by Böhtlingk-Roth and Grassmann, is not necessary. The verb is to be supplied; comp. the passages collected by Pischel, *Vedische Studien*, I, 19.

Verse 7.

Note 1. *Gányeva* seems to be *gányah iva*, comp. II, 39, 1. *dūtá-iva hávyâ gányâ purutrâ*; IV, 55, 5. *pát pátih gányât ámhasah nah*.

Verse 8.

Note 1. Comp. VII, 17, 4. *yákshat deván amṛítân pipráyat ka*; VIII, 39, 9. *yákshat ka pipráyat ka nah*.

MANDALA II, HYMN 7.

ASHṬAKA II, ADHYĀYA 5, VARGA 28.

1. Bring us, O youngest god, Bhârata¹, Agni, the best, resplendent, much-desired wealth, O Vasu²!

2. May no malign power of a god or of a mortal overcome us. Help us across such hostile power.

3. And may we dive with thee across all hostile powers as across streams of water.

4. Bright, O purifier, worthy of adoration, Agni, thou shinest mightily; thou hast been worshipped by offerings of *ghṛita*¹.

5. Thou, O Bhârata¹, Agni! hast been worshipped by us with offerings of heifers, of bulls, of eight-footed (cows)².

6. The old excellent Hotrî who feeds on wood and drinks butter, he is the wonderful son of strength.

NOTES.

The same *Rishi* and metre.—Verse 1=TS. I, 3, 14, 3; MS. IV, 11, 4. Verse 4=TS. I, 3, 14, 5. Verse 6=VS. XI, 70; TS. IV, 1, 9, 2; MS. II, 7, 7.

Verse 1.

Note 1. Agni Bhârata is Agni as the protector of the Bharata tribe or as invoked by that tribe.

Note 2. With the beginning of this verse, I, 44, 4 should be compared.

Verse 4.

Note 1. Comp. VIII, 19, 22. *agnih ghrítébhih áhutaḥ*.

Verse 5.

Note 1. See verse 1, note 1.

Note 2. Roth (Petersb. Dictionary) supplies *vāgbhih* or *rigbhih*; comp. VIII, 76, 12. *vākam ashāpadim*. But there is no doubt that *ashāpadī*, standing by the side of *vasā* and *ukshán*, has the same meaning as in the later ritual, viz. a cow with calf.

MANDALA II, HYMN 8.

ASHTAKA II, ADHYÂYA 5, VARGA 29.

1. As one who runs a race¹ (praises) his chariots, praise thou the yoking of Agni (to the chariot of sacrifice), of the most glorious, bountiful (god)—

2. Who is the best leader for his worshipper, who undecaying makes the malign decay¹, the cheerful-faced who has been worshipped with offerings—

3. He who is praised in the houses on account of his beauty in the evening and at dawn, whose law is not set at nought,

4. The bright one who shines with his light as the Sun with his splendour, with his undecaying (flames)¹, he who is anointed (with *ghṛita*).

5. The hymns have strengthened Agni the devourer¹ along (the extent of) his own royalty². He has assumed every beauty.

6. May we unharmed stand under the protection of Agni, Indra, Soma, of the gods; may we overcome our foes.

NOTES.

The *Rishi* is *Gṛitsamada*; the metre is *Gâyatrî*, the last verse being *Anushṭubh*, as is frequently the case in *Gâyatrî* hymns (see H. O., *Hymnen des Rig-veda*, I, 146).—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. *Vāgayāti* means 'he strives for *vāga*,' *vāgayati* 'he incites to quickness.' The accent is not always correct in the traditional text.

Verse 2.

Note 1. Comp. II, 16, 1. *índram aguryám garáyantam.*

Verse 4.

Note 1. As to *agáraiḥ*, 'the undecaying (flames),' comp. III, 18, 2; VI, 5, 4; 6, 2; VII, 3, 3; X, 87, 20.

Verse 5.

Note 1. That Agni should be identified here with the *Rishi* Atri (see Bergaigne, II, 468) is very improbable. Possibly *átri* means simply 'the eater' (from *ad*), though the poet in calling him so may have intended to allude to the name of the *Rishi*.

Note 2. Comp. I, 80, 1 seq. *árkan ánu svarágyam*; 84, 10 seq. *vásviḥ ánu svarágyam.*

MANDALA II, HYMN 9.

ASHTAKA II, ADHYĀYA 6, VARGA 1.

1. The *Hotri* who is found on the *Hotri*'s seat has sat down (there), the fierce, the resplendent, the dexterous one, the protector of (his own) infallible laws¹, the highest Vasu, he who brings thousandfold (gain), the pure-tongued Agni.

2. Be thou our messenger, be our protector far and wide; be thou, O bull, a leader towards greater wealth. O Agni! for the continuation of our children and of ourselves be thou an unremitting, brilliant protector.

3. May we worship thee at thy highest birth (-place), O Agni; may we worship thee with praises in thy lower abode. I honour the womb from which thou hast sprung. When thou hast been kindled, they have offered offerings in thee.

4. Agni, being the best sacrificer perform thou the sacrifice with the oblation. With thy readiness to hear (us) hail our gift, the wealth (which we offer). For thou art the treasure-lord of treasures; thou art the deviser of brilliant speech.

5. Thy wealth of both kinds¹ never fails, when thou art born (kindled) day by day, O wonderful one. Make thy singer, O Agni, rich in food; make him the lord of wealth with excellent offspring.

6. With this face of thine, as a bounteous (lord), a sacrificer to the gods, the best performer of sacrifices with happiness, as an undeceivable guardian and far-reaching protector, shine among us, O Agni, with light and wealth.

NOTES.

The same *Rīshi*. Metre, Trishṭubh.—According to an observation of Bergaigne's, hymns of six verses composed in Trishṭubh should precede hymns of the same extent composed in Gāyatrī. Though this law is not without exceptions (see H. O., *Die Hymnen des Rigveda*, I, 202 seq.), the suspicion is raised that the hymns 9 and 10 should each be divided into two *Trikas*.—Verse 1=VS. XI, 36; TS. III, 5, 11, 2; IV, 1, 3, 3; MS. II, 7, 3. Verse 2=TS. III, 5, 11, 2; MS. IV, 10, 4. Verse 3=VS. XVII, 75; TS. IV, 6, 5, 4; MS. II, 10, 6. Verse 6=TS. IV, 3, 13, 2; MS. IV, 10, 5.

Verse 1.

Note 1. The long compound looks suspicious; possibly it should be read *ádabdhavrataḥ prámatiḥ*.

Verse 5.

Note 1. *Vásu* and *dhána* frequently receive the epithet *ubháya*; see VI, 19, 10; VII, 82, 4; 83, 5; X, 84, 7. No doubt celestial and terrestrial goods are referred to, see II, 14, 11; V, 68, 3; VI, 59, 9; VII, 97, 10; IX, 19, 1; 100, 3.

MANDALA II, HYMN 10.

ASHTAKA II, ADHYĀYA 6, VARGA 2.

1. Agni is to be invoked as the first like a father, when he has been inflamed by Manus¹ in the abode of Id². When he has invested himself with beauty, the wise immortal, he, the glorious strong (horse) is to be smoothed (by the worshippers as by grooms).

2. Agni with bright splendour, mayest thou hear my call with all my prayers, thou a wise immortal. The two tawny (horses) draw thy chariot or the two red (horses), or He the wide-ranging one has made the two ruddy (horses draw his chariot)¹.

3. They have generated the well-born (Agni) in her who lies on her back¹. Agni became a germ in the manifoldly-adorned (wives)². Even in the . . .³ the wise one dwells by night uncovered in his powers⁴.

4. I besprinkle with my offering, with Ghr̥ita, Agni who abides turned towards all beings, who widely extends throughout, who is mighty in his vigour, who shows himself most capacious by the food (which he consumes), and robust¹.

5. I besprinkle Him who is turned towards (us) from all sides; may he gladly accept that with his benevolent mind. Agni, who is like a beautiful youth, who has the appearance of one eagerly striving, is not to be touched, when he hurries around with his body.

6. Mayst thou know the portion (belonging to thee), being strong through thy desire. With thee as our messenger may we speak like Manu. Gaining

wealth¹ I invoke with my (sacrificial) ladle, with my eloquence, the faultless Agni who mixes the honey-drink.

NOTES.

The same *Rīshi* and metre. On the position of this hymn in the collection and its division into *Trikas*, see the note on II, 9.—Verses 4–5 = VS. XI, 23–24; TS. IV, 1, 2, 4. 5; MS. II, 7, 2.

Verse 1.

Note 1. Comp. VII, 2, 3. *Mánunā sámiddham*.

Note 2. *Íd* is a synonym of *lā*; *ilāh padé* means the same as *ilāyāh padé*.

Verse 2.

Note 1. I cannot accept Prof. Lanman's scansion of this *Pāda* (Noun-Inflection, 342), *utá arushāha kakre víbhrītraḥ*. In my opinion the only reading in conformity with the use of Vedic poets is *utārushā áha*, &c.

Verse 3.

Note 1. Comp. III, 29, 3 (see below). Of course the kindling-stick is alluded to.

Note 2. The wives are the plants.—Comp. Lanman, p. 548.

Note 3. The meaning of *sírínā* (ᾗπαξ λεγόμενον) is unknown. The Indian explanation ('night') of course is a guess, but this guess may be right.

Note 4. 'Uncovered by the night,' M. M. On *máhobhiḥ*, cf. vol. xxxii, p. 197.

Verse 4.

Note 1. See vol. xxxii, p. 212.

Verse 6.

Note 1. There is no reason for conjecturing *dhanasám* (Ludwig). Comp. X, 65, 10. *indriyám sómam dhanasāḥ u ímahe*.

MANDALA III, HYMN 1.

ASHTAKA II, ADHYĀYA 8, VARGA 13-16.

1. Thou wilt have me, O Agni, as a strong (master) of Soma¹: therefore thou hast made me the carrier (of the gods?) to perform worship at the sacrifice². Sending my thoughts to the gods³ I make the (press-) stone ready⁴; I toil, O Agni: find thou pleasure in thy own body⁵.

2¹. Eastward we have turned the sacrifice²; may the prayer increase. They honoured Agni with fuel and adoration. They have taught (him) the sacrificial ordinances of the sages of Heaven³. Though he (Agni) is clever and strong, they have sought a way for him.

3. He has conceived freshness¹, the wise one of pure² powers, he who is by his birth well allied with Heaven and Earth. The gods have found Agni the conspicuous one in the waters, in the work³ of the sisters.

4. The seven young (wives)¹ made the blessed one grow who had been born white, ruddy in his growth. They ran up to him like mares² to a new-born foal. The gods wondered at Agni at his birth.

5. Spreading with his bright limbs to the aerial space, purifying his power¹ by wise purifications, clothing himself in light, the life of the waters², he creates mighty, perfect beauty.

6. He has gone to (the waters) who do not eat, the undeceived ones, the young (daughters) of Heaven who are not clothed and (yet) are not naked.

Here the former young (women) having the same origin, the seven sounds¹ have conceived one germ.

7. His compact masses assuming every shape are spread in the womb of ghee, in the streaming of honey. There the swelling milch-cows have stationed themselves. Great are the parents of the wonderfully mighty (Agni) who are turned towards each other¹.

8. Having been carried (in the waters) thou hast shone forth, O son of strength, assuming wonderful shapes brilliant and fierce. The streams of honey and ghee drip, where the male has grown by wisdom.

9. By (his) nature he has found his father's udder¹; he has sent forth his streams and his showers². Walking³ hidden to his dear friends he has not been hidden to the young (daughters) of Heaven⁴.

10. He bore (in his womb) the germ of the sire, of the father who begat him¹. He, being one, sucked many (nurses) rich in milk². Observe for this manly, bright one the two wives bound in kinship, belonging to men³.

11. The great one has grown up in the wide unbounded space¹. The Waters (have made) Agni (grow): for many glorious ones² (have come) together³. He lay in the womb of *Rita*, the domestic (god) Agni, in the work⁴ of the uterine sisters.

12. Like a horse that carries (the prize), in the assembly of the great (waters)¹, visible to his son², he whose . . . is light³: he who as father begat the ruddy cows⁴, he the son of the waters is the most manly, restless⁵ Agni.

13. To him, the glorious son of the waters and of the plants, the blessed wood¹ has given birth, in his many shapes. Even the gods, for they agreed in

their mind, honoured him who had been born the most wonderful and strong.

14. Mighty rays of light like brilliant lightnings, milking (the sap of) immortality in the boundless stable, accompanied Agni whose . . . is light¹, who had grown up in his own house, as it were in secret.

15. I magnify thee, worshipping thee with offerings; I magnify (thee) desirous of thy friendship, of thy favour. Together with the gods give help to him who praises thee, and protect us with thy domestic faces.

16. As thy followers, O Agni, best leader, winning all precious (treasures), pressing onward with fertile glory, may we overcome the godless who seek to combat us.

17. Thou hast been here as the banner of the gods, Agni, joy-giving, knowing all wisdom. As the domestic (god) thou hast harboured the mortals. As the charioteer thou goest along straightway after the gods.

18. The immortal, the king, has sat down in the dwelling of the mortals, performing the sacrifices¹. He the ghee-faced one has shone forth widely, Agni knowing all wisdom.

19¹. Come to us with thy gracious friendship, speeding, great, with thy great blessings. Bestow on us plentiful victorious wealth; make our share glorious and adorned with fine speech.

20. These old births of thine, O Agni, and the recent ones I have told forth to thee the ancient one. These great libations (of Soma) have been prepared for the manly one; generation by generation *Gâtavedas* has been placed (on the altar).

21. *Gâtavedas*, placed (on the altar) generation

after generation, is kindled by the Visvâmitras, the indefatigable (or everlasting). May we dwell in the grace of him the worshipful, yea, in his blissful kindness.

22. Bring thou, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver. Bestow on us, O Hotri, abundant food; Agni, obtain by sacrificing mighty wealth for us.

23. Procure, O Agni, for ever, to him who implores thee, (the gift of) nourishment¹, the wonderful acquiring of the cow. May a son be ours, offspring that continues our race. Agni, may this favour of thine abide with us!

NOTES.

The *Rishi* is Visvâmitra Gâthina, the metre Trishubh.—Verse 1 = MS. IV, 11, 2. Verse 19 = MS. IV, 14, 15. Verse 23 = SV. I, 76; VS. XII, 51; TS. IV, 2, 4, 3; MS. II, 7, 11; IV, 11, 1; 12, 3.

Comp. on this hymn Geldner, *Vedische Studien*, I, 157 seq., and the article of Regnaud, *Études Védiques*, l'hymne III, 1 du Rig-Véda.

Verse 1.

Note 1. Vákshi, which is very frequent as 2nd person of vah, occurs also as belonging to vas (see VII, 98, 2. pítim ít asya vakshi), and in this sense no doubt it is to be understood in our passage.—Ludwig and Geldner take tavásam vákshi agne as a parenthesis. G. translates: 'Du hast mich zu deinem Somaschenken—denn dich gelüstet nach dem starken, o Agni—bestellt, dass ich vor den Weisen opfern soll.' To me it seems more natural to understand the first Páda as one continual clause; vákshi is accented on account of the logical dependence in which this clause

stands, the clause being considered, even without a subordinating word, as a dependent one. See Delbrück, *Altindische Syntax*, p. 42; A. Mayr, *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften*, Vol. LXVIII (Vienna, 1871), 248, 259.—If we were to consider *vákshi* as a locative infinitive (see Bartholomae's theory on such infinitives, *Indogermanische Forschungen*, II, 271 seqq.), the translation would be: 'Thou hast made me, O Agni, a strong carrier of Soma at the carrying (of the oblations),' &c. I do not think, however, this interpretation of *vákshi* very probable, nor is it, as far as I can see, favoured by any passage which contains the word.—For *sómasya tavásam*, Prof. Max Müller suggests the translation 'strong of Soma,' i. e. full of Soma.

Note 2. The text has *vidáthe*.

Note 3. The traditional text has *ákkha dīdyat*, which means, 'shining towards or as far as the gods.' The verb *dī* with *ákkha* occurs still in two other passages of this *Mandala*, in 15, 5 and 55, 3. In the first of these passages the text seems to be correct: *deván ákkha dīdyānaḥ*, 'shining as far as the gods.' In the second passage I believe that we ought to read *ákkha dīdhye pūrvyāni*, 'I think of the ancient things,' or more exactly, 'I send my thoughts to the ancient things.' In the same way it seems to me very probable that in our verse *dīdhyat* would be the correct reading, for the participle refers to the priest who says of himself, 'I make the stone ready;' and this priest does not send his light (*dīdyat*) but his thoughts (*dīdhyat*) to the gods. Comp. I, 132, 5 = 139, 1. *deván ákkha ná dhītāyaḥ*; III, 4, 3, and numerous passages which represent the *mati*, the *giraḥ*, &c., as going towards (*ákkha*) the gods, such as III, 39, 1; 42, 3; VII, 10, 3; 36, 9; X, 43, 1; 47, 6.—Prof. von Roth (*Zeitschrift der D. Morg. Ges.*, XLVIII, 108) speaks of the 'häufige Verwechslungen von Formen der beiden Wurzeln *dī* scheinen und *dhī* wahrnehmen, denken.' The reading *dīdyat* in our verse, and *dīdye* III, 55, 3, may rest on the influence of III, 15, 5. *deván ákkhā dīdyānaḥ*.

Note 4. On the accent of *yuñgé* the same may be said as above (note 1) regarding the accent of *vákshi*.

Note 5. I. e. cause the fire to flare up.

Verse 2.

Note 1. The verses 2, 3, and 4 have been translated by Bergaigne, *Religion Védique*, I, 109.

Note 2. Many sacrificial rites are performed from west to east; comp. with regard to the Barhis, I, 188, 4; X, 110, 4; with regard to the sacrificial ladle, III, 6, 1; V, 28, 1; to the Havirdhânas, *Vâgas. Samhitâ* V, 17. Thus the whole sacrifice is spoken of as proceeding in an eastward direction; see X, 66, 12. *prāñkam nah yagñām prá nayata*; X, 87, 9. *yagñām prāñkam . . . prá naya*.

Note 3. Comp. *Mahābhārata* XIV, 280. *tasmāt svayam sādhi yagñe vidhānam*. *Vidātha* indeed is here an equivalent of *vidhāna*.

Verse 3.

Note 1. The meaning seems to be that Agni won vigour (*máyah*) by dwelling in the waters (see *Pāda* 3); comp. the well-known words *ápah hí sthá mayah-bhúvah* (X, 9, 1), 'for you, O waters, give vigour.'

Note 2. More exactly, of purified faculties.

Note 3. The accent *apási*, instead of *ápasi*, looks very suspicious. It is easy, but perhaps too easy, to correct *ápasi*, as possibly in III, 6, 7. *ápah* should be read for *apáh*. (In I, 31, 8; 151, 4 Grassmann is wrong in assuming a neutral stem *apás-* 'die Arbeit.') To me Ludwig's conjecture *upási* (in the lap of the sisters, i.e. of the waters) seems excellent. *Upási* occurs in V, 43, 7; X, 27, 13 in the meaning of *upásthe*. Thus *upási svásrīnām* would be the same as *apām upásthe*; comp. I, 144, 2; VI, 8, 4; IX, 86, 25; X, 45, 3; 46, 1. 2, &c.—Comp. below, verse 11, note 4.

Verse 4.

Note 1. Of course the seven wives are the rivers or waters.

Note 2. I cannot adopt Prof. Weber's conjecture *asvāh* (Altiranische Sternnamen, 10). His translation is: 'Die Götter liefen zu dem wundersamen Agni bei seiner Geburt (neugierig) hinzu, wie die jungen Mädchen zu einem neu-gebornen Kinde.'

Verse 5.

Note 1. For *krátum punánáh*, cf. III, 31, 16; VIII, 12, 11; 13, 1; 53, 6.

Note 2. I take *pári* as belonging to *vásānah*; *sókih* and *āyuh* are objects. Comp. X, 16, 5. *āyuh vásānah*; X, 53, 3. *sáh āyuh á agāt surabhíh vásānah*.

Verse 6.

Note 1. The number of the seven sounds (comp. Sten Konow, Das Sāmavidhāna-brāhmaṇa, p. 33, note 3) seems to be connected with the seven *Rishis*, see IX, 103, 3. *vānīh rīshinām saptá* (comp. IX, 62, 17). The seven sounds seem to be identified with the seven rivers also in III, 7, 1 (see below). Comp. Bergaigne, Religion Védique, II, 132; H. O., Religion des Veda, 117, note 1.

Verse 7.

Note 1. Heaven and Earth.

Verse 9.

Note 1. Comp. Bergaigne, Religion Védique, II, 99.

Note 2. See volume xxxii, 441 seq. (I, 2, 3, note 1).

Note 3. Here I believe we have an anacoluthon. The poet seems to have intended to say, 'Him who walked . . . the daughters of Heaven saw.'—Prof. Max Müller translates this hemistich: 'He found him (the father) moving along with dear friends, with the young maidens of Heaven—he was not hidden.'

Note 4. Agni was hidden to the gods but not to the waters.

Verse 10.

Note 1. The verse X, 3, 2, though very obscure, seems to contain a similar idea. Should the meaning be that

Agni bears in his womb the Dawn, the daughter of Heaven?

Note 2. The waters.

Note 3. This phrase, which I have translated as literally as possible, is very obscure. The two wives seem to be wives of Agni. Are they Night and Dawn (the two *sabardúghe*, III, 55, 12?), whose designation as 'belonging to men' seems not to be impossible? Or the two kindling-sticks (comp. V, 47, 5)? Or the two Darvis (V, 6, 9)?

Verse 11.

Note 1. Comp. V, 42, 17. *uraú devāḥ anibádhe syāma*.

Note 2. This is feminine.

Note 3. The phrase *yaśaḥ sám hí pūrvīḥ* occurs also X, 46, 10. It may have been, as Geldner believes, a proverbial locution. But the verb which it is most natural to supply, seems to be *gam* (i, yá), so that the meaning may have been: 'Many superior (wives) are wont to assemble,' i. e. where one such wife is, there will be many. This is applied here to the waters, in X, 46, 10 to such beings as *íshaḥ*, *útáyaḥ* or the like. That *yaśas* may be meant for the waters is shown by VII, 36, 6, where the *yaśaḥ vāvaśánāḥ*, mentioned by the side of *Sarasvatī*, evidently are the waters.—It should be observed that several expressions of this hymn have been made use of by the author of X, 46.

Note 4. Or rather 'in the lap' (*upási*). Comp. above, verse 3, note 3.

Verse 12.

Note 1. With regard to *akráḥ* I adopt the translation proposed by Geldner (*Ved. Studien*, I, 168).—On the accent of *mahínām*, see Lanman, p. 398.

Note 2. This seems to be the human worshipper. I cannot follow Prof. von Roth, *Zeitschrift der D. Morg. Gesellschaft*, XLVIII, 118, who explains *sūnáve* as a corrupt third person of the verb *su*.

Note 3. See above, I, 44, 3, note 1.

Note 4. The dawns.

Note 5. Comp. above, I, 36, 1, note 2.

Verse 13.

Note 1. Vánâ : the wood considered as a wife.

Verse 14.

Note 1. See verse 12, note 3.

Verse 18.

Note 1. The text has vidáthâni.

Verse 19.

Note 1. Comp. Kuhn, Kuhn's Zeitschrift, I, p. 445.

Verse 23.

Note 1. Íām, which more especially means the nourishing substance of the cow. Comp. H. O., Religion des Veda, 72, 326.—Prof. Max Müller translates: 'Procure to him who implores thee, O Agni, exuberant land for ever, rich in cows.'

MANDALA III, HYMN 2.

ASHTAKA II, ADHYÂYA 8, VARGA 17-19.

TO AGNI VAISVÂNARA.

1. For Vaisvânara, the increaser of *Rita*, for Agni we produce¹ a *Dhishanzâ*² like purified ghee. And verily³ by their prayer the invoking men (accomplish) him, the *Hotri*, as the axe accomplishes a chariot.

2. By his birth he has given splendour to both worlds (Heaven and Earth). He became the praiseworthy son of his parents, Agni, the carrier of oblations, never ageing, with satisfied mind, undecivable, the guest of men, rich in light.

3. Through the power of their mind, within the sphere of their superior strength the gods have procreated Agni by their thoughts. Desirous of winning the prize¹ I address Him who shines with his splendour, who is great in his light, as (one who desires to win the prize addresses his) race-horse.

4. Desirous of winning the choice, glorious, and praiseworthy prize (which is the gift) of the joy-giver, we choose the boon of the *Bhrigus*¹, the *Usig*², who has the mind of a sage, Agni, who reigns with his heavenly light.

5. Men, having spread the sacrificial grass, holding the sacrificial ladle, have placed here in front (as *Purohita*), for the sake of (the divine) blessing, Agni renowned for strength, with great splendour, united with all the gods, the *Rudra* of sacrifices¹, who accomplishes the oblations of active (worshippers).

6. O (Agni) whose flame is purifying, around thy

dwelling, O Hotri, the men who at the sacrifices have spread the sacrificial grass, O Agni, seeking (how to do) honour (to thee), and (desiring) thy friendship, surround thee (reverentially);—bestow thou wealth on them!

7. He has filled the two worlds (Heaven and Earth) and the great Sun, when the active ones (i.e. the priests) held him fast who had been born. He the sage is led round for the performance of worship, like a racer for the winning of the prize¹, with satisfied mind.

8. Adore ye him, the giver of offerings, the best performer of worship; honour ye him the domestic *Gâtavedas*. Agni, the charioteer of the mighty *Rita*, he who dwells among manifold tribes, has become the Purohita of the gods.

9. The immortal *Usigs* have purified three logs for the vigorous¹ Agni² who wanders round the earth³: of these they have placed one among the mortals for their enjoyment; two have passed into the sister world⁴.

10. The food offered by men has sharpened him, the sage of the tribes, the lord of the tribes, as an axe. Busily he goes to the heights and to the depths. He has held fast the germ in these worlds.

11. He the generator, the strong one, stirs in the resplendent bellies like a roaring lion, *Vaisvânara* with his broad stream of light, the immortal, distributing goods and treasures to his worshipper.

12. *Vaisvânara* has mounted the firmament, the back of heaven, as of old, glorified by those who are rich in good thoughts. He, creating wealth for the creatures as of old, goes watchful round the common course.

13. The righteous, worshipful priest deserving of praise, the dweller in heaven¹ whom Mâtariśvan has established (on earth): him we approach whose way is bright and hair golden, the resplendent Agni, for the sake of ever new welfare.

14. Like the flaming one (the sun?) on his way, the quick one, of sun-like aspect, the banner of heaven, who dwells in light, who wakes at dawn—Agni the head of heaven, the unrepressed, him we approach with adoration, the strong one mightily.

15. The joy-giving, bright Hotṛi, in whom is no falsehood, the domestic, praiseworthy dweller among all tribes, like a splendid chariot, wonderful to behold, established by Manus: him we constantly approach for the sake of wealth.

NOTES.

The same *R̥ishi*. The metre is *Gagati*.—Verse 7=VS. XXXIII, 75. Verse 9 = MS. I, 3, 35.

Verse 1.

Note 1. Literally, 'we generate.'

Note 2. On the meaning of this word, which I may be allowed to leave in its Sanskrit form, I refer to I, 96, 1, note 2.

Note 3. Literally, 'doubly.' Comp. below, III, 17, 5, note 1.

Verse 3.

Note 1. *Vāgam sanishyán* refers to the worshipper who desires to obtain *vāga* (quick strength, and the booty or prize obtained by it), and in the comparison, to the owner of a race-horse who desires to win the race.

Verse 4.

Note 1. Comp. I, 60, 1 (see above).

Note 2. Comp. Bergaigne, Religion Védique, I, 57 seq.

Verse 5.

Note 1. Comp. von Bradke, Dyâus Asura, p. 54.

Verse 7.

Note 1. Again, as in verse 3, *vāgasātaye* means, with reference to the race, 'for the winning of the prize,' and with reference to sacrifice, 'for the obtainment of quick strength, of booty, &c.'

Verse 9.

Note 1. See above, I, 36, 1, note 2.

Note 2. Agni is stated here to have one terrestrial and two celestial forms: the fire belonging to men, and, it seems, sun and lightning. Comp. M. M., Physical Religion, 229; Bergaigne, Religion Védique, I, 22. With regard to the three forms of Agni, compare also H. O., Religion des Veda, 106 seq.

Note 3. On *párigman*, comp. above, I, 79, 3, note 2.

Note 4. Into the celestial world.

Verse 13.

Note 1. I read *divikshayám* (Bergaigne, Rel. Védique, I, 55, note). The blunder has been caused by X, 63, 5. *dadhiré diví ksháyam*.

MANDALA III, HYMN 3.

ASHTAKA II, ADHYÂYA 8, VARGA 20-21.

TO AGNI VAISVÂNARA.

1. They have worshipped Vaisvânara with his broad stream of light with prayers¹ and treasures in order that he may walk on firm ground. For immortal Agni honours the gods, and from of old he has not violated the laws.

2. The wonderful messenger goes between the two worlds (heaven and earth), the *Hotri* who has sat down, the Purohita of Manus. He takes care of his wide dwelling day by day, Agni who, incited by the gods, gives wealth for our prayers.

3. The priests have exalted with their thoughts Agni, the banner of sacrifices, the achiever of sacrifice¹. From him in whom they have put together their (sacrificial) works and their prayers, the sacrificer desires blessings.

4. The father of sacrifices, the miraculous lord of those who know prayers (?)¹, Agni, is the measure and rule² of the sacrificers; he has entered the two manifold-shaped worlds; the sage beloved by many people is glorified in his foundations.

5. The gods have established here in great beauty Agni the bright with his bright chariot, whose every law is golden¹, Vaisvânara who dwells in the waters, who finds the sun, the diver, the swift one covered with strength, the quick one.

6. Agni, spreading out with his thought the manifold-adorned sacrifice, together with the gods and

with the people of Manus, goes as a charioteer to and fro with (gods and men) who accomplish the sacrifice, the quick, domestic (god), the dispeller of curses.

7. Agni, be wakeful¹ in our life which may be blessed with offspring; swell with sap; shine upon us (plenty of) food. Stir up vigour and the great ones, O watchful (god). Thou art the *Usig* (or willing one) of the gods, the good-minded (lord) of prayers.

8. The lord of the tribe, the vigorous¹ guest, the guider of prayers, the *Usig* (or willing one) of those who invoke him, *Gâtavedas*, the light of worship—him men constantly praise with adoration, with solicitations for their welfare.

9. The resplendent, joyous god, Agni on his chariot, has with his might encompassed the dwellings. May we honour in our house with beautiful prayers¹ his commands who is rich in manifold prosperity.

10. O *Vaisvânara*, I love thy statutes by which thou hast found the sun, O far-seeing one. When born thou hast filled the worlds, heaven and earth; Agni, thou encompassed all these (beings) by thyself.

11. For *Vaisvânara*'s wonderful deeds he the sage alone has by his great skill mightily¹ let loose (his powers?). Agni has been born exalting both his parents, Heaven and Earth, rich in seed.

NOTES.

The same *Rîshi* and metre.—Verse 10 = MS. IV, 11, 1.
Verse 11 = TS. I, 5, 11, 1.

Verse 1.

Note 1. A meaning like 'prayer' seems to recommend itself for most of the passages in which the substantive *víp* occurs, for instance, V, 68, 1. *prá vah mitráya gâyata várunâya vipá girá*; IX, 22, 3. *eté pûtáh vipaskítah sómâsah* . . . *vipá ví ânasuh dhíyah*; IX, 65, 12. *ayá kittáh vipá anáyâ hárih pavasva dhárayâ*; III, 10, 5 (see below), &c. As the verb *víp* means 'to be in trembling agitation,' the same word as a substantive may designate enthusiastic thoughts or prayers. Comp. *vépate matí*, IX, 71, 3; X, 11, 6, and the nouns *vípra*, *vipaskít*, *vipodhá*. We need not enter here upon the question, whether some concrete trembling or shaking objects also were designated as *vípah*, and whether Bergaigne (*Religion Védique*, I, p. vii) is right in taking the *víp áyah-agrá*, with which Trita killed the boar (X, 99, 6), as a 'prière à pointe de fer' (comp. Macdonell, *Journ. R. Asiatic Society*, 1893, p. 431; 1895, p. 185).—In our verse *vípah* may be either nominative or accusative. I have translated it as an accusative; in the case of the nominative the translation would be: 'The prayers have worshipped Vaisvânara with treasures.'

Verse 3.

Note 1. The text has *vidáthasya*.

Verse 4.

Note 1. *Ásurah vipah-kítâm*. On the meaning of *ásura*, which implies the possession of secret, supernatural power, see H. O., *Religion des Veda*, 162 seq.—Comp. von Bradke, *Dyâus Asura*, pp. 64–65.

Note 2. 'Richtschnur und Weg der Opferer,' Pischel, *Vedische Studien*, I, 306.

Verse 5.

Note 1. Literally, 'whose rules are yellow.' The meaning is that Agni's whole sphere of activity bears the golden

yellow colour. Sâyana gives the interesting remark 'haritvaṭam iti sâkhântaram,' but no doubt hârivratam is right.

Verse 7.

Note 1. Comp. Neisser, Bezzenberger's Beiträge, XIII, 297.

Verse 8.

Note 1. Comp. I, 36, 1, note 2.

Verse 9.

Note 1. Comp. II, 4, 1, note 1.

Verse 11.

Note 1. Prof. Max Müller proposes to translate, 'has sent forth his great song,' and observes, 'Might not *br̥i*hat be like *br̥i*hat sâma, a name of a hymn?'

MANDALA III, HYMN 4.

ASHTAKA II, ADHYÂYA 8, VARGA 22-23.

ÂPRÎ HYMN.

1. Log by log¹ be kind towards us. Flash by flash grant us thy, the Vasu's, favour². Bring hither, O god, the gods that we may sacrifice. Sacrifice, O Agni, as a kind friend to thy friends.

2. Thou whom the gods, Varuna, Mitra, Agni, thrice every day bring hither by sacrifice day by day, Tanûnapât, make this our sacrifice honey-sweet, having its abode in ghee¹, (this sacrifice) which worships (the gods).

3. (Our adoring) thought rich in all boons goes forward for worshipping as the first the Hotri of the sacred food (i/), for saluting the strong bull with adoration and homage. May he, the best sacrificer, incited (by our prayers) sacrifice to the gods¹.

4. Upwards your¹ course has been directed at the worship; upwards (your) flames² are gone; ready (for receiving you) is the air³. Or the Hotri has sat down at heaven's navel. We spread out the sacrificial grass which receives the gods.

5¹. Choosing in their mind the sevenfold work of the Hotris², enlivening everything (the gods) came hither in the right way. (The divine doors³) with men as their ornaments⁴, born at the sacrifices⁵, have come hither and thither to this sacrifice, many of them.

6. Hither (shall come) the two Dawns¹, the neighbourly (goddesses) of glorious appearance².

Of different forms, they both smile. (They shall come) that Mitra and Varuṇa may be satisfied with us, and Indra accompanied by the Maruts with their powers³.

7. I catch hold of the two divine Hotṛis first. The seven strong ones¹ rejoice according to their wont. Teaching the right, they proclaim the right, the guardians of law, contemplating the law.

8¹. May Bhâratī, in concord with the Bhâratts, I/â with the gods, Agni with men, Sarāsvatī with all (beings) belonging to Sarāsvatī (come) hither; may the three goddesses sit down on this sacrificial grass.

9. O divine Tvashṭrī, grant us and send forth this our seed which is to thrive: (the seed) from which a manly son is born able and skilful, who sets to work the press-stones, loving the gods.

10. O tree¹, send (the offering) forth to the gods. May Agni the slaughterer make the offering ready. May the same, the very true Hotṛī, sacrifice according as he knows the generations of the gods.

11. Agni, being kindled, come hither, on one chariot with Indra, with the quick gods. May Aditi, the mother of noble sons, sit down on our sacrificial grass. With Svâhâ may the immortal gods rejoice.

NOTES.

The same *Rishi*. Metre, Trishṭubh.—Verse 9 = TS. III, 1, 11, 1; MS. IV, 13, 10. Verse 10 = VS. XXVII, 21; TS. IV, 1, 8, 3; MS. II, 12, 6.

Verse 1.

Note 1. Agni is invoked as personified in each log of fuel which is put on the sacrificial fire.

Note 2. Comp. VII, 39, 1. *sumatīm vásvaḥ*.

Verse 2.

Note 1. Comp. II, 3, 11. *ghṛítām asya yónih*.

Verse 3.

Note 1. Comp. X, 110, 3. *sáḥ enân yakshi ishitáḥ yágyân* (cf. also X, 110, 9).

Verse 4.

Note 1. The text has the dual *vâm*. But who are the two beings addressed? According to *Sâyana*, Agni and the Barhis, which does not seem very probable. The structure of the phrase gives the impression—though this impression is by no means certain—that *vâm*, which belongs to *gātu*, is to be supplied to *sokīmshi* also. If we are right in this supposition, are not the two beings in question the two first of the three sacred fires, the *Āhavanīya* and *Gārhapatya*? These two fires are frequently spoken of in the ritual texts as of a dyad, with the omission of the third fire.—Prof. Max Müller proposes to change *vâm* into *vā*. According to him the meaning may be: Either the road has been made upward, i. e. the flames have gone upward to the sky, or Agni has sat down at heaven's navel.

Note 2. Comp. VII, 43, 2. *ūrdhvā sokīmshi devayūni asthuḥ*.

Note 3. Possibly the words *ūrdhvā sokīmshi prāsthita rāgāmsi* may form one clause, 'upwards (your) flames are gone towards the sky.' M. M.

Verse 5.

Note 1. On this verse, comp. Pischel, *Vedische Studien*, II, 115 seq.

Note 2. On the seven priests of the ancient Soma sacrifice, comp. H. O., *Religion des Veda*, 383 seq.

Note 3. That this subject is to be supplied, is shown by the regular composition of the Âprî hymns. It is confirmed by the word *pûrvîh*, which is evidently an epithet of the divine doors; comp. I, 188, 5; VII, 2, 5.

Note 4. 'In human form.' M. M.

Note 5. The text has *vidátheshu*.

Verse 6.

Note 1. I. e. Night and Dawn.

Note 2. Comp. above, I, 142, 7.

Note 3. Comp. M. M., vol. xxxii, p. 196 seq.

Verse 7.

Note 1. Comp. above, I, 127, 5, note 1. Pischel (*Vedische Studien*, I, 96) may be right in taking the seven *prîkshâsa* as the Ângiras, the *saptá víprâh*.

Verse 8.

Note 1. The verses 8-11 are repeated in VII, 2, 8-11.

Verse 10.

Note 1. The tree is the sacrificial post (*yûpa*).

MANDALA III, HYMN 5.

ASHTAKA II, ADHYĀYA 8, VARGA 24-25.

1. Shining Agni has awoke over against the Dawns, the priest who traces the footsteps of the sages¹. With his broad stream of light kindled by the pious, the carrier (of the gods) has opened the two doors of darkness.

2. Agni has grown strong by praises, by the speeches of the praisers, by hymns, the adorable one. Loving many aspects of *Rīta* the messenger has shone up at the bursting forth of the Dawn.

3. Agni has been established among the tribes of men, the son of the waters, *Mitra*¹, acting in the right way. The delightful, worshipful one has reached the top; the priest has become one who should be invoked by prayers.

4. Agni becomes *Mitra*¹, when he has been kindled; he the *Hotri* (Agni becomes) *Mitra*; he, *Gâtavedas*, (becomes) *Varuṇa*. The quick *Adhvaryu*, the domestic (god, Agni, becomes) *Mitra*, the *Mitra* (i.e. friend or ally) of the rivers and of the mountains.

5. He observes the deceiver's dear summit¹, the footstep of the bird¹; the vigorous one² observes the course of the Sun. Agni observes at his (?) navel the seven-headed (song?)³; tall (Agni) observes the enjoyment of the gods.

6. The *Ribhu*¹ has created for himself a good name worthy of being magnified, he, the god who knows all laws. The skin of the herbs², the bird's footstep³ rich in ghee: Agni watches (all) that, never failing.

7. Agni has approached the place¹ rich in ghee (the altar), with broad passages, (the place) longing (for him), longing (himself). He the resplendent, bright, tall purifier has made his two parents² new again and again.

8. As soon as born he has grown by the grass¹, when the sprouting (grass-)blades strengthen him with ghee. Like waters beautiful on their precipitous path, Agni, being in the lap of his parents, has escaped into wide space.

9. Receiving praise the vigorous one¹ has shone forth with his fuel, on heaven's summit, on the earth's navel. May Agni worthy of being magnified, (being) Mitra and Mâtarisvan, the messenger, carry hither the gods that they may receive our sacrifice.

10. The tall one has, by (receiving) fuel, upheld the firmament, Agni, becoming the highest of lights, when Mâtarisvan for the sake of the Bhr̥igus¹ kindled the carrier of oblations, (Agni) who dwelt in secret.

11 = III, 1, 23.

NOTES.

The same *R̥ishi* and metre.—No verse occurs in the other *Samhitās*.

Verse 1.

Note 1. On pada-vī, comp. Pischel, *Vedische Studien*, I, 299.

Verse 3.

Note 1. Mitra has here and in verse 4 two meanings: it is the name of the god Mitra, with whom Agni is identified (Bergaigne, *Religion Védique*, III, 134 seq.), and it means also 'friend' or 'ally' (comp. H. O., *Religion des Veda*, 186, note 1). See von Bradke, *Dyāus Asura*, p. 13.

Verse 4.

Note 1. See verse 3, note 1.

Verse 5.

Note 1. All this is very enigmatical. In the parallel passage, IV, 5, 8, we have, instead of *ripáh ágram*, the reading *rupáh ágram*, which is confirmed by verse 7 of the same hymn (*ágre rupáh*) and by X, 13, 3 (*páñka padáni rupáh ánu aroham*); in support of the reading *ripáh*, on the other side, the verse, X, 79, 3 (*ripáh upásthe antáh*), may be quoted. The meaning of *rúp* is unknown; *rip* means 'deceit' and 'deceiver:' but what is the summit of the deceiver? Bergaigne (*Religion Védique*, II, 77 seq.) has tried to solve the riddle, but it is really hopeless.—The meaning of the following words, *padám véh*, is not quite so obscure; there is at least some probability that the bird is Agni himself (cf. below, III, 7, 7), or possibly the sun. The latter explanation is advocated by Prof. Max Müller, who writes: 'May it not be a description of sunrise? *priyam ripah agram* I do not understand; but *padam veh* is the place of the bird, as in I, 130, 3. *veh na garbham*, the nest of the bird or of the sun. This nest is covered by a stone, is in fact the *vraga*, which has to be opened to let out the light of day. It is also the *yoni* or the altar. *Ripah agram* may possibly be the summit of the *Pani* or of *Vritra*, X, 79, 3.'

Note 2. See above, I, 36, 1, note 2.

Note 3. *Saptá-sirshan* ('seven-headed') occurs again in two other passages of the *Rig-veda* (VIII, 51, 4, and X, 67, 1); in both it is an epithet of words which signify 'hymn' or 'prayer' (*arká, dhî*). Possibly a similar word should be supplied here. But why are the prayers called 'seven-headed?' Does this refer to unknown technicalities of the Vedic liturgy? Does it stand in connection with the seven tones of the scale, with the expression *saptá dhítayah*, with the number of the seven *Hotris*? 'Celui qui a sept têtes est sans doute un personnage équivalent à lui seul au

groupe des sept prêtres,' says Bergaigne (II, 145), which is very ingenious, but should not be given as a doubtless fact. —Prof. Max Müller observes that *saptasīrshan* may be, like *saptāśya*, the *vraja* of *Pāṇi*, opened by *Agni*, IV, 51, 4, and that *Bṛhaspati* is called *saptāśya*, IV, 50, 4, and *saptagu*, X, 47, 6.

Verse 6.

Note 1. *Agni* is here called *Rībhū* in his quality as a skilful artisan. See Bergaigne, *Religion Védique*, II, 408.

Note 2. There seems to be no doubt that *sasá* (comp. *sasyá*) means 'herb' or possibly 'grain' in X, 79, 3; the text there has *sasám ná pakvám*; comp. I, 66, 2. *yávaḥ ná pakváḥ*. The same meaning is quite admissible in I, 51, 3; V, 21, 4; VIII, 72, 3; though these passages are too uncertain for deciding anything. I cannot find any reason for believing that we have here and in IV, 5, 7; 7, 7 (see below), another word derived from the root *sas*, and meaning 'the sleeper.' At all events I neither pretend to know what mysteries are hidden under the 'skin of the herbs,' nor what stories may have happened to the 'peau du dormeur' (Bergaigne, II, 78 seq.).

Note 3. See verse 5, note 1.

Verse 7.

Note 1. *Yónim*, literally 'womb.'

Note 2. Probably Heaven and Earth.

Verse 8.

Note 1. Prof. Max Müller refers this to the grass of the *barhis*, or the tender blades in which the spark is caught and kept alive by ghee.

Verse 9.

Note 1. Comp. above, I, 36, 1, note 2.

Verse 10.

Note 1. I have adopted, though I do not believe it certain, Grassmann's opinion on the meaning of *pári* in this connection. Comp. H. O., *Religion des Veda*, 123, note 4.

MANDALA III, HYMN 6.

ASHTAKA II, ADHYĀYA 8, VARGA 26-27.

1. Bring forward, ye pious singers, stirred in your thoughts¹, (the ladle) which is turned towards the gods. Carrying (the sacrificial butter) from left to right² it turns eastward, rich in strength, bringing the offering to Agni, full of ghee.

2. When born thou hast filled the two worlds, nay thou hast even exceeded them, O friend of sacrifices¹. May, O Agni, thy seven-tongued horses² move along, by the greatness of heaven and earth³.

3. Heaven and Earth the worshipful¹ establish thee as Hotri for the house, whenever the pious human tribes offering food magnify the bright light.

4. (Thou art) seated, the great one, in a firm place¹, between the two mighty Heavens², thou who art longed for—(between) the two united³ never-ageing, inviolable wives, the two juice-yielding milch-cows⁴ of the far-reigning one⁵.

5. Thy, the great (god's) laws, O Agni, are great. Through the power of thy mind thou hast spread out the two worlds. Thou hast become a messenger at thy birth, thou, O bull, the leader of the tribes.

6. Or bind to the pole by means of thy (art of) harnessing the two long-maned, red (horses) of Rīta, that swim in ghee¹, and carry hither, O god, all gods; perform splendid worship, O Gâtavedas!

7¹. Even from heaven thy shining lights have shone; thy splendour follows many resplendent dawns, when the gods, O Agni, praised the cheerful Hotri's work² who eagerly burns in the forests³.

8. Whether it be the gods who rejoice in the wide air, or those who dwell in the heavenly light, or those who are helpful¹, ready to hear our call, and worshipful; or whether the horses of thy chariot, O Agni, have turned themselves hither—

9. Come hither with them, O Agni, on one chariot or on many chariots, for thy horses are powerful. Bring hither, after thy nature, the thirty and the three gods with their wives, and rejoice (in the Soma).

10. He is the Hotri whose sacrifice even the two wide worlds salute over and over again for the sake of prosperity. Turned to the east¹, the two well-established² (goddesses, Heaven and Earth), the righteous, true ones stand as at the sacrifice³ of (Agni) the right-born.

11 = III, 1, 23.

NOTES.

The same *Rishi* and metre.—Verse 1 = TB. II, 8, 2, 5; MS. IV, 14, 3. Verse 9 = AV. XX, 13, 4.

Verse 1.

Note 1. The translation of *mananā* is conjectural, and based only on the etymology. The passage *āt it rāḡānam manānāḥ agrībhūnata*, IX, 70, 3, does not help us much. 'Does not X, 47, 7. *stómāḥ hṛdisprīśaḥ mānasā vakyā-mānāḥ*, indicate the original reading, *mānasā vakyāmānām*?' M. M.

Note 2. The *srúkaḥ* are called *dakshināvrītaḥ*, I, 144, 1. By the word *dakshināvāt* the poet probably intended to designate the ladle also as procuring a *Dakshinā* (sacrificial fee) to the priest.

Verse 2.

Note 1. On *práyagyu*, see M. M., vol. xxxii, p. 335, and Pischel, *Ved. Studien*, I, 98.

Note 2. The flames of Agni.

Note 3. Comp. below, 7, 10. The meaning seems to be : by thy (Agni's) greatness which is equal to that of Heaven and Earth.

Verse 3.

Note 1. I refer *yagñíyāsaḥ*, though it is a plural, to Heaven and Earth. Comp. Delbrück, *Altindische Syntax*, 103.

Verse 4.

Note 1. The *Padapāṭha* has *dhruváḥ*. I think it should be *dhruvé*, comp. II, 41, 5. *dhruvé sádasi úttame . . . āsāte*; IX, 40, 2. *dhruvé sádasi sīdati*.

Note 2. I.e. Heaven and Earth.

Note 3. *Āskra* seems derived from *ā-saḥ* (Joh. Schmidt, *Kuhn's Zeitschrift*, XXV, 71).

Note 4. Or 'the two milch-cows which instantly give milk,' if *sabar-* is to be connected with the Greek *ἄφαρ*; comp. Bartholomae, *Bezzenger's Beiträge*, XV, 17.

Note 5. *Vishṇu* is not the only god who is called *uru-gâyá*, and there is no reason therefore why the epithet should not be referred here to Agni.

Verse 6.

Note 1. Comp. Lanman, *Noun-Inflection*, pp. 402, 413.—See below, IV, 2, 3.

Verse 7.

Note 1. See Geldner, *Vedische Studien*, I, 114 seq.

Note 2. Should the accent be *ápāḥ*? Comp. III, 1, 3, note 3.

Note 3. It is very probable that *usádhak* (comp. III, 34, 3; VII, 7, 2) is an epithet of Agni. We should expect the genitive; *usádhak*, which violates the construction, seems

to stand *metri causa*. Or is *usádhak* an accusative singular neuter, so that the literal translation would be: 'When the gods praised the work, burning in the forests, of the *Hotri*'?

Verse 8.

Note 1. On *ŕma*, comp. Pischel, *Vedische Studien*, I, 223.

Verse 10.

Note 1. Comp. above, II, 2, 7.

Note 2. See Windisch in the *Festgruss an Boehtlingk*, p. 114.

Note 3. There is one syllable above the number; the metre and meaning would be all right if we were to read *adhvaré* (for *adhvaréva*): '(the two goddesses) stand at the sacrifice,' &c. Prof. Max Müller explains: '*Adhvarā-iva*, like two sacrifices, like two sacrificial altars, *barhis*.'

MANDALA III, HYMN 7.

ASHTAKA III, ADHYĀYA 1, VARGA 1-2.

1. They who have risen out of the drink of the white-backed one, have entered the two parents, the seven sounds. The (all-)encompassing parents come together; they go forth to aspire after long life¹.

2. The milch-cows dwelling in heaven¹ are the mares of the manly one. He has bestridden the goddesses who carry the sweet (food)². Thee who livest in peace in the abode of *Rita*, the one cow³ circumambulates, making her way.

3. He has mounted the (mares)¹ that became well-manageable, the wise lord, the finder of riches. He with the dark blue back, with many faces, has made them depart from the drink of the brush-wood².

4. Giving mighty vigour to the never-ageing son of *Tvashtri*¹, the streams² carry Him the firmly fixed one. Flashing in his abode with his limbs he has entered upon the two worlds as if they were one.

5. They know friendship towards the manly, the red one, and they delight in the command of ruddy (*Agni*), (the gods) shining from heaven, resplendent with bright shine, to whose host I/Â belongs, the mighty praise.

6. And finding it out by following the noise they brought to the great one's great parents a song of praise, when the bull about nightfall (?) has grown strong according to the singer's own law¹.

7. With the five Adhvaryus the seven priests watch the beloved footstep which the bird has made¹. Turned forwards the never-ageing bulls² rejoice: for they, being gods, have followed the laws of the gods.

8 = III, 4, 7.

9. The many (mares) are full of desire for the mighty stallion. For the manly, bright one, the reins easily direct (the horses)¹. Divine Hotri! Thou who art a great joy-giver and wise, bring hither the great gods and the two worlds².

10. The dawns, O wealth-giver, the mighty sacrificers¹, well spoken and bright have shone with wealth. And by the earth's greatness², O Agni, forgive us even committed sin³, that we may be great.

11 = III, 1, 23.

NOTES.

The same *Rishi* and metre.—No verse of this hymn occurs in the other *Samhitās*.

Verse 1.

Note 1. On the meaning of this difficult verse conjectures only can be given. The white-backed one may be Agni. If this is right, 'they who have risen out of Agni's drink,' may be Agni's rays or flames (*ye rasmayah . . . prakarshenodgakkhanti*, *Sâyana*); these flames enter upon the two mothers, i.e. Heaven and Earth, and upon the seven sounds, the sacrificial songs which are identified with the terrestrial and celestial seven rivers (comp. above, III, 1, 6). All this rests on the supposition that the traditional text is correct. Now Ludwig remarks with reference

to the pronoun *yé*: 'Warscheinlicher ist, dass wir hier eine archaistische anwendung der form auf *e* für fem. vor uns haben,' and Griffith says that *yé* is 'apparently used for the feminine.' I do not believe in this possibility, but for *yé* (*yá*) the true reading may be *yá(h)*. In this case the seven *vānis* would be subject: 'They who have risen out of the drink of the white-backed one, the seven sounds have entered the two parents.' The meaning of this may be: The sacrificial songs, rising as it were out of the offering made to Agni, and in the same way the streams of water which, in the shape of clouds of smoke rise out of the offering (comp. I, 164, 51), have gone to Heaven and Earth.

That the parents in the third Pāda are again Heaven and Earth is shown by X, 65, 8. *parikshítā pitárā . . . dyāvāpr̥thivī*. It may be observed that the author of X, 65 (see especially the verses 6-8) evidently imitated the expressions of the hymn, III, 7. 'The coming together of Heaven and Earth marks the beginning of the day and of the year.' M. M.

Verse 2.

Note 1. On *divákshas*, comp. Joh. Schmidt, Pluralbildungen der Neutra, 417 seq.

Note 2. The milch-cows, mares, or goddesses seem to be the celestial waters or Dawns.

Note 3. Comp. X, 65, 6, quoted at the end of this note. Is the cow (*Vâh*, according to *Sâyana*) the Dawn which daily returns in her due way? Or the butter offered to Agni? In our verse and in the parallel passage, X, 65, 6, the *vartanī* of the cow is mentioned; it may be observed that the *vartanī* of Ushas is referred to in X, 172, 1. 4. And Ushas is represented in I, 123, 9 as coming to the *nishkr̥itā*: comp. X, 65, 6. *yá gaúh vartanīm pari-éti nihkr̥itām*.

Verse 3.

Note 1. See verse 2.

Note 2. The meaning may possibly be the following. The Waters dwell in the plants as their sap (comp. H. O.,

Religion des Veda, 113). Agni, when burning or drinking as it were, the brushwood, destroys this dwelling of the Waters; he makes the Waters depart from the wood.

Verse 4.

Note 1. On Agni as the son of Tvashtri, see Hillebrandt, *Vedische Mythologie*, I, 522 seq.

Note 2. 'Could vahátaḥ be the suyámāḥ of verse 3?' M. M.

Verse 6.

Note 1. Or, 'when the singer's bull . . . has grown strong according to his own law'? The bull, of course, is Agni.

Verse 7.

Note 1. See above, 5, 5. 6.

Note 2. The flames of Agni?

Verse 9.

Note 1. Rasmáyaḥ, 'the reins,' at the same time means 'the rays' (of Agni). Suyámāḥ being an apposition to rasmáyaḥ, one is tempted to derive it from the root yam, 'to direct,' but it may contain the word yāma, 'the way,' and mean 'having a good way.'—It is difficult to believe that rasmáyaḥ suyámāḥ is a second subject of vrishâyánte, in which case the translation would be: 'The many (mares) are desirous of the mighty stallion, the . . . reins (or rays) of the manly, bright one.'

Note 2. 'Bring hither to the two worlds the great gods.' M. M.

Verse 10.

Note 1. On prīkshá-prayagaḥ, comp. M. M., vol. xxxii, p. 335; Pischel, *Vedische Studien*, I, 98.

Note 2. The meaning seems to be: By thy greatness which is equal to that of the earth.

Note 3. Comp. X, 63, 8. kṛitāt ákṛitāt énaṣaḥ. See also I, 24, 9; VI, 51, 8.

MANDALA III, HYMN 8.

ASHTAKA III, ADHYĀYA 1, VARGA 3-4.

1. The worshippers of the gods anoint thee at the sacrifice, O lord of the forest¹, with heavenly honey². When standing upright bestow wealth (on us) here, or when abiding in this mother's lap³.

2. Situated in front of the kindled (fire), accepting our sacred spell which protects from old age and gives valiant offspring, driving away far from us lack of thoughts¹, rise up² for the sake of great prosperity.

3. Rise up, O lord of the forest, on the summit of the earth. Erected by skilful erection bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹.

4. A well-clothed youth dressed has come hither. He becomes more excellent when born¹. Wise sages full of pious thoughts, longing for the gods in their mind, bring him forth.

5. He who has been born is born¹ in the auspiciousness of days, growing up in the assembly and at the sacrifice². Wise, active men purify him by pious thoughts; the priest approaching the gods raises his voice³.

6. You whom the worshippers of the gods have fastened down (in the earth), or whom the axe has fashioned, O lord of the forest: may those divine posts¹ standing (here) take care to bestow on us treasures with offspring.

7. (The posts) which have been hewn on the earth and fastened down, and to which the sacrificial

ladles have been raised¹: may they, giving bliss to our fields², eagerly seek precious goods for us among the gods.

8. May the Âdityas, the Rudras, the Vasus, the good leaders, Heaven and Earth, the Earth¹ and the Air—may the gods unanimously bless this sacrifice; may they raise up the banner of the sacrifice (the Yûpa).

9. Like swans ranging themselves in rows, arraying themselves in brightness the sacrificial posts have come to us. Led up by the sages they go forward as gods to the abode of the gods.

10. Like horns of horned animals the sacrificial posts with their head-pieces¹ are seen on the earth. Hearing (us) in the emulating call of the invoking (priests) may they protect us in the racings of battles.

11. O lord of the forest, rise with a hundred branches; may we rise with a thousand branches (offspring)—thou whom this sharpened axe has led forward to great prosperity.

NOTES.

The same *Rishi*. The metre is Trishṭubh (verses 3 and 7 Anushṭubh).

This Sûkta is a collection of liturgical verses that refer to the erecting and anointing of the sacrificial post, and to the winding of a rope about it. See Aitareya Brâhmaṇa II, 2; Âsvalâyana Srautasûtra III, 1, 8 seq.; Sâṅkhâyana Srautasûtra V, 15, 2 seq.; Schwab, Das Altindische Thieropfer, 68 seq.; Bergaigne, Recherches sur l'Histoire de la Liturgie Védique, 16. On the ritual acts referring to the sacrificial post which seem to be connected with ancient

tree-worship, comp. also H. O., Religion des Veda, 90 seq., 256.—Verses 1–5 = TB. III, 6, 1, 1, 3; MS. IV, 13, 1. Verse 3 = MS. I, 2, 11. Verse 4 = TĀ. I, 27, 2. Verse 10 = TB. II, 4, 7, 11. Verse 11 = TS. I, 3, 5, 1; VI, 3, 3, 3.

Verse 1.

Note 1. The tree of which the sacrificial post is made.

Note 2. The post is anointed with butter, see Schwab, l. c., 69. This butter is spoken of as honey also in the Yagus, which refers to this rite, 'May the god Savitri anoint thee with honey,' Taittirīya Saṃhitā I, 3, 6, 1.

Note 3. In the lap of the mother Earth.

Verse 2.

Note 1. Āmati has nothing to do with the verb am; it is the contrary of matī. See Rig-veda IV, 11, 6. āmatim . . . āmhaḥ . . . duḥmatīm; X, 33, 2, and such passages of the younger Vedic Saṃhitās as Vāg. Saṃh. XVII, 54 (āpa āmatim duḥmatīm bādhamânâḥ). The same is the opinion of Geldner (Ved. Studien, II, 184, note 4).

Note 2. The sacrificial post is addressed.

Verse 3.

Note 1. Comp. below, III, 24, 1.

Verse 4.

Note 1. The sacrificial post, round which a rope of grass (Schwab, Thieropfer, p. 49) is tied, is compared here with a well-dressed youth. This seems to contain an allusion to the Upanayana ceremony, at which the youth was invested with the sacred girdle, and which was considered as a second birth (comp. Pāda B: 'He becomes more excellent when born'). There is no doubt that this rite is as old and older than the Rig-veda; see H. O., Religion des Veda, 466 seq. It may be noted that several Grihya-sūtras prescribe the use of our verse at the Upanayana (Āśvalāyana I, 20, 9, &c.).

Verse 5.

Note 1. Does this expression refer again to the second birth (see the preceding note)?

Note 2. The text has *vidát*he.

Note 3. Comp. V, 76, 1. *út víprānām devayāh vákaḥ asthuḥ*. The conjecture *devayām* easily suggests itself, but it is not necessary.

Verse 6.

Note 1. In the Rig-veda, *sváru* means the sacrificial post itself, not, as in the later ritual texts (Schwab, Thieropfer, pp. 11, 74), that splinter of the wood of the sacrificial post (*yûpasakala*), with regard to which Kâtyâyana (VI, 3, 17) prescribes: 'Yûpasakalam asyām (scil. rasanâyām) avagûhati.' 'He hides the splinter of the wood of the sacrificial post in the rope (tied round the post).—See Weber, Indische Studien, IX, 222.

Verse 7.

Note 1. Comp. below, IV, 6, 3.

Note 2. Comp. VIII, 71, 12. *kshaîtrâya sâdhase*.

Verse 8.

Note 1. The Earth is mentioned twice, firstly together with the Heaven, in the compound *Dyāvâ-Kshāmâ*, and then separately as *Prîthivî*.

Verse 10.

Note 1. On the wooden head-piece of the sacrificial post (*kashâla*), see Schwab, Das Thieropfer, p. 9.

MANDALA III, HYMN 9.

ASHTAKA III, ADHYĀYA 1, VARGA 5-6.

1. We, thy friends¹, have chosen thee for our protection, (we) the mortals (thee) the god, the offspring of the Waters, the blessed one with fine splendour², who gloriously advances, the unmenaced one.

2. When thou, finding pleasure in the wood, hast gone to thy mothers, the Waters, that return of thine, Agni, (to this world) should not be slighted, when dwelling afar thou hast come hither.

3. High above (all) pungent sharpness thou hast grown up¹, and verily thou art kind-hearted. Some go forward here and there ; others sit around thee, in whose friendship thou abidest².

4. He who has passed beyond (all) failures, beyond all hindrances¹, the guileless, watchful ones² have found him as a lion (is found), when he had gone into the Waters ;

5. He who had run as it were by his own might, Agni, who thus dwelt in concealment—Him Mâtarisvan brought hither from afar, from the gods, when he had been produced by attrition (of the woods).

6. (And thus) the mortals have taken thee up, O carrier of sacrificial food towards the gods¹, because thou, O (god) belonging to Manus, protectest all sacrifices by the power of thy mind, O youngest one!

7¹. This is something glorious ; herein thy wonderful power shows itself even to the simple, that the cattle lie down round about thee when

thou hast been kindled, O Agni, at the approach of darkness².

8. Make your offerings in (Agni), the best performer of worship, the sharp one who purifies with his flames¹. Serve ye obediently the god, the quick messenger, the agile, the old, the adorable.

9¹. Three hundred and three thousand gods and thirty and nine did service to Agni. They sprinkled him with ghee and spread out for him the sacrificial grass: then they made him sit down as a Hotri.

NOTES.

The same *Rishi*. The metre is *Br̥hātī*; the last verse is *Trishṭubh*.—Verse 1=SV. I, 62. Verse 2=SV. I, 53. Verse 9=VS. XXXIII, 7; TB. II, 7, 12, 2.

Verse 1.

Note 1. For this expression, compare I, 30, 7; VIII, 21, 2. 9.

Note 2. Comp. VIII, 19, 4. *subhāgam sudīditim*.

Verse 3.

Note 1. Comp. I, 81, 5. *āti vísvam vavakshitha*; 102, 8. *āti idám vísvam bhúvanam vavakshitha*.

Note 2. The different officiating priests seem to be alluded to.

Verse 4.

Note 1. Comp. I, 42, 7. *āti nah saskátaḥ naya*; VII, 97, 4. *parshat nah áti saskátaḥ*; Lanman, Noun-Inflection, 467.

Note 2. The gods who searched for Agni.

Verse 6.

Note 1. For *devébhyaḥ havyaváhana*, comp. X, 118, 5; 119, 13; 150, 1.

Verse 7.

Note 1. Comp. Prof. von Schroeder's translation of this verse, Kuhn's Zeitschrift, XXIX, 205.

Note 2. Regarding apisarvaré, comp. VIII, 1, 29; Geldner, Vedische Studien, II, 178. I cannot adopt the conclusions of Prof. Bloomfield, Contributions to the Interpretation of the Veda, Fifth Series, p. 36. 'Wild animals run away from the fire at night, tame animals are attracted by it.' M. M.

Verse 8.

Note 1. For this Pāda, comp. VIII, 43, 31; 102, 11; X, 21, 1.

Verse 9.

Note 1. This verse is identical with X, 52, 6.

MANDALA III, HYMN 10.

ASHṬAKA III, ADHYĀYA 1, VARGA 7-8.

1¹. Thee, O Agni, the highest king of human tribes, the god, thoughtful mortals kindle at their worship.

2. Thee, O Agni, the *Ritvig*, the *Hotri*, they magnify at the sacrifices. Shine as the guardian of *Rita* in thy own house¹.

3. He indeed who may worship thee, the *Gâta-vedas*, with fuel, acquires abundance in valiant men, O Agni; he will prosper.

4. May He, the banner of the sacrifices, Agni, come hither with the gods, anointed by the seven *Hotris*¹ for the sake of the man who offers sacrificial food.

5. Bring ye forward an ancient, mighty speech to Agni, the *Hotri*, who is like a worshipper bearing the lights of prayers¹.

6. May our prayers increase Agni, since he is born deserving of praises, the conspicuous one, for the sake of great strength and wealth.

7¹. May Agni, as the best sacrificer at the worship (of men), perform the sacrifice to the gods for the man devoted to the gods. As a joyous *Hotri* thou reignest (passing) beyond (all) failures.

8. Thus, O purifier, shine on us glorious abundance in heroes. Be the nearest (friend) to those who praise thee, for their welfare.

9. Thus the priests full of admiring praise, having awoke, kindle thee, the immortal carrier of sacrificial food, the increaser of strength.

NOTES.

The same *Rishi*. The metre is *Ushnih*.—Verse 5 = SV. I, 98; TB. III, 2, 11, 1. Verse 7 = SV. I, 100.

Verse 1.

Note 1. The first Pâda is identical with VIII, 44, 19.

Verse 2.

Note 1. Comp. above, I, 1, 8.

Verse 4.

Note 1. The most ancient list of officiating priests at the Soma sacrifice contained seven priests. See H. O., Religion des Veda, 383 seq. Hence Agni is called *saptáhotá*, cf. III, 29, 14.

Verse 5.

Note 1. On *víp*, see the note on III, 3, 1. As to the 'lights' of the *vipas*, comp. *vákah gyótiḥ-agrâh*, VII, 101, 1, the expression *gyotiḥshoma*—though this word is not known in the Rig-veda—and the materials collected by Bergaigne, Religion Védique, I, 285.

Verse 7.

Note 1. The second Pâda is identical with I, 15, 12.

MANDALA III, HYMN 11.

ASHTAKA III, ADHYĀYA 1, VARGA 9-10.

1. Agni is the Hotṛi, the Purohita of our worship, he who dwells among many tribes, He knows the sacrifice in due order.

2. He, the immortal carrier of oblations, the Usig¹, the messenger, with satisfied mind, Agni sets himself in motion ² (incited) by the thought (of praying men?).

3. Agni takes heed¹ (of us) by the thought (the prayer?), the banner of the sacrifice, the ancient one; for his purpose triumphs².

4. The gods have made Agni, the old-renowned son of strength, the Gâtavedas, their carrier (towards the sacrifice)¹.

5. Agni the undeceivable one who goes before the human tribes, he is the quick chariot¹, ever new.

6. Overcoming all attacks, He, the uninjured mind (power) of the gods, Agni, is most mightily renowned.

7. Through the vehicle¹ (which carries the gods) towards the delights (of sacrifice), the worshipping mortal attains the dwelling-place² of (Agni) whose flames are purifying.

8. May we, the priests, by our prayers obtain all the blissful gifts of Agni Gâtavedas.

9. Agni! May we win all the best things in (the trials of) strength. In thee the gods have established them¹.

NOTES.

The same *Rishi*. The metre is Gâyatri.—Verse 2=VS. XXII, 16; TS. IV, 1, 11, 4; MS. IV, 10, 1. Verses 5, 7, 6=SV. II, 9c6-9o8. Verse 5=TB. II, 4, 8, 1.

Verse 2.

Note 1. Comp. Bergaigne, *Religion Védique*, I, 57 seq.

Note 2. On the intransitive use of *rinvāti*, comp. Gedicke, *Der Accusativ im Veda*, p. 53.

Verse 3.

Note 1. The meaning seems to be that Agni is intent on his purpose (*ártham*, Páda 3); comp. I, 10, 2. *tát índrah ártham ketati*.

Note 2. Comp. Neisser, *Bezzenberger's Beiträge*, XX, 42.

Verse 4.

Note 1. See the note on I, 127, 8.

Verse 5.

Note 1. On Agni considered as a chariot, see Bergaigne, *Religion Védique*, I, 144.

Verse 7.

Note 1. Comp. I, 127, 8, note 1.

Note 2. Comp. above, III, 2, 6.

Verse 9.

Note 1. I.e. all the best things (Páda 1); comp. VI, 5, 2. *tvé vásūni . . . á írire yagñlyâsah*.

MANDALA III, HYMN 12.

ASHTAKA III, ADHYĀYA 1, VARGA 11-12.

TO INDRA-AGNĪ.

1. Indra-Agnī, in consequence of our prayers come hither to the pressed (Soma), to the precious cloud¹. Drink of it incited by our thoughts (i.e. by our prayers).

2. Indra-Agnī, the brilliant¹ sacrifice of him who praises you goes forward together (with the Soma libations, the praises, &c.). Thus drink this pressed (Soma)!

3. By this stirring sacrifice I choose Indra and Agni who show themselves as sages¹; may they here satiate themselves with Soma.

4. I call the bounteous¹, the killers of foes², the united conquerors, unconquered, Indra-Agnī, the greatest winners of booty.

5. The praisers rich in hymns, knowing all the ways (of the sacrifice), laud you. Indra-Agnī, I choose the food (which you give).

6. Indra-Agnī, you have hurled down by one deed the ninety strongholds together of which the Dâsas were the lords.

7. Indra-Agnī, the thoughts (of the worshippers) go forward towards (you) from the work (of sacrifice) along the paths of *Rita*.

8. Indra and Agni, yours are powerful abodes and delights. You cross the waters: this is the deed which belongs to you¹.

9. Indra and Agni, you display the lights of heaven in your deeds of strength; that mighty deed of yours has been known far and wide.

NOTES.

The same *Rishi* and metre. The hymn is addressed to the couple Indra and Agni.—Verses 1–3=SV. II, 19–21. Verse 1=VS. VII, 31; TS. I, 4, 15, 1; MS. I, 3, 17. Verses 4–6=SV. II, 1052–1054. Verses 5–8=SV. II, 925–928. Verse 5=MS. IV, 11, 1. Verse 6=TS. I, 1, 14, 1; MS. IV, 10, 5. Verses 9, 7, 8=SV. II, 1044–1045. Verse 9=TS. IV, 2, 11, 1; 3, 13, 8; TB. III, 5, 7, 3; MS. IV, 10, 4; 11, 1.

Verse 1.

Note 1. ‘Cloud,’ of course, means that which comes from the cloud. In the Soma hymns of the ninth *Mandala*, the word *nábhaḥ* seems frequently to refer to the water with which the Soma is mixed (see IX, 69, 5; 71, 1. 3; 74, 4; 83, 5; 86, 14; 97, 21; Prof. Hillebrandt’s opinion on these passages is different, see his *Vedische Mythologie*, I, 212). Perhaps we should go too far in believing that in our verse the poet invited the gods to come and drink that water, but possibly the mixture of water and of the juice of the Soma plant descending from heaven and nourished by the heavenly waters represented itself to the poet’s mind as something coming from, and thus being identical with, the cloud.

Verse 2.

Note 1. On *kétanaḥ*, Prof. Max Müller remarks, ‘perhaps which appeals to you . . . so that they take note of it.’

Verse 3.

Note 1. There may be doubts about *kavikkhádā*. Prof. Max Müller remarks, ‘is it, wishing for sages?’ I think that my translation is recommended by X, 81, 1. *prathamakkhát*.

Verse 4.

Note 1. Comp. I, 169, 5. *rāyaḥ* *torātamāḥ*; VIII, 38, 2. *torāsā* *rathayāvânâ* . . . *īndrāgnî*, and Brugmann in Kuhn's *Zeitschrift*, XXIV, 24.

Note 2. Or, the killers of *Vṛitra*.

Verse 8.

Note 1. On *aptúr* and *aptūrya*, comp. Pischel, *Vedische Studien*, I, 122 seq., and H. O., *Göttingische Gelehrte Anzeigen*, 1889, 4 seq.

MANDALA III, HYMN 13.

ASHTAKA III, ADHYĀYA 1, VARGA 13.

1. To this god Agni I sing¹ for you most powerfully. May he come to us with the gods; may he, the best sacrificer, sit down on the sacrificial grass.

2. The righteous one to whose skill the two worlds (Heaven and Earth) and (all) blessings cling—Him the men rich in offerings magnify, Him those who long for gain, that they may obtain his blessing.

3. He, the priest, is the guide of these (men)¹, and he indeed (is the guide) of sacrifices. Praise ye this Agni who is the giver, the winner of wealth.

4. May this Agni give us most blissful shelter for our (sacrificial) feast, whence he may shower wealth on us in heaven, the (human) dwellings¹, and in the waters.

5. The singers kindle Agni, the *Hotri*, the lord of the tribes, the brilliant, the wonderful, with his excellent thoughts¹.

6. And mayst thou, the best invoker of the gods, help us in our spell, in our hymns. Shine bliss on us, Agni whom the Maruts strengthen¹, the greatest winner of thousandfold (wealth).

7. Now bestow on us thousandfold wealth with offspring and prosperity, splendid, most powerful, and undecaying abundance in heroes, O Agni!

NOTES.

The *Rishi* is *Rishabha Vaisvâmitra*. The metre is *Anushṭubh*.—Verses 6, 7=MS. IV, 11, 2.—Comp. concerning this hymn, *Aitareya Brâhmaṇa* II, 40.

Verse 1.

Note 1. *Arka* (*arkâ*) may be first or second person. Comp., for instance, VI, 16, 22. *prâ vaḥ sakhâyaḥ agnâye stómam . . . ârka gâya ka vedhâse*; X, 50, 1. *prâ vaḥ mahé . . . ârka* (*Samhitâp. ârkâ*) *visvânârâya visvabhûve*, and see Benfey, *Die Quantitätsverschiedenheiten in den Samhitâ- und Pada-Texten der Veden*, III, p. 8.—On the metre of the second *Pâda*, comp. my *Prolegomena*, p. 188.

Verse 3.

Note 1. Perhaps we should supply, on account of the preceding nominative, *vîpraḥ* ('priest'): of these (priests).

Verse 4.

Note 1. *Kshitîbhyaḥ* seems to me to be co-ordinated with *divî* and *apsû â*; comp. X, 89, 11. The locative *kshitîshu* would not have suited the metre as well as the dative. Prof. Max Müller proposes to translate: 'Whence he may shower wealth on our dwelling, whether he be in the sky or in the waters.'

Verse 5.

Note 1. Comp. X, 172, 2. *â yâhi vásvyâ dhiyâ*.

Verse 6.

Note 1. Comp. *Sâṅkhâyana Srautasûtra* VIII, 16. *indrah marutvân . . . marutstotraḥ marudganaḥ marudvridhaḥ marutsakhâ*.

MANDALA III, HYMN 14.

ASHTAKA III, ADHYĀYA 1, VARGA 14.

1. The joy-giving Hotri has taken his place at the sacrifices¹, He the true, the sacrificer, the highest sage, the worshipper. Agni whose chariot is lightning, the son of strength, whose hair is flame, has spread forth his light over the earth.

2. It¹ has been offered to thee—be pleased with the adoring speech²—to thee who is observant of it, O righteous, strong one. Bring hither thou who art wise, the wise (gods). Sit down on the sacrificial grass in the middle (of it) for bliss, O worshipful one!

3. To thee, Agni, Night and Dawn who further thy strength¹, shall hasten on the paths of the wind. When (the mortals) anoint the ancient one² with offerings, they³ stand in the house as on a chariot-seat⁴.

4. Mitra and Varuṇa, O strong Agni, and all the Maruts shall sing to thee a pleasant song, when thou, O son of strength, standest with thy flames, a sun spreading out men¹ over the (terrestrial) dwellings.

5. We have given thee thy desire to-day, sitting down near thee adoringly with outstretched hands¹: sacrifice thou to the gods as a priest with thy mind most skilled in sacrifice, with unerring thoughts, O Agni!

6. From thee indeed, O son of strength, proceed manifold divine blessings and gains¹. Give us thousandfold true wealth according to thy guileless word, O Agni!

7. What we have done here for thee at this sacrifice, we mortals, O skilful and thoughtful god, take thou notice of all that, O (god) with the good chariot¹; make all this (sacrificial food) here savoury, immortal Agni!

NOTES.

The same *Rishi*. The metre is *Trishṭubh*.—Verse 5 = VS. XVIII, 75.

Verse 1.

Note 1. On *vidátha*, comp. I, 31, 6, note 2.

Verse 2.

Note 1. The subject to be supplied seems to be *námaḥ-uktiḥ*.

Note 2. The words *námaḥ-uktim gushasva* form a parenthesis, as Ludwig has seen.

Verse 3.

Note 1. It is possible that here, as in several other passages, a confusion between the two verbs *vāgáyati* and *vāgayáti* has taken place. If the reading were *vāgayánti*, we should have to translate, 'Night and Dawn who are striving together (as if running a race against each other?).'

Note 2. The ancient one is Agni.

Note 3. The two goddesses, Night and Dawn.

Note 4. The *Padapátha* has *vandhúrâ-iva*, which may be the dual of *vandhúr* (I, 34, 9). But more probably it should be *vandhúre-iva* (nom. dual, neuter or loc. sing.), comp. I, 64, 9. *ā vandhúreshu . . . tasthau*; I, 139, 4. *ādhi vām sthāma vandhúre*; III, 43, 1. *vandhureshtāh*, and see III, 6, 10. *adhvaréva*. On contracted *Pragrihya* vowels, see H. O., *Die Hymnen des Rig-veda*, I, p. 456.

Verse 4.

Note 1. On *nṛīn* and the different theories proposed for this word, see above, I, 146, 4, note 5.

Verse 5.

Note 1. Comp. X, 79, 2. *uttānāhastāh*.

Verse 6.

Note 1. For this hemistich, comp. VI, 13, 1 ; 34, 1.

Verse 7.

Note 1. The traditional text has *tvām vīsvasya surāthasya bodhi*, which can only mean, 'take thou notice of every one who has a good chariot'—which Bergaigne (*Quelques observations sur les figures de rhétorique dans le Rig-veda*, p. 15) explains: 'Le char en question est la prière qui amène le dieu au sacrifice.' I believe that the text is corrupt; instead of *surāthasya* I think we should read *surathāsyā* (= *suratha asyā*).

MANDALA III, HYMN 15.

ASHTAKA III, ADHYĀYA 1, VARGA 15.

1. Flaming with thy broad stream of light beat away fiends, sorcerers, plagues. May I dwell in the protection of the great, well-protecting (god), under the guidance of Agni who readily listens to our call.

2. Be thou our protector when this dawn shines forth, be thou (our protector) when the sun has risen. Cherish, O Agni, well-born in body, this praise of mine as (a man rejoices) in the birth (of a son), in his own offspring¹.

3. Beholding men, shine thou after many (dawns)¹, O bull, Agni, red in the dark (nights). O Vasu! Lead us and bring us across anguish. Help us, the *Usigs*², to wealth³, thou youngest (of the gods)!

4. Shine, O Agni, thou the invincible bull, who hast conquered all strongholds and all delights, the leader of the first, the protecting¹, mighty sacrifice, O *Gâtavedas*, best guide.

5. O singer, thou who art wise, brightly shining towards the gods¹, bring to us thy many perfect shelters, and gain like a victorious car²; Agni, (carry) thou (hither) towards us the two well-established³ worlds (Heaven and Earth).

6. O bull, increase and rouse our gains. Agni! (Increase) for us the two worlds (Heaven and Earth) rich in milk, O god together with the gods, shining with beautiful shine! May a mortal's hatred never enclose us.

7 = III, 1, 23.

NOTES.

The *Rīshi* is Utkīla Kātya, the metre *Trishṭubh*.—
Verse 1 = VS. XI, 49; TS. IV, 1, 5, 1; MS. II, 7, 5;
III, 1, 6.

Verse 2.

Note 1. Comp. VII, 1, 21. *tānaye nītye*; X, 39, 14. *nīt-
yam ná sūnúm tānayam dádhanāh*, and besides II, 26, 3.
gānena . . . visā . . . gānmanā . . . putrah; Hirzel, Gleich-
nisse und Metaphern im Rig-veda, 77.

Verse 3.

Note 1. For this expression, compare IV, 19, 8; IX, 71,
7; X, 31, 7, and especially III, 6, 7; VI, 39, 4.

Note 2. The poet compares himself and his friends with
the mythical priestly tribe of the *Usigs* (Bergaigne, *Religion
Védique*, I, 57 seq.), using, as it seems, at the same time
the word *usgaḥ* in its adjective sense 'the willing ones.'

Note 3. The *Padapāṭha* is right in giving *rāyé*; comp.
VIII, 26, 13. *subhé kakrāte*.

Verse 4.

Note 1. Is the text correct? I think that *pâyóh* should
be corrected into *pāyo* or *pâyúh*: 'the leader and protector
of the first mighty sacrifice.' The mistake may have been
caused by the genitives which surround the word.

Verse 5.

Note 1. Geldner (*Vedische Studien*, I, 160) translates this
hemistich: 'Die vielen sicheren Zufluchtsorte (= Opfer-
plätze) bis zu den Göttern erleuchtend als Weiser, o Sänger.'
I do not believe that *sárma* is the object of *dīdyānaḥ*; and
'Zufluchtsorte = Opferplätze' is too much in the style of
Sāyana. I take *ákkhidrá sárma* as depending on *abhí
vakshi*; comp. I, 34, 6. *tridhātu sárma vahatam*.

Note 2. For *abhí vakshi vāgam*, comp. III, 30, 11; VI,
21, 12.

Note 3. On *suméka*, comp. Windisch, *Festgruss an
Boehtlingk*, 114.

MANDALA III, HYMN 16.

ASHTAKA III, ADHYĀYA 1, VARGA 16.

1. This Agni rules over abundance in valiant men, over great happiness. He rules over wealth consisting in offspring and cows; he rules over the killing of foes.

2. O Maruts¹, ye men, cling to this furtherer² who possesses joy-furthering boons—(the Maruts) who³ in battles overcome ill-minded (foes), who have deceived the enemy⁴ day by day.

3. As such, O bounteous Agni, prepare¹ us riches² and wealth in valiant men, which, O highly glorious one, may be most exalted, rich in offspring, free from plagues, and powerful.

4. The maker who victoriously (stands) over all beings, the maker who makes the praise arrive among the gods¹: he stands firm among the gods, among the host of heroes, firm also in the praise of men.

5. Give us not up, Agni, to want of thought¹ nor to want of heroes nor to want of cows, O son of strength, nor to the scoffer. Drive away hostile powers².

6. Help us at this sacrifice, O blessed one, with mighty gain which is accompanied by offspring, O Agni! Let us be united with greater, gladdening, glorious wealth, O thou of mighty splendour!

NOTES.

The same *Rishi*. The metre is *Pragâtha*, each *Pragâtha* distich being composed of one *Bṛihati* and one *Satobṛihati*. The position of the *Sûkta* in the collection and the opening words of verse 3 show that the three *Pragâthas* are not independent, but form one hymn.—Verse 1 = SV. I, 60.

Verse 2.

Note 1. Comp. VII, 18, 25. *imám naraḥ marutaḥ sas-kata ánu*.

Note 2. The passages which Grassmann gives for the meaning of *vr̥dh*, 'stärkend, erquickend,' I, 167, 4; X, 89, 10, are quite doubtful. Probably we should have to alter the accent and read *vr̥dhám*.

Note 3. The relative clause seems to refer to the Maruts, not to the goods (*rāyaḥ*).

Note 4. Comp. VI, 46, 10. *yé . . . sátrum ádabhúḥ*.

Verse 3.

Note 1. Literally, 'sharpen.'

Note 2. The genitive seems, as is also Prof. Ludwig's opinion, to be the partitive genitive, so that the literal meaning would be: 'Prepare us (a deal) of riches and of wealth,' &c. Comp. *p̥ba sutásya*, 'drink of the pressed Soma,' &c.

Verse 4.

Note 1. On *kákriḥ devéshu á dúvaḥ*, comp. IV, 2, 9; VIII, 31, 9.

Verse 5.

Note 1. On *ámati*, comp. above, III, 8, 2, note.

Note 2. Comp. VI, 59, 8. *ápa dvéshāmsi á kr̥itam*.

MANDALA III, HYMN 17.

ASHṬAKA III, ADHYĀYA 1, VARGA 17.

1. He who is inflamed after the primitive ordinances, is anointed with ointments¹, the giver of all treasures, he whose hair is flame, whose stately robe is ghee, the purifier, skilled in sacrifice, Agni—that he may sacrifice to the gods.

2. As thou hast performed, O Agni, the Hotri's duty for the Earth, as thou hast done it for Heaven, O Gâtavedas, full of intelligence, in the same way sacrifice with this offering to the gods. Prosper this sacrifice to-day as thou hast done for Manus.

3. Thou hast three lives, O Gâtavedas, and three births from the Dawn¹, O Agni! Being wise, sacrifice with these to the favour of the gods, and bring luck and welfare to the sacrificer.

4. Praising Agni full of splendour, full of beauty, we adore thee, O Gâtavedas, deserving to be magnified. Thee the gods have made their messenger, their steward¹, and carrier of offerings, the navel of immortality.

5. O Agni, the Hotri who before thee was an excellent sacrificer, who verily¹ sat down and brought luck by himself²: sacrifice according to his rules, O intelligent one, and set down our sacrifice at the feast of the gods.

NOTES.

The *Rîshi* is *Kata Vaisvâmitra*, the metre *Trishubh*.—
Verse 1 = TB. I, 2, 1, 10. Verse 3 = TB. III, 2, 11, 2;

MS. IV, 11, 1; 12, 5. Verse 4 = TB. III, 6, 9, 1; MS. IV, 13, 5.

Verse 1.

Note 1. Possibly the poet intended to allude also to the other meaning of *aktúbhih*, which means both 'ointments' and 'nights.' The nights render Agni conspicuous and anoint (*añg*) him as it were with beauty. I do not believe that the existence of a Vedic word *aktú*, 'ointment,' should be denied; cf. Bechtel, *Nachrichten d. Göttinger Ges. d. Wiss.* 1894, p. 398.

Verse 3.

Note 1. See Bergaigne, *Religion Védique*, II, 14. Prof. Max Müller translates: Three lives are thine, the dawns are thy three birthplaces, or three dawns are thy birthplaces.

Verse 4.

Note 1. See above, I, 58, 7, note 1.

Verse 5.

Note 1. Literally, 'doubly.' Grassmann is right in observing that the Vedic poets show a certain predilection for the word *dvitá* when speaking of Agni's being established and doing his work at the sacrifice. Prof. Max Müller thinks of Agni's two homes, earth and heaven.

Note 2. On the *Hotri* more ancient than Agni, comp. Bergaigne, *Religion Védique*, I, 109. Probably this simply refers to the Agni or the fire used at former sacrifices.

MANDALA III, HYMN 18.

ASHTAKA III, ADHYĀYA 1, VARGA 18.

1. Be kind, O Agni, when we approach thee, as a friend a friend, as parents¹, a straight leader. For full of deceit are the tribes of men : burn thou against (all) malign powers so that they turn back.

2. Burn, O Agni, the nearer enemies, burn the curse of the distant evil-doer. Burn, O Vasu, seeing the unseen ones. May thy never-ageing, never-tiring flames¹ spread out.

3. Wishing for (thy blessings), O Agni, by fuel and ghee I offer this sacrificial food for (the attainment of) advancing power and of strength ; worshipping thee with my spell as far as I have power (I offer) this divine prayer for the attainment of hundred(fold blessings).

4. (Shining) forth with thy flame, O son of strength, praised (by us), bestow mighty vigour on those who toil for thee, bright luck and welfare, O Agni, on the Visvāmitras ! We have cleaned thy body many times.

5. Give us treasures, O best gainer of riches : such indeed art thou, Agni, when thou hast been kindled. In the blessed praiser's house thou hast placed, together with wealth, thy mighty(?) arms¹, thy marvellous shapes.

NOTES.

The same *Rishi* and metre.—Verse 2 = TĀ. IV, 5, 5.
Verse 3 = AV. III, 15, 3.

Verse 1.

Note 1. It is rather strange that Agni is compared with the two parents. Generally it is the two Asvins, or Heaven and Earth, or the pair of Indra and Varuṇa, &c., who are compared with father and mother (see Hirzel, *Gleichnisse und Metaphern im Rigveda*, 71 seq.). No doubt in our verse the dual was chosen on account of the metre.—I do not think that Bollensen (*Orient und Occident*, II, 473) and Kirste (*Bezenberger's Beiträge*, XVI, 297) are right in believing that a dative of *pitrī* is found here, and in translating: 'as a good (son) to his father.'

Verse 2.

Note 1. The meaning of *ayāsaḥ* is doubtful; comp. Brugmann in Kuhn's *Zeitschrift*, XXIV, 24 seq.; M. M., vol. xxxii, p. 371 (VI, 66, 5); von Bradke, *Festgruss an Roth*, 124.

Verse 5.

Note 1. On *srīprā*, see I, 96, 3, note 3. *Karāsna* must mean something like 'arm,' though the exact meaning is doubtful. In VIII, 32, 10 the compound *srīprākaraśna* occurs. Prof. Max Müller writes: 'Thou hast brightly assumed a body with soft arms or with stretched-out arms, if we do not read *srīprakaraśnā*.'

MANDALA III, HYMN 19.

ASHTAKA III, ADHYĀYA 1, VARGA 19.

1. I choose Agni as *Hotri* at this sacrificial meal, the clever sage all-knowing and not foolish. May he, the excellent sacrificer, sacrifice for us amid the host of the gods; may he obtain liberal boons (for us) for the sake of wealth and strength.

2. To thee, O Agni, I stretch forth the (ladle) rich in sacrificial food, splendid, full of gifts, full of ghee. From left to right, choosing the host of the gods¹, he has established the sacrifice with gifts and goods².

3. Whoever is favoured by thee, is blessed with the sharpest spirit. Favour him with good offspring, O god rich in favours¹! Agni, may we, (dwelling) in the copiousness of manliest wealth, be rich in perfect praise of thee, the Vasu.

4. On thee indeed, O Agni, sacrificing men have put many faces of (thee) the god¹. Bring hither then the host of the gods, O youngest one, when thou wilt sacrifice to-day to the divine host².

5. When the gods will anoint thee as the *Hotri* at the sacrificial meal making thee sit down for the sacrifice, be thou here, O Agni, our furtherer, and bestow glory on our bodies.

NOTES.

The *Rishi* is Gāthā Kausika, the metre *Trishubh*.—
Verse 3 = TS. I, 3, 14, 6; MS. IV, 14, 15.

Verse 2.

Note 1. Comp. below, IV, 6, 3. This parallel passage shows that *pradakshinā* belongs to *urānāh*, not to *asret*. Agni is represented as choosing, i.e. inviting the host of the gods by moving around the sacrificial food from left to right. See concerning the *Paryagnikarāṇa*, which seems to be alluded to, Hillebrandt, Neu- und Vollmondsopfer, 42 seq.

Note 2. Or, 'with the (divine) givers and with the Vasus.'

Verse 3.

Note 1. Boehtlingk-Roth seem to be right in reading *siksho*. Comp. VIII, 52, 8. *yāsmāi tvām . . . śiksho śikshasi dāśúshe*.

Verse 4.

Note 1. They have inflamed many fires, each of which is a face of the god Agni.

Note 2. Or, 'that thou mayest sacrifice,' &c. See Delbrück, Syntaktische Forschungen, I, 148.

MANDALA III, HYMN 20.

ASHTAKA III, ADHYÂYA 1, VARGA 20.

1. The carrier (of the gods)¹ calls by his hymns Agni, Ushas (dawn), the two Asvins, Dadhikrâ² at daybreak. May the gods rich in light, unanimously longing for our sacrifice, hear us.

2. Agni, threefold is thy strength; three are thy abodes; three are thy many tongues, O thou who art born in *Rita*! And three, O Agni, are thy bodies beloved by the gods. With these protect our prayers unremittingly,

3¹. Agni! Many are the names, O *Gâtavedas*, of thee the immortal one, O self-dependent god! And whatever the secret powers of the powerful² are, thou all-enlivener, in thee they have placed together (those) many (powers), O (god) after whose relations men ask³.

4. Agni is the divine leader of the divine tribes like Bhaga, the guardian of the seasons¹, the righteous. May He, the killer of *Vṛitra*², the ancient one, the possessor of all wealth, bring the singer across all troubles.

5. I invite hither¹ Dadhikrâ², Agni, and the goddess Ushas, *Bṛihaspati* and the god *Savitṛi*, the Asvins, *Mitra* and *Varuṇa* and Bhaga, the *Vasus*, *Rudras*, and *Âdityas*.

NOTES.

The same *Rishi* and metre.—Verse 2 = TS. II, 4, 11, 2; III, 2, 11, 1; MS. II, 4, 4. Verse 3 = TS. III, 1, 11, 6.

Verse 1.

Note 1. The 'carrier' of the gods is the *Hotri*. See above, I, 127, 8, note 1, and compare the article of Dr. Neisser quoted there. See also M. M., vol. xxxii, pp. 40-43 (I, 6, 5).

Note 2. On *Dadhikrâ* or *Dadhikrâvan*, the deified horse of *Trasadasyu*, see Pischel, *Vedische Studien*, I, 124; Ludwig, vol. iv, p. 79; H. O., *Religion des Veda*, 71. Prof. Max Müller writes, 'It seems to me some form of Agni generally in company with matutinal gods.'

Verse 3.

Note 1. The reader who compares this passage with 19, 4, will observe a general resemblance pointing to the conclusion that both verses belong to the same author.

Note 2. *Mâyāh mayínâm* : comp. concerning the idea of *mâyá*, H. O., *Religion des Veda*, 163, 294.

Note 3. With *prishṭabandhu*, comp. *bandhupríkh*, *bandhveshá*.

Verse 4.

Note 1. Perhaps *ritu-páh* should be changed into *rita-páh* : 'the god who protects the *Rita*, the righteous.'

Note 2. Or 'the killer of foes.'

Verse 5.

Note 1. Possibly we have to read, on account of the metre, *ihá hve*.

Note 2. See above, verse 1, note 1.

MANDALA III, HYMN 21.

ASHṬAKA III, ADHYĀYA 1, VARGA 21.

1. Take this our sacrifice to the immortals; accept graciously these offerings, O *Gâtavedas*. O *Agni*, partake of the drops of fat and ghee, O *Hotri*, having sat down as the first.

2. To thee, O purifier, the drops of fat mixed with ghee drip down. O (god) who followest thy own ordinances, give us the best boon for this feast to which the gods come eagerly.

3. To thee, the priest, O *Agni*, (belong) the drops dripping with ghee, O good one! Thou art kindled as the best *Rishi*. Be a furtherer of our sacrifice!

4. For thee, O liberal one¹, full of power, the drops of fat and ghee drip down, O *Agni*! Praised by the sages thou hast come hither with mighty light. Accept graciously the offerings, O wise one!

5. For thee the richest fat¹ has been taken out from the midst. We give it to thee. On thy skin, O *Vasu*, the drops drip down. Accept them eagerly for each of the gods.

NOTES.

The same *Rishi*. Verses 1 and 4 are *Trishṭubh*, verses 2 and 3 *Anuṣṭubh*, verse 5 *Virâḍrûpâ Satobṛīhatī*.

The hymn belongs to the ritual of the animal sacrifice. It has to be recited, according to the prescription of the later Vedic texts, while the vapâ (omentum) of the sacrificial animal is roasted and the drops of fat drip down from it. See Schwab, *Das Altindische Thieropfer*, p. 114

seq., and the Sûtra texts quoted by him (for instance, *Āsvalâyana Srautasûtra* III, 4, 1). Bergaigne (*Recherches sur l'Histoire de la Liturgie Védique*, 18) seems to be right in observing: 'Bien qu'il (l'hymne III, 21) soit récité tout d'une pièce dans le *pasubandha*, pendant la cuisson de la *vapâ*, pour les gouttes de graisse qui tombent dans le feu, sa complexité métrique . . . le trahit et nous y fait voir une simple collection de vers liturgiques.' It may be observed, however, that the two last verses seem to form a distich of an irregular *Pragâtha* type; comp. H. O., *Die Hymnen des Rigveda*, vol. i, p. 118.—Verses 1–5 = TB. III, 6, 7, 1. 2; MS. IV, 13, 5.

Verse 4.

Note 1. On the word *ádhrigu*, cf. Bloomfield, *American Or. Soc. Proceedings*, March, 1894, p. cxxiii.

Verse 5.

Note 1. *Vapâkhyam havih*, *Sâyana*. This explanation is evidently correct. After the sacrificial animal has been killed, the omentum, which is very rich in fat, is first drawn out of its body and offered. See H. O., *Die Religion des Veda*, 360 seq.

MANDALA III, HYMN 22.

ASHTAKA III, ADHYĀYA 1, VARGA 22.

1. This is that Agni with whom the desiring Indra took the pressed Soma into his body. Having obtained thousandfold strength like a horse, a racer¹, thou art praised, O Gâtavedas!

2¹. Thy splendour, O Agni, which dwells in heaven and on earth, in the plants, O worshipful one, and in the waters, wherewith thou hast spread through the wide air—that light of thine is fierce, waving², man-beholding.

3. Agni, thou goest to the floods of heaven. Thou hast spoken to the gods who are liberal (?)¹. (Thou goest) to the waters which (dwell) on high in the ether of the sun, and to those which approach below.

4. May the fires of the soil united with those on the hill-sides¹, without guile graciously accept our sacrifice and plentiful food free from all plague.

5 = III, 1, 23.

NOTES.

The same *Rishi*. The metre is *Trishṭubh*, except in verse 4 which is *Anuṣṭubh*.—A conjecture on the ritual use for which the hymn has been composed, see in the note on verse 4.—Verses 1–5 = VS. XII, 47–51; TS. IV, 2, 4, 2. 3; MS. II, 7, 11.—A sort of commentary on this hymn is found in the *Satapatha Brâhmaṇa* VII, 1, 1, 22 seq.

Verse 1.

Note 1. In the traditional text the words, ‘a horse, a racer,’ are accusatives. But it is the *átya* who attains

(san) the *vāga* and who is called *vāgīn* (comp. M. M., vol. xxxii, pp. 116, 442, and on *sāpti*, *ibid.* p. 102): see I, 130, 6; III, 2, 7; 38, 1 (V, 30, 14; IX, 93, 1; 96, 15, &c.); VII, 24, 5; IX, 43, 5; 82, 2; 85, 5; 86, 3; 96, 20; X, 96, 10 (I, 52, 1, and III, 2, 3 do not contradict this). Pischel (*Vedische Studien*, I, 105) believes that *átyam ná* stands for *átyaḥ ná*, which seems impossible to me. But I think that we should correct the text and read *átyaḥ ná sāptiḥ*. The preceding accusatives have caused the blunder.

Verse 2.

Note 1. Comp. Grassmann, Kuhn's *Zeitschrift*, XVI, 165.

Note 2. Comp. *ketúḥ arṇaváḥ sūryasya*, VII, 63, 2.

Verse 3.

Note 1. In the translation of *dhīshnya* I have followed Pischel, *Vedische Studien*, II, 87, though this translation is quite uncertain. Should the meaning be: 'the gods who dwell on the *dhīshnya* altars'?

Verse 4.

Note 1. *Agni purishya*, i.e. the fire dwelling in the soil (comp. Roth in Kuhn's *Zeitschrift*, XXVI, 64), is mentioned very frequently in the Mantras belonging to the *Agnikayana*, i.e. to the construction of the brick altar. *Agni* is considered as residing in the soil used at that rite. Now in the *Yagus* texts the whole of our hymn occurs among the texts to be recited at the *Agnikayana* (*Taitt. Samh.* IV, 2, 4, 2, &c.; comp. also *Āsvalāyana Srautasūtra* IV, 8, 20). Perhaps we may conjecture, therefore, that the *Agnikayana* rite in its simplest form was known already in the *Rig-veda* period, and that our hymn was destined for it.—The *prāvāna* fires (fires dwelling on the hill-sides) may be the fires dwelling in the rivers which run down the *prāvaṇas* or descents.

MANDALA III, HYMN 23.

ASHTAKA III, ADHYĀYA 1, VARGA 23.

1. Produced by attrition, well preserved in his abode, the young sage, the leader of worship, Agni ever young in the forests¹ that grow old—Gâtavedas, has here assumed immortality².

2. The two Bharatas¹, Devasravas and Devavâta, in the midst of wealth have produced by attrition Agni the skilful (god). Agni, look forth with mighty wealth, and then be² for us a guide of food day by day.

3¹. The ten fingers have brought him to the birth, the ancient, beloved (Agni), well born in his mothers². Praise, O Devasravas, the Agni of Devavâta who³ should be the lord of people.

4. I have laid¹ thee² down in the best (place) of the earth³, in the place of Iâ³, in the auspiciousness of days. O Agni, as the god who has belonged to Manus⁴, shine with wealth on the Drishadvatî, on the Âpayâ, on the Sarasvatî.

5 = III, 1, 23.

NOTES.

The *Rishis* are Devasravas Bhârata and Devavâta Bhârata (see verse 2); the metre is Trishubh (verse 5 Satobrihati).—No verse occurs in the other Samhitâs.

Verse 1.

Note 1. The 'forests' are the fuel. 'Does the poet mean: Never consumed in the consumed wood or forests,

i. e. the fire burns and is kept alive while the wood is burnt up?' M. M.

Note 2. Or, 'he has received the drink of immortality'—which may refer to the ghee offered in the fire.

Verse 2.

Note 1. On the tribe of the Bharatas having their seats, as verse 4 seems to show, on the borders of the Sarasvatî and of the Drishadvatî, see H. O., Buddha (first edition), 413 seq.

Note 2. This is an imperative in -tât, signifying, as Delbrück has shown (*Syntaktische Forschungen*, III, 2 seq.; *Altindische Syntax*, 363), an injunction to be carried out after something else has been done or has happened. Agni is first to look about (*ví parya*), and shall then become (*bhavatât*) a guide of food, i. e. he shall lead plenty of food to the worshipper's house.—Prof. Max Müller translates *ishâm netá*, 'a guide to food.'

Verse 3.

Note 1. Should this *Satobṛīhatî*, standing alone among *Trishūbh* verses, be considered as forming a distich together with verse 2? Comp. H. O., *Die Hymnen des Rigveda*, vol. i, p. 102, note 7.

Note 2. The woods.

Note 3. Agni, not *Devavāta*, is referred to.

Verse 4.

Note 1. Or, 'he has laid.' The form may be first or third person, present or perfect.

Note 2. Agni is addressed.

Note 3. The best place of the earth, the place of *Iṣā* (i. e. of the nourishment coming from the cow, of the ghee offered into Agni) is the sacrificial ground or more especially the spot on which the sacrificial fire is established.

Note 4. Or 'to men.' The *Padapāṭha* has *mānushe*, but *mānushaḥ* seems more probable.

MANDALA III, HYMN 24.

ASHTAKA III, ADHYÂYA 1, VARGA 24.

1. Agni, be victorious in battles ; thrust away the plotters. Difficult to overcome, overcoming malign powers, bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹.

2. Agni, thou art kindled with nourishment¹, the immortal offerer of a feast (to the gods). Accept graciously our worship.

3. Agni, wakeful one, son of strength, into whom offerings are poured, sit down with thy splendour on this sacrificial grass of mine.

4. Agni, together with all Agnis, with the gods exalt our prayers and those who are respectful at the sacrifices.

5. Agni, give wealth to the worshipper, abundance in valiant men ; further us¹ that we may be rich in sons.

NOTES.

The *Rîshi* is Visvâmitra, the metre *Gâyatrî*, the first verse *Anushṭubh*. On this combination of a beginning *Anushṭubh* with *Gâyatrî*s following, comp. H. O., *Die Hymnen des Rig-veda*, vol. i, p. 148.—Verse 1 = VS. IX, 37. Verse 5 = TS. II, 2, 12, 6 ; MS. IV, 12, 2 ; 14, 6.

Verse 1.

Note 1. See above, III, 8, 3, and on *yagñávāhas*, I, 127, 8, note 1; Bergaigne, *Religion Védique*, II, 287, note 2.

Verse 2.

Note 1. *Iḥā*: especially designating the nourishment coming from the cow (personified as *Iḥā*), such as ghee.

Verse 5.

Note 1. Literally, 'sharpen us.'

MANDALA III, HYMN 25.

ASHTAKA III, ADHYĀYA 1, VARGA 25.

1. Agni, thou art for ever the wise son of Heaven and of the Earth, the all-wealthy one. In thy peculiar way¹ sacrifice here to the gods, O intelligent one !

2. Agni, the knowing, obtains (for his worshipper) heroic powers ; he obtains (for him) strength, being busy for the sake of immortality. Bring then the gods hither, O (Agni), rich in food.

3. Agni, the wise, shines on Heaven and Earth, the two immortal goddesses who encompass all people—he who rules through his strength, and who is full of light through adoration.

4. Agni and Indra, come hither to the sacrifice in the house of the worshipper rich in pressed (Soma), never failing, ye two gods, at the drink of Soma.

5. Agni, thou art kindled in the house of the waters, (our) own (god), O son of strength, *Gâtavedas*, who exaltest the abodes (in which thou dwellest) by thy blessing.

NOTES.

The same *Rishi*. Metre, *Virâg*.—Verse 4=MS. IV, 12, 6.

Verse 1.

Note 1. On *rdhak*, see Pischel, *Vedische Studien*, II, 45.

MANDALA III, HYMN 26.

ASHTAKA III, ADHYÂYA 1, VARGA 26-27.

1. With our offerings revering in our mind Agni Vaisvânara, the follower of truth, the finder of the sun—we, the Kusikas¹, desirous of goods, call with our prayers the god who gives rain, the charioteer, the cheerful.

2. We call that beautiful Agni to help us, Vaisvânara, Mâtariśvan the praiseworthy¹; we the men (call) Brîhaspati² for (the worship) of the divine host, the priest who hears us, the guest who swiftly glides along.

3. Vaisvânara, neighing like a horse, is kindled by the women¹, by the Kusikas, from age to age; may this Agni give us abundance in valiant men and in horses and treasures, he who wakes among the immortals.

4. May the Vâgas¹ come forward, the Agnis with their powers. United² they have harnessed the spotted deer for their triumphal procession³. The Maruts, mightily growing, the all-wealthy, make the mountains tremble, the unbeguiled ones.

5. The Maruts who possess the beauty of Agni¹, belong to all races of men. We implore their fierce, strong help. They are tumultuous, the sons of Rudra, clothed in rain, hot-spirited like lions², givers of rain.

6. We implore with our best praises every host, every troop (of the Maruts)¹, the splendour of Agni,

the power of the Maruts. With the spotted deer as horses², with gifts that cannot be taken away, they go to the sacrifice wise in the (sacrificial) ordinances³.

7. Agni am I, by birth *Gâtavedas*. Ghee is my eye; (the drink of) immortality is in my mouth. The threefold song¹ traversing the aerial space, the imperishable *Gharma*², the sacrificial food am I by name.

8. With three purifying strainers he (Agni) purified the song, with his heart the thought, discovering the light. The mightiest treasure he produced by the powers of his own nature, and then he looked over heaven and earth.

9. Carry him who is the inexhaustible spring with a hundred rills, who has knowledge of prayers (?), the father of (every speech) that should be uttered, the roaring one¹, gladly excited in the lap of his parents—carry him the truth-speaking across (all dangers), O ye two worlds!

NOTES.

Visvâmitra is the *Rîshi* of this *Sûkta* with the exception of the seventh verse of which the *Âtman* or *Brahman* is the *Rîshi*. The metre is *Gagatî* verses 1-6, *Trishṭubh* verses 7-9.—Verse 5 = TB. II, 7, 12, 3. Verse 7 = VS. XVIII, 66; MS. IV, 12, 5.

The position of this *Sûkta* in the collection shows that it is to be divided into three independent hymns. This is confirmed by the metre, the first and second of these three hymns being in *Gagatî*, the third in *Trishṭubh*, and also by the contents: the first hymn is addressed to Agni *Vaisvânara*, the second to Agni accompanied by the Maruts, the third contains mystical speculations about the nature and the deeds of Agni.

Verse 1.

Note 1. The Kusikas are identical with the Visvâmitras, or possibly the latter form one branch of the Kusikas ; see H. O., Zeitschrift der Deutschen Morgenländischen Gesellschaft, XLII, 209.

Verse 2.

Note 1. On the relation of Mâtârisvan to Agni, see above, I, 96, 4, note 1.

Note 2. *Brîhaspati*, though in his origin distinct from Agni, is here identified with him, like Mâtârisvan.

Verse 3.

Note 1. By the ten fingers. Comp. above, I, 71, 1.

Verse 4.

Note 1. I adopt the interpretation of Bergaigne (*Religion Védique*, II, 405, note 1) and Pischel (*Vedische Studien*, I, 46). *Vāgāh* seems to be the proper name synonym with *Rîbhávaḥ*; the Maruts may be called *Vāgāh* as they are called several times *Rîbhukshānah*. But it is possible that we should have to translate simply, 'May the powers of strength,' &c.; comp. below, 27, 1.

Note 2. Possibly we have to supply, 'united with their spotted deer, with their beauty,' &c.; see II, 36, 2. *yagñāḥ sāmislâḥ prîshatîbhiḥ rîshîbhiḥ*; VII, 56, 6. *sriyâ sāmislâḥ*. Or the meaning may be, 'the Maruts united with Agni or with the Agnis;' comp. I, 166, 11. *sāmislâḥ indre*.

Note 3. On *subhé*, see M. M., I, 87, 3, note 2 (vol. xxxii, p. 162).

Verse 5.

Note 1. Or, they receive their beauty through Agni.

Note 2. Of *heshâkratu* the probable explanation has been given by Pischel, *Vedische Studien*, I, 48. See also von Bradke, Kuhn's Zeitschrift, XXVIII, 297.

Verse 6.

Note 1. Comp. V, 53, 11, vol. xxxii, p. 320.

Note 2. Comp. II, 34, 4, vol. xxxii, p. 302, note 5.

Note 3. The text has vidátheshu.

Verse 7.

Note 1. Comp. VIII, 51, 4. arkám saptásirshânam . . . tridhâtum uttamé padé. Is the song called tridhātu because it is sung by the three Udgâtrîs (singers)? Or because it generally comprises three verses (see H. O., Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXVIII, 453)?

Note 2. The Gharma is the offering of hot milk brought to the Asvins. On the probable meaning of this offering, see H. O., Religion des Veda, 447 seq.

Verse 9.

Note 1. The translation of meḥ (comp. IV, 7, 11; Atharva-veda XI, 7, 5; Taitt. Samh. V, 7, 8, 1) is quite conjectural.

MANDALA III, HYMN 27.

ASHṬAKA III, ADHYĀYA 1, VARGA 28-30.

1. Forward (goes) your ¹ strength tending heavenward, rich in offerings, with the (ladle) full of ghee. To the gods goes (the worshipper) desirous of their favour.

2. I magnify¹ with prayer Agni who has knowledge of prayers (?), the accomplisher of sacrifice, who hears us, and in whom (manifold wealth) has been laid down.

3. O Agni, may we be able to bridle thee the strong god¹; may we overcome (all) hostile powers.

4. Agni, inflamed at the sacrifice, the purifier who should be magnified, whose hair is flame—him we approach (with prayers).

5. With his broad stream of light the immortal Agni, clothed in ghee, well served with oblations, is the carrier of offerings at the sacrifice.

6. Holding the (sacrificial) ladles, performing the sacrifice they have with right thought pressingly brought Agni hither¹ for help.

7. The Hotri, the immortal god goes in front with his secret power¹, instigating the sacrifices².

8. The strong (horse, i.e. Agni) is set at the races. He is led forth at the sacrifices, the priest, the accomplisher of sacrifice.

9. He has been produced¹ by prayer, the excellent one. I have established² him, the germ of beings, for ever the father of Daksha³.

10. I have laid thee down¹, the excellent one, with the nourishment² of Daksha, O thou who art produced by power, O Agni, thee the resplendent one, O Uṣig³.

11. The priests, eager to set to work the *Rīta*¹, kindle with quick strength Agni the governor², him who crosses the waters³.

12. I magnify¹ the child of vigour at this sacrifice, who shines under the heaven, the thoughtful Agni.

13. He who should be magnified and adored, who is visible through the darkness, Agni, the manly, is kindled¹.

14. Agni, the manly, is kindled, he who draws hither the gods like a horse. The (worshippers) rich in offerings magnify him.

15. We the manly ones will kindle thee the manly (god), O manly Agni who shinest mightily.

NOTES.

The same *Rīshi*. The metre is Gāyatrī.—The position of the hymn in the collection shows that it is to be divided into *Trikas*, and this is confirmed by the ritual use of several of these *Trikas* (see Bergaigne, *Recherches sur l'Histoire de la Liturgie Védique*, 19, note 1). Some of the *Trikas* at least, however, do not seem to form independent hymns; verse 10 very probably stands in connection with verse 9, and the same seems to be the case with verses 12 and 13. Ludwig (IV, 305) and Bergaigne (loc. cit.) consider the whole *Sūkta* as a collection of *Sāmidhenīs* or verses to be recited for each piece of wood thrown into the fire. Comp. Hillebrandt, *Neu- und Vollmondsopfer*, 77.—Verse 1

= TS. II, 5, 7, 2; TB. III, 5, 2, 1; MS. I, 6, 1; IV, 14, 3. Verses 2, 3 = TB. II, 4, 2, 4. 5; MS. IV, 11, 2. Verse 4 = TS. II, 5, 8, 6; TB. III, 5, 2, 3. Verses 5-6 = TB. III, 6, 1, 3; MS. IV, 10, 1 (verse 5 = MS. IV, 11, 2). Verses 7-9 = SV. II, 827-829. Verses 13-15 = SV. II, 888-890; TB. III, 5, 2, 2; AV. XX, 102, 1-3.

Verse 1.

Note 1. Of the priests and sacrificers?

Verse 2.

Note 1. The text has *ī/e*.

Verse 3.

Note 1. Comp. above, II, 5, 1.

Verse 6.

Note 1. Comp. IV, 17, 18. *vayám hí ā te kakrimá sabādhaḥ*.

Verse 7.

Note 1. *Mâyáyâ*: comp. H. O., Religion des Veda, 163, 294.

Note 2. *Vidáthâni*: comp. I, 31, 6, note 2.

Verse 9.

Note 1. This seems to mean, 'he has been set to work.'

Note 2. *Ā dadhe* must be first person (comp. *ní dadhe*, verse 10) for the *bhûtánâm gárbhaḥ* is Agni.

Note 3. Or, the father of intelligence. Daksha is the personified intelligence. Comp. vol. xxxii, p. 245 seq.; Bergaigne, Religion Védique, III, 93 seq.

Verse 10.

Note 1. See above, III, 23, 4.

Note 2. The text has *i/ā*, the same word as in 24, 2.—Prof. Max Müller observes, 'Could it be, *ní tvâ dadhe i/ā*, I have placed thee on the altar with nutriment, son of the strength of Daksha?'

Note 3. Or, 'the willing one.'

Verse 11.

Note 1. 'Setting to work the Right (*Rīta*)' means here 'performing the sacrifice.' The sacrifice is considered as a sphere especially pervaded by the power of *Rīta*. Comp. H. O., *Religion des Veda*, 197.

Note 2. Yantúram (comp. *VIII*, 19, 2. agnīm ūishva yantúram; Lanman, 486) must be the same as yantáram (comp. *μάπτρω*? [M. M.] See de Saussure, *Mémoire sur le Système Primitif des Voyelles*, p. 207; but comp. also Kretschmer, Kuhn's *Zeitschrift*, XXXI, p. 447). To me it seems to be an accommodation to aptúram, facilitated probably by the influence of the genitive yantúr. See Lanman, *Noun-Inflection in the Veda*, p. 486; Wackernagel in Kuhn's *Zeitschrift*, XXV, 287.

Note 3. See Pischel, *Vedische Studien*, I, 122 seq.; H. O., *Göttingische Gelehrte Anzeigen*, 1889, p. 4 seq.

Verse 12.

Note 1. The text has *ī/e*. In the same way *ī/énya/i* verse 13, *ī/ate* verse 14.

Verse 13.

Note 1. Observe sám idhyate here and verse 14, sám idhīmahi verse 15. The verses 13-15 form one *Trika*.

MANDALA III, HYMN 28.

ASHTAKA III, ADHYĀYA 1, VARGA 31.

1. O Agni *Gâtavedas*, accept graciously our offering, the sacrificial cake at the morning libation, O god who givest wealth for our prayers.

2. The sacrificial cake, O Agni, has been baked or made ready for thee: accept it graciously, O youngest (god).

3. Agni, accept eagerly the sacrificial cake which has been offered, which has stood overnight. Thou art the son of strength, established at the sacrifice.

4. At the midday libation, *Gâtavedas*, accept here graciously the sacrificial cake, O sage. Agni, the wise ones do not diminish at the sacrificial distributions¹ the portion which belongs to thee, the vigorous one².

5. Agni, at the third libation take joyfully the sacrificial cake, O son of strength, which has been offered. And in thy admirable way place our wakeful sacrifice, blessed with treasures, before the immortal gods.

6. Agni, grown strong, O *Gâtavedas*, accept graciously our offering, the sacrificial cake which has stood overnight.

NOTES.

The same *Rishi*. The metre is *Gâyatrî* in verses 1, 2, 6, *Ushnih* in verse 3, *Trishubh* in verse 4, and *Gagatî* in verse 5.—No verse occurs in the other *Samhitâs*.

This Sûkta and the following are, as their position at the end of the Anuvâka and the number of their verses show, later additions to the original collection. The 28th hymn contains verses destined for the offerings of sacrificial cakes to Agni at each of the three Savanas. Quite in the same way hymn 52, which also belongs to the later additions, refers to sacrificial cakes offered to Indra. The oblation of such cakes to Indra at each Savana is found also in the later Vedic ritual (comp. Kâtyâyana IX, 9, 2 seq.; Weber, Indische Studien, X, 369, 376), and several verses of III, 52 are indicated there as Puronuvâkyâ verses for those very offerings; see Âsvalâyana Srautasûtra V, 4, 2. 3. After each cake-offering to Indra follows the Svishṭakṛit-oblation to Agni: and for these oblations Âsvalâyana (loc. cit. Sûtra 6) prescribes verses 1, 4, and 5 of our hymn, according to the order of the three Savanas. From the text of the hymn it seems to be evident that verses 1-3 have been composed for the first, verse 4 for the second, and verses 5-6 for the third Savana. With this distribution the change of the metres evidently stands in connection. In accordance with the theories of the later Vedic theologians, we have here the Gâyatrî as the characteristic metre of the first, the Trishṭubh of the second, the Gāgatrî of the third Savana.

Comp. also Âsvalâyana VI, 5, 25, and the very ingenious but at the same time somewhat hazardous observations of Bergaigne, *Recherches sur l'Histoire de la Liturgie Védique*, 16 seq.

Verse 4.

Note 1. The text has vidâtheshu.

Note 2. Comp. I, 36, 1, note 2.

MANDALA III, HYMN 29.

ASHṬAKA III, ADHYĀYA 1, VARGA 32-34.

1¹. This is the support on which the rubbing (for producing the fire) is performed ²; the creative organ ³ has been prepared. Bring hither the house-wife ⁴; let us produce Agni by rubbing in the old way.

2. In the two fire-sticks dwells *Gâtavedas*, as the germ (lies) safe in pregnant women—Agni who should be magnified ¹ day by day by wakeful men who bring offerings.

3. Place it ¹ skilfully into her who lies extended ². Having conceived she has quickly given birth to the manly one. He whose summit is red—bright is his splendour—the son of *I/â* has been born in the (due) way ³.

4. In the place of *I/â*, on the navel of the earth we will lay thee down, *Gâtavedas*, that thou, O Agni, mayst carry the offerings (to the gods).

5. Rub, ye men, the truthful sage, the wise, the immortal, the fair-faced. Bring forth, ye men, Agni, the banner of sacrifice, the first in the front, the gracious one.

6. When they produce him by rubbing with their arms, he shines forth flaming in the wood like a red race-horse. Like the bright one on the path of the *Asvins* ¹ the unrestrained (Agni) spares the stones, burning the grass ².

7. Agni, when born, shines forth resplendent, the racer, the priest, praised by the sages, the giver of rain, whom the gods placed in the sacrifices, to be

magnified, as the omniscient carrier of the sacrificial offerings.

8. Sit down, O Hotri, in the space which is thine, as the knowing one. Place the sacrifice in the abode of good works (i.e. on the altar). Eagerly longing for the gods thou shalt worship the gods by offerings. Agni, bestow mighty vigour on the sacrificer.

9. Produce a mighty¹ smoke, ye friends. Without fail go forward towards strength. This Agni is the conqueror in battles, rich in valiant men, he by whom the gods have overpowered the Dasyus.

10. This is thy birth-place in due time whence born thou shonest forth ; knowing it, O Agni, sit down on it, and make our prayers prosper.

11. He is called Tanūnapât as the Asura's germ. Narâsamsa he becomes when he is born, Mâtariśvan when he has been shaped in the mother¹. And he has become the rush of the wind in his swift course².

12. Rubbed forth by skilful rubbing, established by skilful establishing, as a sage, O Agni, perform excellent sacrifices. Sacrifice to the gods for him who is devoted to the gods¹.

13. The mortals have generated the immortal one, the . . .¹, advancing one with strong jaws. The ten unwedded sisters² united take care of the man (Agni) when he has been born.

14. He the god of the seven Hotri's shone forth from of old, when he flamed up in his mother's lap, at her udder. Day by day the joyous one never closes his eyes, when he has been born from the Asura's (i.e. of the Heaven's ?) belly¹.

15. The onsets of (Agni) when he attacks his enemies, are like those of the Maruts. (He is) the

first-born (son) of the sacred spell. They know every (fire)¹. The Kusikas have raised their brilliant spell; they have kindled Agni, every one in his house.

16. After we had chosen thee here to-day, O wise Hotri, while this sacrifice was going on, thou hast firmly sacrificed and firmly laboured. Come to this Soma, expert and knowing !

NOTES.

The same *Rîshi*. The prevalent metre is Trishṭubh.—Verses 1, 4, 10, 12 are Anushṭubh; verses 6, 11, 14, 15, Gāgati.

The Sûkta, which belongs to the later additions (see the note on hymn 28), consists of a number of verses and small groups of verses referring to the production of fire by the attrition of the two fire-sticks. The order in which the verses stand does not always agree with the natural order of the ritual acts.—Verse 2 = SV. I, 79. Verse 3 = VS. XXXIV, 14. Verse 4 = VS. XXXIV, 15; TS. III, 5, 11, 1; MS. I, 6, 2, 7; IV, 10, 4; II, 1. Verse 8 = VS. XI, 35; TS. III, 5, 11, 2; IV, 1, 3, 3; MS. II, 7, 3; IV, 10, 4. Verse 10 = VS. III, 14; XII, 52; XV, 56; TS. I, 5, 5, 2; IV, 2, 4, 3; 7, 13, 5; TB. I, 2, 1, 16; II, 5, 8, 8; MS. I, 5, 1; 6, 1; AV. III, 20, 1. Verse 13 = TB. I, 2, 1, 19. Verse 16 = VS. VIII, 20; TS. I, 4, 44, 2; MS. I, 3, 38; AV. VII, 97, 1.

Verse 1.

Note 1. The verses 1-3 a, b have been translated by Muir, *Original Sanskrit Texts*, V, p. 209.

Note 2. On the *adhimanthanasakala*, the piece of wood on which the lower fire-stick is laid, see *Satapatha Brâh-*

mana III, 4, 1, 20. so-dhimanthanam sakalam ádatte agner ganitram asity atra hy agnir gáyate. Schwab, Das Altindische Thieropfer, p. 78 seq.

Note 3. Pragánana seems to be used in the concrete sense as the male organ. As such, the poet may have considered the so-called pramantha in the generation of Agni, which is described as having the shape of the male organ (Schwab, loc. cit., 78 ; see also Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLIII, 591). It does not seem very probable that the darbhapīṅgūla of which Sáyana thinks should be meant.

Note 4. Sáyana explains this as meaning the Arāṇi (fire-stick), i. e. the lower Arāṇi, the receptacle of the upper fire-stick. In the Taittirīya Brāhmaṇa I, 2, 1, 13 the two Arāṇis are addressed as mahī vispatnī.

Verse 2.

Note 1. The text has *īdyah*.

Verse 3.

Note 1. The upper fire-stick or, more accurately, the pramantha.

Note 2. Comp. above, II, 10, 3. The lower Arāṇi is alluded to, which is considered as a wife and more particularly as the nymph Urvasī (Kātyāyana V, 1, 30, &c.).

Note 3. Prof. Pischel (Vedische Studien, I, 301) takes the genitive *īāyāh* as dependent on vayúne : ' wurde der Sohn geboren am Orte (Wege) der Opferspende.' To me it seems unnatural not to connect *īāyāh* with *putráh*, which words are connected also by the Sandhi (the Samhitá text has *īāyās putró*, not *īāyāh putró*).

Verse 6.

Note 1. For yáman, cf. I, 37, 3 ; III, 2, 14 ; VI, 15, 5. Should not the bright one on the path of the Asvins be the sun? Sáyana thinks of the chariot of the Asvins, which also may be right.

Note 2. Are the stones and the grass identical with the stones and grass-blades occurring in the later ritual of the agnyâdheya and agnimanthana (Satapatha Br. II, 1, 1, 8; III, 4, 1, 21; Kâtyâyana IV, 8, 16, &c.)?

Verse 9.

Note 1. Literally, a manly, strong, or bull-like smoke.

Verse 11.

Note 1. This is a play upon words (Mâtariśvâ and âmi-mîta mâtâri, 'he has been shaped in the mother').

Note 2. Von Bradke (Dyâus Asura, p. 51): des Windes Heerde (?) wird er, wenn er dahingleitet.

Verse 12.

Note 1. This Pâda is identical with I, 15, 12. It is a galita.

Verse 13.

Note 1. The meaning of asremân (comp. X, 8, 2. asremâ vatsâh [i.e. Agni] śmîvân arâvît) is unknown.

Note 2. The ten fingers.

Verse 14.

Note 1. Comp. von Bradke, loc. cit., 50.

Verse 15.

Note 1. Or prathamagâm brâhmanah vîsve it viduḥ: 'all (people) know him the first-born (son) of the sacred spell'? Comp. I, 34, 2. sômasya venâm ânu vîsve it viduḥ.—Prof. Max Müller writes: 'Prathamagâh is the wind, X, 168, 3. It might here refer to the Maruts, who are often said to sing prayers; they know all about Brahman (prayer).'

MANDALA IV, HYMN 1.

ASHTAKA III, ADHYĀYA 4, VARGA 12-15.

1. Thee, O Agni, the gods concordantly have ever set to work as their divine steward ; with this intention¹ they have set thee to work. They have generated² thee, O worshipful one², the immortal among the mortals, the wise, god-loving god ; they have generated every wise, god-loving (Agni)³.

2. Do thou, [O Agni¹,] turn to brother Varuna, towards the gods² with thy kindness³, to (Varuna) who accepts the sacrifice, to the eldest (god) who accepts the sacrifice, the righteous Āditya who supports the (human) tribes, the king who supports the (human) tribes.

3. O friend, turn to thy friend (Varuna), as a wheel of a chariot¹ rapidly (follows) the swift (horse), for our sake, O wonderful one, rapidly. O Agni, find mercy (for us) with Varuna, with the all-brilliant Maruts. Bless (us), O flaming one, that we may propagate ourselves, that we may press onward ; bless us, O wonderful one !

4. Mayst thou, O Agni, who knowest Varuna, deprecate for us the god's anger. Being the best sacrificer, the best carrier (of the gods), flaming, remove from us all hatred.

5. As such, O Agni, be for us the lowest¹ (god) with thy help, our nearest (friend) while this dawn shines forth. Being liberal (towards us), cause, by sacrificing, Varuna to go away from us. Love mercy ; readily hear our call.

6. His, the fortunate god's, appearance is excellent, and most brilliant among mortals. Like the bright, heated butter of the cow (the appearance) of the god is lovely, like the bountifulness of a milch-cow.

7. Three¹ are those highest, true, and lovely births of this god Agni. Being enveloped in the infinite² he has come hither, the bright, brilliant, shining Aryan.

8. He, the messenger, longs for all seats, the *Hotri* with the golden chariot, with the lovely tongue, with the red horses, of marvellous appearance, brilliant, always lovely like an assembly abundant in food.

9. He, the kinsman of sacrifice, has enlightened men¹. They lead him forward by a great rope². He dwells in his (the mortal's) dwelling, accomplishing (his task). The god has obtained the companionship of the mortal.

10. May this Agni, the knowing one, lead us to the god-given treasure which belongs to him¹. That (treasure) which all the immortals have created by their thought, which Dyaus, the father, the begetter (has created): that real (treasure) they have besprinkled².

11. He has been born in the dwellings as the first, at the bottom of the great (air)¹, in the womb of this air², footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull³.

12. The host¹ came forth wonderfully at first, in the womb of *Rita*, in the nest of the bull², lovely and young, of marvellous appearance, and brilliant³. Seven friends⁴ were born for the bull.

13. Here our human fathers have sat down¹,

aspiring after *Rita*². Invoking the dawns³, they have driven out the milch-cows which dwelt in the rock-stable, in the prison.

14. Having rent the rock they cleaned themselves. Others around told forth that (deed) of theirs. Taking . . . as an instrument (?)¹, they sang triumphantly². They found the light; they chanted their prayers.

15. Longing for the cows in their mind, those men, the *Usigs*¹, have opened with godly words the fast-holding, closed rock, which enclosed and encompassed the cows, the firm stable full of cows.

16. They have devised the first name of the milch-cow; they have found the three times seven highest (names or essences) of the mother¹. The hosts², understanding this, acclaimed. The red one³ became visible through the brilliant (milk?)⁴ of the cow.

17. The confused¹ darkness disappeared; the sky appeared in splendour; the shine of the goddess Dawn rose up. The Sun ascended to the wide plains, beholding right and wrong deeds among the mortals.

18. Then, afterwards, being awake they looked around; then they took that treasure given by Heaven, all the gods in all the houses. O *Mitra*, may true (fulfilment) belong to (our) prayer, O *Varuna*!

19. I will address flaming *Agni*, the *Hotri*, the supporter of everything¹, the best sacrificer. He has perforated, as it were, the pure udder of the cows, (and has made flow the milk) purified like the poured sap of the *Soma* shoots.

20. He, the *Aditi* (i. e. the freedom) of all the

worshipful gods, the guest¹ of all men, Agni, choosing (for us) the protection of all gods—may he, Gâtavedas, be merciful.

NOTES.

The *Rîshi* is Vâmadeva, the metre *Trishûbh*, except in verses 1-3, the metres of which are *Ashî*, *Atigagatî*, and *Dhrîti* respectively.—Verses 4-5=VS. XXI, 3-4; TS. II, 5, 12, 3; IV, 2, 11, 3; TB. III, 7, 11, 3; 12, 6; TÂ. II, 4, 4; IV, 20, 3; MS. IV, 10, 4; 14, 17. Verse 20=VS. XXXIII, 16; TB. II, 7, 12, 5.—The hymn has been translated and commented upon by Bergaigne, *Quarante Hymnes du Rig-véda*, p. 11 seq.

This *Sûkta* seems to be composed of two independent hymns. Grassmann believed that the first three verses are the fragment of one hymn, and that verses 4-20 form a second hymn. His reason was that verses 1-3 are composed in metres similar to *Atyashî*, while the rest are composed in *Trishûbh*. I think that he was on the right way, but his opinion should be slightly modified. In verses 1-5 Agni is invoked to appease the anger of *Varuna*; while, on the other hand, no allusion to *Varuna* occurs in verses 6-20. I believe, therefore, that the first hymn should be considered as consisting of verses 1-5; it is composed in the metres of the *Atyashî* class (1-3) with two concluding *Trishûbh* verses (4, 5). The second hymn comprises the verses 6-20. The arrangers of the *Samhitâ*, however, considered these two hymns as one, as is shown by the position which they have assigned to it, before the second *Sûkta*, which has the same number of verses (20) as this first *Sûkta*. Comp. my *Prolegomena*, p. 141.

Verse 1.

Note 1. I.e. with the intention that he should act as the steward of the gods. As to *îti krátvâ*, comp. I, 138, 3. *îti*

krátvâ bubhugrîré. Delbrück, *Altindische Syntax*, p. 530, paraphrases *îti krátvâ* : mit Entschluss 'so sei es.'

Note 2. *Sâyana*, whom Ludwig follows, seems to be right in explaining *yagata* as a vocative ('*yaganiya*'), and *ganata* as 3rd plural ('*aganayan*'). Bergaigne takes both forms as 2nd plural imperative: 'honorez l'immortel chez les mortels; engendrez le Dieu qui honore les Dieux.'

Note 3. I cannot believe that Bergaigne is right in translating *vîsvam âdevam*, 'celui qui honore tous les Dieux.' His theory is that '*vîsvam dépend . . . de â, qui logiquement gouverne le terme devâ à l'accusatif.*'

Verse 2.

Note 1. The metre shows, as Benfey (*Vedica und Verwandtes*, p. 19, note 1) has pointed out, that this vocative *agne* is a spurious addition.

Note 2. Should we not read *devâm*? 'Turn to brother *Varuna* with thy kindness, towards the god who accepts the sacrifice.'

Note 3. Or 'for the sake of his kindness,' 'for winning his favour (for the mortals)'? *Sumatî* may be dative; see Lanman, p. 382; Brugmann, *Grundriss der vergleichenden Grammatik*, II, p. 602. Comp. I, 186, 10. *âkkhâ sumnâya vavṛitiya devân*, 'may I turn to the gods for the sake of their favour.'

Verse 3.

Note 1. I believe that *râthyeva* (*Padapâṭha* *râthyâ-iva*) stands for *râthyam-iva*. Comp. Lanman, p. 331; Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XLVIII, p. 681 seq. Prof. Max Müller refers *râthyâ-iva* to two horses; he translates: 'O friend, bring hither thy friend, as two swift chariot-horses bring rapidly a swift wheel.'

Verse 5.

Note 1. I.e. the nearest to men.

Verse 7.

Note 1. Literally 'thrice.' But I think that we should correct *trī* ('three'). The same blunder seems to occur in III, 56, 5. *trī sadhāsthā sindhavaḥ trīḥ* (read *trī*) *kavīnām*, 'Three are your abodes, O rivers; three (are those) of the sages.' Comp. also III, 56, 8; I, 116, 4.

Note 2. This seems to mean, in the infinite sky.

Verse 9.

Note 1. *Mánushaḥ* seems to be acc. plur.; comp. VII, 86, 7. *áketayat akítah*, 'he has enlightened the unenlightened ones.' Bergaigne takes *mánushaḥ* as a genitive depending on *yagñābandhuḥ*, 'fils du sacrifice de Manus.'

Note 2. Bergaigne compares IX, 87, 1, where it is said that they lead Soma to the sacrificial grass like a horse by ropes (*ákkhā barhīḥ rasanābhiḥ nayanti*). Sáyana says, *stutirūpayā raggvā*, 'by a rope which has the shape of praises.'

Verse 10.

Note 1. Comp. below, verse 18.

Note 2. I. e. anointed, adorned. 'Poured down.' M. M.

Verse 11.

Note 1. *Maháḥ budhné* seems to mean, *maháḥ rágasaḥ budhné*; comp. *rágasaḥ budhnám*, I, 52, 6; *budhné rágasaḥ*, II, 2, 3; *maháḥ rágasaḥ*, I, 6, 10; *rágasaḥ maháḥ*, I, 168, 6; *mahī rágasī*, IX, 68, 3.

Note 2. With the second Páda, compare IV, 17, 14. *tvaḥáḥ budhné rágasaḥ asyá yónau*.

Note 3. The bull seems to be Agni himself. Comp. verse 12.

Verse 12.

Note 1. The word *sárdha* (or *sárdhaḥ*? see note 3), which in most passages is applied to the host of the Maruts (see vol. xxxii, p. 67 seq.), seems here to refer to the company of the *Āṅgiras* or seven *Rishis*, alluded to in the fourth

Pâda. The seven *Rishis*, 'our fathers' (verse 13), have, with the aid of Agni, rent the mountain and delivered the cows or dawns (verses 13 seqq.; IV, 2, 15 seq.). Comp. H. O., Religion des Veda, p. 145 seq.

Note 2. The bull again seems to be Agni. Comp. verse 11, note 3.

Note 3. Do these epithets (comp. verse 8, Pâda 3) refer to the *sárdha* (host)? Or are they applied to Agni, so that we would have to translate: 'Lovely was the young one (Agni), of marvellous appearance, and brilliant'? In this way Bergaigne interprets the passage. If this translation is right, *sárdha* may be considered as neuter, and the first Pâda could be translated: The first host came forth wonderfully.

Note 4. Evidently the seven *Rishis* (see note 1). Bergaigne: Les sept prières? ou les sept rivières?

Verse 13.

Note 1. The seven *Rishis* sat down for chanting and sacrificing, by which they have opened the mountain-prison of the cows.

Note 2. The mention of *Rita* in this connection is both Vedic and Avestic. Comp. Darmesteter, Ormazd et Ahriman, p. 146; H. O., Religion des Veda, p. 144, note 2.

Note 3. The cows in this myth seem to be a mythical representation of the dawns. Comp. M. M., Science of Language, II, p. 584; H. O., Religion des Veda, pp. 147, 149 seq.

Verse 14.

Note 1. *Parváyāntra* (comp. *ślókāyantra*, IX, 73, 6) is quite doubtful. Does there exist a stem *parva*, meaning possibly, 'the herd of cattle'? And can we translate, 'they who had their (battering-?) machines directed on the cow-herds'? Or, 'holding the herds with their instruments (i.e. with the ropes used for drawing the cows out of the cavern)'?—Prof. Max Müller suggests the translation, 'the cattle-drivers,' and writes, 'Does it stand for *pasu-yantrâ-*

saḥ? Yantra seems the same as yoktra, or something like it, cf. X, 94, 7, 8. Pasuyantra would be they who hold the ropes of the cattle, who drive them away.' Bergaigne's translation, 'n'ayant rien (d'autre) pour conduire le bétail' (pasu-ayantra), and that of Roth ('die der Sperre ledigen Thiere [pasvaḥ ayantrāsaḥ] erhoben ein Freudengeschrei,' Zeitschr. der D. Morg. Gesellschaft, XLVIII, 678), do not carry conviction, nor does a conjecture like pasvā yantāraḥ ('the leaders of the cattle together with the cattle itself shouted triumphantly'), seem to furnish a satisfying solution of the difficulty.

Note 2. See Geldner, *Vedische Studien*, I, 120.

Verse 15.

Note 1. On the *Usigs*, compare Bergaigne's *Religion Védique*, I, 57 seq.

Verse 16.

Note 1. The mother seems again to be the cow, or more exactly the Dawn considered as the mother of the cows (mâtā gāvām, IV, 52, 2. 3; VII, 77, 2), and as the mother of the *Rishis* (IV, 2, 15). Comp. V, 45, 2. á ūrvāt gāvām mâtā gānatī gāt. The seven names of the cow are mentioned also in I, 164, 3, its three times seven names, in VII, 87, 4.

Note 2. Bergaigne (*Quarante Hymnes*, p. 14) and Pischel (*Ved. Studien*, II, 121 seq.) give to the word vrā the meaning 'woman' (Bergaigne: 'femme,' particulièrement 'femme en rut,' 'femme amoureuse'). I prefer to follow the opinion of Bechtel, *Nachrichten der Göttinger Gesellschaft der Wissenschaften*, philolog.-historische Klasse, 1894, p. 393 seq. The hosts seem to be the assembly of the *Rishis*.

Note 3. The dawn.

Note 4. Comp. IX, 81, 1 (H. O., *Religion des Veda*, p. 147, note 1). dadhnā yāt im ūnnitāḥ yasāḥ gāvām, 'When (the Somas) have been drawn, together with the brilliant curds of the cow.' The brilliant milk of the cow which the

Rishis have obtained, seems to be considered as a magical means for procuring to men the aspect of the brilliant light of the dawn. Comp. H. O., Religion des Veda, p. 450.

Verse 17.

Note 1. On *dúdhitam*, comp. Geldner, Ved. Studien, II, 9, and see Rig-veda II, 17, 4; IV, 16, 4.

Verse 19.

Note 1. Comp. vol. xxxii, p. 330 (V, 54, 10, note 1).

Verse 20.

Note 1. 'Guest' is *átithiḥ*; the play on words (*áditih* and *átithiḥ*) is untranslatable.

MANDALA IV, HYMN 2.

ASHTAKA III, ADHYĀYA 4, VARGA 16-19.

1. He who has been established as the steward among the mortals, the immortal, righteous one, and among the gods, being a god himself, the Hotri, the best sacrificer shall mightily flame¹; Agni shall rise up¹ with the offerings of Manus.

2. Here, O Agni, son of strength, thou goest for us to-day as a messenger, thou who art born, between the two races (of men and gods), having harnessed, O tall one, thy puissant, manly, brilliant (stallions)¹.

3. Harnessing the two mighty, red steeds that swim in ghee—(the steeds) of Rīta, I think, that are most swift with their mind¹, the ruddy ones, thou goest (as a messenger) between you, the gods, and the tribes of men².

4. O Agni, with thy good horses, and thy good chariot, rich in bounties, bring hither from among them (the gods)¹ Aryaman, Varuna, and Mitra, Indra and Vishnu, the Maruts and the Asvins, to him who offers good oblations.

5. This sacrifice, O Agni, is rich in cows¹, in sheep and horses, in manly friends; it is never to be despised; it is rich in nourishment, O wonderful lord², rich in offspring; it is long-lasting wealth, broad-based, with (brilliant) assemblies.

6¹. Be a self-strong protector, O Agni, of the man who in the sweat of his brow brings fuel to thee², or heats his head desirous to worship thee. Deliver him from every harmful man.

7. The man who brings food to thee who art desirous of food, he who stirs up¹ the cheerful guest and rouses him, the godly man who kindles thee in his dwelling : to him may belong lasting and generous wealth.

8. The sacrificer who praises thee in the evening and in the morning and gratifies thee : that liberal man thou shouldst bring across all distress, like a well-impelled horse¹, (dwelling) in his house.

9. The man who worships thee, the immortal one, O Agni, and who honours thee, holding the sacrificial ladle—may he, the toiling (sacrificer), not be deprived of wealth ; may no distress that comes from a harmful (foe), surround him.

10. That mortal whose well-ordered sacrifice thou, as the god, acceptest, O Agni, as a liberal giver, may his worship¹ be welcome, O youngest god, (the Hotri's work performed) for a worshipper whose helpers we may be.

11. May he, the knowing one, distinguish wisdom and folly of mortals¹, like straight and crooked backs (of horses)². And for the sake of wealth and noble offspring, O god, grant us Diti and keep off Aditi³.

12. The undeceived sages instructed the sage (Agni), setting him down in the dwellings of Âyu¹. Hence mayst thou behold, O Agni, with thy eyes² these beings visible and secret (that move) on the Arya's ways³.

13. Bring thou, O Agni, youngest (god), who art a good guide, a plentiful, brilliant treasure to the worshipper who presses Soma, who serves thee and toils, to help him, O brisk one, who fillest the dwellings of peoples.

14¹. And whatsoever we have done, O Agni, out

of devotion for thee, with our feet², with our hands, with our bodies: (in those deeds of ours) the wise have held up the *Rîta*, aspiring after it, like those who manage a chariot by means of the two pole-arms (?)³.

15. And may we be born from the Dawn, the mother, as the seven priests¹, as the first worshippers among men². May we be the *Aṅgiras*, the sons of Heaven. May we flaming break the rock which contains the prize of the contest³.

16. And as our first, ancient fathers, O Agni, were aspiring after *Rîta*¹—they attained to pure devotion², chanting their litanies. Cleaving the earth they disclosed the red (cows).

17. The pious men, well performing the acts (of worship), resplendent, melting¹ the generations of the gods² like ore³, kindling Agni, strengthening Indra, went along⁴, besieging the stall of cows.

18. He looked (on the gods) as on herds of cattle¹ in a rich (pasture)², when the generations of the gods (were) near him, O mighty one³. After (the generations) of the mortals the *Urvastis*⁴ have pined, for the growing strong of the *Arya*⁵, of the nearer *Āyu*⁶.

19. We have done our work for thee; we have been good workers—the brilliant dawns have shone out *Rîta*¹,—brightening² the perfect Agni who manifoldly shines with fine splendour, (brightening) the god's beautiful eye.

20. We have recited these hymns for thee, the sage, O Agni, worshipper (of the gods)¹; accept them! Blaze up; make us wealthier. Bestow great wealth on us, O bountiful one!

NOTES.

The *Rīshi* is Vāmadeva, the metre Trishṭubh.—Verse 5=TS. I, 6, 6, 4; III, 1, 11, 1; MS. I, 4, 3. Verse 6=TĀ. VI, 2, 1. Verse 11=TS. V, 5, 4, 4. Verse 16=VS. XIX, 69; TS. II, 6, 12, 4. Verses 16–19=AV. XVIII, 3, 21–24.

Verse 1.

Note 1. On this use of these infinitives, comp. Delbrück, *Altindische Syntax*, p. 412.—*Mánushaḥ* seems to be genitive; comp. II, 2, 6. *havyāḥ mánushaḥ*; II, 2, 8. *hótrābhiḥ* . . . *mánushaḥ*; I, 76, 5. *mánushaḥ havírbhiḥ*.

Verse 2.

Note 1. Comp. below, IV, 6, 9.

Verse 3.

Note 1. As to the horses of *Rīta*, comp. above, III, 6, 6. In spite of the different accent there is no doubt that *ghrītasnūvá*, which occurs in that verse, is the same word as *ghrītasnū*, in our verse, a compound of *ghrīta* with a noun *snu* which seems to be different from *sānu*, and connected with the root *snā* (cf. *ghrītasnā*, IV, 6, 9; and see Bechtel, *Hauptprobleme der Indogerm. Lautlehre*, p. 211). *Vrīdhasnū*, on the other hand, seems to be no compound, but an adjective formed like *vadhasnu*, *ni-shatsnū*. It is evident, however, that the poet here employed the two words *vrīdhasnū* and *ghrītasnu* as parallel expressions.

Note 2. Read *mártām* (for *mártān*; gen. plur.). Comp. below, verse 11; VI, 47, 16. *vīsaḥ manushyām*, where we ought to read *manushyām*. See Lanman, p. 353; Pischel, *Vedische Studien*, I, p. 44; Bartholomae, *Studien zur Indogermanischen Sprachgeschichte*, I, p. 48.

Verse 4.

Note 1. 'Could it be Mitrám eshám, the rapid Mitra?' M. M.

Verse 5.

Note 1. The meaning is, it is rich in reward consisting in cows, &c.

Note 2. The text has asura. Cf. H. O., Religion des Veda, p. 164.

Verse 6.

Note 1. With the first Páda, comp. below, 12, 2.

Note 2. On svátavân, see Benfey, *Vedica und Linguistica*, p. 1 seqq.; Lanman, p. 559; Joh. Schmidt, *Kuhn's Zeitschrift*, XXVI, p. 357 seq.; H. O., *Prolegomena*, p. 471.

Verse 7.

Note 1. Nisísшат is not derived, as is the case for instance with á sishâmahi, VIII, 24, 1, from (ni-)sâs (Grassmann, Ludwig), but from ni-sâ (Böhtlingk-Roth); comp. VII, 3, 5. nisísânâ/ átithim. We must read, consequently, nisísat, formed like dádhat (3rd sg. subj. pres., or possibly nom. sing. part. pres.).

Verse 8.

Note 1. Böhtlingk-Roth conjecture harmyávân 'im Hause, im Stall gehalten.' It is true that beasts may be kept in the harmya; comp. VII, 56, 16; X, 106, 5; Zimmer, *Altindisches Leben*, p. 149. But I do not think that 'being kept in the harmya' could be expressed by harmya-vat. Hemyávât seems to be derived from the root hi, and to have the same meaning as ásuhéman; such a word very well fits into a phrase referring to a swift horse. Hemyávât stands to hemán in the same relation as omyávât to omán. All this was pointed out first by Ludwig (vol. iv, p. 22).

Verse 10.

Note 1. Literally the Hotri's work (performed for such a Yagamána).

Verse 11.

Note 1. I read *mártām* (gen. plur.); comp. above, verse 3, note 2. It is possible, however, to leave the text unchanged; in this case the translation would be: 'May he, the knowing one, distinguish wisdom and folly, the (wise and foolish) mortals like straight and crooked backs (of horses).'

Note 2. Comp. *vítāprishṭha*, 'straight-backed,' a frequent epithet of horses.

Note 3. For Prof. Max Müller's interpretation of this passage, comp. vol. xxxii, p. 256. See also Bergaigne, *Rel. Védique*, III, 97; Pischel, *Vedische Studien*, I, 297 seq. It is very strange that the poet should ask the god to keep off Aditi (comp. I, 152, 6. *áditim urushyet*) who must here be considered, consequently, as a malevolent deity. I think that this conception of Aditi is derived from the idea of this goddess as punishing sin; it is the same goddess who may free the sinner from the bonds of sin and who may fetter and destroy him. Keeping off Aditi seems to mean, consequently, removing from the mortal the danger of being bound by the fetters of sin; the idea is the same as above in IV, 1, 5, where Agni is invoked to make Varuṇa, the son of Aditi, go away (comp. H. O., *Religion des Veda*, p. 336, note 1). In that case granting Diti would mean granting freedom from those same fetters. (On Diti, who very appropriately has been called a mere reflex of Aditi, see M. M., loc. cit.; Bergaigne, III, 97 seq.)

Verse 12.

Note 1. On Áyu, the mythical ancestor of the human race, see Bergaigne, *Religion Védique*, I, p. 59 seq.

Note 2. On *paḍbhíḥ*, comp. Pischel, *Ved. Studien*, I, 228 seq.; Bartholomae, *Bezenberger's Beiträge*, XV, 3 seq.; Bloomfield, *Contributions to the Interpretation of the Veda*, Second Series, p. 32 seq. (*American Journal of Philology*, XI, 350 seq.). I believe that in our verse *paḍbhíḥ* should be derived from a noun *pás*, and translated, 'with thy eyes,'

while in verse 14 we ought to read *padbhíh*, and to translate, 'with the feet.'

Note 3. Pischel (Ved. Studien, I, 229, note 1) believes that *aryáh* is nom. sing., referring to Agni. But compare VI, 51, 2. *rigú márteshu vṛiginá ka pásyān abhí kashṭe sūrah aryáh évān*. This verse makes it very probable that *aryáh* is a genitive dependent on *évaih*, *évān* ('beholding right and wrong deeds among the mortals, the Sun looks upon the Arya's ways'). On the stem *arí*, 'the Arya,' see Pischel, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XL, p. 125.

Verse 14.

Note 1. This verse has been commented upon by Pischel, Ved. Studien, I, 229 seq.

Note 2. On *padbhíh* or rather *padbhíh*, comp. verse 12, note 2.

Note 3. In translating *bhurgr* I have followed, though not without doubt, the theory of Pischel, Ved. Studien, I, 239 seq.—Pischel seems to be right in making *ritám* depend both on *yemuh* (comp. IV, 23, 10) and on *ásushânáh* (comp. above, IV, 1, 13, and below, verse 16).

Verse 15.

Note 1. The seven *Rishis* or *Angiras*, the sons of Heaven and the Dawn (cf. above 1, 16).

Note 2. *nrín* (or rather *nrím*) is genitive plural. See Lanman, p. 430; Pischel, Vedische Studien, I, p. 42.

Note 3. Here we have again the seven *Rishis* breaking the mountain in which the cows were imprisoned.

Verse 16.

Note 1. The apodosis is wanting. As verse 15 shows, the meaning is: As our fathers have done their mighty deeds, aspiring after *Rita*, thus may we do the same.

Note 2. *Súkít* (Padap. *súki ít*) possibly stands for *súkim ít*; cf. Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XLVIII, p. 680. Or may we correct *súki ít*...

dīdhiti (instr. sing.), 'they went along in pure devotion'? Dīdhiti seems to be what is called in III, 31, 1; IX, 102, 1. 8, *ritāsya dīdhitiḥ*.

Verse 17.

Note 1. See Zimmer, *Altindisches Leben*, p. 252.

Note 2. Evidently the pious men, not the gods, form the subject. I propose to read, therefore, *devām* (gen. plur.) *gānimā*; cf. verse 18 *devānām yāt gānimā*. They kindle Agni; they strengthen Indra: in short, they treat the divine people as the smith treats the metal.

Note 3. I do not enter here upon the archaeological question as to the meaning of *āyaḥ*. Comp. on this much-discussed question especially Max Müller, *Biographies of Words*, p. 252 seq.; Schrader, *Sprachvergleichung und Urgeschichte* (2nd ed.), p. 271 seq.; von Bradke, *Methode der arischen Alterthumswissenschaft*, p. 93 seq.

Note 4. Cf. X, 61, 13. *parishadvānaḥ agman*.

Verse 18.

Note 1. *Parvāḥ* is genitive sing.; it depends on *yūthā*. Cf. V, 31, 1; VI, 19, 3.

Note 2. There is no reason for taking, as Lanman (p. 516) does, *kshumāti* as acc. plur. neut., which would be *kshumānti*. See Joh. Schmidt, *Pluralbildungen der Indogermanischen Neutra*, p. 237; Bartholomae, *Kuhn's Zeitschrift*, XXIX, p. 493. Bartholomae translates, 'bei einem wolhabenden.'

Note 3. Is this vocative *ugra* right? It would be easy to correct, with Ludwig, *ugrá* ('when the mighty generations of the gods were near him') or *ugráḥ*, as suggested by Delbrück (*Grassmann's Translation*, vol. i, p. 573): 'the mighty one (Agni) looked on them,' &c.

Note 4. I believe that Geldner (*Ved. Studien*, I, 260, note 1) is right in contending that *Urvasī*, wherever it occurs, is the name of an Apsaras and nothing else. The name of *Āyu*, occurring in the fourth Pāda, confirms this; for *Āyu*, as is well known, is the son of *Purūravas* and of the nymph *Urvasī*. Geldner translates, 'Selbst mit den

Sterblichen hatten die Urvasis Mitleid.' But I do not think that *kṛip* means 'having compassion.' In my opinion we should, with Ludwig, supply *gānimā* to *mārtānām*, so that *devānām gānimā* in the second Pāda corresponds with *mārtānām (gānimā)* in the third. This *gānimā* is an accusative which depends on *akṛipran* ('they pined after . . .', cf. IX, 85, 11. *nāke suparṇām upapativāmsam gīraḥ venānām akṛipanta pūrvīḥ*; X, 74, 3. *yé kṛipānanta rātnam*). Thus the meaning seems to be: When the cows had been conquered, and when Agni looked over the generations of the gods that were near him, the Urvasis, i. e. the Apsarases such as Urvasī, longed for the love of mortals such as Purūravas, and for the propagation of the human generations; they gave birth to children such as Āyu.

Note 5. Or 'of the indigent'? Or is *aryāḥ* nom. plur. fem. referring to the Urvasis? Or nom. sing. masc. referring to Agni?

Note 6. On Āyu, see note 4. But I cannot tell why he is called the nearer Āyu. Is this nearer Āyu opposed, as a nearer or later (*ūpara*) ancestor, to the *pitāraḥ pārāsaḥ prasnāsaḥ*, the Aṅgiras, mentioned in verse 16? The same nearer Āyu (*ūpara* which stands there in opposition to *pūrvābhiḥ*) is mentioned also in I, 104, 4, connected, as it seems, with some Apsarases. I do not pretend to be able to interpret that very difficult verse, but I am convinced that it has been misinterpreted both by Roth (Siebenzig Lieder, p. vii) and by Bergaigne (I, 60).

Verse 19.

Note 1. I. e. the dawns have sent forth their shine, which is a visible manifestation of the eternal law of *Rīta*.

Note 2. The construction is: we have been good workers, brightening &c. The words, 'the brilliant dawns have shone out *Rīta*,' are a parenthesis.

Verse 20.

Note 1. The text is nearly identical with the first hemistich of I, 73, 10 (see above).

MANDALA IV, HYMN 3.

ASHTAKA III, ADHYĀYA 4, VARGA 20-22.

1. Draw Rudra hither for your protection¹, the king of sacrifice, the truly sacrificing Hotri of the two worlds², the golden-coloured Agni, before the unseen thunderbolt (strikes you).

2. This is the home which we have prepared for thee as a well-dressed, loving wife (prepares the marriage-bed) for her husband¹. Directed hitherward, dressed (in offerings and prayers?)² sit down. These (sacrificial ladles or prayers?) are turned towards thee, O most skilful one³!

3. To him who hears us, who is not proud, who beholds men, to the merciful, immortal god recite a prayer, O worshipper, a hymn—to Agni) whom the presser (of Soma), the Madhu-presser, magnifies like the pressing-stone¹.

4. Thou who art well-intentioned, give heed to this our toiling¹, to this Rīta², O observer of Rīta! When will our hymns share in thy rejoicings? When will our friendship dwell in thy house?

5. How wilt thou, O Agni, before Varuna, and how wilt thou, and which sin of ours wilt thou blame before Dyaus? How wilt thou speak to bountiful Mitra, to the Earth? What (wilt thou say) to Aryaman, to Bhaga?

6. What wilt thou say, O Agni, when thou hast grown strong on the Dhishnya altars¹? What to strong Vāta who goes forward in triumph²? To the Nāsatya³ who goes round the earth⁴, to . . .⁵? What, O Agni, to Rudra, the man-killer?

7. How (wilt thou speak) to great Pûshan who brings prosperity? What (wilt thou say) to martial Rudra, the giver of offerings¹? What sin² wilt thou announce to wide-ruling Vishnu, what, O Agni, to the mighty weapon (of the gods)?

8. How wilt thou answer, when thou art asked, to the righteous¹ host of the Maruts? How to the mighty Sun, to the quick Aditi²? Accomplish thy work, O Gâtavedas, thou who knowest the Heaven!

9. I magnify¹ the *Rîta* of the cow² ruled by *Rîta* and also by the raw one³, the honey-sweet, ripe (milk), O Agni. Though being black this (cow) swells of bright drink, of . . .⁴ milk.

10. With *Rîta* indeed, with the milk of the back¹, the bull has been anointed, Agni the man. Without trembling he moved on bestowing his vigour. The speckled bull has poured out his bright udder².

11¹. By the *Rîta* the Aṅgiras have broken the rock and cleft it asunder; they have shouted together with the cows. Prosperously the men have surrounded² the Dawn. The Sun appeared when Agni (the fire) had been born³.

12. By the *Rîta* the immortal, uninjured¹ goddesses, the Waters, O Agni, with their honey-sweet waves have sped forward² for ever to flow (along their course), like a racer incited by shouting when (the race-horses) are let loose.

13. Go never on thy crooked way to the spirit (which avenges the guilt) of anybody¹, of a vassal who has trespassed, or of a friend. Require not (of us) a sinful brother's debt². May we not have to suffer under the spirit which avenges a friend's or a (hostile) deceiver's guilt³.

14. Protect us, O Agni, with all thy protection, thou who art protected, O martial one¹, and art gladdened (by us). Sparkle forth, and destroy even strong evil! Slay the Rakshas even though it has grown large.

15. Be gracious, O Agni, through these our hymns. Touch, O hero, this wealth moved by our prayers. And accept, O Angiras, our sacred words. May the praise, beloved by the gods, resound to thee¹.

16. I, the priest, have rehearsed to thee the omniscient one, O Agni, worshipper (of the gods), all these songs, these inmost words, these recitations and words of wisdom, to thee the wise one, with prayers and hymns.

NOTES.

The same *Rishi* and metre.—Verse 1=SV. I, 69; TS. I, 3, 14, 1; TB. II, 8, 6, 9; MS. IV, 11, 4. Verse 6=MS. IV, 11, 4.

Verse 1.

Note 1. On the identification of Agni with Rudra, comp. Bergaigne, *Rel. Védique*, III, 36; von Bradke, *Dyâus Asura*, p. 54 (*Rig-veda* I, 27, 10; III, 2, 5; VIII, 72, 3).

Note 2. The second *Pâda* of this verse is identical with VI, 16, 46.

Verse 2.

Note 1. Cf. Hirzel, *Gleichnisse und Metaphern im Rig-veda*, p. 69.

Note 2. On *párivîtaḥ* Sâyana remarks, *yashṭavyadevais tegobhir vâ parivîtaḥ*. In the commentary on I, 128, 1, on the other hand, he says, *ṛitvigbhiḥ paridhibhir vâ parito veshṭitaḥ*.

Note 3. I take su-apâka as a compound of su and a-pâka (comp. Vâg. Samh. XX, 44 = Taitt. Br. II, 6, 8, 4 = Maitr. Samh. III, 11, 1, where Tvashtri is called apâkâh). In Rig-veda VI, 11, 4 we read : ádidyutat sú apâkaḥ vibhāvâ ; in VI, 12, 2. á yásmin tvé sú apâke yagatra, &c. Should we not correct in both passages suapâkaḥ, suapâke ?

Verse 3.

Note 1. The pressing-stone (grávan) is frequently considered as speaking, as praising the gods. Cf. Hillebrandt, Vedische Mythologie, I, p. 152 sq.

Verse 4.

Note 1. The Padapâtka has sámyai. I think it should be sámyâh.

Note 2. I. e. to this sacrifice, which is considered as one of the chief manifestations of Rîta. See H. O., Religion des Veda, p. 197.

Verse 6.

Note 1. At the Soma sacrifice fire burns on eight altars called Dhishnya ; see Weber, Indische Studien, X, pp. 366, 375.

Note 2. See vol. xxxii, p. 164.

Note 3. This is the only passage in the Rig-veda in which násatya occurs in the singular.

Note 4. On párigman, cf. above, I, 79, 3 note.

Note 5. Kshé (cf. Lanman, pp. 440, 448, 534) is evidently corrupt. But neither Bollensen's conjecture, ukshné, nor those of Ludwig (kakshe, yakshe), carry conviction.

Verse 7.

Note 1. It is very strange to find Rudra here designated as 'giver of offerings.' But it seems too bold to explain haviḥ-dé as a dative of haviḥ-ád ('eater of offerings').

Note 2. I read with Grassmann répaḥ ('sin') for rétaḥ ('sperm').

Verse 8.

Note 1. The text has *ritāya*, used as an adjective (see Bergaigne, *Rel. Védique*, III, 216).

Note 2. Aditi is masculine and seems to be an epithet ('unrestrained, free') of the Sun. Cf. vol. xxxii, p. 262; Bergaigne, III, 92. Probably at the same time the word is intended to allude to the goddess Aditi.

Verse 9.

Note 1. The text has *īle*, on which Ludwig says, 'so viel wie *nīle*.' *īle* of course cannot be the same as *nīle*, but should we not conjecture *nīlé*? Cf. above, IV, 1, 11. *vrishabhāsya nīlé*, and IV, 1, 12. *ritāsya yónā vrishabhāsya nīlé*. The translation would be, 'By *Rita* the *Rita* is restrained in the nest of the cow.'

Note 2. The '*Rita* of the cow,' if the reading is correct (see note 1), seems to be the milk.

Note 3. The 'raw one' is the cow as opposed to the ripe milk.

Note 4. The meaning of *gāmarya* (ἄπαξ λεγόμενον) is unknown. Cf. Bergaigne, II, 398, note 1. *Sāyana* reads *gā amaryena*. 'I should prefer *gā amartyena*.' M. M.

Verse 10.

Note 1. Does this mean, with the milk that comes from the ridge of heaven? Cf. IV, 20, 4. *sám āndhasā mamadaḥ prishthēna*.

Note 2. This *Pāda* seems to be an imitation of VI, 66, 1, where *Prisni* ('the speckled one') is the mother of the Maruts: *sakṛt sukrām duduhe prisniḥ ūdhaḥ*. See vol. xxxii, p. 368.

Verse 11.

Note 1. Here we have again the same myth of the *Āngiras* and the cows, to which so many allusions are found in the preceding hymns.

Note 2. The red cows of the myth are the dawns; the

Āngiras besiege the stronghold in which these cows are imprisoned.

Note 3. On the kindling of the fire as a charm by which the sun is made to rise, see H. O., Religion des Veda, p. 109 seq. The Āngiras kindle the fire for performing their sacrifice; thereby they make the sun rise.

Verse 12.

Note 1. The same epithet is applied to the waters also in X, 104, 8.

Note 2. The optative dadhanyuḥ is very strange. Probably we ought to read dadhanvuḥ.

Verse 13.

Note 1. The meaning seems to be that Agni is requested not to turn against the sacrificer a spirit which has to avenge the guilt committed by a third person. 'Why not read yagñam? Go not secretly to anybody's sacrifice, not of a hostile house, not of a friend. Do not require (of us) a sinful brother's debt. May we not feel the might of friend or foe.' M. M.

Note 2. Geldner (Ved. Studien II, 157) translates and interprets: 'tilge nicht, O Agni, die Schuld eines falschen Bruders,' nämlich die Schuld an die Manen, also dem Sinn nach 'mache ihn kinderlos.' This is quite unacceptable.

Note 3. The text is evidently corrupt. I propose to read: mā sákhyuḥ yakshám mā ripóḥ bhugema. Comp. V, 70, 4. mā kásya adbhutakratú yakshám bhugema tanúbhiḥ.

Verse 14.

Note 1. I cannot adopt Bergaigne's opinion on sūmakha (Quarante Hymnes, p. 75).

Verse 15.

Note 1. Or, awake for thee.

MANDALA IV, HYMN 4.

ASHTAKA III, ADHYĀYA 4, VARGA 23-25.

1. Produce thy stream of flames like a broad onslaught. Go forth impetuous like a king with his elephant¹; . . .² after thy greedy onslaught, thou art an archer; shoot the sorcerers with thy hottest (arrows).

2. Thy whirls fly quickly. Fiercely flaming touch (them). O Agni, (send forth) with the ladle¹ thy heat, thy winged (flames); send forth unfettered thy firebrands all around.

3. Being the quickest, send forth thy spies against (all evildoers). Be an undeceivable guardian of this clan. He who attacks us with evil spells, far or near, may no such (foe) defy thy track.

4. Rise up, O Agni! Spread out against (all foes)! Burn down the foes, O (god) with the sharp weapon! When kindled, O Agni, burn down like dry brushwood, the man who exercises malice against us.

5. Stand upright, strike (the foes) away from us! Make manifest thy divine (powers), O Agni! Unbend the strong (bows) of those who incite demons (against us)¹. Crush all enemies, be they relations or strangers.

6. He knows thy favour, O youngest one, who makes a way for a sacred speech like this. Mayst thou beam forth to his doors all auspicious days and the wealth and the splendour of the niggard.

7. Let him, O Agni, be fortunate and blessed with good rain, who longs to gladden thee with

constant offerings and hymns through his life in his house. May such longing ever bring auspicious days to him.

8. I praise thy favour ; it resounded here. May this song (which is like) a favourite wife, awaken for thee¹. Let us brighten thee, being rich in horses and chariots. Mayst thou maintain our knightly power day by day.

9. May (the worshipper) here frequently of his own accord approach thee, O (god) who shinest in darkness¹, resplendent day by day. Let us worship thee sporting and joyous, surpassing the splendour of (other) people.

10. Whoever, rich in horses and rich in gold, approaches thee, O Agni, with his chariot full of wealth—thou art the protector and the friend of him who always delights in showing thee hospitality.

11. Through my kinship (with thee) I break down the great (foes) by my words¹. That (kinship) has come down to me from my father Gotama. Be thou attentive to this our word, O youngest, highly wise Hotri, as the friend of our house.

12. May those guardians of thine, infallible Agni, sitting down together protect us, the never sleeping, onward-pressing, kind, unwearied ones, who keep off the wolf, who never tire.

13¹. Thy guardians, O Agni, who seeing have saved the blind son of Mamatâ from distress—He the possessor of all wealth has saved them who have done good deeds. The impostors, though trying to deceive, could not deceive.

14. In thy companionship we dwell, protected by thee. Under thy guidance let us acquire gain. Accomplish both praises¹, O (thou who art the)

truth! Do so by thy present power, O fearless one!

15. May we worship thee, O Agni, with this log of wood. Accept the hymn of praise which we recite. Burn down those who curse us, the sorcerers. Protect us, O (god) who art great like Mitra, from guile, from revilement, and from disgrace.

NOTES.

The hymn is addressed to Agni Rakshohan. The same *Rishi* and metre.—Verses 1-15=TS. I, 2, 14, 1-6; MS. IV, 11, 5. Verses 1-5=VS. XIII, 9-13; MS. II, 7, 15.

Verse 1.

Note 1. On *ībhena*, cf. Pischel-Geldner, *Vedische Studien*, I, p. xv.

Note 2. The meaning of *drûṇánáḥ*, which evidently should be pronounced *druṇánáḥ* (H. O., *Prolegomena*, p. 478), is uncertain. This verb is stated to occur still in one other passage, *Maitr. Samh.* II, 4, 2. *tad ya evam vidvānt surām pibati na hainam drûṇāti* (*druṇāti*, two MSS.). But should we not read there *hrunāti*? [And possibly in our passage, as Prof. Max Müller observes, *hrûṇánáḥ*?]

Verse 2.

Note 1. On *guhvā*, see Pischel, *Vedische Studien*, II, 113. Wherever butter is poured out with the ladle, the flames arise.

Verse 5.

Note 1. The third *Pāda* is identical with X, 116, 5 b.

Verse 8.

Note 1. Or 'resound to thee' (*sám garetā*). Cf. above, 3, 15. Shall we read, in consideration of this parallel

passage, sám devávâtâ garatâm iyám gíh (' may this song beloved by the gods resound ' or ' awaken ')?

Verse 9.

Note 1. On dóshâvasta^h, see above, I, 1, 7, note 1.

Verse 11.

Note 1. I have taken mahá^h as acc. plural. If it is.gen. singular, the translation will be : ' Through my kinship with the great (Agni) I break down (my foes) by my words.'

Verse 13.

Note 1. This verse is identical with I, 147, 3. See the notes there. The original place of this verse seems to be in the first *Mandala*, because it mentions Mâmateya.

Verse 14.

Note 1. Probably the praise or song of the gods and of men. See vol. xxxii, p. 439.

MANDALA IV, HYMN 5.

ASHTAKA III, ADHYĀYA 5, VARGA 1-3.

1. How may we unanimously offer mighty light ¹ to bountiful Agni Vaisvânara? With his mighty perfect growth he supports the high bank ² like a pillar.

2. Do not reproach Him, the self-dependent one, who has given this bounty to me, the god to the mortal, the clever one to the simple, the wise immortal, the most manly, restless ¹ Agni Vaisvânara.

3. Agni, the sharp-pointed, the mighty bull with thousandfold sperm, has proclaimed to me the great, doubly-powerful ¹ Sâman, the prayer, having found, as it were, the hidden track of a cow ².

4. May Agni, he who is rich in wealth, whose teeth are sharp, consume with his hottest flames those who violate the laws founded by Varuṇa, the beloved, firm (laws) of attentive Mitra.

5¹. They who roam about like brotherless girls ², of evil conduct like women who deceive their husbands, being wicked, sinful, and untrue—they have created for themselves this deep place ³.

6. On me, however small, but innocent, thou, O purifying Agni, hast fiercely placed this mighty, deep, vigorous prayer, like a heavy burden, this *Prishtha* ¹, consisting of seven elements ².

7. Let our prayer which purifies Him, through the power of mind (inherent in it), reach Him who is the common (property of all men) alike, the good (name?) of *Prisni* on the skin of the herbs, on the summit of the . . . ¹.

8. What should be openly uttered by me of this speech? They secretly speak of that which is hidden¹. When they have uncovered, as it were, the water of the cows², he guards the beloved summit of the . . .³, the footstep of the bird⁴.

9. He has found in secret that great face of the great ones which the bright cow accompanied¹, the ancient (face) shining in the abode of *Rita*, the quickly running, quickly moving.

10. And resplendent near his parents (Heaven and Earth), in their presence, he thought of the secret, good (name?) of *Prisni*. The tongue of the manly, forward-bent flame (seized) that which was near at hand in the highest abode of the mother, the cow¹.

11. I speak, when being asked, *Rita* (i.e. truth), out of reverence (for Agni, or for the gods), out of hope¹ placed in thee, O *Gâtavedas*, as I am here². Thou rulest over all this wealth whatever (dwells) in heaven and earth.

12. Which of this wealth is ours, what treasure? Mayst thou who knowest it declare to us (that treasure), O *Gâtavedas*! What is the highest (aim) of this our way, is hidden. We have not come scolding to an empty (?)¹ place.

13¹. What is the limit, what the objects? What pleasant (wealth) may we obtain as swift (horses gain) the prize? When will the Dawns, the divine consorts of the immortal, expand over us with the sun's splendour?

14. And what do those insatiable ones here say, O Agni, with their sapless, feeble, weak speech that has to be listened to? Let them unarmed fall into nothingness.

15. The face of this kindled, manly Vasu has shone gloriously in the house. Clothed in brilliancy, with his shape beautiful to behold, the bountiful has shone like a house¹ with its wealth.

NOTES.

The hymn is addressed to Vairvânara. The same *Rishi* and metre.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. Cf. especially I, 45, 8 (above, p. 42). *bṛhāt bhāḥ bībhṛataḥ havīḥ*.

Note 2. Cf. vol. xxxii, p. 93 (I, 38, 11, note 2).

Verse 2.

Note 1. See above, I, 36, 1, note 2.

Verse 3.

Note 1. *Dvibārhāḥ* is neuter. See Lanman, p. 560 ; Joh. Schmidt, *Pluralbildungen der Indogermanischen Neutra*, p. 132.

Note 2. Agni has discovered the *Sāman* which he proclaims to the mortal, like the track of a lost cow.

Verse 5.

Note 1. See H. O., *Religion des Veda*, p. 539.

Note 2. *Abhrātāraḥ* cannot be accusative plural fem., as Zimmer (*Altindisches Leben*, p. 419) seems to take it. The correct interpretation has been given by Pischel, *Vedische Studien*, I, p. 299.

Note 3. I.e. hell.

Verse 6.

Note 1. In the younger Vedic ritual certain Stotras are technically designated as *prishṭha* or 'backs' of the liturgies

(see, for instance, Weber, *Indische Studien*, X, 385). Does the word stand here in the same sense? Or should we correct *préshtham*?

Note 2. The seven tones of the scale?

Verse 7.

Note 1. This passage is obscure. The text runs thus: *śasāsya kárman ádhi káru prísneh ágre rupáh árupitam (árupitam Samhitâpâtha) gábáru*. As to the first words, see III, 5, 6. To *káru* possibly a noun like *náma* should be supplied (cf. below, verse 10). The last Páda (cf. above, III, 5, 5, note 1) is simply untranslatable.

Verse 8.

Note 1. Of the milk alluded to in the third Páda?—On *nizik*, cf. Lanman, p. 436; Joh. Schmidt, *Pluralbildungen der Indogerm. Neutra*, p. 397.

Note 2. The water of the cows is the milk, cf. X, 12, 3. Roth (*Zeitschr. der D. Morgenl. Gesellschaft*, XLVIII, 682): als sie den Schatz der Kühe entdeckt hatten (*vâr iva=vâram iva*).

Note 3. *Rupáh ágram*.

Note 4. Comp. above, III, 5, 5 with note 1; III, 5, 6, note 2.

Verse 9.

Note 1. The sun, the face of the great gods (cf. I, 115, 1), accompanied by the dawn?

Verse 10.

Note 1. Is the meaning of all this that Agni, shining on the altar between heaven and earth, desires, and consumes with his flames, the oblation of butter which has its home in the udder of the cow?

Verse 11.

Note 1. On *ásásá*, see Lanman, p. 492 seq.; Bartholomae *Indogermanische Forschungen*, I, 182 seq.; Bechtel, Haupt-

probleme der Indogerm. Lautlehre, p. 262. This noun is not to be derived from the root *sās*, but from *sams*.

Note 2. Compare I, 79, 2 (with note 3).

Verse 12.

Note 1. Comp. X, 108, 7, where the *Paris* say to Saramā : réku padām álakam á gagantha ('the place is empty(?); thou hast come in vain').

Verse 13.

Note 1. This verse has been treated of by Pischel, Ved. Studien, I, 306.

Verse 15.

Note 1. On this comparison, see Hirzel, Gleichnisse und Metaphern im Rigveda, p. 102 seq.

MANDALA IV, HYMN 6.

ASHṬAKA III, ADHYĀYA 5, VARGA 4-5.

1. Stand upright for us, O Agni, Hotri of the sacrifice, the best performer of sacrifices among the gods. For thou art the master of every thought; thou promotest the worshipper's prayer.

2. The unerring Hotri has sat down among the people, joy-giving Agni, the wise one at the sacrifices¹. Like Savitri he has sent his light upward. Like a builder he has reared his smoke up to the sky.

3¹. (The ladle) glowing, filled with gifts, with butter, is stretched forth. From left to right (does Agni move) choosing the divine people. Upright (stands) the (sacrificial) post like a new-born foal²; well-placed, well-established it anoints the victims³.

4. After the sacrificial grass has been spread and the fire kindled, the delighted Adhvaryu has stationed himself upright. Agni, the Hotri, chosen from of old, goes round thrice, like a shepherd.

5. As Hotri, measuredly running, Agni, the joy-giving, sweet-tongued, the righteous, 'goes around by his own might. His flames run forward like race-horses; all beings are afraid when he has shone forth.

6. Beautiful, O fair-faced Agni, is thy aspect, who art terrible and manifold; pleasant (it is). As they have not hindered thy light by darkness, no bespatterers have left stains on thy body.

7. He whose mother (?)¹ has not been hindered from giving birth, nor his father and mother when-

ever they were incited (?)²: this Agni, the purifier, well-established like Mitra³, has shone among the tribes of men,—

8. Agni, whom the twice-five sisters¹, dwelling together, have engendered among the human tribes, who awakes at dawn, who is bright like an elephant's (?)² tooth, whose mouth is beautiful, who is sharp like an axe.

9¹. Agni, those golden horses of thine swimming in ghee, the red ones which go straight forward, the fleet ones, the brilliant, manly, wonderful horses, puissant stallions, have called hither the divine people.

10. Those victorious, never-tiring¹, fierce flames of thine, O Agni, which move about, hasten² to their goal like hawks; they roar mightily like the host of the Maruts.

11¹. (This) hymn has been produced for thee, O Agni, when thou wert kindled. May (the priest) recite the litany; mayst thou distribute (treasures) to him who sacrifices. Men have set down Agni as the Hotri, the Usigs, adoring (Him), the praise of Âyu².

NOTES.

The same *Rishi* and metre.—Verse 6 = TS. IV, 3, 13, 1.

Verse 2.

Note 1. The text has *vidátheshu*. Cf. above, I, 31, 6 note.

Verse 3.

Note 1. With the first hemistich compare above, III, 19, 2. See also VI, 63, 4.

Note 2. On *akrá*, see Geldner, *Vedische Studien*, I, 168.

Note 3. The meaning seems to be that the sacrificial post, which has been anointed itself, imparts ointment to the victim tied to it.

Verse 7.

Note 1. The meaning of *sātu* is uncertain. Boehtlingk-Roth give 'receptaculum.' Joh. Schmidt (*Kuhn's Zeitschrift*, XXV, p. 29, cf. Hübschmann, *Indogerm. Vocalsystem*, p. 75) translates '*Mutterleib*,' and connects the word with *strī*. If 'womb' is right, it seems to be the womb from which Agni was born.

Note 2. Does this *isháu* belong to *ish*, 'to incite,' or to *ish*, 'to wish'? 'Whenever he (Agni) wishes.' M. M.

Note 3. On the well-established *Mitra*, comp. H. O., *Religion des Veda*, p. 186, note 1.

Verse 8.

Note 1. The ten sisters of course are the fingers.

Note 2. In translating *atharṛā ná dántam* I have followed the opinion of Pischel (*Vedische Studien*, I, 99) on the meaning of *atharṛ*, though his theory is very doubtful.

Verse 9.

Note 1. With this description of Agni's horses, comp. above, IV, 2, 2. 3.

Verse 10.

Note 1. On *ayása*, cf. above, III, 18, 2, note 1.

Note 2. See Geldner, *Kuhn's Zeitschrift*, XXVII, 234.

Verse 11.

Note 1. The second hemistich of this verse is nearly identical with V, 3, 4.

Note 2. Cf. *nárāmsa*, vol. xxxii, p. 439.

MANDALA IV, HYMN 7.

ASHTAKA III, ADHYĀYA 5, VARGA 6-7.

1. This (Agni) has been established here as the first by the establishers, the *Hotri*, the best sacrificer who should be magnified at the sacrifices, whom *Apnavâna* and the *Bhrigus* have made shine, brilliant in the woods, spreading to every house.

2. Agni! When will the splendour of thee, the god, appear in the right way? For verily the mortals have seized thee who shouldst be magnified in the houses.

3. Seeing the righteous, wise one, like the heaven with the stars, who produces joy at all sacrifices, from house to house—

4. The quick messenger of *Vivasvat* who rules over all human tribes: Him the *Âyus* have brought hither to every house, the light, him who belongs to the *Bhrigus*.

5. Him the knowing one they have set down in the right way as the *Hotri*, the gay one with his purifying flames, the best sacrificer with his seven (forms¹)—

6. Him who is enveloped in many mothers, in the wood¹, who does not rest thereon (?)², who is brilliant, though hidden in secret, easily to be found, and striving for all that is desired.

7. When the gods rejoiced in the . . . of the herbs¹, in that udder², in the foundation of *Rita*³, the great Agni, to whom offerings are made with adoration, the righteous one, always approached eagerly for the sake of sacrifice.

8¹. Thou, the knowing one, hast eagerly performed the messengership of the sacrifice, looking over both ends, over the two worlds. Thou goest as a messenger, chosen from of old, thou who knowest best the ascents to heaven.

9. Thy path is black. Light is before thee, the red one. Thy flame is speedy. This is one of the wonders: when the virgin conceives (thee as her) child¹, thou becomest a messenger, as soon as thou art born.

10. As soon as he is born, his strength shows itself, when the wind blows upon his flame. He turns his sharp tongue among the dry brushwood. Even solid food he tears to pieces with his teeth.

11. When he thirstily has grown strong by thirsty food¹, restless Agni appoints a thirsty messenger. Consuming (the wood) he follows the . . .² of the wind. He seems to drive forward a quick horse; the racer speeds along.

NOTES.

The same *Rishi*. The metre is *Gagatī* in verse 1, *Anushṭubh* in verses 2-6, *Trishṭubh* in verses 7-11.—Verse 1=VS. III, 15; XV, 26; XXXIII, 6; TS. I, 5, 5, 1; MS. I, 5, 1.

Verse 5.

Note 1. The seven flames or tongues of Agni? The seven *Hotris*? The seven *Ratnas*?

Verse 6.

Note 1. Cf. IX, 107, 18. *pāri góbhiḥ úttaraḥ sídan vāneshu avyata.*

Note 2. Possibly we might conjecture *ásritam*, 'who rests thereon.'

Verse 7.

Note 1. On *sasásya*, cf. above, III, 5, 6, note 2. *Víyutá* seems to be a locative standing parallel with the locative *ūdhan*. We have here *sasásya víyutá . . . rításya dhāman*, quite as in V, 21, 4 the two accusatives *rításya yónim* and *sasásya yónim* stand parallel. The meaning of *víyutá*, however, seems to me quite uncertain. Is it an action-noun derived from *vi-yu*, 'to separate,' 'to keep off,' or from (vi-) *vā*, 'to weave'? Professor Max Müller proposes: 'at the removal of the grass or tinder in which the spark is kept.'

Note 2. *sásmin ūdhan*; cf. below, 10, 8.

Note 3. Cf. above, I, 147, 1.

Verse 8.

Note 1. With this verse, compare below, hymn 8, verse 4.

Verse 9.

Note 1. The wood, the child of which is Agni.

Verse 11.

Note 1. I take *ánnā* here as an instrumental.—Compare with our passage VII, 3, 4. *trishú yát ánnā samāvṛikta gámbhaiḥ*; X, 79, 5. *yáḥ asmai ánnam trishú ádádhati*; X, 91, 7. *trishú yát ánnā vévishat vitíshihase*; X, 113, 8. *agníḥ ná gámbhaiḥ trishú ánnam ávayat*.

Note 2. *meḥm*; cf. above, III, 26, 9.

MANDALA IV, HYMN 8.

ASHTAKA III, ADHYĀYA 5, VARGA 8.

1. I press on for you with my prayer to the all-possessing messenger, the immortal bearer of offerings, the best sacrificer.

2. He, the great one, knows indeed the place of wealth¹, the ascent to heaven; may he, (therefore,) conduct the gods hither.

3. He, the god, knows how to direct the gods for the righteous (worshipper), in his house. He gives (us) wealth dear (to us).

4. He is the Hotri; he who knows the office of a messenger, goes to and fro (between men and gods), knowing the ascent to heaven.

5. May we be of those who have worshipped Agni with the gift of offerings, who cause him to thrive and kindle him.

6. The men who have brought worship to Agni, are renowned as successful by wealth and by powerful offspring.

7. May much-desired wealth come to us day by day; may gains arise among us.

8. He (Agni), the priest of the tribes, (the priest) of men, pierces (all hostile powers) by his might as with a tossing¹ (bow).

NOTES.

The same *Rīshi*. The metre is Gāyatrī.—Verse 1 = SV.
I, 12 ; MS. II, 13, 5.

Verse 2.

Note 1. Comp. Pischel, Ved. Studien, II, 118.

Verse 8.

Note 1. Kshiprá evidently is an instrumental. Cf. kshi
práadhanvan, kshipréshu, kshipréṇa dhánvanâ, II, 24, 8.

MANDALA IV, HYMN 9.

ASHTAKA III, ADHYĀYA 5, VARGA 9.

1. Agni, have mercy! Thou art great, who hast come to this pious man to sit down on the sacrificial grass.

2. He who cannot be deceived, the zealous, the immortal has among men become the messenger of all.

3. He, the joy-giving Hotri, is led around the sacred seat at the heaven-aspiring sacrifices. And he sits down as the Potri also.

4. Agni sits down also as (the sacrificer's) wife¹ at the sacrifice, and as the master of the house in the house, and as the Brahman².

5. Thou zealously approachest as the Upavaktri¹ of the people who perform the sacrificial service, and (thou approachest) the offerings of men.

6. And thou zealously performest the messenger-ship for the man in whose sacrifice thou takest pleasure, in order to bear the mortal's offering (to the gods).

7. Find pleasure¹ in our rites, in our sacrifice, O Angiras. Hear our call!

8. May thy unerring chariot, by which thou protectest the worshippers, encompass us from every side.

NOTES.

The same *Rishi* and metre.—Verse 1 = SV. I, 23. Verse 8 = VS. III, 36; MS. I, 5, 4. 5. 11.

Verse 4.

Note 1. 'Wir vermuten: utágná agnir adhware . . . die correctur dürfte evident sein.' Ludwig. The same conjecture has been proposed already in 1868 by Prof. Max Müller (*Chips*, 2nd ed., vol. iii, p. 157). In my opinion the traditional text is correct.

Note 2. The Brahman very probably is not the Brahman of the later ritual, but the *Brāhmanākkhamsin*. See H. O., *Religion des Veda*, p. 396.

Verse 5.

Note 1. The *Upavaktri* is identical with the *Prasāstri* or *Maitrāvaruṇa* of the later ritual. H. O., *Religion des Veda*, p. 390.

Verse 7.

Note 1. On *goshi*, cf. Bartholomae, *Studien zur Indog. Sprachgeschichte*, I, 21.

MANDALA IV, HYMN 10.

ASHTAKA III, ADHYÂYA 5, VARGA 10.

1¹. O Agni ! May we to-day successfully perform, with thy heedfulness², this praise³ which touches thy heart, which is like a horse, like auspicious power of the mind.

2. For verily thou, O Agni, hast become the charioteer of auspicious power of the mind, of real ability, and of the mighty *Rita*.

3. Through these our hymns direct thyself hitherwards to us like the sun with its light¹, O Agni, gracious with all thy faces.

4. May we to-day worship thee, O Agni, praising thee with these songs. Thy roarings thunder like (the thunder) of Heaven.

5. Thy sweetest aspect, O Agni, shines near us for glory's sake, now by day, now by night, like gold.

6. Like purified *ghṛita* is thy stainless body ; (it is) brilliant gold : that (body) of thine has shone¹, O self-dependent one, like gold.

7. For even a malice which one has committed, thou verily drivest away entirely, O righteous Agni, from the sacrificing mortal¹.

8. May our friendship, O Agni, our brotherhood with you, the gods, be blessed. This is our navel (i. e. relation) in our seat, in this udder¹.

NOTES.

The same *Rishi*. The metre is stated to be Padapañkti (verses 4, 6, 7, Padapañkti or Ushnih; verse 5, Mahâpada-pankti; verse 8, Ushnih): see on this metre M. M., vol. xxxii, p. xcvi seq.; H. O., Prolegomena, p. 98; Kühnau, Die Trishubh-Gagati-Familie, p. 234 seq.—Verse 1=SV. I, 434; MS. I, 10, 3. Verses 1-3=SV. II, 1127-1129; VS. XV, 44-46. Verses 1-4=TS. IV, 4, 4, 7. Verse 1, 2, 4=MS. II, 13, 8. Verse 3=MS. IV, 10, 2. Verse 6=TS. II, 2, 12, 7; MS. IV, 12, 4.

Verse 1.

Note 1. The Avasâna in this verse ought to stand before *hr̥dispr̥isam*, not after this word, as the traditional text places it. *R̥idhyâma*, consequently, cannot be accented.

Note 2. Dr. Neisser's opinion on *ôha* is different (Bezzenberger's Beiträge, XVIII, 312).

Note 3. I read *stómam*, which is frequently found as the object of the verb *ridh*, and which in several passages receives the epithet *hr̥dispr̥is*.

Verse 3.

Note 1. On the syntactical form of this comparison, see Bergaigne, Mélanges Renier, p. 95.

Verse 6.

Note 1. Or *roḥate*, 'shines'?

Verse 7.

Note 1. The Avasâna ought to stand before *mártât*. Cf. above, verse 1, note 1.

Verse 8.

Note 1. Cf. above, IV, 7, 7. The meaning seems to be: in this sacrificial place, where the cows give milk.

MANDALA IV, HYMN 11.

ASHTAKA III, ADHYĀYA 5, VARGA 11.

1. Thy auspicious face, O mighty Agni, shines in the neighbourhood of the sun¹. Brilliant to see, it is seen even by night. Soft to behold is the food in thy (beautiful) body².

2. O Agni, disclose (wise) thoughts for him who praises thee; (disclose) the opening, when thou, O strong-born, hast been praised with trembling. Grant unto us, O very great one, such a rich prayer as thou with all the gods wilt hold dear, O brilliant one.

3. From thee, O Agni, genius is born, from thee (wise) thoughts, from thee beneficent hymns. From thee comes wealth adorned with heroes¹ to the thus-minded mortal who worships thee.

4. From thee the racer is born that wins booty, whose energy expands round-about¹, the helpful, of true strength; from thee delightful wealth sent by the gods; from thee, O Agni, the swift and impetuous horse.

5. Thee, O Agni, the pious mortals seek to win by their prayers as the first, thee the god with agreeable speech, O immortal, who drivest away malice, the household god, the lord of the house, the wise one.

6. (Drive) far from us senselessness and anguish; (drive) far all ill-will from him whom thou attendest¹. Be gracious at evening, Agni, son of strength, to him whom thou, the god, attendest with welfare.

NOTES.

The same *Rishi*. Metre, Trishṭubh.—Verse 1 = TS. IV, 3, 13, 1.

Verse 1.

Note 1. Comp. above, IV, 10, 5. *roḥate upâké*.

Note 2. Literally, 'in thy appearance' (*rûpé*). Thus the Soma is stated, IX, 16, 6, to purify itself *rûpé avyáye*, literally, 'in the appearance of the sheep,' i. e. in the filter made of sheep's hair.

Verse 3.

Note 1. See Lanman, p. 560 ; Pischel, *Ved. Studien*, II, 115.

Verse 4.

Note 1. On *vîhâyâh*, see V. Henry, *Les livres VIII et IX de l'Atharva-véda* (1894), p. 40 (AV. VIII, 2, 7).

Verse 6.

Note 1. Probably the correct *Padapâṭha* reading would be, as Prof. Bartholomae (*Bezzenger's Beiträge*, XV, 190) has noticed, *yám nîpási* (cf. *Pâda d* : *yám . . . sákase*). If *yát* is correct, the translation will be: '(drive) far all ill-will when thou protectest (us).'
—Bartholomae proposes either to change *asmát* to *asmât*, or to interpret it as an equivalent of *asmât*. It is possible, though in my opinion not very probable, that the text should be changed. The ablative *asmât* very frequently depends on *âré*.

MANDALA IV, HYMN 12.

ASHTAKA III, ADHYĀYA 5, VARGA 12.

1. May the man who holds the sacrificial ladle and kindles thee, O Agni, who thrice prepares food for thee on this day, victoriously overcome (his foes) through his lustre, wise through the power of thy mind, O *Gâtavedas*.

2¹. He who toiling brings fuel to thee, doing service to thy, the great (god's) face, O Agni, kindling thee at evening and at dawn—he prospers, obtains wealth, and destroys his enemies.

3. Agni is master of mighty royal power¹; Agni (is master) of gain, of the highest wealth. He, the youngest, self-dependent (god) in the right way distributes treasures to the mortal worshipper.

4. Whatever sin, O youngest (god), we have committed against thee in thoughtlessness, men as we are¹, make thou us sinless before Aditi; release us from (every) guilt on all sides, O Agni!

5. Even from great guilt, O Agni, from the prison of gods and of mortals—let us, thy friends, never be harmed; grant luck and weal to kith and kin.

6¹. As you formerly have released, O Vasus, the buffalo cow bound by the foot, O worshipful gods, thus take away from us this distress. May, O Agni, our life be further prolonged.

NOTES.

The same *Rishi* and metre.—Verse 4=TS. IV, 7, 15, 6; MS. III, 16, 5. Verse 5=MS. IV, 11, 1. Verse 6=TS. IV, 7, 15, 7; MS. III, 16, 5; IV, 11, 1.

Verse 2.

Note 1. With the beginning of this verse, comp. above, IV, 2, 6.

Verse 3.

Note 1. Comp. Roth, Zeitschr. der D. Morg. Ges., XLVIII, 114.

Verse 4.

Note 1. Grassmann is right in giving to *purushatrá* the meaning 'unter den Menschen,' and in observing with reference to our passage: 'wo die Bedeutung "nach Menschenweise" (s. *purushátá*) besser passt.' The same is the opinion of Böhtlingk-Roth. No doubt we should read *purushátá*; cf. VII, 57, 4=X, 15, 6. *yát vah ágah purushátá kárâma*; IV, 54, 3. *ákitti yát kakrimá . . . purushatvátá*.

Verse 6.

Note 1. This verse is identical with Rig-veda X, 126, 8.

MANDALA IV, HYMN 13.

ASHTAKA III, ADHYĀYA 5, VARGA 13.

1. Benevolent Agni has looked on the breaking of the shining dawns, on the bestowal of treasures. Come to the dwelling of the virtuous (mortal), ye Asvins. The god Sūrya rises with his light.

2. The god Savitṛi has sent his light upward¹, shaking his banner² like a warrior who fights for cows³. Varuṇa and Mitra follow the law, when they make the Sun rise on heaven.

3. Him whom (the gods) dwelling in firm peace, and never losing their object, have created for dispersing the darkness—Him, the Sun, the all-observer, the seven young fallow mares carry forward.

4. With (thy horses) most ready to run thou goest¹ forward, spreading out thy web (of light), removing (from the world) the black cloth (of darkness), O god. The rays of the Sun have shaken² the darkness, and have sunk it into the waters like a hide.

5. Unsupported, unattached, spread out downwards-turned—how is it that he¹ does not fall down? By what power of his does he move? Who has seen (that)? Erected as the pillar of Heaven he protects the firmament.

NOTES.

The same *Rishi* and metre.—Verse 4=TB. II, 4, 5, 4.

This hymn and the next evidently form a couple. They have the same number of verses, and are composed in the same metre. They are both addressed to Agni in his matutinal character, or rather to the *Asvins*, who are invoked to partake of the matutinal oblation (13, 1; 14, 1. 4). The first verse of 13 is quite similar to that of 14; the same may be said of the second verses of the two hymns; the concluding verse of both is identical.

Verse 2.

Note 1. Cf. above, IV, 6, 2.

Note 2. Cf. *Zend drafsha*, 'banner.'

Note 3. Cf. IV, 40, 2. *sátvâ bharisháh gavisháh*.

Verse 4.

Note 1. The Sun is addressed.

Note 2. It is more natural to take *dávidhvatah* as nom. plur. than as gen. sing. (Ludwig).

Verse 5.

Note 1. The Sun.

MANDALA IV, HYMN 14.

ASHṬAKA III, ADHYĀYA 5, VARGA 14.

1. Agni *Gâtavedas*, the god, has looked on the dawns that shine with all their might¹. Come hither, O *Nâsatyas* ², wide-ruling (gods), on your chariot to this our sacrifice.

2. The god *Savitri* has sent his shine upward, producing light for the whole world. The Sun, shining with his rays, has filled Heaven and Earth and the air.

3. The red one¹, carrying hither (bliss)², has come with her light, the great, brilliant one, shining with her rays. *Ushas*, the goddess, awakening (all beings) to welfare, goes along on her well-yoked chariot.

4. May those chariots and horses, most ready to drive, drive you¹ hither at the break of dawn. For these *Somas* are for you¹ that you may drink the honey-drink². Rejoice, O manly ones, at this sacrifice.

5. = IV, 13, 5.

NOTES.

The same *Rîshi* and metre.—No verse of this hymn occurs in the other *Samhitâs*. On the parallelism in which IV, 14 stands to IV, 13, see the introductory note on IV, 13.

Verse 1.

Note 1. On *mâhobhih*, see vol. xxxii, p. 196 seq. (I, 165, 5, note 3). Here the word refers to the powerful light of

the dawn, not of Agni, cf. VI, 64, 2. úshaḥ devi róṁamānā máhobhiḥ.

Note 2. On the mention of the Násatyas (Asvins) in this connection, compare the introductory note on IV, 13.

Verse 3.

Note 1. The Dawn as before.

Note 2. That an object like 'bliss' is to be supplied, is shown by such passages as I, 48, 9. úshaḥ . . . áváhantī bhūri asmábhyam saúbhagam; I, 92, 3. (the Dawns) ísham váhantīḥ sukríte sudánave; I, 113, 15. (the Dawn) áváhantī póshyā váryāni.

Verse 4.

Note 1. The text has the dual of the pronoun. The Asvins are addressed.

Note 2. It is the peculiar character of the Asvins that they drink mádhu; see Hillebrandt, *Vedische Mythologie*, vol. i, p. 239 seq. H. O., *Religion des Veda*, p. 208, note 4; p. 367, note 2.

MANDALA IV, HYMN 15.

ASHTAKA III, ADHYĀYA 5, VARGA 15-16.

1. Agni, the Hotrī, he who is a strong horse, is led around at our sacrifice, the god worshipful among the gods.

2. Agni goes thrice¹ around the sacrifice, like a charioteer, conveying the enjoyment² to the gods.

3. Agni, the lord of booty, the sage, has circum-ambulated the oblations, bestowing treasures on the worshipper.

4. This (is the Agni) who is kindled in the front for Devavāta's son, the *Sriṅgaya*¹, the brilliant (god), the deceiver of foes.

5. May the strong mortal be the master of this (god), of an Agni like this, with sharp teeth and bountiful.

6¹. Him they clean day by day like a racer that wins (booty), like (Soma), the red young child of Heaven².

7. When Sahadeva's son, the prince, thought of me with two bay horses¹, I rose up like one who is called.

8. And immediately I accepted from Sahadeva's son, the prince, those adorable two bay horses which he offered me.

9. May this prince Somaka, Sahadeva's son, live long, for your sake, O divine Asvins!

10. Give long life, O divine Asvins, to this son of Sahadeva, the prince!

NOTES.

The same *Rīshi*. Metre, *Gāyatrī*.—Verses 1–3 = TB. III, 6, 4, 1; MS. IV, 13, 4. Verse 3 = SV. I, 30; VS. XI, 25; TS. IV, 1, 2, 5; MS. I, 1, 9.

The first three verses are characterised by the constant allusions to Agni's being carried around, and, in connection therewith, by the frequent repetition of the preposition *pári*. Probably these verses formed an independent *Trika*-hymn, the position of which would be according to the laws of arrangement of the *Samhitā*; this *Trika* seems, consequently, to belong to the original collection of hymns. The verses 4–10, on the other hand, or at least the verses 7–10, would seem to be a later addition; the verses 4–6 can be considered as a *Trika* belonging to the original *Samhitā*, though in this case it is difficult to explain why the verses 7–10, which do not contain any reference to Agni, have been inserted here at the end of the series of Agni hymns. Another argument against the separation of the verses 4–6 from the rest of the *Sūkta* is the mention of the prince *Sriṅgaya* in verse 4: verses 7–10 refer to a prince *Somaka Sāhadevya*, and we know from the *Aitareya Brāhmaṇa* (VII, 34, cf. *Satapatha Brāhmaṇa* II, 4, 4, 4) that this prince also belonged to the *Sriṅgaya* tribe.

Verse 2.

Note 1. Cf. above, IV, 6, 4.

Note 2. I. e. the offering which the gods enjoy.

Verse 4.

Note 1. This *Sriṅgaya* *Daivavāta* is mentioned also in VI, 27, 7.

Verse 6.

Note 1. The first *Pāda* of this verse is identical with the first *Pāda* of VIII, 102, 12.

Note 2. The red young child of Heaven seems to be the Soma. The Soma frequently is called arushá ('red'), and is said to be cleansed by men; in IX, 33, 5; 38, 5, the expression *diváh śśuḥ* ('the young child of Heaven') is used with regard to him.

Verse 7.

Note 1. I. e. when he thought of presenting me with the two horses.

MANDALA V, HYMN 1.

ASHTAKA III, ADHYĀYA 8, VARGA 12-13.

1. Agni has been wakened by the fuel of men, in face of the Dawn who approaches like a milch-cow. His flames stream forward to the sky like quick (birds) that fly up to a branch.

2. The *Hotri* has been wakened that there may be sacrifice for the gods. Gracious Agni has stood upright in the morning. When he has been kindled, his brilliant stream of flames has been seen. The great god has been released from darkness.

3. When he has wakened the string of the crowd (of worshippers)¹, the bright Agni anoints himself with bright cows². Then the *Dakshinâ* is yoked, striving for gain³. He who stands upright has, by the sacrificial ladles, sucked her who lies extended⁴.

4. Towards Agni the minds of the pious turn together as (all) eyes (turn) to the sun. When both Dawns of different colour¹ give birth to him, the white racer is born at the beginning of days.

5. For He, the noble one, has been born at the beginning of days, the red one has been laid down in the woods that have been laid down. Agni, the *Hotri*, the best sacrificer, has sat down, bestowing his seven treasures on every house.

6. Agni, the *Hotri*, the best sacrificer, sat down in the mother's lap, in the sweet-smelling place, the young sage growing up in many places, the righteous one, the supporter of tribes, and kindled in their midst.

7. They magnify with adorations that priest efficacious at sacrifices, Agni the Hotri, who has spread himself over heaven and earth according to *Rita*; they groom (Agni), the own racer (of men), with *Ghrīta*.

8. He who likes to be groomed, is groomed in his own (abode), the house-friend¹, praised by sages, our auspicious guest, the bull with a thousand horns who has the strength of such a one. O Agni! By this power thou surpassest all other (beings).

9. O Agni! Thou overtakest all other (beings) in one moment (for the sake of him) to whom Thou hast become visible as the fairest one, thou who shouldst be magnified, the wonderful, brilliant one, the beloved guest of human clans.

10. To thee, O youngest (god), the tribes bring tribute, O Agni, from near and far. Behold¹ the grace of the most glorious (god)! Mighty, O Agni, is thy great and glorious shelter.

11. Mount to-day, O shining Agni, the shining car, in the neighbourhood of the worshipful (gods). Knowing the paths, the wide air¹, bring hither the gods that they may eat the oblation.

12. We have pronounced an adoring speech to the holy sage, to the manly bull. Gavishṭhira adoringly has sent his song of praise to Agni as the gold (i. e. the sun) far-reaching (is sent by the gods upward) to the sky.

NOTES.

The *Rīshis* are Budha Ātreya (cf. verse 1, ābodhi) and Gavishṭhira Ātreya (cf. verse 12). The metre is Trishṭubh.—Verse 1 = SV. I, 73; AV. XIII, 2, 46; VS. XV, 24; TS.

IV, 4, 4, 1. Verses 1-2=MS. II, 13, 7. Verses 1-3=SV. II, 1096-1098. Verse 5=TS. IV, 1, 3, 4. Verse 6=MS. IV, 11, 1; TB. I, 3, 14, 1. Verse 9=TB. II, 4, 7, 10. Verse 10=MS. IV, 11, 4; TB. II, 4, 7, 9. Verse 12=MS. II, 13, 7; TB. IV, 4, 4, 2; VS. XV, 25.

Verse 3.

Note 1. The meaning seems to be : when Agni has set into motion the string (representing the prayers, &c.) by which the worshippers tie and instigate him and the other powers of the sacrifice. Cf. IV, 1, 9. *prá tám* (scil. *agním*) *mahyá rasanáyâ nayanti*; IX, 87, 1. *ásvam ná tvâ* (scil. *sómam*) *vâgínam margáyantaḥ ákḥha barhíḥ rasanábhiḥ nayanti*. See also I, 163, 4-5.

Note 2. I.e. with bright *ghṛita*.

Note 3. The *Dakshinâ* or sacrificial gift offered by the *Yagamâna* to the ministrant priests, is represented here as a car which is yoked in the morning. Cf. Bergaigne, *Rel. Védique*, I, 128; III, 283.

Note 4. 'He who stands upright' is Agni; 'she who lies extended' seems to be the cow, i.e. the *ghṛita* which Agni sucks by means of the sacrificial ladles.—See also Pischel, *Vedische Studien*, II, 113, from whose interpretation I differ.

Verse 4.

Note 1. I.e. Night and Dawn.

Verse 8.

Note 1. I cannot adopt the conjectures of Bartholomae (*Bezenberger's Beiträge*, XV, 197) on *své dāmūnāḥ*.

Verse 10.

Note 1. The human worshipper seems to be addressed; the 'most glorious one' is very probably Agni.

Verse 11.

Note 1. *Vidvân*, which may be construed with the genitive or with the accusative, stands here with both cases.

MANDALA V, HYMN 2.

ASHTAKA III, ADHYĀYA 8, VARGA 14-15.

1. The young mother carries in secret the boy confined¹; she does not yield him to the father. People do not see before them his fading² face laid down with the Arāti³.

2. Who is that boy, O young woman, whom thou, the Peshi¹, carriest? It is the queen who has borne him. Through many autumns the fruit of the womb has increased. I saw him born when his mother gave birth to him.

3. I saw him the gold-toothed, brilliant-coloured preparing his weapons far from his dwelling-place¹. After I have offered to him the ambrosia cleared (from all impure mixture)²—what may the Indraless, the hymnless do to me?

4. I saw him, the highly shining (Agni), walking far from his dwelling-place, like (a bull) together with the herd¹. Those (women) have not held him, for he has been born. The young women become grey².

5. Who have separated my young bull from the cows that¹ had no cow-herd, not even a stranger? May those who have held him, let him loose. May he, the knowing one, lead the cattle towards us.

6. Him, the king of dwellings (?)¹, the dwelling-place of people, the Arātis have laid down² among men. May the spells of Atri loose him. May the reproachers become reproachable (themselves).

7. Thou hast loosed the bound Suna/sepa from

the thousand sacrificial posts ; for he toiled (worshipping thee). Thus, O Agni, loose from us the fetters, O knowing Hotri, sitting down here.

8¹. For thou hast gone away ² from me, because thou wert angry ; (this) the protector of the laws of the gods³ has told me. (But) Indra, the knowing one, has looked after thee. Instructed by him, O Agni, I have come hither.

9. Agni shines with mighty light ; he makes all things visible by his greatness. He conquers godless, wicked wiles. He sharpens his two horns in order to pierce the Rakshas.

10. And may the roarings of Agni mount up to the sky, with sharp weapons in order to kill the Rakshas. In his rapture his flames break down (everything) ; the godless hindrances do not hold him back.

11. This song of praise, O strong-born (Agni), I, the priest, have fashioned for thee, as a skilful workman (builds) a chariot¹. If thou acceptest that (praise), O god Agni, may we conquer thereby waters together with the sun.

12. May the bull¹ with mighty neck, grown strong, with no foe to resist him, get together the niggard's wealth. Thus the immortal (gods) have spoken to this Agni : may he grant protection to the man who has spread the Barhis ; may he grant protection to the man who brings offerings.

NOTES.

The *Rishi* of verses 1, 3-8, 10-12 is Kumâra Âtreya, or *Vṛisa Gâna* ; or both are the *Rishis* of these verses. Of the verses 2 and 9 *Vṛisa* alone is the *Rishi*. The metre is

Trishūbh (verse 12, Sakvarī).—Verse 9=AV. VIII, 3, 24. Verses 9, 10=TS. I, 2, 14, 7. Verse 11=TB. II, 4, 7, 4.

A part of this hymn is very obscure. I do not think, as does Prof. Geldner (Festgruss an Roth, 192), that the story of the *Sātyāyanakam* (see *Sāyana's* commentary, and compare *Pañkavimsa Brāhmaṇa* XIII 3, 12), of the Purohita *Vriśa*, who drives with the king on the royal chariot and kills a boy, throws any real light on the difficult points of the hymn. Nor does it seem to me that, as is the opinion of Prof. Hillebrandt (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII, 248 seq.), the first six verses, which Hillebrandt considers as an independent hymn, contain a description of how the fire which they try to produce by the attrition of the *Araṇis*, does not appear. In my opinion the hymn—which is really one hymn as the tradition gives it—is a prayer of a person who suffers, who feels himself bound by the fetters of distress (verse 7) and persecuted by the power of Rakshas (verses 9, 10). Agni, formerly resplendent, has decayed and has forsaken him : may Agni be restored to his former might (verse 6), and may we ourselves be released from all distress (verse 7, &c.). Possibly the hymn is connected with the rite of *Punarādheya*, where the sacrificial fire which has brought no luck to the sacrificer, is extinguished, and after an interval a new fire is established (*H.O., Religion des Veda*, p. 353). There may of course be other special points, beyond the reach of our conjectures, which, if known, would elucidate several of the obscure allusions so frequent in the first verses of the hymn.

Verse 1.

Note 1. The boy very probably is Agni.—With the words *sámubdham gūhā bibharti*, cf. I, 158, 5. *súsamubdham ava-ádhuḥ*.

Note 2. Not without hesitation I translate *minát* as if it were the middle *minânám*. Possibly the word means : 'which violates (the ordinances),' i.e. which does not shine and bring luck to men as it usually does. *Ná* seems, as it

usually does (cf. Delbrück, *Altindische Syntax*, p. 543), to belong to the whole clause, and not to *minát*.

Note 3. Böhtlingk-Roth and Grassmann conjecture *aratnáu*; Hillebrandt, *arâtáu*; Geldner (*Festgruss an Roth*, 192), *árâtau*. Geldner seems to be right (cf. verse 6), though it will scarcely be possible to determine what concrete being was here thought of. Geldner says, 'Gemeint ist die *Pisâkikâ*, welche die Gluth des Feuers entführt hat;' but, as has already been observed, I do not think that this traditional story on the meaning of our hymn is of any real value.

Verse 2.

Note 1. The meaning of *Peshî* is unknown. The word seems anyhow to describe the wrong mother as low or contemptible. *Agni* is degraded by sojourning with her, while his proper nature is glorious, for he is the queen's son.

Verse 3.

Note 1. *Agni* has forsaken his proper dwelling.

Note 2. On *viprîkvat*, cf. *Taitt. Samhitâ* III, 1, 6, 2. *yunágmi tistráh viprîkah sūryasya te*; *Vāg. Samhitâ* IX, 4. *samprîkau sthah sám mâ bhadréna prîñktam*; *viprîkau sthah ví mâ pâpmánâ prîñktam*. *Vi-prik* seems to mean, consequently, 'to free something from an admixture,' and *amrîtam viprîkvat* seems to be ambrosia in which dwells the power of getting free from bad admixtures. Thus in the passage quoted from the *Taitt. Samhitâ* the Sun is referred to as thrice cleared from all impure elements. It is quite uncertain whether the expression used here refers or not to the myth of the churning of the ocean (Geldner, loc. cit.), and I do not think that we should translate *amrîtam viprîkvat*, as Geldner does, 'das was sich als Nektar ausscheidet.'

Verse 4.

Note 1. I read with Böhtlingk-Roth *sumádyûtham*.

Note 2. The young women seem to be hostile beings of

the same kind as the young woman mentioned in verse 2. They try to seize Agni, but he has been born already; his fiery, unassailable nature has been formed. I do not pretend to know what it means that then those female foes become grey with age. 'I think they are the Dawns who hold Agni in the dark; but when he escapes and is actually born, they, the Dawns, become grey.' M. M.

Verse 5.

Note 1. The relative pronoun *yéshâm* seems to refer both to the bull (*maryakâm*) and to the cows (*góbhiḥ*). The bull probably is Agni who has been separated from the cows, i.e. the oblations, prayers, &c. (?) 'Possibly the bull Agni, the rising sun, has been separated from the cows, the clouds or dawns.' M. M.

Verse 6.

Note 1. *Vasám rāḡānam*. I cannot follow the interpretation of Pischel, *Vedische Studien*, I, 210.

Note 2. Or *ní daduḥ*, 'they have bound him'? Cf. *áva srigantu* in the third Pāda, and *n/ditam* in verse 7.

Verse 8.

Note 1. The whole verse is nearly identical with X, 32, 6.

Note 2. I consider *aíyeḥ* (cf. Bartholomae, *Arische Forschungen*, II, 72, 76; *Studien zur Indogermanischen Sprachgeschichte*, I, 21) as 2nd sing. pluperfect of the root *i*.

Note 3. *Varuṇa*?

Verse 11.

Note 1. With the second Pāda compare I, 130, 6; V, 29, 15.

Verse 12.

Note 1. The bull of course is Agni.

MANDALA V, HYMN 3.

ASHTAKA III, ADHYĀYA 8, VARGA 16-17.

1. Thou, O Agni, art Varuṇa, when born; thou becomest Mitra when kindled. In thee, O son of strength, the Visvedevās (dwell). Thou art Indra for the mortal worshipper.

2. Thou becomest Aryaman when thou bearest¹ the secret name of the maidens, O self-dependent one. They anoint (thee) with cows² like the well-established Mitra³, when thou makest husband and wife one-minded.

3. For thy glory the Maruts have cleansed themselves¹, who are thy fair and brilliant offspring, O Rudra²! The footprint of Viṣṇu which is put down in the highest place: therewith thou protectest the secret name of the cows.

4. By thy beauty, O god, the gods are beautiful to behold¹. Assuming many (powers or goods) they attached themselves to immortality. Men have set down Agni as the Hotṛi, the Uṣis, honouring (him), the praise of Āyu².

5. There is no (other) Hotṛi before thee, a better sacrificer¹; no one surpasses thee, O self-dependent one, by wisdom. And that house of which thou art the guest, he², O god, will overcome the mortals by his sacrifice.

6. May we overcome the mortals, O Agni, protected by thee, striving for wealth, awaking (thee) with offerings; may we (overcome mortals) in the contest, in the distribution¹ of days; may we (overcome them) by wealth, O son of strength!

7. If a man should turn upon us sin or guilt, bring ye the evil on him who pronounces evil spells (against us). Destroy, O knowing one, such a curse, O Agni, (of a man) who injures us by falsehood.

8. Thee, O god, the ancient (mortals) have made their messenger at the break of this (dawn), and have sacrificed with their oblations, when thou goest along, O Agni, in the abode of wealth, a god kindled by the mortals and by the Vasus.

9. Protect the father—drive away (evil) as the knowing one—(the father) who is considered¹ as thy son, O son of strength². When, O sapient (Agni), wilt thou look upon us? When wilt thou, who knowest *Rîta*, requite (human deeds)?

10. The father¹ adoring gives many names to thee, O Vasu, if thou shouldst take pleasure therein. Will not Agni, delighting in his divine power, grant us his favour, he who has grown strong?

11. Thou indeed, O Agni, youngest one, bringest thy praiser across all dangers. Thieves have been seen and deceitful men; dishonest people have come with unknown designs.

12. These our processions have been directed towards thee. Yes, to thee, the Vasu, this guilt has been confessed. Verily this Agni, grown strong, will never surrender us to the curse nor to him who does harm to us.

NOTES.

The *Rîshi* is Vasusruta Âtreya; the metre is Trishṭubh.—No verse of this hymn occurs in the other *Samhitās*.

Verse 2.

Note 1. I think that we must read *bîbharshi*.

Note 2. I.e. with butter.

Note 3. On Mitra as the god of alliances, and the anointing of Mitra—possibly of an object that represents Mitra—see H. O., *Religion des Veda*, p. 186, note 1. Cf. also Pischel, *Vedische Studien*, I, 92 seq.

Verse 3.

Note 1. I.e. they have adorned themselves. Cf. VII, 39, 3. *urāṁ antárikṣhe margayanta subhrāh.*

Note 2. Rudra of course is here a name of Agni.

Verse 4.

Note 1. *Sudrīśah*, which I have translated as nom. plur., may also be understood as gen. sing.: 'by thy beauty, who art beautiful to behold, O god, the gods, assuming, &c.'

Note 2. Cf. *Narāsaṁsa*.—This hemistich is nearly identical with IV, 6, 11.

Verse 5.

Note 1. Comp. above, III, 17, 5.

Note 2. The construction is rather free.

Verse 6.

Note 1. *Vidātheshu áhnām*: cf. above, I, 31, 6, note 2 (p. 26 seq.).

Verse 9.

Note 1. See Neisser, Bezzenberger's *Beiträge*, XVIII, 310.

Note 2. Bergaigne (*Religion Védique*, II, 103) proposes to read *yodhi* without accent and to derive it, as Delbrück does, from *yu* (not from *yudh*); he translates the first hemistich: 'Protège-nous, écarte le père qui passe pour ton fils.' I think that he is right as to the verb *yu*, but that the accent of *yódhi* is correct; the words *yódhi vidván* form a parenthesis. Agni is invoked to protect the father of the sacrificing tribe (comp. verse 10), or the father of

Agni himself, i.e. the sacrificer or the priest, who is himself considered, at the same time, as the son of Agni (see Bergaigne, I, 37 seq.; Geldner, *Vedische Studien*, I, 167).

Verse 10.

Note 1. 'The father' may either be the father spoken of in verse 9 (see verse 9, note 2). Or the word may refer to Agni: 'He who adores thee, gives many names to thee, if thou, the father, O Vasu, &c.'

MANDALA V, HYMN 4.

ASHTAKA III, ADHYÂYA 8, VARGA 18-19.

1. Thee, O Agni, the treasure-lord of treasures, I gladden at the sacrifices, O king! May we, striving for gain, conquer gain through thee; may we overcome the hostilities of mortals.

2. Agni, the bearer of oblations, our ever-young father, is mighty, brilliant, beautiful to behold among us. Shine (on us) food with a good household¹. Turn all glory towards us².

3. Establish Agni as the Hotrî, the sage of the clans, the lord of human clans, the bright purifier, whose back is covered with ghee, the omniscient. May he obtain the best goods (for us) among the gods.

4. Enjoy thyself, O Agni, joined with Idâ, uniting thyself with the rays of the sun. Enjoy our fuel, O Gâtavedas, and bring the gods hither that they may eat our offerings.

5. Welcome, as our household-god and the guest in our dwelling, come to this our sacrifice as the knowing one. Dispelling, O Agni, all (hostile) attempts, bring to us the possessions of those who are at enmity with us.

6. Drive away the Dasyu with thy weapon, creating strength for thy own body. When thou bringest the gods across (to us), O son of strength, then, O manliest Agni, protect us in (our striving for) gain.

7. May we worship thee, O Agni, with hymns, with offerings, O purifier with glorious light. Stir for us wealth with all goods; bestow on us all riches!

8. Enjoy, O Agni, our sacrifice, our offering, O son of strength who dwellest in three abodes. May we be well-doers before the gods. Protect us with thy thrice-protecting shelter.

9. Bring us across all difficulties and dangers, O Gâtavedas, as with a boat across a river. Agni, being praised with adoration as (thou hast been praised) by Atri, be a protector of our bodies.

10. When I, the mortal, call thee, the immortal, thinking of thee with humble mind¹, bestow glory on us, O Gâtavedas; may I attain immortality, O Agni, with my offspring.

11. The well-doer to whom thou, O Agni Gâtavedas, createst pleasant freedom, will happily attain wealth with horses and sons, with valiant men and cows.

NOTES.

The same *Rishi* and metre.—Verse 1=TS. I, 4, 46, 2. Verse 2=TS. III, 4, 11, 1; MS. IV, 12, 6; 14, 15. Verse 5=AV. VII, 73, 9; TB. II, 4, 1, 1; MS. IV, 11, 1. Verse 9=TB. II, 4, 1, 5; TÂ. X, 2, 1; MS. IV, 10, 1. Verses 10, 11=TS. I, 4, 46, 1.

Verse 2.

Note 1. According to the traditional text, *su-gârhapatyâh* must be an epithet of *îsha*. But the conjecture of Böhlingk-Roth, *su-gârhapatyâh*, has great probability: 'as the good protector of our household, shine food on us.' Cf. AV. XII, 2, 45=TB. I, 2, 1, 20.

Note 2. The second hemistich is nearly identical with III, 54, 22.

Verse 10.

Note 1. See Pischel, *Vedische Studien*, I, 221.

MANDALA V, HYMN 5.

ASHTAKA III, ADHYĀYA 8, VARGA 20-21.

ĀPRĪ HYMN.

1. Sacrifice sharp *ghṛita* to the well-kindled light, to Agni *Gâtavedas*.

2. May the unbeguiled *Narâsamsa* make this sacrifice ready; for he is a sage with honey in his hand.

3¹. Agni, magnified by us, bring hither to our help the bright, beloved Indra, with easy-going chariots.

4. Soft like wool¹ spread thyself (O Barhis). The hymns have been sung to thee. Be to us for success, O beautiful (Barhis)!

5. O divine, easily passable doors, open yourselves for our protection. Fill the sacrifice (with bliss) further and further!

6. We approach (with prayers) Night and Morning, whose face is beautiful, the increasers of vital strength, the two young mothers of *Rîta*.

7. On the wind's flight, magnified, ye two divine *Hotṛis* of man, come hither to this our sacrifice.

8¹. I/Ā, *Sarasvatī*, and *Mahtī*, the three comfort-giving goddesses, they who do not fail, shall sit down on the sacrificial grass.

9. Come hither as a friend, *Tvashtri*, and mighty in welfare, and also by thyself, protect us in every sacrifice.

10. Where thou knowest, O tree (i. e. sacrificial

post), the secret names of the gods, to that place make the offerings go.

11. Svâhâ to Agni and Varuna! Svâhâ to Indra and the Maruts! Svâhâ to the gods for our offering!

NOTES.

The same *Rîshi*. Metre, Gâyatrî.—Verse 1=VS. III, 2. Verse 9=TS. III, 1, 11, 2. Verse 10=TB. III, 7, 2, 5.

Verse 3.

Note 1. The first hemistich is identical with I, 142, 4.

Verse 4.

Note 1. On *ūrna-mradâh*, see Lanman, Noun-Inflection, p. 560.

Verse 8.

Note 1. This verse is identical with I, 13, 9.

MANDALA V, HYMN 6.

ASHTAKA III, ADHYÂYA 8, VARGA 22-23.

1. I think of that Agni who is a Vasu, to whom the milch-cows go home, the swift horses (go) home, (our) own racers (go) home. Bring food to thy praisers!

2. He is Agni who is praised as the Vasu, he to whom the milch-cows come together, and the quickly running horses, and the well-born liberal patrons. Bring food to thy praisers!

3. For Agni, dwelling among all tribes, gives a racer to the clan. Agni (gives a racer) that is truly helpful for (winning) wealth¹: he (the racer) being well cherished, will attain precious gain. Bring food to thy praisers!

4. May we kindle thee¹, Agni, O god, the brilliant, never ageing, in order that yon highly miraculous fuel of thine² may shine in the sky. Bring food to thy praisers!

5. To thee¹, O Agni, our oblation is offered with a *Rik*, O lord of bright splendour, highly brilliant, wonderful lord of the clan, carrier of oblations! Bring food to thy praisers!

6. Those Agnis make everything precious prosper in the Agnis; they drive forward (precious wealth); they incite it; they speed it hither in the due way¹. Bring food to thy praisers!

7. Those flames of thine, O Agni, the racers, have boasted mightily—they who with the flight of their

hoofs have made tremble¹ the stables of the cows. Bring food to thy praisers!

8. Bring fresh food with fine dwellings, O Agni, to us, thy praisers! May we be of those who have praised (thee), who have thee as their messenger, house by house. Bring food to thy praisers!

9. Thou warmest in thy mouth, O highly brilliant one, the two (sacrificial) ladles full of butter. And mayst thou fill us (with gifts) at our hymns, O lord of strength! Bring food to thy praisers!

10. Thus¹ they have driven, they have led², Agni in the due way by prayers and sacrifices. May he bestow on us plenty of valiant men, and that plenty of swift horses (wished for)³. Bring food to thy praisers!

NOTES.

The same *Rîshi*. The metre is Pañkti.—Verse 1=SV. I, 425. Verses 1-2=VS. XV, 41, 42; MS. II, 13, 7. Verses 1, 3, 2=SV. II, 1087-1089. Verse 3=TB. III, 11, 6, 4. Verse 4=SV. I, 419; AV. XVIII, 4, 88; MS. II, 13, 7. Verses 4, 5, 9=SV. II, 372-374; TS. IV, 4, 4, 6. Verse 9=VS. XV, 43; TS. II, 2, 12, 7.

Verse 3.

Note 1. At first sight the conjecture of Böhtlingk-Roth and Grassmann, *rayím*, is very tempting, cf. IX, 12, 9. *rayím* . . . *su-âbhúvam*; X, 122, 3. *rayínâ* . . . *su-âbhúvâ*. I believe, nevertheless, that on closer examination the traditional text will prove correct. *Sá príták* evidently refers to the racer (*vâgín*) cf. I, 66, 4=69, 5. *vâgí ná príták* (cf. also X, 101, 7. *prítá ásvân*): then it follows that *su-âbhúvam* also refers to the racer, and *râyé* (cf. I, 100, 16; III, 53, 16) will be quite right.

Verse 4.

Note 1. *Te* stands for the accusative ; see Pischel, *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, XXXV, 715 ; Delbrück, *Altindische Syntax*, p. 205.

Note 2. This refers to the sun. By kindling the sacred fire men make the sun rise. See H. O., *Religion des Veda*, p. 110.

Verse 5.

Note 1. The pronoun 'to thee' stands twice, *te* in the first Pāda (where it is repeated from the first Pāda of verse 4, *ā te agne*), and *túbhyam* (or rather *túbhya*) in the fourth Pāda, unless we construe *te havih*.

Verse 6.

Note 1. See Pischel, *Vedische Studien*, II, 127.

Verse 7.

Note 1. See Gaedicke, *Der Accusativ*, p. 57.

Verse 10.

Note 1. On the nasalization of *evāñ*, cf. H. O., *Prolegomena*, p. 469 seq.

Note 2. Pischel (*Vedische Studien*, II, 127) explains *aguḥ* as *agush*, the contrary of *sagūsh*. Bartholomae (*Studien zur Indogermanischen Sprachgeschichte*, II, 159, note 2 ; cf. *Indogermanische Forschungen*, III, 108, note 1) conjectures *águr* (= *ágman*) *yamuḥ* : 'sie haben ihn jetzt auf seiner Bahn festgehalten.' I believe, as Sáyana does, that this *aguryamuḥ* contains two independent verbs, *aguḥ* and *yamuḥ*, which are quite correct forms of the roots *ag* and *yam* (see Delbrück, *Altindisches Verbum*, p. 65). As to *ag*, cf. VI, 2, 8. *agyáse ágne vâgī ná* ; V, 30, 14. *átyah ná vâgī raghúḥ agyámānah* ; as to *yam* II, 5, 1. *sakéma vâgīnah* (i.e. *agnéh*) *yámam*. But should not the accent be *yamúḥ* ?

Note 3. The fourth Pāda is identical with VIII, 6, 24.

MANDALA V, HYMN 7.

ASHTAKA III, ADHYĀYA 8, VARGA 24-25.

1. O friends, (bring) together your united food and praise to Agni, the strongest (god) of (human) dwellings, the offspring of Vigour, the mighty one—

2. At whose onslaught¹, wherever it be, men rejoice in the seat of men, whom the worthy ones kindle, whom (human) creatures produce.

3. When we get together the food and the offerings of men, he has grasped, with the strength of his splendour, the rein of *Rita*.

4. He indeed produces light even by night to him who is afar, when he, the ever-young purifier, destroys the lords of the forest.

5. He at whose officiating (men) pour down the offering of their sweat on the paths—to Him who is noble by his own nature, the worlds have risen as to ridges (of hills)—

6. He whom the mortal has acquired, the much-desired (god), for the refreshment of every one, the sweetener of nourishment, the homestead for the *Āyu*—

7. He indeed, the beast, mows off deserts and habitable land like a mower, the golden-bearded with brilliant teeth, the *Ribhu* of undecaying strength.

8. The bright one for whom (the *ghrita*) streams (quickly) like an axe¹, as at (the sacrifice of) Atri. Him the well-bearing mother has born, as soon as² she had enjoyed love³.

9. He who satisfies thee for refreshment, O Agni

who drinkest butter : mayst thou bestow splendour, renown, and (wise) mind on such mortals ¹.

10. Thus I have seized upon the spirit of Adhrig(?) as upon a head of cattle given by thee ¹. May then Atri, O Agni, overcome the Dasyus who do not give (to the Brahmans); may Isha overcome the men (who do not give).

NOTES.

The *Rishi* is Isha Âtreya (cf. verse 10); the metre is Anushṭubh (verse 10, Pañkti).—Verse 1 = VS. XV, 29; TS. II, 6, 11, 4; IV, 4, 4, 3; MS. IV, 11, 1. Verses 2, 3 = TS. II, 1, 11, 3; MS. IV, 12, 4.

Verse 2.

Note 1. Yásya sám-*rītau* : see I, 127, 3.

Verse 8.

Note 1. With the expression svádhitī-iva rīyate (Lanman, Noun-Inflection, p. 375), compare V, 48, 4. rītīm parasóh-iva. Of course we must ask: what is the thing that streams so brightly and quickly as an axe moves? The thing in question is stated to stream (rīyate) for Agni now as it did at Atri's sacrifice. The expression 'as at Atri's sacrifice' seems to show that something like prayers or libations is alluded to. The verb rīyate, on the other hand, seems to point either to rivers, or to streams of Soma or of Ghrīta. Thus, considering that Ghrīta is mentioned much more frequently in connection with Agni than Soma, we are led to the conclusion that the poet speaks here of streams of Ghrīta. Should we not for súkīh read súki, which would be here as in IV, 1, 6; VI, 10, 2; IX, 67, 12, an epithet of Ghrīta? 'He for whom the bright (Ghrīta) streams quickly like an axe.' The origin of the reading

súkih may easily be accounted for ; the word was thought to refer to Agni.—Another interpretation of this hemistich has been given by Benfey, *Vedica und Linguistica*, p. 177.

Note 2. *Krâná* : cf. I, 58, 3, note 1 (p. 47).

Note 3. 'Sobald sie den Liebesgenuss erlangt hatte.' Pischel, *Ved. Studien*, I, 71.

Verse 9.

Note 1. The first hemistich speaks of the worshipper in the singular, the second in the plural.

Verse 10.

Note 1. This hemistich is quite obscure. With manyúm á dade, cf., for instance, X, 48, 2. *dásyubhyaḥ pári nrimám á dade*. *Adhrigaḥ* may be the genitive of a proper name, as I have translated it ; but this is quite doubtful. Was the hymn intended for a charm in which the sacrificer seized a head of cattle which represented the spirit of an enemy, and thus deprived that enemy of his courage ?

MANDALA V, HYMN 8.

ASHTAKA III, ADHYĀYA 8, VARGA 26.

1. Thee, O Agni, the men who love *Rīta* have kindled, the ancient ones thee the ancient, for the sake of bliss, O (god) who art produced by strength ; the highly-brilliant, worshipful, in whom all refreshment dwells, the household god, the lord of the house, the chosen.

2. Thee, O Agni, the clans have set down, the ancient guest, the flame-haired lord of the house, with mighty light, with many shapes, the winner of prizes, giving good shelter and good help, who is busy among the decayed (wood)¹.

3. Thee, O Agni, the human clans magnify, who knowest (the art of sacrificial) libations, who separatest (what was mixed)¹, the highest bestower of treasures, who, (though) dwelling in secret, O blessed one, (yet) art visible to all, mightily roaring, an excellent sacrificer, shining with ghee.

4. Thee, O Agni, the supporter, we always have praised with our songs and have sat down near thee with adoration. Thus being kindled, O *Angiras*, be pleased with us, as a god through the mortal's brilliant (offering)¹, with thy glorious splendours.

5. Thou, O Agni, manifold-shaped, bestowest vigour on every house in thy ancient way, O much-praised one ! Thou rulest with might over much food. This impetuosity of thine, when thou rushest forward impetuously, is not to be defied.

6. Thee, O Agni, when kindled, O youngest one, the gods have made their messenger and bearer of

oblations. Thee who extendest over wide spaces, who dwellest in ghee, into whom offerings are poured, they have made their eye, impetuous, stirring thoughts.

7. Thee, O Agni, on whom offerings of ghee are poured, (men) desirous of thy favour have kindled from of old with good fuel. Thus, grown strong, increased by the plants, thou spreadest thyself over the terrestrial spaces.

NOTES.

The same *Rishi*. Metre, *Gagati*.—Verse 3=TS. III, 3, 11, 2. Verses 6, 7 = TB. I, 2, 1, 12.

Verse 2.

Note 1. The *Padapāṭha* gives *garat-vīśham*. I prefer this explanation to *gara-dvīśham* ('who hates decay').

Verse 3.

Note 1. Agni is, in the later ritual, worshipped as 'separator' (*vīvikī*), if the sacrificer's fires have become mixed with other fires. See *Taittirīya Brāhmaṇa* III, 7, 3, 5; *Satapatha Brāhmaṇa* XII, 4, 4, 2 (where this very verse is quoted), &c.

Verse 4.

Note 1. For *yaśāsā*, Böhtlingk-Roth conjecture *yāsasā*, which seems to me a *conjectura nimis facilis*. I think that the adjective *yaśāsā* is right, and that a noun, meaning 'offering' or the like, should be supplied. Cf. above, IV, 1, 16, note 4.

MANDALA V, HYMN 9.

ASHTAKA IV, ADHYĀYA 1, VARGA 1.

1. Thee, O Agni, the god, mortals bringing offerings magnify. I deem thee the *Gâtavedas*. Carry then the offerings (to the gods) in thy due way.

2. Agni is the *Hotri* of the dwelling where they offer gifts and spread the sacrificial grass, he with whom sacrifices, with whom glorious gains assemble.

3. And he whom the kindling-stick has born, the young one, like a young (calf), the supporter of human clans, Agni the best sacrificer—

4. And thou showest thyself hard to seize like a son of . . .¹, thou who art a burner of many woods, O Agni, like an animal (that consumes all grass) on a meadow².

5¹. And he whose smoky² flames come together, when Trita in heaven blows upon him like a smelter, sharpens (him) as in smelting (him)³ . . .

6. May I through thy protection, O Agni, and through the praises of Mitra—may we¹, like dispellers of malice, overcome the dangers of mortals.

7. Bring this wealth to us, O powerful Agni, to (these our) men. May he¹ give us dwelling; may he¹ give us prosperity; may he¹ help us in winning booty. And help us to grow strong in fights!

NOTES.

The *Rishi* is *Gaya Âtreya* (cf. V, 10, 3); the metre is *Anushṭubh* (verses 4 and 7, *Pañkti*).—Verse 1 = TB. II, 4, 1, 4.

Verse 4.

Note 1. *Putráh ná hváryānām.* The meaning of *hváryá* is conjectural. Cf. on *hvára*, to which it very probably is related, I, 141, 7, note 1; II, 2, 4, note 1. Does *hváryá* mean 'serpent,' or a kind of horse (VI, 2, 8. *átyaḥ ná hváryāḥ sísuḥ*)?

Note 2. The last Páda is identical with VI, 2, 9. Considering the occurrence of the word *hváryá* here and in VI, 2, 8 (see note 1) we cannot believe that this is merely a casual coincidence.

Verse 5.

Note 1. On this verse, compare Neisser, Bezzenberger's *Beiträge*, XX, 40; Macdonell, *Journal Roy. As. Soc.*, 1893, p. 446.

Note 2. *Dhûmínah* may be gen. sing.: 'he whose, the smoky (god's), flames.'

Note 3. Ludwig and Neisser (*Bezz. Beitr.*, loc. cit.) regard *dhmâtári* (*Padap. dhmâtári*) as a nom. sing. masculine. I think that Geldner (*Vedische Studien*, I, 146, note 1) and Bartholomae (*Indogermanische Forschungen*, I, 496, note 2) are right in explaining it as a locative infinitive. Compare also Johansson, *Kuhn's Zeitschrift*, XXX, 415; Joh. Schmidt, *Pluralbildungen der Indogermanischen Neutra*, p. 247. Macdonell translates, 'as in a smelting furnace.'

Verse 6.

Note 1. The poet, who has begun his sentence in the first person singular ('may I'), goes on in the plural.

Verse 7.

Note 1. 'He,' i. e. Agni, or 'it,' i. e. the wealth?

MANDALA V, HYMN 10.

ASHTAKA IV, ADHYĀYA 1, VARGA 2.

1. Agni, bring us the mightiest splendour, O liberal one¹! With wealth and plenty cleave a path for us to booty.

2. Thou, O wonderful Agni, (protect) us, through thy power of mind, through the bounteousness of thy strength. Upon thee mysterious power has entered. (Thou art) indeed¹ like worshipful Mitra.

3. Thou, O Agni, increase for our sake the dominion and the prosperity of those liberal givers, (of those) men who have accomplished liberalities (towards us) for our songs of praise.

4. They who adorn prayers for thee, O bright Agni, the givers of horses¹: those men are powerful in their power, whose glory awakes by itself (shining) more mightily than even the sky².

5. Those shining flames of thine, Agni, go fiercely along, like lightnings (flashing) around the earth, like a thundering chariot bent on victory.

6. Now then, Agni, (come) for our protection, and for the reward of the urgent (worshipper)! May our liberal patrons pass across¹ all regions²!

7. Thou, O Agni, Angiras, who hast been praised and who art being praised, bring us, O Hotrî, wealth which overpowers (even) skilful men, to thy praisers, and thou shalt be praised by us. And help us to grow strong in fights¹.

NOTES.

The same *Rīshi*. Metre, Anuṣṭubh (verses 4, 7, Pañkti).
—Verse 1 = SV. I, 81. The hymn seems to stand parallel with V, 9.

Verse 1.

Note 1. On adhrigo, compare above, III, 21, 4, note 1 (p. 284).

Verse 2.

Note 1. *Krāñā* : see I, 58, 3, note 1 (p. 47) ; von Bradke, *Dyāus Asura*, p. 35 ; Pischel, *Vedische Studien*, I, 71.

Verse 4.

Note 1. *Sumbhānti āsva-rādhasaḥ* ; see X, 21, 2.

Note 2. On the ablative dependent on a positive, compare Speijer, *Sanskrit Syntax*, p. 78, and see also Delbrück, *Grundriss der vergleichenden Grammatik* (Brugmann), III, 1, 216 ; Pischel, *Göttinger Gelehrte Anzeigen*, 1884, 509.

Verse 6.

Note 1. On the use of this infinitive, see Delbrück, *Altindische Syntax*, p. 416.

Note 2. The last Pāda is identical with IV, 37, 7.

Verse 7.

Note 1. The last words are identical with those of V, 9, 16, 17.

MANDALA V, HYMN 11.

ASHṬAKA IV, ADHYĀYA 1, VARGA 3.

1. The guardian of people, the watchful one, Agni, the highly dexterous, has been born, for the sake of new welfare. With *ghṛita* on his face, with his mighty, heaven-touching (light) he, the bright one, brilliantly shines for the Bharatas.

2. Agni, the beacon of sacrifice, the first Purohita¹ men have kindled in the threefold abode². (Driving) on the same chariot with Indra and with the gods, he, the highly wise Hotṛi, has sat down on the Barhis for sacrificing.

3. Though not cleansed, thou art born bright from thy two mothers¹. Thou hast arisen as the joy-giving sage belonging to Vivasvant². They have strengthened thee by *ghṛita*, O Agni, into whom oblations are poured. Smoke, reaching the sky, has become thy beacon.

4. May Agni straightway come to our sacrifice. Men carry Agni here and there, house by house. Agni has become the messenger, the carrier of oblations. Choosing Agni they choose a thoughtful (god).

5. For thee, O Agni, is this sweetest speech, for thee this prayer; may this one do thy heart good¹! The prayers fill thee with power and strengthen thee, like great rivers the Sindhu.

6. Thee, O Agni, who wert hidden, dwelling here and there in every wood, the Aṅgiras have discovered¹. Thus thou art born, produced by attrition, a mighty force. Thee, O Aṅgiras, they call the son of strength.

NOTES.

The *Rishi* is Sutambhara Âtreya, the metre *Gagati*.—
Verses 1, 6, 2=SV. II, 257-259; TS. IV, 4, 4, 2-3.
Verses 1, 6, 5=MS. II, 13, 7. Verses 1, 6=VS. XV,
27-28. Verse 3=TB. II, 4, 3, 3.

Verse 2.

Note 1. This Pâda is identical with the first Pâda of X,
122, 4.

Note 2. The three sacrificial fires are alluded to.

Verse 3.

Note 1. The two kindling-sticks.

Note 2. *Vivâsvatah* is genitive, not ablative, as Pischel, *Vedische Studien*, I, 241, believes. Agni opens his earthly career by doing service at the sacrifice of Vivasvant, i. e. originally, in my opinion, the first man. Comp. H. O., *Religion des Veda*, p. 122.

Verse 5.

Note 1. On the curious spelling *manîshâ iyâm* in the *Samhitâ* text, instead of *manîsheyâm*, see the *Rig-veda Prâtisâkhya* 163; H. O., *Prolegomena*, p. 386.

Verse 6.

Note 1. The ancestors of the priestly tribes, being the first priests themselves, discover Agni.

MANDALA V, HYMN 12.

ASHTAKA IV, ADHYĀYA 1, VARGA 4.

1. To the mighty, sacrificial Agni, to the bull of *Rita*¹, the Asura, I bring this prayer and this song, which is turned towards him, to (him) the bull, as well-clarified *ghṛita* (is poured) into his mouth at the sacrifice.

2. O knower of *Rita*, know the *Rita*! Bore for many streams of *Rita*. I (do) not (serve) a *Yātu*¹ by violence nor by falsehood; I serve the *Rita* of the red bull².

3. How, O Agni, performing the *Rita* through *Rita*, mayst thou become a witness of our newest¹ hymn? The god, the protector of the seasons, knows of my seasons². I (do) not (know another) lord but him who attains (for us) this wealth.

4. Who, O Agni, are thy fetterers to (fetter) the impostor¹? What brilliant guardians were successful? Who, O Agni, drink the drink of falsehood? Who are the protectors of untrue speech?

5. These friends of thine, O Agni, turning themselves from (thee)¹, they who had been kind, have become unkind. They have harmed themselves by their own speeches, uttering wrong words to the righteous.

6. He who magnifies thy sacrifice, O Agni, by adoration, and serves¹ the *Rita* of the red bull: may a large, good dwelling come to him, to the offspring of the advancing Nahusha.

NOTES.

The same *Rishi*; the metre is *Trishúbh*.—No verse of this hymn occurs in the other *Samhitás*.

Verse 1.

Note 1. The genitive *ritásya* seems to depend on *vríshne*, not on *mánma*. On the connection of *Agni* with the *Ríta*, see Bergaigne, III, 229 seq.; H.O., Religion des Veda, 201.

Verse 2.

Note 1. A bad demon.

Note 2. Of *Agni*.

Verse 3.

Note 1. I think that *návyaḥ* stands for *návyasaḥ*. Thus Ludwig translates: 'des neuen liedes.' It seems evident that it is not the nominative of *návya*, 'praiseworthy' (*Böhtlingk-Roth*, Grassmann).

Note 2. Probably we ought to read *ritapá ritánâm*. Cf. IV, 23, 4. *deváh bhuvat návedáh me ritánâm*, and see III, 20, 4, note 1 (above, p. 282). The translation will be: 'The god, the protector of *Ríta*, knows of my (deeds of) *Ríta*.'

Verse 4.

Note 1. Or *ripávaḥ*? 'Who, O *Agni*, are the impostors who fetter thee?'

Verse 5.

Note 1. On *víshunáh*, compare V, 34, 6: *ásunvataḥ víshunáh sunvatáh vridháḥ*.

Verse 6.

Note 1. The second verse (*ritám sapâmi arushásya vríshnaḥ*) shows with evidence that for *sá páti* we ought to read *sápâti* (see *Roth*, Kuhn's Zeitschrift, XXVI, 49, and compare on the expression *ritám sap*, Geldner, Vedische Studien, II, 135).

MANDALA V, HYMN 13.

ASHṬAKA IV, ADHYĀYA 1, VARGA 5.

1. Praising we call¹ thee ; praising let us kindle¹ thee, Agni, praising, for thy help.

2. Desirous of riches, we devise to-day an effective song of praise, of Agni the heaven-touching god¹.

3. May Agni take pleasure in our prayers, he who is the *Hotri* among men. May he sacrifice¹ to the divine host.

4. Thou, O Agni, art widely extended, the gladly accepted, desirable *Hotri* ; through thee they spread out the sacrifice.

5. The priests make thee grow, O Agni, the greatest acquirer of wealth, the highly praised one. Bestow thou on us abundance of heroes.

6. Agni ! Thou encompassest the gods as the felly (encompasses) the spokes (of a wheel). Thou strivest¹ for brilliant wealth.

NOTES.

The same *Rishi*. The metre is *Gāyatrī*.—Verse 2=MS. IV, 10, 2 (cf. TS. V, 5, 6, 1). Verses 2-4=SV. II, 755-757. Verse 4=TB. II, 4, 1, 6 ; MS. IV, 10, 2. Verse 5=TS. I, 4, 46, 3 ; MS. IV, 11, 4. Verse 6=TS. II, 5, 9, 3. As the *Sâma-veda* forms a *Trika* of the verses 2-4, not 1-3 or 4-6, we have here an instance of those liberties which the arrangers of the *Sâma-veda* not unfrequently took with regard to the *Rig-veda* text (see H. O., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXVIII, 469).

seq.) ; we have no reason, in such a case, to resort to such an expedient as changing the traditional order of verses in the Rig-veda text.

Verse 1.

Note 1. We have first the indicative, then the optative.

Verse 2.

Note 1. Divispr̥śaḥ no doubt is genitive sing. referring to Agni, not nominative pl. referring to the worshippers.

Verse 3.

Note 1. Ludwig is right in observing here : ‘ eigentlich er spreche die yāgyās als einladung für die götter.’

Verse 6.

Note 1. On *riṅgase*, comp. Bartholomae, Indogermanische Forschungen, II, 281 ; Neisser, Bezzenberger's Beiträge, XX, 59. I take the form here as 2nd singular.

MANDALA V, HYMN 14.

ASHTAKA IV, ADHYĀYA 1, VARGA 6.

1. Awaken ¹ Agni by thy song of praise, kindling (him) the immortal one. May he place our offerings among the gods.

2. Him, the immortal god, the mortals magnify at their sacrifices, the best sacrificer among the tribe of men.

3. Him indeed they all magnify, the god, with the (sacrificial) ladle that overflows with *ghṛita*, Agni, in order that he may bear the oblation.

4. Agni when born has shone, killing the *Dasyus*, (killing) darkness by light. He has found the cows, the waters, the sun ¹.

5. Worship Agni, the sage who should be magnified, whose back is covered with *ghṛita*. May he come and hear my call ¹.

6. They have made Agni grow by *ghṛita*, him who dwells among all tribes, and by longing, eloquent praises.

NOTES.

The same *Rishi* and metre. — Verse 1 = TS. IV, 1, 11, 4; MS. IV, 10, 1; VS. XXII, 15. Verse 3 = TS. IV, 3, 13, 8; MS. IV, 10, 1. Verse 4 = MS. IV, 10, 2.

Verse 1.

Note 1. We have no reason and, unless we write *bodhaya*, no right for taking *bodhaya* as an equivalent of *bodhayāni* (Ludwig).

Verse 4.

Note 1. Agni is considered here, as is done frequently, as the performer of deeds which properly belong to Indra (see H. O., Religion des Veda, 98 seq.). Indra is the conqueror of the cows and of the waters ; as to the sun, it may be said of both gods with the same right that they have acquired it for mankind (Religion des Veda, 110 seq. ; 15c seq.).

Verse 5.

Note 1. Although me can be accusative (Pischel, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, 714 seq.), I have no doubt that it is here genitive, and depends on hávam. Cf. II, 24, 15. véshi me hávam ; X, 61, 4. vítám me yagñám.

MANDALA V, HYMN 15.

ASHTAKA IV, ADHYĀYA 1, VARGA 7.

1. I bring a prayer to the worshipper, the renowned sage, the glorious, ancient one. Agni is the highly gracious Asura, taking his seat in *ghṛita*, the holder of wealth, supporting goods.

2. By *Rita* they have supported the supporting *Rita*, near the powerful (performer)¹ of sacrifice, in highest heaven, the men who sit² on the supporting support of the sky, and who with born (men) attained to the unborn.

3. Dispelling anguish¹ they spread out for the ancient one² his bodies³, mighty vital power, difficult to overcome. May he, the new-born, traverse the spaces. They have stood round him as round an angry lion.

4. When thou carriest, spreading out, man after man like a mother, for their nourishment and for their sight, when thou growest old¹ assuming life after life, thou goest around by thyself in manifold shapes.

5. May gain protect now the boundaries of thy strength, the wide, firmly supporting milkstream¹ of wealth, O god! Putting down thy foot in secret like a thief², thou hast enlightened and freed Atri for the sake of wealth mightily³.

NOTES.

The *Rishi* is *Dharuṇa Āṅgīrasa* (cf. *dharúṇaḥ vásvaḥ agníḥ*, verse 1; *ṛitám dharúṇam, diváh dhárman dharúne*, verse 2; *dógham dharúṇam*, verse 5); the metre, *Trishṭubh*.—No verse of this hymn occurs in the other *Samhitás*.

Verse 2.

Note 1. It may be asked whether *sáká*, beside its meaning 'the powerful (helper),' may also mean 'the power.' This would suit very well, V, 30, 10. *sám táḥ* (scil. *gáḥ*) *índraḥ asrígat asya sákáḥ*; VI, 19, 4. *tám vaḥ índram katínam asya sákáḥ ihá núnám vāgayántaḥ huvema*. The translation then would be: 'by the power of sacrifice.' Böhtlingk-Roth conjecture *sáke*.

Note 2. I believe that *sedúshaḥ* stands for the nominative, cf. *deváh ábibhyushaḥ*, I, 11, 5; S. B. E. XXXII, p. 28. This *sedúshaḥ* led on to a second accusative standing for the nominative, *nr̥ṇ*.—The men sitting on the support of the sky seem to be the forefathers who have established the universal laws, the *Āṅgīras*.

Verse 3.

Note 1. I consider *amhoyúvaḥ* as nom. plur. masc., but it may also be gen. sing. masc., or acc. plur. fem., as an epithet either of *Agni* or of his *tanvāḥ*.

Note 2. The ancient one (*pūrvyá*) seems to be *Agni* (cf. verse 1).

Note 3. Cf. VI, 46, 12. *yátra sūrásaḥ tanvāḥ vitanvaté*.

Verse 4.

Note 1. I think, like Ludwig, that *garase* should be accented.

Verse 5.

Note 1. These are accusatives.—Cf. on this passage, Pischel, *Vedische Studien*, I, 39 seq.

Note 2. Cf. H. O., *Prolegomena*, p. 73.

Note 3. Cf. VI, 1, 2. *maháḥ rāyé kitáyantaḥ*.—See Geldner, *Ved. Studien*, I, 268.

MANDALA V, HYMN 16.

ASHṬAKA IV, ADHYĀYA 1, VARGA 8.

1. Sing¹ (a song that gives) mighty vital power, to the light, to god Agni, whom the mortals have placed in front² like Mitra by their praises³.

2. For he, Agni, the Hotṛi of men, day by day, in the arms of Daksha, discloses the offering in the due way, as Bhaga¹ (discloses) a treasure.

3. (We abide [?]) in his praise, the liberal (god's), in his friendship, the mightily brilliant one's, in whom, the loudly roaring Aryan, all (beings) have put together their strength.

4. For verily, O Agni, (thou belongest [?]) to them¹ through thy bounteousness² in (bestowing) abundance of heroes. Him indeed, the vigorous one, his glory the two worlds could not encompass³.

5. Now then, Agni, come hither and, being praised, bring treasure¹ to us who, we ourselves and our liberal givers, may acquire welfare together. And help us to grow strong in fights.

NOTES.

The *Rishi* is Pûru Âtreya (cf. 17, 1); the metre Anushubh (verse 5, Pañkti). This hymn and V, 17 are parallel hymns; the concluding words of both are identical (see also V, 9, 7; 10, 7).—Verse 1=SV. I, 88.

Verse 1.

Note 1. *Ārā* may be first or second person.

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Note 2. Dadhiré puráh: they have made him their Purohita.

Note 3. Comp. above, V, 9, 6.

Verse 2.

Note 1. On Bhaga, the divine Bestower or Dispenser of riches, cf. Herbert Baynes. The Biography of Bhaga (Actes du huitième Congrès intern. des Orientalistes, Sect. II, fasc. 1, pp. 83 seq.).

Verse 4.

Note 1. To them, i. e. the Maghavans. Compare below, 18, 3. 4.

Note 2. Mamhánâ seems to be instrumental. Comp. 10. 2; 18, 2.

Note 3. Agni is himself yahvá; so ná cannot be the comparative particle, but it must be the negation. Similarly it is said in II, 16, 3 that Heaven and Earth cannot encompass the indriya of Indra; cf. also X, 27, 7.

Verse 5.

Note 1. Váryam seems to depend on á bhara. With the whole phrase compare the first Páda of V, 17, 5.

MANDALA V, HYMN 17.

ASHTAKA IV, ADHYĀYA 1, VARGA 9.

1. May the mortal truly by sacrifices, O god, (magnify) the stronger one for help; may the Pûru, when good service has been performed, magnify Agni (and thereby draw him) hither for his aid.

2. For thou art manifestly considered as his (i. e. Agni's) disposer, highly brilliant by thyself¹: (magnify then Agni who is) a firmament of bright splendour, lovely beyond² thought³.

3. (It is) yonder (sun?) who verily has been yoked by his (i. e. Agni's) light¹ through the impetuous speech²—(by the light of Agni) whose flames mightily shine as if (they were made to shine) by the sperm of heaven³.

4. Through his, the wise one's, insight there is wealth on his, the wonderful (Agni's), chariot. And Agni is praised, he who is to be invoked among all peoples.

5. Now indeed our liberal lords have manifestly attained¹ treasure. Offspring of vigour! Protect us for the sake of victory! Help us to welfare! And assist us to grow strong in fights!

NOTES.

The same *Rishi* and metre.—No verse occurs in the other *Samhitās*.

Verse 2.

Note 1. I have translated the text in its traditional form, which I think is correct. On the vocative vidharman, comp. Delbrück, *Altindische Syntax*, p. 106. One could think, however, of reading vídharman as a locative, and sváyasastare, and of considering mányase as a first person, like arkase, &c.: 'For in his extension, brilliant by itself, I manifestly comprehend that firmament,' &c.

Note 2. Cf. VIII, 72, 3. antáh ikkhanti tám gáne rudrám paráh manisháyá. 'Ueber alle Vorstellung hinaus.' Ludwig.

Note 3. If we read sváyasastaráh, vídharman, and explain mányase as second person, the following translation of this difficult verse may be attempted: 'Thou art manifestly, indeed, considered as very brilliant by thyself in its (the firmament's) extension: that firmament of bright splendour (I praise), lovely beyond thought.' It is not very probable, however, that ásyā should refer to anything else but Agni.

Verse 3.

Note 1. Sâyana, whom Ludwig follows, very probably is right in interpreting asáu as the sun.—On the Sandhi, compare Roth, *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, XLVIII, 679.

Note 2. Through the sacred spell, by which the sun is made to rise through the kindling of the fire.—Cf. VIII, 17, 15. tugá . . . grībhá.

Note 3. Does this mean that Agni's flames shine like lightning which receives its light from the waters of the cloud, the sperm of heaven? Cf. IX, 74, 1, where it is said of the Soma mixed with water: diváh rétasā sakate.

Verse 5.

Note 1. I think that sakanta should be accented, because it is connected with hí.

MANDALA V, HYMN 18.

ASHTAKA IV, ADHYĀYA 1, VARGA 10.

1. May Agni, beloved of many, the guest of the house¹, be praised in the morning, the immortal who delights² in all offerings among the mortals.

2¹. To Dvita who by the liberal power of his dexterousness carries away injury², this praiser of thine, O immortal, prepares Soma in the due way.

3. I call for your sake Him who flames through long life, with the speech that belongs to the liberal patrons¹ whose chariot moves uninjured, O giver of horses²;

4. And in whom (dwells) brilliant thought, who guard the hymns of praise in their mouth, (whose) sacrificial grass is spread in the realm of the sun: they have invested themselves with glory.

5. On the liberal patrons who have given me fifty horses for my song of praise¹, bestow brilliant, mighty, high glory, O Agni; on those men (bestow glory) with (valiant) men, O immortal!

NOTES.

The *Rishi* is *Mṛīktavâhas Dvita Âtreya* (see verse 2); the metre is the same.—Verse 1 = SV. I, 85. Verse 5 = TB. II, 7, 5, 2.

Verse 1.

Note 1. *Viśāh* . . . *âtithiḥ*: cf. above, V, 3, 5.

Note 2. On *ran* with the accusative, compare Gaedicke, p. 76.

Verse 2.

Note 1. Compare on this verse Macdonell, *Journal Roy. As. Soc.*, 1893, p. 463 seq.

Note 2. Dvita, who seems to be identified with Agni, is, in the same way as Trita (see Bloomfield, *Proceedings Amer. Or. Soc.*, March, 1894, p. cxix seqq.), supposed to take away human sin and all sorts of mischief and misfortune (cf. VIII, 47, 16. Tritāya ka Dvitāya ka úshaś dushvāpnyam vaha). Thus he is invoked here as carrying away *mṛiktá*, i.e. injury.

Verse 3.

Note 1. The speech of the priest belongs to the sacrificer who has engaged him.

Note 2. This seems to be Agni, with an evident allusion to the human giver of horses (see verse 5).

Verse 5.

Note 1. Sadhástuti seems to be instrumental. Cf. Lanman, p. 381.

MANDALA V, HYMN 19.

ASHTAKA IV, ADHYĀYA 1, VARGA 11.

1. They are born for retirement¹. Out of the cover he² has shone forth, being a cover himself. In the lap of the mother he looks about³.

2. Causing him to discern (the pious and the impious?), they have sacrificed. With unwinking eyes they protect his manly power. They have penetrated into the firm stronghold¹.

3. The people of Svaitreya¹, his clans, have thriven brilliantly. *Br̥haduktha* with a golden ornament at his neck, is eager for the race as if by this honey-drink².

4. Like the dear milk of love¹—(a thing) unrelated with two (things) related²—like the gharma vessel with booty in its belly—undeceived, the deceiver of all³.

5. Sporting, O beam of light, appear to us, joined with the ash, with the wind. May those well sharpened . . . of his, standing on . . . , be sharp like . . .¹.

NOTES.

The *R̥ishi* is Vavri Ātreya (cf. verse 1. *prá vavrēh vavrīh kīketa*). The metre is *Gāyatrī* in verses 1, 2, *Anuṣṭubh* in verses 3, 4, *Virāḍrūpā* in verse 5.—No verse occurs in the other *Saṁhitās*.

This *Sūkta* seems to be anything rather than an ordinary Agni hymn. It may be a collection of verses belonging to an *Ākhyāna*, or of verses serving another purpose which we can scarcely hope to discover. In several parts of this

Sūkta I must content myself with translating the words without being able to elucidate the poet's meaning.

Verse 1.

Note 1. I translate the noun *avasthā* in accordance with the Vedic meaning of the verb *ava-sthā*. Possibly it means the secret parts, cf. *avastha*, AV. VII, 90, 3 (B.-R.). Ludwig translates: 'Ein zustand erzeugt einen andern,' and paraphrases, 'Nur zustände und formen, gestalten lernen wir kennen, das wesen des gottes bleibt uns verborgen.' This seems too modern. Prof. Max Müller proposes: 'The remnants (afterbirth) have been brought forth. Skin has shone forth from skin.'—On the question who are the beings 'born for retirement,' I do not venture any conjecture.

Note 2. Is *Agni* meant?

Note 3. Cf. X, 5, 1. (*Agnīh*) *asmāt hridāh bhūrganmā vī kash/c*.

Verse 2.

Note 1. The meaning seems to be that the worshippers (possibly the first worshippers, the *Āṅgiras*), by discovering *Agni* and by worshipping him, have conquered the hostile strongholds.

Verse 3.

Note 1. *Svaitreya* is mentioned as a victorious hero also in I, 33, 14.

Note 2. Does this phrase allude to the rite of offering, at the *Vāgapeya* sacrifice, to the horses that were going to run the sacred race, a *naivāra karu*? In the Mantras connected with this rite the words occur: 'Drink of this honey-drink' (*asyā mādхваh pibata*). See *Rig-veda* VII, 38, 8; *Taittirīya Samhitā* I, 7, 8, 2; Weber, *Ueber den Vāgapeya*, p. 30.

Verse 4.

Note 1. The *retas*?

Note 2. Does this refer to an offering or the like, composed of two substances related among each other (such as

milk and butter), and a third substance unrelated (such as rice)? Of course all this is absolutely uncertain.

Note 3. Is this Agni?

Verse 5.

Note 1. The meaning of *dhr̥ishág*, *vakshī*, *vakshanesthá* is unknown.—On the first hemistich of this verse, compare Pischel, *Vedische Studien*, II, 54.

MANDALA V, HYMN 20.

ASHTAKA IV, ADHYĀYA 1, VARGA 12.

1¹. Whatever good, O Agni, best acquirer of gain, thou thinkest (fit), praise thou² that (good), which is celebrated in songs, among the gods as our share.

2. They, Agni, who do not set into motion for thee (prayers or offerings), when grown full of mighty strength¹, turn away to encounter the hatred and the tricks of him who follows another (i. e. a wrong) law².

3. We choose thee as our Hotri, Agni, the giver of skill; offering delight (to thee) we call with our prayer (thee), the foremost at the sacrifices.

4. So that we, O strong one, (may be ready) for thy favour, for wealth and Rita, O highly wise one: thus may we day by day rejoice¹ with cows and rejoice with heroes.

NOTES.

The *Rishi* is Prayasvanta Ātreya (cf. verse 3. *prāyasvantaḥ havāmahe*), the metre *Anuṣṭubh*, verse 4 *Pañkti*.— Verse 1 = VS. XIX, 64.

Verse 1.

Note 1. Professor Max Müller proposes to read *vāgasā-tamam*, as in IX, 98, 1. Pischel (*Vedische Studien*, I, 200) translates this verse: 'O Agni, das rühmenswerte Gut, das du für geeignet hältst, das preise du zugleich mit unsern Liedern (no *gīrbhīr yūgam*) den Göttern an (diis vendita).' He explains: 'Agni soll den Göttern Gut bringen und sie

veranlassen, es den Menschen für die Lieder zu schenken.' I cannot follow Pischel's theory about the identity of the roots *pan* and *paṇ* (comp. about *paṇ* the quotations collected by Bartholomae, *Indogermanische Forschungen*, III, 180); and the paraphrase '*diis vendita*' seems inadmissible to me. I differ from Pischel, besides, in the interpretation of *yúgam*; cf. *rayám . . . yúgam*, IV, 37, 5; *ráyá yugá*, VII, 43, 5; 95, 4.

Note 2. Neisser, *Bezzenberger's Beiträge*, XX, 55, explains *panayá* as standing for *panayâma*, and compares V, 56, 2 (?).

Verse 2.

Note 1. On *vṛidh* with the genitive, compare Delbrück, *Altindische Syntax*, p. 158; Macdonell, *Journal Roy. As. Soc.*, 1893, p. 433. Grassmann's conjecture *vṛiddhâ(v)* is a failure.

Note 2. With the second hemistich compare VS. XXXVIII, 20 (*Satapatha Brâhmaṇa* XIV, 3, 1, 9); TÂr. IV, 11, 4 (cf. V, 9, 7).

Verse 4.

Note 1. *Syâma* stands, as the accent shows, in an independent clause. Prof. Max Müller proposes to change the accent: 'So that we . . . may for thy favour, for wealth and *Rîta* day by day rejoice with cows.'

MANDALA V, HYMN 21.

ASHTAKA IV, ADHYĀYA 1, VARGA 13.

1. Let us lay thee down, as Manus did. Let us kindle thee, as Manus did. O Agni Aṅgiras, sacrifice to the gods for the worshippers of the gods as (thou didst) for Manus.

2. For thou, O Agni, art kindled, highly pleased, among human people. To thee the (sacrificial) ladles proceed in due order, O well-born one who drinkest butter.

3. Thee all the gods unanimously have made their messenger. Serving thee, O sage, they magnify at the sacrifices (thee) the god.

4. Let the mortal magnify for your sake Agni, the god, with worship as is due to the gods. Being kindled, O brilliant one, shine! Sit down in the abode¹ of *Rīta*; sit down in the abode¹ of herbs².

NOTES.

The *Rīshi* is Sasa Ātreya (cf. verse 4); the metre is the same.—Verse 1 = TB. III, 11, 6, 3.

Verse 4.

Note 1. Literally 'in the womb.'

Note 2. On *sasá*, see III, 5, 6, note 2. Is the abode (or womb) of the herbs the Barhis? 'Is it *satyasya*?' M.M.

MANDALA V, HYMN 22.

ASHṬAKA IV, ADHYĀYA 1, VARGA 14.

1. Lo, Visvasāman! Like Atri sing to him who purifies with his flames, to the Hotri who should be magnified at the sacrifices, most delightful in the clan.

2¹. Lay down Agni Gâtavedas, the god, the priest. May the sacrifice which best encompasses the gods, proceed to-day in due order.

3. We, the mortals, approaching thee, the attentive-minded god, for thy help, have thought of thy desirable aid.

4. Agni, be intent on this—on this our word¹, O strong one. As such, O strong-jawed² lord of the house, the Atris strengthen thee by their praises; the Atris beautify thee by their prayers.

NOTES.

The *Rishi* is Visvasāman (see verse 1); the metre is the same.—No verse of this hymn occurs in the other *Samhitās*.

Verse 2.

Note 1. With this verse compare below, V, 26, 7. 8.

Verse 4.

Note 1. The verb *kit* stands here first with the genitive *asyá*, then with the accusative *idám vákaḥ*.

Note 2. Compare vol. xxxii, p. 301 (II, 34, 3, note 3).

MANDALA V, HYMN 23.

ASHTAKA IV, ADHYĀYA 1, VARGA 15.

1. Agni, bring hither, through the power of thy splendour, powerful wealth which may manifestly prevail over all tribes in the (contests for) booty.

2. O powerful Agni! Bring hither that wealth powerful in battles. For thou art the true, wonderful giver of booty rich in cows.

3. For all men who have spread out the sacrificial grass, unanimously ask thee, the beloved Hotri in the seats (of sacrifice), for many boons.

4. For he who dwells among all tribes, has invested himself with power against assault¹. Agni! In these dwelling-places shine to us richly, O bright one, shine brilliantly, O purifier!

NOTES.

The *Rishi* is Dyumna Visvakarshani Âtreya (cf. verse 1); the metre is the same.—Verses 1-2 = TS. I, 3, 14, 6-7.

Verse 4.

Note 1. Is abhimâti (abhimâtî?) a dative? Should we read abhimâti-sahâti (cf. X, 83, 4) as a compound: 'he has been established as the conqueror of assaults.'

MANDALA V, HYMN 24.

ASHTAKA IV, ADHYĀYA 1, VARGA 16.

1. Agni, be thou our nearest (friend) and our kind, protecting guardian.
2. Agni is Vasu, renowned as Vasu (or, renowned by goods). Obtain, (and) bestow (on us), most brilliant wealth ¹.
3. Listen to us then; hear our call; deliver us from every harmful man.
4. We entreat thee now, O brightest, shining (Agni), for thy grace, for our friends.

NOTES.

The *Rishis* are the Gaupāyanas or Laupāyanas, Bandhu (verse 1), Subandhu (verse 2), Srutabandhu (verse 3), Viprabandhu (verse 4). The metre is Dvipadā Virāg.—Verses 1, 2, 4, 3 = VS. III, 25–26. Verses 1, 4, 2, 3 = MS. I, 5, 3. Verses 1, 2, 4 = SV. II, 457–459; VS. XV, 48; XXV, 47. Verses 1, 4, 2 = TS. I, 5, 6, 2–3; IV, 4, 4, 8. Verse 1 = SV. I, 448.

Verse 2.

Note 1. The accusative *dyumāttamam rayīm* seems to depend both on *ākṣhā* nakshi and on *dāh*. I cannot find any reason for preferring the reading of SV. and TS. *dyumāttamah* (Ludwig).

MANDALA V, HYMN 25.

ASHTAKA IV, ADHYÂYA 1, VARGA 17-18.

1. Address thy song¹ for your sake to the god Agni, for his help. He is our Vasu. May the son of the dawns(?)² give us (wealth). May the righteous one help us across our enemies.

2. He is the true one, whom the men of old, whom the gods have kindled, the Hotri with the delightful tongue, rich in splendour with glorious shine.

3. As such, with thy widest thought and with thy best favour, shine wealth on us, excellent Agni, for our beautiful praises¹.

4. Agni reigns among the gods, Agni among mortals, entering among them. Agni is the carrier of our offerings. Serve ye Agni with prayers!

5. Agni gives to the worshipper a son most mightily renowned, a knower of mighty spells, most excellent, unconquered, who brings renown to his lord¹.

6. Agni gives a good lord who is victorious in battles with his men; Agni (gives) a steed, swiftly running, victorious (in races), unconquered.

7. Sing mightily to Agni the (song) which may best bring him (to us), O (god) rich in splendour¹! From thee (proceeds) wealth (mighty) like a buffalo-cow²; from thee proceed gains.

8. Thy brilliant flames resound mightily like the pressing-stone (of the Soma)¹. And thy roaring arose like thunder by itself from heaven².

9. Thus we have paid homage, desirous of goods, to powerful Agni. May he, the highly wise one, help us, as with a ship, across all enemies.

NOTES.

The *Rīshis* are the *Vasūyavañ* *Ātreyañ* (cf. verse 9); the metre is *Anushūbh*. Verse 5=MS. IV, 11, 1. Verse 6=MS. IV, 11, 1. Verse 7=SV. I, 86; VS. XXVI, 12; TS. I, 1, 14, 4. The *Sūkta* consists of hymns of three verses each.

Verse 1.

Note 1. On *gāsi*, comp. Neisser, *Bezenberger's Beiträge*, XX, 70, note 1; Bartholomae, *Indogermanische Forschungen*, II, 278, 283.

Note 2. *Rīshūñām*: comp. above, I, 127, 10, note 5.

Verse 3.

Note 1. On *suvrīktī*, comp. above, II, 4, 1, note 1.

Verse 5.

Note 1. I.e. to his father? Or to his patrons?

Verse 7.

Note 1. This vocative very probably refers to Agni.

Note 2. Or 'like a king's consort'? It may be doubted whether the difference of accent (*māhishī* and *mahishī*) holds good for the *Rig-veda*.—Comp. on *māhishiva*, Roth, *Zeitschr. der Deutschen Morgenländ. Gesellschaft*, XLVIII, 680.

Verse 8.

Note 1. *Brīhat* is not the name of the *Sāman*; cf. X, 64, 15 (100, 8). *grāvā yātra madhu-sūt uk̐yāte brīhāt*. Comp. Hillebrandt, *Vedische Mythologie*, I, p. 153.—The singular *uk̐yate* is explained by the connection with *grāvā*.

Note 2. With the last *Pāda* comp. the conclusion of V, 52, 6 (vol. xxxii, p. 312).

MANDALA V, HYMN 26.

ASHTAKA IV, ADHYĀYA 1, VARGA 19-20.

1. Agni, purifier! With thy splendour, with thy delightful tongue, O god, bring hither the gods and perform the sacrifice.

2. Thee therefore we approach, who swimdest in *ghṛita*¹, O (god) with brilliant light, thee of sun-like aspect. Bring hither the gods that they may feast.

3. Let us kindle thee, O sage, the brilliant offerer of feasts (to the gods), O Agni, the mighty (god) at the sacrifice.

4. Agni, come hither with all the gods to the gift of the offering. We choose thee as our *Hotri*.

5. Bring to the sacrificer who presses (Soma), Agni, abundance of heroes. Sit down on the sacrificial grass together with the gods.

6. Being kindled, Agni, conqueror of thousandfold (wealth), thou makest the ordinances (of the world) thrive, the praiseworthy messenger of the gods.

7¹. Lay down Agni *Gâtavedas*, the carrier of offerings, the youngest, the god, the priest.

8. May the sacrifice which best encompasses the gods, proceed to-day in due order. Spread the sacrificial grass that (the gods) may sit down on it.

9. May the Maruts, the Asvins, Mitra and Varuṇa sit down on this (sacrificial grass), the gods with all their folk.

NOTES.

The same *Rishis*. Metre, Gâyatri. Verses 1-3=SV. II, 871-873. Verse 1=TS. I, 3, 14, 8; 5, 5, 3; IV, 6, 1, 2; MS. I, 5, 1; II, 10, 1; IV, 10, 1; VS. XVII, 8. Verse 3=TS. I, 1, 11, 2; VS. II, 4; comp. MS. I, 1, 12. Verse 7=MS. IV, 11, 1.

As V, 26, this Sûkta also consists of *Trika* hymns.

Verse 2.

Note 1. Comp. above, IV, 2, 3, note 1.

Verse 7.

Note 1. With verses 7 and 8, compare above, V, 22, 2.

MANDALA V, HYMN 27.

ASHTAKA IV, ADHYĀYA 1, VARGA 21.

1. The good lord has presented me with two oxen together with a car, the most brilliant Asura among the liberal givers¹. Tryaruna, the son of Trivri-shan, O Agni Vaisvânara², has distinguished himself by (his gift of) ten thousand (cows ?)³.

2. To him who gives me one hundred¹ and twenty cows and two fallow steeds, harnessed and well-yoked, to Tryaruna grant thy protection, Agni Vaisvânara, who art highly praised and grown strong.

3. Thus, O Agni, desiring thy favour¹, Trasadasyu² (sings) for the ninth time³ to thee the youngest (god)—Tryaruna who responds to my, the strong-born's, many hymns with (the gift of) a yoked (chariot)⁴—

4¹. Who may thus announce me² to Asvamedha the liberal (prince): may he give to him who with his verse strives for gain; may he give to him who lives in the *Rita* for (acquiring) wisdom³—

5. Asvamedha whose gifts, a hundred speckled bulls, delight me like Soma juices with threefold admixture¹.

6. Indra-Agni! Bestow on Asvamedha, the giver of a hundred (bulls), abundance of heroes and mighty royal power, like the never-ageing Sun in heaven.

NOTES.

The *Rīshis* are Tryaruna Traivṛishna, Trasadasyu Paurukutsya, and Arvamedha Bhārata, or, according to others, Atri alone. The metre is Trishṭubh in verses 1-3, Anuṣṭubh in verses 4-6.

The position of this Sūkta shows that it is a later addition to the original collection.

Verse 1.

Note 1. With Delbrück, Grassmann, von Bradke (Dyaus Asura, p. 67) I read maghónām instead of maghónāh. Cf. III, 3, 4. ásurah vipah-kítām.

Note 2. On the invocation of Agni in Dānastutis, comp. H. O., Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXIX, 87.

Note 3. Geldner (Ved. Studien, I, 268) is right in observing: 'Hier ist unter sahasrāni eine bestimmte Geld- oder Wertsumme zu verstehen,' and in adding that it is not necessary that such a sum consisted in cows.

Verse 2.

Note 1. On satá, 'one hundred,' compare Delbrück, Altindische Syntax, p. 82.

Verse 3.

Note 1. Cf. X, 148, 3. sumatīm kakánāh.

Note 2. That is, very probably, a descendant of Trasadasyu.

Note 3. I do not adopt Sáyana's explanation navamam = navatamām, though I do not know what the number 'nine' means here. Ludwig is absolutely right in observing 'dass man eben hier, wo es sich um specielle concrete, uns aber sonst her nicht bekannte verhältnisse und ereignisse handelt, eben sich bescheiden muss, nichts

zu wissen.'—Prof. Max Müller believes that *navishtāya* makes *navamam* for *navatamam* excusable: 'to the newest god the newest song.'

Note 4. *Sāyana* supplies to *yuktena*, not *rathena*, but *manasā*.

Verse 4.

Note 1. I do not think that Ludwig is right in believing that with verse 4 a new, independent section begins.—Comp. on this verse, vol. xxxii, p. 304 (II, 34, 7, note 3).

Note 2. Me may be accusative, as it frequently is. Should it be a dative, we should have to translate: 'Who may tell *Asvamedha* for my sake.'

Note 3. *Medhām* can scarcely depend on *dādat*; wisdom is not a gift which liberal princes may bestow on singers.

Verse 5.

Note 1. Of milk, curds, and barley. See Hillebrandt, *Vedische Mythologie*, I, p. 209.

MANDALA V, HYMN 28.

ASHTAKA IV, ADHYĀYA 1, VARGA 22.

1. Agni kindled has sent his light to the sky ; turned towards the dawn he shines far and wide. (The sacrificial ladle) goes forward with adoration, rich in all treasures, magnifying the gods with sacrificial food.

2. Being kindled thou reignest over immortality ; thou attendest for welfare the man who prepares the sacrificial food. He whom thou furtherest, acquires all wealth and puts in front hospitality (towards thee), O Agni¹.

3. Agni, show thy prowess for the sake of great bliss. May thy splendours be highest. Make our householdership easy to conduct¹. Set thy foot on the greatness of those who show enmity to us.

4. I adore thy beauty, Agni, who hast been kindled, who art highly exalted. A bull, brilliant art thou. Thou art kindled at the sacrifices.

5. Being kindled, Agni into whom offerings are poured, sacrifice to the gods, best sacrificer, for thou art the carrier of oblations.

6. Sacrifice into (Agni) ; exalt Agni, while the sacrifice is going on. Choose him for your carrier of oblations.

NOTES.

The *Rishi* is Visvavârâ Âtreyî (cf. verse 1); the metre is Trishṭubh in verses 1 and 3, *Gagatî* in verse 2, Anushṭubh in verse 4, *Gâyatrî* in verses 5 and 6. Verse 3=AV. VII, 73, 10; VS. XXXIII, 12; TS. II, 4, 1, 1; 5, 2, 4; MS. IV, 11, 1. Verse 5=TS. II, 5, 8, 6. Verses 5-6=TB. III, 5, 2, 3.

The Sûkta is a later addition to the original *Samhitâ*.

Verse 2.

Note 1. Should not dhatte be accented? 'He whom thou furthest and (who) puts in front hospitality (towards thee), O Agni, acquires all wealth.'

Verse 3.

Note 1. Cf. X, 85, 23. sám gâspatyám suyámam astu devâh. The additions to the single *Mandalas* seem, as a rule, to be of later origin than the hymns of the tenth *Mandala* (see H.O., Prolegomena, p. 265); so it may be conjectured that the author of our verse imitated that passage of the great marriage hymn.

APPENDICES.

- I. INDEX OF WORDS.
- II. LIST OF THE MORE IMPORTANT PASSAGES QUOTED
IN THE NOTES.

THE following is not (like the Index to vol. xxxii) a complete Index verborum to the hymns translated in this volume, but only an Index of all the words which can be of any importance. It contains all rare, difficult, and doubtful words, all words of any mythological importance, and especially all words about which something is said in the Notes.

Three figures refer to *Mandala*, hymn, and verse, a small figure to a note. If a word occurs in a note only, the passage is put in parentheses.

M. W.

I. INDEX OF WORDS.

- a, demonstr. pronoun : ayá, II, 6, 2¹.
Amsa, one of the *Ādityas*, II, 1, 4².
amsú, Soma shoot, IV, 1, 19.
amhab-yú, dispelling anguish, V, 15, 3¹.
amhatí, distress, I, 94, 2.
ámhas, evil, distress, anguish, I, 36, 14; 58, 8; 9; III, 15, 3; IV, 2, 8; 9; 3, 14; 11, 6; 12, 6.
aktú, night, I, 36, 16; 68, 1; 94, 5; II, 10, 3; III, 7, 6; IV, 10, 5; *áti aktúb* (conj. *áti aktún*), I, 143, 3².
aktú, ointment : *aktú-bhiḥ agyate*, III, 17, 1¹.
akrá, a racer, I, 143, 7²; 189, 7²; III, 1, 12¹; IV, 6, 3².
akshán, eye : *śatám ákshānab akshā-bhiḥ*, I, 128, 3.
akshí, eye : *diváb akshí íti*, I, 72, 10¹.
ákshita, imperishable, I, 58, 5.
ákshiyamāna, inexhaustible, III, 26, 9.
agótā, want of cows, III, 16, 5.
ágopā, without a keeper, II, 4, 7.
Agní, fire, and god of fire, I, 1, 1, &c.; III, 2, 9²; *agním-agnim*, I, 12, 2; *agnínā agnib sám idhyate*, I, 12, 6; *agne agnibhiḥ*, I, 26, 10; *agním (ā vaha āgne)*, I, 44, 8¹; *vayáb íti agne agnáyab te anyé*, I, 59, 1; *índram agním*, III, 12, 3; *puríshyāsab agnáyab*, III, 22, 4; *āgne víṣvebhiḥ agnī-bhiḥ*, III, 24, 4; *āgne índrab ka*, III, 25, 4; *agnáyab agnīshu*, V, 6, 6.
agni-gihvá, fire-tongued : *agni-gihvāb*, I, 44, 14.
agnídh, the *Agnídh* (priest) : *agnít* (conj. *agnít*), II, 1, 2².
agni-ṛṣí, possessing the beauty of *Agni*, III, 26, 5¹.
ágra, summit : *ripáb ágram*, III, 5, 5¹; *ágre*, at first, I, 31, 5; in front of, I, 127, 10.
agriyá, foremost : *agriyám*, I, 13, 10.
agrú, virgin : *agrúvab*, I, 140, 8¹; III, 29, 13².
aghá, evil, I, 97, 1¹-8; 128, 5; V, 3, 7; harmful foe, I, 189, 5.
agha-yát, harmful, IV, 2, 6; 24, 3.
agha-yú, harmful, I, 27, 3¹; 147, 4; IV, 2, 9.
aghá-samsa, attacking with evil spells, IV, 4, 3; V, 3, 7.
ághnyā, cow, IV, 1, 6.
āngá : *yát āngá*, whatever, I, 1, 6.
Āngiras, N. of *Agni*, I, 1, 6; 31, 1; 17; 74, 5; IV, 2, 15; 3, 15; 9, 7; V, 8, 4; 10, 7; 11, 6; 21, 1; *gyéshítam āngirasām*, I, 127, 2; *āngirab-tamab*, the highest *Āngiras*, I, 31, 2; 75, 2;—pl. the *Āngiras* (*Rishis*), I, 71, 2¹; IV, 3, 11¹; V, 11, 6¹;—*āngirasvát*, I, 31, 17; 45, 3; 78, 3.
akítta, unseen, IV, 3, 1.
ákitti, folly, IV, 2, 11; thoughtlessness : *ákitti-bhiḥ*, IV, 12, 4.
ákkbāvāka, a certain priest, (I, 142, 4²).
ákkbidra, flawless, I, 58, 8; II, 3, 8; III, 15, 5.
ákkbidra-úti, whose blessings are flawless, I, 145, 3.
ákyuta, unshakeable, II, 3, 3.

- ag, to drive: út agate, he raises up, I, 95, 7; út âgan, they have driven out, IV, 1, 13; â agâti, may he lead, V, 2, 5; sám agâti, may he get together, V, 2, 12; agur yamub, V, 6, 10².
- agá, goat, I, 67, 5¹.
- agára, undecaying, never ageing, I, 58, 2; 4; 127, 5; 9; 143, 3; 144, 4; 146, 2; II, 8, 4¹; III, 2, 2; 6, 4; 8, 2; 18, 2; 23, 1; V, 4, 2.
- ágasra, unwearied, I, 189, 4; III, 1, 21; 26, 7.
- ágâta, unborn, V, 15, 2.
- ágâmi, unrelated, IV, 4, 5; V, 19, 4.
- agirá, agile, I, 140, 4; III, 9, 8.
- aguryá, undecaying, I, 146, 4; II, 3, 5; 8, 2; III, 7, 4; 7; aguryám (conj. aguryáb), I, 67, 1².
- ágñâta-keta, with unknown design, V, 3, 11.
- ágma, course, III, 2, 12.
- ágman, race, I, 65, 6.
- âgra, plain: brîhatâb âgrân, IV, 1, 17.
- añg, to anoint, I, 95, 6, &c.;—sam-ânagé, he has shaped, I, 188, 9; sám añgatab, II, 3, 7¹; trîdhâ sám-aktam, thrice-anointed, II, 3, 10; aktú-bhih agyate, III, 17, 1¹; ankte, he anoints himself, V, 1, 3; anakti, IV, 6, 3².
- añgí, ointment: añgí-bhih, I, 36, 13¹.
- átandra, unwearied, I, 72, 7; 95, 2¹; IV, 4, 12.
- atasá, brushwood, I, 58, 2; 4; II, 4, 7; III, 7, 3²; IV, 4, 4; 7, 10.
- átithi, guest, I, 44, 4; 58, 6; 73, 1²; II, 2, 8; 4, 1; III, 2, 2; 3, 8; 26, 2; IV, 1, 20¹; 2, 7; V, 1, 8; 9; 3, 5; 4, 5; 8, 2; 18, 1.
- atúrta, unconquered, V, 25, 5.
- atripá, insatiable, IV, 5, 14.
- átka, vesture, I, 95, 7.
- átya, racer: átyab ná prishbám rokate, I, 58, 2¹;—I, 65, 6; 149, 3; II, 4, 4; III, 2, 3; 7; 7, 9; átyam ná sáptim, III, 22, 1¹; IV, 2, 3; V, 25, 6.
- Átri, V, 2, 6; 7, 10;—pl. the Atris, V, 22, 4;—atri-vát, I, 45, 3¹; V, 4, 9; 7, 8¹; 22, 1.
- átri, devourer, II, 8, 5¹.
- atrin, ghoul, I, 36, 14¹; 20; 94, 9.
- átha, and, I, 26, 9.
- atharí, elephant (?): atharyáb ná dántam, IV, 6, 8².
- ad, to eat: ádat, I, 127, 6².
- adát, having no teeth, I, 189, 5.
- ádabdhā, undeceivable, I, 76, 2; 95, 9; 128, 1; 143, 8; II, 9, 6; III, 1, 6; IV, 4, 3; V, 19, 4.
- ádabdhavratā-pramati, protector of infallible laws, II, 9, 1¹.
- adás: asaú, yonder (sun), V, 17, 3¹.
- ádābhya, undeceivable, I, 31, 10; III, 11, 5; 26, 4; V, 5, 2.
- Áditi, I, 94, 16; 95, 11; 98, 3; II, 1, 11; III, 4, 11; IV, 12, 4; mātā Áditib, I, 72, 9;—a name of Agni, I, 94, 15¹;—Freedom, IV, 1, 20¹;—áditim urushya, IV, 2, 11²;—m., IV, 3, 8².
- ádriṇṇa, undismayed, I, 143, 8; not proud, IV, 3, 3.
- ádriṇṇa, never foolish, I, 69, 3.
- ádeva, goddess, III, 1, 16; V, 2, 9; 10.
- ádeva-yu, not caring for the gods, I, 150, 2.
- ádbhuta, mysterious, wonderful, I, 77, 3²; 94, 12; 13; 142, 3; 10; II, 7, 6; V, 10, 2; 23, 2;—secret, IV, 2, 12.
- ádman, food, I, 58, 2.
- ádri, rock, I, 70, 4¹; 71, 2; 73, 6; 149, 1; IV, 1, 14; 15; 2, 15²; 3, 11;—press-stone, III, 1, 1.
- adrúh, guileless, II, 1, 14²; III, 9, 4; 22, 4.
- adroghá, guileless, III, 14, 6.
- ádvayāt, truthful, III, 29, 5.
- ádvayāvin, in whom is no falsehood, III, 2, 15.
- ádha, then: ádha ksharanti (for adháb ksharanti?), I, 72, 10².
- ádhi, prep. with abl, on behalf of: ritāt ádhi, I, 36, 11¹.
- ádhi-iti, remembrance, II, 4, 8.
- adhi-mánthana, the support on which the rubbing (for producing the fire) is performed, III, 29, 1².
- adhivásā, upper garment, I, 140, 9.
- ádhriḡu, liberal, III, 21, 4¹; V, 10, 1.
- Adhríḡ? V, 7, 10¹.
- ádhvan, way, I, 31, 16; 71, 9; ádhvanāb deva-yānān, I, 72, 7².
- adhvará, worship, rite, sacrifice, I, 1, 4¹; 8; 12, 7, &c.: adhvarám yaga, I, 26, 1; pátib adhvarā-nān, I, 44, 9; rāgantam adh-

- varāwām, I, 45, 4; yagñāsya
adhvarāsya, I, 128, 4¹; adhvarā-
iva (conj. adhvaré-iva), III, 6,
10³; adhvarāsya pra-netā, III,
23, 1.
adhvara-srī, beautifier of sacrifices,
I, 44, 3².
adhvari, to be as an Adhvaryu:
adhvari-yasi, II, 1, 2.
adhvari-yāt, performing the sacrificial
service, IV, 9, 5.
adhvaryú, the Adhvaryu priest, I,
94, 6; II, 5, 6; III, 5, 4; IV,
6, 4; adhvaryú-bhiḥ pañkā-bhiḥ,
III, 7, 7.
ánagna, not naked, III, 1, 6.
ánagni-trā, not standing under Agni's
protection, I, 189, 3.
ánadat, not eating, III, 1, 6.
anantá, infinite, IV, 1, 7².
anapa-vrīgá, interminable, I, 146, 3.
anamivá, free from plagues, III, 16,
3; 22, 4.
anarván, untouched, I, 94, 2¹; un-
attainable, II, 6, 5.
anavadyá, blameless, I, 31, 9; 71,
8; 73, 3.
anavabhra-rādhās, with gifts that can-
not be taken away, III, 26, 6.
ánasvat, together with a car, V, 27, 1.
ánākṛita, whom it is not possible to
drive to a place, I, 141, 7¹.
ánāga, sinless, IV, 12, 4.
ánāgāb-tvá, sinlessness, I, 94, 15.
ánāyata, unsupported, IV, 13, 5.
anāyudhá, unarmed, IV, 5, 14.
aniná, feeble, I, 150, 2.
anindrá, Indra-less, V, 2, 3.
áni-baddha, unattached, IV, 13, 5.
áni-bādhá, unbounded, III, 1, 11¹.
ánibhrishā-tavishi, of undecaying
strength, V, 7, 7.
áni-māná, immeasurable, I, 27, 11.
ánimishat, never slumbering, I, 143, 8.
áni-misham, with unwinking eyes,
V, 19, 2.
áni-mesham, unremittingly, I, 31, 12.
anirá, sapless, IV, 5, 14.
áni-vṛita, unrestrained, III, 29, 6.
anishanḡá, without a quiver, I, 31,
13².
ánika, face, II, 9, 6; III, 1, 15; 19,
4¹; IV, 5, 9¹; 15; 10, 3; 11,
1; 12, 2; V, 2, 1.
ánu, prep. with ablat., I, 141, 3².
anukthá, hymnless, V, 2, 3.
ánupa-kshita, undecaying, III, 13, 7.
anushṭú, by one's present power, I,
95, 3.
anushṭubh, by one's present power,
IV, 4, 14.
anu-satyá, follower of truth, III, 26, 1.
anu-svadhám, according to one's
wont or nature, II, 3, 11; III,
6, 9.
ánūna, without flaw, I, 146, 1; II,
10, 6; III, 1, 5; IV, 2, 19; 5, 1.
ánrigu, sinful, IV, 3, 13.
anritá, sinful, IV, 5, 5.
ánrita, falsehood, V, 12, 4.
anehás, unmenaced, III, 9, 1.
antab-vidváms, knowing, I, 72, 7.
ántama, nearest (friend), I, 27, 5;
III, 10, 8; V, 24, 1.
ántara, closest, I, 31, 13; nearer,
III, 18, 2;—in the midst, I,
44, 12.
ántariksha, air, I, 73, 8; III, 6, 8;
8, 8; 22, 2; IV, 14, 2; V, 1, 11.
ánti, nigh, I, 79, 11; 94, 9.
andhá, blind, I, 147, 3¹; 148, 5².
ándhas, darkness, I, 94, 7.
ándhas, sap, IV, 1, 19.
ánna, food: shirā ánnā, I, 127, 4³;
IV, 7, 10; tri-vṛit ánnam, I,
140, 2²; ánnā, instr., IV, 7, 11¹.
ánniyat, desirous of food, IV, 2, 7.
anyád-anyad, the one and the other,
I, 95, 1.
anyá-vrata, following another law,
V, 20, 2.
áp, pl., water, Waters, I, 36, 8; 95,
3¹; 96, 1; 2; IV, 3, 12, &c.; gár-
bhab apām, I, 70, 3; III, 1, 12;
13; 5, 3; apām nāpāt, I, 143,
1²; III, 9, 1; apām upā-sthe,
I, 144, 2; apām sadhá-sthe, I,
149, 4; II, 4, 2; āyub apām,
III, 1, 5; mātṛib apáb, III,
9, 2; ap-sú sritám, III, 9, 4;
apām duroné, III, 25, 5; ávin-
dat apáb, V, 14, 4¹.
ápatya, offspring, I, 68, 7.
áparā-gita, unconquered, III, 12,
9; V, 25, 6.
ápari-vṛita, uncovered, II, 10, 3.
apasyá, bereft of sight, I, 148, 5².
ápas, work, I, 68, 5; 69, 8²; 70, 8;
II, 3, 6; III, 3, 3; 12, 7; IV,
2, 14; see apás.
apás, active, I, 31, 8; 71, 3; 95, 4;
III, 2, 5; 7; 8, 5;—work:

- apási (conj. upási), III, 1, 3³; 11⁴; apáb (conj. ápaḥ), III, 6, 7².
- apasyú, ever active, I, 79, 1.
- apād, footless, IV, 1, 11.
- apārá, boundless, III, 1, 14.
- api-dhí, covering, I, 127, 7³.
- api-jarvará, approach of darkness, III, 9, 7².
- api-sthitá, standing on, I, 145, 4⁶.
- ápūrvya, wonderful, III, 13, 5.
- áprinat, not giving, V, 7, 10.
- ap-túr, crossing the waters, III, 27, 11⁸.
- ap-tūrya, crossing the waters, III, 12, 8¹.
- Ápnavāna, IV, 7, 1.
- ápnasvat, rich: ápnasvatishu urvá-rāsu, I, 127, 6.
- ápya, living in the water, I, 145, 5.
- ápra-āyu(s), unremitting, I, 127, 5⁴.
- áprati-skuta, unrepressed, III, 2, 14.
- ápra-dripita, unconfused, I, 145, 2.
- apra-mrīshyá, not to be despised, IV, 2, 5.
- ápra-yukṣbat, never failing, unremitting, I, 143, 8; II, 9, 2; III, 5, 6; 20, 2.
- ápra-vītā, virgin, IV, 7, 9¹.
- apsu-sád, dwelling in the waters, III, 3, 5.
- abhi-khyá, looking at, I, 148, 5².
- abhi-gñú, on one's knees, I, 72, 5.
- abhi-dyu, striving for heaven, I, 127, 7; III, 27, 1.
- abhi-pitvá, the time of rest, I, 189, 7^{2, 3}.
- abhi-māti, plotter, III, 24, 1; assault, V, 23, 4¹.
- abhimāti-sáh, victorious over hostile plots, II, 4, 9.
- abhi-yúg, attack, III, 11, 6; V, 4, 5.
- abhi-jasti, curse, I, 71, 10; V, 3, 7; 12.
- abhi-jasti-kātana, dispeller of curses, III, 3, 6.
- abhi-jasti-pāvan, protector against imprecations, I, 76, 3.
- abhi-jrī, leading to, or striving for, gloriousness, I, 98, 1¹; 144, 6.
- abhi-shri, victory, V, 17, 5.
- abhi-shri-krít, helpful, IV, 11, 4.
- abhi-hrút, injury, I, 128, 5; anything leading astray, I, 189, 6¹.
- abhiḥke with ablat., I, 71, 8⁴.
- abhrá, cloud, I, 79, 2.
- abhrāt-ri, brotherless: abhrátaráb, IV, 5, 5².
- ábhya, wondrous, I, 140, 5; monstrous might, II, 4, 5.
- am, to plague: abhi ámanta, I, 189, 3¹.
- áma, vehemence, I, 66, 7; fear: áme dhāt, I, 67, 3.
- amāti, impetuous splendour, I, 73, 2³.
- ámati, lack of thoughts, senselessness, III, 8, 2¹; 16, 5; IV, 11, 6.
- ámartya, immortal, I, 44, 1; 11; 58, 3; III, 2, 11; 10, 9; 11, 2; 24, 2; 27, 5; 7; IV, 1, 1; 8, 1; 9, 2; V, 4, 10.
- ámardhat, never failing, III, 25, 4.
- áma-vat, violent, impetuous, I, 36, 20; IV, 4, 1.
- amitra, enemy, III, 18, 2; IV, 4, 4; 12, 2.
- amitra-dāmbhana, deceiver of foes, IV, 15, 4.
- amitra-yúdh, attacking the enemies, III, 29, 15.
- áminat, innocent, IV, 5, 6.
- amíva-kātana, driving away sickness: amíva-kātanam, I, 12, 7.
- ámivā, plague, I, 189, 3; III, 15, 1.
- ámúra, not foolish, unerring, wise, I, 68, 8¹; 72, 2; 141, 12; III, 19, 1; 25, 3; IV, 4, 12; 6, 2; 11, 5.
- ámrikta, uninjured, inviolable, III, 6, 4; 11, 6; IV, 3, 12¹.
- amrita, immortal (Agni), I, 26, 9¹; 44, 5¹; 58, 1; 70, 4², &c.;—pl. the immortal gods, I, 59, 1, &c.;—immortality, I, 13, 5²; 68, 4¹; 72, 1¹; 6; III, 1, 14; 23, 1²; 25, 2; V, 3, 4; 28, 2; amritasya nábhim, III, 17, 4;—ambrosia, I, 71, 9²; III, 26, 7; V, 2, 3².
- amrita-tvá, immortality, I, 31, 7; 72, 9; 96, 6; V, 4, 10.
- ámrityu, immortal, III, 2, 9.
- áyas, ore, IV, 2, 17³.
- ayá, thus, III, 12, 2.
- ayás, never-tiring (flame), III, 18, 2¹; IV, 6, 10.
- ará, spoke of a wheel, I, 141, 9; V, 13, 6.
- arakshás, benevolent, II, 10, 5.
- árana, stranger, V, 2, 5.
- aráni, kindling-stick, I, 127, 4¹; III, 29, 2; V, 9, 3.

- aratí, steward (?), I, 58, 7¹; 59, 2; 128, 6; 8; II, 2, 2; 3; 4, 2; III, 17, 4; IV, 1, 1; 2, 1; V, 2, 1¹.
- áram, enough, I, 66, 5; dávat áram, he satisfies, I, 70, 5; readily, II, 5, 7²; 8; purú vā áram (conj. puruvāram), I, 142, 10³.
- aram-kṛt, doing service, II, 1, 7¹.
- árarivams, niggardly, I, 147, 4; 150, 2; III, 18, 2.
- árāti, malign power, II, 7, 2; III, 18, 1; 24, 1; IV, 4, 4; árātau (conj. for arataú), V, 2, 1¹; pl., V, 2, 6.
- arāti-yāt, niggard, I, 99, 1².
- arāti-ván, malicious, I, 147, 4.
- árāvan, niggard : árāvnab, I, 36, 15; 16.
- arí, poor : aryáb, I, 70, 1¹; 71, 3²; 150, 1¹;—he who does not give, niggard, I, 73, 5¹; II, 8, 2; IV, 4, 6; V, 2, 12.
- arí, the Arya : aryáb, IV, 2, 12³; 18³.
- árishta, uninjured, V, 18, 3.
- árishyat, unharmed : árishyantab, II, 8, 6.
- aruná, red, I, 73, 7; II, 1, 6.
- aruní, the red (cow, or Dawn), I, 140, 13; IV, 1, 16³; 2, 16; 14, 3¹.
- árupita? IV, 5, 7¹.
- arushá, red, ruddy, I, 36, 9; 141, 8; II, 2, 8; III, 1, 4; 7, 5; 15, 3; 29, 6; IV, 15, 6²; V, 1, 5; arushá, the two ruddy horses, I, 94, 10; II, 10, 2¹; IV, 2, 3; arushásab, I, 146, 2²; IV, 6, 9; arushásya vrishnab, V, 12, 2²; 6;—árushīm (conj. árushīb?), I, 71, 1²; árushīb, I, 72, 10⁴.
- arushá-stūpa, whose summit is red, III, 29, 3.
- árūkshita, soft, IV, 11, 1.
- arepás, stainless, IV, 10, 6.
- arká, song, I, 141, 13; III, 26, 7¹; 8; IV, 3, 15; 10, 3; V, 5, 4.
- ark, to sing, praise : arkān, III, 14, 4; árākāmi, IV, 4, 8; ānrikúb, V, 6, 8; árāntab, V, 13, 1; árka, V, 16, 1¹; 22, 1; 25, 7;—abhí kārām arkān, they sang triumphantly, IV, 1, 14²;—prá arkānti, III, 12, 5; prá arka, I sing, III, 13, 1¹.
- arkí, flame, I, 36, 3; 20, &c.
- arkís, flame, IV, 7, 9; V, 17, 3.
- árna, flood : diváb arnam, III, 22, 3.
- arnavá, waving, III, 22, 2².
- árnas, wave, IV, 3, 12.
- ártha, aim, I, 144, 3²; III, 11, 3²; IV, 6, 10.
- árbha, small, I, 146, 5.
- arbhaká, little : arbhakébhya, I, 27, 13.
- ármizí in nārmizí? (I, 149, 3¹).
- aryá, Aryan, IV, 1, 7; (2, 12³; 18³;) V, 16, 3.
- Aryamán, I, 26, 4; 36, 4; 44, 13; 79, 3; 141, 9; II, 1, 4; IV, 2, 4; 3, 5; V, 3, 2.
- arvák : arvákam yáksbha, sacrifice and bring hither, I, 45, 10.
- árvat, horse, I, 27, 9; 73, 9; 145, 3¹; II, 2, 10; IV, 15, 6; V, 6, 1; 2.
- árvan, horse, I, 149, 3; IV, 7, 11; 11, 4.
- arhánā, deservedly, I, 127, 6.
- árhat, worthy, I, 94, 1; II, 3, 1; 3; V, 7, 2.
- av, to protect, bless, help : ávāb, I, 27, 7; avishab, III, 13, 6, &c.
- áva : agnéb ávena for agné rávena, I, 128, 5¹.
- avadyá, disgrace, IV, 4, 15.
- aváni, course, I, 140, 5;—river, V, 11, 5.
- avamá, lowest (god), IV, 1, 5.
- ávāra, later (or, nearer), I, 141, 5;—lower, II, 9, 3.
- ávasāna, not clothed, III, 1, 6.
- avástāt, below, III, 22, 3.
- ava-sthá, retirement, V, 19, 1¹.
- avasyú, desiring help, II, 6, 6.
- avitrí, helper, I, 36, 2; 44, 10; III, 19, 5.
- ávi-mat, rich in sheep, IV, 2, 5¹.
- avishyāt, wishing to drink, I, 58, 2.
- avishyú, greedy, I, 189, 5.
- avīratā, want of heroes, III, 16, 5.
- avriká, without danger, I, 31, 13;—keeping off the wolf, IV, 4, 12.
- as, to eat : prá asāna, III, 21, 1.
- asatrú, without a foe, V, 2, 12.
- asáni, thunderbolt, I, 143, 5.
- asás, cursing, IV, 4, 15.
- ásiva, unkind, V, 12, 5.
- asīrshán, headless, IV, 1, 11.
- ásman, stone (flint), II, 1, 1; III, 29, 6.

- āsma-vraga, dwelling in the rock-stable, IV, 1, 13.
 āsramishṭba, never tiring, IV, 4, 12.
 āsrita, not resting on (?), IV, 7, 6².
 asva-dāvan, giver of horses, V, 18, 3².
 āsva-peṣas, the ornament of which are horses, II, 1, 16.
 āsvam-ishṭi, winner of horses, II, 6, 2².
 Asva-medha, N. p., V, 27, 4-6.
 āsva-rādhas, giver of horses, V, 10, 4¹.
 āsvā, mare, III, 1, 4; 7, 2².
 asvin, rich in horses, IV, 2, 5¹; V, 4, 11.
 Arvīnau, du., the two Asvins, I, 44, 2; 8; 14; III, 20, 1; 5; 29, 6¹; IV, 2, 4; 13, 1; 15, 9; 10; V, 26, 9.
 ārvya, of the horses, I, 74, 7.
 āshā/ba, invincible, III, 15, 4.
 ashṛamā, eighth (rein or priest of Agni), II, 5, 2¹.
 ashṛā-paḍī, eight-footed (i.e. cow with calf), II, 7, 5².
 as, to be: prā astu, may it be foremost, I, 13, 9;—satāb ka bhā-vatāb ka, I, 96, 7; tvām tām sām ka prāti ka asi, thou art united with them and equal to them, II, 1, 15.
 as, to throw: ava-āśya, I, 140, 10.
 āsat, nothingness, IV, 5, 14;—untrue, V, 12, 4.
 asanā, weapon, I, 148, 4.
 asamanā, striving apart, I, 140, 4.
 āsam-dita, unfettered, IV, 4, 2.
 āsam-mrisha, not cleansed, V, 11, 3.
 asaṣkāt, not sticking together, I, 13, 6; 142, 6.
 āsasat, never sleeping, I, 143, 3.
 āsita, black, IV, 13, 4.
 āsu, vital spirit, I, 140, 8.
 āsura, the Asura, miraculous lord, II, 1, 6; III, 3, 4¹; 29, 14¹; IV, 2, 5²; V, 12, 1; 15, 1; 27, 1.
 asuryā, mysterious power, V, 10, 2.
 āsta, stall, I, 66, 9;—home: āstam yānti, V, 6, 1.
 āsta-tāti, homestead, V, 7, 6.
 āstri, archer, I, 66, 7; 70, 11; 71, 5¹; 148, 4; IV, 4, 1.
 āstrita, indestructible, I, 140, 8.
 āspandamāna, without trembling, IV, 3, 10.
 asmād, pers. pronoun: asmākam astu, may he be ours, I, 13, 10; prā vab īmahe, we entreat for you, I, 36, 1¹; vab untranslated, I, 66, 9¹; sāv nab, thus (give) us, II, 6, 5¹; āré asmāt, IV, 11, 6¹.
 asma-drūh, he who deceives us: asma-dhrūk, I, 36, 16.
 asmadryāk, turned towards us, V, 4, 2.
 asma-yū, inclined towards us, I, 142, 10.
 asrīdh, not failing, I, 13, 9; V, 5, 8.
 āsredhat, unerring, III, 14, 5.
 asremān? III, 29, 13¹.
 āsvapnag, never sleeping: āsvapnagab, IV, 4, 12.
 āhan, day, I, 71, 2; dīrghā āhā, I, 140, 13; āhnab, by day, IV, 10, 5; āgre āhnām, V, 1, 4; 5.
 āhi, snake, I, 79, 1.
 ahūryā, not to be led astray: ahūr-yāb (conj. for āhūryab), I, 69, 4¹.
 āhraya, fearless, I, 74, 8; glorious, III, 2, 4.
 āhrayāna, fearless, IV, 4, 14.
 āké, near, II, 1, 10.
 ā-kshita, habitable, V, 7, 7.
 āgas, sin, IV, 3, 5; 12, 4; V, 3, 7; 12.
 ā-gāni, birth: tistrāb ā-gāni, III, 17, 3¹.
 āt, then, I, 148, 4¹.
 ā-tāni, an expander: yagñām ā-tāni, II, 1, 10.
 ātithyā, hospitality, I, 76, 3; IV, 4, 10; V, 28, 2.
 ātmán, vital breath: ātmā-iva révab, I, 73, 2.
 ā-dadi, seizer: ādat ā-dadīb, I, 127, 6².
 Ādityā, IV, 1, 2; pl., the Ādityas, I, 45, 1; 94, 3; 188, 4; II, 1, 13; 3, 4¹; III, 8, 8; 20, 5.
 ā-deva, godly, II, 4, 1; devām ā-devam, IV, 1, 1¹.
 ā-dhavā, purification, I, 141, 3².
 ā-dhrish, attack, II, 1, 9.
 ādhrā, weak: ādhrāśya, I, 31, 14².
 ānushák, in due order, I, 13, 5¹; 58, 3; 72, 7; II, 6, 8; III, 11, 1; IV, 4, 10; 7, 2; 5; 12, 3; V, 6, 6¹; 10; 9, 1; 16, 2; 18, 2; 21, 2; 22, 2; 26, 8.
 āp: pári āpa, he has won, I, 76, 1.
 Apayā, N. of a river, III, 23, 4.
 āpi, companion, I, 26, 3; 31, 16; IV, 3, 13.

- â-*prikkhya*, whose leave should be asked, I, 60, 2.
 âpya, companionship, I, 36, 12; III, 2, 6.
 âmâ, raw, IV, 3, 9².
 â-yagish**ta**, best performer of sacrifices, II, 9, 6.
 âyasa, of iron, I, 58, 8.
 âyû, the living, I, 31, 2²; II, 66, 1; 140, 8; 147, 1¹;—lively: âyûvab dhenāvab, II, 5, 5;—Âyû, N. p., I, 96, 2²; II, 2, 8; 4, 2; IV, 2, 12¹; 18^{4, 6}; V, 7, 6; sâmsam âyôb, IV, 6, 11²; V, 3, 4²; pl., the Âyus, I, 58, 3²; 60, 3; IV, 7, 4;—n., life, III, 3, 7.
 âyudha, weapon, V, 2, 3.
 âyus, life: vîsvam âyub, I, 73, 5; âyub apâm, III, 1, 5²; dirghâm âyub pra-yâkshe, III, 7, 1; trîni âyûmshi, III, 17, 3¹, &c.
 â-rôdhana, ascent, IV, 7, 8; 8, 2; 4.
 ârtanâ? I, 127, 6¹.
 ârtvigya, duty of a priest, I, 94, 6.
 ârya, the Aryan, I, 59, 2; vîsab ârib, I, 77, 3²; 96, 3.
 âvib-rigîka, (I, 44, 3¹).
 âvib-tya, visible, I, 95, 5.
 âvîs, manifest: âvib bhava, I, 31, 3¹; âvib babhûtha, V, 1, 9; âvib krintute, V, 2, 9.
 â-sâs, hope: â-sâsâ, IV, 5, 11¹.
 ârâ, region, V, 10, 6.
 ârinâ, old (?), I, 27, 13¹.
 ârû, swift racer, I, 60, 5; IV, 7, 11.
 âru-ârya, plenty of swift horses, V, 6, 10.
 âru-yâ, quickly, IV, 4, 2.
 âru-sukshâni, flaming, II, 1, 1.
 ârushânâ, aspiring after, IV, 1, 13.
 âru-hêman, quick inciter, II, 1, 5².
 âs: ūpa âsate, they approach reverentially, I, 36, 7; III, 2, 6;—sam-âsate, they lie down round about, III, 9, 7.
 âs, mouth: âsâ, I, 76, 4¹; 140, 2; II, 1, 14¹; in the presence of, IV, 5, 10; manifestly, V, 17, 2; 5; 23, 1.
 âsân, mouth, I, 75, 1; III, 26, 7; V, 6, 9; 18, 4.
 âsâ, face: yâsya âsayâ, in whose presence, I, 127, 8.
 âsât, adv., near, I, 27, 3.
 â-sutî, drink, II, 1, 14.
 âsurâ, of the Asura: gârbhab âsurâb, III, 29, 11.
 âskra, united, III, 6, 4².
 âsyâ, mouth, II, 1, 13; V, 12, 1.
 â-huta, see hu.
 â-hûrya, to be led astray: â-hûryab (conj. ahûryâb), I, 69, 4¹.
 i: ayate, he proceeds, I, 127, 3⁶; yântab, corrupt for vyântab? I, 140, 13²; sanîm yaté, striving for gain, V, 27, 4;—âdhi ihi, think thou (of us), I, 71, 10²;—sâb nû iyate (Samhitâ: sâ nvî-yate), conj. sânu (= sâ ânu) iyate, I, 145, 1¹;—ântab iyase, thou passest between, II, 6, 7;—âpa aiye**b**, V, 2, 8;—ûpa â imasi, we approach, I, 1, 7;—pari-etâ, will overtake, I, 27, 8;—pra-yatî yag**h**é, ahvaré, while the sacrifice is going on, III, 29, 16; V, 28, 6; pra-yatî devébhyab, that the gods may come forth, I, 142, 6; éti prá, I, 144, 1²;—ná prâti-itaye, not to be withstood, I, 36, 10;—sâm yanti, come together, I, 31, 10; see sam-yât.
 id, nourishing power, sacred food: iâ kritâni, I, 128, 7; iâb padé, I, 128, 1; II, 10, 1²; hôtâram iâb, III, 4, 3.
 iâ, 'Nourishment,' N. of a goddess, I, 13, 9¹; 31, 11²; 142, 9; 188, 8; II, 1, 11¹; 3, 8; III, 1, 23¹; 4, 8; 7, 5; 27, 10²; V, 4, 4; 5, 8; iâyâb padé, III, 23, 4²; 29, 4; iâ, instr., III, 24, 2; iâyâb putrâb, III, 29, 3².
 iâ-vat, rich in nourishment, IV, 2, 5.
 itâb-ûti, who from here distributes his blessings, I, 146, 2.
 iti, thus: iti krâtvâ, with this intention, IV, 1, 1¹.
 itthâ, truly, I, 36, 7; 141, 1; V, 17, 1; itthâ dhiyâ, with right thought, III, 27, 6.
 itthâ-dhî, thus minded, IV, 11, 3.
 idâm, this: asmai (after the plural yé), I, 67, 8¹; asmai (verb to be supplied), I, 70, 4¹; yâdi idâm, when here (all this happened), I, 79, 2²; yâdi idâm, as I am here, IV, 5, 11²;

- there, II, 5, 5; *eshâm* (conj. *eshâm*), IV, 2, 4¹.
- idā kit-idā kit*, now-now, IV, 10, 5.
- idhmā*, fuel, I, 94, 4; III, 18, 3.
- in: *inōshi*, thou drivest away, IV, 10, 7;—*prā ainot*, he has driven forward, I, 66, 10.
- inā*, strong, I, 149, 1.
- īndu*, Soma, V, 18, 2.
- Indra*, I, 13, 12; 142, 4; 5; 12; 13; II, 1, 3; 3, 3; 8, 6; III, 4, 6; 11; 22, 1; 25, 4; IV, 2, 17; V, 2, 8; 3, 1; 5, 3; 11; 11, 2; *īndram agnīm*, III, 12, 3.
- īndrāgni*, du., III, 12, 1; 2; 4-9; V, 27, 6.
- īndrāvishnū*, du., *Indra and Vishnu*, IV, 2, 4.
- inv, to stir up, to further: *īnvati*, I, 128, 5; *īnvatab*, I, 141, 4; *īnvasi*, I, 94, 10; 141, 10; V, 28, 2; *īnvantab*, III, 4, 5; *invire*, V, 6, 6.
- ībha*, elephant, IV, 4, 1¹.
- ībhya*, rich, I, 65, 7.
- iva*: *svēna-iva*, read *svēna evā*? I, 145, 2².
- ish*, to long, seek: *īkkbānta*, I, 68, 8; *īkkbāntab*, I, 72, 2; *īshub*, III, 1, 2.
- ish*, to incite: *ishé*, infin., I, 71, 8²; *ishāyanta mánma*, they have stirred up our prayers, I, 77, 4²; *ishāni*, II, 2, 9²; *ishitá*, III, 3, 2; 4, 3; 12, 1.
- ish*, food, I, 12, 11; 27, 7; 36, 11, &c.; V, 6, 1-10; *ishān netā*, III, 23, 2².
- ishá*, food-giving, I, 189, 8².
- Ishá*, N. p., V, 7, 10.
- ishany*: *ishanyanti*, they speed it hither, V, 6, 6¹.
- ishay*, to seek nourishment: *ishāyanta*, II, 2, 11¹.
- ishirā*, vigorous, quick, I, 128, 5; III, 2, 13; 5, 4.
- ishudhyát*, supplicant: *ishudhyaté*, I, 128, 6¹.
- ishuy*, to fly like an arrow, to shoot arrows (?): *ishūyate*, I, 128, 4².
- ishu-yát*, desiring food (?), I, 128, 4².
- ishráni*? I, 127, 6¹.
- ishrí*, wish, search, I, 143, 8²; 145, 1; 148, 3; IV, 4, 7.
- ishrí*, sacrifice, II, 1, 9¹.
- ishrí*, incitement (?), IV, 6, 7².
- ī*: *prā imahe vab*, we entreat for you, I, 36, 1¹;—*ā imahe*, we implore, III, 26, 5.
- id*, to magnify: *īle*, I, 1, 1²; 44, 4; III, 1, 15; 27, 2; 12; IV, 3, 3; 9¹; *īlate*, I, 36, 1; 128, 8; III, 6, 3; 10, 2; 13, 2; 27, 14; V, 1, 7; 8, 3; 9, 1; 14, 2; 3; 21, 3; *īlata*, I, 96, 3¹; *īlte*, V, 12, 6; *īlita*, V, 17, 1; 21, 4; *īlāna*, II, 6, 6; 28, 1; *īlita*, I, 13, 4¹; 142, 4¹; II, 3, 3; V, 5, 3; 7.
- īlénya*, to be magnified, I, 79, 5; 146, 5; III, 27, 13; V, 1, 9; 14, 5.
- īdya*, worthy of being magnified: *īdyab*, I, 1, 2; 12, 3²; 75, 4; 188, 3; II, 1, 4; III, 2, 2; 5, 6; 9; 9, 8; 17, 4; 27, 4; 29, 2; 7; IV, 7, 1; 2; V, 22, 1.
- īr*: *īratām*, may they arise, IV, 8, 7; *īrayādhyai*, he shall rise up, IV, 2, 1¹;—*ā-īriré*, they have raised, set to work, I, 143, 4; III, 11, 9; 29, 15;—*ní erire*, they have roused, I, 128, 8; II, 2, 3; IV, 1, 1.
- īvat*, like this, IV, 4, 6; 15, 5.
- īr*, to rule: *īrata*, I, 36, 16; II, 7, 2; *vāsvab īre*, I, 71, 9; *yāvat īre*, as far as I have power, III, 18, 3.
- īrānā*, master, lord, I, 73, 9; 79, 4; 141, 3.
- īsh*: *ishate*, they flee, I, 141, 8;—*ā ishate*, he advances, I, 149, 1².
- ukthá*, hymn, litany, I, 27, 12; 71, 2; 140, 13; II, 8, 5; III, 5, 2; 13, 6; 20, 1; IV, 3, 4; 16; 6, 11; 11, 3; V, 4, 7; 6, 9; 18, 4.
- ukthāvāhas*, (I, 127, 8¹).
- uktha-jás*, chanting litanies, IV, 2, 16.
- ukthín*, rich in hymns, III, 12, 5.
- ukthya*, praiseworthy, I, 79, 12; III, 2, 13; 15; 10, 6; 26, 2; V, 26, 6.
- uksh*, to sprinkle: *aúkshan*, III, 9, 9; *satyám ukshan*, IV, 1, 10.
- uksh*, to grow. See *vaksh*.
- ukshán*, bull, I, 146, 2; II, 7, 5; III, 7, 6; 7²; V, 27, 5.
- ugrá*, strong, mighty, I, 127, 11; III, 26, 5; IV, 2, 18².
- Ugrá-deva*: *ugrá-devam*, I, 36, 18¹.

- ukátha, hymn, I, 73, 10; 143, 6; IV, 2, 20; V, 12, 3.
 uttáná: uttáná, lying extended on her back, II, 10, 3¹; III, 29, 3²; V, 1, 3⁴;—nyāñ uttánáb, spread out downwards-turned, IV, 13, 5.
 uttáná-hasta, with outstretched hand, III, 14, 5¹.
 ut-vát: ut-vátāb ni-vátāb, to the heights and to the depths, III, 2, 10.
 útsa, spring, III, 26, 9.
 udanyā, of water, II, 7, 3.
 údyata-sruṭ, the sacrificer who raises the spoon, I, 31, 5.
 und, to moisten: havyám undán, II, 3, 2.
 upa-ābhrit, the bringing: ūrgām upa-ābhriti, I, 128, 2.
 úpa-iti, approaching, supplication, I, 76, 1¹; III, 18, 1.
 upa-kshetrí, follower, III, 1, 16.
 upabdí, noise produced by going, I, 74, 7¹.
 upa-mā, high up, I, 31, 15¹.
 upamā, likeness, (I, 31, 15¹).
 upa-māda, enjoyment, III, 5, 5.
 upa-mít, supporting, I, 59, 1²; pillar, IV, 5, 1.
 úpara, lower, I, 79, 3²; 128, 3; úparāsu, in our neighbourhood, I, 127, 5²; úparasya, nearer, IV, 2, 18²; úparān, getting behind, II, 4, 9¹.
 upa-vaktrí, the U. priest, IV, 9, 5¹.
 upás, lap: upási (conj. for apási), (III, 1, 3²; 11⁴).
 upa-sád, sitting down (reverentially), II, 6, 1¹.
 Upa-stutá, I, 36, 10¹; 17¹.
 úpa-stuti, praise, I, 148, 2.
 upá-stha, lap, I, 95, 4; 5; pitrób upá-sthe, I, 31, 9; 146, 1; III, 5, 8; 26, 9; apām upá-sthe, I, 144, 2; mātúb upá-sthe, III, 8, 1; 29, 14; V, 1, 6; 19, 1.
 upa-stháyam karati, he goes to greet them, I, 145, 4².
 úpāka, neighbouring, I, 142, 7; III, 4, 6.
 upāké, near at hand, I, 27, 6; IV, 10, 5; 11, 1.
 úpeti, see úpa-iti.
 ubh: ubdhám, closed, IV, 1, 15;—sám-ubdham, confined, V, 2, 1¹.
 ubhá, both: ubhá for ubhé, I, 140, 3¹; ubhé íti toké íti tánaye, I, 147, 1².
 ubháya, both, I, 26, 9¹; 31, 7; ubháyan, both (kinds of men, the pious and the impious), I, 189, 7²; of both kinds (wealth), II, 9, 5¹.
 urú, wide: urú ksháyāya kākriṇe, I, 36, 8; urvī, the wide (Earth), I, 146, 2; II, 4, 7; urú, wide space, III, 1, 11¹.
 uru-gāyá, wide-ruling, II, 1, 3; III, 6, 4²; IV, 3, 7; 14, 1.
 uru-grāyas, extending over wide spaces, V, 8, 6.
 uru-vyāñk, far-reaching, V, 1, 12.
 uru-sāmsa, widely-renowned: uru-sāmsāya, I, 31, 14.
 urushy, to guard, deliver: urushya, I, 58, 8; 9; IV, 2, 6; to keep off: áditim urushya, IV, 2, 11²; urushyát, he has escaped into wide space, III, 5, 8.
 urvárā, field, I, 127, 6.
 Urvári: urvárīb, IV, 2, 18⁴.
 urviyā, far and wide, I, 141, 5; II, 3, 5; III, 1, 18; V, 28, 1.
 ulká, firebrand, IV, 4, 2.
 us, see vas.
 usádhak, eagerly burning, III, 6, 7².
 Usíg, (Agni) the Usig (or willing one), III, 3, 7; 8; 11, 2¹; 27, 10²;—pl., the Usigs, mythical priests, I, 60, 2¹; 4; 128, 1²; 189, 7; II, 4, 5²; III, 2, 4²; 9; 15, 3²; IV, 1, 15¹; V, 3, 4.
 ush, to burn down: ushán, II, 4, 7;—ní oshatát, burn down, IV, 4, 4.
 ush, to shine. See vas.
 usháb-búdh, awakening with the dawn, I, 44, 1; 9; 65, 9; 127, 10; III, 2, 14; IV, 6, 8.
 ushár, dawn: usráb, gen. sing., I, 71, 2².
 ushás, dawn, I, 71, 1; 94, 5; ushásab návedāb, I, 79, 1²; vástob ushásab, I, 79, 6; doshá ushási, II, 8, 3; IV, 2, 8; prátí doshám ushásam, IV, 12, 2; ushásab vi-roké, III, 5, 2; ushásab ví-ushrau, III, 15, 2; IV, 1, 5; 14, 4;—Dawn, the goddess, I, 44, 1¹; 2; 8; 14; III, 17, 3¹; 20, 1; IV, 2, 15; 3, 11²; V, 1,

- 1; 28, 1; *usháb gârâb*, lover of the Dawn, I, 69, 1¹; 9; *devî ushâb*, III, 20, 5; IV, 1, 17; 14, 3; *doshâm ushâsam*, Night and Morning, V, 5, 6;—*du.*, *nâktâ ka ushâsâ*, I, 73, 7; *ushâsau*, the two Dawns, Night and Dawn, I, 188, 6²; III, 4, 6¹; 14, 3; V, 1, 4;—*ushâsab*, the Dawns, I, 44, 10; II, 2, 2; 7; 8; III, 5, 1; IV, 1, 13²; 2, 19; 5, 13; 14, 1; *ushâb vi-bhâtîb*, III, 6, 7; *ushâsab ūshub*, III, 7, 10; *ushâsâm āgram*, IV, 13, 1.
- ushâsânâktâ*, Dawn and Night, II, 3, 6.
- usrâ*, bright, I, 69, 9.
- usrâ*, milch-cow, IV, 1, 13; see also *ushar*.
- usrîyâ*, ruddy cow, III, 1, 12⁴; IV, 5, 8²; 9.
- ûtî*, blessing, protection, I, 36, 13, &c.
- ūdhan*, udder, I, 69, 3¹; 146, 2; III, 29, 14; IV, 1, 19; 3, 10; *pitûb ūdhab*, III, 1, 9¹; *sâsmin ūdhan*, IV, 7, 7²; 10, 8¹.
- ūma*, helpful, III, 6, 8¹.
- ūrg*: *mâhi ūrgâyantîb*, giving mighty vigour, III, 7, 4.
- ūrg*, vigour: *ūrgâm pate*, I, 26, 1; *ūrgâb napât*, I, 58, 8; II, 6, 2; III, 27, 12; V, 7, 1; 17, 5; *ūrgâb putrâm*, I, 96, 3; *ūrgâ pinvasva*, III, 3, 7.
- ūrna-mradas*, soft like wool, V, 5, 4¹.
- ūrnu*: *vi ūrnot*, he has revealed, I, 68, 1; *vi aurnot*, he has opened, I, 68, 10.
- ūrdhvâ*, straight, standing erect, I, 36, 13; 14; 95, 5, &c.
- ūrmi*, wave, I, 27, 6; 44, 12; 95, 10.
- ūrmyâ*, night, II, 4, 3.
- ūrvâ*, stable, stall, prison, I, 72, 8; III, 1, 14; IV, 2, 17; 12, 5.
- ūh*: *ūhé*, he is considered, V, 3, 9¹.
- ri*, to go, &c.: *rinvati*, he procures, I, 128, 6; he hastens, I, 144, 5; *arta tmânâ divâb*, arose, V, 25, 8²;—*abhî ârub*, they ran up to, III, 1, 4;—*ut-âritha*, thou hast sprung, II, 9, 3; *ût iyarti vâtam*, he raises his voice, III, 8, 5³; *ût arta*, it rose up, IV, 1, 17; *ût aram*, IV, 15, 7;—*prâ ârûb*, they have risen, III, 7, 1; *prâ iyarmi*, I stretch forth, III, 19, 2; *prâ ârta*, it came forth, IV, 1, 12;—*vi rinvati*, he discloses, I, 58, 3; *vi rinvan*, they opened, I, 69, 10; *vi rinvati*, he opens, I, 128, 6; V, 16, 2;—*sam-ârata*, he has come together, I, 145, 4¹; *sâm rinvati*, it accomplishes, III, 2, 1; he sets himself in motion, III, 11, 2²; *sâm-ritâb*, erected, IV, 13, 5.
- rikvan*, singer, III, 13, 5.
- rigmîya*, praiseworthy, III, 2, 4.
- rik*, see *ark*.
- rik*, hymn, (sacrificial) verse, I, 36, 11; II, 3, 7; V, 6, 5; 27, 4.
- rig*, *riñg*, to press on, strive forward: *riñgasânâ*, I, 58, 3; 96, 3; *riñgân*, I, 95, 7; *riñgate*, I, 141, 6; 143, 7; II, 1, 8; 2, 5; *riñgase*, I press on, IV, 8, 1;—*abhî rigyate*, I, 140, 2;—*â riñgase*, V, 13, 6¹;—*nî riñgate*, he throws down, I, 143, 5; *nî riñge*, I catch hold, III, 4, 7.
- rigîka*, (I, 44, 3¹).
- rigû*, rightly, II, 3, 7; right deeds, IV, 1, 17.
- rigu-âñk*, going straight forward, IV, 6, 9.
- rigu-mushkâ*, puissant, IV, 2, 2; 6, 9.
- rigu-yât*, righteous, V, 12, 5.
- rinâ*, debt, IV, 3, 13².
- ritâ*, the *Rita*, Right, I, 1, 8; 75, 5¹; 79, 3; 141, 1; 11; III, 4, 7; 6, 6; IV, 1, 13²; 2, 3¹; 14²; 16; 19¹; 3, 4²; 9-12; 5, 11; V, 1, 7; 12, 1¹; 6¹; 15, 2; 20, 4; *ritât âdhi*, on behalf of *Rita*, I, 36, 11¹; *ritâsya vratâ*, I, 65, 3; *ritâsya yôni*, I, 65, 4; III, 1, 11; IV, 1, 12; V, 21, 4; *dhârâram ritâsya*, I, 67, 7¹; V, 12, 2; *ritâ sâpantâb*, I, 67, 8; 68, 4; *ritâsya prêshâb ritâsya dhîtîb*, I, 68, 5¹; *dâdhan ritâm*, I, 71, 3¹; *ritâsya dhenâvâb*, I, 73, 6; *ritâsya pathâ*, I, 128, 2; *yahvî iti ritâsya, mâtârâ*, I, 142, 7; V, 5, 6; *ritâsya dhûb-sâdam*, I, 143, 7; *ritâsya dohânâb*, streams of *Rita*, I, 144, 2¹; *rathîb ritâsya*, III, 2, 8; IV, 10, 2; *ritâsya sâman*, I, 147,

- 1⁴; *ritám yaté*, I, 188, 2; *pûr-vib ritásya sam-drśab*, III, 5, 2; *ritásya sādasi*, III, 7, 2; *gopāb ritásya*, III, 10, 2; *ritásya pathyāb ānu*, III, 12, 7; *ritásya yóge vanúshab*, eager to set to work the *Rita*, III, 27, 11¹; *riténa ritám ni-yatam*, IV, 3, 9^{1,2}; *ritásya padé*, IV, 5, 9; *ritásya dhāman*, IV, 7, 7²; *ritásya raśmim*, V, 7, 3; *riténa*, in the right way, III, 4, 5; 5, 3;—adj., righteous, IV, 3, 8¹.
- rita-ñit*, intent upon *Rita* (Right), I, 145, 5; IV, 3, 4; V, 3, 9.
- ritā-gāta*, born in or from the *Rita*: *ritā-gātab*, I, 36, 19; 144, 7; 189, 6; III, 6, 10; 20, 2.
- rita-gñā*, knowing the right way, I, 72, 8.
- rita-pā*, protecting the *Rita*, (III, 20, 4¹; V, 12, 3²).
- ritā-pragāta*, born from *Rita*, I, 65, 10.
- ritā-pravita*, penetrated by *Rita*, I, 70, 7.
- ritay*, to perform the *Rita*: *ritāyan riténa*, V, 12, 3.
- rita-yāt*, righteous, II, 1, 2; IV, 8, 3; V, 27, 4.
- rita-yú*, loving *Rita*, V, 8, 1.
- ritā-van*, righteous, I, 77, 1; 2; 5; III, 2, 13; 6, 10; 13, 2; 14, 2; 20, 4; IV, 1, 2; 2, 1; 6, 5; 7, 3; 7; 10, 7; V, 1, 6; 25, 1.
- rita-vrīdh*, increaser of *Rita*, I, 13, 6; 44, 14; 142, 6; III, 2, 1.
- ritú*, season, I, 95, 3²; V, 12, 3².
- ritu-thā*, observing the right time, II, 3, 7.
- ritu-pā*, guardian of the seasons, III, 20, 4¹; V, 12, 3².
- ritvīg*, ministrant, priest, I, 1, 1; 44, 11; 45, 7; 60, 3; II, 5, 7¹; III, 10, 2; V, 22, 2; 26, 7.
- ritvīya*, at the appointed season, I, 143, 1; II, 1, 2; III, 29, 10.
- ridh*, to accomplish: *ridhyāma*, I, 31, 8; IV, 10, 1¹.
- ridhak*, in one's peculiar way, III, 25, 1¹.
- Rībhū*, II, 1, 10¹; III, 5, 6¹; V, 7, 7.
- rīshi*, a *Rishi*, I, 1, 2; 31, 1; 66, 4; III, 21, 3; *sahāśram rīshibhiḥ*, I, 189, 8.
- rīshi-kṛt*, making (one) a *Rishi*, I, 31, 16².
- rīshū*, pl., dawns (?), I, 127, 10²; V, 25, 1².
- rīshvā*, tall, I, 146, 2; III, 5, 5; 7; 10; IV, 2, 2.
- ēka: *ēkab-ekab*, every one, III, 29, 15.
- ēka-āyu, of unique vigour, I, 31, 5.
- ēna, variegated: *ēni iti*, I, 144, 6¹.
- ēnas, sin, I, 189, 1; III, 7, 10²; IV, 12, 4; 5; V, 3, 7.
- ēman, course, path, I, 58, 4¹; IV, 7, 9.
- ēva, way: *ēvaib*, in due way, I, 68, 4; 95, 6; *ēvena*, in his way, I, 128, 3; *aryāb ēvaib*, IV, 2, 12²;—the going, I, 79, 2.
- evā, thus, I, 76, 5; 77, 5; 95, 11; III, 17, 2; *evām*, *Samh.*, V, 6, 10¹.
- eshā, rapid, (IV, 2, 4¹).
- ōka, homestead, I, 66, 3.
- ogāyāmāna, displaying his power, I, 140, 6.
- ōgishṭba, richest: *ōgishṭbam mēdab*, III, 21, 5¹.
- ōshadhī, herb, I, 59, 3; 98, 2; II, 1, 1; 4, 4; III, 1, 13; 5, 8¹; 22, 2; V, 8, 7.
- ōha, heedfulness, IV, 10, 1².
- Kānva, I, 36, 8; 10¹; 11; 17; 19; *kānvāsab*, I, 44, 8; *Kānvasya sūnāvab*, I, 45, 5.
- katidhāñit, everywhere, I, 31, 2.
- kadā kanā, never, I, 150, 2.
- kan: *tāsya kñkan*, therewith he is satisfied, I, 148, 2; *kakñāb*, loving, III, 5, 2; *kānishab*, take joyfully, III, 28, 5; *kakñāb*, delighting, desiring, V, 3, 10; 27, 3¹;—*ū kake*, he desires, III, 3, 3; *ā kake*, I love, III, 3, 10.
- kanyā, maiden, I, 66, 8¹; *kanñnām*, V, 3, 2.
- kāya: *kāyasya ñit*, of whomsoever, I, 27, 8; *kāyā*, how, V, 12, 3.
- kar, to praise, (I, 45, 4¹).
- karāsna, arm: *sriprā karāsnā*, III, 18, 5¹.
- karmayā, able, III, 4, 9.
- kārman, work, deed, I, 31, 8; III, 12, 6.
- kalyāna, beautiful, I, 31, 9.
- kavī, sage, I, 12, 6; 7; 13, 2; 8, &c.; I, 95, 8²; *dhīrāsab kavāyab*, I, 146, 4¹.

- kavi-kratu, having the mind of a sage, thoughtful, I, 1, 5; III, 2, 4; 14, 7; 27, 12; V, 11, 4.
- kavi-*kṛd*, showing himself as a sage, III, 12, 3¹.
- kavi-tama, the highest sage, III, 14, 1.
- kavi-prastā, praised by sages, V, 1, 8.
- kavi-jastā, praised by the sages, III, 21, 4; 29, 7.
- kavyātā, wisdom, I, 96, 2.
- kā: *kāyamānab*, finding pleasure, III, 9, 2. See *kan*.
- kāmya, of love: *dugdhām nā kāmyam*, V, 19, 4¹.
- kārā, race: *bhāgam nā kārē*, I, 141, 10¹;—triumph: *abhī kārām arān*, IV, 1, 14².
- kārū, singer, I, 31, 8; 9; 148, 2; II, 2, 9; III, 6, 1.
- kāvya, quality of a sage, wisdom, I, 72, 1¹; 96, 1; II, 5, 3; III, 1, 8; 17; 18; IV, 3, 16; 11, 3; V, 3, 5.
- kāshībā, pl., the (aerial) arena, I, 59, 6; race-course, I, 146, 5.
- kīyat, however small, IV, 5, 6.
- kīrī, poor, humble, I, 31, 13⁸; V, 4, 10¹.
- Kistā: *Kistāsab*, the Kistas, I, 127, 7¹.
- kūpaya, agitating, I, 140, 3.
- kumārā, prince, IV, 15, 7-10; boy, V, 2, 1¹; 2.
- kūlija, axe, III, 2, 1.
- Kujikā, pl., the Kujikas, III, 26, 1¹; 3; 29, 15.
- kūṣit-arthīn, striving for all that is desired, IV, 7, 6.
- kri*, to make, &c.: *yagñām kṛinotana*, I, 13, 12; *kṛinuhi*, I, 31, 8; *kṛidhī nab rāyē*, help us to wealth, III, 15, 3⁸; *kṛinōti devān mārtyeshu*, he conveys the gods to the mortals, I, 77, 1¹; *kārikṛatāb*, displaying, I, 140, 5¹; *kṛitāḥ* (read *pāriṣh-kṛitāb*?), adorned, I, 141, 8¹; *dhiyā ṭakre*, III, 27, 9¹; *krāntāb*, IV, 2, 14; *ākarma te*, we have done our work for thee, IV, 2, 19;—*āram karat*, he may readily serve, II, 5, 8; *urū ṭakrire*, they have made wide room for, I, 36, 8; *satṛā ṭak-rānāb*, I, 72, 1;—*ā kṛinōshi*, thou givest, I, 31, 7; *ā kṛinudhvam*, bring hither, I, 77, 2;—*āpa ā kṛidhi*, drive away, III, 16, 5²;—*nī kab*, he has brought down (i. e. surpassed), I, 72, 1¹;—*pāri-kṛita*, made ready, III, 28, 2;—*sām akrinvan tégase*, they have sharpened, III, 2, 10; see *krānā*.
- kṛidhū*, weak, IV, 5, 14.
- kṛip*: *akṛipran*, they have pined, IV, 2, 18⁴.
- kṛip*, body, I, 127, 1; 128, 2.
- krishīrī*, human race, I, 36, 19; 59, 5; 74, 2; 189, 3;—tribe, clan, V, 1, 6; 19, 3;—dwelling, II, 2, 10.
- krishnā*, black, I, 58, 4⁴; 73, 7; 141, 8²; *krishnāb vṛishabhāb*, I, 79, 2²; darkness, I, 140, 5; *krishnāsu*, in the dark nights, III, 15, 3.
- krishnā-adhvan*, whose path is black, II, 4, 6.
- krishnā-gamhas*, speeding on his black way, I, 141, 7.
- krishna-prūta*, immersed in darkness, I, 140, 3.
- krishnā-vyathi*, with a black trail, II, 4, 7¹.
- krishnā-sita*, drawing black furrows, I, 140, 4.
- kṛip*: *ṭakṛipānta dhībhib*, they chanted their prayers, IV, 1, 14.
- kéta*, desire, I, 146, 3.
- ketú*, light, shine, splendour, I, 36, 14; IV, 7, 4; 14, 2; V, 7, 4; *ketúm usṛāb*, I, 71, 2²;—*ketú*, beacon, banner, I, 27, 12; III, 1, 17; 2, 14; V, 11, 3; *vidāthasya*, I, 60, 1; *yagñāsya*, I, 96, 6; 127, 6; III, 11, 3; 29, 5; V, 11, 2; *yagñānām*, III, 3, 3; *adhvarāsya*, III, 8, 8; *adhvarānām*, III, 10, 4.
- kévala*, alone, I, 13, 10.
- kesin*, long-haired, I, 140, 8; long-maned, III, 6, 6.
- krātu*, power of mind, wisdom, I, 65, 9; 67, 2; 68, 3; 69, 2; 73, 2; 77, 3¹; 128, 4; 141, 6; 9; 143, 2; 145, 2; II, 5, 4; III, 2, 3; 6, 5; 9, 6; 11, 6; IV, 5, 7; 10, 1; 2; 12, 1; V, 10, 2; 17, 4;—mind, I, 66, 5²; will, I, 68, 9; *ṭti krátvā*, with this intention, IV, 1, 1¹;—power, I, 127, 9; 128, 5; III, 1, 5¹.

- krand, to neigh, bellow, roar : krándat, I, 36, 8; *akikradat*, I, 58, 2; *kánikradat*, bellowing, I, 128, 3¹; *krándan*, III, 26, 3.
- kram : pári akramít, he has circumambulated, IV, 15, 3.
- krāñā, as soon as, I, 58, 3¹; V, 7, 8²; indeed, V, 10, 2¹.
- krīd, to sport : *krī/antaḥ*, IV, 4, 9; *krī/ān*, V, 19, 5.
- kshatrā, royal power, IV, 4, 8; V, 27, 6.
- kshatriya, royal power, IV, 12, 3¹.
- ksháp, night : *kshápāḥ* (conj. *kshápāḥ*), I, 44, 8²; *kshápāḥ* (conj. *kshápāḥ*), nights and dawns, I, 70, 7¹; *kshápāḥ*, by night, I, 79, 6; *kshápāḥ sam-yātaḥ*, II, 2, 2².
- kshápā-vat, earth-protecting, I, 70, 5¹.
- kshám, earth, (I, 79, 3²); III, 8, 7.
- ksháya, dwelling, I, 36, 8; 74, 4; 144, 7; III, 2, 6; 3, 2; 11, 7²; V, 9, 2; 12, 6; 23, 4; *diví ksháyam* (conj. *divikshayám*), III, 2, 13¹.
- kshar, to flow : *ksharasi*, I, 27, 6; *ksharanti*, I, 72, 10.
- kshā, earth, I, 67, 5²; 95, 10; 96, 7¹; 189, 3; *vísvasu kshāsu*, I, 127, 10².
- kshāman, earth, IV, 2, 16.
- kshi, to dwell : *ksheti*, I, 94, 2; *ksheshyántaḥ*, going to settle, II, 4, 3¹; *ksháyāḥ*, III, 8, 1; *kshepayat*, may he give us dwelling, V, 9, 7; —*prithivīm upa-kshéti*, he dwells on the earth, I, 73, 3; —*prati-kshiyántam*, who abides turned towards, II, 10, 4; —to rule : *ksháyan*, III, 25, 3; *kshayasi*, IV, 5, 11.
- kshiti, dwelling, human settlement, I, 59, 1; 65, 5; 72, 7; 73, 4; II, 2, 3; III, 3, 9; 13, 4¹; 14, 4; IV, 5, 15¹; V, 7, 1; —tribe, III, 18, 1; V, 1, 10; *kshitinām*, *daivínām*, III, 20, 4.
- kshíp, finger : *dāva kshípāḥ*, III, 23, 3.
- kshiprá, a tossing (bow ?), IV, 8, 8¹.
- kshî, to fail : *kshiyate*, II, 9, 5.
- kshu-mát, rich in food, II, 1, 10; 4, 8; 9, 5; IV, 2, 18².
- kshé ? IV, 3, 6².
- kshétra, dwelling-place, V, 2, 3¹; 4.
- kshetra-sādhas, giving bliss to our fields, III, 8, 7².
- kshéma, safety, peace, I, 66, 3; 67, 2.
- kshema-yát, living in peace, III, 7, 2.
- kshóda, stream, I, 65, 5; 6¹; 10.
- khá, opening, IV, 11, 2.
- khyâ : *práti akhyat*, he has looked on, IV, 13, 1; 14, 1; —*ví akhyan*, they looked around, IV, 1, 18.
- ganá, troop : *ganám-ganam*, III, 26, 6; crowd, V, 1, 3.
- gánya, belonging to the host, III, 7, 5.
- gabhirá, deep, IV, 5, 5²; 6.
- gam, to go : *gagamyât*, I, 58, 9; *pari-sádantaḥ agman*, IV, 2, 17²; —*ákṣṣa gamema*, we may obtain, IV, 5, 13; —*sám-gatāni*, comprised, I, 31, 5¹; *sam-gagmānāsu kṛishṣishu*, when the human tribes met (in battle), I, 74, 2; *mānasā sám gagmúb*, they agreed in their mind, III, 1, 13.
- gáya, home, I, 74, 2; dominion, V, 10, 3.
- gárbha, womb, I, 65, 4; 148, 5; —fruit of the womb, germ, I, 95, 2; 4; 146, 5; II, 10, 3; III, 1, 6; 10¹; 2, 10; 29, 2; 11; V, 2, 2; *bhūtānām gárbham*, III, 27, 9; —child, son : *gárbhaḥ apām, vānānām, &c.*, I, 70, 3; III, 1, 12; 13; 5, 3; *gárbhaḥ virúdhām*, II, 1, 14; *dádhate gárbham*, IV, 7, 9¹.
- garbhínī, pregnant, III, 29, 2.
- garh, to blame : *garhase*, IV, 3, 5.
- gavishá, see *go-ishá*.
- gávishri, see *gó-ishri*.
- Gávishṭbira, V, 1, 12.
- gávya, of the cows, I, 72, 8; IV, 2, 17; —bliss in cows, I, 140, 13.
- gavyát, longing for the cows, IV, 1, 15.
- gâ, to go : *pra-gigataḥ*, coming forward, I, 150, 2.
- gâ, to sing : *ákṣṣa agnīm gâsi*, V, 25, 1¹.
- gâtú, path, course, I, 71, 2; 72, 9; 95, 10; 96, 4; III, 1, 2; 4, 4.
- gâyatrâ, Gâyatra song, I, 12, 11; 27, 4; 79, 7; 188, 11.
- gâyatrâ-vepas, moved by the Gâyatra song, I, 142, 12.
- gâh, to dive : *âti gâhemahi*, II, 7, 3.
- gîr, praise, prayer, I, 26, 5; 59, 4¹; II, 2, 1², &c.

- girl, hill, I, 65, 5.
 grívaṇas, loving praises, I, 45, 2; II, 6, 3.
 gu : góguve, he has loudly praised, I, 127, 10².
 gur : gugurvánīti, eager in praising, I, 142, 8;—abhí guguryâb, approve, I, 140, 13.
 gurú, heavy: mántrab gurúb, I, 147, 4.
 guh, to hide : guhámānab, IV, 1, 11.
 gúh, covert : guhá gúham, I, 67, 6³.
 gúhâ, in secret, I, 65, 1; 67, 3; II, 4, 9¹; III, 1, 9; 14; V, 2, 1; 15, 5; gúhâ bhávāntam, sántam, the hidden one, I, 67, 7; 141, 3; III, 5, 10; V, 8, 3; gúhâ hitám, hidden, IV, 5, 8¹; 7, 6; V, 11, 6.
 gúhya, secret, I, 72, 6; IV, 5, 10; V, 3, 2; 3; 5, 10.
 gri, to praise, I, 44, 6, &c.; grínite, he is praised, I, 79, 12¹;—desh-nám abhí grínīhi, hail our gift, II, 9, 4; abhí grínītāb, they salute, III, 6, 10; girāb abhí grínāti, he responds to my hymns, V, 27, 3.
 gri : gāgri-vāmsab, having awoke, III, 10, 9; āgigar īti, he has awakened, V, 1, 3¹. See gri.
 grītsa, clever, III, 1, 2; 19, 1; IV, 5, 2.
 Grītsa-madá : grītsa-madāsab, II, 4, 9.
 gridhnú, greedy, I, 70, 11².
 grīhā-pati, master of the house, I, 12, 6; 36, 5; 60, 4; II, 1, 2³; IV, 9, 4; 11, 5; V, 8, 1; 2.
 gó, cow, I, 31, 12, &c.; 95, 8¹; V, 1, 3²; 3, 2²; ástam ná gāvāb, I, 66, 9; ūdhab ná gónām, I, 69, 3; puru-dāmsam sanīm gób, III, 1, 23; ékâ gaúb, III, 7, 2³; gúhyam náma gónām, V, 3, 3; ávindat gāv, V, 14, 4¹; ánasvantā gāvâ, two oxen with a car, V, 27, 1.
 gó-agra, at the head of which are cows, II, 1, 16¹.
 go-ishá, fighting for cows, IV, 13, 2³.
 gó-ishri, 'striving for cows,' battle, I, 36, 8; (45, 7¹).
 gó-rigīka, (I, 44, 3¹).
 Gótama, I, 79, 10; IV, 4, 11; pl., the Gotamas, I, 60, 5; 77, 5; 78, 1; 2¹.
 gopā, shepherd, guardian, protector, I, 96, 7; II, 9, 2; 6; III, 15, 2; V, 2, 5; 11, 1; 12, 4; gopām rītāsya, I, 1, 8; III, 10, 2; virām gopāb, I, 94, 5¹; 96, 4.
 gó-mat, rich in, or consisting in, cows, I, 79, 4; III, 16, 1; IV, 2, 5¹; V, 4, 11; 24, 2; vragām gó-mantam, full of cows, IV, 1, 15.
 gaurī, buffalo cow : gauryam, IV, 12, 6.
 gnā, wife, IV, 9, 4¹.
 gnāvat, accompanied by the divine wives : gnāvab (conj. gnāvab), II, 1, 5¹.
 grābhana-vat, a firm hold, I, 127, 5⁵.
 grāma, hamlet, I, 44, 10.
 grāvan, pressing-stone (of the Soma), IV, 3, 3¹; V, 25, 8¹.
 ghanā, club, I, 36, 16¹.
 gharṁā, offering of hot milk to the Asvins, III, 26, 7²; the gharma vessel, V, 19, 4.
 ghush : ghōshi, it resounded, IV, 4, 8.
 ghri, to besprinkle : gígharmi, II, 10, 4; 5.
 ghrinā, heat : ghrinā, I, 141, 4¹.
 ghrītā, the Ghrīta, or ghee, I, 72, 3; 127, 1, &c.; II, 3, 11²; 5, 6¹; ghrītāni aksharan, I, 188, 5; ghrītām ná pūtām, III, 2, 1; ghrītébhiḥ ā-hutab, worshipped by offerings of ghrīta, II, 7, 4¹; sūki ghrītām ná taptām, IV, 1, 6.
 ghrīta-āhavana, to whom ghrīta oblations are poured out, I, 12, 5; 45, 5.
 ghrītā-nirrig, whose stately robe is ghee, III, 17, 1; 27, 5.
 ghrītā-prishṭa, whose back is covered with ghee, I, 13, 5; V, 4, 3; 14, 5.
 ghrītā-pratīka, whose face shines with ghee, I, 143, 7; III, 1, 18; V, 11, 1.
 ghrītā-prasatta, taking his seat in ghee, V, 15, 1.
 ghrīta-prūsh, ghrīta-sprinkling, I, 45, 1; II, 3, 2.
 ghrītā-yoni, having his abode in ghee, (I, 140, 1²); III, 4, 2¹; V, 8, 6.
 ghrītā-vat, rich in ghee, I, 142, 2; III, 5, 6; 7; 21, 2.

- ghrita-śrūt*, dripping with ghee, III, 21, 3; V, 14, 3.
ghrita-jrī, adorned with ghee, I, 128, 4; V, 8, 3.
ghrita-snā, swimming in ghee, IV, 6, 9.
ghrita-snū, swimming in ghee, III, 6, 6¹; IV, 2, 3¹; V, 26, 2.
ghritāḥ, (the ladle) full of ghee, III, 6, 1; 19, 2; 27, 1; IV, 6, 3; V, 28, 1.
ghrīshvi, brisk, IV, 2, 13.
ghorā, terrible, IV, 6, 6.
ghósha, noise, III, 7, 6.
ka, and : *ka rátham* for *karátham*, I, 70, 7²; (in the first member), I, 77, 2².
kákri, maker, III, 16, 4.
kaksh, to look : *śatām kákshānab* *akshābhīb*, I, 128, 3;—*ānu ka-káksha*, V, 2, 8;—*abhi kakshase*, V, 3, 9;—*vī kashve*, I, 98, 1; V, 19, 1³;—*nab kridhi sam-kákshse*, make us behold, I, 127, 11.
kákshana, appearance, I, 13, 5.
kákshas, look, sight, I, 96, 2²; V, 15, 4.
kat, to hide : *kátantam*, I, 65, 1;—*prá kátáyasva*, drive away, V, 4, 6.
katub-akshá, four-eyed : *katub-aksháb*, I, 31, 13².
kátub-pad, four-footed, I, 94, 5.
kānab-hita, with satisfied mind, III, 2, 2; 7; 11, 2.
kānas : *kānab dhāb*, accept, I, 26, 10.
kandrā, gold, II, 2, 4².
kandrā-ratha, with a shining chariot, I, 141, 12; III, 3, 5.
kar, to move, walk : *karáthāya gī-vāse*, that we may walk and live, I, 36, 14; *karáthā* (conj. *karáthā*), I, 66, 9¹; *karatab dhruvāśya*, of whatever moves or is firm, I, 146, 1; *gúhā ká-rantam*, III, 1, 9²;—*nīb karati*, he comes forward, I, 95, 4;—*te pári karanti*, they walk around thee, I, 127, 9²;—*vī karanti*, spread around, I, 36, 3;—*abhi vi karanta*, they have come hither and thither, III, 4, 5.
karátha, all that moves, (I, 66, 9¹); *sthátúb karátham*, I, 58, 5²; 68, 1; 70, 7²; *sthátám karátham*, I, 70, 3; *sthátín karátham ka*, I, 72, 6².
karishnú, speedy, IV, 7, 9.
kárman, skin : *śaśāśya kárma*, III, 5, 6²; 7¹;—*kárma-iva*, like a hide, IV, 13, 4.
karshaní, human tribe, I, 127, 2; III, 6, 5; 10, 1; IV, 7, 4; 8, 8; V, 23, 1.
karshani-dhrít, supporting the human tribes, IV, 1, 2.
karshani-prá, filling the dwellings of people, IV, 2, 13.
kashála-vat, with head-pieces, III, 8, 10¹.
kāyú, respectful, III, 24, 4.
kāru, beautiful, I, 58, 6, &c.; *kāru*, loc., I, 72, 2².
kāru-pratíka, cheerful-faced, II, 8, 2.
ki : *ni-kāyya*, revering, III, 26, 1;—*vī kinavat*, may he distinguish, IV, 2, 11.
kikitvit-manas, attentive-minded, V, 22, 3.
kit, to shine, light up : *kitáyantam*, II, 2, 4; *kitayat*, II, 2, 5; *kitayema*, II, 2, 10; *kitréna kíkite bhāśā*, II, 4, 5; *kiteta*, II, 4, 6; *kékitānab*, resplendent, III, 29, 7; *kiteta*, he has distinguished himself, V, 27, 1;—*prá kiteta*, he has shone forth, V, 19, 1;—*vī kíkite*, it shines, I, 71, 7².
kit, to see, watch, be intent on : *kíketa*, I, 67, 7; *kitetat asmai*, may he pay attention to this (sacrificer), I, 69, 9; *kitáyantab*, awaking attention, I, 94, 4; *ketati*, I, 128, 4; III, 11, 3¹; *kétate*, III, 14, 2; *kíkitānab akitân*, seeing the unseen ones, III, 18, 2; *kétatab*, attentive, IV, 5, 4; *kikiddhi*, V, 22, 4¹; *ketayat*, he has enlightened, IV, 1, 9¹; *kitáyan*, enlightening, V, 15, 5²; *kikitvān*, knowing, I, 68, 6, &c.;—*ā kíketa*, he has understood, I, 95, 4;—*keti prá*, it has been known, III, 12, 9;—*vī kitáyantab*, causing to discern, V, 19, 2;—*sam-kikitvān*, looking over, IV, 7, 8.
kiti, pile, (I, 67, 10²).
kittá, mind, V, 7, 9.

- kitti*, splendour (?), I, 67, 10¹.
kitti, thought, III, 2, 3; 3, 3; wisdom, IV, 2, 11.
kitrá, bright, excellent, I, 66, 1; 6, &c.
kitrá-bhānu, with bright splendour, I, 27, 6; II, 10, 2; V, 26, 2.
kitrá-yāma, whose way is bright, III, 2, 13.
kitrá-sokis, of bright splendour, V, 17, 2.
kitrá-ravab-tama, whose glory is brightest, I, 1, 5; 45, 6.
kud, to quicken, promote: *kodáyāsi*, I, 94, 15; *kodayata*, I, 188, 8.
krī: *vi krītānti*, they get off, I, 67, 8.
kētana, brilliant, II, 5, 1²; III, 12, 2;—n., splendour, light, I, 13, 11; III, 3, 8; IV, 7, 2.
kētishība, most famous, I, 65, 9; most shining, I, 128, 8; most brilliant, V, 27, 1.
kodā, driver, I, 143, 6.
kodayāt-mati, stirring thoughts, V, 8, 6.
kyu: *ā tvā akuṣyavub*, they have made thee speed hither, I, 45, 8.
kbad, to show oneself: *kbadayati*, III, 9, 7.
kbâyā, shadow, I, 73, 8.
gaṭbāra, belly, I, 95, 10; III, 2, 11; 22, 1; 29, 14¹.
gan, to be born: *gagñānāb*, I, 12, 3; *gātāb* and *gāni-tvab*, I, 66, 8¹; *ganayat*, he caused to be born, I, 71, 8¹; *gātāsya ka gāyamānasya ka kshām*, the earth (i.e. the support) of what is born and what will be born, I, 96, 7¹; *gāyemahi*, we may multiply with offspring, I, 97, 4; *ganāmasi*, III, 2, 1¹; *gātāb gāyate*, III, 8, 5¹; *ganata*, they have generated, IV, 1, 1; *gātān ubhāyān*, the two races (of men and gods), IV, 2, 2; *gānitos*, from giving birth, IV, 6, 7;—*ā gāyamānam* (conj. *gāyamānā*), I, 60, 3¹;—*pragagñi-vān*, generator, III, 2, 11.
gāna, man, people, I, 36, 2, &c.; *daivyaṃ gānam*, the divine host, I, 31, 17; 44, 6; 45, 1^{1,2}; 9; 10; V, 13, 3; *gānāya śśvate*, I, 36, 19.
gānas, tribe: *gānasī iti ubhé* (ti, both tribes (of gods and of men), II, 2, 4.
gāni, wife, I, 66, 8; *gānayab sāni/āb*, I, 71, 1;—woman, III, 26, 3¹; IV, 5, 5.
ganitrī, begetter, I, 76, 4¹; *ganitā*, *rōdasyob*, I, 96, 4; *pitūb ka gārbham ganitūb ka*, III, 1, 10¹; *dyaūb pitā ganitā*, IV, 1, 10.
gāni-tva, who will be born: *gāni-tvam* (conj. *gāni-tvab*), I, 66, 8¹.
gāniman, birth, III, 1, 4; 20; *trīb gānimāni*, IV, 1, 7;—*devānām gānimāni*, III, 4, 10; IV, 2, 17; 18;—offspring, V, 3, 3.
ganūs, birth: *ganūshā*, by birth, by nature, I, 94, 6; III, 1, 3; 9; 2, 2; *ganūsham*, I, 141, 4.
gantū, people, human creature, I, 45, 6, &c.; *mānushab gantūbhiḥ*, III, 3, 6.
gānman, birth: *mānushasya gānasya gānma*, I, 70, 2; *devānām gānma*, I, 70, 6; *gānma-iva nityam tānayam*, III, 15, 2¹;—birth-place: *paramē gānman*, II, 9, 3;—race: *ubhāyāya gānmane*, I, 31, 7; *divyāya gānmane*, I, 58, 6; *devān* (i.e. *devām*) *gānma*, I, 67, 3^{1,6}; *gānmani iti ubhé* (ti, I, 141, 11⁸; *gānma ubhāyā*, II, 6, 7; *gānman-ganman*, generation by generation, III, 1, 20; 21.
gānya, belonging to one's own people: *gānyā-iva* (conj. *gānyab-iva*), II, 6, 7¹.
gābāru? IV, 5, 7¹.
gāmbha, jaw, I, 143, 5; 148, 4; IV, 7, 10.
gar, see *gri*.
garāna, sound (?), I, 141, 7¹.
garat-vīsha, busy among the decayed (wood), V, 8, 2¹.
Garā-bodha, N. pr.: *Gārā-bodha*, I, 27, 10¹.
garitrī, praiser, I, 189, 4; II, 9, 5; III, 7, 6¹; 12, 2; 5; 15, 5; V, 3, 11.
garimān, old age, I, 71, 10.
gāvishība, most swift, IV, 2, 3.
gā, people: *nab gāb*, I, 143, 8.
gāb-patyā, householdership, V, 28, 3¹.

- gāgrivi*, watchful: *gāgrivib*, I, 31, 9; III, 2, 12; 3, 7; 24, 3; 26, 3; 28, 5; 29, 2; V, 11, 1.
- Gātā-vedas*, I, 44, 1; 5; 45, 3, &c.; 127, 1².
- gāna*, birth: *trīni gānā*, I, 95, 3.
- gāmarya*?, IV, 3, 9⁴.
- gāmī*, kinsman, I, 31, 10; 65, 7; 71, 7³; 75, 3; 4; IV, 4, 5; V, 19, 4; *gāminām svāsrinām*, uterine sisters, III, 1, 11; *lokām gāmīm*, the sister world, III, 2, 9⁴.
- gāyā*, wife, I, 66, 5; IV, 3, 2¹.
- gāyū*, victorious, I, 67, 1².
- gārā*, lover, I, 66, 8; 69, 1¹; 9.
- gi*, to conquer, to gain: *gayati*, I, 36, 4;—*sam-gigivān*, III, 15, 4.
- ginv*, to stir: *ginvate*, III, 2, 11;
- ginva*, III, 3, 7; 15, 6;—*ūpa prā ginvan*, they have excited, I, 71, 1¹.
- gīvri*, aged, I, 70, 10.
- gihmā*, down-streaming, I, 95, 5.
- gihvā*, tongue, I, 140, 2; II, 1, 13; 4, 4; III, 20, 2; IV, 5, 10; 7, 10; V, 26, 1.
- gīrā*, quick, I, 44, 11; III, 3, 6.
- gīrā-arva*, with quick horses, I, 141, 12; II, 4, 2.
- gīrā-dānu*, rich in quickening rain, I, 189, 8.
- gīv*, to live: *gīvāse*, I, 36, 14; 72, 7; 79, 9; *gīvātave*, I, 94, 4.
- gīvā*, living, I, 68, 3;—*life*, I, 140, 8.
- gīvā-dhanya*, the prize (of contests) which living beings have gained, (I, 149, 2¹).
- gīvāpita-sarga*, whose stream is drunk by living beings, I, 149, 2¹.
- gīva-yāgā*, a sacrifice of living (victims), I, 31, 15.
- gur*, see *gri*.
- gush*, to be pleased, accept gladly: *gushasva*, I, 12, 12; 75, 1; 144, 7; *gushanta*, I, 68, 3; 9; *a-gushran*, I, 71, 1, &c.; *gushanta pānthām*, they followed gladly his path, I, 127, 6; *tanvām gushasva*, III, 1, 1⁶; *goshi*, find pleasure, IV, 9, 7¹;—*prāti goshayete iti*, they caress, I, 95, 5; 6.
- gūshra*, welcome, I, 44, 2; 4;—*grateful*, I, 73, 10.
- guhū-āśya*, whose mouth is the sacrificial spoon, I, 12, 6.
- guhurānā*, leading astray, I, 189, 1.
- guhū*, sacrificial ladle, I, 58, 4³; 76, 5³; 145, 3; II, 10, 6; IV, 4, 2¹; V, 1, 3; *saptā guhvāb*, I, 58, 7².
- gū*, to speed, incite: *gunāb*, I, 27, 7; *gunāsi*, I, 71, 6; *gūgu-vat*, impetuous, IV, 11, 4.
- gū*, speedy: *gūvab*, I, 140, 4¹.
- gūti*, speeding, I, 127, 2;—*solicitation*, III, 3, 8;—*yagñāśya gūtyā*, stirring, III, 12, 3.
- gūrvi*, flaming (?), I, 127, 10.
- gūrv*, to consume: *ni-gūrvan*, IV, 7, 11.
- gri*, to grow old: *gūryati*, I, 128, 2; *gugurvān*, II, 4, 5; *gūryat-su*, III, 23, 1; *garāyan*, making decay, II, 8, 2¹; *garase*, V, 15, 4¹.
- gri*, to praise: *garate*, he is praised (?), I, 59, 7;—*sām te garetā*, may it resound to thee, IV, 3, 15¹.
- gri*, to be awake: *garate*, I, 59, 7; 127, 10⁴; *garase*, I, 94, 14¹; *garasva*, III, 3, 7¹;—*sām garatām*, may it awaken, IV, 4, 8¹.
- gētri*, conqueror, I, 66, 3; V, 25, 6.
- gēnya*, noble, I, 71, 4; 128, 7; 140, 2; 146, 5; II, 5, 1; V, 1, 5.
- gōsha*, desire: *gōsham ā*, I, 77, 5.
- gohūtra*, to be invoked, II, 10, 1.
- gñā*, to know: *ā gānita*, accept, I, 94, 8;—*pra-gānān*, prescient, II, 3, 10; *ānu pra-gānān*, III, 26, 8;—*vi-gānān*, discriminating, I, 69, 3¹;—*sām gānata*, they were concordant, I, 68, 8¹; *sam-gānānāb*, being like-minded, I, 72, 5.
- gyāyas*, better, I, 27, 13.
- gyēshība*, the first, I, 127, 2; eldest, IV, 1, 2.
- gyotīb-ratha*, whose chariot is light, I, 140, 1.
- gyōtis*, light, I, 36, 19; 59, 2; III, 26, 8; *divāb gyōtib*, I, 69, 1; *vipām gyōtimshi*, III, 10, 5¹; *vidānta gyōtib*, IV, 1, 14; *svāb nā gyōtib*, IV, 10, 3¹.
- grāyas*, space, I, 95, 9; 140, 9; V, 8, 7.
- tākvan*, N. of an animal, I, 66, 2¹.
- taksh*, to fashion: *hridā tashān māntrān*, I, 67, 4; *tatāksha*, III, 8, 6; *ataksham*, V, 2, 11.

- ta/it, lightning, I, 94, 7.
 tát-ogas, having the strength of such a one, V, 1, 8.
 tan, to spin out, stretch out: *tántum* tanushva, I, 142, 1; *tántum* tatám, II, 3, 6; *tanvánáb* yag-ñám, III, 3, 6;—*áva* tanuhi, unbend, IV, 4, 5;—*â-tatántha*, thou hast spread, III, 22, 2;—*âti níb* tatanyub, may they spread out, I, 141, 13²;—*ví* tanvate, V, 13, 4; 15, 3³.
 tán, continuation: *śásvatâ* tánâ, constantly, I, 26, 6¹; *tánâ*, for ever, I, 77, 4; II, 2, 1²; III, 25, 1; 27, 9;—*tokásya nab* táne tanúnâm, II, 9, 2.
 tánaya, offspring, I, 96, 4; III, 15, 2¹;—*tokásya* tánaye, of kith and kin, I, 31, 12¹; *toké iti* tánaye, I, 147, 1³; *tokāya* tánayāya, I, 189, 2; IV, 12, 5.
 tanayitnú, thunderbolt, IV, 3, 1.
 tánâ, see *tán*.
 tanû, body: *tanvâb*, I, 31, 12; 72, 3; 5³; *ikkânta rétâb* mithâb tanûshu, I, 68, 8¹; *tâne* tanûnâm, II, 9, 2; *tanvâm* gushasva, III, 1, 1⁶; *tanvâ* su-gâta, III, 15, 2; *tanû-bhiô*, IV, 2, 14; *tanvâb* tanvate *ví*, V, 15, 3³.
 tanû-krit, the body's creator: *tanû-krit*, I, 31, 9.
 Tánû-napât, 'son of the body,' I, 13, 2¹; 142, 2; 188, 2; III, 4, 2; 29, 11.
 tanû-rûk, shining with his body, II, 1, 9.
 tántu, thread (of sacrifice), I, 142, 1;—*tántum* tatám, warp, II, 3, 6;—web (of light), IV, 13, 4.
 tand, to grow tired: *tandate* (by conjecture), I, 58, 1¹.
 tanyatú, thunder, V, 25, 8.
 tap, to burn, heat: *tápo iti*, *tápa*, III, 18, 2; *tatápate*, IV, 2, 6.
 tápishîba, hottest, IV, 4, 1; 5, 4.
 tápu, hot, II, 4, 6.
 tápub-gambha, with fiery jaws, I, 36, 16; 58, 5.
 tápus, heat: *tápûmshi*, IV, 4, 2.
 tamab-hán, destroyer of darkness, I, 140, 1.
 támas, darkness: *dvârâ* *támasab*, III, 5, 1; *tirâb* *támâmsi* *dar-jatâb*, III, 27, 13.
 taráni, strongly advancing, triumphant, I, 128, 6; III, 11, 3²; 29, 13; IV, 4, 12.
 táras, advancing power, III, 18, 3.
 tárutri, a winner, I, 27, 9.
 tárus: *dákshasya* *tárushab*, of superior strength, III, 2, 3.
 tavás, strong, III, 1, 1¹; 2; 13.
 tavishá, powerful, III, 12, 8.
 távishî, strength, I, 128, 5; III, 3, 5; 26, 4.
 távyams, most powerful, I, 143, 1; V, 17, 1.
 tâyú, thief, I, 65, 1; V, 15, 5².
 tâvaká, thy, I, 94, 11.
 tigitá, sharp, I, 143, 5.
 tigmá, sharp, IV, 6, 8; 7, 10; V, 19, 5.
 tigmá-anika, sharp-faced, I, 95, 2.
 tigmá-âyudha, with sharp weapons, V, 2, 10.
 tigmá-gambha, with sharp teeth, I, 79, 6; IV, 5, 4; 15, 5.
 tigmá-bhrishî, sharp-pointed, IV, 5, 3.
 tigmá-jokis, sharp-flaming, I, 79, 10.
 tigmá-heti, with the sharp weapon, IV, 4, 4.
 tig, to sharpen: *tégamânab*, sharpened, III, 8, 11.
 titvishâná, rushing forward impetuously, V, 8, 5.
 tir, see *tri*.
 tirâb-ahnya, kept over night, I, 45, 10¹; III, 28, 3; 6.
 tirâb-hita, dwelling in concealment, III, 9, 5.
 tirasâ, throughout, II, 10, 4.
 tirás, through, III, 27, 13.
 tu: *tûtâva*, he is strong, I, 94, 2.
 tug, to stir, press onward: *tutugyât*, I, 143, 6; *tûngamânâb*, III, 1, 16; *tugé*, IV, 1, 3.
 tûg, impetuous: *tugá girâ*, V, 17, 3².
 tûturi, conqueror, I, 145, 3.
 tud, to strike: *ní* *tundate* (conj. nú *tandate*), I, 58, 1¹.
 turá, quick, I, 68, 9; 96, 8; III, 4, 11; IV, 3, 8.
 turípa, seed, I, 142, 10; III, 4, 9.
 Turvása, I, 36, 18¹.
 Turvîti, I, 36, 18¹.
 tuvi-grâ, mightily devouring, I, 140, 9.
 tuvi-gríva, with mighty neck, V, 2, 12.
 tuvi-gâtá, strong-born, IV, 11, 2; V, 2, 11; 27, 1.

- túvi-dyumna, highly glorious, III, 16, 3; 6.
 tuví-brahman, knower of mighty spells, V, 25, 5.
 tuvísravab-tama, most mightily renowned, III, 11, 6; V, 25, 5.
 túvishmat, mighty, IV, 5, 3.
 tuvi-sván, loudly roaring, V, 16, 3.
 tuvi-svanás, roaring mightily, IV, 6, 10; V, 8, 3.
 tuvi-sváni, loudly roaring, I, 58, 4; 127, 6.
 túrni, swift, III, 3, 5; 11, 5.
 túrni-tama, quickest, IV, 4, 3.
 tri, to get through, to overcome: ataran, I, 36, 8; táran, III, 24, 1; turyāma, V, 9, 6; tarishāni, may they pass across, V, 10, 6; tuturyāt, may he traverse, V, 15, 3;—titirvāmsab āti srīdhab, I, 36, 7; āti tarema, III, 27, 3;—with prá, to prolong, promote: pra-tirán, I, 44, 6; prá tira, I, 94, 16; III, 17, 2; prá tirasi, IV, 6, 1; prá tāri pra-tarám, IV, 12, 6;—ví tārít, he has crossed, I, 69, 5²; 73, 1; vi-tāritratā, progressing, I, 144, 3.
 trína, grass, III, 29, 6.
 trid, to perforate: atrinat, IV, 1, 19;—ānu trindhi, V, 12, 2.
 trip, to satiate oneself: sómasya trimpatām, III, 12, 3.
 trish, to be thirsty: tatrishānáb, I, 31, 7²; ātrishyanti, free from thirst, I, 71, 3²; 4; tatrishānáb, II, 4, 6.
 trishú, thirsty, greedy, I, 58, 2; 4; IV, 4, 1; 7, 11.
 trishu-kyút, moving about thirstily, I, 140, 3.
 trishrá, pungent sharpness, III, 9, 3.
 tégas, sharp splendour, I, 71, 8²; sharpness: sám akrinvan tégase, III, 2, 10.
 tégishāba, hottest, I, 127, 4¹.
 tégiyas, sharpest, III, 19, 3.
 toká, children: toká tánaya, kith and kin, I, 31, 12¹; 147, 1³; 189, 2; IV, 12, 5; nitye toké, II, 2, 11; tokāsa táne tanū-nām, II, 9, 2; tokāya tugé, IV, 1, 3.
 toká-vat, with offspring, III, 13, 7.
 todá, an or the impeller, I, 150, 1².
 tośá, bounteous, III, 12, 4¹.
 tmáná, by oneself, by one's own power, I, 69, 10; 79, 6, &c.
 tmányâ, thyself, I, 188, 10.
 tráyab-trimsat, thirty-three (gods), I, 45, 2.
 Trasádasu, V, 27, 3².
 trā: trāsate, may he protect, I, 128, 5; 7.
 trā, protector, (I, 72, 5¹):
 trātrī, protector, I, 31, 12; V, 24, 1.
 trí, three, I, 13, 9, &c.; trí roka-nāni, the threefold light, I, 149, 4; tistrī-bhyab ā vāram, II, 5, 5²; tistráb devīb, II, 3, 8; III, 4, 8; V, 5, 8; trīni satú trī sahasrāni trimśat ka devāb náva ka, III, 9, 9; trīni āyūmshi, tistráb ā-gānīb, III, 17, 3¹; trí, tistráb, III, 20, 2.
 trimśat, thirty: trimśatam trīn ka devān, III, 6, 9.
 Trī-aruna, V, 27, 1-3.
 trī-āvir, with threefold admixture (Soma), V, 27, 5¹.
 Tritá, V, 9, 5.
 tri-dhātu, threefold: arkáb tri-dhātub, III, 26, 7¹.
 tri-mūrdhān, having three heads, I, 146, 1¹.
 tri-várūtha, thrice-protecting, V, 4, 8.
 tri-vishī, thrice, IV, 6, 4; 15, 2¹.
 tri-vrīt, threefold: tri-vrīt ānnam I, 140, 2².
 tris, thrice: trīb saptá, I, 72, 6¹; trīb āban, III, 4, 2; trīb (read trī?), IV, 1, 7¹.
 tri-sadhassthā, dwelling in three abodes, V, 4, 8;—threefold abode, V, 11, 2².
 Traivriśhná, the son of Trivriśhan, V, 27, 1.
 tvák, skin, III, 21, 5;—leather-bag (cloud), I, 79, 3²;—tvakī upa-māsyām, I, 145, 5².
 tvád, pers. pron.: tvé iti, in thee, I, 26, 6; 36, 5¹; 6; te, acc., I, 127, 9²; V, 6, 4¹; te túbhyam, V, 6, 5¹.
 tvadrík, directed towards thee, V, 3, 12.
 Tváshtri, N. of a god, I, 13, 10; 95, 2²; 5²; 142, 10; 188, 9; II, 1, 5; 3, 9; III, 4, 9; V, 5, 9.
 tvā-ūta, guarded by thee, I, 73, 9; 74, 8; III, 19, 3; IV, 4, 14; V, 3, 6.

tvā-dāta, given by thee, V, 7, 10.
 tvā-dūta, with thee as messenger,
 II, 10, 6; V, 6, 8.
 tvā-yā, desire of worshipping thee,
 IV, 2, 6; 14.
 tvā-vat, like thee: tvā-vān, I, 189, 6.
 Tvāshtrā, son of Tvashtri, III, 7, 4¹.
 tvish, see titvishānā.
 tvīshi, impetuous power, I, 71, 5;
 V, 8, 5.
 tveshā, impetuous, fierce, I, 36, 20;
 66, 6; 70, 11; 95, 8; 143, 3;
 II, 9, 1; III, 22, 2; 26, 5;
 IV, 6, 10; V, 8, 6.
 tveshātha, fierceness, I, 141, 8.
 tveshā-pratika, with sharp point, I,
 66, 7.
 tsar: tatsāra, he steals upon (his
 prey), I, 145, 4;—āva tsarat, he
 stealthily approached, I, 71, 5.
 damr, to bite: dārate, I, 189, 5.
 damsānā, wonderful deed, III, 3,
 11; wonderful power, III, 9, 7.
 dāmsas, wonderful deed, I, 69, 8.
 dāksha, mind, I, 68, 8;—power,
 ability, skill, I, 76, 1; 95, 6¹;
 141, 11²; III, 2, 3; 13, 2; IV,
 10, 2; V, 10, 2; 18, 2; 20, 3;
 dāksham (conj. yakshām), IV,
 3, 13³; Dāksha personified,
 III, 27, 9²; 10; V, 16, 2;—
 skilful, I, 59, 4; III, 14, 7.
 dāksha-pati, lord of power, I, 95, 6.
 dākshas, ability, II, 1, 11.
 dakshāyya, to be treated kindly, II,
 4, 3.
 dakshinatās, from the right side, I,
 95, 6².
 dākshinā, the sacrificial gift, V, 1, 3³.
 dakshinā-āvrīt, turned to the right,
 I, 144, 1³.
 dakshinā-vāh, carrying from left to
 right, III, 6, 1².
 dāgdhri, burner, V, 9, 4.
 datvāt, having teeth, I, 189, 5.
 Dadhī-krā, III, 20, 1²; 5.
 dán, house: pátib dán, lord of the
 house, I, 149, 1².
 dánta, tooth: atharyāb ná dántam,
 IV, 6, 8².
 dabh, to deceive: dípsanta ná de-
 bhub, I, 147, 3; dadabhanta, I,
 148, 2; dabhan, I, 148, 5;—
 sátram ā-dabhúb, III, 16, 2.
 dábha, deceiver, V, 19, 4³.

dabhrā, few, I, 31, 6.
 dām, house: dām-su, I, 141, 4.
 dáma, house, I, 1, 8, &c.; II, 1, 7²;
 8; kītib apām dáme, I, 67,
 10¹; dáme-dame, house by
 house, I, 128, 4; IV, 7, 3; V,
 1, 5; 6, 8.
 dāmūnas, domestic, friend of the
 house, I, 60, 4²; 68, 9; 140,
 10; 141, 11; III, 1, 11; 17;
 2, 15; 3, 6; 5, 4; IV, 4, 11;
 11, 5; V, 1, 8¹; 4, 5; 8, 1.
 dām-pati, master of the house, I,
 127, 8; V, 22, 4;—dām-patī,
 husband and wife, V, 3, 2.
 dāmya, domestic, III, 1, 15; 2, 8.
 day, to bestow: dayasva, I, 68, 6;—
 vi dāyamānab, distributing, III,
 2, 11; ví dayate, he tears to
 pieces, IV, 7, 10.
 dārvī, sacrificial ladle, V, 6, 9.
 darsatā, conspicuous, beautiful, I,
 36, 9; 141, 1; 144, 7; III, 1,
 3; 10, 6; 27, 13.
 dāra-pramati: dāsa-pramatim, read:
 dāsa pramatim, I, 141, 2⁴.
 darasy: sám darasya, forgive, III, 7,
 10.
 das: sam-dadasvān, being ex-
 hausted (?), II, 2, 6¹.
 dasmā, wonderful, I, 77, 3; 148, 4;
 II, 1, 4; 9, 5; III, 1, 7; 3, 2;
 IV, 1, 3; 6, 9; V, 6, 5; 17, 4.
 dasmāt, possessed of wonderful
 power, I, 74, 4.
 Dāsyu, I, 36, 18; 59, 6; V, 4, 6;
 pl., the Dasyus, I, 78, 4; III,
 29, 9; V, 7, 10; 14, 4.
 dah, to burn: dāha, I, 12, 5, &c.;
 dhákshat, burning, II, 4, 7;—
 ānu dhakshi, II, 1, 10;—prā
 dhakshi, I, 76, 3;—prāti dahatāt,
 burn against, III, 18, 1;—sám
 dāha, I, 36, 14; 20.
 dā, to give: ānu dāb, they give way,
 I, 127, 4;—ná párá dāt, he will
 not surrender, V, 3, 12.
 dā, to bind: ní-dadub, (V, 2, 6²);
 ní-ditam, V, 2, 7.
 dā (do), to cut, to shear: dāti, I, 65,
 8; V, 7, 7.
 dātrī, giver, I, 13, 11.
 dātri, mower, V, 7, 7.
 dāna, gift, V, 27, 5.
 dāvān: dāvāne, for the sake of giving,
 II, 1, 10.

- dār, to offer, worship: dadāsa, I, 36, 4, &c.; yāb tūbhyam dārat, I, 68, 6; dārat, IV, 2, 9; dārat yāb asmai āram, who satisfies him, I, 70, 5; nāmab dārat, I, 71, 6; agnāye dāshri āvase, I, 127, 4¹.
- dāś, worship, I, 127, 7.
- dāśu-adhvara, performing worship, I, 75, 3¹.
- dāśvāms, worshipper, liberal giver, I, 1, 6; 27, 6, &c.
- dās: abhi-dāsati, he tries to harm, I, 79, 11.
- dāsā-patnī, (strongholds) of which the Dāsas are the lords, III, 12, 6.
- dāsvat, munificent, I, 127, 1; II, 4, 3; IV, 2, 7; V, 9, 2.
- Diti, IV, 2, 11¹.
- didrikshēnya, worthy to be looked for, I, 146, 5.
- didrikshēya, visible, III, 1, 12.
- didyū, arrow, I, 71, 5.
- didyūt, shaft, I, 66, 7.
- didhishāyā, worthy to be searched for, desirable, I, 73, 2⁴; II, 4, 1.
- didhishū, seeking to obtain, I, 71, 3².
- dīv, see dyū.
- divab-rūt, shining from heaven, III, 7, 5.
- divākshas, dwelling in heaven, III, 7, 2¹.
- divā-tarāt, more than by day, I, 127, 5².
- divi-kshayā, dweller in heaven: divi-kshayām (conj. for divi kshāyam), III, 2, 13¹.
- divitmat, going to heaven, I, 26, 2.
- dīvishri, the striving for day, I, 45, 7¹; 141, 6: — heaven-aspiring sacrifice, IV, 9, 3.
- divi-sprīś, attaining to Heaven, I, 142, 8; V, 11, 1; 13, 2¹.
- divyā, heavenly, I, 143, 5; 144, 6; III, 2, 4; — divine: divyāya gānmane, I, 58, 6.
- dīs, quarter of the world: dīsab, I, 31, 14³; prā dīsam (for prādīsam), I, 95, 3².
- dī, didī, to shine, I, 36, 11, &c.; rayim asmāsu didīhi, shine upon us with thy wealth, II, 2, 6; didayet, may he illuminate, II, 4, 3; dīdyat (conj. dīdhyat), III, 1, 1³; devān ākṣba dīdy-
- ānab, brightly shining towards the gods, III, 15, 5¹; dīdyatam brihāt, III, 27, 15.
- dīdi-vāms, resplendent, I, 12, 5; 10, &c.
- dīdivi, shining, I, 1, 8.
- dīdhiti, (adoring) thought, devotion, III, 4, 3; IV, 2, 16²; V, 18, 4.
- dīrghā, long-lasting: dīrghāb rayīb, IV, 2, 5.
- dīrghā-āyus, long living, IV, 15, 9; 10.
- dīrghāyu-śokis, flaming through long life, V, 18, 3.
- dub-itā, trouble, misfortune, danger, I, 99, 1; 128, 5; III, 20, 4; V, 3, 11; 4, 9; 9, 6.
- dub-uktā, evil word, I, 147, 4.
- dub-ēva, of evil conduct, IV, 5, 5; V, 2, 9.
- dub-gā, trouble, I, 99, 1; 189, 2.
- dub-gāha, difficulty, V, 4, 9.
- dub-grībhī, difficult to seize, I, 140, 6.
- dub-grībhīy: dub-grībhīyase, thou showest thyself hard to seize, V, 9, 4.
- dub-dābha, undeceivable, III, 2, 2; IV, 9, 2; 8.
- dúb-dhita, badly-composed (prayer). I, 140, 11.
- dub-dhī, malicious, I, 94, 8; 9; III, 16, 2.
- dub-matī, hatred, ill-will, III, 15, 6; IV, 11, 6.
- dub-sāmsa, one who curses, I, 94, 9.
- dugdhā, milk, V, 19, 4¹.
- dukkṣūnā, misfortune, I, 189, 5.
- dúdhita, confused, IV, 1, 17¹.
- dúr, gate, door, I, 68, 10; II, 2, 7¹; IV, 4, 6; dúrab, the doors (of heaven), I, 69, 10; 188, 5¹; rāyāb dúrab, I, 72, 8.
- duritā, see dub-itā.
- durōka-śokis, he to whose flame men do not get accustomed, I, 66, 5¹.
- duroṇā, house, I, 69, 4; 5; 70, 4¹, &c.
- durgā, see dub-gā.
- dúryā, pl., dwelling, IV, 1, 9; 18; 2, 12.
- dúvas, worship, I, 36, 14²; III, 2, 6; 16, 4; IV, 2, 9; 8, 6.
- duvasanā, hastening, IV, 6, 10².
- duvasy, to exalt: duvasyati, I, 78, 2; III, 3, 1; duvasyan, III, 1, 2; 13; duvasyāta, III, 2, 8; V, 28, 6.

- dush, to violate: *dūdushat*, III, 3, 1.
dustāra, invincible, I, 79, 8¹; II, 2, 10; III, 24, 1; V, 15, 3.
duh, to milk: *dohāse*, I, 141, 2; *amṛitam dūhānāb*, III, 1, 14.
duhitṛī, daughter, I, 71, 5¹.
dūtā, messenger (*Agni*), I, 12, 1; 8; 36, 3-5; 44, 2; 3; 9; 11; 58, 1; 60, 1; 72, 7; 74, 4; 188, 1; II, 6, 6; 7; 9, 2; III, 3, 2; 5, 2; 9; 6, 5; 9, 8; 11, 2; 17, 4; IV, 1, 8; 2, 2; 7, 4; 9; 11; 8, 1; 9, 2; V, 3, 8; 8, 6; 11, 4; 21, 3; 26, 6.
dūtyā, the work of a messenger: *dūtyām* (*yāsi*), I, 12, 4; 44, 12; 74, 7; messengership, I, 71, 4³; IV, 7, 8; 8, 4; 9, 6.
dūrē-bhā, far-shining, I, 65, 10.
dri, to rend: *dadri-vāmsab*, IV, 1, 14.
driḷbā, strong, I, 71, 2; 72, 8.
driṣika, beautiful, I, 27, 10;—sight, I, 65, 10; 69, 10.
driṣya, visible, IV, 2, 12.
driśāt-vatī, N. of a river, III, 23, 4.
devā, god, I, 1, 2, &c.; *devāb devē-bhiḥ*, *devānām*, &c., I, 1, 5; 13, 11; 31, 1; 9; 68, 2¹; 94, 13; 142, 11; II, 3, 1; IV, 15, 1; *devām-devam*, this or that god, I, 26, 6; *bhūvab devānām pitā putrāb sām*, I, 69, 2; *devānām gānma*, I, 70, 6; *devān* (i. e. *devām*) *gānma*, I, 71, 3⁵; IV, 1, 2²; 2, 17²; *pāthab devēbhyab*, I, 188, 10¹; *devānām gānimāni*, III, 4, 10; *devānām gūhyā nāmāni*, V, 5, 10; *devāsab sārvaḥ viśā*, V, 26, 9;—*viśve devāb*, II, 3, 4¹; V, 3, 1; 26, 4;—divine, I, 1, 1; III, 20, 4; *dvārab devīb*, I, 13, 6; II, 3, 5; V, 5, 5; *dēva barhiḥ*, II, 3, 4; *dhiyam devīm*, III, 18, 3; *devīb pātnīb*, IV, 5, 13.
deva-avī, eagerly longing for the gods, III, 29, 8.
devā-kāma, loving the gods, II, 3, 9; III, 4, 9.
devā-gusha, agreeable to the god, I, 77, 1.
devā-gūta, sent by the gods, IV, 11, 4.
devā-tāti, the divine world, host of the gods, I, 127, 9; 141, 10; III, 19, 2; 4; 26, 2; IV, 6, 3; 9; *devā-tātā*, among the gods, I, 58, 1; 95, 8²; 128, 2; III, 19, 1; IV, 6, 1.
deva-trā, to the gods, I, 128, 6²; III, 1, 22;—among the gods, III, 8, 7; V, 20, 1.
deva-tvā, divinity, I, 68, 4; 69, 6¹.
devadryāḥ, turned towards the gods: *devadrīkim*, III, 6, 1².
devāpsara-b-tama, most agreeable to the gods, I, 75, 1.
devā-bhakta, god-given, IV, 1, 10.
deva-yagyā, worship as is due to the gods, V, 21, 4.
deva-yāt, worshipping, or longing for, the gods, pious, I, 36, 1⁴; 77, 3; III, 5, 1; 6, 1; 3; 8, 1; 4; 6; 10, 7; 29, 12; IV, 2, 17; 11, 5; V, 1, 4; 21, 1.
deva-yā, approaching the gods, III, 8, 5².
deva-yāna, (the ways) which the gods go: *ādhvanab deva-yānām*, I, 72, 7².
deva-yū, godly, IV, 2, 7; 9, 1.
devā-vāta, beloved by the gods, III, 20, 2; IV, 3, 15;—*Devavāta*, N. p., III, 23, 2.
deva-vāhana, drawing hither the gods, III, 27, 14.
deva-vītama, most excellently repairing to the gods, I, 36, 9.
devā-vīti, feast of the gods, I, 12, 9; III, 17, 5; 21, 2.
devāvyakab-tama, which best receives the gods with its wide extent, I, 142, 5; IV, 26, 8; V, 22, 2.
devā-vyakas, receiving the gods, III, 4, 4.
deva-jās, for each of the gods, III, 21, 5.
Devā-sravas, N. p., III, 23, 2; 3.
deva-hūtama, best invoker of the gods, III, 13, 6.
devāhūti, invocation of the gods, I, 12, 12.
devāḥ, turned towards the gods, I, 127, 1.
devī, goddess, I, 13, 9; III, 7, 2²; 25, 3; IV, 14, 3; *tisrāb devīb*, II, 3, 8; III, 4, 8; V, 5, 8.
devyā, godhead, I, 140, 7.
deshnā, gift, II, 9, 4.
Daiva-vātā, (*Agni*) of *Devavāta*, III, 23, 3;—son of *Devavāta*, IV, 15, 4¹.
daivya, divine, I, 27, 12; II, 5, 2;

- III, 20, 4; *daivya hôtârâ*, I, 13, 8¹; 142, 8; 188, 7; II, 3, 7; III, 4, 7; V, 5, 7; *daivyam gânam*, host of the gods, I, 31, 17; 44, 6; 45, 1²; 9; 10; V, 13, 3; *daivyañi vratâ*, I, 70, 2; *daivyaś jamitâ*, II, 3, 10; *mâdhunâ daivyaena*, III, 8, 1²; *vâṣasâ daivyaena*, IV, 1, 15; *daivyañi*, divine powers, IV, 4, 5.
- do, see *dâ*.
- dôgha*, milkstream, V, 15, 5¹.
- doshâ*, evening: *doshâ ushâsi*, II, 8, 3; IV, 2, 8; *prâti doshâm ushâsam*, IV, 12, 2; V, 5, 6; *doshâ*, at evening, IV, 11, 6.
- dôshâ-vastar*, shining in the darkness, I, 1, 7¹; IV, 4, 9¹.
- dohâna*, stream (?), I, 144, 2¹.
- dyâvâkshâmâ*, du., Heaven and Earth, I, 96, 5; 140, 13; III, 8, 8¹.
- dyāvâprithivî*, du., Heaven and Earth, I, 31, 8; II, 1, 15; 2, 3; 7; III, 3, 11; 25, 3; 26, 8; IV, 14, 2.
- dyû*, sky, heaven, Heaven, I, 31, 4¹, &c.; 67, 5²; *upa-mâ divâb*, I, 31, 15¹; *divâb nâ sānu*, I, 58, 2; *mûrdhâ divâb*, I, 59, 2; III, 2, 14; *divâb brihatâb*, I, 59, 5; 71, 2; *dyaûb nâ bhûma*, I, 65, 3¹; *divâb gyôtib*, I, 69, 1; *mahe pitre divê*, I, 71, 5¹; IV, 1, 10; *dyaûb* (conj. *dyôb*), I, 71, 8⁴; *divâb akshî itî*, I, 72, 10¹; *pârigmânam-iva dyâm*, I, 127, 2³; *dyâvâ prithivî itî*, Heaven and Earth, I, 143, 2; *vîsvâ divâb roṣanâ*, I, 146, 1; III, 6, 8; 12, 9; *dyû-bhiḥ tvâm* (conj. *dyû-bhyaḥ*), II, 1, 1²; *âsurâb mahâb divâb*, II, 1, 6; *divâb-iva aratib*, II, 2, 2; *dyaûb nâ strî-bhiḥ*, II, 2, 5; IV, 7, 3; *tisrâb divab*, II, 3, 2; *divâb kavînam*, III, 1, 2; *divâb prithivyâb*, III, 1, 3; 6, 2³; 3; 25, 1; IV, 5, 11; *divâb yahvîb*, III, 1, 6; 9⁴; *divâb prishṭâb*, III, 2, 12; *divî kshâyam* (conj. *divikshayâm*) III, 2, 13¹; *ketûm divâb*, III, 2, 14; *divâb nâbhâ*, III, 4, 4; *vârshman divâb*, III, 5, 9; *dyâvâ*, III, 6, 4²; *divâb ârnam*, III, 22, 3; *divâb putrâb*, IV, 2, 15; *divâb kikitvân*, IV, 3, 8; *divâb â-rôdhanânî*, IV, 7, 8; 8, 2; 4; *divâb skambhâb*, IV, 13, 5; *divâb sîsum*, IV, 15, 6²; *divâb itî brihât*, more mightily than even the sky, V, 10, 4²; *divâb dhârman*, V, 15, 2²; *divâb nâ rétasâ*, V, 17, 3².
- dyû*, day: *divê-dive*, day by day, I, 1, 3; 7, &c.; *divâb pûrvab*, before daybreak, I, 60, 2; *ânu dyûn*, day by day, I, 71, 6; 148, 4; III, 23, 2; IV, 4, 8; 9; *divâ nâktam*, I, 98, 2; 144, 4²; *trib â divâb*, I, 142, 3; *dyû-bhiḥ*, day by day, III, 3, 2; V, 16, 2.
- dyukshâ*, heavenly, II, 2, 1.
- dyut*, to shine: *vî abhîdyaut*, mayest thou beam forth, IV, 4, 6;—*vî didyutab*, make shine, II, 2, 7; *vî adyaut*, thou hast shone forth, III, 1, 8; 18; *vî didyutânâb*, flashing, III, 7, 4;—*sâm adyaut*, III, 5, 2.
- dyû-bhakta*, assigned by Heaven, I, 73, 6; IV, 1, 18.
- dyu-mât*, brilliant, I, 74, 9; II, 7, 1; 9, 6; III, 10, 8; 13, 7; V, 23, 4.
- dyumât-tama*, most brilliant, V, 24, 2¹.
- dyumnâ*, splendour, I, 73, 4, &c.; *dyumnâib*, with (songs full of) splendour, I, 78, 1-5; *dyumnâsya sâvasâ*, V, 7, 3.
- dyumnâ-vat*, brilliant, III, 29, 15.
- dyumnîn*, brilliant, I, 36, 8.
- dyumnîn-tama*, most brilliant, I, 127, 9.
- drapsâ*, spark, I, 94, 11;—*banner*, IV, 13, 2².
- dravât*, see *dru*.
- dravinab-dâs*, giver of wealth, II, 6, 3.
- dravinab-dâ*, giver of wealth, I, 96, 1-8; II, 1, 7.
- drâvinas*, wealth, I, 96, 8;—*wealth-giver*, III, 7, 10.
- dravinasyû*, aspiring after wealth, II, 6, 3; V, 13, 2.
- dru*, to run: *dravât*, speedily, I, 44, 7; *drâvatâm*, III, 14, 3; *drû-nânâb*? IV, 4, 1².
- drû-anna*, feeding on wood, II, 7, 6.
- drûh*, guile, IV, 4, 15.
- dru-hântara*, a mighty woodcutter, (I, 127, 3²).
- druham-tarâ*, conqueror of deceitful foes, I, 127, 3².

dvayá, falsehood, I, 147, 4; 5; V, 3, 7; 12, 2.
 dvār, door: dvārab devīb, the divine doors, I, 13, 6; 142, 6; II, 3, 5; V, 5, 5; dvārâ, the two folds of the door, I, 128, 6; dvārâ tāmasab, III, 5, 1.
 dvīb páñka, twice five, IV, 6, 8¹.
 dvi-gánman, of double birth (Agni), I, 60, 1¹; 140, 2¹; 149, 4; 5.
 Dvitá, V, 18, 2².
 dvitā, forsooth, verily, I, 127, 7; II, 4, 2²; III, 2, 1³; 17, 5¹.
 dvi-pád, two-footed, I, 94, 5.
 dvi-bárhas, twofold, I, 71, 6;—doubly-powerful, IV, 5, 3¹.
 dvi-mâtrī, having two mothers, I, 31, 2¹.
 dvīsh, hostile power, I, 97, 7; II, 7, 2; 3; III, 15, 1.
 dveshab-yút, driving away malice, IV, 11, 5; V, 9, 6.
 dvéshas, hatred, malice, II, 6, 4; IV, 1, 4; 10, 7; V, 20, 2;—hostile power, III, 16, 5; 27, 3.
 dhakshi (Samhitā: dakshi), voc. (?), O burning one (?), I, 141, 8².
 dhákshu, burning, II, 4, 4.
 dhakshús, burning, I, 141, 7.
 dhan: dhanáyan, they set into motion, I, 71, 3;—dadhanyub (read dadhanvub?), IV, 3, 12².
 dhána, prize, I, 31, 6; 8; 36, 4.
 dhanam-gayá, winning the prize, I, 74, 3.
 dhana-sá, gaining wealth, II, 10, 6¹.
 dhana-sprít, winner of prizes, I, 36, 10; V, 8, 2.
 dhanín, rich, I, 150, 2;—containing the prize of the contest, IV, 2, 15³.
 dhánus, dry land: dhánob ádhi, I, 144, 5².
 dhánya, precious, III, 1, 16.
 dhanv, to run along: dadhanvé, II, 5, 3; dadhanvub, (IV, 3, 12²).
 dhánvan, dry ground, I, 95, 10;—desert, V, 7, 7.
 dhanva-sáh, a conquering bowman, I, 127, 3⁶.
 dham, to melt: dhámantaś, IV, 2, 17¹;—úpa dhámati dhmâtári, V, 9, 5³.
 dháríman, firm law, I, 128, 1¹.

dharúna, supporter: dharúnab rayî-nām, I, 73, 4²; supporting, V, 15, 1; 2; 5¹;—firm ground, III, 3, 1.
 dharvasí, firm, I, 141, 11;—supporter, V, 8, 4.
 dharvī, supporter, I, 127, 7.
 dhartrī, supporter, V, 1, 6; 9, 3.
 dhárman, law, ordinance, III, 3, 1; V, 26, 6; prathamā́nu dhárma, III, 17, 1; ánu dhárma, III, 17, 5;—support, V, 15, 2.
 dhâ, to put, place, give: dadhiré, I, 26, 8, &c.; kánaś dhâb, accept, I, 26, 10; dadhire, have been laid down, I, 59, 3¹; dádhanâb, obtaining, I, 73, 5³; mákiś naś dub-itāya dhāyīb, do not deliver us to distress, I, 147, 5; dádhat, 3rd pers. or part., I, 188, 2¹; dadhire puráb, they have placed in front (as Purohita), III, 2, 5; dhishva, III, 6, 6; didhishantu, may they bestow, III, 8, 6; dhāmahe, may we acquire, V, 16, 5;—ā dadhe, I have established, III, 27, 9²;—ní dadhe, he has established, I, 36, 19; ní dadhe, I have laid down, III, 23, 4¹; 27, 10¹; ní dadhub (conj. ní dadub?), V, 2, 6²; ní dhatte puráb, V, 28, 2¹;—vi-dhāti, he worships (conj. for vi-bhāti), I, 71, 6¹; ví dhāb, distribute, I, 72, 7; IV, 6, 11; ví dadhau, he determines, I, 95, 3.
 dhâ, to suckle: dhâpayete íti, I, 96, 5; adhayat, I, 144, 2; III, 1, 10; V, 1, 3³;—úpa dhâpayete íti, I, 95, 1.
 dhât, establisher, IV, 7, 1.
 dhāna: pári dhānam aktób, about nightfall (?), III, 7, 6.
 dhāman, foundation, I, 95, 9¹; 144, 1⁴; III, 3, 4; IV, 7, 7;—abode, II, 3, 2; 11;—statute, law, III, 2, 10; 7, 6; IV, 5, 4;—form: sapta dhāma-bhīb, IV, 7, 5¹.
 dhāyas, prospering, I, 31, 13;—refreshment, refreshing drink, I, 72, 9; 94, 12; 141, 6; II, 5, 7; V, 7, 6; 9; 15, 4.
 dhārâ, stream: dhārām ritāsya, I, 67, 7¹; V, 12, 2; dhārâb udan-yâb-iva, II, 7, 3; dhārâb, III, 1, 8; 9.

- dhâv : ní dhâvate, he runs down, I, 141, 5.
 dhâsí, drink, I, 140, 1²; III, 7, 1¹; 3²; IV, 3, 9; V, 12, 4.
 dhitâ-van, in whom (wealth) has been laid down, III, 27, 2.
 dhiyam-dhâ, thoughtful, I, 67, 4; 72, 2.
 dhiyâ-vasu, giving wealth for prayer, I, 58, 9; 60, 5; III, 3, 2; 28, 1.
 Dhishânâ, N. of a goddess, I, 96, 1²; III, 2, 1².
 dhishnya, liberal (?), III, 22, 3¹.
 dhishnyâ, the Dhishnya altar, IV, 3, 6¹.
 dhî, to think : d-vân âkka dîdhyat (conj. for dîdyat), III, 1, 1²;—ânu vratâm dîdhyânâb, contemplating the law, III, 4, 7.
 dhî, (pious) thought, prayer, I, 1, 7; 27, 11, &c.; 95, 8²; III, 11, 2; 3; 12, 1; yantâram dhînâm, III, 3, 8; dhiyâ âkre, III, 27, 9¹; âkripânta dhîbhîb, IV, 1, 14.
 dhîtî, thought, I, 68, 5¹; 71, 3¹; III, 12, 7; 13, 5; V, 25, 3; devotion, I, 77, 4; pious thought, i. e. hymn, or prayer, I, 143, 1; 144, 5; IV, 5, 7.
 dhîra, wise, I, 65, 2, &c.
 dhûni, roaring, I, 79, 1².
 dhur, to harm : âdhûrshata, V, 12, 5.
 dhûr, pole, III, 6, 6.
 dhû, to shake : âdhûnot, I, 59, 6; davidhâva, I, 140, 6; dodhaviti, he waves, II, 4, 4²; adhûnutam, you have hurled down, III, 12, 6; dâvidhvat, shaking, IV, 13, 2; dâvidhvatab, having shaken, IV, 13, 4²;—ava-dhûnushé, thou hurlest away, I, 78, 4.
 dhûb-sâd, charioteer, I, 143, 7; II, 2, 1².
 dhûmâ, smoke, I, 36, 9; III, 29, 9; IV, 6, 2; V, 11, 3.
 dhûmâ-ketu, whose banner is smoke, I, 27, 11; 44, 3.
 dhûma-ketu, banner of smoke, I, 94, 10¹.
 dhûmîn, smoky, V, 9, 5².
 dhûrtî, mischief, I, 36, 15; 128, 7.
 dhri, to hold : dâdhâra, I, 66, 3, &c.;—ni-dhârâyantab, setting down, IV, 2, 12.
 dhritâ-vrata, whose laws are firm, I, 44, 14; 141, 9; II, 1, 4.
 dhrîsh : â dadharshît, may he defy, IV, 4, 3; ná â-dhrîshe, not to be defied, V, 8, 5.
 dhrîshâg? V, 19, 5¹.
 dhrîshatâ, fiercely, I, 71, 5; IV, 4, 2; 5, 6.
 dhrîshau-yâ, fiercely, V, 10, 5.
 dhênâ, stream, I, 141, 1; shower, III, 1, 9².
 dhenû, milch cow, I, 66, 2; 73, 6; II, 2, 2; 9¹; 5, 5¹; III, 1, 7; 6, 4; IV, 1, 6; 16; dhenû itî, I, 146, 3²; dîvâkshasab dhenâ-vab, III, 7, 2².
 dhmâ, see dham.
 dhmâtîrî, smelter, V, 9, 5.
 dhrag : úpa dhrágantam, speeding forward, I, 149, 1.
 dhrágîmat, hastening, I, 79, 1.
 dhruvâ, firm, I, 36, 5¹, &c.; kâratâb dhruvâsya, I, 146, 1; dhruvé (for Pada : dhruvâb), III, 6, 4¹.
 dhruvâ-kshema, dwelling in firm peace, IV, 13, 3.
 dhvams : dhvasâyantam, sparkling, I, 140, 3; dhvasâyantab, I, 140, 5.
 dhvasmán, bespatterer, IV, 6, 6.
 dhvri, see dhur.
 ná, 'like,' and ná, 'not,' I, 127, 3⁶.
 nákis, not, I, 27, 8; 69, 7.
 náкта, Night : náktâ ka ushâsâ, I, 73, 7; náktam, by night, I, 98, 2; 127, 5; 144, 4²; V, 7, 4.
 nakta-yâ, by night, IV, 11, 1.
 nákti, Night : náktîb ushâsâb, II, 2, 2.
 Náktoshâsâ, du., Night and Dawn, I, 13, 7; 96, 5; 142, 7.
 naksh, to reach : nákshante, I, 66, 9;—abhî nakshati, I, 95, 10.
 nad : nânadat, roaring, I, 140, 5; III, 2, 11.
 nápât, offspring : úrgab napât, I, 58, 8; II, 6, 2; III, 27, 12; V, 17, 5;—apâm nápât, the child of the Waters, I, 143, 1²; III, 9, 1.
 náptri, offspring : úrgâb náptre, V, 7, 1.
 nabhanyâ? I, 149, 3².
 nábhas, cloud, I, 71, 10; II, 4, 6; III, 12, 1¹.
 nam : â-námam, to direct, IV, 8, 3.
 námab-ukti, praise, I, 189, 1; III, 14, 2².
 námas, adoration, reverence, I, 1, 7,

- &c.; *nāmasâ*, adoringly, III, 14, 5.
namasy, to worship, adore: *namasy-ānti*, I, 36, 19; *namasyā*, I, 44, 6¹; *namasyan*, I, 72, 5; *namasyāta*, III, 2, 8; *namasyāmaḥ*, III, 17, 4; *namasyāntaḥ*, adoring, IV, 6, 11.
namasyā, to be adored, venerable, I, 72, 5²; II, 1, 3; 10; III, 5, 2; 27, 13.
namasvīn, adorer, I, 36, 7.
Nārāmsa, 'song of men' or 'praised by men,' I, 13, 3¹; 142, 3; II, 3, 1; III, 29, 11; V, 5, 2.
nārya, manly power, I, 72, 1¹.
nāva, new, young, I, 31, 8, &c.;—*nāvyaṃs*, *nāvyaśi*, I, 27, 4; 60, 3; 141, 5; 143, 1; III, 2, 13; *nāvīyaśa*, I, 12, 11;—*nāvyaḥ*, gen., V, 12, 3¹;—*nāvishṭa*, youngest, V, 27, 3.
nava-gā, new-born, IV, 6, 3.
nāva-gāta, new-born, V, 15, 3.
navati, ninety: *navatīm pūraḥ*, III, 12, 6.
navamām, for the ninth time, V, 27, 3².
Nāva-vāstva, I, 36, 18¹.
nāvedas, watcher: *ushāsaḥ nāvedāḥ*, I, 79, 1²;—witness, V, 12, 3.
nāvya, young, I, 141, 10; 189, 2.
naś, to attain: *naśate*, V, 4, 11;—*āśnat*, I, 71, 8.
naś: *nērat*, it disappeared, IV, 1, 17.
Nāhusha, N. of a clan, I, 31, 11²; V, 12, 6.
Nahus, (I, 31, 11²).
nāka, sky, firmament: *pipēsa nākam strībhiḥ*, I, 68, 10;—III, 2, 12; 5, 10; IV, 13, 5; V, 1, 1; 17, 2.
nānā-rathām, on many chariots, III, 6, 9.
nāndī, delight: *nāndyē*, I, 145, 4.
Nābhānedishṭa, (I, 142, 10¹).
nābhi, navel, centre, I, 59, 1²; 142, 10¹; III, 5, 5; IV, 10, 8; *nābhīḥ prithivyāḥ*, I, 59, 2; 143, 4; II, 3, 7; III, 5, 9; 29, 4; *pra-gām nābhim*, II, 3, 9; *divāḥ nābhā*, III, 4, 4; *amṛtasya nābhim*, III, 17, 4.
nāman, name: *deva-tvām nāma*, *amṛtām nāma*, I, 68, 4¹; *nāmāni dadhire yagñīyāni*, I, 72, 3; *prathamām nāma dhenōḥ*, IV, 1, 16; *gūhyam nāma*, V, 3, 2; 3; 5, 10; *bhūri nāmā da-dhāti*, V, 3, 10.
nārī, wife, I, 73, 3.
nārminī? I, 149, 3¹.
nāvā, boat: *nāvāyā*, I, 97, 8¹.
Nāsatya, IV, 3, 6³;—du., the *Asvins*, IV, 14, 1².
nims, to kiss: *nīmsate*, I, 144, 1⁴.
ni-kāma, desirous of, III, 1, 15.
niksh: *vi-nīkshe*, to pierce, V, 2, 9.
ni-kīra, watchful, III, 9, 4.
nizik, secretly, IV, 5, 8¹.
ninyā, hidden, I, 95, 4¹; inmost, IV, 3, 16.
nītya, one's own, I, 66, 1¹; 5; 71, 1; 140, 7; 148, 3; 5; II, 2, 11;—true (friend of men), I, 141, 2²;—*nītyam*, constantly, I, 73, 4.
nītya-aritra, with its own rudders, I, 140, 12¹.
nid: *nidānāḥ*, scolding, IV, 5, 12.
nīd, scoffer, III, 16, 5;—revilement, IV, 4, 15.
ninitśū, who tries to revile, I, 189, 6.
ninditrī, reproacher, V, 2, 6.
nīndya, reproachable, V, 2, 6.
ni-mish, closing of the eyes, I, 72, 5⁴.
ni-vātana, invocation, I, 189, 8;—recitation, IV, 3, 16.
ni-vāt, depth: *ut-vātaḥ ni-vātaḥ*, III, 2, 10.
ni-vārtana, return, III, 9, 2.
ni-vīd, the *Nivid* formula, I, 96, 2¹.
nishkā-grīva, with a golden ornament at his neck, V, 19, 3.
nī-hita, laid down, I, 72, 6.
nī, to lead: *padām nayanti*, they follow his track, I, 146, 4²;—*pāri nayanti*, they carry around, I, 95, 2⁴; *pāri nīyate*, he is led around, IV, 15, 1.
nīlā, nest, IV, 1, 11; 12.
nīthā, song, IV, 3, 16.
nītha-vīd, knowing all the ways, III, 12, 5.
nīla-prishṭa, with the dark blue back, III, 7, 3.
nu, to low, roar: *nāvanta*, I, 66, 10; *nonāva*, I, 79, 2;—to shout (hymns of praise): *nāvanta*, I, 69, 10;—*abhi prā nonumaḥ*, I, 78, 1-5; *abhi anūshata*, they have greeted with shouts, I, 144, 2; IV, 1, 16; *abhi anūshata*,

- (the hymns) have been sung, V, 5, 4;—*sām navanta*, IV, 3, 11.
- nú*, now: *nú kīṭ nú*, I, 58, 1¹; *nú ka purā ka*, I, 96, 7.
- nūṭana*, present, recent, I, 1, 2; III, 1, 20.
- nūnām*, now: *adyā nūnām ka*, I, 13, 6; *nūnām aparām*, now and in future, I, 189, 4.
- nṛī*, man: *nṛīn* (for various cases), I, 146, 4⁰; III, 14, 4¹; IV, 2, 15²; V, 15, 2²; *narab mṛutab*, III, 16, 2¹; *jāmse nṛinām*, III, 16, 4.
- nṛī-kāśhas*, beholding men, III, 15, 3; 22, 2; IV, 3, 3.
- nṛī-tama*, manliest, I, 59, 4; 77, 4; III, 1, 12; 19, 3; IV, 5, 2; V, 4, 6.
- nṛī-pāti*, lord of men, I, 71, 8³; II, 1, 1; 7.
- nṛī-pēras*, (the divine doors) with men as their ornaments, III, 4, 5³, 4.
- nṛīmā*, manly power, I, 67, 3; V, 19, 2.
- nṛī-vāt*, with men, V, 18, 5.
- nṛivāt-sakhi*, rich in manly friends, IV, 2, 5¹.
- nṛī-sādana*, seat of men, V, 7, 2.
- nṛī-hān*, man-killer, IV, 3, 6.
- netṛī*, leader, III, 15, 4; 20, 4; *iśhām netā*, III, 23, 2².
- nédishṭba*, near, nearest, I, 127, 11; IV, 1, 5.
- nemá-dhiti*, discord, I, 72, 4².
- nemí*, felly, I, 141, 9; II, 5, 3; V, 13, 6.
- nésha-tama*, best leading, I, 141, 12.
- néshtri*, the N. priest, II, 5, 5¹.
- neshtrá*, office of the *Neshtri* (priest), II, 1, 2.
- naú*, boat: *nāvá-iva*, I, 97, 7; 99, 1; V, 25, 9; *sindhūm ná nāvā*, V, 4, 9; *nāvam nitya-aritrām pat-vátim*, I, 140, 12¹.
- nyāñk*, directed downwards: *nññib*, I, 66, 10²; 72, 10⁴.
- pakvá*, ripe, I, 66, 3; IV, 3, 9.
- paṭatá*, baked, III, 28, 2.
- pāññan*, five: *ádhi pāññā krishṭishu*, over the fivefold dwellings (of the five peoples), II, 2, 10.
- paññāśat*, fifty, V, 18, 5.
- pat*: *patyate*, he rules, I, 128, 7; *patyase*, thou possessest, II, 1, 8.
- pat*, to fly: *pátanti mīhab*, I, 79, 2.
- patangá*, winged (flames), IV, 4, 2.
- patatrín*, winged, I, 58, 5²; 94, 11.
- patará*, winged: *prisnyāb patarám*, II, 2, 4.
- pāti*, lord, I, 26, 1, &c.; *pátib dán*, I, 149, 1²;—husband, I, 66, 8; 71, 1; IV, 3, 2¹.
- pátigushṭā* (*nāri*), (a wife) beloved by her husband, I, 73, 3.
- pati-rip*, deceiving her husband, IV, 5, 5.
- pátnī*, consort: *devīb pátnīb*, IV, 5, 13.
- pátnī-vat*, together with the wife, I, 72, 5; III, 6, 9.
- pátman*, flight, I, 141, 7; V, 5, 7.
- pat-vát*, having feet, I, 140, 9; *pat-vátim nāvam*, I, 140, 12¹.
- pátvan*, flight, V, 6, 7.
- pathyā*, path, III, 14, 3.
- pad*, to fall: *padishṭá*, I, 79, 11;—*áva padyate*, IV, 13, 5.
- pád*, foot: *padáb ní dadhâti*, I, 146, 2; *pad-bhñib* (conj. for *par-bhñib*), IV, 2, 14².
- padá*, footstep, footmark, track, I, 65, 2; 67, 6²; IV, 5, 3; *padám nayanti*, they follow his track, I, 146, 4²; *padám véb*, III, 5, 5¹; 6; IV, 5, 8⁴; *padám Vishnob upa-mām*, V, 3, 3;—standing-place, abode: *padé paramé*, I, 72, 2; 4; *trib saptá gúhyāni padá*, steps or places, I, 72, 6¹; *iññib padé*, I, 128, 1; *ritásya padé*, IV, 5, 9; *mâtúb padé paramé*, IV, 5, 10.
- pada-vñ*, following the footsteps, I, 72, 2²; III, 5, 1¹.
- pan*, to praise: *pánanta*, II, 4, 5¹; *panáyanta*, III, 6, 7; *panaya*, V, 20, 1², 3.
- pánishṭba*, most wonderful, III, 1, 13.
- páníyams*, highly miraculous, V, 6, 4.
- panñ*, praise, I, 65, 4.
- páyas*, milk, I, 66, 2; 79, 3; IV, 3, 9; 10.
- páyasvat*, rich in milk, II, 3, 6.
- par*, see *pri*.
- pára*, distant, III, 18, 2.
- parab-pá*, a protector far and wide, II, 9, 2; 6.
- parasú*, axe, I, 127, 3; IV, 6, 8.

- parás, beyond : *paráb* manisháyâ, V, 17, 2².
- paríśtât, on high, III, 22, 3.
- parā-vátāb, from afar, I, 36, 18 ; 73, 6 ; III, 9, 5.
- pári, prep., from, I, 31, 4 ;—for the sake of, III, 5, 10¹.
- pari-kshít, encompassing, III, 7, 1.
- pári-gman, walking round the earth, I, 79, 3² ; 127, 2² ; III, 2, 9³ ; IV, 3, 6⁴ ; V, 10, 5.
- pári-takmya, the decisive moment, I, 31, 6^{3, 4}.
- pari-bádh, hindrance, V, 2, 10.
- pari-bhū, encompassing, I, 1, 4 ; 97, 6 ; 141, 9 ; III, 3, 10.
- pári-víta, enveloped, I, 128, 1³ ; III, 8, 4¹ ; IV, 1, 7.
- párishri, encompassing, I, 65, 3¹.
- párinās, abundance, III, 24, 5 ; V, 10, 1.
- parishri, searching, (I, 65, 3¹).
- parushá, speckled, V, 27, 5.
- párvan, joint (of the month) : *pár-vaṇā-parvaṇā*, I, 94, 4¹.
- palitá, grey, I, 144, 4 ; fem. *páliknī*, V, 2, 4².
- pav'tra, purification, III, 1, 5 ;—purifying strainer, III, 26, 8.
- par, to see : *āti paryasi*, I, 94, 7 ;—*pári aparyanta*, they have searched, I, 146, 4 ;—*ví parya*, look forth, III, 23, 2².
- pár, eye : *par-bhíś*, IV, 2, 12² ; *par-bhíś* (conj. *pad-bhíś*), IV, 2, 14².
- parśú, animal, beast : *parśá ná táyúm*, I, 65, 1^{1, 2} ; *parśúb rá śivâ*, I, 65, 10 ; (Agni), II, 4, 7 ; V, 7, 7 ; cattle, I, 67, 6² ; 72, 6 ; III, 9, 7 ; IV, 2, 18¹ ; V, 2, 5 ; victim, IV, 6, 3.
- paru-pá, shepherd, I, 144, 6 ; IV, 6, 4.
- paru-sá, winner of cattle, I, 127, 10¹.
- parśvā-yantra, taking . . . as an instrument (?), IV, 1, 14.
- pastyā, dwelling, IV, 1, 11.
- pā : *sáb páti* (conj. *sápāti*), V, 12, 6¹.
- pāka, simple, I, 31, 14 ; III, 9, 7 ; IV, 5, 2.
- pāgas, stream of light, I, 58, 5 ; III, 14, 1 ; 15, 1 ; 29, 3 ; IV, 4, 1 ; V, 1, 2.
- pāthas, abode, I, 188, 10¹ ; II, 3, 9 ; III, 8, 9 ; *pātháb* (conj. *pa-tháb?*), II, 2, 4¹.
- pāyú, guardian, I, 31, 12 ; 13 ; 95, 9 ; 143, 8 ; 147, 3 ; 189, 4 ; II, 1, 7 ; 2, 4 ; III, 15, 4¹ ; IV, 2, 6 ; 4, 3 ; 12 ; V, 12, 4.
- pārthiva, dweller on earth, I, 95, 3 ;—the terrestrial (space), I, 128, 3 ; 144, 6 ; *grāyāmsi pārthivā*, V, 8, 7.
- pāvaká, purifier, I, 12, 9 ; 10 ; 13, 1 ; 60, 4 ; 95, 11 ; 142, 3 ; 6 ; II, 3, 1 ; 7, 4 ; III, 5, 7 ; 10, 8 ; 17, 1 ; 21, 2 ; 27, 4 ; IV, 5, 6 ; 6, 7 ; V, 4, 3 ; 7 ; 7, 4 ; 26, 1.
- pāvaka-jókī, whose flame is purifying, III, 2, 6.
- pāvaká-jókis, purifying with his flames, III, 9, 8¹ ; 11, 7 ; IV, 7, 5 ; V, 22, 1.
- pāsa, fetter, V, 2, 7.
- pitú, food, I, 69, 3 ; V, 7, 6.
- pitu-mát, rich in food, I, 141, 2² ; 144, 7 ; IV, 1, 8.
- pitṛ, father : *mahé pitré divé*, I, 71, 5 ; *pitúb paramāt* (Heaven), I, 141, 4¹ ; *pitúb ka ganitúb ka*, III, 1, 10¹ ; *pitā yagñānām*, III, 3, 4 ;—V, 3, 9¹ ; 10¹ ;—du., parents, I, 140, 7² ; III, 7, 1¹ ; 18, 1¹ ; *pitrób upā-sthe*, I, 146, 1² ; III, 26, 9 ; *mātārā pitārā*, IV, 6, 7 ;—*pitārāb Āngirasab*, I, 71, 2¹ ; *pitā pitṛi-bhyab ūtāye*, II, 5, 1³ ; *pitārāb manushyāb*, IV, 1, 13¹ ; *pitārāb párasab pratrñāsab*, IV, 2, 16.
- pitṛi-vittá, acquired by the fathers, I, 73, 1¹ ; 9.
- pítrya, paternal : *sakhyā pítryāni*, I, 71, 10.
- pinv, to swell : *pínvamānāb*, III, 1, 7 ; *pinvasva*, III, 3, 7.
- piś, to adorn : *pipéśa*, I, 68, 10.
- piśānga-rūpa, tawny-coloured, II, 3, 9.
- pīy, to abuse : *pīyati*, I, 147, 2.
- putrín, with sons, V, 4, 11.
- púnar : *púnab astu sáb asmai*, may it (the spell) recoil on him, I, 147, 4 ; *púnab*, give us back, I, 189, 3.
- púr, stronghold : *púb-bhíś áyasibhíś*, I, 58, 8 ;—I, 149, 3 ; 189, 2 ; III, 12, 6 ; 15, 4 ; V, 19, 2.
- purab-etrí, leader, I, 76, 2¹ ; III, 11, 5.
- purab-gá, going in front, I, 188, 11.
- purab-sád, sitting in front, I, 73, 3.
- puráb-hita, the Purohita, I, 1, 1 ;

- 44, 10¹; 12; 58, 3; 94, 6¹, 2;
128, 4; III, 2, 8; 3, 2; 11, 1;
V, 11, 2.
- Púram-dhi, Liberality of the gods,
II, 1, 3³.
- purás, in front: dadhiré puráb, III,
2, 5; V, 16, 1².
- purā, before (with gen.), I, 71, 10;
—formerly, I, 96, 7.
- purishyā, of the soil: purishyāsab
agnāyab, III, 22, 4¹.
- purú, many, I, 36, 1³, &c.; III, 4,
5²; purú vā áram (conj. puru-
vāram), I, 142, 10²; ánu pūrvāb,
III, 15, 3¹;—mightily, I, 127, 3.
- puru-anika, with many faces, I, 79, 5.
- puru-kshú, rich in food, I, 68, 10;
III, 25, 2.
- puru-kandrá, rich in splendour, I,
27, 11; II, 2, 12; III, 25, 3;
V, 8, 1.
- puru-trā, in many places, I, 70, 10;
146, 5.
- puru-dāmsa, wonderful, III, 1, 23.
- puru-drúh, full of deceit, III,
18, 1.
- purudhá-pratíka, with many faces,
III, 7, 3.
- purudhá, manifoldly, IV, 2, 19.
- puruniḥ-sthá, growing up in many
places, V, 1, 6.
- Puru-nithá, N. pr., I, 59, 7.
- puru-péśa, manifoldly-adorned, II,
10, 3².
- puru-péśas, manifold-adorned, III,
3, 6.
- puru-prasastá, praised by many, I,
73, 2.
- puru-priyá, beloved of many, I, 12,
2; 44, 3; 45, 6; III, 3, 4; V,
18, 1.
- puru-praishá, he who pronounces
many Praishas, I, 145, 3².
- puru-rúpa, of all kinds, manifold-
shaped, II, 2, 9; V, 8, 2; 5.
- puru-vásu, rich in wealth, II, 1, 5.
- puru-vāra, with many treasures,
bountiful: puru-vāram (conj.
for purú vā áram), I, 142, 10²;
—II, 2, 2; IV, 2, 20; 5, 15.
- puruvāra-pushri, lord of bountiful
prosperity, I, 96, 4.
- purusha-trā: conj. purusha-tā, men
as we are, IV, 12, 4¹.
- puru-stutá, praised by many, I, 141,
6; V, 8, 5.
- puru-spríh, much desired, I, 142, 6;
II, 7, 1; IV, 8, 7; V, 7, 6.
- puru-hútá, much-invoked, I, 44, 7.
- Purúrávas, I, 31, 4.
- puroḥās, sacrificial cake, III, 28, 1-6.
- puróhita, see puráb-hita.
- push, to make prosper: pushyasi, I,
94, 6; V, 26, 6; pushyata, I,
94, 8; pushyati, III, 10, 3;
púshyantab, causing to thrive,
IV, 8, 5.
- pushri, prosperity, I, 65, 5; 77, 5;
II, 4, 4; V, 10, 3.
- pushri-mát, with prosperity, III,
13, 7.
- pushrim-bhará, bringing prosperity,
IV, 3, 7.
- pushri-várdhana, augments of pros-
perity, I, 31, 5.
- pû, to purify: punânáb, II, 3, 5;
krátum punânáb, III, 1, 5¹;
punánti, III, 8, 5; ápuṣot, III,
26, 8;—abhí punatí, IV, 5, 7.
- pûtá, purified, I, 79, 10.
- pûtá-daksha, of pure powers, III,
1, 3².
- Pûrú, the Pûrus, I, 59, 6; V, 17, 1.
- pûrva, former, ancient, I, 1, 2, &c.;
pûrva-vát, as for the ancients,
I, 31, 17;—diváb pûrvab, before
daybreak, I, 60, 2; to the front,
I, 94, 8¹; mánushât pûrvab, II,
3, 3²; tvát hótá pûrvab, III,
17, 5;—eastern: pûrvám ánu
pra-díśam, I, 95, 3.
- pûrvá-thā, in the old way, III, 29, 1.
- pûrvyá, ancient, I, 26, 5; 94, 6;
III, 14, 3²; 23, 3; V, 15, 3²;—
foremost, I, 74, 2¹.
- Pûshan, II, 1, 6; IV, 3, 7.
- pûshan-vát, accompanied by Pûshan,
I, 142, 12.
- pri or par, to bring across: piparshi,
thou ledest forward, I, 31, 6⁴;
párshi, II, 7, 2; párshat, III,
20, 4; pipritam, III, 26, 9;
parshati dvisháb, may he help
us across our enemies, V, 25, 1;
9;—áti páraya, I, 97, 7; áti
parsha, I, 97, 8; áti parshat, I,
99, 1.
- pri, to till: pûrdhi, I, 36, 12; paprá,
I, 69, 1;—âpapi-vân, I, 73, 8;
146, 1; á aprimat, III, 2, 7; á
aprinab, III, 3, 10; á apráb,
IV, 14, 2;—prá-pra prinitana,

- fill (with bliss) further and further, V, 5, 5.
- priksh*, nourishment, I, 71, 7¹; 73, 5; II, 1, 6.
- prikshā*, power, I, 127, 5¹; II, 1, 15²; —powerful, I, 141, 2¹; *saptā prikshāsab*, III, 4, 7¹.
- prikshā-prayag*, mighty sacrificer, III, 7, 10¹.
- prikshúdh*: *prikshúdhav*? I, 141, 4².
- prik*: *priṅkanti*, they fill, I, 79, 3; *priṅkátē*, they grow, I, 128, 5; *paprikānāsab*, swelling, I, 141, 6³; *paprikāsi*, make swell, I, 141, 11³; —*tāmase vi-prike*, for dispersing the darkness, IV, 13, 3; *vi-prikvat*, cleared from admixture, V, 2, 3³; —*sam-priṅkānáb*, being united, I, 95, 8.
- prít*, battle, I, 27, 7; 79, 8; V, 9, 7; 10, 7; 16, 5; 17, 5.
- prítanā*, battle, III, 16, 2; 24, 1.
- pritanāgya*, racing of battle, III, 8, 10.
- pritanā-yú*, seeking to combat, III, 1, 16.
- pritanā-sáh*, powerful in battles, III, 29, 9; V, 23, 2.
- prítanyát*, foe, II, 8, 6.
- pritsutí*, hostility, V, 4, 1.
- prithiví*, earth, Earth: *nābhiḥ prithivyāb*, I, 59, 2; III, 29, 4; *agnib dāti rōma prithivyāb*, I, 65, 8; *kshām* and *prithivīm*, I, 67, 5; *dyāvā prithiví ití*, Heaven and Earth, I, 143, 2; *divāb prithivyāb*, III, 1, 3; *mahinā prithivyāb*, III, 7, 10²; *vārshman prithivyāb*, III, 8, 3; *vāre ā prithivyāb*, III, 23, 4³; *divāb sūnúb prithivyāb*, III, 25, 1; —Earth, I, 72, 9; 94, 16; 95, 11; 98, 3; III, 8, 8¹; 17, 2; IV, 3, 5.
- prithú*, broad, I, 65, 5; II, 1, 12.
- prithu-pāgas*, with broad stream of light, III, 2, 11; 3, 1; 5, 1; 27, 5.
- prithú-pragāna*, with broad passages, III, 5, 7.
- prithú-pragāman*, proceeding on his broad way, I, 27, 2.
- prithu-budhnā*, broad-based, IV, 2, 5.
- prisanī*, the speckled (cow), I, 71, 5¹.
- prisni*, speckled, IV, 3, 10²; —*Prisni*, the mother of the Maruts, II, 2, 4³; IV, 5, 7¹; 10.
- prishat-arva*, with the spotted deer as horses, III, 26, 6².
- prishatí*, the spotted deer, III, 26, 4².
- prishra-bandhu*, after whose relations men ask, III, 20, 3².
- prishrabā*, back, I, 58, 2¹; IV, 2, 11²; ridge, V, 7, 5; —a certain Stotra? IV, 5, 6¹.
- prishṭbyā*, of the back: *pāyasā prishṭbyēna*, IV, 3, 10¹.
- péras*, the ornamented form: *yagñā-sya pérasab*, II, 3, 6².
- Péshī*, V, 2, 2¹.
- pótri*, the Potri priest, I, 94, 6; II, 5, 2; IV, 9, 3.
- potrá*, service of a Potri, I, 76, 4³; II, 1, 2.
- pósha*, welfare, I, 1, 3; V, 5, 9.
- poshayitnú*, which is to thrive, III, 4, 9.
- pyai*, to swell: *pípáyanta*, they were exuberant, I, 73, 6; *pipayat*, may he augment, I, 77, 5; *piyānáb* (conj. *piyānam*), I, 79, 3¹; *pípāya*, it has prospered, II, 2, 9; *pípyānáb*, rich in milk, III, 1, 10²; —*prá pipaya*, increase, III, 15, 6.
- pra-avitri*, protector, I, 12, 8; furtherer, III, 21, 3.
- pra-avis*, zealous, IV, 9, 2.
- pra-ketá*, splendour, I, 94, 5.
- prá-ketas*, provident, wise, I, 44, 7; 11; II, 10, 3; III, 25, 1; 29, 5.
- prakb*, to look for: *prishrabā*, I, 98, 2¹.
- pra-gánana*, the creative organ, III, 29, 1⁸.
- pra-gā*, children: *pra-gāb utá* (conj. *pra-gāsu*), I, 67, 9¹; *pra-gām ví syatu*, may he deliver a son, II, 3, 9.
- pragā-vat*, procuring offspring, I, 76, 4; *pragā-vat rádhas*, abundance of progeny, I, 94, 15; accompanied by offspring, II, 2, 12; III, 8, 6; 16, 6; rich in offspring, III, 16, 3; IV, 2, 5.
- pra-tárana*, carrying forward, II, 1, 12.
- prá-tavas*, strong, IV, 3, 6.
- práti*, equal to, II, 1, 8; 15; 3, 2.
- pratítya*, to be listened to, IV, 5, 14.
- pratná*, old: *pratnám*, I, 36, 4; II, 7, 6; III, 9, 8.
- pratná-thā*, in the ancient way, I, 96, 1; III, 2, 12; V, 8, 5.

- pratyáñk, turning back, I, 95, 5; II, 3, 1; III, 18, 1.
- prath, to spread out: pratháyan *nṛin*, III, 14, 4; *paprathánáb*, V, 15, 4;—*vi* prathantám, may they open wide, II, 3, 5; *vi* prathasva, spread thyself, V, 5, 4.
- prathamá: prathamá ánu dhárma, after the primitive ordinances, III, 17, 1.
- prathama-gá, first-born (son), III, 29, 15¹.
- pra-dakshinít, from left to right, III, 19, 2¹; IV, 6, 3.
- pra-diva, ancient, II, 3, 1.
- pra-divas, from of old, I, 141, 3²; IV, 6, 4; 7, 8; V, 8, 7.
- pradís, commandment: *pradísab*, (I, 31, 14³).
- pra-dis, region: pra-dísam (conj. for *prá dísam*), I, 95, 3².
- prá-niti, guidance, III, 15, 1; IV, 4, 14.
- pra-netri, leader, II, 9, 2; III, 23, 1.
- pra-pitvá, the time of the advancing day, I, 189, 7².
- prá-bharman, the bringing forward, I, 79, 7.
- pra-bhú, eminent: pra-bhvíb (*dúrab*), I, 188, 5¹; 9.
- prá-bhúti, copiousness, III, 19, 3.
- prá-mati, guardian, I, 31, 9; 10; 14; 16; 141, 2⁴;—kindness, I, 71, 7; care, I, 94, 1.
- prá-mahas, highly exalted, V, 28, 4.
- prá-yagyu, friend of sacrifices, III, 6, 2¹.
- prá-yata, forward-bent, IV, 5, 10.
- práyata-dakshina, giving sacrificial fees, I, 31, 15.
- pra-yantri, giver, I, 76, 4⁴.
- práyas, joy, delight, feast, I, 31, 7; 45, 8; 58, 7²; 71, 3; III, 11, 7; 12, 8; IV, 5, 6; 15, 2².
- práyasvat, offering enjoyment, I, 60, 3; III, 6, 3; V, 20, 3.
- pra-yá, onset, III, 29, 15.
- pravaná, hill-side, III, 22, 4.
- pra-vát, declivity, I, 144, 5²;—precipitous: pra-vátâ, III, 5, 8.
- pra-vátya, to be openly uttered, IV, 5, 8.
- pra-vid, finding out, III, 7, 6.
- pra-jámsya, deserving of praise, II, 2, 3; 11.
- pra-jastá, praised, glorious, precious, I, 36, 9; 60, 1; 66, 4.
- prá-jasti, praise, I, 26, 9; 70, 9; 74, 6; 148, 3; V, 9, 6; 16, 1.
- pra-jâstri, the Prasâstri priest, I, 94, 6¹; II, 5, 4.
- pra-jâstrá, office of the Prasâstri priest, II, 1, 2.
- pra-jish, command, I, 145, 1.
- pra-sáh, power, V, 23, 1.
- prá-siti, onslaught, IV, 4, 1.
- pra-sû, sprouting grass, I, 67, 9²; 95, 10²; III, 5, 8.
- Práskanva, I, 44, 6; 45, 3.
- prá-svanita, roaring, I, 44, 12¹.
- pra-hoshá, libation, I, 150, 2.
- prâkâ-gihva, stretching forward his tongue, I, 140, 3.
- prâkîna, eastward-turned (*barhís*), I, 188, 4.
- prâñk, inclined towards, II, 2, 7;—eastward: *prâñkam yagñám kâkrîma*, III, 1, 2²; *prâkî iti*, III, 6, 10¹;—turned forwards, III, 7, 7.
- prâná, breath: *áyub prânáb*, I, 66, 1.
- prâtab-yávan, coming early in the morning, I, 44, 13; 45, 9.
- prâtab-sávâ, morning libation, III, 28, 1.
- priyá, beloved, I, 13, 3, &c.; dear = *philos*, I, 67, 6¹; *saptá priyásab*, seven friends, IV, 1, 12; *priyám tvâ kṛinávate*, he gratifies thee, IV, 2, 8.
- priyá-dhâma, whose foundations are pleasant, I, 140, 1.
- Priyá-medha: *priyamedha-vát*, I, 45, 3¹; *priyá-medhâb*, I, 45, 4¹.
- prî, to please: *prîñanáb*, I, 73, 1; *pîprishati*, he longs to gladden, IV, 4, 7;—*â piprayab*, gladden (the gods), II, 6, 8¹.
- prîtâ, well-cared for, I, 66, 4¹; 69, 5.
- prush, to sprinkle, shower: *prushitâ*, I, 58, 2; *prushnávât*, III, 13, 4.
- pretri, friend, I, 148, 5.
- prêsha, instigation, I, 68, 5¹.
- praishá, sacrificial command of a priest, (I, 145, 3²).
- phalgvâ, feeble, IV, 5, 14.
- bât, lo! I, 96, 1; 141, 1.
- bândhana, fetterer, V, 12, 4.
- bandhútâ, kinship, IV, 4, 11.
- babhrí, carrying (the prize), III, 1, 12.

- babhrū, brown (plants), I, 140, 6¹.
 bārhiṣṭam, most powerfully, III, 13, 1.
 bārhiṣmat, he who has spread the Barhiṣ, V, 2, 12.
 barhiṣ, the sacrificial grass, I, 12, 4; 13, 5; 7; 9, &c.; *prākīnam* barhiṣ, I, 188, 4; *déva* barhiṣ, II, 3, 4; *mádhye ā* barhiṣ, III, 14, 2.
 barhi-sād, sitting on the Barhiṣ, II, 3, 3.
 balí, tribute, I, 70, 9; V, 1, 10.
 bahú, many: *bahvīb ka bhūyasib ka yāb dūrab*, I, 188, 5.
 bahulá, large, I, 189, 2.
 bādh, to drive away: *bādhmānab*, III, 8, 2; *bādhasva*, beat away, III, 15, 1.
 bāhú, arm, III, 29, 6.
 budh, to take notice: *bodhi*, III, 14, 7; V, 24, 3; *sāb ka bōdhāti*, may he be attentive, I, 77, 2¹;—to think: *bōdhat*, IV, 15, 7¹;—*ābodhi*, he has been awakened, V, 1, 1; 2; *būdhyamānab*, awaking, V, 3, 6; *bodhaya*, awaken, V, 14, 1¹;—*vi bodhaya*, awaken, I, 12, 4.
 budhná, bottom, base, I, 95, 8²; 9; 96, 6; II, 2, 3; *mahāb budhné rāgasab*, IV, 1, 11¹;—depth, I, 141, 3¹.
 brīhát, great: *brīhát bhāb*, I, 45, 8¹; *brīhatī ivēti brī*, I, 59, 4¹; *ā brīhát vadema*, loud, II, 1, 16; mightily, III, 3, 11¹; V, 25, 8¹.
 Brīhát-uktha, V, 19, 3.
 brīhat-ūksh, mightily growing, III, 26, 4.
 brīhát-ketu, with mighty light, V, 8, 2.
 brīhát-diva, dwelling in the great heaven, II, 2, 9.
 brīhát-bhānu, with bright light, I, 27, 12; 36, 15.
 Brīhát-ratha, I, 36, 18¹.
 Brīhaspáti, III, 20, 5; 26, 2².
 bradhná, ruddy, III, 7, 5.
 brahmán, the Brahman (priest), II, 1, 2²; 3²; IV, 9, 4².
 brāhman, (sacred) spell, I, 31, 18; II, 2, 7; 10; III, 8, 2; 13, 6; 18, 3; V, 2, 6; *prathama-gāb brāhmanab* III, 29, 15¹;—sacred word, II, 5, 3¹; IV, 3, 15; 4, 6;—prayer, hymn: *voḷéma brāhma*, I, 75, 2; *brahmanab* pate, *Brahmanaspati*, II, 1, 3; *ākāri brāhma*, IV, 6, 11.
 brū: *upa-bruvé*, I invoke, I, 188, 8.
 bhága, good fortune, I, 141, 6²; 11¹;—love, V, 7, 8²;—a winner (in a contest), I, 141, 10¹; 144, 3²;—Bhaga, the god, I, 44, 8; II, 1, 7; III, 20, 4; 5; IV, 3, 5; V, 16, 2¹.
 bhag, to obtain: *bhāganta . . nāma*, I, 68, 4; *bhaktām ābhaktam āvab*, blessings enjoyed or not enjoyed (before), I, 127, 5⁶;—*ā nab bhaga*, let us partake, I, 27, 5.
 bhadrá, good, I, 1, 6; fortunate, I, 67, 2; blissful, I, 94, 1; glorious, I, 94, 14, &c.
 bhadra-jōki, with glorious light, V, 4, 7.
 bhand: *bhādamāne iti*, of glorious appearance, I, 142, 7; III, 4, 6²; *bhādamānab*, glorified, III, 2, 12; *bhandate*, he is glorified, III, 3, 4.
 bhāndishṭa, most glorious, I, 97, 3; V, 1, 10¹.
 Bharatá, Agni the B., I, 96, 3²; pl., the Bharatas, V, 11, 1.
 Bharát-vāga, the Bharadvâgās, I, 59, 7.
 bhārgas, splendour, I, 141, 1.
 bhav, to chew: *bhārvati*, I, 143, 5.
 bhas: *prá babhasat*, may he consume, IV, 5, 4.
 bhásman, ash, V, 19, 5.
 bhā, to shine: *ānu bhāsi*, III, 6, 7;—*vi-bhāti*, heshines (conj. *vidhāti*), I, 71, 6¹; *vi bhāsi*, thou shinest, II, 1, 10¹; 2²; *vi bhāhi*, I, 95, 11.
 bhāb-rīgika, whose *rīgika* (?) is light, I, 44, 3¹; III, 1, 12; 14.
 bhâga, share, portion, I, 73, 5²; II, 10, 6; III, 1, 19.
 bhâga-dhêya, portion, III, 28, 4.
 bhâgayú, desirous of distributing (goods), II, 1, 4.
 bhā-tvakshas, whose power is light, I, 143, 3.
 bhânú, ray, I, 36, 3; 97, 5; III, 1, 14; flame, I, 143, 3; V, 1, 1; light, splendour, II, 2, 8, &c.

- bhānu-māt, shining, V, 1, 11.
 bhāma, splendour, III, 26, 6;—flame, V, 2, 10.
 bhāmn, luminous, I, 77, 1.
 bhārā, burthen, I, 31, 3.
 Bhārata, (Agni) of the Bharata tribe, II, 7, 1¹; 5;—Bhāratā, the two Bharatas, III, 23, 2¹.
 Bhāratī: Hōtrā Bhāratī, I, 142, 9²; II, 1, 11¹;—I, 188, 8; II, 3, 8; bhāratī bhāratibhiḥ, III, 4, 8.
 bhās, light: brāhāt bhāb, I, 45, 8¹; IV, 5, 1¹;—II, 4, 5; IV, 7, 9.
 bhiksha, to implore, I, 73, 6; 7.
 bhid: āva bhēt, he cut down, I, 59, 6.
 bhug: bhōgate, receives nourishment, I, 72, 8²; bhugé, to enjoy, I, 127, 8; 11; bhūgam, for the enjoyment, III, 2, 9;—yāsya sam-bhūgam, whom I may enjoy, II, 1, 4¹.
 bhugmān, fertile: bhūgma (conj. bhugmā), I, 65, 5¹.
 bhur: gārbhurat, hurrying around, II, 2, 5; gārbhurānab, II, 10, 5; bhurānta, they have made tremble, V, 6, 7¹;—pari-gārbhurānab, hurrying around, I, 140, 10.
 bhuranyū, quick, I, 68, 1.
 bhurig, pole-arm (?), IV, 2, 14³.
 bhūvana, world, I, 31, 2; 73, 8; II, 3, 1; III, 2, 10; 3, 10; IV, 14, 2; bhūvanasya magmānā, I, 143, 4¹;—being, I, 98, 1; III, 16, 4.
 bhū: satāb ka bhāvatab ka, of what is and what comes into being, I, 96, 7;—bhavatāt, be, III, 23, 2²;—pāri bhūvat, he encompassed, I, 68, 2; pāri babhūtha, thou hast excelled, I, 69, 2.
 bhūman, earth, I, 65, 3¹; II, 4, 7;—being: etā bhūma, I, 70, 6;—world: vīsvāni bhūma, II, 4, 2;—V, 7, 5.
 bhūyams, many, I, 31, 6.
 bhūri, rich, I, 73, 4;—bhūri krītvab, many times, III, 18, 4.
 bhūri-poshīn, rich in manifold prosperity, III, 3, 9.
 bhūri-retas, rich in seed, III, 3, 11.
 bhūri-varpas, manifold-shaped, III, 3, 4.
 bhūrni, quick, I, 66, 2; III, 3, 5.
 bhūsh, to be busy: bhūshan, I, 140, 6; III, 25, 2;—ūpa bhūshema, may we honour, III, 3, 9;—pāri bhūshasi vrātām, thou administerest the law, I, 31, 2; pāri bhūshanti, they celebrate, I, 95, 3; pāri bhūshati, he takes care of, III, 3, 2; pāri bhūshathab, you display, III, 12, 9.
 bhrī, to bring: nāmab bhārantaḥ, I, 1, 7; bhār īti bhāb, I, 128, 2; bibharshi (conj. bībharshi), V, 3, 2¹;—ūt-bhrita, taken out, III, 21, 5;—prā gabhrire, I, 72, 4; prā bhara (Samhitā: bharā), 2nd or 1st person, I, 140, 1¹; prā-bhrita, proffered, I, 147, 2;—vī bharanta, they have brought to different places, I, 70, 10¹; vī-bhritaḥ, brought to many places, I, 71, 4¹; dispersed, I, 144, 2; vī bhāribhrat, quickly shaking, II, 4, 4².
 Bhrīgavāna, Bhrigu-like, I, 71, 4²;—belonging to the Bhrigus, IV, 7, 4.
 Bhrīgu, I, 60, 1;—bhrīgavab, the Bhrigus, I, 58, 5; 127, 7; 143, 4; II, 4, 2; III, 2, 4¹; 5, 10; IV, 7, 1.
 bhrīmi, quick, I, 31, 16².
 bhōgana, food: vīsvasya bhogana, O food on which everything lives, I, 44, 5¹;—possession, V, 4, 5.
 bhogyā, bounty, I, 128, 5.
 bhramā, whirl, IV, 4, 2.
 bhrāg, to shine: bhrāgante, I, 44, 12; ābhrāt, I, 66, 6; IV, 6, 5.
 bhrāgat-rishī, with brilliant spears, I, 31, 1.
 bhrātri, brother, I, 65, 7; bhrātaram vārunam, IV, 1, 2; bhrātuḥ rinām, IV, 3, 13².
 bhrātrā, brotherhood, II, 1, 9; IV, 10, 8.
 mamhānā, bountifulness, IV, 1, 6; V, 10, 2; mamhānā, instr., V, 16, 4²; 18, 2.
 māmshishṭha, most rich in liberal gifts, I, 147, 2¹.
 makshū, quickly, I, 58, 9, &c.
 maghā, wealth, III, 13, 3;—liberal boon, III, 19, 1;—liberality, V, 10, 3.
 maghā-vat, generous, I, 58, 9; 140, 10.

- maghá-van, liberal giver, I, 31, 12; 58, 9; 73, 5; 8; 77, 4; 98, 3; 127, 11; 140, 12; 141, 13; 146, 5; II, 6, 4; V, 16, 3; 18, 3; 5; maghónab (conj. maghónām), V, 27, 1¹.
- magmán, greatness, power, I, 128, 5; 141, 6; 143, 2; 4¹; II, 1, 15.
- matí, (pious) thought, I, 60, 5; III, 26, 8;—prayer, I, 141, 1; 142, 4; III, 5, 3; IV, 3, 16; *vākāb* matím, I, 143, 1¹.
- math or manth, to produce by attrition: máthit, I, 71, 4; 148, 1; mathnántab, I, 127, 7; máthib, I, 127, 11; mathâyáti, I, 141, 3; mathitá, III, 9, 5; ámanthishrām, III, 23, 2; manthāma, III, 29, 1; mánthata, III, 29, 5; mánthanti, III, 29, 6; mathyámānab, V, 11, 6;—*nib*-mathitab, produced by attrition, III, 23, 1; 29, 12.
- mad or mand, to be pleased, rejoice: mándasva (with gen.), I, 26, 5; mādayante, I, 59, 1¹; mādāyasva, II, 3, 11¹; III, 6, 9; madanti, III, 4, 7; 7, 7; mādāyantām, III, 4, 11; mādantam, III, 26, 9; mādāyethām, IV, 14, 4;—abhí prá mande, I glad-den, V, 4, 1.
- mád, pronoun: me, acc., V, 27, 4².
- máda, delight, I, 127, 9; V, 2, 10.
- mádhu, sweet drink: mádhvab ādhavé, I, 141, 3³;—honey, I, 142, 3; 188, 2; III, 1, 7; 8; mádhunā dāvyena, III, 8, 1²;—honey-drink, V, 19, 3².
- mádhu-gihva, honey-tongued, I, 13, 3; 44, 6; 60, 3.
- madhu-péya, honey-drink, IV, 14, 4².
- madhu-prík, mixing the honey-drink, II, 10, 6.
- mádhu-mat, rich in honey, I, 13, 2; 142, 2; honey-sweet, I, 78, 5; III, 4, 2; IV, 3, 9; 12;—sweet (food), III, 7, 2.
- mádhumat-tama, sweetest, V, 11, 5.
- mádhu-vaśas, sweet-tongued, IV, 6, 5.
- madhu-sút, Madhu-presser, IV, 3, 3.
- mádhu-hastya, with honey in his hand, V, 5, 2.
- madhyatáb, out from the midst, III, 21, 5.
- madhyamá, middle: madhyaméshu, I, 27, 5.
- man: manvata, they have devised, IV, 1, 16; mánayase, thou art considered, V, 17, 2¹, 3.
- mananá, thought, III, 6, 1¹.
- mánas, thought: mánab ná sadyáb, I, 71, 9; mind: mánasab várāya, I, 76, 1¹; ghrīta-prúshā mánasā, his mind being intent on scattering ghrīta, II, 3, 2; mánasā sám gagmúb, they agreed in their mind, III, 1, 13.
- manishā, (pious) thought: manishā (Pada text for manishāb?), I, 70, 1²; 76, 1; III, 8, 5; prayer, IV, 5, 3; 6, 1; V, 11, 5¹;—thoughtful mind, I, 94, 1;—wise thoughts, IV, 11, 2; 3;—*paráb* manisháyā, beyond thought, V, 17, 2².
- manishín, thoughtful man, I, 13, 5; III, 10, 1.
- mánu, man, I, 96, 2; 140, 4; V, 2, 12;—mānave, to the man, or to Manu, I, 189, 7⁴;—Manu, N.p., I, 31, 4; 36, 10; 19; 68, 7; 128, 2.
- mánu-bhita, instituted by Manus, I, 13, 4²; III, 2, 15.
- Mánu-gāta, offspring of Manu, I, 45, 1².
- Manu-vát, like Manu, II, 10, 6.
- mánusha, man, I, 31, 11².
- manushyā, man, I, 59, 4;—belonging to men, III, 1, 10.
- Manushvát, as for Manu, I, 31, 17; II, 5, 2; III, 17, 2; as Manus did, I, 44, 11; V, 21, 1.
- mánuś, man, (I, 31, 11²); I, 36, 7; III, 26, 2; IV, 1, 9¹; 6, 11; V, 3, 4; 5, 7; mánushab, (Aryan) men, I, 189, 7²;—mánushab, of the man, or, of Manus, II, 2, 6; 8;—Manus, N.p., I, 26, 4; 76, 5¹; 128, 1; II, 10, 1; IV, 2, 1¹; mánushab puráb-hitab, III, 3, 2;—Mánushab gantú-bhiḥ, III, 3, 6; manótri, deviser, II, 9, 4.
- mántra, hymn, I, 31, 13; spell, I, 67, 4; 5; 147, 4; prayer, I, 74, 1.
- mand, see mad.
- mandíá, joy-giving, cheerful, I, 26, 7, &c.; lovely, delightful, V, 17, 2; 26, 1.

mandrá-gihva, with lovely tongues, I, 142, 8; — with agreeable speech, IV, 11, 5; — with the delightful tongue, V, 25, 2.
 mandrá-tama, most delightful, V, 22, 1.
 mandrá-tara, a great joy-giver, III, 7, 9.
 mánman, thought, I, 26, 2¹; III, 14, 5; IV, 6, 1; — prayer, I, 77, 4; 127, 2; 140, 1; 11; 148, 2; II, 4, 8; III, 11, 8; IV, 3, 3; 15; 5, 6; 11, 2; V, 12, 1.
 manma-sādhana, fulfiller of thought, I, 96, 6.
 manyú, spirit, V, 7, 10¹.
 māmaka, mine, I, 31, 11³.
 mayab-bhū, comfort-giving, I, 13, 9; III, 16, 6; IV, 11, 4; V, 5, 8.
 máyas, happiness, I, 31, 7; freshness, III, 1, 3¹.
 Marút : marútāb, the Maruts, I, 31, 1; 44, 14; 94, 12; 128, 5; 142, 9¹; III, 26, 4-6; 29, 15; IV, 1, 3; 2, 4; V, 3, 3; 5, 11; 26, 9; marútām-iva svanāb, I, 143, 5; marútām jārđhab, II, 3, 3; IV, 3, 8; vísve marútāb, III, 14, 4; narāb marutāb, III, 16, 2¹.
 marútvat, accompanied by the Maruts, I, 142, 12; III, 4, 6.
 marút-vridh, whom the Maruts strengthen, III, 13, 6¹.
 mártā, mortal, man : mártān (for mártām, gen. plur?), I, 70, 6¹; IV, 2, 3²; 11¹; mártāya (for mártāyā?), I, 77, 2¹; mártam jāmsani, praise of mortals, I, 141, 6⁴.
 mártya, the mortal, I, 26, 9¹; mártyeshu devān kṛimōti, I, 77, 1¹; devāsya mártasya ka, II, 7, 2.
 márya, manly, I, 77, 3.
 maryakā, young bull, V, 2, 5¹.
 márya-jrī, like a beautiful youth, II, 10, 5.
 maryādā, limit, IV, 5, 13.
 mah : mamahantām, may they grant, I, 94, 16; 95, 11; mamahé me, he has presented me, V, 27, 1; — to exalt : mahayanta, III, 3, 3; mahāyan, III, 3, 11; mahaya, III, 24, 4; mahāyamānāb, III, 25, 5; — sám mahema (conj. sám aheṃ), I, 94, 1¹.

máh, great : mahāb (acc. pl.), I, 31, 3², &c.; IV, 4, 11¹; mahīnām, of the great (waters), III, 1, 12¹.
 máh, greatness : mahé, III, 7, 10.
 mahā, great : mahāb, I, 146, 5².
 mahān, greatness : mahná mahāt-bhiḥ, I, 72, 9.
 máhas, power : máhab-bhiḥ, II, 10, 3²; III, 4, 6³; with all their might, IV, 14, 1¹; — mightily : mahāb rāyē kitāyan, V, 15, 5³.
 máhi, great, I, 79, 4.
 Máhi-keru : máhi-keravaḥ, I, 45, 4¹.
 mahi-tvá, greatness, might, I, 59, 5; 6; mahi-tvá, I, 67, 9; 68, 2; growth, III, 1, 4.
 mahinā, greatness, III, 6, 2; 7, 10².
 mahimán, greatness, I, 59, 7.
 mahi-ratna, possessor of great treasures, I, 141, 10.
 mahi-vrata, lord of high laws, I, 45, 3.
 mahishā, buffalo, I, 95, 9¹; 141, 3¹.
 máhishī, queen, V, 2, 2¹; buffalo-cow, V, 25, 7².
 Mahī, 'the Great One,' N. of a goddess, I, 13, 9¹; 142, 9; V, 5, 8.
 mâ, to create, produce : amimīta, he produced, II, 4, 5; mimīte, III, 1, 5; amimīta (mâtāri), he has been shaped, III, 29, 11¹; mīmānam, preparing, V, 2, 3; — úpa mâsi, measure out, I, 142, 2; — ví rāgab mame, he passes through the air, I, 58, 1; vimānāb, traversing, III, 26, 7; — sam-māya, building, I, 67, 10.
 mākis, not, I, 147, 5.
 Mâtariśvan, I, 31, 3; 60, 1; 71, 4¹; 96, 4¹; 128, 2; 141, 3; 143, 2; 148, 1; III, 2, 13; 5, 9; 10; 9, 5; 26, 2¹; 29, 11¹.
 mâtṛī, mother : mâtā Áditīb, I, 72, 9; mother (Earth), I, 140, 9¹; mâtúb, II, 5, 6¹; mâtúb upāsthe, III, 8, 1³; 29, 14; V, 1, 6; amimīta mâtāri, III, 29, 11¹; trīb saptā mâtúb paramāni, IV, 1, 16¹; mâtúb uśhāsāb, IV, 2, 15; mâtúb gób, IV, 5, 10¹; mâtā yuvatīb, V, 2, 1; 2; mâtā-iva, V, 15, 4; — du., ubhā mâtārā, I, 140, 3¹; mâtārā samikī, the parents turned towards each other (Heaven and Earth), III, 1, 7¹; parents, III, 2, 2; 5, 7²; 7, 1¹; V, 11, 3¹; mâtārā pitārā,

- IV, 6, 7; yahvī iti rītāsya mātārā, V, 5, 6;—pl., mothers, I, 95, 7; 141, 5¹; vatsāb mātṛīb ganayata, I, 95, 4²; saptā jivāsu mātṛīshu, I, 141, 2²; mātṛīb apāb, III, 9, 2; sú-gātam mātṛīshu, III, 23, 3; jāsvatīshu mātṛīshu, IV, 7, 6.
- mādhyaṇdina, midday: mādhyaṇdine sāvane, III, 28, 4.
- Māna, N. p.: mánasyasūnúb, I, 189, 8¹.
mānavasyát, acting as men do, I, 140, 4.
- mānusha, man, I, 58, 5, &c.;—belonging to men, I, 44, 10¹; 128, 7; human, I, 59, 5; 60, 3; mānushasya gánasya gánma, I, 70, 2; mānushī vit, I, 72, 8; dhīb mānushā, II, 2, 9; human (sacrificer): mānushāt pūrvab, II, 3, 3²;—belonging to Manus, III, 9, 6; mānushe (conj. mānushab), III, 23, 4⁴.
- Māmatelyá, son of Mamatā, I, 147, 3¹.
- māyā, wonderful power, I, 144, 1;—secret power, III, 20, 3²; 27, 7¹;—wile, V, 2, 9.
- māyín, powerful, III, 20, 3.
- Māruta, of the Maruts: sárdhab mārutam, I, 127, 6; II, 1, 6; IV, 6, 10.
- mārgāya, liking to be groomed, V, 1, 8.
- mārd ká, mercy, I, 79, 9².
- mā-vat, like me, I, 141, 2.
- māhina, mighty, III, 6, 4; 7, 5.
- mi, to erect: miyámānab, III, 8, 3;—ni-mimyúb, they have fastened down, III, 8, 6; ní-mita, III, 8, 7.
- miksh, to mix: mimikshati, I, 142, 3; ghrítām mimikshe, he is joined with ghríta, II, 3, 11².
- mitá-dru, measuredly running, IV, 6, 5.
- mitrá, friend, I, (36, 17¹); 67, 1; 75, 4;—friend or Mitra, the god, I, 96, 1²; II, 2, 3; 4, 1; III, 5, 3;—Mitra, the god, I, 26, 4; 36, 4; 44, 13; 58, 6; 77, 3²; 79, 3; 94, 12¹; 13¹; 16; 95, 11; 98, 3; 141, 9; 143, 7; II, 1, 4; III, 4, 2; 6; 5, 9; 14, 4; IV, 1, 18; 2, 4; 3, 5; 5, 4; 6, 7²; 13, 2; V, 3, 1; 2³; 9, 6; 10, 2; 16, 1; 26, 9; mitrá, the two Mitras i.e. Mitra and Varuna, I, 36, 17¹; ksheshy-ántab ná mitráṁ, II, 4, 3¹; mitráb agnīb bhavati, III, 5, 4.
- mitra-mahas, great like Mitra, I, 44, 12; 58, 8; II, 1, 5; IV, 4, 15.
- Mitrāvárūnau, du., Mitra and Varuna, I, 71, 9²; 75, 5; III, 20, 5.
- mītrya, belonging to one's allies, II, 6, 7.
- mithás, mutually, I, 26, 9;—together, I, 68, 8.
- mithuná, twin, I, 144, 4.
- miyédha, sacrificial meal, III, 19, 1; 5.
- miyédhya, sacrificial, I, 26, 1;—holy: I, 36, 9; 44, 5.
- mish: ní mishati, he closes his eyes, III, 29, 14.
- mīh, mist, I, 79, 2; 141, 13.
- mí, to break (a law): minantī, I, 69, 7; yásya vratám ná miyate, II, 8, 3;—to impair: mināti, I, 71, 10;—minát, fading, V, 2, 1²;—ā aminanta (Samhitā text: °ntañ), they were disparaged, I, 79, 2¹;—āmemyāne ity ā-mé-myāne, constantly destroying, I, 96, 5;—prá minanti, they diminish, III, 28, 4; pra-minatáb, trespassing, IV, 3, 13; prá mināti, he destroys, V, 7, 4.
- mīdbváms, bountiful, I, 27, 2; II, 8, 1; III, 16, 3; IV, 3, 5; 5, 1; 15, 5.
- muk, to loosen: múkyase, I, 31, 4.
- múd, joy, I, 145, 4.
- mumukshú, striving to break loose, I, 140, 4.
- muhub-gír, the sudden devourer, I, 128, 3.
- mūrdhán, head: mūrdhā diváb, I, 59, 2; III, 2, 14; mūrdhānam tatápate, IV, 2, 6;—summit: mūrdhán yagñāsya, II, 3, 2.
- mri, to die: marmrúshib, I, 140, 8.
- mri: prá mriñhi, crush, IV, 4, 5.
- mriktá-vāhas, carrying away injury, V, 18, 2².
- mrigá, animal, I, 145, 5.
- mrik, to injure: markáyati, mrik-sh'shta, I, 147, 4; 5; V, 3, 7.
- mrig, to rub: margáyantab, I, 60, 5; marmrigénya, to be smoothed down, I, 189, 7; II, 10, 1;—to clean, brighten: marmrigmá, III, 18, 4; marmrigata, IV, 1,

- 14; mármrigatab, IV, 2, 19; margayema, IV, 4, 8; marmri-gyánte, IV, 15, 6; margayanta, they have cleansed themselves, V, 3, 3';—to groom: mriganti, V, 1, 7; mrigyate, V, 1, 8;—pári marmrigyate, purifies, I, 95, 8².
- mrid*, to be merciful: *mrilaya*, I, 12, 9; *mrila*, I, 36, 12; 94, 12; IV, 9, 1.
- mrilayát-tama*, most merciful, I, 94, 14.
- mriliká*, mercy, IV, 1, 3; 5.
- mrís*: abhi *mrísate*, he strokes, I, 145, 4; ná abhi-*mríse*, not to be touched, II, 10, 5.
- mrísh*, to forgive: *mímriśhab*, I, 31, 16; to forget: má prá *marshishāb*, I, 71, 10; ná tát *pramríshe*, it should not be slighted, III, 9, 2.
- mell*, roaring (?), III, 26, 9¹; IV, 7, 11².
- métrí*, builder, IV, 6, 2.
- médas*, fat, III, 21, 1; 2; 4; 5¹.
- médha*, sacrifice, I, 77, 3.
- medhá*, wisdom, V, 27, 4.
- médhira*, wise, I, 31, 2; 127, 7; 142, 11; III, 1, 3; 21, 4.
- médhya*, holy, V, 1, 12.
- Médhya-atithi*, I, 36, 10¹; 11; 17¹.
- menā*, woman, I, 95, 6.
- yaksh* with *prá*, to aspire after: *pra-yákshan vásu*, II, 5, 1; *prayákshé*, III, 7, 1.
- yakshá*, a spirit, IV, 3, 13¹, 3 (bis).
- yag*, to sacrifice: *yákshi*, I, 13, 1; 31, 17; 36, 6; *yáshave*, I, 13, 6; *yagñám yakshatām*, I, 13, 8; *arvāñtām yákshva*, I, 45, 10; *yágadhyai*, III, 4, 3; *áyagab hotráṁ*, III, 17, 2; *yát yágāsi*, III, 19, 4²; *dhruvám ayāb*, III, 29, 16; *yagáthāya*, see *yagátha*;—*áva yakshva*, cause, by sacrificing, to go away, IV, 1, 5;—*ā yágati*, procures (blessings) by sacrificing, I, 26, 3; *ā-yágase*, I, 94, 2; *ā yaga*, produce by sacrifice, I, 188, 9; *ā yagasva*, obtain by sacrificing, III, 1, 22; *ā-yágante*, they bring hither by sacrifice, III, 4, 2; *ā yakshat*, V, 13, 3¹.
- yagatá*, to be worshipped, worshipful, I, 59, 7; 128, 8; II, 5, 8; III, 5, 3; IV, 1, 1²; 15, 8; V, 1, 11; 8, 1.
- yágatra*, deserving worship, worshipful, I, 65, 2², &c.
- yagátha*, the sacrificing, sacrifice: *yagáthāya*, III, 4, 1; 5, 9; 17, 1; 19, 5; V, 1, 2; 11, 2.
- yágamāna*, sacrificer, I, 127, 2; V, 26, 5.
- yágishtha*, best sacrificer, I, 36, 10; 44, 5; 58, 7; 77, 1; 127, 1; 128, 1; 149, 4; II, 6, 6; III, 10, 7; 13, 1; 14, 5; IV, 1, 4; 19, 2, 1; 7, 1, 5; 8, 1; V, 14, 2.
- yágīyams*, the best, or excellent, sacrificer, II, 9, 4; III, 4, 3; 17, 5; 19, 1; IV, 6, 1; V, 1, 5; 6; 3, 5.
- yagñá*, sacrifice, I, 1, 1; 4¹, &c.; II, 2, 1¹; *yagñānām adhvarāriyam*, I, 44, 3²; *mūrdhán yagñásya*, II, 3, 2; *yagñásva netári*, II, 5, 2; *rudráṁ yagñānām*, III, 2, 5¹; *ketúm yagñānām*, III, 3, 3; 11, 3; 29, 5; *pitā yagñānām*, III, 3, 4; *yagñám-yagñam*, III, 6, 10; *yagñásya netā prathamásya*, III, 15, 4.
- yagñá-bandhu*, kinsman of sacrifice, IV, 1, 9¹.
- yagñá-vat*, performing the sacrifice, III, 27, 6.
- yagñá-vanas*, accepting the sacrifice, IV, 1, 2.
- yagñá-vāhas*, fitting out the sacrifice as a vehicle, III, 8, 3¹; 24, 1¹.
- yagñá-sādh*, performer or promoter of sacrifices, I, 96, 3; 128, 2.
- yagñá-sādhana*, accomplisher of sacrifices, I, 145, 3.
- yagñīya*, worshipful, I, 27, 10²; 72, 3; 4; 6; 73, 7; 148, 3¹; II, 3, 4; III, 1, 21; 2, 13; 6, 3; IV, 1, 20; V, 10, 2;—sacrificial, V, 12, 1.
- yágyu*, sacrificer, I, 31, 13; III, 19, 4.
- yágvan*, sacrificer, I, 13, 12; III, 14, 1.
- yat*: *yatate*, he ranges (the wings of his army), I, 95, 7²; he unites with, I, 98, 1²; *yátānāb*, ranging themselves, III, 8, 9;—*yátate*, he stands firm, III, 16, 4;—

- yātayāse, thou wilt requite, V, 3, 9.
 yātab, since, I, 128, 4.
 yatā-sruk, holding forth the sacrificial ladle(s), I, 142, 1; 5; III, 2, 5; 27, 6; IV, 2, 9; 12, 1;—to which the sacrificial ladles have been raised, III, 8, 7¹.
 yád, adv. when (repeated twice), I, 141, 4³.
 yádi, when: yádi idám, when here (all this happened), I, 79, 2³;—as I am, IV, 5, 11².
 Yádu, I, 36, 18¹.
 yantúr, governor, III, 27, 11².
 yantri, guider: yantāram dhinām, III, 3, 8;—guide, III, 13, 3.
 yam, to command: yāntā, I, 27, 7;—to hold: yayantha, I, 59, 1; yāmati, it can hold, I, 141, 11³; yemānām, fast-holding, IV, 1, 15; yemub, they have held up, IV, 2, 14;—to bridle: sakéma yāmam, I, 73, 10¹; II, 5, 1⁴; III, 27, 3; yamate, he holds himself back, I, 127, 3;—āyāmite, it has been offered to thee, III, 14, 2¹;—to lead: agur yamub, V, 6, 10²;—ā-yemiré, they have turned themselves hither, III, 6, 8;—ūt yamyamīti, he raises again and again, I, 95, 7; ūt yamsate, may he lift up, I, 143, 7;—nī-yata, ruled, IV, 3, 9;—with prá, to bestow: prá yamsi, III, 1, 22; prá yandhi, bestow, IV, 2, 20; prá-yatā, IV, 15, 8;—ví yamsat, may he spread out, I, 189, 6;—sām ayamsta, he pulls in (the reins), I, 144, 3.
 yamā, twin: yamáb ha gātáb yamáb gāni-tvam, I, 66, 8¹.
 Yayāti: yayāti-vát, I, 31, 17.
 yáva, barley, I, 66, 3; corn, II, 5, 6.
 yávasa, meadow, V, 9, 4.
 yavasa-ád, grass-consuming, I, 94, 11.
 yávishtā, the youngest (god, Agni), I, 26, 2; 44, 4; 141, 4; 10; 147, 2; 189, 4; II, 6, 6; 7, 1; III, 15, 3; 19, 4; IV, 2, 10; 13; 4, 6; 11; 12, 3; 4; V, 1, 10; 3, 11.
 yávishtāya, youngest (Agni), I, 36, 6; 15; 44, 6; III, 9, 6; 28, 2; V, 8, 6; 26, 7.
 yáva, bliss in crops, I, 140, 13.
 yaráb-tama, most glorious, II, 8, 1.
 yasás, bringing glory, glorious, I, 1, 3; 31, 8; 60, 1; II, 3, 5; III, 1, 19; V, 15, 1; yarásab (fem.), III, 1, 11^{2,3}; yasásā gób, through the brilliant (milk?) of the cow, IV, 1, 16⁴; mártasya yasásā, through the mortal's brilliant (offering), V, 8, 4¹.
 yá-asvat, glorious, I, 79, 1⁴; III, 16, 6.
 yahú, young son: sahasab yaho íti, I, 26, 10¹; 74, 5¹; 79, 4.
 yahvá, vigorous, I, 36, 1²; III, 2, 9¹; 3, 8; 5, 5; 9; 28, 4; IV, 5, 6; V, 16, 4³; restless, III, 1, 12⁶; IV, 5, 2; 7, 11;—young, V, 1, 1;—yahvíb, new, I, 59, 4;—saptá yahvíb, I, 71, 7²; 72, 8¹; III, 1, 4¹; IV, 13, 3;—diváb yahvíb, young (daughters), III, 1, 6; 9⁴;—yahví íti mâtārā, I, 142, 7²; V, 5, 6.
 yâ, to go: yâmi rátanam, I pray for treasure, I, 58, 7³; yâsat, may he drive on, I, 71, 6³;—âkkba yâhi, come hither, I, 31, 17; devân âkkba yâtave, I, 44, 4¹;—ava-yâtām (conj. ava-yâtā), I, 94, 12¹; âva yâsisishabâb, mayest thou deprecate, IV, 1, 4.
 Yâtú, a bad demon, V, 12, 2¹.
 yātu-gú, inciting demons, IV, 4, 5.
 yātu-māvat, ally of the Yâtus: yātu-māvatab, I, 36, 20.
 yâtri, avenger (?), I, 70, 11³.
 yâma, procession, V, 3, 12.
 yâman, way, III, 2, 14; 29, 6¹.
 yu: yúyûshatab, they try to draw towards themselves, I, 144, 3;—yuyodhi, drive away, I, 189, 1; 3; II, 6, 4; yódhi, V, 3, 9²;—â yuvamána, seizing, I, 58, 2; â-yóyuvānab, drawing towards himself, IV, 1, 11;—ví yoshat, may he be deprived of, IV, 2, 9.
 yú, going: yób, I, 74, 7².
 yuktá, see yug.
 yuktá-grāvan, who sets to work the pre-s-stones, III, 4, 9.
 yugá, generation, tribe: mánushâ yugá, I, 144, 4; II, 2, 2;—age: yugé-yuge, III, 26, 3.
 yug, to harness, yoke: yugánám, I, 65, 1³; âyukthâb, I, 94, 10; ayukshata, III, 26, 4; dákshinâ

- yugyate, V, 1, 3²; yuktá, V, 27, 2; 3⁴;—to join: *nri-bhiḥ* yuktáb, I, 69, 8;—*yuñgē*, I make ready, III, 1, 1⁴.
- yúg, share: yúgam, V, 20, 1¹.
- yúgya, companion: yúgyebhiḥ, I, 145, 4².
- yúdh, the fighting, I, 59, 5; battle, I, 140, 10; V, 25, 6.
- yuvati, young woman: *dāra* yuvatā-yab, I, 95, 2²;—III, 1, 6; V, 2, 1; 2; 4¹.
- yúvan, young, I, 12, 1; 27, 13; 71, 8; 141, 10; 144, 4; III, 23, 1; IV, 1, 12; V, 1, 6; yúvā su-vāsāb, III, 8, 4¹;—see yāvishṭba, yāvishṭbā.
- yushmád, pron.: *vab*, dativus ethicus, I, 143, 7¹; *vām*, III, 4, 4¹.
- yúthá, herd, I, 58, 5; IV, 2, 18; V, 2, 4¹.
- yūpa, sacrificial post, (I, 13, 11¹); V, 2, 7.
- yóga, the yoking, II, 8, 1;—setting to work, III, 27, 11.
- yogyā, the harnessing, III, 6, 6.
- yóni, womb, I, 149, 2; II, 3, 11; 9, 3; *ritásya* yónau, I, 65, 4; III, 1, 11; IV, 1, 12; V, 21, 4¹; *úparasya* yónau, I, 79, 3³; *ghritásya* yónau, III, 1, 7; *rágasab* yónau, IV, 1, 11;—couch, I, 66, 5;—receptacle, I, 140, 1²;—birthplace, I, 144, 2; III, 29, 10;—abode: *samāné yónā*, I, 144, 4; *su-kritásya* yónau, III, 29, 8;—place, III, 5, 7¹; home, IV, 3, 2.
- yóshan, young female: *dāra* yóshanab, I, 141, 2⁴; *abhrātārab ná yóshanab*, IV, 5, 5².
- yós: *sám yób*, with luck and weal, I, 189, 2; III, 17, 3; 18, 4; IV, 12, 5.
- ramh, to hasten: *rarahānāb*, I, 148, 3.
- rámhyā, rapidly, IV, 1, 3.
- rákshas, pl., *rákshāmsi*, the Rakshas (devils), I, 79, 12; IV, 3, 14; V, 2, 9; 10.
- rakshás, sorcerer, I, 36, 15; 76, 3; 79, 6; III, 15, 1; IV, 4, 1; 4, 15.
- rakshasvín, sorcerer, I, 12, 5; 36, 20.
- raghú, swift, IV, 5, 13.
- raghu-drú, quickly running, I, 140, 4; V, 6, 2.
- raghu-yát, quickly moving, IV, 5, 9.
- raghu-syád, swift runner, I, 140, 4; III, 26, 2; IV, 5, 9; V, 25, 6.
- rágas, air, atmosphere, aerial space, I, 58, 1; 5; 79, 1; 141, 7; 149, 4; II, 2, 3; 4; III, 1, 5; 4, 4²; 26, 7; *rágasab* yónau, IV, 1, 11².
- rágishṭba, straightest, I, 79, 3.
- ran, to rejoice, delight: *ranáyanta*, I, 147, 1; *rananti*, III, 7, 5; *ranáyanta*, IV, 7, 7; *havyā ranayati*, V, 18, 1².
- rána, battle: *rāne-rane*, I, 74, 3.
- ranv, to be joyful: *ranvitē iti*, II, 3, 6.
- ranvā, pleasant, lovely, I, 65, 5; 66, 3-5; 128, 8; II, 4, 4; IV, 1, 8;—gay, joyous, cheerful, I, 144, 7; II, 4, 6; III, 26, 1; IV, 7, 5; V, 7, 2.
- rátna, treasure: *yāmi* rátnam, I, 58, 7²; *vásu* rátná, III, 2, 11; *kridhí* rátnam, III, 18, 5.
- ratna-dhā, bestower of treasures, II, 1, 7.
- ratna-dhātama, highest bestower of treasures, I, 1, 1; V, 8, 3.
- ratna-dhéya, bestowal of treasures, IV, 13, 1.
- rátna-vat, blessed with treasures, III, 28, 5.
- ráttha, chariot: *rátham-iva védyam*, II, 2, 3²; *ráthab ná sásniḥ*, like a victorious car, III, 15, 5.
- rathirá, charioteer, III, 1, 17; 26, 1.
- rathí, drawing a chariot: *ásvasab rathyab*, I, 148, 3; III, 6, 8;—charioteer, I, 77, 3; III, 3, 6; IV, 15, 2; *rathíḥ adhvārānām*, I, 44, 2; *rathíḥ ritásya*, III, 2, 8; IV, 10, 2.
- ráttha, of a chariot: *átyab rátthyab*, II, 4, 4; *rátthā-iva* (supply *akrá?*), II, 4, 6²; *akráram rátthā-iva* (rather *ráttham-iva?*), IV, 1, 3¹.
- rad, to cleave: *rātsi*, V, 10, 1.
- radhrá: *radhrásya* for *ādhrásya*, (I, 31, 14²).
- rápas: *rápāmsi*, Pada text instead of *ápāmsi*, I, 69, 8².
- rabh: *sám rebhire*, they have embraced, I, 140, 8;—*abhi sám rabhante*, they take care of, III, 29, 13.

rābhas, vigour, I, 145, 3.
 rabhasā, robust, II, 10, 4¹; fierce, III, 1, 8.
 rām-su, joyously, II, 4, 5.
 rām-sugihva, with lovely tongue, IV, 1, 8.
 rayī, riches, treasures: kshapā-vān rayinām, I, 70, 5¹.
 rayi-pāti, treasure-lord: rayi-pātib rayinām, I, 60, 4; 72, 1; II, 9, 4.
 rayi-vīd, gainer of wealth, II, 1, 3; III, 7, 3.
 rayishāh, conqueror of wealth, I, 58, 3.
 rāva, shouting, roaring, I, 71, 2; 94, 10; agnē rāvena (Pada: agnēb āvena), I, 128, 5¹.
 rāvanā, rope, (I, 13, 11¹); IV, 1, 9²; V, 1, 3¹.
 rasmī, ray, I, 59, 3; IV, 13, 4; 14, 2; 3; V, 19, 5;—saptā rasmāyab, seven rays or reins, II, 5, 2;—rein, I, 141, 11; III, 7, 9¹; ritāsyā rasmim, V, 7, 3.
 rāsa, sap, I, 71, 5¹.
 Rāhūgana, plur., the Rāhūganas, I, 78, 5¹.
 rā, to give: rāsate, I, 96, 8; rarishe, II, 1, 5; rarimā, II, 5, 7; rārānāb, a liberal giver, III, 1, 22; IV, 1, 5; 2, 10.
 rāg, to be king or lord: rāgantam adhvarānām, I, 1, 8; 45, 4; rāgasi, I, 36, 12; 188, 1; rāgan (conj. rāgan), I, 79, 6¹;—virāgatha, I, 188, 4;—ādhi virāgatab, you reign high, I, 188, 6¹.
 rāgan, king, I, 59, 3; 5, &c.; rāgānā mitrāvarunā, I, 71, 9²; rāgā Vārunab, II, 1, 4; IV, 1, 2; rāgā viśām, II, 2, 8; vasām rāgānam, V, 2, 6¹.
 rātā-havya, who has made offerings: rātā-havyab, I, 31, 13⁴;—to whom offerings are made, IV, 7, 7.
 rātī, gift, I, 60, 1; II, 1, 16; III, 2, 4; 19, 2².
 rātīnī, full of gifts, III, 19, 2; IV, 6, 3.
 Rāti-sāk, pl., the Rātisāk or 'bounteous' gods, II, 1, 13.
 rātrī, night, I, 94, 7.
 rād̥h, to worship: ārād̥hi, I, 70, 8²;—

mā nab rīradhab, give us not up, III, 16, 5.
 rād̥has, abundance, wealth, I, 94, 15; II, 9, 4.
 rād̥hya, beneficent, IV, 11, 3.
 rāmyā, night, II, 2, 8.
 rāyāb-kāma, desirous of riches, I, 78, 2.
 ri, to let loose: ārināt, III, 3, 11¹;—svādhitib-iva rīyate, it streams, V, 7, 8¹;—nī rināti, he destroys, I, 127, 4; 148, 4.
 rik̥, to ririkvāmsab, abandoning, I, 72, 5³;—with prā, to exceed: prā ririk̥e, I, 59, 5; prā rik̥yase, II, 1, 15; prā rikthāb, III, 6, 2.
 rīp, deceive: priyām rīpāb āgram, III, 5, 5¹.
 rīpū, impostor, I, 36, 16; 147, 3; 148, 5; 189, 5; IV, 3, 13³; V, 3, 11; rīpāve (conj. rīpāvab?), V, 12, 4¹.
 ririkshū, who tries to harm, I, 189, 6.
 riśādas, triumphant with riches (?), I, 26, 4¹; 77, 4¹.
 rish, to do harm: rishatab, I, 12, 5; 36, 15; mā rishāma, may we suffer no harm, I, 94, 1-14; IV, 12, 5; reshāyanti, I, 148, 5; rishate, I, 189, 5; V, 3, 12.
 rīsh, harm, I, 98, 2.
 rishayū, harmful foe, I, 148, 5.
 rih, to lick: rērihat śādā, licking and licking, I, 140, 9; rihānti ūdhab, I, 146, 2;—pāri rihān, licking everywhere, I, 140, 9.
 rī, see ri.
 ru: rōruvat, roaring, I, 140, 6.
 rukmā, gold, I, 96, 5¹; IV, 10, 5; 6; V, 1, 12.
 rukmin, with golden ornaments, I, 66, 6.
 ruk̥, to shine: rokate, I, 58, 2, &c.; rurukvān, I, 149, 3; su-rūkā rukānāb, III, 15, 6; rokata, IV, 10, 6¹;—āti rokase, thou shinest forth, I, 94, 7;—prā arokayat, it filled with light, I, 143, 2;—virōkamānam, I, 95, 2; 9; vi rokase, II, 7, 4; vi-rurukūb, they have made shine, IV, 7, 1.
 rug, to break: rugan, I, 71, 2; ādrim rugema, IV, 2, 15³;—vi ruga, destroy, IV, 3, 14.
 Rudrā, a name of Agni, I, 27, 10³; IV, 3, 1¹; rudrām yagñānām,

III, 2, 5¹;—Rudra, the father of the Maruts, II, 1, 6; IV, 3, 6; 7; V, 3, 3²;—pl., the Rudras, I, 45, 1; 58, 3; III, 8, 8; 20, 5.
Rudriya, Rudra-like: *rudriyā*, I, 72, 4¹;—pl., the sons of Rudra, III, 26, 5.
rudh: *vi ródhat*, he grows up, I, 67, 9.
rúp: *rupáb?* IV, 5, 7¹; 8.
rúsat, bright, brilliant, III, 29, 3; IV, 3, 9; 5, 15; 11, 1; V, 1, 2;—red, IV, 7, 9.
rúsat-úrmi, with fiery waves, I, 58, 4.
ruh: *vayáb-iva ánu rohate*, he mounts up as on the branches (of a tree), II, 5, 4¹.
rúpá, appearance, I, 71, 10; 95, 8; IV, 11, 1².
réku, empty (?), IV, 5, 12¹.
rékñas, property, I, 31, 14.
reg, to tremble: *áregetām*, I, 31, 3; *regante*, they roll forward, I, 143, 3.
rétas, seed, sperm, I, 68, 8¹; 71, 8; 128, 3; *rétab* (read *répab*), IV, 3, 7²; *diváb ná rétasā*, V, 17, 3².
répas, sin: *répab* (conj. for *rétab*), IV, 3, 7²; stain, IV, 6, 6.
rebhá, singer, I, 127, 10⁶.
revát, rich: *revān*, I, 27, 12;—*revát*, with riches, I, 79, 5; 95, 11; II, 2, 6; 9, 6; III, 7, 10; 18, 4; 5; 23, 2; 4; V, 23, 4.
reshaná, harm-doer, I, 148, 5.
raí, wealth: *rāyab*, gen., I, 68, 10¹; *yāsat rāyā sa-rātham*, I, 71, 6²; *rāyáb dūrab*, I, 72, 8; *rāyáb su-dhūrab*, I, 73, 10¹; *rāyáb jīrīhi*, III, 16, 3².
roká, shining light, III, 6, 7.
rokaná, light: *visvā diváb rokanā*, I, 146, 1; III, 12, 9; *diváb rokané*, III, 6, 8; *trī rokanāni*, I, 149, 4; *ut-tamāb rokanānām*, III, 5, 10; *rokané sūryasya*, III, 22, 3.
rokanāsthā, dwelling in light, III, 2, 14.
rok's, splendour, V, 26, 1.
ródasī, du., the two worlds, Heaven and Earth, I, 31, 3, &c.; I, 59, 2; 4¹; III, 7, 9²; V, 16, 4³.
ródhas, bank, IV, 5, 1².
róman, hair, I, 65, 8.
róhita, red (horses), I, 94, 10; II, 10, 2; III, 6, 6; IV, 2, 3; 6, 9.

rohit-asva, lord of red horses, I, 45, 2; IV, 1, 8.
loká, world: *lokām gāmim*, III, 2, 9¹;—*svē u loké*, space, III, 29, 8;—*surabhaú u loké*, in the sweet-smelling place, V, 1, 6; *lokām syonām*, pleasant freedom, V, 4, 11.
váktva, (speech) to be uttered, III, 26, 9.
vákvan? I, 141, 7¹.
vákvara, moving crookedly: *vákvarī iti*, I, 144, 6¹.
vaksh, to grow: *ukshitā*, I, 36, 19; II, 3, 6; V, 8, 7; *ukshāmānam rāgasi*, II, 2, 4; *vavakshe*, III, 5, 8; *vaváksha*, IV, 7, 11;—*āti vavakshitha*, III, 9, 3¹;—*abhi vavakshe*, he has grown up, I, 146, 2.
vakshane-sthā? V, 19, 5¹.
vakshātha, growth, IV, 5, 1.
vakshī? V, 19, 5¹.
vak, to pronounce (a prayer): *vokeṃa*, I, 74, 1; 75, 2; *va-yāte*, I, 142, 4²;—*ānu vókat brāhmāni*, II, 5, 1¹;—with *prā*, to announce: *prā vókat*, I, 27, 4; *pra-vócati*, V, 27, 4; *piā vavāta*, he indicates, I, 67, 8.
vákas, word: *vákab*, instr., I, 26, 2²; *adroghēna vákasā satyām*, according to thy guileless word, III, 14, 6;—prayer, I, 26, 10, &c.
vakasyā, eloquence, II, 10, 6.
vakasyú, eloquent, V, 14, 6.
vañk, to stir: *vakyāmāna*, III, 6, 1; *vakyántām*, may they move along, III, 6, 2.
vat: *āpi vātayāmasi*, we render attentive, I, 128, 2¹.
vatsá, calf, I, 72, 2¹; 95, 1¹; 4²; 146, 3; II, 2, 2.
vadhá, weapon, I, 94, 9; V, 4, 6.
van, to accept: *vanóshi*, I, 31, 13⁴; *vanishishṭa*, I, 127, 7; *vaner iti vaneb*, II, 6, 1; *vanvānáb*, III, 8, 2;—to gain, win: *vanóshi*, I, 31, 14¹; *vavne*, I, 36, 17; *vanéma*, I, 70, 1²; II, 5, 7; *vanvántab*, attaining (their aim), II, 4, 9; *vanate*, may he obtain, III, 19, 1; V, 4, 3;—to conquer, overcome: *vanuyāma*, I, 73, 9;

- vanavat, V, 3, 5; vanuyâma, V, 3, 6;—vanúshab, addicted to, eager, I, 150, 3; III, 27, 11; vavánab, thou wilt hold dear, IV, 11, 2;—to grant: vanate, V, 3, 10;—â vanase, win thou, I, 140, 11;—sám vânámahe, we get together, V, 7, 3.
- vána, forest = fuel, wood, I, 58, 5¹; II, 4, 6¹; III, 1, 13¹; 9, 2; 23, 1¹; váne â vitám, IV, 7, 6¹;—tree: gárbbhab vânánam, I, 70, 3; 9;—forest: vâná-iva yát sthirám, I, 127, 3²;—I, 128, 3², &c.
- vanád, eater of the forests, II, 4, 5².
- vanargú, walking in the forest, I, 145, 5¹.
- vânaspáti, lord of the forest, tree (i.e. sacrificial post), I, 13, 11¹; 142, 11¹; 188, 10; II, 3, 10; III, 4, 10¹; 8, 1¹; 3; 6; II; V, 5, 10;—vânaspátin prá mināti, V, 7, 4.
- vánitri, winner, III, 13, 3.
- vanín, wooden stick, I, 58, 4;—tree, I, 94, 10; 140, 2.
- vand, to worship, salute: vandádhyai, I, 27, 1; III, 4, 3.
- vandáru, reverer, I, 147, 2; V, 1, 12.
- vándya, venerable, I, 31, 12; 79, 7; II, 7, 4.
- vandhúra, chariot-seat: vandhúra-iva (conj. for vandhúra-iva), III, 14, 3⁴.
- vap: â úpishe, thou pourest forth, I, 31, 9.
- vapúb-tara, very marvellous, II, 3, 7.
- vápusha: vápushâya darjatám, wonderful to behold, III, 2, 15.
- vapushy, to wonder: vapushyan, III, 1, 4.
- vapushyâ, of marvellous appearance, IV, 1, 8; 12; V, 1, 9.
- vápus, a wondrous sight, wonder, I, 141, 1; IV, 7, 9; wondrous body, wonderful shape, I, 141, 2²; 144, 3; 148, 1; III, 1, 8; 18, 5.
- vayab-krit, giver of strength: vayab-krit, I, 31, 10.
- vayab-dhâ, giving vigour, I, 73, 1; II, 3, 9; IV, 3, 10.
- vayab-vridh, increaser of vital strength, V, 5, 6.
- váyas, vigour, strength, vital power, I, 66, 4, &c.; váyab-vayab, life after life, V, 15, 4.
- vayâ, branch, I, 59, 1; II, 5, 4¹; V, 1, 1.
- vayí, weaver (?): vayyâ-iva, (II, 3, 6¹).
- vayúna, established order, rule: vid-vân vayúnâni, I, 72, 7¹; 189, 1; III, 5, 6; vayúnâ návâ adhita, I, 144, 5²; 145, 5; vayúnam vâghátâm, III, 3, 4²; vayúne, in the due way, III, 29, 3³;—ká vayúnâ, what are the objects, IV, 5, 13.
- vára, wish: mânasab várâya, to thy mind's taste, I, 76, 1¹; a choice boon, I, 140, 13; tis-í-bhyab â váram, according to the wish of the three (sisters), II, 5, 5; desire, II, 10, 6.
- vára, the holding back: ná várâya, he is not to be kept back, I, 143, 5.
- várvias, wide space, I, 59, 5.
- Várúna, I, 26, 4; 36, 4; 44, 14; 79, 3; 94, 12¹; 16; 95, 11; 98, 3; 128, 7; 141, 9; 143, 4; II, 1, 4; III, 4, 2; 6; 5, 4; 14, 4; IV, 1, 2-5; 18; 2, 4; 3, 5; 13, 2; V, 3, 1; 5, 11; 26, 9.
- várútha, shelter, I, 58, 9; 148, 2; 189, 6.
- varúthyâ, protecting, V, 24, 1.
- várenya, elect, desirable, excellent, I, 26, 2; 3; 7, &c.
- várêas, splendour, III, 8, 3; 22, 2; 24, 1.
- várna, colour, I, 73, 7; II, 1, 12; 4, 5;—(bright) colour, splendour, II, 5, 5; IV, 5, 13;—appearance, I, 96, 5;—race, II, 3, 5¹.
- vartaní, way: vartaníb (Pada: vartaníb), I, 140, 9²;—III, 7, 2.
- várdhana, increaser: várdhanam pitúb, I, 140, 3².
- várpas, sight, shape, I, 140, 5¹; 7; 141, 3.
- várman, armour, I, 31, 15; 140, 10.
- varshá-nirnig, clothed in rain, III, 26, 5.
- várshishúba, most powerful, III, 13, 7; 16, 3; 26, 8; V, 7, 1.
- várshman, summit: várshman diváb, III, 5, 9; várshman prāthivyāb, III, 8, 3.
- vavâtâ, a favourite wife, IV, 4, 8.
- vavrá, prison, IV, 1, 13.

- vavri, cover, V, 19, 1.
 var, to be willing, long for, love :
 usatáb, I, 12, 4; usatíb usántam,
 I, 71, 1; usatáb (read usaté?),
 I, 71, 6²; usmási, I, 94, 3;
 usatíb, I, 145, 4⁶; II, 4, 3;
 vákshi, III, 1, 1¹; usántam
 usánáb, III, 5, 7; vāvarānáb,
 III, 20, 1; vāvarāna, III, 22, 1;
 usatí, loving, IV, 3, 2;—ānu
 vashri, I, 127, 1;—abhi vashri,
 IV, 1, 8.
 varā, heifer, II, 7, 5.
 varin, lord, III, 23, 3.
 vāshar-kriti, the word Vashar, I, 31, 5.
 vas, to shine : ukkātāntam, I, 71, 1;
 tshub, III, 7, 10; ritām avasran,
 IV, 2, 19¹.
 vas, to clothe : vāsishva, I, 26, 1;
 vāsaya (Samhitā : vāsaya),
 clothe, or I clothe, I, 140, 1¹;
 srīyam vāsānab, II, 10, 1; sukṛā
 vāsānab, arraying themselves in
 brightness, III, 8, 9; rūsat
 vāsānab, clothed in brilliancy,
 IV, 5, 15;—pāri vāsānab, III,
 1, 5².
 vas, to dwell : avāsayat, he has
 made depart, III, 7, 3;—prāti
 avāsaya, thou hast harboured,
 III, 1, 17;—sam-vāsānab, dwell-
 ing together, IV, 6, 8.
 vās, dwelling (?) : vāsām rāgānam,
 V, 2, 6¹.
 vasatí, dwelling, I, 31, 15; 66, 9¹.
 vāsana, garment, I, 95, 7.
 vasavyā, wealth, II, 9, 5¹.
 vāsishṭha, the highest Vasu, II, 9, 1.
 vāsu, excellent : vāsvibhiḥ dhītī-bhiḥ,
 III, 13, 5¹;—wealth, treasure,
 goods, I, 27, 5, &c.; vīsvab vāsub
 (conj. vīsvā vāsū), I, 128, 6²;
 vāsvab rāgati, I, 143, 4; vāsu
 rātnā, III, 2, 11; goods, or
 Vasus, III, 19, 2²;—see vāsya.
 Vāsu, ep. of Agni, I, 31, 3; 44, 3;
 45, 9; 60, 4; 79, 5; 127, 1¹;
 II, 7, 1; III, 4, 1²; 15, 3; 18,
 2; 19, 3; 21, 5; IV, 5, 15; V,
 3, 10; 12; 6, 1; 2; 24, 2; 25,
 1; vāsub vāsūnām asi, I, 94, 13;
 vāsub vāsu-bhiḥ, I, 143, 6;—
 pl., the Vasus, a class of gods, I,
 45, 1; 58, 3; 143, 1; II, 3, 4¹;
 III, 8, 8; 19, 2²; 20, 5; IV,
 12, 6; V, 3, 8.
 vāsu-dāvan, giver of goods, II, 6, 4.
 vāsu-dhiti, dispenser of goods, I,
 128, 8.
 vāsu-dhiti, place of wealth, IV, 8, 2¹.
 vāsu-pati, lord of wealth, II, 1, 11; 6,
 4; V, 4, 1.
 vasu-yā, desire for wealth, I, 97, 2.
 vasu-yū, desirous of goods, I, 128,
 8; III, 26, 1; V, 3, 6; 25, 9.
 vasuvīt-tamā, the greatest acquirer
 of wealth, I, 45, 7.
 vāsu-sṛavas, renowned as Vasu (or,
 as goods), V, 24, 2.
 vāstu, daybreak : vāstob ushāsab, I,
 79, 6.
 vāstrī, illuminator : kshapām vāstā,
 (I, 1, 7¹).
 vāstra, clothing, I, 26, 1.
 vāsman, cloth, IV, 13, 4.
 vāsya, better things, I, 31, 18;—
 bliss, I, 141, 12; welfare, II, 1,
 16;—greater wealth, II, 9, 2;—
 wealthier, IV, 2, 20.
 vah, to carry : vākshi, (III, 1, 1¹);
 havyāya vólave, I, 45, 6; III,
 29, 4;—abhi vakshi vāgam, III,
 15, 5²;—ā vakshati, may he
 conduct, I, 1, 2; ā vakshat, may
 he carry hither, III, 5, 9; ā
 vakshi, bring, III, 14, 2; ā-
 vāhantī, carrying (bliss), IV,
 14, 3².
 vahāt, stream, III, 7, 4².
 vāhishṭha, (horses) most ready to
 drive, IV, 13, 4; 14, 4.
 vāhni, driven (on a chariot) : vāhni-
 bhiḥ devaib, I, 44, 13¹;—carrier
 (of the gods), I, 60, 1; 128, 4³;
 III, 1, 1; 5, 1; 11, 4¹; 20, 1¹;—
 carrying : vāhniḥ āśā, I, 76, 4¹;
 —horse : vāhnayab, III, 6, 2²;—
 vāhni and vāhas, (I, 127, 8¹).
 vāhni-tama, best carrier (of the gods),
 IV, 1, 4.
 vā, to blow : vātab ānu vāti, I, 148,
 4;—āva vāti, he blazes down, I,
 58, 5.
 vā : vivāsasi, thou winnest, I, 74, 9;
 —ā-vivāsati, (who) invites, I, 12,
 9; 58, 1; ā-vivāsasi, thou in-
 vitest, I, 31, 5²;—ā vivāsanti,
 they seek to win, IV, 11, 5.
 vā, to weave : samvāyantī iti sam-
 vāyantī, II, 3, 6.
 vāghāt, worshipper, I, 31, 14; 36,
 13²; 58, 7; IV, 2, 13; invoking,

- III, 2, 1; 3, 8; 8, 10; sacrificer, III, 3, 4.
vāk, word, I, 79, 10.
vāga, strength, I, 27, 8¹; 11; 77, 5; II, 1, 10¹; 12; 2, 7; 4, 8; 6, 5; III, 10, 6; 11, 9; 19, 1; 22, 1; 25, 2; 3; 27, 1; 11; 29, 9; *vāgasya pátib*, I, 145, 1;—deed of strength, III, 12, 9;—booty, I, 27, 5, &c.;—prize, gain, III, 2, 3¹; 4, &c.; *abhi vakshi vāgam*, III, 15, 5²;—race (striving for gain, contest for booty), I, 27, 7¹; 9¹; 36, 2; III, 27, 7; V, 23, 1.
Vāga, pl., the *Vāgas*, III, 26, 4¹.
vāga-gatbāra, with booty in its belly, V, 19, 4.
vāga-pati, lord of booty, IV, 15, 3.
vāga-prasūta, bent on the prize, I, 77, 4².
vāgam-bharā, winning the prize, I, 60, 5; winning booty, IV, 11, 4.
vāgay, to run a race: *vāgayān-iva*, II, 8, 1¹;—to further strength: *vāgayānti iti*, III, 14, 3¹;—to drive forward: *vāgayate*, IV, 7, 11;—to strive for gain: *vāgayānti*, V, 1, 3; *vāga-yāntab*, V, 4, 1.
vāga-yú, bent on victory, V, 10, 5;—eager for the race, V, 19, 3.
vāga-vat, bestowing strength, I, 31, 18.
vāga-ravas, renowned for strength, III, 2, 5.
vāga-sātama, highest winner of booty, I, 78, 3; III, 12, 4; V, 13, 5; 20, 1¹.
vāga-sāti, winning of the prize, III, 2, 7¹.
vāgín, strong, II, 2, 11; III, 6, 1;—the strong horse, racer, I, 66, 4¹, &c.; II, 5, 1⁴; III, 27, 3¹; *ārvab ná vāgí*, III, 29, 6.
vāgina, strength, III, 20, 2.
vāñi, sound: *saptá vāñib*, III, 1, 6¹; 7, 1¹.
vāta, wind, I, 79, 1; 148, 4; IV, 7, 10; 11; *vātaib arunaib*, II, 1, 6; *vātasya pathyābhīb*, III, 14, 3; *vātasya sārgab*, III, 29, 11²; *vātasya pátman*, V, 5, 7; *Vāta*, the god, IV, 3, 6.
vāta-kodita, stirred by the wind, I, 58, 4; 141, 7..
vāta-gūta, stirred or driven by the wind, I, 58, 4; 65, 8; 94, 10; 140, 4.
vāmá, happy, I, 141, 12;—pleasant (wealth), IV, 5, 13.
Vâyú, the god, I, 142, 12¹;—*vâyú*, wind, V, 19, 5.
vār, water, II, 4, 6; *usriyānām vāb-iva*, IV, 5, 8.
vāra, treasure, I, 128, 6; V, 16, 2.
vāra, tail, II, 4, 4.
vāraná, stubborn, I, 140, 2.
vāra-vat, long-tailed, I, 27, 1.
vārya, excellent wealth, treasure, I, 26, 8; III, 8, 7; V, 16, 5¹; 17, 5; desirable boon, I, 58, 3; III, 21, 2; V, 23, 3; best gifts, I, 149, 5; III, 11, 9.
vār, to roar, low: *avārayab*, I, 31, 4¹; *vāvañāñb*, I, 73, 6; *vavāñire*, II, 2, 2.
vāsrá, lowing, I, 95, 6.
vāhas, vehicle, (I, 127, 8¹); III, 11, 7¹.
vāhishṛba, which may best bring, V, 25, 7.
vi, to weave. See *vā*.
vi, bird: *vér iti véb*, I, 72, 9¹; 96, 6²; III, 5, 5¹; 6; III, 7, 7¹; IV, 5, 8⁴; *váyab*, I, 141, 8; *vayyā-iva*? II, 3, 6¹.
ví, away from, I, 150, 2.
vi-adhvan, straying everywhere, I, 141, 7.
vi-úsh, the break of dawn, V, 3, 8.
vi-ushri, dawning: *vi-ushrishu*, I, 44, 3; 4; 8; III, 20, 1; *ushásab vi-ushrau*, at the break of dawn, III, 15, 2; IV, 1, 5; 14, 4.
vi-oman, heaven: *paramé vi-omani*, I, 143, 2; V, 15, 2.
vi-gāhá, diver, III, 3, 5.
vi-kakshana, far-seeing, III, 3, 10.
vi-karshani, dwelling among all tribes, I, 31, 6⁴; 78, 1; 79, 12; III, 2, 8; 11, 1.
vi-ketas, wise, I, 45, 2; II, 10, 1; 2; IV, 5, 2; 7, 3.
vig: *vevigé iti*, they are affrighted, I, 140, 3.
vigā-van, continuing our race: *sūnūb tánayab vigā-vā*, III, 1, 23.
vid, to find: *vévidāñb*, acquiring (or, exploring?), I, 72, 4; *avidan* (conj. *ávidan*), I, 72, 6¹.
vid, to know: *yáthā vidé*, as it is

- known, I, 127, 4; vidvân, knowing (with gen. and acc.), V, 1, 11¹;—*pári véda*, I, 31, 5¹;—*ví vidvân*, distinguishing, I, 189, 7.
- víd, knowledge: *vidā*, I, 31, 18.
- vidátha, sacrifice, I, 31, 6²; 60, 1²; 143, 7; III, 1, 1²; 18; 3, 3; 4, 5; 8, 5; 14, 1¹; 27, 7²; IV, 6, 2; *trīṣṭe vidáthe*, II, 4, 8¹;—*vidáthā*, sacrificial ordinances, III, 1, 2³; 26, 6²;—sacrificial distribution, III, 28, 4; *vidátheshu áhñâm*, V, 3, 6¹;—assembly, II, 1, 4³; 16².
- vidathya, influential in council, (I, 31, 6²).
- vidúb-tarab, the greatest sage, I, 31, 14; II, 3, 7.
- vidús, possessed of knowledge, I, 71, 10².
- vidmanā-apas, active in wisdom, I, 31, 1¹.
- vi-dyút, lightning, III, 1, 14; V, 10, 5.
- vidyút-ratha, whose chariot is lightning, III, 14, 1.
- vidh, to worship: *vidhema*, I, 36, 2; *vidhatáb*, I, 73, 1, &c.
- vidh, vyadh, to pierce, to shoot: *vidhya*, IV, 4, 1.
- Vidhartrí, he who keeps asunder all things, II, 1, 3³.
- ví-dharman, sphere, III, 2, 3;—disposer, V, 17, 2^{1,3}.
- vip, to tremble: *prá vepayanti*, they make tremble, III, 26, 4.
- víp, prayer, III, 3, 1¹; 7; *vipām gyótimshi*, III, 10, 5.
- vipab-kít, knowing prayers, III, 3, 4¹; 26, 9; 27, 2.
- vipanyā: *vipanyáyā*, in thy admirable way, III, 28, 5; *vipanyā*, wonderfully, IV, 1, 12.
- vipanyú, full of admiring praise, III, 10, 9.
- vípra, priest, I, 27, 9, &c.; *saptá vipráb*, III, 7, 7; IV, 2, 15¹.
- vi-bhaktrí, distributor: *vi-bhaktā*, I, 27, 6.
- vi-bhâtí, resplendent, III, 6, 7.
- vibhā-van, resplendent, I, 58, 9; 59, 7; 66, 2; 69, 9; 148, 1; 4; III, 3, 9; IV, 1, 8; 12; V, 1, 9; 4, 2.
- vibhā-vasu, rich in splendour, I, 44, 10; III, 2, 2; V, 25, 2; 7¹.
- vi-bhú, mighty, I, 31, 2; 141, 9; III, 6, 9; V, 4, 2; 5, 9; *vi-bhvíb (dúrab)*, I, 188, 5¹;—far-extending, I, 65, 10;—spreading, IV, 7, 1.
- ví-bhrít-ra, widely-spread, I, 71, 3²; 95, 2; wide-ranging, II, 10, 2.
- ví-bhrāshri, shine, I, 127, 1.
- vibhva-sáh, overpowering skilful men, V, 10, 7.
- vi-māna, measure, III, 3, 4².
- ví-yutā? IV, 7, 7¹.
- vi-rág, Prince, I, 188, 5.
- virúkmat, shining, I, 127, 3.
- ví-rūpa, of different shapes or forms, I, 70, 7¹; 73, 7; 95, 1; III, 1, 13; 4, 6;—of different colour, V, 1, 4¹.
- Vírūpa: *virūpa-vát*, I, 45, 3.
- vi-roká, the bursting forth: *ushásab vi-roké*, III, 5, 2.
- vivasvat, irradiating: *vivasvat* (conj. *vivasvan*), I, 44, 1¹; *vivasvatā kákshasā*, I, 96, 2⁵.
- Vivasvat, N. pr., I, 31, 3; 58, 1^{1,2}; IV, 7, 4; V, 11, 3².
- vivasvan, the shining forth: *vivasvat* (conj. *vivasvan*) *ushásab*, at the rising of the dawn, I, 44, 1¹.
- vívikí, separating, V, 8, 3¹.
- vís, house, clan, tribe: *visé-vise*, I, 27, 10², &c.; *visām ná visvab*, I, 70, 4²; *mānushí ví*, I, 72, 8; *rágā visām*, II, 2, 8; *visām kavim vispátim*, III, 2, 10; *purab-etā visām mānushinām*, III, 11, 5; *visab mártān*, IV, 2, 3²; *visab átithib*, V, 18, 1; *devásab sárva-yā visā*, the gods with all their folk, V, 26, 9.
- vi-śkshu, a hewer, II, 1, 10³.
- vispáti, lord of the clans, I, 12, 2; 26, 7; 27, 12; 31, 11; 60, 2; 128, 7; II, 1, 8; III, 2, 10; 3, 8; 13, 5; V, 4, 3; 6, 5.
- vispátní, housewife, III, 29, 1⁴.
- vispā, lord of clans, (I, 70, 4²).
- visva, every one: *visām ná visvab*, I, 70, 4²; *visvam idám*, this whole world, I, 98, 1; *visve devāb*, II, 3, 4¹; V, 3, 1; 26, 4; *visvam it vidub*, III, 29, 15¹.
- visvá-apsu? I, 148, 1².
- visvá-āyu, having a full life, or, in whom all life dwells, I, 27, 3; 67, 6; 10; 73, 4; 128, 8; *visvá-*

- âyub (conj. *visvâ-âyob*), I, 68, 5².
visvâ-âyus, adv., eternally (?), (I, 68, 5²).
visvâ-kṛishî, extending over all dominions, I, 59, 7; belonging to all races of men, III, 26, 5.
visvâ-karshani, dwelling among all tribes, I, 27, 9²; III, 2, 15; V, 6, 3; 14, 6; 23, 4.
visvâ-ganya, encompassing all people, III, 25, 3.
visvatab-mukha, whose face is turned everywhere, I, 97, 6; 7.
visvâ-tûrti, all-victorious, II, 3, 8.
visvâ-thâ, everywhere, I, 141, 9.
visvâ-darjata, visible to all, I, 44, 10; 146, 5; V, 8, 3.
visvâ-deva, accompanied by the *Vive devâb*, I, 142, 12.
visvâ-devya, belonging to all gods, I, 148, 1; united with all the gods, III, 2, 5.
visvâdhâ, everywhere, I, 141, 6; always, V, 8, 4.
visvâ-dhâyas, possessing every refreshment, I, 73, 3; V, 8, 1.
visvâ-bharas, supporter of everything, IV, 1, 19¹.
visvâ-bhânu, all-brilliant, IV, 1, 3.
visvam-invâ, all-embracing, I, 76, 2; —all-enlivener, III, 20, 3.
visvâ-rûpa, all-shaped, I, 13, 10; assuming every shape, III, 1, 7.
visvâ-vâra, rich in all boons, III, 4, 3; giver of all treasures, III, 17, 1; with all goods, V, 4, 7; rich in all treasures, V, 28, 1.
visva-vid, all-knowing, III, 19, 1; —omniscient, III, 29, 7; V, 4, 3.
visvâ-vedas, all-possessor, possessor of all wealth, I, 12, 1; 36, 3; 44, 7; 128, 8; 143, 4; 147, 3; III, 20, 4; 25, 1; 26, 4; IV, 8, 1.
visvâ-jrushri, always listening, I, 128, 1.
Visva-sâman, V, 22, 1.
Visvâmitra, pl., the *Visvâmitras*, III, 1, 21; 18, 4.
visvâyu-poshas, lasting all our life, I, 79, 9².
visvâhâ, day by day, III, 16, 2.
vish, to accomplish: *viividbhi*, I, 27, 10; *vêvishat*, busy, III, 2, 10.
vîshuna, manifold, IV, 6, 6; —turning oneself from one, V, 12, 5¹.
vîshu-rûpa, in manifold shapes, V, 15, 4.
vishvâ? I, 148, 1¹.
Vîshnu, II, 1, 3; IV, 3, 7; V, 3, 3.
vishpâr, descrier: *vishpâr*, I, 189, 6¹.
vîshvak, in all directions, I, 36, 16; IV, 4, 2.
vi-sârâ, expanse, I, 79, 1¹.
vi-stîr, laid out: *vi-stîrab*, I, 140, 7¹.
vi-havâ, the emulating call, III, 8, 10.
vî-hâyas, far-reaching, I, 128, 6¹; whose energy expands round-about, IV, 11, 4¹.
vî, to accomplish, pursue, perform eagerly: *vivêb râpâmsi* (rather *vivêr âpâmsi*), I, 69, 8²; *vêshi* (*hotrâm*), I, 76, 4; *vêb*, II, 5, 3²; IV, 7, 8; —to come or approach eagerly, to move: *vêshi*, I, 74, 4; 189, 7; IV, 9, 5; 6; *vêb*, he repairs, I, 77, 2; IV, 7, 7; *vetu*, I, 77, 4; *vêti*, I, 141, 6; *vîtâye*, that they may eagerly come or partake, I, 74, 6; II, 2, 6²; see also *vîti*; —*vihi*, accept eagerly, III, 28, 3; —*vyântab*, tending to, I, 127, 5; *vyantu*, may they eagerly seek, III, 8, 7; *vihi mrihikâm*, love mercy, IV, 1, 5; *mâ veb*, require not, IV, 3, 13; —*â dûtîyâm vivâya*, he has undertaken the messengership, I, 71, 4²; —*ûpa vetu*, may he come, V, 11, 4; —*prâ-vita*, having conceived, III, 29, 3; —*prâti vihi*, accept eagerly, III, 21, 5.
vî, to envelop. See *vyâ*.
vî, eager: *vîb*, I, 143, 6.
vîlû, strong, safe, I, 127, 3; 5; IV, 3, 14; —fortress, I, 71, 2.
vîlû-gambha, with strong jaws, III, 29, 13.
vîtâ, straight, IV, 2, 11.
vîti, (sacrificial) feast: *vîtâye*, I, 13, 2; 74, 4; 142, 13; III, 13, 4; V, 26, 2.
vîti-hotra, offerer of a feast (to the gods), III, 24, 2; V, 26, 3.
virâ, hero, a manly son, I, 73, 3, &c.
virâ-peras, adorned with heroes, IV, 11, 3¹.
virâ-vat, with valiant heroes, I, 12, 11; 96, 8; III, 24, 5; V, 4, 11.

- vīrávat-tama**, high bliss of valiant offspring, I, 1, 3.
- vīrúdh**, plant, I, 67, 9; 141, 4; **gár-bhab** **vīrúdhām**, II, 1, 14.
- vīryā**, mighty deed, III, 12, 9;—heroic power, III, 25, 2.
- vri**, to choose: **vrinimahe**, I, 12, 1, &c.; **vrinité**, he demands, I, 67, 1;—**urânáb**, choosing, III, 19, 2; IV, 6, 3; chosen, IV, 6, 4; 7, 8.
- vri**, to hold back, hinder: **varâte**, I, 65, 6; **váranta**, IV, 6, 6; **ávâri**, IV, 6, 7;—**āpa vridhi**, open, II, 2, 7; **āpa āvar** **ity āvab**, he has opened, III, 5, 1; **āpa vrân**, they have uncovered, IV, 5, 8; **āpa vran**, they disclosed, IV, 2, 16;—**kāmam ā-varat**, would he fulfil our desire, I, 143, 6;—**pāri-vrita**, hidden, I, 144, 2;—see **ūruu**.
- vrīktā-barhis**, havingspread the sacrificial grass, I, 12, 3¹; III, 2, 5; 6; V, 23, 3;—where they spread sacrificial grass, V, 9, 2.
- vrīgāna**, settlement, I, 60, 3²; 73, 2²; II, 2, 1⁴; 9;—enclosure, I, 128, 7;—**masc. ?** I, 189, 8².
- vriginā**, wrong, dishonest, IV, 1, 17; V, 3, 11; 12, 5.
- vriginā-vartani**, following crooked ways, I, 31, 6^{1, 4}.
- vrīṅg**, to trim: **vrīṅgé**, I, 142, 5²;—to turn: **vrinakti**, IV, 7, 10;—**ā vrikshi**, may I draw on myself, (I, 27, 13²);—**pāri vrinakti**, he spares, III, 29, 6.
- vrītrā**, foe, I, 36, 8¹.
- vrītra-hātha**, the killing of foes, III, 16, 1.
- vrītra-hān**, slayer of foes or of **Vritra**, I, 59, 6¹; 74, 3; II, 1, 11; III, 12, 4²; 20, 4².
- vrītrahān-tama**, the greatest destroyer of enemies (or of **Vritra**), I, 78, 4.
- vrīthā**, lightly, I, 58, 4¹;—wildly, I, 140, 5.
- vriddhā-jōis**, mightily brilliant, V, 16, 3.
- vrīdh**, to increase, grow, &c.: **vār-dhamāna**, increasing, I, 1, 8, &c.; **vavridhasva**, be magnified, I, 31, 18; **vrīdhé**, for welfare, prosperity, III, 3, 8; 6, 10; IV, 2, 18; **vriddhā**, grown full of, V, 20, 2¹;—**vārdhanti**, they nourish, I, 65, 4;—**vardhayā-masi**, we extol, I, 36, 11; **vardhaya gīrab**, make prosper, III, 29, 10;—**vī vavridhe** (conj. **vi-vavridhé**), I, 141, 5².
- vrīdh**, furtherer, III, 16, 2².
- vrīdhā**, helper, furtherer, (III, 16, 2²); IV, 2, 10.
- vrīdhasânā**, growing: **vrīdhasânāsu**, in the growing (plants), II, 2, 5².
- vrīdha-snū**, mighty, IV, 2, 3¹.
- vrīshan**, manly, bull, I, 36, 8²; 10¹, &c.; III, 29, 9¹; **ritāsyā vrīshne**, V, 12, 1¹; **arushāsyā vrīshnab**, V, 12, 2².
- Vrīshan**, N. pr., I, 36, 10¹.
- vrīshabhā**, bull (Agni), I, 31, 5, &c.; I, 141, 2²; IV, 1, 11²; 12²; V, 2, 12¹; **krīšnáb vrīshabhāb**, I, 79, 2².
- vrīshay**: **vrīsha-yāse**, thou rushest on (acc.) like a bull, I, 58, 4²;—**vrīsha-yānte**, they are full of (sexual) desire, III, 7, 9.
- vrīshī**, rain, II, 5, 6; 6, 5.
- védas**, property, I, 70, 10; 99, 1; V, 2, 12.
- vēdi**, sacrificial altar: **vēdi īti asyām**, II, 3, 4.
- vedī-sād**, sitting on the sacrificial bed, I, 140, 1.
- vēdya**, well known: **rātham-iva vēd-yam**, II, 2, 3²;—renowned, V, 15, 1.
- vedhab-tama**, best worshipper, I, 75, 2.
- vedhās**, worshipper, I, 60, 2; 65, 10; 69, 3; 72, 1¹; 73, 10; III, 10, 5; 14, 1; IV, 2, 15; 20; 3, 3; 16; 6, 1;—helpful, I, 128, 4 (bis).
- vēpas**, trembling, IV, 11, 2.
- veśā**, vassal, IV, 3, 13.
- vēshana**, officiating, V, 7, 5.
- Vairvānarā**, I, 59, 1-7; 98, 1-3; III, 2, 1; 11; 12; 3, 1; 5; 10; 11; 26, 1-3; IV, 5, 1; 2; V, 27, 1²; 2.
- vólbrī**, draught-horse, I, 144, 3.
- vyākasvat**, far-embracing, II, 3, 5.
- vyākishṭba**, most capacious, II, 10, 4.
- vyāthis**, track, IV, 4, 3.
- vyadh**, see **vidh**.
- vyā (vi)**, to envelop: **ava-vyāyan**, re-

- moving, IV, 13, 4;—*ā vītām*, enveloped, IV, 7, 6¹;—*pāri-vita*, dressed (in offerings and prayers?), IV, 3, 2².
vyōman, see *vi-oman*.
vrag, to go: *vavrāga*, III, 1, 6;—*abhi-vrāgan*, proceeding, I, 58, 5²; *abhivvrāgat-bhiḥ*, approaching, I, 144, 5³.
vragā, stable, IV, 1, 15; V, 6, 7.
vratā, law, I, 31, 1; 2; 12; 65, 3; 69, 7; II, 8, 3; III, 3, 9; 4, 7; 6, 5; 7, 7; IV, 13, 2; *vratā dhruvā*, I, 36, 5¹; II, 5, 4; *daivyaṇi vratā*, I, 70, 2;—*ānu vratām*, according to his will, I, 128, 1;—*duty*, I, 144, 1.
vratā-pā, guardian of the law, I, 31, 10; III, 4, 7; V, 2, 8³.
vrasak: *unāgyāyasab sāmsam ā vrikshi*, may I not fall as a victim to the curse of my better, I, 27, 13²; *vrikśāsab*, hewn, III, 8, 7.
vṛā, host, IV, 1, 16².
vṛāta, host: *vṛātam-vṛātam*, III, 26, 6.
vṛādh: *vṛādhanta*, they have boasted, V, 6, 7.
vṛādhan-tama, most powerful, I, 150, 3.
vṛis, finger: *dāsa vṛisab*, I, 144, 5¹.
sams, to recite: *āsamsan*, I, 67, 4; *mānma samsi*, II, 4, 8;—to teach: *ritām sāmsantab*, III, 4, 7.
sāmsā, curse, I, 27, 13²; 94, 8; III, 18, 2; *sāmsāt aghāt*, from evil spell, I, 128, 5;—praise, I, 141, 6⁴; 11; *sāmse nṛinām*, III, 16, 4; *ubhā sāmsā*, IV, 4, 14¹; *sāmsam āyōb*, IV, 6, 11²; V, 3, 4².
sak, to be able: *saknāvāma*, I, 27, 13; *sakēma yāmam*, I, 73, 10¹; II, 5, 1⁴; III, 27, 3; *sakema sam-idham*, I, 94, 3;—to help to: *sagdhi* (with gen.), II, 2, 12; III, 16, 6; *sagdhī svastāye*, V, 17, 5.
sākti, skill: *sāktī*, I, 31, 18.
sagmā, mighty, I, 143, 8.
saki-vat, full of power, III, 21, 4.
satā, hundred: *satā ka vimśatīm ka*, V, 27, 2¹.
satā-ātman, endowed with hundred-fold life, I, 149, 3.
satadāvan, giver of a hundred (bulls), V, 27, 6.
satā-dhāra, with a hundred rills, III, 26, 9.
satā-valsa, with a hundred branches, III, 8, 11.
sata-sēya, attainment of hundred-fold blessings, III, 18, 3.
satā-hima, living a hundred winters, II, 1, 11.
satā-himā, pl., a hundred winters, I, 73, 9.
satīn, hundredfold, I, 31, 10; II, 2, 9; *satīnibhiḥ*, with his hundred-fold blessings, I, 59, 7.
sātru, enemy: *sātrum ā-dabhūb*, III, 16, 2⁴.
satru-yāt, being at enmity, V, 4, 5; 28, 3.
sad, to be glorious: *sāsadré*, I, 141, 9.
saphā, hoof, V, 6, 7.
sam, to toil (esp. in performing worship): *samānā*, who has toiled hard, I, 141, 10; 142, 2; III, 18, 4; IV, 2, 9; 13; *samishṭbāb*, III, 29, 16; *śamishṭa*, he toiled, V, 2, 7.
sām, bliss, luck: *sām yōb*, with luck and weal, I, 189, 2; III, 17, 3; 18, 4; IV, 12, 5; *sām nab soka*, III, 13, 6; *sām kridhi*, IV, 1, 3; *sām āsti*, he satisfies, V, 7, 9; *sām hridé*, V, 11, 5.
samāy, to toil: *sam-āyé*, III, 1, 1.
sāmi, toiling, (sacrificial) work: *sāmyā*, II, 1, 9¹; *sāmyai* (read *sāmyāb*?), IV, 3, 4¹.
samitrī, the sacrificial butcher, or slaughterer, (I, 13, 12¹); II, 3, 10; III, 4, 10.
sam-gayā, bringing happiness to our home, II, 1, 6.
sām-tama, most agreeable, beneficial, blissful, I, 76, 1¹; 77, 2; 128, 7; III, 13, 4.
Sāmbara, I, 59, 6.
sam-bhū, refreshing, I, 65, 5; bringing luck, III, 17, 5.
sayū, reposing, I, 31, 2.
sarāni, fault (?), I, 31, 16¹.
sarād, autumn: *tisrāb sarādab*, I, 72, 3.
sāru, weapon, IV, 3, 7.
sārdha, host, I, 71, 8⁸; IV, 1, 12¹, 8; *sārdhāya marūtām*, IV, 3, 8.
sārdhas, host: *sārdhab mārutam*, I,

127, 6; II, 1, 6; IV, 6, 10;
marútām sárdhab, II, 3, 3;
narām sárdhab, II, 1, 5⁴; *sárdhab*
divyám, III, 19, 4; —*sárdhab*,
 m. or n.? IV, 1, 12³.
sárman, shelter, protection, I, 58, 8,
 &c.; *sármani* *syām*, III, 15, 1;
ákkhidrá sárma, III, 15, 5¹.
sarma-sád, sitting under shelter, I,
 73, 3.
sáryā, arrow, I, 148, 4.
sávas, strength, might, power: *sávasā*
 (conj. *sávasab*), I, 27, 2¹, &c.;
sávasab sushminab pátib, I, 145,
 1; *savasab* *pate*, V, 6, 9.
sávishtā, most powerful, I, 77, 4;
 mightiest, I, 127, 11.
sásvat: *sásvatā tână*, constantly, I,
 26, 6¹; *sásvatib*, constant, I, 27,
 7; *gánāya sásvate*, all people, I,
 36, 19; *sásvatab*, many, I, 72, 1¹.
sasvat-tamām, for ever, III, 1, 23.
sasti, hymn, praise, IV, 3, 3; 15.
sā, to sharpen, further: *sīśhi*, III,
 16, 3¹; 24, 5¹; *sīśite*, V, 2, 9;
 9, 5; —*āti sīśite*, I, 36, 16; —*ni-*
sīshat, he stirs up, IV, 2, 7¹.
sākā, powerful, V, 15, 2¹.
Sāta-vaneyā, N. pr., I, 59, 7.
sās, to teach, instruct: *sarāsūb*, III,
 1, 2; IV, 2, 12; —*ānu-sīshā*,
 instructed, V, 2, 8; —*prā sāsī*,
 thou instructest, I, 31, 14; *prā-*
sāsāt, commanding, I, 95, 3.
sās, command, I, 68, 9.
sāsana, command, III, 7, 5.
sāsani, teacher, I, 31, 11.
sāsus, command, instruction, I, 60,
 2; 73, 1.
sāsya, governable, I, 189, 7⁴.
sīkvan, plur., locks of flames, I, 141, 8¹.
sīksh, to help one to, to favour with
 a thing (gen.): *sīksha*, I, 27,
 5; III, 19, 3; *yāb te sīkshāt*,
 who does service to thee, I,
 68, 6¹.
sīkshū, rich in favours: *sīkshób*
 (conj. *sīksho*), III, 19, 3¹.
siti-prishṭā, white-backed, III, 7, 1¹.
sīmī-vat, powerful (?), I, 141, 13¹.
sīrinā? II, 10, 3³.
sivā, kind, bounteous, gracious,
 blessed: I, 31, 1; 79, 2; 143,
 8; III, 1, 9; 19; IV, 10, 8;
 11, 6; V, 24, 1.
sīsu, the young one: *parūb ná sīvā*,

like a pregnant cow, (I, 65, 10¹);
 young calf, I, 96, 5¹; the young
 child (Agni), I, 140, 3; 145, 3;
 V, 9, 3; a foal, III, 1, 4; *divāb*
sīsum, (Soma) the child of
 heaven, IV, 15, 6².
sīsu-matī, the mother of the young
 child, I, 140, 10¹.
sīsvan (?), young: *parūb ná sīvā*, I,
 65, 10¹.
sīrā, sharp, III, 9, 8.
sukrá, bright, I, 12, 12, &c.; —bright-
 ness: *sukrá vásānāb*, III, 8, 9.
sukrá-varna, whose colour is bright,
 I, 140, 1; 143, 7.
sukrá-sokis, brightly shining, II, 2, 3.
suk, to shine forth, flame up: *sókasva*,
 I, 36, 9; *susukvān*, flaming, I,
 69, 1; *sukāyantab*, the re-
 splendent ones, I, 147, 1; *susu-*
kānā, I, 149, 4; *sām nab soka*,
 III, 13, 6; *śókāt*, III, 29, 14;
sukādhyai, IV, 2, 1¹; —to kindle:
sukāntab agnīm, IV, 2, 17; —
āpa nab sósukat aghām, driving
 away evil with thy light, I, 97,
 1-8; —*susugdhī ā rayīm*, shine
 upon us with wealth, I, 97, 1; —
vī sósukānab, flaming, III, 15, 1.
súk, flash: *sukā-sukā*, flash by flash,
 III, 4, 1.
súki, brilliant, bright, I, 31, 17, &c.;
 V, 7, 8¹; *súkim súkayab*, I, 72,
 3¹; *súki* *it* (for *súkim* *it*?), IV,
 2, 16².
súki-ganman, whose birth is bright,
 I, 141, 7.
súki-gihva, pure-tongued, II, 9, 1.
súki-dant, with brilliant teeth, V, 7, 7.
súki-peṇas, brightly adorned, I, 144, 1.
súki-pratikā, whose face is bright, I,
 143, 6.
súki-bhrāgas, brightly resplendent, I,
 79, 1.
súki-varna, brilliant-coloured, V, 2, 3.
Sūnab-sēpa, V, 2, 7.
sunām, prosperously, IV, 3, 11.
subh, to adorn, beautify: *subbhānti*,
 V, 10, 4¹; 22, 4.
súbh, a triumphal procession, I, 127,
 6; III, 26, 4³.
subham-yā, going in triumph, IV,
 3, 6².
subhrā, beautiful, III, 26, 2.
surúdh, gift, I, 72, 7².
sush, see *svas*.

- śūshka, dry (wood), I, 68, 3.
 śūshma, roaring, IV, 10, 4;—power, V, 10, 4; 16, 3.
 śushmān, mighty, powerful, I, 145, 1; III, 16, 3; V, 10, 4.
 śushmān-tama, strongest, I, 127, 9.
 śūra, mighty, I, 70, 11;—hero, IV, 3, 15.
 śūra-sāti, strife of heroes: śūra-sâtâ, I, 31, 6.
 śūshâ, song of praise, III, 7, 6.
 śrīṅga, horn, III, 8, 10; V, 2, 9.
 śrīṅgin, horned animal, III, 8, 10.
 śridh : śardha, show thy prowess, V, 28, 3.
 śēva, a kind friend, I, 58, 6; 69, 4; 73, 2;—friendship, III, 7, 5.
 śē-vridha, joy-furthering, III, 16, 2.
 śēsha, offspring, V, 12, 6.
 śōka, flame, IV, 6, 5.
 śokīb-keśa, whose hair is flame, I, 45, 6; 127, 2; III, 14, 1; 17, 1; 27, 4; V, 8, 2.
 śokishṭha, brightest, V, 24, 4.
 śokishmat, flaming, II, 4, 7.
 śokis, splendour, flame, I, 12, 12, &c.
 śkut, to drip down : śkotanti, III, 1, 8; 21, 2; 4, 5.
 śyâva, dark : śyâvim (conj. śyâvib?), I, 71, 1^a; śyâvâ, the two tawny horses, II, 10, 2.
 syetâ, reddish, I, 71, 4.
 syenâ, hawk, IV, 6, 10.
 syēñi, the reddish white one, I, 140, 9^a.
 śrath, to let loose : śirathat, I, 128, 6;—vī śirathab, release from, IV, 12, 4.
 śram : śramamânâb, toiling, IV, 12, 2.
 śramayû, wearying oneself, I, 72, 2.
 śravayât-pati, who brings renown to his lord, V, 25, 5¹.
 śrâvas, glory, renown, I, 31, 7, &c.; śrâvase, I, 73, 5².
 śravasyâ, glorious, II, 10, 1.
 śravasyât, aspiring to renown, I, 128, 1.
 śravasyâ, desire of glory, I, 128, 6; 149, 5.
 śravasyû, glorious, V, 9, 2.
 śravâyya, glorious, celebrated, I, 27, 8; 31, 5; V, 20, 1.
 śrâ, see śrī.
 śri, to rest, abide : asi śritâb, I, 75, 3; III, 9, 3; śiriyânâ, dwelling here and there, V, 11, 6;—arret, he has spread forth, established, III, 14, 1; 19, 2;—to send : ūrdhvâm arret, he has sent up-wards, IV, 6, 2; 13, 2; 14, 2; arret, he has sent, V, 1, 12; 28, 1;—ūt śrayasva, rise up, III, 8, 2;—with vī, to open (intr.): vī śrayantâm, I, 13, 6; 142, 6; II, 3, 5; vī śrayadhvam, V, 5, 5.
 śrī, to cook : śrīnân, I, 68, 1¹; śirītâ, he has ripened, I, 149, 2; śrī-ñishe, thou warmest, V, 6, 9.
 śrī, splendour, beauty, glory, I, 72, 10^a, &c.; śrīyam vâsanâb, II, 10, 1; śrīyé, gloriously, IV, 5, 15.
 śru, to hear : śrudhi, I, 26, 5, &c.; śrúvat (conj. śrúvat), it melts away, I, 127, 3⁴; śrôshamânâb, hearing, III, 8, 10;—vī śrin-vire, they are renowned, IV, 8, 6.
 śrúti, glory, II, 2, 7.
 śrut-karna, with attentive ears, I, 44, 13; 45, 7.
 śrútya, glorious, I, 36, 12.
 śrushî, obedience, I, 67, 1^a; III, 9, 8;—hearing, readiness to hear, I, 69, 7; II, 3, 9; 9, 4.
 śrushî-vân, ready to listen, hearing, I, 45, 2; III, 27, 2;—obedient, I, 127, 9.
 śreni-śâs, in rows, III, 8, 9.
 śvas, to hiss : śvasîti ap-sû, I, 65, 9;—abhi-śvasân, panting, I, 140, 5;—âsushânâb, aspiring after, I, 147, 1; IV, 2, 14; 16.
 śvasîvat, mightily breathing, I, 140, 10.
 śvâtrâ, power (?), I, 31, 4².
 śvântâ? I, 145, 4⁴.
 śvetâ, white (horse?), I, 66, 6¹;—śvetâm gagñânâb, who had been born white (Agni), III, 1, 4.
 Svaitreyâ, V, 19, 3¹.
 samyât-vîra, with a succession of valiant men, II, 4, 8.
 samvatsarâ, year : samvatsaré, after a year, I, 140, 2³.
 sâkman, company : sâkman (loc.), I, 31, 6⁴.
 sa-kshîta, dwelling together, I, 140, 3.
 sâkhi, friend, I, 31, 1; 75, 4; III, 9, 1¹; sâkhâ sâkhye, I, 26, 3; III, 18, 1; sâkhâ sâkhyub nimishi rākshamânâb, I, 72, 5⁴; gûhâ sâkhi-bhih, III, 1, 9³.

- sakhi-yāt, wishing to be a friend, I, 128, 1.
 sakhyā, friendship, I, 26, 5; 71, 10; 94, 1-14; III, 9, 3; IV, 10, 8.
 sagh, to sustain : āsaghnob, I, 31, 3.
 sak (sark), to be united with, accompany : sātasva nab, stay with us, I, 1, 9; sakase, II, 1, 3; sakire, II, 1, 13;—to attend, worship : sakante, I, 59, 6; sākanta, I, 73, 4; sakantām, I, 98, 3;—to follow : sakante, I, 60, 2; sisakshi, I, 73, 8;—to hold, cling, adhere : sisakti, I, 66, 2; sakate (krātvā), I, 145, 2; sākante, III, 13, 2; saskata, III, 16, 2;—sakanta, they have attained, V, 17, 5¹;—ānu sakate vartanāb, she follows her ways, I, 140, 9²;—āpa sakire, they turn away to encounter, V, 20, 2;—abhi sakante, go towards, I, 71, 7¹;—ā sātayam, whom men should attach to themselves, I, 140, 3.
 sātanas, graciously united, I, 127, 11.
 sātā, together with : sātā sāt, being attached, I, 71, 4;—III, 12, 2; IV, 5, 10.
 sa-gātyā, relationship, II, 1, 5².
 sa-gītvān : sa-gītvānā, united conquerors, III, 12, 4.
 sa-gūṣh, united with : sa-gūṣh, I, 44, 2; 14.
 sa-gōsha, unanimous, concordant, I, 65, 2; 72, 6.
 sa-gōshas, in concord with, unanimous, III, 4, 8; 8, 8; 20, 1; 22, 4; IV, 5, 1; V, 4, 4; 21, 3; 23, 3.
 sāmgāṭa-rūpa, of familiar form, I, 69, 9.
 sāttri, sitting down, III, 17, 5.
 sāt-pati, lord of beings, II, 1, 4;—a good lord, V, 25, 6; 27, 1.
 satyā, true, truthful, I, 1, 5; 73, 2; 79, 1; 98, 3; kṛinvān satyā, I, 70, 8; satyām, true (fulfilment), IV, 1, 18;—satyām, verily, I, 1, 6;—efficacious, I, 67, 5;—real, IV, 1, 10.
 satyā-girvāhas, truly carried by prayers as by a vehicle, I, 127, 8¹.
 satyā-tara, highly truthful, I, 76, 5; III, 4, 10.
 satyā-tāti, truth, IV, 4, 14.
 satyā-dharman, whose ordinances are true, I, 12, 7.
 satyā-manman, truthful, I, 73, 2.
 satya-yāg, truly sacrificing, IV, 3, 1.
 satya-vāk, truth-speaking, III, 26, 9.
 satyā-rushma, truly strong, I, 59, 4; IV, 11, 4.
 satrā, altogether, I, 71, 9;—together : satrā kākṛānāb, I, 72, 1.
 satrā-sāha, always conquering, I, 79, 7.
 sātvan, warrior, I, 140, 9; IV, 13, 2³.
 sad, to sit : ūpa sīdan, they reverentially approached, I, 72, 5;—pari-sādantab, besieging, IV, 2, 17⁴.
 sādana, (priestly) seat, I, 31, 17;—seat, abode, I, 95, 8; 96, 7.
 sa-drīś, of like appearance, I, 94, 7.
 sādman, seat, I, 67, 10; the (sacificial) seat, I, 73, 1; IV, 1, 8; 9, 3; V, 23, 3.
 sadyāb-artha, immediately successful, I, 60, 1.
 sadyās, instantly, I, 27, 6, &c.; quickly, I, 71, 9¹.
 sadhani-tvā, companionship, IV, 1, 9.
 sa-dhanī, companion : sa-dhanyāb, IV, 4, 14.
 sadha-māḍ, rejoicing, V, 20, 4.
 sadha-māḍya, sharing in rejoicings, IV, 3, 4.
 sadhā-stuti, song of praise, V, 18, 5¹.
 sadhā-stha, abode, II, 9, 3; III, 6, 4; 7, 4; 12, 8; 23, 1; 25, 5; apām sadhā-sthe, I, 149, 4; II, 4, 2; trī sadhā-ssthā, III, 20, 2.
 sadhryāñk, together, IV, 4, 12.
 san, to win : sanēma, I, 73, 5; 189, 8; sanishyān, sanishyāntab, desirous of winning, III, 2, 3¹; 4; 13, 2; sanishāmahe, III, 11, 9; sasa-vān, having obtained, III, 22, 1; sasa-vāmsab, successful, IV, 8, 6; sanishanta, they were successful, V, 12, 4;—see also sā.
 sāna, old, I, (27, 13¹); 95, 10; III, 1, 6; 20.
 sanakāt, from of old, III, 29, 14.
 sanātā, from of old, II, 3, 6; III, 3, 1.
 sanāya, ancient, III, 20, 4.
 sánara, united with strong men, I, 96, 8¹.
 sāna-ruta, old-renowned, III, 11, 4.

- sanâ-gû, inciting from old, I, 141, 5³.
 sanî, efficient, I, 27, 4;—sanî, gain:
 sanâye, I, 31, 8; sanîm gôb, the
 acquiring of the cow, III, 1,
 23; sanîm yaté, V, 27, 4.
 sánitri, a gainer, winner: sánitâ, I,
 27, 9; 36, 13; sanitûb, V, 12, 3.
 sâ-nîla, dwelling in the same nest,
 I, 69, 6; 71, 1.
 sanutâr, far, V, 2, 4.
 sánemi, entirely, IV, 10, 7.
 santya (voc.), good, I, 36, 2; 45, 5;
 9; III, 21, 3.
 sap, to serve, worship: ritâ sâpantab,
 I, 67, 8; 68, 4; sapema, IV, 4,
 9; sapâmi, V, 12, 2; sâpâti
 (Pada: sab pâti), V, 12, 6¹;—
 to attach oneself: sapanta, V,
 3, 4.
 sapâtñi, the two wives, III, 1, 10³;
 6, 4.
 sapary, to worship, do service:
 saparyâti, I, 12, 8; saparyâmi
 prâyasâ, I, 58, 7³; saparyân, I,
 72, 3²; saparyâtab, I, 144, 4;
 saparyéma saparyáva, II, 6, 3;
 saparyata, III, 9, 8; V, 14, 5;
 25, 4; asaparyan, III, 9, 9;
 saparyântab, V, 21, 3;—â sa-
 paryân, IV, 12, 2;—ví saparyan,
 I, 70, 10.
 saparyú, devoted servant, II, 6, 3.
 saptâ-gihva, seven-tongued, III, 6, 2³.
 saptâ-dhâtu, consisting of seven
 elements, IV, 5, 6².
 saptân, seven: saptâ guhvâb, I, 58,
 7; yahvîb, I, 71, 7; 72, 8¹; III,
 1, 4¹; rasmâyab, II, 5, 2¹; vâñîb,
 III, 1, 6¹; 7, 1¹; hotrâñi, III,
 4, 5²; priksâsab, III, 4, 7¹;
 viprâb, III, 7, 7; IV, 2, 15¹;
 hótri-bhih, III, 10, 4¹; priyâsab,
 IV, 1, 12; dhâma-bhih, IV, 7,
 5¹; rátnâ, V, 1, 5;—trib saptâ,
 I, 72, 6¹; IV, 1, 16¹.
 saptâ-rañmi, having seven rays (or
 reins), I, 146, 1¹.
 saptâ-siva: saptâ-sivâsu, read: saptâ
 sivâsu, I, 141, 2³.
 saptâ-sirshan, seven-headed, III, 5, 5³.
 saptâ-hotri, the god of the seven
 Hotris, III, (10, 4¹); 29, 14.
 sâpti, racer: âtyam ná sâptim, III,
 22, 1¹.
 sapráthab-tama, most widely ex-
 tended, I, 45, 7²; most widely-
 sounding, I, 75, 1¹; most wide-
 reaching, I, 94, 13.
 sa-práthas, widely extended: járma
 sa-práthab, a big shelter, I, 142,
 5;—V, 13, 4.
 sabab-dúgha, juice-yielding, III, 6, 4⁴.
 sábandhu, bound in kinship, III, 1,
 10.
 sa-bâdh, pressing: sa-bâdhab á ka-
 kruh, III, 27, 6¹.
 sa-bâdhas, urgent, V, 10, 6.
 sabhâ-vat, with (brilliant) assemblies,
 IV, 2, 5.
 sám, together: yarásab sám hí pûr-
 víb, many glorious ones have
 come together, III, 1, 11³.
 sama, every, V, 24, 3.
 samád, contest: tveshâb samât-su, I,
 66, 6; 70, 11.
 sâ-manas, one-minded, V, 3, 2.
 samanâ, alike, IV, 5, 7.
 sám-antam, in the neighbourhood
 of, V, 1, 11.
 sa-manyú, concordant, IV, 1, 1.
 samáyâ, through the midst, I, 73, 6.
 sa-maryâ, assembly, III, 8, 5;—con-
 test, V, 3, 6.
 samânâ, companion, I, 69, 8¹;—
 common, I, 127, 8, &c.; samâ-
 nám ártam, I, 144, 3².
 sám-iti, meeting, I, 95, 8.
 sam-ithâ, battle, I, 73, 5;—assembly,
 III, 1, 12.
 sam-ídh, log of wood, fuel, I, 95, 11;
 II, 6, 1; III, 1, 2; 10, 3; IV,
 4, 15; V, 1, 1; 4, 4; 6, 4²;
 tisráb sam-ídhâb, III, 2, 9;
 samít-samit, log by log, III,
 4, 1¹.
 samudrá, ocean, I, 71, 7; 95, 3¹.
 sám-riti, battle, I, 31, 6;—onslaught,
 I, 127, 3³; V, 7, 2¹.
 sám-okas, dwelling together, I, 144, 4.
 sam-gámâna, assembler, I, 96, 6.
 sám-tarutra, victorious, III, 1, 19.
 sam-drîs, the shine (of the sun), I,
 66, 1;—appearance, aspect, II,
 1, 12; III, 5, 2; IV, 1, 6;
 6, 6.
 sám-drîshtri, aspect, I, 144, 7; II, 4,
 4; IV, 10, 5.
 sam-bhúga, enjoyment, (II, 1, 4¹).
 sám-misla, united, III, 26, 4².
 samyáñk, turned towards each other:
 samíñk íti sam-íñk, I, 69, 1; 96,
 5²; II, 3, 6; III, 1, 7¹;—united:

- sam-*īkīb*, III, 29, 13; sam-*yāñkam*, V, 7, 1.
 sam-yāt: *kshāpab* sam-yātab, on continuous nights, II, 2, 2³.
 sam-rāg, the Sovereign, I, 188, 5; III, 10, 1.
 sam-rāgat, king: sam-rāgantam, I, 27, 1.
 sam-vāt, space, V, 15, 3.
 sam-sād, companionship, I, 94, 1;—assembly, IV, 1, 8.
 sam-stīr, laid together: sam-stīrab *vi-stīrab*, I, 140, 7¹.
 sam-sthā, abode, V, 3, 8.
 sam-hāt, a compact mass, III, 1, 7.
 sayāvan, accompanying, I, 44, 13.
 sā-yoni, having the same origin, III, 1, 6.
 sarany, to speed: saranyān, III, 1, 19.
 sa-rātham, on one chariot with, I, 71, 6³; III, 4, 11; 6, 9; V, 11, 2.
 Sarāmā, I, 72, 8.
 Sārasvatī, N. of a goddess, I, 13, 9¹; 142, 9; 188, 8; II, 1, 11¹, 2; 3, 8; III, 4, 8; V, 5, 8;—N. of a river, III, 23, 4.
 sārīman, swift course, III, 29, 11².
 sārga, rush: *vātasya sārgab*, III, 29, 11²;—the letting loose, IV, 3, 12.
 sārga-pratahta, urged forward, I, 65, 6.
 sarpīb-āsuti, drinking butter, II, 7, 6; V, 7, 9; 21, 2.
 sarpīs, butter, I, 127, 1; V, 6, 9.
 sarvā-tāti, health and wealth, I, 94, 15.
 sāvana, libation, III, 1, 20; *trītiye sāvane*, III, 28, 5; *mādhyaṇdine sāvane*, III, 28, 4.
 sā-vayas, of the same age, I, 144, 3¹; 4.
 Savitrī, I, 36, 13; 44, 8; 73, 2; 95, 7¹; II, 1, 7; III, 20, 5; IV, 6, 2; 13, 2; 14, 2.
 saśk, see *sak*.
 saśkāt, hindrance, III, 9, 4¹.
 sasā, herbs, III, 5, 6²; IV, 5, 7¹; 7, 7¹; V, 21, 4².
 sasahl, victorious, III, 16, 4.
 sāsni, victorious, III, 15, 5.
 sa-srūt, flowing, I, 141, 1.
 sah, to overcome, be victorious: *sahvān*, III, 11, 6; *sāhasva*, III, 24, 1; *āsahanta*, III, 29, 9; *sasāha*, V, 25, 6;—*abhi sasāhat*, it may prevail, V, 23, 1;—*nib-sāhamānab*, conquering, I, 127, 3;—*pra-sākshat*, victorious, IV, 12, 1.
 sahab-*krīta*, produced by strength, I, 45, 9; III, 27, 10; V, 8, 1.
 sahab-gā, strength-begotten, I, 58, 1.
 sahab-*vridh*, augments of strength, I, 36, 2; III, 10, 9.
 sāhan-tama, mightiest, I, 127, 9.
 sahantya, conqueror, I, 27, 8.
 sāhamāna, victorious, IV, 6, 10.
 sāhas, strength: *sahasab yaho iti*, I, 26, 10¹; 74, 5¹; 79, 4; *sūno iti sahasab*, I, 58, 8; 127, 1; 143, 1; III, 1, 8; 11, 4; 24, 3; 25, 5; 28, 3; 5; IV, 2, 2; 11, 6; V, 3, 9; 4, 8; *sāhasā gāya-mānab*, I, 96, 1¹; *sāhasab yātab gāni*, I, 141, 1; *sahasab yuvan*, O young (son) of strength, I, 141, 10; *sāhasab putrāb*, II, 7, 6; III, 14, 1; 4; 6; 16, 5; 18, 4; V, 3, 1; 6; 4, 6; 11, 6;—*sāhab*, (Agni our) strength, I, 36, 18;—*sāhasā*, strongly, I, 98, 2;—*might, power*, I, 127, 9; 10; V, 1, 8; *devāsya sāhasā*, V, 3, 10; *abhi-māti sāhab dadhē*, V, 23, 4¹;—*violence*, V, 12, 2.
 sahasānā, mighty, strong, I, 189, 8; II, 10, 6; V, 25, 9.
 sāhasā-vat, mighty, strong, I, 189, 5; III, 1, 22; V, 20, 4.
 sahasin, strong, IV, 11, 1.
 sahasya, strong, I, 147, 5; II, 2, 11; V, 22, 4.
 sahasra, thousand: *sahasrāni jatā dāra*, II, 1, 8; *sahasrāt yūpāt*, V, 2, 7; *darā-bhiḥ sahasraiḥ*, V, 27, 1³.
 sahasra-akshā, thousand-eyed, I, 79, 12.
 sahasra-git, conqueror of thousand-fold wealth, I, 188, 1; V, 26, 6.
 sahasram-bharā, bringing thousand-fold gain, II, 9, 1.
 sahasra-retas, with thousandfold sperm, IV, 5, 3.
 sahasra-vat, thousandfold, III, 13, 7.
 sahasra-valsa, with a thousand branches, III, 8, 11.
 sahasra-vira, blessing with a thousand men, I, 188, 4¹.
 sahasra-*śrīga*, with a thousand horns, V, 1, 8.

- sahasra-sā, a winner of thousandfold bliss, I, 188, 3.
 sahasra-sātama, the greatest winner of thousandfold wealth, III, 13, 6.
 sabasrin, thousandfold, I, 31, 10; 188, 2; II, 2, 7.
 sāhasvat, mighty, strong, I, 97, 5; 127, 10; 189, 4; III, 14, 2; 4; V, 7, 1; 9, 7; 23, 2.
 sāhīyas, mightier, I, 71, 4.
 sāhūti, joint invocation, I, 45, 10.
 sahvāt, strong, I, 58, 5.
 sâ: sîsāsantab, wishing to acquire, I, 146, 4.
 sâ: ānava-syantab ārtham, never losing their object, IV, 13, 3;—
 vî syatu, may he pour forth, I, 142, 10; pra-gām vî syatu, may he deliver a son, II, 3, 9; vî syasva, send forth, III, 4, 9; vî sâhi, disclose, IV, 11, 2.
 sâtî, acquirement (of wealth), success, I, 36, 17; 143, 6; V, 5, 4; 9, 7.
 sātu, womb, mother (?), IV, 6, 7¹.
 sâdh, to prosper (intr.): sâdhati, I, 94, 2;—sâdhate matib, the prayer goes straight to him, I, 141, 1²; sâdhan, straightway, III, 1, 17;—to prosper (tr.), further: sâdhāya, I, 94, 3; pra-tarām sâdhaya, I, 94, 4; sâdhan, I, 96, 1;—to accomplish, perform: sâdhayantî dhīyam, II, 3, 8; sâdhan, III, 1, 18; 5, 3.
 sâdhat-ishî, accomplishing the oblations, III, 2, 5; 3, 6.
 sâdhana, performer: yagñāsya (vidāthasya) sâdhanam, I, 44, 11; III, 3, 3; 27, 2; 8;—giver, V, 20, 3.
 sâdhishîba, best, I, 58, 1.
 sâdhû, good, I, 67, 2;—going straight (to his aim), I, 70, 11; straight-forward, I, 77, 3; III, 18, 1;—real, IV, 10, 2; efficacious, V, 1, 7.
 sâdhu-yâ, straightway, V, 11, 4.
 sânasî, successful, winning (booty), I, 75, 2; IV, 15, 6.
 sânu, ridge, I, 128, 3; divāb nâ sânu, I, 58, 2; ādhi sânushu trishû, II, 3, 7;—surface, I, 146, 2;—top, III, 5, 3.
 sâman, song: ritāsya sâman, I, 147, 1⁴;—the Sâman, IV, 5, 3.
 sām-rāgya, sovereignty, I, 141, 13.
 sārathi, charioteer (Agni), I, 144, 3⁴.
 sârasvatâ, beings belonging to Sarasvatî, III, 4, 8.
 Sâha-devyâ, Sahadeva's son, IV, 15, 7-10.
 simhâ, lion, I, 95, 5; III, 9, 4; 11; 26, 5; V, 15, 3.
 sîk, wing (of an army): sîkau, I, 95, 7².
 si(ñ)k: nî-siktam, poured down, I, 71, 8;—pâri-sikta, poured, IV, 1, 19.
 sitâ, bound: padî sitām, IV, 12, 6.
 sidh, to scare away: sedhati, I, 79, 12.
 sidhrâ, successful, I, 142, 8; effective, V, 13, 2.
 sîndhu, river, stream, I, 27, 6; 72, 10; 73, 6; 97, 8; 99, 1; 143, 3; 146, 4³; III, 5, 4; V, 4, 9; gāmib sîndhûnâm, I, 65, 7; pl., the Rivers, I, 140, 13;—the river Sindhu, I, 44, 12¹; 94, 16; 95, 11; 98, 3; V, 11, 5; sîndhub nâ kshôdab, I, 65, 6¹; 10.
 simâ, self, I, 95, 7³; 145, 2¹.
 sîv, see syû.
 su, to bear. See sû.
 su, to press Soma: sunvatâb, I, 94, 8; sunavâma, I, 99, 1; sunvaté, I, 141, 10; V, 26, 5; sômam sutâm, III, 22, 1.
 su-agnî, possessed of a good Agni (fire): su-agnâyab, I, 26, 7; 8 (bis).
 su-ânâ, fleet, IV, 6, 9.
 su-adhvarâ, best performer of worship, I, 44, 8; 127, 1; II, 2, 8; III, 2, 8; 9, 8; V, 9, 3; 28, 5;—receiving good sacrifices, I, 45, 1¹;—yagñé su-adhvaré, at the decorous service of the sacrifice, I, 142, 5;—splendid worship, III, 6, 6; 29, 12; V, 17, 1.
 su-anîka, with beautiful face, II, 1, 8; IV, 6, 6.
 su-apatyâ, with good offspring, I, 72, 9³; II, 2, 12; 4, 8; 9, 5;—blessed with offspring, III, 3, 7; consisting in offspring, III, 16, 1;—good offspring, III, 19, 3.
 su-âpas, good worker, IV, 2, 19; V, 2, 11.
 su-apasyâ, great skill, III, 3, 11.

su-apâka, most skilful, IV, 3, 2.³
 su-arâks, endowed with beautiful light, II, 3, 2.
 su-ârtha, pursuing a good aim, I, 95, 1;—well-employed, I, 141, 11.
 su-âvas, giving good help, V, 8, 2.
 su-ârva, with good horses, IV, 2, 4;—rich in horses, IV, 4, 8; 10.
 su-ârva, abundance in horses, II, 1, 5; III, 26, 3.
 su-âdhî, of a good mind, kind, well-wishing, I, 67, 2; 70, 4²; 71, 8;—with good intentions, I, 72, 8; IV, 3, 4;—full of pious thoughts, III, 8, 4;—longing, V, 14, 6.
 su-âbhû, truly helpful: râyé su-âbhûvam, V, 6, 3.¹
 su-âsa, whose mouth is beautiful, IV, 6, 8.
 sú-âhuta, best receiver of offerings, I, 44, 4; 6; III, 27, 5.
 su-uktâ, well-spoken (prayer), I, 36, 1; 70, 5; II, 6, 2.
 su-upâyanâ, easy of access, I, 1, 9.
 su-kârman, well performing the acts (of worship), IV, 2, 17.
 su-kîrtî, beautiful praise, I, 60, 3;—glory, V, 10, 4.
 su-krit, well-doing: su-krite sukrî-taraâ, I, 31, 4; righteous, I, 128, 6; who has done good deeds, I, 147, 3²; virtuous, well-doer, IV, 13, 1; V, 4, 8; 11.
 su-kritâ, good works, III, 29, 8.
 su-keîû, bright, III, 7, 10.
 su-krâtu, highly wise, I, 12, 1; 128, 4; III, 1, 22; IV, 4, 11; V, 11, 2; 20, 4; 25, 9;—full of good-will, I, 141, 11; 144, 7; III, 3, 7.
 sukratu-yâ, high wisdom, I, 31, 3.
 su-kshitî, with fine dwellings, V, 6, 8.
 su-kshetriyâ, desire for rich fields, I, 97, 2.
 su-khâ, easy-going, V, 5, 3.
 sukhâ-tama, easy-moving: sukhâ-tame (râthe), I, 13, 4.
 su-gâ, a good path, I, 94, 9;—going well, I, 94, 11.
 sugâtu-yâ, desire for a free path, I, 97, 2.
 su-gârhapatyâ, with a good household, V, 4, 2¹.
 su-ândrâ, resplendent, I, 74, 6; IV, 2, 19; V, 6, 5; 9.

su-keîunâ, through thy kindness, I, 79, 9¹; benignantly, I, 127, 11.
 sú-gâta, well born, I, 65, 4; 72, 3¹; II, 1, 15; 2, 11; 6, 2; III, 15, 2; 23, 3; V, 6, 2; 21, 2.
 su-gihvâ, with beautiful tongue(s), I, 13, 8; 142, 4.
 su-gûrni, glowing, IV, 6, 3.
 su-gyôti, rich in light, III, 20, 1.
 sutâ, the pressed (Soma), III, 12, 1; 2.
 sutâ-vat, rich in pressed (Soma), III, 25, 4.
 sutâ-soma, having pressed Soma, I, 44, 8; 45, 8; 142, 1; IV, 2, 13.
 su-tûka, quick, I, 149, 5.
 su-dâmsas, endowed with wonderful power, II, 2, 3.
 su-dâksha, highly dexterous, II, 9, 1; III, 4, 9; 23, 2; V, 11, 1.
 sudârja-tara, more visible, I, 127, 5².
 su-dânu, giving good rain, I, 44, 14; 45, 10; 141, 9; III, 26, 1; 5; 29, 7;—blessed with good rain, IV, 4, 7.
 su-dâvan, good giver, I, 76, 3.
 su-dîna, auspicious day, IV, 4, 6; 7.
 sudîna-tvâ, auspiciousness of days, III, 8, 5; sudîna-tvé âhnâm, III, 23, 4.
 su-dîditi, with fine splendour, III, 9, 1².
 su-ditî, resplendent, III, 2, 13; 17, 4; 27, 10; V, 25, 2;—glorious splendour, V, 8, 4.
 sudûgha, flowing with plenty, II, 3, 6; su-dûghâb usrâb, IV, 1, 13.
 su-drîs, full of beauty, III, 17, 4; V, 3, 4¹.
 su-drîsika, beautiful to behold, V, 4, 2.
 sudrîsika-rûpa, with his shape beautiful to behold, IV, 5, 15.
 su-devâ, a friend of the gods, I, 74, 5.
 su-dôgha, rich in milk, III, 15, 6.
 su-dyût, brilliant, I, 140, 1; 143, 3.
 su-dyumnâ, splendid, III, 19, 2.
 su-dyôtman, brilliant, I, 141, 12; II, 4, 1.
 su-dravînas, possessor of beautiful wealth, I, 94, 15.
 sú-dhita, well-composed (prayer), I, 140, 11;—blissful gift, III, 11, 8;—well-preserved, III, 23, 1; lying safe, III, 29, 2;—well-ordered, IV, 2, 10;—well-placed,

- IV, 6, 3; well-established, IV, 6, 7³; V, 3, 2.
 su-dhī, wise, IV, 2, 14.
 su-dhūr, well-harnessed: rāyāb su-dhūrāb, I, 73, 10¹; hārī īti su-dhūrā, well-yoked, V, 27, 2.
 sunib-māth, skilful rubbing, III, 29, 12.
 su-nidhā, skilful establishing, III, 29, 12.
 su-nīthā, the best leader, II, 8, 2; III, 8, 8.
 su-pātha, good path, I, 189, 1.
 su-parā, beautifully-winged, I, 79, 2.
 su-pānī, with graceful hands, I, 71, 9².
 su-putrā, with noble sons, III, 4, 11.
 sú-pūta, well-clarified, V, 12, 1.
 su-péśas, wearing beautiful ornaments, I, 13, 7; 142, 7¹; 188, 6.
 supra-ayanā, easily passable, II, 3, 5; V, 5, 5.
 supra-avyā, ready, I, 60, 1.
 su-prātika, whose face is beautiful, I, 94, 7; 143, 3; III, 29, 5; V, 5, 6.
 su-prātūrti, gloriously advancing, III, 9, 1.
 su-prānīti, a good guide, I, 73, 1; III, 1, 16; 15, 4; IV, 2, 13.
 su-prayās, receiver of good offerings, II, 2, 1; 4, 1.
 su-bāndhu, well-allied, III, 1, 3.
 su-barhīs, possessor of good sacrificial grass, I, 74, 5.
 su-bhāga, blessed, I, 36, 6; III, 1, 4; 13; 9, 1²; 16, 6; 18, 5; IV, 1, 6; 4, 7; V, 8, 3.
 su-bhāra, rich in gain, II, 3, 4; 9.
 sú-bhrīta, well kept, II, 1, 12.
 sú-makha, martial, IV, 3, 7; 14¹.
 su-māt, together, I, 142, 7²;—see sumāt-yūtha.
 su-matī, favour, I, 31, 18, &c.; III, 4, 1²; V, 27, 3¹; kindness: su-matī, IV, 1, 2².
 sumāt-yūtha, together with the herd: sumāt-yūtham (conj. for sumāt yūthām), V, 2, 4¹.
 sumāt-ratha, on his chariot, III, 3, 9.
 su-mānas, gracious, kind-hearted, I, 36, 2, &c.;—joyous, IV, 4, 9.
 su-mānman, rich in good thoughts, III, 2, 12.
 su-mahas, very great, IV, 11, 2.
 sú-miti, skilful erection, III, 8, 3.
 su-mrīṣikā, merciful, IV, 1, 20; 3, 3.
 su-méka, well-established, I, 146, 3¹; III, 6, 10²; 15, 5³; IV, 6, 3.
 su-medhās, wise, II, 3, 1; III, 15, 5.
 sumná, blessing, III, 2, 5; 3, 3;—favour, grace, V, 3, 10; 24, 4;—pleasant, III, 14, 4.
 sumna-yú, desirous of favour, I, 79, 10; III, 27, 1; V, 8, 7.
 su-yág, excellent sacrificer, V, 8, 3.
 su-yagñā, skilled in sacrifice, III, 17, 1.
 su-yāma, well-manageable, III, 7, 3; (4²); V, 28, 3¹.
 su-yāvasa, good pasture: suyāvasā-iva, conj. for svāsya-iva, II, 4, 4¹.
 su-yāmā, easily directing, III, 7, 9¹.
 su-yúg, well-yoked, IV, 14, 3.
 su-rāna, joyous, III, 3, 9; 29, 14.
 su-rātha, with good chariot: su-rāthasya (conj. su-ratha asya), III, 14, 7¹;—IV, 2, 4;—rich in chariots, IV, 4, 8.
 surabhī, sweet-smelling, V, 1, 6.
 su-rādhas, rich in wealth, IV, 2, 4; 5, 4.
 su-rukma, adorned with gold, I, 188, 6.
 su-rút, with beautiful splendour, II, 2, 4; III, 2, 5; 7, 5; 15, 6; IV, 2, 17.
 su-rétas, fertile, III, 1, 16.
 su-várkas, full of fine splendour, I, 95, 1.
 su-vák, adorned with fine speech, III, 1, 19;—well-spoken, III, 7, 10.
 su-vākas, fine-voiced, I, 188, 7.
 su-vāsas, well-clothed, III, 8, 4; IV, 3, 2.
 suvitā, welfare, I, 141, 12; 189, 3; II, 2, 6; III, 2, 13; IV, 14, 3; V, 11, 1.
 su-vidātra, bounteous, II, 1, 8; 9, 6.
 su-vīra, rich in heroes, in valiant men, I, 31, 10; II, 1, 16; 3, 4; 5; 4, 9; III, 29, 9;—giving valiant offspring, III, 8, 2.
 su-vīrya, abundance in heroes, bliss of valiant offspring, I, 36, 6; 17, &c.; I, 127, 11¹;—host of heroes, III, 16, 4.
 su-vrīktī, praised with beautiful praise, II, 4, 1¹;—beautiful prayer, or praise, III, 3, 9; V, 25, 3¹.
 su-véda, easily to be found, IV, 7, 6.

su-*jāmsa*, kind-spoken, I, 44, 6.
 su-*jārman*, well-protecting, III, 15, 1; V, 8, 2.
 su-*ṣastī*, best praise, III, 26, 6.
 su-*ṣipra*, strong-jawed, V, 22, 4².
 sū-*ṣiṣvi*, fine child, I, 65, 4.
 su-*ṣéva*, propitious, I, 27, 2; kind, gracious, II, 1, 9; III, 29, 5; IV, 4, 12; V, 15, 1.
 su-*śoka*, with pure splendour, I, 70, 1.
 su-*śrī*, in great beauty, III, 3, 5.
 sū-*samṣita*, well-sharpened, V, 19, 5.
 su-*sanitri*, best gainer, III, 18, 5.
 su-*samdris*, beautiful to behold, I, 143, 3.
 sū-*samidha*, well-kindled, I, 13, 1; V, 5, 1.
 su-*samīdh*, good fuel, V, 8, 7.
 su-*sfi*, well-bearing, V, 7, 8.
 sū-*sūta*, well-born, II, 10, 3.
 sū-*stuta*, highly praised, V, 27, 2.
 su-*stutī*, rich in perfect praise, III, 19, 3.
 su-*hāva*, easy to invoke, readily hearing (our) call, I, 58, 6; III, 6, 8; 15, 1; IV, 1, 5.
 su-*havis*, offering good oblations, IV, 2, 4.
 su-*havyā*, giver of good oblations, I, 74, 5.
 su-*hiranyā*, rich in gold, IV, 4, 10.
 sū, to give birth: sūvāte *īti*, they give birth, V, 1, 4; —*āsūta*, V, 2, 2; 7, 8.
 sū, a progenitor, I, 146, 5.
 sūktā, see su-*uktā*.
 sūd, to further: sūdāyat, I, 71, 8; sūsūdab, I, 73, 8; —to shape: *āsūdayanta*, I, 72, 3; —to make ready: sūsūdati, I, 142, 11²; V, 5, 2; —sūdāyati, III, 4, 10; —sūdāya, accomplish, IV, 4, 14; —sūdāyati *prā*, may he make ready, II, 3, 10.
 sūnū, son, I, 1, 9, &c.; I, 59, 4¹; III, 1, 12²; sūno *īti sahasab*, I, 58, 8; 127, 1; III, 1, 8; 11, 4; nityab sūnūb, I, 66, 1.
 sūnu-māt, rich in sons, III, 24, 5.
 sūnrītā-vat, rich in loveliness, I, 59, 7.
 sūra, Sun, I, 71, 9; 141, 13; 149, 3; III, 15, 2.
 sūrī, the rich man, liberal lord or patron, I, 31, 7, &c.; I, 73, 5¹; 141, 8².
 sūrya, the sun, or Sun, I, 59, 3; 98,

1; 146, 4⁴; III, 14, 4; IV, 1, 17; 13, 1-4; 14, 2; V, 1, 4; 4, 4; *kāranam sūryasya*, III, 5, 5; *rokanē sūryasya*, III, 22, 3; *divī sūryam-iva agāram*, V, 27, 6.
sri, to run: *sasrānāb*, I, 149, 2; *sasrivāmsam-iva*, III, 9, 5; —*prā sarsrāte īti*, they go forth, III, 7, 1; *prā sisrate*, they stream forward, V, 1, 1; *pra-sārsrānasya*, advancing, V, 12, 6; —*vī sasruḥ*, they have broken through with their floods, I, 73, 6.
srig, to let loose: *sēnā-iva srishṭā*, like an army that is sent forward, I, 66, 7; 143, 5¹; *srigāt didyūm asmai*, he shot an arrow at him, I, 71, 5; *srishṭāb*, I, 72, 10; —*āva sriga*, let go, I, 13, 11; *ava-srigān*, letting go (the sacrificial food to the gods), I, 142, 11; II, 3, 10; *mā āva srigab*, do not deliver, I, 189, 5; —*ūpa sriga*, yield up, I, 188, 10; *upa-srigānti*, they pour out, II, 1, 16; —*vī srigā*, emit, I, 36, 9; —*sām nab sriga*, let us be united, I, 31, 18; III, 16, 6.
Srīṅgaya, son of Devavāta, IV, 15, 4¹.
srīni, sickle: *srīnyā*, I, 58, 4².
sriprā, mighty (?), III, 18, 5¹.
sriprā-dānu, bestower of mighty rain (?), I, 96, 3².
sēnā, army, I, 66, 7; *sēnā-iva srishṭā*, I, 143, 5¹.
sōtri, presser (of Soma), IV, 3, 3.
sōma, Soma (juice), I, 44, 14; 45, 10; 99, 1¹; III, 12, 3; 22, 1; 29, 16; *sōmasya tavāsam*, III, 1, 1¹; *sōmāb*, IV, 14, 4; V, 27, 5¹; —*Soma*, the god, I, 65, 10; II, 8, 6.
sōma-āhuta, fed with Soma, I, 94, 14.
Sōmaka, Sahadeva's son, IV, 15, 9.
sōma-pati, lord of Soma (Indra), I, 76, 3.
sōma-piti, drinking of Soma: *sōma-pitaye*, I, 44, 9.
soma-péya, drink of Soma, I, 45, 9; III, 25, 4.
somyā, one who offers Soma, I, 31, 16.
saūbhaga, prosperity, delight, happiness, I, 36, 17; III, 8, 2; 3; 11; 15, 4; 16, 1; V, 28, 3.

- saubhaga-tvá, happiness, I, 94, 16.
 saumanasá, graciousness, I, 76, 2 ;
 kindness, III, 1, 21.
 skambhá, pillar, IV, 13, 5.
 stan, to thunder : stanáyan, I, 58, 2 ;
 140, 5 ; stanáyanti abhrá, I, 79,
 2 ; prá stanayanti, IV, 10, 4.
 stabhu-yámāna, firmly fixed, III,
 7, 4.
 sta(m)bh, to uphold : tastāmbha, I,
 67, 5 ;—út astambhī, he has
 upheld, III, 5, 10 ;—úpa stabhā-
 yat, he supports, IV, 5, 1 ;
 stabhāyat úpa dyām, he has
 reared ... up to the sky, IV, 6, 2.
 stāyam, stealthily : úpa stāyam karati,
 conj., (I, 145, 4³).
 stu, to praise : stāvānab, praised, I,
 12, 11 ; 31, 8, &c.
 stubh : pra-stubhānāb, incited by
 shouting, IV, 3, 12.
 stúbhvan, uttering (sacred) shouts,
 I, 66, 4.
 stri, to strew : strimīta, I, 13, 5 ;
 strinānāsab barhīb, I, 142, 5.
 strī, star : pipēra nākam strībhib, I,
 68, 10 ; dyaúb ná strī-bhib, II,
 2, 5 ; IV, 7, 3.
 stená, thief, V, 3, 11.
 stoká, drop, III, 21, 1-5.
 stotrí, praiser, I, 58, 8 ; II, 1, 16 ;
 III, 5, 2.
 stóma, praise, song of praise, I, 12,
 12, &c. ; stómaib (conj. stó-
 mam), IV, 10, 1⁸.
 stómavāhas, (I, 127, 8¹).
 sthā, to stand : ūrdhvāb tīshība, I,
 36, 13 ;—abhī tīshība, set thy
 foot on, V, 28, 3 ;—ā tasthūb,
 they have assumed, I, 72, 9² ;—
 úpa sthāt, he has approached,
 I, 68, 1 ; see upa-sthāyam ;—
 prá-sthītā, ready, III, 4, 4³ ;—
 abhī prá asthāt, he gains ad-
 vantage, I, 74, 8¹ ;—with ví, to
 spread : ví tīshībate, I, 58, 4 ;
 ví tasthe, I, 72, 9 ; ví ásthāt, I,
 65, 8 ; 141, 7 ; ví ásthiran, they
 are scattered, I, 94, 11 ; ví
 tīshībāse, V, 8, 7.
 sthātú, what stands : sthātúb kará-
 tham, what is movable and im-
 movable, I, 58, 5² ; 68, 1² ; 70,
 7² ; (72, 6²).
 sthātri, that which stands : sthātām
 karáthām, I, 70, 3 ; what re-
 mains steadfast : sthāt-rñ, I,
 72, 6².
 sthirá, solid : sthirá kit ánnā, IV,
 7, 10.
 sthūnā, a column : sthūnā-iva upa-
 mīt, I, 59, 1⁸.
 snīhiti ? I, 74, 2².
 snēhiti, (I, 74, 2²).
 spár, spy, IV, 4, 3 ;—observer :
 spājam vísvasya gágatab, IV,
 13, 3.
 spārhá, desirable, lovely, I, 31, 14 ;
 II, 1, 12 ; IV, 1, 6 ; 7 ; 12.
 spri : aspar íty aspaḥ, thou hast
 freed, V, 15, 5 ;—áva spridhi,
 protect, V, 3, 9.
 spris, to touch : sprisanti, I, 36, 3.
 sprīhayát-vara, having the appear-
 ance of one eagerly striving, II,
 10, 5.
 sphātī, increase, I, 188, 9.
 sphur, to sparkle : práti sphura, IV,
 3, 14.
 smát-ūdhñī, with full udders, I, 73, 6.
 smi, to smile, laugh : smāyamānābhib,
 I, 79, 2⁴ ; smāyamānab (dyaúb),
 II, 4, 6³ ; smayete íti, III,
 4, 6.
 syū : syūtām, well-stitched, I, 31, 15.
 syona-krít, making comfortable, I,
 31, 15.
 syona-śī, comfortably resting, I,
 73, 1².
 sravát, river : sravátasaptá yāhvīb,
 I, 71, 7.
 sravátha, streaming, III, 1, 7.
 sridh : ásrēdhantaḥ, without fail,
 III, 29, 9.
 srídth, failure, I, 36, 7 ; III, 9, 4 ;
 10, 7.
 sru, to flow : srúvat (conj. for srú-
 vat), it melts away, I, 127, 3⁴.
 srúk, sacrificial ladle, I, 144, 1 ; V,
 14, 3 ; 21, 2.
 srótas, stream, I, 95, 10¹.
 svá : tanvāb krinvata svāb, I, 72, 5² ;
 svāsyā-iva, conj. suyávasā-iva,
 II, 4, 4¹.
 svab-drīś, of sun-like aspect, I, 44,
 9 ; III, 2, 14 ; V, 26, 2.
 svāb-nara, the solar hero, II, 2, 1 ;—
 realm of the Sun, V, 18, 4.
 svāb-vat, together with the sun, I,
 59, 4 ; V, 2, 11.
 svab-víd, finding the sun, I, 96, 4 ;
 III, 3, 5 ; 10 ; 26, 1.

svá-gúrta, delightful by their own nature, I, 140, 13.
 svá-geṇya, noble by his own nature, V, 7, 5.
 svá-tavat, self-strong, IV, 2, 6.
 svad, to taste : svadante, II, 1, 14 ; asvadayat, II, 4, 7 ;—to make relishable, savoury : sisvadat, I, 188, 10 ; svada, III, 14, 7.
 svá-dharman, following his own ordinances, III, 21, 2.
 svadhā, inherent power : svadhābhiḥ, by one's self, by the power of his own nature, I, 95, 4 ; III, 26, 8 ; svadhāyā, according to their wont, II, 3, 8 ; III, 4, 7 ; by himself, III, 17, 5 ; by his own power, IV, 13, 5 ;—svadhāb adhayat, he drank the draughts, I, 144, 2^a.
 svadhā-vat, self-dependent, I, 36, 12 ; 144, 7 ; 147, 2 ; III, 20, 3 ; IV, 5, 2 ; 10, 6 ; 12, 3 ; V, 3, 2 ; 5 ; moving according to one's wont, I, 95, 1^a ; moving by his own strength, I, 95, 4.
 svá-dhiti, axe, III, 2, 10 ; 8, 6 ; 11 ; V, 7, 8¹.
 svan, to resound : svāñt, II, 4, 6.
 svanā, noise, I, 94, 11.
 sva-patyā, a man's own dominion : sva-patyāni (conj. for su-apatyāni), I, 72, 9^a.
 svāyasa-b-tara, highly brilliant by oneself, V, 17, 2¹, 3.
 svá-yasa, endowed with his own splendour, I, 95, 2 ; 5 ; 9.
 sva-yú, free, II, 4, 7.
 svár, sun, or Sun : sūrab ná sam-drík, I, 66, 1 ; svāb drísike, I, 66, 10^a ; 69, 10 ; svāb (loc.), I, 70, 8¹ ; 9¹ ; svāb vividub, I, 71, 2 ; svāb ná, I, 148, 1 ; II, 2, 7 ; 8 ; 10 ; 8, 4 ; svāb mahát, III, 2, 7 ; sūré, IV, 3, 8 ; āvib svāb abhavat, IV, 3, 11^a ; sūrab várnena, IV, 5, 13 ; svāb ná gyótib, IV, 10, 3¹ ; āvindat gāb apāb svāb, V, 14, 4¹.
 sva-rāg, king, I, 36, 7.
 sva-rāgya, royalty, II, 8, 5².
 sváru, sacrificial post, III, 8, 6¹ ; 9 ; 10 ; IV, 6, 3.
 svarṇri, sun-hero : svarṇab (?), (I, 70, 9¹).
 svārtha, see su-ārtha.

svásara, fold, II, 2, 2.
 svásri, sister, I, 65, 7 ; II, 5, 6¹ ; svásarab, I, 71, 1^a ; tisráb, II, 5, 5¹ ; dára, III, 29, 13² ; dvib páñka, IV, 6, 8¹ ; apási svásrínām, III, 1, 3^a ; 11.
 svastí, happiness, welfare, I, 1, 9, &c. ; svastí-bhiḥ, safely, I, 189, 2 ;—with welfare, happily, II, 9, 6 ; IV, 11, 6 ; V, 4, 11.
 svādana, sweetener, V, 7, 6.
 svādu-kshādman, having sweet food, I, 31, 15.
 svādman, sweetness, I, 69, 3¹.
 svāná, roaring, V, 2, 10 ; 25, 8 ;—thundering, V, 10, 5.
 svāñin, tumultuous, III, 26, 5.
 svāhā, the word Svāhā, I, 13, 12 ; III, 4, 11 ; V, 5, 11 ; svāhā havyām kartana, pronounce the Svāhā over the offering, I, 142, 12.
 svāhā-kṛta, (offerings) over which the Svāhā has been pronounced, I, 142, 13 ; II, 3, 11.
 svāhā-kṛti, pronouncing Svāhā, I, 188, 11.
 svid, to sweat : sisvidānāb, IV, 2, 6.
 svēda, sweat, V, 7, 5.
 hamsā, swan, I, 65, 9 ; III, 8, 9.
 han, to kill, slay : hāmsi, I, 31, 6 ; gīghāmsatab, I, 36, 15 ; āhan (without an object), I, 69, 8¹ ;—vī gahi, smite, I, 36, 16.
 har : hāryamāna, longed for, III, 6, 4 ;—prāti harya, accept graciously, I, 144, 7 ; prāti hāryāb, thou acceptest, V, 2, 11.
 hāri, golden, I, 95, 1 ;—bay horse, fallow steed : hāri-bhyām, I, 76, 3 ; IV, 15, 7¹ ; hāri ſti, IV, 15, 8 ; V, 27, 2.
 hāri-keśa, whose hair is golden, III, 2, 13.
 harit, pl., the golden horses, IV, 6, 9¹ ; haritab saptā yāhvib, the seven young fallow mares, IV, 13, 3.
 hāri-vrata, whose every law is golden, III, 3, 5¹.
 haryatā, delightful, III, 5, 3.
 hāva, invocation, I, 45, 3.
 havib-ādya, eating the oblation, V, 1, 11 ; 4, 4.
 havib-kṛt, preparer of the sacrificial food, I, 13, 3.

- havib-dā, giver of offerings, IV, 3, 7¹.
 havib-pati, master of sacrificial food,
 I, 12, 8.
 havib-vāh, bearer of oblations, I, 72, 7.
 havís, sacrificial food, I, 12, 10, &c.
 havishmat, rich in sacrificial food,
 offering sacrificial food, I, 12,
 9, &c.; I, 128, 2².
 hávīman, invocation, I, 12, 2.
 hávya, to be proclaimed: bhágab ná
 hávyab, I, 144, 3²;—to be in-
 voked, III, 5, 3; V, 17, 4.
 havýa, sacrificial food: havýāya
 vólave, I, 45, 6;—I, 74, 4, &c.
 havýā-dāti, giver of offerings, III,
 2, 8;—gift of offerings, IV, 8,
 5; V, 26, 4.
 havya-vāh, bearer of oblations,
 carrier of offerings, I, 12, 2;
 6; 44, 8; 67, 2; 128, 8; III,
 2, 2; 5, 10; 10, 9; 11, 2; 17,
 4; 27, 5; 29, 7; IV, 8, 1; V, 4,
 2; 6, 5; 28, 5.
 havya-vāhana, carrier of oblations,
 I, 36, 10; 44, 2; 5; V, 8, 6;
 11, 4; 25, 4; 28, 6; devébhyab
 havya-vāhana, III, 9, 6¹.
 haskartri, producing joy, IV, 7, 3.
 hā, to give (up to): gahāti, I, 95, 7.
 hā: ut-gihānāb, flying up, V, 1, 1.
 hi, to incite, stir up: hinvat, I, 27,
 11; hinuhi, I, 143, 4; hinvantī,
 I, 144, 5; hiyānā, driven for-
 ward, II, 4, 4; hinvé, he speeds
 along, IV, 7, 11; hinvire, they
 drive forward, V, 6, 6;—sám
 ahema (conj. for sám mahema),
 we have sent forward, I, 94, 1¹.
 hitā-mitra, who has made himself
 (valiant) friends, I, 73, 3².
 hīranya, gold, IV, 10, 6.
 hīranya-keśa, golden-haired, I, 79, 1.
 hīranya-danta, gold-toothed, V, 2, 3.
 hīranyāya, golden: hīranyāyī iti, I,
 144, 6.
 hīranya-ratha, with the golden
 chariot, IV, 1, 8.
 hīranya-rūpa, golden-coloured, IV,
 3, 1.
 hīri-jiprá, with golden jaws, II, 2, 5¹.
 hīri-rmaśru, golden-bearded, V, 7, 7.
 hu, to offer, sacrifice: hūyate, I, 26,
 6, &c.; guhure, II, 9, 3;—
 ā-hutab, worshipped by offer-
 ings, into whom offerings are
 poured, I, 36, 8, &c.; II, 7, 4¹;
 5; III, 24, 3, &c.; ā-gúhvānab,
 receiving libations, I, 188, 3;
 ā guhota, with Acc., make offer-
 ings in, III, 9, 8.
 hurás, on a crooked way, IV, 3, 13.
 hri, to take: vi-háran, spreading out,
 IV, 13, 4.
 hri, to be angry: hrinīyāmānab, V, 2, 8.
 hrid, heart, mind, I, 60, 3, &c.
 hridi-sprís, touching the heart, IV,
 10, 1².
 hrish: hárshat, joyous, I, 127, 6;—
 ut-harsháyanti, they delight, V,
 27, 5.
 hríshivat, joyful, I, 127, 6.
 hēlas, anger, I, 94, 12¹; IV, 1, 4.
 hemyā-vat, well-impelled, IV, 2, 8¹.
 heshá-kratu, hot-spirited, III, 26, 5².
 hōtri, the Hotri priest, I, 1, 1; 5,
 &c.; I, 94, 6; II, 9, 1; III, 17,
 5; hōtrā daivya, I, 13, 8¹;
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 4, 7; V, 5, 7;—saptá hōtri-bhiḥ,
 III, 10, 4.
 hotri-vūrya, election as Hotri, I,
 31, 3.
 hotri-sádana, the Hotri's seat, II, 9, 1.
 hotrá, service of a Hotri, the Hotri's
 office, I, 76, 4; II, 1, 2; III,
 17, 2; saptá hotráni, III, 4, 5².
 hotra-vāh, carrier of offerings, V, 26, 7.
 hōtrā, oblation, I, 36, 7; II, 2, 8;—
 Hōtrā Bháratī, I, 142, 9²; II,
 1, 11¹;—the Hotri's work, wor-
 ship, IV, 2, 10¹.
 hotrá-víd, knowing the art of sacri-
 ficial libations, V, 8, 3.
 hru, see hvri.
 hváras, tricks, V, 20, 2.
 hvárá, serpent (?), I, 141, 7¹; hvâré
 (conj. hvâram), II, 2, 4¹.
 hvaryá? V, 9, 4¹.
 hvri: úpa hvárate, he slinks away,
 I, 141, 1¹;—hrūnānab? (IV, 4, 1²).
 hve, to call, invoke: huvema, I, 127,
 2¹; ihá hve (read ihá hve?),
 III, 20, 5¹;—vāhniḥ āśā ā huvé,
 I, 76, 4, 1²;—vi-hváyāmahe, we
 call (thee) in emulation (with
 other people), I, 36, 13².

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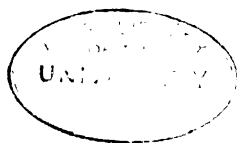
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	I Class.	II Class.	III Class.								
Gutturales.											
1 Tenuis	k	क	𐬕	𐬕	𐬕	𐬕	𐬕	k	
2 " aspirata	kh	ख	𐬖	𐬖	𐬖	𐬖	𐬖	kh	
3 Media	g	. . . . .	. . . . .	ग	𐬗	𐬗	𐬗	𐬗	𐬗	
4 " aspirata	gh	. . . . .	. . . . .	घ	𐬘	𐬘	𐬘	𐬘	𐬘	
5 Gutturo-labialis	q	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
6 Nasalis	h (ng)	. . . . .	. . . . .	ङ	{ 𐬙 (ng) 𐬚 (N) 𐬛 (ng/h)	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
7 Spiritus asper	h	. . . . .	. . . . .	ह	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	h, hs
8 " lenis . . . . .	,	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
9 " asper faucalis	'h	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
10 " lenis faucalis	'h	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
11 " asper fricatus . . . . .	. . .	'h	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
12 " lenis fricatus . . . . .	. . .	'h	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Gutturales modificatae (palatales, &c.)											
13 Tenuis	k	च	𐬜	𐬜	𐬜	k	
14 " aspirata	kh	छ	kh	
15 Media	g	ज	
16 " aspirata	gh	झ	
17 " Nasalis	ñ	ञ	

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	I Class.	II Class.	III Class.							
18 Semivocalis	y	य	𐬨 ^{init.} 𐬨𐬨𐬨	𐬨	ی	ي	י	y
19 Spiritus asper	(y)
20 " lenis . . . . .	.	(y)	.	.	.	.	.	.	.	.
21 " asper assibilatus . . . . .	.	s	.	श	𐬪𐬫	𐬪𐬫	ش	س	ש	z
22 " lenis assibilatus . . . . .	.	z	.	.	.	.	.	.	.	.
Dentales.										
23 Tenuis	t	.	.	त	𐬥𐬦	𐬥𐬦	ت	ت	ת	t
24 " aspirata	th	.	.	थ	.	.	ت	ت	ת	th
25 " assibilata . . . . .	.	.	TH	.	.	.	.	.	.	.
26 Media	d	.	.	द	𐬥𐬦	𐬥𐬦	د	د	ד	.
27 " aspirata	dh	.	.	.	.	.	.	.	.	.
28 " assibilata . . . . .	.	.	DH	.	.	.	.	.	.	.
29 Nasalis	n	.	.	न	𐬥𐬦	𐬥𐬦	ن	ن	נ	n
30 Semivocalis	l	.	.	ल	𐬥𐬦	𐬥𐬦	ل	ل	ל	l
31 " mollis 1 . . . . .	.	l	.	.	.	.	.	.	.	.
32 " mollis 2 . . . . .	.	.	L	.	.	.	.	.	.	.
33 Spiritus asper 1	s	.	.	स	𐬪𐬫	𐬪𐬫	س	س	ס	s
34 " asper 2 . . . . .	.	aspir	s (s)	.	.	.	.	.	.	.
35 " lenis	z	.	z (z)	.	.	.	.	.	.	z
36 " asperimus 1 . . . . .	.	.	.	.	.	.	.	.	.	zh
37 " asperimus 2 . . . . .	.	.	z (z)	.	.	.	.	.	.	.

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
	0									
1 Neutralis	0									ā
2 Laryngo-palatalis	ē									ā
3 " labialis	ō									ā
4 Gutturalis brevis	a									i
5 " longa	ā	(a)								ī
6 Palatalis brevis	i	(i)								ī
7 " longa	ī									ī
8 Dentalis brevis	ē									ē
9 " longa	ē									ē
10 Lingualis brevis	ri									u
11 " longa	ri									ū
12 Labialis brevis	u									e
13 " longa	ū	(u)								ē
14 Gutturo-palatalis brevis	e	(e)								āi
15 " longa	ē	(ē)								ei, ēi
16 Diphthongus gutturo-palatalis	āi	(ai)								o
17 " "	ei	(ēi)								āu
18 " "	oi	(ou)								ū
19 Gutturo-labialis brevis	o									
20 " longa	āu	(au)								
21 Diphthongus gutturo-labialis	eu	(ēu)								
22 " "	ou	(ou)								
23 " "	ū									
24 Gutturális fracta	ī									
25 Palatalis fracta	ū									
26 Labialis fracta	ō									
27 Gutturo-labialis fracta	ō									



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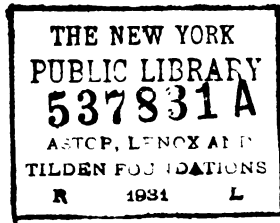
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THE
VEDÂNTA-SÛTRAS

WITH THE COMMENTARY OF

RÂMÂNUGA

TRANSLATED BY

GEORGE THIBAUT

PART III

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INTRODUCTION.

IN the Introduction to the first volume of the translation of the 'Vedānta-Sûtras with Saṅkara's Commentary' (vol. xxxiv of this Series) I have dwelt at some length on the interest which Rāmānuga's Commentary may claim—as being, on the one hand, the fullest exposition of what may be called the Theistic Vedānta, and as supplying us, on the other, with means of penetrating to the true meaning of Bādarāyaṇa's Aphorisms. I do not wish to enter here into a fuller discussion of Rāmānuga's work in either of these aspects; an adequate treatment of them would, moreover, require considerably more space than is at my disposal. Some very useful material for the right understanding of Rāmānuga's work is to be found in the 'Analytical Outline of Contents' which Messrs. M. Rāṅgātārya and M. B. Varadarāga Aiyāṅgār have prefixed to the first volume of their scholarly translation of the Sribhāshya (Madras, 1899).

The question as to what the Sûtras really teach is a critical, not a philosophical one. This distinction seems to have been imperfectly realised by several of those critics, writing in India, who have examined the views expressed in my Introduction to the translation of Saṅkara's Commentary. A writer should not be taxed with 'philosophic incompetency,' 'hopeless theistic bias due to early training,' and the like, simply because he, on the basis of a purely critical investigation, considers himself entitled to maintain that a certain ancient document sets forth one philosophical view rather than another. I have nowhere expressed an opinion as to the comparative philosophical value of the systems of Saṅkara and Rāmānuga; not because I have no definite opinions on this point, but because to introduce them into a critical enquiry would be purposeless if not objectionable.

The question as to the true meaning of the Sûtras is

no doubt of some interest; although the interest of problems of this kind may easily be over-estimated. Among the remarks of critics on my treatment of this problem I have found little of solid value. The main arguments which I have set forth, not so much in favour of the adequacy of Rāmānuga's interpretation, as against the validity of Saṅkarācārya's understanding of the Sūtras, appear to me not to have been touched. I do not by any means consider the problem a hopeless one; but its solution will not be advanced, in any direction, but by those who will be at the trouble of submitting the entire body of the Sūtras to a new and detailed investigation, availing themselves to the full of the help that is to be derived from the study of all the existing Commentaries.

The present translation of the Sribhāshya claims to be faithful on the whole, although I must acknowledge that I have aimed rather at making it intelligible and, in a certain sense, readable than scrupulously accurate. If I had to rewrite it, I should feel inclined to go even further in the same direction. Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellent to the western reader than literal renderings from technical Sanskrit must needs be in many passages. I am not unaware of the peculiar dangers of the plan now advocated—among which the most obvious is the temptation it offers to the translator of deviating from the text more widely than regard for clearness would absolutely require. And I am conscious of having failed in this respect in more than one instance. In other cases I have no doubt gone astray through an imperfect understanding of the author's meaning. The fact is, that as yet the time has hardly come for fully adequate translations of comprehensive works of the type of the Sribhāshya, the authors of which wrote with reference—in many cases tacit—to an immense and highly technical philosophical literature which is only just beginning to be studied, and comprehended in part, by European scholars.

It gives me great pleasure to acknowledge the help which I have received from various quarters in preparing this translation. *Pandit Gaṅgādhara Sāstrin*, C. I. E., of the Benares Sanskrit College, has, with unwearying kindness and patience, supplied me throughout with comments of his own on difficult sections of the text. *Pandit Svāmin Rāma Misra Sāstrin* has rendered me frequent assistance in the earlier portion of my task. And to Mr. A. Venis, the learned Principal of the Benares Sanskrit College, I am indebted for most instructive notes on some passages of a peculiarly technical and abstruse character. Nor can *I conclude* without expressing my sense of obligation to *Colonel G. A. Jacob*, whose invaluable 'Concordance to *the Principal Upanishads*' lightens to an incalculable *degree the task* of any scholar who is engaged in work *bearing on the Vedānta*.



VEDÂNTA-SÛTRAS
WITH
RÂMANUGA'S SRÎBHÂSHYA.

FIRST ADHYĀYA.

FIRST PĀDA.

MAY my mind be filled with devotion towards the highest Brahman, the abode of Lakshmi; who is luminously revealed in the Upanishads; who in sport produces, sustains, and reabsorbs the entire Universe; whose only aim is to foster the manifold classes of beings that humbly worship him.

The nectar of the teaching of Parāśara's son (Vyāsa),—which was brought up from the middle of the milk-ocean of the Upanishads—which restores to life the souls whose vital strength had departed owing to the heat of the fire of transmigratory existence—which was well guarded by the teachers of old—which was obscured by the mutual conflict of manifold opinions,—may intelligent men daily enjoy that as it is now presented to them in my words.

The lengthy explanation (*vṛtti*) of the Brahma-sūtras which was composed by the Reverend Bodhāyana has been abridged by former teachers; according to their views the words of the Sūtras will be explained in this present work.

1. Then therefore the enquiry into Brahman.

In this Sūtra the word 'then' expresses immediate sequence; the word 'therefore' intimates that what has taken place (*viz.* the study of the karmakāṇḍa of the Veda) constitutes the reason (of the enquiry into Brahman). For the fact is that the enquiry into (*lit.* 'the desire to know') Brahman—the fruit of which enquiry is infinite in nature and permanent—follows immediately in the case of him who, having read the Veda together with its auxiliary

disciplines, has reached the knowledge that the fruit of mere works is limited and non-permanent, and hence has conceived the desire of final release.

The compound 'brahmagigñāsā' is to be explained as 'the enquiry of Brahman,' the genitive case 'of Brahman' being understood to denote the object; in agreement with the special rule as to the meaning of the genitive case, Pāṇini II, 3, 65. It might be said that even if we accepted the general meaning of the genitive case—which is that of connexion in general—Brahman's position (in the above compound) as an object would be established by the circumstance that the 'enquiry' demands an object; but in agreement with the principle that the direct denotation of a word is to be preferred to a meaning inferred we take the genitive case 'of Brahman' as denoting the object.

The word 'Brahman' denotes the highest Person (puruṣottama), who is essentially free from all imperfections and possesses numberless classes of auspicious qualities of unsurpassable excellence. The term 'Brahman' is applied to any things which possess the quality of greatness (*brīhattva*, from the root 'brīh'); but primarily denotes that which possesses greatness, of essential nature as well as of qualities, in unlimited fulness; and such is only the Lord of all. Hence the word 'Brahman' primarily denotes him alone, and in a secondary derivative sense only those things which possess some small part of the Lord's qualities; for it would be improper to assume several meanings for the word (so that it would denote primarily or directly more than one thing). The case is analogous to that of the term 'bhagavat'.¹ The Lord only is enquired into, for the sake of immortality, by all those who are afflicted with the triad of pain. Hence the Lord of all is that Brahman which, according to the Sūtra, constitutes the object of enquiry. The word 'gigñāsā' is a desiderative formation meaning 'desire to know.' And as in the

¹ 'Bhagavat' denotes primarily the Lord, the Divinity; secondarily any holy person.

case of any desire the desired object is the chief thing, the Sūtra means to enjoin knowledge — which is the object of the desire of knowledge. The purport of the entire Sūtra then is as follows: 'Since the fruit of works known through the earlier part of the Mīmāṃsā is limited and non-permanent, and since the fruit of the knowledge of Brahman—which knowledge is to be reached through the latter part of the Mīmāṃsā—is unlimited and permanent; for this reason Brahman is to be known, after the knowledge of works has previously taken place.'—The same meaning is expressed by the Vṛttikāra when saying 'after the comprehension of works has taken place there follows the enquiry into Brahman.' And that the enquiry into works and that into Brahman constitute one body of doctrine, he (the Vṛttikāra) will declare later on 'this Sāriraka-doctrine is connected with Gaimini's doctrine as contained in sixteen adhyāyas; this proves the two to constitute one body of doctrine.' Hence the earlier and the later Mīmāṃsā are separate only in so far as there is a difference of matter to be taught by each; in the same way as the two halves of the Pūrva Mīmāṃsā-sūtras, consisting of six adhyāyas each, are separate¹; and as each adhyāya is separate. The entire Mīmāṃsā-sāstra—which begins with the Sūtra 'Now therefore the enquiry into religious duty' and concludes with the Sūtra '(From there is) no return on account of scriptural statement'—has, owing to the special character of the contents, a definite order of internal succession. This is as follows. At first the precept 'one is to learn one's own text (svādhyāya)' enjoins the apprehension of that aggregate of syllables which is called 'Veda,' and is here referred to as 'svādhyāya.' Next there arises the desire to know of what nature the 'Learning' enjoined is to be, and how it is to be done. Here there come in certain injunctions such as

¹ The first six books of the Pūrva Mīmāṃsā-sūtras give rules for the fundamental forms of the sacrifice; while the last six books teach how these rules are to be applied to the so-called modified forms.

‘Let a Brāhmaṇa be initiated in his eighth year’ and ‘The teacher is to make him recite the Veda’; and certain rules about special observances and restrictions—such as ‘having performed the upākarmaṇ on the full moon of Śrāvaṇa or Praushṭhapaḍa according to prescription, he is to study the sacred verses for four months and a half’—which enjoin all the required details.

From all these it is understood that the study enjoined has for its result the apprehension of the aggregate of syllables called Veda, on the part of a pupil who has been initiated by a teacher sprung from a good family, leading a virtuous life, and possessing purity of soul; who practises certain special observances and restrictions; and who learns by repeating what is recited by the teacher.

And this study of the Veda is of the nature of a *samskāra* of the text, since the form of the injunction ‘the Veda is to be studied’ shows that the Veda is the object (of the action of studying). By a *samskāra* is understood an action whereby something is fitted to produce some other effect; and that the Veda should be the object of such a *samskāra* is quite appropriate, since it gives rise to the knowledge of the four chief ends of human action—viz. religious duty, wealth, pleasure, and final release—and of the means to effect them; and since it helps to effect those ends by itself also, viz. by mere mechanical repetition (apart from any knowledge to which it may give rise).

The injunction as to the study of the Veda thus aims only at the apprehension of the aggregate of syllables (constituting the Veda) according to certain rules; it is in this way analogous to the recital of mantras.

It is further observed that the Veda thus apprehended through reading spontaneously gives rise to the ideas of certain things subserving certain purposes. A person, therefore, who has formed notions of those things immediately, i. e. on the mere apprehension of the text of the Veda through reading, thereupon naturally applies himself to the study of the Mīmāṃsā, which consists in a methodical discussion of the sentences constituting the text of the

Veda, and has for its result the accurate determination of the nature of those things and their different modes. Through this study the student ascertains the character of the injunctions of work which form part of the Veda, and observes that all work leads only to non-permanent results; and as, on the other hand, he immediately becomes aware that the Upanishad sections—which form part of the Veda which he has apprehended through reading—refer to an infinite and permanent result, viz. immortality, he applies himself to the study of the Sāriraka-Mīmāṃsā, which consists in a systematic discussion of the Vedānta-texts, and has for its result the accurate determination of their sense. That the fruit of mere works is transitory, while the result of the knowledge of Brahman is something permanent, the Vedānta-texts declare in many places—‘And as here the world acquired by work perishes, so there the world acquired by merit perishes’ (*Kh. Up.* VIII, 1, 6); ‘That work of his has an end’ (*Bṛi. Up.* III, 8, 10); ‘By non-permanent works the Permanent is not obtained’ (*Ka. Up.* I, 2, 10); ‘Frail indeed are those boats, the sacrifices’ (*Mu. Up.* I, 2, 7); ‘Let a Brāhmaṇa, after he has examined all these worlds that are gained by works, acquire freedom from all desires. What is not made cannot be gained by what is made. To understand this, let the pupil, with fuel in his hand, go to a teacher who is learned and dwells entirely in Brahman. To that pupil who has approached him respectfully, whose mind is altogether calm, the wise teacher truly told that knowledge of Brahman through which he knows the imperishable true Person’ (*Mu. Up.* I, 2, 12, 13).—‘Told’ here means ‘he is to tell.’—On the other hand, ‘He who knows Brahman attains the Highest’ (*Taitt. Up.* II, 1, 1); ‘He who sees this does not see death’ (*Kh. Up.* VII, 26, 2); ‘He becomes a self-ruler’ (*Kh. Up.* VII, 25, 2); ‘Knowing him he becomes immortal here’ (*Taitt. Ār.* III, 12, 7); ‘Having known him he passes over death; there is no other path to go’ (*Svet. Up.* VI, 15); ‘Having known as separate his Self and the Mover, pleased thereby he goes to immortality’ (*Svet. Up.* I, 6).

But—an objection here is raised—the mere learning of the Veda with its auxiliary disciplines gives rise to the knowledge that the heavenly world and the like are the results of works, and that all such results are transitory, while immortality is the fruit of meditation on Brahman. Possessing such knowledge, a person desirous of final release may at once proceed to the enquiry into Brahman; and what need is there of a systematic consideration of religious duty (i. e. of the study of the Pûrva Mīmāṃsā)?—If this reasoning were valid, we reply, the person desirous of release need not even apply himself to the study of the Sârîraka Mīmāṃsā, since Brahman is known from the mere reading of the Veda with its auxiliary disciplines.—True. Such knowledge arises indeed immediately (without deeper enquiry). But a matter apprehended in this immediate way is not raised above doubt and mistake. Hence a systematic discussion of the Vedânta-texts must be undertaken in order that their sense may be fully ascertained.—We agree. But you will have to admit that for the very same reason we must undertake a systematic enquiry into religious duty!

THE SMALL PŪRVAPAKSHA.

But—a further objection is urged—as that which has to precede the systematic enquiry into Brahman we should assign something which that enquiry necessarily presupposes. The enquiry into the nature of duty, however, does not form such a prerequisite, since a consideration of the Vedânta-texts may be undertaken by any one who has read those texts, even if he is not acquainted with works.—But in the Vedânta-texts there are enjoined meditations on the Udgîtha and the like which are matters auxiliary to works; and such meditations are not possible for him who is not acquainted with those works!—You who raise this objection clearly are ignorant of what kind of knowledge the Sârîraka Mīmāṃsā is concerned with! What that sâstra aims at is to destroy completely that

wrong knowledge which is the root of all pain, for man, liable to birth, old age, and death, and all the numberless other evils connected with transmigratory existence—evils that spring from the view, due to beginningless Nescience, that there is plurality of existence; and to that end the śāstra endeavours to establish the knowledge of the unity of the Self. Now to this knowledge, the knowledge of works—which is based on the assumption of plurality of existence—is not only useless but even opposed. The consideration of the Udgītha and the like, which is supplementary to works only, finds a place in the Vedānta-texts, only because like them it is of the nature of knowledge; but it has no direct connexion with the true topic of those texts. Hence some prerequisite must be indicated which has reference to the principal topic of the śāstra.—Quite so; and this prerequisite is just the knowledge of works; for scripture declares that final release results from knowledge with works added. The Sūtra-writer himself says further on ‘And there is need of all works, on account of the scriptural statement of sacrifices and the like’ (Ve. Sū. III, 4, 26). And if the required works were not known, one could not determine which works have to be combined with knowledge and which not. Hence the knowledge of works is just the necessary prerequisite.—Not so, we reply. That which puts an end to Nescience is exclusively the knowledge of Brahman, which is pure intelligence and antagonistic to all plurality. For final release consists just in the cessation of Nescience; how then can works—to which there attach endless differences connected with caste, āśrama, object to be accomplished, means and mode of accomplishment, &c.—ever supply a means for the cessation of ignorance, which is essentially the cessation of the view that difference exists? That works, the results of which are transitory, are contrary to final release, and that such release can be effected through knowledge only, scripture declares in many places; compare all the passages quoted above (p. 7).

As to the assertion that knowledge requires sacrifices and other works, we remark that—as follows from the

essential contrariety of knowledge and works, and as further appears from an accurate consideration of the words of scripture—pious works can contribute only towards the rise of the desire of knowledge, in so far namely as they clear the internal organ (of knowledge), but can have no influence on the production of the fruit, i. e. knowledge itself. For the scriptural passage concerned runs as follows: 'Brāhmaṇas desire to know him by the study of the Veda, by sacrifice, by gifts,' &c. (*Bṛi. Up. XI, 4, 22*).

According to this passage, the desire only of knowledge springs up through works; while another text teaches that calmness, self-restraint, and so on, are the direct means for the origination of knowledge itself. (Having become tranquil, calm, subdued, satisfied, patient, and collected, he is to see the Self within the Self (*Bṛi. Up. IV, 4, 23*).

The process thus is as follows. After the mind of a man has been cleaned of all impurities through works performed in many preceding states of existence, without a view to special forms of reward, there arises in him the desire of knowledge, and thereupon—through knowledge itself originated by certain scriptural texts—'Being only, this was in the beginning, one only without a second' (*Kh. Up. VI, 1, 2*); 'Truth, Knowledge, the Infinite, is Brahman' (*Taitt. Up. II, 1*); 'Without parts, without actions, calm, without fault, without taint' (*Svet. Up. VI, 19*); 'This Self is Brahman' (*Bṛi. Up. II, 5, 19*); 'Thou art that' (*Kh. Up. VI, 9, 7*), Nescience comes to an end. Now, 'hearing,' 'reflection,' and 'meditation,' are helpful towards cognising the sense of these Vedic texts. 'Hearing' (*śravaṇa*) means the apprehension of the sense of scripture, together with collateral arguments, from a teacher who possesses the true insight, viz. that the Vedānta-texts establish the doctrine of the unity of the Self. 'Reflection' (*mananam*) means the confirmation within oneself of the sense taught by the teacher, by means of arguments showing it alone to be suitable. 'Meditation' (*nididhyāsanam*) finally means the constant holding of that sense before one's mind, so as to dispel thereby the antagonistic beginningless imagination of plurality. In the case of him who

through 'hearing,' 'reflection,' and meditation,' has dispelled the entire imagination of plurality, the knowledge of the sense of Vedānta-texts puts an end to Nescience; and what we therefore require is a statement of the indispensable prerequisites of such 'hearing,' 'reflection,' and so on. Now of such prerequisites there are four, viz. discrimination of what is permanent and what is non-permanent; the full possession of calmness of mind, self-restraint and similar means; the renunciation of all enjoyment of fruits here below as well as in the next world; and the desire of final release.

Without these the desire of knowledge cannot arise; and they are therefore known, from the very nature of the matter, to be necessary prerequisites. To sum up: The root of bondage is the unreal view of plurality which itself has its root in Nescience that conceals the true being of Brahman. Bondage itself thus is unreal, and is on that account cut short, together with its root, by mere knowledge. Such knowledge is originated by texts such as 'That art thou'; and work is of no help either towards its nature, or its origination, or its fruit (i. e. release). It is on the other hand helpful towards the desire of knowledge, which arises owing to an increase of the element of goodness (sattva) in the soul, due to the destruction of the elements of passion (ragas) and darkness (tamas) which are the root of all moral evil. This use is referred to in the text quoted above, 'Brāhmaṇas wish to know him,' &c. As, therefore, the knowledge of works is of no use towards the knowledge of Brahman, we must acknowledge as the prerequisite of the latter knowledge the four means mentioned above.

THE SMALL SIDDHĀNTA.

To this argumentation we make the following reply. We admit that release consists only in the cessation of Nescience, and that this cessation results entirely from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which

the Vedānta-texts aim at enjoining for the purpose of putting an end to Nescience. Is it merely the knowledge of the sense of sentences which originates from the sentences? or is it knowledge in the form of meditation (upāsana) which has the knowledge just referred to as its antecedent? It cannot be knowledge of the former kind; for such knowledge springs from the mere apprehension of the sentence, apart from any special injunction, and moreover we do not observe that the cessation of Nescience is effected by such knowledge merely. Our adversary will perhaps attempt to explain things in the following way. The Vedānta-texts do not, he will say, produce that knowledge which makes an end of Nescience, so long as the imagination of plurality is not dispelled. And the fact that such knowledge, even when produced, does not at once and for every one put a stop to the view of plurality by no means subverts my opinion; for, to mention an analogous instance, the double appearance of the moon—presenting itself to a person affected with a certain weakness of vision—does not come to an end as soon as the oneness of the moon has been apprehended by reason. Moreover, even without having come to an end, the view of plurality is powerless to effect further bondage, as soon as the root, i. e. Nescience, has once been cut. But this defence we are unable to admit. It is impossible that knowledge should not arise when its means, i. e. the texts conveying knowledge, are once present. And we observe that even when there exists an antagonistic imagination (interfering with the rise of knowledge), information given by competent persons, the presence of characteristic marks (on which a correct inference may be based), and the like give rise to knowledge which sublates the erroneous imagination. Nor can we admit that even after the sense of texts has been apprehended, the view of plurality may continue owing to some small remainder of beginningless imagination. For as this imagination which constitutes the means for the view of plurality is itself false, it is necessarily put an end to by the rise of true knowledge. If this did not take place, that imagination would never come to an end, since there is no

other means but knowledge to effect its cessation. To say that the view of plurality, which is the effect of that imagination, continues even after its root has been cut, is mere nonsense. The instance of some one seeing the moon double is not analogous. For in his case the non-cessation of wrong knowledge explains itself from the circumstance that the cause of wrong knowledge, viz. the real defect of the eye which does not admit of being sublated by knowledge, is not removed, although that which would sublimate wrong knowledge is near. On the other hand, effects, such as fear and the like, may come to an end because they can be sublated by means of knowledge of superior force. Moreover, if it were true that knowledge arises through the dispelling of the imagination of plurality, the rise of knowledge would really never be brought about. For the imagination of plurality has through gradual growth in the course of beginningless time acquired an infinite strength, and does not therefore admit of being dispelled by the comparatively weak conception of non-duality. Hence we conclude that the knowledge which the Vedânta-texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences, and denoted by 'dhyâna,' 'upâsanâ' (i. e. meditation), and similar terms.

With this agree scriptural texts such as 'Having known it, let him practise meditation' (*Bri. Up.* IV, 4, 21); 'He who, having searched out the Self, knows it' (*Kh. Up.* VIII, 7, 1); 'Meditate on the Self as Om' (*Mu. Up.* II, 2, 6); 'Having known that, he is freed from the jaws of death' (*Ka. Up.* I, 3, 15); 'Let a man meditate on the Self only as his world' (*Bri. Up.* I, 4, 15); 'The Self is to be seen, to be heard, to be reflected on, to be meditated on' (*Bri. Up.* IV, 5, 6); 'That we must search out, that we must try to understand' (*Kh. Up.* VIII, 7, 1).

(According to the principle of the oneness of purport of the different *sâkhâs*) all these texts must be viewed as agreeing in meaning with the injunction of meditation contained in the passage quoted from the *Bri. Up.*; and what they enjoin is therefore meditation. In the first and second passages quoted, the words 'having known' and

'having searched out' (*viṅñāya* ; *anuvīdya*) contain a mere reference to (not injunction of) the apprehension of the meaning of texts, such apprehension subserving meditation; while the injunction of meditation (which is the true purport of the passages) is conveyed by the clauses 'let him practise meditation' (*pragñām kurvīta*) and 'he knows it.' In the same way the clause 'the Self is to be heard' is a mere *anuvāda*, i.e. a mere reference to what is already established by other means; for a person who has read the Veda observes that it contains instruction about matters connected with certain definite purposes, and then on his own account applies himself to methodical 'hearing,' in order definitely to ascertain these matters; 'hearing' thus is established already. In the same way the clause 'the Self is to be reflected upon' is a mere *anuvāda* of reflection which is known as a means of confirming what one has 'heard.' It is therefore meditation only which all those texts enjoin. In agreement with this a later Sūtra also says, 'Repetition more than once, on account of instruction' (Ve. Sū. IV, 1, 1). That the knowledge intended to be enjoined as the means of final release is of the nature of meditation, we conclude from the circumstance that the terms 'knowing' and 'meditating' are seen to be used in place of each other in the earlier and later parts of Vedic texts. Compare the following passages: 'Let a man meditate on mind as Brahman,' and 'he who knows this shines and warms through his celebrity, fame, and glory of countenance' (*Kh. Up. III, 18, 1* ; 6). And 'He does not know him, for he is not complete,' and 'Let men meditate on him as the Self' (*Bṛi. Up. I, 4, 7*). And 'He who knows what he knows,' and 'Teach me the deity on which you meditate' (*Kh. Up. IV, 1, 6* ; 2, 2).

'Meditation' means steady remembrance, i.e. a continuity of steady remembrance, uninterrupted like the flow of oil; in agreement with the scriptural passage which declares steady remembrance to be the means of release, 'on the attainment of remembrance all the ties are loosened' (*Kh. Up. VII, 26, 2*). Such remembrance is of

the same character (form) as seeing (intuition); for the passage quoted has the same purport as the following one, 'The fetter of the heart is broken, all doubts are solved, and all the works of that man perish when he has been seen who is high and low' (Mu. Up. II, 2, 8). And this being so, we conclude that the passage 'the Self is to be seen' teaches that 'Meditation' has the character of 'seeing' or 'intuition.' And that remembrance has the character of 'seeing' is due to the element of imagination (representation) which prevails in it. All this has been set forth at length by the Vākyakāra. 'Knowledge (vedana) means meditation (upāsana), scripture using the word in that sense'; i. e. in all Upanishads that knowledge which is enjoined as the means of final release is Meditation. The Vākyakāra then propounds a pūrvapaksha (primā facie view), 'Once he is to make the meditation, the matter enjoined by scripture being accomplished thereby, as in the case of the prayāgas and the like'; and then sums up against this in the words 'but (meditation) is established on account of the term meditation'; that means—knowledge repeated more than once (i.e. meditation) is determined to be the means of Release.—The Vākyakāra then goes on 'Meditation is steady remembrance, on the ground of observation and statement.' That means—this knowledge, of the form of meditation, and repeated more than once, is of the nature of steady remembrance.

Such remembrance has been declared to be of the character of 'seeing,' and this character of seeing consists in its possessing the character of immediate presentation (pratyakshatā). With reference to remembrance, which thus acquires the character of immediate presentation and is the means of final release, scripture makes a further determination, viz. in the passage Ka. Up. II, 23, 'That Self cannot be gained by the study of the Veda ("reflection"), nor by thought ("meditation"), nor by much hearing. Whom the Self chooses, by him it may be gained; to him the Self reveals its being.' This text says at first that mere hearing, reflection, and meditation do not suffice to gain the Self, and then declares, 'Whom the Self chooses, by him

it may be gained.' Now a 'chosen' one means a most beloved person; the relation being that he by whom that Self is held most dear is most dear to the Self. That the Lord (bhagavān) himself endeavours that this most beloved person should gain the Self, he himself declares in the following words, 'To those who are constantly devoted and worship with love I give that knowledge by which they reach me' (Bha. Gī. X, 10), and 'To him who has knowledge I am dear above all things, and he is dear to me' (VII, 17). Hence, he who possesses remembrance, marked by the character of immediate presentation (sākshātkāra), and which itself is dear above all things since the object remembered is such; he, we say, is chosen by the highest Self, and by him the highest Self is gained. Steady remembrance of this kind is designated by the word 'devotion' (bhakti); for this term has the same meaning as upāsana (meditation). For this reason scripture and smṛiti agree in making the following declarations, 'A man knowing him passes over death' (Svet. Up. III, 8); 'Knowing him thus he here becomes immortal' (Taitt. Ār. III, 12, 7); 'Neither by the Vedas, nor by austerities, nor by gifts, nor by sacrifice can I be so seen as thou hast seen me. But by devotion exclusive I may in this form be known and seen in truth, O Arguna, and also be entered into' (Bha. Gī. XI, 53, 54); 'That highest Person, O Pārtha, may be obtained by exclusive devotion' (VIII, 22).

That of such steady remembrance sacrifices and so on are means will be declared later on (Ve. Sū. III, 4, 26). Although sacrifices and the like are enjoined with a view to the origination of knowledge (in accordance with the passage 'They desire to know,' Bṛi. Up. IV, 4, 22), it is only knowledge in the form of meditation which—being daily practised, constantly improved by repetition, and continued up to death—is the means of reaching Brahman, and hence all the works connected with the different conditions of life are to be performed throughout life only for the purpose of originating such knowledge. This the Sūtrakāra declares in Ve. Sū. IV, 1, 12; 16; III, 4, 33, and other places. The Vākyakāra also declares that

steady remembrance results only from abstention, and so on; his words being 'This (viz. steady remembrance= meditation) is obtained through abstention (viveka), freeness of mind (vimoka), repetition (abhyāsa), works (kriyā), virtuous conduct (kalyāṇa), freedom from dejection (anavasāda), absence of exultation (anuddharsha); according to feasibility and scriptural statement.' The Vākyakāra also gives definitions of all these terms. Abstention (viveka) means keeping the body clean from all food, impure either owing to species (such as the flesh of certain animals), or abode (such as food belonging to a *Kāṇḍāla* or the like), or accidental cause (such as food into which a hair or the like has fallen). The scriptural passage authorising this point is *Kh. Up. VII, 26*, 'The food being pure, the mind becomes pure; the mind being pure, there results steady remembrance.' Freeness of mind (vimoka) means absence of attachment to desires. The authoritative passage here is 'Let him meditate with a calm mind' (*Kh. Up. III, 14, 1*). Repetition means continued practice. For this point the *Bhāṣya-kāra* quotes an authoritative text from *Smṛiti*, viz.: 'Having constantly been absorbed in the thought of that being' (*sadā tadbhāvabhāvitaḥ*; *Bha. Gṛ. VIII, 6*).—By 'works' (*kriyā*) is understood the performance, according to one's ability, of the five great sacrifices. The authoritative passages here are 'This person who performs works is the best of those who know Brahman' (*Mu. Up. III, 1, 4*); and 'Him *Brāhmaṇas* seek to know by recitation of the Veda, by sacrifice, by gifts, by penance, by fasting' (*Bṛi. Up. IV, 4, 22*).—By virtuous conduct (*kalyāṇāni*) are meant truthfulness, honesty, kindness, liberality, gentleness, absence of covetousness. Confirmatory texts are 'By truth he is to be obtained' (*Mu. Up. III, 1, 5*), and 'to them belongs that pure Brahman-world' (*Pr. Up. I, 16*).—That lowness of spirit or want of cheerfulness which results from unfavourable conditions of place or time and the remembrance of causes of sorrow, is denoted by the term 'dejection'; the contrary of this is 'freedom from dejection.' The relevant scriptural passage is 'This Self cannot be obtained by one lacking in strength' (*Mu. Up. III, 2, 4*).

—‘Exultation’ is that satisfaction of mind which springs from circumstances opposite to those just mentioned; the contrary is ‘absence of exultation.’ Overgreat satisfaction also stands in the way (of meditation). The scriptural passage for this is ‘Calm, subdued,’ &c. (*Bṛi. Up. IV, 4, 23*).—What the Vākyakāra means to say is therefore that knowledge is realised only through the performance of the duly prescribed works, on the part of a person fulfilling all the enumerated conditions.

Analogously another scriptural passage says ‘He who knows both knowledge and non-knowledge together, overcoming death by non-knowledge reaches the Immortal through knowledge’ (*Īs. Up. II*). Here the term ‘non-knowledge’ denotes the works enjoined on the different castes and āśramas; and the meaning of the text is that, having discarded by such works death, i.e. the previous works antagonistic to the origination of knowledge, a man reaches the Immortal, i.e. Brahman, through knowledge. The non-knowledge of which this passage speaks as being the means of overcoming death can only mean that which is other than knowledge, viz. prescribed works. The word has the same sense in the following passage: ‘Firm in traditional knowledge he offered many sacrifices, leaning on the knowledge of Brahman, so as to pass beyond death by non-knowledge’ (*Vi. Pu. VI, 6, 12*).—Antagonistic to knowledge (as said above) are all good and evil actions, and hence—as equally giving rise to an undesirable result—they may both be designated as evil. They stand in the way of the origination of knowledge in so far as they strengthen the elements of passion and darkness which are antagonistic to the element of goodness which is the cause of the rise of knowledge. That evil works stand in the way of such origination, the following scriptural text declares: ‘He makes him whom he wishes to lead down from these worlds do an evil deed’ (*Ka. Up. III, 8*). That passion and darkness veil the knowledge of truth while goodness on the other hand gives rise to it, the Divine one has declared himself, in the passage ‘From goodness springs knowledge’ (*Bha. Gī. XIV, 17*). Hence, in order that

knowledge may arise, evil works have to be got rid of, and this is effected by the performance of acts of religious duty not aiming at some immediate result (such as the heavenly world and the like); according to the text 'by works of religious duty he discards all evil.' Knowledge which is the means of reaching Brahman, thus requires the works prescribed for the different âśramas; and hence the systematic enquiry into works (i. e. the Pûrva Mîmâṃsâ)—from which we ascertain the nature of the works required and also the transitoriness and limitation of the fruits of mere works—forms a necessary antecedent to the systematic enquiry into Brahman. Moreover the discrimination of permanent and non-permanent things, &c. (i. e. the tetrad of 'means' mentioned above, p. 11) cannot be accomplished without the study of the Mîmâṃsâ; for unless we ascertain all the distinctions of fruits of works, means, modes of procedure and qualification (on the part of the agent) we can hardly understand the true nature of works, their fruits, the transitoriness or non-transitoriness of the latter, the permanence of the Self, and similar matters. That those conditions (viz. nityânityavastuviveka, sama, dama, &c.) are 'means' must be determined on the basis of viniyoga ('application' which determines the relation of principal and subordinate matters—āṅgin and āṅga); and this viniyoga which depends on direct scriptural statement (sruti), inferential signs (liṅga), and so on, is treated of in the third book of the Pûrva Mîmâṃsâ-sûtras. And further we must, in this connexion, consider also the meditations on the Udgîtha and similar things—which, although aiming at the success of works, are of the nature of reflections on Brahman (which is viewed in them under various forms)—and as such have reference to knowledge of Brahman. Those works also (with which these meditations are connected) aim at no special results of their own, and produce and help to perfect the knowledge of Brahman: they are therefore particularly connected with the enquiry into Brahman. And that these meditations presuppose an understanding of the nature of works is admitted by every one.

THE GREAT PŪRVAPAKSHA.

The only Reality is Brahman.

Brahman, which is pure intelligence and opposed to all difference, constitutes the only reality; and everything else, i. e. the plurality of manifold knowing subjects, objects of knowledge, and acts of knowledge depending on those two, is only imagined on (or 'in') that Brahman, and is essentially false.

'In the beginning, my dear, there was that only which is, one only without a second' (*Kh. Up. VI, 2, 1*); 'The higher knowledge is that by which the Indestructible is apprehended' (*Mu. Up. I, 1, 5*); 'That which cannot be seen nor seized, which has no eyes nor ears, no hands nor feet, the permanent, the all-pervading, the most subtle, the imperishable which the wise regard as the source of all beings' (*Mu. Up. I, 1, 6*); 'The True, knowledge, the Infinite is Brahman' (*Taitt. Up. II, 1*); 'He who is without parts, without actions, tranquil, without fault, without taint' (*Svet. Up. VI, 19*); 'By whom it is not thought, by him it is thought; he by whom it is thought knows it not. It is not known by those who know it, known by those who do not know it' (*Ke. Up. II, 3*); 'Thou mayest not see the seer of sight; thou mayest not think the thinker of thought' (*Bri. Up. III, 4, 2*); 'Bliss is Brahman' (*Taitt. Up. III, 6, 1*); 'All this is that Self' (*Bri. Up. IV, 5, 7*); 'There is here no diversity whatever' (*Bri. Up. IV, 4, 19*); 'From death to death goes he who sees any difference here' (*Ka. Up. II, 4, 10*); 'For where there is duality as it were, there one sees the other'; 'but where the Self has become all of him, by what means, and whom, should he see? by what means, and whom, should he know?' (*Bri. Up. IV, 5, 15*); 'the effect is a name merely which has its origin in speech; the truth is that (the thing made of clay) is clay merely' (*Kh. Up. VI, 1, 4*); 'for if he makes but the smallest distinction in it there is fear for him' (*Taitt. Up. II, 7*);—the two following Vedānta-sūtras: III, 2, 11; III, 2, 3—the following passages from the Vishṇu-purāṇa :

'In which all difference vanishes, which is pure Being, which is not the object of words, which is known by the Self only—that knowledge is called Brahman' (VI, 7, 53); 'Him whose essential nature is knowledge, who is stainless in reality'; 'Him who, owing to erroneous view, abides in the form of things' (I, 2, 6); 'the Reality thou art alone, there is no other, O Lord of the world!—whatever matter is seen belongs to thee whose being is knowledge; but owing to their erroneous opinion the non-devout look on it as the form of the world. This whole world has knowledge for its essential nature, but the Unwise viewing it as being of the nature of material things are driven round on the ocean of delusion. Those however who possess true knowledge and pure minds see this whole world as having knowledge for its Self, as thy form, O highest Lord!' (Vi. Pu. I, 4, 38 ff.).—'Of that Self, although it exists in one's own and in other bodies, the knowledge is of one kind, and that is Reality; those who maintain duality hold a false view' (II, 14, 31); 'If there is some other one, different from me, then it can be said, "I am this and that one is another"' (II, 13, 86); 'As owing to the difference of the holes of the flute the air equally passing through them all is called by the names of the different notes of the musical scale; so it is with the universal Self' (II, 14, 32); 'He is I; he is thou; he is all: this Universe is his form. Abandon the error of difference. The king being thus instructed, abandoned the view of difference, having gained an intuition of Reality' (II, 16, 24). 'When that view which gives rise to difference is absolutely destroyed, who then will make the untrue distinction between the individual Self and Brahman?' (VI, 7, 94).—The following passages from the Bhagavad-Gītā: 'I am the Self dwelling within all beings' (X, 20); 'Know me to be the soul within all bodies' (XIII, 2); 'Being there is none, movable or immovable, which is without me' (X, 39).—All these and other texts, the purport of which clearly is instruction as to the essential nature of things, declare that Brahman only, i. e. non-differenced pure intelligence is real, while everything else is false.

The appearance of plurality is due to avidyā.

‘Falsehood’ (mithyātva) belongs to what admits of being terminated by the cognition of the real thing—such cognition being preceded by conscious activity (not by mere absence of consciousness or knowledge). The snake, e. g. which has for its substrate a rope or the like is false; for it is due to an imperfection (dosha) that the snake is imagined in (or ‘on’) the rope. In the same way this entire world, with its distinctions of gods, men, animals, inanimate matter, and so on, is, owing to an imperfection, wrongly imagined in the highest Brahman whose substance is mere intelligence, and therefore is false in so far as it may be sublated by the cognition of the nature of the real Brahman. What constitutes that imperfection is beginningless Nescience (avidyā), which, hiding the truth of things, gives rise to manifold illusions, and cannot be defined either as something that is or as something that is not.—‘By the Untrue they are hidden; of them which are true the Untrue is the covering’ (*Kh. Up. VIII, 3, 1*); ‘Know Māyā to be Prakṛiti, and the great Lord him who is associated with Māyā’ (*Svet. Up. IV, 10*); ‘Indra appears manifold through the Māyās’ (*Bṛi. Up. II, 5, 19*); ‘My Māyā is hard to overcome’ (*Bha. Gī. VII, 14*); ‘When the soul slumbering in beginningless Māyā awakes’ (*Gau. Kā. I, 16*).—These and similar texts teach that it is through beginningless Māyā that to Brahman which truly is pure non-differenced intelligence its own nature hides itself, and that it sees diversity within itself. As has been said, ‘Because the Holy One is essentially of the nature of intelligence, the form of all, but not material; therefore know that all particular things like rocks, oceans, hills and so on, have proceeded from intelligence¹. But when, on

¹ In agreement with the use made of this passage by the Pūrva-pakshin, *vigñāna* must here be understood in the sense of *avidyā*. *Vigñānasabdēna vividham gñāyate = neneti karaṇavyutpattiyā = vidyā = bhidhīyate. Sru. Pra.*

the cessation of all work, everything is only pure intelligence in its own proper form, without any imperfections; then no differences—the fruit of the tree of wishes—any longer exist between things. Therefore nothing whatever, at any place or any time, exists apart from intelligence: intelligence, which is one only, is viewed as manifold by those whose minds are distracted by the effects of their own works. Intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vāsudeva apart from whom nothing exists. I have thus declared to you the lasting truth of things—that intelligence only is true and everything else untrue. And that also which is the cause of ordinary worldly existence has been declared to you' (Vi. Pu. II, 12, 39, 40, 43-45).

Avidyā is put an end to by true Knowledge.

Other texts declare that this Nescience comes to an end through the cognition of the essential unity of the Self with Brahman which is nothing but non-differenced intelligence. 'He does not again go to death'; 'He sees this as one'; 'He who sees this does not see death' (*Kh. Up.* VI, 27); 'When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless' (*Taitt. Up.* II, 7); 'The fetter of the heart is broken, all doubts are solved and all his works perish when he has been beheld who is high and low' (*Mu. Up.* II, 2, 8); 'He knows Brahman, he becomes Brahman only' (*Mu. Up.* III, 2, 9); 'Knowing him only a man passes over death; there is no other path to go' (*Svet. Up.* III, 8). In these and similar passages, the term 'death' denotes Nescience; analogously to the use of the term in the following words of Sanatsugāta, 'Delusion I call death; and freedom from delusion I call immortality' (*Sanatsug.* II, 5). The knowledge again of the essential unity and non-difference of Brahman—which is ascertained from decisive texts such as 'The True, knowledge, the Infinite is Brahman' (*Taitt. Up.* II, 1); 'Knowledge, bliss is

Brahman' (*Bri. Up. III, 9, 28*)—is confirmed by other passages, such as 'Now if a man meditates on another deity, thinking the deity is one and he another, he does not know' (*Bri. Up. I, 4, 10*); 'Let men meditate upon him as the Self' (*Bri. Up. I, 4, 7*); 'Thou art that' (*Kh. Up. VI, 8, 7*); 'Am I thou, O holy deity? and art thou me, O holy deity?'; 'What I am that is he; what he is that am I.'—This the Sūtrakāra himself will declare 'But as the Self (scriptural texts) acknowledge and make us apprehend (the Lord)' (*Ve. Sū. IV, 1, 3*). Thus the Vākya-kāra also, 'It is the Self—thus one should apprehend (everything), for everything is effected by that.' And to hold that by such cognition of the oneness of Brahman essentially false bondage, together with its cause, comes to an end, is only reasonable.

Scripture is of greater force than Perception.

But, an objection is raised—how can knowledge, springing from the sacred texts, bring about a cessation of the view of difference, in manifest opposition to the evidence of Perception?—How then, we rejoin, can the knowledge that this thing is a rope and not a snake bring about, in opposition to actual perception, the cessation of the (idea of the) snake?—You will perhaps reply that in this latter case there is a conflict between two forms of perception, while in the case under discussion the conflict is between direct perception and Scripture which is based on perception. But against this we would ask the question how, in the case of a conflict between two equal cognitions, we decide as to which of the two is refuted (sublated) by the other. If—as is to be expected—you reply that what makes the difference between the two is that one of them is due to a defective cause while the other is not: we point out that this distinction holds good also in the case of Scripture and perception being in conflict. It is not considerations as to the equality of conflicting cognitions, as to their being dependent or independent, and so on, that determine which of the two sublates the other; if that were

the case, the perception which presents to us the flame of the lamp as one only would not be sublated by the cognition arrived at by inference that there is a succession of different flames. Wherever there is a conflict between cognitions based on two different means of knowledge we assign the position of the 'sublated one' to that which admits of being accounted for in some other way; while that cognition which affords no opening for being held unauthoritative and cannot be accounted for in another way, is the 'sublating one'¹. This is the principle on which the relation between 'what sublates' and 'what is sublated' is decided everywhere. Now apprehension of Brahman—which is mere intelligence, eternal, pure, free, self-luminous—is effected by Scripture which rests on endless unbroken tradition, cannot therefore be suspected of any, even the least, imperfection, and hence cannot be non-authoritative; the state of bondage, on the other hand, with its manifold distinctions is proved by Perception, Inference, and so on, which are capable of imperfections and therefore may be non-authoritative. It is therefore reasonable to conclude that the state of bondage is put an end to by the apprehension of Brahman. And that imperfection of which Perception—through which we apprehend a world of manifold distinctions—may be assumed to be capable, is so-called Nescience, which consists in the beginningless wrong imagination of difference.—Well then—a further objection is raised—let us admit that Scripture is perfect because

¹ The distinction is illustrated by the different views Perception and Inference cause us to take of the nature of the flame of the lamp. To Perception the flame, as long as it burns, seems one and the same: but on the ground of the observation that the different particles of the wick and the oil are consumed in succession, we infer that there are many distinct flames succeeding one another. And we accept the Inference as valid, and as sublating or refuting the immediate perception, because the perceived oneness of the flame admits of being accounted for 'otherwise,' viz. on the ground of the many distinct flames originating in such rapid succession that the eye mistakes them for one. The inference on the other hand does not admit of being explained in another way.

resting on an endless unbroken tradition; but must we then not admit that texts evidently presupposing the view of duality, as e.g. 'Let him who desires the heavenly world offer the *Gyotishṭoma*-sacrifice'—are liable to refutation?—True, we reply. As in the case of the *Udgātri* and *Pratihartṛi* breaking the chain (not at the same time, but) in succession¹, so here also the earlier texts (which refer to duality and transitory rewards) are sublated by the later texts which teach final release, and are not themselves sublated by anything else.

The texts which represent Brahman as devoid of qualities have greater force.

The same reasoning applies to those passages in the Vedānta-texts which inculcate meditation on the qualified Brahman, since the highest Brahman is without any qualities.—But consider such passages as 'He who cognises all, who knows all' (*Mu. Up. I, 1, 9*); 'His high power is revealed as manifold, as essential, acting as force and knowledge' (*Svet. Up. VI, 8*); 'He whose wishes are true, whose purposes are true' (*Kh. Up. VIII, 1, 5*); how can these passages, which clearly aim at defining the nature of Brahman, be liable to refutation?—Owing to the greater weight, we reply, of those texts which set forth Brahman as devoid of qualities. 'It is not coarse, not fine, not short, not long' (*Bṛi. Up. III, 8, 8*); 'The True, knowledge, infinite is Brahman' (*Taitt. Up. II, 1*); 'That which is free from qualities,' 'that which is free from stain'—these and similar texts convey the notion of Brahman being changeless, eternal intelligence devoid of all difference; while the other texts—quoted before—teach the qualified Brahman. And there being a conflict between the two sets of passages, we—according to the *Mīmāṃsā* principle referred to above—decide that the texts referring to Brahman as devoid of qualities are of greater force, because they are later in

¹ The reference is to the point discussed Pū. Mī. Sū. VI, 5, 54 (*Gaim. Nyā. Mālā Vistara*, p. 285).

order¹ than those which speak of Brahman as having qualities. Thus everything is settled.

The text Taitt. Up. II, 1 refers to Brahman as devoid of qualities.

But—an objection is raised—even the passage ‘The True, knowledge, infinite is Brahman’ intimates certain qualities of Brahman, viz. true being, knowledge, infinity!—Not so, we reply. From the circumstance that all the terms of the sentence stand in co-ordination, it follows that they convey the idea of one matter (sense) only. If against this you urge that the sentence may convey the idea of one matter only, even if directly expressing a thing distinguished by several qualities; we must remark that you display an ignorance of the meaning of language which appears to point to some weakmindedness on your part. A sentence conveys the idea of one matter (sense) only when all its constitutive words denote one and the same thing; if, on the other hand, it expresses a thing possessing several attributes, the difference of these attributes necessarily leads to a difference in meaning on the part of the individual words, and then the oneness of meaning of the sentence is lost.—But from your view of the passage it would follow that the several words are mere synonyms!—Give us your attention, we reply, and learn that several words may convey one meaning without being idle synonyms. From the determination of the unity of purport of the whole sentence² we conclude that the several words, applied to one thing, aim at expressing what is opposite in nature to whatever is contrary to the meanings of the several words, and that thus they have meaning and unity of meaning and yet are not mere synonyms. The details

¹ The texts which deny all qualities of Brahman are later in order than the texts which refer to Brahman as qualified, because denial presupposes that which is to be denied.

² The unity of purport of the sentence is inferred from its constituent words having the same case-ending.

are as follows. Brahman is to be defined as what is contrary in nature to all other things. Now whatever is opposed to Brahman is virtually set aside by the three words (constituting the definition of Brahman in the Taittiriya-text). The word 'true' (or 'truly being') has the purport of distinguishing Brahman from whatever things have no truth, as being the abodes of change; the word 'knowledge' distinguishes Brahman from all non-sentient things whose light depends on something else (which are not self-luminous); and the word 'infinite' distinguishes it from whatever is limited in time or space or nature. Nor is this 'distinction' some positive or negative attribute of Brahman, it rather is just Brahman itself as opposed to everything else; just as the distinction of white colour from black and other colours is just the true nature of white, not an attribute of it. The three words constituting the text thus *have* a meaning, have *one* meaning, and are non-synonymous, in so far as they convey the essential distinction of one thing, viz. Brahman from everything else. The text thus declares the one Brahman which is self-luminous and free from all difference. On this interpretation of the text we discern its oneness in purport with other texts, such as 'Being only this was in the beginning, one only, without a second.' Texts such as 'That from whence these beings are born' (Taitt. Up. III, 1); 'Being only this was in the beginning' (Kṛ. Up. VI, 2, 1); 'Self alone was this in the beginning' (Bri. Up. I, 4, 1), &c., describe Brahman as the cause of the world; and of this Brahman the Taittiriya passage 'The True, knowledge, infinite is Brahman' gives the strict definition.

In agreement with the principle that all sâkhâs teach the same doctrine we have to understand that, in all the texts which speak of Brahman as cause, Brahman must be taken as being 'without a second,' i.e. without any other being of the same or a different kind; and the text which aims at defining Brahman has then to be interpreted in accordance with this characteristic of Brahman, viz. its being without a second. The statement of the Kṛândogya

as to Brahman being without a second must also be taken to imply that Brahman is non-dual as far as qualities are concerned ; otherwise it would conflict with those passages which speak of Brahman as being without qualities and without stain. We therefore conclude that the defining Taittirīya-text teaches Brahman to be an absolutely homogeneous substance.

But, the above explanation of the passage being accepted, it follows that the words 'true being,' 'knowledge,' &c., have to be viewed as abandoning their direct sense, and merely suggesting a thing distinct in nature from all that is opposite (to what the three words directly denote), and this means that we resort to so-called implication (implied meaning, *lakṣhaṇā*)!—What objection is there to such a proceeding? we reply. The force of the general purport of a sentence is greater than that of the direct denotative power of the simple terms, and it is generally admitted that the purport of grammatical co-ordination is oneness (of the matter denoted by the terms co-ordinated).—But we never observe that all words of a sentence are to be understood in an implied sense!—Is it then not observed, we reply, that *one* word is to be taken in its implied meaning if otherwise it would contradict the purport of the whole sentence? And if the purport of the sentence, which is nothing but an aggregate of words employed together, has once been ascertained, why should we not take two or three or all words in an implied sense—just as we had taken one—and thus make them fit in with the general purport? In agreement herewith those scholars who explain to us the sense of imperative sentences, teach that in imperative sentences belonging to ordinary speech all words have an implied meaning only (not their directly denotative meaning). For, they maintain, imperative forms have their primary meaning only in (Vedic) sentences which enjoin something not established by other means ; and hence in ordinary speech the effect of the action is conveyed by implication only. The other words also, which form part of those imperative sentences and denote matters connected with the action, have their primary meaning

only if connected with an action not established by other means; while if connected with an ordinary action they have a secondary, implied, meaning only¹.

**Perception reveals to us non-differenced
substance only.**

We have so far shown that in the case of a conflict between Scripture and Perception and the other instruments of knowledge, Scripture is of greater force. The fact, however, is that no such conflict is observed to exist, since Perception itself gives rise to the apprehension of a non-differenced Brahman whose nature is pure Being.—But how can it be said that Perception, which has for its object things of various kinds—and accordingly expresses itself in judgments such as ‘Here is a jar,’ ‘There is a piece of cloth’—causes the apprehension of mere Being? If there were no apprehension of difference, all cognitions would have one and the same object, and therefore would give rise to one judgment only—as takes place when one unbroken perceptive cognition is continued for some time.—True. We therefore have to enquire in what way,

¹ The theory here referred to is held by some of the Mīmāṃsakas. The imperative forms of the verb have their primary meaning, i.e. the power of originating action, only in Vedic sentences which enjoin the performance of certain actions for the bringing about of certain ends: no other means of knowledge but the Veda informing us that such ends can be accomplished by such actions. Nobody, e.g. would offer a soma sacrifice in order to obtain the heavenly world, were he not told by the Veda to do so. In ordinary life, on the other hand, no imperative possesses this entirely unique originative force, since any action which may be performed in consequence of a command may be prompted by other motives as well: it is, in technical Indian language, established already, apart from the command, by other means of knowledge. The man who, e.g. is told to milk a cow might have proceeded to do so, apart from the command, for reasons of his own. Imperatives in ordinary speech are therefore held not to have their primary meaning, and this conclusion is extended, somewhat unwarrantably one should say, to all the words entering into an imperative clause.

in the judgment 'here is a jar,' an assertion is made about being as well as some special form of being. These implied judgments cannot both be founded on perception, for they are the results of acts of cognition occupying different moments of time, while the perceptive cognition takes place in one moment (is instantaneous). We therefore must decide whether it is the essential nature of the jar, or its difference from other things, that is the object of perception. And we must adopt the former alternative, because the apprehension of difference presupposes the apprehension of the essential nature of the thing, and, in addition, the remembrance of its counterentities (i. e. the things from which the given thing differs). Hence difference is not apprehended by Perception; and all judgments and propositions relative to difference are founded on error only.

Difference—bheda—does not admit of logical definition.

The Logicians, moreover, are unable to give a definition of such a thing as 'difference.' Difference cannot in the first place be the essential nature (of that which differs); for from that it would follow that on the apprehension of the essential nature of a thing there would at once arise not only the judgment as to that essential nature but also judgments as to its difference from everything else.—But, it may be objected to this, even when the essential nature of a thing is apprehended, the judgment 'this thing is different from other things' depends on the remembrance of its counterentities, and as long as this remembrance does not take place so long the judgment of difference is not formed!—Such reasoning, we reply, is inadmissible. He who maintains that 'difference' is nothing but 'essential nature' has no right to assume a dependence on counterentities since, according to him, essential nature and difference are the same, i. e. nothing but essential nature: the judgment of difference can, on his view, depend on counterentities no more than the judgment of essential nature does. His view really implies that the two words 'the jar' and 'different' (in the judgment 'the jar is different') are

synonymous, just as the words 'hasta' and 'kara' are (both of which mean 'hand').

Nor, in the second place, can 'difference' be held to be an attribute (dharma). For if it were that, we should have to assume that 'difference' possesses difference (i.e. is different) from essential nature; for otherwise it would be the same as the latter. And this latter difference would have to be viewed as an attribute of the first difference, and this would lead us on to a third difference, and so in infinitum. And the view of 'difference' being an attribute would further imply that difference is apprehended on the apprehension of a thing distinguished by attributes such as generic character and so on, and at the same time that the thing thus distinguished is apprehended on the apprehension of difference; and this would constitute a logical seesaw.—'Difference' thus showing itself incapable of logical definition, we are confirmed in our view that perception reveals mere 'Being' only.

Moreover, it appears that in states of consciousness such as 'Here is a jar,' 'There is a piece of cloth,' 'The jar is perceived,' 'The piece of cloth is perceived,' that which constitutes the things is Being (existence; *sattā*) and perception (or 'consciousness'; *anubhūti*). And we observe that it is pure Being only which persists in all states of cognition: this pure Being alone, therefore, is *real*. The differences, on the other hand, which do not persist, are unreal. The case is analogous to that of the snake-rope. The rope which persists as a substrate is real, while the non-continuous things (which by wrong imagination are superimposed on the rope) such as a snake, a cleft in the ground, a watercourse, and so on, are unreal.

But—our adversary objects—the instance is not truly analogous. In the case of the snake-rope the non-reality of the snake results from the snake's being sublated (*bādhita*) by the cognition of the true nature of the substrate 'This is a rope, not a snake'; it does not result from the non-continuousness of the snake. In the same way the reality of the rope does not follow from its persistence, but from the fact of its being not sublated (by another

cognition). But what, we ask, establishes the non-reality of jars and pieces of cloth?—All are agreed, we reply, that we observe, in jars and similar things, individual difference (*vyāvṛitti*, literally 'separation,' 'distinction'). The point to decide is of what nature such difference is. Does it not mean that the judgment 'This is a jar' implies the negation of pieces of cloth and other things? But this means that by this judgment pieces of cloth and other things are sublated (*bādhita*). Individual difference (*vyāvṛitti*) thus means the cessation (or absence), due to sublation, of certain objects of cognition, and it proves the non-reality of whatever has non-continuous existence; while on the other hand, pure Being, like the rope, persists non-sublated. Hence everything that is additional to pure Being is non-real.—This admits of being expressed in technical form. 'Being' is real because it persists, as proved by the case of the rope in the snake-rope; jars and similar things are non-real because they are non-continuous, as proved by the case of the snake that has the rope for its substrate.

From all this it follows that persisting consciousness only has real being; it alone is.

**Being and Consciousness are one. Consciousness is
svayamprakāśa.**

But, our adversary objects, as mere Being is the object of consciousness, it is different therefrom (and thus there exists after all 'difference' or 'plurality').—Not so, we reply. That there is no such thing as 'difference,' we have already shown above on the grounds that it is not the object of perception, and moreover incapable of definition. It cannot therefore be proved that 'Being' is the object of consciousness. Hence Consciousness itself is 'Being'—that which is.—This consciousness is self-proved, just because it is consciousness. Were it proved through something else, it would follow that like jars and similar things it is not consciousness. Nor can there be assumed, for consciousness, the need of another act of consciousness (through which its knowledge would be established); for

it shines forth (*prakāśate*) through its own being. While it exists, consciousness—differing therein from jars and the like—is never observed not to shine forth, and it cannot therefore be held to depend, in its shining forth, on something else.—You (who object to the above reasoning) perhaps hold the following view:—even when consciousness has arisen, it is the object only which shines forth—a fact expressed in sentences such as: the jar is perceived. When a person forms the judgment ‘This is a jar,’ he is not at the time conscious of a consciousness which is not an object and is not of a definite character. Hence the existence of consciousness is the reason which brings about the ‘shining forth’ of jars and other objects, and thus has a similar office as the approximation of the object to the eye or the other organs of sense (which is another condition of perceptive consciousness). After this the existence of consciousness is inferred on the ground that the shining forth of the object is (not permanent, but) occasional only¹. And should this argumentation be objected to on the ground of its implying that consciousness—which is essentially of the nature of intelligence—is something non-intelligent like material things, we ask you to define this negation of non-intelligence (which you declare to be characteristic of consciousness). Have we, perhaps, to understand by it the invariable concomitance of existence and shining forth? If so, we point out that this invariable concomitance is also found in the case of pleasure and similar affections; for when pleasure and so on exist at all, they never are non-perceived (i. e. they exist in so far only as we are conscious of them). It is thus clear that we have no consciousness of consciousness itself—just as the tip of a finger, although touching other things, is incapable of touching itself.

All this reasoning, we reply, is entirely spun out of your own fancy, without any due consideration of the power of consciousness. The fact is, that in perceiving colour and

¹ Being not permanent but occasional, it is an effect only, and as such must have a cause.

other qualities of things, we are not aware of a 'shining forth' as an attribute of those things, and as something different from consciousness; nor can the assumption of an attribute of things called 'light,' or 'shining forth,' be proved in any way, since the entire empirical world itself can be proved only through consciousness, the existence of which we both admit. Consciousness, therefore, is not something which is inferred or proved through some other act of knowledge; but while proving everything else it is proved by itself. This may be expressed in technical form as follows—Consciousness is, with regard to its attributes and to the empirical judgments concerning it, independent of any other thing, because through its connexion with other things it is the cause of their attributes and the empirical judgments concerning them. For it is a general principle that of two things that which through its connexion with the other is the cause of the attributes of—and the empirical judgments about—the latter, is itself independent of that other as to those two points. We see e.g. that colour, through its conjunction with earth and the like, produces in them the quality of visibility, but does not itself depend for its visibility on conjunction with colour. Hence consciousness is itself the cause of its own 'shining forth,' as well as of the empirically observed shining forth of objects such as jars and the like.

Consciousness is eternal and incapable of change.

This self-luminous consciousness, further, is eternal, for it is not capable of any form of non-existence—whether so-called antecedent non-existence or any other form. This follows from its being self-established. For the antecedent non-existence of self-established consciousness cannot be apprehended either through consciousness or anything else. If consciousness itself gave rise to the apprehension of its own non-existence, it could not do so in so far as 'being,' for that would contradict its being: if it is, i. e. if its non-existence is not, how can it give rise to the idea of its non-existence? Nor can it do so if not being; for if consciousness itself is not, how can it furnish

a proof for its own non-existence? Nor can the non-existence of consciousness be apprehended through anything else; for consciousness cannot be the object of anything else. Any instrument of knowledge proving the non-existence of consciousness, could do so only by making consciousness its object—'this is consciousness'; but consciousness, as being self-established, does not admit of that objectivation which is implied in the word 'this,' and hence its previous non-existence cannot be proved by anything lying outside itself.

As consciousness thus does not admit of antecedent non-existence, it further cannot be held to originate, and hence also all those other states of being which depend on origination cannot be predicated of it.

As consciousness is beginningless, it further does not admit of any plurality within itself; for we observe in this case the presence of something which is contrary to what invariably accompanies plurality (this something being 'beginninglessness' which is contrary to the quality of having a beginning—which quality invariably accompanies plurality). For we never observe a thing characterised by plurality to be without a beginning.—And moreover difference, origination, &c., are objects of consciousness, like colour and other qualities, and hence cannot be attributes of consciousness. Therefore, consciousness being essentially consciousness only, nothing else that is an object of consciousness can be its attribute. The conclusion is that consciousness is free from difference of any kind.

The apparent difference between Consciousness and the conscious subject is due to the unreal ahamkāra.

From this it further follows that there is no substrate of consciousness—different from consciousness itself—such as people ordinarily mean when speaking of a 'knower.' It is self-luminous consciousness itself which constitutes the so-called 'knower.' This follows therefrom also that consciousness is not non-intelligent (*gāḍa*); for non-intelligence invariably accompanies absence of Selfhood (*anātmavā*);

hence, non-intelligence being absent in consciousness, consciousness is not non-Self, that means, it is the Self.

But, our adversary again objects, the consciousness which expresses itself in the judgment 'I know,' proves that the quality of being a 'knower' belongs to consciousness!—By no means, we reply. The attribution to consciousness of this quality rests on error, no less than the attribution, to the shell, of the quality of being silver. Consciousness cannot stand in the relation of an agent toward itself: the attribute of being a knowing agent is erroneously imputed to it—an error analogous to that expressed in the judgment 'I am a man,' which identifies the Self of a person with the outward aggregate of matter that bears the external characteristics of humanity. To be a 'knower' means to be the agent in the action of knowing; and this is something essentially changeful and non-intelligent (*gāḍa*), having its abode in the *ahamkāra*, which is itself a thing subject to change. How, on the other hand, could such agency possibly belong to the changeless 'witness' (of all change, i. e. consciousness) whose nature is pure Being? That agency cannot be an attribute of the Self follows therefrom also that, like colour and other qualities, agency depends, for its own proof, on seeing, i. e. consciousness.

That the Self does not fall within the sphere (is not an object of), the idea of 'I' is proved thereby also that in deep sleep, swoon, and similar states, the idea of the 'I' is absent, while the consciousness of the Self persists. Moreover, if the Self were admitted to be an agent and an object of the idea of 'I,' it would be difficult to avoid the conclusion that like the body it is non-intelligent, something merely outward ('being for others only, not for itself') and destitute of Selfhood. That from the body, which is the object of the idea of 'I,' and known to be an agent, there is different that Self which enjoys the results of the body's actions, viz. the heavenly word, and so on, is acknowledged by all who admit the validity of the instruments of knowledge; analogously, therefore, we must admit that different from the knower whom we understand by the term 'I,' is the 'witnessing' inward Self. The non-

intelligent ahaṁkāra thus merely serves to manifest the nature of non-changing consciousness, and it effects this by being its abode ; for it is the proper quality of manifesting agents to manifest the objects manifested, in so far as the latter abide in them. A mirror, e. g., or a sheet of water, or a certain mass of matter, manifests a face or the disc of the moon (reflected in the mirror or water) or the generic character of a cow (impressed on the mass of matter) in so far as all those things abide in them.—In this way, then, there arises the erroneous view that finds expression in the judgment ‘I know.’—Nor must you, in the way of objection, raise the question how self-luminous consciousness is to be manifested by the non-intelligent ahaṁkāra, which rather is itself manifested by consciousness ; for we observe that the surface of the hand, which itself is manifested by the rays of sunlight falling on it, at the same time manifests those rays. This is clearly seen in the case of rays passing through the interstices of network: the light of those rays is intensified by the hand on which they fall, and which at the same time is itself manifested by the rays.

It thus appears that the ‘knowing agent,’ who is denoted by the ‘I,’ in the judgment ‘I know,’ constitutes no real attribute of the Self, the nature of which is pure intelligence. This is also the reason why the consciousness of Egoity does not persist in the states of deep sleep and final release : in those states this special form of consciousness passes away, and the Self appears in its true nature, i. e. as pure consciousness. Hence a person who has risen from deep, dreamless sleep reflects, ‘Just now I was unconscious of myself.’

Summing up of the pūrvapakṣa view.

As the outcome of all this, we sum up our view as follows.—Eternal, absolutely non-changing consciousness, whose nature is pure non-differenced intelligence, free from all distinction whatever, owing to error illusorily manifests itself (vivartate) as broken up into manifold distinctions—knowing subjects, objects of knowledge, acts of knowledge.

And the purpose for which we enter on the consideration of the Vedānta-texts is utterly to destroy what is the root of that error, i.e. Nescience, and thus to obtain a firm knowledge of the oneness of Brahman, whose nature is mere intelligence—free, pure, eternal.

THE GREAT SIDDHĀNTA.

This entire theory rests on a fictitious foundation of altogether hollow and vicious arguments, incapable of being stated in definite logical alternatives, and devised by men who are destitute of those particular qualities which cause individuals to be chosen by the Supreme Person revealed in the Upanishads; whose intellects are darkened by the impression of beginningless evil; and who thus have no insight into the nature of words and sentences, into the real purport conveyed by them, and into the procedure of sound argumentation, with all its methods depending on perception and the other instruments of right knowledge. The theory therefore must needs be rejected by all those who, through texts, perception and the other means of knowledge—assisted by sound reasoning—have an insight into the true nature of things.

There is no proof of non-differenced substance.

To enter into details.—Those who maintain the doctrine of a substance devoid of all difference have no right to assert that this or that is a proof of such a substance; for all means of right knowledge have for their object things affected with difference.—Should any one, taking his stand on the received views of his sect, assert that the theory of a substance free from all difference (does not require any further means of proof but) is immediately established by one's own consciousness; we reply that he also is refuted by the fact, warranted by the witness of the Self, that all consciousness implies difference: all states of consciousness have for their object something that is marked by some difference, as appears in the case of judgments like 'I saw this.' And should a state of consciousness—although directly

apprehended as implying difference—be determined by some fallacious reasoning to be devoid of difference, this determination could be effected only by means of some special attributes additional to the quality of mere Being ; and owing to these special qualities on which the determination depends, that state of consciousness would clearly again be characterised by difference. The meaning of the mentioned determination could thus only be that of a thing affected with certain differences some other differences are denied ; but manifestly this would not prove the existence of a thing free from all difference. To thought there at any rate belongs the quality of being thought and self-illuminatedness, for the knowing principle is observed to have for its essential nature the illumining (making to shine forth) of objects. And that also in the states of deep sleep, swoon, &c., consciousness is affected with difference we shall prove, in its proper place, in greater detail. Moreover you yourself admit that to consciousness there actually belong different attributes such as permanency (oneness, self-luminousness, &c.), and of these it cannot be shown that they are only Being in general. And even if the latter point were admitted, we observe that there takes place a discussion of different views, and you yourself attempt to prove your theory by means of the differences between those views and your own. It therefore must be admitted that reality is affected with difference well established by valid means of proof.

Sabda proves difference.

As to sound (speech ; sabda) it is specially apparent that it possesses the power of denoting only such things as are affected with difference. Speech operates with words and sentences. Now a word (pada) originates from the combination of a radical element and a suffix, and as these two elements have different meanings it necessarily follows that the word itself can convey only a sense affected with difference. And further, the plurality of words is based on plurality of meanings ; the sentence therefore which is an aggregate of words expresses some special combination of things (meanings of words), and hence has no power to

denote a thing devoid of all difference.—The conclusion is that sound cannot be a means of knowledge for a thing devoid of all difference.

Pratyaksha—even of the nirvikalpaka kind—proves difference.

Perception in the next place—with its two subdivisions of non-determinate (nirvikalpaka) and determinate (savikalpaka) perception—also cannot be a means of knowledge for things devoid of difference. Determinate perception clearly has for its object things affected with difference; for it relates to that which is distinguished by generic difference and so on. But also non-determinate perception has for its object only what is marked with difference; for it is on the basis of non-determinate perception that the object distinguished by generic character and so on is recognised in the act of determinate perception. Non-determinate perception is the apprehension of the object in so far as destitute of some differences but not of all difference. Apprehension of the latter kind is in the first place not observed ever to take place, and is in the second place impossible: for all apprehension by consciousness takes place by means of some distinction 'This is such and such.' Nothing can be apprehended apart from some special feature of make or structure, as e.g. the triangularly shaped dewlap in the case of cows. The true distinction between non-determinate and determinate perception is that the former is the apprehension of the first individual among a number of things belonging to the same class, while the latter is the apprehension of the second, third, and so on, individuals. On the apprehension of the first individual cow the perceiving person is not conscious of the fact that the special shape which constitutes the generic character of the class 'cows' extends to the present individual also; while this special consciousness arises in the case of the perception of the second and third cow. The perception of the second individual thus is 'determinate' in so far as it is determined by a special attribute, viz. the extension, to the perception, of the generic character of a class—manifested in a certain

outward shape—which connects this act of perception with the earlier perception (of the first individual); such determination being ascertained only on the apprehension of the second individual. Such extension or continuance of a certain generic character is, on the other hand, not apprehended on the apprehension of the first individual, and perception of the latter kind thence is ‘non-determinate.’ That it is such is not due to non-apprehension of structure, colour, generic character and so on, for all these attributes are equally objects of sensuous perception (and hence perceived as belonging to the first individual also). Moreover that which possesses structure cannot be perceived apart from the structure, and hence in the case of the apprehension of the first individual there is already perception of structure, giving rise to the judgment ‘The thing is such and such.’ In the case of the second, third, &c., individuals, on the other hand, we apprehend, in addition to the thing possessing structure and to the structure itself, the special attribute of the persistence of the generic character, and hence the perception is ‘determinate.’ From all this it follows that perception never has for its object that which is devoid of all difference.

The bhedābheda view is untenable.

The same arguments tend to refute the view that there is difference and absence of difference at the same time (the so-called bhedābheda view). Take the judgment ‘This is such and such’; how can we realise here the non-difference of ‘being this’ and ‘being such and such’? The ‘such and such’ denotes a peculiar make characterised, e.g. by a dewlap, the ‘this’ denotes the thing distinguished by that peculiar make; the non-difference of these two is thus contradicted by immediate consciousness. At the outset the thing perceived is perceived as separate from all other things, and this separation is founded on the fact that the thing is distinguished by a special constitution, let us say the generic characteristics of a cow, expressed by the term ‘such and such.’ In general, wherever we cognise the relation of distinguishing attribute and thing distinguished

thereby, the two clearly present themselves to our mind as absolutely different. Some things—e.g. staffs and bracelets—appear sometimes as having a separate, independent existence of their own; at other times they present themselves as distinguishing attributes of other things or beings (i.e. of the persons carrying staffs or wearing bracelets). Other entities—e.g. the generic character of cows—have a being only in so far as they constitute the form of substances, and thus always present themselves as distinguishing attributes of those substances. In both cases there is the same relation of distinguishing attribute and thing distinguished thereby, and these two are apprehended as absolutely different. The difference between the two classes of entities is only that staffs, bracelets, and similar things are capable of being apprehended in separation from other things, while the generic characteristics of a species are absolutely incapable thereof. The assertion, therefore, that the difference of things is refuted by immediate consciousness, is based on the plain denial of a certain form of consciousness, the one namely—admitted by every one—which is expressed in the judgment 'This thing is such and such.'—This same point is clearly expounded by the Sûtrakâra in II, 2, 33.

Inference also teaches difference.

Perception thus having for its object only what is marked by difference, inference also is in the same case; for its object is only what is distinguished by connexion with things known through perception and other means of knowledge. And thus, even in the case of disagreement as to the number of the different instruments of knowledge, a thing devoid of difference could not be established by any of them since the instruments of knowledge acknowledged by all have only one and the same object, viz. what is marked by difference. And a person who maintains the existence of a thing devoid of difference on the ground of differences affecting that very thing simply contradicts himself without knowing what he does; he is in fact no better than a man who asserts that his own mother never had any children.

Perception does not reveal mere Being.

In reply to the assertion that perception causes the apprehension of pure Being only, and therefore cannot have difference for its object; and that 'difference' cannot be defined because it does not admit of being set forth in definite alternatives; we point out that these charges are completely refuted by the fact that the only objects of perception are things distinguished by generic character and so on, and that generic character and so on—as being relative things—give at once rise to the judgment as to the distinction between themselves and the things in which they inhere. You yourself admit that in the case of knowledge and in that of colour and other qualities this relation holds good, viz. that something which gives rise to a judgment about another thing at the same time gives rise to a judgment about itself; the same may therefore be admitted with regard to difference¹.

For this reason the charge of a regressus in infinitum and a logical seesaw (see above, p. 32) cannot be upheld. For even if perceptive cognition takes place within one moment, we apprehend within that moment the generic character which constitutes on the one hand the difference of the thing from others, and on the other hand the peculiar character of the thing itself; and thus there remains nothing to be apprehended in a second moment.

Moreover, if perception made us apprehend only pure Being, judgments clearly referring to different objects—such as 'Here is a jar,' 'There is a piece of cloth'—would be devoid of all meaning. And if through perception we did not apprehend difference—as marked by generic character, &c., constituting the structure or make of a thing—why should a man searching for a horse not be satisfied with finding a buffalo? And if mere Being only were the object of all our cognitions, why should we not remember,

¹ Colour reveals itself as well as the thing that has colour; knowledge reveals itself as well as the object known; so difference manifests itself as well as the things that differ.

in the case of each particular cognition, all the words which are connected with all our cognitions? And further, if the cognition of a horse and that of an elephant had one object only, the later cognition would cause us to apprehend only what was apprehended before, and there being thus no difference (of object of cognition) there would be nothing to distinguish the later state of cognition from remembrance. If on the other hand a difference is admitted for each state of consciousness, we admit thereby that perception has for its objects things affected with difference.

If all acts of cognition had one and the same object only, everything would be apprehended by one act of cognition; and from this it would follow that there are no persons either deaf or blind!

Nor does, as a matter of fact, the eye apprehend mere Being only; for what it does apprehend is colour and the coloured thing, and those other qualities (viz. extension, &c.), which inhere in the thing together with colour. Nor does feeling do so; for it has for its objects things palpable. Nor have the ear and the other senses mere Being for their object; but they relate to what is distinguished by a special sound or taste or smell. Hence there is not any source of knowledge causing us to apprehend mere Being. If moreover the senses had for their object mere Being free from all difference, it would follow that Scripture which has the same object would (not be originative of knowledge but) perform the function of a mere anuvāda, i.e. it would merely make statements about something, the knowledge of which is already established by some other means. And further, according to your own doctrine, mere Being, i.e. Brahman, would hold the position of an object with regard to the instruments of knowledge; and thus there would cling to it all the imperfections indicated by yourself—non-intelligent nature, perishableness and so on.—From all this we conclude that perception has for its object only what is distinguished by difference manifesting itself in generic character and so on, which constitute the make or structure of a thing. (That the generic character of a thing is nothing else but its particular structure follows) from the

fact that we do not perceive anything, different from structure, which could be claimed as constituting the object of the cognition 'that several individuals possess one and the same general form. And as our theory sufficiently accounts for the ordinary notions as to generic character, and as moreover even those who hold generic character to be something different from structure admit that there is such a thing as (common) structure, we adhere to the conclusion that generic character is nothing but structure. By 'structure' we understand special or distinctive form; and we acknowledge different forms of that kind according to the different classes of things. And as the current judgments as to things being different from one another can be explained on the basis of the apprehension of generic character, and as no additional entity is observed to exist, and as even those who maintain the existence of such an additional thing admit the existence of generic character, we further conclude that difference (bheda) is nothing but generic character (gāti).—But if this were so, the judgment as to difference would immediately follow from the judgment as to generic character, as soon as the latter is apprehended!—Quite true, we reply. As a matter of fact the judgment of difference is immediately formulated on the basis of the judgment as to generic character. For 'the generic character' of a cow, e.g., means just the exclusion of everything else: as soon as that character is apprehended all thought and speech referring to other creatures belonging to the same wider genus (which includes buffaloes and so on also) come to an end. It is through the apprehension of difference only that the idea of non-difference comes to an end.

Plurality is not unreal.

Next as to the assertion that all difference presented in our cognition—as of jars, pieces of cloth and the like—is unreal because such difference does not persist. This view, we maintain, is altogether erroneous, springs in fact from the neglect of distinguishing between persistence and non-persistence on the one hand, and the relation between what sublates and what is sublated on the other hand. Where

two cognitions are mutually contradictory, there the latter relation holds good, and there is non-persistence of what is sublated. But jars, pieces of cloth and the like, do not contradict one another, since they are separate in place and time. If on the other hand the non-existence of a thing is cognised at the same time and the same place where and when its existence is cognised, we have a mutual contradiction of two cognitions, and then the stronger one sublates the other cognition which thus comes to an end. But when of a thing that is perceived in connexion with some place and time, the non-existence is perceived in connexion with some other place and time, there arises no contradiction; how then should the one cognition sublate the other? or how can it be said that of a thing absent at one time and place there is absence at other times and places also? In the case of the snake-rope, there arises a cognition of non-existence in connexion with the given place and time; hence there is contradiction, one judgment sublates the other and the sublated cognition comes to an end. But the circumstance of something which is seen at one time and in one place not persisting at another time and in another place is not observed to be invariably accompanied by falsehood, and hence mere non-persistence of this kind does not constitute a reason for unreality. To say, on the other hand, that what is is real because it persists, is to prove what is proved already, and requires no further proof.

Being and Consciousness are not one.

Hence mere Being does not alone constitute reality. And as the distinction between consciousness and its objects—which rests just on this relation of object and that for which the object is—is proved by perception, the assertion that only consciousness has real existence is also disposed of.

The true meaning of Svayamprakāśatva.

We next take up the point as to the self-luminousness of consciousness (above, p. 33). The contention that consciousness is not an object holds good for the knowing Self at the

time when it illumines (i. e. constitutes as its objects) other things; but there is no absolute rule as to all consciousness never being anything but self-luminous. For common observation shows that the consciousness of one person may become the object of the cognition of another, viz. of an inference founded on the person's friendly or unfriendly appearance and the like, and again that a person's own past states of consciousness become the object of his own cognition—as appears from judgments such as 'At one time I knew.' It cannot therefore be said 'If it is consciousness it is self-proved' (above, p. 33), nor that consciousness if becoming an object of consciousness would no longer be consciousness; for from this it would follow that one's own past states, and the conscious states of others—because being objects of consciousness—are not themselves consciousness. Moreover, unless it were admitted that there is inferential knowledge of the thoughts of others, there would be no apprehension of the connexion of words and meaning, and this would imply the absolute termination of all human intercourse depending on speech. Nor also would it be possible for pupils to attach themselves to a teacher of sacred lore, for the reason that they had become aware of his wisdom and learning. The general proposition that consciousness does not admit of being an object is in fact quite untenable. The essential nature of consciousness—or knowledge—consists therein that it shines forth, or manifests itself, through its own being to its own substrate at the present moment; or (to give another definition) that it is instrumental in proving its own object by its own being¹.

¹ The comment of the *Sru. Pra.* on the above definitions runs, with a few additional explanations, as follows: The term 'anu-bhūti' here denotes knowledge in general, not only such knowledge as is not remembrance (which limited meaning the term has sometimes). With reference to the 'shining forth' it might be said that in this way jars also and similar things know or are conscious because they also 'shine forth' (viz. in so far as they are known); to exclude jars and the like the text therefore adds 'to its own substrate' (the jar 'shines forth,' not to itself, but to the

Now these two characteristics are established by a person's own state of consciousness and do not vanish when that consciousness becomes the object of another state of consciousness; consciousness remains also in the latter case what it is. Jars and similar things, on the other hand, do not possess consciousness, not because they are objects of consciousness but because they lack the two characteristics stated above. If we made the presence of consciousness dependent on the absence of its being an object of consciousness, we should arrive at the conclusion

knowing person). There are other attributes of the Self, such as atomic extension, eternity, and so on, which are revealed (not through themselves) but through an act of knowledge different from them; to exclude those the text adds 'through its own being.' In order to exclude past states of consciousness or acts of knowledge, the text adds 'at the present moment.' A past state of consciousness is indeed not revealed without another act of knowledge (representing it), and would thus by itself be excluded; but the text adds this specification (viz. 'at the present moment') on purpose, in order to intimate that a past state of consciousness can be represented by another state—a point denied by the opponent. 'At the present moment' means 'the connexion with the object of knowledge belonging to the present time.' Without the addition of 'to its own substrate' the definition might imply that a state of consciousness is manifest to another person also; to exclude this the clause is added. This first definition might be objected to as acceptable only to those who maintain the *svayam-prakāśatva*-theory (which need not be discussed here); hence a second definition is given. The two clauses 'to its own substrate' and 'at the present moment' have to be supplied in this second definition also. 'Instrumental in bringing about' would apply to staffs, wheels, and such like implements also; hence the text adds 'its own object.' (Staffs, wheels, &c. have no 'objects.') Knowledge depending on sight does not bring about an object depending on hearing; to exclude this notion of universal instrumentality the text specifies the object by the words 'its own.' The clause 'through its own being' excludes the sense organs, which reveal objects not by their own being, but in so far as they give rise to knowledge. The two clauses 'at the present moment' and 'to its own substrate' have the same office in the second definition as in the first.

that consciousness is not consciousness ; for there are things—e. g. sky-flowers—which are not objects of consciousness and at the same time are not consciousness. You will perhaps reply to this that a sky-flower's not being consciousness is due not to its not being an object of consciousness, but to its non-existence!—Well then, we rejoin, let us say analogously that the reason of jars and the like not being contradictory to Nescience (i. e. of their being *gāḍa*), is their not being of the nature of consciousness, and let us not have recourse to their being objects of consciousness!—But if consciousness is an object of consciousness, we conclude that it also is non-contradictory of Nescience, like a jar!—At this conclusion, we rejoin, you may arrive even on the opposite assumption, reasoning as follows: 'Consciousness is non-contradictory of Nescience, because it is not an object of consciousness, like a sky-flower! All which shows that to maintain as a general principle that something which is an object of consciousness cannot itself be consciousness is simply ridiculous.'

Consciousness is not eternal.

It was further maintained by the *pūrvapakshin* that as consciousness is self-established it has no antecedent non-existence and so on, and that this disproves its having an origin. But this is an attempt to prove something not proved by something else that is equally unproved ; comparable to a man blind from birth undertaking to guide another blind man! You have no right to maintain the non-existence of the antecedent non-existence of consciousness on the ground that there is nothing to make us apprehend that non-existence ; for there is something to make us apprehend it, viz. consciousness itself!—But how can consciousness at the time when it is, make us apprehend its own previous non-existence which is contradictorily opposed to it?—Consciousness, we rejoin, does not necessarily constitute as its objects only what occupies the same time with itself ; were it so it would follow that neither the past nor the future can be the object of consciousness. Or do you mean that there is an absolute rule that the

antecedent non-existence of consciousness, if proved, must be contemporaneous with consciousness? Have you then, we ask, ever observed this so as to be able to assert an absolute rule? And if it were observed, that would prove the existence of previous non-existence, not its negation!—The fact, however, is that no person in his senses will maintain the contemporaneous existence of consciousness and its own antecedent non-existence. In the case of perceptive knowledge originating from sensation, there is indeed this limitation, that it causes the apprehension of such things only as are actually present at the same time. But this limitation does not extend to cognitions of all kinds, nor to all instruments of knowledge; for we observe that remembrance, inference, and the magical perception of Yogis apprehend such things also as are not present at the time of apprehension. On this very point there rests the relation connecting the means of knowledge with their objects, viz. that the former are not without the latter. This does not mean that the instrument of knowledge is connected with its object in that way that it is not without something that is present at the time of cognition; but rather that the instrument of knowledge is opposed to the falsehood of that special form in which the object presents itself as connected with some place and time.—This disposes also of the contention that remembrance has no external object; for it is observed that remembrance is related to such things also as have perished.—Possibly you will now argue as follows. The antecedent non-existence of consciousness cannot be ascertained by perception, for it is not something present at the time of perception. It further cannot be ascertained by the other means of knowledge, since there is no characteristic mark (*liṅga*) on which an inference could be based: for we do not observe any characteristic mark invariably accompanied by the antecedent non-existence of consciousness. Nor do we meet with any scriptural text referring to this antecedent non-existence. Hence, in the absence of any valid instrument of knowledge, the antecedent non-existence of consciousness cannot be established at all.—If, we reply, you thus,

altogether setting aside the force of self-provedness (on which you had relied hitherto), take your stand on the absence of valid means of knowledge, we again must request you to give in; for there is a valid means of knowledge whereby to prove the antecedent non-existence of consciousness, viz. valid non-perception (anupalabdhi).

Moreover, we observe that perceptual knowledge proves its object, be it a jar or something else, to exist only as long as it exists itself, not at all times; we do not, through it, apprehend the antecedent or subsequent existence of the jar. Now this absence of apprehension is due to the fact that consciousness itself is limited in time. If that consciousness which has a jar for its object were itself apprehended as non-limited in time, the object also—the jar—would be apprehended under the same form, i. e. it would be eternal. And if self-established consciousness were eternal, it would be immediately cognised as eternal; but this is not the case. Analogously, if inferential consciousness and other forms of consciousness were apprehended as non-limited in time, they would all of them reveal their objects also as non-limited, and these objects would thus be eternal; for the objects are conform in nature to their respective forms of consciousness.

There is no Consciousness without object.

Nor is there any consciousness devoid of objects; for nothing of this kind is ever known. Moreover, the self-luminousness of consciousness has, by our opponent himself, been proved on the ground that its essential nature consists in illumining (revealing) objects; the self-luminousness of consciousness not admitting of proof apart from its essential nature which consists in the lighting up of objects. And as moreover, according to our opponent, consciousness cannot be the object of another consciousness, it would follow that (having neither an object nor itself being an object) it is something altogether unreal, imaginary.

Nor are you justified in maintaining that in deep sleep, swoon, senselessness and similar states, pure consciousness, devoid of any object, manifests itself. This view is nega-

tived by 'valid non-perception' (see above, p. 52). If consciousness were present in those states also, there would be remembrance of it at the time of waking from sleep or recovery from swoon; but as a matter of fact there is no such remembrance.—But it is not an absolute rule that something of which we were conscious must be remembered; how then can the absence of remembrance prove the absence of previous consciousness?—Unless, we reply, there be some cause of overpowering strength which quite obliterates all impressions—as e.g. the dissolution of the body—the absence of remembrance does necessarily prove the absence of previous consciousness. And, moreover, in the present case the absence of consciousness does not only follow from absence of remembrance; it is also proved by the thought presenting itself to the person risen from sleep, 'For so long a time I was not conscious of anything.'—Nor may it be said that even if there was consciousness, absence of remembrance would necessarily follow from the absence (during deep sleep) of the distinction of objects, and from the extinction of the consciousness of the 'I'; for the non-consciousness of some one thing, and the absence of some one thing cannot be the cause of the non-remembrance of some other thing, of which there had been consciousness. And that in the states in question the consciousness of the 'I' does persist, will moreover be shown further on.

But, our opponent urges, have you not said yourself that even in deep sleep and similar states there is consciousness marked by difference?—True, we have said so. But that consciousness is consciousness of the Self, and that this is affected by difference will be proved further on. At present we are only interested in denying the existence of your pure consciousness, devoid of all objects and without a substrate. Nor can we admit that your pure consciousness could constitute what we call the consciousness of the Self; for we shall prove that the latter has a substrate.

It thus cannot be maintained that the antecedent non-existence of consciousness does not admit of being proved, because consciousness itself does not prove it. And as we have shown that consciousness itself may be an object of

consciousness, we have thereby disproved the alleged impossibility of antecedent non-existence being proved by other means. Herewith falls the assertion that the non-origination of consciousness can be proved.

Consciousness is capable of change.

Against the assertion that the alleged non-origination of consciousness at the same time proves that consciousness is not capable of any other changes (p. 36), we remark that the general proposition on which this conclusion rests is too wide: it would extend to antecedent non-existence itself, of which it is evident that it comes to an end, although it does not originate. In qualifying the changes as changes of 'Being,' you manifest great logical acumen indeed! For according to your own view Nescience also (which is not 'Being') does not originate, is the substrate of manifold changes, and comes to an end through the rise of knowledge! Perhaps you will say that the changes of Nescience are all unreal. But, do you then, we ask in reply, admit that any change is real? You do not; and yet it is only this admission which would give a sense to the distinction expressed by the word 'Being' ¹.

Nor is it true that consciousness does not admit of any division within itself, because it has no beginning (p. 36). For the non-originated Self is divided from the body, the senses, &c., and Nescience also, which is avowedly without a beginning, must needs be admitted to be divided from the Self. And if you say that the latter division is unreal, we ask whether you have ever observed a real division invariably connected with origination! Moreover, if the distinction of Nescience from the Self is not real, it follows that Nescience and the Self are essentially one. You further have yourself proved the difference of views by means of the difference of the objects of knowledge as established by non-refuted knowledge; an analogous case

¹ The Sāṅkara is not entitled to refer to a distinction of real and unreal division, because according to his theory all distinction is unreal.

being furnished by the difference of acts of cleaving, which results from the difference of objects to be cleft. And if you assert that of this knowing—which is essentially knowing only—nothing that is an object of knowledge can be an attribute, and that these objects—just because they are objects of knowledge—cannot be attributes of knowing; we point out that both these remarks would apply also to eternity, self-luminousness, and the other attributes of 'knowing,' which are acknowledged by yourself, and established by valid means of proof. Nor may you urge against this that all these alleged attributes are in reality mere 'consciousness' or 'knowing'; for they are essentially distinct. By 'being conscious' or 'knowing,' we understand the illumining or manifesting of some object to its own substrate (i. e. the substrate of knowledge), by its own existence (i. e. the existence of knowledge) merely; by self-luminousness (or 'self-illuminatedness') we understand the shining forth or being manifest by its own existence merely to its own substrate; the terms 'shining forth,' 'illumining,' 'being manifest' in both these definitions meaning the capability of becoming an object of thought and speech which is common to all things, whether intelligent or non-intelligent. Eternity again means 'being present in all time'; oneness means 'being defined by the number one.' Even if you say that these attributes are only negative ones, i. e. equal to the absence of non-intelligence and so on, you still cannot avoid the admission that they are attributes of consciousness. If, on the other hand, being of a nature opposite to non-intelligence and so on, be not admitted as attributes of consciousness—whether of a positive or a negative kind—in addition to its essential nature; it is an altogether unmeaning proceeding to deny to it such qualities, as non-intelligence and the like.

We moreover must admit the following alternative: consciousness is either proved (established) or not. If it is proved it follows that it possesses attributes; if it is not, it is something absolutely nugatory, like a sky-flower, and similar purely imaginary things.

**Consciousness is the attribute of a permanent
Conscious Self.**

Let it then be said that consciousness is proof (siddhi) itself. Proof of what, we ask in reply, and to whom? If no definite answer can be given to these two questions, consciousness cannot be defined as 'proof'; for 'proof' is a relative notion, like 'son.' You will perhaps reply 'Proof to the Self'; and if we go on asking 'But what is that Self?' you will say, 'Just consciousness as already said by us before.' True, we reply, you said so; but it certainly was not well said. For if it is the nature of consciousness to be 'proof' ('light,' 'enlightenment') on the part of a person with regard to something, how can this consciousness which is thus connected with the person and the thing be itself conscious of itself? To explain: the essential character of consciousness or knowledge is that by its very existence it renders things capable of becoming objects, to its own substrate, of thought and speech. This consciousness (anubhūti), which is also termed *gñāna*, *avagati*, *samvid*, is a particular attribute belonging to a conscious Self and related to an object: as such it is known to every one on the testimony of his own Self—as appears from ordinary judgments such as 'I know the jar,' 'I understand this matter,' 'I am conscious of (the presence of) this piece of cloth.' That such is the essential nature of consciousness you yourself admit; for you have proved thereby its self-luminousness. Of this consciousness which thus clearly presents itself as the attribute of an agent and as related to an object, it would be difficult indeed to prove that at the same time it is itself the agent; as difficult as it would be to prove that the object of action is the agent.

For we clearly see that this agent (the subject of consciousness) is permanent (constant), while its attribute, i. e. consciousness, not differing herein from joy, grief, and the like, rises, persists for some time, and then comes to an end. The permanency of the conscious subject is proved by the fact of recognition, 'This very same thing was formerly apprehended by me.' The non-permanency of conscious-

ness, on the other hand, is proved by thought expressing itself in the following forms, 'I know at present,' 'I knew at a time,' 'I, the knowing subject, no longer have knowledge of this thing.' How then should consciousness and the conscious subject be one? If consciousness which changes every moment were admitted to constitute the conscious subject, it would be impossible for us to recognise the thing seen to-day as the one we saw yesterday; for what has been perceived by one cannot be recognised by another. And even if consciousness were identified with the conscious subject and acknowledged as permanent, this would no better account for the fact of recognition. For recognition implies a conscious subject persisting from the earlier to the later moment, and not merely consciousness. Its expression is 'I myself perceived this thing on a former occasion.' According to your view the quality of being a conscious agent cannot at all belong to consciousness; for consciousness, you say, is just consciousness and nothing more. And that there exists a pure consciousness devoid of substrate and objects alike, we have already refuted on the ground that of a thing of this kind we have absolutely no knowledge. And that the consciousness admitted by both of us should be the Self is refuted by immediate consciousness itself. And we have also refuted the fallacious arguments brought forward to prove that mere consciousness is the only reality.—But, another objection is raised, should the relation of the Self and the 'I' not rather be conceived as follows:—In self-consciousness which expresses itself in the judgment 'I know,' that intelligent something which constitutes the absolutely non-objective element, and is pure homogeneous light, is the Self; the objective element (*yushmad-artha*) on the other hand, which is established through its being illumined (revealed) by the Self is the *I*—in 'I know'—and this is something different from pure intelligence, something objective or external?

By no means, we reply; for this view contradicts the relation of attribute and substrate of attribute of which we are directly conscious, as implied in the thought 'I know.'

Consider also what follows.—‘If the *I* were not the Self, the inwardness of the Self would not exist; for it is just the consciousness of the *I* which separates the inward from the outward.

“May I, freeing myself from all pain, enter on free possession of endless delight?” This is the thought which prompts the man desirous of release to apply himself to the study of the sacred texts. Were it a settled matter that release consists in the annihilation of the *I*, the same man would move away as soon as release were only hinted at. “When I myself have perished, there still persists some consciousness different from me;” to bring this about nobody truly will exert himself.

‘Moreover the very existence of consciousness, its being a consciousness at all, and its being self-luminous, depend on its connexion with a Self; when that connexion is dissolved, consciousness itself cannot be established, not any more than the act of cutting can take place when there is no person to cut and nothing to be cut. Hence it is certain that the *I*, i. e. the knowing subject, is the inward Self.’

This scripture confirms when saying ‘By what should he know the knower?’ (*Bṛi. Up. II, 4, 15*); and *Smṛiti* also, ‘Him who knows this they call the knower of the body’ (*Bha. Gī. XIII, 1*). And the *Sūtrakāra* also, in the section beginning with ‘Not the Self on account of scriptural statement’ (*II, 3, 17*), will say ‘For this very reason (it is) a knower’ (*II, 3, 18*); and from this it follows that the Self is not mere consciousness.

What is established by consciousness of the ‘*I*’ is the *I* itself, while the not-*I* is given in the consciousness of the not-*I*; hence to say that the knowing subject, which is established by the state of consciousness, ‘*I* know,’ is the not-*I*, is no better than to maintain that one’s own mother is a barren woman. Nor can it be said that this ‘*I*,’ the knowing subject, is dependent on its light for something else. It rather is self-luminous; for to be self-luminous means to have consciousness for one’s essential nature. And that which has light for its essential nature does not depend for its light on something else. The case is

analogous to that of the flame of a lamp or candle. From the circumstance that the lamp illumines with its light other things, it does not follow either that it is not luminous, or that its luminousness depends on something else; the fact rather is that the lamp being of luminous nature shines itself and illumines with its light other things also. To explain.—The one substance *tegas*, i.e. fire or heat, subsists in a double form, viz. as light (*prabhâ*), and as luminous matter. Although light is a quality of luminous substantial things, it is in itself nothing but the substance *tegas*, not a mere quality like e.g. whiteness; for it exists also apart from its substrates, and possesses colour (which is a quality). Having thus attributes different from those of qualities such as whiteness and so on, and possessing illumining power, it is the substance *tegas*, not anything else (e.g. a quality). Illumining power belongs to it, because it lights up itself and other things. At the same time it is practically treated as a quality because it always has the substance *tegas* for its substrate, and depends on it. This must not be objected to on the ground that what is called light is really nothing but dissolving particles of matter which proceed from the substance *tegas*; for if this were so, shining gems and the sun would in the end consume themselves completely. Moreover, if the flame of a lamp consisted of dissolving particles of matter, it would never be apprehended as a whole; for no reason can be stated why those particles should regularly rise in an agglomerated form to the height of four fingers' breadth, and after that simultaneously disperse themselves uniformly in all directions—upwards, sideways, and downwards. The fact is that the flame of the lamp together with its light is produced anew every moment and again vanishes every moment; as we may infer from the successive combination of sufficient causes (viz. particles of oil and wick) and from its coming to an end when those causes are completely consumed.

Analogously to the lamp, the Self is essentially intelligent (*âid-rûpa*), and has intelligence (*âaitanya*) for its quality. And to be essentially intelligent means to be

self-luminous. There are many scriptural texts declaring this, compare e. g. 'As a mass of salt has neither inside nor outside but is altogether a mass of taste, thus indeed that Self has neither inside nor outside but is altogether a mass of knowledge' (*Bṛi. Up. IV, 6, 12*); 'There that person becomes self-luminous, there is no destruction of the knowing of the knower' (*Bṛi. Up. IV, 3, 14; 30*); 'He who knows, let me smell this, he is the Self' (*Kh. Up. VIII, 12, 4*); 'Who is that Self? That one who is made of knowledge, among the *prāṇas*, within the heart, the light, the person' (*Bṛi. Up. IV, 3, 7*); 'For it is he who sees, hears, smells, tastes, thinks, considers, acts, the person whose Self is knowledge' (*Pr. Up. IV, 9*); 'Whereby should one know the knower' (*Bṛi. Up. IV, 5, 15*). 'This person knows,' 'The seer does not see death nor illness nor pain' (*Kh. Up. VIII, 26, 2*); 'That highest person not remembering this body into which he was born' (*Kh. Up. VIII, 12, 3*); 'Thus these sixteen parts of the spectator that go towards the person; when they have reached the person, sink into him' (*Pr. Up. VI, 5*); 'From this consisting of mind, there is different an interior Self consisting of knowledge' (*Taitt. Up. II, 4*). And the *Sūtrakāra* also will refer to the Self as a 'knower' in II, 3, 18. All which shows that the self-luminous Self is a knower, i. e. a knowing subject, and not pure light (non-personal intelligence). In general we may say that where there is light it must belong to something, as shown by the light of a lamp. The Self thus cannot be mere consciousness. The grammarians moreover tell us that words such as 'consciousness,' 'knowledge,' &c., are relative; neither ordinary nor Vedic language uses expressions such as 'he knows' without reference to an object known and an agent who knows.

With reference to the assertion that consciousness constitutes the Self, because it (consciousness) is not non-intelligent (*gada*), we ask what you understand by this 'absence of non-intelligence.' If you reply 'luminousness due to the being of the thing itself (i. e. of the thing which is *agada*)'; we point out that this definition would wrongly include lamps also, and similar things; and it would more-

over give rise to a contradiction, since you do not admit light as an attribute, different from consciousness itself. Nor can we allow you to define *agadātva* as 'being of that nature that light is always present, without any exception,' for this definition would extend also to pleasure, pain, and similar states. Should you maintain that pleasure and so on, although being throughout of the nature of light, are non-intelligent for the reason that, like jars, &c., they shine forth (appear) to something else and hence belong to the sphere of the not-Self; we ask in reply: Do you mean then to say that knowledge appears to itself? Knowledge no less than pleasure appears to some one else, viz. the 'I': there is, in that respect, no difference between the judgment 'I know,' and the judgment 'I am pleased.' Non-intelligence in the sense of appearingness-to-itself is thus not proved for consciousness; and hence it follows that what constitutes the Self is the non-*gada* 'I' which is proved to itself by its very Being. That knowledge is of the nature of light depends altogether on its connexion with the knowing 'I': it is due to the latter, that knowledge, like pleasure, manifests itself to that conscious person who is its substrate, and not to anybody else. The Self is thus not mere knowledge, but is the knowing 'I.'

The view that the conscious subject is something unreal, due to the *ahamkāra*, cannot be maintained.

We turn to a further point. You maintain that consciousness which is in reality devoid alike of objects and substrate presents itself, owing to error, in the form of a knowing subject, just as mother o' pearl appears as silver; (consciousness itself being viewed as a real substrate of an erroneous imputation), because an erroneous imputation cannot take place apart from a substrate. But this theory is indefensible. If things were as you describe them, the conscious 'I' would be cognised as co-ordinate with the state of consciousness 'I am consciousness,' just as the shining thing presenting itself to our eyes is judged to be silver. But the fact is that the state of consciousness presents itself as something apart, constituting a distin-

guishing attribute of the I, just as the stick is an attribute of Devadatta who carries it. The judgment 'I am conscious' reveals an 'I' distinguished by consciousness; and to declare that it refers only to a state of consciousness—which is a mere attribute—is no better than to say that the judgment 'Devadatta carries a stick' is about the stick only. Nor are you right in saying that the idea of the Self being a knowing agent, presents itself to the mind of him only who erroneously identifies the Self and the body, an error expressing itself in judgments such as 'I am stout,' and is on that account false; for from this it would follow that the consciousness which is erroneously imagined as a Self is also false; for it presents itself to the mind of the same person. You will perhaps rejoin that consciousness is not false because it (alone) is not sublated by that cognition which sublates everything else. Well, we reply, then the knowership of the Self also is not false; for that also is not sublated. You further maintain that the character of being a knower, i. e. the agent in the action of knowing, does not become the non-changing Self; that being a knower is something implying change, of a non-intelligent kind (*gada*), and residing in the *ahamkāra* which is the abode of change and a mere effect of the Unevolved (the *Prakṛiti*); that being an agent and so on is like colour and other qualities, an attribute of what is objective; and that if we admit the Self to be an agent and the object of the notion of the 'I,' it also follows that the Self is, like the body, not a real Self but something external and non-intelligent. But all this is unfounded, since the internal organ is, like the body, non-intelligent, an effect of *Prakṛiti*, an object of knowledge, something outward and for the sake of others merely; while being a knowing subject constitutes the special essential nature of intelligent beings. To explain. Just as the body, through its objectiveness, outwardness, and similar causes, is distinguished from what possesses the opposite attributes of subjectiveness, inwardness, and so on; for the same reason the *ahamkāra* also—which is of the same substantial nature as the body—is similarly distinguished. Hence the *ahamkāra* is no more

a knower than it is something subjective ; otherwise there would be an evident contradiction. As knowing cannot be attributed to the *ahamkāra*, which is an object of knowledge, so knowership also cannot be ascribed to it ; for of that also it is the object. Nor can it be maintained that to be a knower is something essentially changing. For to be a knower is to be the substrate of the quality of knowledge, and as the knowing Self is eternal, knowledge which is an essential quality of the Self is also eternal. That the Self is eternal will be declared in the Sūtra, II, 3, 17 ; and in II, 3, 18 the term '*gñā*' (knower) will show that it is an essential quality of the Self to be the abode of knowledge. That a Self whose essential nature is knowledge should be the substrate of the (quality of) knowledge—just as gems and the like are the substrate of light—gives rise to no contradiction whatever.

Knowledge (the quality) which is in itself unlimited, is capable of contraction and expansion, as we shall show later on. In the so-called *kshetragñā*-condition of the Self, knowledge is, owing to the influence of work (*karman*), of a contracted nature, as it more or less adapts itself to work of different kinds, and is variously determined by the different senses. With reference to this various flow of knowledge as due to the senses, it is spoken of as rising and setting, and the Self possesses the quality of an agent. As this quality is not, however, essential, but originated by action, the Self is essentially unchanging. This changeful quality of being a knower can belong only to the Self whose essential nature is knowledge ; not possibly to the non-intelligent *ahamkāra*. But, you will perhaps say, the *ahamkāra*, although of non-intelligent nature, may become a knower in so far as by approximation to intelligence it becomes a reflection of the latter. How, we ask in return, is this becoming a reflection of intelligence imagined to take place ? Does consciousness become a reflection of the *ahamkāra*, or does the *ahamkāra* become a reflection of consciousness ? The former alternative is inadmissible, since you will not allow to consciousness the quality of being a knower ; and so is the latter since, as explained

above, the non-intelligent ahaṁkāra can never become a knower. Moreover, neither consciousness nor the ahaṁkāra are objects of visual perception. Only things seen by the eye have reflections.—Let it then be said that as an iron ball is heated by contact with fire, so the consciousness of being a knower is imparted to the ahaṁkāra through its contact with Intelligence.—This view too is inadmissible; for as you do not allow real knowership to Intelligence, knowership or the consciousness of knowership cannot be imparted to the ahaṁkāra by contact with Intelligence; and much less even can knowership or the consciousness of it be imparted to Intelligence by contact with the essentially non-intelligent ahaṁkāra. Nor can we accept what you say about ‘manifestation.’ Neither the ahaṁkāra, you say, nor Intelligence is really a knowing subject, but the ahaṁkāra manifests consciousness abiding within itself (within the ahaṁkāra), as the mirror manifests the image abiding within it. But the essentially non-intelligent ahaṁkāra evidently cannot ‘manifest’ the self-luminous Self. As has been said ‘That the non-intelligent ahaṁkāra should manifest the self-luminous Self, has no more sense than to say that a spent coal manifests the Sun.’ The truth is that all things depend for their proof on self-luminous consciousness; and now you maintain that one of these things, viz. the non-intelligent ahaṁkāra—which itself depends for its light on consciousness—manifests consciousness, whose essential light never rises or sets, and which is the cause that proves everything! Whoever knows the nature of the Self will justly deride such a view! The relation of ‘manifestation’ cannot hold good between consciousness and the ahaṁkāra for the further reason also that there is a contradiction in nature between the two, and because it would imply consciousness not to be consciousness. As has been said, ‘One cannot manifest the other, owing to contradictoriness; and if the Self were something to be manifested, that would imply its being non-intelligent like a jar.’ Nor is the matter improved by your introducing the hand and the sunbeams (above, p. 38), and to say that as the sunbeams, while manifesting the hand, are at the

same time manifested by the hand, so consciousness, while manifesting the *ahamkāra*, is at the same time itself manifested by the latter. The sunbeams are in reality not manifested by the hand at all. What takes place is that the motion of the sunbeams is reversed (reflected) by the opposed hand; they thus become more numerous, and hence are perceived more clearly; but this is due altogether to the multitude of beams, not to any manifesting power on the part of the hand.

What could, moreover, be the nature of that 'manifestation' of the Self consisting of Intelligence, which would be effected through the *ahamkāra*? It cannot be origination; for you acknowledge that what is self-established cannot be originated by anything else. Nor can it be 'illumination' (making to shine forth), since consciousness cannot—according to you—be the object of another consciousness. For the same reason it cannot be any action assisting the means of being conscious of consciousness. For such helpful action could be of two kinds only. It would either be such as to cause the connexion of the object to be known with the sense-organs; as e.g. any action which, in the case of the apprehension of a species or of one's own face, causes connexion between the organ of sight and an individual of the species, or a looking-glass. Or it would be such as to remove some obstructive impurity in the mind of the knowing person; of this kind is the action of calmness and self-restraint with reference to scripture which is the means of apprehending the highest reality. Moreover, even if it were admitted that consciousness may be an object of consciousness, it could not be maintained that the 'I' assists the means whereby that consciousness is effected. For if it did so, it could only be in the way of removing any obstacles impeding the origination of such consciousness; analogous to the way in which a lamp assists the eye by dispelling the darkness which impedes the origination of the apprehension of colour. But in the case under discussion we are unable to imagine such obstacles. There is nothing pertaining to consciousness which obstructs the origination of the knowledge of con-

sciousness and which could be removed by the *ahamkāra*.—There is something, you will perhaps reply, viz. Nescience! Not so, we reply. That Nescience is removed by the *ahamkāra* cannot be admitted; knowledge alone can put an end to Nescience. Nor can consciousness be the abode of Nescience, because in that case Nescience would have the same abode and the same object as knowledge.

In pure knowledge where there is no knowing subject and no object of knowledge—the so-called ‘witnessing’ principle (*sākshin*)—Nescience cannot exist. Jars and similar things cannot be the abode of Nescience because there is no possibility of their being the abode of knowledge, and for the same reason pure knowledge also cannot be the abode of Nescience. And even if consciousness were admitted to be the abode of Nescience, it could not be the object of knowledge; for consciousness being viewed as the Self cannot be the object of knowledge, and hence knowledge cannot terminate the Nescience abiding within consciousness. For knowledge puts an end to Nescience only with regard to its own objects, as in the case of the snake-rope. And the consequence of this would be that the Nescience attached to consciousness could never be destroyed by any one.—If Nescience, we further remark, is viewed as that which can be defined neither as Being nor non-Being, we shall show later on that such Nescience is something quite incomprehensible.—On the other hand, Nescience, if understood to be the antecedent non-existence of knowledge, is not opposed in nature to the origination of knowledge, and hence the dispelling of Nescience cannot be viewed as promoting the means of the knowledge of the Self.—From all this it follows that the *ahamkāra* cannot effect in any way ‘manifestation of consciousness.’

Nor (to finish up this point) can it be said that it is the essential nature of manifesting agents to manifest things in so far as the latter have their abode in the former; for such a relation is not observed in the case of lamps and the like (which manifest what lies outside them). The essen-

tial nature of manifesting agents rather lies therein that they promote the knowledge of things as they really are, and this is also the nature of whatever promotes knowledge and the means thereof. Nor is it even true that the mirror manifests the face. The mirror is only the cause of a certain irregularity, viz. the reversion of the ocular rays of light, and to this irregularity there is due the appearance of the face within the mirror; but the manifesting agent is the light only. And it is evident that the *ahamkāra* is not capable of producing an irregularity (analogous to that produced by the mirror) in consciousness which is self-luminous.—And—with regard to the second analogous instance alleged by you—the fact is that the species is known through the individual because the latter is its substrate (as expressed in the general principle, ‘the species is the form of the individual’), but not because the individual ‘manifests’ the species. Thus there is no reason, either real or springing from some imperfection, why the consciousness of consciousness should be brought about by its abiding in the *ahamkāra*, and the attribute of being the knowing agent or the consciousness of that cannot therefore belong to the *ahamkāra*. Hence, what constitutes the inward Self is not pure consciousness but the ‘I’ which proves itself as the knowing subject. In the absence of egoity, ‘inwardness’ could not be established for consciousness.

The conscious subject persists in deep sleep.

We now come to the question as to the nature of deep sleep. In deep sleep the quality of darkness prevails in the mind and there is no consciousness of outward things, and thus there is no distinct and clear presentation of the ‘I’; but all the same the Self somehow presents itself up to the time of waking in the one form of the ‘I,’ and the latter cannot therefore be said to be absent. Pure consciousness assumed by you (to manifest itself in deep sleep) is really in no better case; for a person risen from deep sleep never represents to himself his state of consciousness during

sleep in the form, 'I was pure consciousness free from all egoity and opposed in nature to everything else, witnessing Nescience'; what he thinks is only 'I slept well.' From this form of reflection it appears that even during sleep the Self, i. e. the 'I,' was a knowing subject and perceptive of pleasure. Nor must you urge against this that the reflection has the following form: 'As now I feel pleasure, so I slept then also'; for the reflection is distinctly *not* of that kind¹. Nor must you say that owing to the non-permanency of the 'I' its perception of pleasure during sleep cannot connect itself with the waking state. For (the 'I' is permanent as appears from the fact that) the person who has risen from sleep recalls things of which he was conscious before his sleep, 'I did such and such a thing,' 'I observed this or that,' 'I said so or so.'—But, you will perhaps say, he also reflects, 'For such and such a time I was conscious of nothing!'—'And what does this imply?' we ask.—'It implies a negation of everything!'—By no means, we rejoin. The words 'I was conscious' show that the knowing 'I' persisted, and that hence what is negated is only the objects of knowledge. If the negation implied in 'of nothing' included everything, it would also negative the pure consciousness which you hold to persist in deep sleep. In the judgment 'I was conscious of nothing,' the word 'I' clearly refers to the 'I,' i. e. the knowing Self which persists even during deep sleep, while the words 'was conscious of nothing' negative all knowledge on the part of that 'I'; if, now, in the face of this, you undertake to prove by means of this very judgment that knowledge—which is expressly denied—existed at the time, and that the persisting knowing Self did not exist, you may address your proof to the patient gods who give no reply!—But—our opponent goes on to urge—I form the following judgment also: 'I then was not conscious of myself,' and from this I understand that the 'I' did not persist during deep sleep!—You do not know, we rejoin, that this denial of the per-

¹ I. e. the reflection as to the perception of pleasure refers to the past state of sleep only, not to the present moment of reflection.

sistence of the 'I' flatly contradicts the state of consciousness expressed in the judgment 'I was not conscious of myself' and the verbal form of the judgment itself!—But what then is denied by the words 'of myself'?—This, we admit, is a reasonable question. Let us consider the point. What is negated in that judgment is not the knowing 'I' itself, but merely the distinctions of caste, condition of life, &c. which belong to the 'I' at the time of waking. We must distinguish the objects of the several parts of the judgment under discussion. The object of the '(me) myself' is the 'I' distinguished by class characteristics as it presents itself in the waking state; the object of the word 'I' (in the judgment) is that 'I' which consists of a uniform flow of self-consciousness which persists in sleep also, but is then not quite distinct. The judgment 'I did not know myself' therefore means that the sleeper was not conscious of the place where he slept, of his special characteristics, and so on.—It is, moreover, your own view that in deep sleep the Self occupies the position of a witnessing principle with regard to Nescience. But by a witness (*sākshin*) we understand some one who knows about something by personal observation (*sākshāt*); a person who does not know cannot be a witness. Accordingly, in scripture as well as in ordinary language a knowing subject only, not mere knowledge, is spoken of as a witness; and with this the Reverend Pāṇini also agrees when teaching that the word '*sākshin*' means one who knows in person (Pā. Sū. V, 2, 91). Now this witness is nothing else but the 'I' which is apprehended in the judgment 'I know'; and how then should this 'I' not be apprehended in the state of sleep? That which itself appears to the Self appears as the 'I,' and it thus follows that also in deep sleep and similar states the Self which then shines forth appears as the 'I.'

The conscious subject persists in the state of release.

To maintain that the consciousness of the 'I' does not persist in the state of final release is again altogether inap-

propriate. It in fact amounts to the doctrine—only expressed in somewhat different words—that final release is the annihilation of the Self. The 'I' is not a mere attribute of the Self so that even after its destruction the essential nature of the Self might persist—as it persists on the cessation of ignorance; but it constitutes the very nature of the Self. Such judgments as 'I know,' 'Knowledge has arisen in me,' show, on the other hand, that we are conscious of knowledge as a mere attribute of the Self.—Moreover, a man who suffering pain, mental or of other kind—whether such pain be real or due to error only—puts himself in relation to pain—'I am suffering pain'—naturally begins to reflect how he may once for all free himself from all these manifold afflictions and enjoy a state of untroubled ease; the desire of final release thus having arisen in him he at once sets to work to accomplish it. If, on the other hand, he were to realise that the effect of such activity would be the loss of personal existence, he surely would turn away as soon as somebody began to tell him about 'release.' And the result of this would be that, in the absence of willing and qualified pupils, the whole scriptural teaching as to final release would lose its authoritative character.—Nor must you maintain against this that even in the state of release there persists pure consciousness; for this by no means improves your case. No sensible person exerts himself under the influence of the idea that after he himself has perished there will remain some entity termed 'pure light!'—What constitutes the 'inward' Self thus is the 'I,' the knowing subject.

This 'inward' Self shines forth in the state of final release also as an 'I'; for it appears to itself. The general principle is that whatever being appears to itself appears as an 'I'; both parties in the present dispute establish the existence of the transmigrating Self on such appearance. On the contrary, whatever does not appear as an 'I,' does not appear to itself; as jars and the like. Now the emancipated Self does thus appear to itself, and therefore it appears as an 'I.' Nor does this appearance as an 'I' imply in any way that the released Self is subject to

Nescience and implicated in the *Samsâra*; for this would contradict the nature of final release, and moreover the consciousness of the 'I' cannot be the cause of Nescience and so on. Nescience (ignorance) is either ignorance as to essential nature, or the cognition of something under an aspect different from the real one (as when a person suffering from jaundice sees all things yellow); or cognition of what is altogether opposite in nature (as when mother o' pearl is mistaken for silver). Now the 'I' constitutes the essential nature of the Self; how then can the consciousness of the 'I,' i.e. the consciousness of its own true nature, implicate the released Self in Nescience, or, in the *Samsâra*? The fact rather is that such consciousness destroys Nescience, and so on, because it is essentially opposed to them. In agreement with this we observe that persons like the *rishi* Vâmadeva, in whom the intuition of their identity with Brahman had totally destroyed all Nescience, enjoyed the consciousness of the personal 'I'; for scripture says, 'Seeing this the *rishi* Vâmadeva understood, I was Manu and the Sun' (*Bṛi. Up. I, 4, 10*). And the highest Brahman also, which is opposed to all other forms of Nescience and denoted and conceived as pure Being, is spoken of in an analogous way; cp. 'Let me make each of these three deities,' &c. (*Kh. Up. VI, 3, 3*); 'May I be many, may I grow forth' (*Kh. Up. VI, 2, 3*); 'He thought, shall I send forth worlds?' (*Ait. Âr. II, 4, 1, 1*); and again, 'Since I transcend the Destructible, and am higher also than the Indestructible, therefore I am proclaimed in the world and in the Veda as the highest Person' (*Bha. Gî. XV, 18*); 'I am the Self, O Gûḍâkera' (*Bha. Gî. X, 20*); 'Never was I not' (*Bha. Gî. II, 12*); 'I am the source and the destruction of the whole world' (*Bha. Gî. VII, 6*); 'I am the source of all; from me proceeds everything' (*Bha. Gî. X, 8*); 'I am he who raises them from the ocean of the world of death' (*Bha. Gî. XII, 7*); 'I am the giver of seed, the father' (*Bha. Gî. XIV, 4*); 'I know the things past' (*Bha. Gî. VII, 26*).—But if the 'I' (*aham*) constitutes the essential nature of the Self, how is it that the Holy One teaches the principle of egoity (*ahamkāra*) to belong to the sphere

of objects, 'The great elements, the ahaṁkāra, the understanding (buddhi), and the Unevolved' (Bha. Gī. XIII, 5)?—As in all passages, we reply, which give information about the true nature of the Self it is spoken of as the 'I,' we conclude that the 'I' constitutes the essential nature of the inward Self. Where, on the other hand, the Holy One declares the ahaṁkāra—a special effect of the Unevolved—to be comprised within the sphere of the Objective, he means that principle which is called ahaṁkāra, because it causes the assumption of Egoity on the part of the body which belongs to the Not-self. Such egoity constitutes the ahaṁkāra also designated as pride or arrogance, which causes men to slight persons superior to themselves, and is referred to by scripture in many places as something evil. Such consciousness of the 'I' therefore as is not sublated by anything else has the Self for its object; while, on the other hand, such consciousness of the 'I' as has the body for its object is mere Nescience. In agreement with this the Reverend Parāśara has said, 'Hear from me the essential nature of Nescience; it is the attribution of Selfhood to what is not the Self.' If the Self were pure consciousness then pure consciousness only, and not the quality of being a knowing subject, would present itself in the body also, which is a Not-self wrongly imagined to be a Self. The conclusion therefore remains that the Self is nothing but the knowing 'I.' Thus it has been said, 'As is proved by perception, and as also results from reasoning and tradition, and from its connexion with ignorance, the Self presents itself as a knowing 'I.' And again, 'That which is different from body, senses, mind, and vital airs; which does not depend on other means; which is permanent, pervading, divided according to bodies—that is the Self blessed in itself.' Here 'not dependent on other means' means 'self-luminous'; and 'pervading' means 'being of such a nature as to enter, owing to excessive minuteness, into all non-sentient things.'

In cases of Scripture conflicting with Perception, Scripture is not stronger. The True cannot be known through the Untrue.

With reference to the assertion (p. 24 ff.) that Perception, which depends on the view of plurality, is based on some defect and hence admits of being otherwise accounted for—whence it follows that it is sublated by Scripture; we ask you to point out what defect it is on which Perception is based and may hence be accounted for otherwise.—‘The beginningless imagination of difference’ we expect you to reply.—But, we ask in return, have you then come to know by some other means that this beginningless imagination of difference, acting in a manner analogous to that of certain defects of vision, is really the cause of an altogether perverse view of things?—If you reply that this is known just from the fact that Perception is in conflict with Scripture, we point out that you are reasoning in a circle: you prove the defectiveness of the imagination of plurality through the fact that Scripture tells us about a substance devoid of all difference; and at the same time you prove the latter point through the former. Moreover, if Perception gives rise to perverse cognition because it is based on the imagination of plurality, Scripture also is in no better case—for it is based on the very same view.—If against this you urge that Scripture, although based on a defect, yet sublates Perception in so far as it is the cause of a cognition which dispels all plurality apprehended through Perception, and thus is later in order than Perception; we rejoin that the defectiveness of the foundation of Scripture having once been recognised, the circumstance of its being later is of no avail. For if a man is afraid of a rope which he mistakes for a snake his fear does not come to an end because another man, whom he considers to be in error himself, tells him ‘This is no snake, do not be afraid.’ And that Scripture *is* founded on something defective is known at the very time of hearing Scripture, for the reflection (which follows on hearing) consists in repeated attempts to cognise the oneness of Brahman—a cognition which is destructive of all the plurality appre-

hended through the first hearing of the Veda.—We further ask, 'By what means do you arrive at the conclusion that Scripture cannot possibly be assumed to be defective in any way, while defects may be ascribed to Perception'? It is certainly not Consciousness—self-proved and absolutely devoid of all difference—which enlightens you on this point; for such Consciousness is unrelated to any objects whatever, and incapable of partiality to Scripture. Nor can sense-perception be the source of your conviction; for as it is founded on what is defective it gives perverse information. Nor again the other sources of knowledge; for they are all based on sense-perception. As thus there are no acknowledged means of knowledge to prove your view, you must give it up.—But, you will perhaps say, we proceed by means of the ordinary empirical means and objects of knowledge!—What, we ask in reply, do you understand by 'empirical'?—What rests on immediate unreflective knowledge, but is found not to hold good when tested by logical reasoning!—But what is the use, we ask, of knowledge of this kind? If logical reasoning refutes something known through some means of knowledge, that means of knowledge is no longer authoritative!—Now you will possibly argue as follows: 'Scripture as well as Perception is founded on Nescience; but all the same Perception is sublated by Scripture. For as the object of Scripture, i.e. Brahman, which is one and without a second, is not seen to be sublated by any ulterior cognition, Brahman, i.e. pure non-differenced Consciousness, remains as the sole Reality.'—But here too you are wrong, since we must decide that something which rests on a defect is unreal, although it may remain unrefuted. We will illustrate this point by an analogous instance. Let us imagine a race of men afflicted with a certain special defect of vision, without being aware of this their defect, dwelling in some remote mountain caves inaccessible to all other men provided with sound eyes. As we assume all of these cave dwellers to be afflicted with the same defect of vision, they, all of them, will equally see and judge bright things, e.g. the moon, to be double. Now in the case of these people there never arises a subsequent cognition sublating their primitive

cognition; but the latter is false all the same, and its object, viz. the doubleness of the moon, is false likewise; the defect of vision being the cause of a cognition not corresponding to reality.—And so it is with the cognition of Brahman also. This cognition is based on Nescience, and therefore is false, together with its object, viz. Brahman, although no sublating cognition presents itself.—This conclusion admits of various expressions in logical form. ‘The Brahman under dispute is false because it is the object of knowledge which has sprung from what is affected with Nescience; as the phenomenal world is.’ ‘Brahman is false because it is the object of knowledge; as the world is.’ ‘Brahman is false because it is the object of knowledge, the rise of which has the Untrue for its cause; as the world is.’

You will now perhaps set forth the following analogy. States of dreaming consciousness—such as the perception of elephants and the like in one’s dreams—are unreal, and yet they are the cause of the knowledge of real things, viz. good or ill fortune (portended by those dreams). Hence there is no reason why Scripture—although unreal in so far as based on Nescience—should not likewise be the cause of the cognition of what is real, viz. Brahman.—The two cases are not parallel, we reply. The conscious states experienced in dreams are *not* unreal; it is only their objects that are false; these objects only, not the conscious states, are sublated by the waking consciousness. Nobody thinks ‘the cognitions of which I was conscious in my dream are unreal’; what men actually think is ‘the cognitions are real, but the things are not real.’ In the same way the illusive state of consciousness which the magician produces in the minds of other men by means of mantras, drugs, &c., is true, and hence the cause of love and fear; for such states of consciousness also are not sublated. The cognition which, owing to some defect in the object, the sense organ, &c., apprehends a rope as a snake is real, and hence the cause of fear and other emotions. True also is the imagination which, owing to the nearness of a snake, arises in the mind of a man though not actually bitten, viz. that he has been bitten; true also is the representation of the imagined

poison, for it may be the cause of actual death. In the same way the reflection of the face in the water is real, and hence enables us to ascertain details belonging to the real face. All these states of consciousness are real, as we conclude from their having a beginning and actual effects.—Nor would it avail you to object that in the absence of real elephants, and so on, the ideas of them cannot be real. For ideas require only *some* substrate in general; the mere appearance of a thing is a sufficient substrate, and such an appearance is present in the case in question, owing to a certain defect. The thing we determine to be unreal because it is sublated; the idea is non-sublated, and therefore real.

Nor can you quote in favour of your view—of the real being known through the unreal—the instance of the stroke and the letter. The letter being apprehended through the stroke (i.e. the written character) does not furnish a case of the real being apprehended through the unreal; for the stroke itself is real.—But the stroke causes the idea of the letter only in so far as it is apprehended as being a letter, and this ‘being a letter’ is untrue!—Not so, we rejoin. If this ‘being a letter’ were unreal it could not be a means of the apprehension of the letter; for we neither observe nor can prove that what is non-existent and indefinable constitutes a means.—Let then the idea of the letter constitute the means!—In that case, we rejoin, the apprehension of the real does not spring from the unreal; and besides, it would follow therefrom that the means and what is to be effected thereby would be one, i.e. both would be, without any distinction, the idea of the letter only. Moreover, if the means were constituted by the stroke in so far as it is *not* the letter, the apprehension of all letters would result from the sight of one stroke; for one stroke may easily be conceived as *not* being *any* letter.—But, in the same way as the word ‘Devadatta’ conventionally denotes some particular man, so some particular stroke apprehended by the eye may conventionally symbolise some particular letter to be apprehended by the ear, and thus a particular stroke may be the cause of the idea of a particular letter!—Quite so,

we reply, but on this explanation the real is known through the real ; for both stroke and conventional power of symbolisation are real. The case is analogous to that of the idea of a buffalo being caused by the picture of a buffalo ; that idea rests on the similarity of picture and thing depicted, and that similarity is something real. Nor can it be said (with a view to proving the *pūrvapakṣa* by another analogous instance) that we meet with a cognition of the real by means of the unreal in the case of sound (*śabda*) which is essentially uniform, but causes the apprehension of different things by means of difference of tone (*nāda*). For sound is the cause of the apprehension of different things in so far only as we apprehend the connexion of sound manifesting itself in various tones, with the different things indicated by those various tones¹. And, moreover, it is not correct to argue on the ground of the uniformity of sound ; for only particular significant sounds such as 'ga,' which can be apprehended by the ear, are really 'sound.'—All this proves that it is difficult indeed to show that the knowledge of a true thing, viz. Brahman, can be derived from Scripture, if Scripture—as based on Nescience—is itself untrue.

Our opponent may finally argue as follows :—Scripture is not unreal in the same sense as a sky-flower is unreal ; for antecedently to the cognition of universal non-duality Scripture is viewed as something that *is*, and only on the rise of that knowledge it is seen to be unreal. At this latter time Scripture no longer is a means of cognising Brahman, devoid of all difference, consisting of pure Intelligence ; as long on the other hand as it is such a means, Scripture *is* ; for then we judge 'Scripture is.'—But to this we reply that if Scripture is not (true), the judgment 'Scripture is' is false, and hence the knowledge resting on false Scripture being false likewise, the object of that knowledge, i.e. Brahman itself, is false. If the cognition of fire which rests on mist being mistaken for smoke is false, it

¹ And those manifestations of sound by means of various tones are themselves something real.

follows that the object of that cognition, viz. fire itself, is likewise unreal. Nor can it be shown that (in the case of Brahman) there is no possibility of ulterior sublative cognition; for there may be such sublative cognition, viz. the one expressed in the judgment 'the Reality is a Void.' And if you say that this latter judgment rests on error, we point out that according to yourself the knowledge of Brahman is also based on error. And of our judgment (viz. 'the Reality is a Void') it may truly be said that all further negation is impossible.—But there is no need to continue this demolition of an altogether baseless theory.

No scriptural texts teach a Brahman devoid of all difference.

We now turn to the assertion that certain scriptural texts, as e.g. 'Being only was this in the beginning,' are meant to teach that there truly exists only one homogeneous substance, viz. Intelligence free from all difference.—This we cannot allow. For the section in which the quoted text occurs, in order to make good the initial declaration that by the knowledge of one thing all things are known, shows that the highest Brahman which is denoted by the term 'Being' is the substantial and also the operative cause of the world; that it is all-knowing, endowed with all powers; that its purposes come true; that it is the inward principle, the support and the ruler of everything; and that distinguished by these and other good qualities it constitutes the Self of the entire world; and then finally proceeds to instruct Svetaketu that this Brahman constitutes his Self also ('Thou art that'). We have fully set forth this point in the Vedārtha-saṃgraha, and shall establish it in greater detail in the present work also, in the so-called ārambhāṇa-adhikāraṇa.—In the same way the passage 'the higher knowledge is that by which the Indestructible is apprehended, &c.' (Mu. Up. I, 1, 5) first denies of Brahman all the evil qualities connected with Prakṛiti, and then teaches that to it there belong eternity, all-pervadingness, subtilty, omnipresence, omniscience, imperish-

ableness, creativeness with regard to all beings, and other auspicious qualities. Now we maintain that also the text 'True, knowledge, infinite is Brahman,' does not prove a substance devoid of all difference, for the reason that the co-ordination of the terms of which it consists explains itself in so far only as denoting one thing distinguished by several attributes. For 'co-ordination' (*sāmānādhikarānya*, lit. 'the abiding of several things in a common substrate') means the reference (of several terms) to one thing, there being a difference of reason for the application (of several terms to one thing). Now whether we take the several terms, 'True,' 'Knowledge,' 'Infinite,' in their primary sense, i. e. as denoting qualities, or as denoting modes of being opposed to whatever is contrary to those qualities; in either case we must needs admit a plurality of causes for the application of those several terms to one thing. There is however that difference between the two alternatives that in the former case the terms preserve their primary meaning, while in the latter case their denotative power depends on so-called 'implication' (*lakṣhaṇā*). Nor can it be said that the opposition in nature to non-knowledge, &c. (which is the purport of the terms on the hypothesis of *lakṣhaṇā*), constitutes nothing more than the essential nature (of one non-differenced substance; the three terms thus having one purport only); for as such essential nature would be sufficiently apprehended through one term, the employment of further terms would be purposeless. This view would moreover be in conflict with co-ordination, as it would not allow of difference of motive for several terms applied to one thing. On the other hand it cannot be urged against the former alternative that the distinction of several attributes predicated of one thing implies a distinction in the thing to which the attributes belong, and that from this it follows that the several terms denote several things—a result which also could not be reconciled with 'co-ordination'; for what 'co-ordination' aims at is just to convey the idea of one thing being qualified by several attributes. For the grammarians define 'co-ordination' as the application, to one thing, of several words,

for the application of each of which there is a different motive.

You have further maintained the following view :—In the text ‘one only without a second,’ the phrase ‘without a second’ negatives all duality on Brahman’s part even in so far as qualities are concerned. We must therefore, according to the principle that all Sākhās convey the same doctrine, assume that all texts which speak of Brahman as cause, aim at setting forth an absolutely non-dual substance. Of Brahman thus indirectly defined as a cause, the text ‘The True, knowledge, infinite is Brahman,’ contains a direct definition ; the Brahman here meant to be defined must thus be devoid of all qualities. Otherwise, moreover, the text would be in conflict with those other texts which declare Brahman to be without qualities and blemish.—But this also cannot be admitted. What the phrase ‘without a second’ really aims at intimating is that Brahman possesses manifold powers, and this it does by denying the existence of another ruling principle different from Brahman. That Brahman actually possesses manifold powers the text shows further on, ‘It thought, may I be many, may I grow forth,’ and ‘it sent forth fire,’ and so on.—But how are we to know that the mere phrase ‘without a second’ is meant to negative the existence of all other causes in general ?—As follows, we reply. The clause ‘Being only this was in the beginning, one only,’ teaches that Brahman when about to create constitutes the substantial cause of the world. Here the idea of some further operative cause capable of giving rise to the effect naturally presents itself to the mind, and hence we understand that the added clause ‘without a second’ is meant to negative such an additional cause. If it were meant absolutely to deny all duality, it would deny also the eternity and other attributes of Brahman which you yourself assume. You in this case make just the wrong use of the principle of all the Sākhās containing the same doctrine ; what this principle demands is that the qualities attributed in all Sākhās to Brahman as cause should be taken over into the passage under discussion also. The same consideration teaches us that also the

text 'True, knowledge,' &c., teaches Brahman to possess attributes; for this passage has to be interpreted in agreement with the texts referring to Brahman as a cause. Nor does this imply a conflict with the texts which declare Brahman to be without qualities; for those texts are meant to negative the evil qualities depending on Prakṛiti. —Those texts again which refer to mere knowledge declare indeed that knowledge is the essential nature of Brahman, but this does not mean that mere knowledge constitutes the fundamental reality. For knowledge constitutes the essential nature of a knowing subject only which is the substrate of knowledge, in the same way as the sun, lamps, and gems are the substrate of Light. That Brahman is a knowing subject all scriptural texts declare; cp. 'He who is all knowing' (Mu. Up. I, 1, 9); 'It thought' (*Kh.* Up. VI, 2, 3); 'This divine being thought' (*Kh.* Up. VI, 3, 2); 'He thought, let me send forth the worlds' (Ait. Ār. II, 4, 1, 2); 'He who arranges the wishes—as eternal of those who are not eternal, as thinker of (other) thinkers, as one of many' (Ka. Up. II, 5, 13); 'There are two unborn ones—one who knows, one who does not know—one strong, the other weak' (Svet. Up. I, 9); 'Let us know Him, the highest of Lords, the great Lord, the highest deity of deities, the master of masters, the highest above the god, the lord of the world, the adorable one' (Svet. Up. VI, 7); 'Of him there is known no effect (body) or instrument; no one is seen like unto him or better; his high power is revealed as manifold, forming his essential nature, as knowledge, strength, and action' (Svet. Up. VI, 8); 'That is the Self, free from sin, ageless, deathless, griefless, free from hunger and thirst, whose wishes are true, whose purposes are true' (*Kh.* Up. VIII, 1, 5). These and other texts declare that to Brahman, whose essential nature is knowledge, there belong many excellent qualities—among which that of being a knowing subject stands first, and that Brahman is free from all evil qualities. That the texts referring to Brahman as free from qualities, and those which speak of it as possessing qualities, have really one and the same object may be inferred from the last of the

passages quoted above; the earlier part of which—‘free from sin,’ up to ‘free from thirst’—denies of Brahman all evil qualities, while its latter part—‘whose wishes are true,’ and so on—asserts of its certain excellent qualities. As thus there is no contradiction between the two classes of texts, there is no reason whatever to assume that either of them has for its object something that is false.—With regard to the concluding passage of the *Taittiriya*-text, ‘from whence all speech, together with the mind, turns away, unable to reach it’¹, we point out that with the passage ‘From terror of it the wind blows,’ there begins a declaration of the qualities of Brahman, and that the next section ‘one hundred times that human bliss,’ &c., makes statements as to the relative bliss enjoyed by the different classes of embodied souls; the concluding passage ‘He who knows the bliss of that Brahman from whence all speech, together with the mind, turns away unable to reach it,’ hence must be taken as proclaiming with emphasis the infinite nature of Brahman’s auspicious qualities. Moreover, a clause in the chapter under discussion—viz. ‘he obtains all desires, together with Brahman the all-wise’ (II, 1)—which gives information as to the fruit of the knowledge of Brahman clearly declares the infinite nature of the qualities of the highest all-wise Brahman. The desires are the auspicious qualities of Brahman which are the objects of desire; the man who knows Brahman obtains, together with Brahman, all qualities of it. The expression ‘together with’ is meant to bring out the primary importance of the qualities; as also described in the so-called *dahara-vidyā* (*Kṛ. Up. VIII, 1*). And that fruit and meditation are of the same character (i. e. that in meditations on Brahman its qualities are the chief matter of meditation, just as these qualities are the principal point in Brahman reached by the Devotee) is proved by the text ‘According to what a man’s thought is in this world, so will he be after he has

¹ Which passage appears to refer to a *nirguṇa* brahman, whence it might be inferred that the connected initial passage—‘*Satyam gṛānam*,’ &c.—has a similar purport.

departed this life' (*Kh. Up.* III, 14, 1). If it be said that the passage 'By whom it is not thought by him it is thought,' 'not understood by those who understand' (*Ke. Up.* II, 3), declares Brahman not to be an object of knowledge; we deny this, because were it so, certain other texts would not teach that final Release results from knowledge; cp. 'He who knows Brahman obtains the Highest' (*Taitt. Up.* II, 1, 1); 'He knows Brahman, he becomes Brahman.' And, moreover, the text 'He who knows Brahman as non-existing becomes himself non-existing; he who knows Brahman as existing, him we know himself as existing' (*Taitt. Up.* II, 6, 1), makes the existence and non-existence of the Self dependent on the existence and non-existence of knowledge which has Brahman for its object. We thus conclude that all scriptural texts enjoin just the knowledge of Brahman for the sake of final Release. This knowledge is, as we already know, of the nature of meditation, and what is to be meditated on is Brahman as possessing qualities. (The text from the *Ke. Up.* then explains itself as follows:—) We are informed by the passage 'from whence speech together with mind turns away, being unable to reach it,' that the infinite Brahman with its unlimited excellences cannot be defined either by mind or speech as being so or so much, and from this we conclude the *Kena* text to mean that Brahman is not thought and not understood by those who understand it to be of a definitely limited nature; Brahman in truth being unlimited. If the text did not mean this, it would be self-contradictory, parts of it saying that Brahman is *not* thought and *not* understood, and other parts, that it *is* thought and *is* understood.

Now as regards the assertion that the text 'Thou mayest not see the seer of seeing; thou mayest not think the thinker of thinking' (*Bri. Up.* III, 5, 2), denies the existence of a seeing and thinking subject different from mere seeing and thinking.—This view is refuted by the following interpretation. The text addresses itself to a person who has formed the erroneous opinion that the quality of consciousness or knowledge does not constitute the essential

nature of the knower, but belongs to it only as an adventitious attribute, and tells him 'Do not view or think the Self to be such, but consider the seeing and thinking Self to have seeing and thinking for its essential nature.'—Or else this text may mean that the embodied Self which is the seer of seeing and the thinker of thinking should be set aside, and that only the highest Self—the inner Self of all beings—should be meditated upon.—Otherwise a conflict would arise with texts declaring the knowership of the Self, such as 'whereby should he know the knower?' (*Bri. Up. IV, 5, 15*).

Your assertion that the text 'Bliss is Brahman' (*Taitt. Up. III, 6, 1*) proves pure Bliss to constitute the essential nature of Brahman is already disposed of by the refutation of the view that knowledge (consciousness) constitutes the essential nature of Brahman; Brahman being in reality the substrate only of knowledge. For by bliss we understand a pleasing state of consciousness. Such passages as 'consciousness, bliss is Brahman,' therefore mean 'consciousness—the essential character of which is bliss—is Brahman.' On this identity of the two things there rests that homogeneous character of Brahman, so much insisted upon by yourself. And in the same way as numerous passages teach that Brahman, while having knowledge for its essential nature, is at the same time a knowing subject; so other passages, speaking of Brahman as something separate from mere bliss, show it to be not mere bliss but a subject enjoying bliss; cp. 'That is one bliss of Brahman' (*Taitt. Up. II, 8, 4*); 'he knowing the bliss of Brahman' (*Taitt. Up. II, 9, 1*). To be a subject enjoying bliss is in fact the same as to be a conscious subject.

We now turn to the numerous texts which, according to the view of our opponent, negative the existence of plurality.—'Where there is duality as it were' (*Bri. Up. IV, 5, 15*); 'There is not any plurality here; from death to death goes he who sees here any plurality' (*Bri. Up. IV, 4, 19*); 'But when for him the Self alone has become all, by what means, and whom, should he see?' (*Bri. Up. IV, 5, 15*) &c.—But what all these texts deny is only plurality in so far as contradicting that unity of the world which depends on its

being in its entirety an effect of Brahman, and having Brahman for its inward ruling principle and its true Self. They do not, on the other hand, deny that plurality on Brahman's part which depends on its intention to become manifold—a plurality proved by the text 'May I be many, may I grow forth' (*Kh. Up. VI, 2, 3*). Nor can our opponent urge against this that, owing to the denial of plurality contained in other passages this last text refers to something not real; for it is an altogether laughable assertion that Scripture should at first teach the doctrine, difficult to comprehend, that plurality as suggested by Perception and the other means of Knowledge belongs to Brahman also, and should afterwards negative this very doctrine!

Nor is it true that the text 'If he makes but the smallest "antaram" (i. e. difference, interval, break) in it there is fear for him' (*Taitt. Up. II, 7*) implies that he who sees plurality within Brahman encounters fear. For the other text 'All this is Brahman; let a man meditate with calm mind on all this as beginning, ending and breathing in it, i. e. Brahman' (*Kh. Up. III, 14, 1*) teaches directly that reflection on the plurality of Brahman is the cause of peace of mind. For this passage declares that peace of mind is produced by a reflection on the entire world as springing from, abiding within, and being absorbed into Brahman, and thus having Brahman for its Self; and as thus the view of Brahman constituting the Self of the world with all its manifold distinctions of gods, men, animals, inanimate matter and so on, is said to be the cause of peace of mind, and, consequently, of absence of fear, that same view surely cannot be a *cause* of fear!—But how then is it that the *Taitt.* text declares that 'there is fear for him'?—That text, we reply, declares in its earlier part that rest in Brahman is the cause of fearlessness ('when he finds freedom from fear, rest, in that which is invisible, incorporeal, undefined, unsupported; then he has obtained fearlessness'); its latter part therefore means that fear takes place when there is an interval, a break, in this resting in Brahman. As the great *Rishi* says 'When Vāsudeva is not meditated on for

an hour or even a moment only ; that is loss, that is great calamity, that is error, that is change.'

The Sūtra III, 2, 11 does not, as our opponent alleges, refer to a Brahman free from all difference, but to Brahman as possessing attributes—as we shall show in its place. And the Sūtra IV, 2, 3 declares that the things seen in dreams are mere 'Mâyâ' because they differ in character from the things perceived in the waking state ; from which it follows that the latter things are real.

Nor do Smṛiti and Purāṇa teach such a doctrine.

Nor is it true that also according to Smṛiti and Purāṇas only non-differenced consciousness is real and everything else unreal.—'He who knows me as unborn and without a beginning, the supreme Lord of the worlds' (Bha. Gī. X, 3) ; 'All beings abide in me, I abide not in them. Nay, the beings abide not in me—behold my lordly power. My Self bringing forth the beings supports them but does not abide in them' (Bha. Gī. IX, 4, 5) ; 'I am the origin and the dissolution of the entire world ; higher than I there is nothing else : on me all this is strung as pearls on a thread' (Bha. Gī. VII, 6, 7) ; 'Pervading this entire Universe by a portion (of mine) I abide' (Bha. Gī. X, 42) ; 'But another, the highest Person, is called the highest Self who, pervading the three worlds supports them, the eternal Lord. Because I transcend the Perishable and am higher than the Imperishable even, I am among the people and in the Veda celebrated as the supreme Person' (Bha. Gī. XV, 17, 18).

'He transcends the fundamental matter of all beings, its modifications, properties and imperfections ; he transcends all investing (obscuring) influences, he who is the Self of all. Whatever (room) there is in the interstices of the world is filled by him ; all auspicious qualities constitute his nature. The whole creation of beings is taken out of a small part of his power. Assuming at will whatever form he desires he bestows benefits on the whole world effected by him. Glory, strength, dominion, wisdom, energy, power and other attributes are collected in him, Supreme of the supreme in whom no troubles abide, ruler over high and

low, lord in collective and distributive form, non-manifest and manifest, universal lord, all-seeing, all-knowing, all-powerful, highest Lord. The knowledge by which that perfect, pure, highest, stainless homogeneous (Brahman) is known or perceived or comprehended—that is knowledge : all else is ignorance' (Vishṇu Purāṇa VI, 5, 82-87).—'To that pure one of mighty power, the highest Brahman to which no term is applicable, the cause of all causes, the name "Bhagavat" is suitable. The letter bha implies both the cherisher and supporter ; the letter ga the leader, mover and creator. The two syllables bhaga indicate the six attributes—dominion, strength, glory, splendour, wisdom, dispassion. That in him—the universal Self, the Self of the beings—all beings dwell and that he dwells in all, this is the meaning of the letter va. Wisdom, might, strength, dominion, glory, without any evil qualities, are all denoted by the word bhagavat. This great word bhagavat is the name of Vāsudeva who is the highest Brahman—and of no one else. This word which denotes persons worthy of reverence in general is used in its primary sense with reference to Vāsudeva only ; in a derived sense with regard to other persons' (Vi. Pu. VI, 5, 72 ff.) ; 'Where all these powers abide, that is the form of him who is the universal form : that is the great form of Hari. That form produces in its sport forms endowed with all powers, whether of gods or men or animals. For the purpose of benefitting the worlds, not springing from work (karman) is this action of the unfathomable one ; all-pervading, irresistible' (Vi. Pu. VI, 7, 69-71) ; 'Him who is of this kind, stainless, eternal, all-pervading, imperishable, free from all evil, named Vishṇu, the highest abode' (Vi. Pu. I, 22, 53) ; 'He who is the highest of the high, the Person, the highest Self, founded on himself ; who is devoid of all the distinguishing characteristics of colour, caste and the like ; who is exempt from birth, change, increase, decay and death ; of whom it can only be said that he ever is. He is everywhere and in him everything abides ; hence he is called Vāsudeva by those who know. He is Brahman, eternal, supreme, imperishable, undecaying ; of one essential nature and ever pure,

as free from all defects. This whole world is Brahman, comprising within its nature the Evolved and the Un-evolved ; and also existing in the form of the Person and in that of time ' (Vi. Pu. I, 2, 10-14) ; ' The Prakṛiti about which I told and which is Evolved as well as Unevolved, and the Person—both these are merged in the highest Self. The highest Self is the support of all, the highest Lord ; as Viṣṇu he is praised in the Vedas and the Vedānta-texts ' (Vi. Pu. VI, 4, 38, 39). ' Two forms are there of that Brahman, one material, the other immaterial. These two forms, perishable and imperishable, are within all things : the imperishable one is the highest Brahman, the perishable one this whole world. As the light of a fire burning in one place spreads all around, so the energy of the highest Brahman constitutes this entire world ' (Vi. Pu. I, 23, 53-55). ' The energy of Viṣṇu is the highest, that which is called the embodied soul is inferior ; and there is another third energy called karman or Nescience, actuated by which the omnipresent energy of the embodied soul perpetually undergoes the afflictions of worldly existence. Obscured by Nescience the energy of the embodied soul is characterised in the different beings by different degrees of perfection ' (Vi. Pu. VI, 7, 61-63).

These and other texts teach that the highest Brahman is essentially free from all imperfection whatsoever, comprises within itself all auspicious qualities, and finds its pastime in originating, preserving, reabsorbing, pervading, and ruling the universe ; that the entire complex of intelligent and non-intelligent beings (souls and matter) in all their different estates is real, and constitutes the form, i.e. the body of the highest Brahman, as appears from those passages which co-ordinate it with Brahman by means of terms such as sarīra (body), rūpa (form), tanu (body), aṃsa (part), śakti (power), vibhūti (manifestation of power), and so on ;—that the souls which are a manifestation of Brahman's power exist in their own essential nature, and also, through their connexion with matter, in the form of embodied souls (kṣhetragṇa) ;—and that the embodied souls, being engrossed by Nescience in the form of good and evil works, do not recognise their

essential nature, which is knowledge, but view themselves as having the character of material things.—The outcome of all this is that we have to cognise Brahman as carrying plurality within itself, and the world, which is the manifestation of his power, as something real.

When now the text, in the sloka 'where all difference has vanished' (Vi. Pu. VI, 7, 53), declares that the Self, although connected with the different effects of *Prakṛiti*, such as divine, human bodies, and so on, yet is essentially free from all such distinctions, and therefore not the object of the words denoting those different classes of beings, but to be defined as mere knowledge and Being; to be known by the Self and not to be reached by the mind of the practitioner of Yoga (*yogayug*); this must in no way be understood as denying the reality of the world.—But how is this known?—As follows, we reply. The chapter of the *Purāṇa* in which that sloka occurs at first declares concentration (Yoga) to be the remedy of all the afflictions of the *Samsāra*; thereupon explains the different stages of Yoga up to the so-called *pratyāhāra* (complete restraining of the senses from receiving external impressions); then, in order to teach the attainment of the 'perfect object' (*subhāsraya*) required for *dhāraṇā*, declares that the highest Brahman, i. e. *Vishṇu*, possesses two forms, called powers (*śakti*), viz. a defined one (*mūrta*) and an undefined one (*amūrta*); and then teaches that a portion of the 'defined' form, viz. the embodied soul (*kshetragñā*), which is distinguished by its connexion with matter and involved in Nescience—that is termed 'action,' and constitutes a third power—is not perfect. The chapter further teaches that a portion of the undefined form which is free from Nescience called action, separated from all matter, and possessing the character of pure knowledge, is also not the 'perfect object,' since it is destitute of essential purity; and, finally, declares that the 'perfect object' is to be found in that defined form which is special to *Bhagavat*, and which is the abode of the three powers, viz. that non-defined form which is the highest power, that non-defined form which is termed embodied soul, and constitutes the secondary (*apara*) power, and

Nescience in the form of work—which is called the third power, and is the cause of the Self, which is of the essence of the highest power, passing into the state of embodied soul. This defined form (which is the ‘perfect object’) is proved by certain Vedānta-texts, such as ‘that great person of sun-like lustre’ (Svet. Up. III, 8). We hence must take the sloka, ‘in which all differences vanish,’ &c., to mean that the pure Self (the Self in so far as knowledge only) is not capable of constituting the ‘perfect object.’ Analogously two other passages declare ‘Because this cannot be reflected upon by the beginner in Yoga, the second (form) of Vishṇu is to be meditated upon by Yogins—the highest abode.’ ‘That in which all these powers have their abode, that is the other great form of Hari, different from the (material) Visva form.’

In an analogous manner, Parāśara declares that Brahmā, Katurmukha, Sanaka, and similar mighty beings which dwell within this world, cannot constitute the ‘perfect object’ because they are involved in Nescience; after that goes on to say that the beings found in the Samsāra are in the same condition—for they are essentially devoid of purity since they reach their true nature only later on, when through Yoga knowledge has arisen in them—; and finally teaches that the essential individual nature of the highest Brahman, i.e. Vishṇu, constitutes the ‘perfect object.’ ‘From Brahmā down to a blade of grass, all living beings that dwell within this world are in the power of the Samsāra due to works, and hence no profit can be derived by the devout from making them objects of their meditation. They are all implicated in Nescience, and stand within the sphere of the Samsāra; knowledge arises in them only later on, and they are thus of no use in meditation. Their knowledge does not belong to them by essential nature, for it comes to them through something else. Therefore the stainless Brahman which possesses essential knowledge,’ &c. &c.—All this proves that the passage ‘in which all difference vanishes’ does not mean to deny the reality of the world.

Nor, again, does the passage ‘that which has knowledge

for its essential nature' (Vi. Pu. I, 2, 6) imply that the whole complex of things different from knowledge is false; for it declares only that the appearance of the Self—the essential nature of which is knowledge—as gods, men, and so on, is erroneous. A declaration that the appearance of mother o' pearl as silver is founded on error surely does not imply that all the silver in the world is unreal!—But if, on the ground of an insight into the oneness of Brahman and the world—as expressed in texts where the two appear in co-ordination—a text declares that it is an error to view Brahman, whose essential nature is knowledge, under the form of material things, this after all implies that the whole aggregate of things is false!—By no means, we rejoin. As our *sāstra* distinctly teaches that the highest Brahman, i. e. Viṣṇu, is free from all imperfections whatsoever, comprises within himself all auspicious qualities, and reveals his power in mighty manifestations, the view of the world's reality cannot possibly be erroneous. That information as to the oneness of two things by means of co-ordination does not allow of sublation (of either of the two), and is non-contradictory, we shall prove further on. Hence also the *sloka* last referred to does not sublate the reality of the world.

'That from whence these beings are born, by which, when born, they live, into which they enter when they die, endeavour to know that; that is Brahman' (Taitt. Up. III, 1). From this scriptural text we ascertain that Brahman is the cause of the origination, and so on, of the world. After this we learn from a *Purāṇa* text ('He should make the Veda grow by means of Itihāsa and *Purāṇa*; the Veda fears that a man of little reading may do it harm') that the Veda should be made to grow by Itihāsa and *Purāṇa*. By this 'making to grow' we have to understand the elucidation of the sense of the Vedic texts studied by means of other texts, promulgated by men who had mastered the entire Veda and its contents, and by the strength of their devotion had gained full intuition of Vedic truth. Such 'making to grow' must needs be undertaken, since the purport of the entire Veda with all its *Sākhās* cannot be fathomed by one

who has studied a small part only, and since without knowing that purport we cannot arrive at any certitude.

The *Vishṇu Purāṇa* relates how Maitreya, wishing to have his knowledge of Vedic matters strengthened by the holy Parāśara, who through the favour of Pulastya and Vasishṭha had obtained an insight into the true nature of the highest divinity, began to question Parāśara, 'I am desirous to hear from thee how this world originated, and how it will again originate in future, and of what it consists, and whence proceed animate and inanimate things; how and into what it has been resolved, and into what it will in future be resolved?' &c. (Vi. Pu. I, 1). The questions asked refer to the essential nature of Brahman, the different modes of the manifestation of its power, and the different results of propitiating it. Among the questions belonging to the first category, the question 'whence proceed animate and inanimate things?' relates to the efficient and the material cause of the world, and hence the clause 'of what the world consists' is to be taken as implying a question as to what constitutes the Self of this world, which is the object of creation, sustentation, and dissolution. The reply to this question is given in the words 'and the world is He.' Now the identity expressed by this clause is founded thereon that he (i.e. Brahman or Vishṇu) pervades the world as its Self in the character of its inward Ruler; and is not founded on unity of substance of the pervading principle and the world pervaded. The phrase 'consists of' (-maya) does not refer to an effect (so that the question asked would be as to the causal substance of which this world is an effect), for a separate question on this point would be needless. Nor does the -maya express, as it sometimes does—e.g. in the case of *prāṇa-maya*¹, the own sense of the word to which it is attached; for in that case the form of the reply 'and the world is He' (which implies a distinction between the world and Vishṇu) would be inappropriate; the reply would in that case rather be 'Vishṇu only.' What 'maya' actually denotes here is

¹ 'Prāṇamaya' is explained as meaning 'prāṇa' only.

abundance, prevailingness, in agreement with Pāṇini, V, 4, 21, and the meaning is that Brahman prevails in the world in so far as the entire world constitutes its body. The co-ordination of the two words 'the world' and 'He' thus rests on that relation between the two, owing to which the world is the body of Brahman, and Brahman the Self of the world. If, on the other hand, we maintained that the śāstra aims only at inculcating the doctrine of one substance free from all difference, there would be no sense in all those questions and answers, and no sense in an entire śāstra devoted to the explanation of that one thing. In that case there would be room for one question only, viz. 'what is the substrate of the erroneous imagination of a world?' and for one answer to this question, viz. 'pure consciousness devoid of all distinction!'—And if the co-ordination expressed in the clause 'and the world is he' was meant to set forth the absolute oneness of the world and Brahman, then it could not be held that Brahman possesses all kinds of auspicious qualities, and is opposed to all evil; Brahman would rather become the abode of all that is impure. All this confirms the conclusion that the co-ordination expressed in that clause is to be understood as directly teaching the relation between a Self and its body.—The śloka, 'From Viṣṇu the world has sprung: in him he exists: he is the cause of the subsistence and dissolution of this world: and the world is he' (Vi. Pu. I, 1, 35), states succinctly what a subsequent passage—beginning with 'the highest of the high' (Vi. Pu. I, 2, 10)—sets forth in detail. Now there the śloka, 'to the unchangeable one' (I, 2, 1), renders homage to the holy Viṣṇu, who is the highest Brahman in so far as abiding within his own nature, and then the text proceeds to glorify him in his threefold form as Hiranyagarbha, Hari, and Saṅkara, as Pradhāna, Time, and as the totality of embodied souls in their combined and distributed form. Here the śloka, 'Him whose essential nature is knowledge' (I, 2, 6), describes the aspect of the highest Self in so far as abiding in the state of discrete embodied souls; the passage cannot therefore be understood as referring to a substance free from all difference. If the śāstra aimed

at teaching that the erroneous conception of a manifold world has for its substrate a Brahman consisting of non-differenced intelligence, there would be room neither for the objection raised in I, 3, 1 ('How can we attribute agency creative and otherwise to Brahman which is without qualities, unlimited, pure, stainless?') nor for the refutation of that objection, 'Because the powers of all things are the objects of (true) knowledge excluding all (bad) reasoning, therefore there belong to Brahman also such essential powers as the power of creating, preserving, and so on, the world; just as heat essentially belongs to fire¹.' In that case the objection would rather be made in the following form: 'How can Brahman, which is without qualities, be the agent in the creation, preservation, and so on, of the world?' and the answer would be, 'Creation by Brahman is not something real, but something erroneously imagined.'—The purport of the objection as it stands in the text is as follows: 'We observe that action creative and otherwise belongs to beings endowed with qualities such as goodness, and so on, not perfect, and subject to the influence of karman; how then can agency creative, and so on, be attributed to Brahman which is devoid of qualities, perfect, not under the influence of karman, and incapable of any connexion with action?' And the reply is, 'There is nothing unreasonable in holding that Brahman as being of the nature described above, and different in kind from all things perceived, should possess manifold powers; just as fire, which is different in kind from water and all other material substances, possesses the quality of heat and other qualities.' The slokas also, which begin with the words 'Thou alone art real' (Vi. Pu. I, 4, 38 ff.), do not assert that the whole world is unreal, but only that, as Brahman is the Self of the world, the latter viewed apart from Brahman is not real. This the text proceeds to confirm,

¹ The sense in which this sloka has to be taken is 'As in ordinary life we ascribe to certain things (e.g. gems, mantras) certain special powers because otherwise the effects they produce could not be accounted for; so to Brahman also,' &c.

‘thy greatness it is by which all movable and immovable things are pervaded.’ This means—because all things movable and immovable are pervaded by thee, therefore all this world has thee for its Self, and hence ‘there is none other than thee,’ and thus thou being the Self of all art alone real. Such being the doctrine intended to be set forth, the text rightly says, ‘this all-pervasiveness of thine is thy greatness’; otherwise it would have to say, ‘it is thy error.’ Were this latter view intended, words such as ‘Lord of the world,’ ‘thou,’ &c., could not, moreover, be taken in their direct sense, and there would arise a contradiction with the subject-matter of the entire chapter, viz. the praise of the Holy one who in the form of a mighty boar had uplifted in play the entire earth.—Because this entire world is thy form in so far as it is pervaded as its Self by thee whose true nature is knowledge; therefore those who do not possess that devotion which enables men to view thee as the Self of all, erroneously view this world as consisting only of gods, men, and other beings; this is the purport of the next sloka, ‘this which is seen.’—And it is an error not only to view the world which has its real Self in thee as consisting of gods, men, and so on, but also to consider the Selves whose true nature is knowledge as being of the nature of material beings such as gods, men, and the like; this is the meaning of the next sloka, ‘this world whose true nature is knowledge.’—Those wise men, on the other hand, who have an insight into the essentially intelligent Self, and whose minds are cleared by devotion—the means of apprehending the Holy one as the universal Self—, they view this entire world with all its manifold bodies—the effects of primeval matter—as thy body—a body the Self of which is constituted by knowledge abiding apart from its world-body; this is the meaning of the following sloka: ‘But those who possess knowledge,’ &c.—If the different slokas were not interpreted in this way, they would be mere unmeaning reiterations; their constitutive words could not be taken in their primary sense; and we should come into conflict with the sense of the passages, the subject-matter of the chapter, and the

purport of the entire sâstra. The passage, further, 'Of that Self although it exists in one's own and in other bodies, the knowledge is of one kind' (Vi. Pu. II, 14, 31 ff.), refers to that view of duality according to which the different Selves—although equal in so far as they are all of the essence of knowledge—are constituted into separate beings, gods, men, &c., by their connexion with different portions of matter all of which are modifications of primary matter, and declares that view to be false. But this does not imply a denial of the duality which holds good between matter on the one hand and Self on the other: what the passage means is that the Self which dwells in the different material bodies of gods, men, and so on, is of one and the same kind. So the Holy one himself has said, 'In the dog and the low man eating dog's flesh the wise see the same'; 'Brahman, without any imperfection, is the same' (Bha. Gġ. V, 18, 19). And, moreover, the clause 'Of the Self although existing in one's own and in other bodies' directly declares that a thing different from the body is distributed among one's own and other bodies.

Nor does the passage 'If there is some other (para) different (anya) from me,' &c. (Vi. Pu. II, 13, 86) intimate the oneness of the Self; for in that case the two words 'para' and 'anya' would express one meaning only (viz. 'other' in the sense of 'distinct from'). The word 'para' there denotes a Self distinct from that of one's own Self, and the word 'anya' is introduced to negative a character different from that of pure intelligence: the sense of the passage thus is 'If there is some Self distinct from mine, and of a character different from mine which is pure knowledge, then it can be said that I am of such a character and he of a different character'; but this is not the case, because all Selves are equal in as far as their nature consists of pure knowledge.—Also the sloka beginning 'Owing to the difference of the holes of the flute' (Vi. Pu. II, 14, 32) only declares that the inequality of the different Selves is owing not to their essential nature, but to their dwelling in different material bodies; and does not teach the oneness of all Selves. The different portions of air, again, passing

through the different holes of the flute—to which the many Selves are compared—are not said to be one but only to be equal in character; they are one in character in so far as all of them are of the nature of air, while the different names of the successive notes of the musical scale are applied to them because they pass out by the different holes of the instrument. For an analogous reason the several Selves are denominated by different names, viz. gods and so on. Those material things also which are parts of the substance fire, or water, or earth, are one in so far only as they consist of one kind of substance; but are not absolutely one; those different portions of air, therefore, which constitute the notes of the scale are likewise not absolutely one. Where the Purāṇa further says ‘He (or “that”) I am and thou art He (or “that”); all this universe that has Self for its true nature is He (or “that”); abandon the error of distinction’ (Vi. Pu. II, 16, 23); the word ‘that’ refers to the intelligent character mentioned previously which is common to all Selves, and the co-ordination stated in the two clauses therefore intimates that intelligence is the character of the beings denoted ‘I’ and ‘Thou’; ‘abandon therefore,’ the text goes on to say, ‘the illusion that the difference of outward form, divine and so on, causes a corresponding difference in the Selves.’ If this explanation were not accepted (but absolute non-difference insisted upon) there would be no room for the references to difference which the passages quoted manifestly contain.

Accordingly the text goes on to say that the king acted on the instruction he had received, ‘he abandoned the view of difference, having recognised the Real.’—But on what ground do we arrive at this decision (viz. that the passage under discussion is not meant to teach absolute non-duality)?—On the ground, we reply, that the proper topic of the whole section is to teach the distinction of the Self and the body—for this is evident from what is said in an early part of the section, ‘as the body of man, characterised by hands, feet, and the like,’ &c. (Vi. Pu. II, 13, 85).—For analogous reasons the sloka ‘When that knowledge which gives rise to distinction’ &c. (Vi. Pu. VI, 7, 94) teaches

neither the essential unity of all Selfs nor the oneness of the individual Self and the highest Self. And that the embodied soul and the highest Self should be essentially one, is no more possible than that the body and the Self should be one. In agreement herewith Scripture says, 'Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating' (Mu. Up. III, 1, 1). 'There are two drinking their reward in the world of their own works, entered into the cave, dwelling on the highest summit. Those who know Brahman call them shade and light,' &c. (Ka. Up. I, 3, 1). And in this sâstra also (i. e. the Vishnu Purâna) there are passages of analogous import; cp. the stanzas quoted above, 'He transcends the causal matter, all effects, all imperfections such as the *gunas*' &c.

The Sûtras also maintain the same doctrine, cp. I, 1, 17; I, 2, 21; II, 1, 22; and others. They therein follow Scripture, which in several places refers to the highest and the individual soul as standing over against each other, cp. e. g. 'He who dwells in the Self and within the Self, whom the Self does not know, whose body the Self is, who rules the Self from within' (Bri. Up. III, 7, 22); 'Embraced by the intelligent Self' (Bri. Up. IV, 3, 21); 'Mounted by the intelligent Self' (IV, 3, 35). Nor can the individual Self become one with the highest Self by freeing itself from Nescience, with the help of the means of final Release; for that which admits of being the abode of Nescience can never become quite incapable of it. So the Purâna says, 'It is false to maintain that the individual Self and the highest Self enter into real union; for one substance cannot pass over into the nature of another substance.' Accordingly the Bhagavad Gîtâ declares that the released soul attains only the same attributes as the highest Self. 'Abiding by this knowledge, they, attaining to an equality of attributes with me, do neither come forth at the time of creation, nor are troubled at the time of general destruction' (XIV, 2). Similarly our Purâna says, 'That Brahman leads him who meditates on it, and who is capable of change, towards its own being (*âtmaabhâva*), in the same

way as the magnet attracts the iron' (Vi. Pu. VI, 7, 30). Here the phrase 'leads him towards his own being' means 'imparts to him a nature like his own' (not 'completely identifies him with itself'); for the attracted body does not become essentially one with the body attracting.

The same view will be set forth by the Sūtrakāra in IV, 4, 17; 21, and I, 3, 2. The Vṛtti also says (with reference to Sū. IV, 4, 17) 'with the exception of the business of the world (the individual soul in the state of release) is equal (to the highest Self) through light'; and the author of the *Dramiḍabhāṣya* says, 'Owing to its equality (sāyugya) with the divinity the disembodied soul effects all things, like the divinity.' The following scriptural texts establish the same view, 'Those who depart from hence, after having known the Self and those true desires, for them there is freedom in all the worlds' (*Kh. Up. VIII, 1, 6*); 'He who knows Brahman reaches the Highest' (*Taitt. Up. II, 1*); 'He obtains all desires together with the intelligent Brahman' (*Taitt. Up. II, 1, 1*); 'Having reached the Self which consists of bliss, he wanders about in these worlds having as much food and assuming as many forms as he likes' (*Taitt. Up. III, 10, 5*); 'There he moves about' (*Kh. Up. VIII, 12, 3*); 'For he is flavour; for only after having perceived a flavour can any one perceive pleasure' (*Taitt. Up. II, 7*); 'As the flowing rivers go to their setting in the sea, losing name and form; thus he who knows, freed from name and form, goes to the divine Person who is higher than the high' (*Mu. Up. III, 2, 8*); 'He who knows, shaking off good and evil, reaches the highest oneness, free from stain' (*Mu. Up. III, 1, 3*).

The objects of meditation in all the vidyās which refer to the highest Brahman, are Brahman viewed as having qualities, and the fruit of all those meditations. For this reason the author of the Sūtras declares that there is option among the different vidyās—cp. *Ve. Sū. III, 3, 11*; *III, 3, 59*. In the same way the Vākyakāra teaches that the qualified Brahman only is the object of meditation, and that there is option of vidyās; where he says '(Brahman) connected (with qualities), since the meditation refers to its

qualities.' The same view is expressed by the Bhâshya-kâra in the passage beginning 'Although he who bases himself on the knowledge of Being.'—Texts such as 'He knows Brahman, he becomes Brahman' (Mu. Up. III, 2, 9) have the same purport, for they must be taken in connexion with the other texts (referring to the fate of him who knows) such as 'Freed from name and form he goes to the divine Person who is higher than the high'; 'Free from stain he reaches the highest oneness' (Mu. Up. III, 2, 8; III, 1, 3); 'Having approached the highest light he manifests himself in his own shape' (Kh. Up. VIII, 3, 4). Of him who has freed himself from his ordinary name and form, and all the distinctions founded thereon, and has assumed the uniform character of intelligence, it may be said that he is of the character of Brahman.—Our Purâṇa also propounds the same view. The sloka (VI, 7, 91), 'Knowledge is the means to obtain what is to be obtained, viz. the highest Brahman: the Self is to be obtained, freed from all kinds of imagination,' states that that Self which through meditation on Brahman, is freed from all imagination so as to be like Brahman, is the object to be attained. (The three forms of imagination to be got rid of are so-called karma-bhâvanâ, brahma-bhâvanâ and a combination of the two. See Vi. Pu. VI, 7.) The text then goes on, 'The embodied Self is the user of the instrument, knowledge is its instrument; having accomplished Release—whereby his object is attained—he may leave off.' This means that the Devotee is to practise meditation on the highest Brahman until it has accomplished its end, viz. the attainment of the Self free from all imagination.—The text continues, 'Having attained the being of its being, then he is non-different from the highest Self; his difference is founded on Nescience only.' This sloka describes the state of the released soul. 'Its being' is the being, viz. the character or nature, of Brahman; but this does not mean absolute oneness of nature; because in this latter case the second 'being' would be out of place and the sloka would contradict what had been said before. The meaning is: when the soul has attained the nature of

Brahman, i. e. when it has freed itself from all false imagination, then it is non-different from the highest Self. This non-difference is due to the soul, as well as the highest Self, having the essential nature of uniform intelligence. The difference of the soul—presenting itself as the soul of a god, a man, &c.—from the highest Self is not due to its essential nature, but rests on the basis of Nescience in the form of work : when through meditation on Brahman this basis is destroyed, the difference due to it comes to an end, and the soul no longer differs from the highest Self. So another text says, ‘The difference of things of one nature is due to the investing agency of outward works ; when the difference of gods, men, &c., is destroyed, it has no longer any investing power’ (Vi. Pu. II, 14, 33).—The text then adds a further explanation, ‘when the knowledge which gives rise to manifold difference is completely destroyed, who then will produce difference that has no real existence?’ The manifold difference is the distinction of gods, men, animals, and inanimate things: compare the saying of Saunaka: ‘this fourfold distinction is founded on false knowledge.’ The Self has knowledge for its essential nature ; when Nescience called work—which is the cause of the manifold distinctions of gods, men, &c.—has been completely destroyed through meditation on the highest Brahman, who then will bring about the distinction of gods, &c., from the highest Self—a distinction which in the absence of a cause cannot truly exist.—That Nescience is called *karman* (work) is stated in the same chapter of the *Purāṇa* (st. 61—*avidyā karmasamgñā*).

The passage in the *Bhagavad Gītā*, ‘Know me to be the *kshetragñā*’ (XIII, 2), teaches the oneness of all in so far as the highest Self is the inward ruler of all ; taken in any other sense it would be in conflict with other texts, such as ‘All creatures are the Perishable, the unchanging soul is the Imperishable ; but another is the highest Person’ (Bha. Gt. XV, 16). In other places the Divine one declares that as inward Ruler he is the Self of all : ‘The Lord dwells in the heart of all creatures’ (XVIII, 61), and ‘I dwell within the heart of all’ (XV, 15), and ‘I am the

Self which has its abode within all creatures' (X, 20). The term 'creature' in these passages denotes the entire aggregate of body, &c., up to the Self.—Because he is the Self of all, the text expressly denies that among all the things constituting his body there is any one separate from him, 'There is not anything which is without me' (X, 39). The place where this text occurs is the winding up of a glorification of the Divine one, and the text has to be understood accordingly. The passage immediately following is 'Whatever being there is, powerful, beautiful, or glorious, even that know thou to have sprung from a portion of my glory; pervading this entire Universe by a portion of mine I do abide' (X, 41 ; 42).

All this clearly proves that the authoritative books do *not* teach the doctrine of one non-differenced substance; that they do *not* teach that the universe of things is false; and that they do *not* deny the essential distinction of intelligent beings, non-intelligent things, and the Lord.

The theory of Nescience cannot be proved.

We now proceed to the consideration of Nescience.—According to the view of our opponent, this entire world, with all its endless distinctions of Ruler, creatures ruled, and so on, is, owing to a certain defect, fictitiously superimposed upon the non-differenced, self-luminous Reality; and what constitutes that defect is beginningless Nescience, which invests the Reality, gives rise to manifold illusions, and cannot be defined either as being or non-being. Such Nescience, he says, must necessarily be admitted, firstly on the ground of scriptural texts, such as 'Hidden by what is untrue' (*Kh. Up. VIII, 3, 2*), and secondly because otherwise the oneness of the individual souls with Brahman—which is taught by texts such as 'Thou are that'—cannot be established. This Nescience is neither 'being,' because in that case it could not be the object of erroneous cognition (*bhrama*) and sublation (*bādhā*); nor is it 'non-being,' because in that case it could not be the object of apprehension and sublation¹. Hence orthodox Philosophers declare

¹ 'Nescience' is sublated (refuted) by the cognition of Brahman,

that this Nescience falls under neither of these two opposite categories.

Now this theory of Nescience is altogether untenable. In the first place we ask, 'What is the substrate of this Nescience which gives rise to the great error of plurality of existence?' You cannot reply 'the individual soul'; for the individual soul itself exists in so far only as it is fictitiously imagined through Nescience. Nor can you say 'Brahman'; for Brahman is nothing but self-luminous intelligence, and hence contradictory in nature to Nescience, which is avowedly sublated by knowledge.

'The highest Brahman has knowledge for its essential nature: if Nescience, which is essentially false and to be terminated by knowledge, invests Brahman, who then will be strong enough to put an end to it?'

'What puts an end to Nescience is the knowledge that Brahman is pure knowledge!'—'Not so, for that knowledge also is, like Brahman, of the nature of light, and hence has no power to put an end to Nescience.—And if there exists the knowledge that Brahman is knowledge, then Brahman is an object of knowledge, and that, according to your own teaching, implies that Brahman is not of the nature of consciousness.'

To explain the second of these slokas.—If you maintain that what sublates Nescience is not that knowledge which constitutes Brahman's essential nature, but rather that knowledge which has for its object the truth of Brahman being of such a nature, we demur; for as both these kinds of knowledge are of the same nature, viz. the nature of light, which is just that which constitutes Brahman's nature, there is no reason for making a distinction and saying that one knowledge is contradictory of Nescience, and the other is not. Or, to put it otherwise—that essential nature of Brahman which is apprehended through the cognition

and thereby shown to have been the object of erroneous cognition: it thus cannot be 'being,' i.e. real. Nor can it be altogether unreal, 'non-being,' because in that case it could not be the object either of mental apprehension or of sublation.

that Brahman is knowledge, itself shines forth in consequence of the self-luminous nature of Brahman, and hence we have no right to make a distinction between that knowledge which constitutes Brahman's nature, and that of which that nature is the object, and to maintain that the latter only is antagonistic to Nescience.—Moreover (and this explains the third sloka), according to your own view Brahman, which is mere consciousness, cannot be the object of another consciousness, and hence there is no knowledge which has Brahman for its object. If, therefore, knowledge is contradictory to non-knowledge (Nescience), Brahman itself must be contradictory to it, and hence cannot be its substrate. Shells (mistaken for silver) and the like which by themselves are incapable of throwing light upon their own true nature are not contradictory to non-knowledge of themselves, and depend, for the termination of that non-knowledge, on another knowledge (viz. on the knowledge of an intelligent being); Brahman, on the other hand, whose essential nature is established by its own consciousness, is contradictorily opposed to non-knowledge of itself, and hence does not depend, for the termination of that non-knowledge, on some other knowledge.—If our opponent should argue that the knowledge of the falsity of whatever is other than Brahman is contradictory to non-knowledge, we ask whether this knowledge of the falsity of what is other than Brahman is contradictory to the non-knowledge of the true nature of Brahman, or to that non-knowledge which consists in the view of the reality of the apparent world. The former alternative is inadmissible; because the cognition of the falsity of what is other than Brahman has a different object (from the non-knowledge of Brahman's true nature) and therefore cannot be contradictory to it; for knowledge and non-knowledge are contradictory in so far only as they refer to one and the same object. And with regard to the latter alternative we point out that the knowledge of the falsity of the world is contradictory to the non-knowledge which consists in the view of the reality of the world; the former knowledge therefore sublates the latter non-knowledge only, while

the non-knowledge of the true nature of Brahman is not touched by it.—Against this it will perhaps be urged that what is here called the non-knowledge of the true nature of Brahman, really is the view of Brahman being dual in nature, and that this view is put an end to by the cognition of the falsity of whatever is other than Brahman; while the true nature of Brahman itself is established by its own consciousness.—But this too we refuse to admit. If non-duality constitutes the true nature of Brahman, and is proved by Brahman's own consciousness, there is room neither for what is contradictory to it, viz. that non-knowledge which consists in the view of duality, nor for the sublation of that non-knowledge.—Let then non-duality be taken for an attribute (not the essential nature) of Brahman! —This too we refuse to admit; for you yourself have proved that Brahman, which is pure Consciousness, is free from attributes which are objects of Consciousness.—From all this it follows that Brahman, whose essential nature is knowledge, cannot be the substrate of Nescience: the theory, in fact, involves a flat contradiction.

When, in the next place, you maintain that Brahman, whose nature is homogeneous intelligence, is invested and hidden by Nescience, you thereby assert the destruction of Brahman's essential nature. Causing light to disappear means either obstructing the origination of light, or else destroying light that exists. And as you teach that light (consciousness) cannot originate, the 'hiding' or 'making to disappear' of light can only mean its destruction.—Consider the following point also. Your theory is that self-luminous consciousness, which is without object and without substrate, becomes, through the influence of an imperfection residing within itself, conscious of itself as connected with innumerable substrata and innumerable objects.—Is then, we ask, that imperfection residing within consciousness something real or something unreal?—The former alternative is excluded, as not being admitted by yourself. Nor can we accept the latter alternative; for if we did we should have to view that imperfection as being either a knowing subject, or an object of knowledge,

or Knowing itself. Now it cannot be 'Knowing,' as you deny that there is any distinction in the nature of knowing ; and that 'Knowing,' which is the substrate of the imperfection, cannot be held to be unreal, because that would involve the acceptance of the Mādhyaṃika doctrine, viz. of a general void ¹.

And if knowers, objects of knowledge and knowing as determined by those two are fictitious, i. e. unreal, we have to assume another fundamental imperfection, and are thus driven into a *regressus in infinitum*.—To avoid this difficulty, it might now be said that real consciousness itself, which constitutes Brahman's nature, is that imperfection.—But if Brahman itself constitutes the imperfection, then Brahman is the basis of the appearance of a world, and it is gratuitous to assume an additional avidyā to account for the world. Moreover, as Brahman is eternal, it would follow from this hypothesis that no release could ever take place. Unless, therefore, you admit a real imperfection apart from Brahman, you are unable to account for the great world-error.

What, to come to the next point, do you understand by the inexplicability (*anirvāṇīyatā*) of Nescience?—Its difference in nature from that which *is*, as well as that which *is not*!—A thing of such kind would be inexplicable indeed ; for none of the means of knowledge apply to it. That is to say—the whole world of objects must be ordered according to our states of consciousness, and every state of consciousness presents itself in the form, either of something existing or of something non-existing. If, therefore, we should assume that of states of consciousness which are limited to this double form, the object can be something which is neither existing nor non-existing, then anything

¹ If the imperfection inhering in Consciousness is itself of the nature of consciousness, and at the same time unreal, we should have to distinguish two kinds of Consciousness—which is contrary to the fundamental doctrine of the oneness of Consciousness. And if, on the other hand, we should say that the Consciousness in which the imperfection inheres is of the same nature as the latter, i. e. unreal, we are landed in the view of universal unreality.

whatever might be the object of any state of consciousness whatever.

Against this our opponent may now argue as follows:— There is, after all, something, called *avidyâ*, or *agñâna*, or by some other name, which is a positive entity (*bhâva*), different from the antecedent non-existence of knowledge; which effects the obscuration of the Real; which is the material cause of the erroneous superimposition on the Real, of manifold external and internal things; and which is terminated by the cognition of the true nature of the one substance which constitutes Reality. For this *avidyâ* is apprehended through Perception as well as Inference. Brahman, in so far as limited by this *avidyâ*, is the material cause of the erroneous superimposition—upon the inward Self, which in itself is changeless pure intelligence, but has its true nature obscured by this superimposition—of that plurality which comprises the *ahamkâra*, all acts of knowledge and all objects of knowledge. Through special forms of this defect (i. e. *avidyâ*) there are produced, in this world superimposed upon Reality, the manifold special superimpositions presenting themselves in the form of things and cognitions of things—such as snakes (superimposed upon ropes), silver (superimposed on shells), and the like. *Avidyâ* constitutes the material cause of this entire false world; since for a false thing we must needs infer a false cause. That this *avidyâ* or *agñâna* (non-knowledge) is an object of internal Perception, follows from the fact that judgments such as ‘I do not know,’ ‘I do not know either myself or others,’ directly present themselves to the mind. A mental state of this kind has for its object not that non-knowledge which is the antecedent non-existence of knowledge—for such absence of knowledge is ascertained by the sixth means of proof (*anupalabdhi*); it rather is a state which presents its object directly, and thus is of the same kind as the state expressed in the judgment ‘I am experiencing pleasure.’ Even if we admit that ‘absence of something’ (*abhâva*) can be the object of perception, the state of consciousness under discussion cannot have absence of knowledge in the Self for its object. For at the very moment

of such consciousness knowledge exists ; or if it does not exist there can be no consciousness of the absence of knowledge. To explain. When I am conscious that I am non-knowing, is there or is there not apprehension of the Self as having non-existence of knowledge for its attribute, and of knowledge as the counterentity of non-knowledge? In the former case there can be no consciousness of the absence of knowledge, for that would imply a contradiction. In the latter case, such consciousness can all the less exist, for it presupposes knowledge of that to which absence of knowledge belongs as an attribute (viz. the Self) and of its own counterentity, viz. knowledge. The same difficulty arises if we view the absence of knowledge as either the object of Inference, or as the object of the special means of proof called 'abhāva' (i. e. anupalabdhi). If, on the other hand, non-knowledge is viewed (not as a merely negative, but) as a positive entity, there arises no contradiction even if there is (as there is in fact) at the same time knowledge of the Self as qualified by non-knowledge, and of knowledge as the counterentity of non-knowledge ; and we therefore must accept the conclusion that the state of consciousness expressed by 'I am non-knowing,' has for its object a non-knowledge which is a positive entity.—But, a Nescience which is a positive entity, contradicts the witnessing consciousness, whose nature consists in the lighting up of the truth of things!—Not so, we reply. Witnessing consciousness has for its object not the true nature of things, but Nescience ; for otherwise the lighting up (i. e. the consciousness) of false things could not take place. Knowledge which has for its object non-knowledge (Nescience), does not put an end to that non-knowledge. Hence there is no contradiction (between *kāitanya* and *agnāna*).—But, a new objection is raised, this positive entity, Nescience, becomes an object of witnessing Consciousness, only in so far as it (Nescience) is defined by some particular object (viz. the particular thing which is not known), and such objects depend for their proof on the different means of knowledge. How then can that Nescience, which is defined by the 'I' (as expressed e. g. in the judgment, 'I do not

know myself'), become the object of witnessing Consciousness?—There is no difficulty here, we reply. All things whatsoever are objects of Consciousness, either as things known or as things not known. But while the mediation of the means of knowledge is required in the case of all those things which, as being non-intelligent (*gada*), can be proved only in so far as being objects known (through some means of knowledge), such mediation is not required in the case of the intelligent (*agada*) inner Self which proves itself. Consciousness of Nescience is thus possible in all cases (including the case 'I do not know myself'), since witnessing Consciousness always gives definition to Nescience.—From all this it follows that, through Perception confirmed by Reasoning, we apprehend Nescience as a positive entity. This Nescience, viewed as a positive entity, is also proved by Inference—viz. in the following form: All knowledge established by one of the different means of proof is preceded by something else, which is different from the mere antecedent non-existence of knowledge; which hides the object of knowledge; which is terminated by knowledge; and which exists in the same place as knowledge;—because knowledge possesses the property of illumining things not illumined before;—just as the light of a lamp lit in the dark illumines things.—Nor must you object to this inference on the ground that darkness is not a substance, but rather the mere absence of light, or else the absence of visual perception of form and colour, and that hence darkness cannot be brought forward as a similar instance proving Nescience to be a positive entity. For that Darkness must be considered a positive substance follows, firstly, from its being more or less dense, and secondly, from its being perceived as having colour.

To all this we make the following reply. Neither Perception alone, nor Perception aided by Reasoning, reveals to us a positive entity, Nescience, as implied in judgments such as 'I am non-knowing,' 'I know neither myself nor others.' The contradiction which was urged above against the view of non-knowledge being the antecedent non-existence of knowledge, presents itself equally in connexion

with non-knowledge viewed as a positive entity. For here the following alternative presents itself—the inner Reality is either known or not known as that which gives definition to Nescience by being either its object or its substrate. If it be thus known, then there is in it no room for Nescience which is said to be that which is put an end to by the cognition of the true nature of the Inner Reality. If, on the other hand, it be not thus known, how should there be a consciousness of Nescience in the absence of that which defines it, viz. knowledge of the substrate or of the object of Nescience?—Let it then be said that what is contradictory to non-knowledge is the clear presentation of the nature of the inner Self, and that (while there is consciousness of *agñāna*) we have only an obscure presentation of the nature of the Self; things being thus, there is no contradiction between the cognition of the substrate and object of Nescience on the one side, and the consciousness of *agñāna* on the other.—Well, we reply, all this holds good on our side also. Even if *agñāna* means antecedent non-existence of knowledge, we can say that knowledge of the substrate and object of non-knowledge has for its object the Self presented obscurely only; and thus there is no difference between our views—unless you choose to be obstinate!

Whether we view non-knowledge as a positive entity or as the antecedent non-existence of knowledge, in either case it comes out as what the word indicates, viz. non-knowledge. Non-knowledge means either absence of knowledge, or that which is other than knowledge, or that which is contradictory to knowledge; and in any of these cases we have to admit that non-knowledge presupposes the cognition of the nature of knowledge. Even though the cognition of the nature of darkness should not require the knowledge of the nature of light, yet when darkness is considered under the aspect of being contrary to light, this presupposes the cognition of light. And the non-knowledge held by you is never known in its own nature but merely as 'non-knowledge,' and it therefore presupposes the cognition of knowledge no less than our

view does, according to which non-knowledge is simply the negation of knowledge. Now antecedent non-existence of knowledge is admitted by you also, and is an undoubted object of consciousness; the right conclusion therefore is that what we are conscious of in such judgments as 'I am non-knowing,' &c., is this very antecedent non-existence of knowledge which we both admit.

It, moreover, is impossible to ascribe to Brahman, whose nature is constituted by eternal free self-luminous intelligence, the consciousness of Nescience; for what constitutes its essence is consciousness of itself. If against this you urge that Brahman, although having consciousness of Self for its essential nature, yet is conscious of non-knowledge in so far as its (Brahman's) nature is hidden; we ask in return what we have to understand by Brahman's nature being hidden. You will perhaps say 'the fact of its not being illumined.' But how, we ask, can there be absence of illumination of the nature of that whose very nature consists in consciousness of Self, i. e. self-illumination? If you reply that even that whose nature is consciousness of Self may be in the state of its nature not being illumined by an outside agency, we point out that as according to you light cannot be considered as an attribute, but constitutes the very nature of Brahman, it would—illumination coming from an external agency—follow that the very nature of Brahman can be destroyed from the outside. This we have already remarked.—Further, your view implies on the one hand that this non-knowledge which is the cause of the concealment of Brahman's nature hides Brahman in so far as Brahman is conscious of it, and on the other hand that having hidden Brahman, it becomes the object of consciousness on the part of Brahman; and this evidently constitutes a logical see-saw. You will perhaps say¹ that it hides Brahman in so far only as Brahman is conscious of it. But, we point out, if the consciousness of *agñāna* takes place on the part of a Brahman whose nature is not hidden, the whole hypothesis of the 'hiding' of Brahman's nature

¹ Allowing the former view of the question only.

loses its purport, and with it the fundamental hypothesis as to the nature of *agñāna*; for if Brahman may be conscious of *agñāna* (without a previous obscuration of its nature by *agñāna*) it may as well be held to be in the same way conscious of the world, which, by you, is considered to be an effect of *agñāna*.

How, further, do you conceive this consciousness of *agñāna* on Brahman's part? Is it due to Brahman itself, or to something else? In the former case this consciousness would result from Brahman's essential nature, and hence there would never be any Release. Or else, consciousness of *agñāna* constituting the nature of Brahman, which is admittedly pure consciousness, in the same way as the consciousness of false silver is terminated by that cognition which sublates the silver, so some terminating act of cognition would eventually put an end to Brahman's essential nature itself.—On the second alternative we ask what that something else should be. If you reply 'another *agñāna*,' we are led into a *regressus in infinitum*.—Let it then be said¹ that *agñāna* having first hidden Brahman then becomes the object of its consciousness.—This, we rejoin, would imply that *agñāna*—acting like a defect of the eye—by its very essential being hides Brahman, and then *agñāna* could not be sublated by knowledge.—Let us then put the case as follows:—*Agñāna*, which is by itself beginningless, at the very same time effects Brahman's witnessing it (being conscious of it), and Brahman's nature being hidden; in this way the *regressus in infinitum* and other difficulties will be avoided.—But this also we cannot admit; for Brahman is essentially consciousness of Self, and cannot become a witnessing principle unless its nature be previously hidden.—Let then Brahman be hidden by some other cause!—This, we rejoin, would take away from *agñāna* its alleged beginninglessness, and further would also lead to an infinite regress. And if Brahman were assumed to become a witness, without its essential nature being hidden, it could not possess—what yet it is main-

¹ Adopting the latter view only; see preceding note.

tained to possess—the uniform character of consciousness of Self.—If, moreover, Brahman is hidden by avidyā, does it then not shine forth at all, or does it shine forth to some extent? On the former alternative the not shining forth of Brahman—whose nature is mere light—reduces it to an absolute non-entity. Regarding the latter alternative we ask, ‘of Brahman, which is of an absolutely homogeneous nature, which part do you consider to be concealed, and which to shine forth?’ To that substance which is pure light, free from all division and distinction, there cannot belong two modes of being, and hence obscuration and light cannot abide in it together.—Let us then say that Brahman, which is homogeneous being, intelligence, bliss, has its nature obscured by avidyā, and hence is seen indistinctly as it were.—But how, we ask, are we to conceive the distinctness or indistinctness of that whose nature is pure light? When an object of light which has parts and distinguishing attributes appears in its totality, we say that it appears distinctly; while we say that its appearance is indistinct when some of its attributes do not appear. Now in those aspects of the thing which do not appear, light (illumination) is absent altogether, and hence we cannot there speak of indistinctness of light; in those parts on the other hand which do appear, the light of which they are the object is distinct. Indistinctness is thus not possible at all where there is light. In the case of such things as are apprehended as objects, indistinctness may take place, viz. in so far as some of their distinguishing attributes are not apprehended. But in Brahman, which is not an object, without any distinguishing attributes, pure light, the essential nature of which it is to shine forth, indistinctness which consists in the non-apprehension of certain attributes can in no way be conceived, and hence not be explained as the effect of avidyā.

We, moreover, must ask the following question: ‘Is this indistinctness which you consider an effect of avidyā put an end to by the rise of true knowledge or not?’ On the latter alternative there would be no final release. In the former case we have to ask of what nature Reality is. ‘It is of

an essentially clear and distinct nature.' Does this nature then exist previously (to the cessation of indistinctness), or not? If it does, there is no room whatever either for indistinctness the effect of avidyā, or for its cessation. If it does not previously exist, then Release discloses itself as something to be effected, and therefore non-eternal.—And that such non-knowledge is impossible because there is no definable substrate for it we have shown above.—He, moreover, who holds the theory of error resting on a non-real defect, will find it difficult to prove the impossibility of error being without any substrate; for, if the cause of error may be unreal, error may be supposed to take place even in case of its substrate being unreal. And the consequence of this would be the theory of a general Void.

The assertion, again, that non-knowledge as a positive entity is proved by Inference, also is groundless. But the inference was actually set forth!—True; but it was set forth badly. For the reason you employed for proving *agñāna* is a so-called contradictory one (i. e. it proves the contrary of what it is meant to prove), in so far as it proves what is not desired and what is different from *agñāna* (for what it proves is that there is a certain *knowledge*, viz. that all knowledge resting on valid means of proof has non-knowledge for its antecedent). (And with regard to this knowledge again we must ask whether it also has non-knowledge for its antecedent.) If the reason (relied on in all this argumentation) does not prove, in this case also, the antecedent existence of positive non-knowledge, it is too general (and hence not to be trusted in any case). If, on the other hand, it does prove antecedent non-knowledge, then this latter non-knowledge stands in the way of the non-knowledge (which you try to prove by inference) being an object of consciousness, and thus the whole supposition of *agñāna* as an entity becomes useless.

The proving instance, moreover, adduced by our opponent, has no proving power; for the light of a lamp does not possess the property of illumining things not illumined

before. Everywhere illumining power belongs to knowledge only ; there may be light, but if there is not also knowledge there is no lighting up of objects. The senses also are only causes of the origination of knowledge, and possess no illumining power. The function of the light of the lamp on the other hand is a merely auxiliary one, in so far as it dispels the darkness antagonistic to the organ of sight which gives rise to knowledge ; and it is only with a view to this auxiliary action that illumining power is conventionally ascribed to the lamp.—But in using the light of the lamp as a proving instance, we did not mean to maintain that it possesses illumining power equal to that of light ; we introduced it merely with reference to the illumining power of knowledge, in so far as preceded by the removal of what obscures its object!—We refuse to accept this explanation. Illumining power does not only mean the dispelling of what is antagonistic to it, but also the defining of things, i. e. the rendering them capable of being objects of empirical thought and speech ; and this belongs to knowledge only (not to the light of the lamp). If you allow the power of illumining what was not illumined, to auxiliary factors also, you must first of all allow it to the senses which are the most eminent factors of that kind ; and as in their case there exists no different thing to be terminated by their activity, (i. e. nothing analogous to the *agñāna* to be terminated by knowledge), this whole argumentation is beside the point.

There are also formal inferences, opposed to the conclusion of the *pūrvapakshin*.—Of the *agñāna* under discussion, Brahman, which is mere knowledge, is not the substrate, just because it is *agñāna* ; as shown by the case of the non-knowledge of the shell (mistaken for silver) and similar cases ; for such non-knowledge abides within the knowing subject.—The *agñāna* under discussion does not obscure knowledge, just because it is *agñāna* ; as shown by the cases of the shell, &c. ; for such non-knowledge hides the object.—*Agñāna* is not terminated by knowledge, because it does not hide the object of knowledge ; whatever non-knowledge is terminated by knowledge, is such as to hide

the object of knowledge ; as e.g. the non-knowledge of the shell.—Brahman is not the substrate of *agñāna*, because it is devoid of the character of knowing subject ; like jars and similar things.—Brahman is not hidden by *agñāna*, because it is not the object of knowledge ; whatever is hidden by non-knowledge is the object of knowledge ; so e.g. shells and similar things.—Brahman is not connected with non-knowledge to be terminated by knowledge, because it is not the object of knowledge ; whatever is connected with non-knowledge to be terminated by knowledge is an object of knowledge ; as e.g. shells and the like.—Knowledge based on valid means of proof, has not for its antecedent, non-knowledge other than the antecedent non-existence of knowledge ; just because it is knowledge based on valid proof ; like that valid knowledge which proves the *agñāna* maintained by you.—Knowledge does not destroy a real thing, because it is knowledge in the absence of some specific power strengthening it ; whatever is capable of destroying things is—whether it be knowledge or *agñāna*—strengthened by some specific power ; as e.g. the knowledge of the Lord and of Yogins ; and as the *agñāna* consisting in a pestle (the blow of which destroys the pot).—*Agñāna* which has the character of a positive entity cannot be destroyed by knowledge ; just because it is a positive entity, like jars and similar things.

But, it now may be said, we observe that fear and other affections, which are positive entities and produced by previous cognitions, are destroyed by sublative acts of cognition !—Not so, we reply. Those affections are not destroyed by knowledge ; they rather pass away by themselves, being of a momentary (temporary) nature only, and on the cessation of their cause they do not arise again. That they are of a momentary nature only, follows from their being observed only in immediate connexion with the causes of their origination, and not otherwise. If they were not of a temporary nature, each element of the stream of cognitions, which are the cause of fear and the like, would give rise to a separate feeling of fear, and the result would be that there would be consciousness of many distinct

feelings of fear (and this we know not to be the case).—In conclusion we remark that in defining right knowledge as 'that which has for its antecedent another entity, different from its own antecedent non-existence,' you do not give proof of very eminent logical acuteness; for what sense has it to predicate of an entity that it is different from non-entity?—For all these reasons Inference also does not prove an *agñāna* which is a positive entity. And that it is not proved by Scripture and *arthāpatti*, will be shown later on. And the reasoning under Sū. II, 1, 4, will dispose of the argument which maintains that of a false thing the substantial cause also must be false.

We thus see that there is no cognition of any kind which has for its object a Nescience of 'inexplicable' nature.—Nor can such an inexplicable entity be admitted on the ground of apprehension, erroneous apprehension and sublation (cp. above, p. 102). For that only which is actually apprehended, can be the object of apprehension, error and sublation, and we have no right to assume, as an object of these states of consciousness, something which is apprehended neither by them nor any other state of consciousness.—'But in the case of the shell, &c., silver is actually apprehended, and at the same time there arises the sublating consciousness "this silver is not real," and it is not possible that one thing should appear as another; we therefore are driven to the hypothesis that owing to some defect, we actually apprehend silver of an altogether peculiar kind, viz. such as can be defined neither as real nor as unreal.'—This also we cannot allow, since this very assumption necessarily implies that one thing appears as another. For apprehension, activity, sublation, and erroneous cognition, all result only from one thing appearing as another, and it is not reasonable to assume something altogether non-perceived and groundless. The silver, when apprehended, is not apprehended as something 'inexplicable,' but as something real; were it apprehended under the former aspect it could be the object neither of erroneous nor of sublative cognition, nor would the apprehending person endeavour to seize it. For these reasons you (the *anirva-*

kanīyatva-vādin) also must admit that the actual process is that of one thing appearing as another.

Those also who hold other theories as to the kind of cognition under discussion (of which the shell, mistaken for silver, is an instance) must—whatsoever effort they may make to avoid it—admit that their theory finally implies the appearing of one thing as another. The so-called *asatkhyāti*-view implies that the non-existing appears as existing; the *ātmakhyāti*-view, that the Self—which here means ‘cognition’—appears as a thing; and the *akhyāti*-view, that the attribute of one thing appears as that of another, that two acts of cognition appear as one, and—on the view of the non-existence of the object—that the non-existing appears as existing¹.

Moreover, if you say that there is originated silver of a totally new inexplicable kind, you are bound to assign the cause of this origination. This cause cannot be the perception of the silver; for the perception has the silver for its object, and hence has no existence before the origination of the silver. And should you say that the perception, having arisen without an object, produces the silver and thereupon makes it its object, we truly do not know what to say to such excellent reasoning!—Let it then be said that the cause is some defect in the sense-organ.—This, too, is inadmissible; for a defect abiding in the percipient person cannot produce an objective effect.—Nor can the organs of sense (apart from defects) give rise to the silver; for they are causes of cognitions only (not of things cognised). Nor, again, the sense-organs in so far as modified by some defect; for they also can only produce modifications in what is effected by them, i. e. cognition.—And the hypothesis of a beginningless, false *agñāna* constituting the general material cause of all erroneous cognitions has been refuted above.

How is it, moreover, that this new and inexplicable thing

¹ For a full explanation of the nature of these ‘khyātis,’ see A. Venis’ translation of the *Vedānta Siddhānta Muktvāli* (Reprint from the Pandit, p. 130 ff.).

(which you assume to account for the silver perceived on the shell) becomes to us the object of the idea and word 'silver,' and not of some other idea and term, e.g. of a jar?—If you reply that this is due to its similarity to silver, we point out that in that case the idea and the word presenting themselves to our mind should be that of 'something resembling silver.' Should you, on the other hand, say that we apprehend the thing as silver because it possesses the generic characteristics of silver, we ask whether these generic characteristics are real or unreal. The former alternative is impossible, because something real cannot belong to what is unreal; and the latter is impossible because something unreal cannot belong to what is real.

But we need not extend any further this refutation of an altogether ill-founded theory.

All knowledge is of the Real.

'Those who understand the Veda hold that all cognition has for its object what is real; for Sruti and Smṛiti alike teach that everything participates in the nature of everything else. In the scriptural account of creation preceded by intention on the part of the Creator it is said that each of these elements was made tripartite; and this tripartite constitution of all things is apprehended by Perception as well. The red colour in burning fire comes from (primal elementary) fire, the white colour from water, the black colour from earth—in this way Scripture explains the threefold nature of burning fire. In the same way all things are composed of elements of all things. The Vishṇu Purāṇa, in its account of creation, makes a similar statement: "The elements possessing various powers and being unconnected could not, without combination, produce living beings, not having mingled in any way. Having combined, therefore, with one another, and entering into mutual associations—beginning with the principle called Mahat, and extending down to the gross elements—they formed an egg," &c. (Vi. Pu. I, 2, 50; 52). This tripartiteness of the elements the Sūtrakāra also de-

clares (Ve. Sū. III, 1, 3). For the same reason Sruti enjoins the use of Putika sprouts when no Soma can be procured ; for, as the Mīmāṃsakas explain, there are in the Putika plant some parts of the Soma plant (Pū. Mī. Sū.); and for the same reason nivāra grains may be used as a substitute for rice grains. That thing is similar to another which contains within itself some part of that other thing ; and Scripture itself has thus stated that in shells, &c., there is contained some silver, and so on. That one thing is called "silver" and another "shell" has its reason in the relative preponderance of one or the other element. We observe that shells are similar to silver ; thus perception itself informs us that some elements of the latter actually exist in the former. Sometimes it happens that owing to a defect of the eye the silver-element only is apprehended, not the shell-element, and then the percipient person, desirous of silver, moves to pick up the shell. If, on the other hand, his eye is free from such defect, he apprehends the shell-element and then refrains from action. Hence the cognition of silver in the shell is a true one. In the same way the relation of one cognition being sublated by another explains itself through the preponderant element, according as the preponderance of the shell-element is apprehended partially or in its totality, and does not therefore depend on one cognition having for its object the false thing and another the true thing. The distinctions made in the practical thought and business of life thus explain themselves on the basis of everything participating in the nature of everything else.'

In dreams, again, the divinity creates, in accordance with the merit or demerit of living beings, things of a special nature, subsisting for a certain time only, and perceived only by the individual soul for which they are meant. In agreement herewith Scripture says, with reference to the state of dreaming, 'There are no chariots in that state, no horses, no roads ; then he creates chariots, horses, and roads. There are no delights, no joys, no bliss ; then he creates delights, joys, and bliss. There are no tanks, no lakes, no rivers ; then he creates tanks, lakes, and rivers.

For he is the maker' (*Bri. Up. IV, 3, 10*). The meaning of this is, that although there are then no chariots, &c., to be perceived by other persons, the Lord creates such things to be perceived by the dreaming person only. 'For he is the maker'; for such creative agency belongs to him who possesses the wonderful power of making all his wishes and plans to come true. Similarly another passage, 'That person who is awake in those who are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond it' (*Ka. Up. II, 5, 8*). — The *Sûtrakâra* also, after having in two *Sûtras* (*III, 2, 1 ; 2*) stated the hypothesis of the individual soul creating the objects appearing in dreams, finally decides that that wonderful creation is produced by the Lord for the benefit of the individual dreamer; for the reason that as long as the individual soul is in the *samsâra* state, its true nature—comprising the power of making its wishes to come true—is not fully manifested, and hence it cannot practically exercise that power. The last clause of the *Katha* text ('all worlds are contained in it,' &c.) clearly shows that the highest Self only is the creator meant. That the dreaming person who lies in his chamber should go in his body to other countries and experience various results of his merit or demerit—being at one time crowned a king, having at another time his head cut off, and so on—is possible in so far as there is created for him another body in every way resembling the body resting on the bed.

The case of the white shell being seen as yellow, explains itself as follows. The visual rays issuing from the eye are in contact with the bile contained in the eye, and thereupon enter into conjunction with the shell; the result is that the whiteness belonging to the shell is overpowered by the yellowness of the bile, and hence not apprehended; the shell thus appears yellow, just as if it were gilt. The bile and its yellowness is, owing to its exceeding tenuity, not perceived by the bystanders; but thin though it be it is apprehended by the person suffering from jaundice,

to whom it is very near, in so far as it issues from his own eye, and through the mediation of the visual rays, aided by the action of the impression produced on the mind by that apprehension, it is apprehended even in the distant object, viz. the shell.—In an analogous way the crystal which is placed near the rose is apprehended as red, for it is overpowered by the brilliant colour of the rose; the brilliancy of the rose is perceived in a more distinct way owing to its close conjunction with the transparent substance of the crystal.—In the same way the cognition of water in the mirage is true. There always exists water in connexion with light and earth; but owing to some defect of the eye of the perceiving person, and to the mysterious influence of merit and demerit, the light and the earth are not apprehended, while the water *is* apprehended.—In the case again of the firebrand swung round rapidly, its appearance as a fiery wheel explains itself through the circumstance that moving very rapidly it is in conjunction with all points of the circle described without our being able to apprehend the intervals. The case is analogous to that of the perception of a real wheel; but there is the difference that in the case of the wheel no intervals are apprehended, because there are none; while in the case of the firebrand none are apprehended owing to the rapidity of the movement. But in the latter case also the cognition is true.—Again, in the case of mirrors and similar reflecting surfaces the perception of one's own face is likewise true. The fact is that the motion of the visual rays (proceeding from the eye towards the mirror) is reversed (reflected) by the mirror, and that thus those rays apprehend the person's own face, subsequently to the apprehension of the surface of the mirror; and as in this case also, owing to the rapidity of the process, there is no apprehension of any interval (between the mirror and the face), the face presents itself as being in the mirror.—In the case of one direction being mistaken for another (as when a person thinks the south to be where the north is), the fact is that, owing to the unseen principle (i. e. merit or demerit), the direction which actually exists in the other direction (for a point

which is to the north of me is to the south of another point) is apprehended by itself, apart from the other elements of direction ; the apprehension which actually takes place is thus likewise true.—Similar is the case of the double moon. Here, either through pressure of the finger upon the eye, or owing to some abnormal affection of the eye, the visual rays are divided (split), and the double, mutually independent apparatus of vision thus originating, becomes the cause of a double apprehension of the moon. One apparatus apprehends the moon in her proper place ; the other which moves somewhat obliquely, apprehends at first a place close by the moon, and then the moon herself, which thus appears somewhat removed from her proper place. Although, therefore, what is apprehended is the one moon distinguished by connexion with two places at the same time—an apprehension due to the double apparatus of vision—yet, owing to the difference of apprehensions, there is a difference in the character of the object apprehended, and an absence of the apprehension of unity, and thus a double moon presents itself to perception. That the second spot is viewed as qualifying the moon, is due to the circumstance that the apprehension of that spot, and that of the moon which is not apprehended in her proper place, are simultaneous. Now here the doubleness of the apparatus is real, and hence the apprehension of the moon distinguished by connexion with two places is real also, and owing to this doubleness of apprehension, the doubleness of aspect of the object apprehended, i.e. the moon, is likewise real. That there is only one moon constituting the true object of the double apprehension, this is a matter for which ocular perception by itself does not suffice, and hence what is actually seen is a double moon. That, although the two eyes together constitute one visual apparatus only, the visual rays being divided through some defect of the eyes, give rise to a double apparatus—this we infer from the effect actually observed. When that defect is removed there takes place only one apprehension of the moon as connected with her proper place, and thus the idea of one moon only arises. It is at the same time

quite clear how the defect of the eye gives rise to a double visual apparatus, the latter to a double apprehension, and the latter again to a doubleness of the object of apprehension.

We have thus proved that all cognition is true. The shortcomings of other views as to the nature of cognition have been set forth at length by other philosophers, and we therefore do not enter on that topic. What need is there, in fact, of lengthy proofs? Those who acknowledge the validity of the different means of knowledge, perception, and so on, and—what is vouched for by sacred tradition—the existence of a highest Brahman—free from all shadow of imperfection, of measureless excellence, comprising within itself numberless auspicious qualities, all-knowing, immediately realising all its purposes—, what should they not be able to prove? That holy highest Brahman—while producing the entire world as an object of fruition for the individual souls, in agreement with their respective good and ill deserts—creates certain things of such a nature as to become common objects of consciousness, either pleasant or unpleasant, to all souls together, while certain other things are created in such a way as to be perceived only by particular persons, and to persist for a limited time only. And it is this distinction—viz. of things that are objects of general consciousness, and of things that are not so—which makes the difference between what is called ‘things sublat-ing’ and ‘things sublated.’—Everything is explained hereby.

**Neither Scripture nor Smṛiti and Purāṇa teach
Nescience.**

The assertion that Nescience—to be defined neither as that which is nor as that which is not—rests on the authority of Scripture is untrue. In passages such as ‘hidden by the untrue’ (*Kh. Up. VIII, 3, 2*), the word ‘untrue’ does not denote the Undefinable; it rather means that which is different from ‘*ṛita*,’ and this latter word—as we see from the passage ‘enjoying the *ṛita*’ (*Ka. Up. III, 1*)—denotes such actions as aim at no worldly end, but only at the propitiation of the highest Person, and thus

enable the devotee to reach him. The word 'anrita' therefore denotes actions of a different kind, i. e. such as aim at worldly results and thus stand in the way of the soul reaching Brahman; in agreement with the passage 'they do not find that Brahma-world, for they are carried away by anrita' (*Kh. Up. VIII, 3, 2*). — Again, in the text 'Then there was neither non-Being nor Being' (*Ri. Samh. X, 129, 1*), the terms 'being' and 'non-being' denote intelligent and non-intelligent beings in their distributive state. What that text aims at stating is that intelligent and non-intelligent beings, which at the time of the origination of the world are called 'sat' and 'tyat' (*Taitt. Up. II, 6*), are, during the period of reabsorption, merged in the collective totality of non-intelligent matter which the text denotes by the term 'darkness' (*Ri. Samh. X, 129, 3*). There is thus no reference whatever to something 'not definable either as being or non-being': the terms 'being' and 'non-being' are applied to different modes of being at different times. That the term 'darkness' denotes the collective totality of non-intelligent matter appears from another scriptural passage, viz. 'The Non-evolved (avyaktam) is merged in the Imperishable (akshara), the Imperishable in darkness (tamas), darkness becomes one with the highest divinity.'—True, the word 'darkness' denotes the subtle condition of primeval matter (*prakṛiti*), which forms the totality of non-intelligent things; but this very *Prakṛiti* is called *Māyā*—in the text 'Know *Prakṛiti* to be *Māyā*,' and this proves it be something 'undefinable'!—Not so, we reply; we meet with no passages where the word '*Māyā*' denotes that which is undefinable!—But the word '*Māyā*' is synonymous with 'mithyā,' i. e. falsehood, and hence denotes the Undefinable also!—This, too, we cannot admit; for the word '*Māyā*' does not in all places refer to what is false; we see it applied e. g. to such things as the weapons of Asuras and Rākshasas, which are not 'false' but real. '*Māyā*,' in such passages, really denotes that which produces various wonderful effects, and it is in this sense that *Prakṛiti* is called *Māyā*. This appears from the passage (*Svet. Up. IV, 9*) 'From that the "māyin" creates

all this, and in that the other one is bound up by *mâyâ*. For this text declares that *Prakṛiti*—there called *Mâyâ*—produces manifold wonderful creations, and the highest Person is there called '*mâyin*' because he possesses that power of *mâyâ*; not on account of any ignorance or nescience on his part. The latter part of the text expressly says that (not the Lord but) another one, i. e. the individual soul is bound up by *mâyâ*; and therewith agrees another text, viz. 'When the soul slumbering in beginningless *Mâyâ* awakes' (*Gaud. Kâ.*). Again, in the text 'Indra goes multiform through the *Mâyâs*' (*Ri. Samh. VI, 47, 18*), the manifold powers of Indra are spoken of, and with this agrees what the next verse says, 'he shines greatly as *Tvashtri*': for an unreal being does not shine. And where the text says 'my *Mâyâ* is hard to overcome' (*Bha. Gî. VII, 14*), the qualification given there to *Mâyâ*, viz. 'consisting of the *gunas*,' shows that what is meant is *Prakṛiti* consisting of the three *gunas*.—All this shows that Scripture does not teach the existence of a 'principle called Nescience, not to be defined either as that which is or that which is not.'

Nor again is such Nescience to be assumed for the reason that otherwise the scriptural statements of the unity of all being would be unmeaning. For if the text 'Thou art that,' be viewed as teaching the unity of the individual soul and the highest Self, there is certainly no reason, founded on unmeaningness, to ascribe to Brahman, intimated by the word 'that'—which is all-knowing, &c.—Nescience, which is contradictory to Brahman's nature.—*Itihâsa* and *Purâṇa* also do not anywhere teach that to Brahman there belongs Nescience.

But, an objection is raised, the *Vishṇu Purâṇa*, in the sloka, 'The stars are *Vishṇu*,' &c. (*II, 12, 38*), first refers to Brahman as one only, and comprising all things within itself; thereupon states in the next sloka that this entire world, with all its distinctions of hills, oceans, &c., is sprung out of the '*agñâna*' of Brahman, which in itself is pure '*gñâna*,' i. e. knowledge; thereupon confirms the view of the world having sprung from *agñâna* by referring to the fact that Brahman, while abiding in its own nature, is free

from all difference (sl. 40); proves in the next two slokas the non-reality of plurality by a consideration of the things of this world; sums up, in the following sloka, the unreality of all that is different from Brahman; then (43) explains that action is the root of that *agñāna* which causes us to view the one uniform Brahman as manifold; thereupon declares the intelligence constituting Brahman's nature to be free from all distinction and imperfection (44); and finally teaches (45) that Brahman so constituted, alone is truly real, while the so-called reality of the world is merely conventional.—This is not, we reply, a true representation of the drift of the passage. The passage at the outset states that, in addition to the detailed description of the world given before, there will now be given a succinct account of another aspect of the world not yet touched upon. This account has to be understood as follows. Of this universe, comprising intelligent and non-intelligent beings, the intelligent part—which is not to be reached by mind and speech, to be known in its essential nature by the Self only, and, owing to its purely intelligential character, not touched by the differences due to *Prakṛiti*—is, owing to its imperishable nature, denoted as that which is; while the non-intelligent, material, part which, in consequence of the actions of the intelligent beings undergoes manifold changes, and thus is perishable, is denoted as that which is not. Both parts, however, form the body of *Vāsudeva*, i.e. Brahman, and hence have Brahman for their Self. The text therefore says (37), 'From the waters which form the body of *Vishṇu* was produced the lotus-shaped earth, with its seas and mountains': what is meant is that the entire *Brahma*-egg which has arisen from water constitutes the body of which *Vishṇu* is the soul. This relation of soul and body forms the basis of the statements of co-ordination made in the next sloka (38), 'The stars are *Vishṇu*,' &c.; the same relation had been already declared in numerous previous passages of the *Purāṇa* ('all this is the body of *Hari*,' &c.). All things in the world, whether they are or are not, are *Vishṇu*'s body, and he is their soul. Of the next sloka, 'Because the Lord has knowledge for his

essential nature,' the meaning is 'Because of the Lord who abides as the Self of all individual souls, the essential nature is knowledge only—while bodies divine, human, &c., have no part in it—, therefore all non-intelligent things, bodies human and divine, hills, oceans, &c., spring from his knowledge, i.e. have their root in the actions springing from the volitions of men, gods, &c., in whose various forms the fundamental intelligence manifests itself. And since non-intelligent matter is subject to changes corresponding to the actions of the individual souls, it may be called 'non-being,' while the souls are 'being.'—This the next sloka further explains 'when knowledge is pure,' &c. The meaning is 'when the works which are the cause of the distinction of things are destroyed, then all the distinctions of bodies, human or divine, hills, oceans, &c.—all which are objects of fruition for the different individual souls—pass away.' Non-intelligent matter, as entering into various states of a non-permanent nature, is called 'non-being'; while souls, the nature of which consists in permanent knowledge, are called 'being.' On this difference the next sloka insists (41). We say 'it is' of that thing which is of a permanently uniform nature, not connected with the idea of beginning, middle and end, and which hence never becomes the object of the notion of non-existence; while we say 'it is not' of non-intelligent matter which constantly passes over into different states, each later state being out of connexion with the earlier state. The constant changes to which non-intelligent matter is liable are illustrated in the next sloka, 'Earth is made into a jar,' &c. And for this reason, the subsequent sloka goes on to say that there *is* nothing but knowledge. This fundamental knowledge or intelligence is, however, variously connected with manifold individual forms of being due to *karman*, and hence the text adds: 'The one intelligence is in many ways connected with beings whose minds differ, owing to the difference of their own acts' (sl. 43, second half). Intelligence, pure, free from stain and grief, &c., which constitutes the intelligent element of the world, and unintelligent matter—these two together constitute the

world, and the world is the body of Vāsudeva ; such is the purport of sloka 44.—The next sloka sums up the whole doctrine ; the words ‘true and untrue’ there denote what in the preceding verses had been called ‘being’ and ‘non-being’ ; the second half of the sloka refers to the practical plurality of the world as due to karman.

Now all these slokas do not contain a single word supporting the doctrine of a Brahman free from all difference ; of a principle called Nescience abiding within Brahman and to be defined neither as that which is nor as that which is not ; and of the world being wrongly imagined, owing to Nescience. The expressions ‘that which is’ and ‘that which is not’ (sl. 35), and ‘satya’ (true) and ‘asatya’ (untrue ; sl. 45), can in no way denote something not to be defined either as being or non-being. By ‘that which is not’ or ‘which is untrue,’ we have to understand not what is undefinable, but that which has no true being, in so far as it is changeable and perishable. Of this character is all non-intelligent matter. This also appears from the instance adduced in sl. 42 : the jar is something perishable, but not a thing devoid of proof or to be sublated by true knowledge. ‘Non-being’ we may call it, in so far as while it is observed at a certain moment in a certain form it is at some other moment observed in a different condition. But there is no contradiction between two different conditions of a thing which are perceived at different times ; and hence there is no reason to call it something futile (*tukhka*) or false (*mithyā*), &c.

Scripture does not teach that Release is due to the knowledge of a non-qualified Brahman.—The meaning of ‘tat tvam asi.’

Nor can we admit the assertion that Scripture teaches the cessation of avidyā to spring only from the cognition of a Brahman devoid of all difference. Such a view is clearly negated by passages such as the following : ‘I know that great person of sun-like lustre beyond darkness ; knowing him a man becomes immortal, there is no other

path to go' (Svet. Up. III, 8); 'All moments sprang from lightning, the Person—none is lord over him, his name is great glory—they who know him become immortal' (Mahānā. Up. I, 8-11). For the reason that Brahman is characterised by difference all Vedic texts declare that final release results from the cognition of a qualified Brahman. And that even those texts which describe Brahman by means of negations really aim at setting forth a Brahman possessing attributes, we have already shown above.

In texts, again, such as 'Thou art that,' the co-ordination of the constituent parts is not meant to convey the idea of the absolute unity of a non-differenced substance: on the contrary, the words 'that' and 'thou' denote a Brahman distinguished by difference. The word 'that' refers to Brahman omniscient, &c., which had been introduced as the general topic of consideration in previous passages of the same section, such as 'It thought, may I be many'; the word 'thou,' which stands in co-ordination to 'that,' conveys the idea of Brahman in so far as having for its body the individual souls connected with non-intelligent matter. This is in accordance with the general principle that co-ordination is meant to express one thing subsisting in a twofold form. If such doubleness of form (or character) were abandoned, there could be no difference of aspects giving rise to the application of different terms, and the entire principle of co-ordination would thus be given up. And it would further follow that the two words co-ordinated would have to be taken in an implied sense (instead of their primary direct meaning). Nor is there any need of our assuming implication (*lakṣhanā*) in sentences¹ such as 'this person is that Devadatta (known to me from former occasions)'; for there is no contradiction in the cognition of the oneness of a thing connected with the past on the one hand, and the present on the other, the contradiction that arises from difference of place being removed

¹ Which are alleged to prove that *sāmānādhikaranyā* is to be explained on the basis of *lakṣhanā*.

by the accompanying difference of time. If the text 'Thou art that' were meant to express absolute oneness, it would, moreover, conflict with a previous statement in the same section, viz. 'It thought, may I be many'; and, further, the promise (also made in the same section) that by the knowledge of one thing all things are to be known could not be considered as fulfilled. It, moreover, is not possible (while, however, it would result from the absolute oneness of 'tat' and 'tvam') that to Brahman, whose essential nature is knowledge, which is free from all imperfections, omniscient, comprising within itself all auspicious qualities, there should belong Nescience; and that it should be the substrate of all those defects and afflictions which spring from Nescience. If, further, the statement of co-ordination ('thou art that') were meant to sublimate (the previously existing wrong notion of plurality), we should have to admit that the two terms 'that' and 'thou' have an implied meaning, viz. in so far as denoting, on the one hand, one substrate only, and, on the other, the cessation of the different attributes (directly expressed by the two terms); and thus implication and the other shortcomings mentioned above would cling to this interpretation as well. And there would be even further difficulties. When we form the sublative judgment 'this is not silver,' the sublation is founded on an independent positive judgment, viz. 'this is a shell'; in the case under discussion, however, the sublation would not be known (through an independent positive judgment), but would be assumed merely on the ground that it cannot be helped. And, further, there is really no possibility of sublation, since the word 'that' does not convey the idea of an attribute in addition to the mere substrate. To this it must not be objected that the substrate was previously concealed, and that hence it is the special function of the word 'that' to present the substrate in its non-concealed aspect; for if, previously to the sublative judgment, the substrate was not evident (as an object of consciousness), there is no possibility of its becoming the object either of an error or its sublation.—Nor can we allow you to say that, previously to sublation, the substrate was non-con-

cealed in so far as (i.e. was known as) the object of error, for in its 'non-concealed' aspect the substrate is opposed to all error, and when that aspect shines forth there is no room either for error or sublation.—The outcome of this is that as long as you do not admit that there is a real attribute in addition to the mere substrate, and that this attribute is for a time hidden, you cannot show the possibility either of error or sublation. We add an illustrative instance. That with regard to a man there should arise the error that he is a mere low-caste hunter is only possible on condition of a real additional attribute—e.g. the man's princely birth—being hidden at the time; and the cessation of that error is brought about by the declaration of this attribute of princely birth, not by a mere declaration of the person being a man: this latter fact being evident need not be declared at all, and if it is declared it sublates no error.—If, on the other hand, the text is understood to refer to Brahman as having the individual souls for its body, both words ('that' and 'thou') keep their primary denotation; and, the text thus making a declaration about one substance distinguished by two aspects, the fundamental principle of 'co-ordination' is preserved. On this interpretation the text further intimates that Brahman—free from all imperfection and comprising within itself all auspicious qualities—is the internal ruler of the individual souls and possesses lordly power. It moreover satisfies the demand of agreement with the teaching of the previous part of the section, and it also fulfils the promise as to all things being known through one thing, viz. in so far as Brahman having for its body all intelligent and non-intelligent beings in their gross state is the effect of Brahman having for its body the same things in their subtle state. And this interpretation finally avoids all conflict with other scriptural passages, such as 'Him the great Lord, the highest of Lords' (Svet. Up. VI, 7); 'His high power is revealed as manifold' (ibid. VI, 8); 'He that is free from sin, whose wishes are true, whose purposes are true' (Kā. Up. VIII, 7, 1), and so on.

But how, a question may be asked, can we decide, on

your interpretation of the text, which of the two terms is meant to make an original assertion with regard to the other?—The question does not arise, we reply; for the text does not mean to make an original assertion at all, the truth which it states having already been established by the preceding clause, 'In that all this world has its Self.' This clause does make an original statement—in agreement with the principle that 'Scripture has a purport with regard to what is not established by other means'—that is, it predicates of 'all this,' i.e. this entire world together with all individual souls, that 'that,' i.e. Brahman is the Self of it. The reason of this the text states in a previous passage, 'All these creatures have their root in that which is, their dwelling and their rest in that which is'; a statement which is illustrated by an earlier one (belonging to a different section), viz. 'All this is Brahman; let a man meditate with calm mind on this world as beginning, ending, and breathing in Brahman' (*Kh. Up.* III, 14, 1). Similarly other texts also teach that the world has its Self in Brahman, in so far as the whole aggregate of intelligent and non-intelligent beings constitutes Brahman's body. Compare 'Abiding within, the ruler of beings, the Self of all'; 'He who dwells in the earth, different from the earth, whom the earth does not know, whose body the earth is, who rules the earth within—he is thy Self, the ruler within, the immortal.—He who dwells in the Self,' &c. (*Bri. Up.* III, 7, 3; 22); 'He who moving within the earth, and so on—whose body is death, whom death does not know, he is the Self of all beings, free from sin, divine, the one God, Nārāyaṇa' (*Subāl. Up.* VII, 1); 'Having created that he entered into it; having entered it he became sat and tyat' (*Taitt. Up.* II, 6). And also in the section under discussion the passage 'Having entered into them with this living Self let me evolve names and forms,' shows that it is only through the entering into them of the living soul whose Self is Brahman, that all things possess their substantiality and their connexion with the words denoting them. And as this passage must be understood in connexion with *Taitt. Up.* II, 6 (where the

'sat' denotes the individual soul) it follows that the individual soul also has Brahman for its Self, owing to the fact of Brahman having entered into it.—From all this it follows that the entire aggregate of things, intelligent and non-intelligent, has its Self in Brahman in so far as it constitutes Brahman's body. And as, thus, the whole world different from Brahman derives its substantial being only from constituting Brahman's body, any term denoting the world or something in it conveys a meaning which has its proper consummation in Brahman only: in other words all terms whatsoever denote Brahman in so far as distinguished by the different things which we associate with those terms on the basis of ordinary use of speech and etymology.—The text 'that art thou' we therefore understand merely as a special expression of the truth already propounded in the clause 'in that all this has its Self.'

This being so, it appears that those as well who hold the theory of the absolute unity of one non-differenced substance, as those who teach the doctrine of *bhedābheda* (co-existing difference and non-difference), and those who teach the absolute difference of several substances, give up all those scriptural texts which teach that Brahman is the universal Self. With regard to the first-mentioned doctrine, we ask 'if there is only one substance; to what can the doctrine of universal identity refer?'—The reply will perhaps be 'to that very same substance.'—But, we reply, this point is settled already by the texts defining the nature of Brahman¹, and there is nothing left to be determined by the passages declaring the identity of everything with Brahman.—But those texts serve to dispel the idea of fictitious difference!—This, we reply, cannot, as has been shown above, be effected by texts stating universal identity in the way of co-ordination; and statements of co-ordination, moreover, introduce into Brahman a doubleness of aspect, and thus contradict the theory of absolute oneness.—The *bhedābheda* view implies that owing to Brahman's connexion with limiting adjuncts (*upādhi*) all the imperfections

¹ Such as 'The True, knowledge,' &c.

resulting therefrom—and which avowedly belong to the individual soul—would manifest themselves in Brahman itself; and as this contradicts the doctrine that the Self of all is constituted by a Brahman free from all imperfection and comprising within itself all auspicious qualities, the texts conveying that doctrine would have to be disregarded. If, on the other hand, the theory be held in that form that 'bhedābheda' belongs to Brahman by its own nature (not only owing to an upādhi), the view that Brahman by its essential nature appears as individual soul, implies that imperfections no less than perfections are essential to Brahman, and this is in conflict with the texts teaching that everything is identical with Brahman free from all imperfections.—For those finally who maintain absolute difference, the doctrine of Brahman being the Self of all has no meaning whatsoever—for things absolutely different can in no way be one—and this implies the abandonment of all Vedānta-texts together.

Those, on the other hand, who take their stand on the doctrine, proclaimed by all Upanishads, that the entire world forms the body of Brahman, may accept in their fulness all the texts teaching the identity of the world with Brahman. For as genus (*gāti*) and quality (*guṇa*), so substances (*dravya*) also may occupy the position of determining attributes (*viśeṣaṇa*), in so far namely as they constitute the body of something else. Enunciations such as 'the Self (soul) is, according to its works, born either (as) a god, or a man, or a horse, or a bull,' show that in ordinary speech as well as in the Veda co-ordination has to be taken in a real primary (not implied) sense. In the same way it is also in the case of generic character and of qualities the relation of 'mode' only (in which generic character and qualities stand to substances) which determines statements of co-ordination, such as 'the ox is broken-horned,' 'the cloth is white.' And as material bodies bearing the generic marks of humanity are definite things, in so far only as they are modes of a Self or soul, enunciations of co-ordination such as 'the soul has been born as a man, or a eunuch, or a woman,' are in every way

appropriate. What determines statements of co-ordination is thus only the relation of 'mode' in which one thing stands to another, not the relation of generic character, quality, and so on, which are of an exclusive nature (and cannot therefore be exhibited in co-ordination with substances). Such words indeed as denote substances capable of subsisting by themselves occasionally take suffixes, indicating that those substances form the distinguishing attributes of other substances—as when from *danda*, 'staff,' we form *dandīn*, 'staff-bearer'; in the case, on the other hand, of substances not capable of subsisting and being apprehended apart from others, the fact of their holding the position of attributes is ascertained only from their appearing in grammatical co-ordination.—But, an objection is raised, if it is supposed that in sentences such as 'the Self is born, as god, man, animal,' &c., the body of a man, god, &c., stands towards the Self in the relation of a mode, in the same way as in sentences such as 'the ox is broken-horned,' 'the cloth is white,' the generic characteristic and the quality stand in the relation of modes to the substances ('cow,' 'cloth') to which they are grammatically co-ordinated; then there would necessarily be simultaneous cognition of the mode, and that to which the mode belongs, i. e. of the body and the Self; just as there is simultaneous cognition of the generic character and the individual. But as a matter of fact this is not the case; we do not necessarily observe a human, divine, or animal body together with the Self. The co-ordination expressed in the form 'the Self is a man,' is therefore an 'implied' one only (the statement not admitting of being taken in its primary literal sense).—This is not so, we reply. The relation of bodies to the Self is strictly analogous to that of class characteristics and qualities to the substances in which they inhere; for it is the Self only which is their substrate and their final cause (*prayogana*), and they are modes of the Self. That the Self only is their substrate, appears from the fact that when the Self separates itself from the body the latter perishes; that the Self alone is their final cause, appears from the fact that they exist to

the end that the fruits of the actions of the Self may be enjoyed ; and that they are modes of the Self, appears from the fact that they are mere attributes of the Self manifesting itself as god, man, or the like. These are just the circumstances on account of which words like 'cow' extend in their meaning (beyond the class characteristics) so as to comprise the individual also. Where those circumstances are absent, as in the case of staffs, earrings, and the like, the attributive position is expressed (not by co-ordination but) by means of special derivative forms—such as *dandin* (staff-bearer), *kundalin* (adorned with earrings). In the case of bodies divine, human, &c., on the other hand, the essential nature of which it is to be mere modes of the Self which constitutes their substrate and final cause, both ordinary and Vedic language express the relation subsisting between the two, in the form of co-ordination, 'This Self is a god, or a man,' &c. That class characteristics and individuals are invariably observed together, is due to the fact of both being objects of visual perception ; the Self, on the other hand, is not such, and hence is not apprehended by the eye, while the body is so apprehended. Nor must you raise the objection that it is hard to understand how that which is capable of being apprehended by itself can be a mere mode of something else : for that the body's essential nature actually consists in being a mere mode of the Self is proved—just as in the case of class characteristics and so on—by its having the Self only for its substrate and final cause, and standing to it in the relation of a distinguishing attribute. That two things are invariably perceived together, depends, as already observed, on their being apprehended by means of the same apparatus, visual or otherwise. Earth is naturally connected with smell, taste, and so on, and yet these qualities are not perceived by the eye ; in the same way the eye which perceives the body does not perceive that essential characteristic of the body which consists in its being a mere mode of the Self ; the reason of the difference being that the eye has no capacity to apprehend the Self. But this does not imply that the body does not possess that essential

nature: it rather is just the possession of that essential nature on which the judgment of co-ordination ('the Self is a man, god,' &c.) is based. And as words have the power of denoting the relation of something being a mode of the Self, they denote things together with this relation.—But in ordinary speech the word 'body' is understood to mean the mere body; it does not therefore extend in its denotation up to the Self!—Not so, we reply. The body is, in reality, nothing but a mode of the Self; but, for the purpose of showing the distinction of things, the word 'body' is used in a limited sense. Analogously words such as 'whiteness,' 'generic character of a cow,' 'species,' 'quality,' are used in a distinctive sense (although 'whiteness' is not found apart from a white thing, of which it is the prakāra, and so on). Words such as 'god,' 'man,' &c., therefore do extend in their connotation up to the Self. And as the individual souls, distinguished by their connexion with aggregates of matter bearing the characteristic marks of humanity, divine nature, and so on, constitute the body of the highest Self, and hence are modes of it, the words denoting those individual souls extend in their connotation up to the very highest Self. And as all intelligent and non-intelligent beings are thus mere modes of the highest Brahman, and have reality thereby only, the words denoting them are used in co-ordination with the terms denoting Brahman.—This point has been demonstrated by me in the Vedārthasaṃgraha. A Sūtra also (IV, 1, 3) will declare the identity of the world and Brahman to consist in the relation of body and Self; and the Vākyakāra too says 'It is the Self—thus everything should be apprehended.'

Summary statement as to the way in which different scriptural texts are to be reconciled.

The whole matter may be summarily stated as follows. Some texts declare a distinction of nature between non-intelligent matter, intelligent beings, and Brahman, in so far as matter is the object of enjoyment, the souls the enjoying subjects, and Brahman the ruling principle. 'From that the Lord of Māyā creates all this; in that the other

one is bound up through that Mâyâ' (Svet. Up. IV, 9); 'Know Prakṛiti to be Mâyâ, and the great Lord the ruler of Mâyâ' (10); 'What is perishable is the Pradhâna, the immortal and imperishable is Hara: the one God rules the Perishable and the Self' (Svet. Up. I, 10)—In this last passage the clause 'the immortal and imperishable is Hara,' refers to the enjoying individual soul, which is called 'Hara,' because it draws (harati) towards itself the pradhâna as the object of its enjoyment.—'He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord' (Svet. Up. VI, 9); 'The master of the pradhâna and of the individual souls' (Svet. Up. VI, 16); 'The ruler of all, the lord of the Selves, the eternal, blessed, undecaying one' (Mahânâr. Up. XI, 3); 'There are two unborn ones, one knowing, the other not knowing, one a ruler, the other not a ruler' (Svet. Up. I, 9); 'The eternal among the non-eternal, the intelligent one among the intelligent, who though one fulfils the desires of many' (Svet. Up. VI, 13); 'Knowing the enjoyer, the object of enjoyment and the Mover' (Svet. Up. I, 12); 'One of them eats the sweet fruit, the other looks on without eating' (Svet. Up. IV, 6); 'Thinking that the Self is different from the Mover, blessed by him he reaches Immortality' (Svet. Up. I, 6); 'There is one unborn female being, red, white, and black, uniform but producing manifold offspring. There is one unborn male being who loves her and lies by her; there is another who leaves her after he has enjoyed her' (Svet. Up. IV, 5). 'On the same tree man, immersed, bewildered, grieves on account of his impotence; but when he sees the other Lord contented and knows his glory, then his grief passes away' (Svet. Up. IV, 9).—Smṛiti expresses itself similarly. —'Thus eightfold is my nature divided. Lower is this Nature; other than this and higher know that Nature of mine which constitutes the individual soul, by which this world is supported' (Bha. Gî. VII, 4, 5). 'All beings at the end of a Kalpa return into my Nature, and again at the beginning of a Kalpa do I send them forth. Resting on my own Nature again and again do I send forth this entire body of beings, which has no power of its own,

being subject to the power of nature' (Bha. Gî. IX, 7, 8); 'With me as supervisor Nature brings forth the movable and the immovable, and for this reason the world ever moves round' (Bha. Gî. IX, 10); 'Know thou both Nature and the Soul to be without beginning' (XIII, 19); 'The great Brahman is my womb, in which I place the embryo, and thence there is the origin of all beings' (XIV, 3). This last passage means—the womb of the world is the great Brahman, i.e. non-intelligent matter in its subtle state, commonly called *Prakṛiti*; with this I connect the embryo, i.e. the intelligent principle. From this contact of the non-intelligent and the intelligent, due to my will, there ensues the origination of all beings from gods down to lifeless things.

Non-intelligent matter and intelligent beings—holding the relative positions of objects of enjoyment and enjoying subjects, and appearing in multifarious forms—other scriptural texts declare to be permanently connected with the highest Person in so far as they constitute his body, and thus are controlled by him; the highest Person thus constituting their Self. Compare the following passages: 'He who dwells in the earth and within the earth, whom the earth does not know, whose body the earth is, and who rules the earth within, he is thy Self, the ruler within, the immortal,' &c. (*Bṛi. Up.* III, 7, 3-23); 'He who moves within the earth, whose body the earth is, &c.; he who moves within death, whose body death is,' &c. (*Subāla Up.* VII, 1). In this latter passage the word 'death' denotes what is also called 'darkness,' viz. non-intelligent matter in its subtle state; as appears from another passage in the same Upanishad, 'the Imperishable is merged in darkness.' And compare also 'Entered within, the ruler of creatures, the Self of all' (*Taitt. Ār.* III, 24).

Other texts, again, aim at teaching that the highest Self to whom non-intelligent and intelligent beings stand in the relation of body, and hence of modes, subsists in the form of the world, in its causal as well as in its effected aspect, and hence speak of the world in this its double aspect as that which is (the Real); so e.g. 'Being only this was in the beginning, one only without a second—it desired, may

I be many, may I grow forth—it sent forth fire,’ &c., up to ‘all these creatures have their root in that which is,’ &c., up to ‘that art thou, O Svetaketu’ (*Kh. Up.* VI, 2-8); ‘He wished, may I be many,’ &c., up to ‘it became the true and the untrue’ (*Taitt. Up.* II, 6). These sections also refer to the essential distinction of nature between non-intelligent matter, intelligent beings, and the highest Self which is established by other scriptural texts; so in the *Khândogya* passage, ‘Let me enter those three divine beings with this living Self, and let me then evolve names and forms’; and in the *Taitt.* passage, ‘Having sent forth that he entered into it; having entered it he became sat and tyat, knowledge and (what is) without knowledge, the true and the untrue,’ &c. These two passages evidently have the same purport, and hence the soul’s having its Self in Brahman—which view is implied in the *Kh.* passage—must be understood as resting thereon that the souls (together with matter) constitute the body of Brahman as asserted in the *Taitt.* passage (‘it became knowledge and that which is without knowledge,’ i.e. souls and matter). The same process of evolution of names and forms is described elsewhere also, ‘All this was then unevolved; it became evolved by form and name’ (*Bri. Up.* I, 4, 7). The fact is that the highest Self is in its causal or in its ‘effected’ condition, according as it has for its body intelligent and non-intelligent beings either in their subtle or their gross state; the effect, then, being non-different from the cause, and hence being cognised through the cognition of the cause, the result is that the desired ‘cognition of all things through one’ can on our view be well established. In the clause ‘I will enter into these three divine beings with this living Self,’ &c., the term ‘the three divine beings’ denotes the entire aggregate of non-sentient matter, and as the text declares that the highest Self evolved names and forms by entering into matter by means of the living souls of which he is the Self, it follows that all terms whatsoever denote the highest Self as qualified by individual Selves, the latter again being qualified by non-sentient matter. A term which denotes

the highest Self in its causal condition may therefore be exhibited in co-ordination with another term denoting the highest Self in its 'effected' state, both terms being used in their primary senses. Brahman, having for its modes intelligent and non-intelligent things in their gross and subtle states, thus constitutes effect and cause, and the world thus has Brahman for its material cause (upādāna). Nor does this give rise to any confusion of the essential constituent elements of the great aggregate of things. Of some parti-coloured piece of cloth the material cause is threads white, red, black, &c.; all the same, each definite spot of the cloth is connected with one colour only white e.g., and thus there is no confusion of colours even in the 'effected' condition of the cloth. Analogously the combination of non-sentient matter, sentient beings, and the Lord constitutes the material cause of the world, but this does not imply any confusion of the essential characteristics of enjoying souls, objects of enjoyment, and the universal ruler, even in the world's 'effected' state. There is indeed a difference between the two cases, in so far as the threads are capable of existing apart from one another, and are only occasionally combined according to the volition of men, so that the web sometimes exists in its causal, sometimes in its effected state; while non-sentient matter and sentient beings in all their states form the body of the highest Self, and thus have a being only as the modes of that—on which account the highest Self may, in all cases, be denoted by any term whatsoever. But the two cases are analogous, in so far as there persists a distinction and absence of all confusion, on the part of the constituent elements of the aggregate. This being thus, it follows that the highest Brahman, although entering into the 'effected' condition, remains unchanged—for its essential nature does not become different—and we also understand what constitutes its 'effected' condition, viz. its abiding as the Self of non-intelligent and intelligent beings in their gross condition, distinguished by name and form. For becoming an effect means entering into another state of being.

Those texts, again, which speak of Brahman as devoid of

qualities, explain themselves on the ground of Brahman being free from all touch of evil. For the passage, *Kh. Up. VIII, 1, 5*—which at first negatives all evil qualities ‘free from sin, from old age, from death, from grief, from hunger and thirst,’ and after that affirms auspicious qualities ‘whose wishes and purposes come true’—enables us to decide that in other places also the general denial of qualities really refers to evil qualities only.—Passages which declare knowledge to constitute the essential nature of Brahman explain themselves on the ground that of Brahman—which is all-knowing, all-powerful, antagonistic to all evil, a mass of auspicious qualities—the essential nature can be defined as knowledge (intelligence) only—which also follows from the ‘self-luminousness’ predicated of it. Texts, on the other hand, such as ‘He who is all-knowing’ (*Ma. Up. I, 1, 9*); ‘His high power is revealed as manifold, as essential, acting as force and knowledge’ (*Svet. Up. VI, 11, 8*); ‘Whereby should he know the knower’ (*Bri. Up. II, 4, 14*), teach the highest Self to be a knowing subject. Other texts, again, such as ‘The True, knowledge, infinite is Brahman’ (*Taitt. Up. II, 1, 1*), declare knowledge to constitute its nature, as it can be defined through knowledge only, and is self-luminous. And texts such as ‘He desired, may I be many’ (*Taitt. Up. II, 6*); ‘It thought, may I be many; it evolved itself through name and form’ (*Kh. Up. VI, 2*), teach that Brahman, through its mere wish, appears in manifold modes. Other texts, again, negative the opposite view, viz. that there is a plurality of things not having their Self in Brahman. ‘From death to death goes he who sees here any plurality’; ‘There is here not any plurality’ (*Bri. Up. IV, 4, 19*); ‘For where there is duality as it were’ (*Bri. Up. II, 4, 14*). But these texts in no way negative that plurality of modes—declared in passages such as ‘May I be many, may I grow forth’—which springs from Brahman’s will, and appears in the distinction of names and forms. This is proved by clauses in those ‘negating’ texts themselves, ‘Whosoever looks for anything elsewhere than in the Self,’ ‘from that great Being there has been breathed forth the *Rig-veda*,’ &c. (*Bri. Up. II, 4, 6, 10*).—

On this method of interpretation we find that the texts declaring the essential distinction and separation of non-sentient matter, sentient beings, and the Lord, and those declaring him to be the cause and the world to be the effect, and cause and effect to be identical, do not in any way conflict with other texts declaring that matter and souls form the body of the Lord, and that matter and souls in their causal condition are in a subtle state, not admitting of the distinction of names and forms while in their 'effected' gross state they are subject to that distinction. On the other hand, we do not see how there is any opening for theories maintaining the connexion of Brahman with Nescience, or distinctions in Brahman due to limiting adjuncts (*upādhi*)—such and similar doctrines rest on fallacious reasoning, and flatly contradict Scripture.

There is nothing contradictory in allowing that certain texts declare the essential distinction of matter, souls, and the Lord, and their mutual relation as modes and that to which the modes belong, and that other texts again represent them as standing in the relation of cause and effect, and teach cause and effect to be one. We may illustrate this by an analogous case from the *Karmakāṇḍa*. There six separate oblations to Agni, and so on, are enjoined by separate so-called originaive injunctions; these are thereupon combined into two groups (*viz.* the new moon and the full-moon sacrifices) by a double clause referring to those groups, and finally a so-called injunction of qualification enjoins the entire sacrifice as something to be performed by persons entertaining a certain wish. In a similar way certain Vedānta-texts give instruction about matter, souls, and the Lord as separate entities ('Perishable is the *pradhāna*, imperishable and immortal Hara,' &c., *Svet. Up.* I, 10; and others); then other texts teach that matter and souls in all their different states constitute the body of the highest Person, while the latter is their Self ('Whose body the earth is,' &c.); and finally another group of texts teaches—by means of words such as 'Being,' 'Brahman,' 'Self,' denoting the highest Self to which the body belongs—that the one highest Self in its causal and

effected states comprises within itself the triad of entities which had been taught in separation ('Being only this was in the beginning'; 'In that all this has its Self'; 'All this is Brahman').—That the highest Self with matter and souls for its body should be simply called the highest Self, is no more objectionable than that that particular form of Self which is invested with a human body should simply be spoken of as Self or soul—as when we say 'This is a happy soul.'

Nescience cannot be terminated by the simple act of cognising Brahman as the Universal Self.

The doctrine, again, that Nescience is put an end to by the cognition of Brahman being the Self of all can in no way be upheld; for as bondage is something real it cannot be put an end to by knowledge. How, we ask, can any one assert that bondage—which consists in the experience of pleasure and pain caused by the connexion of souls with bodies of various kind, a connexion springing from good or evil actions—is something false, unreal? And that the cessation of such bondage is to be obtained only through the grace of the highest Self pleased by the devout meditation of the worshipper, we have already explained. As the cognition of universal oneness which you assume rests on a view of things directly contrary to reality, and therefore is false, the only effect it can have is to strengthen the ties of bondage. Moreover, texts such as 'But different is the highest Person' (Bha. Gī. XV, 17), and 'Having known the Self and the Mover as separate' (Svet. Up. I, 6), teach that it is the cognition of Brahman as the inward ruler different from the individual soul, that effects the highest aim of man, i. e. final release. And, further, as that 'bondage-terminating' knowledge which you assume is itself unreal, we should have to look out for another act of cognition to put an end to it.—But may it not be said that this terminating cognition, after having put an end to the whole aggregate of distinctions antagonistic to it, immediately passes away itself, because being of a merely

Instantaneous nature?—No, we reply. Since its nature, its origination, and its destruction are all alike fictitious, we have clearly to search for another agency capable of destroying that avidyā which is the cause of the fiction of its destruction!—Let us then say that the essential nature of Brahman itself is the destruction of that cognition!—From this it would follow, we reply, that such ‘terminating’ knowledge would not arise at all; for that the destruction of what is something permanent can clearly not originate!—Who moreover should, according to you, be the cognising subject in a cognition which has for its object the negation of everything that is different from Brahman?—That cognising subject is himself something fictitiously superimposed on Brahman!—This may not be, we reply: he himself would in that case be something to be negated, and hence an object of the ‘terminating’ cognition; he could not therefore be the subject of cognition!—Well, then, let us assume that the essential nature of Brahman itself is the cognising subject!—Do you mean, we ask in reply, that Brahman’s being the knowing subject in that ‘terminating’ cognition belongs to Brahman’s essential nature, or that it is something fictitiously superimposed on Brahman? In the latter case that superimposition and the Nescience founded on it would persist, because they would not be objects of the terminating cognition, and if a further terminating act of knowledge were assumed, that also would possess a triple aspect (viz. knowledge, object known, and subject knowing), and we thus should be led to assume an infinite series of knowing subjects. If, on the other hand, the essential nature of Brahman itself constitutes the knowing subject, your view really coincides with the one held by us¹. And if you should say that the terminating knowledge itself and the knowing subject in it are things separate from Brahman and themselves contained in the sphere of what is to be terminated by that knowledge, your statement would be no less absurd than if you were to say ‘everything on the surface of the earth has been cut

¹ According to which Brahman is not *gñānam*, but *gñātri*.

down by Devadatta with one stroke'—meaning thereby that Devadatta himself and the action of cutting down are comprised among the things cut down!—The second alternative, on the other hand—according to which the knowing subject is not Brahman itself, but a knower superimposed upon it—would imply that that subject is the agent in an act of knowledge resulting in his own destruction; and this is impossible since no person aims at destroying himself. And should it be said that the destruction of the knowing agent belongs to the very nature of Brahman itself¹, it would follow that we can assume neither plurality nor the erroneous view of plurality, nor avidyā as the root of that erroneous view.—All this confirms our theory, viz. that since bondage springs from agñāna in the form of an eternal stream of karman, it can be destroyed only through knowledge of the kind maintained by us. Such knowledge is to be attained only through the due daily performance of religious duties as prescribed for a man's caste and āsrama, such performance being sanctified by the accompanying thought of the true nature of the Self, and having the character of propitiation of the highest Person. Now, that mere works produce limited and non-permanent results only, and that on the other hand works not aiming at an immediate result but meant to please the highest Person, bring about knowledge of the character of devout meditation, and thereby the unlimited and permanent result of the intuition of Brahman being the Self of all—these are points not to be known without an insight into the nature of works, and hence, without this, the attitude described—which is preceded by the abandonment of mere works—cannot be reached. For these reasons the enquiry into Brahman has to be entered upon *after* the enquiry into the nature of works.

¹ And, on that account, belongs to what constitutes man's highest aim.

The Vedāntin aiming to ascertain the nature of Brahman from Scripture, need not be disconcerted by the Mīmāṃsā-theory of all speech having informing power with regard to actions only.

Here another *primâ facie* view¹ finally presents itself. The power of words to denote things cannot be ascertained in any way but by observing the speech and actions of experienced people. Now as such speech and action always implies the idea of something to be done (*kârya*), words are means of knowledge only with reference to things to be done; and hence the matter inculcated by the Veda also is only things to be done. From this it follows that the Vedānta-texts cannot claim the position of authoritative means of knowledge with regard to Brahman, which is (not a thing to be done but) an accomplished fact.—Against this view it must not be urged that in the case of sentences expressive of accomplished facts—as e.g. that a son is born to somebody—the idea of a particular thing may with certainty be inferred as the cause of certain outward signs—such as e.g. a pleased expression of countenance—which are generally due to the attainment of a desired object; for the possible causes of joy, past, present, and future, are infinite in number, and in the given case other causes of joy, as e.g. the birth having taken place in an auspicious moment, or having been an easy one, &c., may easily be imagined. Nor, again, can it be maintained that the denotative power of words with regard to accomplished things may be ascertained in the way of our inferring either the meaning of one word from the known meaning of other words, or the meaning of the radical part of a word from the known meaning of a formative element; for the fact is that we are only able to infer on the basis of a group of words known to denote a certain thing to be done, what the meaning of some particular constituent of that group may be.—Nor, again, when a person, afraid of what he thinks to be a snake, is ob-

¹ This view is held by the Prābhākara Mīmāṃsakas.

served to dismiss his fear on being told that the thing is not a snake but only a rope, can we determine thereby that what terminates his fear is the idea of the non-existence of a snake. For there are many other ideas which may account for the cessation of his fear—he may think, e.g., ‘this is a thing incapable of moving, devoid of poison, without consciousness’—the particular idea present to his mind we are therefore not able to determine.—The truth is that from the fact of all activity being invariably dependent on the idea of something to be done, we learn that the meaning which words convey is something prompting activity. All words thus denoting something to be done, the several words of a sentence express only some particular action to be performed, and hence it is not possible to determine that they possess the power of denoting their own meaning only, in connexion with the meaning of the other words of the sentence.—(Nor must it be said that what moves to action is not the idea of the thing to be done, but the idea of the means to do it; for) the idea of the means to bring about the desired end causes action only through the idea of the thing to be done, not through itself; as is evident from the fact that the idea of means past, future, and even present (when divorced from the idea of an end to be accomplished), does not prompt to action. As long as a man does not reflect ‘the means towards the desired end are not to be accomplished without an effort of mine; it must therefore be accomplished through my activity’; so long he does not begin to act. What causes activity is thus only the idea of things to be done; and as hence words denote such things only, the Veda also can tell us only about things to be done, and is not therefore in a position to give information about the attainment of an infinite and permanent result, such result being constituted by Brahman, which is (not a thing to be done, but) an accomplished entity. The Veda does, on the other hand, actually teach that mere works have a permanent result (‘Imperishable is the merit of him who offers the *kâturmâsya*-sacrifices,’ and so on); and hence it follows that to enter on an

enquiry into Brahman for the reason that the knowledge of Brahman has an infinite and permanent result, while the result of works is limited and non-permanent, is an altogether unjustified proceeding.

To this we make the following reply.—To set aside the universally known mode of ascertaining the connexion of words and their meanings, and to assert that all words express only one non-worldly meaning (viz. those things to be done which the Veda inculcates), is a proceeding for which men paying due attention to the means of proof can have only a slight regard. A child avowedly learns the connexion of words and meanings in the following way. The father and mother and other people about him point with the finger at the child's mother, father, uncle, &c., as well as at various domestic and wild animals, birds, snakes, and so on, to the end that the child may at the same time pay attention to the terms they use and to the beings denoted thereby, and thus again and again make him understand that such and such words refer to such and such things. The child thus observing in course of time that these words of themselves give rise to certain ideas in his mind, and at the same time observing neither any different connexion of words and things, nor any person arbitrarily establishing such connexion, comes to the conclusion that the application of such and such words to such and such things is based on the denotative power of the words. And being taught later on by his elders that other words also, in addition to those learned first, have their definite meaning, he in the end becomes acquainted with the meanings of all words, and freely forms sentences conveying certain meanings for the purpose of imparting those meanings to other persons.

And there is another way also in which the connexion of words and things can easily be ascertained. Some person orders another, by means of some expressive gesture, to go and inform Devadatta that his father is doing well, and the man ordered goes and tells Devadatta 'Your father is doing well.' A by-stander who is acquainted with the meaning of various gestures, and thus knows on what

errand the messenger is sent, follows him and hears the words employed by him to deliver his message: he therefore readily infers that such and such words have such and such a meaning.—We thus see that the theory of words having a meaning only in relation to things to be done is baseless. The Vedānta-texts tell us about Brahman, which is an accomplished entity, and about meditation on Brahman as having an unlimited result, and hence it behoves us to undertake an enquiry into Brahman so as fully to ascertain its nature.

We further maintain that even on the supposition of the Veda relating only to things to be done, an enquiry into Brahman must be undertaken. For 'The Self is to be seen, to be heard, to be reflected on, to be meditated on' (*Bṛi.* Up. II, 4, 5); 'He is to be searched out, him we must try to understand' (*Kh.* Up. VIII, 7, 1); 'Let a Brāhmaṇa having known him practise wisdom' (*Bṛi.* Up. XI, 4, 21); 'What is within that small ether, that is to be sought for, that is to be understood' (*Kh.* Up. VIII, 1, 1); 'What is in that small ether, that is to be meditated upon' (*Mahānār.* Up. X, 7)—these and similar texts enjoin a certain action, viz. meditation on Brahman, and when we then read 'He who knows Brahman attains the highest,' we understand that the attainment of Brahman is meant as a reward for him who is qualified for and enters on such meditation. Brahman itself and its attributes are thus established thereby only—that they subserve a certain action, viz. meditation. There are analogous instances in the *Karmakāṇḍa* of the Veda. When an arthavāda-passage describes the heavenly world as a place where there is no heat, no frost, no grief, &c., this is done merely with a view to those texts which enjoin certain sacrifices on those who are desirous of the heavenly world. Where another arthavāda says that 'those who perform certain sattra-sacrifices are firmly established,' such 'firm establishment' is referred to only because it is meant as the reward for those acting on the text which enjoins those sattras, 'Let him perform the rātri-sattras' (*Pū. Mī. Sū.* IV, 3, 17). And where a text says that a person threatening a Brāhmaṇa is to be punished with

a fine of one hundred gold pieces, this statement is made merely with reference to the prohibitory passage, 'Let him not threaten a Brāhmaṇa' (Pū. Mī. Sū. III, 4, 17).

We, however, really object to the whole theory of the meaning of words depending on their connexion with 'things to be done,' since this is not even the case in imperative clauses such as 'bring the cow.' For you are quite unable to give a satisfactory definition of your 'thing to be done' (kārya). You understand by 'kārya' that which follows on the existence of action (*kr̥iti*) and is aimed at by action. Now to be aimed at by action is to be the object (*karman*) of action, and to be the object of action is to be that which it is most desired to obtain by action (according to the grammarian's definition). But what one desires most to obtain is pleasure or the cessation of pain. When a person desirous of some pleasure or cessation of pain is aware that his object is not to be accomplished without effort on his part, he resolves on effort and begins to act: in no case we observe an object of desire to be aimed at by action in any other sense than that of its accomplishment depending on activity. The prompting quality (*prerakatva*) also, which belongs to objects of desire, is nothing but the attribute of their accomplishment depending on activity; for it is this which moves to action.—Nor can it be said that 'to be aimed at by action' means to be that which is 'agreeable' (*anukūla*) to man; for it is pleasure only that is agreeable to man. The cessation of pain, on the other hand, is not what is 'agreeable' to man. The essential distinction between pleasure and pain is that the former is agreeable to man, and the latter disagreeable (*pratikūla*), and the cessation of pain is desired not because it is agreeable, but because pain is disagreeable: absence of pain means that a person is in his normal condition, affected neither with pain nor pleasure. Apart from pleasure, action cannot possibly be agreeable, nor does it become so by being subservient to pleasure; for its essential nature is pain. Its being helpful to pleasure merely causes the resolve of undertaking it.—Nor, again, can we define that which is aimed at by action as that to which action is

auxiliary or supplementary (*sesha*), while itself it holds the position of something principal to be subserved by other things (*seshin*); for of the *sesha* and *seshin* also no proper definition can be given. It cannot be said that a *sesha* is that which is invariably accompanied by an activity proceeding with a view to something else, and that the correlate of such a *sesha* is the *seshin*; for on this definition the action is not a *sesha*, and hence that which is to be effected by the action cannot be the correlative *seshin*. And moreover a *seshin* may not be defined as what is correlative to an action proceeding with a view to—i. e. aiming at—something else; for it is just this ‘being aimed at’ of which we require a definition, and moreover we observe that also the *seshin* (or ‘*pradhâna*’) is capable of action proceeding with a view to the *sesha*, as when e. g. a master does something for—let us say, keeps or feeds—his servant. This last criticism you must not attempt to ward off by maintaining that the master in keeping his servant acts with a view to himself (to his own advantage); for the servant in serving the master likewise acts with a view to himself. —And as, further, we have no adequate definition of ‘*kârya*,’ it would be inappropriate to define *sesha* as that which is correlative to *kârya*, and *seshin* as that which is correlative to *sesha*.—Nor, finally, may we define ‘that which is aimed at by action’ as that which is the final end (*prayogana*) of action; for by the final end of an action we could only understand the end for which the agent undertakes the action, and this end is no other than the desired object. As thus ‘what is aimed at by action’ cannot be defined otherwise than what is desired, *kârya* cannot be defined as what is to be effected by action and stands to action in the relation of principal matter (*pradhâna* or *seshin*).

(Let it then be said that the ‘*niyoga*,’ i. e. what is commonly called the *apûrva*—the supersensuous result of an action which later on produces the sensible result—constitutes the *prayogana*—the final purpose—of the action.—But) the *apûrva* also can, as it is something different from the direct objects of desire, viz. pleasure and the cessation of pain, be viewed only as a means of bringing about these

direct objects, and as something itself to be effected by the action; it is for this very reason that it is something different from the action, otherwise the action itself would be that which is effected by the action. The thing to be effected by the action—which is expressed by means of optative and imperative verbal forms such as *yageta*, 'let him sacrifice'—is, in accordance with the fact of its being connected with words such as *svargakāmaḥ*, 'he who is desirous of heaven,' understood to be the means of bringing about (the enjoyment of) the heavenly world; and as the (sacrificial) action itself is transitory, there is assumed an altogether 'new' or 'unprecedented' (*apūrva*) effect of it which (later on) is to bring about the enjoyment of heaven. This so-called '*apūrva*' can therefore be understood only with regard to its capability of bringing about the heavenly world. Now it certainly is ludicrous to assert that the *apūrva*, which is assumed to the end of firmly establishing the independent character of the effect of the action first recognised as such (i. e. independent), later on becomes the means of realising the heavenly world; for as the word expressing the result of the action (*yageta*) appears in syntactical connexion with '*svargakāmaḥ*' (desirous of heaven), it does not, from the very beginning, denote an independent object of action, and moreover it is impossible to recognise an independent result of action other than either pleasure or cessation of pain, or the means to bring about these two results.—What, moreover, do you understand by the *apūrva* being a final end (*prayogana*)?—You will perhaps reply, 'its being agreeable like pleasure.'—Is then the *apūrva* a pleasure? It is pleasure alone which is agreeable!—Well, let us then define the *apūrva* as a kind of pleasure of a special nature, called by that name!—But what proof, we ask, have you for this? You will, in the first place, admit yourself that you do not directly experience any pleasure springing from consciousness of your *apūrva*, which could in any way be compared to the pleasure caused by the consciousness of the objects of the senses.—Well, let us say then that as authoritative doctrine gives us the notion of an *apūrva* as

something beneficial to man, we conclude that it will be enjoyed later on.—But, we ask, what is the authoritative doctrine establishing such an apūrva beneficial to man? Not, in the first place, ordinary, i. e. non-Vedic doctrine; for such has for its object action only which always is essentially painful. Nor, in the next place, Vedic texts; for those also enjoin action only as the means to bring about certain results such as the heavenly world. Nor again the Smṛiti texts enjoining works of either permanent or occasional obligation; for those texts always convey the notion of an apūrva only on the basis of an antecedent knowledge of the apūrva as intimated by Vedic texts containing terms such as svargakāmaḥ. And we, moreover, do not observe that in the case of works having a definite result in this life, there is enjoyment of any special pleasure called apūrva, in addition to those advantages which constitute the special result of the work and are enjoyed here below, as e. g. abundance of food or freedom from sickness. Thus there is not any proof of the apūrva being a pleasure. The arthavāda-passages of the Veda also, while glorifying certain pleasurable results of works, as e. g. the heavenly world, do not anywhere exhibit a similar glorification of a pleasure called apūrva.

From all this we conclude that also in injunctory sentences that which is expressed by imperative and similar forms is only the idea that the meaning of the root—as known from grammar—is to be effected by the effort of the agent. And that what constitutes the meaning of roots, viz. the action of sacrificing and the like, possesses the quality of pleasing the highest Person, who is the inner ruler of Agni and other divinities (to whom the sacrifices are ostensibly offered), and that through the highest Person thus pleased the result of the sacrifice is accomplished, we shall show later on, under Sū. III, 2, 37.—It is thus finally proved that the Vedānta-texts give information about an accomplished entity, viz. Brahman, and that the fruit of meditation on Brahman is something infinite and permanent. Where, on the other hand, Scripture refers to the fruit of mere works, such as the ħāturmāsya-sacrifices,

as something imperishable, we have to understand this imperishableness in a merely relative sense, for Scripture definitely teaches that the fruit of all works is perishable.

We thus arrive at the settled conclusion that, since the fruit of mere works is limited and perishable, while that of the cognition of Brahman is infinite and permanent, there is good reason for entering on an enquiry into Brahman—the result of which enquiry will be the accurate determination of Brahman's nature.—Here terminates the *adhikaraṇa* of 'Enquiry.'

What then is that Brahman which is here said to be an object that should be enquired into?—To this question the second Sūtra gives a reply.

2. (Brahman is that) from which the origin, &c., of this (world proceed).

The expression 'the origin,' &c., means 'creation, subsistence, and reabsorption.' The 'this' (in 'of this') denotes this entire world with its manifold wonderful arrangements, not to be fathomed by thought, and comprising within itself the aggregate of living souls from Brahmā down to blades of grass, all of which experience the fruits (of their former actions) in definite places and at definite times. 'That from which,' i. e. that highest Person who is the ruler of all; whose nature is antagonistic to all evil; whose purposes come true; who possesses infinite auspicious qualities, such as knowledge, blessedness, and so on; who is omniscient, omnipotent, supremely merciful; from whom the creation, subsistence, and reabsorption of this world proceed—he is Brahman: such is the meaning of the Sūtra.—The definition here given of Brahman is founded on the text *Taitt. Up. III, 1*, 'Bhrigu Vāruṇi went to his father Varuṇa, saying, Sir, teach me Brahman,' &c., up to 'That from which these beings are born, that by which when born they live, that into which they enter at their death, try to know that: that is Brahman.'

A doubt arises here. Is it possible, or not, to gain a knowledge of Brahman from the characteristic marks stated in this passage?—It is not possible, the *Pūrva-*

pakshin contends. The attributes stated in that passage—viz. being that from which the world originates, and so on—do not properly indicate Brahman; for as the essence of an attribute lies in its separative or distinctive function, there would result from the plurality of distinctive attributes plurality on the part of Brahman itself.—But when we say ‘Devadatta is of a dark complexion, is young, has reddish eyes,’ &c., we also make a statement as to several attributes, and yet we are understood to refer to one Devadatta only; similarly we understand in the case under discussion also that there is one Brahman only!—Not so, we reply. In Devadatta’s case we connect all attributes with one person, because we know his unity through other means of knowledge; otherwise the distinctive power of several attributes would lead us, in this case also, to the assumption of several substances to which the several attributes belong. In the case under discussion, on the other hand, we do not, apart from the statement as to attributes, know anything about the unity of Brahman, and the distinctive power of the attributes thus necessarily urges upon us the idea of several Brahmans.—But we maintain that the unity of the term ‘Brahman’ intimates the unity of the thing ‘Brahman’!—By no means, we reply. If a man who knows nothing about cows, but wishes to know about them, is told ‘a cow is that which has either entire horns, or mutilated horns, or no horns,’ the mutually exclusive ideas of the possession of entire horns, and so on, raise in his mind the ideas of several individual cows, although the term ‘cow’ is one only; and in the same way we are led to the idea of several distinct Brahmans. For this reason, even the different attributes combined are incapable of defining the thing, the definition of which is desired.—Nor again are the characteristics enumerated in the Taitt. passage (viz. creation of the world, &c.) capable of defining Brahman in the way of secondary marks (*upalakshana*), because the thing to be defined by them is not previously known in a different aspect. So-called secondary marks are the cause of something already known from a certain point of view, being

known in a different aspect—as when it is said ‘Where that crane is standing, that is the irrigated field of Deva-datta.’—But may we not say that from the text ‘The True, knowledge, the Infinite is Brahman,’ we already have an idea of Brahman, and that hence its being the cause of the origin, &c., of the world may be taken as collateral indications (pointing to something already known in a certain way)?—Not so, we reply; either of these two defining texts has a meaning only with reference to an aspect of Brahman already known from the other one, and this mutual dependence deprives both of their force.—Brahman cannot therefore be known through the characteristic marks mentioned in the text under discussion.

To this *primâ facie* view we make the following reply. Brahman can be known on the basis of the origination, subsistence, and reabsorption of the world—these characteristics occupying the position of collateral marks. No objection can be raised against this view, on the ground that, apart from what these collateral marks point to, no other aspect of Brahman is known; for as a matter of fact they point to that which is known to us as possessing supreme greatness (*brīhattva*) and power of growth (*brimhana*)—this being the meaning of the root *brimh* (from which ‘Brahman’ is derived). Of this Brahman, thus already known (on the basis of etymology), the origination, sustentation, and reabsorption of the world are collateral marks. Moreover, in the Taitt. text under discussion, the relative pronoun—which appears in three forms, (that) ‘from whence,’ (that) ‘by which,’ (that) ‘into which’—refers to something which is already known as the cause of the origin, and so on, of the world. This previous knowledge rests on the *Kh.* passage, ‘Being only this was in the beginning,’ &c., up to ‘it sent forth fire’—which declares that the one principle denoted as ‘being’ is the universal material, and instrumental cause. There the clause ‘Being only this was in the beginning, one only,’ establishes that one being as the general material cause; the word ‘without a second’ negatives the existence of a second operative cause; and the clauses ‘it thought, may I be many, may

I grow forth,' and 'it sent forth fire,' establish that one being (as the cause and substance of everything). If, then, it is said that Brahman is that which is the root of the world's origination, subsistence, and reabsorption, those three processes sufficiently indicate Brahman as that entity which is their material and operative cause; and as being the material and the operative cause implies greatness (*br̥hattva*) manifesting itself in various powers, such as omniscience, and so on, Brahman thus is something already known; and as hence origination, &c., of the world are marks of something already known, the objection founded above on the absence of knowledge of another aspect of Brahman is seen to be invalid.—Nor is there really any objection to the origination, &c., of the world being taken as characteristic marks of Brahman in so far as they are distinctive attributes. For taken as attributes they indicate Brahman as something different from what is opposed to those attributes. Several attributes which do not contradict each other may serve quite well as characteristic marks defining one thing, the nature of which is not otherwise known, without the plurality of the attributes in any way involving plurality of the thing defined; for as those attributes are at once understood to belong to one substrate, we naturally combine them within that one substrate. Such attributes, of course, as the possession of mutilated horns (mentioned above), which are contradictorily opposed to each other, necessarily lead to the assumption of several individual cows to which they severally belong; but the origination, &c., of the world are processes separated from each other by difference of time only, and may therefore, without contradiction, be connected with one Brahman in succession.—The text 'from whence these beings,' &c., teaches us that Brahman is the cause of the origination, &c., of the world, and of this Brahman thus known the other text 'The True, knowledge, the Infinite is Brahman,' tells us that its essential nature marks it off from everything else. The term 'True' expresses Brahman in so far as possessing absolutely non-conditioned existence, and thus distinguishes it from non-intelligent matter, the abode

of change, and the souls implicated in matter ; for as both of these enter into different states of existence called by different names, they do not enjoy unconditioned being. The term 'knowledge' expresses the characteristic of permanently non-contracted intelligence, and thus distinguishes Brahman from the released souls whose intelligence is sometimes in a contracted state. And the term 'Infinite' denotes that, whose nature is free from all limitation of place, time, and particular substantial nature ; and as Brahman's essential nature possesses attributes, infinity belongs both to the essential nature and to the attributes. The qualification of Infinity excludes all those individual souls whose essential nature and attributes are not unsurpassable, and who are distinct from the two classes of beings already excluded by the two former terms (viz. 'true being' and 'knowledge').—The entire text therefore defines Brahman—which is already known to be the cause of the origination, &c., of the world—as that which is in kind different from all other things ; and it is therefore not true that the two texts under discussion have no force because mutually depending on each other. And from this it follows that a knowledge of Brahman may be gained on the ground of its characteristic marks—such as its being the cause of the origination, &c., of the world, free from all evil, omniscient, all-powerful, and so on.

To those, on the other hand, who maintain that the object of enquiry is a substance devoid of all difference, neither the first nor the second Sūtra can be acceptable ; for the Brahman, the enquiry into which the first Sūtra proposes, is, according to authoritative etymology, something of supreme greatness ; and according to the second Sūtra it is the cause of the origin, subsistence, and final destruction of the world. The same remark holds good with regard to all following Sūtras, and the scriptural texts on which they are based—none of them confirm the theory of a substance devoid of all difference. Nor, again, does Reasoning prove such a theory ; for Reasoning has for its object things possessing a 'proving' attribute which constantly goes together with an attribute 'to be proved.'

And even if, in agreement with your view, we explained the second Sūtra as meaning 'Brahman is that whence proceeds the error of the origination, &c., of the world,' we should not thereby advance your theory of a substance devoid of all difference. For, as you teach, the root of all error is Nescience, and Brahman is that which witnesses (is conscious of) Nescience, and the essence of witnessing consciousness consists in being pure light (intelligence), and the essence of pure light or intelligence is that, distinguishing itself from the Non-intelligent, it renders itself, as well as what is different from it, capable of becoming the object of empiric thought and speech (vyavahāra). All this implies the presence of difference—if there were no difference, light or intelligence could not be what it is, it would be something altogether void, without any meaning.—Here terminates the *adhikarana* of 'origination and so on.'

An objection to the purport of the preceding Sūtras here presents itself.—The assertion that Brahman, as the cause of the origination, &c., of the world, must be known through the Vedānta-texts is unfounded; for as Brahman may be inferred as the cause of the world through ordinary reasoning, it is not something requiring to be taught by authoritative texts.—To this objection the next Sūtra replies.

3. Because Scripture is the source (of the knowledge of Brahman).

Because Brahman, being raised above all contact with the senses, is not an object of perception and the other means of proof, but to be known through Scripture only; therefore the text 'Whence these creatures are born,' &c., has to be accepted as instructing us regarding the true nature of Brahman.—But, our opponent points out, Scripture cannot be the source of our knowledge of Brahman, because Brahman is to be known through other means. For it is an acknowledged principle that Scripture has a meaning only with regard to what is not established by other sources of knowledge.—But what, to raise a *prima facie* counter objection, are those other sources of know-

ledge? It cannot, in the first place, be Perception. Perception is twofold, being based either on the sense-organs or on extraordinary concentration of mind (yoga). Of Perception of the former kind there are again two sub-species, according as Perception takes place either through the outer sense-organs or the internal organ (manas). Now the outer sense-organs produce knowledge of their respective objects, in so far as the latter are in actual contact with the organs, but are quite unable to give rise to the knowledge of the special object constituted by a supreme Self that is capable of being conscious of and creating the whole aggregate of things. Nor can internal perception give rise to such knowledge; for only purely internal things, such as pleasure and pain, fall within its cognisance, and it is incapable of relating itself to external objects apart from the outer sense-organs. Nor, again, perception based on Yoga; for although such perception—which springs from intense imagination—implies a vivid presentation of things, it is, after all, nothing more than a reproduction of objects perceived previously, and does not therefore rank as an instrument of knowledge; for it has no means of applying itself to objects other than those perceived previously. And if, after all, it does so, it is (not a means of knowledge but) a source of error.—Nor also inference either of the kind which proceeds on the observation of special cases or of the kind which rests on generalizations (cp. Nyāya Sū. I, 1, 5). Not inference of the former kind, because such inference is not known to relate to anything lying beyond the reach of the senses. Nor inference of the latter kind, because we do not observe any characteristic feature that is invariably accompanied by the presence of a supreme Self capable of being conscious of, and constructing, the universe of things.—But there *is* such a feature, viz. the world's being an effected thing; it being a matter of common experience that whatever is an effect or product, is due to an agent who possesses a knowledge of the material cause, the instrumental cause, the final end, and the person meant to make use of the thing produced. It further is matter of ex-

perience that whatever consists of non-sentient matter is dependent on, or ruled by, a single intelligent principle. The former generalization is exemplified by the case of jars and similar things, and the latter by a living body in good health, which consists of non-intelligent matter dependent on an intelligent principle. And that the body is an effected thing follows from its consisting of parts.—Against this argumentation also objections may be raised. What, it must be asked, do you understand by this dependence on an intelligent principle? Not, we suppose, that the origination and subsistence of the non-intelligent thing should be dependent on the intelligent principle; for in that case your example would not help to prove your contention. Neither the origin nor the subsistence of a person's healthy body depends on the intelligent soul of that person alone; they rather are brought about by the merit and demerit of all those souls which in any way share the fruition of that body—the wife, e. g. of that person, and others. Moreover, the existence of a body made up of parts means that body's being connected with its parts in the way of so-called intimate relation (*samavāya*), and this requires a certain combination of the parts but not a presiding intelligent principle. The existence of animated bodies, moreover, has for its characteristic mark the process of breathing, which is absent in the case of the earth, sea, mountains, &c.—all of which are included in the class of things concerning which you wish to prove something—, and we therefore miss a uniform kind of existence common to all those things.—Let us then understand by the dependence of a non-intelligent thing on an intelligent principle, the fact of the motion of the former depending on the latter!—This definition, we rejoin, would comprehend also those cases in which heavy things, such as carriages, masses of stone, trees, &c., are set in motion by several intelligent beings (while what you want to prove is the dependence of a moving thing on one intelligent principle). If, on the other hand, you mean to say that all motion depends on intelligence in general, you only prove what requires no proof.—Another alternative, more-

over, here presents itself. As we both admit the existence of individual souls, it will be the more economical hypothesis to ascribe to them the agency implied in the construction of the world. Nor must you object to this view on the ground that such agency cannot belong to the individual souls because they do not possess the knowledge of material causes, &c., as specified above; for all intelligent beings are capable of direct knowledge of material causes, such as earth and so on, and instrumental causes, such as sacrifices and the like. Earth and other material substances, as well as sacrifices and the like, are directly perceived by individual intelligent beings at the present time (and were no doubt equally perceived so at a former time when this world had to be planned and constructed). Nor does the fact that intelligent beings are not capable of direct insight into the unseen principle—called ‘apūrva,’ or by similar names—which resides in the form of a power in sacrifices and other instrumental causes, in any way preclude their being agents in the construction of the world. Direct insight into powers is nowhere required for undertaking work: what *is* required for that purpose is only direct presentative knowledge of the things endowed with power, while of power itself it suffices to have some kind of knowledge. Potters apply themselves to the task of making pots and jars on the strength of the direct knowledge they possess of the implements of their work—the wheel, the staff, &c.—without troubling about a similar knowledge of the powers inherent in those implements; and in the same way intelligent beings may apply themselves to their work (to be effected by means of sacrifices, &c.), if only they are assured by sacred tradition of the existence of the various powers possessed by sacrifices and the like.—Moreover, experience teaches that agents having a knowledge of the material and other causes must be inferred only in the case of those effects which can be produced, and the material and other causes of which can be known: such things, on the other hand, as the earth, mountains, and oceans, can neither be produced, nor can their material and other causes ever be known; we there-

fore have no right to infer for them, intelligent producers. Hence the quality of being an effected thing can be used as an argument for proving the existence of an intelligent causal agent, only where that quality is found in things, the production of which, and the knowledge of the causes of which, is possible at all.—Experience further teaches that earthen pots and similar things are produced by intelligent agents possessing material bodies, using implements, not endowed with the power of a Supreme Lord, limited in knowledge and so on ; the quality of being an effect therefore supplies a reason for inferring an intelligent agent of the kind described only, and thus is opposed to the inference of attributes of a contrary nature, viz. omniscience, omnipotence, and those other attributes that belong to the highest Soul, whose existence you wish to establish.—Nor does this (as might be objected) imply an abandonment of all inference. Where the thing to be inferred is known through other means of proof also, any qualities of an opposite nature which may be suggested by the inferential mark (*liṅga*) are opposed by those other means of proof, and therefore must be dropped. In the case under discussion, however, the thing to be inferred is something not guaranteed by any other means of proof, viz. a person capable of constructing the entire universe : here there is nothing to interfere with the ascription to such a person of all those qualities which, on the basis of methodical inference, necessarily belong to it.—The conclusion from all this is that, apart from Scripture, the existence of a Lord does not admit of proof.

Against all this the Pûrvapakshin now restates his case as follows :—It cannot be gainsaid that the world is something effected, for it is made up of parts. We may state this argument in various technical forms. ‘The earth, mountains, &c., are things effected, because they consist of parts ; in the same way as jars and similar things.’ ‘The earth, seas, mountains, &c., are effects, because, while being big (i. e. non-atomic), they are capable of motion ; just as jars and the like.’ ‘Bodies, the world, &c., are effects, because, while being big, they are solid (*mûrtta*) ; just as jars and the like.’—But, an objection is raised, in the case

of things made up of parts we do not, in addition to this attribute of consisting of parts, observe any other aspect determining that the thing is an effect—so as to enable us to say ‘this thing is effected, and that thing is not’; and, on the other hand, we do observe it as an indispensable condition of something being an effect, that there should be the possibility of such an effect being brought about, and of the existence of such knowledge of material causes, &c. (as the bringing about of the effect presupposes).—Not so, we reply. In the case of a cause being inferred on the ground of an effect, the knowledge and power of the cause must be inferred in accordance with the nature of the effect. From the circumstance of a thing consisting of parts we know it to be an effect, and on this basis we judge of the power and knowledge of the cause. A person recognises pots, jars and the like, as things produced, and therefrom infers the constructive skill and knowledge of their maker; when, after this, he sees for the first time a kingly palace with all its various wonderful parts and structures, he concludes from the special way in which the parts are joined that this also is an effected thing, and then makes an inference as to the architect’s manifold knowledge and skill. Analogously, when a living body and the world have once been recognised to be effects, we infer—as their maker—some special intelligent being, possessing direct insight into their nature and skill to construct them.—Pleasure and pain, moreover, by which men are requited for their merit and demerit, are themselves of a non-intelligent nature, and hence cannot bring about their results unless they are controlled by an intelligent principle, and this also compels us to assume a being capable of allotting to each individual soul a fate corresponding to its deserts. For we do not observe that non-intelligent implements, such as axes and the like, however much they may be favoured by circumstances of time, place, and so on, are capable of producing posts and pillars unless they be handled by a carpenter. And to quote against the generalization on which we rely the instance of the seed and sprout and the like can only spring from an ignorance and stupidity which

may be called truly demoniac. The same remark would apply to pleasure and pain if used as a counter instance. (For in all these cases the action which produces an effect must necessarily be guided by an intelligent principle.)—Nor may we assume, as a 'less complicated hypothesis,' that the guiding principle in the construction of the world is the individual souls, whose existence is acknowledged by both parties. For on the testimony of observation we must deny to those souls the power of seeing what is extremely subtle or remote in time or place (while such power must necessarily be ascribed to a world-constructing intelligence). On the other hand, we have no ground for concluding that the Lord is, like the individual souls, destitute of such power ; hence it cannot be said that other means of knowledge make it impossible to infer such a Lord. The fact rather is that as his existence is proved by the argument that any definite effect presupposes a causal agent competent to produce that effect, he is proved at the same time as possessing the essential power of intuitively knowing and ruling all things in the universe.—The contention that from the world being an effect it follows that its maker does not possess lordly power and so on, so that the proving reason would prove something contrary to the special attributes (belonging to a supreme agent, viz. omnipotence, omniscience, &c.), is founded on evident ignorance of the nature of the inferential process. For the inference clearly does not prove that there exist in the thing inferred all the attributes belonging to the proving collateral instances, including even those attributes which stand in no causal relation to the effect. A certain effect which is produced by some agent presupposes just so much power and knowledge on the part of that agent as is requisite for the production of the effect, but in no way presupposes any incapability or ignorance on the part of that agent with regard to things other than the particular effect ; for such incapability and ignorance do not stand towards that effect in any causal relation. If the origination of the effect can be accounted for on the basis of the agent's capability of bringing it about, and of his knowledge

of the special material and instrumental causes, it would be unreasonable to ascribe causal agency to his (altogether irrelevant) incapacities and ignorance with regard to other things, only because those incapacities, &c., are observed to exist together with his special capability and knowledge. The question would arise moreover whether such want of capability and knowledge (with regard to things other than the one actually effected) would be helpful towards the bringing about of that one effect, in so far as extending to all other things or to some other things. The former alternative is excluded because no agent, a potter e. g., is quite ignorant of all other things but his own special work; and the second alternative is inadmissible because there is no definite rule indicating that there should be certain definite kinds of want of knowledge and skill in the case of all agents¹; and hence exceptions would arise with regard to every special case of want of knowledge and skill. From this it follows that the absence of lordly power and similar qualities which (indeed is observed in the case of ordinary agents but) in no way contributes towards the production of the effects (to which such agents give rise) is not proved in the case of that which we wish to prove (i. e. a Lord, creator of the world); and that hence Inference does not establish qualities contrary (to the qualities characteristic of a Lord).

A further objection will perhaps be raised, viz. that as experience teaches that potters and so on direct their implements through the mediation of their own bodies, we are not justified in holding that a bodiless Supreme Lord directs the material and instrumental causes of the universe. —But in reply to this we appeal to the fact of experience, that evil demons possessing men's bodies, and also venom, are driven or drawn out of those bodies by mere will power. Nor must you ask in what way the volition of a bodiless

¹ A certain potter may not possess the skill and knowledge required to make chairs and beds; but some other potter may possess both, and so on. We cannot therefore point to any definite want of skill and knowledge as invariably accompanying the capability of producing effects of some other kind.

Lord can put other bodies in motion; for volition is not dependent on a body. The cause of volitions is not the body but the internal organ (*manas*), and such an organ we ascribe to the Lord also, since what proves the presence of an internal organ endowed with power and knowledge is just the presence of effects.—But volitions, even if directly springing from the internal organ, can belong to embodied beings only, such only possessing internal organs!—This objection also is founded on a mistaken generalization: the fact rather is that the internal organ is permanent, and exists also in separation from the body. The conclusion, therefore, is that—as the individual souls with their limited capacities and knowledge, and their dependence on merit and demerit, are incapable of giving rise to things so variously and wonderfully made as worlds and animated bodies are—inference directly leads us to the theory that there is a supreme intelligent agent, called the Lord, who possesses unfathomable, unlimited powers and wisdom, is capable of constructing the entire world, is without a body, and through his mere volition brings about the infinite expanse of this entire universe so variously and wonderfully planned. As Brahman may thus be ascertained by means of knowledge other than revelation, the text quoted under the preceding Sūtra cannot be taken to convey instruction as to Brahman. Since, moreover, experience demonstrates that material and instrumental causes always are things absolutely distinct from each other, as e.g. the clay and the potter with his implements; and since, further, there are substances not made up of parts, as e.g. ether, which therefore cannot be viewed as effects; we must object on these grounds also to any attempt to represent the one Brahman as the universal material and instrumental cause of the entire world.

Against all this we now argue as follows:—The Vedānta-text declaring the origination, &c., of the world does teach that there is a Brahman possessing the characteristics mentioned; since Scripture alone is a means for the knowledge of Brahman. That the world is an effected thing because it consists of parts; and that, as all effects are observed to

have for their antecedents certain appropriate agents competent to produce them, we must infer a causal agent competent to plan and construct the universe, and standing towards it in the relation of material and operative cause—this would be a conclusion altogether unjustified. There is no proof to show that the earth, oceans, &c., although things produced, were created at one time by one creator. Nor can it be pleaded in favour of such a conclusion that all those things have one uniform character of being effects, and thus are analogous to one single jar; for we observe that various effects are distinguished by difference of time of production, and difference of producers. Nor again may you maintain the oneness of the creator on the ground that individual souls are incapable of the creation of this wonderful universe, and that if an additional principle be assumed to account for the world—which manifestly is a product—it would be illegitimate to assume more than one such principle. For we observe that individual beings acquire more and more extraordinary powers in consequence of an increase of religious merit; and as we may assume that through an eventual supreme degree of merit they may in the end qualify themselves for producing quite extraordinary effects, we have no right to assume a highest soul of infinite merit, different from all individual souls. Nor also can it be proved that all things are destroyed and produced all at once; for no such thing is observed to take place, while it is, on the other hand, observed that things are produced and destroyed in succession; and if we infer that all things are produced and destroyed because they are effects, there is no reason why this production and destruction should not take place in a way agreeing with ordinary experience. If, therefore, what it is desired to prove is the agency of one intelligent being, we are met by the difficulty that the proving reason (viz. the circumstance of something being an effect) is not invariably connected with what it is desired to prove; there, further, is the fault of qualities not met with in experience being attributed to the subject about which something has to be proved; and lastly there is the fault

of the proving collateral instances being destitute of what has to be proved—for experience does not exhibit to us one agent capable of producing everything. If, on the other hand, what you wish to prove is merely the existence of an intelligent creative agent, you prove only what is proved already (not contested by any one).—Moreover, if you use the attribute of being an effect (which belongs to the totality of things) as a means to prove the existence of one omniscient and omnipotent creator, do you view this attribute as belonging to all things in so far as produced together, or in so far as produced in succession? In the former case the attribute of being an effect is not established (for experience does not show that all things are produced together); and in the latter case the attribute would really prove what is contrary to the hypothesis of one creator (for experience shows that things produced in succession have different causes). In attempting to prove the agency of one intelligent creative being only, we thus enter into conflict with Perception and Inference, and we moreover contradict Scripture, which says that ‘the potter is born’ and ‘the cartwright is born’ (and thus declares a plurality of intelligent agents). Moreover, as we observe that all effected things, such as living bodies and so on, are connected with pleasure and the like, which are the effects of *sattva* (goodness) and the other primary constituents of matter, we must conclude that effected things have *sattva* and so on for their causes. *Sattva* and so on—which constitute the distinctive elements of the causal substance—are the causes of the various nature of the effects. Now those effects can be connected with their causes only in so far as the internal organ of a person possessing *sattva* and so on undergoes modifications. And that a person possesses those qualities is due to *karman*. Thus, in order to account for the origination of different effects we must necessarily assume the connexion of an intelligent agent with *karman*, whereby alone he can become the cause of effects; and moreover the various character of knowledge and power (which the various effects presuppose) has its reason in *karman*. And if it be said that

it is (not the various knowledge, &c., but) the mere wish of the agent that causes the origination of effects, we point out that the wish, as being specialised by its particular object, must be based on *sattva* and so on, and hence is necessarily connected with *karman*. From all this it follows that individual souls only can be causal agents: no legitimate inference leads to a Lord different from them in nature.—This admits of various expressions in technical form. ‘Bodies, worlds, &c., are effects due to the causal energy of individual souls, just as pots are’; ‘the Lord is not a causal agent, because he has no aims; just as the released souls have none’; ‘the Lord is not an agent, because he has no body; just as the released souls have none.’ (This last argumentation cannot be objected to on the ground that individual souls take possession of bodies; for in their case there exists a beginningless subtle body by means of which they enter into gross bodies).—‘Time is never devoid of created worlds; because it is time, just like the present time (which has its created world).’

Consider the following point also. Does the Lord produce his effects, with his body or apart from his body? Not the latter; for we do not observe causal agency on the part of any bodiless being: even the activities of the internal organ are found only in beings having a body, and although the internal organ be eternal we do not know of its producing any effects in the case of released disembodied souls. Nor again is the former alternative admissible; for in that case the Lord’s body would either be permanent or non-permanent. The former alternative would imply that something made up of parts is eternal; and if we once admit this we may as well admit that the world itself is eternal, and then there is no reason to infer a Lord. And the latter alternative is inadmissible because in that case there would be no cause of the body, different from it (which would account for the origination of the body). Nor could the Lord himself be assumed as the cause of the body, since a bodiless being cannot be the cause of a body. Nor could it be maintained that the Lord can be assumed to be ‘embodied’ by means of some other body; for this

leads us into a *regressus in infinitum*.—Should we, moreover, represent to ourselves the Lord (when productive) as engaged in effort or not?—The former is inadmissible, because he is without a body. And the latter alternative is excluded because a being not making an effort does not produce effects. And if it be said that the effect, i. e. the world, has for its causal agent one whose activity consists in mere desire, this would be to ascribe to the subject of the conclusion (i. e. the world) qualities not known from experience ; and moreover the attribute to be proved would be absent in the case of the proving instances (such as jars, &c., which are not the work of agents engaged in mere wishing). Thus the inference of a creative Lord which claims to be in agreement with observation is refuted by reasoning which itself is in agreement with observation, and we hence conclude that Scripture is the only source of knowledge with regard to a supreme soul that is the Lord of all and constitutes the highest Brahman. What Scripture tells us of is a being which comprehends within itself infinite, altogether unsurpassable excellences such as omnipotence and so on, is antagonistic to all evil, and totally different in character from whatever is cognised by the other means of knowledge: that to such a being there should attach even the slightest imperfection due to its similarity in nature to the things known by the ordinary means of knowledge, is thus altogether excluded.—The Pûrvapakshin had remarked that the oneness of the instrumental and the material cause is neither matter of observation nor capable of proof, and that the same holds good with regard to the theory that certain non-composite substances such as ether are created things; that these points also are in no way contrary to reason, we shall show later on under Sû. I, 4, 23, and Sû. II, 3, 1.

The conclusion meanwhile is that, since Brahman does not fall within the sphere of the other means of knowledge, and is the topic of Scripture only, the text 'from whence these creatures,' &c., *does* give authoritative information as to a Brahman possessing the characteristic qualities so often enumerated. Here terminates the *adhikarana* of 'Scripture being the source.'

A new objection here presents itself.—Brahman does not indeed fall within the province of the other means of knowledge; but all the same Scripture does not give authoritative information regarding it: for Brahman is not something that has for its purport activity or cessation from activity, but is something fully established and accomplished within itself.—To this objection the following Sūtra replies.

4. But that (i. e. the authoritativeness of Scripture with regard to Brahman) exists on account of the connexion (of Scripture with the highest aim of man).

The word 'but' is meant to rebut the objection raised. *That*, i. e. the authoritativeness of Scripture with regard to Brahman, is possible, on account of samanvaya, i. e. connexion with the highest aim of man—that is to say because the scriptural texts are connected with, i. e. have for their subject, Brahman, which constitutes the highest aim of man. For such is the connected meaning of the whole aggregate of words which constitutes the Upanishads—'That from whence these beings are born' (Taitt. Up. III, 1, 1). 'Being only this was in the beginning, one, without a second' (*Kh.* Up. VI, 2), &c. &c. And of aggregates of words which are capable of giving information about accomplished things known through the ordinary means of ascertaining the meaning of words, and which connectedly refer to a Brahman which is the cause of the origination, subsistence, and destruction of the entire world, is antagonistic to all imperfection and so on, we have no right to say that, owing to the absence of a purport in the form of activity or cessation of activity, they really refer to something other than Brahman.

For all instruments of knowledge have their end in determining the knowledge of their own special objects: their action does not adapt itself to a final purpose, but the latter rather adapts itself to the means of knowledge. Nor is it true that where there is no connexion with activity or cessation of activity all aim is absent; for in such cases we observe connexion with what constitutes the general aim, i. e.

the benefit of man. Statements of accomplished matter of fact—such as ‘a son is born to thee.’ ‘This is no snake’—evidently have an aim, viz. in so far as they either give rise to joy or remove pain and fear.

Against this view the Pûrvapakshin now argues as follows. The Vedānta-texts do not impart knowledge of Brahman; for unless related to activity or the cessation of activity, Scripture would be unmeaning, devoid of all purpose. Perception and the other means of knowledge indeed have their aim and end in supplying knowledge of the nature of accomplished things and facts; Scripture, on the other hand, must be supposed to aim at some practical purpose. For neither in ordinary speech nor in the Veda do we ever observe the employment of sentences devoid of a practical purpose: the employment of sentences not having such a purpose is in fact impossible. And what constitutes such purpose is the attainment of a desired, or the avoidance of a non-desired object, to be effected by some action or abstention from action. ‘Let a man desirous of wealth attach himself to the court of a prince’; ‘a man with a weak digestion must not drink much water’; ‘let him who is desirous of the heavenly world offer sacrifices’; and so on. With regard to the assertion that such sentences also as refer to accomplished things—‘a son is born to thee’ and so on—are connected with certain aims of man, viz. joy or the cessation of fear, we ask whether in such cases the attainment of man’s purpose results from the thing or fact itself, as e.g. the birth of a son, or from the knowledge of that thing or fact.—You will reply that as a thing although actually existing is of no use to man as long as it is not known to him, man’s purpose is accomplished by his knowledge of the thing.—It then appears, we rejoin, that man’s purpose is effected through mere knowledge, even if there is no actual thing; and from this it follows that Scripture, although connected with certain aims, is not a means of knowledge for the actual existence of things. In all cases, therefore, sentences have a practical purpose; they determine either some form of activity or cessation from activity, or else some form of knowledge. No sentence,

therefore, can have for its purport an accomplished thing, and hence the Vedānta-texts do not convey the knowledge of Brahman as such an accomplished entity.

At this point somebody propounds the following view. The Vedānta-texts *are* an authoritative means for the cognition of Brahman, because as a matter of fact they also aim at something to be done. What they really mean to teach is that Brahman, which in itself is pure homogeneous knowledge, without a second, not connected with a world, but is, owing to beginningless Nescience, viewed as connected with a world, should be freed from this connexion. And it is through this process of dissolution of the world that Brahman becomes the object of an injunction.—But which texts embody this injunction, according to which Brahman in its pure form is to be realised through the dissolution of this apparent world with its distinction of knowing subjects and objects of knowledge?—Texts such as the following : ‘One should not see (i. e. represent to oneself) the seer of seeing, one should not think the thinker of thinking’ (*Bri. Up. III, 4, 2*) ; for this means that we should realise Brahman in the form of pure Seeing (knowledge), free from the distinction of seeing agents and objects of sight. Brahman is indeed accomplished through itself, but all the same it may constitute an object to be accomplished, viz. in so far as it is being disengaged from the apparent world.

This view (the Mīmāṃsaka rejoins) is unfounded. He who maintains that injunction constitutes the meaning of sentences must be able to assign the injunction itself, the qualification of the person to whom the injunction is addressed, the object of the injunction, the means to carry it out, the special mode of the procedure, and the person carrying out the injunction. Among these things the qualification of the person to whom the injunction addresses itself is something not to be enjoined (but existing previously to the injunction), and is of the nature either of cause (*nimitta*) or a result aimed at (*phala*). We then have to decide what, in the case under discussion (i. e. the alleged injunction set forth by the antagonist), constitutes the qualification of the person to whom the injunction addresses

itself, and whether it be of the nature of a cause or of a result.—Let it then be said that what constitutes the qualification in our case is the intuition of the true nature of Brahman (on the part of the person to whom the injunction is addressed).—This, we rejoin, cannot be a cause, as it is not something previously established; while in other cases the nimitta is something so established, as e.g. 'life' is in the case of a person to whom the following injunction is addressed, 'As long as his life lasts he is to make the Agnihotra-oblation.' And if, after all, it were admitted to be a cause, it would follow that, as the intuition of the true nature of Brahman is something permanent, the object of the injunction would have to be accomplished even subsequently to final release, in the same way as the Agnihotra has to be performed permanently as long as life lasts.—Nor again can the intuition of Brahman's true nature be a result; for then, being the result of an action enjoined, it would be something non-permanent, like the heavenly world.—What, in the next place, would be the 'object to be accomplished' of the injunction? You may not reply 'Brahman'; for as Brahman is something permanent it is not something that can be realised, and moreover it is not denoted by a verbal form (such as denote actions that can be accomplished, as e.g. yāga, sacrifice).—Let it then be said that what is to be realised is Brahman, in so far as free from the world!—But, we rejoin, even if this be accepted as a thing to be realised, it is not the object (vishaya) of the injunction—that it cannot be for the second reason just stated—but its final result (phala). What moreover is, on this last assumption, the thing to be realised—Brahman, or the cessation of the apparent world?—Not Brahman; for Brahman is something accomplished, and from your assumption it would follow that it is not eternal.—Well then, the dissolution of the world!—Not so, we reply; for then it would not be Brahman that is realised.—Let it then be said that the dissolution of the world only is the object of the injunction!—This, too, cannot be, we rejoin; that dissolution is the result (phala) and cannot therefore be the

object of the injunction. For the dissolution of the world means final release; and that is the result aimed at. Moreover, if the dissolution of the world is taken as the object of the injunction, that dissolution would follow from the injunction, and the injunction would be carried out by the dissolution of the world; and this would be a case of vicious mutual dependence.—We further ask—is the world, which is to be put an end to, false or real?—If it is false, it is put an end to by knowledge alone, and then the injunction is needless. Should you reply to this that the injunction puts an end to the world in so far as it gives rise to knowledge, we reply that knowledge springs of itself from the texts which declare the highest truth: hence there is no need of additional injunctions. As knowledge of the meaning of those texts sublates the entire false world distinct from Brahman, the injunction itself with all its adjuncts is seen to be something baseless.—If, on the other hand, the world is true, we ask—is the injunction, which puts an end to the world, Brahman itself or something different from Brahman? If the former, the world cannot exist at all: for what terminates it, viz. Brahman, is something eternal; and the injunction thus being eternal itself cannot be accomplished by means of certain actions.—Let then the latter alternative be accepted!—But in that case, the *niyoga* being something which is accomplished by a set of performances the function of which it is to put an end to the entire world, the performing person himself perishes (with the rest of the world), and the *niyoga* thus remains without a substrate. And if everything apart from Brahman is put an end to by a performance the function of which it is to put an end to the world, there remains no result to be effected by the *niyoga*, consequently there is no release.

Further, the dissolution of the world cannot constitute the instrument (*karana*) in the action enjoined, because no mode of procedure (*itikartavyatā*) can be assigned for the instrument of the *niyoga*, and unless assisted by a mode of procedure an instrument cannot operate.—But why is there no ‘mode of procedure’?—For the following reasons.

A mode of procedure is either of a positive or a negative kind. If positive, it may be of two kinds, viz. either such as to bring about the instrument or to assist it. Now in our case there is no room for either of these alternatives. Not for the former; for there exists in our case nothing analogous to the stroke of the pestle (which has the manifest effect of separating the rice grains from the husks), whereby the visible effect of the dissolution of the whole world could be brought about. Nor, secondly, is there the possibility of anything assisting the instrument, already existing independently, to bring about its effect; for owing to the existence of such an assisting factor the instrument itself, i.e. the cessation of the apparent world, cannot be established. Nor must you say that it is the cognition of the non-duality of Brahman that brings about the means for the dissolution of the world; for, as we have already explained above, this cognition directly brings about final Release, which is the same as the dissolution of the world, and thus there is nothing left to be effected by special means.—And if finally the mode of procedure is something purely negative, it can, owing to this its nature, neither bring about nor in any way assist the instrumental cause. From all this it follows that there is no possibility of injunctions having for their object the realisation of Brahman, in so far as free from the world.

Here another *primâ facie* view of the question is set forth.—It must be admitted that the Vedânta-texts are not means of authoritative knowledge, since they refer to Brahman, which is an accomplished thing (not a thing 'to be accomplished'); nevertheless Brahman itself is established, viz. by means of those passages which enjoin meditation (as something 'to be done'). This is the purport of texts such as the following: 'The Self is to be seen, to be heard, to be reflected on, to be meditated upon' (*Bri. Up. II, 4, 5*); 'The Self which is free from sin must be searched out' (*Kṛ. Up. VIII, 7, 1*); 'Let a man meditate upon him as the Self' (*Bri. Up. I, 4, 7*); 'Let a man meditate upon the Self as his world' (*Bri. Up. I, 4, 15*).—These injunctions have meditation for their object, and

meditation again is defined by its own object only, so that the injunctive word immediately suggests an object of meditation; and as such an object there presents itself, the 'Self' mentioned in the same sentence. Now there arises the question, What are the characteristics of that Self? and in reply to it there come in texts such as 'The True, knowledge, infinite is Brahman'; 'Being only this was in the beginning, one without a second.' As these texts give the required special information, they stand in a supplementary relation to the injunctions, and hence are means of right knowledge; and in this way the purport of the Vedānta-texts includes Brahman—as having a definite place in meditation which is the object of injunction. Texts such as 'One only without a second' (*Kh. Up. VI, 2, 1*); 'That is the true, that is the Self' (*Kh. Up. VI, 8, 7*); 'There is here not any plurality' (*Bṛi. Up. IV, 4, 19*), teach that there is one Reality only, viz. Brahman, and that everything else is false. And as Perception and the other means of proof, as well as that part of Scripture which refers to action and is based on the view of plurality, convey the notion of plurality, and as there is contradiction between plurality and absolute Unity, we form the conclusion that the idea of plurality arises through beginningless avidyā, while absolute Unity alone is real. And thus it is through the injunction of meditation on Brahman—which has for its result the intuition of Brahman—that man reaches final release, i.e. becomes one with Brahman, which consists of non-dual intelligence free of all the manifold distinctions that spring from Nescience. Nor is this becoming one with Brahman to be accomplished by the mere cognition of the sense of certain Vedānta-texts; for this is not observed—the fact rather being that the view of plurality persists even after the cognition of the sense of those texts—and, moreover, if it were so, the injunction by Scripture of hearing, reflecting, &c., would be purposeless.

To this reasoning the following objection might be raised.—We observe that when a man is told that what he is afraid of is not a snake, but only a rope, his fear comes to an end; and as bondage is as unreal as the snake imagined in the

rope it also admits of being sublated by knowledge, and may therefore, apart from all injunction, be put an end to by the simple comprehension of the sense of certain texts. If final release were to be brought about by injunctions, it would follow that it is not eternal—not any more than the heavenly world and the like; while yet its eternity is admitted by every one. Acts of religious merit, moreover (such as are prescribed by injunctions), can only be the causes of certain results in so far as they give rise to a body capable of experiencing those results, and thus necessarily produce the so-called *samsāra*-state (which is opposed to final release, and) which consists in the connexion of the soul with some sort of body, high or low. Release, therefore, is not something to be brought about by acts of religious merit. In agreement herewith Scripture says, 'For the soul as long as it is in the body, there is no release from pleasure and pain; when it is free from the body, then neither pleasure nor pain touch it' (*Kh. Up.* VIII, 12, 1). This passage declares that in the state of release, when the soul is freed from the body, it is not touched by either pleasure or pain—the effects of acts of religious merit or demerit; and from this it follows that the disembodied state is not to be accomplished by acts of religious merit. Nor may it be said that, as other special results are accomplished by special injunctions, so the disembodied state is to be accomplished by the injunction of meditation; for that state is essentially something *not* to be effected. Thus scriptural texts say, 'The wise man who knows the Self as bodiless among the bodies, as persisting among non-persisting things, as great and all-pervading; he does not grieve' (*Ka. Up.* I, 2, 22); 'That person is without breath, without internal organ, pure, without contact' (*Mu. Up.* II, 1, 2).—Release which is a bodiless state is eternal, and cannot therefore be accomplished through meritorious acts.

In agreement herewith Scripture says, 'That which thou seest apart from merit (dharma) and non-merit, from what is done and not done, from what exists and what has to be accomplished—tell me that' (*Ka. Up.* I, 2, 14).—Consider what follows also. When we speak of something being

accomplished (effected—*sādhya*) we mean one of four things, viz. its being originated (*utpatti*), or obtained (*prāpti*), or modified (*vikṛti*), or in some way or other (often purely ceremonial) made ready or fit (*samskrīti*). Now in neither of these four senses can final Release be said to be accomplished. It cannot be originated, for being Brahman itself it is eternal. It cannot be attained; for Brahman, being the Self, is something eternally attained. It cannot be modified; for that would imply that like sour milk and similar things (which are capable of change) it is non-eternal. Nor finally can it be made 'ready' or 'fit.' A thing is made ready or fit either by the removal of some imperfection or by the addition of some perfection. Now Brahman cannot be freed from any imperfection, for it is eternally faultless; nor can a perfection be added to it, for it is absolutely perfect. Nor can it be improved in the sense in which we speak of improving a mirror, viz. by polishing it; for as it is absolutely changeless it cannot become the object of any action, either of its own or of an outside agent. And, again, actions affecting the body, such as bathing, do not 'purify' the Self (as might possibly be maintained) but only the organ of Egoity (*ahamkārtṛ*) which is the product of *avidyā*, and connected with the body; it is this same *ahamkārtṛ* also that enjoys the fruits springing from any action upon the body. Nor must it be said that the Self *is* the *ahamkārtṛ*; for the Self rather is that which is conscious of the *ahamkārtṛ*. This is the teaching of the mantras: 'One of them eats the sweet fruit, the other looks on without eating' (Mu. Up. III, 1, 1); 'When he is in union with the body, the senses, and the mind, then wise men call him the Enjoyer' (Ka. Up. I, 3, 4); 'The one God, hidden in all beings, all-pervading, the Self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities' (Svet. Up. VI, 11); 'He encircled all, bright, bodiless, scatheless, without muscles, pure, untouched by evil' (Īśa Up. 8).—All these texts distinguish from the *ahamkārtṛ* due to Nescience, the true Self, absolutely perfect and pure, free from all change. Release therefore

—which is the Self—cannot be brought about in any way.—But, if this is so, what then is the use of the comprehension of the texts?—It is of use, we reply, in so far as it puts an end to the obstacles in the way of Release. This scriptural texts declare: ‘You indeed are our father, you who carry us from our ignorance to the other shore’ (Pra. Up. VI, 8); ‘I have heard from men like you that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine’ (Kṛ. Up. VII, 1, 3); ‘To him whose faults had thus been rubbed out Sanatkumāra showed the other bank of Darkness’ (Kṛ. Up. VII, 26, 2). This shows that what is effected by the comprehension of the meaning of texts is merely the cessation of impediments in the way of Release. This cessation itself, although something effected, is of the nature of that kind of non-existence which results from the destruction of something existent, and as such does not pass away.—Texts such as ‘He knows Brahman, he becomes Brahman’ (Mu. Up. III, 2, 9); ‘Having known him he passes beyond death’ (Svet. Up. III, 8), declare that Release follows immediately on the cognition of Brahman, and thus negative the intervention of injunctions.—Nor can it be maintained that Brahman is related to action in so far as constituting the object of the action either of knowledge or of meditation; for scriptural texts deny its being an object in either of these senses. Compare ‘Different is this from what is known, and from what is unknown’ (Ke. Up. III); ‘By whom he knows all this, whereby should he know him?’ (Bṛi. Up. IV, 5, 15); ‘That do thou know as Brahman, not that on which they meditate as being this’ (Ke. Up. IV, 4). Nor does this view imply that the sacred texts have no object at all; for it is their object to put an end to the view of difference springing from avidyā. Scripture does not objectivise Brahman in any definite form, but rather teaches that its true nature is to be non-object, and thereby puts an end to the distinction, fictitiously suggested by Nescience, of knowing subjects, acts of knowledge, and objects of knowledge. Compare the text ‘You should not see a seer of seeing, you should not think a thinker of

thought,' &c. (*Bṛi. Up. III, 4, 2*).—Nor, again, must it be said that, if knowledge alone puts an end to bondage, the injunctions of hearing and so on are purposeless; for their function is to cause the origination of the comprehension of the texts, in so far as they divert from all other alternatives the student who is naturally inclined to yield to distractions.—Nor, again, can it be maintained that a cessation of bondage through mere knowledge is never observed to take place; for as bondage is something false (unreal) it cannot possibly persist after the rise of knowledge. For the same reason it is a mistake to maintain that the cessation of bondage takes place only after the death of the body. In order that the fear inspired by the imagined snake should come to an end, it is required only that the rope should be recognised as what it is, not that a snake should be destroyed. If the body were something real, its destruction would be necessary; but being apart from Brahman it is unreal. He whose bondage does not come to an end, in him true knowledge has not arisen; this we infer from the effect of such knowledge not being observed in him. Whether the body persist or not, he who has reached true knowledge is released from that very moment.—The general conclusion of all this is that, as Release is not something to be accomplished by injunctions of meditation, Brahman is not proved to be something standing in a supplementary relation to such injunctions; but is rather proved by (non-injunctory) texts, such as 'Thou art that'; 'The True, knowledge, infinite is Brahman'; 'This Self is Brahman.'

This view (the holder of the *dhyāna-vidhi* theory rejoins) is untenable; since the cessation of bondage cannot possibly spring from the mere comprehension of the meaning of texts. Even if bondage were something unreal, and therefore capable of sublation by knowledge, yet being something direct, immediate, it could not be sublated by the indirect comprehension of the sense of texts. When a man directly conscious of a snake before him is told by a competent by-stander that it is not a snake but merely a rope, his fear is not dispelled by a mere cognition contrary to

that of a snake, and due to the information received ; but the information brings about the cessation of his fear in that way that it rouses him to an activity aiming at the direct perception, by means of his senses, of what the thing before him really is. Having at first started back in fear of the imagined snake, he now proceeds to ascertain by means of ocular perception the true nature of the thing, and having accomplished this is freed from fear. It would not be correct to say that in this case words (viz. of the person informing) produce this perceptual knowledge ; for words are not a sense-organ, and among the means of knowledge it is the sense-organs only that give rise to direct knowledge. Nor, again, can it be pleaded that in the special case of Vedic texts sentences may give rise to direct knowledge, owing to the fact that the person concerned has cleansed himself of all imperfection through the performance of actions not aiming at immediate results, and has been withdrawn from all outward objects by hearing, reflection, and meditation ; for in other cases also, where special impediments in the way of knowledge are being removed, we never observe that the special means of knowledge, such as the sense-organs and so on, operate outside their proper limited sphere.—Nor, again, can it be maintained that meditation acts as a means helpful towards the comprehension of texts ; for this leads to vicious reciprocal dependence—when the meaning of the texts has been comprehended it becomes the object of meditation ; and when meditation has taken place there arises comprehension of the meaning of the texts !—Nor can it be said that meditation and the comprehension of the meaning of texts have different objects ; for if this were so the comprehension of the texts could not be a means helpful towards meditation : meditation on one thing does not give rise to eagerness with regard to another thing !—For meditation which consists in uninterrupted remembrance of a thing cognised, the cognition of the sense of texts, moreover, forms an indispensable prerequisite ; for knowledge of Brahman—the object of meditation—cannot originate from any other source.—Nor can it be said that

that knowledge on which meditation is based is produced by one set of texts, while that knowledge which puts an end to the world is produced by such texts as 'thou art that,' and the like. For, we ask, has the former knowledge the same object as the latter, or a different one? On the former alternative we are led to the same vicious reciprocal dependence which we noted above; and on the latter alternative it cannot be shown that meditation gives rise to eagerness with regard to the latter kind of knowledge. Moreover, as meditation presupposes plurality comprising an object of meditation, a meditating subject and so on, it really cannot in any perceptible way be helpful towards the origination of the comprehension of the sense of texts, the object of which is the oneness of a Brahman free from all plurality: he, therefore, who maintains that Nescience comes to an end through the mere comprehension of the meaning of texts really implies that the injunctions of hearing, reflection, and meditation are purposeless.

The conclusion that, since direct knowledge cannot spring from texts, Nescience is not terminated by the comprehension of the meaning of texts, disposes at the same time of the hypothesis of the so-called 'Release in this life' (*gīvanmukti*). For what definition, we ask, can be given of this 'Release in this life'?—'Release of a soul while yet joined to a body'!—You might as well say, we reply, that your mother never had any children! You have yourself proved by scriptural passages that 'bondage' means the being joined to a body, and 'release' being free from a body!—Let us then define *gīvanmukti* as the cessation of embodiedness, in that sense that a person, while the appearance of embodiedness persists, is conscious of the unreality of that appearance.—But, we rejoin, if the consciousness of the unreality of the body puts an end to embodiedness, how can you say that *gīvanmukti* means release of a soul while joined to a body? On this explanation there remains no difference whatsoever between 'Release in this life' and Release after death; for the latter also can only be defined as cessation of the false appearance of embodiedness.—Let us then say that a person is '*gīvanmukta*' when the appear-

ance of embodiedness, although sublated by true knowledge, yet persists in the same way as the appearance of the moon being double persists (even after it has been recognised as false).—This too we cannot allow. As the sublating act of cognition on which Release depends extends to everything with the exception of Brahman, it sublates the general defect due to causal Nescience, inclusive of the particular erroneous appearance of embodiedness: the latter being sublated in this way cannot persist. In the case of the double moon, on the other hand, the defect of vision on which the erroneous appearance depends is *not* the object of the sublative act of cognition, i.e. the cognition of the oneness of the moon, and it therefore remains non-sublated; hence the false appearance of a double moon may persist.—Moreover, the text ‘For him there is delay only as long as he is not freed from the body; then he will be released’ (*Kh. Up. VI, 14, 2*), teaches that he who takes his stand on the knowledge of the Real requires for his Release the putting off of the body only: the text thus negatives *gīvanmukti*. Āpastamba also rejects the view of *gīvanmukti*, ‘Abandoning the Vedas, this world and the next, he (the *Samnyāsin*) is to seek the Self. (Some say that) he obtains salvation when he knows (the Self). This opinion is contradicted by the *sāstras*. (For) if Salvation were obtained when the Self is known, he should not feel any pain even in this world. Hereby that which follows is explained’ (*Dh. Sū. II, 9, 13-17*).—This refutes also the view that Release is obtained through mere knowledge.—The conclusion to be drawn from all this is that Release, which consists in the cessation of all Plurality, cannot take place as long as a man lives. And we therefore adhere to our view that Bondage is to be terminated only by means of the injunctions of meditation, the result of which is direct knowledge of Brahman. Nor must this be objected to on the ground that Release, if brought about by injunctions, must therefore be something non-eternal; for what is effected is not Release itself, but only the cessation of what impedes it. Moreover, the injunction does not directly produce the cessation of

Bondage, but only through the mediation of the direct cognition of Brahman as consisting of pure knowledge, and not connected with a world. It is this knowledge only which the injunction produces.—But how can an injunction cause the origination of knowledge?—How, we ask in return, can, on your view, works not aiming at some immediate result cause the origination of knowledge?—You will perhaps reply ‘by means of purifying the mind’ (manas); but this reply may be given by me also.—But (the objector resumes) there is a difference. On my view Scripture produces knowledge in the mind purified by works; while on your view we must assume that in the purified mind the means of knowledge are produced by injunction.—The mind itself, we reply, purified by knowledge, constitutes this means.—How do you know this? our opponent questions.—How, we ask in return, do *you* know that the mind is purified by works, and that, in the mind so purified of a person withdrawn from all other objects by hearing, reflection and meditation, Scripture produces that knowledge which destroys bondage?—Through certain texts such as the following: ‘They seek to know him by sacrifice, by gifts, by penance, by fasting’ (*Bri. Up. IV, 4, 22*); ‘He is to be heard, to be reflected on, to be meditated on’ (*Bri. Up. II, 4, 5*); ‘He knows Brahman, he becomes Brahman’ (*Mu. Up. III, 2, 9*).—Well, we reply, in the same way our view—viz. that through the injunction of meditation the mind is cleared, and that a clear mind gives rise to direct knowledge of Brahman—is confirmed by scriptural texts such as ‘He is to be heard, to be reflected on, to be meditated on’ (*Bri. Up. II, 4, 5*); ‘He who knows Brahman reaches the highest’ (*Taitt. Up. II, 1, 1*); ‘He is not apprehended by the eye nor by speech’ (*Mu. Up. III, 1, 8*); ‘But by a pure mind’ (?); ‘He is apprehended by the heart, by wisdom, by the mind’ (*Ka. Up. II, 6, 9*). Nor can it be said that the text ‘not that which they meditate upon as this’ (*Ke. Up. IV*) negatives meditation; it does not forbid meditation on Brahman, but merely declares that Brahman is different from the world. The mantra is to be explained as follows: ‘What men meditate upon as

this world, that is not Brahman ; know Brahman to be that which is not uttered by speech, but through which speech is uttered.' On a different explanation the clause 'know that to be Brahman' would be irrational, and the injunctions of meditation on the Self would be meaningless.—The outcome of all this is that unreal Bondage which appears in the form of a plurality of knowing subjects, objects of knowledge, &c., is put an end to by the injunctions of meditation, the fruit of which is direct intuitive knowledge of Brahman.

Nor can we approve of the doctrine held by some that there is no contradiction between difference and non-difference ; for difference and non-difference cannot co-exist in one thing, any more than coldness and heat, or light and darkness.—Let us first hear in detail what the holder of this so-called *bhedābheda* view has to say. The whole universe of things must be ordered in agreement with our cognitions. Now we are conscious of all things as different and non-different at the same time : they are non-different in their causal and generic aspects, and different in so far as viewed as effects and individuals. There indeed is a contradiction between light and darkness and so on ; for these cannot possibly exist together, and they are actually met with in different abodes. Such contradictoriness is not, on the other hand, observed in the case of cause and effect, and genus and individual ; on the contrary we here distinctly apprehend one thing as having two aspects—'this jar is clay,' 'this cow is short-horned.' The fact is that experience does not show us anything that has one aspect only. Nor can it be said that in these cases there is absence of contradiction because as fire consumes grass so non-difference absorbs difference ; for the same thing which exists as clay, or gold, or cow, or horse, &c., at the same time exists as jar or diadem, or short-horned cow or mare. There is no command of the Lord to the effect that one aspect only should belong to each thing, non-difference to what is non-different, and difference to what is different.—But one aspect only belongs to each thing, because it is thus that things are perceived !—On

the contrary, we reply, things have twofold aspects, just because it is *thus* that they are perceived. No man, however wide he may open his eyes, is able to distinguish in an object—e. g. a jar or a cow—placed before him which part is the clay and which the jar, or which part is the generic character of the cow and which the individual cow. On the contrary, his thought finds its true expression in the following judgments : ‘this jar is clay’ ; ‘this cow is short-horned.’ Nor can it be maintained that he makes a distinction between the cause and genus as objects of the idea of persistence, and the effect and individual as objects of the idea of discontinuance (difference) ; for as a matter of fact there is no perception of these two elements in separation. A man may look ever so close at a thing placed before him, he will not be able to perceive a difference of aspect and to point out ‘this is the persisting, general, element in the thing, and that the non-persistent, individual, element.’ Just as an effect and an individual give rise to the idea of one thing, so the effect *plus* cause, and the individual *plus* generic character, also give rise to the idea of one thing only. This very circumstance makes it possible for us to recognise each individual thing, placed as it is among a multitude of things differing in place, time, and character.—Each thing thus being cognised as endowed with a twofold aspect, the theory of cause and effect, and generic character and individual, being absolutely different, is clearly refuted by perception.

But, an objection is raised, if on account of grammatical co-ordination and the resulting idea of oneness, the judgment ‘this pot is clay’ is taken to express the relation of difference *plus* non-difference, we shall have analogously to infer from judgments such as ‘I am a man,’ ‘I am a divine being’ that the Self and the body also stand in the *bhedābheda*-relation ; the theory of the co-existence of difference and non-difference will thus act like a fire which a man has lit on his hearth, and which in the end consumes the entire house !—This, we reply, is the baseless idea of a person who has not duly considered the true nature of co-ordination as establishing the *bhedābheda*-relation. The

correct principle is that all reality is determined by states of consciousness not sublated by valid means of proof. The imagination, however, of the identity of the Self and the body *is* sublated by all the means of proof which apply to the Self: it is in fact no more valid than the imagination of the snake in the rope, and does not therefore prove the non-difference of the two. The co-ordination, on the other hand, which is expressed in the judgment 'the cow is short-horned' is never observed to be refuted in any way, and hence establishes the *bhedâbheda*-relation.

For the same reasons the individual soul (*gīva*) is not absolutely different from Brahman, but stands to it in the *bhedâbheda*-relation in so far as it is a part (*amsa*) of Brahman. Its non-difference from Brahman is essential (*svâbhāvika*); its difference is due to limiting adjuncts (*aupâdhika*). This we know, in the first place, from those scriptural texts which declare non-difference—such as 'Thou art that' (*Kh. Up.* VI); 'There is no other seer but he' (*Bri. Up.* III, 7, 23); 'This Self is Brahman' (*Bri. Up.* II, 5, 19); and the passage from the *Brahmasûkta* in the *Samhitopanishad* of the *Âtharvaveda* which, after having said that Brahman is Heaven and Earth, continues, 'The fishermen are Brahman, the slaves are Brahman, Brahman are these gamblers; man and woman are born from Brahman; women are Brahman and so are men.' And, in the second place, from those texts which declare difference: 'He who, one, eternal, intelligent, fulfils the desires of many non-eternal intelligent beings' (*Ka. Up.* II, 5, 13); 'There are two unborn, one knowing, the other not-knowing; one strong, the other weak' (*Svet. Up.* I, 9); 'Being the cause of their connexion with him, through the qualities of action and the qualities of the Self, he is seen as another' (*Svet. Up.* V, 12); 'The Lord of nature and the souls, the ruler of the qualities, the cause of the bondage, the existence and the release of the *samsâra*' (*Svet. Up.* VI, 16); 'He is the cause, the lord of the lords of the organs' (*Svet. Up.* VI, 9); 'One of the two eats the sweet fruit, without eating the other looks on' (*Svet. Up.* IV, 6); 'He who dwelling in the Self' (*Bri. Up.* III, 7, 22);

'Embraced by the intelligent Self he knows nothing that is without, nothing that is within' (*Bri. Up.* IV, 3, 21); 'Mounted by the intelligent Self he goes groaning' (*Bri. Up.* IV, 3, 35); 'Having known him he passes beyond death' (*Svet. Up.* III, 8).—On the ground of these two sets of passages the individual and the highest Self must needs be assumed to stand in the *bhedābheda*-relation. And texts such as 'He knows Brahman, he becomes Brahman' (*Mu. Up.* III, 2, 9), which teach that in the state of Release the individual soul enters into Brahman itself; and again texts such as 'But when the Self has become all for him, whereby should he see another' (*Bri. Up.* II, 4, 13), which forbid us to view, in the state of Release, the Lord as something different (from the individual soul), show that non-difference is essential (while difference is merely *aupādhika*).

But, an objection is raised, the text 'He reaches all desires together in the wise Brahman,' in using the word 'together' shows that even in the state of Release the soul is different from Brahman, and the same view is expressed in two of the Sūtras, viz. IV, 4, 17; 21.—This is not so, we reply; for the text, 'There is no other seer but he' (*Bri. Up.* III, 7, 23), and many similar texts distinctly negative all plurality in the Self. The *Taittiriya*-text quoted by you means that man reaches Brahman with all desires, i.e. Brahman comprising within itself all objects of desire; if it were understood differently, it would follow that Brahman holds a subordinate position only. And if the Sūtra IV, 4, 17 meant that the released soul is separate from Brahman it would follow that it is deficient in lordly power; and if this were so the Sūtra would be in conflict with other Sūtras such as IV, 4, 1.—For these reasons, non-difference is the essential condition; while the distinction of the souls from Brahman and from each other is due to their limiting adjuncts, i.e. the internal organ, the sense-organs, and the body. Brahman indeed is without parts and omnipresent; but through its adjuncts it becomes capable of division just as ether is divided by jars and the like. Nor must it be said that this leads to a reprehensible

mutual dependence—Brahman in so far as divided entering into conjunction with its adjuncts, and again the division in Brahman being caused by its conjunction with its adjuncts; for these adjuncts and Brahman's connexion with them are due to action (karman), and the stream of action is without a beginning. The limiting adjuncts to which a soul is joined spring from the soul as connected with previous works, and work again springs from the soul as joined to its adjuncts: and as this connexion with works and adjuncts is without a beginning in time, no fault can be found with our theory.—The non-difference of the souls from each other and Brahman is thus essential, while their difference is due to the Upādhis. These Upādhis, on the other hand, are at the same time essentially non-distinct and essentially distinct from each other and Brahman; for there are no other Upādhis (to account for their distinction if non-essential), and if we admitted such, we should again have to assume further Upādhis, and so on *in infinitum*. We therefore hold that the Upādhis are produced, in accordance with the actions of the individual souls, as essentially non-different and different from Brahman.

To this bhedābheda view the Pûrvapakshin now objects on the following grounds:—The whole aggregate of Vedānta-texts aims at enjoining meditation on a non-dual Brahman whose essence is reality, intelligence, and bliss, and thus sets forth the view of non-difference; while on the other hand the karma-section of the Veda, and likewise perception and the other means of knowledge, intimate the view of the difference of things. Now, as difference and non-difference are contradictory, and as the view of difference may be accounted for as resting on beginningless Nescience, we conclude that universal non-difference is what is real.—The tenet that difference and non-difference are not contradictory because both are proved by our consciousness, cannot be upheld. If one thing has different characteristics from another there is distinction (bheda) of the two; the contrary condition of things constitutes non-distinction (abheda); who in his senses then would maintain that these two—suchness and non-suchness—can

be found together? You have maintained that non-difference belongs to a thing viewed as cause and genus, and difference to the same viewed as effect and individual; and that, owing to this twofold aspect of things, non-difference and difference are not irreconcilable. But that this view also is untenable, a presentation of the question in definite alternatives will show. Do you mean to say that the difference lies in one aspect of the thing and the non-difference in the other? or that difference *and* non-difference belong to the thing possessing two aspects?—On the former alternative the difference belongs to the individual and the non-difference to the genus; and this implies that there is no one thing with a double aspect. And should you say that the genus and individual together constitute one thing only, you abandon the view that it is difference of aspect which takes away the contradictoriness of difference and non-difference. We have moreover remarked already that difference in characteristics and its opposite are absolutely contradictory.—On the second alternative we have two aspects of different kind and an unknown thing supposed to be the substrate of those aspects; but this assumption of a triad of entities proves only their mutual difference of character, not their non-difference. Should you say that the non-contradictoriness of two aspects constitutes simultaneous difference and non-difference in the thing which is their substrate, we ask in return—How can two aspects which have a thing for their substrate, and thus are different from the thing, introduce into that thing a combination of two contradictory attributes (viz. difference and non-difference)? And much less even are they able to do so if they are viewed as non-different from the thing which is their substrate. If, moreover, the two aspects on the one hand, and the thing in which they inhere on the other, be admitted to be distinct entities, there will be required a further factor to bring about their difference and non-difference, and we shall thus be led into a *regressus in infinitum*.—Nor is it a fact that the idea of a thing inclusive of its generic character bears the character of unity, in the same way as

the admittedly uniform idea of an individual ; for wherever a state of consciousness expresses itself in the form ' this is such and such ' it implies the distinction of an attribute or mode, and that to which the attribute or mode belongs. In the case under discussion the genus constitutes the mode, and the individual that to which the mode belongs : the idea does not therefore possess the character of unity.

For these very reasons the individual soul cannot stand to Brahman in the *bhedâbheda*-relation. And as the view of non-difference is founded on Scripture, we assume that the view of difference rests on beginningless Nescience.—But on this view want of knowledge and all the imperfections springing therefrom, such as birth, death, &c., would cling to Brahman itself, and this would contradict scriptural texts such as ' He who is all-knowing ' (Mu. Up. I, 1, 9) ; ' That Self free from all evil ' (*Kh. Up.* VIII, 1, 5). Not so, we reply. For all those imperfections we consider to be unreal. On your view on the other hand, which admits nothing but Brahman and its limiting adjuncts, all the imperfections which spring from contact with those adjuncts must really belong to Brahman. For as Brahman is without parts, indivisible, the *upâdhis* cannot divide or split it so as to connect themselves with a part only ; but necessarily connect themselves with Brahman itself and produce their effects on it.—Here the following explanation may possibly be attempted. Brahman determined by an *upâdhi* constitutes the individual soul. This soul is of atomic size since what determines it, viz. the internal organ, is itself of atomic size ; and the limitation itself is without beginning. All the imperfections therefore connect themselves only with that special place that is determined by the *upâdhi*, and do not affect the highest Brahman which is not limited by the *upâdhi*.—In reply to this we ask—Do you mean to say that what constitutes the atomic individual soul is a part of Brahman which is limited and cut off by the limiting adjunct ; or some particular part of Brahman which, without being thereby divided off, is connected with an atomic *upâdhi* ; or Brahman in its totality as connected with an *upâdhi* ; or some other intelligent

being connected with an upādhi, or finally the upādhi itself?—The first alternative is not possible, because Brahman cannot be divided; it would moreover imply that the individual soul has a beginning, for division means the making of one thing into two.—On the second alternative it would follow that, as a part of Brahman would be connected with the upādhi, all the imperfections due to the upādhis would adhere to that part. And further, if the upādhi would not possess the power of attracting to itself the particular part of Brahman with which it is connected, it would follow that when the upādhi moves the part with which it is connected would constantly change; in other words, bondage and release would take place at every moment. If, on the contrary, the upādhi possessed the power of attraction, the whole Brahman—as not being capable of division—would be attracted and move with the upādhi. And should it be said that what is all-pervading and without parts cannot be attracted and move, well then the upādhi only moves, and we are again met by the difficulties stated above. Moreover, if all the upādhis were connected with the parts of Brahman viewed as one and undivided, all individual souls, being nothing but parts of Brahman, would be considered as non-distinct. And should it be said that they are not thus cognised as one because they are constituted by different parts of Brahman, it would follow that as soon as the upādhi of one individual soul is moving, the identity of that soul would be lost (for it would, in successive moments, be constituted by different parts of Brahman).—On the third alternative (the whole of) Brahman itself being connected with the upādhi enters into the condition of individual soul, and there remains no non-conditioned Brahman. And, moreover, the soul in all bodies will then be one only.—On the fourth alternative the individual soul is something altogether different from Brahman, and the difference of the soul from Brahman thus ceases to depend on the upādhis of Brahman.—And the fifth alternative means the embracing of the view of the *Kārvāka* (who makes no distinction between soul and matter).—The conclusion from all this is that on the

strength of the texts declaring non-difference we must admit that all difference is based on Nescience only. Hence, Scripture being an authoritative instrument of knowledge in so far only as it has for its end action and the cessation of action, the Vedānta-texts must be allowed to be a valid means of knowledge with regard to Brahman's nature, in so far as they stand in a supplementary relation to the injunctions of meditation.

This view is finally combated by the Mīmāṃsaka. Even if, he says, we allow the Vedānta-texts to have a purport in so far as they are supplementary to injunctions of meditation, they cannot be viewed as valid means of knowledge with regard to Brahman. Do the texts referring to Brahman, we ask, occupy the position of valid means of knowledge in so far as they form a syntactic whole with the injunctions of meditation, or as independent sentences? In the former case the purport of the syntactic whole is simply to enjoin meditation, and it cannot therefore aim at giving instruction about Brahman. If, on the other hand, the texts about Brahman are separate independent sentences, they cannot have the purport of prompting to action and are therefore devoid of instructive power. Nor must it be said that meditation is a kind of continued remembrance, and as such requires to be defined by the object remembered; and that the demand of the injunction of meditation for something to be remembered is satisfied by texts such as 'All this is that Self,' 'the True, knowledge, infinite is Brahman,' &c., which set forth the nature and attributes of Brahman and—forming a syntactic whole with the injunctions—are a valid means of knowledge with regard to the existence of the matter they convey. For the fact is that the demand on the part of an injunction of meditation for an object to be remembered may be satisfied even by something unreal (not true), as in the case of injunctions such as 'Let him meditate upon mind as Brahman' (*Kh. Up.* III, 18, 1): the real existence of the object of meditation is therefore not demanded.—The final conclusion arrived at in this pūrvapakṣa is therefore as follows. As the Vedānta-texts do not aim at prompting to action or the cessation of action; as, even on the supposition

of their being supplementary to injunctions of meditation, the only thing they effect is to set forth the nature of the object of meditation ; and as, even if they are viewed as independent sentences, they accomplish the end of man (i.e. please, gratify) by knowledge merely—being thus comparable to tales with which we soothe children or sick persons ; it does not lie within their province to establish the reality of an accomplished thing, and hence Scripture cannot be viewed as a valid means for the cognition of Brahman.

To this *primâ facie* view the Sūtrakāra replies, 'But this on account of connexion.' 'Connexion' is here to be taken in an eminent sense, as 'connexion with the end of man.' That Brahman, which is measureless bliss and therefore constitutes the highest end of man, is connected with the texts as the topic set forth by them, proves Scripture to be a valid means for the cognition of Brahman. To maintain that the whole body of Vedānta-texts—which teach us that Brahman is the highest object to be attained, since it consists of supreme bliss free of all blemish whatsoever—is devoid of all use and purpose merely because it does not aim at action or the cessation of action ; is no better than to say that a youth of royal descent is of no use because he does not belong to a community of low wretches living on the flesh of dogs !

The relation of the different texts is as follows. There are individual souls of numberless kinds—gods, Asuras, Gandharvas, Siddhas, Vidyādhara, Kinnaras, Kimpurushas, Yakshas, Rākshasas, Pisākas, men, beasts, birds, creeping animals, trees, bushes, creepers, grasses and so on—distinguished as male, female, or sexless, and having different sources of nourishment and support and different objects of enjoyment. Now all these souls are deficient in insight into the true nature of the highest reality, their understandings being obscured by Nescience operating in the form of beginningless karman ; and hence those texts only are fully useful to them which teach that there exists a highest Brahman—which the souls in the state of release may cognise as non-different from themselves, and which

then, through its own essential nature, qualities, power and energies, imparts to those souls bliss infinite and unsurpassable. When now the question arises—as it must arise—, as to how this Brahman is to be attained, there step in certain other Vedânta-texts—such as ‘He who knows Brahman reaches the highest’ (*Bri. Up.* II, 1, 1), and ‘Let a man meditate on the Self as his world’ (*Bri. Up.* I, 4, 15)—and, by means of terms denoting ‘knowing’ and so on, enjoin meditation as the means of attaining Brahman. (We may illustrate this relation existing between the texts setting forth the nature of Brahman and those enjoining meditation by two comparisons.) The case is like that of a man who has been told ‘There is a treasure hidden in your house.’ He learns through this sentence the existence of the treasure, is satisfied, and then takes active steps to find it and make it his own.—Or take the case of a young prince who, intent on some boyish play, leaves his father’s palace and, losing his way, does not return. The king thinks his son is lost; the boy himself is received by some good Brahman who brings him up and teaches him without knowing who the boy’s father is. When the boy has reached his sixteenth year and is accomplished in every way, some fully trustworthy person tells him, ‘Your father is the ruler of all these lands, famous for the possession of all noble qualities, wisdom, generosity, kindness, courage, valour and so on, and he stays in his capital, longing to see you, his lost child. Hearing that his father is alive and a man so high and noble, the boy’s heart is filled with supreme joy; and the king also, understanding that his son is alive, in good health, handsome and well instructed, considers himself to have attained all a man can wish for. He then takes steps to recover his son, and finally the two are reunited.

The assertion again that a statement referring to some accomplished thing gratifies men merely by imparting a knowledge of the thing, without being a means of knowledge with regard to its real existence—so that it would be comparable to the tales we tell to children and sick people—, can in no way be upheld. When it is ascertained that a thing has no real existence, the mere knowledge or idea

of the thing does not gratify. The pleasure which stories give to children and sick people is due to the fact that they erroneously believe them to be true; if they were to find out that the matter present to their thought is untrue their pleasure would come to an end that very moment. And thus in the case of the texts of the Upanishads also. If we thought that these texts do not mean to intimate the real existence of Brahman, the mere idea of Brahman to which they give rise would not satisfy us in any way.

The conclusion therefore is that texts such as 'That from whence these beings are born' &c. do convey valid instruction as to the existence of Brahman, i. e. that being which is the sole cause of the world, is free from all shadow of imperfection, comprises within itself all auspicious qualities, such as omniscience and so on, and is of the nature of supreme bliss.—Here terminates the *adhikaraṇa* of 'connexion.'

5. On account of seeing (i. e. thinking) that which is not founded on Scripture (i. e. the *Pradhāna*) is not (what is taught by the texts referring to the origination of the world).

We have maintained that what is taught by the texts relative to the origination of the world is Brahman, omniscient, and so on. The present *Sūtra* and the following *Sūtras* now add that those texts can in no way refer to the *Pradhāna* and similar entities which rest on Inference only.

We read in the *Khândogya*, 'Being only was this in the beginning, one only, without a second.—It thought, may I be many, may I grow forth.—It sent forth fire' (VI, 2, 1 ff.)—Here a doubt arises whether the cause of the world denoted by the term 'Being' is the *Pradhāna*, assumed by others, which rests on Inference, or Brahman as defined by us.

The *Pûrvapakshin* maintains that the *Pradhāna* is meant. For he says, the *Khândogya* text quoted expresses the causal state of what is denoted by the word 'this,' viz. the aggregate of things comprising manifold effects, such as ether, &c., consisting of the three elements of Goodness,

Passion and Darkness, and forming the sphere of fruition of intelligent beings. By the 'effected' state we understand the assuming, on the part of the causal substance, of a different condition; whatever therefore constitutes the essential nature of a thing in its effected state the same constitutes its essential nature in the causal state also. Now the effect, in our case, is made up of the three elements Goodness, Passion and Darkness; hence the cause is the Pradhāna which consists in an equipoise of those three elements. And as in this Pradhāna all distinctions are merged, so that it is pure Being, the *Khândogya* text refers to it as 'Being, one only, without a second.' This establishes the non-difference of effect and cause, and in this way the promise that through the knowledge of one thing all things are to be known admits of being fulfilled. Otherwise, moreover, there would be no analogy between the instance of the lump of clay and the things made of it, and the matter to be illustrated thereby. The texts speaking of the origination of the world therefore intimate the Pradhāna taught by the great Sage Kapila. And as the *Khândogya* passage has, owing to the presence of an initial statement (*pratigñā*) and a proving instance, the form of an inference, the term 'Being' means just that which rests on inference, viz. the Pradhāna.

This *primâ facie* view is set aside by the words of the Sûtra. That which does not rest on Scripture, i.e. the Pradhāna, which rests on Inference only, is not what is intimated by the texts referring to the origination of the world; for the text exhibits the root 'iksh'—which means 'to think'—as denoting a special activity on the part of what is termed 'Being.' 'It thought, may I be many, may I grow forth.' 'Thinking' cannot possibly belong to the non-sentient Pradhāna: the term 'Being' can therefore denote only the all-knowing highest Person who is capable of thought. In agreement with this we find that, in all sections which refer to creation, the act of creation is stated to be preceded by thought. 'He thought, shall I send forth worlds. He sent forth these worlds' (Ait. Âr. II, 4, 1, 2); 'He thought he sent forth *Prâna*' (Pr. Up. VI, 3);

and others.—But it is a rule that as a cause we must assume only what corresponds to the effect!—Just so; and what corresponds to the total aggregate of effects is the highest Person, all-knowing, all-powerful, whose purposes realise themselves, who has minds and matter in their subtle state for his body. Compare the texts ‘His high power is revealed as manifold, as inherent, acting as force and knowledge’ (Svet. Up. VI, 8); ‘He who is all-knowing, all-perceiving’ (Mu. Up. I, 1, 9); ‘He of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner Self of all things’ (Subāl. Up. VII).—This point (viz. as to the body of the highest Person) will be established under Sū. II, 1, 4. The present Sūtra declares that the texts treating of creation cannot refer to the Pradhāna; the Sūtra just mentioned will dispose of objections. Nor is the Pūrvapakshin right in maintaining that the *Kāṇḍogya* passage is of the nature of an Inference; for it does not state a reason (hetu—which is the essential thing in an Inference). The illustrative instance (of the lump of clay) is introduced merely in order to convince him who considers it impossible that all things should be known through one thing—as maintained in the passage ‘through which that is heard which was not heard,’ &c.,—that this *is* possible after all. And the mention made in the text of ‘seeing’ clearly shows that there is absolutely no intention of setting forth an Inference.

Let us assume, then, the Pūrvapakshin resumes, that the ‘seeing’ of the text denotes not ‘seeing’ in its primary, direct sense—such as belongs to intelligent beings only; but ‘seeing’ in a secondary, figurative sense which there is ascribed to the Pradhāna in the same way as in passages immediately following it is ascribed to fire and water—‘the fire saw’; ‘the water saw’ (*Kā.* Up. VI, 2, 3). The transference, to non-existent things, of attributes properly belonging to sentient beings is quite common; as when we say ‘the rice-fields look out for rain’; ‘the rain delighted the seeds.’—This view is set aside by the next Sūtra.

6. If it be said that (the word 'seeing') has a secondary (figurative) meaning; we deny this, on account of the word 'Self' (being applied to the cause of the world).

The contention that, because, in passages standing close by, the word 'seeing' is used in a secondary sense, the 'seeing' predicated of the Sat ('Being') is also to be taken in a secondary sense, viz. as denoting (not real thought but) a certain condition previous to creation, cannot be upheld; for in other texts met with in the same section (viz. 'All this has that for its Self; that is the True, that is the Self,' *Kh. Up. VI, 8, 7*), that which first had been spoken of as Sat is called the 'Self.' The designation 'Self' which in this passage is applied to the Sat in its relation to the entire world, sentient or non-sentient, is in no way appropriate to the Pradhāna. We therefore conclude that, as the highest Self is the Self of fire, water, and earth also, the words fire, &c. (in the passages stating that fire, &c. thought) denote the highest Self only. This conclusion agrees with the text 'Let me enter into these three beings with this living Self, and evolve names and forms,' for this text implies that fire, water, &c. possess substantial being and definite names only through the highest Self having entered into them. The thought ascribed in the text to fire, water, &c. hence is thought in the proper sense, and the hypothesis that, owing to its connexion with these latter texts, the thought predicated of 'Being' ('it thought,' &c.) should be thought in a figurative sense only thus lapses altogether.

The next following Sūtra confirms the same view.

7. Because release is taught of him who takes his stand on it.

Svetaketu, who is desirous of final release, is at first—by means of the clause 'Thou art that'—instructed to meditate on himself as having his Self in that which truly is; and thereupon the passage 'for him there is delay' only as long as 'I shall not be released, then I shall

be united' teaches that for a man taking his stand upon that teaching there will be Release, i. e. union with Brahman—which is delayed only until this mortal body falls away. If, on the other hand, the text would teach that the non-intelligent Pradhāna is the general cause, it could not possibly teach that meditation on this Pradhāna being a man's Self is the means towards his Release. A man taking his stand on such meditation rather would on death be united with a non-sentient principle, according to the scriptural saying, 'According as his thought is in this world, so will he be when he has departed this life' (*Kh. Up. III, 14, 1*). And Scripture, which is more loving than even a thousand parents, cannot possibly teach such union with the Non-sentient, which is acknowledged to be the cause of all the assaults of suffering in its threefold form. Moreover, those who hold the theory of the Pradhāna being the cause of the world do not themselves maintain that he who takes his stand upon the Pradhāna attains final release.

The Pradhāna is not the cause of the world for the following reason also :

8. And because there is no statement of its having to be set aside.

If the word 'Sat' denoted the Pradhāna as the cause of the world, we should expect the text to teach that the idea of having his Self in that 'Sat' should be set aside by Svetaketu as desirous of Release; for that idea would be contrary to Release. So far from teaching this, the text, however, directly inculcates that notion in the words 'Thou art that.'—The next Sūtra adds a further reason.

9. And on account of the contradiction of the initial statement.

The Pradhāna's being the cause of the world would imply a contradiction of the initial statement, viz. that through the knowledge of one thing all things are to be known. Now, on the principle of the non-difference of cause and effect, this initial statement can only be fulfilled in that way that

through the knowledge of the 'Sat,' which is the cause, there is known the entire world, whether sentient or non-sentient, which constitutes the effect. But if the Pradhāna were the cause, the aggregate of sentient beings could not be known through it—for sentient beings are not the effect of a non-sentient principle, and there would thus arise a contradiction.—The next Sūtra supplies a further reason.

10. On account of (the individual soul) going to the Self.

With reference to the 'Sat' the text says, 'Learn from me the true nature of sleep. When a man sleeps here, he becomes united with the Sat, he is gone to his own (Self). Therefore they say he sleeps (svapiti), because he is gone to his own (sva-apīta)' (*Kh. Up.* VI, 8, 1). This text designates the soul in the state of deep sleep as having entered into, or being merged or reabsorbed in, the Self. By reabsorption we understand something being merged in its cause. Now the non-intelligent Pradhāna cannot be the cause of the intelligent soul; hence the soul's going to its Self can only mean its going to *the*, i.e. the universal, Self. The term 'individual soul' (*gīva*) denotes Brahman in so far as having an intelligent substance for its body, Brahman itself constituting the Self; as we learn from the text referring to the distinction of names and forms. This Brahman, thus called *gīva*, is in the state of deep sleep, no less than in that of a general pralaya, free from the investment of names and forms, and is then designated as mere 'Being' (*sat*); as the text says, 'he is then united with the Sat.' As the soul is in the state of deep sleep free from the investment of name and form, and invested by the intelligent Self only, another text says with reference to the same state, 'Embraced by the intelligent Self he knows nothing that is without, nothing that is within' (*Bṛi. Up.* IV, 3, 21). Up to the time of final release there arise in the soul invested by name and form the cognitions of objects different from itself. During deep sleep the souls divest themselves of names and forms, and are embraced by the 'Sat' only; but in the waking state they again invest them-

selves with names and forms, and thus bear corresponding distinctive names and forms. This, other scriptural texts also distinctly declare, 'When a man lying in deep sleep sees no dream whatever, he becomes one with that *prāṇa* alone;—from that Self the *prāṇas* proceed, each towards its place' (Ka. Up. III, 3); 'Whatever these creatures are here, whether a lion or a wolf or a boar or a gnat or a mosquito, that they become again' (Kṛ. Up. VI, 9, 3).—Hence the term 'Sat' denotes the highest Brahman, the all-knowing highest Lord, the highest Person. Thus the *Vṛttikāra* also says, 'Then he becomes united with the Sat—this is proved by (all creatures) entering into it and coming back out of it.' And Scripture also says, 'Embraced by the intelligent Self.'—The next Sūtra gives an additional reason.

11. On account of the uniformity of view.

'In the beginning the Self was all this; there was nothing else whatsoever thinking. He thought, shall I send forth worlds? He sent forth these worlds' (Ait. Ār. II, 4, 1, 1); 'From that Self sprang ether, from ether air, from air fire, from fire water, from water earth' (Taitt. Up. II, 1); 'From this great Being were breathed forth the *Rig-veda*, &c.—These and similar texts referring to the creation have all the same purport: they all teach us that the Supreme Lord is the cause of the world. We therefore conclude that in the *Kṛ.* passage also the Sat, which is said to be the cause of the world, is the Supreme Lord.

12. And because it is directly stated in Scripture.

The text of the same Upanishad directly declares that the being denoted by the word 'Sat' evolves, as the universal Self, names and forms; is all-knowing, all-powerful, all-embracing; is free from all evil, &c.; realises all its wishes and purposes. 'Let me, entering those beings with this living Self, evolve names and forms' (Kṛ. Up. VI, 3, 2); 'All these creatures have their root in the Sat, they dwell in the Sat, they rest in the Sat' (VI, 8, 4); 'All this has that for its Self; it is the True, it is the Self' (VI, 8, 7);

‘Whatever there is of him here in the world, and whatever is not, all that is contained within it’ (VIII, 1, 3); ‘In it all desires are contained. It is the Self free from sin, free from old age, from death and grief, from hunger and thirst, whose wishes come true, whose purposes come true’ (VIII, 1, 5).—And analogously other scriptural texts, ‘Of him there is no master in the world, no ruler; not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord’ (Svet. Up. VI, 9). ‘The wise one who, having created all forms and having given them names, is calling them by those names’ (Taitt. Âr. III, 12, 7); ‘He who entered within is the ruler of all beings, the Self of all’ (Taitt. Âr. III, 24); ‘The Self of all, the refuge, the ruler of all, the Lord of the souls’ (Mahânâr. Up. XI); ‘Whatsoever is seen or heard in this world, inside or outside, pervading that all Nârâyana abides’ (Mahânâr. Up. XI); ‘He is the inner Self of all beings, free from all evil, the divine, the only god Nârâyana.’—These and other texts which declare the world to have sprung from the highest Lord, can in no way be taken as establishing the Pradhâna. Hence it remains a settled conclusion that the highest Person, Nârâyana, free from all shadow of imperfection, &c., is the single cause of the whole Universe, and is that Brahman which these Sûtras point out as the object of enquiry.

For the same reasons the theory of a Brahman, which is nothing but non-differenced intelligence, must also be considered as refuted by the Sûtrakâra, with the help of the scriptural texts quoted; for those texts prove that the Brahman, which forms the object of enquiry, possesses attributes such as thinking, and so on, in their real literal sense. On the theory, on the other hand, of a Brahman that is nothing but distinctionless intelligence even the witnessing function of consciousness would be unreal. The Sûtras propose as the object of enquiry Brahman as known from the Vedânta-texts, and thereupon teach that Brahman is intelligent (Sû. I, 1, 5 ff.) To be intelligent means to possess the quality of intelligence: a being devoid of the quality of thought would not differ in nature from the

Pradhāna. Further, on the theory of Brahman being mere non-differenced light it would be difficult to prove that Brahman is self-luminous. For by light we understand that particular thing which renders itself, as well as other things, capable of becoming the object of ordinary thought and speech ; but as a thing devoid of all difference does not, of course, possess these two characteristics it follows that it is as devoid of intelligence as a pot may be.—Let it then be assumed that although a thing devoid of all distinction does not actually possess these characteristics, yet it has the potentiality of possessing them !—But if it possesses the attribute of potentiality, it is clear that you abandon your entire theory of a substance devoid of all distinction !—Let us then admit, on the authority of Scripture, that the universal substance possesses this one distinguishing attribute of self-luminousness.—Well, in that case you must of course admit, on the same authority, all those other qualities also which Scripture vouches for, such as all-knowingness, the possession of all powers, and so on.—Moreover, potentiality means capability to produce certain special effects, and hence can be determined on the ground of those special effects only. But if there are no means of knowing these particular effects, there are also no means of cognising potentiality.—And those who hold the theory of a substance devoid of all difference, have not even means of proof for their substance ; for as we have shown before, Perception, Inference, Scripture, and one's own consciousness, are all alike in so far as having for their objects things marked by difference.—It therefore remains a settled conclusion that the Brahman to be known is nothing else but the highest Person capable of the thought 'of becoming many' by manifesting himself in a world comprising manifold sentient and non-sentient creatures.—Here terminates the *adhikaraṇa* of 'seeing.'

So far the Sūtras have declared that the Brahman which forms the object of enquiry is different from the non-intelligent Pradhāna, which is merely an object of fruition for intelligent beings. They now proceed to show that Brahman—which is antagonistic to all evil and constituted

by supreme bliss—is different from the individual soul, which is subject to karman, whether that soul be in its purified state or in the impure state that is due to its immersion in the ocean of manifold and endless sufferings, springing from the soul's contact with Prakṛiti (Pradhāna).

13. The Self consisting of Bliss (is the highest Self) on account of multiplication.

We read in the text of the Taittirīyas, 'Different from this Self, which consists of Understanding, is the other inner Self which consists of bliss' (Taitt. Up. II, 5).—Here the doubt arises whether the Self consisting of bliss be the highest Self, which is different from the inner Self subject to bondage and release, and termed 'gīva' (i. e. living self or individual soul), or whether it be that very inner Self, i. e. the gīva.—It is that inner Self, the Pūrvapakshin contends. For the text says 'of that this, i. e. the Self consisting of bliss, is the sārīra Self'; and sārīra means that which is joined to a body, in other words, the so-called gīva.—But, an objection is raised, the text enumerates the different Selves, beginning with the Self consisting of bliss, to the end that man may obtain the bliss of Brahman, which was, at the outset, stated to be the cause of the world (II, 1), and in the end teaches that the Self consisting of bliss is the cause of the world (II, 6). And that the cause of the world is the all-knowing Lord, since Scripture says of him that 'he thought,' we have already explained.—That cause of the world, the Pūrvapakshin rejoins, is not different from the gīva; for in the text of the Kāṇḍogya that Being which first is described as the creator of the world is exhibited, in two passages, in co-ordination with the gīva ('having entered into them with that living Self' and 'Thou art that, O Svetaketu'). And the purport of co-ordination is to express oneness of being, as when we say, 'This person here is that Devadatta we knew before.' And creation preceded by thought can very well be ascribed to an intelligent gīva. The connexion of the whole Taittirīya-text then is as follows. In the introductory clause, 'He who knows Brahman attains the

Highest,' the true nature of the *gīva*, free from all connexion with matter, is referred to as something to be attained; and of this nature a definition is given in the words, 'The True, knowledge, the Infinite is Brahman.' The attainment of the *gīva* in this form is what constitutes Release, in agreement with the text, 'So long as he is in the body he cannot get free from pleasure and pain; but when he is free from the body then neither pleasure nor pain touches him' (*Kk. Up. VIII, 12, 1*). This true nature of the Self, free from all *avidyā*, which the text begins by presenting as an object to be attained, is thereupon declared to be the Self consisting of bliss. In order to lead up to this—just as a man points out to another the moon by first pointing out the branch of a tree near which the moon is to be seen—the text at first refers to the body ('Man consists of food'); next to the vital breath with its five modifications which is within the body and supports it; then to the *manas* within the vital breath; then to the *buddhi* within the *manas*—the Self consisting of breath'; 'the Self consisting of mind' (*manas*); 'the Self consisting of understanding' (*viṣṇāna*). Having thus gradually led up to the *gīva*, the text finally points out the latter, which is the innermost of all ('Different from that is the inner Self which consists of bliss'), and thus completes the series of Selves one inside the other. We hence conclude that the Self consisting of bliss is that same *gīva*-self which was at the outset pointed out as the Brahman to be attained.—But the clause immediately following, 'Brahman is the tail, the support (of the Self of bliss)', indicates that Brahman is something different from the Self of bliss!—By no means (the *Pūrvapakshin* rejoins). Brahman is, owing to its different characteristics, there compared to an animal body, and head, wings, and tail are ascribed to it, just as in a preceding clause the body consisting of food had also been imagined as having head, wings, and tail—these members not being something different from the body, but the body itself. Joy, satisfaction, great satisfaction, bliss, are imagined as the members, non-different from it, of Brahman consisting of bliss, and of them all the unmixed bliss-constituted

Brahman is said to be the tail or support. If Brahman were something different from the Self consisting of bliss, the text would have continued, 'Different from this Self consisting of bliss is the other inner Self—Brahman.' But there is no such continuation. The connexion of the different clauses stands as follows: After Brahman has been introduced as the topic of the section ('He who knows Brahman attains the Highest'), and defined as different in nature from everything else ('The True, knowledge'), the text designates it by the term 'Self,' &c. ('From that Self sprang ether'), and then, in order to make it clear that Brahman is the innermost Self of all, enumerates the *prāṇa-maya* and so on—designating them in succession as more and more inward Selves—and finally leads up to the *Ānandamaya* as the innermost Self ('Different from this, &c., is the Self consisting of bliss'). From all which it appears that the term 'Self' up to the end denotes the Brahman mentioned at the beginning.—But, in immediate continuation of the clause, 'Brahman is the tail, the support,' the text exhibits the following *sloka*: 'Non-existing becomes he who views Brahman as non-existing; who knows Brahman as existing, him we know as himself existing.' Here the existence and non-existence of the Self are declared to depend on the knowledge and non-knowledge of Brahman, not of the Self consisting of bliss. Now no doubt can possibly arise as to the existence or non-existence of this latter Self, which, in the form of joy, satisfaction, &c., is known to every one. Hence the *sloka* cannot refer to that Self, and hence Brahman is different from that Self.—This objection, the *Pūrvapakshin* rejoins, is unfounded. In the earlier parts of the chapter we have corresponding *slokas*, each of them following on a preceding clause that refers to the tail or support of a particular Self: in the case, e.g. of the Self consisting of food, we read, 'This is the tail, the support,' and then comes the *sloka*, 'From food are produced all creatures,' &c. Now it is evident that all these *slokas* are meant to set forth not only what had been called 'tail,' but the entire Self concerned (Self of food, Self of breath, &c.); and from this it follows that also the *sloka*, 'Non-existing becomes

he,' does not refer to the 'tail' only as something other than the Self of bliss, but to the entire Self of bliss. And there may very well be a doubt with regard to the knowledge or non-knowledge of the existence of that Self consisting of unlimited bliss. On your view also the circumstance of Brahman which forms the tail not being known is due to its being of the nature of limitless bliss. And should it be said that the Self of bliss cannot be Brahman because Brahman does not possess a head and other members; the answer is that Brahman also does not possess the quality of being a tail or support, and that hence Brahman cannot be a tail.—Let it then be said that the expression, 'Brahman is the tail,' is merely figurative, in so far as Brahman is the substrate of all things imagined through avidyā!—But, the Pūrvapakshin rejoins, we may as well assume that the ascription to Brahman of joy, as its head and so on, is also merely figurative, meant to illustrate the nature of Brahman, i.e. the Self of bliss as free from all pain. To speak of Brahman or the Self as consisting of bliss has thus the purpose of separating from all pain and grief that which in a preceding clause ('The True, knowledge, the Infinite is Brahman') had already been separated from all changeful material things. As applied to Brahman (or the Self), whose nature is nothing but absolute bliss, the term 'ānandamaya' therefore has to be interpreted as meaning nothing more than 'ānanda'; just as *prāṇamaya* means *prāṇa*.

The outcome of all this is that the term 'ānandamaya' denotes the true essential nature—which is nothing but absolute uniform bliss—of the *gīva* that appears as distinguished by all the manifold individualising forms which are the figments of Nescience. The Self of bliss is the *gīva* or *pratyag-ātman*, i.e. the individual soul.

Against this *primâ facie* view the Sūtrakāra contends that the Self consisting of bliss is the highest Self 'on account of multiplication.'—The section which begins with the words, 'This is an examination of bliss,' and terminates with the *sloka*, 'from whence all speech turns back' (Taitt. Up. II, 8), arrives at bliss, supreme and not to be surpassed, by successively multiplying inferior stages of bliss by a

hundred ; now such supreme bliss cannot possibly belong to the individual soul which enjoys only a small share of very limited happiness, mixed with endless pain and grief ; and therefore clearly indicates, as its abode, the highest Self, which differs from all other Selves in so far as being radically opposed to all evil and of an unmixed blessed nature. The text says, ' Different from this Self consisting of understanding (*vigñāna*) there is the inner Self consisting of bliss.' Now that which consists of understanding (*vigñāna*) is the individual soul (*gīva*), not the internal organ (*buddhi*) only ; for the formative element, ' *maya*, ' (' consisting of ' ; in *vigñānamaya*) indicates a difference (between *vigñāna* and *vigñānamaya*). The term ' *prāṇa-maya* ' (' consisting of breath ') we explain to mean ' *prāṇa* ' only, because no other explanation is possible ; but as *vigñānamaya* may be explained as *gīva*, we have no right to neglect ' *maya* ' as unmeaning. And this interpretation is quite suitable, as the soul in the states of bondage and release alike is a ' knowing ' subject. That moreover even in ' *prāṇamaya*, ' and so on, the affix ' *maya* ' may be taken as having a meaning will be shown further on.—But how is it then that in the sloka which refers to the *vigñānamaya*, ' Understanding (*vigñāna*) performs the sacrifice, ' the term ' *vigñāna* ' only is used ?—The essential nature, we reply, of the knowing subject is suitably called ' knowledge, ' and this term is transferred to the knowing subject itself which is defined as possessing that nature. For we generally see that words which denote attributes defining the essential nature of a thing also convey the notion of the essential nature of the thing itself. This also accounts for the fact that the sloka (' *Vigñāna* performs the sacrifice, it performs all sacred acts ') speaks of *vigñāna* as being the agent in sacrifices and so on ; the *buddhi* alone could not be called an agent. For this reason the text does not ascribe agency to the other Selves (the *prāṇamaya* and so on) which are mentioned before the *vigñānamaya* ; for they are non-intelligent instruments of intelligence, and the latter only can be an agent. With the same view the text further on (II, 6), distinguishing the intelligent and the non-intelligent

by means of their different characteristic attributes, says in the end 'knowledge and non-knowledge,' meaning thereby that which possesses the attribute of knowledge and that which does not. An analogous case is met with in the so-called antaryāmi-brāhmaṇa (*Bṛi. Up. III, 7*). There the *Kāṇvas* read, 'He who dwells in knowledge' (*vigñāna*; *III, 7, 16*), but instead of this the *Mādhyandinas* read 'he who dwells in the Self,' and so make clear that what the *Kāṇvas* designate as 'knowledge' really is the knowing Self.—That the word *vigñāna*, although denoting the knowing Self, yet has a neuter termination, is meant to denote it as something substantial. We hence conclude that he who is different from the Self consisting of knowledge, i. e. the individual Self, is the highest Self which consists of bliss.

It is true indeed that the sloka, 'Knowledge performs the sacrifice,' directly mentions knowledge only, not the knowing Self; all the same we have to understand that what is meant is the latter, who is referred to in the clause, 'different from this is the inner Self which consists of knowledge.' This conclusion is supported by the sloka referring to the Self which consists of food (*II, 2*); for that sloka refers to food only, 'From food are produced all creatures,' &c., all the same the preceding clause 'this man consists of the essence of food' does not refer to food, but to an effect of it which consists of food. Considering all this the *Sūtra-kāra* himself in a subsequent *Sūtra* (*I, 1, 18*) bases his view on the declaration, in the scriptural text, of difference.—We now turn to the assertion, made by the *Pūrvapakshin*, that the cause of the world is not different from the individual soul because in two *Khândogya* passages it is exhibited in co-ordination with the latter ('having entered into them with this living Self,' 'Thou art that'); and that hence the introductory clause of the *Taitt. passage* ('He who knows Brahman reaches the Highest') refers to the individual soul—which further on is called 'consisting of bliss,' because it is free from all that is not pleasure.—This view cannot be upheld; for although the individual soul is intelligent, it is incapable of producing through its volition this infinite and wonderful Universe—a process described in texts such

as 'It thought, may I be many, may I grow forth.—It sent forth fire,' &c. That even the released soul is unequal to such 'world business' as creation, two later Sûtras will expressly declare. But, if you deny that Brahman, the cause of the world, is identical with the individual soul, how then do you account for the co-ordination in which the two appear in the *Kāndogya* texts?—How, we ask in return, can Brahman, the cause of all, free from all shadow of imperfection, omniscient, omnipotent, &c. &c., be one with the individual soul, all whose activities—whether it be thinking, or winking of an eye, or anything else—depend on *karman*, which implies endless suffering of various kind?—If you reply that this is possible if one of two things is unreal, we ask—which then do you mean to be unreal? Brahman's connexion with what is evil?—or its essential nature, owing to which it is absolutely good and antagonistic to all evil?—You will perhaps reply that, owing to the fact of Brahman, which is absolutely good and antagonistic to all evil, being the substrate of beginningless Nescience, there presents itself the false appearance of its being connected with evil. But there you maintain what is contradictory. On the one side there is Brahman's absolute perfection and antagonism to all evil; on the other it is the substrate of Nescience, and thereby the substrate of a false appearance which is involved in endless pain; for to be connected with evil means to be the substrate of Nescience and the appearance of suffering which is produced thereby. Now it is a contradiction to say that Brahman is connected with all this and at the same time antagonistic to it!—Nor can we allow you to say that there is no real contradiction because that appearance is something false. For whatever is false belongs to that group of things contrary to man's true interest, for the destruction of which the *Vedānta*-texts are studied. To be connected with what is hurtful to man, and to be absolutely perfect and antagonistic to all evil is self-contradictory.—But, our adversary now rejoins, what after all are we to do? The holy text at first clearly promises that through the cognition of one thing everything will be known ('by which that which is

not heard *is* heard,' &c., *Kh. Up.* VI, 1, 3); thereupon declares that Brahman is the sole cause of the world ('Being only this was in the beginning'), and possesses exalted qualities such as the power of realising its intentions ('it thought, may I be many'); and then finally, by means of the co-ordination, 'Thou art that,' intimates that Brahman is one with the individual soul, which we know to be subject to endless suffering! Nothing therefore is left to us but the hypothesis that Brahman is the substrate of Nescience and all that springs from it!—Not even for the purpose, we reply, of making sense of Scripture may we assume what in itself is senseless and contradictory!—Let us then say that Brahman's connexion with evil is real, and its absolute perfection unreal!—Scripture, we reply, aims at comforting the soul afflicted by the assaults of threefold pain, and now, according to you, it teaches that the assaults of suffering are real, while its essential perfection and happiness are unreal figments, due to error! This is excellent comfort indeed!—To avoid these difficulties let us then assume that both aspects of Brahman—viz. on the one hand its entering into the distressful condition of individual souls other than non-differenced intelligence, and on the other its being the cause of the world, endowed with all perfections, &c.—are alike unreal!—Well, we reply, we do not exactly admire the depth of your insight into the connected meaning of texts. The promise that through the knowledge of one thing everything will be known can certainly not be fulfilled if everything is false, for in that case there exists nothing that could be known. In so far as the cognition of one thing has something real for its object, and the cognition of all things is of the same kind, and moreover is comprised in the cognition of one thing; in so far it can be said that everything is known through one thing being known. Through the cognition of the real shell we do not cognise the unreal silver of which the shell is the substrate.—Well, our adversary resumes, let it then be said that the meaning of the declaration that through the cognition of one thing everything is to be known is that only non-differenced Being is real, while everything

else is unreal.—If this were so, we rejoin, the text would not say, 'by which the non-heard is heard—, the non-known is known'; for the meaning of this is, 'by which when heard and known' (*not* 'known as false') 'the non-heard is heard,' &c. Moreover, if the meaning were that only the one non-differenced substance understood to be the cause of the world is real, the illustrative instance, 'As by one lump of clay everything made of clay is known,' would not be suitable; for what is meant there is that through the cognition of the (real) lump of clay its (real) effects are known. Nor must you say that in the illustrative instance also the unreality of the effect is set forth; for as the person to be informed is not in any way convinced at the outset that things made of clay are unreal, like the snake imagined in the rope, it is impossible that such unreality should be referred to as if it were something well known (and the clause, 'as by one lump of clay,' &c., undoubtedly *does* refer to something well known), in order to render the initial assertion plausible. And we are not aware of any means of knowledge—assisted or non-assisted by ratiocination—that would prove the non-reality of things effected, previous to the cognition produced by texts such as 'That art thou'; a point which will be discussed at length under II, 1.—'Being only this was in the beginning, one, without a second'; 'it thought, may I be many, may I grow forth; it sent forth fire'; 'Let me now enter those three beings with this living Self and evolve names and forms'; 'All these creatures, my son, have their root in the True, they dwell in the True, they rest in the True,' &c.; these passages declare in succession that that which really is is the Self of this world; that previous to creation there is no distinction of names and forms; that for the creation of the world Brahman, termed 'the True' (or 'Real'), requires no other operative cause but itself; that at the time of creation it forms a resolution, possible to itself only, of making itself manifold in the form of endless movable and immovable things; that in accordance with this resolution there takes place a creation, proceeding in a particular order, of an infinite number of manifold

beings; that by Brahman entering into all non-intelligent beings with the living soul—which has its Self in Brahman—there takes place an evolution, infinite in extent, of all their particular names and forms; and that everything different from Brahman has its root and abode in that, is moved by that, lives by that, rests on that. All the different points—to be learned from Scripture only—which are here set forth agree with what numerous other scriptural texts teach about Brahman, viz. that it is free from all evil, devoid of all imperfection, all-knowing, all-powerful; that all its wishes and purposes realise themselves; that it is the cause of all bliss; that it enjoys bliss not to be surpassed. To maintain then that the word ‘that,’ which refers back to the Brahman mentioned before, i.e. a Brahman possessing infinite attributes, should aim at conveying instruction about a substance devoid of all attributes, is as unmeaning as the incoherent talk of a madman.

The word ‘thou’ again denotes the individual soul as distinguished by its implication in the course of transmigratory existence, and the proper sense of this term also would have to be abandoned if it were meant to suggest a substance devoid of all distinctions. And that, in the case of a being consisting of non-differenced light, obscuration by Nescience would be tantamount to complete destruction, we have already explained above.—All this being thus, your interpretation would involve that the proper meaning of the two words ‘that’ and ‘thou’—which refer to one thing—would have to be abandoned, and both words would have to be taken in an implied sense only.

Against this the Pûrvapakshin now may argue as follows. Several words which are applied to one thing are meant to express one sense, and as this is not possible in so far as the words connote different attributes, this part of their connotation becomes inoperative, and they denote only the unity of one substance; implication (*lakṣaṇā*), therefore, does not take place. When we say ‘blue (is) (the) lotus’ we employ two words with the intention of expressing the unity of one thing, and hence do not aim at expressing a duality of attributes, viz. the quality of blueness and the

generic character of a lotus. If this latter point was aimed at, it would follow that the sentence would convey the oneness of the two aspects of the thing, viz. its being blue and its being a lotus; but this is not possible, for the thing (denoted by the two terms) is not characterised by (the denotation of) the word 'lotus,' in so far as itself characterised by blueness; for this would imply a reciprocal inherence (*samavāya*) of class-characteristics and quality¹. What the co-ordination of the two words conveys is, therefore, only the oneness of a substance characterised by the quality of blueness, and at the same time by the class attributes of a lotus. In the same way, when we say 'this (person is) that Devadatta' the co-ordination of the words cannot possibly mean that Devadatta in so far as distinguished by his connexion with a past time and a distant place is one with Devadatta in so far as distinguished by his connexion with the present time and a near place; what it means to express is only that there is oneness on the part of a personal substance—which substance is characterised by connexion with both places and moments of time. It is true indeed that when we at first hear the one word 'blue' we form the idea of the attribute of blueness, while, after having apprehended the relation of co-ordination (expressed in 'blue is the lotus'), this idea no longer presents itself, for this would imply a contradiction; but all the same 'implication' does not take place. The essence of co-ordination consists, in all cases, therein that it suppresses the distinguishing elements in the words co-ordinated. And as thus our explanation cannot be charged with 'implication,' it cannot be objected to.

All this, we rejoin, is unfounded. What the words in all sentences whatsoever aim at conveying is only a particular connexion of the things known to be denoted by those words. Words such as 'blue,' standing in co-ordination with others, express that some matter possessing the attri-

¹ I. e. we should not in that case be able to decide whether the quality (i. e., here, the blueness) inheres in the class (i. e., here, the lotus), or vice versa.

bute of blueness, &c., as known from the ordinary use of language, is connected with some other matter. When, e.g., somebody says 'bring the blue lotus,' a thing is brought which possesses the attribute of blueness. And when we are told that 'a herd of elephants excited with passion lives in the Vindhya-forest,' we again understand that what is meant is something possessing several attributes denoted by several words. Analogously we have to understand, as the thing intimated by Vedānta-texts in the form of co-ordination, Brahman as possessing such and such attributes. —It is an error to assume that, where a sentence aims at setting forth attributes, one attribute is to be taken as qualifying the thing in so far as qualified by another attribute; the case rather is that the thing itself is equally qualified by all attributes. For co-ordination means the application, to one thing, of several words having different reasons of application; and the effect of co-ordination is that one and the same thing, because being connected—positively or negatively—with some attribute other than that which is conveyed by one word, is also known through other words. As e.g. when it is said that 'Devadatta (is) dark-complexioned, young, reddish-eyed, not stupid, not poor, of irreproachable character,' Where two co-ordinate words express two attributes which cannot exist combined in one thing, one of the two words is to be taken in a secondary sense, while the other retains its primary meaning, as e.g. in the case of the sentence, 'The Vāhika man is an ox.' But in the case of the 'blue lotus' and the like, where there is nothing contradictory in the connexion of the two attributes with one thing, co-ordination expresses the fact of one thing being characterised by two attributes. —Possibly our opponent will here make the following remark. A thing in so far as defined by its correlation to some one attribute is something different from the thing in so far as defined by its correlation to some second attribute; hence, even if there is equality of case affixes (as in 'nilam utpalam'), the words co-ordinated are incapable of expressing oneness, and cannot, therefore, express the oneness of a thing qualified by several attributes; not any

more than the juxtaposition of two words such as 'jar' and 'cloth'—both having the same case-ending—can prove that these two things are one. A statement of co-ordination, therefore, rather aims at expressing the oneness of a thing in that way that it presents to the mind the essential nature of the thing by means of (words denoting) its attributes.—This would be so, we reply, if it were only the fact of a thing's standing in correlation to two attributes that is in the way of its unity. But this is not the case; for what stands in the way of such unity is the fact of there being several attributes which are not capable of being combined in one thing. Such incapability is, in the case of the generic character of a jar and that of a piece of cloth, proved by other means of knowledge; but there is no contradiction between a thing being blue and its being a lotus; not any more than there is between a man and the stick or the earrings he wears, or than there is between the colour, taste, smell, &c., of one and the same thing. Not only is there no contradiction, but it is this very fact of one thing possessing two attributes which makes possible co-ordination—the essence of which is that, owing to a difference of causes of application, several words express one and the same thing. For if there were nothing but essential unity of being, what reason would there be for the employment of several words? If the purport of the attributes were, not to intimate their connexion with the thing, but merely to suggest the thing itself, one attribute would suffice for such suggestion, and anything further would be meaningless. If, on the other hand, it were assumed that the use of a further 'suggestive' attribute is to bring out a difference of aspect in the thing suggested, such difference of aspect would imply differentiation in the thing (which you maintain to be free from all difference).—Nor is there any shade even of 'implication' in the judgment, 'This person is that Devadatta'; for there is absolutely no contradiction between the past Devadatta, who was connected with some distant place, and the present Devadatta, who is connected with the place before us. For this very reason those who maintain the permanency of

things prove the oneness of a thing related to two moments of time on the basis of the judgment of recognition ('this is that'); if there really were a contradiction between the two representations it would follow that all things are (not permanent but) momentary only. The fact is that the contradiction involved in one thing being connected with two places is removed by the difference of the correlative moments of time. We therefore hold to the conclusion that co-ordinated words denote one thing qualified by the possession of several attributes.

For this very reason the Vedic passage, 'He buys the Soma by means of a cow one year old, of a tawny colour, with reddish-brown eyes' (*aruṇayā, ekahāyanyā, piṅgākshyā*), must be understood to enjoin that the purchase is to be effected by means of a cow one year old, possessing the attributes of tawny colour, &c. This point is discussed Pū. Ml. Sū. III, 1, 12.—The Pūrvapakshin there argues as follows: We admit that the word '*aruṇayā*' ('by means of a tawny one') denotes the quality of tawinness inclusive of the thing possessing that quality; for qualities as well as generic character exist only in so far as being modes of substances. But it is not possible to restrict tawny colour to connexion with a cow one year old, for the injunction of two different things (which would result from such restriction; and which would necessitate the sentence to be construed as—) 'He buys by means of a cow one year old, and that a red one' is not permissible¹. We must therefore break up the sentence into two, one of which is constituted by the one word '*aruṇayā*'—this word expressing that tawny colour extends equally to all the substances enjoined in that section (as instrumental towards the end of the sacrifice). And the use of the feminine case-termination of the word is merely meant to suggest a special instance (viz. the cow) of all the things, of whatever gender, which are enjoined in that section. Tawinness must not therefore

¹ For it would imply so-called *vākyabheda*, 'split of the sentence,' which arises when one injunctory clause is made to enjoin two different things.

be restricted to the cow one year old only.—Of this pûrvapaksha the Sûtra disposes in the following words: 'There being oneness of sense, and hence connexion of substance and quality with one action, there is restriction.'—The fact that the two words 'arunayâ' and 'ekahâyanyâ'—which denote a substance, viz. a cow one year old, distinguished by the quality of possessing tawny colour—stand in co-ordination establishes that they have one sense; and as the substance, viz. the cow, and the quality, viz. tawny colour—which the word 'arunayâ' denotes as standing in the relation of distinguishing attribute and thing distinguished thereby—can thus, without any contradiction, be connected with the one action called 'the buying of the Soma,' tawny colour is restricted to the cow one year old which is instrumental with regard to the purchase. If the connexion of tawnyness with the action of buying were to be determined from syntactical connexion—in the same way as there is made out the connexion of the cow one year old with that action—then the injunctory sentence would indeed enjoin two matters (and this would be objectionable). But such is not the case; for the one word 'arunayâ' denotes a substance characterised by the quality of tawnyness, and the co-ordination in which 'arunayâ' stands to 'ekahâyanyâ' makes us apprehend merely that the thing characterised by tawnyness also is one year old, but does not make a special statement as to the connexion of that quality with the thing. For the purport of co-ordination is the unity of a thing distinguished by attributes; according to the definition that the application to one thing of several words possessing different reasons of application, constitutes co-ordination. For the same reason, the syntactical unity (ekavâkyatvam) of sentences such as 'the cloth is red' follows from all the words referring to one thing. The function of the syntactical collocation is to express the connexion of the cloth with the action of being; the connexion of the red colour (with the cloth) on the other hand is denoted by the word 'red' only. And what is ascertained from co-ordination (sāmānādhikaranyā) is only that the cloth is a substance to which a certain colour belongs.

The whole matter may, without any contradiction, be conceived as follows. Several words—having either the affixes of the oblique cases or that of the nominative case—which denote one or two or several qualities, present to the mind the idea of that which is characterised by those qualities, and their co-ordination intimates that the thing characterised by all those attributes is one only ; and the entire sentence finally expresses the connexion in which the thing with its attributes stands to the action denoted by the verb. This may be illustrated by various sentences exhibiting the co-ordination of words possessing different case-endings, as e.g. ‘ There stands Devadatta, a young man of a darkish complexion, with red eyes, wearing earrings and carrying a stick ’ (where all the words standing in apposition to Devadatta have the nominative termination) ; ‘ Let him make a stage curtain by means of a white cloth ’ (where ‘ white ’ and ‘ cloth ’ have instrumental case-endings), &c. &c. We may further illustrate the entire relation of co-ordinated words to the action by means of the following two examples : ‘ Let him boil rice in the cooking-pot by means of firewood ’ : here we take in simultaneously the idea of an action distinguished by its connexion with several things. If we now consider the following amplified sentence, ‘ Let a skilful cook prepare, in a vessel of even shape, boiled rice mixed with milk, by means of sticks of dry khâdira wood,’ we find that each thing connected with the action is denoted by an aggregate of co-ordinated words ; but as soon as each thing is apprehended, it is at one and the same moment conceived as something distinguished by several attributes, and as such connects itself with the action expressed by the verb. In all this there is no contradiction whatever.—We must further object to the assertion that a word denoting a quality which stands in a sentence that has already mentioned a substance denotes the quality only (exclusive of the substance so qualified), and that hence the word ‘ aruṇayā ’ also denotes a quality only. The fact is that neither in ordinary nor in Vedic language we ever meet with a word which—denoting a quality and at the same time standing in co-ordination

with a word denoting a substance—denotes a *mere* quality. Nor is it correct to say that a quality-word occurring in a sentence which has already mentioned a substance denotes a mere quality: for in a sentence such as 'the cloth (is) white,' where a substance is mentioned in the first place, the quality-word clearly denotes (not mere whiteness but) something which possesses the quality of whiteness. When, on the other hand, we have a collocation of words such as 'paśasya suklāḥ' ('of the cloth'—gen.; 'white' nom.), the idea of a cloth distinguished by whiteness does not arise; but this is due not to the fact of the substance being mentioned first, but to the fact of the two words exhibiting different case-terminations. As soon as we add to those two words an appropriate third one, e.g. 'bhāgaḥ' (so that the whole means 'The white part of a cloth'), the co-ordination of two words with the same case-termination gives rise to the idea of a thing distinguished by the attribute of whiteness.—Nor can we agree to the contention that, as the buying of the Soma is exclusively concluded by the cow one year old (as instrumental in the purchase), the quality of tawnniness (denoted by the word 'arunayā') cannot connect itself with the action expressed by the verb; for a word that denotes a quality and stands in co-ordination with a word denoting a substance which has no qualities opposed in nature to that quality, denotes a quality abiding in that substance, and thus naturally connects itself with the action expressed by the verb. And since, as shown, the quality of tawnniness connects itself with its substance (the cow) on the mere basis of the form of the words, it is wrong (on the part of the Pūrvapakshin to abandon this natural connexion and) to establish their connexion on the ground of their being otherwise incapable of serving as means of the purchase.

All this confirms our contention, viz. that the co-ordination of 'thou' and 'that' must be understood to express oneness, without, at the same time, there being given up the different attributes denoted by the two words. This however is not feasible for those who do not admit a highest Self free from all imperfection and endowed with all perfections, and different from that intelligent soul which

is conditioned by Nescience, involved in endless suffering and undergoing alternate states of purity and impurity.—But, an objection is raised, even if such a highest Self be acknowledged, it would have to be admitted that the sentence aims at conveying the oneness of that which is distinguished by the different attributes denoted by the words co-ordinated, and from this it follows that the highest Self participates in all the suffering expressed by the word 'thou'!—This is not so, we reply; since the word 'thou' also denotes the highest Self, viz. in so far as it is the inner Ruler (antaryāmin) of all souls.—The connected meaning of the text is as follows. That which is denoted as 'Being,' i. e. the highest Brahman which is the cause of all, free from all shadow of imperfection, &c., resolved 'to be many'; it thereupon sent forth the entire world, consisting of fire, water, &c.; introduced, in this world so sent forth, the whole mass of individual souls into different bodies divine, human, &c., corresponding to the desert of each soul—the souls thus constituting the Self of the bodies; and finally, itself entering according to its wish into these souls—so as to constitute their inner Self—evolved in all these aggregates, names and forms, i. e. rendered each aggregate something substantial (*vastu*) and capable of being denoted by a word. 'Let me enter into these beings with this living Self' (*gīvena ātmana*) means 'with this living *me*,' and this shows the living Self, i. e. the individual soul to have Brahman for its Self. And that this having Brahman for its Self means Brahman's being the inner Self of the soul (i. e. the Self inside the soul, but not identical with it), Scripture declares by saying that Brahman entered into it. This is clearly stated in the passage Taitt. Up. II, 6, 'He sent forth all this, whatever there is. Having sent forth he entered into it. Having entered it he became *sat* and *tyat*.' For here 'all this' comprises beings intelligent as well as non-intelligent, which afterwards are distinguished as *sat* and *tyat*, as knowledge (*vidyā*) and non-knowledge. Brahman is thus said to enter into intelligent beings also. Hence, owing to this evolution of names and forms, all words denote the highest Self dis-

tinguished by non-intelligent matter and intelligent souls.—Another text, viz. *Kh. Up.* VI, 8, 7, 'All this has its Self in that,' denotes by 'all this' the entire world inclusive of intelligent souls, and says that of this world that (i. e. Brahman) is the Self. Brahman thus being the Self with regard to the whole universe of matter and souls, the universe inclusive of intelligent souls is the body of Brahman.—Other scriptural texts teach the same doctrine; cp. 'Entered within, the ruler of beings, the Self of all' (*Taitt. Ār.* III, 24); 'He who dwelling in the earth is within the earth—whose body is the earth,' &c., up to 'he who dwelling within the Self is within the Self, whom the Self does not know, of whom the Self is the body, who rules the Self from within, he is thy Self, the Ruler within, the Immortal' (*Bṛi. Up.* III, 7, 3-22; *Mādhyaṇḍ. Sā.*); 'He who moves within the earth, of whom the earth is the body, &c.—who moves within the Imperishable, of whom the Imperishable is the body, whom the Imperishable does not know; he the inward ruler of all beings, free from evil, the divine, the one god, *Nārāyaṇa*' (*Subā. Up.* VII). All these texts declare that the world inclusive of intelligent souls is the body of the highest Self, and the latter the Self of everything. Hence those words also that denote intelligent souls designate the highest Self as having intelligent souls for his body and constituting the Self of them; in the same way as words denoting non-sentient masses of matter, such as the bodies of gods, men, &c., designate the individual souls to which those bodies belong. For the body stands towards the embodied soul in the relation of a mode (*prakāra*); and as words denoting a mode accomplish their full function only in denoting the thing to which the mode belongs, we must admit an analogous comprehensiveness of meaning for those words which denote a body. For, when a thing is apprehended under the form 'this is such,' the element apprehended as 'such' is what constitutes a mode; now as this element is relative to the thing, the idea of it is also relative to the thing, and finds its accomplishment in the thing only; hence the word also which expresses the mode finds its accomplishment in the thing. Hence words such as 'cow,' 'horse,' 'man,' which

denote a mode, viz. a species, comprise in their meaning also that mass of matter which exhibits the characteristics of the species, and as that mass of matter constitutes the body and therefore is a mode of a soul, and as that soul again, so embodied, is a mode of the highest Self; it follows that all these words extend in their signification up to the highest Self. The meaning of all words then is the highest Self, and hence their co-ordination with words directly denoting that highest Self is a primary (not merely 'implied') one.

But, an objection is raised, we indeed observe that words denoting species or qualities stand in co-ordination to words denoting substances, 'the ox is short-horned,' 'the sugar is white'; but where substances appear as the modes of other substances we find that formative affixes are used, 'the man is *dandīn*, *kundalīn*' (bearing a stick; wearing earrings).—This is not so, we reply. There is nothing to single out either species, or quality, or substance, as what determines co-ordination: co-ordination disregards such limitations. Whenever a *thing* (whether species, or quality, or substance) has existence as a *mode* only—owing to its proof, existence and conception being inseparably connected with something else—the words denoting it, as they designate a substance characterised by the attribute denoted by them, appropriately enter into co-ordination with other words denoting the same substance as characterised by other attributes. Where, on the other hand, a substance which is established in separation from other things and rests on itself, is assumed to stand occasionally in the relation of mode to another substance, this is appropriately expressed by the use of derived forms such as '*dandīn*, *kundalīn*.' Hence such words as 'I,' 'thou,' &c., which are different forms of appellation of the individual soul, at bottom denote the highest Self only; for the individual souls together with non-sentient matter are the body—and hence modes—of the highest Self. This entire view is condensed in the co-ordination 'Thou art that.' The individual soul being thus connected with the highest Self as its body, its attributes do not touch the highest

Self, not any more than infancy, youth, and other attributes of the material body touch the individual soul. Hence, in the co-ordination 'Thou art that,' the word 'that' denotes the highest Brahman which is the cause of the world, whose purposes come true, which comprises within itself all blessed qualities, which is free from all shadow of evil; while the word 'thou' denotes the same highest Self in so far as having for its body the individual souls together with their bodies. The terms co-ordinated may thus be taken in their primary senses; there is no contradiction either with the subject-matter of the section, or with scripture in general; and not a shadow of imperfection such as Nescience, and so on, attaches to Brahman, the blameless, the absolutely blessed. The co-ordination with the individual soul thus proves only the difference of Brahman from the soul, which is a mere mode of Brahman; and hence we hold that different from the Self consisting of knowledge, i. e. the individual soul, is the Self consisting of bliss, i. e. the highest Self.

Nor is there any force in the objection that as the Self of bliss is said to be 'sārīra,' i. e. embodied—viz. in the clause 'of him the embodied Self is the same' (Taitt. Up. II, 5, 6)—it cannot be different from the individual soul. For throughout this section the recurring clause 'of him the embodied Self is the same as of the preceding one,' refers to the highest Self, calling that the 'embodied' one. The clause 'From that same Self sprang ether' (II, 1) designates the highest Brahman—which is different from the individual soul and is introduced as the highest cause of all things created—as the 'Self'; whence we conclude that all things different from it—from ether up to the Self of food—constitute its body. The Subāla-upanishad moreover states quite directly that all beings constitute the body of the highest Self: 'He of whom the earth is the body, of whom water is the body, of whom fire is the body, of whom wind is the body, of whom ether is the body, of whom the Imperishable is the body, of whom Death is the body, he the inner Self of all, the divine one, the one god Nārāyaṇa.' From this it follows that what constitutes the

embodied Self of the Self of food is nothing else but the highest Self referred to in the clause 'From that same Self sprang ether.' When, then, the text further on says with regard to the Self of breath, 'of him the embodied Self is the same as of the preceding one' (II, 3), the meaning can only be that what constitutes the embodied Self of the 'preceding' Self of food, viz. the highest Self which is the universal cause, is also the embodied Self of the Self consisting of breath. The same reasoning holds good with regard to the Self consisting of mind and the Self consisting of knowledge. In the case, finally, of the Self consisting of bliss, the expression 'the same' (*esha eva*) is meant to convey that that Self has its Self in nothing different from itself. For when, after having understood that the highest Self is the embodied Self of the *vigñānamaya* also, we are told that the embodied Self of that *vigñānamaya* is also the embodied Self of the *ānandamaya*, we understand that of the *ānandamaya*—which we know to be the highest Self on the ground of 'multiplication'—its own Self is the Self. The final purport of the whole section thus is that everything different from the highest Self, whether of intelligent or non-intelligent nature, constitutes its body, while that Self alone is the non-conditioned embodied Self. For this very reason competent persons designate this doctrine which has the highest Brahman for its subject-matter as the '*sārīraka*,' i. e. the doctrine of the 'embodied' Self.—We have thus arrived at the conclusion that the Self of bliss is something different from the individual Self, viz. the highest Self.

Here the *Pūrvapakshin* raises the following objection.—The Self consisting of bliss (*ānandamaya*) is not something different from the individual soul, because the formative element -*maya* denotes something made, a thing effected. That this is the meaning of -*maya* in *ānandamaya* we know from *Pāṇini* IV, 3, 144.—But according to *Pā.* V, 4, 21, -*maya* has also the sense of 'abounding in'; as when we say 'the sacrifice is *annamaya*,' i. e. abounds in food. And this may be its sense in '*ānandamaya*' also!—Not so, the *Pūrvapakshin* replies. In '*annamaya*,' in an earlier part of the chapter, -*maya* has the sense of 'made of,' 'consisting

of'; and for the sake of consistency, we must hence ascribe the same sense to it in 'ānandamaya.' And even if, in the latter word, it denoted abundance, this would not prove that the ānandamaya is other than the individual soul. For if we say that a Self 'abounds' in bliss, this implies that with all this bliss there is mixed some small part of pain; and to be 'mixed with pain' is what constitutes the character of the individual soul. It is therefore proper to assume, in agreement with its previous use, that 'ānandamaya' means 'consisting of bliss.' In ordinary speech as well as in Védic language (cp. common words such as 'mr̥inmaya,' 'hiraṇmaya'; and Vedic clauses such as 'parṇamayī guhûḥ') -maya as a rule means 'consisting of,' and this meaning hence presents itself to the mind first. And the individual soul *may* be denoted as 'made of bliss'; for in itself it is of the essence of bliss, and its Samsāra state therefore is something 'made of bliss.' The conclusion therefore is that, owing to the received meaning of -maya, the ānandamaya is none other than the individual soul.—To this primâ facie view the next Sūtra refers and refutes it.

14. If, on account of its being a word denoting an effect, (ānandamaya be said) not (to denote the highest Self); (we say) no, on account of abundance.

We deny the conclusion of the Pūrvapakshin, on the ground of there being abundance of bliss in the highest Brahman, and 'abundance' being one of the possible meanings of -maya.—Since bliss such as described in the Taitt. Up.—bliss which is reached by successively multiplying by hundred all inferior kinds of bliss—cannot belong to the individual soul, we conclude that it belongs to Brahman; and as Brahman cannot be an effect, and as -maya may have the sense of 'abounding in,' we conclude that the ānandamaya is Brahman itself; inner contradiction obliging us to set aside that sense of -maya which is recommended by regard to 'consequence' and frequency of usage. The regard for consistency, moreover, already has to be set aside in the case of the 'prāṇamaya'; for in that term

-maya cannot denote 'made of.' The 'prāṇamaya' Self can only be called by that name in so far as air with its five modifications has (among others) the modification called *prāṇa*, i. e. breathing out, or because among the five modifications or functions of air *prāṇa* is the 'abounding,' i. e. prevailing one.—Nor can it be truly said that -maya is but rarely used in the sense of 'abounding in': expressions such as 'a sacrifice abounding in food' (*annamaya*), 'a procession with many carriages' (*sakatamayī*), are by no means uncommon.—Nor can we admit that to call something 'abounding in bliss' implies the presence of *some* pain. For 'abundance' precludes paucity on the part of that which is said to abound, but does not imply the presence of what is contrary. The presence or absence of what is contrary has to be ascertained by other means of proof; and in our case we do ascertain the absence of what is contrary to bliss by such means, viz. the clause 'free from evil,' &c. Abundance of bliss on the part of Brahman certainly implies a relation to paucity on the part of some other bliss; and in accordance with this demand the text says 'That is one measure of human bliss,' &c. (II, 8, 1). The bliss of Brahman is of measureless abundance, compared to the bliss of the individual soul.—Nor can it be maintained that the individual soul may be viewed as being an effect of bliss. For that a soul whose essential nature is knowledge and bliss should in any way be changed into something else, as a lump of clay is made into a pot, is an assumption contradicted by all scripture, sacred tradition, and reasoning. That in the *Samsāra* state the soul's bliss and knowledge are contracted owing to *karman* will be shown later on.—The Self of bliss therefore is other than the individual soul; it is Brahman itself.

A further reason for this conclusion is supplied by the next Sūtra.

15. And because he is declared to be the cause of that.

'For who could breathe, who could breathe forth, if that bliss existed not in the ether? He alone causes bliss'

(Taitt. Up. II, 7). This means—He alone is the cause of bliss on the part of the individual souls.—Some one is here designated as the cause of bliss enjoyed by the souls; and we thus conclude that the causer of bliss, who must be other than the souls to which bliss is imparted, is the highest Self abounding in bliss.

In the passage quoted the term 'bliss' denotes him who abounds in bliss, as will be shown later on.—A further reason is given in the next Sūtra.

16. And because that (Brahman) which is referred to in the mantra is declared (to be the ānandamaya).

That Brahman which is described in the mantra, 'True Being, knowledge, infinite is Brahman,' is proclaimed as the Self abounding in bliss. And that Brahman is the highest Brahman, other than the individual soul; for the passage 'He who knows Brahman attains the Highest' refers to Brahman as something to be obtained by the individual soul, and the words 'On this the following verse is recorded' show that the verse is related to that same Brahman. The mantra thus is meant to render clear the meaning of the Brāhmaṇa passage. Now the Brahman to be reached by the meditating Devotee must be something different from him. The same point is rendered clear by all the following Brāhmaṇa passages and mantras: 'from that same Self sprang ether,' and so on. The Self abounding in bliss therefore is other than the individual soul.

Here an opponent argues as follows:—We indeed must acknowledge that the object to be reached is something different from the meditating Devotee; but the fact is that the Brahman described in the mantra does not substantially differ from the individual soul; that Brahman is nothing but the soul of the Devotee in its pure state, consisting of mere non-differenced intelligence; free from all shade of Nescience. To this pure condition it is reduced in the mantra describing it as true Being, knowledge, infinite. A subsequent passage, 'that from which all speech, with the mind, turns away, unable to reach it' (II, 9), expresses this

same state of non-differentiation, describing it as lying beyond mind and speech. It is this therefore to which the mantra refers, and the Self of bliss is identical with it.—To this view the next Sūtra replies.

17. Not the other, on account of impossibility.

The other than the highest Self, i. e. the one called *gīva*, even in the state of release, is not that Self which the mantra describes; for this is not possible. For to a Self of that kind unconditioned intelligence (such as is, in the mantra, ascribed to Brahman; cp. the term '*vipaskitā*') cannot belong. Unconditioned intelligence is illustrated by the power of all one's purposes realising themselves; as expressed in the text 'He desired, may I be many, may I grow forth.' Intelligence (*vipaskittvam*, i. e. power of insight into various things) does indeed belong to the soul in the state of release; but as in the *Samsāra* state the same soul is devoid of such insight, we cannot ascribe to it non-conditioned intelligence. And if the released soul is viewed as being mere non-differenced intelligence, it does not possess the capacity of seeing different things, and hence cannot of course possess *vipaskittva* in the sense stated above. That, however, the existence of a substance devoid of all difference cannot be proved by any means of knowledge, we have already shown before. Again, if the clause 'from whence speech returns,' &c., were meant to express that speech and mind return from Brahman, this could not mean that the Real is devoid of all difference, but only that mind and speech are not means for the knowledge of Brahman. And from this it would follow that Brahman is something altogether empty, futile. Let us examine the context. The whole section, beginning with 'He who knows Brahman reaches Brahman,' declares that Brahman is all-knowing, the cause of the world, consisting of pure bliss, the cause of bliss in others; that through its mere wish it creates the whole universe comprising matter and souls; that entering into the universe of created things it constitutes their Self; that it is the cause of fear and fearlessness; that it rules *Vāyu*

Āditya and other divine beings; that its bliss is ever so much superior to all other bliss; and many other points. Now, all at once, the clause 'from whence speech returns' is said to mean that neither speech nor mind applies to Brahman, and that thus there are no means whatever of knowing Brahman! This is idle talk indeed! In the clause '(that) from which speech returns,' the relative pronoun 'from which' denotes bliss; this bliss is again explicitly referred to in the clause 'knowing the bliss of Brahman'—the genitive 'of Brahman' intimating that the bliss belongs to Brahman; what then could be the meaning of this clause which distinctly speaks of a knowledge of Brahman, if Brahman had at the same time to be conceived as transcending all thought and speech? What the clause really means rather is that if one undertakes to state the definite amount of the bliss of Brahman—the superabundance of which is illustrated by the successive multiplications with hundred—mind and speech have to turn back powerless, since no such definite amount can be assigned. He who knows the bliss of Brahman as not to be defined by any definite amount, does not fear anything.—That, moreover, the all-wise being referred to in the mantra is other than the individual soul in the state of release, is rendered perfectly clear by what—in passages such as 'it desired,' &c.—is said about its effecting, through its mere volition, the origination and subsistence of the world, its being the inner Self of the world, and so on.

18. And on account of the declaration of difference.

The part of the chapter—beginning with the words 'From that same Self there sprang ether'—which sets forth the nature of the Brahman referred to in the mantra, declares its difference from the individual soul, no less than from the Selfs consisting of food, breath, and mind, viz. in the clause 'different from this which consists of knowledge, is the other inner Self which consists of bliss.'—Through this declaration of difference from the individual soul we

know that the Self of bliss referred to in the mantra is other than the individual soul.

19. And on account of desire, there is no regard to what is inferred (i. e. matter).

In order that the individual soul which is enthralled by Nescience may operate as the cause of the world, it must needs be connected with non-sentient matter, called by such names as *pradhāna*, or *ānumānika* (that which is inferred). For such is the condition for the creative energy of *Brahmā* and similar beings. Our text, on the other hand, teaches that the creation of the aggregate of sentient and non-sentient things results from the mere wish of a being free from all connexion with non-sentient matter, 'He desired, may I be many, may I grow forth;' 'He sent forth all, whatever there is' (Taitt. Up. II, 6). We thus understand that that Self of bliss which sends forth the world does not require connexion with non-sentient matter called *ānumānika*, and hence conclude that it is other than the individual soul.—A further reason is stated in the next Sūtra.

20. And Scripture teaches the joining of this (i. e. the individual soul) with that (i. e. bliss) in that (i. e. the *ānandamaya*).

'A flavour he is indeed; having obtained a flavour this one enjoys bliss' (Taitt. Up. II, 7). This text declares that this one, i. e. the so-called individual soul, enjoys bliss through obtaining the *ānandamaya*, here called 'flavour.' Now to say that any one is identical with that by obtaining which he enjoys bliss, would be madness indeed.—It being thus ascertained that the Self of bliss is the highest Brahman, we conclude that in passages such as 'if that bliss were not in the ether' (Taitt. Up. II, 7), and 'knowledge, bliss is Brahman' (*Bṛi.* Up. III, 9, 28), the word '*ānanda*' denotes the '*ānandamaya*'; just as *vigñāna* means the *vigñānamaya*. It is for the same reason (viz. of *ānanda* meaning the same as *ānandamaya*) that the clause 'he who knows the bliss of Brahman' exhibits Brahman as being connected

with ānanda, and that 'the further clause 'he who knows this reaches the Self of bliss,' declares the reaching of the Self of bliss to be the fruit of the knowledge of bliss. In the subsequent anuvāka also, in the clauses 'he perceived that food is Brahman,' 'he perceived that breath is Brahman,' &c. (III, 1; 2, &c.), the words 'food,' 'breath,' and so on, are meant to suggest the Self made of food, the Self made of breath, &c., mentioned in the preceding anuvāka; and hence also in the clause 'he perceived that bliss is Brahman,' the word 'bliss' must be understood to denote the Self of bliss. Hence, in the same anuvāka, the account of the fate after death of the man who knows concludes with the words 'having reached the Self of bliss' (III, 10, 5). It is thus finally proved that the highest Brahman—which in the previous *adhikarṇa* had to be shown to be other than the so-called *Pradhāna*—is also other than the being called individual soul.—This concludes the topic of the *ānandamāya*.

A new doubt here presents itself.—It must indeed be admitted that such individual souls as possess only a moderate degree of merit are unable to accomplish the creation of the world by their mere wish, to enjoy supreme bliss, to be the cause of fearlessness, and so on; but why should not beings like Āditya and Prajāpati, whose merit is extraordinarily great, be capable of all this?—Of this suggestion the next *Sūtra* disposes.

21. The one within (the sun and the eye); on account of his qualities being declared.

It is said in the *Khândogya*: 'Now that person bright as gold, who is seen within the sun, with beard bright as gold and hair bright as gold, golden altogether to the very tips of his nails, whose eyes are like blue lotus; his name is Ut, for he has risen (*udita*) above all evil. He also who knows this rises above all evil. *Rīk* and *Sāman* are his joints.—So much with reference to the *devas*.—Now with reference to the body.—Now that person who is seen within the eye, he is *Rīk*, he is *Sāman*, *Uktha*, *Yagus*, Brahman. The form of this person (in the eye) is the same as of that person yonder (in the sun), the joints of the one are the

joints of the other, the name of the one is the name of the other' (*Kk. Up. I, 7*).—Here there arises the doubt whether that person dwelling within the eye and the sun be the individual soul called Āditya, who through accumulation of religious merit possesses lordly power, or the highest Self other than that soul.

That individual soul of high merit, the Pūrvapakshin maintains. For the text states that that person has a body, and connexion with a body belongs to individual souls only, for it is meant to bring the soul into contact with pleasure and pain, according to its deserts. It is for this reason that Scripture describes final Release where there is no connexion with works as a state of disembodiedness. 'So long as he is in the body he cannot get free from pleasure and pain. But when he is free from the body, then neither pleasure nor pain touches him' (*Kk. Up. VIII, 12, 1*). And a soul of transcendent merit may possess surpassing wisdom and power, and thus be capable of being lord of the worlds and the wishes (*I, 6, 8*). For the same reason such a soul may be the object of devout meditation, bestow rewards, and by being instrumental in destroying evil, be helpful towards final release. Even among men some are seen to be of superior knowledge and power, owing to superior religious merit; and this holds good with regard to the Siddhas and Gandharvas also; then with regard to the devas; then with regard to the divine beings, beginning with Indra. Hence, also, one among the divine beings, beginning with Brahmā, may in each kalpa reach, through a particularly high degree of merit, vast lordly power and thus effect the creation of the world, and so on. On this supposition the texts about that which constitutes the cause of the world and the inward Self of the world must also be understood to refer to some such soul which, owing to superiority of merit, has become all-knowing and all-powerful. A so-called highest Self, different from the individual souls, does not therefore exist. Where the texts speak of that which is neither coarse nor fine nor short, &c., they only mean to characterise the individual soul; and those texts also which refer to final

Release aim only at setting forth the essential nature of the individual soul and the means of attaining that essential nature.

This *primâ facie* view is set aside by the Sûtra. The person who is perceived within the sun and within the eye, is something different from the individual soul, viz. the highest Self; because there are declared qualities belonging to that. The text ascribes to him the quality of having risen above, i. e. being free from all evil, and this can belong to the highest Self only, not to the individual soul. For to be free from all evil means to be free from all influence of *karman*, and this quality can belong to the highest Self only, differing from all individual souls which, as is shown by their experience of pleasure and pain, are in the bonds of *karman*. Those essential qualities also which presuppose freedom from all evil (and which are mentioned in other Vedic passages), such as mastery over all worlds and wishes, capability of realising one's purposes, being the inner Self of all, &c., belong to the highest Self alone. Compare passages such as 'It is the Self free from evil, free from old age, from death and grief, from hunger and thirst, whose wishes come true, whose purposes come true' (*Kh. Up.* VIII, 1, 5); and 'He is the inner Self of all, free from evil, the divine one, the one god *Nârâyana*' (*Subâ. Up.*). Attributes such as the attribute of being the creator of the whole universe—which presupposes the power of realising one's wishes—(cp. the passage 'it desired, may I be many'); the attribute of being the cause of fear and fearlessness; the attribute of enjoying transcending bliss not limited by the capabilities of thought and speech and the like, are essential characteristics of that only which is not touched by *karman*, and they cannot therefore belong to the individual soul.—Nor is there any truth in the contention that the person within the sun, &c., cannot be a being different from individual souls because it possesses a body. For since a being which possesses the power of realising all its desires can assume a body through its mere wish, it is not generally true that embodiedness proves dependence on *karman*.—But, it may be said, by a body we understand

a certain combination of matter which springs from the primal substance (*prakṛiti*) with its three constituents. Now connexion with such a body cannot possibly be brought about by the wish of such souls even as are free from all evil and capable of realising their desires; for such connexion would not be to the soul's benefit. In the case, on the other hand, of a soul subject to *karman* and not knowing its own essential nature, such connexion with a body necessarily takes place in order that the soul may enjoy the fruit of its actions—quite apart from the soul's desire.—Your objection would be well founded, we reply, if the body of the highest Self were an effect of *Prakṛiti* with its three constituents; but it is not so, it rather is a body suitable to the nature and intentions of that Self. The highest Brahman, whose nature is fundamentally antagonistic to all evil and essentially composed of infinite knowledge and bliss—whereby it differs from all other souls—possesses an infinite number of qualities of unimaginable excellence, and, analogously, a divine form suitable to its nature and intentions, i. e. adorned with infinite, supremely excellent and wonderful qualities—splendour, beauty, fragrance, tenderness, loveliness, youthfulness, and so on. And in order to gratify his devotees he individualises that form so as to render it suitable to their apprehension—he who is a boundless ocean as it were of compassion, kindness and lordly power, whom no shadow of evil may touch—he who is the highest Self, the highest Brahman, the supreme soul, *Nārāyaṇa*!—Certain texts tell us that the highest Brahman is the sole cause of the entire world: 'From which these beings originate' (*Taitt. Up.*); 'Being only was this in the beginning' (*Kh. Up. VI, 2, 1*); 'The Self only was this in the beginning' (*Ai. Up. I, 1*); '*Nārāyaṇa* alone existed, not *Brahmā* nor *Siva*.' Other texts define his nature: 'The True, knowledge, infinite is Brahman' (*Taitt. Up. II, 1, 1*); 'Knowledge, bliss is Brahman' (*Bṛi. Up. III, 9, 28*); and others again deny of Brahman all connexion with evil qualities and inferior bodies sprung from *Prakṛiti*, and all dependence on *karman*, and proclaim his glorious qualities and glorious forms: 'Free from

qualities' (?); 'Free from taint' (Svet. Up. VI, 19); 'Free from old age, from death and grief, from hunger and thirst, realising his wishes and purposes' (*Kh.* Up. VIII, 1, 5); 'There is no effect and no cause known of him, no one is seen like to him or superior: his high power is revealed as manifold, as inherent action of force and knowledge' (Svet. Up. VI, 8); 'That highest great lord of lords, the highest deity of deities' (Svet. Up. VI, 7); 'He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord' (Svet. Up. VI, 9); 'Having created all forms and given names to them the wise one goes on calling them by those names' (Taitt. Ār. III, 12, 7); 'I know that great Person of sunlike lustre beyond the darkness' (Svet. Up. III, 8); 'All moments originated from the Person shining like lightning' (Mahānār. Up. I, 6).—This essential form of his the most compassionate Lord by his mere will individualises as a shape human or divine or otherwise, so as to render it suitable to the apprehension of the devotee and thus satisfy him. This the following scriptural passage declares, 'Unborn he is born in many ways' (Gau. Kā. III, 24); and likewise *Smṛiti*, 'Though unborn I, the imperishable Self, the Lord of the beings, presiding over my Nature, manifest myself by my *Mâyā* for the protection of the Good and the destruction of the evil doers' (Bha. Gī. IV, 6, 8). The 'Good' here are the Devotees; and by '*Mâyā*' is meant the purpose, the knowledge of the Divine Being; in agreement with the *Naighaṇṭukas* who register '*Mâyā*' as a synonym of *gñāna* (knowledge). In the *Mahābhārata* also the form assumed by the highest Person in his *avatāras* is said not to consist of *Prakṛiti*, 'the body of the highest Self does not consist of a combination of material elements.'—For these reasons the Person within the Sun and the eye is the highest Self which is different from the individual soul of the Sun, &c.

22. And on account of the declaration of difference (the highest Self is) other (than the individual souls of the sun, &c.).

There are texts which clearly state that the highest

Self is different from Āditya and the other individual souls : 'He who, dwelling within Āditya (the sun), is different from Āditya, whom Āditya does not know, of whom Āditya is the body, who rules Āditya from within ; who dwelling within the Self is different from the Self,' &c. (*Bṛi. Up.* III, 7, 9 ff.) ; 'Of whom the Imperishable is the body, whom the Imperishable does not know ; who moves within Death, of whom Death is the body, whom Death does not know ; he is the inner self of all beings, free from evil, divine, the one God Nārāyaṇa' (*Sub. Up.* VII). These texts declare all individual souls to be the body of the sinless highest Self which is said to be the inward principle of all of them.—It is thereby completely proved that the highest Self is something different from all individual souls such as Āditya, and so on.—Here terminates the *adhikaraṇa* of the 'one within.'

The text, 'That from which these beings are born,' teaches that Brahman is the cause of the world ; to the question thence arising of what nature that cause of the world is, certain other texts give a reply in general terms ('Being only this was in the beginning' ; 'It sent forth fire' ; 'The Self only this was in the beginning,' &c.) ; and thereupon it is shown on the basis of the special nature of that cause as proved by the attributes of 'thought' and 'bliss,' that Brahman is different from the *pradhāna* and the individual souls. The remaining part of this *Pāda* now is devoted to the task of proving that where such special terms as Ether and the like are used in sections setting forth the creation and government of the world, they designate not the thing—sentient or non-sentient—which is known from ordinary experience, but Brahman as proved so far.

23. Ether (is Brahman), on account of the characteristic marks.

We read in the *Kāṇḍogya* (I, 9), 'What is the origin of this world?' 'Ether,' he replied. 'For all these beings spring from the ether only, and return into the ether. Ether is greater than these ; ether is their rest.' Here there arises the doubt whether the word 'ether' denotes

the well-known element or Brahman.—The Pūrvapakshin maintains the former alternative. For, he says, in the case of things to be apprehended through words we must accept that sense of the word which, proved by etymology, is immediately suggested by the word. We therefore conclude from the passage that the well-known Ether is the cause of the entire aggregate of things, moving or non-moving, and that hence Brahman is the same as Ether.—But has it not been shown that Brahman is something different from non-sentient things because its creative activity is preceded by thought?—This has been asserted indeed, but by no means proved. For the proper way to combine the different texts is as follows. Having been told that ‘that from which these beings are born is Brahman,’ we desire to know more especially what that source of all beings is, and this desire is satisfied by the special information given by the text, ‘All these things spring from the ether.’ It thus being ascertained that the ether only is the cause of the origin, and so on, of the world, we conclude that also such general terms as ‘Being’ (‘Being only was this in the beginning’) denote the particular substance called ‘ether.’ And we further conclude that in passages such as ‘the Self only was all this in the beginning,’ the word ‘Self’ (ātman) also denotes the ether; for that word is by no means limited to non-sentient things—cp., e. g., the phrase, ‘Clay constitutes the Self of the jar’—, and its etymology also (ātman from āp, to reach) shows that it may very well be applied to the ether. It having thus been ascertained that the ether is the general cause or Brahman, we must interpret such words as ‘thinking’ (which we meet with in connexion with the creative activity of the general cause) in a suitable, i. e. secondary, or metaphorical sense. If the texts denoted the general cause by general terms only, such as ‘Being,’ we should, in agreement with the primary sense of ‘thinking,’ and similar terms, decide that that cause is an intelligent being; but since, as a matter of fact, we ascertain a particular cause on the basis of the word ‘ether,’ our decision cannot be formed on general considerations of what would suit the sense.—But what then

about the passage, 'From the Self there sprang the ether' (Taitt. Up. II, 1, 1), from which it appears that the ether itself is something created?—All elementary substances, we reply, such as ether, air, and so on, have two different states, a gross material one, and a subtle one. The ether, in its subtle state, is the universal cause; in its gross state it is an effect of the primal cause; in its gross state it thus springs from itself, i. e. ether in the subtle state. The text, 'All these beings spring from ether only' (*Kh.* Up. I, 9, 1), declares that the whole world originates from ether only, and from this it follows that ether is none other than the general cause of the world, i. e. Brahman. This non-difference of Brahman from the empirically known ether also gives a satisfactory sense to texts such as the following: 'If this ether were not bliss' (Taitt. Up. II, 7, 1); 'Ether, indeed, is the evolver of names and forms' (*Kh.* Up. VIII, 14, 1, and so on).—It thus appears that Brahman is none other than the well-known elemental ether.

This *primâ facie* view is set aside by the Sûtra. The word 'ether' in the text under discussion denotes the highest Self with its previously established characteristics—which is something quite different from the non-sentient elemental ether. For the qualities which the passage attributes to ether, viz. its being the one cause of the entire world, its being greater than all, and the rest of all, clearly indicate the highest Self. The non-intelligent elemental ether cannot be called the cause of all, since intelligent beings clearly cannot be its effects; nor can it be called the 'rest' of intelligent beings, for non-sentient things are evil and antagonistic to the true aim of man; nor can it be called 'greater' than all, for it is impossible that a non-sentient element should possess all excellent qualities whatever and thus be absolutely superior to everything else.—Nor is the Pûrvapakshin right when maintaining that, as the word 'ether' satisfies the demand for a special cause of the world, all other texts are to be interpreted in accordance herewith. The words, 'All these beings indeed spring from the ether only,' merely give expression to something generally known, and statements of this nature presuppose other

means of knowledge to prove them. Now these other means required are, in our case, supplied by such texts as 'Being only was this in the beginning,' and these, as we have shown, establish the existence of Brahman. To Brahman thus established, the text mentioning the ether merely refers as to something well known. Brahman may suitably be called 'ether' (ākāśa), because being of the nature of light it shines (ākāśate) itself, and makes other things shine forth (ākāśayati). Moreover, the word 'ether' is indeed capable of conveying the idea of a special being (as cause), but as it denotes a special non-intelligent thing which cannot be admitted as the cause of the intelligent part of the world we must deny all authoritativeness to the attempt to tamper, in the interest of that one word, with the sense of other texts which have the power of giving instruction as to an entirely new thing (viz. Brahman), distinguished by the possession of omniscience, the power of realising its purposes and similar attributes, which we ascertain from certain complementary texts—such as 'it thought, may I be many, may I grow forth,' and 'it desired, may I be many, may I grow forth.' We also point out that the agreement in purport of a number of texts capable of establishing the existence of a wonderful being possessing infinite wonderful attributes is not lightly to be disregarded in favour of one single text which moreover (has not the power of intimating something not known before, but) only makes a reference to what is already established by other texts.—As to the averment that the word 'Self' is not exclusively limited to sentient beings, we remark that that word is indeed applied occasionally to non-sentient things, but prevaiingly to that which is the correlative of a body, i.e. the soul or spirit ; in texts such as 'the Self only was this in the beginning,' and 'from the Self there sprang the ether,' we must therefore understand by the 'Self,' the universal spirit. The denotative power of the term 'ātman,' which is thus proved by itself, is moreover confirmed by the complementary passages 'it desired, may I send forth the worlds,' 'it desired, may I be many, may I grow forth.'—We thus

arrive at the following conclusion : Brahman, which—by the passage ‘Being only this was in the beginning’—is established as the sole cause of the world, possessing all those manifold wonderful attributes which are ascertained from the complementary passages, is, in the text under discussion, referred to as something already known, by means of the term ‘ether.’—Here terminates the *adhikaraṇa* of ‘ether.’

24. For the same reason breath (is Brahman).

We read in the *Khândogya* (I, 10; 11), ‘*Prastotri*, that deity which belongs to the *Prastāva*,’ &c.; and further on, ‘which then is that deity? He said—Breath. For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the *Prastāva*. If without knowing that deity you had sung forth, your head would have fallen off.’ Here the word ‘breath,’ analogously to the word ‘ether,’ denotes the highest Brahman, which is different from what is commonly called breath; we infer this from the fact that special characteristics of Brahman, viz. the whole world’s entering into and rising from it, are in that text referred to as well-known things. There indeed here arises a further doubt; for as it is a matter of observation that the existence, activity, &c., of the whole aggregate of creatures depend on breath, breath—in its ordinary acceptation—may be called the cause of the world. This doubt is, however, disposed of by the consideration that breath is not present in things such as stones and wood, nor in intelligence itself, and that hence of breath in the ordinary sense it cannot be said that ‘all beings enter into it,’ &c. We therefore conclude that Brahman is here called ‘breath’ in so far as he bestows the breath of life on all beings. And the general result of the discussion carried on in connexion with the last two *Sūtras* thus is that the words ‘ether’ and ‘breath’ denote something other than what is ordinarily denoted by those terms, viz. the highest Brahman, the sole cause of this entire world, free from all evil, &c. &c.—Here terminates the *adhikaraṇa* of ‘breath.’

The subsequent Sûtras up to the end of the Pâda demonstrate that the being which the texts refer to as 'Light or 'Indra'—terms which in ordinary language are applied to certain other well-known beings—, and which is represented as possessing some one or other supremely exalted quality that is invariably connected with world-creative power, is no other than the highest Brahman.

25. The light (is Brahman), on account of the mention of feet.

We read in the *Khândogya* (III, 13, 7), 'Now that light which shines above this heaven, higher than everything, in the highest worlds beyond which there are no other worlds, that is the same light which is within man.'—Here a doubt arises, viz. whether the brightly shining thing here called 'light' is the well-known light of the sun and so on, viewed as a causal universal principle (Brahman); or the all-knowing, &c., highest Person of infinite splendour, who is different in nature from all sentient and non-sentient beings, and is the highest cause.—The *Pûrvapakshin* maintains that the reference is to ordinary light. For, he says, the passage does not mention a particular characteristic attribute which can belong to the highest Self only—while such attributes *were* met with in the texts referring to Ether and Breath—, and as thus there is no opening for a recognition of the highest Self, and as at the same time the text identifies 'light' with the intestinal heat of living beings, we conclude that the text represents the well-known ordinary light as Brahman, the cause of the world—which is possible as causal agency is connected with extreme light and heat.—This *primâ facie* view the Sûtra sets aside. The light which the text states to be connected with heaven and possessing supreme splendour can be the highest Person only, since a preceding passage in the same section—'All the beings are one foot of it, three feet are the Immortal in heaven'—refers to all beings as being a foot of that same being which is connected with heaven. Although the passage, 'That light which shines above,' &c., does not mention a special attribute of the highest Person, yet the

passage previously quoted refers to the highest Person as connected with heaven, and we therefore recognise that Person as the light connected with heaven, mentioned in the subsequent passage.

Nor does the identification, made in a clause of the text, of light with the intestinal heat give rise to any difficulty ; for that clause is meant to enjoin meditation on the highest Brahman in the form of intestinal heat, such meditation having a special result of its own. Moreover, the Lord himself declares that he constitutes the Self of the intestinal fire, 'Becoming the Vaisvānara-fire I abide in the body of living creatures' (Bha. Gī. XV, 14).

26. If it be objected that (Brahman is) not (denoted) on account of the metre being denoted ; (we reply) not so, because thus the direction of the mind (on Brahman) is declared ; for thus it is seen.

The previous section at first refers to the metre called Gāyatrī, 'The Gāyatrī indeed is everything' (III, 12, 1), and then introduces—with the words 'this is also declared by a *Rik* verse'—the verse, 'Such is the greatness of it (viz. the Gāyatrī),' &c. Now, as this verse also refers to the metre, there is not any reference to the highest Person. —To this objection the second part of the Sūtra replies. The word 'Gāyatrī' does not here denote the metre only, since this cannot possibly be the Self of all ; but the text declares the application of the idea of Gāyatrī to Brahman, i.e. teaches, to the end of a certain result being obtained, meditation on Brahman in so far as similar to Gāyatrī. For Brahman having four feet, in the sense indicated by the *rik*, may be compared to the Gāyatrī with its four (metrical) feet. The Gāyatrī (indeed has as a rule three feet, but) occasionally a Gāyatrī with four feet is met with ; so, e.g., 'Indras *sakīpatiḥ* | valena *plāṭitaḥ* | *duskyavano vṛishā* | *samitsu sāsahik*.' We see that in other passages also words primarily denoting metres are employed in other senses ; thus, e.g., in the *samvargavidyā* (*Kā. Up.* IV, 3, 8), where Virāg (the name of a metre of ten syllables) denotes a group of ten divine beings.

For this conclusion the next Sūtra supplies a further argument.

27. And thus also, because (thus only) the designation of the beings, and so on, being the (four) feet is possible.

The text, moreover, designates the Gāyatrī as having four feet, after having referred to the beings, the earth, the body, and the heart; now this has a sense only if it is Brahman, which here is called Gāyatrī.

28. If it be said that (Brahman is) not (recognised) on account of the difference of designation; (we say) not so, on account of there being no contradiction in either (designation).

In the former passage, 'three feet of it are what is immortal in heaven,' heaven is referred to as the abode of the being under discussion; while in the latter passage, 'that light which shines above this heaven,' heaven is mentioned as marking its boundary. Owing to this discrepancy, the Brahman referred to in the former text is not recognised in the latter.—This objection the Sūtra disposes of by pointing out that owing to the essential agreement of the two statements, nothing stands in the way of the required recognition. When we say, 'The hawk is on the top of the tree,' and 'the hawk is above the top of the tree,' we mean one and the same thing.—The 'light,' therefore, is nothing else but the most glorious and luminous highest Person. Him who in the former passage is called four-footed, we know to have an extraordinarily beautiful shape and colour—(cp., e.g., 'I know that great Person of sunlike colour beyond the darkness' (Svet. Up. III, 9)—, and as hence his brilliancy also must be extraordinary, he is, in the text under discussion, quite appropriately called 'light.'—Here terminates the adhikāraṇa of 'light.'

It has been shown that the being endowed with supreme brilliance, called 'Light,' which the text mentions as something well known, is the highest Person. The Sūtrakāra will now show that the being designated as Indra and

Prāṇa, which the text enjoins as an object of meditation, for the reason that it is the means for attaining immortality—a power which is inseparable from causal power—is likewise the highest Person.

29. Prāṇa is Brahman, on account of connexion.

We read in the Pratardana-vidyā in the Kaushītaki-brāhmaṇa that 'Pratardana, the son of Divodāsa, came, by fighting and strength, to the beloved abode of Indra.' Being asked by Indra to choose a boon he requests the God to bestow on him that boon which he himself considers most beneficial to man; whereupon Indra says, 'I am prāṇa (breath), the intelligent Self, meditate on me as Life, as Immortality.' Here the doubt arises whether the being called Prāṇa and Indra, and designating itself as the object of a meditation most beneficial to man, is an individual soul, or the highest Self.—An individual soul, the Pūrvapakshin maintains. For, he says, the word 'Indra' is known to denote an individual God, and the word 'Prāṇa,' which stands in grammatical co-ordination with Indra, also applies to individual souls. This individual being, called Indra, instructs Pratardana that meditation on himself is most beneficial to man. But what is most beneficial to man is only the means to attain immortality, and such a means is found in meditation on the causal principle of the world, as we know from the text, 'For him there is delay only so long as he is not delivered; then he will be perfect' (*Kh. Up. VI, 14, 2*). We hence conclude that Indra, who is known as an individual soul, is the causal principle, Brahman.

This view is rejected by the Sūtra. The being called Indra and Prāṇa is not a mere individual soul, but the highest Brahman, which is other than all individual souls. For on this supposition only it is appropriate that the being introduced as Indra and Prāṇa should, in the way of grammatical co-ordination, be connected with such terms as 'blessed,' 'non-ageing,' 'immortal.' ('That prāṇa indeed is the intelligent Self, blessed, non-ageing, immortal,' *Kau. Up. III, 9*.)

30. If it be said that (Brahman is) not (denoted) on account of the speaker denoting himself; (we say, not so), because the multitude of connexions with the inner Self (is possible only) in that (speaker if viewed as Brahman).

An objection is raised.—That the being introduced as Indra and Prāṇa should be the highest Brahman, for the reason that it is identical with him who, later on, is called ‘blessed,’ ‘non-ageing,’ ‘immortal’—this we cannot admit. ‘Know me only, I am prāṇa, meditate on me as the intelligent Self, as life, as immortality’—the speaker of these words is Indra, and this Indra enjoins on Pratardana meditation on his own person only, the individual character of which is brought out by reference to certain deeds of strength such as the slaying of the son of Tvashtri (‘I slew the three-headed son of Tvashtri,’ &c.). As thus the initial part of the section clearly refers to an individual being, the terms occurring in the concluding part (‘blessed,’ ‘non-ageing,’ ‘immortal’) must be interpreted so as to make them agree with what precedes.—This objection the Sūtra disposes of. ‘For the multitude of connexions with the Self’—i. e. the multitude of things connected with the Self as its attributes—is possible only ‘in that,’ i. e. in that speaker viewed as the highest Brahman. ‘For, as in a car, the circumference of the wheel is placed on the spokes, and the spokes on the nave, thus are these objects placed on the subjects, and the subjects on the prāṇa. That prāṇa indeed is the intelligent Self, blessed, non-ageing, immortal.’ The ‘objects’ (bhūtamātrāḥ) here are the aggregate of non-sentient things; the ‘subjects’ (pragjāmātrāḥ) are the sentient beings in which the objects are said to abide; when thereupon the texts says that of these subjects the being called Indra and Prāṇa is the abode, and that he is blessed, non-ageing, immortal; this qualification of being the abode of this Universe, with all its non-sentient and sentient beings, can belong to the highest Self only, which is other than all individual souls.

The Sūtra may also be explained in a somewhat different way, viz. 'there is a multitude of connexions belonging to the highest Self, i. e. of attributes special to the highest Self, in that, viz. section.' The text at first says, 'Choose thou that boon for me which thou deemest most beneficial to man'—to which the reply is, 'Meditate on me.' Here Indra-prāṇa is represented as the object of a meditation which is to bring about Release; the object of such meditation can be none but the highest Self.—'He makes him whom he wishes to lead up from these worlds do a good deed; and him whom he wishes to lead down from these worlds he makes do a bad deed.' The causality with regard to all actions which is here described is again a special attribute of the highest Self.—The same has to be said with regard to the attribute of being the abode of all, in the passage about the wheel and spokes, quoted above; and with regard to the attributes of bliss, absence of old age and immortality, referred to in another passage quoted before. Also the attributes of being 'the ruler of the worlds, the lord of all,' can belong to the highest Self only.—The conclusion therefore is that the being called Indra and Prāṇa is none other but the highest Self.—But how then can Indra, who is known to be an individual person only, enjoin meditation on himself?—To this question the next Sūtra replies.

31. The instruction (given by Indra about himself) (is possible) through insight based on Scripture, as in the case of Vāmadeva.

The instruction which, in the passages quoted, Indra gives as to the object of meditation, i. e. Brahman constituting his Self, is not based on such an insight into his own nature as is established by other means of proof, but on an intuition of his own Self, mediated by Scripture. 'Having entered into them with this living Self let me evolve names and forms' (*Kh. Up. VI, 3, 2*); 'In it all that exists has its Self' (*Kh. Up. VI, 8, 7*); 'Entered within, the ruler of creatures, the Self of all' (*Taitt. Âr. III, 21*); 'He who dwelling in the Self is different from the Self,' &c. (*Bṛi. Up.*

III, 7, 22)—from these and similar texts Indra has learned that the highest Self has the individual souls for its body, and that hence words such as 'I' and 'thou,' which denote individual beings, extend in their connotation up to the highest Self; when, therefore, he says, 'Know me only,' and 'Meditate on me,' he really means to teach that the highest Self, of which his own individual person is the body, is the proper object of meditation. 'As in the case of Vāmadeva.' As the *Rīshi* Vāmadeva perceiving that Brahman is the inner Self of all, that all things constitute its body, and that the meaning of words denoting a body extends up to the principle embodied, denotes with the word 'I' the highest Brahman to which he himself stands in the relation of a body, and then predicates of this 'I' Manu Sūrya and other beings—'Seeing this the *Rīshi*. Vāmadeva understood, I am Manu, I am Sūrya' (*Bṛi. Up.* I, 4, 10). Similarly Prahāda says, 'As the Infinite one abides within all, he constitutes my "I" also; all is from me, I am all, within me is all.' (*Vi. Pu.* I, 19, 85.) The next Sūtra states, in reply to an objection, the reason why, in the section under discussion, terms denoting the individual soul, and others denoting non-sentient things are applied to Brahman.

32. If it be said (that Brahman is not meant) on account of characteristic marks of the individual soul and the chief vital air; we say no, on account of the threefoldness of meditation; on account of (such threefold meditation) being met (in other texts also); and on account of (such threefold meditation) being appropriate here (also).

An objection is raised. 'Let none try to find out what speech is, let him know the speaker'; 'I slew the three-headed son of Tvashṭri; I delivered the Arunmukhas, the devotees, to the wolves'; these passages state characteristic marks of an individual soul (*viz.* the god Indra).—'As long as *Prāṇa* dwells in this body, so long there is life'; '*Prāṇa* alone is the conscious Self, and having laid hold of this body, it makes it rise up.'—These passages again mention

characteristic attributes of the chief vital air. Hence there is here no 'multitude of attributes belonging to the Self.'—The latter part of the Sūtra refutes this objection. The highest Self is called by these different terms in order to teach threefoldness of devout meditation; viz. meditation on Brahman in itself as the cause of the entire world; on Brahman as having for its body the totality of enjoying (individual) souls; and on Brahman as having for its body the objects and means of enjoyment.—This threefold meditation on Brahman, moreover, is met with also in other chapters of the sacred text. Passages such as 'The True, knowledge, infinite is Brahman,' 'Bliss is Brahman,' dwell on Brahman in itself. Passages again such as 'Having created that he entered into it. Having entered it he became *sat* and *tyat*, defined and undefined,' &c. (Taitt. Up. II, 6), represent Brahman as having for its body the individual souls and inanimate nature. Hence, in the chapter under discussion also, this threefold view of Brahman is quite appropriate. Where to particular individual beings such as Hiraṇyagarbha, and so on, or to particular inanimate things such as prakṛiti, and so on, there are attributed qualities especially belonging to the highest Self; or where with words denoting such persons and things there are co-ordinated terms denoting the highest Self, the intention of the texts is to convey the idea of the highest Self being the inner Self of all such persons and things.—The settled conclusion, therefore, is that the being designated as Indra and Prāva is other than an individual soul, viz. the highest Self.

SECOND PĀDA.

THE contents of the first Pāda may be summed up as follows :—It has been shown that a person who has read the text of the Veda ; who further, through the study of the Karma-Mīmāṃsā, has acquired a full knowledge of the nature of (sacrificial and similar) works, and has recognised that the fruits of such works are limited and non-permanent ; in whom there has arisen the desire for the highest aim of man, i. e. Release, which, as he has come to know in the course of reading the Vedānta portions of scripture, is effected by meditation on the nature of Brahman—such meditation having an infinite and permanent result ; who has convinced himself that words are capable of conveying information about accomplished things (not only about things to be done), and has arrived at the conclusion that the Vedānta-texts are an authoritative means of knowledge with regard to the highest Brahman ;—that such a person, we say, should begin the study of the Sārīraka-Mīmāṃsā which indicates the method how Brahman is to be known through the Vedānta-texts.

We next have shown that the text ‘That from which these creatures are born,’ &c., conveys the idea of the highest Brahman as that being which in sport, as it were, creates, sustains, and finally reabsorbs this entire universe, comprising within itself infinite numbers of variously constituted animated beings—moving and non-moving—, of objects of enjoyment for those beings, of means of enjoyment, and of abodes of enjoyment ; and which is the sole cause of all bliss. We have established that this highest Brahman, which is the sole cause of the world, cannot be the object of the other means of knowledge, and hence is to be known through scripture only. We have pointed out that the position of scripture as an authoritative means of knowledge is established by the fact that all the Vedānta-texts connectedly refer to the highest Brahman, which, although not related to any injunctions of action or absten-

tion from action, by its own essential nature constitutes the highest end of man. We have proved that Brahman, which the Vedānta-texts teach to be the sole cause of the world, must be an intelligent principle other than the non-sentient *pradhāna*, since Brahman is said to think. We have declared that this intelligent principle is other than the so-called individual soul, whether in the state of bondage or that of release ; since the texts describe it as in the enjoyment of supreme bliss, all-wise, the cause of fear or fearlessness on the part of intelligent beings, the inner Self of all created things, whether intelligent or non-intelligent, possessing the power of realising all its purposes, and so on.—We have maintained that this highest Being has a divine form, peculiar to itself, not made of the stuff of *Prakṛiti*, and not due to *karman*.—We have explained that the being which some texts refer to as a well-known cause of the world—designating it by terms such as ether or breath, which generally denote a special non-sentient being—is that same highest Self which is different from all beings, sentient or non-sentient.—We have declared that, owing to its connexion with heaven, this same highest Self is to be recognised in what the text calls a ‘light,’ said to possess supreme splendour, such as forms a special characteristic of the highest Being. We have stated that, as we recognise through insight derived from scripture, that same highest Person is denoted by terms such as *Indra*, and so on ; as the text ascribes to that ‘*Indra*’ qualities exclusively belonging to the highest Self, such, e. g., as being the cause of the attainment of immortality.—And the general result arrived at was that the Vedānta-texts help us to the knowledge of one being only, viz. Brahman, or the highest Person, or *Nārāyaṇa*—of whom it is shown that he cannot possibly be the object of the other means of knowledge, and whom the possession of an unlimited number of glorious qualities proves to differ totally from all other beings whatsoever.

Now, although Brahman is the only object of the teaching of the Vedānta-texts, yet some of these texts might give rise to the notion that they aim at setting forth (not

Brahman), but some particular being comprised within either the pradhāna or the aggregate of individual souls. The remaining Pādas of the first Adhyāya therefore apply themselves to the task of dispelling this notion and proving that what the texts in question aim at is to set forth certain glorious qualities of Brahman. The second Pāda discusses those texts which contain somewhat obscure references to the individual soul; the third Pāda those which contain clear references to the same; and the fourth Pāda finally those texts which appear to contain even clearer intimations of the individual soul, and so on.

1. Everywhere; because there is taught what is known.

We read in the *Khândogya*, 'Man is made of thought; according to what his thought is in this world, so will he be when he has departed this life. Let him form this thought: he who consists of mind, whose body is breath, whose form is light,' &c. (III, 14). We here understand that of the meditation enjoined by the clause 'let him form this thought' the object is the being said to consist of mind, to have breath for its body, &c. A doubt, however, arises whether the being possessing these attributes be the individual soul or the highest Self.—The *Pûrvapakshin* maintains the former alternative. For, he says, mind and breath are instruments of the individual soul; while the text 'without breath, without mind,' distinctly denies them to the highest Self. Nor can the Brahman mentioned in a previous clause of the same section ('All this indeed is Brahman') be connected as an object with the meditation enjoined in the passage under discussion; for Brahman is there referred to in order to suggest the idea of its being the Self of all—which idea constitutes a means for bringing about that calmness of mind which is helpful towards the act of meditation enjoined in the clause 'Let a man meditate with calm mind,' &c. Nor, again, can it be said that as the meditation conveyed by the clause 'let him form this thought' demands an object, Brahman, although mentioned in another passage, only admits of being connected with:

the passage under discussion ; for the demand for an object is fully satisfied by the being made of mind, &c., which is mentioned in that very passage itself ; in order to supply the object we have merely to change the case-terminations of the words 'manomayaḥ prāṇasarīraḥ,' &c. It having thus been determined that the being made of mind is the individual soul, we further conclude that the Brahman mentioned in the concluding passage of the section ('That is Brahman') is also the individual soul, there called Brahman in order to glorify it.

This *primâ facie* view is set aside by the Sūtra. The being made of mind is the highest Self ; for the text states certain qualities, such as being made of mind, &c., which are well known to denote, in all Vedānta-texts, Brahman only. Passages such as 'He who is made of mind, the guide of the body of breath' (Mu. Up. II, 2, 7) ; 'There is the ether within the heart, and in it there is the Person, consisting of mind, immortal, golden' (Taitt. Up. I, 6, 1) ; 'He is conceived by the heart, by wisdom, by the mind. Those who know him are immortal' (Ka. Up. II, 6, 9) ; 'He is not apprehended by the eye nor by speech, but by a purified mind' (Mu. Up. III, 1, 8) ; 'The breath of breath' (Bṛi. Up. IV, 4, 18 ?) ; 'Breath alone is the conscious Self, and having laid hold of this body it makes it rise up' (Ka. Up. III, 3) ; 'All these beings merge into breath alone, and from breath they arise' (Kṛ. Up. I, 11, 5)—these and similar texts refer to Brahman as consisting of mind, to be apprehended by a purified mind, having breath for its body, and being the abode and ruler of breath. This being so, we decide that in the concluding passage, 'my Self within the heart, that is Brahman,' the word 'Brahman' has to be taken in its primary sense (and does not denote the individual soul). The text which declares Brahman to be without mind and breath, merely means to deny that the thought of Brahman depends on a mind (internal organ), and that its life depends on breath.

Or else we may interpret the Vedic text and the Sūtra as follows. The passage 'All this is Brahman ; let a man

meditate with a calm mind on this world as originating, ending, and breathing in Brahman,' conveys the imagination of meditation on Brahman as the Self of all. The subsequent clause 'Let him form the thought,' &c., forms an additional statement to that injunction, the purport of which is to suggest certain attributes of Brahman, such as being made of mind. So that the meaning of the whole section is 'Let a man meditate on Brahman, which is made of mind, has breath for its body, &c., as the Self of the whole world.'—Here a doubt presents itself. Does the term 'Brahman' in this section denote the individual soul or the highest Self?—The individual soul, the Pūrva-pakshin maintains, for that only admits of being exhibited in co-ordination with the word 'all.' For the word 'all' denotes the entire world from Brahmā down to a blade of grass; and the existence of Brahmā and other individual beings is determined by special forms of karman, the root of which is the beginningless Nescience of the individual soul. The highest Brahman, on the other hand, which is all-knowing, all-powerful, free from all evil and all shadow of Nescience and similar imperfections, cannot possibly exist as the 'All' which comprises within itself everything that is bad. Moreover we find that occasionally the term 'Brahman' is applied to the individual soul also; just as the highest Lord (paramesvara) may be called 'the highest Self' (paramātmā) or 'the highest Brahman.' That 'greatness' (br̥hattva; which is the essential characteristic of 'brahman') belongs to the individual soul when it has freed itself from its limiting conditions, is moreover attested by scripture: 'That (soul) is fit for infinity' (Svet. Up.V, 9). And as the soul's Nescience is due to karman (only), the text may very well designate it—as it does by means of the term 'taggalān'—as the cause of the origin, subsistence, and reabsorption of the world. That is to say—the individual soul which, in its essential nature, is non-limited, and therefore of the nature of Brahman, owing to the influence of Nescience enters into the state of a god, or a man, or an animal, or a plant.

This view is rejected by the Sūtra. 'Everywhere,' i. e.

in the whole world which is referred to in the clause 'All this is Brahman' we have to understand the highest Brahman—which the term 'Brahman' denotes as the Self of the world—, and not the individual soul ; 'because there is taught what is known,' i.e. because the clause 'All this is Brahman'—for which clause the term 'taggalân' supplies the reason—refers to Brahman as something generally known. Since the world springs from Brahman, is merged in Brahman, and depends on Brahman for its life, therefore—as the text says—'All this has its Self in Brahman'; and this shows to us that what the text understands by Brahman is that being from which, as generally known from the Vedānta-texts, there proceed the creation, and so on, of the world. That the highest Brahman only, all-wise and supremely blessed, is the cause of the origin, &c., of the world, is declared in the section which begins, 'That from which these beings are born,' &c., and which says further on, 'he knew that Bliss is Brahman, for from bliss these beings are born' (Taitt. Up. III, 6); and analogously the text 'He is the cause, the lord of lords of the organs,' &c. (Svet. Up. VI, 9), declares the highest Brahman to be the cause of the individual soul. Everywhere, in fact, the texts proclaim the causality of the highest Self only. As thus the world which springs from Brahman, is merged in it; and breathes through it, has its Self in Brahman, the identity of the two may properly be asserted; and hence the text—the meaning of which is 'Let a man meditate with calm mind on the highest Brahman of which the world is a mode, which has the world for its body, and which is the Self of the world'—first proves Brahman's being the universal Self, and then enjoins meditation on it. The highest Brahman, in its causal condition as well as in its so-called 'effected' state, constitutes the Self of the world, for in the former it has for its body all sentient and non-sentient beings in their subtle form, and in the latter the same beings in their gross condition. Nor is there any contradiction between such identity with the world on Brahman's part, and the fact that Brahman treasures within itself glorious qualities antagonistic to all evil; for the

imperfections adhering to the bodies, which are mere modes of Brahman, do not affect Brahman itself to which the modes belong. Such identity rather proves for Brahman supreme lordly power, and thus adds to its excellences. Nor, again, can it rightly be maintained that of the individual soul also identity with the world can be predicated; for the souls being separate according to the bodies with which they are joined cannot be identical with each other. Even in the state of release, when the individual soul is not in any way limited, it does not possess that identity with the world on which there depends causality with regard to the world's creation, sustentation, and reabsorption; as will be declared in Sûtra IV, 4, 17. Nor, finally, does the Pûrvapakshin improve his case by contending that the individual soul may be the cause of the creation, &c., of the world because it (viz. the soul) is due to karman; for although the fact given as reason is true, all the same the Lord alone is the cause of the Universe.—All this proves that the being to which the text refers as Brahman is none other than the highest Self.

This second alternative interpretation of the Sûtra is preferred by most competent persons. The *Vṛttikāra*, e.g. says, 'That Brahman which the clause "All this is Brahman" declares to be the Self of all is the Lord.'

2. And because the qualities meant to be stated are possible (in Brahman).

The qualities about to be stated can belong to the highest Self only. 'Made of mind, having breath for its body,' &c. 'Made of mind' means to be apprehended by a purified mind only. The highest Self can be apprehended only by a mind purified by meditation on that Self, such meditation being assisted by the seven means, viz. abstention, &c. (see above, p. 17). This intimates that the highest Self is of pure goodness, precluding all evil, and therefore different in nature from everything else; for by the impure minded impure objects only can be apprehended.—'Having the vital breath for its body' means—being the supporter of all life in the world. To stand in

the relation of a body to something else, means to abide in that other thing, to be dependent on it, and to subserve it in a subordinate capacity, as we shall fully show later on. And all 'vital breath' or 'life' stands in that relation to the highest Self. 'Whose form is light'; i.e. who is of supreme splendour, his form being a divine one of supreme excellence peculiar to him, and not consisting of the stuff of Prakṛiti.—'Whose purposes are true'; i.e. whose purposes realise themselves without any obstruction. 'Who is the (or "of the") Self of ether'; i.e. who is of a delicate and transparent nature, like ether; or who himself is the Self of ether, which is the causal substance of everything else; or who shines forth himself and makes other things shine forth.—'To whom all works belong'; i.e. he of whom the whole world is the work; or he to whom all activities belong.—'To whom all wishes belong'; i.e. he to whom all pure objects and means of desire and enjoyment belong. 'He to whom all odours and tastes belong'; i.e. he to whom there belong, as objects of enjoyment, all kinds of uncommon, special, perfect, supremely excellent odours and tastes; ordinary smells and tastes being negated by another text, viz. 'That which is without sound, without touch, without taste,' &c. (Ka. Up. III, 15).—'He who embraces all this'; i.e. he who makes his own the whole group of glorious qualities enumerated.—'He who does not speak,' because, being in possession of all he could desire, he 'has no regard for anything'; i.e. he who, in full possession of lordly power, esteems this whole world with all its creatures no higher than a blade of grass, and hence abides in silence.—All these qualities stated in the text can belong to the highest Self only.

3. But, on account of impossibility, not the embodied soul.

Those who fully consider this infinite multitude of exalted qualities will recognise that not even a shadow of them can belong to the individual soul—whether in the state of bondage or that of release—which is a thing as insignificant as a glow-worm and, through its connexion

with a body, liable to the attacks of endless suffering. It is not possible therefore to hold that the section under discussion should refer to the individual soul.

4. And because there is (separate) denotation of the object and the agent.

The clause 'When I shall have departed from hence I shall obtain him' denotes the highest Brahman as the object to be obtained, and the individual soul as that which obtains it. This shows that the soul which obtains is the person meditating, and the highest Brahman that is to be obtained, the object of meditation: Brahman, therefore, is something different from the attaining soul.

5. On account of the difference of words.

The clause 'That is the Self of me, within the heart' designates the embodied soul by means of a genitive form, while the object of meditation is exhibited in the nominative case. Similarly, a text of the Vāgasaneyins, which treats of the same topic, applies different terms to the embodied and the highest Self, 'Like a rice grain, or a barley grain, or a canary seed, or the kernel of a canary seed, thus that golden Person is within the Self' (Sat. Br. X, 6, 3, 2). Here the locative form, 'within the Self,' denotes the embodied Self, and the nominative, 'that golden Person,' the object to be meditated on.—All this proves the highest Self to be the object of meditation.

6. And on account of *Smṛiti*.

'I dwell within the hearts of all, from me come memory and knowledge, as well as their loss'; 'He who free from delusion knows me to be the highest Person'; 'The Lord, O Arguna, is seated in the heart of all Beings, driving round by his mysterious power all beings as if mounted on a machine; to him fly for refuge' (Bha. Gī. XV, 15, 19; XVIII, 61). These *Smṛiti*-texts show the embodied soul to be the meditating subject, and the highest Self the object of meditation.

7. Should it be said that (the passage does) not

(refer to Brahman) on account of the smallness of the abode, and on account of the denotation of that (viz. minuteness of the being meditated on); we say no, because (Brahman) has thus to be meditated upon, and because (in the same passage) it is said to be like ether.

It might be contended that, as the text 'he is my Self within the heart' declares the being meditated on to dwell within a minute abode, viz. the heart; and as moreover another text—'smaller than a grain of rice,' &c., declares it to be itself of minute size, that being cannot be the highest Self, but only the embodied soul. For other passages speak of the highest Self as unlimited, and of the embodied soul as having the size of the point of a goad (cp. e.g. Mu. Up. I, 1, 6, and Svet. Up. V, 8).—This objection the Sūtra rebuts by declaring that the highest Self is spoken of as such, i. e. minute, on account of its having to be meditated upon as such. Such minuteness does not, however, belong to its true nature; for in the same section it is distinctly declared to be infinite like ether—'greater than the earth, greater than the sky, greater than heaven, greater than all these worlds' (*Kh. Up. III, 14, 3*). This shows that the designation of the highest Self as minute is for the purpose of meditation only.—The connexion of the whole section then is as follows. The clause 'All this is Brahman; let a man meditate with calm mind on this world as beginning, ending, and breathing in Brahman,' enjoins meditation on Brahman as being the Self of all, in so far as it is the cause of the origin and destruction of all, and entering into all beings as their soul gives life to them. The next clause, 'Man is made of thought; according as his thought is in this world, so will he be when he has departed this life,' declares the attainment of the desired object to depend on the nature of the meditation; and the following clause, 'Let him therefore form the following thought,' thereupon repeats the injunction with a view to the declaration of details. The clause 'He who consists of mind,' &c., up to 'who is never surprised,' then

states the nature and qualities, of the being to be meditated upon, which are to be comprised in the meditation. Next, the clause 'He is my Self,' up to 'the kernel of a canary seed,' declares that the highest Person, for the purpose of meditation, abides in the heart of the meditating devotee; representing it as being itself minute, since the heart is minute. After this the clause 'He also is my Self,' up to 'who is never surprised,' describes those aspects of the being meditated upon as within the heart, which are to be attained by the devotee. Next, the words 'this my Self within the heart is that Brahman' enjoins the reflection that the highest Brahman, as described before, is, owing to its supreme kindness, present in our hearts in order thereby to refresh and inspirit us. Then the clause 'When I shall have departed from hence I shall obtain him' suggests the idea that there is a certainty of obtaining him on the basis of devout meditation; and finally the clause 'He who has this faith has no doubt' declares that the devotee who is firmly convinced of his aim being attainable in the way described, will attain it beyond any doubt.—From all this it appears that the 'limitation of abode,' and the 'minuteness' ascribed to Brahman, are merely for the purpose of meditation.

8. Should it be said that there is attainment of fruition (of pleasure and pain); we reply, not so, on account of difference.

But, if the highest Brahman is assumed to dwell within bodies, like the individual soul, it follows that, like the latter, it is subject to the experience of pleasure and pain, such experience springing from connexion with bodies!—Of this objection the Sūtra disposes by remarking 'not so, on account of difference (of reason).' For what is the cause of experiences, pleasurable or painful, is not the mere dwelling within a body, but rather the subjection to the influence of good and evil deeds; and such subjection is impossible in the case of the highest Self to which all evil is foreign. Compare the scriptural text 'One of the two eats the sweet fruit, the other one looks on without eating'

(Mu. Up. III, 1, 1).—Here finishes the *adhikaraṇa* of 'what is known everywhere.'

Well then, if the highest Self is not an enjoyer, we must conclude that wherever fruition is referred to, the embodied soul only is meant!—Of this view the next *adhikaraṇa* disposes.

9. The eater (is the highest Self) on account of there being taken all that is movable and immovable.

We read in the *Kaṭhāvallī* (I, 2, 25), 'Who then knows where he is to whom the Brahmans and Kshatriyas are but food, and death itself a condiment?' A doubt here arises whether the 'eater,' suggested by the words 'food' and 'condiment,' is the individual soul or the highest Self.—The individual soul, the *Pūrvapakṣin* maintains; for all enjoyment presupposes works, and works belong to the individual soul only.—Of this view the *Sūtra* disposes. The 'eater' can be the highest Self only, because the taking, i. e. eating, of the whole aggregate of movable and immovable things can be predicated of that Self only. 'Eating' does not here mean fruition dependent on work, but rather the act of reabsorption of the world on the part of the highest Brahman, i. e. *Vishṇu*, who is the cause of the origination, subsistence, and final destruction of the universe. This appears from the fact that *Vishṇu* is mentioned in the same section, 'He reaches the end of his journey, and that is the highest place of *Vishṇu*' (*Ka. Up.* I, 3, 9). Moreover the clause 'to whom death is a condiment' shows that by the Brahmans and Kshatriyas, mentioned in the text, we have to understand the whole universe of moving and non-moving things, viewed as things to be consumed by the highest Self. For a condiment is a thing which, while itself being eaten, causes other things to be eaten; the meaning of the passage, therefore, is that while death itself is consumed, being a condiment as it were, there is at the same time eaten whatever is flavoured or made palatable by death, and that is the entire world of beings in which the Brahmans and Kshat-

triyas hold the foremost place. Now such eating of course is destruction or reabsorption, and hence such enjoyment—meaning general reabsorption—can belong to the highest Self only.

10. And on account of the topic of the whole section.

Moreover the highest Brahman constitutes the topic of the entire section. Cp. 'The wise who knows the Self as great and omnipresent does not grieve' (Ka. Up. I, 2, 22); 'That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained; the Self chooses him as his own' (I, 2, 23).—Moreover, the clause (forming part of the text under discussion), 'Who knows him (i. e. the being which constitutes the topic of the section) where he is?' clearly shows that we have to recognise here the Self of which it had previously been said that it is hard to know unless it assists us with its grace.

To this conclusion a new objection presents itself.—Further on in the same Upanishad (I, 3, 1) we meet with the following text: 'There are two, drinking their reward in the world of their own works, entered into the cave, dwelling on the highest summit; those who know Brahman call them shade and light, likewise those householders who perform the *Trināṅgiketa*-sacrifice.' Now this text clearly refers to the individual soul which enjoys the reward of its works, together with an associate coupled to it. And this associate is either the vital breath, or the organ of knowledge (*buddhi*). For the drinking of '*rita*' is the enjoyment of the fruit of works, and such enjoyment does not suit the highest Self. The *buddhi*, or the vital breath, on the other hand, which are instruments of the enjoying embodied soul, may somehow be brought into connexion with the enjoyment of the fruit of works. As the text is thus seen to refer to the embodied soul coupled with some associate, we infer, on the ground of the two texts belonging to one section, that also the 'eater' described in the

former text is none other than the individual soul.—To this objection the next Sūtra replies.

11. The 'two entered into the cave' are the two Selves ; on account of this being seen.

The two, entered into the cave and drinking their reward, are neither the embodied soul together with the vital breath, nor the embodied soul together with the buddhi ; it is rather the embodied Self and the highest Self which are designated by those terms. For this is seen, i. e. it is seen that in that section the individual Self and the highest Self only are spoken of as entered into the cave. To the highest Self there refers I, 2, 12, 'The wise who by meditation on his Self recognises the Ancient who is difficult to see, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.' And to the individual soul there refers I, 4, 7, 'Who is together with the vital breath, who is Aditi, who is made of the deities, who entering into the cave abides therein, who was born variously through the elements.' Aditi here means the individual soul which enjoys (atti) the fruits of its works ; which is associated with the vital breath ; which is made of the deities, i. e. whose enjoyment is dependent on the different sense-organs ; which abides in the hollow of the heart ; and which, being connected with the elementary substances, earth, and so on, is born in various forms—human, divine, &c.—That the text speaks of the two Selves as drinking their reward (while actually the individual soul only does so) is to be understood in the same way as the phrase 'there go the umbrella-bearers' (one of whom only carries the umbrella). Or else we may account for this on the ground that both are agents with regard to the drinking, in so far as the 'drinking' individual soul is caused to drink by the highest Self.

12. And on account of distinctive qualities.

Everywhere in that section we meet with statements of distinctive attributes of the two Selves, the highest Self

being represented as the object of meditation and attainment, and the individual Self as the meditating and attaining subject. The passage 'When he has known and understood that which is born from Brahman, the intelligent, to be divine and venerable, then he obtains everlasting peace' (I, 1, 17) refers to the meditating individual soul which recognises itself as being of the nature of Brahman. On the other hand, I, 2, 3, 'That which is a bridge for sacrificers, the highest imperishable Brahman for those who wish to cross over to the fearless shore, the Nāṭiketa, may we be able to know that,' refers to the highest Self as the object of meditation; 'Nāṭiketa' here meaning that which is to be reached through the Nāṭiketa-rite. Again, the passage 'Know the Self to be sitting in the chariot and the body to be the chariot' (I, 3, 3) refers to the meditating individual soul; and the verse, I, 3, 9, 'But he who has understanding for his charioteer, and holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishṇu,' refers to the embodied and the highest Self as that which attains and that which is to be attained. And in the text under discussion also (I, 3, 1), the two Selfs are distinctly designated as light and shade, the one being all-knowing, the other devoid of knowledge.

But, a new objection is raised, the initial passage, I, 1, 20, 'That doubt which there is when a man is dead—some saying, he is; others, he is not,' clearly asks a question as to the true nature of the individual soul, and we hence conclude that that soul forms the topic of the whole chapter.—Not so, we reply. That question does not spring from any doubt as to the existence or non-existence of the soul apart from the body; for if this were so the two first boons chosen by Nāṭiketas would be unsuitable. For the story runs as follows: When the sacrifice offered by the father of Nāṭiketas—at which all the possessions of the sacrificer were to be given to the priests—is drawing towards its close, the boy, feeling afraid that some deficiency on the part of the gifts might render the sacrifice unavailing, and dutifully wishing to render his father's sacrifice complete by giving his own person also, repeatedly asks

his father, 'And to whom will you give me'? The father, irritated by the boy's persistent questioning, gives an angry reply, and in consequence of this the boy goes to the palace of Yama, and Yama being absent, stays there for three days without eating. Yama on his return is alarmed at this neglect of hospitality, and wishing to make up for it allows him to choose three boons. Nāṭiketas, thereupon, full of faith and piety, chooses as his first boon that his father should forgive him. Now it is clear that conduct of this kind would not be possible in the case of one not convinced of the soul having an existence independent of the body. For his second boon, again, he chooses the knowledge of a sacrificial fire, which has a result to be experienced only by a soul that has departed from the body; and this choice also can clearly be made only by one who knows that the soul is something different from the body. When, therefore, he chooses for his third boon the clearing up of his doubt as to the existence of the soul after death (as stated in v. 20), it is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self—which knowledge has the form of meditation on the highest Self—and by means thereof, knowledge of the true nature of final Release which consists in obtaining the highest Brahman. The passage, therefore, is not concerned merely with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever—the same problem, in fact, with which another scriptural passage also is concerned, viz. 'When he has departed there is no more knowledge' (*Bṛi. Up. II, 4, 12*). The full purport of Nāṭiketas' question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature of the state of Release.—Philosophers, indeed, hold many widely differing opinions as to what constitutes Release. Some hold that the Self is con-

stituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define Release as the passing away of Nescience (avidyā). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge, and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (kaivalya). Others, again, who acknowledge a highest Self free from all imperfection, maintain that through connexion with limiting adjuncts that Self enters on the condition of an individual soul; Release then means the pure existence of the highest Self, consequent on the passing away of the limiting adjuncts. Those, however, who understand the Vedānta, teach as follows: There is a highest Brahman which is the sole cause of the entire universe, which is antagonistic to all evil, whose essential nature is infinite knowledge and blessedness, which comprises within itself numberless auspicious qualities of supreme excellence, which is different in nature from all other beings, and which constitutes the inner Self of all. Of this Brahman, the individual souls—whose true nature is unlimited knowledge, and whose only essential attribute is the intuition of the supreme Self—are modes, in so far, namely, as they constitute its body. The true nature of these souls is, however, obscured by Nescience, i. e. the influence of the beginningless chain of works; and by *Release* then we have to understand that intuition of the highest Self, which is the natural state of the individual souls, and which follows on the destruction of Nescience.—When Nāṭiketas desires Yama graciously to teach him the true nature of Release and the means to attain it, Yama at first tests him by dwelling on the difficulty of comprehending Release, and by tempting him with various worldly enjoyments. But having in this way recognised the boy's thorough fitness, he in the end instructs him as to the kind of meditation on the highest Self which constitutes knowledge of the highest Reality, as to the nature of Release—which consists in

reaching the abode of the highest Self—, and as to all the required details. This instruction begins, I, 2, 12, 'The Ancient one who is difficult to see,' &c., and extends up to I, 3, 9, 'and that is the highest place of Vishṇu.'—It thus is an established conclusion that the 'eater' is no other than the highest Self.—Here terminates the *adhikaraṇa* of 'the eater.'

13. (The Person) within the eye (is the highest Self) on account of suitability.

The *Kṛandogas* have the following text : 'The Person that is seen within the eye, that is the Self. This is the immortal, the fearless, this is Brahman' (*Kṛ. Up. IV, 15, 1*). The doubt here arises whether the person that is here spoken of as abiding within the eye is the reflected Self, or some divine being presiding over the sense of sight, or the embodied Self, or the highest Self.—It is the reflected Self, the *Pūrvapakshin* maintains; for the text refers to the person seen as something well known, and the expression, 'is seen,' clearly refers to something directly perceived. Or it may be the individual soul, for that also may be referred to as something well known, as it is in special connexion with the eye: people, by looking into the open eye of a person, determine whether the living soul remains in him or is departing. Or else we may assume that the Person seen within the eye is some particular divine being, on the strength of the scriptural text, *Bṛi. Up. V, 5, 2*, 'He (the person seen within the sun) rests with his rays in him (the person within the eye).' Any of these beings may quite suitably be referred to as something well known.—Of these alternatives the *Sūtra* disposes by declaring that the Person within the eye is the highest Self. For the text goes on to say about the Person seen within the eye, 'They call him *Samyadvāma*, for all blessings go towards him. He is also *Vāmanī*, for he leads all blessings. He is also *Bhāmanī*, for he shines in all worlds.' And all these attributes can be reconciled with the highest Self only.

14. And on account of the statement as to abode, and so on.

Abiding within the eye, ruling the eye, and so on are predicated by scripture of the highest Self only, viz. in *Bṛi. Up.* III, 7, 18, 'He who dwells within the eye, who rules the eye within.' We therefore recognise that highest Self in the text, 'That Person which is seen within the eye.' The argument founded on reference to 'something well known' thus suits the highest Self very well; and also the clause which denotes immediate perception ('is seen') appears quite suitable, since the highest Self is directly intuited by persons practising mystic concentration of mind (Yoga).

15. And on account of the text referring only to what is characterised by pleasure.

The Person abiding within the eye is the highest Person, for the following reason also. The topic of the whole section is Brahman characterised by delight, as indicated in the passage 'Ka (pleasure) is Brahman, Kha (ether) is Brahman' (*Kh. Up.* IV, 10, 5). To that same Brahman the passage under discussion ('The Person that is seen in the eye') refers for the purpose of enjoining first a place with which Brahman is to be connected in meditation, and secondly some special qualities—such as comprising and leading all blessings—to be attributed to Brahman in meditation.—The word 'only' in the Sūtra indicates the independence of the argument set forth.

But—an objection is raised—between the Brahman introduced in the passage 'Ka is Brahman,' &c., and the text under discussion there intervenes the vidyā of the Fires (*Kh. Up.* IV, 11–13), and hence Brahman does not readily connect itself with our passage. For the text says that after the Fires had taught Upakosala the knowledge of Brahman ('Breath is Brahman, Ka is Brahman,' &c.), they taught him a meditation on themselves ('After that the Gārhapatya fire taught him,' &c., *Kh. Up.* IV, 11, 1). And this knowledge of the Fires cannot be considered a mere subordinate part of the knowledge of Brahman, for the text declares that it has special fruits of its own—viz. the attainment of a ripe old age and prosperous descen-

dants, &c.—which are not comprised in the results of the knowledge of Brahman, but rather opposed to them in nature.—To this we make the following reply. As both passages (viz. IV, 10, 5, ‘Breath is Brahman,’ &c.; and IV, 15, 1, ‘this is Brahman’) contain the word Brahman, and as from the words of the Fires, ‘the teacher will tell you the way,’ it follows that the knowledge of Brahman is not complete before that way has been taught, we determine that the knowledge of the Fires which stands between the two sections of the knowledge of Brahman is a mere subordinate member of the latter. This also appears from the fact that the Gārhapatya fire begins to instruct Upakosala only after he has been introduced into the knowledge of Brahman. Upakosala moreover complains that he is full of sorrows (I, 10, 3), and thus shows himself to be conscious of all the sufferings incidental to human life—birth, old age, death, &c.—which result from man being troubled by manifold desires for objects other than the attainment of Brahman; when therefore the Fires conclude their instruction by combining in saying, ‘This, O friend, is the knowledge of us and the knowledge of the Self which we impart to thee,’ it is evident that the vidyā of the Fires has to be taken as a subordinate member of the knowledge of the Self whose only fruit is Release. And from this it follows that the statement of the results of the Agnividya has to be taken (not as an injunction of results—phalavidhi—but) merely as an arthavāda (cp. Pū. Mī. Sū. IV, 3, 1). It, moreover, is by no means true that the text mentions such fruits of the Agnividya as would be opposed to final Release; all the fruits mentioned suit very well the case of a person qualified for Release. ‘He destroys sin’ (*Kh. Up.* IV, 11, 2; 12, 2; 13, 2), i. e. he destroys all evil works standing in the way of the attainment of Brahman. ‘He obtains the world,’ i. e. all impeding evil works having been destroyed he obtains the world of Brahman. ‘He reaches his full age,’ i. e. he fully reaches that age which is required for the completion of meditation on Brahman. ‘He lives long,’ i. e. he lives unassailed by afflictions until he reaches Brahman. ‘His descendants do not perish,’

i. e. his pupils, and their pupils, as well as his sons, grandsons, &c., do not perish ; i. e. they are all knowers of Brahman, in agreement with what another text declares to be the reward of knowledge of Brahman—'In his family no one is born ignorant of Brahman' (Mu. Up. III, 2, 9). 'We guard him in this world and the other,' i. e. we Fires guard him from all troubles until he reaches Brahman.—The Agnividya thus being a member of the Brahmanvidya, there is no reason why the Brahman introduced in the earlier part of the Brahmanvidya should not be connected with the latter part—the function of this latter part being to enjoin a place of meditation (Brahman being meditated on as the Person within the eye), and some special qualities of Brahman to be included in the meditation.—But (an objection is raised) as the Fires tell Upakosala 'the teacher will tell you the way,' we conclude that the teacher has to give information as to the way to Brahman only ; how then can his teaching refer to the place of meditation and the special qualities of Brahman?—We have to consider, we reply, in what connexion the Fires address those words to Upakosala. His teacher having gone on a journey without having imparted to him the knowledge of Brahman, and Upakosala being dejected on that account, the sacred fires of his teacher, well pleased with the way in which Upakosala had tended them, and wishing to cheer him up, impart to him the general knowledge of the nature of Brahman and the subsidiary knowledge of the Fires. But remembering that, as scripture says, 'the knowledge acquired from a teacher is best,' and hence considering it advisable that the teacher himself should instruct Upakosala as to the attributes of the highest Brahman, the place with which it is to be connected in meditation and the way leading to it, they tell him 'the teacher will tell you the way,' the 'way' connoting everything that remains to be taught by the teacher. In agreement herewith the teacher—having first said, 'I will tell you this ; and as water does not cling to a lotus leaf, so no evil clings to one who knows it'—instructs him about Brahman as possessing certain

auspicious attributes, and to be meditated upon as abiding within the eye, and about the way leading to Brahman.—It is thus a settled conclusion that the text under discussion refers to that Brahman which was introduced in the passage ‘Ka is Brahman,’ and that hence the Person abiding within the eye is the highest Self.

But—an objection is raised—how do you know that the passage ‘Ka (pleasure) is Brahman, Kha (ether) is Brahman’ really refers to the highest Brahman, so as to be able to interpret on that basis the text about the Person within the eye? It is a more obvious interpretation to take the passage about Ka and Kha as enjoining a meditation on Brahman viewed under the form of elemental ether and of ordinary worldly pleasure. This interpretation would, moreover, be in agreement with other similarly worded texts (which are generally understood to enjoin meditation on Brahman in a definite form), such as ‘Name is Brahman,’ ‘Mind is Brahman.’

16. For that very reason that (ether) is Brahman.

Because the clause ‘What is Ka the same is Kha’ speaks of ether as characterised by pleasure, the ether which is denoted by ‘Kha’ is no other than the highest Brahman. To explain. On the Fires declaring ‘Breath is Brahman, Ka is Brahman, Kha is Brahman,’ Upakosala says, ‘I understand that breath is Brahman, but I do not understand Ka and Kha.’ The meaning of this is as follows. The Fires cannot speak of meditation on Brahman under the form of breath and so on, because they are engaged in giving instruction to me, who am afraid of birth, old age, death, &c., and desirous of final Release. What they declare to me therefore is meditation on Brahman itself. Now here Brahman is exhibited in co-ordination with certain well-known things, breath and so on. That Brahman should be qualified by co-ordination with breath is suitable, either from the point of view of Brahman having the attribute of supporting the world, or on account of Brahman being the ruler of breath, which stands to it in the relation of a body. Hence Upakosala says, ‘I understand that

breath is Brahman.' With regard to pleasure and ether, on the other hand, there arises the question whether they are exhibited in the relation of qualifying attributes of Brahman on the ground of their forming the body of Brahman, and hence being ruled by it, or whether the two terms are meant to determine each other, and thus to convey a notion of the true nature of Brahman being constituted by supreme delight. On the former alternative the declaration of the Fires would only state that Brahman is the ruler of the elemental ether and of all delight depending on the sense-organs, and this would give no notion of Brahman's true nature; on the latter alternative the Fires would declare that unlimited delight constitutes Brahman's true nature. In order to ascertain which of the two meanings has to be taken, Upakosala therefore says, 'I do not understand Ka and Kha.' The Fires, comprehending what is in his mind, thereupon reply, 'What is Ka the same is Kha, what is Kha the same is Ka,' which means that the bliss which constitutes Brahman's nature is unlimited. The same Brahman therefore which has breath for its attribute because breath constitutes its body, is of the nature of unlimited bliss; the text therefore adds, 'They taught him that (viz. Brahman) as breath and as ether.' What the text, 'Ka is Brahman, Kha is Brahman,' teaches thus is Brahman as consisting of unlimited bliss, and this Brahman is resumed in the subsequent text about the Person seen within the eye. That Person therefore is the highest Self.

17. And on account of the statement of the way of him who has heard the Upanishads.

Other scriptural texts give an account of the way—the first station of which is light—that leads up to the highest Person, without any subsequent return, the soul of him who has read the Upanishads, and has thus acquired a knowledge of the true nature of the highest Self. Now this same way is described by the teacher to Upakosala in connexion with the instruction as to the Person in the eye, 'They go to light, from light to day,' &c. This also

proves that the Person within the eye is the highest Self.

18. Not any other, on account of non-permanency of abode, and of impossibility.

As the reflected Self and the other Selves mentioned by the Pūrvapakshin do not necessarily abide within the eye, and as conditionless immortality and the other qualities (ascribed in the text to the Person within the eye) cannot possibly belong to them, the Person within the eye cannot be any Self other than the highest Self. Of the reflected Self it cannot be said that it permanently abides within the eye, for its presence there depends on the nearness to the eye of another person. The embodied Self again has its seat within the heart, which is the root of all sense-organs, so as to assist thereby the activities of the different senses; it cannot therefore abide within the eye. And with regard to the divinity the text says that 'he rests with his rays in him, i.e. the eye': this implies that the divine being may preside over the organ of sight although itself abiding in another place; it does not therefore abide in the eye. Moreover, non-conditioned immortality and similar qualities cannot belong to any of these three Selves. The Person seen within the eye therefore is the highest Self.

We have, under Sū. I, 2, 14, assumed as proved that the abiding within the eye and ruling the eye, which is referred to in *Bṛi. Up.* III, 7, 18 ('He who dwells in the eye,' &c.), can belong to the highest Self only, and have on that basis proved that the Self within the eye is the highest Self. —Here terminates the *adhikaraṇa* of that 'within.'—The next Sūtra now proceeds to prove that assumption.

19. The internal Ruler (referred to) in the clauses with respect to the gods, with respect to the worlds, &c. (is the highest Self), because the attributes of that are designated.

The Vāgasaneyins, of the Kāṇva as well as the Mādhyandina branch, have the following text: 'He who

dwelling in the earth is within the earth, whom the earth does not know, whose body the earth is, who rules the earth within, he is thy Self, the ruler within, the Immortal.' The text thereupon extends this teaching as to a being that dwells in things, is within them, is not known by them, has them for its body and rules them ; in the first place to all divine beings, viz. water, fire, sky, air, sun, the regions, moon, stars, ether, darkness, light ; and next to all material beings, viz. breath, speech, eye, ear, mind, skin, knowledge, seed—closing each section with the words, 'He is thy Self, the ruler within, the Immortal.' The Mādhyandinas, however, have three additional sections, viz. 'He who dwells in all worlds,' &c.; 'He who dwells in all Vedas,' &c.; 'He who dwells in all sacrifices' ; and, moreover, in place of 'He who dwells in knowledge' (*vigñāna*) they read 'He who dwells in the Self.'—A doubt here arises whether the inward Ruler of these texts be the individual Self or the highest Self.

The individual Self, the Pūrvapakshin maintains. For in the supplementary passage (which follows upon the text considered so far) the internal Ruler is called the 'seer' and 'hearer,' i.e. his knowledge is said to depend on the sense-organs, and this implies the view that the 'seer' only (i.e. the individual soul only) is the inward Ruler ; and further the clause 'There is no other seer but he' negatives any other seer.

This view is set aside by the Sūtra. The Ruler within, who is spoken of in the clauses marked in the text by the terms 'with respect of the gods,' 'with respect of the worlds,' &c., is the highest Self free from all evil, Nārāyaṇa. The Sūtra purposely joins the two terms 'with respect to the gods' and 'with respect to the worlds' in order to intimate that, in addition to the clauses referring to the gods and beings (*bhūta*) exhibited by the Kāṇva-text, the Mādhyandina-text contains additional clauses referring to the worlds, Vedas, &c. The inward Ruler spoken of in both these sets of passages is the highest Self ; for attributes of that Self are declared in the text. For it is a clear attribute of the highest Self that being one only

it rules all worlds, all Vedas, all divine beings, and so on. Uddālaka asks, 'Dost thou know that Ruler within who within rules this world and the other world and all beings? &c.—tell now that Ruler within'; and Yāgñavalkya replies with the long passus, 'He who dwells in the earth,' &c., describing the Ruler within as him who, abiding within all worlds, all beings, all divinities, all Vedas, and all sacrifices, rules them from within and constitutes their Self, they in turn constituting his body. Now this is a position which can belong to none else but the highest Person, who is all-knowing, and all whose purposes immediately realise themselves. That it is the highest Self only which rules over all and is the Self of all, other Upanishad-texts also declare; cp. e.g. 'Entered within, the ruler of creatures, the Self of all'; 'Having sent forth this he entered into it. Having entered it he became sat and tyat,' &c. (Taitt. Up. II, 6). Similarly the text from the Subāla-Up., which begins, 'there was not anything here in the beginning,' and extends up to 'the one God, Nārāyaṇa,' shows that it is the highest Brahman only which rules all, is the Self of all, and has all beings for its body. Moreover, essential immortality (which the text ascribes to the Ruler within) is an attribute of the highest Self only.—Nor must it be thought that the power of seeing and so on that belongs to the highest Self is dependent on sense-organs; it rather results immediately from its essential nature, since its omniscience and power to realise its purposes are due to its own being only. In agreement herewith scripture says, 'He sees without eyes, he hears without ears, without hands and feet he grasps and hastes' (Svet. Up. III, 19). What terms such as 'seeing' and 'hearing' really denote is not knowledge in so far as produced by the eye and ear, but the intuitive presentation of colour and sound. In the case of the individual soul, whose essentially intelligising nature is obscured by karman, such intuitive knowledge arises only through the mediation of the sense-organs; in the case of the highest Self, on the other hand, it springs from its own nature.—Again, the clause 'there is no other seer but he'

means that there is no seer other than the seer and ruler described in the preceding clauses. To explain. The clauses 'whom the earth does not know,' &c., up to 'whom the Self does not know' mean to say that the Ruler within rules without being perceived by the earth, Self, and the other beings which he rules. This is confirmed by the subsequent clauses, 'unseen but a seer,' 'unheard but a hearer,' &c. And the next clauses, 'there is no other seer but he,' &c., then mean to negative that there is any other being which could be viewed as the ruler of that Ruler. Moreover, the clauses 'that is the Self of thee,' 'He is the Self of thee' exhibit the individual Self in the genitive form ('of thee'), and thus distinguish it from the Ruler within, who is declared to be their Self.

20. And not that which *Smṛiti* assumes, on account of the declaration of qualities not belonging to that; nor the embodied one.

'That which *Smṛiti* assumes' is the *Pradhāna*; the 'embodied one' is the individual soul. Neither of these can be the Ruler within, since the text states attributes which cannot possibly belong to either. For there is not even the shadow of a possibility that essential capability of seeing and ruling all things, and being the Self of all, and immortality should belong either to the non-sentient *Pradhāna* or to the individual soul.—The last two *Sūtras* have declared that the mentioned qualities belong to the highest Self, while they do not belong to the individual soul. The next *Sūtra* supplies a new, independent argument.

21. For both also speak of it as something different.

Both, i.e. the *Mādhyandinas* as well as the *Kāṇvas*, distinguish in their texts the embodied soul, together with speech and other non-intelligent things, from the Ruler within, representing it as an object of his rule. The *Mādhyandinas* read, 'He who dwells in the Self, whom the Self does not know,' &c.; the *Kāṇvas*, 'He who dwells

within understanding,' &c. The declaration of the individual Self being ruled by the Ruler within implies of course the declaration of the former being different from the latter.

The conclusion from all this is that the Ruler within is a being different from the individual soul, viz. the highest Self free from all evil, *Nârāyaṇa*.—Here terminates the *adhikaraṇa* of 'the internal Ruler.'

22. That which possesses the qualities of invisibility, &c., on account of the declaration of attributes.

The *Ātharvāṇikas* read in their text, 'The higher knowledge is that by which that Indestructible is apprehended. That which is invisible, unseizable, without origin and qualities, &c., that it is which the wise regard as the source of all beings'; and further on, 'That which is higher than the high Imperishable' (*Mu. Up. I, 1, 5, 6; II, 1, 2*). The doubt here arises whether the Indestructible, possessing the qualities of imperceptibility, &c., and that which is higher than the Indestructible, should be taken to denote the *Pradhāna* and the soul of the *Sāṅkhyas*, or whether both denote the highest Self.—The *Pûrvapakshin* maintains the former alternative. For, he says, while in the text last discussed there is mentioned a special attribute of an intelligent being, viz. in the clause 'unseen but a seer,' no similar attribute is stated in the former of the two texts under discussion, and the latter text clearly describes the collective individual soul, which is higher than the imperishable *Pradhāna*, which itself is higher than all its effects. The reasons for this decision are as follows:—Colour and so on reside in the gross forms of non-intelligent matter, viz. the elements, earth, and so on. When, therefore, visibility and so on are expressly negated, such negation suggests a non-sentient thing cognate to earth, &c., but of a subtle kind, and such a thing is no other than the *Pradhāna*. And as something higher than this *Pradhāna* there are known the collective souls only, under whose guidance the *Pradhāna* gives birth to all its effects, from the so-called *Mahat* downwards

to individual things. This interpretation is confirmed by the comparisons set forth in the next sloka, 'As the spider sends forth and draws in its threads, as plants spring from the earth, as hair grows on the head and body of the living man, thus does everything arise here from the Indestructible.' The section therefore is concerned only with the Pradhāna and the individual soul.

This *primâ facie* view is set aside by the Sûtra. That which possesses invisibility and the other qualities stated in the text, and that which is higher than the high Indestructible, is no other than the highest Self. For the text declares attributes which belong to the highest Self only, viz. in I, 1, 9, 'He who knows all, cognises all,' &c. Let us shortly consider the connexion of the text. The passage beginning 'the higher knowledge is that by which the Indestructible is apprehended' declares an indestructible being possessing the attributes of invisibility and so on. The clause 'everything arises here from the Indestructible' next declares that from that being all things originate. Next the sloka, 'He who knows all and cognises all,' predicates of that Indestructible which is the source of all beings, omniscience, and similar qualities. And finally the text, 'That which is higher than the high Indestructible,' characterises that same being—which previously had been called invisible, the source of beings, indestructible, all-knowing, &c.—as the highest of all. Hence it is evident that in the text 'higher than the high Indestructible' the term 'Indestructible' does not denote the invisible, &c. Indestructible, which is the chief topic of the entire section; for there can of course be nothing higher than that which, as being all-knowing, the source of all, &c., is itself higher than anything else. The 'Indestructible' in that text therefore denotes the elements in their subtle condition.

23. Not the two others, on account of distinction and statement of difference.

The section distinguishes the indestructible being, which is the source of all, &c., from the Pradhāna as well as the individual soul, in so far, namely, as it undertakes to prove

that by the cognition of one thing everything is known; and it moreover, in passages such as 'higher than the high Indestructible,' explicitly states the difference of the indestructible being from those other two.—The text first relates that Brahmā told the knowledge of Brahman, which is the foundation of the knowledge of all, to his eldest son Atharvan: this introduces the knowledge of Brahman as the topic of the section. Then, the text proceeds, in order to obtain this knowledge of Brahman, which had been handed down through a succession of teachers to Aṅgiras, Saunaka approached Aṅgiras respectfully and asked him: 'What is that through which, if known, all this is known?' i. e. since all knowledge is founded on the knowledge of Brahman, he enquires after the nature of Brahman. Aṅgiras replies that he who wishes to attain Brahman must acquire two kinds of knowledge, both of them having Brahman for their object: an indirect one which springs from the study of the śāstras, viz. the Veda, Śikshā, Kalpa, and so on, and a direct one which springs from concentrated meditation (yoga). The latter kind of knowledge is the means of obtaining Brahman, and it is of the nature of devout meditation (bhakti), as characterised in the text 'He whom the Self chooses, by him the Self can be gained' (III, 2, 3). The means again towards this kind of knowledge is such knowledge as is gained from sacred tradition, assisted by abstention and the other six auxiliary means (see above, p. 17); in agreement with the text, 'Him the Brāhmaṇas seek to know by the study of the Veda, by sacrifice, by gifts, by penance, by fasting' (*Bṛi. Up.* IV, 4, 22).—Thus the Reverend Parāśara also says, 'The cause of attaining him is knowledge and work, and knowledge is twofold, according as it is based on sacred tradition or springs from discrimination.' The *Mundaka*-text refers to the inferior kind of knowledge in the passage 'the lower knowledge is the *Rig-veda*,' &c., up to 'and the dharma-śāstras'; this knowledge is the means towards the intuition of Brahman; while the higher kind of knowledge, which is called 'upāsanā,' has the character of devout meditation (bhakti), and consists in direct intuition of Brahman, is

referred to in the clause 'the higher knowledge is that by which the Indestructible is apprehended.' The text next following, 'That which is invisible,' &c., then sets forth the nature of the highest Brahman, which is the object of the two kinds of knowledge previously described. After this the passage 'As the spider sends forth and draws in its thread' declares that from that indestructible highest Brahman, as characterised before, there originates the whole universe of things, sentient and non-sentient. The next sloka (*tapasā kīyate*, &c.) states particulars about this origination of the universe from Brahman. 'Brahman swells through brooding'; through brooding, i.e. thought—in agreement with a later text, 'brooding consists of thought'—Brahman swells, i.e. through thought in the form of an intention, viz. 'may I become many,' Brahman becomes ready for creation. From it there springs first 'anna,' i.e. that which is the object of fruition on the part of all enjoying agents, viz. the non-evolved subtle principles of all elements. From this 'anna' there spring successively breath, mind, and all other effected things up to work, which is the means of producing reward in the form of the heavenly world, and Release. The last sloka of the first chapter thereupon first states the qualities, such as omniscience and so on, which capacitate the highest Brahman for creation, and then declares that from the indestructible highest Brahman there springs the effected (*kārya*) Brahman, distinguished by name and form, and comprising all enjoying subjects and objects of enjoyment.—The first sloka of the second chapter declares first that the highest Brahman is absolutely real ('That is true'), and then admonishes those who desire to reach the indestructible highest Self, which possesses all the blessed qualities stated before and exists through itself, to turn away from other rewards and to perform all those sacrificial works depending on the three sacred fires which were seen and revealed by poets in the four Vedas and are incumbent on men according to caste and āsrama. The section 'this is your path' (I, 2, 1) up to 'this is the holy Brahma-world gained by your good works' (I, 2, 6) next states the particular mode

of performing those works, and declares that an omission of one of the successive works enjoined in *Sruti* and *Smṛiti* involves fruitlessness of the works actually performed, and that something not performed in the proper way is as good as not performed at all. Stanzas 7 and ff. ('But frail in truth are those boats') declare that those who perform this lower class of works have to return again and again into the *Samsāra*, because they aim at worldly results and are deficient in true knowledge. Stanza 8 ('but those who practise penance and faith') then proclaims that works performed by a man possessing true knowledge, and hence not aiming at worldly rewards, result in the attainment of Brahman; and stanzas 12 a, 13 ('having examined all these worlds') enjoin knowledge, strengthened by due works, on the part of a man who has turned away from *mere* works, as the means of reaching Brahman; and due recourse to a teacher on the part of him who is desirous of such knowledge.—The first chapter of the second section of the Upanishad (II, 1) then clearly teaches how the imperishable highest Brahman, i.e. the highest Self—as constituting the Self of all things and having all things for its body—has all things for its outward form and emits all things from itself. The remainder of the Upanishad ('Manifest, near,' &c.) teaches how this highest Brahman, which is imperishable and higher than the soul, which itself is higher than the Unevolved; which dwells in the highest Heaven; and which is of the nature of supreme bliss, is to be meditated upon as within the hollow of the heart; how this meditation has the character of devout faith (*bhakti*); and how the devotee, freeing himself from Nescience, obtains for his reward intuition of Brahman, which renders him like Brahman.

It thus clearly appears that 'on account of distinction and statement of difference' the Upanishad does not treat of the *Pradhāna* and the soul. For that the highest Brahman is different from those two is declared in passages such as 'That heavenly Person is without body; he is both without and within, not produced, without breath and without mind, pure, higher than what is higher than the

Imperishable' (II, 1, 2); for the last words mean 'that imperishable highest Self possessing invisibility and similar qualities, which is higher than the aggregate of individual souls, which itself is higher than the non-evolved subtle elements.' The term 'akshara' (imperishable) is to be etymologically explained either as that which pervades (asrute) or that which does not pass away (a-ksharati), and is on either of these explanations applicable to the highest Self, either because that Self pervades all its effects or because it is like the so-called Mahat (which is also called akshara), free from all passing away or decaying.—Here terminates the adhikaraṇa of 'invisibility and so on.'

24. And on account of the description of its form,

'Fire is his head, his eyes the sun and the moon, the regions his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner Self of all things' (II, 1, 4)—the outward form here described can belong to none but the highest Self; that is, the inner Self of all beings. The section therefore treats of the highest Self.

25. Vaisvânara (is the highest Self), on account of the distinctions qualifying the common term.

The *Kṛandogas* read in their text, 'You know at present that Vaisvânara Self, tell us that,' &c., and further on, 'But he who meditates on the Vaisvânara Self as a span long,' &c. (*Kṛ. Up.* V, 11, 6; 18, 1). The doubt here arises whether that Vaisvânara Self can be made out to be the highest Self or not. The Pûrvapakshin maintains the latter alternative. For, he says, the word Vaisvânara is used in the sacred texts in four different senses. It denotes in the first place the intestinal fire, so in *Bṛi. Up.* V, 9, 'That is the Vaisvânara fire by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears when one covers one's ears. When man is on the point of departing this life he does not hear that noise.'—It next denotes the third of the elements, so in *Ri. Samh.* X, 88, 12, 'For the whole world the gods

have made the Agni Vaisvānara a sign of the days.'—It also denotes a divinity, so *Ri. Samh.* I, 98, 1, 'May we be in the favour of Vaisvānara, for he is the king of the kings,' &c. And finally it denotes the highest Self, as in the passage, 'He offered it in the Self, in the heart, in Agni Vaisvānara'; and in *Pra. Up.* I, 7, 'Thus he rises as Vaisvānara, assuming all forms, as breath of life, as fire.'—And the characteristic marks mentioned in the introductory clauses of the *Khândogya*-text under discussion admit of interpretations agreeing with every one of these meanings of the word Vaisvānara.

Against this *primâ facie* view the Sūtra declares itself. The term 'Vaisvānara' in the *Khândogya*-text denotes the highest Self, because the 'common' term is there qualified by attributes specially belonging to the highest Self. For the passage tells us how Aupamanyava and four other great *Rishis*, having met and discussed the question as to what was their Self and Brahman, come to the conclusion to go to Uddālaka because he is reputed to know the Vaisvānara Self. Uddālaka, recognising their anxiety to know the Vaisvānara Self, and deeming himself not to be fully informed on this point, refers them to Arvapati Kaikeya as thoroughly knowing the Vaisvānara Self; and they thereupon, together with Uddālaka, approach Arvapati. The king duly honours them with presents, and as they appear unwilling to receive them, explains that they may suitably do so, he himself being engaged in the performance of a religious vow; and at the same time instructs them that even men knowing Brahman must avoid what is forbidden and do what is prescribed. When thereupon he adds that he will give them as much wealth as to the priests engaged in his sacrifice, they, desirous of Release and of knowing the Vaisvānara Self, request him to explain that Self to them. Now it clearly appears that as the *Rishis* are said to be desirous of knowing that Brahman which is the Self of the individual souls ('what is our Self, what is Brahman'), and therefore search for some one to instruct them on that point, the Vaisvānara Self—to a person acquainted with which they address themselves—

can be the highest Self only. In the earlier clauses the terms used are 'Self' and 'Brahman,' in the later 'Self' and 'Vaisvânara'; from this it appears also that the term 'Vaisvânara,' which takes the place of 'Brahman,' denotes none other but the highest Self. The results, moreover, of the knowledge of the Vaisvânara Self, which are stated in subsequent passages, show that the Vaisvânara Self is the highest Brahman. 'He eats food in all worlds, in all beings, in all Selves'; 'as the fibres of the Ishikâ reed when thrown into the fire are burnt, thus all his sins are burned' (V, 18, 1; 24, 3).

The next Sûtra supplies a further reason for the same conclusion.

26. That which the text refers to is an inferential mark—thus.

The text describes the shape of Vaisvânara, of whom heaven, &c., down to earth constitute the several limbs; and it is known from Scripture and Smṛiti that such is the shape of the highest Self. When, therefore, we recognise that shape as referred to in the text, this supplies an inferential mark of Vaisvânara being the highest Self.—The 'thus' (iti) in the Sûtra denotes a certain mode, that is to say, 'a shape of such a kind being recognised in the text enables us to infer that Vaisvânara is the highest Self.' For in Scripture and Smṛiti alike the highest Person is declared to have such a shape. Cp. e.g. the text of the Âtharvavedas. 'Agni is his head, the sun and moon his eyes, the regions his ears, his speech the Vedas disclosed, the wind his breath, his heart the Universe; from his feet came the earth; he is indeed the inner Self of all things' (Mu. Up. II, 1, 4). 'Agni' in this passage denotes the heavenly world, in agreement with the text 'that world indeed is Agni.' And the following Smṛiti texts: 'He of whom the wise declare the heavenly world to be the head, the ether the navel, sun and moon the eyes, the regions the ears, the earth the feet; he whose Self is unfathomable is the leader of all beings'; and 'of whom Agni is the mouth, heaven the head, the ether the navel, the earth the

feet, the sun the eye, the regions the ear ; worship to him, the Self of the Universe!'—Now our text declares the heavenly world and so on to constitute the head and the other limbs of Vaisvânara. For Kaikeya on being asked by the *Rishis* to instruct them as to the Vaisvânara Self recognises that they all know something about the Vaisvânara Self while something they do not know (for thus only we can explain his special questions), and then in order to ascertain what each knows and what not, questions them separately. When thereupon Aupamanyava replies that he meditates on heaven only as the Self, Kaikeya, in order to disabuse him from the notion that heaven is the whole Vaisvânara Self, teaches him that heaven is the head of Vaisvânara, and that of heaven which thus is a part only of Vaisvânara, Suteḡas is the special name. Similarly he is thereupon told by the other *Rishis* that they meditate only on sun, air, ether, and earth, and informs them in return that the special names of these beings are 'the omniform,' 'he who moves in various ways,' 'the full one,' 'wealth,' and 'firm rest,' and that these all are mere members of the Vaisvânara Self, viz. its eyes, breath, trunk, bladder, and feet. The shape thus described in detail can belong to the highest Self only, and hence Vaisvânara is none other but the highest Self.

The next Sūtra meets a further doubt as to this decision not yet being well established.

27. Should it be said that it is not so, on account of the word, &c., and on account of the abiding within ; we say, no ; on account of meditation being taught thus, on account of impossibility ; and because they read of him as person.

An objection is raised. Vaisvânara cannot be ascertained to be the highest Self, because, on the account of the text and of the abiding within, we can understand by the Vaisvânara in our text the intestinal fire also. The text to which we refer occurs in the Vaisvânara-vidyā of the Vāgasaneyins, 'This one is the Agni Vaisvânara,' where the two words 'Agni' and 'Vaisvânara' are exhibited in

co-ordination. And in the section under discussion the passage, 'the heart is the Gārhapatya fire, the mind the Anvāhārya-pañana fire, the mouth the Āhavanīya fire' (*Kh. Up. V, 18, 2*), represents the Vaisvānara in so far as abiding within the heart and so on as constituting the triad of sacred fires. Moreover the text, 'The first food which a man may take is in the place of Soma. And he who offers that first oblation should offer it to Prāṇa' (*V, 19, 1*), intimates that Vaisvānara is the abode of the offering to Prāṇa. In the same way the Vāgasaneyins declare that Vaisvānara abides within man, viz. in the passage 'He who knows this Agni Vaisvānara shaped like a man abiding within man.' As thus Vaisvānara appears in co-ordination with the word 'Agni,' is represented as the triad of sacred fires, is said to be the abode of the oblation to Breath, and to abide within man, he must be viewed as the intestinal fire, and it is therefore not true that he can be identified with the highest Self only.

This objection is set aside by the Sūtra. It is not so 'on account of meditation (on the highest Self) being taught thus,' i.e. as the text means to teach that the highest Brahman which, in the manner described before, has the three worlds for its body should be meditated upon as qualified by the intestinal fire which (like other beings) constitutes Brahman's body. For the word 'Agni' denotes not only the intestinal fire, but also the highest Self in so far as qualified by the intestinal fire.—But how is this to be known?—'On account of impossibility,' i.e. because it is impossible that the mere intestinal fire should have the three worlds for its body. The true state of the case therefore is that the word Agni, which is understood to denote the intestinal fire, when appearing in co-ordination with the term Vaisvānara represented as having the three worlds for his body, denotes (not the intestinal fire, but) the highest Self as qualified by that fire viewed as forming the body of the Self. Thus the Lord also says, 'As Vaisvānara fire I abide in the body of living creatures and, being assisted by breath inspired and expired, digest the four-fold food' (*Bha. Gt. XIV, 15*). 'As Vaisvānara fire' here

means 'embodied in the intestinal fire.'—The *Khândogya* text under discussion enjoins meditation on the highest Self embodied in the Vaisvânara fire.—Moreover the Vâgasaneyins read of him, viz. the Vaisvânara, as man or person, viz. in the passage 'That Agni Vaisvânara is the person' (Sa. Brâ. X, 6, 1, 11). The intestinal fire by itself cannot be called a person; unconditioned personality belongs to the highest Self only. Compare 'the thousand-headed person' (*Ri. Samh.*), and 'the Person is all this' (*Sve. Up. I, 3, 15*).

28. For the same reasons not the divinity and the element.

For the reasons stated Vaisvânara can be neither the deity Fire, nor the elemental fire which holds the third place among the gross elements.

29. Gaimini thinks that there is no objection to (the word 'Agni') directly (denoting the highest Self).

So far it has been maintained that the word 'Agni,' which stands in co-ordination with the term 'Vaisvânara,' denotes the highest Self in so far as qualified by the intestinal fire constituting its body; and that hence the text under discussion enjoins meditation on the highest Self. Gaimini, on the other hand, is of opinion that there is no reasonable objection to the term 'Agni,' no less than the term 'Vaisvânara,' being taken *directly* to denote the highest Self. That is to say—in the same way as the term 'Vaisvânara,' although a common term, yet when qualified by attributes especially belonging to the highest Self is known to denote the latter only as possessing the quality of ruling all men; so the word 'Agni' also when appearing in connexion with special attributes belonging to the highest Self denotes that Self only. For any quality on the ground of which 'Agni' may be etymologically explained to denote ordinary fire—as when e.g. we explain 'agni' as he who 'agre nayati'—may also, in its highest non-conditioned degree, be ascribed to the supreme Self. Another difficulty

remains. The passage (V, 18, 1) 'yas tv etam evam prādesamātram abhivimānam,' &c. declares that the non-limited highest Brahman is limited by the measure of the pradesas, i. e. of the different spaces—heaven, ether, earth, &c.—which had previously been said to constitute the limbs of Vaisvānara. How is this possible?

30. On account of definiteness; thus Āsmarathya opines.

The teacher Āsmarathya is of opinion that the text represents the highest Self as possessing a definite extent, to the end of rendering the thought of the meditating devotee more definite. That is to say—the limitation due to the limited extent of heaven, sun, &c. has the purpose of rendering definite to thought him who pervades (abhi) all this Universe and in reality transcends all measure (vimāna).—A further difficulty remains. For what purpose is the highest Brahman here represented like a man, having a head and limbs?—This point the next Sūtra elucidates.

31. On account of meditation, Bādari thinks.

The teacher Bādari thinks that the representation in the text of the supreme Self in the form of a man is for the purpose of devout meditation. 'He who in this way meditates on that Vaisvānara Self as "prādesamātra" and "abhivimāna," he eats food in all worlds, in all beings, in all Selves.' What this text enjoins is devout meditation for the purpose of reaching Brahman. 'In this way' means 'as having a human form.' And 'the eating' of food in all worlds, &c. means the gaining of intuitional knowledge of Brahman which abides everywhere and is in itself of the nature of supreme bliss. The special kind of food, i. e. the special objects of enjoyment which belong to the different Selves standing under the influence of karman cannot be meant here; for those limited objects have to be shunned by those who desire final release. A further question arises. If Vaisvānara is the highest Self, how can the text say that the altar is its chest, the grass on the altar its hairs, and so

on? (V, 18, 2.) Such a statement has a sense only if we understand by Vaisvânara the intestinal fire.—This difficulty the next Sūtra elucidates.

32. On account of imaginative identification, thus Gaimini thinks; for thus the text declares.

The teacher Gaimini is of opinion that the altar is stated to be the chest of Vaisvânara, and so on, in order to effect an imaginative identification of the offering to Prâna which is daily performed by the meditating devotees and is the means of pleasing Vaisvânara, having the heaven and so on for his body, i. e. the highest Self, with the Agnihotra-offering. For the fruit due to meditation on the highest Self, as well as the identity of the offering to breath with the Agnihotra, is declared in the following text, 'He who without knowing this offers the Agnihotra—that would be as if removing the live coals he were to pour his libation on dead ashes. But he who offers this Agnihotra with a full knowledge of its purport, he offers it in all worlds, in all beings, in all Selves. As the fibres of the Ishikâ reed when thrown into the fire are burnt, thus all his sins are burnt.' (V, 24, 1-3.)

33. Moreover, they record him in that.

They (i. e. the Vâgasaneyins) speak of him, viz. Vaisvânara who has heaven for his head, &c.—i. e. the highest Self—as within that, i. e. the body of the devotee, so as to form the abode of the oblation to Prâna; viz. in the text, 'Of that Vaisvânara Self the head is Suteḡas,' and so on. The context is as follows. The clause 'He who meditates on the Vaisvânara Self as prâdesamâtra,' &c. enjoins meditation on the highest Self having the three worlds for its body, i. e. on Vaisvânara. The following clause 'he eats food in all worlds' teaches that the attaining of Brahman is the reward of such meditation. And then the text proceeds to teach the Agnihotra offered to Prâna, which is something subsidiary to the meditation taught. The text here establishes an identity between the members—fire, sun, &c.—of the Vaisvânara enjoined as object of meditation (which members

are called Suteḡas, Viśvarūpa, &c.), and parts—viz. head, eye, breath, trunk, bladder, feet—of the worshipper's body. 'The head is Suteḡas'—that means: the head of the devotee is (identical with) heaven, which is the head of the highest Self; and so on up to 'the feet,' i. e. the feet of the devotee are identical with the earth, which constitutes the feet of the highest Self. The devotee having thus reflected on the highest Self, which has the three worlds for its body, as present within his own body, thereupon is told to view his own chest, hair, heart, mind and mouth as identical with the altar, grass and the other things which are required for the Agnihotra; further to identify the oblation to Prāṇa with the Agnihotra, and by means of this Prāṇa-agnihotra to win the favour of Vaiśvānara, i. e. the highest Self. The final conclusion then remains that Vaiśvānara is none other than the highest Self, the supreme Person.—Here terminates the adhikaraṇa of 'Vaiśvānara.'

THIRD PĀDA.

1. The abode of heaven, earth, &c. (is the highest Self), on account of terms which are its own.

The followers of the Atharva-veda have the following text, 'He in whom the heaven, the earth and the sky are woven, the mind also, with all the vital airs, know him alone as the Self, and leave off other words; he is the bank (setu) of the Immortal' (Mu. Up. II, 2, 5). The doubt here arises whether the being spoken of as the abode of heaven, earth, and so on, is the individual soul or the highest Self.

The Pûrvapakshin maintains the former alternative. For, he remarks, in the next sloka, 'where like spokes in the nave of a wheel the arteries meet, he moves about within, becoming manifold,' the word 'where' refers back to the being which in the preceding sloka had been called the abode of heaven, earth, and so on, the clause beginning with 'where' thus declaring that that being is the basis of the arteries; and the next clause declares that same being to become manifold or to be born in many ways. Now, connexion with the arteries is clearly characteristic of the individual soul; and so is being born in many forms, divine and so on. Moreover, in the very sloka under discussion it is said that that being is the abode of the mind and the five vital airs, and this also is a characteristic attribute of the individual soul. It being, on these grounds, ascertained that the text refers to the individual soul we must attempt to reconcile therewith, as well as we can, what is said about its being the abode of heaven, earth, &c.

This primâ facie view is set aside by the Sûtra. That which is described as the abode of heaven, earth, &c. is none other than the highest Brahman, on account of a term which is 'its own,' i. e. which specially belongs to it. The clause we have in view is 'he is the bank of the Immortal.' This description applies to the highest Brahman only, which

alone is, in all Upanishads, termed the cause of the attainment of Immortality; cp. e. g. 'Knowing him thus a man becomes immortal; there is no other path to go' (Sve. Up. III, 8). The term 'setu' is derived from *śi*, which means to bind, and therefore means that which binds, i. e. makes one to attain immortality; or else it may be understood to mean that which leads towards immortality that lies beyond the ocean of *samsāra*, in the same way as a bank or bridge (setu) leads to the further side of a river.—Moreover the word 'Self' (ātman) (which, in the text under discussion, is also applied to that which is the abode of heaven, earth, &c.), without any further qualification, primarily denotes Brahman only; for 'ātman' comes from *āp*, to reach, and means that which 'reaches' all other things in so far as it rules them. And further on (II, 2, 7) there are other terms, 'all knowing,' 'all cognising,' which also specially belong to the highest Brahman only. This Brahman may also be represented as the abode of the arteries; as proved e. g. by Mahānār. Up. (XI, 8-12), 'Surrounded by the arteries he hangs . . . in the middle of this pointed flame there dwells the highest Self.' Of that Self it may also be said that it is born in many ways; in accordance with texts such as 'not born, he is born in many ways; the wise know the place of his birth.' For in order to fit himself to be a refuge for gods, men, &c. the supreme Person, without however putting aside his true nature, associates himself with the shape, make, qualities and works of the different classes of beings, and thus is born in many ways. Smṛiti says the same: 'Though being unborn, of non-perishable nature, the Lord of all beings, yet presiding over my Prakṛiti I am born by my own mysterious power' (Bha. Gī. IV, 6). Of the mind also and the other organs of the individual soul the highest Self is strictly the abode; for it is the abode of everything.—The next Sūtra supplies a further reason.

2. And on account of its being declared that to which the released have to resort.

The Person who is the abode of heaven, earth, and so

on, is also declared by the text to be what is to be reached by those who are released from the bondage of *Samsāra* existence. 'When the seer sees the brilliant maker and Lord as the Person who has his source in Brahman, then possessing true knowledge he shakes off good and evil, and, free from passion, reaches the highest oneness' (Mu. Up. III, 1, 3). 'As the flowing rivers disappear in the sea, losing their name and form, thus a wise man freed from name and form goes to the divine Person who is higher than the high' (III, 2, 8). For it is only those freed from the bondage of *Samsāra* who shake off good and evil, are free from passion, and freed from name and form.

For the *Samsāra* state consists in the possession of name and form, which is due to connexion with non-sentient matter, such connexion springing from good and evil works. The Person therefore who is the abode of heaven, earth, &c., and whom the text declares to be the aim to be reached by those who, having freed themselves from good and evil, and hence from all contact with matter, attain supreme oneness with the highest Brahman, can be none other than this highest Brahman itself.

This conclusion, based on terms exclusively applicable to the highest Brahman, is now confirmed by reference to the absence of terms specially applicable to the individual soul.

3. Not that which is inferred, on account of the absence of terms denoting it, and (so also not) the bearer of the *Prāṇas* (i. e. the individual soul).

As the section under discussion does not treat of the *Pradhāna*, there being no terms referring to that, so it is with regard to the individual soul also. In the text of the *Sūtra* we have to read either *ānumānam*, i. e. 'inference,' in the sense of 'object of inference,' or else *ānumānam*, 'object of inference'; what is meant being in both cases the *Pradhāna* inferred to exist by the *Sāṅkhyas*.

4. On account of the declaration of difference.

'On the same tree man sits immersed in grief, be-

wildered by "anīśa"; but when he sees the other one, the Lord, contented, and his glory; then his grief passes away' (Mu. Up. III, 1, 2). This, and similar texts, speak of that one, i. e. the one previously described as the abode of heaven, earth, &c., as different from the individual soul.—The text means—the individual soul grieves, being bewildered by her who is not 'īśa,' i. e. Prakṛiti, the object of fruition. But its grief passes away when it sees him who is other than itself, i. e. the beloved Lord of all, and his greatness which consists in his ruling the entire world.

5. On account of the subject-matter.

It has been already shown, viz. under I, 2, 21, that the highest Brahman constitutes the initial topic of the Upanishad. And by the arguments set forth in the previous Sūtras of the present Pāda, we have removed all suspicion as to the topic started being dropped in the body of the Upanishad.

6. And on account of abiding and eating.

'Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit; without eating, the other looks on' (Mu. Up. III, 1, 1). This text declares that one enjoys the fruit of works while the other, without enjoying, shining abides within the body. Now this shining being which does not enjoy the fruit of works can only be the being previously described as the abode of heaven, earth, &c., and characterised as all knowing, the bridge of immortality, the Self of all; it can in no way be the individual Self which, lamenting, experiences the results of its works. The settled conclusion, therefore, is that the abode of heaven, earth, and so on, is none other than the highest Self.—Here terminates the adhikaraṇa of 'heaven, earth, and so on.'

7. The bhūman (is the highest Self), as the instruction about it is additional to that about serenity.

The *Kṛandogas* read as follows: 'Where one sees nothing

else, hears nothing else, knows nothing else, that is fulness (bhūman). Where one sees something else, hears something else, knows something else, that is the Little' (*Kh. Up. VII, 23, 24*).

The term 'bhūman' is derived from *bahu* (much, many), and primarily signifies 'muchness.' By 'much' in this connexion, we have however to understand, not what is numerous, but what is large, for the text uses the term in contrast with the 'Little' (*alpa*), i. e. the 'Small.' And the being qualified as 'large,' we conclude from the context to be the Self; for this section of the Upanishad at the outset states that he who knows the Self overcomes grief (*VII, 1, 3*), then teaches the knowledge of the bhūman, and concludes by saying that 'the Self is all this' (*VII, 25, 2*).

The question now arises whether the Self called bhūman is the individual Self or the highest Self.—The Pūrvapakshin maintains the former view. For, he says, to Nārada who had approached Sanatkumāra with the desire to be instructed about the Self, a series of beings, beginning with 'name' and ending with 'breath,' are enumerated as objects of devout meditation; Nārada asks each time whether there be anything greater than name, and so on, and each time receives an affirmative reply ('speech is greater than name,' &c.); when, however, the series has advanced as far as Breath, there is no such question and reply. This shows that the instruction about the Self terminates with Breath, and hence we conclude that breath in this place means the individual soul which is associated with breath, not a mere modification of air. Also the clauses 'Breath is father, breath is mother,' &c. (*VII, 15, 1*), show that breath here is something intelligent. And this is further proved by the clause 'Slayer of thy father, slayer of thy mother,' &c. (*VII, 15, 2; 3*), which declares that he who offends a father, a mother, &c., as long as there is breath in them, really hurts them, and therefore deserves reproach; while no blame attaches to him who offers even the grossest violence to them after their breath has departed. For a conscious being only is capable of being

hurt, and hence the word 'breath' here denotes such a being only. Moreover, as it is observed that also in the case of such living beings as have no vital breath (viz. plants), suffering results, or does not result, according as injury is inflicted or not, we must for this reason also decide that the breath spoken of in the text as something susceptible of injury is the individual soul. It consequently would be an error to suppose, on the ground of the comparison of *Prâna* to the nave of a wheel in which the spokes are set, that *Prâna* here denotes the highest Self; for the highest Self is incapable of being injured. That comparison, on the other hand, is quite in its place, if we understand by *Prâna* the individual soul, for the whole aggregate of non-sentient matter which stands to the individual soul in the relation of object or instrument of enjoyment, has an existence dependent on the individual soul. And this soul, there called *Prâna*, is what the text later on calls *Bhûman*; for as there is no question and reply as to something greater than *Prâna*, *Prâna* continues, without break, to be the subject-matter up to the mention of *bhûman*. The paragraphs intervening between the section on *Prâna* (VII, 15) and the section on the *Bhûman* (VII, 23 ff.) are to be understood as follows. The *Prâna* section closes with the remark that he who fully knows *Prâna* is an *ativâdin*, i. e. one who makes a final supreme declaration. In the next sentence then, 'But this one in truth is an *ativâdin* who makes a supreme statement by means of the True,' the clause 'But this one is an *ativâdin*' refers back to the previously mentioned person who knows the *Prâna*, and the relative clause 'who makes,' &c., enjoins on him the speaking of the truth as an auxiliary element in the meditation on *Prâna*. The next paragraph, 'When one understands the truth then one declares the truth,' intimates that speaking the truth stands in a supplementary relation towards the cognition of the true nature of the *Prâna* as described before. For the accomplishment of such cognition the subsequent four paragraphs enjoin reflection, faith, attendance on a spiritual guide, and the due performance of sacred duties. In order that such

duties may be undertaken, the next paragraphs then teach that bliss constitutes the nature of the individual soul, previously called *Prāṇa*, and finally that the *Bhūman*, i.e. the supreme fulness of such bliss, is the proper object of inquiry. The final purport of the teaching, therefore, is that the true nature of the individual soul, freed from Nescience, is abundant bliss—a conclusion which perfectly agrees with the initial statement that he who knows the Self passes beyond sorrow. That being, therefore, which has the attribute of being ‘*bhūman*,’ is the individual Self. This being so, it is also intelligible why, further on, when the text describes the glory and power of the individual Self, it uses the term ‘*I*’; for ‘*I*’ denotes just the individual Self: ‘*I* am below, *I* am above, &c., *I* am all this’ (VII, 25, 1). This conclusion having been settled, all remaining clauses must be explained so as to agree with it.

This *primā facie* view is set aside by the *Sūtra*. The being characterised in the text as ‘*bhūman*’ is not the individual Self, but the highest Self, since instruction is given about the *bhūman* in addition to ‘serenity’ (*samprasāda*). ‘*Samprasāda*’ denotes the individual soul, as we know from the following text, ‘Now that “serenity,” having risen from out this body, and having reached the highest light, appears in its true form’ (*Kṛ. Up. VIII, 3, 4*). Now in the text under discussion instruction is given about a being called ‘the True,’ and possessing the attribute of ‘*bhūman*,’ as being something additional to the individual soul; and this being called ‘the True’ is none other than the highest Brahman. Just as in the series of beings beginning with name and ending with breath, each successive being is mentioned in addition to the preceding one—wherefrom we conclude that it is something really different from what precedes; so that being also which is called ‘the True,’ and which is mentioned in addition to the individual Self called *Prāṇa*, is something different from the individual Self, and this being called ‘the True’ is the same as the *Bhūman*; in other words, the text teaches that the *Bhūman* is the highest Brahman called ‘the True.’ This the *Vṛit*-*tikāra* also declares: ‘But the *Bhūman* only. The *Bhūman*

is Brahman, because in the series beginning with name instruction is given about it subsequently to the individual Self.'

But how do we know that the instruction as to 'the True' is in addition to, and refers to something different from, the being called *Prāṇa*?—The text, after having declared that he who knows the *Prāṇa* is an *ativādin*, goes on, 'But really that one is an *ativādin* who makes a supreme declaration by means of the True.' The 'but' here clearly separates him who is an *ativādin* by means of the True from the previous *ativādin*, and the clause thus does not cause us to recognise him who is *ativādin* by means of *Prāṇa*; hence 'the True' which is the cause of the latter *ativādin* being what he is must be something different from the *Prāṇa* which is the cause of the former *ativādin*'s quality.—But we have maintained above that the text enjoins the speaking of 'the True' merely as an auxiliary duty for him who knows *Prāṇa*; and that hence the *Prāṇa* continues to be the general subject-matter!—This contention is untenable, we reply. The conjunction 'but' shows that the section gives instruction about a new *ativādin*, and does not merely declare that the *ativādin* previously mentioned has to speak the truth. It is different with texts such as 'But that one indeed is an *Agnihotrin* who speaks the truth'; there we have no knowledge of any further *Agnihotrin*, and therefore must interpret the text as enjoining truthfulness as an obligation incumbent on the ordinary *Agnihotrin*. In the text under discussion, on the other hand, we have the term 'the True,' which makes us apprehend that there is a further *ativādin* different from the preceding one; and we know that that term is used to denote the highest Brahman, as e.g. in the text, 'The True, knowledge, the Infinite is Brahman.' The *ativādin* who takes his stand on this Brahman, therefore, must be viewed as different from the preceding *ativādin*; and a difference thus established on the basis of the meaning and connexion of the different sentences cannot be set aside. An *ativādin* ('one who in his declaration goes beyond') is one who maintains, as object of his devotion,

something which, as being more beneficial to man, surpasses other objects of devotion. The text at first declares that he who knows *Prāṇa*, i.e. the individual soul, is an *ativādin*, in so far as the object of his devout meditation surpasses the objects from name up to hope; and then goes on to say that, as that object also is not of *supreme* benefit to man, an *ativādin* in the full sense of the term is he only who proclaims as the object of his devotion the highest Brahman, which alone is of supreme unsurpassable benefit to man. 'He who is an *ativādin* by the True,' i.e. he who is an *ativādin* characterised by the highest Brahman as the object of his meditation. For the same reason the pupil entreats, 'Sir, may I be an *ativādin* with the True!' and the teacher replies, 'But we must desire to know the True!'—Moreover, the text, VII, 26, 1, '*Prāṇa* springs from the Self,' declares the origination from the Self of the being called *Prāṇa*; and from this we infer that the Self which is introduced as the general subject-matter of the section, in the clause 'He who knows the Self passes beyond death,' is different from the being called *Prāṇa*.—The contention that, because there is no question and answer as to something greater than *Prāṇa*, the instruction about the Self must be supposed to come to an end with the instruction about *Prāṇa*, is by no means legitimate. For that a new subject is introduced is proved, not only by those questions and answers; it may be proved by other means also, and we have already explained such means. The following is the reason why the pupil does not ask the question whether there is anything greater than *Prāṇa*. With regard to the non-sentient objects extending from name to hope—each of which surpasses the preceding one in so far as it is more beneficial to man—the teacher does not declare that he who knows them is an *ativādin*; when, however, he comes to the individual soul, there called *Prāṇa*, the knowledge of whose true nature he considers highly beneficial, he expressly says that 'he who sees this, notes this, understands this is an *ativādin*' (VII, 15, 4). The pupil therefore imagines that the instruction about the Self is now completed, and hence asks no further question. The

teacher on the other hand, holding that even that knowledge is not the highest, spontaneously continues his teaching, and tells the pupil that truly he only is an *ativâdin* who proclaims the supremely and absolutely beneficial being which is called 'the True,' i. e. the highest Brahman. On this suggestion of the highest Brahman the pupil, desirous to learn its true nature and true worship, entreats the teacher, 'Sir, may I become an *ativâdin* by the True!' Thereupon the teacher—in order to help the pupil to become an *ativâdin*,—a position which requires previous intuition of Brahman—enjoins on him meditation on Brahman which is the means to attain intuition ('You must desire to know the True!'); next recommends to him reflection (*manana*) which is the means towards meditation ('You must desire to understand reflection'); then—taking it for granted that the injunction of reflection implies the injunction of 'hearing' the sacred texts which is the preliminary for reflecting—advises him to cherish faith in Brahman which is the preliminary means towards hearing ('You must desire to understand faith'); after that tells him to practise, as a preliminary towards faith, reliance on Brahman ('You must desire to understand reliance'); next admonishes him, to apply himself to 'action,' i. e. to make the effort which is a preliminary requisite for all the activities enumerated ('You must desire to understand action'). Finally, in order to encourage the pupil to enter on all this, the teacher tells him to recognise that bliss constitutes the nature of that Brahman which is the aim of all his effort ('You must desire to understand bliss'); and bids him to realise that the bliss which constitutes Brahman's nature is supremely large and full ('You must endeavour to understand the "*bhûman*," i. e. the supreme fulness of bliss'). And of this Brahman, whose nature is absolute bliss, a definition is then given as follows, 'Where one sees nothing else, hears nothing else, knows nothing else, that is *bhûman*.' This means—when the meditating devotee realises the intuition of this Brahman, which consists of absolute bliss, he does not see anything apart from it, since the whole aggregate of things is contained within

the essence and outward manifestation (vibhūti) of Brahman. He, therefore, who has an intuitive knowledge of Brahman as qualified by its attributes and its vibhūti—which also is called *aiśvarya*, i. e. lordly power—and consisting of supreme bliss, sees nothing else since there is nothing apart from Brahman; and sees, i. e. feels no pain since all possible objects of perception and feeling are of the nature of bliss or pleasure; for pleasure is just that which, being experienced, is agreeable to man's nature.—But an objection is raised, it is an actual fact that this very world is perceived as something different from Brahman, and as being of the nature of pain, or at the best, limited pleasure; how then can it be perceived as being a manifestation of Brahman, as having Brahman for its Self, and hence consisting of bliss?—The individual souls, we reply, which are under the influence of *karman*, are conscious of this world as different from Brahman, and, according to their individual *karman*, as either made up of pain or limited pleasure. But as this view depends altogether on *karman*, to him who has freed himself from Nescience in the form of *karman*, this same world presents itself as lying within the intuition of Brahman, together with its qualities and vibhūti, and hence as essentially blissful. To a man troubled with excess of bile the water he drinks has a taste either downright unpleasant or moderately pleasant, according to the degree to which his health is affected; while the same water has an unmixedly pleasant taste for a man in good health. As long as a boy is not aware that some plaything is meant to amuse him, he does not care for it; when on the other hand he apprehends it as meant to give him delight, the thing becomes very dear to him. In the same way the world becomes an object of supreme love to him who recognises it as having Brahman for its Self, and being a mere plaything of Brahman—of Brahman, whose essential nature is supreme bliss, and which is a treasure-house, as it were, of numberless auspicious qualities of supreme excellence. He who has reached such intuition of Brahman, sees nothing apart from it and feels no pain. This the concluding passages of the text set

forth in detail, 'He who sees, perceives and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self; he becomes a Self ruler, he moves and rules in all worlds according to his pleasure. But those who have a different knowledge from this, they are ruled by others, they live in perishable worlds, they do not move in all the worlds according to their liking.' 'They are ruled by others,' means 'they are in the power of karman.' And further on, 'He who sees this does not see death, nor illness, nor pain; he who sees this sees everything and obtains everything everywhere.'

That Brahman is of the nature of supreme bliss has been shown in detail under I, 1, 12 ff.—The conclusion from all this is that, as the text applies the term 'bhûman' to what was previously called the Real or True, and which is different from the individual soul there called *Prāna*, the bhûman is the highest Brahman.

8. And on account of the suitability of the attributes.

The attributes also which the text ascribes to the bhûman suit the highest Self only. So immortality ('The Bhûman is immortal,' VII, 24, 1); not being based on something else ('it rests in its own greatness'); being the Self of all ('the bhûman is below,' &c., 'it is all this'); being that which produces all ('from the Self there springs breath,' &c.). All these attributes can be reconciled with the highest Self only.—The Pûrvapakshin has pointed to the text which declares the 'I' to be the Self of all (VII, 25, 1); but what that text really teaches is meditation on Brahman under the aspect of the 'I.' This appears from the introductory clause 'Now follows the instruction with regard to the I.' That of the 'I,' i.e. the individual Self, also the highest Self is the true Self, scripture declares in several places, so e.g. in the text about the inward Ruler (*Bri. Up.* III, 7). As therefore the individual soul finds its completion in the highest Self only, the word 'I' also extends in its connotation up to the highest Self; and the instruction about the 'I' which is given in the text has thus for

its object meditation on the highest Self in so far as having the individual Self for its body. As the highest Self has all beings for its body and thus is the Self of all, it is the Self of the individual soul also ; and this the text declares in the passage beginning 'Now follows the instruction about the Self,' and ending 'Self is all this.' In order to prove this the text declares that everything originates from the highest Self which forms the Self of the individual soul also, viz. in the passage 'From the Self of him who sees this, perceives this, knows this, there springs breath,' &c.—that means: breath and all other beings spring from the highest Self which abides within the Self of the meditating devotee as its inner ruler. Hence, the text means to intimate, meditation should be performed on the 'I,' in order thus firmly to establish the cognition that the highest Self has the 'I,' i. e. the individual soul for its body.

It is thus an established conclusion that the bhūman is the highest Self. Here terminates the *adhikaraṇa* of 'fulness.'

9. The Imperishable (is Brahman), on account of its supporting that which is the end of ether.

The Vāgasaneyins, in the chapter recording the questions asked by Gārgī, read as follows: 'He said, O Gārgī, the Brāhmanas call that the Imperishable. It is neither coarse nor fine, neither short nor long, it is not red, not fluid, it is without a shadow,' &c. (*Bṛi. Up.* III, 8, 8). A doubt here arises whether that Imperishable be the Pradhāna, or the individual soul, or the highest Self.—The Pradhāna, it may be maintained in the first place. For we see that in passages such as 'higher than that which is higher than the Imperishable' the term 'Imperishable' actually denotes the Pradhāna; and moreover the qualities enumerated, viz. not being either coarse or fine, &c., are characteristic of the Pradhāna.—But, an objection is raised, in texts such as 'That knowledge by which the Imperishable is apprehended' (*Mu. Up.* I, 1, 5), the word 'Imperishable' is seen to denote the highest Brahman!—In cases, we reply, where the meaning of a word may be determined on the basis either of some

other means of proof or of Scripture, the former meaning presents itself to the mind first, and hence there is no reason why such meaning should not be accepted.—But how do you know that the ether of the text is not ether in the ordinary sense?—From the description, we reply, given of it in the text, ‘That above the heavens,’ &c. There it is said that all created things past, present and future rest on ether as their basis; ether cannot therefore be taken as that elementary substance which itself is comprised in the sphere of things created. We therefore must understand by ‘ether’ matter in its subtle state, i. e. the Pradhāna; and the Imperishable which thereupon is declared to be the support of that Pradhāna, hence cannot itself be the Pradhāna.—Nor is there any force in the argument that a sense established by some other means of proof presents itself to the mind more immediately than a sense established by Scripture; for as the word ‘akshara’ (i. e. the non-perishable) intimates its sense directly through the meaning of its constituent elements other means of proof need not be regarded at all.

Moreover Yāgyavalkya had said previously that the ether is the cause and abode of all things past, present and future, and when Gārgî thereupon asks him in what that ether ‘is woven,’ i. e. what is the causal substance and abode of ether, he replies ‘the Imperishable.’ Now this also proves that by the ‘Imperishable’ we have to understand the Pradhāna which from other sources is known to be the causal substance, and hence the abode, of all effected things whatsoever.

This *primâ facie* view is set aside by the Sûtra. The ‘Imperishable’ is the highest Brahman, because the text declares it to support that which is the end, i. e. that which lies beyond ether, viz. unevolved matter (*avyākṛitam*). The ether referred to in Gārgî’s question is not ether in the ordinary sense, but what lies beyond ether, viz. unevolved matter, and hence the ‘Imperishable’ which is said to be the support of that ‘unevolved’ cannot itself be the ‘unevolved,’ i. e. cannot be the Pradhāna. Let us, then, the Pûrvapakshin resumes, understand by the ‘Imperishable,’

the individual soul ; for this may be viewed as the support of the entire aggregate of non-sentient matter, inclusive of the elements in their subtle condition ; and the qualities of non-coarseness, &c., are characteristic of that soul also. Moreover there are several texts in which the term 'Imperishable' is actually seen to denote the individual soul ; so e. g. 'the non-evolved' is merged in the 'Imperishable' ; 'That of which the non-evolved is the body ; that of which the Imperishable is the body' ; 'All the creatures are the Perishable, the non-changing Self is called the Imperishable' (Bha. Gī. XV, 16).

To this alternative *primâ facie* view the next Sūtra replies.

10. And this (supporting) (springs) from command.

The text declares that this supporting of ether and all other things proceeds from command. 'In the command of that Imperishable sun and moon stand, held apart ; in the command of that Imperishable heaven and earth stand, held apart,' &c. Now such supreme command, through which all things in the universe are held apart, cannot possibly belong to the individual soul in the state either of bondage or of release. The commanding 'Imperishable' therefore is none other than the supreme Person.

11. And on account of the exclusion of (what is of) another nature (than Brahman).

Another nature, i. e. the nature of the Pradhāna, and so on. A supplementary passage excludes difference on the part of the Imperishable from the supreme Person. 'That Imperishable, O Gārgī, is unseen but seeing ; unheard but hearing ; unthought but thinking ; unknown but knowing. There is nothing that sees but it, nothing that hears but it, nothing that thinks but it, nothing that knows but it. In that Imperishable, O Gārgī, the ether is woven, warp and woof.' Here the declaration as to the Imperishable being what sees, hears, &c. excludes the non-intelligent Pradhāna ; and the declaration as to its being all-seeing, &c. while not

seen by any one excludes the individual soul. This exclusion of what has a nature other than that of the highest Self thus confirms the view of that Self being meant.—Or else the Sûtra may be explained in a different way, viz. ‘On account of the exclusion of the existence of another.’ On this alternative the text ‘There is nothing that sees but it,’ &c., is to be understood as follows: ‘while this Imperishable, not seen by others but seeing all others, forms the basis of all things different from itself; there is no other principle which, unseen by the Imperishable but seeing it, could form *its* basis,’ i. e. the text would exclude the existence of any other thing but the Imperishable, and thus implicitly deny that the Imperishable is either the Pradhâna or the individual Self.—Moreover the text ‘By the command of that Imperishable men praise those who give, the gods follow the Sacrificer, the fathers the Darvî-offering,’ declares the Imperishable to be that on the command of which there proceed all works enjoined by Scripture and Smṛiti, such as sacrificing, giving, &c., and this again shows that the Imperishable must be Brahman, the supreme Person. Again, the subsequent *passus*, ‘Whosoever without knowing that Imperishable,’ &c., declares that ignorance of the Imperishable leads to the Samsâra, while knowledge of it helps to reach Immortality: this also proves that the Imperishable is the highest Brahman.—Here terminates the *adhikarana* of ‘the Imperishable.’

12. On account of his being designated as the object of seeing, he (i. e. the highest Self) (is that object).

The followers of the Atharva-veda, in the section containing the question asked by Satyakâma, read as follows: ‘He again who meditates with this syllable Aum of three Mâtrâs on the highest Person, he comes to light and to the sun. As a snake frees itself from its skin, so he frees himself from evil. He is led up by the Sâman verses to the Brahma-world; he sees the person dwelling in the castle who is higher than the individual souls concreted

with bodies and higher (than those)' (Pra. Up. V, 2). Here the terms 'he meditates' and 'he sees' have the same sense, 'seeing' being the result of devout meditation; for according to the principle expressed in the text (*Kṛ. Up. III, 14*) 'According as man's thought is in this world,' what is reached by the devotee is the object of meditation; and moreover the text exhibits the same object, viz. 'the highest Person' in connexion with both verbs.

The doubt here presents itself whether the highest Person in this text be the so-called four-faced *Brahmā*, the Lord of the mundane egg who represents the individual souls in their collective aspect, or the supreme Person who is the Lord of all.—The *Pūrvapakshin* maintains the former view. For, he argues, on the introductory question, 'He who here among men should meditate until death on the syllable *Om*, what would he obtain by it?' The text first declares that he who meditates on that syllable as having one *Mātrā*, obtains the world of men; and next, that he who meditates on it as having two *Mātrās* obtains the world of the atmosphere. Hence the *Brahma-world*, which the text after that represents as the object reached by him who meditates on *Om* as having three syllables, must be the world of *Brahmā Katurmukha* who is constituted by the aggregate of the individual souls. What the soul having reached that world sees, therefore is the same *Brahmā Katurmukha*; and thus only the attribute '*etasmāḡ gīvaghaṇāt parāt param*' is suitable; for the collective soul, i. e. *Brahmā Katurmukha*, residing in the *Brahma-world* is higher (*para*) than the distributive or discrete soul (*gīva*) which is concreted (*ghaṇī-bhūta*) with the body and sense-organs, and at the same time is higher (*para*) than these. The highest Person mentioned in the text, therefore, is *Brahmā Katurmukha*; and the qualities mentioned further on, such as absence of decay, &c., must be taken in such a way as to agree with that *Brahmā*.

To this *primā facie* view the *Sūtra* replies that the object of seeing is *He*, i. e. the highest Self, on account of designation. The text clearly designates the object of seeing as the highest Self. For the concluding *sloka*,

which refers to that object of seeing, declares that 'by means of the *Omkāra* he who knows reaches that which is tranquil, free from decay, immortal, fearless, the highest'—all which attributes properly belong to the highest Self only, as we know from texts such as 'that is the Immortal, that is the fearless, that is Brahman' (*Kh. Up. IV, 15, 1*). The qualification expressed in the clause 'etasmāg *gīva-ghanāt*,' &c. may also refer to the highest Self only, not to *Brahmā Katurmukha*; for the latter is himself comprehended by the term '*gīvaghana*.' For that term denotes all souls which are embodied owing to *karman*; and that *Katurmukha* is one of those we know from texts such as 'He who first creates *Brahmā*' (*Svet. Up. VI, 18*). Nor is there any strength in the argument that, since the *Brahma-world* mentioned in the text is known to be the world of *Katurmukha*, as it follows next on the world of the atmosphere, the being abiding there must needs be *Katurmukha*. We rather argue as follows—as from the concluding clause 'that which is tranquil, free from decay,' &c., we ascertain that the object of intuition is the highest Brahman, the *Brahma-world* spoken of as the abode of the seeing devotee *cannot* be the perishable world of *Brahmā Katurmukha*. A further reason for this conclusion is supplied by what the text says about 'him who is freed from all evil being led up by the *Sāman* verses to the world of Brahman'; for the place reached by him who is freed from all evil cannot be the mere abode of *Katurmukha*. Hence also the concluding *sloka* says with reference to that *Brahma-world* 'that which the wise teach': what the wise see and teach is the abode of the highest, of *Vishṇu*; cp. the text 'the wise ever see that highest abode of *Vishṇu*.' Nor is it even strictly true that the world of *Brahmā* follows on the atmosphere, for the *svarga-world* and several others lie between the two.

We therefore shortly explain the drift of the whole chapter as follows. At the outset of the reply given to *Satyakāma* there is mentioned, in addition to the highest (para) Brahman, a lower (apara) Brahman. This lower or effected (*kārya*) Brahman is distinguished as twofold, being connected either with this terrestrial world or yonder, non-

terrestrial, world. Him who meditates on the *Pravāva* as having one syllable, the text declares to obtain a reward in this world—he reaches the world of men. He, on the other hand, who meditates on the *Pravāva* as having two syllables is said to obtain his reward in a super-terrestrial sphere—he reaches the world of the atmosphere. And he finally who, by means of the trisyllabic *Pravāva* which denotes the highest Brahman, meditates on this very highest Brahman, is said to reach that Brahman, i. e. the supreme Person.—The object of seeing is thus none other than the highest Self.—Here terminates the *adhikāraṇa* of the ‘object of seeing.’

13. The small (ether) (is Brahman), on account of the subsequent (arguments).

The *Kāṇḍogas* have the following text, ‘Now in that city of Brahman there is the palace, the small lotus, and in it that small ether. Now what is within that small ether that is to be sought for, that is to be understood’ (*Kā. Up. VIII, 1, 1*).—The question here arises whether that small ether (space) within the lotus of the heart be the material element called ether, or the individual Self, or the highest Self.—The first view presenting itself is that the element is meant, for the reason that the word ‘ether’ is generally used in that sense; and because the clause ‘what is within that small ether’ shows that the ether mentioned constitutes the abode of something else that is to be enquired into.—This view is set aside by the *Sūtra*. The small ether within the heart is the highest Brahman, on account of the subsequent reasons, contained in clauses of the same section. The passage ‘That Self which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose wishes and purposes come true’ (*VIII, 7, 1*) ascribes to that small ether qualities—such as unconditioned Selfhood, freedom from evil, &c.—which clearly show that ether to be the highest Brahman. And this conclusion is confirmed by what other texts say about him who knows the small ether attaining the power of realising his own wishes, ‘Those who

depart from hence having come to know the Self and those real wishes, for them there is freedom in all worlds'; and 'whatever object he desires, by his mere will it comes to him; having obtained it he is happy' (*Kh. Up.* VIII, 1, 6; 2, 9). If moreover the ether within the heart were the elemental ether, the comparison instituted in the passage 'As large as that (elemental) ether is, so large is this ether within the heart' would be wholly inappropriate. Nor must it be said that that comparison rests on the limitation of the ether within the heart (so that the two terms compared would be the limited elemental ether within the heart, and the universal elemental ether); for there still would remain the inappropriate assertion that the ether within the heart is the abode of heaven, earth and all other things.—But, an objection is raised, also on the alternative of the small ether being the highest Brahman, the comparison to the universal elemental ether is unsuitable; for scripture explicitly states that the highest Self is (not as large but) larger than everything else, 'larger than the earth, larger than the sky,' &c. (*Kh. Up.* III, 14, 3). Not so, we reply; what the text says as to the ether within the heart being as large as the universal ether is meant (not to make a conclusive statement as to its extent but only) to negative that smallness of the ether which is established by its abiding within the heart. Similarly we say 'the sun moves with the speed of an arrow'; the sun indeed moves much faster than an arrow, but what our assertion means is merely that he does not move slowly.—But, a further doubt is started, the passage 'That Self which is free from sin,' &c. does not appear to refer back to the small ether within the heart. For the text makes a distinction between that ether and that within that ether which it declares to be the due object of search and enquiry. This latter object therefore is the topic of discussion, and when the text says later on 'That Self, free from sin, &c. is to be searched out' we must understand it to refer to the same object of search.—This would be so, we reply, if the text did not distinguish the small ether and that which abides within it; but as a matter of fact it

does distinguish the two. The connexion is as follows. The text at first refers to the body of the devotee as the city of Brahman, the idea being that Brahman is present therein as object of meditation; and then designates an organ of that body, viz. the small lotus-shaped heart as the palace of Brahman. It then further refers to Brahman—the all knowing, all powerful, whose love towards his devotees is boundless like the ocean—as the small ether within the heart, meaning thereby that Brahman who for the benefit of his devotees is present within that palace should be meditated upon as of minute size, and finally—in the clause ‘that is to be searched out’—enjoins as the object of meditation that which abides in that Brahman, i. e. on the one hand, its essential freedom from all evil qualities, and on the other the whole treasure of its auspicious qualities, its power of realising its wishes and so on. The ‘that’ (in ‘that is to be searched out’) enjoins as objects of search the small ether, i. e. Brahman itself as well as the qualities abiding within it.—But how, it may be asked, do you know that the word ‘that’ really refers to both, viz. the highest Brahman, there called ‘small ether,’ and the qualities abiding in it, and that hence the clause enjoins an enquiry into both these entities?—Listen, attentively, we reply, to our explanation! The clause ‘As large as this ether is, so large is this ether within the heart’ declares the exceeding greatness of the small ether; the clause ‘Both heaven and earth are contained within it’ up to ‘lightning and stars’ declares that same small ether to be the abode of the entire world; and the clause ‘And whatever there is for him in this world, and whatever there is not, all that is contained within it’ declares that whatever objects of enjoyment there are for the devotee in this world, and whatever other objects there are not for him, i. e. are merely wishes but not obtained by him, all those objects are contained within that same small ether. The text next declares that that small ether, although dwelling within the heart which is a part of the body, is not affected by the body’s old age and decay, for being extremely minute it is not capable of change; and adds ‘that true

being is the Brahman-city,' i. e. that Reality which is the cause of all is the city called Brahman, i. e. the abode of the entire Universe. The following clause 'in it all desires are contained' again referring to the small ether ('in it') declares that in it all desires, i. e. all desirable qualities are contained. The text next proceeds to set forth that the small ether possesses Selfhood and certain desirable auspicious qualities—this is done in the passage 'It is the Self free from sin' &c. up to 'whose purposes realise themselves.' The following section—'And as here on earth' down to 'for them there is freedom in all the worlds'—declares that those who do not know those eight qualities and the Self, called 'small ether,' which is characterised by them, and who perform actions aiming at objects of enjoyment different from that Self, obtain perishable results only, and do not attain the power of realising their wishes; while those on the other hand who know the Self called 'small ether' and the qualities abiding within it, through the grace of that very same highest Self, obtain all their wishes and the power of realising their purposes. On the ground of this connected consideration of the whole chapter we are able to decide that the text enjoins as the object of search and enquiry both the highest Brahman and the whole body of auspicious qualities abiding within it. This the Vākyakāra also renders clear in the passage beginning 'In the text "what is within that" there is designation of wishes (i. e. desirable qualities).—For all these reasons the small ether is the highest Brahman.

14. On account of the going and of the word; for thus it is seen; and (there is) an inferential sign.

'As people who do not know the country walk again and again over a gold treasure' &c., 'thus do all these creatures day after day go into *that* Brahma-world' (*Kh. Up.* VIII, 3, 2). The circumstance, here stated, of all individual souls going to a place which the qualification '*that*' connects with the subject-matter of the whole chapter, i. e. the small ether; and the further circumstance of the goal of their going being called the Brahma-world, also prove that the

small ether is none other than the highest Brahman.—But in what way do these two points prove what they are claimed to prove?—‘For thus it is seen’; the Sūtra adds. For we see it stated in other texts, that all individual souls go daily to Brahman, viz. in the state of deep sleep, ‘All these creatures having become united with the True do not know that they are united with the True’; ‘Having come back from the True they know not that they have come back from the True’ (*Kh. Up.* VI, 9, 2; 10, 2). And in the same way we see that the word ‘Brahma-world’ denotes the highest Brahman; so e.g. ‘this is the Brahma-world, O King’ (*Bri. Up.* IV, 3, 32).—The Sūtra subjoins a further reason. Even if the going of the souls to Brahman were not seen in other texts, the fact that the text under discussion declares the individual souls to abide in Brahman in the state of deep sleep, enjoying freedom from all pain and trouble just as if they were merged in the pralaya state, is a sufficient ‘inferential sign’ to prove that the ‘small ether’ is the highest Brahman. And similarly the term ‘Brahma-world’ as exhibited in the text under discussion, if understood as denoting co-ordination (i.e. ‘that world which is Brahman’), is sufficient to prove by itself that the ‘small ether’—to which that term is applied—is the highest Brahman; it therefore is needless to appeal to other passages. That this explanation of ‘Brahma-world’ is preferable to the one which understands by Brahma-world ‘the world of Brahman’ is proved by considerations similar to those by which the Pū. Mī. Sūtras prove that ‘Nishāda-sthapati’ means a headman who at the same time is a Nishāda.—Another explanation of the passage under discussion may also be given. What is said there about all these creatures daily ‘going into the Brahma-world,’ may not refer at all to the state of deep sleep, but rather mean that although ‘daily going into the Brahman-world,’ i.e. although at all time moving above the small ether, i.e. Brahman which as the universal Self is everywhere, yet all these creatures not knowing Brahman do not find, i.e. obtain it; just as men not knowing the place where a treasure is hidden do not find it, although

they constantly pass over it. This constant moving about on the part of ignorant creatures on the surface, as it were, of the small ether abiding within as their inward Ruler, proves that small ether to be the highest Brahman. That the highest Brahman abides within as the inner Self of creatures which dwell in it and are ruled by it, we are told in other texts also, so e. g. in the *Antaryâmin-brâhmaṇa*. 'He who dwells in the Self, within the Self, whom the Self does not know, of whom the Self is the body, who rules the Self within; unseen but seeing, unheard but hearing' (*Bṛi. Up. III, 7, 22 ; 23*).—On this interpretation we explain the last part of the *Sûtra* as follows. Even if other texts did not refer to it, this daily moving about on the part of ignorant creatures, on the ether within the heart—which the comparison with the treasure of gold shows to be the supreme good of man—, is in itself a sufficient proof for the small ether being Brahman.

15. And on account of there being observed in that (small ether), supporting which is a greatness of that (i. e. Brahman).

In continuation of the passage 'It is the Self free from Sin,' &c., which refers to the small ether, the text says: 'it is a bank, a liminary support, that these worlds may not be confounded.' What the text here says about the small ether supporting the world proves it to be the highest Brahman; for to support the world is the glory of Brahman. Compare 'He is the Lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded' (*Bṛi. Up. IV, 4, 22*); 'By the command of that Imperishable, O Gârgi, heaven and earth stand, held apart' (*Bṛi. Up. III, 8, 9*). Now this specific greatness of the highest Brahman, which consists in its supporting the world, is also observed in the small ether—which proves the latter to be none other than Brahman.

16. And on account of the settled meaning.

The word 'ether,' moreover, is known to have, among

other meanings, that of Brahman. Compare 'For who could breathe, who could breathe forth, if that ether were not bliss?' (Taïtt. Up. II, 7); 'All these beings take their rise from the ether' (*Kh.* Up. I, 9, 1). It has to be kept in view that in the text under discussion the meaning 'Brahman' is supported by what is said about the qualities of the small ether—viz. freedom from sin, &c.—and hence is stronger than the other meaning, according to which *ākāśa* signifies the elemental ether.

So far the Sūtras have refuted the view of the small ether being the element. They now enter on combating the notion that the small ether may possibly be the individual soul.

17. If it be said that on account of reference to the other one he is meant; we say no, on account of impossibility.

An objection is raised to the argumentation that, on account of complementary passages, the small ether must be explained to mean the highest Self.

For, the objector says, a clear reference to him who is 'other' than the highest Self, i.e. to the individual soul, is contained in the following passage (VIII, 12, 3): 'Thus does that serenity (*samprasāda*), having risen from this body and approached the highest light, appear in its own form.' 'That is the Self,' he said. 'That is the immortal, the fearless, this is Brahman' (VIII, 7, 3?). We admit that for the different reasons stated above the ether within the heart cannot be the elemental ether; but owing to the force of the intimations conveyed by the complementary passages just quoted, we must adopt the view that what is meant is the individual soul. And as the word '*ākāśa*' may be connected with *prakāśa* (light), it may be applied to the individual soul also.—This view is set aside by the Sūtra. The small ether cannot be the individual soul because the qualities attributed in the text to the former, viz. freedom from sin, &c., cannot possibly belong to the individual soul.

18. Should it be said that from a subsequent passage (it appears that the individual Soul is meant) ; rather (the soul) in so far as its true nature has become manifest.

The Pûrvapakshin now maintains that we ascertain from a subsequent declaration made by Pragâpati that it is just the individual Soul that possesses freedom from sin and the other qualities enumerated. The whole teaching of Pragâpati, he says, refers to the individual Soul only. Indra having heard that Pragâpati had spoken about a Self free from sin, old age, &c., the enquiry into which enables the soul to obtain all worlds and desires, approaches Pragâpati with the wish to learn the true nature of that Self which should be enquired into. Pragâpati thereupon, wishing to test the capacity of his pupil for receiving true instruction, gives him successive information about the embodied soul in the state of waking, dream and dreamless sleep. When he finds that Indra sees no good in instruction of this kind and thus shows himself fit to receive instruction about the true nature of the disembodied Self, he explains to him that the body is a mere abode for a ruling Self; that that bodiless Self is essentially immortal; and that the soul, as long as it is joined to a body due to karman, is compelled to experience pleasure and pain corresponding to its embodied state, while it rises above all this when it has freed itself from the body (VIII, 12, 1). He then continues: 'Thus that serenity having risen from this body and approached the highest light, appears in its own form'; thus teaching him the true nature, free from a body, of the individual soul. He next informs him that the 'highest light' which the soul reaches is the supreme Person ('That is the supreme Person'), and that the soul having reached that highest light and freed itself from what obscured its own true nature, obtains in the world of Brahman whatever enjoyments it desires, and is no longer connected with a body springing from karman and inseparable from pain and pleasure, or with anything else that causes distress: ('He moves about there laughing,' &c.). He next illus-

trates the connexion with a body, of the soul in the *Samsāra* state, by means of a comparison: 'Like as a horse attached to a cart,' &c. After that he explains that the eye and the other sense-organs are instruments of knowledge, colour, and so on, the objects of knowledge, and the individual Self the knowing subject; and that hence that Self is different from the body and the sense-organs ('Now where the sight has entered' up to 'the mind is his divine eye'). Next he declares that, after having divested itself of the body and the senses, the Self perceives all the objects of its desire by means of its 'divine eye,' i.e. the power of cognition which constitutes its essential nature ('He by means of the divine eye,' &c.). He further declares that those who have true knowledge know the Self as such ('on that Self the *devas* meditate'); and in conclusion teaches that he who has that true knowledge of the Self obtains for his reward the intuition of Brahman—which is suggested by what the text says about the obtaining of all worlds and all desires ('He obtains all worlds and all desires,' &c., up to the end of the chapter).—It thus appears that the entire chapter proposes as the object of cognition the individual soul free from sin, and so on. The qualities, viz. freedom from guilt, &c., may thus belong to the individual Self, and on this ground we conclude that the small ether is the individual Self.

This view the second half of the Sūtra sets aside. The two sections, that which treats of the small ether and that which contains the teaching of *Pragāpati*, have different topics. *Pragāpati*'s teaching refers to the individual soul, whose true nature, with its qualities such as freedom from evil, &c., is at first hidden by untruth, while later on, when it has freed itself from the bondage of *karman*, risen from the body, and approached the highest light, it manifests itself in its true form and then is characterised by freedom from all evil and by other auspicious qualities. In the section treating of the small ether, on the other hand, we have to do with the small ether, i.e. the highest Brahman, whose true nature is never hidden, and which therefore is unconditionally characterised by freedom from evil, and so on.—

Moreover, the daharākāśa-section ascribes to the small ether other attributes which cannot belong to the individual Self even 'when its true nature has manifested itself.' The small ether is there called a bank and support of all worlds; and one of its names, 'satyam,' is explained to imply that it governs all sentient and non-sentient beings. All this also proves that the small ether is none other than the highest Self. That the individual soul, 'even when its true nature is manifest,' cannot be viewed as a bank and support of the worlds, &c., we shall show under IV, 4.

But if this is so, what then is the meaning of the reference to the individual soul which is made in the section treating of the small ether, viz. in the passage, 'Now that serene being, which after having risen from this body,' &c. (VIII, 3, 4)?

To this question the next Sūtra replies.

19. And the reference has a different meaning.

The text in question declares that the released individual soul when reaching the highest light, i.e. Brahman, which is free from all sin, and so on, attains its true nature, which is characterised by similar freedom from sin, and so on. Now this reference to the individual soul, as described in the teaching of Pragâpati, has the purpose of giving instruction (not about the qualities of the individual soul, but) about the nature of that which is the cause of the qualities of the individual soul, i.e. the qualities specially belonging to the supreme Person. The reason why, in the section containing the teaching of Pragâpati, information is given as to the true nature of the released individual soul is that such knowledge assists the doctrine referring to the small ether. For the individual Self which wishes to reach Brahman must know his own true nature also, so as to realise that he, as being himself endowed with auspicious qualities, will finally arrive at an intuition of the highest Brahman, which is a mass of auspicious qualities raised to the highest degree of excellence. The cognition of the soul's own true nature is itself comprised in the result of the meditation on Brahman, and the results which are

proclaimed in the teaching of Pragâpati ('He obtains all worlds and all wishes'; 'He moves about there laughing,' &c.) thus really are results of the knowledge of the small ether.

20. If it be said, owing to the scriptural declaration of smallness; that has been explained.

The text describes the ether within the heart as being of small compass, and this agrees indeed with the individual soul which elsewhere is compared to the point of an awl, but not with Brahman, which is greater than everything.—The reply to this objection has virtually been given before, viz. under I, 2, 7, where it is said that Brahman may be viewed as of small size, for the purpose of devout meditation.

It thus remains a settled conclusion that the small ether is none other but the highest Person who is untouched by even a shadow of imperfection, and is an ocean of infinite, supremely exalted, qualities—knowledge, strength, lordly power, &c. The being, on the other hand, which in the teaching of Pragâpati is described as first having a body due to karman—as we see from passages such as 'they strike it as it were, they cut it as it were'—and as afterwards approaching the highest light, and then manifesting its essential qualities, viz. freedom from sin, &c., is the individual soul; not the small ether (or Brahman).

The next Sûtra supplies a further reason for this conclusion.

21. And on account of the imitation of that.

The individual soul, free from bondage, and thus possessing the qualities of freedom from sin, &c., cannot be the small ether, i. e. the highest Brahman, because it is stated to 'imitate,' i. e. to be equal to that Brahman. The text making that statement is Mu. Up. III, 1, 3, 'When the seer (i. e. the individual soul) sees the brilliant maker, the Lord, the Person who has his source in Brahman; then becoming wise and shaking off good and evil, he reaches the highest equality, free from passions.' The being to

which the teaching of Pragāpati refers is the 'imitator,' i.e. the individual soul ; the Brahman which is 'imitated' is the small ether.

22. The same is declared by Smṛiti also.

Smṛiti also declares that the transmigrating soul when reaching the state of Release 'imitates,' i.e. attains supreme equality of attributes with the highest Brahman. 'Abiding by this knowledge they, attaining to equality of attributes with me, are not born again at the time of creation, nor are they affected by the general dissolution of the world' (Bha. Gī. XIV, 2).

Some maintain that the last two Sūtras constitute a separate *adhikaraṇa* (head of discussion), meant to prove that the text Mu. Up. II, 2, 10 ('After him the shining one, everything shines ; by the light of him all this is lighted'), refers to the highest Brahman. This view is, however, inadmissible, for the reason that with regard to the text quoted no *pūrvapaksha* can arise, it having been proved under I, 2, 21 ff., and I, 3, 1 ff., that the whole section of which that text forms part is concerned with Brahman ; and it further having been shown under I, 1, 24 ff., that Brahman is apprehended under the form of light.—The interpretation moreover does not fit in with the wording of the Sūtras.—Here terminates the *adhikaraṇa* of the 'small one.'

23. On account of the term, the one measured.

We read in the *Kaṭhāvallī* 'The Person of the size of a thumb stands in the middle of the Self, as lord of the past and the future, and henceforward fears no more' ; 'That Person of the size of a thumb is like a light without smoke,' &c. (Ka. Up. II, 4, 12 ; 13). And 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men' (Ka. Up. II, 6, 17). A doubt here arises whether the being measured by the extent of a span be the individual soul or the highest Self.—The *Pūrvapakshin* maintains the former view ; for, he says, another scriptural text also declares the individual soul to have that measure,

'the ruler of the vital airs moves through his own works, of the size of a thumb, brilliant like the sun, endowed with purposes and egoity' (Svet. Up. V, 11, 7; 8). Moreover, the highest Self is not anywhere else, not even for the purpose of meditation, represented as having the size of a thumb. It thus being determined that the being of the length of a thumb is the individual Self, we understand the term 'Lord,' which is applied to it, as meaning that it is the Lord of the body, the sense-organs, the objects and the instruments of fruition.—Of this view the Sūtra disposes, maintaining that the being a thumb long can be none but the highest Self, just on account of that term. For lordship over all things past and future cannot possibly belong to the individual Self, which is under the power of karman.—But how can the highest Self be said to have the measure of a thumb?—On this point the next Sūtra satisfies us.

24. But with reference to the heart, men being qualified.

In so far as the highest Self abides, for the purpose of devout meditation, in the heart of the devotee—which heart is of the measure of a thumb—it may itself be viewed as having the measure of a thumb. The individual soul also can be said to have the measure of a thumb only in so far as dwelling within the heart; for scripture directly states that its real size is that of the point of a goad, i. e. minute. And as men only are capable of devout meditation, and hence alone have a claim on scripture, the fact that the hearts of other living creatures also, such as donkeys, horses, snakes, &c., have the same size, cannot give rise to any objection.—The discussion of this matter will be completed later on¹.

25. Also beings above them (i. e. men), Bādarāyana thinks, on account of possibility.

In order to prove that the highest Brahman may be

¹ The 'pramitādhikaraṇa' is resumed in Sūtra 41.

viewed as having the size of a thumb, it has been declared that the scriptural texts enjoining meditation on Brahman are the concern of men. This offers an opportunity for the discussion of the question whether also other classes of individual souls, such as devas, are qualified for knowledge of Brahman. The Pūrvapakshin denies this qualification in the case of gods and other beings, on the ground of absence of capability. For, he says, bodiless beings, such as gods, are incapable of the accomplishment of meditation on Brahman, which requires as its auxiliaries the seven means enumerated above (p. 17). This must not be objected to on the ground of the devas, and so on, having bodies; for there is no means of proof establishing such embodiedness. We have indeed proved above that the Vedānta-texts may intimate accomplished things, and hence are an authoritative means for the cognition of Brahman; but we do not meet with any Vedānta-text, the purport of which is to teach that the devas, and so on, possess bodies. Nor can this point be established through mantras and arthavāda texts; for these are merely supplementary to the injunctions of actions (sacrificial, and so on), and therefore have a different aim. And the injunctions themselves prove nothing with regard to the devas, except that the latter are that with a view to which those actions are performed. In the same way it also cannot be shown that the gods have any desires or wants (to fulfil or supply which they might enter on meditation of Brahman). For the two reasons above we therefore conclude that the devas, and so on, are not qualified for meditation on Brahman.—This view is contradicted by the Sūtra. Such meditation is possible in the case of higher beings also, Bādarāyana thinks; on account of the possibility of want and capacity on their part also. Want and wish exist in their case since they also are liable to suffering, springing from the assaults, hard to be endured, of the different kinds of pain, and since they also know that supreme enjoyment is to be found in the highest Brahman, which is untouched by the shadow even of imperfection, and is a mass of auspicious qualities in their highest perfection.

‘Capability,’ on the other hand, depends on the possession of a body and sense-organs of whatever degree of tenuity ; and that the devas, from Brahmā downward, possess a body and sense-organs, is declared in all the Upanishads, in the chapters treating of creation and the chapters enjoining meditation. In the *Khândogya*, e.g. it is related how the highest Being having resolved on creation, evolved the aggregate of non-sentient matter with its different kinds, and then produced the fourfold multitude of living creatures, each having a material body corresponding to its karman, and a suitable name of its own. Similarly, all the other scriptural accounts of creation declare that there are four classes of creatures—devas, men, animals, and non-moving beings, such as plants—and the difference of these classes depends on the individual Selfs being joined to various bodies capacitating them to experience the results of their works, each in that one of the fourteen worlds—beginning with the world of Brahmā—which is the suitable place for retribution. For in themselves, apart from bodies, the individual Selfs are not distinguished as men, gods, and so on. In the same way the story of the devas and Asuras approaching Pragâpati with fuel in their hands, staying with him as pupils for thirty-two years, &c. (*Kh. Up. VIII, 7 ff.*), clearly shows that the devas possess bodies and sense-organs. Analogously, mantras and arthavâdas, which are complementary to injunctions of works, contain unmistakeable references to the corporeal nature of the gods (‘Indra holding in his hand the thunderbolt’; ‘Indra lifted the thunderbolt,’ &c.); and as the latter is not contradicted by any other means of proof it must be accepted on the authority stated. Nor can it be said that those mantras and arthavâdas are really meant to express something else (than those details mentioned above), in so far, namely, as they aim at proclaiming or glorifying the action with which they are connected ; for those very details subserve the purpose of glorification, and so on, and without them glorification is not possible. For we praise or glorify a thing by declaring its qualities ; if such qualities do not exist all glorification lapses. It cannot by any means be

maintained that anything may be glorified by the proclamation of its qualities, even if such qualities do not really exist. Hence the arthavâdas which glorify a certain action, just thereby intimate the real existence of the qualities and details of the action. The mantras again, which are prescribed in connexion with the actions, serve the purpose of throwing light on the use to be derived from the performance of the actions, and this they accomplish by making statements as to the particular qualities, such as embodiedness and the like, which belong to the devas and other classes of beings. Otherwise Indra, and so on, would not be remembered at the time of performance; for the idea of a divinity presents itself to the mind only in connexion with the special attributes of that divinity. In the case of such qualities as are not established by other means of proof, the primary statement is made by the arthavâda or the mantra: the former thereby glorifies the action, and the latter proclaims it as possessing certain qualities or details; and both these ends are accomplished by making statements as to the gods, &c., possessing certain qualities, such as embodiedness and the like. In the case, again, of certain qualities being already established by other means of proof, the mantras and arthavâdas merely refer to them (as something already known), and in this way perform their function of glorification and elucidation. And where, thirdly, there is a contradiction between the other means of knowledge and what mantras and arthavâdas state (as when, e.g. a text of the latter kind says that 'the sacrificial post is the sun'), the intention of the text is metaphorically to denote, by means of those apparently unmeaning terms, certain other qualities which are not excluded by the other means of knowledge; and in this way the function of glorification and elucidation is again accomplished. Now what the injunction of a sacrificial action demands as its supplement, is a statement as to the power of the divinity to whom the sacrifice is offered; for the performance which scripture enjoins on men desirous of certain results, is itself of a merely transitory nature, and hence requires some agent capable of bringing about,

at some future time, the result desired as, e.g. the heavenly world. 'Vāyu is the swiftest god; he (the sacrificer) approaches Vāyu with his own share; the god then leads him to prosperity' (Taitt. Saṃh. I, 2, 1); 'What he seeks by means of that offering, may he obtain that, may he prosper therein, may the gods favourably grant him that' (Taitt. Br. III, 5, 10, 5); these and similar arthavādas and mantras intimate that the gods when propitiated by certain sacrificial works, give certain rewards and possess the power to do so; and they thus connect themselves with the general context of scripture as supplying an evidently required item of information. Moreover, the mere verb 'to sacrifice' (yag), as denoting worship of the gods, intimates the presence of a deity which is to be propitiated by the action called sacrifice, and thus constitutes the main element of that action. A careful consideration of the whole context thus reveals that everything which is wanted for the due accomplishment of the action enjoined is to be learned from the text itself, and that hence we need not have recourse to such entities as the 'unseen principle' (apūrva), assumed to be denoted by, or to be imagined in connexion with, the passages enjoining certain actions. Hence the dharmaśāstras, itihāsas, and purāṇas also, which are founded on the different brāhmaṇas, mantras and arthavādas, clearly teach that Brahmā and the other gods, as well as the Asuras and other superhuman beings, have bodies and sense-organs, constitutions of different kinds, different abodes, enjoyments, and functions.—Owing to their having bodies, the gods therefore are also qualified for meditation on Brahman.

26. If it be said that there results a contradiction to work; we deny this, on account of the observation of the assumption of several (bodies).

An objection here presents itself. If we admit the gods to have bodies, a difficulty arises at the sacrifices, as it is impossible that one and the same corporeal Indra—who is at the same time invited by many sacrificers 'come,

O Indra,' 'come, O Lord of the red horses,' &c.—should be present at all those places. And that the gods, Agni and so on, really do come to the sacrifices is proved by the following scriptural text : 'To whose sacrifice do the gods go, and to whose not? He who first receives the gods, sacrifices to them on the following day' (Taïtt. Samh. I, 6, 7, 1). In refutation of this objection the Sûtra points out that there is seen, i. e. recorded, the assumption of several bodies at the same time, on the part of beings endowed with special powers, such as Saubhari.

27. If it be said (that a contradiction will result) with regard to words; we say no, since beings originate from them (as appears) from perception and inference.

Well then let us admit that there is no difficulty as far as sacrifices are concerned, for the reason stated in the preceding Sûtra. But another difficulty presents itself with regard to the words of which the Veda consists. For if Indra and the other gods are corporeal beings, it follows that they are made up of parts and hence non-permanent. This implies either that the Vedic words denoting them—not differing therein from common worldly words such as Devadatta—are totally devoid of meaning during all those periods which precede the origination of the beings called Indra and so on, or follow on their destruction; or else that the Veda itself is non-permanent, non-eternal.—This objection is not valid, the Sûtra points out, for the reason that those beings, viz. Indra and so on, again and again originate from the Vedic words. To explain. Vedic words, such as Indra and so on, do not, like the word Devadatta and the like, denote, on the basis of convention, one particular individual only: they rather denote by their own power particular species of beings, just as the word 'cow' denotes a particular species of animals. When therefore a special individual of the class called Indra has perished, the creator, apprehending from the Vedic word 'Indra' which is present to his mind the class characteristics of the beings denoted by that word, creates another Indra possessing

those very same characteristics ; just as the potter fashions a new jar, on the basis of the word 'jar' which is stirring in *his* mind.—But how is this known ?—‘Through perception and inference,’ i. e. through Scripture and *Smṛiti*. Scripture says, e. g. ‘By means of the Veda *Pragâpati* evolved names and forms, the being and the non-being’; and ‘Saying “bhûh” (earth) he created the earth; saying “bhuvaḥ” he created the air,’ and so on; which passages teach that the creator at first bethinks himself of the characteristic make of a thing, in connexion with the word denoting it, and thereupon creates an individual thing characterised by that make. *Smṛiti* makes similar statements; compare, e. g. ‘In the beginning there was sent forth by the creator, divine speech—beginningless and endless—in the form of the Veda, and from it there originated all creatures’; and ‘He, in the beginning, separately created from the words of the Veda the names and works and shapes of all things’; and ‘The names and forms of beings, and all the multiplicity of works He in the beginning created from the Veda.’ This proves that from the corporeality of the gods, and so on, it follows neither that the words of the Veda are unmeaning nor that the Veda itself is non-eternal.

28. And for this very reason eternity (of the Veda).

As words such as *Indra* and *Vasishṭha*, which denote gods and *Rishis*, denote (not individuals only, but) classes, and as the creation of those beings is preceded by their being suggested to the creative mind through those words; for this reason the eternity of the Veda admits of being reconciled with what scripture says about the mantras and *kândas* (sections) of the sacred text having ‘makers’ and about *Rishis* seeing the hymns; cp. such passages as ‘He chooses the makers of mantras’; ‘Reverence to the *Rishis* who are the makers of mantras’; ‘That is *Agni*; this is a hymn of *Viśvâmitra*.’ For by means of these very texts *Pragâpati* presents to his own mind the characteristics and powers of the different *Rishis* who make the different sections, hymns, and mantras, thereupon creates them endowed with those characteristics and powers, and appoints

them to remember the very same sections, hymns, &c. The *Rishis* being thus gifted by *Pragāpati* with the requisite powers, undergo suitable preparatory austerities and finally see the mantras, and so on, proclaimed by the *Vasishthas* and other *Rishis* of former ages of the world, perfect in all their sounds and accents, without having learned them from the recitation of a teacher. There is thus no conflict between the eternity of the Veda and the fact that the *Rishis* are the *makers* of its sections, hymns, and so on. A further objection is raised. Let it be admitted that after each *pralaya* of the kind called 'contingent' (*naimittika*), *Pragāpati* may proceed to create new *Indras*, and so on, in the way of remembering on the basis of the Veda the *Indras*, and so on, of preceding periods. In the case, on the other hand, of a *pralaya* of the kind called elemental (*prākṛitika*), in which the creator, *Pragāpati* himself, and words—which are the effects of the elemental *ahaṅkāra*—pass away, what possibility is there of *Pragāpati* undertaking a new creation on the basis of Vedic words, and how can we speak of the permanency of a Veda which perishes? He who maintains the eternity of the Veda and the corporeality of gods, and so on, is thus really driven to the hypothesis of the course of mundane existence being without a beginning (i. e. not preceded by a *pralaya*).—Of this difficulty the next *Sūtra* disposes.

29. And on account of the equality of names and forms there is no contradiction, even in the renovation (of the world); as appears from *Śruti* and *Smṛiti*.

On account of the sameness of names and forms, as stated before, there is no difficulty in the way of the origination of the world, even in the case of total *pralayas*. For what actually takes place is as follows. When the period of a great *pralaya* draws towards its close, the divine supreme Person, remembering the constitution of the world previous to the *pralaya*, and forming the volition 'May I become manifold,' separates into its constituent

elements the whole mass of enjoying souls and objects of enjoyment which, during the pralaya state, had been merged in him so as to possess a separate existence (not actual but) potential only, and then emits the entire world just as it had been before, from the so-called Mahat down to the Brahman-egg, and Hiraṇyagarbha (Pragâpati). Having thereupon manifested the Vedas in exactly the same order and arrangement they had had before, and having taught them to Hiraṇyagarbha, he entrusts to him the new creation of the different classes of beings, gods, and so on, just as it was before; and at the same time abides himself within the world so created as its inner Self and Ruler. This view of the process removes all difficulties. The superhuman origin and the eternity of the Veda really mean that intelligent agents having received in their minds an impression due to previous recitations of the Veda in a fixed order of words, chapters, and so on, remember and again recite it in that very same order of succession. This holds good both with regard to us men and to the highest Lord of all; there however is that difference between the two cases that the representations of the Veda which the supreme Person forms in his own mind are spontaneous, not dependent on an impression previously made.

To the question whence all this is known, the Sūtra replies 'from Scripture and Smṛiti.' The scriptural passage is 'He who first creates Brahmā and delivers the Vedas to him' (Svet. Up. VI, 18). And as to Smṛiti we have the following statement in Manu, 'This universe existed in the shape of darkness, &c.—He desiring to produce beings of many kinds from his own body, first with a thought created the waters and placed his seed in them. That seed became a golden egg equal to the sun in brilliancy; in that he himself was born as Brahmā, the progenitor of the whole world' (Manu I, 1, 5; 8-9). To the same effect are the texts of the Paurāṇikas, 'From the navel of the sleeping divinity there sprung up a lotus, and in that lotus there was born Brahmā fully knowing all Vedas and Vedāṅgas. And then Brahmā was told by him (the highest Divinity),

‘Do thou create all beings, O Great-minded one’; and the following passage, ‘From the highest Nārāyaṇa there was born the Four-faced one.’—And in the section which begins ‘I will tell the original creation,’ we read ‘Because having created water (nāra) I abide within it, therefore my name shall be Nārāyaṇa. There I lie asleep in every Kalpa, and as I am sleeping there springs from my navel a lotus, and in that lotus there is born the Four-faced one, and I tell him “Do thou, Great-minded one, create all beings.”’—Here terminates the *adhikaraṇa* of ‘the deities.’

30. On account of the impossibility (of qualification for the *madhuvidyā*, &c.) *Gaimini* maintains the non-qualification (of gods, &c.).

So far it has been proved that also the gods, and so on, are qualified for the knowledge of Brahman. But a further point here presents itself for consideration, viz. whether the gods are qualified or not to undertake those meditations of which they themselves are the objects. The *Sūtra* states as a *pūrvapakṣa* view held by *Gaimini*, that they are not so qualified, for the reason that there are no other *Ādityas*, *Vasus*, and so on, who could be meditated on by the *Ādityas* and *Vasus* themselves; and that moreover for the *Ādityas* and *Vasus* the qualities and position of those classes of deities cannot be objects of desire, considering that they possess them already. The so-called *Madhuvidyā* (*Kh. Up. III*) represents as objects of devout meditation certain parts of the sun which are being enjoyed by the different classes of divine beings, *Vasus*, *Ādityas*, and so on—the sun being there called ‘*madhu*,’ i.e. honey or nectar, on account of his being the abode of a certain nectar to be brought about by certain sacrificial works to be known from the *Rig-veda*, and so on; and as the reward of such meditation the text names the attainment of the position of the *Vasus*, *Ādityas*, and so on.

31. And on account of (meditating on the part of the gods) being in the Light.

‘Him the *devas* meditate upon as the light of lights, as

immortal time' (*Bṛi. Up. IV, 4, 16*). This text declares that the meditation of the gods has for its object the Light, i.e. the highest Brahman. Now this express declaration as to the gods being meditating devotees with regard to meditations on Brahman which are common to men and gods, implies a denial of the gods being qualified for meditations on other objects. The conclusion therefore is that the Vasus, and so on, are not qualified for meditations on the Vasus and other classes of deities.

32. But Bādarāyana (maintains) the existence (of qualification); for there is (possibility of such).

The Reverend Bādarāyana thinks that the Ādityas, Vasus, and so on, are also qualified for meditations on divinities. For it is in their case also possible that their attainment of Brahman should be viewed as preceded by their attainment of Vasu-hood or Āditya-hood, in so far, namely, as they meditate on Brahman as abiding within themselves. They may be Vasus and Ādityas in the present age of the world, but at the same time be desirous of holding the same position in future ages also. In the *Madhuvidyā* we have to distinguish two sections, concerned respectively with Brahman in its causal and its effected state. The former section, extending from the beginning up to 'when from thence he has risen upwards,' enjoins meditation on Brahman in its condition as effect, i.e. as appearing in the form of creatures such as the Vasus, and so on; while the latter section enjoins meditation on the causal Brahman viewed as abiding within the sun as its inner Self. The purport of the whole *vidyā* is that he who meditates on Brahman in this its twofold form will in a future age of the world enjoy Vasu-hood, and will finally attain Brahman in its causal aspect, i.e. the very highest Brahman. From the fact that the text, 'And indeed to him who thus knows the *Brahma-upanishad*, the sun does not rise and does not set; for him there is day once and for all,' calls the whole *Madhuvidyā* a '*Brahma*'-upanishad, and that the reward declared is the attainment of Vasu-hood, and so on, leading up to the attainment of Brahman, we clearly are entitled to

infer that the meditations which the text enjoins, viz. on the different parts of the sun viewed as objects of enjoyment for the Vasus, and so on, really are meant as meditations on Brahman as abiding in those different forms. Meditation on the Vasus and similar beings is thus seen to be possible for the Vasus themselves. And as Brahman really constitutes the only object of meditation, we also see the appropriateness of the text discussed above, 'On him the gods meditate as the light of lights.' The *Vṛttikâra* expresses the same opinion, 'For there is possibility with regard to the *Madhu-vidyâ*, and so on, Brahman only being the object of meditation everywhere.'—Here terminates the *adhikarâṇa* of 'honey.'

The *Sûtras* now enter on a discussion of the question whether the *Sûtras* also are qualified for the knowledge of Brahman.

The *Pûrvapakshin* maintains that they are so qualified; for qualification, he says, depends on want and capacity, and both these are possible in the case of *Sûtras* also. The *Sûdra* is not indeed qualified for any works depending on a knowledge of the sacred fires, for from such knowledge he is debarred; but he possesses qualification for meditation on Brahman, which after all is nothing but a certain mental energy. The only works prerequisite for meditation are those works which are incumbent on a man as a member of a caste or *âsrama*, and these consist, in the *Sûdra's* case, in obedience to the higher castes. And when we read 'therefore the *Sûdra* is not qualified for sacrifices,' the purport of this passage is only to make a confirmatory reference to something already settled by reason, viz. that the *Sûdra* is not qualified for the performance of sacrifices which cannot be accomplished by one not acquainted with the sacred fires (and not to deny the *Sûdra's* competence for devout meditation).—But how can meditation on Brahman be undertaken by a man who has not studied the *Vedas*, inclusive of the *Vedânta*, and hence knows nothing about the nature of Brahman and the proper modes of meditation?—Those also, we reply, who do not study *Veda* and *Vedânta* may acquire the requisite knowledge by

hearing Itihâsas and Purâṇas; and there are texts which allow Sûdras to become acquainted with texts of that kind; cp. e.g. 'one is to make the four castes to hear texts, the Brâhmaṇa coming first.' Moreover, those Purâṇas and Itihâsas make mention of Sûdras, such as Vidura, who had a knowledge of Brahman. And the Upanishads themselves, viz. in the so-called *Samvarga-vidyâ*, show that a Sûdra is qualified for the knowledge of Brahman; for there the teacher Raikva addresses Gāṇasruti, who wishes to learn from him, as Sûdra, and thereupon instructs him in the knowledge of Brahman (*Kh. Up.* IV, 2, 3). All this proves that Sûdras also have a claim to the knowledge of Brahman.

This conclusion we deny, on the ground of the absence of capability. It is impossible that the capability of performing meditations on Brahman should belong to a person not knowing the nature of Brahman and the due modes of meditation, and not qualified by the knowledge of the requisite preliminaries of such meditation, viz. recitation of the Veda, sacrifices, and so on. Mere want or desire does not impart qualification to a person destitute of the required capability. And this absence of capability is due, in the Sûdra's case, to absence of legitimate study of the Veda. The injunctions of sacrificial works naturally connect themselves with the knowledge and the means of knowledge (i.e. religious ceremonies and the like) that belong to the three higher castes, for these castes actually possess the knowledge (required for the sacrifices), owing to their studying the Veda in agreement with the injunction which prescribes such study for the higher castes; the same injunctions do not, on the other hand, connect themselves with the knowledge and means of knowledge belonging to others (than members of the three higher castes). And the same naturally holds good with regard to the injunctions of meditation on Brahman. And as thus only such knowledge as is acquired by study prompted by the Vedic injunction of study supplies a means for meditation on Brahman, it follows that the Sûdra for whom that injunction is not meant is incapable of such meditation. Itihâsas

and Purāṇas hold the position of being helpful means towards meditation in so far only as they confirm or support the Veda, not independently of the Veda. And that Sūtras are allowed to hear Itihāsas and Purāṇas is meant only for the end of destroying their sins, not to prepare them for meditation on Brahman. The case of Vidura and other Sūtras having been 'founded on Brahman,' explains itself as follows:—Owing to the effect of former actions, which had not yet worked themselves out, they were born in a low caste, while at the same time they possessed wisdom owing to the fact that the knowledge acquired by them in former births had not yet quite vanished.

(On these general grounds we object to Sūtras being viewed as qualified for meditation on Brahman.) The Sūtra now refutes that argument, which the Pūrvapakshin derives from the use of the word 'Sūtra' in the *Samvarga-vidyā*.

33. (That) grief of him (arose), this is intimated by his (Gānasruti's) resorting to him (Raikva) on hearing a disrespectful speech about himself.

From what the text says about Gānasruti Pautrāyana having been taunted by a flamingo for his want of knowledge of Brahman, and having thereupon resorted to Raikva, who possessed the knowledge of Brahman, it appears that sorrow (*śuk*) had taken possession of him; and it is with a view to this that Raikva addresses him as Sūtra. For the word Sūtra, etymologically considered, means one who grieves or sorrows (*śokāti*). The appellation 'sūtra' therefore refers to his sorrow, not to his being a member of the fourth caste. This clearly appears from a consideration of the whole story. Gānasruti Pautrāyana was a very liberal and pious king. Being much pleased with his virtuous life, and wishing to rouse in him the desire of knowing Brahman, two noble-minded beings, assuming the shape of flamingoes, flew past him at night time, when one of them addressed the other, 'O Bhallāksha, the light of Gānasruti has spread like the sky; do not go

near that it may not burn thee.' To this praise of Gānasruti the other flamingo replied, 'How can you speak of him, being what he is, as if he were Raikva "sayuktvaṇ"?' i. e. 'how can you speak of Gānasruti, being what he is, as if he were Raikva, who knows Brahman and is endowed with the most eminent qualities? Raikva, who knows Brahman, alone in this world is truly eminent. Gānasruti may be very pious, but as he does not know Brahman what quality of his could produce splendour capable of burning me like the splendour of Raikva?' The former flamingo thereupon asks who that Raikva is, and its companion replies, 'He in whose work and knowledge there are comprised all the works done by good men and all the knowledge belonging to intelligent creatures, that is Raikva.' Gānasruti, having heard this speech of the flamingo—which implied a reproach to himself as being destitute of the knowledge of Brahman, and a glorification of Raikva as possessing that knowledge—at once sends his door-keeper to look for Raikva; and when the door-keeper finds him and brings word, the king himself repairs to him with six hundred cows, a golden necklace, and a carriage yoked with mules, and asks him to teach him the deity on which he meditates, i. e. the highest deity. Raikva, who through the might of his Yoga-knowledge is acquainted with everything that passes in the three worlds, at once perceives that Gānasruti is inwardly grieved at the slighting speech of the flamingo, which had been provoked by the king's want of knowledge of Brahman, and is now making an effort due to the wish of knowing Brahman; and thus recognises that the king is fit for the reception of that knowledge. Reflecting thereupon that a knowledge of Brahman may be firmly established in this pupil even without long attendance on the teacher if only he will be liberal to the teacher to the utmost of his capability, he addresses him: 'Do thou take away (apāhara) (these things), O Sūdra; keep (the chariot) with the cows for thyself.' What he means to say is, 'By so much only in the way of gifts bestowed on me, the knowledge of Brahman cannot be established in thee, who, through the desire for such knowledge, art plunged

in grief'—the address 'O Sûdra' intimating that Raikva knows Gānasruti to be plunged in grief, and on that account fit to receive instruction about Brahman. Gānasruti thereupon approaches Raikva for a second time, bringing as much wealth as he possibly can, and moreover his own daughter. Raikva again intimates his view of the pupil's fitness for receiving instruction by addressing him a second time as 'Sûdra,' and says, 'You have brought these, O Sûdra; by this mouth only you made me speak,' i. e. 'You now have brought presents to the utmost of your capability; by this means only you will induce me, without lengthy service on your part, to utter speech containing that instruction about Brahman which you desire.'—Having said this he begins to instruct him.—We thus see that the appellation 'sûdra' is meant to intimate the grief of Gānasruti—which grief in its turn indicates the king's fitness for receiving instruction; and is not meant to declare that Gānasruti belongs to the lowest caste.

34. And on account of (Gānasruti's) kshattriya-hood being understood.

The first section of the vidyâ tells us that Gānasruti bestowed much wealth and food; later on he is represented as sending his door-keeper on an errand; and in the end, as bestowing on Raikva many villages—which shows him to be a territorial lord. All these circumstances suggest Gānasruti's being a Kshattriya, and hence not a member of the lowest caste.—The above Sûtra having declared that the kshattriya-hood of Gānasruti is indicated in the introductory legend, the next Sûtra shows that the same circumstance is indicated in the concluding legend.

35. On account of the inferential sign further on, together with Kaitraratha.

The kshattriya-hood of Gānasruti is further to be accepted on account of the Kshattriya Abhipratârin Kaitraratha, who is mentioned further on in this very same Samvarga-vidyâ which Raikva imparts to Gānasruti.—But why?—As follows. The section beginning 'Once a Brahmakârin

begged of Saunaka Kāpeya and Abhipratârin Kākshaseni while being waited on at their meal,' and ending 'thus do we, O Brahmatârin, meditate on that being,' shows Kāpeya, Abhipratârin, and the Brahmatârin to be connected with the Samvarga-vidyâ. Now Abhipratârin is a Kshattriya, the other two are Brâhmanas. This shows that there are connected with the vidyâ, Brâhmanas, and from among non-Brâhmanas, a Kshattriya only, but not a Sûdra. It therefore appears appropriate to infer that the person, other than the Brâhmana Raikva, who is likewise connected with this vidyâ, viz. Gānasruti, is likewise a Kshattriya, not a Sûdra.—But how do we know that Abhipratârin is a Kaitraratha and a Kshattriya? Neither of these circumstances is stated in the legend in the Samvarga-vidyâ! To this question the Sûtra replies, 'on account of the inferential mark.' From the inferential mark that Saunaka Kāpeya and Abhipratârin Kākshaseni are said to have been sitting together at a meal we understand that there is some connexion between Abhipratârin and the Kāpeyas. Now another scriptural passage runs as follows: 'The Kāpeyas made Kaitraratha perform that sacrifice' (Tând. Brâ. XX, 12, 5), and this shows that one connected with the Kāpeyas was a Kaitraratha; and a further text shows that a Kaitraratha is a Kshattriya, 'from him there was descended a Kaitraratha who was a prince.' All this favours the inference that Abhipratârin was a Kaitraratha and a Kshattriya.

So far the Sûtras have shown that there is no inferential mark to prove what is contradicted by reasoning, viz. the qualification of the Sûdras. The next Sûtra declares that the non-qualification of the Sûdra proved by reasoning is confirmed by Scripture and Smṛiti.

36. On account of the reference to ceremonial purifications, and on account of the declaration of their absence.

In sections the purport of which is to give instruction about Brahman the ceremony of initiation is referred to, 'I will initiate you; he initiated him' (Kh. Up. IV, 4).

And at the same time the absence of such ceremonies in the case of Sûdras is stated: 'In the Sûdra there is not any sin, and he is not fit for any ceremony' (Manu X, 126); and 'The fourth caste is once born, and not fit for any ceremony' (Manu X, 4).

37. And on account of the procedure, on the ascertainment of the non-being of that.

That a Sûdra is not qualified for knowledge of Brahman appears from that fact also that as soon as Gautama has convinced himself that Gâbâla, who wishes to become his pupil, is not a Sûdra, he proceeds to teach him the knowledge of Brahman.

38. And on account of the prohibition of hearing, studying, and performance of (Vedic) matter.

The Sûdra is specially forbidden to hear and study the Veda and to perform the things enjoined in it. 'For a Sûdra is like a cemetery, therefore the Veda must not be read in the vicinity of a Sûdra;' 'Therefore the Sûdra is like a beast, unfit for sacrifices.' And he who does not hear the Veda recited cannot learn it so as to understand and perform what the Veda enjoins. The prohibition of hearing thus implies the prohibition of understanding and whatever depends on it.

39. And on account of Smṛiti.

Smṛiti also declares this prohibition of hearing, and so on. 'The ears of him who hears the Veda are to be filled with molten lead and lac; if he pronounces it his tongue is to be slit; if he preserves it his body is to be cut through.' And 'He is not to teach him sacred duties or vows.'—It is thus a settled matter that the Sûdras are not qualified for meditations on Brahman.

We must here point out that the non-qualification of Sûdras for the cognition of Brahman can in no way be asserted by those who hold that a Brahman consisting of pure non-differenced intelligence constitutes the sole reality; that everything else is false; that all bondage is unreal;

that such bondage may be put an end to by the mere cognition of the true nature of Reality—such cognition resulting from the hearing of certain texts; and that the cessation of bondage thus effected constitutes final Release. For knowledge of the true nature of Reality, in the sense indicated, and the release resulting from it, may be secured by any one who learns from another person that Brahman alone is real and that everything else is falsely superimposed on Brahman. That the cognition of such truth can be arrived at only on the basis of certain Vedic texts, such as 'Thou art that,' is a restriction which does not admit of proof; for knowledge of the truth does not depend on man's choice, and at once springs up in the mind even of an unwilling man as soon as the conditions for such origination are present. Nor can it be proved in any way that bondage can be put an end to only through such knowledge of the truth as springs from Vedic texts; for error comes to an end through the knowledge of the true nature of things, whatever agency may give rise to such knowledge. True knowledge, of the kind described, will spring up in the mind of a man as soon as he hears the non-scriptural declaration, 'Brahman, consisting of non-differenced intelligence, is the sole Reality; everything else is false,' and this will suffice to free him from error. When a competent and trustworthy person asserts that what was mistaken for silver is merely a sparkling shell, the error of a Sūdra no less than of a Brāhmaṇa comes to an end; in the same way a Sūdra also will free himself from the great cosmic error as soon as the knowledge of the true nature of things has arisen in his mind through a statement resting on the traditional lore of men knowing the Veda. Nor must you object to this on the ground that men knowing the Veda do not instruct Sūdras, and so on, because the text, 'he is not to teach him sacred things,' forbids them to do so; for men who have once learned—from texts such as 'Thou art that'—that Brahman is their Self, and thus are standing on the very top of the Veda as it were, move no longer in the sphere of those to whom injunctions and prohibitions apply, and the prohibition quoted does not

therefore touch them. Knowledge of Brahman may thus spring up in the mind of Sûdras and the like, owing to instruction received from one of those men who have passed beyond all prohibition. Nor must it be said that the instance of the shell and the silver is not analogous, in so far, namely, as the error with regard to silver in the shell comes to an end as soon as the true state of things is declared; while the great cosmic error that clouds the Sûdra's mind does not come to an end as soon as, from the teaching of another man, he learns the truth about Reality. For the case of the Sûdra does not herein differ from that of the Brâhmaṇa; the latter also does not at once free himself from the cosmic error. Nor again will it avail to plead that the sacred texts originate the demanded final cognition in the mind of the Brâhmaṇa as soon as meditation has dispelled the obstructive imagination of plurality; for in the same way, i.e. helped by meditation, the non-Vedic instruction given by another person produces the required cognition in the mind of the Sûdra. For meditation means nothing but a steady consideration of the sense which sentences declaratory of the unity of Brahman and the Self may convey, and the effect of such meditation is to destroy all impressions opposed to such unity; you yourself thus admit that the injunction of meditation aims at something visible (i.e. an effect that can be definitely assigned, whence it follows that the Sûdra also is qualified for it, while he would not be qualified for an activity having an '*adrishṭa*,' i.e. supersensuous, transcendental effect). The recital of the text of the Veda also and the like (are not indispensable means for bringing about cognition of Brahman, but) merely subserve the origination of the *desire* of knowledge. The desire of knowledge may arise in a Sûdra also (viz. in some other way), and thereupon real knowledge may result from non-Vedic instruction, obstructive imaginations having previously been destroyed by meditation. And thus in his case also non-real bondage will come to an end.—The same conclusion may also be arrived at by a different road. The mere ordinary instruments of knowledge, viz. perception

and inference assisted by reasoning, may suggest to the Sūdra the theory that there is an inward Reality constituted by non-differenced self-luminous intelligence, that this inward principle witnesses Nescience, and that owing to Nescience the entire apparent world, with its manifold distinctions of knowing subjects and objects of knowledge, is superimposed upon the inner Reality. He may thereupon, by uninterrupted meditation on this inner Reality, free himself from all imaginations opposed to it, arrive at the intuitive knowledge of the inner principle, and thus obtain final release. And this way being open to release, there is really no use to be discerned in the Vedānta-texts, suggesting as they clearly do the entirely false view that the real being (is not absolutely homogeneous intelligence, but) possesses infinite transcendent attributes, being endowed with manifold powers, connected with manifold creations, and so on. In this way the qualification of Sūdras for the knowledge of Brahman is perfectly clear. And as the knowledge of Brahman may be reached in this way not only by Sūdras but also by Brāhmaṇas and members of the other higher castes, the poor Upanishad is practically defunct.—To this the following objection will possibly be raised. Man being implicated in and confused by the beginningless course of mundane existence, requires to receive from somewhere a suggestion as to this empirical world being a mere error and the Reality being something quite different, and thus only there arises in him a desire to enter on an enquiry, proceeding by means of perception, and so on. Now that which gives the required suggestion is the Veda, and hence we cannot do without it.—But this objection is not valid. For in the minds of those who are awed by all the dangers and troubles of existence, the desire to enter on a philosophical investigation of Reality, proceeding by means of Perception and Inference, springs up quite apart from the Veda, owing to the observation that there are various sects of philosophers, Sāṅkhyas, and so on, who make it their business to carry on such investigations. And when such desire is once roused, Perception and Inference alone (in the way allowed by the Sāṅkaras themselves) lead on to

the theory that the only Reality is intelligence eternal, pure, self-luminous, non-dual, non-changing, and that everything else is fictitiously superimposed thereon. That this self-luminous Reality possesses no other attribute to be learned from scripture is admitted; for according to your opinion also scripture sublates everything that is not Brahman and merely superimposed on it. Nor should it be said that we must have recourse to the Upanishads for the purpose of establishing that the Real found in the way of perception and inference is at the same time of the nature of bliss; for the merely and absolutely Intelligent is seen of itself to be of that nature, since it is different from everything that is not of that nature.—There are, on the other hand, those who hold that the knowledge which the Vedânta-texts enjoin as the means of Release is of the nature of devout meditation; that such meditation has the effect of winning the love of the supreme Spirit and is to be learned from scripture only; that the injunctions of meditation refer to such knowledge only as springs from the legitimate study of the Veda on the part of a man duly purified by initiation and other ceremonies, and is assisted by the seven means (see above, p. 17); and that the supreme Person pleased by such meditation bestows on the devotee knowledge of his own true nature, dissolves thereby the Nescience springing from works, and thus releases him from bondage. And on this view the proof of the non-qualification of the Sûdra, as given in the preceding Sûtras, holds good.—Here terminates the *adhikarana* of 'the exclusion of the Sûdras.'

Having thus completed the investigation of qualification which had suggested itself in connexion with the matter in hand, the Sûtras return to the being measured by a thumb, and state another reason for its being explained as Brahman—as already understood on the basis of its being declared the ruler of what is and what will be.

40. On account of the trembling.

In the part of the *Kaṭha*-Upanishad which intervenes between the passage 'The Person of the size of a thumb

stands in the middle of the Self' (II, 4, 12), and the passage 'The Person of the size of a thumb, the inner Self' (II, 6, 17), we meet with the text 'whatever there is, the whole world, when gone forth, trembles in its breath. A great terror, a raised thunderbolt; those who knew it became immortal. From fear of it fire burns, from fear the sun shines, from fear Indra and Vāyu, and Death as the fifth run away' (II, 6, 2; 3). This text declares that the whole world and Agni, Sūrya, and so on, abiding within that Person of the size of a thumb, who is here designated by the term 'breath,' and going forth from him, tremble from their great fear of him. 'What will happen to us if we transgress his commandments?'—thinking thus the whole world trembles on account of great fear, as if it were a raised thunderbolt. In this explanation we take the clause 'A great fear, a raised thunderbolt,' in the sense of '(the world trembles) from great fear,' &c., as it is clearly connected in meaning with the following clause: 'from fear the fire burns,' &c.—Now what is described here is the nature of the highest Brahman; for that such power belongs to Brahman only we know from other texts, viz.: 'By the command of that Imperishable, O Gārgī, sun and moon stand apart' (*Bṛi. Up. III, 8, 9*); and 'From fear of it the wind blows, from fear the sun rises; from fear of it Agni and Indra, yea Death runs as the fifth' (*Taitt. Up. II, 8, 1*).—The next Sūtra supplies a further reason.

41. On account of light being seen (declared in the text).

Between the two texts referring to the Person of the size of a thumb, there is a text declaring that to that Person there belongs light that obscures all other light, and is the cause and assistance of all other light; and such light is characteristic of Brahman only. 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. After him, the shining one, everything shines; by his light all this is lighted' (*Ka. Up. II, 5, 15*). This very same śloka is read in the *Ātharvāna* (i. e.

Mundaka) with reference to Brahman. Everywhere, in fact, the texts attribute supreme luminousness to Brahman only. Compare: 'Having approached the highest light he manifests himself in his own shape' (*Kh. Up.* VIII, 12, 3); 'Him the gods meditate on as the light of lights, as immortal time' (*Bri. Up.* IV, 4, 16); 'Now that light which shines above this heaven' (*Kh. Up.* III, 13, 7).—It is thus a settled conclusion that the Person measured by a thumb is the highest Brahman.—Here terminates the *adhikarana* of 'him who is measured' (by a thumb).

42. The ether, on account of the designation of something different, and so on.

We read in the *Khândogya* 'The ether is the evolver of forms and names. That within which these forms and names are (or "that which is within—or without—these forms and names") is Brahman, the Immortal, the Self' (VIII, 14). A doubt here arises whether the being here called ether be the released individual soul, or the highest Self.—The *Pûrvapakshin* adopts the former view. For, he says, the released soul is introduced as subject-matter in an immediately preceding clause, 'Shaking off all as a horse shakes his hair, and as the moon frees himself from the mouth of *Râhu*; having shaken off the body I obtain, satisfied, the uncreated world of Brahman.' Moreover, the clause 'That which is without forms and names' clearly designates the released soul freed from name and form. And 'the evolver of names and forms' is again that same soul characterised with a view to its previous condition; for the individual soul in its non-released state supported the shapes of gods, and so on, and their names. With a view, finally, to its present state in which it is free from name and form, the last clause declares 'that is Brahman, the Immortal.' The term 'ether' may very well be applied to the released soul which is characterised by the possession of non-limited splendour.—But, as the text under discussion is supplementary to the section dealing with the small ether within the heart (VIII, 1, 1 ff.), we understand that

that small ether is referred to here also ; and it has been proved above that that small ether is Brahman!—Not so, we reply. The text under discussion is separated from the section treating of the small ether within the heart, by the teaching of Pragâpati, and that teaching is concerned with the characteristics of the individual soul in its different conditions up to Release ; and moreover the earlier part of the section under discussion speaks of the being which shakes off evil, and this undoubtedly is the released individual soul introduced in the teaching of Pragâpati. All this shows that the ether in our passage denotes the released individual soul.

This view is set aside by the Sûtra. The ether in our passage is the highest Brahman, because the clause 'Ether is the evolver of forms and names' designates something other than the individual soul. The ether which evolves names and forms cannot be the individual soul either in the state of bondage or that of release. In the state of bondage the soul is under the influence of karman, itself participates in name and form, and hence cannot bring about names and forms. And in its released state it is expressly said not to take part in the world-business (Ve. Sû. IV, 4, 17), and therefore is all the less qualified to evolve names and forms. The Lord, on the other hand, who is the ruling principle in the construction of the Universe is expressly declared by scripture to be the evolver of names and forms ; cp. 'Entering into them with this living Self, let me evolve names and forms' (*Kh. Up.* VI, 3, 2) ; 'Who is all-knowing, whose brooding consists of knowledge, from him is born this Brahman, name, form, and matter' (*Mu. Up.* I, 1, 9). &c. Hence the ether which brings about names and forms is something different from the soul for which name and form are brought about ; it is in fact the highest Brahman. This the next clause of the text confirms, 'That which is within those forms and names' ; the purport of which is : because that ether is within names and forms, not being touched by them but being something apart, therefore it is the evolver of them ; this also following from his being free from evil and endowed with the power of realising his

purposes. The 'and so on' in the Sûtra refers to the Brahma-hood, Self-hood, and immortality mentioned in the text ('That is the Brahman, the Immortal, the Self'). For Brahma-hood, i. e. greatness, and so on, in their unconditioned sense, belong to the highest Self only. It is thus clear that the ether is the highest Brahman.—Nor is the Pûrvapakshin right in maintaining that a clause immediately preceding ('shaking off all evil') introduces the individual soul as the general topic of the section. For what the part of the text immediately preceding the passage under discussion does introduce as general topic, is the highest Brahman, as shown by the clause 'I obtain the Brahma-world.' Brahman is, it is true, represented there as the object to be obtained by the released soul; but as the released soul cannot be the evolver of names and forms, &c., we must conclude that it is Brahman (and not the released soul), which constitutes the topic of the whole section. Moreover (to take a wider view of the context of our passage) the term 'ether' prompts us to recognise here the small ether (mentioned in the first section of the eighth book) as the general topic of the book; and as the teaching of Pragâpati is meant to set forth (not the individual soul by itself but) the nature of the soul of the meditating devotee, it is proper to conclude that the text under discussion is meant finally to represent, as the object to be obtained, the small ether previously inculcated as object of meditation. In conclusion we remark that the term 'ether' is nowhere seen to denote the individual Self.—The ether that evolves names and forms, therefore, is the highest Brahman.

But, an objection is raised, there is no other Self different from the individual Self; for scripture teaches the unity of all Selves and denies duality. Terms such as 'the highest Self,' 'the highest Brahman,' 'the highest Lord,' are merely designations of the individual soul in the state of Release. The Brahma-world to be attained, therefore, is nothing different from the attaining individual soul; and hence the ether also that evolves names and forms can be that soul only.—To this objection the next Sûtra replies.

43. On account of difference in deep sleep and departing.

We have to supply 'on account of designation' from the preceding Sūtra. Because the text designates the highest Self as something different from the individual Self in the state of deep sleep as well as at the time of departure, the highest Self is thus different. For the Vāgasaneyaka, after having introduced the individual Self in the passage 'Who is that Self?—He who consisting of knowledge is among the *prāṇas*,' &c. (*Bṛi. Up. IV, 3, 7*), describes how, in the state of deep sleep, being not conscious of anything it is held embraced by the all-knowing highest Self, 'embraced by the intelligent Self it knows nothing that is without, nothing that is within' (*IV, 3, 21*). So also with reference to the time of departure, i. e. dying 'Mounted by the intelligent Self it moves along groaning' (*IV, 3, 35*). Now it is impossible that the unconscious individual Self, either lying in deep sleep or departing from the body, should at the same time be embraced or mounted by itself, being all-knowing. Nor can the embracing and mounting Self be some other individual Self; for no such Self can be all-knowing.—The next Sūtra supplies a further reason.

44. And on account of such words as Lord.

That embracing highest Self is further on designated by terms such as Lord, and so on. 'He is the Lord of all, the master of all, the ruler of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of beings, the protector of beings. He is a bank and a boundary so that these worlds may not be confounded. *Brāhmaṇas* seek to know him by the study of the Veda. He who knows him becomes a Muni. Wishing for that world only, mendicants leave their homes' (*IV, 4, 22*). 'This indeed is the great unborn Self, the strong, the giver of wealth,—undecaying, undying, immortal, fearless is Brahman' (*IV, 4, 24 ; 25*). Now all the qualities here declared, viz. being the lord of all, and so on, cannot possibly belong to the individual Self even in the state of Release; and we thus again arrive at the conclusion that

the ether evolving forms and names is something different from the released individual soul. The declarations of general Unity which we meet with in the texts rest thereon, that all sentient and non-sentient beings are effects of Brahman, and hence have Brahman for their inner Self. That this is the meaning of texts such as 'All this is Brahman,' &c., we have explained before. And the texts denying plurality are to be understood in the same way.—Here terminates the *adhikarāṇa* of 'the designation of something different, and so on.'

FOURTH PĀDA.

1. If it be said that some (mention) that which rests on Inference; we deny this because (the form) refers to what is contained in the simile of the body; and (this the text) shows.

So far the Sūtras have given instruction about a Brahman, the enquiry into which serves as a means to obtain what is the highest good of man, viz. final release; which is the cause of the origination, and so on, of the world; which differs in nature from all non-sentient things such as the Pradhâna, and from all intelligent beings whether in the state of bondage or of release; which is free from all shadow of imperfection; which is all knowing, all powerful, has the power of realising all its purposes, comprises within itself all blessed qualities, is the inner Self of all, and possesses unbounded power and might. But here a new special objection presents itself. In order to establish the theory maintained by Kapila, viz. of there being a Pradhâna and individual souls which do *not* have their Self in Brahman; it is pointed out by some that in certain branches of the Veda there are met with certain passages which appear to adumbrate the doctrine of the Pradhâna being the universal cause. The Sūtras now apply themselves to the refutation of this view, in order thereby to confirm the theory of Brahman being the only cause of all.

We read in the *Kaṭha-Upanishad*, 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the great Self is beyond the intellect. Beyond the Great there is the Unevolved, beyond the Unevolved there is the Person. Beyond the Person there is nothing—this is the goal, the highest road' (Ka. Up. I, 3, 11). The question here arises whether by the 'Unevolved' be or be *not* meant the

Pradhāna, as established by Kapila's theory, of which Brahman is not the Self.—The Pūrvapakshin maintains the former alternative. For, he says, in the clause 'beyond the Great is the Unevolved, beyond the Unevolved is the Person,' we recognise the arrangement of entities as established by the Sāṅkhya-system, and hence must take the 'Unevolved' to be the Pradhāna. This is further confirmed by the additional clause 'beyond the Person there is nothing,' which (in agreement with Sāṅkhya principles) denies that there is any being beyond the soul, which itself is the twenty-fifth and last of the principles recognised by the Sāṅkhyas. This *primâ facie* view is expressed in the former part of the Sūtra, 'If it be said that in the *śākhās* of some that which rests on Inference, i.e. the Pradhāna, is stated as the universal cause.'

The latter part of the Sūtra refutes this view. The word 'Unevolved' does not denote a Pradhāna independent of Brahman; it rather denotes the body represented as a chariot in the simile of the body, i.e. in the passage instituting a comparison between the Self, body, intellect, and so on, on the one side, and the charioteer, chariot, &c. on the other side.—The details are as follows. The text at first—in the section beginning 'Know the Self to be the person driving,' &c., and ending 'he reaches the end of the journey, and that is the highest place of Vishṇu' (I, 3, 3-9)—compares the devotee desirous of reaching the goal of his journey through the *samsāra*, i.e. the abode of Vishṇu, to a man driving in a chariot; and his body, senses, and so on, to the chariot and parts of the chariot; the meaning of the whole comparison being that he only reaches the goal who has the chariot, &c. in his control. It thereupon proceeds to declare which of the different beings enumerated and compared to a chariot, and so on, occupy a superior position to the others in so far, namely, as they are that which requires to be controlled—'higher than the senses are the objects,' and so on. Higher than the senses—compared to the horses—are the objects—compared to roads,—because even a man who generally controls his senses finds it difficult to master them when they are in

contact with their objects ; higher than the objects is the mind—compared to the reins—because when the mind inclines towards the objects even the non-proximity of the latter does not make much difference ; higher than the mind (manas) is the intellect (buddhi)—compared to the charioteer—because in the absence of decision (which is the characteristic quality of buddhi) the mind also has little power ; higher than the intellect again is the (individual) Self, for that Self is the agent whom the intellect serves. And as all this is subject to the wishes of the Self, the text characterises it as the ‘great Self.’ Superior to that Self again is the body, compared to the chariot, for all activity whereby the individual Self strives to bring about what is of advantage to itself depends on the body. And higher finally than the body is the highest Person, the inner Ruler and Self of all, the term and goal of the journey of the individual soul ; for the activities of all the beings enumerated depend on the wishes of that highest Self. As the universal inner Ruler that Self brings about the meditation of the Devotee also ; for the Sūtra (II, 3, 41) expressly declares that the activity of the individual soul depends on the Supreme Person. Being the means for bringing about the meditation and the goal of meditation, that same Self is the highest object to be attained ; hence the text says ‘Higher than the Person there is nothing—that is the goal, the highest road.’ Analogously scripture, in the antaryāmin-Brāhmaṇa, at first declares that the highest Self within witnesses and rules everything, and thereupon negatives the existence of any further ruling principle ‘There is no other seer but he,’ &c. Similarly, in the Bhagavad-gītā, ‘The abode, the agent, the various senses, the different and manifold functions, and fifth the Divinity (i.e. the highest Person)’ (XVIII, 14) ; and ‘I dwell within the heart of all ; memory and perception, as well as their loss, come from me’ (XV, 15). And if, as in the explanation of the text under discussion, we speak of that highest Self being ‘controlled,’ we must understand thereby the soul’s taking refuge with it ; compare the passage Bha. Gī. XVIII, 61-62, ‘The Lord

dwells in the heart of all creatures, whirling them round as if mounted on a machine ; to Him go for refuge.'

Now all the beings, senses, and so on, which had been mentioned in the simile, are recognised in the passage 'higher than the senses are the objects,' &c., being designated there by their proper names ; but there is no mention made of the body which previously had been compared to the chariot ; we therefore conclude that it is the body which is denoted by the term 'the Unevolved.' Hence there is no reason to see here a reference to the Pradhâna as established in the theory of Kapila. Nor do we recognise, in the text under discussion, the general system of Kapila. The text declares the objects, i.e. sounds and so on, to be superior to the senses ; but in Kapila's system the objects are not viewed as the causes of the senses. For the same reason the statement that the manas is higher than the objects does not agree with Kapila's doctrine. Nor is this the case with regard to the clause 'higher than the buddhi is the great one, the Self' ; for with Kapila the 'great one' (mahat) is the buddhi, and it would not do to say 'higher than the great one is the great one.' And finally the 'great one,' according to Kapila, cannot be called the 'Self.' The text under discussion thus refers only to those entities which had previously appeared in the simile. The text itself further on proves this, when saying 'That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect. A wise man should keep down speech in the mind, he should keep that within knowledge (which is) within the Self ; he should keep knowledge within the great Self, and that he should keep within the quiet Self.' For this passage, after having stated that the highest Self is difficult to see with the inner and outer organs of knowledge, describes the mode in which the sense-organs, and so on, are to be held in control. The wise man should restrain the sense-organs and the organs of activity within the mind ; he should restrain that (i.e. the mind) within knowledge, i.e. within the intellect (buddhi), which abides within the Self ; he should further restrain the intellect within the

great Self, i.e. the active individual Self; and that Self finally he should restrain within the quiet Self, i.e. the highest Brahman, which is the inner ruler of all; i.e. he should reach, with his individual Self so qualified, the place of Vishṇu, i.e. Brahman.—But how can the term ‘the Unevolved’ denote the evolved body?—To this question the next Sūtra furnishes a reply.

2. But the subtle (body), on account of its capability.

The elements in their fine state are what is called the ‘Unevolved,’ and this entering into a particular condition becomes the body. It is the ‘Unevolved’ in the particular condition of the body, which in the text under discussion is called the ‘Unevolved.’ ‘On account of its capability,’ i.e. because unevolved non-sentient matter, when assuming certain states and forms, is capable of entering on activities promoting the interest of man. But, an objection is raised, if the ‘Unevolved’ is taken to be matter in its subtle state, what objection is there to our accepting for the explanation of our text that which is established in the Sāṅkhya-system? for there also the ‘Unevolved’ means nothing else but matter in its subtle state.

To this the next Sūtra replies—

3. (Matter in its subtle state) subserves an end, on account of its dependence on him (viz. the Supreme Person).

Matter in its subtle state subserves ends, in so far only as it is dependent on the Supreme Person who is the cause of all. We by no means wish to deny unevolved matter and all its effects in themselves, but in so far only as they are maintained not to have their Self in the Supreme Person. For the fact is that they constitute his body and He thus constitutes their Self; and it is only through this their relation to him that the Pradhāna, and so on, are capable of accomplishing their several ends. Otherwise the different essential natures of them all could never

exist,—nor persist, nor act. It is just on the ground of this dependence on the Lord not being acknowledged by the Sāṅkhyas that their system is disproved by us. In Scripture and Smṛiti alike, wherever the origination and destruction of the world are described, or the greatness of the Supreme Person is glorified, the Pradhāna and all its effects, no less than the individual souls, are declared to have their Self in that Supreme Person. Compare, e.g. the text which first says that the earth is merged in water, and further on 'the elements are merged in the Mahat, the Mahat in the Unevolved, the Unevolved in the Imperishable, the Imperishable in Darkness; Darkness becomes one with the highest divinity.' And 'He of whom the earth is the body,' &c. up to 'he of whom the Unevolved is the body; of whom the Imperishable is the body; of whom death is the body; he the inner Self of all beings, free from all evil, the divine one, the one God Nārāyaṇa.' And 'Earth, water, fire, air, ether, mind, intellect, egoity—thus eightfold is my nature divided. Lower is this nature; other than this and higher know that nature of mine which has become the individual soul by which this world is supported. Remember that all beings spring from this; I am the origin and the dissolution of the whole Universe. Higher than I there is none else; all this is strung on me as pearls on a thread' (Bha. Gī. VII, 4-7). And 'the Evolved is Viṣṇu, and the Unevolved, he is the Person and time.—The nature (*prakṛiti*) declared by me, having the double form of the Evolved and the Unevolved, and the soul—both these are merged in the highest Self. That Self is the support of all, the Supreme Person who under the name of Viṣṇu is glorified in the Vedas and the Vedānta books.'

4. And on account of there being no statement of its being an object of knowledge.

If the text meant the Non-evolved as understood by the Sāṅkhyas it would refer to it as something to be known; for the Sāṅkhyas, who hold the theory of Release resulting from the discriminative knowledge of the Evolved, the

Non-evolved, and the soul, admit that all these are objects of knowledge. Now our text does not refer to the Un-evolved as an object of knowledge, and it cannot therefore be the Pradhāna assumed by the Sāṅkhyas.

5. Should it be said that (the text) declares (it) ; we say, not so ; for the intelligent Self (is meant), on account of subject-matter.

‘He who has meditated on that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, unchangeable ; is freed from the jaws of death’ (Ka. Up. II, 3, 15), this scriptural text, closely following on the text under discussion, represents the ‘Unevolved’ as the object of knowledge !—Not so, we reply. What that sloka represents as the object of meditation is (not the Unevolved but) the intelligent Self, i. e. the Supreme Person. For it is the latter who forms the general subject-matter, as we infer from two preceding passages, viz. ‘He who has knowledge for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, the highest place of Vishṇu’ ; and ‘That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.’ For this reason, also, the clause ‘Higher than the person there is nothing’ cannot be taken as meant to deny the existence of an entity beyond the ‘purusha’ in the Sāṅkhya sense. That the highest Self possesses the qualities of being without sound, &c., we moreover know from other scriptural texts, such as Mu. Up. I, 1, 6 ‘That which is not to be seen, not to be grasped,’ &c. And the qualification ‘beyond the Great, unchangeable’ is meant to declare that the highest Self is beyond the individual Self which had been called ‘the Great’ in a previous passage ‘beyond the intellect is the Great Self.’

6. And of three only there is this mention and question.

In the Upanishad under discussion there is mention

made of three things only as objects of knowledge—the three standing to one another in the relation of means, end to be realised by those means, and persons realising,—and questions are asked as to those three only. There is no mention of, nor question referring to, the Unevolved.—Naïketas desirous of Release having been allowed by Death to choose three boons, chooses for his first boon that his father should be well disposed towards him—without which he could not hope for spiritual welfare. For his second boon he chooses the knowledge of the Nâïketa-fire, which is a means towards final Release. ‘Thou knowest, O Death, the fire-sacrifice which leads to heaven; tell it to me, full of faith. Those who live in the heaven-world reach Immortality—this I ask as my second boon.’ The term ‘heaven-world’ here denotes the highest aim of man, i. e. Release, as appears from the declaration that those who live there enjoy freedom from old age and death; from the fact that further on (I, 1, 26) works leading to perishable results are disparaged; and from what Yama says in reply to the second demand ‘He who thrice performs this Nâïketa-rite overcomes birth and death.’ As his third boon he, in the form of a question referring to final release, actually enquires about three things, viz. ‘the nature of the end to be reached, i. e. Release; the nature of him who wishes to reach that end; and the nature of the means to reach it, i. e. of meditation assisted by certain works. Yama, having tested Naïketas’ fitness to receive the desired instruction, thereupon begins to teach him. ‘The Ancient who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss; having known him as God, by means of meditation on his Self, the wise one leaves joy and sorrow behind.’ Here the clause ‘having known the God,’ points to the divine Being that is to be meditated upon; the clause ‘by means of meditation on his Self’ points to the attaining agent, i. e. the individual soul as an object of knowledge; and the clause ‘having known him the wise ones leave joy and sorrow behind’ points to the meditation through which Brahman is to be reached. Naïketas, pleased with the

general instruction received, questions again in order to receive clearer information on those three matters, 'What thou seest as different from dharma and different from adharma, as different from that, from that which is done and not done, as different from what is past or future, tell me that'; a question referring to three things, viz. an object to be effected, a means to effect it, and an effecting agent—each of which is to be different from anything else past, present, or future¹. Yama thereupon at first instructs him as to the *Pranava*, 'That word which all the Vedas record, which all penances proclaim, desiring which men become religious students; that word I tell thee briefly—it is Om'—an instruction which implies praise of the *Pranava*, and in a general way sets forth that which the *Pranava* expresses, e. g. the nature of the object to be reached, the nature of the person reaching it, and the means for reaching it, such means here consisting in the word 'Om,' which denotes the object to be reached². He then continues to glorify the *Pranava* (I, 2, 16-17), and thereupon gives special information in the first place about the nature of the attaining subject, i. e. the individual soul, 'The knowing Self is not born, it dies not,' &c. Next he teaches *Naïketas* as to the true nature of the object to be attained, viz. the highest Brahman or Vishnu, in the section beginning 'The Self smaller than small,' and ending 'Who then knows where he is?' (I, 2, 20-25). Part of this section, viz. 'That Self cannot be gained by the Veda,' &c.,

¹ The commentary proposes different ways of finding those three objects of enquiry in the words of *Naïketas*. According to the first explanation, 'that which is different from dharma' is a means differing from all ordinary means; 'adharma' 'not-dharma' is what is not a means, but the result to be reached: hence 'that which is different from adharma' is a result differing from all ordinary results. 'What is different from that' is an agent different from 'that'; i. e. an ordinary agent, and so on. (*Sru. Prakāś. p. 1226.*)

² The syllable 'Om,' which denotes Brahman, is a means towards meditation (Brahman being meditated upon under this form), and thus indirectly a means towards reaching Brahman.

at the same time teaches that the meditation through which Brahman is attained is of the nature of devotion (bhakti). Next the sloka I, 3, 1 'There are the two drinking their reward' shows that, as the object of devout meditation and the devotee abide together, meditation is easily performed. Then the section beginning 'Know the Self to be him who drives in the chariot,' and ending 'the wise say the path is hard' (I, 3, 3-14), teaches the true mode of meditation, and how the devotee reaches the highest abode of Vishnu; and then there is a final reference to the object to be reached in I, 3, 15, 'That which is without sound, without touch,' &c. It thus appears that there are references and questions regarding those three matters only; and hence the 'Un-evolved' cannot mean the Pradhâna of the Sâṅkhyas.

7. And as in the case of the 'Great.'

In the case of the passage 'Higher than the intellect is the Great Self,' we conclude from the co-ordination of 'the Great' with the Self that what the text means is not the 'Great' principle of the Sâṅkhyas; analogously we conclude that the 'Un-evolved,' which is said to be higher than the Self, cannot be the Pradhâna of Kapila's system.

8. On account of there being no special characteristic; as in the case of the cup.

In the discussion of the following passages also we aim only at refuting the system of the Sâṅkhyas; not at disproving the existence and nature of Prakṛiti, the 'great' principle, the ahaṁkāra, and so on, viewed as dependent on Brahman. For that they exist in this latter relation is proved by Scripture as well as Smṛiti.—A text of the followers of the Atharvan runs as follows: 'Her who produces all effects, the non-knowing one, the unborn one, wearing eight forms, the firm one—she is known (by the Lord) and ruled by him, she is spread out and incited and ruled by him, gives birth to the world for the benefit of the souls. A cow she is without beginning and end, a mother producing all beings; white, black, and red, milking all wishes for the Lord. Many babes unknown drink her, the impartial one;

but one God only, following his own will, drinks her submitting to him. By his own thought and work the mighty God strongly enjoys her, who is common to all, the milkgiver, who is pressed by the sacrifices. The Non-evolved when being counted by twenty-four is called the Evolved.' This passage evidently describes the nature of Prakṛiti, and so on, and the same Upanishad also teaches the Supreme Person who constitutes the Self of Prakṛiti, and so on. 'Him they call the twenty-sixth or also the twenty-seventh; as the Person devoid of all qualities of the Sāṅkhyas he is known by the followers of the Atharvan¹.—Other followers of the Atharvan read in their text that there are sixteen originating principles (prakṛiti) and eight effected things (vikāra; Garbha Up. 3).—The Svetāsvataras again set forth the nature of Prakṛiti, the soul and the Lord as follows. 'The Lord supports all this together; the Perishable and the Imperishable, the Evolved and the Unevolved; the other one is in bondage, since he is an enjoyer; but having known the God he is free from all fetters. There are two unborn ones, the one knowing and a Lord, the other without knowledge and lordly power; there is the one unborn female on whom the enjoyment of all enjoyers depends; and there is the infinite Self appearing in all shapes, but itself inactive. When a man finds out these three, that is Brahman. The Perishable is the Pradhāna, the Immortal and Imperishable is Hara; the one God rules the Perishable and the Self. From meditation on him, from union with him, from becoming one with him there is in the end cessation of all Māyā' (Svet. Up. I, 8–10). And 'The sacred verses, the offerings, the sacrifices, the vows, the past, the future, and all that the Vedas declare—from that the Ruler of Māyā creates all this; and in this the other one is bound up through Māyā. Know then Prakṛiti to be Māyā and the great Lord the ruler of Māyā; with his members this

¹ These quotations are from the Kulikā-Upanishad (transl. by Deussen, Seventy Upanishads, p. 638 ff.) The translation as given above follows the readings adopted by Rāmānuja and explained in the Śruti-Prakārikā.

whole world is filled' (Svet. Up. V, 9-10). And, further on, 'The master of Pradhāna and the soul, the lord of the *gunas*, the cause of the bondage, existence, and release of worldly existence' (VI, 16). Thus likewise in *Smṛiti*, 'Do thou know both Nature and the soul to be without beginning, and know all effects and qualities to have sprung from Nature. Nature is declared to be the cause of the activity of causes and effects, whilst the soul is the cause of there being enjoyment of pleasure and pain. For the soul abiding in Nature experiences the qualities derived from Nature, the reason being its connexion with the qualities, in its births in good and evil wombs' (Bha. Gī. XIII, 19-21). And 'Goodness, Passion, and Darkness—these are the qualities which, issuing from nature, bind in the body the embodied soul, the undecaying one' (XIV, 5). And 'All beings at the end of a kalpa return into my Nature, and again, at the beginning of a kalpa, do I send them forth. Presiding over my own nature again and again do I send forth this vast body of beings which has no freedom of its own, being subject to Nature.—With me as ruler Nature brings forth all moving and non-moving things, and for this reason the world does ever go round' (Bha. Gī. IX, 7, 8, 10). What we therefore refuse to accept are a *Prakṛiti*, and so on, of the kind assumed by Kapila, i. e. not having their Self in Brahman.—We now proceed to explain the Sūtra.

We read in the *Svetāsvatara-Upanishad* 'There is one *agā*, red, white, and black, producing manifold offspring of the same nature. One *agā* loves her and lies by her; another leaves her after having enjoyed her.' A doubt arises here whether this mantra declares a mere *Prakṛiti* as assumed in Kapila's system, or a *Prakṛiti* having its Self in Brahman.

The *Pūrvapakshin* maintains the former alternative. For, he points out, the text refers to the non-originatedness of *Prakṛiti*, calling her *agā*, i. e. unborn, and further says that she by herself independently produces manifold offspring resembling herself. This view is rejected by the Sūtra, on the ground that there is no intimation of a special circumstance determining the acceptance of the *Prakṛiti* as

assumed by the Sāṅkhyas, i.e. independent of Brahman; for that she is agā, i.e. not born, is not a sufficiently special characteristic. The case is analogous to that of the 'cup.' In the mantra 'There is a cup having its mouth below and its bottom above' (*Bṛi. Up. II, 2, 3*), the word *kamasa* conveys to us only the idea of some implement used in eating, but we are unable to see what special kind of *kamasa* is meant; for in the case of words the meaning of which is ascertained on the ground of their derivation (as '*kamasa*' from '*kam*,' to eat or drink), the special sense of the word in any place cannot be ascertained without the help of considerations of general possibility, general subject-matter, and so on. Now in the case of the cup we are able to ascertain that the cup meant is the head, because there is a complementary passage 'What is called the cup with its mouth below and its bottom above is the head'; but if we look out for a similar help to determine the special meaning of agā, we find nothing to convince us that the agā, i.e. the 'unborn' principle, is the Prakṛti of the Sāṅkhyas. Nor is there anything in the text to convey the idea of that agā having the power of independent creation; for the clause 'giving birth to manifold offspring' declares only that she creates, not that she creates unaided. The mantra does not therefore tell us about an 'unborn' principle independent of Brahman.—There moreover is a special reason for understanding by the agā something that depends on Brahman. This the following Sūtra states.

9. But she begins with light; for thus some read in their text.

The 'but' has assertory force. 'Light' in the Sūtra means Brahman, in accordance with the meaning of the term as known from texts such as 'On him the gods meditate, the light of lights' (*Bṛi. Up. X, 4, 16*); 'That light which shines beyond heaven' (*Kh. Up. III, 13, 7*). 'She begins with light' thus means 'she has Brahman for her cause.'—'For thus some read in their text,' i.e. because the members of one Sākhā, viz. the Taittirīyas read in their

text that this 'agā' has Brahman for her cause. The Mahânārāyaṇa-Upanishad (of the Taittirīyas) at first refers to Brahman abiding in the hollow of the heart as the object of meditation. 'Smaller than the small, greater than the great, the Self placed in the hollow of this creature'; next declares that all the worlds and Brahmā and the other gods originated from that Self; and then says that there sprung from it also this agā which is the cause of all 'The one agā (goat), red, white and black, which gives birth to numerous offspring of the same shape, one aga (he-goat) loves and lies by her; another one forsakes her after having enjoyed her.' The subject-matter of the entire section evidently is to give instruction as to the whole aggregate of things other than Brahman originating from Brahman and thus having its Self in it; hence we conclude that also the agā which gives birth to manifold creatures like her, and is enjoyed by the soul controlled by karman, while she is abandoned by the soul possessing true knowledge is, no less than vital airs, seas, mountains, &c., a creature of Brahman, and hence has its Self in Brahman. We then apply to the interpretation of the Svetāsvatara-text the meaning of the analogous Mahânārāyaṇa-text, as determined by the complementary passages, and thus arrive at the conclusion that the agā in the former text also is a being having its Self in Brahman.

That this is so, moreover, appears from the Svetāsvatara itself. For in the early part of that Upanishad, we have after the introductory question, 'Is Brahman the cause?' the passage 'The sages devoted to meditation and concentration have seen the person whose Self is the divinity, hidden in its own qualities' (I, 1, 3); which evidently refers to the agā as being of the nature of a power of the highest Brahman. And as further on also (viz. in the passages 'From that the Māyin creates all this, and in this the other is bound up through Māyā'; 'Know then Prakṛiti to be Māyā and the Great Lord the ruler of Māyā'; and 'he who rules every place of birth,' V, 9-11) the very same being is referred to, there remains not even a shadow of proof for the assertion that the mantra under discussion

refers to an independent Prakṛiti as assumed by the Sāṅkhyas.

But a further objection is raised, if the Prakṛiti denoted by agā begins with, i. e. is caused by Brahman, how can it be called agā, i. e. the non-produced one; or, if it is non-produced, how can it be originated by Brahman? To this the next Sūtra replies.

10. And on account of the teaching of formation (i. e. creation) there is no contradiction; as in the case of the honey.

The 'and' expresses disposal of a doubt that had arisen. There is no contradiction between the Prakṛiti being agā and originating from light. On account of instruction being given about the formation (kalpana), i. e. creation of the world. This interpretation of 'kalpana' is in agreement with the use of the verb kṛip in the text, 'as formerly the creator made (akalpayat) sun and moon.'

In our text the sloka 'from that the Lord of Māyā creates all this' gives instruction about the creation of the world. From that, i. e. from matter in its subtle causal state when it is not yet divided, the Lord of all creates the entire Universe. From this statement about creation we understand that Prakṛiti exists in a twofold state according as it is either cause or effect. During a pralaya it unites itself with Brahman and abides in its subtle state, without any distinction of names and forms; it then is called the 'Unevolved,' and by other similar names. At the time of creation, on the other hand, there reveal themselves in Prakṛiti Goodness and the other guṇas, it divides itself according to names and forms, and then is called the 'Evolved,' and so on, and, transforming itself into fire, water, and earth, it appears as red, white, and black. In its causal condition it is agā, i. e. unborn, in its effected condition it is 'caused by light, i. e. Brahman'; hence there is no contradiction. The case is analogous to that of the 'honey.' The sun in his causal state is one only, but in his effected state the Lord makes him into honey in so far namely as he then, for the purpose of enjoyment on the part of the Vasu

and other gods, is the abode of nectar brought about by sacrificial works to be learned from the *R̥ik* and the other Vedas ; and further makes him to rise and to set. And between these two conditions there is no contradiction. This is declared in the *Madhuvidyā* (*Kh. Up. III*), from 'The sun is indeed the honey of the Devas,' down to 'when from thence he has risen upwards he neither rises nor sets ; being one he stands in the centre'—'one' here means 'of one nature.'—The conclusion therefore is that the *Svetāsvatara* mantra under discussion refers to *Prakṛiti* as having her Self in Brahman, not to the *Prakṛiti* assumed by the *Sāṅkhyas*.

Others, however, are of opinion that the one *agā* of which the mantra speaks has for its characteristics light, water, and earth. To them we address the following questions. Do you mean that by what the text speaks of as an *agā*, consisting of fire, water, and earth, we have to understand those three elements only ; or Brahman in the form of those three elements ; or some power or principle which is the cause of the three elements ? The first alternative is in conflict with the circumstance that, while fire, water, and earth are several things, the text explicitly refers to *one agā*. Nor may it be urged that fire, water, and earth, although several, become one, by being made tripartite (*Kh. Up. VI, 3, 3*) ; for this making them tripartite, does not take away their being several ; the text clearly showing that each several element becomes tripartite, 'Let me make each of these three divine beings tripartite.'—The second alternative again divides itself into two alternatives. Is the one *agā* Brahman in so far as having passed over into fire, water, and earth ; or Brahman in so far as abiding within itself and not passing over into effects ? The former alternative is excluded by the consideration that it does not remove plurality (which cannot be reconciled with the *one agā*). The second alternative is contradicted by the text calling that *agā* red, white, and black ; and moreover Brahman viewed as abiding within itself cannot be characterised by fire, water, and earth. On the third alternative it has to be assumed that the text denotes by the

term 'agā' the three elements, and that on this basis there is imagined a causal condition of these elements; but better than this assumption it evidently is to accept the term 'agā' as directly denoting the causal state of those three elements as known from scripture.

Nor can we admit the contention that the term 'agā' is meant to teach that Prakṛiti should metaphorically be viewed as a she-goat; for such a view would be altogether purposeless. Where—in the passage 'Know the Self to be him who drives in the chariot'—the body, and so on, are compared to a chariot, and so on, the object is to set forth the means of attaining Brahman; where the sun is compared to honey, the object is to illustrate the enjoyment of the Vasus and other gods; but what similar object could possibly be attained by directing us to view Prakṛiti as a goat? Such a metaphorical view would in fact be not merely useless; it would be downright irrational. Prakṛiti is a non-intelligent principle, the causal substance of the entire material Universe, and constituting the means for the experience of pleasure and pain, and for the final release, of all intelligent souls which are connected with it from all eternity. Now it would be simply contrary to good sense, metaphorically to transfer to Prakṛiti such as described the nature of a she-goat—which is a sentient being that gives birth to very few creatures only, enters only occasionally into connexion with others, is of small use only, is not the cause of herself being abandoned by others, and is capable of abandoning those connected with her. Nor does it recommend itself to take the word agā (understood to mean 'she-goat') in a sense different from that in which we understand the term 'aga' which occurs twice in the same mantra.—Let then all three terms be taken in the same metaphorical sense (aga meaning he-goat).—It would be altogether senseless, we reply, to compare the soul which absolutely dissociates itself from Prakṛiti ('Another aga leaves her after having enjoyed her') to a he-goat which is able to enter again into connexion with what he has abandoned, or with anything else.—Here terminates the adhikaraṇa of 'the cup.'

11. Not from the mention of the number even, on account of the diversity and of the excess.

The Vāgasaneyins read in their text 'He in whom the five "five-people" and the ether rest, him alone I believe to be the Self; I, who know, believe him to be Brahman' (*Bṛi. Up. IV, 4, 17*). The doubt here arises whether this text be meant to set forth the categories as established in Kapila's doctrine, or not.—The Pūrvapakshin maintains the former view, on the ground that the word 'five-people,' qualified by the word 'five,' intimates the twenty-five categories of the Sāṅkhyas. The compound 'five-people' (*pañcakānāḥ*) denotes groups of five beings, just as the term *pañka-pūlyāḥ* denotes aggregates of five bundles of grass. And as we want to know how many such groups there are, the additional qualification 'five' intimates that there are five such groups; just as if it were said 'five five-bundles, i. e. five aggregates consisting of five bundles each.' We thus understand that the 'five five-people' are twenty-five things, and as the mantra in which the term is met with refers to final release, we recognise the twenty-five categories known from the Sāṅkhya-smṛiti which are here referred to as objects to be known by persons desirous of release. For the followers of Kapila teach that 'there is the fundamental causal substance which is not an effect. There are seven things, viz. the Mahat, and so on, which are causal substances as well as effects. There are sixteen effects. The soul is neither a causal substance nor an effect' (*Sāṅ. Kā. 3*). The mantra therefore is meant to intimate the categories known from the Sāṅkhya.—To this the Sūtra replies that from the mention of the number twenty-five supposed to be implied in the expression 'the five five-people,' it does not follow that the categories of the Sāṅkhyas are meant. 'On account of the diversity,' i. e. on account of the five-people further qualified by the number five being different from the categories of the Sāṅkhyas. For in the text 'in whom the five five-people and the ether rest,' the 'in whom' shows the five-people to have their abode, and hence their Self, in Brahman; and

in the continuation of the text, 'him I believe the Self,' the 'him' connecting itself with the preceding 'in whom' is recognised to be Brahman. The five five-people must therefore be different from the categories of the Sāṅkhya-system. 'And on account of the excess.' Moreover there is, in the text under discussion, an excess over and above the Sāṅkhya categories, consisting in the Self denoted by the relative pronoun 'in whom,' and in the specially mentioned Ether. What the text designates therefore is the Supreme Person who is the Universal Lord in whom all things abide—such as he is described in the text quoted above, 'Therefore some call him the twenty-sixth, and others the twenty-seventh.' The 'even' in the Sūtra is meant to intimate that the 'five five-people' can in no way mean the twenty-five categories, since there is no pentad of groups consisting of five each. For in the case of the categories of the Sāṅkhyas there are no generic characteristics or the like which could determine the arrangement of those categories in fives. Nor must it be urged against this that there *is* a determining reason for such an arrangement in so far as the tattvas of the Sāṅkhyas form natural groups comprising firstly, the five organs of action; secondly, the five sense-organs; thirdly, the five gross elements; fourthly, the subtle parts of those elements; and fifthly, the five remaining tattvas; for as the text under discussion mentions the ether by itself, the possibility of a group consisting of the five gross elements is precluded. We cannot therefore take the compound 'five people' as denoting a group consisting of five constituent members, but, in agreement with II, 1, 50, as merely being a special name. There are certain beings the special name of which is 'five-people,' and of these beings the additional word 'pañka' predicates that they are five in number. The expression is thus analogous to the term 'the seven seven-*rishis*' (where the term 'seven-*rishis*' is to be understood as the name of a certain class of *rishis* only).—Who then are the beings called 'five-people?'—To this question the next Sūtra replies.

12. The breath, and so on, on the ground of the complementary passage.

We see from a complementary passage, viz. 'They who know the breath of breath, the eye of the eye, the ear of the ear, the food of food, the mind of mind,' that the 'five-people' are the breath, and eye, and so on, all of which have their abode in Brahman.

But, an objection is raised, while the mantra 'in whom the five five-people,' &c., is common to the Kāṇvas and the Mādhyandinas, the complementary passage 'they who know the breath of breath,' &c., in the text of the former makes no mention of food, and hence we have no reason to say that the 'five-people' in their text are the breath, eye, and so on.

To this objection the next Sūtra replies.

13. By light, food not being (mentioned in the text) of some.

In the text of some, viz. the Kāṇvas, where food is not mentioned, the five-people are recognised to be the five senses, owing to the phrase 'of lights' which is met with in another complementary passage. In the mantra, 'him the gods worship as the light of lights,' which precedes the mantra about the 'five-people,' Brahman is spoken of as the light of lights, and this suggests the idea of certain lights the activity of which depends on Brahman. The mantra leaves it undetermined what these lights are; but from what follows about the 'five-people,' &c., we learn that what is meant are the senses which light up as it were their respective objects. In 'the breath of breath' the second 'breath' (in the genitive case) denotes the sense-organ of touch, as that organ is connected with air, and as the vital breath (which would otherwise suggest itself as the most obvious explanation of *prāṇa*) does not harmonise with the metaphorical term 'light.' 'Of the eye' refers to the organ of sight; 'of the ear' to the organ of hearing. 'Of food' comprises the senses of smell and taste together: it denotes the sense of smell on the ground that that sense is connected with earth, which may be 'food,'

and the sense of taste in so far as 'anna' may be also explained as that by means of which eating goes on (adyate). 'Of mind' denotes mind, i. e. the so-called internal organ. Taste and smell thus being taken in combination, we have the required number of five, and we thus explain the 'five-people' as the sense-organs which throw light on their objects, together with the internal organ, i. e. mind. The meaning of the clause about the 'five-people' therefore is that the senses—called 'five-people'—and the elements, represented by the Ether, have their basis in Brahman; and as thus all beings are declared to abide in Brahman, the five 'five-people' can in no way be the twenty-five categories assumed by the Sāṅkhyas.—The general conclusion is that the Vedānta-texts, whether referring to numbers or not, nowhere set forth the categories established in Kapila's system.

14. And on account of (Brahman) as described being declared to be the cause with regard to Ether, and so on.

Here the philosopher who holds the Pradhāna to be the general cause comes forward with another objection. The Vedānta-texts, he says, do not teach that creation proceeds from one and the same agent only, and you therefore have no right to hold that Brahman is the sole cause of the world. In one place it is said that our world proceeded from 'Being,' 'Being only this was in the beginning' (*Kh. Up. VI, 2, 1*). In other places the world is said to have sprung from 'Non-being,' 'Non-being indeed this was in the beginning' (*Taitt. Up. II, 7, 1*); and 'Non-being only was this in the beginning; it became Being' (*Kh. Up. III, 19, 1*). As the Vedānta-texts are thus not consequent in their statements regarding the creator, we cannot conclude from them that Brahman is the sole cause of the world. On the other hand, those texts do enable us to conclude that the Pradhāna only is the universal cause. For the text 'Now all this was then undeveloped' (*Bṛi. Up. I, 4, 7*) teaches that the world was merged in the undeveloped Pradhāna, and the subsequent

clause, 'That developed itself by form and name,' that from that Undeveloped there resulted the creation of the world. For the Undeveloped is that which is not distinguished by names and forms, and this is none other than the Pradhāna. And as this Pradhāna is at the same time eternal, as far as its essential nature is concerned, and the substrate of all change, there is nothing contradictory in the different accounts of creation calling it sometimes 'Being' and sometimes 'Non-being'; while, on the other hand, these terms cannot, without contradiction, both be applied to Brahman. The causality of the Undeveloped having thus been ascertained, such expressions as '*it thought*, may I be many,' must be interpreted as meaning its being about to proceed to creation. The terms 'Self' and 'Brahman' also may be applied to the Pradhāna in so far as it is all-pervading (*âtman* from *apnoti*), and pre-eminently great (*brihat*). We therefore conclude that the only cause of the world about which the Vedānta-texts give information is the Pradhāna.

This view is set aside by the Sûtra. The word *and* is used in the sense of *but*. It is possible to ascertain from the Vedānta-texts that the world springs from none other than the highest Brahman, which is all-knowing, lord of all, free from all shadow of imperfection, capable of absolutely realising its purposes, and so on; since scripture declares Brahman as described to be the cause of Ether, and so on. By 'Brahman as described' is meant 'Brahman distinguished by omniscience and other qualities, as described in the Sûtra "that from which the origination, and so on, of the world proceed," and in other places.' That Brahman only is declared by scripture to be the cause of Ether, and so on, i. e. the being which is declared to be the cause in passages such as 'From that Self sprang Ether' (Taît. Up. II, 1); 'that sent forth fire' (*Kh.* Up. VI, 2, 3), is none other than Brahman possessing omniscience and similar qualities. For the former of these texts follows on the passage 'The True, intelligence, infinite is Brahman; he reaches all desires together with the intelligent Brahman,' which introduces Brahman as the general subject-matter—that

Brahman being then referred to by means of the connecting words 'from that.' In the same way the 'that' (in 'that sent forth fire') refers back to the omniscient Brahman introduced in the clause 'that thought, may I be many.' This view is confirmed by a consideration of all the accounts of creation, and we hence conclude that Brahman is the sole cause of the world.—But the text 'Non-being indeed this was in the beginning' calls the general cause 'something that is not'; how then can you say that we infer from the Vedānta-texts as the general cause of the world a Brahman that is all-knowing, absolutely realises its purposes, and so on?—To this question the next Sūtra replies.

15. From connexion.

The fact is that Brahman intelligent, consisting of bliss, &c., connects itself also with the passage 'Non-being was this in the beginning' (Taitt. Up. II, 7). For the section of the text which precedes that passage (viz. 'Different from this Self consisting of understanding is the Self consisting of Bliss;—he wished, may I be many;—he created all whatever there is. Having created he entered into it; having entered it he became sat and tyat') clearly refers to Brahman consisting of Bliss, which realises its purposes, creates all beings, and entering into them is the Self of all. When, therefore, after this we meet with the sloka ('Non-being this was in the beginning') introduced by the words 'On this there is also this sloka'—which shows that the sloka is meant to throw light on what precedes; and when further on we have the passage 'From fear of it the wind blows,' &c., which, referring to the same Brahman, predicates of it universal rulership, bliss of nature, and so on; we conclude with certainty that the sloka about 'Non-being' also refers to Brahman. As during a pralaya the distinction of names and forms does not exist, and Brahman also then does not exist in so far as connected with names and forms, the text applies to Brahman the term 'Non-being.' The text 'Non-being only this was in the beginning' explains itself in the same way.—Nor can we admit

the contention that the text 'Now all this was then undeveloped' refers to the Pradhāna as the cause of the world; for the Undeveloped there spoken of is nothing else but Brahman in so far as its body is not yet evolved. For the text continues 'That same being entered thither to the very tips of the finger-nails;' 'When seeing, eye by name; when hearing, ear by name; when thinking, mind by name;' 'Let men meditate upon him as Self;' where the introductory words 'that same being' refer back to the Undeveloped—which thus is said to enter into all things and thereby to become their ruler. And it is known from another text also (*Kh. Up. VI, 3, 2*) that it is the all-creative highest Brahman which enters into its creation and evolves names and forms. The text 'Having entered within, the ruler of creatures, the Self of all' moreover shows that the creative principle enters into its creatures for the purpose of ruling them, and such entering again cannot be attributed to the non-sentient Pradhāna. The Undeveloped therefore is Brahman in that state where its body is not yet developed; and when the text continues 'it developed itself by names and forms' the meaning is that Brahman developed itself in so far as names and forms were distinguished in the world that constitutes Brahman's body. On this explanation of the texts relating to creation we further are enabled to take the thought, purpose, &c., attributed to the creative principle, in their primary literal sense. And, we finally remark, neither the term 'Brahman' nor the term 'Self' in any way suits the Pradhāna, which is neither absolutely great nor pervading in the sense of entering into things created with a view to ruling them. It thus remains a settled conclusion that Brahman is the sole cause of the world.—Here terminates the *adhikāraṇa* of '(Brahman's) causality.'

16. Because it denotes the world.

The Sāṅkhya comes forward with a further objection. Although the Vedānta-texts teach an intelligent principle to be the cause of the world, they do not present to us as objects of knowledge anything that could be the cause of

the world, apart from the Pradhāna and the soul as established by the Sāṅkhya-system. For the Kaushîtakins declare in their text, in the dialogue of Bālāki and Agātasatru, that none but the enjoying (individual) soul is to be known as the cause of the world, 'Shall I tell you Brahman? He who is the maker of those persons and of whom this is the work (or "to whom this work belongs") he indeed is to be known' (Kau. Up. IV, 19). Bālāki at the outset proposes Brahman as the object of instruction, and when he is found himself not to know Brahman, Agātasatru instructs him about it, 'he indeed is to be known.' But from the relative clause 'to whom this work belongs,' which connects the being to be known with work, we infer that by Brahman we have here to understand the enjoying soul which is the ruler of Prakṛiti, not any other being. For no other being is connected with work; work, whether meritorious or the contrary, belongs to the individual soul only. Nor must you contest this conclusion on the ground that 'work' is here to be explained as meaning the object of activity, so that the sense of the clause would be 'he of whom this entire world, as presented by perception and the other means of knowledge, is the work.' For in that case the separate statements made in the two clauses, 'who is the maker of those persons' and 'of whom this is the work,' would be devoid of purport (the latter implying the former). Moreover, the generally accepted meaning of the word 'karman,' both in Vedic and worldly speech, is work in the sense of good and evil actions. And as the origination of the world is caused by actions of the various individual souls, the designation of 'maker of those persons' also suits only the individual soul. The meaning of the whole passage therefore is 'He who is the cause of the different persons that have their abode in the disc of the sun, and so on, and are instrumental towards the retributive experiences of the individual souls; and to whom there belongs karman, good and evil, to which there is due his becoming such a cause; *he* indeed is to be known, *his* essential nature is to be cognised in distinction from Prakṛiti.' And also in what follows, 'The two came to a person who was asleep. He

pushed him with a stick,' &c., what is said about the sleeping man being pushed, roused, &c., all points only to the individual soul being the topic of instruction. Further on also the text treats of the individual soul only, 'As the master feeds with his people, nay as his people feed on the master, thus does this conscious Self feed with the other Selves.' We must consider also the following passage—which contains the explanation given by Agâtasatru to Bâlâki, who had been unable to say where the soul goes at the time of deep sleep—'There are the arteries called Hitas. In these the person is; when sleeping he sees no dream, then he (*or* that, i.e. the aggregate of the sense-organs) becomes one with this prâna alone. Then speech goes to him with all names, &c., the mind with all thoughts. And when he awakes, then, as from a burning fire sparks proceed in all directions, thus from that Self the prânas proceed each towards its place, from the prânas the gods, from the gods the worlds.' The individual soul which passes through the states of dream, deep sleep and waking, and is that into which there are merged and from which there proceed speech and all the other organs, is here declared to be the abode of deep sleep 'then it (viz. the aggregate of the organs) becomes one in that prâna.' Prâna here means the individual soul in so far as supporting life; for the text continues 'when *that* one awakes' and neither the vital breath nor the Lord (both of whom might be proposed as explanations of prâna) can be said to be asleep and to wake. Or else 'asmin prâne' might be explained as 'in the vital breath (which abides) in the individual soul,' the meaning of the clause being 'all the organs, speech and so on, become one in the vital breath which itself abides in this soul.' The word 'prâna' would thus be taken in its primary literal sense; yet all the same the soul constitutes the topic of the section, the vital breath being a mere instrument of the soul. The Brahman mentioned at the outset therefore is none other than the individual soul, and there is nothing to prove a lord different from it. And as the attributes which the texts ascribe to the general cause, viz. thought and so on, are attributes of

intelligent beings only, we arrive at the conclusion that what constitutes the cause of the world is the non-intelligent Pradhāna guided by the intelligent soul.

This *primā facie* view the Sūtra disposes of, by saying 'because (the work) denotes the world.' It is not the insignificant individual soul—which is under the influence of its good and evil works, and by erroneously imputing to itself the attributes of Prakṛiti becomes the cause of the effects of the latter—that is the topic of our text; but rather the Supreme Person who is free from all shadow of imperfection such as Nescience and the like, who is a treasure of all possible auspicious qualities in their highest degree of perfection, who is the sole cause of this entire world. This is proved by the circumstance that the term 'work' connected with 'this' (in 'of whom this (is) the work') denotes the Universe which is an effect of the Supreme Person. For the word 'this' must, on account of its sense, the general topic of the section and so on, be taken in a non-limited meaning, and hence denotes the entire world, as presented by Perception and the other means of knowledge, with all its sentient and non-sentient beings. That the term 'work' does not here denote good and evil actions, appears from the following consideration of the context. Bālāki at first offers to teach Brahman ('Shall I tell you Brahman?') and thereupon holds forth on various persons abiding in the sun, and so on, as being Brahman. Agātasatru however refuses to accept this instruction as not setting forth Brahman, and finally, in order to enlighten Bālāki, addresses him 'He, O Bālāki, who is the maker of those persons,' &c. Now as the different personal souls abiding in the sun, &c., and connected with karman in the form of good and evil actions, are known already by Bālāki, the term 'karman'—met with in the next clause—is clearly meant to throw light on some Person so far not known to Bālāki, and therefore must be taken to mean not good and evil deeds or action in general, but rather the entire Universe in so far as being the outcome of activity. On this interpretation only the passage gives instruction about something not

known before. Should it be said that this would be the case also if the subject to which the instruction refers were the true essential nature of the soul, indicated here by its connexion with karman, we reply that this would involve the (objectionable) assumption of so-called implication (*lakṣhaṇā*), in so far namely as what the clause would directly intimate is (not the essential nature of the soul as free from karman but rather) the connexion of the soul with karman. Moreover if the intention of the passage were this, viz. to give instruction as to the soul, the latter being pointed at by means of the reference to karman, the intention would be fully accomplished by saying 'to whom karman belongs, he is to be known;' while in the text as it actually stands 'of whom this is the karman' the 'this' would be unmeaning. The meaning of the two separate clauses 'who is the maker of those persons' and 'of whom this is the work' is as follows. He who is the creator of those persons whom you called Brahman, and of whom those persons are the creatures; he of whom this entire world is the effect, and before whom all things sentient and non-sentient are equal in so far as being produced by him; he, the highest and universal cause, the Supreme Person, is the object to be known. The meaning implied here is—although the origination of the world has for its condition the deeds of individual souls, yet those souls do not independently originate the means for their own retributive experience, but experience only what the Lord has created to that end in agreement with their works. The individual soul, hence, cannot stand in creative relation to those persons.—What the text under discussion inculcates as the object of knowledge therefore is the highest Brahman which is known from all Vedānta-texts as the universal cause.

17. Should it be said that this is not so on account of the inferential marks of the individual soul and the chief vital air; we reply that this has been explained before.

With reference to the plea urged by the Pūrvapakshin

that, owing to inferential marks pointing to the individual soul, and the circumstance of mention being made of the chief vital air, we must decide that the section treats of the enjoying individual soul and not of the highest Self, the Sūtra remarks that this argumentation has already been disposed of, viz. in connexion with the Pratardana vidyā. For there it was shown that when a text is ascertained, on the ground of a comprehensive survey of initial and concluding clauses, to refer to Brahman, all inferential marks which point to other topics must be interpreted so as to fall in with the principal topic. Now in our text Brahman is introduced at the outset 'Shall I tell you Brahman?' it is further mentioned in the middle of the section, for the clause 'of whom this is the work' does not refer to the soul in general but to the highest Person who is the cause of the whole world; and at the end again we hear of a reward which connects itself only with meditations on Brahman, viz. supreme sovereignty preceded by the conquest of all evil. 'Having overcome all evil he obtains pre-eminence among all beings, sovereignty and supremacy—yea, he who knows this.' The section thus being concerned with Brahman, the references to the individual soul and to the chief vital air must also be interpreted so as to fall in with Brahman. In the same way it was shown above that the references to the individual soul and the chief vital air which are met with in the Pratardana vidyā really explain themselves in connexion with a threefold meditation on Brahman. As in the passage 'Then with this prāṇa alone he becomes one' the two words 'this' and 'prāṇa' may be taken as co-ordinated and it hence would be inappropriate to separate them (and to explain 'in the prāṇa which abides in this soul'), and as the word 'prāṇa' is ascertained to mean Brahman also, we must understand the mention of prāṇa to be made with a view to meditation on Brahman in so far as having the prāṇa for its body. But how can the references to the individual soul be put in connexion with Brahman?—This point is taken up by the next Sūtra.

18. But Gaimini thinks that it has another purport,

on account of the question and answer ; and thus some also.

The 'but' is meant to preclude the idea that the mention made of the individual soul enables us to understand the whole section as concerned with that soul.—The teacher Gaimini is of opinion that the mention made of the individual soul has another meaning, i.e. aims at conveying the idea of what is different from the individual soul, i.e. the nature of the highest Brahman. 'On account of question and answer.' According to the story told in the Upanishad, Agâtasatru leads Bâlâki to where a sleeping man is resting, and convinces him that the soul is different from breath, by addressing the sleeping person, in whom breath only is awake, with names belonging to *prâna*¹ without the sleeper being awaked thereby, and after that rousing him by a push of his staff. Then, with a view to teaching Bâlâki the difference of Brahman from the individual soul, he asks him the following questions: 'Where, O Bâlâki, did this person here sleep? Where was he? Whence did he thus come back?' To these questions he thereupon himself replies, 'When sleeping he sees no dream, then he becomes one in that *prâna* alone.—From that Self the organs proceed each towards its place, from the organs the gods, from the gods the worlds.' Now this reply, no less than the questions, clearly refers to the highest Self as something different from the individual Self. For that entering into which the soul, in the state of deep sleep, attains its true nature and enjoys complete serenity, being free from the disturbing experiences of pleasure and pain that accompany the states of waking and of dream ; and

¹ The names with which the king addresses the sleeper are *Great one, clad in white raiment, Soma, king*. The *Sru. Pra.* comments as follows: *Great one* ; because according to *Sruti Prâna* is the oldest and best. *Clad in white raiment* ; because *Sruti* says that water is the raiment of *Prâna* ; and elsewhere, that what is white belongs to water. *Soma* ; because scripture says 'of this *prâna* water is the body, light the form, viz. yonder moon.' *King* ; for *Sruti* says '*Prâna* indeed is the ruler.'

that from which it again returns to the fruition of pleasure and pain ; that is nothing else but the highest Self. For, as other scriptural texts testify (‘Then he becomes united with the True,’ *Kh. Up.* VI, 8, 1 ; ‘Embraced by the intelligent Self he knows nothing that is without, nothing that is within,’ *Bri. Up.* IV, 3, 21), the abode of deep sleep is the intelligent Self which is different from the individual Self, i.e. the highest Self. We thus conclude that the reference, in question and answer, to the individual soul subserves the end of instruction being given about what is different from that soul, i.e. the highest Self. We hence also reject the Pûrvapakshin’s contention that question and answer refer to the individual soul, that the veins called hita are the abode of deep sleep, and that the well-known clause as to the prâna must be taken to mean that the aggregate of the organs becomes one in the individual soul called prâna. For the veins are the abode, not of deep sleep, but of dream, and, as we have shown above, Brahman only is the abode of deep sleep ; and the text declares that the individual soul, together with all its ministering organs, becomes one with, and again proceeds from, Brahman only—which the text designates as Prâna. —Moreover some, viz. the Vâgasaneyins in this same colloquy of Bâlâki and Agâtarâtru as recorded in their text, clearly distinguish from the vigñâna-maya, i.e. the individual soul in the state of deep sleep, the highest Self which then is the abode of the individual soul. ‘Where was then the person, consisting of intelligence, and from whence did he thus come back?—When he was thus asleep, then the intelligent person, having through the intelligence of the senses absorbed within himself all intelligence, lies in the ether that is within the heart.’ Now the word ‘ether’ is known to denote the highest Self ; cf. the text ‘there is within that the small ether’ (*Kh. Up.* VIII, 1, 1). This shows us that the individual soul is mentioned in the Vâgasaneyin passage to the end of setting forth what is different from it, viz. the prâgñâ Self, i.e. the highest Brahman. The general conclusion therefore is that the Kaushîtaki-text under discussion proposes as

the object of knowledge something that is different from the individual soul, viz. the highest Brahman which is the cause of the whole world, and that hence the Vedānta-texts nowhere intimate that general causality belongs either to the individual soul or to the Pradhāna under the soul's guidance. Here terminates the adhikāraṇa of 'denotation of the world.'

19. On account of the connected meaning of the sentences.

In spite of the conclusion arrived at there may remain a suspicion that here and there in the Upanishads texts are to be met with which aim at setting forth the soul as maintained in Kapila's system, and that hence there is no room for a being different from the individual soul and called Lord. This suspicion the Sūtra undertakes to remove, in connexion with the Maitreyī-brāhmaṇa, in the *Bṛihadāraṇyaka*. There we read 'Verily, a husband is dear, not for the love of the husband, but for the love of the Self a husband is dear, and so on. Everything is dear, not for the love of everything, but for the love of the Self everything is dear. The Self should be seen, should be heard, should be reflected on, should be meditated upon. When the Self has been seen, heard, reflected upon, meditated upon, then all this is known' (*Bṛi. Up. IV, 5, 6*).—Here the doubt arises whether the Self enjoined in this passage as the object of seeing, &c., be the soul as held by the Sāṅkhyas, or the Supreme Lord, all-knowing, capable of realising all his purposes, and so on. The Pūrvaśloka upholds the former alternative. For, he says, the beginning no less than the middle and the concluding part of the section conveys the idea of the individual soul only. In the beginning the individual soul only is meant, as appears from the connexion of the Self with husband, wife, children, wealth, cattle, and so on. This is confirmed by the middle part of the section where the Self is said to be connected with origination and destruction, 'a mass of knowledge, he having risen from these elements vanishes again into them. When he has departed there

is no more consciousness.' And in the end we have 'whereby should he know the knower'; where we again recognise the knowing subject, i. e. the individual soul, not the Lord. We thus conclude that the whole text is meant to set forth the soul as held by the Sāṅkhyas.—But in the beginning there is a clause, viz. 'There is no hope of immortality by wealth,' which shows that the whole section is meant to instruct us as to the means of immortality; how then can it be meant to set forth the individual soul only?—You state the very reason proving that the text is concerned with the individual soul only! For according to the Sāṅkhya-system immortality is obtained through the cognition of the true nature of the soul viewed as free from all erroneous imputation to itself of the attributes of non-sentient matter; and the text therefore makes it its task to set forth, for the purpose of immortality, the essential nature of the soul free from all connexion with Prakṛiti, 'the Self should be heard,' and so on. And as the souls dissociated from Prakṛiti are all of a uniform nature, all souls are known through the knowledge of the soul free from Prakṛiti, and the text therefore rightly says that through the Self being known everything is known. And as the essential nature of the Self is of one and the same kind, viz. knowledge or intelligence, in all beings from gods down to plants, the text rightly asserts the unity of the Self 'that Self is all this'; and denies all otherness from the Self, on the ground of the characteristic attributes of gods and so on really being of the nature of the Not-self, 'he is abandoned by everything,' &c. The clause, 'For where there is duality as it were,' which denies plurality, intimates that the plurality introduced into the homogeneous Self by the different forms—such as of gods, and so on—assumed by Prakṛiti, is false. And there is also no objection to the teaching that 'the Rīg-veda and so on are breathed forth from that great being (i. e. Prakṛiti); for the origination of the world is caused by the soul in its quality as ruler of Prakṛiti.—It thus being ascertained that the whole Maitreyī-brāhmaṇa is concerned with the soul in the Sāṅkhya sense, we, according to the principle of the

unity of purport of all Vedānta-texts, conclude that they all treat of the Sāṅkhya soul only, and that hence the cause of the world is to be found not in a so-called Lord but in Prakṛiti ruled and guided by the soul.

This primâ facie view is set aside by the Sūtra. The whole text refers to the Supreme Lord only; for on this supposition only a satisfactory connexion of the parts of the text can be made out. On being told by Yāgyavalkya that there is no hope of immortality through wealth, Maitreyī expresses her slight regard for wealth and all such things as do not help to immortality, and asks to be instructed as to the means of immortality only ('What should I do with that by which I do not become immortal? What my lord knows tell that clearly to me'). Now the Self which Yāgyavalkya, responding to her requests, points out to her as the proper object of knowledge, can be none other than the highest Self; for other scriptural texts clearly teach that the only means of reaching immortality is to know the Supreme Person—'Having known him thus man passes beyond death'; 'Knowing him thus he becomes immortal here, there is no other path to go' (Svet. Up. III, 8). The knowledge of the true nature of the individual soul which obtains immortality, and is a mere manifestation of the power of the Supreme Person, must be held to be useful towards the cognition of the Supreme Person who brings about Release, but is not in itself instrumental towards such Release; the being the knowledge of which the text declares to be the means of immortality is therefore the highest Self only. Again, the causal power with regard to the entire world which is expressed in the passage, 'from that great Being there were breathed forth the *Rig-veda*,' &c., cannot possibly belong to the mere individual soul which in its state of bondage is under the influence of karman and in the state of release has nothing to do with the world; it can in fact belong to the Supreme Person only. Again, what the text says as to everything being known by the knowledge of one thing ('By the seeing indeed of the Self,' &c.) is possible only in the case of a Supreme Self which constitutes the Self of all. What

the Pūrvapakshin said as to everything being known through the cognition of the one individual soul, since all individual souls are of the same type—this also cannot be upheld; for as long as there is a knowledge of the soul only and not also of the world of non-sentient things, there is no knowledge of everything. And when the text enumerates different things ('this Brahman class, this Kshatra class,' &c.), and then concludes 'all this is that Self'—where the 'this' denotes the entire Universe of animate and inanimate beings as known through Perception, Inference, and so on—universal unity such as declared here is possible only through a highest Self which is the Self of all. It is not, on the other hand, possible that what the word 'this' denotes, i. e. the whole world of intelligent and non-intelligent creatures, should be one with the personal soul as long as it remains what it is, whether connected with or disassociated from non-sentient matter. In the same spirit the passage, 'All things abandon him who views all things elsewhere than in the Self,' finds fault with him who views anything apart from the universal Self. The qualities also which in the earlier Maitreyī-brāhmaṇa (II, 4, 12) are predicated of the being under discussion, viz. greatness, endlessness, unlimitedness, cannot belong to any one else but the highest Self. That Self therefore is the topic of the Brāhmaṇa.

We further demur to our antagonist's maintaining that the entire Brāhmaṇa treats of the individual soul because that soul is at the outset represented as the object of enquiry, this being inferred from its connexion with husband, wife, wealth, &c. For if the clause 'for the love (literally, *for the desire*) of the Self' refers to the individual Self, we cannot help connecting (as, in fact, we must do in any case) that Self with the Self referred to in the subsequent clause, 'the Self indeed is to be seen,' &c.; the connexion having to be conceived in that way that the information given in the former clause somehow subserves the cognition of the Self enjoined in the latter clause. 'For the desire of the Self' would then mean 'for the attainment of the objects desired by the Self.' But if it

is first said that husband, wife, &c., are dear because they fulfil the wishes of the individual Self, it could hardly be said further on that the nature of that Self must be enquired into; for what, in the circumstances of the case, naturally is to be enquired into and searched for are the dear objects but not the true nature of him to whom those objects are dear, apart from the objects themselves. It would certainly be somewhat senseless to declare that since husband, wife, &c., are dear because they fulfil the desires of the individual soul, therefore, setting aside those dear objects, we must enquire into the true nature of that soul apart from all the objects of its desire. On the contrary, it having been declared that husband, wife, &c., are dear not on account of husband, wife, &c., but on account of the Self, they should not be dropped, but included in the further investigation, just because they subserve the Self. And should our opponent (in order to avoid the difficulty of establishing a satisfactory connexion between the different clauses) maintain that the clause, 'but everything is dear for the love of the Self,' is not connected with the following clause, 'the Self is to be seen,' &c., we point out that this would break the whole connexion of the Brāhmaṇa. And if we allowed such a break, we should then be unable to point out what is the use of the earlier part of the Brāhmaṇa. We must therefore attempt to explain the connexion in such a way as to make it clear why all search for dear objects—husband, wife, children, wealth, &c.—should be abandoned and the Self only should be searched for. This explanation is as follows. After having stated that wealth, and so on, are no means to obtain immortality which consists in permanent absolute bliss, the text declares that the pleasant experiences which we derive from wealth, husband, wife, &c., and which are not of a permanent nature and always alloyed with a great deal of pain, are caused not by wealth, husband, wife, &c., themselves, but rather by the highest Self whose nature is absolute bliss. He therefore who being himself of the nature of perfect bliss causes other beings and things also to be the abodes of partial bliss, he—the highest Self—is to be constituted

the object of knowledge. The clauses, 'not for the wish of the husband a husband is dear,' &c., therefore must be understood as follows—a husband, a wife, a son, &c., are not dear to us in consequence of a wish or purpose on their part, 'may I, for my own end or advantage be dear to him,' but they are dear to us for the wish of the Self, i.e. to the end that there may be accomplished the desire of the highest Self—which desire aims at the devotee obtaining what is dear to him. For the highest Self pleased with the works of his devotees imparts to different things such dearness, i.e. joy-giving quality as corresponds to those works, that 'dearness' being bound in each case to a definite place, time, nature and degree. This is in accordance with the scriptural text, 'For he alone bestows bliss' (Taitt. Up. II, 7). Things are not dear, or the contrary, to us by themselves, but only in so far as the highest Self makes them such. Compare the text, 'The same thing which erst gave us delight later on becomes the source of grief; and what was the cause of wrath afterwards tends to peace. Hence there is nothing that in itself is of the nature either of pleasure or of pain.'

But, another view of the meaning of the text is proposed, even if the Self in the clause 'for the desire of the Self' were accepted as denoting the individual Self, yet the clause 'the Self must be seen' would refer to the highest Self only. For in that case also the sense would be as follows—because the possession of husband, wife, and other so-called dear things is aimed at by a person to whom they are dear, not with a view of bringing about what is desired by them (viz. husband, wife, &c.), but rather to the end of bringing about what is desired by himself; therefore that being which is, to the individual soul, absolutely and unlimitedly dear, viz. the highest Self, must be constituted the sole object of cognition, not such objects as husband, wife, wealth, &c., the nature of which depends on various external circumstances and the possession of which gives rise either to limited pleasure alloyed with pain or to mere pain.—But against this we remark that as, in the section under discussion, the words designating the

individual Self denote the highest Self also¹, the term 'Self' in both clauses, 'For the desire of the Self' and 'The Self is to be seen,' really refers to one and the same being (viz. the highest Self), and the interpretation thus agrees with the one given above.—In order to prove the tenet that words denoting the individual soul at the same time denote the highest Self, by means of arguments made use of by other teachers also, the Sûtrakâra sets forth the two following Sûtras.

20. (It is) a mark indicating that the promissory statement is proved; thus Āsmarathya thinks.

According to the teacher Āsmarathya the circumstance that terms denoting the individual soul are used to denote Brahman is a mark enabling us to infer that the promissory declaration according to which through the knowledge of one thing everything is known is well established. If the individual soul were not identical with Brahman in so far as it is the effect of Brahman, then the knowledge of the soul—being something distinct from Brahman—would not follow from the knowledge of the highest Self. There are the texts declaring the oneness of Brahman previous to creation, such as 'the Self only was this in the beginning' (Ait. Ār. II, 4, 1, 1), and on the other hand those texts which declare that the souls spring from and again are merged in Brahman; such as 'As from a blazing fire sparks being like unto fire fly forth a thousandfold, thus are various beings brought forth from the Imperishable, and return thither also' (Mu. Up. II, 1, 1). These two sets of texts together make us apprehend that the souls are one with Brahman in so far as they are its effects. On this ground a word denoting the individual soul denotes the highest Self as well.

¹ If it be insisted upon that the Self in 'for the desire of the Self' is the individual Self, we point out that terms denoting the individual Self at the same time denote the highest Self also. This tenet of his Rāmānuja considers to be set forth and legitimately proved in Sûtra 23, while Sûtras 21 and 22 although advocating the right principle fail to assign valid arguments.

21. Because (the soul) when it will depart is such; thus Auḍulomi thinks.

It is wrong to maintain that the designation of Brahman by means of terms denoting the individual soul is intended to prove the truth of the declaration that through the knowledge of one thing everything is known, in so far namely as the soul is an effect of Brahman and hence one with it. For scriptural texts such as 'the knowing Self is not born, it dies not' (Ka. Up. I, 2, 18), declare the soul not to have originated, and it moreover is admitted that the world is each time created to the end of the souls undergoing experiences retributive of their former deeds; otherwise the inequalities of the different parts of the creation would be inexplicable. If moreover the soul were a mere effect of Brahman, its Release would consist in a mere return into the substance of Brahman,—analogous to the refunding into Brahman of the material elements, and that would mean that the injunction and performance of acts leading to such Release would be purportless. Release, understood in that sense, moreover would not be anything beneficial to man; for to be refunded into Brahman as an earthen vessel is refunded into its own causal substance, i. e. clay, means nothing else but complete annihilation. How, under these circumstances, certain texts can speak of the origination and reabsorption of the individual soul will be set forth later on.—According to the opinion of the teacher Auḍulomi, the highest Self's being denoted by terms directly denoting the individual soul is due to the soul's becoming Brahman when departing from the body. This is in agreement with texts such as the following, 'This serene being having risen from this body and approached the highest light appears in its true form' (Kh. Up. VIII, 3, 4); 'As the flowing rivers disappear in the sea, losing their name and form, thus a wise man freed from name and form goes to the divine Person who is higher than the high' (Mu. Up. III, 2, 8).

22. On account of (Brahman's) abiding (within the individual soul); thus Kāśakṛtsna (holds).

We must object likewise to the view set forth in the preceding Sūtra, viz. that Brahman is denoted by terms denoting the individual soul because that soul when departing becomes one with Brahman. For that view cannot stand the test of being submitted to definite alternatives.—Is the soul's not being such, i. e. not being Brahman, previously to its departure from the body, due to its own essential nature or to a limiting adjunct, and is it in the latter case real or unreal? In the first case the soul can never become one with Brahman, for if its separation from Brahman is due to its own essential nature, that separation can never vanish as long as the essential nature persists. And should it be said that its essential nature comes to an end together with its distinction from Brahman, we reply that in that case it perishes utterly and does not therefore become Brahman. The latter view, moreover, precludes itself as in no way beneficial to man, and so on.—If, in the next place, the difference of the soul from Brahman depends on the presence of real limiting adjuncts, the soul is Brahman even before its departure from the body, and we therefore cannot reasonably accept the distinction implied in saying that the soul becomes Brahman only when it departs. For on this view there exists nothing but Brahman and its limiting adjuncts, and as those adjuncts cannot introduce difference into Brahman which is without parts and hence incapable of difference, the difference resides altogether in the adjuncts, and hence the soul is Brahman even before its departure from the body.—If, on the other hand, the difference due to the adjuncts is not real, we ask—what is it then that becomes Brahman on the departure of the soul?—Brahman itself whose true nature had previously been obscured by Nescience, its limiting adjunct!—Not so, we reply. Of Brahman whose true nature consists in eternal, free, self-luminous intelligence, the true nature cannot possibly be hidden by Nescience. For by 'hiding' or 'obscuring' we understand the cessation of the light that belongs to the essential nature of a thing. Where, therefore, light itself and alone constitutes the essential nature of a thing, there

can either be no obscuration at all, or if there is such it means complete annihilation of the thing. Hence Brahman's essential nature being manifest at all times, there exists no difference on account of which it could be said to *become* Brahman at the time of the soul's departure; and the distinction introduced in the last Sūtra ('when departing') thus has no meaning. The text on which Audulomi relies, 'Having risen from this body,' &c., does not declare that that which previously was not Brahman becomes such at the time of departure, but rather that the true nature of the soul which had previously existed already becomes manifest at the time of departure. This will be explained under IV, 4, 1.

The theories stated in the two preceding Sūtras thus having been found untenable, the teacher Kāśakṛtsna states his own view, to the effect that words denoting the *gīva* are applied to Brahman because Brahman abides as its Self within the individual soul which thus constitutes Brahman's body. This theory rests on a number of well-known texts, 'Entering into them with this living (individual) soul let me evolve names and forms' (*Kh. Up.* VI, 3, 2); 'He who dwelling within the Self, &c., whose body the Self is,' &c. (*Bṛi. Up.* III, 7, 22); 'He who moves within the Imperishable, of whom the Imperishable is the body,' &c.; 'Entered within, the ruler of beings, the Self of all.' That the term '*gīva*' denotes not only the *gīva* itself, but extends in its denotation up to the highest Self, we have explained before when discussing the text, 'Let me evolve names and forms.' On this view of the identity of the individual and the highest Self consisting in their being related to each other as body and soul, we can accept in their full and unmutilated meaning all scriptural texts whatever—whether they proclaim the perfection and omniscience of the highest Brahman, or teach how the individual soul steeped in ignorance and misery is to be saved through meditation on Brahman, or describe the origination and reabsorption of the world, or aim at showing how the world is identical with Brahman. For this reason the author of the Sūtras,

rejecting other views, accepts the theory of Kāśakṛtsna. Returning to the Maitreyī-brāhmaṇa we proceed to explain the general sense, from the passage previously discussed onwards. Being questioned by Maitreyī as to the means of immortality, Yāgyavalkya teaches her that this means is given in meditation on the highest Self ('The Self is to be seen,' &c.). He next indicates in a general way the nature of the object of meditation ('When the Self is seen,' &c.), and—availing himself of the similes of the drum, &c.—of the government over the organs, mind, and so on, which are instrumental towards meditation. He then explains in detail that the object of meditation, i. e. the highest Brahman, is the sole cause of the entire world; and the ruler of the aggregate of organs on which there depends all activity with regard to the objects of the senses ('As clouds of smoke proceed,' &c.; 'As the ocean is the home of all the waters'). He, next, in order to stimulate the effort which leads to immortality, shows how the highest Self abiding in the form of the individual Self, is of one uniform character, viz. that of limitless intelligence ('As a lump of salt,' &c.), and how that same Self characterised by homogeneous limitless intelligence connects itself in the Samsāra state with the products of the elements ('a mass of knowledge, it rises from those elements and again vanishes into them'). He then adds, 'When he has departed, there is no more knowledge'; meaning that in the state of Release, where the soul's unlimited essential intelligence is not contracted in any way, there is none of those specific cognitions by which the Self identifying itself with the body, the sense-organs, &c., views itself as a man or a god, and so on. Next—in the passage, 'For where there is duality as it were'—he, holding that the view of a plurality of things not having their Self in Brahman is due to ignorance, shows that for him who has freed himself from the shackles of ignorance and recognises this whole world as animated by Brahman, the view of plurality is dispelled by the recognition of the absence of any existence apart from Brahman. He then proceeds, 'He by whom he knows all this, by what means should

he know Him?' This means—He, i.e. the highest Self, which abiding within the individual soul as its true Self bestows on it the power of knowledge so that the soul knows all this through the highest Self; by what means should the soul know Him? In other words, there is no such means of knowledge: the highest Self cannot be fully understood by the individual soul. 'That Self,' he continues, 'is to be expressed as—not so, not so!' That means—He, the highest Lord, different in nature from everything else, whether sentient or non-sentient, abides within all beings as their Self, and hence is not touched by the imperfections of what constitutes his body merely. He then concludes, 'Whereby should he know the Knower? Thus, O Maitreyī, thou hast been instructed. Thus far goes Immortality'; the purport of these words being—By what means, apart from the meditation described, should man know Him who is different in nature from all other beings, who is the sole cause of the entire world, who is the Knower of all, Him the Supreme Person? It is meditation on Him only which shows the road to Immortality. It thus appears that the Maitreyī-brāhmaṇa is concerned with the highest Brahman only; and this confirms the conclusion that Brahman only, and with it Prakṛiti as ruled by Brahman, is the cause of the world.—Here terminates the adhikarṇa of 'the connexion of sentences.'

23. (Brahman is) the material cause on account of this not being in conflict with the promissory statements and the illustrative instances.

The claims raised by the atheistic Sāṅkhya having thus been disposed of, the theistic Sāṅkhya comes forward as an opponent. It must indeed be admitted, he says, that the Vedānta-texts teach the cause of the world to be an all-knowing Lord; for they attribute to that cause thought and similar characteristics. But at the same time we learn from those same texts that the material cause of the world is none other than the Pradhāna; with an all-knowing, unchanging superintending Lord they connect a Pradhāna,

ruled by him, which is non-intelligent and undergoes changes, and the two together only they represent as the cause of the world. This view is conveyed by the following texts, 'who is without parts, without actions, tranquil, without fault, without taint' (Svet. Up. VI, 18); 'This great unborn Self, undecaying, undying' (Bṛi. Up. IV, 4, 25); 'He knows her who produces all effects, the non-knowing one, the unborn one, wearing eight forms, the firm one. Ruled by him she is spread out, and incited and guided by him gives birth to the world for the benefit of the souls. A cow she is without beginning and end, a mother producing all beings' (see above, p. 363). That the Lord creates this world in so far only as guiding Prakṛiti, the material cause, we learn from the following text, 'From that the Lord of Mâyā creates all this. Know Mâyā to be Prakṛiti and the Lord of Mâyā the great Lord' (Svet. Up. IV, 9, 10). And similarly Smṛiti, 'with me as supervisor Prakṛiti brings forth the Universe of the movable and the immovable' (Bha. Gī. IX, 10). Although, therefore, the Pradhāna is not expressly stated by Scripture to be the material cause, we must assume that there is such a Pradhāna and that, superintended by the Lord, it constitutes the material cause, because otherwise the texts declaring Brahman to be the cause of the world would not be fully intelligible. For ordinary experience shows us on all sides that the operative cause and the material cause are quite distinct: we invariably have on the one side clay, gold, and other material substances which form the material causes of pots, ornaments, and so on, and on the other hand, distinct from them, potters, goldsmiths, and so on, who act as operative causes. And we further observe that the production of effects invariably requires several instrumental agencies. The Vedānta-texts therefore cannot possess the strength to convince us, in open defiance of the two invariable rules, that the one Brahman is at the same time the material and the operative cause of the world; and hence we maintain that Brahman is only the operative but not the material cause, while the material cause is the Pradhāna guided by Brahman.

This primâ facie view the Sûtra combats. *Prakṛiti*, i.e. the material cause, not only the operative cause, is Brahman only; this view being in harmony with the promissory declaration and the illustrative instances. The promissory declaration is the one referring to the knowledge of all things through the knowledge of one, 'Did you ever ask for that instruction by which that which is not heard becomes heard?' &c. (*Kh. Up. VI, 1, 3*). And the illustrative instances are those which set forth the knowledge of the effect as resulting from the knowledge of the cause, 'As by one lump of clay there is made known all that is made of clay; as by one nugget of gold, &c.; as by one instrument for paring the nails,' &c. (*Kh. Up. VI, 1, 4*). If Brahman were merely the operative cause of the world, the knowledge of the entire world would not result from the knowledge of Brahman; not any more than we know the pot when we know the potter. And thus scriptural declaration and illustrative instances would be stultified. But if Brahman is the general material cause, then the knowledge of Brahman implies the knowledge of its effect, i.e. the world, in the same way as the knowledge of such special material causes as a lump of clay, a nugget of gold, an instrument for paring the nails, implies the knowledge of all things made of clay, gold or iron—such as pots, bracelets, diadems, hatchets, and so on. For an effect is not a substance different from its cause, but the cause itself which has passed into a different state. The initial declaration thus being confirmed by the instances of clay and its products, &c., which stand in the relation of cause and effect, we conclude that Brahman only is the material cause of the world. That Scripture teaches the operative and the material causes to be separate, is not true; it rather teaches the unity of the two. For in the text, 'Have you asked for that âdesa (above, and generally, understood to mean "instruction"), by which that which is not heard becomes heard?' the word 'âdesa' has to be taken to mean *ruler*, in agreement with the text, 'by the command—or rule—of that Imperishable sun and moon stand apart' (*Bṛi. Up. III, 8, 9*), so that the passage means, 'Have you asked for that

Ruler by whom, when heard and known, even that which is not heard and known, becomes heard and known?' This clearly shows the unity of the operative (ruling or supervising) cause and the material cause ; taken in conjunction with the subsequent declaration of the unity of the cause previous to creation, ' Being only, this was in the beginning, one only,' and the denial of a further operative cause implied in the further qualification 'advitīyam,' i.e. 'without a second.'—But how then have we to understand texts such as the one quoted above (from the *Kûlika-Upanishad*) which declare *Prakṛiti* to be eternal and the material cause of the world?—*Prakṛiti*, we reply, in such passages denotes Brahman in its causal phase when names and forms are not yet distinguished. For a principle independent of Brahman does not exist, as we know from texts such as 'Everything abandons him who views anything as apart from the Self'; and 'But where for him the Self has become all, whereby should he see whom?' (*Bṛi. Up. II, 4, 6 ; 15*). Consider also the texts, 'All this is Brahman' (*Kh. Up. III, 14, 1*); and 'All this has its Self in that' (*Kh. Up. VI, 8, 7*); which declare that the world whether in its causal or its effected condition has Brahman for its Self. The relation of the world to Brahman has to be conceived in agreement with scriptural texts such as 'He who moves within the earth,' &c., up to 'He who moves within the Imperishable'; and 'He who dwells within the earth,' &c., up to 'He who dwells within the Self' (*Bṛi. Up. III, 7, 3-23*). The highest Brahman, having the whole aggregate of non-sentient and sentient beings for its body, ever is the Self of all. Sometimes, however, names and forms are not evolved, not distinguished in Brahman; at other times they are evolved, distinct. In the latter state Brahman is called an effect and manifold; in the former it is called one, without a second, the cause. This causal state of Brahman is meant where the text quoted above speaks of the cow without beginning and end, giving birth to effects, and so on.—But, the text, 'The great one is merged in the Unevolved, the Unevolved is merged in the Imperishable,' intimates that the Unevolved originates

and again passes away; and similarly the Mahābhārata says, 'from that there sprung the Non-evolved comprising the three *guṇas*; the Non-evolved is merged in the indivisible Person.'—These texts, we reply, present no real difficulty. For Brahman having non-sentient matter for its body, that state which consists of the three *guṇas* and is denoted by the term 'Unevolved' is something effected. And the text, 'When there was darkness, neither day nor night,' states that also in a total *pralaya* non-sentient matter having Brahman for its Self continues to exist in a highly subtle condition. This highly subtle matter stands to Brahman the cause of the world in the relation of a mode (*prakāra*), and it is Brahman viewed as having such a mode that the text from the *Kūl. Upanishad* refers to. For this reason also the text, 'the Imperishable is merged in darkness, darkness becomes one with the highest God,' declares not that darkness is completely merged and lost in the Divinity but only that it becomes one with it; what the text wants to intimate is that state of Brahman in which, having for its mode extremely subtle matter here called 'Darkness,' it abides without evolving names and forms. The mantra, 'There was darkness, hidden in darkness,' &c. (*Ri. Samh.* X, 129, 3), sets forth the same view; and so does Manu (I, 5), 'This universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed as it were in deep sleep.' And, as to the text, 'from that the Lord of *Mâyā* creates everything,' we shall prove later on the unchangeableness of Brahman, and explain the scriptural texts asserting it.

As to the contention raised by the *Pūrvapakshin* that on the basis of invariable experience it must be held that one and the same principle cannot be both material and operative cause, and that effects cannot be brought about by one agency, and that hence the Vedānta-texts can no more establish the view of Brahman being the sole cause than the command 'sprinkle with fire' will convince us that fire may perform the office of water; we simply remark that the highest Brahman which totally differs in nature from

all other beings, which is omnipotent and omniscient, can by itself accomplish everything. The invariable rule of experience holds good, on the other hand, with regard to clay and similar materials which are destitute of intelligence and hence incapable of guiding and supervising ; and with regard to potters and similar agents who do not possess the power of transforming themselves into manifold products, and cannot directly realise their intentions.—The conclusion therefore remains that Brahman alone is the material as well as the operative cause of the Universe.

24. And on account of the statement of reflection.

Brahman must be held to be both causes for that reason also that texts such as 'He desired, may I be many, may I grow forth,' and 'It thought, may I be many, may I grow forth,' declare that the creative Brahman forms the purpose of its own Self multiplying itself. The text clearly teaches that creation on Brahman's part is preceded by the purpose 'May I, and no other than I, become manifold in the shape of various non-sentient and sentient beings.'

25. And on account of both being directly declared.

The conclusion arrived at above is based not only on scriptural declaration, illustrative instances and statements of reflection ; but in addition Scripture directly states that Brahman alone is the material as well as operative cause of the world. 'What was the wood, what the tree from which they have shaped heaven and earth? You wise ones, search in your minds, whereon it stood, supporting the worlds.—Brahman was the wood, Brahman the tree from which they shaped heaven and earth ; you wise ones, I tell you, it stood on Brahman, supporting the worlds.'—Here a question is asked, suggested by the ordinary worldly view, as to what was the material and instruments used by Brahman when creating ; and the answer—based on the insight that there is nothing unreasonable in ascribing all possible powers to Brahman which differs from all other beings—declares that Brahman itself is the material

and the instruments;—whereby the ordinary view is disposed of.—The next Sūtra supplies a further reason.

26. On account of (the Self) making itself.

Of Brahman which the text had introduced as intent on creation, 'He wished, may I be many' (Taitt. Up. II, 6), a subsequent text says, 'That itself made its Self' (II, 7), so that Brahman is represented as the object as well as the agent in the act of creation. It being the Self only which here is made many, we understand that the Self is material cause as well as operative one. The Self with names and forms non-evolved is agent (cause), the same Self with names and forms evolved is object (effect). There is thus nothing contrary to reason in one Self being object as well as agent.

A new doubt here presents itself.—'The True, knowledge, infinite is Brahman' (Taitt. Up. II, 1); 'Bliss is Brahman' (Bri. Up. III, 9, 28); 'Free from sin, free from old age, free from death and grief, free from hunger and thirst' (Kh. Up. VIII, 1, 5); 'Without parts, without action, tranquil, without fault, without taint' (Svet. Up. VI, 19); 'This great unborn Self, undecaying, undying' (Bri. Up. IV, 4, 25)—from all these texts it appears that Brahman is essentially free from even a shadow of all the imperfections which afflict all sentient and non-sentient beings, and has for its only characteristics absolutely supreme bliss and knowledge. How then is it possible that this Brahman should form the purpose of becoming, and actually become, manifold, by appearing in the form of a world comprising various sentient and non-sentient beings—all of which are the abodes of all kinds of imperfections and afflictions? To this question the next Sūtra replies.

27. Owing to modification.

This means—owing to the essential nature of modification (*pariṇāma*). The modification taught in our system is not such as to introduce imperfections into the highest Brahman, on the contrary it confers on it limitless glory. For our teaching as to Brahman's modification is as follows.

Brahman—essentially antagonistic to all evil, of uniform goodness, differing in nature from all beings other than itself, all-knowing, endowed with the power of immediately realising all its purposes, in eternal possession of all it wishes for, supremely blessed—has for its body the entire universe, with all its sentient and non-sentient beings—the universe being for it a plaything as it were—and constitutes the Self of the Universe. Now, when this world which forms Brahman's body has been gradually reabsorbed into Brahman, each constituent element being refunded into its immediate cause, so that in the end there remains only the highly subtle, elementary matter which Scripture calls Darkness; and when this so-called Darkness itself, by assuming a form so extremely subtle that it hardly deserves to be called something separate from Brahman, of which it constitutes the body, has become one with Brahman; then Brahman invested with this ultra-subtle body forms the resolve 'May I again possess a world-body constituted by all sentient and non-sentient beings, distinguished by names and forms just as in the previous aeon,' and modifies (*parināmayati*) itself by gradually evolving the world-body in the inverse order in which reabsorption had taken place.

All Vedānta-texts teach such modification or change on Brahman's part. There is, e.g., the text in the *Bṛihad-Āraṇyaka* which declares that the whole world constitutes the body of Brahman and that Brahman is its Self. That text teaches that earth, water, fire, sky, air, heaven, sun, the regions, moon and stars, ether, darkness, light, all beings, breath, speech, eye, ear, mind, skin, knowledge form the body of Brahman which abides within them as their Self and Ruler. Thus in the *Kāṇva*-text; the *Mādhyandina*-text reads 'the Self' instead of 'knowledge'; and adds the worlds, sacrifices and vedas. The parallel passage in the *Subāla-Upanishad* adds to the beings enumerated as constituting Brahman's body in the *Bṛihad-Āraṇyaka*, buddhi, *ahamkāra*, the mind (*kitta*), the Un-evolved (*avyakta*), the Imperishable (*akshara*), and concludes 'He who moves within death, of whom death is the body,

whom death does not know, he is the inner Self of all, free from all evil, divine, the one god Nārāyaṇa.' The term 'Death' here denotes matter in its extremely subtle form, which in other texts is called Darkness; as we infer from the order of enumeration in another passage in the same Upanishad, 'the Unevolved is merged in the Imperishable, the Imperishable in Darkness.' That this Darkness is called 'Death' is due to the fact that it obscures the understanding of all souls and thus is harmful to them. The full text in the Subāla-Up. declaring the successive absorption of all the beings forming Brahman's body is as follows, 'The earth is merged in water, water in fire, fire in air, air in the ether, the ether in the sense-organs, the sense-organs in the tanmātras, the tanmātras in the gross elements, the gross elements in the great principle, the great principle in the Unevolved, the Unevolved in the Imperishable; the Imperishable is merged in Darkness; Darkness becomes one with the highest Divinity.' That even in the state of non-separation (to which the texts refer as 'becoming one') non-sentient matter as well as sentient beings, together with the impressions of their former deeds, persists in an extremely subtle form, will be shown under II, 1, 35. We have thus a Brahman all-knowing, of the nature of supreme bliss and so on, one and without a second, having for its body all sentient and non-sentient beings abiding in an extremely subtle condition and having become 'one' with the Supreme Self in so far as they cannot be designated as something separate from him; and of this Brahman Scripture records that it forms the resolve of becoming many—in so far, namely, as investing itself with a body consisting of all sentient and non-sentient beings in their gross, manifest state which admits of distinctions of name and form—and thereupon modifies (pariṇāma) itself into the form of the world. This is distinctly indicated in the Taittiriya-Upanishad, where Brahman is at first described as 'The True, knowledge, infinite,' as 'the Self of bliss which is different from the Self of Understanding,' as 'he who bestows bliss'; and where the text further on says, 'He desired, may I be many, may

I grow forth. He brooded over himself, and having thus brooded he sent forth all whatever there is. Having sent forth he entered it. Having entered it he became sat and tyat, defined and undefined, supported and non-supported, knowledge and non-knowledge, real and unreal.' The 'brooding' referred to in this text denotes knowing, viz. reflection on the shape and character of the previous world which Brahman is about to reproduce. Compare the text 'whose brooding consists of knowledge' (Mu. Up. I, 1, 9). The meaning therefore is that Brahman, having an inward intuition of the characteristics of the former world, creates the new world on the same pattern. That Brahman in all kalpas again and again creates the same world is generally known from Sruti and Smṛiti. Cp. 'As the creator formerly made sun and moon, and sky and earth, and the atmosphere and the heavenly world,' and 'whatever various signs of the seasons are seen in succession, the same appear again and again in successive yugas and kalpas.'

The sense of the Taittirīya-text therefore is as follows. The highest Self, which in itself is of the nature of unlimited knowledge and bliss, has for its body all sentient and non-sentient beings—instruments of sport for him as it were—in so subtle a form that they may be called non-existing; and as they are his body he may be said to consist of them (tan-mayā). Then desirous of providing himself with an infinity of playthings of all kinds he, by a series of steps beginning with Prakṛiti and the aggregate of souls and leading down to the elements in their gross state, so modifies himself as to have those elements for his body—when he is said to consist of them—and thus appears in the form of our world containing what the text denotes as sat and tyat, i.e. all intelligent and non-intelligent things, from gods down to plants and stones. When the text says that the Self having entered into it became sat and tyat, the meaning is that the highest Self, which in its causal state had been the universal Self, abides, in its effected state also, as the Self of the different substances undergoing changes and thus becomes this and that. While the highest Self thus

undergoes a change—in the form of a world comprising the whole aggregate of sentient and non-sentient beings—all imperfection and suffering are limited to the sentient beings constituting part of its body, and all change is restricted to the non-sentient things which constitute another part. The highest Self is *effected* in that sense only that it is the ruling principle, and hence the Self, of matter and souls in their gross or evolved state ; but just on account of being this, viz. their inner Ruler and Self, it is in no way touched by their imperfections and changes. Consisting of unlimited knowledge and bliss he for ever abides in his uniform nature, engaged in the sport of making this world go round. This is the purport of the clause ‘it became the real and the unreal’: although undergoing a change into the multiplicity of actual sentient and non-sentient things, Brahman at the same time was the Real, i. e. that which is free from all shadow of imperfection, consisting of nothing but pure knowledge and bliss. That all beings, sentient and non-sentient, and whether in their non-evolved or evolved states, are mere playthings of Brahman, and that the creation and reabsorption of the world are only his sport, this has been expressly declared by Dvaipāyana, Parāśara and other *Rishis*, ‘Know that all transitory beings, from the Unevolved down to individual things, are a mere play of Hari’; ‘View his action like that of a playful child,’ &c. The Sūtrakāra will distinctly enounce the same view in II, 1, 33. With a similar view the text ‘from that the Lord of Māyā sends forth all this ; and in that the other is bound by Māyā’ (Svet. Up. IV, 9), refers to *Prakṛiti* and soul, which together constitute the body of Brahman, as things different from Brahman, although then, i. e. at the time of a *pralaya*, they are one with Brahman in so far as their extreme subtlety does not admit of their being conceived as separate ; this it does to the end of suggesting that even when Brahman undergoes the change into the shape of this world, all changes exclusively belong to non-sentient matter which is a mode of Brahman, and all imperfections and sufferings to the individual souls which also are modes of Brahman. The

text has to be viewed as agreeing in meaning with 'that Self made itself.' Of a similar purport is the account given in Manu, 'He being desirous to send forth from his body beings of many kinds, first with a thought created the waters and placed his seed in them' (I, 8).

It is in this way that room is found for those texts also which proclaim Brahman to be free from all imperfection and all change. It thus remains a settled conclusion that Brahman by itself constitutes the material as well as the operative cause of the world.

28. And because it is called the womb.

Brahman is the material as well as the operative cause of the world for that reason also that certain texts call it the womb, 'the maker, the Lord, the Person, Brahman, the womb' (Mu. Up. III, 1, 3); 'that which the wise regard as the womb of all beings' (I, 1, 6). And that 'womb' means as much as material cause, appears from the complementary passage 'As a spider sends forth and draws in its threads' (I, 1, 7).

29. Herewith all (texts) are explained, explained.

Hereby, i. e. by the whole array of arguments set forth in the four pâdas of the first adhyâya; all those particular passages of the Vedânta-texts which give instruction as to the cause of the world, are explained as meaning to set forth a Brahman all-wise, all-powerful, different in nature from all beings intelligent and non-intelligent. The repetition of the word 'explained' is meant to indicate the termination of the adhyâya.

SECOND ADHYĀYA.

FIRST PĀDA.

1. If it be said that there would result the fault of there being no room for (certain) *Smṛitis*: (we reply) 'no,' because there would result the fault of want of room for other *Smṛitis*.

The first adhyāya has established the truth that what the Vedānta-texts teach is a Supreme Brahman, which is something different as well from non-sentient matter known through the ordinary means of proof, viz. Perception and so on, as from the intelligent souls whether connected with or separated from matter; which is free from even a shadow of imperfection of any kind; which is an ocean as it were of auspicious qualities and so on; which is the sole cause of the entire Universe; which constitutes the inner Self of all things. The second adhyāya is now begun for the purpose of proving that the view thus set forth cannot be impugned by whatever arguments may possibly be brought forward. The Sūtrakāra at first turns against those who maintain that the Vedānta-texts do not establish the view indicated above, on the ground of that view being contradicted by the *Smṛiti* of Kapila, i. e. the Sāṅkhya-system.

But how can it be maintained at all that Scripture does not set forth a certain view because thereby it would enter into conflict with *Smṛiti*? For that *Smṛiti* if contradicted by Scripture is to be held of no account, is already settled in the Pūrva Mīmāṃsā ('But where there is contradiction *Smṛiti* is not to be regarded,' I, 3, 3).—Where, we reply, a matter can be definitely settled on the basis of Scripture—as e.g. in the case of the Vedic injunction, 'he is to sing, after having touched the Uḍumbara branch' (which clearly contradicts the *Smṛiti* injunction that the whole branch is to be covered up)—*Smṛiti* indeed

need not be regarded. But the topic with which the Vedānta-texts are concerned is hard to understand, and hence, when a conflict arises between those texts and a *Smṛiti* propounded by some great *Rishi*, the matter does not admit of immediate decisive settlement: it is not therefore unreasonable to undertake to prove by *Smṛiti* that Scripture does not set forth a certain doctrine. That is to say—we possess a *Smṛiti* composed with a view to teach men the nature and means of supreme happiness, by the great *Rishi* Kapila to whom Scripture, *Smṛiti*, Itihāsa and Purāṇa alike refer as a person worthy of all respect (compare e.g. ‘the *Rishi* Kapila,’ Svet. Up. V, 2), and who moreover (unlike *Bṛhaspati* and other *Smṛiti*-writers) fully acknowledges the validity of all the means of earthly happiness which are set forth in the *karmakāṇḍa* of the Veda, such as the daily oblations to the sacred fires, the New and Full Moon offerings and the great Soma sacrifices. Now, as men having only an imperfect knowledge of the Veda, and moreover naturally slow-minded, can hardly ascertain the sense of the Vedānta-texts without the assistance of such a *Smṛiti*, and as to be satisfied with that sense of the Vedānta which discloses itself on a mere superficial study of the text would imply the admission that the whole Sāṅkhya *Smṛiti*, although composed by an able and trustworthy person, really is useless; we see ourselves driven to acknowledge that the doctrine of the Vedānta-texts cannot differ from the one established by the Sāṅkhyas. Nor must you object that to do so would force on us another unacceptable conclusion, viz. that those *Smṛitis*, that of Manu e.g., which maintain Brahman to be the universal cause, are destitute of authority; for Manu and similar works inculcate practical religious duty and thus have at any rate the uncontested function of supporting the teaching of the *karmakāṇḍa* of the Veda. The Sāṅkhya *Smṛiti*, on the other hand, is entirely devoted to the setting forth of theoretical truth (not of practical duty), and if it is not accepted in that quality, it is of no use whatsoever.—On this ground the Sūtra sets forth the *primā facie* view,

‘If it be said that there results the fault of there being no room for certain *Smṛitis*.’

The same Sūtra replies ‘no ; because there would result the fault of want of room for other *Smṛitis*.’ For other *Smṛitis*, that of Manu e.g., teach that Brahman is the universal cause. Thus Manu says, ‘This (world) existed in the shape of darkness, and so on. Then the divine Self existent, indiscernible but making discernible all this, the great elements and the rest, appeared with irresistible power, dispelling the darkness. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them’ (Manu I, 5-8). And the Bhagavad-gītā, ‘I am the origin and the dissolution of the whole Universe’ (VII, 6). ‘I am the origin of all ; everything proceeds from me’ (X, 8). Similarly, in the Mahābhārata, to the question ‘Whence was created this whole world with its movable and immovable beings?’ the answer is given, ‘Nārāyaṇa assumes the form of the world, he the infinite, eternal one’ ; and ‘from him there originates the Unevolved consisting of the three *guṇas*’ ; and ‘the Unevolved is merged in the non-acting Person.’ And Parāśara says, ‘From Viṣṇu there sprang the world and in him it abides ; he makes this world persist and he rules it—he is the world.’ Thus also Āpastamba, ‘The living beings are the dwelling of him who lies in all caves, who is not killed, who is spotless’ ; and ‘From him spring all bodies ; he is the primary cause, he is eternal, permanent’ (Dharmasū. I, 8, 22, 4 ; 23, 2).—If the question as to the meaning of the Vedānta-texts were to be settled by means of Kapila’s *Smṛiti*, we should have to accept the extremely undesirable conclusion that all the *Smṛitis* quoted are of no authority. It is true that the Vedānta-texts are concerned with theoretical truth lying outside the sphere of Perception and the other means of knowledge, and that hence students possessing only a limited knowledge of the Veda require some help in order fully to make out the meaning of the Vedānta. But what must be avoided in this case is to give any opening for the conclusion that the very numerous

Smṛitis which closely follow the doctrine of the Vedānta, are composed by the most competent and trustworthy persons and aim at supporting that doctrine, are irrelevant; and it is for this reason that Kapila's *Smṛiti* which contains a doctrine opposed to Scripture must be disregarded. The support required is elucidation of the sense conveyed by Scripture, and this clearly cannot be effected by means of a *Smṛiti* contradicting Scripture. Nor is it of any avail to plead, as the Pūrvapakshin does, that Manu and other *Smṛitis* of the same kind fulfil in any case the function of elucidating the acts of religious duty enjoined in the *karmakānda*. For if they enjoin acts of religious duty as means to win the favour of the Supreme Person but do not impress upon us the idea of that Supreme Person himself who is to be pleased by those acts, they are also not capable of impressing upon us the idea of those acts themselves. That it is the character of all religious acts to win the favour of the Supreme Spirit, *Smṛiti* distinctly declares, 'Man attains to perfection by worshipping with his proper action Him from whom all Beings proceed; and by whom all this is stretched out' (Bha. Gī. XVIII, 46); 'Let a man meditate on Nārāyaṇa, the divine one, at all works, such as bathing and the like; he will then reach the world of Brahman and not return hither' (Dakṣa-smṛiti); and 'Those men with whom, intent on their duties, thou art pleased, O Lord, they pass beyond all this Māyā and find Release for their souls' (Vi. Pu.). Nor can it be said that Manu and similar *Smṛitis* have a function in so far as setting forth works (not aiming at final Release but) bringing about certain results included in transmigratory existence, whether here on earth or in a heavenly world; for the essential character of those works also is to please the highest Person. As is said in the Bhagavad-gītā (IX, 23, 24); 'Even they who devoted to other gods worship them with faith, worship me, against ordinance. For I am the enjoyer and the Lord of all sacrifices; but they know me not in truth and hence they fall,' and 'Thou art ever worshipped by me with sacrifices; thou alone, bearing the form of

pitṛis and of gods, enjoyest all the offerings made to either.' Nor finally can we admit the contention that it is rational to interpret the Vedānta-texts in accordance with Kapila's Smṛiti because Kapila, in the Svetāsvatara text, is referred to as a competent person. For from this it would follow that, as Bṛihaspati is, in Sruti and Smṛiti, mentioned as a pattern of consummate wisdom, Scripture should be interpreted in agreement with the openly materialistic and atheistic Smṛiti composed by that authority.—But, it may here be said, the Vedānta-texts should after all be interpreted in agreement with Kapila's Smṛiti, for the reason that Kapila had through the power of his concentrated meditation (yoga) arrived at an insight into truth.—To this objection the next Sūtra replies.

2. And on account of the non-perception (of truth on the part) of others.

The 'and' in the Sūtra has the force of 'but,' being meant to dispel the doubt raised. There are many other authors of Smṛitis, such as Manu, who through the power of their meditation had attained insight into the highest truth, and of whom it is known from Scripture that the purport of their teaching was a salutary medicine to the whole world ('whatever Manu said that was medicine'). Now, as these Rishis did not see truth in the way of Kapila, we conclude that Kapila's view, which contradicts Scripture, is founded on error, and cannot therefore be used to modify the sense of the Vedānta-texts.—Here finishes the adhikaraṇa treating of 'Smṛiti.'

3. Hereby the Yoga is refuted.

By the above refutation of Kapila's Smṛiti the Yoga-smṛiti also is refuted.—But a question arises, What further doubt arises here with regard to the Yoga system, so as to render needful the formal extension to the Yoga of the arguments previously set forth against the Sāṅkhya?—It might appear, we reply, that the Vedānta should be supported by the Yoga-smṛiti, firstly, because the latter admits

the existence of a Lord ; secondly, because the Vedānta-texts mention Yoga as a means to bring about final Release ; and thirdly, because Hiraṇyagarbha, who proclaimed the Yoga-smṛiti, is qualified for the promulgation of all Vedānta-texts.—But these arguments refute themselves as follows. In the first place the Yoga holds the Pradhāna, which is independent of Brahman, to be the general material cause, and hence the Lord acknowledged by it is a mere operative cause. In the second place the nature of meditation, in which Yoga consists, is determined by the nature of the object of meditation, and as of its two objects, viz. the soul and the Lord, the former does not have its Self in Brahman, and the latter is neither the cause of the world nor endowed with the other auspicious qualities (which belong to Brahman), the Yoga is not of Vedic character. And as to the third point, Hiraṇyagarbha himself is only an individual soul, and hence liable to be overpowered by the inferior guṇas, i. e. passion and darkness ; and hence the Yoga-smṛiti is founded on error, no less than the Purāṇas, promulgated by him, which are founded on rāgas and tamas. The Yoga cannot, therefore, be used for the support of the Vedānta.—Here finishes the adhikaraṇa of ‘the refutation of the Yoga.’

4. Not, on account of the difference of character of that ; and its being such (appears) from Scripture.

The same opponent who laid stress on the conflict between Scripture and Smṛiti now again comes forward, relying this time (not on Smṛiti but) on simple reasoning. Your doctrine, he says, as to the world being an effect of Brahman which you attempted to prove by a refutation of the Sāṅkhya Smṛiti shows itself to be irrational for the following reason. Perception and the other means of knowledge show this world with all its sentient and non-sentient beings to be of a non-intelligent and impure nature, to possess none of the qualities of the Lord, and to have pain for its very essence ; and such a world totally differs in nature from the Brahman, postulated by you, which is said to be all-knowing, of supreme lordly power,

antagonistic to all evil, enjoying unbroken uniform blessedness. This difference in character of the world from Brahman is, moreover, not only known through Perception, and so on, but is seen to be directly stated in Scripture itself; compare 'Knowledge and non-knowledge' (Taitt. Up. II, 6, 1); 'Thus are these objects placed on the subjects, and the subjects on the *prāṇa*' (Kau. Up. III, 9); 'On the same tree man sits grieving, immersed, bewildered by his own impotence' (Svet. Up. IV, 7); 'The soul not being a Lord is bound because he has to enjoy' (Svet. Up. I, 8); and so on; all which texts refer to the effect, i.e. the world as being non-intelligent, of the essence of pain, and so on. The general rule is that an effect is non-different in character from its cause; as e.g. pots and bracelets are non-different in character from their material causes—clay and gold. The world cannot, therefore, be the effect of Brahman from which it differs in character, and we hence conclude that, in agreement with the Sāṅkhya Smṛiti, the Pradhāna which resembles the actual world in character must be assumed to be the general cause. Scripture, although not dependent on anything else and concerned with super-sensuous objects, must all the same come to terms with ratiocination (*tarka*); for all the different means of knowledge can in many cases help us to arrive at a decisive conclusion, only if they are supported by ratiocination. For by *tarka* we understand that kind of knowledge (intellectual activity) which in the case of any given matter, by means of an investigation either into the essential nature of that matter or into collateral (auxiliary) factors, determines what possesses proving power, and what are the special details of the matter under consideration: this kind of cognitional activity is also called *ūha*. All means of knowledge equally stand in need of *tarka*; Scripture however, the authoritative character of which specially depends on expectancy (*ākāṅkshā*), proximity (*sannidhi*), and compatibility (*yogyatā*), throughout requires to be assisted by *tarka*. In accordance with this Manu says, 'He who investigates by means of reasoning, he only knows religious duty, and none other.' It is with a view to such confirmation of

the sense of Scripture by means of Reasoning that the texts declare that certain topics such as the Self must be 'reflected on' (*mantavya*).—Now here it might possibly be said that as Brahman is ascertained from Scripture to be the sole cause of the world, it must be admitted that intelligence exists in the world also, which is an effect of Brahman. In the same way as the consciousness of an intelligent being is not perceived when it is in the states of deep sleep, swoon, &c., so the intelligent nature of jars and the like also is not observed, although it really exists; and it is this very difference of manifestation and non-manifestation of intelligence on which the distinction of intelligent and non-intelligent beings depends.—But to this we reply that permanent non-perception of intelligence proves its non-existence. This consideration also refutes the hypothesis of things commonly called non-intelligent possessing the power, or potentiality, of consciousness. For if you maintain that a thing possesses the power of producing an effect while yet that effect is never and nowhere *seen* to be produced by it, you may as well proclaim at a meeting of sons of barren women that their mothers possess eminent procreative power! Moreover, to prove at first from the Vedânta-texts that Brahman is the material cause of the world, and from this that pots and the like possess potential consciousness, and therefrom the existence of non-manifested consciousness; and then, on the other hand, to start from the last principle as proved and to deduce therefrom that the Vedânta-texts prove Brahman to be the material cause of the world, is simply to argue in a circle; for that the relation of cause and effect should exist between things different in character is just what cannot be proved.—What sameness of character, again, of causal substance and effects, have you in mind when you maintain that from the absence of such sameness it follows that Brahman cannot be proved to be the material cause of the world? It cannot be complete sameness of all attributes, because in that case the relation of cause and effect (which after all requires *some* difference) could not be established. For we do not observe that in

pots and jars which are fashioned out of a lump of clay there persists the quality of 'being a lump' which belongs to the causal substance. And should you say that it suffices that there should be equality in some or any attribute, we point out that such is actually the case with regard to Brahman and the world, both of which have the attribute of 'existence' and others. The true state of the case rather is as follows. There is equality of nature between an effect and a cause, in that sense that those essential characteristics by which the causal substance distinguishes itself from other things persist in its effects also: those characteristic features, e.g., which distinguish gold from clay and other materials, persist also in things made of gold—bracelets and the like. But applying this consideration to Brahman and the world we find that Brahman's essential nature is to be antagonistic to all evil, and to consist of knowledge, bliss and power, while the world's essential nature is to be the opposite of all this. Brahman cannot, therefore, be the material cause of the world.

But, it may be objected, we observe that even things of different essential characteristics stand to each other in the relation of cause and effect. From man, e.g., who is a sentient being, there spring nails, teeth, and hair, which are non-sentient things; the sentient scorpion springs from non-sentient dung; and non-sentient threads proceed from the sentient spider.—This objection, we reply, is not valid; for in the instances quoted the relation of cause and effect rests on the non-sentient elements only (i.e. it is only the non-sentient matter of the body which produces nails, &c.).

But, a further objection is raised, Scripture itself declares in many places that things generally held to be non-sentient really possess intelligence; compare 'to him the earth said'; 'the water desired'; 'the *prāṇas* quarrelling among themselves as to their relative pre-eminence went to Brahman.' And the writers of the *Purāṇas* also attribute consciousness to rivers, hills, the sea, and so on. Hence there is after all no essential difference in nature between

sentient and so-called non-sentient beings.—To this objection the Pûrvapakshin replies in the next Sûtra.

5. But (there is) denotation of the superintending (deities), on account of distinction and entering.

The word 'but' is meant to set aside the objection started. In texts such as 'to him the earth said,' the terms 'earth' and so on, denote the divinities presiding over earth and the rest.—How is this known?—'Through distinction and connexion.' For earth and so on are denoted by the distinctive term 'divinities'; so e.g. 'Let me enter into those three divinities' (*Kh. Up. VI, 3, 2*), where fire, water, and earth are called divinities; and *Kau. Up. II, 14*, 'All divinities contending with each other as to pre-eminence,' and 'all these divinities having recognised pre-eminence in *prâṇa*.' The 'entering' of the Sûtra refers to *Ait. Âr. II, 4, 2, 4*, 'Agni having become speech entered into the mouth; Âditya having become sight entered into the eyes,' &c., where the text declares that Agni and other divine beings entered into the sense-organs as their superintendents.

We therefore adhere to our conclusion that the world, being non-intelligent and hence essentially different in nature from Brahman, cannot be the effect of Brahman; and that therefore, in agreement with *Smṛiti* confirmed by reasoning, the Vedânta-texts must be held to teach that the *Pradhâna* is the universal material cause. This *primâ facie* view is met by the following Sûtra.

6. But it is seen.

The 'but' indicates the change of view (introduced in the present Sûtra). The assertion that Brahman cannot be the material cause of the world because the latter differs from it in essential nature, is unfounded; since it is a matter of observation that even things of different nature stand to each other in the relation of cause and effect. For it is observed that from honey and similar substances there originate worms and other little animals.—But it has been said above that in those cases there is sameness of nature,

in so far as the relation of cause and effect holds good only between the non-intelligent elements in both!—This assertion was indeed made, but it does not suffice to prove that equality of character between cause and effect which you have in view. For, being apprehensive that from the demand of equality of character in some point or other only it would follow that, as all things have certain characteristics in common, anything might originate from anything, you have declared that the equality of character necessary for the relation of cause and effect is constituted by the persistence, in the effect, of those characteristic points which differentiate the cause from other things. But it is evident that this restrictive rule does not hold good in the case of the origination of worms and the like from honey and so on; and hence it is not unreasonable to assume that the world also, although differing in character from Brahman, may originate from the latter. For in the case of worms originating from honey, scorpions from dung, &c., we do *not* observe—what indeed we *do* observe in certain other cases, as of pots made of clay, ornaments made of gold—that the special characteristics distinguishing the causal substance from other things persist in the effects also.

7. If it be said that (the effect is) non-existing; we say no, there being a mere denial.

But, an objection is raised, if Brahman, the cause, differs in nature from the effect, viz. the world, this means that cause and effect are separate things and that hence the effect does not exist in the cause, i. e. Brahman; and this again implies that the world originates from what has no existence!—Not so, we reply. For what the preceding Sūtra has laid down is merely the denial of an absolute rule demanding that cause and effect should be of the same nature; it was not asserted that the effect is a thing altogether different and separate from the cause. We by no means abandon our tenet that Brahman the cause modifies itself so as to assume the form of a world differing from it in character. For such is the case with the honey

and the worms also. There is difference of characteristics, but—as in the case of gold and golden bracelets—there is oneness of substance.—An objection is raised.

8. On account of such consequences in reabsorption (the Vedânta-texts would be) inappropriate.

The term 'reabsorption' here stands as an instance of all the states of Brahman, reabsorption, creation, and so on—among which it is the first as appears from the texts giving instruction about those several states 'Being only was this in the beginning'; 'The Self only was this in the beginning.' If we accept the doctrine of the oneness of substance of cause and effect, then, absorption, creation, &c. of the world all being in Brahman, the different states of the world would connect themselves with Brahman, and the latter would thus be affected by all the imperfections of its effect; in the same way as all the attributes of the bracelet are present in the gold also. And the undesirable consequence of this would be that contradictory attributes as predicated in different Vedânta-texts would have to be attributed to one and the same substance; cp. 'He who is all-knowing' (Mu. Up. I, 1, 9); 'Free from sin, free from old age and death' (*Kṛ.* Up. VIII, 1, 5); 'Of him there is known neither cause nor effect' (Svet. Up. VI, 8); 'Of these two one eats the sweet fruit' (Svet. Up. IV, 6); 'The Self that is not a Lord is bound because he has to enjoy' (Svet. Up. I, 8); 'On account of his impotence he laments, bewildered' (Svet. Up. IV, 7).—Nor can we accept the explanation that, as Brahman in its causal as well as its effected state has all sentient and non-sentient beings for its body; and as all imperfections inhere in that body only, they do not touch Brahman in either its causal or effected state. For it is not possible that the world and Brahman should stand to each other in the relation of effect and cause, and if it were possible, the imperfections due to connexion with a body would necessarily cling to Brahman. It is not, we say, possible that the intelligent and non-intelligent beings together should constitute the body of Brahman. For a body is a particular aggregate of earth

and the other elements, depending for its subsistence on vital breath with its five modifications, and serving as an abode to the sense-organs which mediate the experiences of pleasure and pain retributive of former works: such is in Vedic and worldly speech the sense connected with the term 'body.' But numerous Vedic texts—'Free from sin, from old age and death' (*Kh. Up. VIII, 1*); 'Without eating the other one looks on' (*Svet. Up. IV, 6*); 'Grasping without hands, hasting without feet, he sees without eyes, he hears without ears' (*Svet. Up. III, 19*); 'Without breath, without mind' (*Mu. Up. II, 1, 2*)—declare that the highest Self is free from *karman* and the enjoyment of its fruits, is not capable of enjoyment dependent on sense-organs, and has no life dependent on breath: whence it follows that he cannot have a body constituted by all the non-sentient and sentient beings. Nor can either non-sentient beings in their individual forms such as grass, trees, &c., or the aggregate of all the elements in their subtle state be viewed as the abode of sense-activity (without which they cannot constitute a body); nor are the elements in their subtle state combined into earth and the other gross elements (which again would be required for a body). And sentient beings which consist of mere intelligence are of course incapable of all this, and hence even less fit to constitute a body. Nor may it be said that to have a body merely means to be the abode of fruition, and that Brahman may possess a body in this latter sense; for there are abodes of fruition, such as palaces and the like, which are not considered to be bodies. Nor will it avail, narrowing the last definition, to say that that only is an abode of enjoyment directly abiding in which a being enjoys pain and pleasure; for if a soul enters a body other than its own, that body is indeed the abode in which it enjoys the pains and pleasures due to such entering, but is not admitted to be in the proper sense of the word the *body* of the soul thus entered. In the case of the Lord, on the other hand, who is in the enjoyment of self-established supreme bliss, it can in no way be maintained that he must be joined to a body, consisting of all sentient and non-sentient

beings, for the purpose of enjoyment.—That view also according to which a ‘body’ means no more than a *means* of enjoyment is refuted hereby.

You will now possibly try another definition, viz. that the body of a being is constituted by that, the nature, subsistence and activity of which depend on the will of that being, and that hence a body may be ascribed to the Lord in so far as the essential nature, subsistence, and activity of all depend on him.—But this also is objectionable; since in the first place it is not a fact that the nature of a body depends on the will of the intelligent soul joined with it; since, further, an injured body does not obey in its movements the will of its possessor; and since the persistence of a dead body does not depend on the soul that tenanted it. Dancing puppets and the like, on the other hand, are things the nature, subsistence, and motions of which depend on the will of intelligent beings, but we do not on that account consider them to be the bodies of those beings. As, moreover, the nature of an eternal intelligent soul does not depend on the will of the Lord, it cannot be its body under the present definition.—Nor again can it be said that the body of a being is constituted by that which is exclusively ruled and supported by that being and stands towards it in an exclusive subservient relation (*sesha*); for this definition would include actions also. And finally it is a fact that several texts definitely declare that the Lord is without a body, ‘Without hands and feet he grasps and hastens’ &c.

As thus the relation of embodied being and body cannot subsist between Brahman and the world, and as if it did subsist, all the imperfections of the world would cling to Brahman; the Vedânta-texts are wrong in teaching that Brahman is the material cause of the world.

To this *primâ facie* view the next Sûtra replies.

9. Not so; as there are parallel instances.

The teaching of the Vedânta-texts is not inappropriate, since there are instances of good and bad qualities being separate in the case of one thing connected with two

different states. The 'but' in the Sūtra indicates the impossibility of Brahman being connected with even a shadow of what is evil. The meaning is as follows. As Brahman has all sentient and non-sentient things for its body, and constitutes the Self of that body, there is nothing contrary to reason in Brahman being connected with two states, a causal and an effected one, the essential characteristics of which are expansion on the one hand and contraction on the other; for this expansion and contraction belong (not to Brahman itself, but) to the sentient and non-sentient beings. The imperfections adhering to the body do not affect Brahman, and the good qualities belonging to the Self do not extend to the body; in the same way as youth, childhood, and old age, which are attributes of embodied beings, such as gods or men, belong to the body only, not to the embodied Self; while knowledge, pleasure and so on belong to the conscious Self only, not to the body. On this understanding there is no objection to expressions such as 'he is born as a god or as a man' and 'the same person is a child, and then a youth, and then an old man.' That the character of a god or man belongs to the individual soul only in so far as it has a body, will be shown under III, 1, 1.

The assertion made by the Pûrvapakshin as to the impossibility of the world, comprising matter and souls and being either in its subtle or its gross condition, standing to Brahman in the relation of a body, we declare to be the vain outcome of altogether vicious reasoning springing from the idle fancies of persons who have never fully considered the meaning of the whole body of Vedānta-texts as supported by legitimate argumentation. For as a matter of fact all Vedānta-texts distinctly declare that the entire world, subtle or gross, material or spiritual, stands to the highest Self in the relation of a body. Compare e.g. the *antaryāmin-brāhmaṇa*, in the *Kāṇva* as well as the *Mādhyandina*-text, where it is said first of non-sentient things ('he who dwells within the earth, whose body the earth is' &c.), and afterwards separately of the intelligent soul ('he who dwells in understanding,' according to the

Kāṇvas ; 'he who dwells within the Self,' according to the Mādhyandinas) that they constitute the body of the highest Self. Similarly the Subāla-Upanishad declares that matter and souls in all their states constitute the body of the highest Self ('He who dwells within the earth' &c.), and concludes by saying that that Self is the soul of all those beings ('He is the inner Self of all' &c.). Similarly Smṛiti, 'The whole world is thy body'; 'Water is the body of Viṣṇu'; 'All this is the body of Hari'; 'All these things are his body'; 'He having reflected sent forth from his body'—where the 'body' means the elements in their subtle state. In ordinary language the word 'body' is not, like words such as *jar*, limited in its denotation to things of one definite make or character, but is observed to be applied directly (not only secondarily or metaphorically) to things of altogether different make and characteristics—such as worms, insects, moths, snakes, men, four-footed animals, and so on. We must therefore aim at giving a definition of the word that is in agreement with general use. The definitions given by the Pūrvapakṣin—'a body is that which causes the enjoyment of the fruit of actions' &c.—do not fulfil this requirement; for they do not take in such things as earth and the like which the texts declare to be the body of the Lord. And further they do not take in those bodily forms which the Lord assumes according to his wish, nor the bodily forms released souls may assume, according to 'He is one' &c. (*Kh. Up.* VII, 26, 2); for none of those embodiments subserve the fruition of the results of actions. And further, the bodily forms which the Supreme Person assumes at wish are not special combinations of earth and the other elements; for Smṛiti says, 'The body of that highest Self is not made from a combination of the elements.' It thus appears that it is also too narrow a definition to say that a body is a combination of the different elements. Again, to say that a body is that, the life of which depends on the vital breath with its five modifications is also too narrow, viz. in respect of plants; for although vital air is present in plants, it does not in them support the body by appearing

in five special forms. Nor again does it answer to define a body as either the abode of the sense-organs or as the cause of pleasure and pain ; for neither of these definitions takes in the bodies of stone or wood which were bestowed on Ahalyâ and other persons in accordance with their deeds. We are thus led to adopt the following definition—Any substance which a sentient soul is capable of completely controlling and supporting for its own purposes, and which stands to the soul in an entirely subordinate relation, is the body of that soul. In the case of bodies injured, paralysed, &c., control and so on are not actually perceived because the power of control, although existing, is obstructed ; in the same way as, owing to some obstruction, the powers of fire, heat, and so on may not be actually perceived. A dead body again begins to decay at the very moment in which the soul departs from it, and is actually dissolved shortly after ; it (thus strictly speaking is not a body at all but) is spoken of as a body because it is a part of the aggregate of matter which previously constituted a body. In this sense, then, all sentient and non-sentient beings together constitute the body of the Supreme Person, for they are completely controlled and supported by him for his own ends, and are absolutely subordinate to him. Texts which speak of the highest Self as ‘bodiless among bodies’ (e.g. Ka. Up. I, 2, 22), only mean to deny of the Self a body due to karman ; for as we have seen, Scripture declares that the Universe *is* his body. This point will be fully established in subsequent adhikaraṇas also. The two preceding Sūtras (8 and 9) merely suggest the matter proved in the adhikaraṇa beginning with II, 1, 21.

10. And on account of the objections to his view.

The theory of Brahman being the universal cause has to be accepted not only because it is itself free from objections, but also because the pradhâna theory is open to objections, and hence must be abandoned. For on this latter theory the origination of the world cannot be accounted for. The Sāṅkhyas hold that owing to the soul’s approximation to Prakṛiti the attributes of the latter

are fictitiously superimposed upon the soul which in itself consists entirely of pure intelligence free from all change, and that thereon depends the origination of the empirical world. Now here we must raise the question as to the nature of that approximation or nearness of Prakṛiti which causes the superimposition on the changeless soul of the attributes of Prakṛiti. Does that nearness mean merely the existence of Prakṛiti or some change in Prakṛiti? or does it mean some change in the soul?—Not the latter; for the soul is assumed to be incapable of change.—Nor again a change in Prakṛiti; for changes in Prakṛiti are supposed, in the system, to be the effects of superimposition, and cannot therefore be its cause. And if, finally, the nearness of Prakṛiti means no more than its existence, it follows that even the released soul would be liable to that superimposition (for Prakṛiti exists always).—The Sāṅkhya is thus unable to give a rational account of the origination of the world. This same point will be treated of fully in connexion with the special refutation of the Sāṅkhya theory. (II, 2, 6.)

11. Also in consequence of the ill-foundedness of reasoning.

The theory, resting on Scripture, of Brahman being the universal cause must be accepted, and the theory of the Pradhāna must be abandoned, because all (mere) reasoning is ill-founded. This latter point is proved by the fact that the arguments set forth by Buddha, Kaṇāda, Akṣhapāda, Gīva, Kapila and Patañjali respectively are all mutually contradictory.

12. Should it be said that inference is to be carried on in a different way; (we reply that) thus also it follows that (the objection raised) is not got rid of.

Let us then view the matter as follows. The arguments actually set forth by Buddha and others may have to be considered as invalid, but all the same we may arrive at the Pradhāna theory through other lines of reasoning by which

the objections raised against the theory are refuted.—But, we reply, this also is of no avail. A theory which rests exclusively on arguments derived from human reason may, at some other time or place, be disestablished by arguments devised by people more skilful than you in reasoning; and thus there is no getting over the objection founded on the invalidity of all mere argumentation. The conclusion from all this is that, with regard to super-sensuous matters, Scripture alone is authoritative, and that reasoning is to be applied only to the support of Scripture. In agreement herewith Manu says, 'He who supports the teaching of the *Rishis* and the doctrine as to sacred duty with arguments not conflicting with the Veda, he alone truly knows sacred duty' (Manu XII, 106). The teaching of the Sāṅkhyas which conflicts with the Veda cannot therefore be used for the purpose of confirming and elucidating the meaning of the Veda.—Here finishes the section treating of 'difference of nature.'

13. Thereby also the remaining (theories) which are not comprised (within the Veda) are explained.

Not comprised means those theories which are not known to be comprised within (countenanced by) the Veda. The Sūtra means to say that by the demolition given above of the Sāṅkhya doctrine which is not comprised within the Veda the remaining theories which are in the same position, viz. the theories of Kaṇāda, Akṣhapāda, Gīva, and Buddha, must likewise be considered as demolished.

Here, however, a new objection may be raised, on the ground namely that, since all these theories agree in the view of atoms constituting the general cause, it cannot be said that their reasoning as to the causal substance is ill-founded.—They indeed, we reply, are agreed to that extent, but they are all of them equally founded on Reasoning only, and they are seen to disagree in many ways as to the nature of the atoms which by different schools are held to be either fundamentally void or non-

void, having either a merely cognitional or an objective existence, being either momentary or permanent, either of a definite nature or the reverse, either real or unreal, &c. This disagreement proves all those theories to be ill-founded, and the objection is thus disposed of.—Here finishes the section of 'the remaining (theories) non-comprised (within the Veda).'

14. If it be said that from (Brahman) becoming an enjoyer, there follows non-distinction (of Brahman and the individual soul) ; we reply—it may be as in ordinary life.

The Sāṅkhya here comes forward with a new objection. You maintain, he says, that the highest Brahman has the character either of a cause or an effect according as it has for its body sentient and non-sentient beings in either their subtle or gross state ; and that this explains the difference in nature between the individual soul and Brahman. But such difference is not possible, since Brahman, if embodied, at once becomes an enjoying subject (just like the individual soul). For if, possessing a body, the Lord necessarily experiences all pain and pleasure due to embodiedness, no less than the individual soul does.—But we have, under I, 2, 8, refuted the view of the Lord's being liable to experiences of pleasure and pain!—By no means ! There you have shown only that the Lord's abiding within the heart of a creature so as to constitute the object of its devotion does not imply fruition on his part of pleasure and pain. Now, however, you maintain that the Lord is embodied just like an individual soul, and the unavoidable inference from this is that, like that soul, he undergoes pleasurable and painful experiences. For we observe that embodied souls, although not capable of participating in the changing states of the body such as childhood, old age, &c., yet experience pleasures and pains caused by the normal or abnormal condition of the matter constituting the body. In agreement with this Scripture says, 'As long as he possesses a body there is for him no escape from pleasure and pain ; but when he

is free of the body then neither pleasure nor pain touches him' (*Kh. Up. VIII, 12, 1*). As thus, the theory of an embodied Brahman constituting the universal cause does not allow of a distinction in nature between the Lord and the individual soul; and as, further, the theory of a mere Brahman (i.e. an absolutely homogeneous Brahman) leads to the conclusion that Brahman is the abode of all the imperfections attaching to the world, in the same way as a lump of clay or gold participates in the imperfections of the thing fashioned out of it; we maintain that the theory of the Pradhāna being the general cause is the more valid one.

To this objection the Sūtra replies in the words, 'it may be, as in ordinary life.' The desired distinction in nature between the Lord and the individual soul may exist all the same. That a soul experiences pleasures and pains caused by the various states of the body is not due to the fact of its being joined to a body, but to its karman in the form of good and evil deeds. The scriptural text also which you quote refers to that body only which is originated by karman; for other texts ('He is onefold, he is threefold'; 'If he desires the world of the Fathers'; 'He moves about there eating, playing, rejoicing'; *Kh. Up. VII, 26, 2; VIII, 2, 1; 12, 3*) show that the person who has freed himself from the bondage of karman and become manifest in his true nature is not touched by a shadow of evil while all the same he has a body. The highest Self, which is essentially free from all evil, thus has the entire world in its gross and its subtle form for its body; but being in no way connected with karman it is all the less connected with evil of any kind.—'As in ordinary life.' We observe in ordinary life that while those who either observe or transgress the ordinances of a ruler experience pleasure or pain according as the ruler shows them favour or restrains them, it does not follow from the mere fact of the ruler's having a body that he himself also experiences the pleasure and pain due to the observance or transgression of his commands. The author of the *Dramīda-bhāshya* gives expression to

the same view, 'As in ordinary life a prince, although staying in a very unpleasant place infested with mosquitoes and full of discomforts of all kind is yet not touched by all these troubles, his body being constantly refreshed by fans and other means of comfort, rules the countries for which he cares and continues to enjoy all possible pleasures, such as fragrant odours and the like; so the Lord of creation, to whom his power serves as an ever-moving fan as it were, is not touched by the evils of that creation, but rules the world of Brahman and the other worlds for which he cares, and continues to enjoy all possible delights.' That the nature of Brahman should undergo changes like a lump of clay or gold we do not admit, since many texts declare Brahman to be free from all change and imperfection.—Others give a different explanation of this Sūtra. According to them it refutes the pūrvapaksha that on the view of Brahman being the general cause the distinction of enjoying subjects and objects of enjoyment cannot be accounted for—proving the possibility of such distinction by means of the analogous instance of the sea and its waves and flakes of foam. But this interpretation is inappropriate, since for those who hold that creation proceeds from Brahman connected with some power or Nescience or a limiting adjunct (upādhi) no such primâ facie view can arise. For on their theory the enjoying subject is that which is conditioned by the power or Nescience or upādhi inhering in the causal substance, and the power or Nescience or upādhi is the object of enjoyment; and as the two are of different nature, they cannot pass over into each other. The view of Brahman itself undergoing an essential change (on which that primâ facie view might possibly be held to arise) is not admitted by those philosophers; for Sūtra II, i, 35 teaches that the individual souls and their deeds form a stream which has no beginning (so that the distinction of enjoying subjects and objects of enjoyment is eternal). But even if it be held that Brahman itself undergoes a change, the doubt as to the non-distinction of subjects and objects of enjoyment does not arise; for the distinction

of the two groups will, on that view, be analogous to that of jars and platters which are modifications of the one substance clay, or to that of bracelets and crowns fashioned out of the one substance gold. And on the view of Brahman itself undergoing a change there arises a further difficulty, viz. in so far as Brahman (which is nothing but pure non-conditioned intelligence) is held to transform itself into (limited) enjoying souls and (non-sentient) objects of enjoyment.

15. The non-difference (of the world) from that (viz. Brahman) follows from what begins with the word *ārambhana*.

Under II, 1, 7 and other Sūtras the non-difference of the effect, i.e. the world from the cause, i.e. Brahman was assumed, and it was on this basis that the proof of Brahman being the cause of the world proceeded. The present Sūtra now raises a *primâ facie* objection against that very non-difference, and then proceeds to refute it.

On the point in question the school of Kāṇḍa argues as follows. It is in no way possible that the effect should be non-different from the cause. For cause and effect are the objects of different ideas: the ideas which have for their respective objects threads and a piece of cloth, or a lump of clay and a jar, are distinctly not of one and the same kind. The difference of words supplies a second argument; nobody applies to mere threads the word 'piece of cloth,' or vice versâ. A third argument rests on the difference of effects: water is not fetched from the well in a lump of clay, nor is a well built with jars. There, fourthly, is the difference of time; the cause is prior in time, the effect posterior. There is, fifthly, the difference of form: the cause has the shape of a lump, the effect (the jar) is shaped like a belly with a broad basis; clay in the latter condition only is meant when we say 'The jar has gone to pieces.' There, sixthly, is a numerical difference: the threads are many, the piece of cloth is one only. In the seventh place, there is the uselessness of the activity of the producing agent (which would result from cause and effect being

identical); for if the effect were nothing but the cause, what could be effected by the activity of the agent?—Let us then say that, although the effect *exists* (at all times), the activity of the agent must be postulated as helpful towards the effect.—But in that case the activity of the agent would have to be assumed as taking place perpetually, and as hence everything would exist always, there would be no distinction between eternal and non-eternal things!—Let us then say that the effect, although always existing, is at first non-manifest and then is manifested through the activity of the agent; in this way that activity will not be purposeless, and there will be a distinction between eternal and non-eternal things!—This view also is untenable. For if that manifestation requires another manifestation (to account for it) we are driven into a *regressus in infinitum*. If, on the other hand, it is independent of another manifestation (and hence eternal), it follows that the effect also is eternally perceived. And if, as a third alternative, the manifestation is said to originate, we lapse into the *asatkâryavâda* (according to which the effect does not exist before its origination). Moreover, if the activity of the agent serves to manifest the effect, it follows that the activity devoted to a jar will manifest also waterpots and similar things. For things which admittedly possess manifesting power, such as lamps and the like, are not observed to be restricted to particular objects to be manifested by them: we do not see that a lamp lit for showing a jar does *not* at the same time manifest waterpots and other things. All this proves that the activity of the agent has a purpose in so far only as it is the cause of the origination of an effect which previously did *not* exist; and thus the theory of the previous existence of the effect cannot be upheld. Nor does the fact of definite causes having to be employed (in order to produce definite effects; clay e.g. to produce a jar) prove that that only which already exists can become an effect; for the facts explain themselves also on the hypothesis of the cause having definite potentialities (determining the definite effect which will result from the cause).

But, an objection is raised, he also who holds the theory of the previous non-existence of the effect, can really do nothing with the activity of the agent. For as, on his view, the effect has no existence before it is originated, the activity of the agent must be supposed to operate elsewhere than on the effect; and as this 'elsewhere' comprises without distinction all other things, it follows that the agent's activity with reference to threads may give rise to waterpots also (not only to cloth).—Not so, the Vaiseshika replies. Activity applied to a certain cause gives rise to those effects only the potentiality of which inheres in that cause.

Now, against all this, the following objection is raised. The effect is non-different from the cause. For in reality there is no such thing as an effect different from the cause, since all effects, and all empirical thought and speech about effects, are based on Nescience. Apart from the causal substance, clay, which is seen to be present in effected things such as jars, the so-called effect, i. e. the jar or pot, rests altogether on Nescience. All effected things whatever, such as jars, waterpots, &c., viewed as different from their causal substance, viz. clay, which is perceived to exist in these its effects, rest merely on empirical thought and speech, and are fundamentally false, unreal; while the causal substance, i. e. clay, alone is real. In the same way the entire world in so far as viewed apart from its cause, i. e. Brahman which is nothing but pure non-differenced Being, rests exclusively on the empirical assumption of Egoity and so on, and is false; while reality belongs to the causal Brahman which is mere Being. It follows that there is no such thing as an effect apart from its cause; the effect in fact is identical with the cause. Nor must you object to our theory on the ground that the corroborative instance of the silver erroneously imagined in the shell is inappropriate because the non-reality of such effected things as jars is by no means well proved while the non-reality of the shell-silver is so proved; for as a matter of fact it is determined by reasoning that it is the causal substance of jars, viz. clay, only that is real while the

reality of everything apart from clay is disproved by reasoning. And if you ask whereupon that reasoning rests, we reply—on the fact that the clay only is continuous, permanent, while everything different from it is discontinuous, non-permanent. For just, as in the case of the snake-rope we observe that the continuously existing rope only—which forms the substrate of the imagined snake—is real, while the snake or cleft in the ground, which is non-continuous, is unreal; so we conclude that it is the permanently enduring clay-material only which is real, while the non-continuous effects, such as jars and pots, are unreal. And, further, since what is real, i. e. the Self, does not perish, and what is altogether unreal, as e. g. the horn of a hare, is not perceived, we conclude that an effected thing, which on the one hand is perceived and on the other is liable to destruction, must be viewed as something to be defined neither as that which is nor as that which is not. And what is thus undefinable, is false, no less than the silver imagined in the shell, the *anirvaṇānīyatva* of which is proved by perception and sublation (see above, p. 102 ff.).—We further ask, ‘Is a causal substance, such as clay, when producing its effect, in a non-modified state, or has it passed over into some special modified condition?’ The former alternative cannot be allowed, because thence it would follow that the cause originates effects at all times; and the latter must equally be rejected, because the passing over of the cause into a special state would oblige us to postulate a previous passing over into a different state (to account for the latter passing over) and again a previous one, &c., so that a *regressus in infinitum* would result.—Let it then be said that the causal substance when giving rise to the effect is indeed unchanged, but connected with a special operative cause, time and place (this connexion accounting for the origination of the effect).—But this also we cannot allow; for such connexion would be with the causal substance either as unchanged or as having entered on a changed condition; and thus the difficulties stated above would arise again.—Nor may you say that the origination of jars, gold coins, and sour milk from clay,

gold, and milk respectively is actually perceived ; that this perception is not sublated with regard to time and place—while, on the other hand, the perception of silver in the shell is so sublated—and that hence all those who trust perception must necessarily admit that the effect *does* originate from the cause. For this argumentation does not stand the test of being set forth in definite alternatives. Does the mere gold, &c., by itself originate the svastika-ornament? or is it the gold coins (used for making ornaments) which originate? or is it the gold, as forming the substrate of the coins¹? The mere gold, in the first place, cannot be originative as there exists no effect different from the gold (to which the originative activity could apply itself); and a thing cannot possibly display originative activity with regard to itself.—But, an objection is raised, the svastika-ornament is perceived as different from the gold!—It is not, we reply, different from the gold; for the gold is recognised in it, and no other thing but gold is perceived.—But the existence of another thing is proved by the fact of there being a different idea, a different word, and so on!—By no means, we reply. Other ideas, words, and so on, which have reference to an altogether undefined thing are founded on error, no less than the idea of, and the word denoting, shell-silver, and hence have no power of proving the existence of another thing. Nor, in the second place, is the *gold coin* originative of the svastika-ornament; for we do not perceive the coin in the svastika, as we do perceive the threads in the cloth. Nor, in the third place, is the effect originated by the gold in so far as being the substrate of the coin; for the gold in so far as forming the substrate of the coin is not perceived in the svastika. As it thus appears that all effects viewed apart from their causal

¹ In other words — is the golden ornament originated by the mere formless substance, gold; or by the form belonging to that special piece of gold (a coin, a bar, &c.), out of which the ornament is fashioned; or by the substance, gold, in so far as possessing that special form? The *ruḥaka* of the text has to be taken in the sense of *nishka*.

substances are unreal, we arrive at the conclusion that the entire world, viewed apart from Brahman, is also something unreal ; for it also is an effect.

In order to facilitate the understanding of the truth that everything apart from Brahman is false, we have so far reasoned on the assumption of things such as clay, gold, &c., being real, and have thereby proved the non-reality of all effects. In truth, however, all special causal substances are unreal quite as much as jars and golden ornaments are ; for they are all of them equally effects of Brahman.

'In that all this has its Self ; it is the True' (*Kh. Up.* VI, 8, 7) ; 'There is here no plurality ; from death to death goes he who sees here plurality as it were' (*Bri. Up.* IV, 4, 19) ; 'For where there is duality as it were, there one sees another ; but when for him the Self only has become all, whereby then should he see and whom should he see ?' (*Bri. Up.* II, 4, 13) ; 'Indra goes manifold by means of his *mâyâs*' (*Bri. Up.* II, 5, 19) ;—these and other similar texts teach that whatever is different from Brahman is false. Nor must it be imagined that the truth intimated by Scripture can be in conflict with Perception ; for in the way set forth above we prove that all effects are false, and moreover Perception really has for its object pure Being only (cp. above, p. 30). And if there is a conflict between the two, superior force belongs to Scripture, to which no imperfection can be attributed ; which occupies a final position among the means of knowledge ; and which, although dependent on Perception, and so on, for the apprehension of the form and meaning of words, yet is independent as far as proving power is concerned. Hence it follows that everything different from Brahman, the general cause, is unreal.

Nor must this conclusion be objected to on the ground that from the falsity of the world it follows that the individual souls also are non-real. For it is Brahman itself which constitutes the individual souls : Brahman alone takes upon itself the condition of individual soul in all living bodies ; as we know from many texts : 'Having entered into them with this living Self' (*Kh. Up.* VI, 3) ;

‘The one god hidden within all beings’ (Svet. Up. VI, 11); ‘The one god entered in many places’; ‘That Self hidden in all beings does not shine forth’ (Ka. Up. I, 3, 12); ‘There is no other seer but he’ (Bṛi. Up. III, 3, 23); and others.—But if you maintain that the one Brahman constitutes the soul in all living bodies, it follows that any particular pain or pleasure should affect the consciousness of all embodied beings, just as an agreeable sensation affecting the foot gives rise to a feeling of pleasure in the head; and that there would be no distinction of individual soul and Lord, released souls and souls in bondage, pupils and teachers, men wise and ignorant, and so on.

Now, in reply to this, some of those who hold the non-duality of Brahman give the following explanation. The many individual souls are the reflections of the one Brahman, and their states of pain, pleasure, and so on, remain distinct owing to the different limiting adjuncts (on which the existence of each individual soul as such depends), in the same way as the many reflected images of one and the same face in mirrors, crystals, sword-blades, &c., remain distinct owing to their limiting adjuncts (viz. mirrors, &c.); one image being small, another large, one being bright, another dim, and so on.—But you have said that scriptural texts such as ‘Having entered with this living Self’ show that the souls are not different from Brahman!—They are indeed not different in reality, but we maintain their distinction on the basis of an imagined difference.—To whom then does that imagination belong? Not to Brahman surely whose nature, consisting of pure intelligence, allows no room for imagination of any kind! Nor also to the individual souls; for this would imply a faulty mutual dependence, the existence of the soul depending on imagination and that imagination residing in the soul!—Not so, the advaita-vādin replies. Nescience (wrong imagination) and the existence of the souls form an endless retrogressive chain; their relation is like that of the seed and the sprout. Moreover, mutual dependence and the like, which are held to constitute defects in the case of real things, are unable to disestablish Nescience,

the very nature of which consists in being that which cannot rationally be established, and which hence may be compared to somebody's swallowing a whole palace and the like (as seen in a dream or under the influence of a magical illusion). In reality the individual souls are non-different from Brahman, and hence essentially free from all impurity; but as they are liable to impurity caused by their limiting adjuncts—in the same way as the face reflected in a mirror is liable to be dimmed by the dimness of the mirror—they may be the abodes of Nescience, and hence may be viewed as the figments of wrong imagination. Like the dimness of the reflected face, the imperfection adhering to the soul is a mere error; for otherwise it would follow that the soul can never obtain release. And as this error of the souls has proceeded from all eternity, the question as to its cause is not to be raised.

This, we reply, is the view of teachers who have no insight into the true nature of aduality, and are prompted by the wish of capturing the admiration and applause of those who believe in the doctrine of duality. For if, as a first alternative, you should maintain that the abode of Nescience is constituted by the soul in its essential, not fictitiously imagined, form; this means that Brahman itself is the abode of Nescience. If, in the second place, you should say that the abode of Nescience is the soul, viewed as different from Brahman and fictitiously imagined in it, this would mean that the Non-intelligent (*gāḍa*) is the abode of Nescience. For those who hold the view of Non-duality do not acknowledge a third aspect different from these two (i.e. from Brahman which is pure intelligence, and the Non-intelligent fictitiously superimposed on Brahman). And if, as a third alternative, it be maintained that the abode of Nescience is the soul in its essential nature, this nature being however qualified by the fictitiously imagined aspect; we must negative this also, since that which has an absolutely homogeneous nature cannot in any way be shown to be qualified, apart from Nescience. The soul is qualified in so far only as it is the abode of Nescience, and you therefore define

nothing.—Moreover, the theory of Nescience abiding within the individual soul is resorted to for the purpose of establishing a basis for the distinction of bondage and release, but it really is quite unable to effect this. For if by Release be understood the destruction of Nescience, it follows that when one soul attains Release and Nescience is thus destroyed, the other souls also will be released.—But Nescience persists because other souls are not released!—Well then the one soul also is not released since Nescience is not destroyed!—But we assume a different Nescience for each soul; that soul whose Nescience is destroyed will be released, and that whose Nescience is not destroyed will remain in Bondage!—You now argue on the assumption of a special avidyā for each soul. But what about the distinction of souls implied therein? Is that distinction essential to the nature of the soul, or is it the figment of Nescience? The former alternative is excluded, as it is admitted that the soul essentially is pure, non-differenced intelligence; and because on that alternative the assumption of avidyā to account for the distinction of souls would be purposeless. On the latter alternative two subordinate alternatives arise—Does this avidyā which gives rise to the fictitious distinction of souls belong to Brahman? or to the individual souls?—If you say ‘to Brahman,’ your view coincides with mine.—Well then, ‘to the souls’!—But have you then quite forgotten that Nescience is assumed for the purpose of accounting for the distinction of souls?—Let us then view the matter as follows—those several avidyās which are assumed for the purpose of establishing the distinction of souls bound and released, to those same avidyās the distinction of souls is due.—But here you reason in a manifest circle: the avidyās are established on the basis of the distinction of souls, and the distinction of souls is established when the avidyās are established. Nor does the argument of the seed and sprout apply to the present question. For in the case of seeds and plants each several seed gives rise to a different plant; while in the case under discussion you adopt the impossible procedure of establishing the

several avidyâs on the basis of the very souls which are assumed to be due to those avidyâs. And if you attempt to give to the argument a somewhat different turn, by maintaining that it is the avidyâs abiding in the earlier souls which fictitiously give rise to the later souls, we point out that this implies the souls being short-lived only, and moreover that each soul would have to take upon itself the consequences of deeds not its own and escape the consequences of its own deeds. The same reasoning disposes of the hypothesis that it is Brahman which effects the fictitious existence of the subsequent souls by means of the avidyâs abiding within the earlier souls. And if there is assumed a beginningless flow of avidyâs, it follows that there is also a beginningless flow of the condition of the souls dependent on those avidyâs, and that steady uniformity of the state of the souls which is supposed to hold good up to the moment of Release could thus not be established. Concerning your assertion that, as Nescience is something unreal and hence altogether unproved, it is not disestablished by such defects as mutual dependence which touch real things only ; we remark that in that case Nescience would cling even to released souls and the highest Brahman itself.—But impure Nescience cannot cling to what has for its essence pure cognition!—Is Nescience then to be dealt with by rational arguments? If so, it will follow that, on account of the arguments set forth (mutual dependence, and so on), it likewise does not cling to the individual souls. We further put the following question—When the Nescience abiding in the individual soul passes away, owing to the rise of the knowledge of truth, does then the soul also perish or does it not perish? In the former case Release is nothing else but destruction of the essential nature of the soul ; in the latter case the soul does not attain Release even on the destruction of Nescience, since it continues to exist as soul different from Brahman.—You have further maintained that the distinction of souls as pure and impure, &c., admits of being accounted for in the same way as the dimness or clearness, and so on, of the different images of a face as

seen reflected in mirrors, crystals, sword-blades and the like. But here the following point requires consideration. On what occasion do the smallness, dimness and other imperfections due to the limiting adjuncts (i.e. the mirrors, &c.) pass away?—When the mirrors and other limiting adjuncts themselves pass away!—Does then, we ask, the reflected image which is the substrate of those imperfections persist or not? If you say that it persists, then by analogy the individual soul also must be assumed to persist, and from this it follows that it does not attain Release. And if the reflected image is held to perish together with its imperfections, by analogy the soul also will perish and then Release will be nothing but annihilation.—Consider the following point also. The destruction of a non-advantageous (apurushârtha) defect is of advantage to him who is conscious of that disadvantage. Is it then, we ask, in the given case Brahman—which corresponds to the thing reflected—that is conscious of the imperfections due to the limiting adjuncts? or is it the soul which corresponds to the reflected image? or is it something else? On the two former alternatives it appears that the comparison (between Brahman and the soul on the one hand, and the thing reflected and the reflection on the other—on which comparison your whole theory is founded) does not hold good; for neither the face nor the reflection of the face is conscious of the imperfections due to the adjuncts; for neither of the two is a being capable of consciousness. And, moreover, Brahman's being conscious of imperfections would imply its being the abode of Nescience. And the third alternative, again, is impossible, since there is no other knowing subject *but* Brahman and the soul.—It would, moreover, be necessary to define who is the imaginatively shaping agent (kalpaka) with regard to the soul as formed from Nescience. It cannot be Nescience itself, because Nescience is not an intelligent principle. Nor can it be the soul, because this would imply the defect of what has to be proved being presupposed for the purposes of the proof; and because the existence of the soul is that which *is formed* by Nescience, just as

shell-silver is. And if, finally, you should say that Brahman is the fictitiously forming agent, we have again arrived at a Brahman that is the abode of Nescience.—If Brahman is not allowed to be the abode of Nescience, we further must ask whether Brahman sees (is conscious of) the individual souls or not. If not, it is not possible that Brahman should give rise to this manifold creation which, as Scripture declares, is preceded by ‘seeing’ on his part, and to the differentiation of names and forms. If, on the other hand, Brahman which is of an absolutely homogeneous nature *sees* the souls, it cannot do so without Nescience; and thus we are again led to the view of Nescience abiding in Brahman.

For similar reasons the theory of the distinction of Mâyâ and Nescience must also be abandoned. For even if Brahman possesses Mâyâ, i. e. illusive power, it cannot, without Nescience, be conscious of souls. And without being conscious of others the lord of Mâyâ is unable to delude them by his Mâyâ; and Mâyâ herself cannot bring about the consciousness of others on the part of its Lord, for it is a mere means to delude others, after they have (by other means) become objects of consciousness.—Perhaps you will say that the Mâyâ of Brahman causes him to be conscious of souls, and at the same time is the cause of those souls’ delusion. But if Mâyâ causes Brahman—which is nothing but self-illuminated intelligence, absolutely homogeneous and free from all foreign elements—to become conscious of other beings, then Mâyâ is nothing but another name for Nescience.—Let it then be said that Nescience is the cause of the cognition of what is contrary to truth; such being the case, Mâyâ which presents all false things different from Brahman *as* false, and thus is not the cause of wrong cognition on the part of Brahman, is *not* avidyâ.—But this is inadmissible; for, when the oneness of the moon is known, that which causes the idea of the moon being double can be nothing else but avidyâ. Moreover, if Brahman recognises all beings apart from himself as false, he does not delude them; for surely none but a madman would aim at deluding beings known by him to be unreal!—

Let us then define avidyā as the cause of a disadvantageous cognition of unreal things. Māyā then, as not being the cause of such a disadvantageous cognition on Brahman's part, cannot be of the nature of avidyā!—But this also is inadmissible; for although the idea of the moon being double is not the cause of any pain, and hence not disadvantageous to man, it is all the same caused by avidyā; and if, on the other hand, Māyā which aims at dispelling that idea (in so far as it presents the image and idea of one moon) did not present what is of disadvantage, it would not be something to be destroyed, and hence would be permanently connected with Brahman's nature.—Well, if it were so, what harm would there be?—The harm would be that such a view implies the theory of duality, and hence would be in conflict with the texts inculcating non-duality such as 'For where there is duality as it were, &c.; but when for him the Self only has become all, whereby then should he see, and whom should he see?'—But those texts set forth the Real; Māyā on the other hand is non-real, and hence the view of its permanency is not in real conflict with the texts!—Brahman, we reply, has for its essential nature unlimited bliss, and hence cannot be conscious of, or affected with, unreal Māyā, without avidyā. Of what use, we further ask, should an eternal non-real Māyā be to Brahman?—Brahman by means of it deludes the individual souls!—But of what use should such delusion be to Brahman?—It affords to Brahman a kind of sport or play!—But of what use is play to a being whose nature is unlimited bliss?—Do we not then see in ordinary life also that persons in the enjoyment of full happiness and prosperity indulge all the same in play?—The cases are not parallel, we reply. For none but persons not in their right mind would take pleasure in an unreal play, carried on by means of implements unreal and known by them to be unreal, and in the consciousness, itself, unreal of such a play!—The arguments set forth previously also prove the impossibility of the fictitious existence of an individual soul considered as the abode of avidyā, apart from Brahman considered as the abode of Māyā.

We thus arrive at the conclusion that those who hold the non-duality of Brahman must also admit that it is Brahman alone which is affected with beginningless avidyâ, and owing to this avidyâ is conscious of plurality within itself. Nor must it be urged against him who holds this view of avidyâ belonging to Brahman that he is unable to account for the distinction of bondage and release, for as there is only the one Brahman affected with Nescience and to be released by the cessation of that Nescience, the distinction of souls bound and released, &c., has no true existence : the empirical distinction of souls bound and released, of teachers and pupils, &c. is a merely fictitious one, and all such fiction can be explained by means of the avidyâ of one intelligent being. The case is analogous to that of a person dreaming : the teachers and pupils and all the other persons and things he may see in his dream are fictitiously shaped out of the avidyâ of the one dreaming subject. For the same reason there is no valid foundation for the assumption of many avidyâs. For those also who hold that avidyâ belongs to the individual souls do not maintain that the distinction of bondage and release, of one's own self and other persons, is real ; and if it is unreal it can be accounted for by the avidyâ of one subject. This admits of being stated in various technical ways.—The distinctions of bondage and of one's own self and other persons are fictitiously shaped by one's own avidyâ ; for they are unreal like the distinctions seen by a dreaming person.—Other bodies also have a Self through me only ; for they are bodies like this my body.—Other bodies also are fictitiously shaped by my avidyâ ; for they are bodies or effects, or non-intelligent or fictitious creations, as this my body is.—The whole class of intelligent subjects is nothing but *me* ; for they are of intelligent nature ; what is *not me* is seen to be of non-intelligent nature ; as e. g. jars. —It thus follows that the distinctions of one's own self and other persons, of souls bound and released, of pupils and teachers, and so on, are fictitiously created by the avidyâ of one intelligent subject.

The fact is that the upholder of Duality himself is not

able to account for the distinction of souls bound and released. For as there is an infinity of past aeons, it follows that, even if one soul only should attain release in each aeon, all souls would by this time have attained release; the actual existence of non-released souls cannot thus be rationally accounted for.—But the souls are ‘infinite’; this accounts for there being souls not yet released!—What, pray, do you understand by this ‘infinity’ of souls? Does it mean that they cannot be counted? This we cannot allow, for although a being of limited knowledge may not be able to count them, owing to their large number, the all-knowing Lord surely can count them; if he could not do so it would follow that he is not all-knowing.—But the souls are really numberless, and the Lord’s not knowing a definite number which does not exist does not prove that he is not all-knowing!—Not so, we reply. Things which are definitely separate (*bhinna*) from each other cannot be without number. Souls have a number, because they are separate; just as mustard seeds, beans, earthen vessels, pieces of cloth, and so on. And from their being separate it moreover follows that souls, like earthen vessels, and so on, are non-intelligent, not of the nature of Self, and perishable; and it further follows therefrom that Brahman is not infinite. For by infinity we understand the absence of all limitation. Now on the theory which holds that there is a plurality of separate existences, Brahman which is considered to differ in character from other existences cannot be said to be free from substantial limitation; for substantial limitation means nothing else than the existence of other substances. And what is substantially limited cannot be said to be free from temporal and spatial limitation; for observation shows that it is just those things which differ in nature from other things and thus are substantially limited—such as earthen vessels, and so on—which are also limited in point of space and time. Hence all intelligent existences, including Brahman, being substantially limited, are also limited in point of space and time. But this conclusion leads to a conflict with those scriptural texts which declare Brahman to be free from all limitation whatsoever

(‘The True, knowledge, infinite is Brahman,’ and similar texts), and moreover would imply that the souls as well as Brahman are liable to origination, decay, and so on; for limitation in time means nothing else but a being’s passing through the stages of origination, decay, and so on.

The dvaita-view thus being found untenable on all sides, we adhere to our doctrine that this entire world, from Brahmâ down to a blade of grass, springs from the avidyâ attached to Brahman which in itself is absolutely unlimited; and that the distinctions of consciousness of pleasure and pain, and all similar distinctions, explain themselves from the fact of all of them being of the nature of avidyâ, just as the distinctions of which a dreaming person is conscious. The one Brahman, whose nature is eternal self-illuminatedness, free from all heterogeneous elements, owing to the influence of avidyâ illusorily manifests itself (vivarttate) in the form of this world; and as thus in reality there exists nothing whatever different from Brahman, we hold that the world is ‘non-different’ from Brahman.

To this the Dvaitavâdin, i.e. the Vaiseshika, replies as follows. The doctrine that Brahman, which in itself is pure, non-differenced self-illuminatedness, has its own true nature hidden by avidyâ and hence sees plurality within itself, is in conflict with all the valid means of right knowledge; for as Brahman is without parts, obscuration, i.e. cessation, of the light of Brahman, would mean complete destruction of Brahman; so that the hypothesis of obscuration is altogether excluded. This and other arguments have been already set forth; as also that the hypothesis of obscuration contradicts other views held by the Advaitin. Nor is there any proof for the assertion that effects apart from their causes are mere error, like shell-silver, the separate existence of the effect being refuted by Reasoning; for as a matter of fact there is no valid reasoning of the kind. The assertion that the cause only is real because it persists, while the non-continuous effects—such as jars and waterpots—are unreal, has also been refuted before, on the ground that the fact of a thing not existing at one place and one time does not sublate its

real existence at another time and place. Nor is there any soundness in the argumentation that the effect is false because, owing to its being perceived and its being perishable, it cannot be defined either as real or unreal. For a thing's being perceived and its being perishable does not prove the thing's falseness, but only its non-permanency. To prove a thing's falseness it is required to show that it is sublated (i. e. that its non-existence is proved by valid means) with reference to that very place and time in connexion with which it is perceived ; but that a thing is sublated with reference to a place and time *other* than those in connexion with which it is perceived, proves only that the thing does not exist in connexion with that place and time, but not that it is false. This view also may be put in technical form, viz. effects such as jars and the like are real because they are not sublated with regard to their definite place and time ; just as the Self is.—Nor is there any truth in the assertion that the effect cannot originate from the cause either modified or unmodified ; for the effect may originate from the cause if connected with certain favouring conditions of place, time, &c. Nor can you show any proof for the assertion that the cause, whether modified or non-modified, cannot enter into connexion with such favouring conditions ; as a matter of fact the cause may very well, without being modified, enter into such connexion.—But from this it follows that the cause must have been previously connected with those conditions, since previously also it was equally unmodified !—Not so, we reply. The connexion with favouring conditions of time, place, &c., into which the cause enters, depends on some other cause, and not therefore on the fact of its not being modified. No fault then can be found with the view of the cause, when having entered into a special state depending on its connexion with time, place, &c., producing the effect. Nor can it be denied in any way that the cause possesses originative agency with regard to the effect ; for such agency is actually observed, and cannot be proved to be irrational.—Further there is no proof for the assertion that originative agency cannot belong

either to mere gold or to a (first) effect of gold such as coined gold, or to gold in so far as forming the substrate for coins and the like; for as a matter of fact mere gold (gold in general), if connected with the helpful factors mentioned above, may very well possess originaive capacity. To say that we do not perceive any effect different from gold is futile; for as a matter of fact we perceive the svastika-ornament which is different from mere gold, and the existence of different terms and ideas moreover proves the existence of different things. Nor have we here to do with a mere error analogous to that of shell-silver. For a real effected thing, such as a golden ornament, is perceived during the whole period intervening between its origination and destruction, and such perception is not sublated with regard to that time and place. Nor is there any valid line of reasoning to sublate that perception. That at the same time when the previously non-perceived svastika-ornament is perceived the gold also is recognised, is due to the fact of the gold persisting as the substrate of the ornament, and hence such recognition of the causal substance does not disprove the reality of the effect.—And the attempts to prove the unreality of the world by means of scriptural texts we have already disposed of in a previous part of this work.

We further object to the assertion that it is one Self which bestows on all bodies the property of being connected with the Self; as from this it would follow that one person is conscious of all the pains and pleasures caused by all bodies. For, as seen in the case of Saubhari and others, it is owing to the oneness of the Self that one person is conscious of the pains and pleasures due to several bodies. Nor again must you allege that the non-consciousness (on the part of one Self of all pleasures and pains whatever) is due to the plurality of the Egos, which are the subjects of cognition, and not to the plurality of Selves; for the Self is none other than the subject of cognition and the Ego. The organ of egoity (*ahamkāra*), on the other hand, which is the same as the internal organ (*antaḥkāraṇa*), cannot be the knowing subject, for it is of a non-intelligent nature, and is a mere instrument like the

body and the sense-organs. This also has been proved before.—Nor is there any proof for your assertion that all bodies must be held to spring from the avidyā of one subject, because they are bodies, non-intelligent, effects, fictitious. For that all bodies are the fictitious creations of avidyā is not true; since that which is not sublated by valid means of proof must be held to be real.—Nor again can you uphold the assertion that all intelligent subjects are non-different, i.e. one, because we observe that whatever is other than a subject of cognition is non-intelligent; for this also is disproved by the fact of the plurality of intelligent subjects as proved by the individual distribution, among them, of pleasures and pains.—You have further maintained ‘Through me only all bodies are animated by a Self; they are the fictitious creations of *my* avidyā; I alone constitute the whole aggregate of intelligent subjects,’ and, on the basis of these averments, have attempted to prove the oneness of the Ego. But all this is nothing but the random talk of a person who has not mastered even the principles of his own theory; for according to your theory the Self is pure intelligence to which the whole distinction of ‘I,’ ‘Thou,’ &c., is altogether foreign. Moreover, if it be held that everything different from pure, non-differenced intelligence is false, it follows that all effort spent on learning the Veda with a view to Release is fruitless, for the Veda also is the effect of avidyā, and the effort spent on it therefore is analogous to the effort of taking hold of the silver wrongly imagined in the shell. Or, to put it from a different point of view, all effort devoted to Release is purposeless, since it is the effect of knowledge depending on teachers of merely fictitious existence. Knowledge produced by texts such as ‘Thou art that’ does not put an end to bondage, because it is produced by texts which are the fictitious product of avidyā; or because it is itself of the nature of avidyā; or because it has for its abode knowing subjects, who are mere creatures of avidyā; or because it is the product of a process of study which depends on teachers who are the mere creatures of avidyā; it is thus no better than knowledge resting on texts teaching

how bondage is to be put an end to, which one might have heard in a dream. Or, to put the matter again from a different point of view, Brahman constituted by pure non-differenced intelligence is false, since it is to be attained by knowledge, which is the effect of avidyā; or since it is to be attained by knowledge abiding in knowing subjects who are mere figments of avidyā; or because it is attained through knowledge which is the mere figment of avidyā. For whatever is attained through knowledge of that kind is false; as e.g. the things seen in dreams or a town of the Gandharvas (Fata Morgana).

Nor does Brahman, constituted by pure non-differenced intelligence, shine forth by itself, so as not to need—for its cognition—other means of knowledge. And that that self-luminous knowledge which you declare to be borne witness to by itself, really consists in the knowledge of particular objects of knowledge—such knowledge abiding in particular cognising subjects—this also has been proved previously. And the different arguments which were set forth as proving Brahman's non-differenced nature, are sufficiently refuted by what we have said just now as to all such arguments themselves being the products of avidyā.

Nor again is there any sense in the theory that the principle of non-differenced intelligence 'witnesses' avidyā, and implicates itself in the error of the world. For 'witnessing' and error are observed to abide only in definite conscious subjects, not in consciousness in general. Nor can that principle of pure intelligence be proved to possess illumining power or light depending on itself only. For by light (enlightenment) we can understand nothing but definite well-established knowledge (siddhi) on the part of some knowing subject with regard to some particular object. It is on this basis only that you yourself prove the self-illuminedness of your universal principle; to an absolutely non-differenced intelligence not implying the distinction of subject and object such 'svayamprakāśatā' could not possibly belong. With regard again to what you so loudly proclaim at your meetings, viz. that real effects are seen to spring even from unreal causes, we point

out that although you allow to such effects, being non-sublated as it were, a kind of existence called 'empirical' (or 'conventional'—vyāvahārika), you yourself acknowledge that fundamentally they are nothing but products of avidyā; you thus undermine your own position. We have, on the other hand, already disposed of this your view above, when proving that in all cases effects are originated by real causes only. Nor may you plead that what perception tells us in such cases is contradicted by Scripture; for as, according to you, Scripture itself is an effect, and hence of the essence of avidyā, it is in no better case than the instances quoted.—You have further declared that, although Brahman is to be attained only through unreal knowledge, yet it is real since when once attained it is not sublated by any subsequent cognition. But this reasoning also is not valid; for when it has once been ascertained that some principle is attained through knowledge resting on a vicious basis, the fact that we are not aware of a subsequent sublation of that principle is irrelevant. That the principle 'the reality of things is a universal Void' is false, we conclude therefrom that the reasoning leading to that principle is ascertained to be ill-founded, although we are not aware of any subsequent truth sublating that principle. Moreover, for texts such as 'There is here no plurality whatsoever,' 'Knowledge, bliss is Brahman,' the absence of subsequent sublation is claimed on the ground that they negative the whole aggregate of things different from mere intelligence, and hence are later in order than all other texts (which had established that aggregate of things). But somebody may rise and say 'the Reality is a Void,' and thus negative the existence of the principle of mere Intelligence also; and the latter principle is thus sublated by the assertion as to the Void, which is later in order than the texts which it negatives. On the other hand the assertion as to the Void being the universal principle is not liable to subsequent sublation; for it is impossible for any negation to go beyond it. And as to resting on a vicious basis, there is in that respect no difference between Perception and the other means of

knowledge, and the view of general unreality, founded on the Vedānta. The proper conclusion therefore is that all cognitions whatsoever abide in real subjects of cognition and are themselves real, consisting in mental certainty with regard to special objects. Some of these cognitions rest on defects which themselves are real ; others spring from a combination of causes, real and free from all defect. Unless we admit all this we shall not be able to account in a satisfactory way for the distinction of things true and things false, and for all empirical thought. For empirical thought, whether true or of the nature of error, presupposes inward light (illumination) in the form of certainty with regard to a particular object, and belonging to a real knowing subject ; mere non-differenced Being, on the other hand (not particularised in the form of a knowing subject), cannot be the cause of states of consciousness, whether referring to real or unreal things, and cannot therefore form the basis of empirical thought.

Against our opponent's argument that pure Being must be held the real substrate of all erroneous superimposition (adhyāsa), for the reason that no error can exist without a substrate, we remark that an error may take place even when its substrate is unreal, in the same way as an error may exist even when the defect (giving rise to the error), the abode of the defect, the subject of cognition and the cognition itself are unreal. The argument thus loses its force. Possibly he will now argue that as an error is never seen to exist where the substrate is unreal, the reality of pure Being (as furnishing the required basis for error) must necessarily be admitted. But, we point out, it also is a fact that errors are never observed where the defect, the abode of the defect, the knowing subject and the act of knowledge are unreal ; and if we pay regard to observation, we must therefore admit the reality of all these factors as well. There is really no difference between the two cases, unless our opponent chooses to be obstinate.

You further asserted that, on the theory of many really different Selves, it would follow from the infinity of the past æons that all souls must have been released before this,

none being left in the state of bondage ; and that hence the actually observed distinction of souls bound and released remains unexplained. But this argumentation is refuted by the fact of the souls also being infinite. You indeed maintained that, if the souls are really separate, they must necessarily have a definite number like beans, mustard-seeds, earthen vessels, and so on ; but these instances are beside the point, as earthen vessels, and so on, are also infinite in number.—But do we not actually see that all these things have definite numbers, ‘ Here are ten jars ; a thousand beans,’ &c. ?—True, but those numbers do not belong to the essential nature of jars, and so on, but only to jars in so far as connected with time, place, and other limiting adjuncts. And that souls also have definite numbers in this sense, we readily admit. And from this it does not follow that all souls should be released ; for essentially the souls are infinite (in number).—Nor are you entitled to maintain that the real separation of individual souls would imply that, as earthen vessels and the like, they are non-intelligent, not of the nature of Self, and perishable. For the circumstance of individuals of one species being distinct from each other, does in no way imply that they possess the characteristics of things belonging to another species: the individual separation of jars does not imply their having the characteristics of pieces of cloth.—You further maintain that from the hypothesis of a real plurality of souls it follows that Brahman is substantially limited, and in consequence of this limited with regard to time and space also, and that hence its infinity is disproved. But this also is a mistaken conclusion. Things substantially limited may be limited more or less with regard to time and place: there is no invariable rule on this point, and the measure of their connexion with space and time has hence to be determined in dependence on other means of knowledge. Now Brahman’s connexion with *all* space and *all* time results from such other means of proof, and hence there is no contradiction (between this non-limitation with regard to space and time, and its limitation in point of substance—

which is due to the existence of other souls).—But mere substantial limitation, as meaning the absence of non-limitation of any kind, by itself proves that Brahman is not infinite!—Well, then you yourself are in no better case; for you admit that Brahman is something different from avidyā. From this admission it follows that Brahman also is something ‘different,’ and thus all the disadvantages connected with the view of difference cling to your theory as well. If on the other hand it should not be allowed that Brahman differs in nature from avidyā, then Brahman’s nature itself is constituted by avidyā, and the text defining Brahman as ‘the True, knowledge, infinite’ is contrary to sense.—If the reality of ‘difference’ is not admitted, then there is no longer any distinction between the proofs and the mutual objections set forth by the advocates of different theories, and we are landed in general confusion. The proof of infinity, we further remark, rests altogether on the absence of limitation of space and time, not on absence of substantial limitation; absence of such limitation is something very much akin to the ‘horn of a hare’ and is perceived nowhere. On the view of difference, on the other hand, the whole world, as constituting Brahman’s body, is its mode, and Brahman is thus limited neither through itself nor through other things.—We thus arrive at the conclusion that, as effects are real in so far as different from their cause, the effect of Brahman, i.e. the entire world, is different from Brahman.

Against this view the Sūtra now declares itself as follows.—The non-difference of the world from Brahman, the highest cause, follows from ‘what begins with the word ārambhana’—which proves such non-difference; ‘what begins with the word ārambhana’ means those clauses at the head of which that word is met with, viz. ‘*vākārambhanam vikāro nāmadheyam mr̥ttikety eva satyam*’; ‘Being only this was in the beginning, one only, without a second’; ‘it thought, may I be many, may I grow forth; it sent forth fire’; ‘having entered with this living Self’; ‘In the True, my son, all these creatures have their root, in the True they dwell, in the True they rest’; ‘In that all

that exists has its Self; it is the True, it is the Self; and thou art it, O Svetaketu' (*Kh. Up. VI, 1-8*)—it is these clauses and others of similar purport which are met with in other chapters, that the Sūtra refers to. For these texts prove the non-difference from Brahman of the world consisting of non-sentient and sentient beings. This is as follows. The teacher, bearing in his mind the idea of Brahman constituting the sole cause of the entire world and of the non-difference of the effect from the cause, asks the pupil, 'Have you ever asked for that instruction by which the non-heard is heard, the non-perceived is perceived, the not known is known'; wherein there is implied the promise that, through the knowledge of Brahman the general cause, its effect, i.e. the whole Universe, will be known? The pupil, not knowing that Brahman is the sole cause of the Universe, raises a doubt as to the possibility of one thing being known through another, 'How then, Sir, is that instruction?' and the teacher thereupon, in order to convey the notion of Brahman being the sole universal cause, quotes an instance showing that the non-difference of the effect from the cause is proved by ordinary experience, 'As by one clod of clay there is known everything that is made of clay'; the meaning being 'as jars, pots, and the like, which are fashioned out of one piece of clay, are known through the cognition of that clay, since their substance is not different from it.' In order to meet the objection that according to Kanāda's doctrine the effect constitutes a substance different from the cause, the teacher next proceeds to prove the non-difference of the effect from the cause by reference to ordinary experience, '*vākārambhanam vikāro nāmadheyam mṛttikety eva satyam.*' *Ārambhanam* must here be explained as that which is taken or touched (*ā-rabh=ā-labh*; and '*ālambhaḥ sparsa-himsayoh*'), compare *Pāṇini III, 3, 113*, as to the form and meaning of the word. '*Vākā*,' 'on account of speech,' we take to mean 'on account of activity preceded by speech'; for activities such as the fetching of water in a pitcher are preceded by speech, 'Fetch water in the pitcher,' and so on. For the bringing about of such activity, the material clay

(which had been mentioned just before) touches (enters into contact with) an effect (vikāra), i. e. a particular make or configuration, distinguished by having a broad bottom and resembling the shape of a belly, and a special name (nāmadheya), viz. *pitcher*, and so on, which is applied to that effect; or, to put it differently, to the end that certain activities may be accomplished, the substance clay receives a new configuration and a new name¹. Hence jars and other things of clay are clay (mr̥ttikā), i. e. are of the substance of clay, only; this *only* is true (satyam), i. e. known through authoritative means of proof; *only* (eva), because the effects are not known as different substances. One and the same substance therefore, such as clay or gold, gives occasion for different ideas and words only as it assumes different configurations; just as we observe that one and the same Devadatta becomes the object of different ideas and terms, and gives rise to different effects, according to the different stages of life—youth, old age, &c.—which he has reached.—The fact of our saying ‘the jar has perished’ while yet the clay persists, was referred to by the Pūrvaapakshin as proving that the effect is something different from the cause; but this view is disproved by the view held by us that origination, destruction, and so on, are merely different states of one and the same causal substance. According as one and the same substance is in this or that state, there belong to it different terms and different activities, and these different states may rightly be viewed as depending on the activity

¹ The meaning of the four words constituting the clause therefore would be, ‘On account of speech (i. e. for the sake of the accomplishment of certain activities such as the bringing of water, which are preceded by speech), there is touched (by the previously mentioned substance clay) an effect and a name; i. e. for the sake of, &c., clay modifies itself into an effect having a special name.’ The Commentary remarks that ‘ārambhanam’ cannot be taken in the sense of upādāna; since, on the theory of the unreality of effects, the effect is originated not by speech but by thought (imagination) only; and on the parināma doctrine the effect is likewise not originated by speech but by Brahman.

of an agent. The objections again which are connected with the theory of 'manifestation' are refuted by our not acknowledging such a thing at all as 'manifestation.' Nor does the admission of origination render the doctrine of the reality of the effect irrational; for it is only the Real that originates.—But it is a contradiction to maintain that that which previously exists is originated!—This, we reply, is the objection of a person who knows nothing about the true nature of origination and destruction. A substance enters into different states in succession; what passes away is the substance in its previous states, what originates is the substance in its subsequent states. As thus the substance in all its states has being, there is nothing irrational in the satkārya theory.—But the admission of the origination of a non-existing state lands us in the asatkārya theory!—If he, we retort, who holds the asatkārya theory is of opinion that the origination of the effect does not itself originate, he is similarly landed in the satkārya theory; and if he holds that the origination itself originates, he is led into a *regressus in infinitum*. According to us, on the other hand, who hold that states are incapable of being apprehended and of acting apart from that of which they are states, origination, destruction, and so on, belong only to a substance which is in a certain state; and on this theory no difficulty remains. And in the same way as the state of being a jar results from the clay abandoning the condition of being either two halves of a jar or a lump of clay, plurality results from a substance giving up the state of oneness, and oneness from the giving up of plurality; hence this point also gives rise to no difficulty.

We now consider the whole *Khândogya*-text in connexion. 'Sad eva somye*dam agra âśid ekam evâdvitīyam.' This means—That which is Being, i.e. this world which now, owing to the distinction of names and forms, bears a manifold shape, was in the beginning one only, owing to the absence of the distinction of names and forms. And as, owing to the 'Sat' being endowed with all powers, a further ruling principle is out of the question, the world was

also 'without a second.' This proves the non-difference of the world from Brahman. In the same way the next clause also, 'It thought, may I be many, may I grow forth,' which describes the creation of the world as proceeding from a resolve of the Self to differentiate itself into a world consisting of manifold beings movable and immovable, viz. Fire, and so on, enables us to determine that the effect, i. e. the world, is non-different from the highest cause, i. e. the highest Brahman.

And as now a further doubt may arise as to how the highest Brahman with all its perfections can be designated as one with the world, and how the world can be designated as one, without a second, not dependent on another guiding principle; and how this thought, i. e. the resolution, on the part of the Supreme cause, of differentiating itself into a manifold world, and the creation corresponding to that resolution are possible; the text continues, 'That deity thought—Let me now enter those three beings with this living Self (*gīva ātman*) and distinguish names and forms'—which means, 'Let me make the aggregate of non-sentient things (for this is meant by the "three beings") to possess various names and forms, by entering into them by means of the *gīva* which is of the nature of my Self.' The possession of names and forms must thus be understood to be effected by the *gīva* entering into matter as its Self. There is another scriptural text also which makes it clear that the highest Brahman enters, so as to be their Self, into the world together with the *gīvas*. 'Having sent forth that he entered into it. Having entered into it he became sat and tyat (i. e. sentient and non-sentient beings).' And that the entire aggregate of sentient and non-sentient beings, gross or subtle, in their effected or their causal state, constitutes the body of the highest Brahman, and that on the other hand the highest Brahman constitutes their Self—this is proved by the antaryāmin-brāhmaṇa and similar texts. This disposes of the doubt raised above. Since Brahman abides, as their Self, in all non-sentient matter together with the *gīvas*, Brahman is denoted by the term 'world' in so far only as it (i. e.

Brahman) has non-sentient and sentient beings for its body, and hence utterances such as 'This which is Being only was in the beginning one only' are unobjectionable in every way. All change and all imperfection belongs only to the beings constituting Brahman's body, and Brahman itself is thus proved to be free from all imperfection, a treasure as it were of all imaginable holy qualities. This point will be further elucidated under II, 1, 22.—The *Khândogya*-text then further teaches that all sentient and non-sentient beings have their Self in Brahman 'in that all this has its Self'; and further inculcates this truth in 'Thou art that.'

Texts met with in other sections also teach this same non-difference of the general cause and its effect: 'All this indeed is Brahman' (*Kh.* Up. III, 14, 1); 'When the Self has been seen, heard, perceived, and known, then all this is known' (*Bri.* Up. IV, 5, 6); 'That Self is all this' (*Bri.* Up. II, 4, 6); 'Brahman indeed is all this' (*Mai.* Up. IV, 6); 'The Self only is all this' (*Kh.* Up. VII, 25, 2). Other texts, too, negative difference: 'Everything abandons him who looks for anything elsewhere than in the Self' (*Bri.* Up. II, 4, 6); 'There is not any plurality here' (*Bri.* Up. IV, 4, 19); 'From death to death goes he who sees here any plurality' (*Bri.* Up. IV, 4, 19). And in the same spirit the passage 'For where there is duality as it were, one sees the other; but when for him the Self has become all, whereby then should he see and whom?' (*Bri.* Up. II, 4, 13)—in setting forth that the view of duality belongs to him who does not know and the view of non-duality to him who knows—intimates that non-difference only is real.

It is in this way that we prove, by means of the texts beginning with *ârambhana*, that the world is non-different from the universal cause, i.e. the highest Brahman. Brahman only, having the aggregate of sentient and non-sentient beings for its body and hence for its modes (*prakâra*), is denoted by all words whatsoever. The body of this Brahman is sometimes constituted by sentient and non-sentient beings in their subtle state, when—just owing to that subtle state—they are incapable of being (conceived

and) designated as apart from Brahman whose body they form: Brahman is then in its so-called causal condition. At other times the body of Brahman is constituted by all sentient and non-sentient beings in their gross, manifest state, owing to which they admit of being thought and spoken of as having distinct names and forms: Brahman then is in its 'effected' state. The effect, i.e. the world, is thus seen to be non-different from the cause, i.e. the highest Brahman. And that in the effected as well as the causal state of Brahman's body as constituted by sentient and non-sentient beings, and of Brahman embodied therein, perfections and imperfections are distributed according to the difference of essential nature between Brahman and its body, as proved by hundreds of scriptural texts, we have shown above.

Those on the other hand who establish the non-difference of cause and effect, on the basis of the theory of the effect's non-reality, are unable to prove what they wish to prove; for the True and the False cannot possibly be one. If these two were one, it would follow either that Brahman is false or that the world is real.—Those again who (like Bhāskara) hold the effect also to be real—the difference of the soul and Brahman being due to limiting conditions, while their non-difference is essential; and the difference as well as the non-difference of Brahman and matter being essential—enter into conflict with all those texts which declare that the soul and Brahman are distinct in so far as the soul is under the power of karman while Brahman is free from all evil, &c., and all those texts which teach that non-sentient matter undergoes changes while Brahman does not. For as, according to them, nothing exists but Brahman and the limiting adjuncts, Brahman—as being indivisible—must be undivided while entering into connexion with the upādhis, and hence itself undergoes a change into inferior forms. And if they say that it is only the power (śakti), not Brahman itself, which undergoes a change; this also is of no avail since Brahman and its power are non-different.

Others again (Yādavaprakāśa) hold that the general

cause, i.e. Brahman, is pure Being in which all distinctions and changes such as being an enjoying subject, and so on, have vanished, while however it is endowed with all possible potentialities. During a pralaya this causal substance abides self-luminous, with all the distinctions of consciousness of pleasure and pain gone to rest, comparable to the soul of a man held by dreamless sleep, different however in nature from mere non-sentient matter. During the period of a creation, on the other hand, just as the substance called clay assumes the forms of jars, platters, and so on, or as the water of the sea turns itself into foam, waves, bubbles, and so on, the universal causal substance abides in the form of a triad of constituent parts, viz. enjoying subjects, objects of enjoyment, and a ruler. The attributes of being a ruler, or an object of enjoyment, or an enjoying subject, and the perfections and imperfections depending on those attributes, are therefore distributed in the same way as the attributes of being a jar or pitcher or platter; and the different effects of these attributes are distributed among different parts of the substance, clay. The objects of enjoyment, subjects of enjoyment, and the ruler are one, on the other hand, in so far as 'that which is' constitutes their substance; just as jars, platters and pitchers are one in so far as their substance is constituted by clay. It is thus one substance only, viz. 'that which is,' that appears in different conditions, and it is in this sense that the world is non-different from Brahman.—But this theory is really in conflict with all Scripture, *Smṛiti*, *Itihāsa*, *Purāṇa* and Reasoning. For Scripture, *Smṛiti*, *Itihāsa* and *Purāṇa* alike teach that there is one supreme cause, viz. Brahman—a being that is the Lord of all Lords, all-knowing, all-powerful, instantaneously realising all its purposes, free of all blemish, not limited either by place or time, enjoying supreme unsurpassable bliss. Nor can it be held that above the Lord there is 'pure Being' of which the Lord is a part only. For 'This which is "being" only was in the beginning one only, without a second; it thought, may I be many, may I grow forth' (*Kh. Up.* VI, 2, 3); 'Verily, in the beginning this was Brahman, one only. Being one

it was not strong enough. It created the most excellent Kshattras, viz. those Kshattras among the Devas—Indra, Varuna, Soma, Rudra, Parganya, Yama, Mrityu, Îsâna' (*Bṛi. Up. I, 4, 11*); 'In the beginning all this was Self, one only; there was nothing whatsoever else blinking. He thought, shall I send forth worlds' (*Ait. Âr. II, 4, 1, 1, 2*); 'There was in truth Nârâyana only, not Brahmâ, not Îsâna, nor heaven and earth, nor the nakshatras, nor the waters, nor Agni, nor Soma, nor Sûrya. Being alone he felt no delight. Of him merged in meditation' &c. (*Mahânâ. Up. I, 1*)—these and other texts prove that the highest cause is the Lord of all Lords, Nârâyana. For as the terms 'Being,' 'Brahman,' 'Self,' which are met with in sections treating of the same topic, are in one of those parallel sections particularised by the term 'Nârâyana,' it follows that they all mean Nârâyana. That the Lord only is the universal cause is shown by the following text also, 'He the highest great lord of lords, the highest deity of deities—he is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord' (*Svet. Up. VI, 7, 9*). Similarly the Manu Smṛiti, 'Then the divine Self-existent (Brahmâ)—desirous to produce from his own body beings of many kind—first with a thought created the waters and placed his seed in them' (*Ma. I, 6-8*). Itihâsas and Purâṇas also declare the Supreme Person only to be the universal cause, 'Nârâyana, of whom the world is the body, of infinite nature, eternal, when desirous to create sent forth from a thousandth part of himself the souls in two divisions.' 'From Vishṇu the world originated and in him it abides.'

Nor is it possible to hold that the Lord is pure 'Being' only, for such 'Being' is admitted to be an element of the Lord; and moreover all 'Being' has difference. Nor can it be maintained that the Lord's connexion with all his auspicious qualities—knowledge, bliss, and so on—is occasional (adventitious) merely; it rather is essential and hence eternal. Nor may you avail yourself of certain texts—viz. 'His high power (sakti) is revealed as manifold, as essential, and (so) his knowledge, strength and action'

(Svet. Up. VI, 8); 'He who is all-knowing, all-cognising' (Mu. Up. I, 1, 9), and others—to the end of proving that what is essential is only the Lord's connexion with the *potentialities* (sakti) of knowledge, bliss, and so on. For in the Svetāsvatara-text the word 'essential' independently qualifies 'knowledge, strength, and action' no less than 'sakti'; and your explanation would necessitate so-called implication (lakṣhaṇā). Nor again can it be said that in words such as sarvaḡṇa (all-knowing), the formative suffix expresses potentiality only, as it admittedly does in other words such as pāṭaka (cook); for grammar does not teach that all these (kṛit) affixes in general express potentiality or capability only. It rather teaches (cp. Pāṇini III, 2, 54) that a few kṛit-affixes only have this limited meaning; and in the case of pāṭaka and similar words we must assume capability to be denoted, because there is no other explanation open to us.—If, moreover, the Lord were held to be only a part of the Sat it would follow that the Sat, as the whole, would be superior to the Lord just as the ocean is superior to a wave, and this would be in conflict with ever so many scriptural texts which make statements about the Lord, cp. e.g. 'Him the highest great lord of lords'; 'There is none seen like to him or superior' (Svet. Up. VI, 7, 8). If, moreover, mere Being is held to be the Self of all and the general whole, and the Lord only a particular part of it, this would imply the stultification of all those texts which declare the Lord to be the general Self and the whole of which all beings are parts; for jars and platters certainly cannot be held to be parts of, and to have their being in, pitchers (which themselves are only special things made of clay). Against this you perhaps will plead that as Being in general is fully present in all its parts, and hence also in that part which is the Lord, all other things may be viewed as having their Self in, and being parts of, him.—But from your principles we might with equal right draw the inference that as Being in general is fully present in the jar, the Lord is a part of the jar and has his Self in that! From enunciations such as 'the jar is,' 'the cloth is,' it appears that Being

is an attribute of things, and cannot therefore be a substance and a cause. By the 'being' of a thing we understand the attribute of its being suitable for some definite practical effect; while its 'non-being' means its suitability for an effect of an opposite nature.—Should it on the other hand be held that substances only have being, the (unacceptable) consequence would be that actions, and so on, are non-existent. And if (to avoid this consequence) it were said that the being of actions, and so on, depends on their connexion with substances, it would be difficult to show (what yet should be shown) that 'being' is everywhere of one and the same nature. Moreover, if everything were non-different in so far as 'being,' there would be a universal consciousness of the nature of everything, and from this there would follow a general confusion of all good and evil (i. e. every one would have conscious experience of everything) This point we have explained before. For all these reasons non-difference can only have the meaning set forth by us.—Here the following doubt may arise. In the case of childhood, youth, and so on, we observe that different ideas and different terms are applied to different states of one and the same being; in the case of clay, wood, gold, &c., on the other hand, we observe that different ideas and terms are applied to different things. On what ground then do you determine that in the case of causes and effects, such as e. g. clay and jars, it is mere difference of state on which the difference of ideas and terms is based?—To this question the next Sūtra gives a reply.

16. And because (the cause) is perceived in the existence of the effect.

This means—because gold which is the cause is perceived in the existence of its effects, such as earrings and the like; i. e. on account of the recognition of gold which expresses itself in the judgment 'this earring is gold.' We do not on the other hand perceive the presence of clay, and so on, in gold, and so on. The case of the cause and the effect is thus analagous to that of the child and the youth: the word 'effect' denotes nothing else but the causal substance which

has passed over into a different condition. He also who holds the effect to be a new thing acknowledges that the effect is connected with a different state, and as this different state suffices to account for the difference of ideas and words, we are not entitled to assume a new substance which is not perceived. Nor must it be said that the recognition of the gold in the earring is due to generic nature (the two *things* being different, but having the same generic nature); for we perceive no new substance which could be the abode of the generic character. What we actually perceive is one and the same substance possessing the generic characteristics of gold, first in the causal state and then in the effected state. Nor again can it be said that even on the supposition of difference of substance, recognition of the cause in the effect results from the continuity of the so-called intimate cause (*samavāyi-kāraṇa*). For where there is difference of substances we do not observe that mere continuity of the abode gives rise to the recognition (of one substance) in the other substance residing in that abode.—But in the case of certain effects, as e.g. scorpions and other vermin which originate from dung, that recognition of the causal substance, i.e. dung (to which you refer as proving the identity of cause and effect), is not observed to take place!—You misstate the case, we reply; here also we *do* recognise in the effect that substance which is the primal cause, viz. earth.—But in smoke, which is the effect of fire, we do not recognise fire!—True! but this does not disprove our case. Fire is only the operative cause of smoke; for smoke originates from damp fuel joined with fire. That smoke is the effect of damp fuel is proved thereby, as well as that both have smell (which shows them to be alike of the substance of earth).—As thus the identity of the substance is perceived in the effect also, we are entitled to conclude that the difference of ideas and terms rests on difference of state only. The effect, therefore, is non-different from the cause.—This is so for the following reason also.

17. And on account of the existence of that which is posterior.

On account of the existence of the posterior, i.e. the effect existing in the cause—for this reason also the effect is non-different from the cause. For in ordinary language as well as in the Veda the effect is spoken of in terms of the cause; as when we say, 'all these things—jars, platters, &c.—were clay only this morning'; or when the Veda says, 'Being only was this in the beginning.'

18. If it be said 'not, on account of the designation of the (effect as the) non-existent; we reply, not so, on account (of such designation being due to) another attribute, (as appears) from the complementary passage, from Reasoning, and from another Vedic text.

The assertion that ordinary speech as well as the Veda acknowledges the existence of the effect in the cause cannot be upheld 'on account of the designation of (the effect as) the non-existent.' For the Veda says, 'Non-being only was this in the beginning' (*Kh. Up. III, 19, 1*); 'Non-being indeed was this in the beginning' (*Taitt. Up. II, 6, 1*); 'In the beginning truly this was not anything whatever.' And in ordinary language we say 'In the morning all this—jars, platters, and so on,—was not.'—This objection the Sūtra proceeds to refute. 'Not so, on account of such designation being due to another attribute.' The designation of the effected substance as the non-existent is due to the effect having at an earlier time a different quality, i.e. a different constitution; not to its being, as you think, absolutely non-existing. The quality different from the quality of existence is non-existence; that is to say, of the world designated as *this*, the quality of existence is constituted by name and form, while the quality of non-existence consists in the subtle state opposed to name and form.—But how is this known?—'From the complementary passage, from Reasoning, and from another text.' The complementary passage is the one following on the last text quoted above, viz. 'that Non-existent formed the resolve "may I be."' The resolve referred to in this complementary text serving as

an inferential sign to determine that the Non-existence spoken of is other than absolute Non-existence, we, on the basis of the observation that all the three texts quoted treat of the same matter, conclude that in the other two texts also the Non-existent has to be understood in the same sense. 'From Reasoning.' Reasoning shows Being and Non-being to be attributes of things. The possession, on the part of clay, of a certain shape, a broad base, a belly-shaped body, and so on, is the cause of our thinking and saying 'the jar exists,' while the connexion, on the part of the clay, with a condition opposed to that of a jar is the cause of our thinking and saying 'the jar does not exist.' A condition of the latter kind is e. g. the clay's existing in the form of two separate halves of a jar, and it is just this and similar conditions of the clay which account for our saying that the jar does not exist. We do not perceive any non-existence of the jar different from the kind of non-existence described; and as the latter sufficiently accounts for all current ideas and expressions as to non-existence, there is no occasion to assume an additional kind of non-existence.—And also 'from another text.' The text meant is that often quoted, 'Being only was this in the beginning.' For there the view of the absolute non-being of the effect is objected to, 'But how could it be thus?' &c., and then the decision is given that from the beginning the world was 'being.' This matter is clearly set forth in the text 'This was then undistinguished; it became distinguished by name and form' (*Bṛi. Up. I, 4, 7*).

The next two Sūtras confirm the doctrine of the non-difference of the effect from the cause by two illustrative instances.

19. And like a piece of cloth.

As threads when joined in a peculiar cross-arrangement are called a piece of cloth, thus acquiring a new name, a new form, and new functions, so it is with Brahman also.

20. And as the different vital airs.

As the one air, according as it undergoes in the body

different modifications, acquires a new name, new characteristics, and new functions, being then called *prāṇa*, *apāṇa*, and so on; thus the one Brahman becomes the world, with its manifold moving and non-moving beings.—The non-difference of the world from Brahman, the highest cause, is thus fully established.

Here terminates the 'ārambhana' *adhikaraṇa*.

21. From the designation of the 'other' (as non-different from Brahman) there result (Brahman's) not creating what is beneficial, and other imperfections.

'Thou art that'; 'this Self is Brahman'—these and similar texts which declare the non-difference of the world from Brahman, teach, as has been said before, at the same time the non-difference from Brahman of the individual soul also. But an objection here presents itself. If these texts really imply that the 'other one,' i. e. the soul, is Brahman, there will follow certain imperfections on Brahman's part, viz. that Brahman, endowed as it is with omniscience, the power of realising its purposes, and so on, does not create a world of a nature beneficial to itself, but rather creates a world non-beneficial to itself; and the like. This world no doubt is a storehouse of numberless pains, either originating in living beings themselves or due to the action of other natural beings, or caused by supernatural agencies. No rational independent person endeavours to produce what is clearly non-beneficial to himself. And as you hold the view of the non-difference of the world from Brahman, you yourself set aside all those texts which declare Brahman to be different from the soul; for were there such difference, the doctrine of general non-difference could not be established. Should it be maintained that the texts declaring difference refer to difference due to limiting adjuncts, while the texts declaring non-difference mean essential non-difference, we must ask the following question—does the non-conditioned Brahman know, or does it not know, the soul which is essentially non-different from it? If it does not know it, Brahman's omniscience has to be abandoned. If, on the other hand, it knows it, then

Brahman is conscious of the pains of the soul—which is non-different from Brahman—as its own pains; and from this there necessarily follows an imperfection, viz. that Brahman does not create what is beneficial and does create what is non-beneficial to itself. If, again, it be said that the difference of the soul and Brahman is due to Nescience on the part of both, and that the texts declaring difference refer to difference of this kind, the assumption of Nescience belonging to the soul leads us to the very alternatives just stated and to their respective results. Should the *agñāna*, on the other hand, belong to Brahman, we point out that Brahman, whose essential nature is self-illuminatedness, cannot possibly be conscious of *agñāna* and the creation of the world effected by it. And if it be said that the light of Brahman is obscured by *agñāna*, we point to all the difficulties, previously set forth, which follow from this hypothesis—to obscure light means to make it cease, and to make cease the light of Brahman, of whom light is the essential nature, means no less than to destroy Brahman itself. The view of Brahman being the cause of the world thus shows itself to be untenable.—This *primā facie* view the next Sūtra refutes.

22. But (Brahman is) additional, on account of the declaration of difference.

The word 'but' sets aside the *primā facie* view. To the individual soul capable of connexion with the various kinds of pain there is additional, i.e. from it there is different, Brahman.—On what ground?—'Owing to the declaration of difference.' For Brahman is spoken of as different from the soul in the following texts:—'He who dwells in the Self and within the Self, whom the Self does not know, of whom the Self is the body, who rules the Self within, he is thy Self, the ruler within, the immortal' (*Bṛi. Up. III, 7, 22*); 'Knowing as separate the Self and the Mover, blessed by him he gains Immortality' (*Svet. Up. I, 6*); 'He is the cause, the Lord of the lords of the organs' (i.e. the individual souls) (*Svet. Up. VI, 9*); 'One of them eats the sweet fruit; without eating the other looks on' (*Svet. Up.*

IV, 6); 'There are two, the one knowing, the other not knowing, both unborn, the one a ruler, the other not a ruler' (Svet. Up. I, 9); 'Embraced by the *prāgña* Self' (*Bṛi.* Up. IV, 3, 21); 'Mounted by the *prāgña* Self' (*Bṛi.* Up. IV, 3, 35); 'From that the ruler of *mâyā* sends forth all this, in that the other is bound up through *mâyā* (Svet. Up. IV, 9); 'the Master of the *Pradhāna* and the souls, the lord of the *guṇas*' (Svet. Up. VI, 16); 'the eternal among eternal, the intelligent among the intelligent, who, one, fulfils the desires of many' (Svet. Up. VI, 13); 'who moves within the Unevolved, of whom the Unevolved is the body, whom the Unevolved does not know; who moves within the Imperishable, of whom the Imperishable is the body, whom the Imperishable does not know; who moves within Death, of whom Death is the body, whom Death does not know; he is the inner Self of all beings, free from evil, the divine one, the one God, *Nārāyaṇa*'; and other similar texts.

23. And as in the analogous case of stones and the like, there is impossibility of that.

In the same way as it is impossible that the different non-sentient things such as stones, iron, wood, herbs, &c., which are of an extremely low constitution and subject to constant change, should be one in nature with Brahman, which is faultless, changeless, fundamentally antagonistic to all that is evil, &c. &c.; so it is also impossible that the individual soul, which is liable to endless suffering, and a mere wretched glowworm as it were, should be one with Brahman who, as we know from the texts, comprises within himself the treasure of all auspicious qualities, &c. &c. Those texts, which exhibit Brahman and the soul in co-ordination, must be understood as conveying the doctrine, founded on passages such as 'of whom the Self is the body,' that as the *gīva* constitutes Brahman's body and Brahman abides within the *gīva* as its Self, Brahman has the *gīva* for its mode; and with this doctrine the co-ordination referred to is not only not in conflict but even confirms it—as we have shown repeatedly, e.g. under Sū. I, 4, 22. Brahman

in all its states has the souls and matter for its body ; when the souls and matter are in their subtle state Brahman is in its causal condition ; when, on the other hand, Brahman has for its body souls and matter in their gross state, it is 'effected' and then called world. In this way the co-ordination above referred to fully explains itself. The world is non-different from Brahman in so far as it is its effect. There is no confusion of the different characteristic qualities ; for liability to change belongs to non-sentient matter, liability to pain to sentient souls, and the possession of all excellent qualities to Brahman : hence the doctrine is not in conflict with any scriptural text. That even in the state of non-separation—described in texts such as, 'Being only this was in the beginning'—the souls joined to non-sentient matter persist in a subtle condition and thus constitute Brahman's body must necessarily be admitted ; for that the souls at that time also persist in a subtle form is shown under Sūtras II, 1, 34 ; 35. Non-division, at that time, is possible in so far as there is no distinction of names and forms. It follows from all this that Brahman's causality is not contrary to reason.

Those, on the other hand, who explain the difference, referred to in Sūtra 22, as the difference between the *gīva* in its state of bondage and the *gīva* in so far as free from *avidyā*, i. e. the unconditioned Brahman, implicate themselves in contradictions. For the *gīva*, in so far as free from *avidyā*, is neither all-knowing, nor the Lord of all, nor the cause of all, nor the Self of all, nor the ruler of all—it in fact possesses none of those characteristics on which the scriptural texts found the difference of the released soul ; for according to the view in question all those attributes are the mere figment of Nescience. Nor again can the Sūtra under discussion be said to refer to the distinction, from the individual soul, of a Lord fictitiously created by *avidyā*—a distinction analogous to that which a man in the state of *avidyā* makes between the shell and the silver ; for it is the task of the Vedānta to convey a knowledge of that true Brahman which is introduced as the object of enquiry in the first Sūtra ('Now then the enquiry into Brahman')

and which is the cause of the origination and so on of the world, and what they at this point are engaged in is to refute the objections raised against the doctrine of that Brahman on the basis of *Smṛiti* and Reasoning.—The two Sūtras II, 1, 8; 9 really form a complementary statement to what is proved in the present *adhikarāṇa*; for their purport is to show also that things of different nature can stand to each other in the relation of cause and effect. And the Sūtra II, 1, 7 has reference to what is contained in the previous *adhikarāṇa*.

Here terminates the *adhikarāṇa* of 'designation of the other.'

24. Should it be said that (it is) not, on account of the observation of employment; we say, not so; for as in the case of milk.

We have so far determined that it is in no way unreasonable to hold that the highest Brahman, which is all-knowing, capable of realising its purposes, &c., has all beings, sentient and non-sentient, for its body, and hence constitutes the Self of all and differs in nature from everything else. We now proceed to show that it is not unreasonable to hold that, possessing all those attributes, it is able to effect by its mere will and wish the creation of this entire manifold Universe.—But, it may here be said, it is certainly a matter of observation that agents of limited power are obliged to employ a number of instrumental agencies in order to effect their purposes; but how should it follow therefrom that the view of the all-powerful Brahman producing the world without such instrumental agencies is in any way irrational?—As, we reply, it is observed in ordinary life that even such agents as possess the capability of producing certain effects stand in need of certain instruments, some slow-witted person may possibly imagine that Brahman, being destitute of all such instruments, is incapable of creating the world. It is this doubt which we have to dispel. It is seen that potters, weavers, &c., who produce jars, cloth, and the like, are incapable of actually producing unless they make use of certain implements, although they may fully

possess the specially required skill. Men destitute of such skill are not capable of production, even with the help of implements; those having the capacity produce by means of the instruments only. This leads to the conclusion that Brahman also, although possessing all imaginable powers, is not capable of creating the world without employing the required instrumental agencies. But before creation there existed nothing that could have assisted him, as we know from texts such as 'Being only this was in the beginning'; 'there was Nārāyaṇa alone.' Brahman's creative agency thus cannot be rendered plausible; and hence the *primâ facie* view set forth in the earlier part of the Sûtra, 'Should it be said that (it is) not; on account of the observation of employment (of instruments).'

This view is set aside by the latter part of the Sûtra, 'not so; for as in the case of milk.' It is by no means a fact that every agent capable of producing a certain effect stands in need of instruments. Milk, e.g. and water, which have the power of producing certain effects, viz. sour milk and ice respectively, produce these effects unaided. Analogously Brahman also, which possesses the capacity of producing everything, may actually do so without using instrumental aids. The 'for' in the Sûtra is meant to point out the fact that the proving instances are generally known, and thus to indicate the silliness of the objection. Whey and similar ingredients are indeed sometimes mixed with milk, but not to the end of making the milk turn sour, but merely in order to accelerate the process and give to the sour milk a certain flavour.

25. And as in the case of the gods and so on, in (their) world.

As the gods and similar exalted beings create, each in his own world, whatever they require by their mere volition, so the Supreme Person creates by his mere volition the entire world. That the gods about whose powers we know from the Veda only (not through perception) are here quoted as supplying a proving instance, is done in order to facilitate the comprehension of the creative power of Brahman, which

is also known through the Veda.—Here terminates the *adhikaraṇa* of 'the observation of employment.'

26. Or the consequence of the entire (Brahman entering into the effect), and stultification of (Brahman's) being devoid of parts.

'Being only was this in the beginning'; 'This indeed was in the beginning not anything'; 'The Self alone indeed was this in the beginning'—these and other texts state that in the beginning Brahman was one only, i. e. without parts—that means: Brahman, in its causal state, was without parts because then all distinction of matter and souls had disappeared. This one, non-divided, Brahman thereupon having formed the resolution of being many divided itself into the aggregate of material things—ether, air, and so on—and the aggregate of souls from Brahmâ down to blades of grass. This being so, it must be held that the entire highest Brahman entered into the effected state; that its intelligent part divided itself into the individual souls, and its non-intelligent part into ether, air, and so on. This however stultifies all those often-quoted texts which declare Brahman in its causal state to be devoid of parts. For although the cause is constituted by Brahman in so far as having for its body matter and souls in their subtle state, and the effect by Brahman invested with matter and souls in their gross state; the difficulty stated above cannot be avoided, since also that element in Brahman which is embodied is held to enter into the effect. If, on the other hand, Brahman is without parts, it cannot become many, and it is not possible that there should persist a part not entering into the effected state. On the ground of these unacceptable results we conclude that Brahman cannot be the cause.—This objection the next Sûtra disposes of.

27. But on account of Scripture; (Brahman's possession of various powers) being founded upon the word.

The 'but' sets aside the difficulty raised. There is no

inappropriateness; 'on account of Scripture.' Scripture declares on the one hand that Brahman is not made up of parts, and on the other that from it a multiform creation proceeds. And in matters vouched for by Scripture we must conform our ideas to what Scripture actually says.—But then Scripture might be capable of conveying to us ideas of things altogether self-contradictory; like as if somebody were to tell us 'Water with fire'!—The Sūtra therefore adds 'on account of its being founded on the word.' As the possession, on Brahman's part, of various powers (enabling it to emit the world) rests exclusively on the authority of the word of the Veda and thus differs altogether from other matters (which fall within the sphere of the other means of knowledge also), the admission of such powers is not contrary to reason. Brahman cannot be either proved or disproved by means of generalisations from experience.

28. And thus in the Self; for (there are) manifold (powers).

If attributes belonging to one thing were on that account to be ascribed to other things also, it would follow that attributes observed in non-sentient things, such as jars and the like, belong also to the intelligent eternal Self, which is of an altogether different kind. But that such attributes do not extend to the Self is due to the variety of the essential nature of things. This the Sūtra expresses in 'for (there are) manifold (powers).' We perceive that fire, water, and so on, which are of different kind, possess different powers, viz. heat, and so on: there is therefore nothing unreasonable in the view that the highest Brahman which differs in kind from all things observed in ordinary life should possess innumerable powers not perceived in ordinary things. Thus Parāśara also—in reply to a question founded on ordinary observation—viz. 'How can creative energy be attributed to Brahman, devoid of qualities, pure, &c.?'—declares 'Numberless powers, lying beyond the sphere of all ordinary thought, belong to Brahman, and qualify it for creation, and so on; just as

heat belongs to fire.' Similarly, Scripture says, 'what was that wood, what was that tree from which they built heaven and earth?' &c. (*Ri. Samh.* X, 81); and 'Brahman was that wood, Brahman was that tree,' and so on.—Objections founded on ordinary generalisations have no force against Brahman which differs in nature from all other things.

29. And on account of the defects of his view also.

On his view, i.e. on the view of him who holds the theory of the Pradhâna or something similar, the imperfections observed in ordinary things would attach themselves to the Pradhâna also, since it does not differ in nature from those things. The legitimate conclusion therefore is that Brahman only which differs in nature from all other things can be held to be the general cause.

The Pradhâna, moreover, is without parts; how then is it possible that it should give rise to a manifold world, comprising the 'great principle,' and so on?—But there *are* parts of the Pradhâna, viz. Goodness, Passion, and Darkness!—This we reply necessitates the following distinction. Does the aggregate of Goodness, Passion, and Darkness constitute the Pradhâna? or is the Pradhâna the effect of those three? The latter alternative is in conflict with your own doctrine according to which the Pradhâna is cause only. It moreover contradicts the number of tattvas (viz. 24) admitted by you; and as those three *gunas* also have no parts one does not see how they can produce an effect. On the former alternative, the *gunas* not being composed of parts must be held to aggregate or join themselves without any reference to difference of space, and from such conjunction the production of gross effects cannot result.—The same objection applies to the doctrine of atoms being the general cause. For atoms, being without parts and spatial distinction of parts, can join only without any reference to such spatial distinction, and hence do not possess the power of originating effects.

30. And (the divinity is) endowed with all powers, because that is seen.

The highest divinity which is different in nature from all other things is endowed with all powers ; for scriptural texts show it to be such, 'His high power is revealed as manifold, as essential, and so his knowledge, force, and action' (Svet. Up. VI, 8). In the same way another text first declares the highest divinity to differ in nature from everything else, 'Free from sin, from old age, from death and grief, from hunger and thirst,' and then goes on to represent it as endowed with all powers, 'realising all its wishes, realising all its intentions,' &c. (*Kh. Up.* VIII, 1, 5). Compare also 'He, consisting of mind, having *prāṇa* for his body, whose form is light, who realises his wishes,' &c. (*Kh. Up.* III, 14, 2).

31. Not, on account of the absence of organs ; this has been explained (before).

Although the one Brahman is different from all other beings and endowed with all powers, we yet infer from the text 'Of him there is known no effect and no instrument,' that as it is destitute of instruments it cannot produce any effect.—To this objection an answer has already been given in II, 1, 27 ; 28, 'on account of its being founded on the word,' and 'for there are manifold (powers).' That for which the sacred word is the only means of knowledge, and which is different from all other things, is capable of producing those effects also of the instrumental means of which it is destitute. It is in this spirit that Scripture says 'He sees without eyes, he hears without ears, without hands and feet he hastens and grasps' (Svet. Up. III, 19).—Here terminates the *adhikaraṇa* of 'the consequence of the entire (Brahman).'

32. (Brahman is) not (the cause) ; on account of (the world) having the nature of what depends on a motive.

Although the Lord, who before creation is alone, is endowed with all kinds of powers since he differs in nature

from all other beings, and hence is by himself capable of creating the world ; we all the same cannot ascribe to him actual causality with regard to the world ; for this manifold world displays the nature of a thing depending on a motive, and the Lord has no motive to urge him to creation. In the case of all those who enter on some activity after having formed an idea of the effect to be accomplished, there exists a motive in the form of something beneficial either to themselves or to others. Now Brahman, to whose essential nature it belongs that all his wishes are eternally fulfilled, does not attain through the creation of the world any object not attained before. Nor again is the second alternative possible. For a being, all whose wishes are fulfilled, could concern itself about others only with a view to benefitting them. No merciful divinity would create a world so full, as ours is, of evils of all kind—birth, old age, death, hell, and so on ;—if it created at all, pity would move it to create a world altogether happy. Brahman thus having no possible motive cannot be the cause of the world. —This *primâ facie* view is disposed of in the next Sûtra.

33. But (it is) mere sport, as in ordinary life.

The motive which prompts Brahman—all whose wishes are fulfilled and who is perfect in himself—to the creation of a world comprising all kinds of sentient and non-sentient beings dependent on his volition, is nothing else but sport, play. We see in ordinary life how some great king, ruling this earth with its seven *dvīpas*, and possessing perfect strength, valour, and so on, has a game at balls, or the like, from no other motive than to amuse himself ; hence there is no objection to the view that sport only is the motive prompting Brahman to the creation, sustentation, and destruction of this world which is easily fashioned by his mere will.

34. Not inequality and cruelty, on account of there being regard ; for so (Scripture) declares.

It must indeed be admitted that the Lord, who differs in nature from all other beings, intelligent and non-intelligent,

and hence possesses powers unfathomable by thought, is capable of creating this manifold world, although before creation he is one only and without parts. But the assumption of his having actually created the world would lay him open to the charge of partiality, in so far as the world contains beings of high, middle, and low station—gods, men, animals, immovable beings; and to that of cruelty, in so far as he would be instrumental in making his creatures experience pain of the most dreadful kind.—The reply to this is ‘not so, on account of there being regard’; i. e. ‘on account of the inequality of creation depending on the deeds of the intelligent beings, gods, and so on, about to be created.’ *Sruti* and *Smṛiti* alike declare that the connexion of the individual souls with bodies of different kinds—divine, human, animal, and so on—depends on the *karman* of those souls; compare ‘He who performs good works becomes good, he who performs bad works becomes bad. He becomes pure by pure deeds, bad by bad deeds’ (*Bṛi. Up. IV, 4, 5*). In the same way the reverend *Parāśara* declares that what causes the difference in nature and status between gods, men, and so on, is the power of the former deeds of the souls about to enter into a new creation—‘He (the Lord) is the operative cause only in the creation of new beings; the material cause is constituted by the potentialities of the beings to be created. The being to be embodied requires nothing but an operative cause; it is its own potentiality which leads its being into that condition of being (which it is to occupy in the new creation).’ Potentiality here means *karman*.

35. If it be said ‘not so, on account of non-distinction of deeds’; we say, ‘not so, on account of beginninglessness’; this is reasonable, and it is also observed.

But before creation the individual souls do not exist; since Scripture teaches non-distinction ‘Being only this was in the beginning.’ And as then the souls do not exist, no *karman* can exist, and it cannot therefore be said that the inequality of creation depends on *karman*.—Of this objec-

tion the Sūtra disposes by saying 'on account of beginninglessness,' i. e. although the individual souls and their deeds form an eternal stream, without a beginning, yet non-distinction of them 'is reasonable' (i. e. may reasonably be asserted) in so far as, previous to creation, the substance of the souls abides in a very subtle condition, destitute of names and forms, and thus incapable of being designated as something apart from Brahman, although in reality then also they constitute Brahman's body only. If it were not admitted (that the distinctions in the new creation are due to *karman*), it would moreover follow that souls are requited for what they have not done, and not requited for what they have done. The fact of the souls being without a beginning is observed, viz., to be stated in Scripture, 'The intelligent one is not born and dies not' (Ka. Up. I, 2, 18); so also the fact of the flow of creation going on from all eternity, 'As the creator formed sun and moon formerly.' Moreover, the text, 'Now all this was then undeveloped. It became developed by form and name' (Bṛi. Up. I, 4, 7), states merely that the names and forms of the souls were developed, and this shows that the souls themselves existed from the beginning. *Smṛiti* also says, 'Dost thou know both *Prakṛiti* and the soul to be without beginning?' (Bha. Gī. XIII, 19.)—As Brahman thus differs in nature from everything else, possesses all powers, has no other motive than sport, and arranges the diversity of the creation in accordance with the different *karman* of the individual souls, Brahman alone can be the universal cause.

36. And because all the attributes are proved (to be present in Brahman).

As all those attributes required to constitute causality which have been or will be shown to be absent in the *Pradhāna*, the atoms, and so on, can be shown to be present in Brahman, it remains a settled conclusion that Brahman only is the cause of the world. Here terminates the *adhikāraṇa* of 'that which has the nature of depending on a motive.'

SECOND PĀDA.

1. Not that which is inferred, on account of the impossibility of construction, and on account of activity.

The Sūtras have so far set forth the doctrine that the highest Brahman is the cause of the origination and so on of the world, and have refuted the objections raised by others. They now, in order to safeguard their own position, proceed to demolish the positions held by those very adversaries. For otherwise it might happen that some slow-witted persons, unaware of those other views resting on mere fallacious arguments, would imagine them possibly to be authoritative, and hence might be somewhat shaken in their belief in the Vedic doctrine. Another pāda therefore is begun to the express end of refuting the theories of others. The beginning is made with the theory of Kapila, because that theory has several features, such as the view of the existence of the effect in the cause, which are approved of by the followers of the Veda, and hence is more likely, than others, to give rise to the erroneous view of its being the true doctrine. The Sūtras I, 1, 5 and ff. have proved only that the Vedic texts do not set forth the Sāṅkhya view, while the task of the present pāda is to demolish that view itself: the Sūtras cannot therefore be charged with needless reiteration.

The outline of the Sāṅkhya doctrine is as follows. 'There is the fundamental Prakṛiti, which is not an effect; there are the seven effects of Prakṛiti, viz. the Mahat and so on, and the sixteen effects of those effects; and there is the soul, which is neither Prakṛiti nor effect'—such is the comprehensive statement of the principles. The entity called 'fundamental Prakṛiti' is constituted by the three

substances called Sattva, Ragas, and Tamas, (when) in a state of complete equipoise, none of the three being either in defect or in excess ; the essential nature of those three consists respectively in pleasure, pain, and dullness ; they have for their respective effects lightness and illumination, excitement and mobility, heaviness and obstruction ; they are absolutely non-perceivable by means of the senses, and to be defined and distinguished through their effects only. *Prakṛiti*, consisting in the equipoise of Sattva, Ragas, and Tamas, is one, itself non-sentient but subserving the enjoyment and final release of the many sentient beings, eternal, all-pervading, ever active, not the effect of anything, but the one general cause. There are seven Principles which are the effects of *Prakṛiti* and the causal substances of everything else ; these seven are the Mahat, the ahaṅkāra, the subtle matter (tanmātra) of sound, the subtle matter of touch, the subtle matter of colour, the subtle matter of taste, and the subtle matter of smell. The ahaṅkāra is threefold, being either modified (*vaikārika*), or active (*taigasa*), or the originator of the elements (*bhûtādi*).

The *vaikārika* is of sattva-nature and the originator of the sense-organs ; the *bhûtādi* is of tamas-nature, and the cause of those subtle matters (tanmātra) which in their turn are the cause of the gross elements ; the *taigasa* is of the nature of ragas, and assists the other two. The five gross elements are the ether and so on ; the five intellectual senses are hearing and so on ; the five organs of action are speech and so on. With the addition of the internal organ (*manas*) these are the sixteen entities which are mere effects.—The soul, not being capable of any change, is not either the causal matter or the effect of anything. For the same reason it is without attributes, consisting of mere intelligence, eternal, non-active, all-pervading, and different in each body. Being incapable of change and non-active, it can neither be an agent nor an enjoyer ; but although this is so, men in their confusion of mind, due to the closeness to each other of *Prakṛiti* and the soul, erroneously attribute to *Prakṛiti* the intelligence of the soul, and to the soul the activity of *Prakṛiti*—just as the redness of the rose

superimposes itself on the crystal near it,—and thus consider the soul to be an ‘I’ and an enjoyer. Fruition thus results from ignorance, and release from knowledge of the truth. This their theory the Sāṅkhyas prove by means of perception, inference, and authoritative tradition. Now with regard to those matters which are proved by perception, we Vedāntins have no very special reason for dissenting from the Sāṅkhyas; and what they say about their authoritative tradition, claiming to be founded on the knowledge of all-knowing persons such as Kapila, has been pretty well disproved by us in the first adhyāya. If, now, we further manage to refute the inference which leads them to assume the Pradhāna as the cause of the world, we shall have disestablished their whole theory. We therefore proceed to give this refutation.

On this point the Sāṅkhyas reason as follows. It must necessarily be admitted that the entire world has one cause only; for if effects were assumed to originate from several causes we should never arrive at an ultimate cause. Assume that parts such as e.g. threads produce a whole (i. e. in the case of threads, a piece of cloth) in the way of their being joined together by means of their six sides, which are parts of the threads. You must then further assume that the threads themselves are in the same way produced by their parts, having a similar constitution. And these parts again by their parts, until you reach the atoms; these also must be assumed to produce their immediate effects by being joined together with their six sides, for otherwise solid extension (prathiman) could not be brought about. And then the atoms also as being wholes, consisting of parts¹, must be viewed as produced by their parts, and these again by their parts and so on, so that we never arrive at an ultimate cause. In order therefore to establish such an ultimate cause we must have recourse to the hypothesis of the general cause being constituted by one substance, which possesses the power of transforming itself in various different ways, without at the

¹ As follows from their having six sides.

same time forfeiting its own essential nature, and which forms the general substrate for an infinity of different effects, from the Mahat downwards. This one general cause is the Pradhâna constituted by the equipoise of the three guṇas. The reasons for the assumption of this Pradhâna are as follows :—‘On account of the limitedness of particular things ; of connexion (anvaya) ; of activity proceeding from special power ; and of the difference and non-difference of cause and effect—the Non-evolved (Pradhâna) is the general cause of this many-natured Universe’ (vaisvarûpya) (Sâṅkhya Kâ. I, 15 ; 16).—The term ‘vaisvarûpya’ denotes that which possesses all forms, i.e. the entire world with its variously constituted parts—bodies, worlds, and so on. This world, which on account of its variegated constitution must be held to be an effect, has for its cause the Unevolved (avyakta = Prakṛiti), which is of the same nature as the world. Why so? Because it is an effect ; for we perceive that every effect is different from its special cause—which has the same nature as the effect—and at the same time is non-different. Such effected things as e.g. a jar and a gold ornament are different from their causes, i.e. clay and gold, which have the same nature as the effects, and at the same time non-different. Hence the manifold-natured world originates from the Pradhâna which has the same nature, and is again merged in it : the world thus has the Pradhâna alone for its cause. This Pradhâna is constituted by the equipoise of the three guṇas, and thus is a cause possessing a nature equal to that of its effect, i.e. the world ; for the world is of the nature of pleasure, pain, and dullness, which consist of sattva, rajas, and tamas respectively. The case is analogous to that of a jar consisting of clay ; of that also the cause is none other than the substance clay. For in every case observation shows that only such causal substances as are of the same nature as the effects possess that power which is called the origination of the effect. That the general cause can be found only in the unevolved Pradhâna, which consists of the three guṇas in a state of equipoise and is unlimited with regard to space as well as time, follows from the limitedness of the particular

things, viz. the Mahat, the ahaṅkāra, and so on. These latter things are limited like jars and so on, and hence incapable of originating the entire world. Hence it follows that this world, consisting of the three *guṇas*, has for its only cause the Pradhāna, which is constituted by those three *guṇas* in a state of equipoise.

Against this argumentation the Sūtra says, 'Not that which is inferred, on account of the impossibility of construction, and on account of activity.'—'Inference' means 'that which is inferred,' i. e. the Pradhāna. The Pradhāna postulated by you is not capable of constructing this manifold-natured world, because while itself being non-intelligent it is not guided by an intelligent being understanding its nature. Whatever is of this latter kind is incapable of producing effects; as e. g. wood and the like by themselves are not capable of constructing a palace or a carriage. As it is matter of observation that non-intelligent wood, not guided by an intelligent agent understanding its nature, cannot produce effects; and as it is observed that if guided by such an agent matter does enter on action so as to produce effects; the Pradhāna, which is not ruled by an intelligent agent, cannot be the general cause. The 'and' in the Sūtra is meant to add as a further argument that 'presence' (*anvaya*) has no proving force. For whiteness present in cows and so on is not invariably accompanied by the quality of being the cause of the class characteristics of cows. Nor must it be said that qualities such as whiteness, although present in the effect, may not indeed be causes, but that substances such as gold and the like which are present in certain effects are invariably accompanied by the quality of being causes, and that hence also the substances called *sattva*, *ragas*, and *tamas*, which are found present in all effects, are proved to be the causes of all those effects. For *sattva* and so on are attributes of substances, but not themselves substances. *Sattva* and so on are the causes of the lightness, light, &c., belonging to substances such as earth and the like, and hence distinctive attributes of the essential nature of those substances, but they are not observed to be present in any effects in

a substantial form, as clay, gold, and other substances are. It is for this reason that they are known as 'gunas.' You have further said that the world's having one cause only must be postulated in order that an ultimate cause may be reached. But as the sattva, ragas, and tamas are not one but three, you yourself do not assume one cause, and hence do not manage to arrive at an ultimate cause. For your Pradhāna consists in the equipoise of the three gunas; there are thus several causes, and you have no more an ultimate cause than others. Nor can you say that this end is accomplished through the three gunas being unlimited. For if the three gunas are all alike unlimited, and therefore omnipresent, there is nowhere a plus or minus of any of them, and as thus no inequality can result, effects cannot originate. In order to explain the origination of results it is therefore necessary to assume limitation of the gunas.

Nor is our view confirmed by those cases only in which it is clearly perceived that matter produces effects only when guided by an intelligent principle; other cases also (where the fact is not perceived with equal clearness) are in favour of our view. This the next Sūtra declares.

2. If it be said—like milk or water; there also (intelligence guides).

What has been said—the Sāṅkhya rejoins—as to the impossibility of the Pradhāna not guided by an intelligent principle constructing this variously constituted world, is unfounded; for the Pradhāna may be supposed to act in the same way as milk and water do. Milk, when turning into sour milk, is capable of going by itself through a series of changes: it does not therefore depend on anything else. In the same way we observe that the homogeneous water discharged from the clouds spontaneously proceeds to transform itself into the various saps and juices of different plants, such as palm trees, mango trees, wood-apple trees, lime trees, tamarind trees, and so on. In the same way the Pradhāna, of whose essential nature it is to change, may, without being guided by another agent, abide in the interval

between two creations in a state of homogeneousness, and then when the time for creation comes modify itself into many various effects due to the loss of equilibrium on the part of the *gunas*. As has been said '(the Pradhāna acts), owing to modification, as water according to the difference of the abodes of the several *gunas*' (Sāṅkhya Kā. I, 16). In this way the Unevolved acts independently of anything else.

To this reasoning the Sūtra replies 'there also.' Also, in the instances of milk and water, activity is not possible in the absence of an intelligent principle, for these very cases have already been referred to as proving our position. The Sūtra II, 1, 24 (where the change of milk into sour milk is instanced) meant to prove only that a being destitute of other visible instruments of action is able to produce its own special effect, but not to disprove the view of all agency presupposing an intelligent principle. That even in water and so on an intelligent principle is present is proved by scriptural texts, 'he who dwells in water' and so on.

3. And because from the independence (of the Pradhāna) there would follow the non-existence of what is different (from creation, i. e. of the pralaya condition).

That the Pradhāna which is not guided by an intelligent principle is not the universal cause is proved also by the fact that, if we ascribe to it a power for change independent of the guidance of a Lord capable of realising all his purposes, it would follow that the pralaya state, which is different from the state of creation, would not exist; while on the other hand the guidance of the Pradhāna by a Lord explains the alternating states of creation and pralaya as the effects of his purposes. Nor can the Sāṅkhya retort that our view gives rise to similar difficulties in so far, namely, as the Lord, all whose wishes are eternally accomplished, who is free from all imperfection, &c. &c., cannot be the originator of either creation or pralaya, and as the creation of an unequal world would lay him open to the

charge of mercilessness. For, as explained before, even a being perfect and complete may enter on activity for the sake of sport; and as the reason for a particular creation on the part of an all-knowing Lord may be his recognition of *Prakṛiti* having reached a certain special state, it is the deeds of the individual souls which bring about the inequalities in the new creation.—But if this is so, all difference of states is caused exclusively by the good and evil deeds of the individual souls; and what position remains then for a ruling Lord? *Prakṛiti*, impressed by the good and evil deeds of the souls, will by herself modify herself on such lines as correspond to the deserts of the individual souls; in the same way as we observe that food and drink, if either vitiated by poison or reinforced by medicinal herbs and juices, enter into new states which render them the causes of either pleasure or pain. Hence all the differences between states of creation and *pralaya*, as also the inequalities among created beings such as gods, men, and so on, and finally the souls reaching the condition of Release, may be credited to the *Pradhāna*, possessing as it does the capability of modifying itself into all possible forms!—You do not, we reply, appear to know anything about the nature of good and evil works; for this is a matter to be learned from the *Sāstra*. The *Sāstra* is constituted by the aggregate of words called *Veda*, which is handed on by an endless unbroken succession of pupils learning from qualified teachers, and raised above all suspicion of imperfections such as spring from mistake and the like. It is the *Veda* which gives information as to good and evil deeds, the essence of which consists in their pleasing or displeasing the Supreme Person, and as to their results, viz. pleasure and pain, which depend on the grace or wrath of the Lord. In agreement herewith the *Dramiḍāktārya* says, ‘From the wish of giving rise to fruits they seek to please the Self with works; he being pleased is able to bestow fruits, this is the purport of the *Sāstra*.’ Thus *Sruti* also says, ‘Sacrifices and pious works which are performed in many forms, all that he bears (i. e. he takes to himself); he the navel of the Universe’ (*Mahānār. Up. I, 6*). And in the same spirit the Lord

himself declares, 'From whom there proceed all beings, by whom all this is pervaded—worshipping him with the proper works man attains to perfection' (Bha. Gī. XVIII, 46); and 'These evil and malign haters, lowest of men, I hurl perpetually into transmigrations and into demoniac wombs' (Bha. Gī. XVI, 19). The divine Supreme Person, all whose wishes are eternally fulfilled, who is all-knowing and the ruler of all, whose every purpose is immediately realised, having engaged in sport befitting his might and greatness and having settled that work is of a twofold nature, such and such works being good and such and such being evil, and having bestowed on all individual souls bodies and sense-organs capacitating them for entering on such work and the power of ruling those bodies and organs; and having himself entered into those souls as their inner Self abides within them, controlling them as an animating and cheering principle. The souls, on their side, endowed with all the powers imparted to them by the Lord and with bodies and organs bestowed by him, and forming abodes in which he dwells, apply themselves on their own part, and in accordance with their own wishes, to works either good or evil. The Lord, then, recognising him who performs good actions as one who obeys his commands, blesses him with piety, riches, worldly pleasures, and final release; while him who transgresses his commands he causes to experience the opposites of all these. There is thus no room whatever for objections founded on deficiency, on the Lord's part, of independence in his dealings with men, and the like. Nor can he be arraigned with being pitiless or merciless. For by pity we understand the inability, on somebody's part, to bear the pain of others, coupled with a disregard of his own advantage. When pity has the effect of bringing about the transgression of law on the part of the pitying person, it is in no way to his credit; it rather implies the charge of unmanliness (weakness), and it is creditable to control and subdue it. For otherwise it would follow that to subdue and chastise one's enemies is something to be blamed. What the Lord himself aims at is ever to increase happiness to the highest degree, and to this end it is instrumental that

he should reprove and reject the infinite and intolerable mass of sins which accumulates in the course of beginning and endless aeons, and thus check the tendency on the part of individual beings to transgress his laws. For thus he says : ' To them ever devoted, worshipping me in love, I give that means of wisdom by which they attain to me. In mercy only to them, dwelling in their hearts, do I destroy the darkness born of ignorance with the brilliant light of knowledge ' (Bha. Gī. X, 10, 11).—It thus remains a settled conclusion that the Pradhāna, which is not guided by an intelligent principle, cannot be the general cause.—Here a further objection is raised. Although Prakṛiti, as not being ruled by an intelligent principle, is not capable of that kind of activity which springs from effort, she may yet be capable of that kind of activity which consists in mere transformation. For we observe parallel cases ; the grass and water e.g. which are consumed by a cow change on their own account into milk. In the same way, then, Prakṛiti may on her own account transform herself into the world.—To this the next Sūtra replies.

4. Nor like grass and so on ; because (milk) does not exist elsewhere.

This argumentation does not hold good ; for as grass and the like do not transform themselves without the guidance of an intelligent principle, your proving instance is not established.—But why is it not established ?—' Because it does not exist elsewhere.' If grass, water and so on changed into milk even when consumed by a bull or when not consumed at all, then indeed it might be held that they change without the guidance of an intelligent principle. But nothing of the kind takes place, and hence we conclude that it is the intelligent principle only which turns the grass eaten by the cow into milk.—This point has been set forth above under Sūtra 3 ; the present Sūtra is meant to emphasise and particularise it.

5. And if you say—as the man and the stone ; thus also.

Here the following view might be urged. Although the soul consists of mere intelligence and is inactive, while the Pradhāna is destitute of all power of thought ; yet the non-sentient Pradhāna may begin to act owing to the mere nearness of the soul. For we observe parallel instances. A man blind but capable of motion may act in some way, owing to the nearness to him of some lame man who has no power of motion but possesses good eyesight and assists the blind man with his intelligence. And through the nearness of the magnetic stone iron moves. In the same way the creation of the world may result from the connexion of Prakṛiti and the soul. As has been said, ' In order that the soul may know the Pradhāna and become isolated, the connexion of the two takes place like that of the lame and the blind ; and thence creation springs ' (Sāṅkhya Kā. 21). This means—to the end that the soul may experience the Pradhāna, and for the sake of the soul's emancipation, the Pradhāna enters on action at the beginning of creation, owing to the nearness of the soul.

To this the Sūtra replies ' thus also.' This means—the inability of the Pradhāna to act remains the same, in spite of these instances. The lame man is indeed incapable of walking, but he possesses various other powers—he can see the road and give instructions regarding it ; and the blind man, being an intelligent being, understands those instructions and directs his steps accordingly. The magnet again possesses the attribute of moving towards the iron and so on. The soul on the other hand, which is absolutely inactive, is incapable of all such changes. As, moreover, the mere nearness of the soul to the Pradhāna is something eternal, it would follow that the creation also is eternal. If, on the other hand, the soul is held to be eternally free, then there can be no bondage and no release.

6. And on account of the impossibility of the relation of principal (and subordinate) matter.

You Sāṅkhyas maintain that the origination of the world results from a certain relation between principal and subordinate entities which depends on the relative inferiority

and superiority of the *gunas*—‘according to the difference of the abodes of the several *gunas*’ (Sāṅkhya Kā. I, 16).

But, as in the *pralaya* state the three *gunas* are in a state of equipoise, none of them being superior or inferior to the others, that relation of superiority and subordination cannot then exist, and hence the world cannot originate. Should it, on the other hand, be maintained that even in the *pralaya* state there is a certain inequality, it would follow therefrom that creation is eternal.

7. And if another inference be made (the result remains unchanged), on account of (the *Pradhāna*) being destitute of the power of a knowing subject.

Even if the *Pradhāna* were inferred by some reasoning different from the arguments so far refuted by us, our objections would remain in force because, anyhow, the *Pradhāna* is devoid of the power of a cognising subject. The *Pradhāna* thus cannot be established by any mode of inference.

8. And even if it be admitted ; on account of the absence of a purpose.

Even if it were admitted that the *Pradhāna* is established by Inference, the Sāṅkhya theory could not be accepted for the reason that the *Pradhāna* is without a purpose. For, according to the view expressed in the passage, ‘In order that the soul may know the *Pradhāna* and become isolated’ (Sāṅkhya Kā. I, 21), the purpose of the *Pradhāna* is fruition and final release on the part of the soul ; but both these are impossible. For, as the soul consists of pure intelligence, is inactive, changeless, and spotless, and hence eternally emancipated, it is capable neither of fruition which consists in consciousness of *Prakṛiti*, nor of Release which consists in separation from *Prakṛiti*. If, on the other hand, it be held that the soul constituted as described is, owing to the mere nearness of *Prakṛiti*, capable of fruition, i.e. of being conscious of pleasure and pain, which are special modifications of *Prakṛiti*, it follows that, as *Prakṛiti* is ever near, the soul will never accomplish emancipation.

9. And (it is) objectionable on account of the contradictions.

The Sāṅkhya-system, moreover, labours from many internal contradictions.—The Sāṅkhyas hold that while Prakṛiti is for the sake of another and the object of knowledge and fruition, the soul is independent, an enjoying and knowing agent, and conscious of Prakṛiti; that the soul reaches isolation through the instrumentality of Prakṛiti only, and that as its nature is pure, permanent, unchanging consciousness, absence of all activity and isolation belong to that nature; that for this reason the accomplishing of the means of bondage and release and of release belong to Prakṛiti only; and that, owing to Prakṛiti's proximity to the unchanging non-active soul, Prakṛiti, by a process of mutual superimposition (adhyāsa), works towards the creation of a world and subserves the purposes of the soul's fruition and emancipation.—'Since the aggregate of things is for the sake of another; since there is an opposite of the three guṇas and the rest; since there is superintendence; since there is an experiencing subject; and since there is activity for the sake of isolation; the soul exists' (Sāṅkhya Kā. 17); 'And from that contrast the soul is proved to be a witness, isolated, neutral, cognising, and inactive' (18).—And after having stated that the activity of the Pradhāna is for the purpose of the release of the Self, the text says, 'therefore no (soul) is either bound or released, nor does it migrate; it is Prakṛiti, which, abiding in various beings, is bound and released and migrates' (62). And 'From this connexion therewith (i.e. with the soul) the non-intelligent appears as intelligent; and although all agency belongs to the guṇas, the indifferent (soul) becomes an agent. In order that the soul may know the Pradhāna and become isolated, the connexion of the two takes place like that of the lame and the blind; and thence creation springs' (20, 21).—Now to that which is eternally unchanging, non-active and isolated, the attributes of being a witness and an enjoying and cognising agent can in no way belong. Nor also can such a being be subject to error resting on

superimposition ; for error and superimposition both are of the nature of change. And, on the other hand, they also cannot belong to Prakṛiti, since they are attributes of intelligent beings. For by superimposition we understand the attribution, on the part of an intelligent being, of the qualities of one thing to another thing ; and this is the doing of an intelligent being, and moreover a change. Nor is it possible that superimposition and the like should take place in the soul only if it is in approximation to Prakṛiti. —They may take place just on account of the non-changing nature of the soul !—Then, we reply, they would take place permanently. And that mere proximity has no effective power we have already shown under II, 1, 4. And if it is maintained that it is Prakṛiti only that migrates, is bound and released, how then can she be said to benefit the soul, which is eternally released ? That she does so the Sāṅkhyas distinctly assert, ‘By manifold means Prakṛiti, helpful and endowed with the *guṇas*, without any benefit to herself, accomplishes the purpose of the soul, which is thankless and not composed of the *guṇas*’ (Sāṅkhya Kā. 60).—The Sāṅkhyas further teach that Prakṛiti, on being seen by any soul in her true nature, at once retires from that soul —‘As a dancer having exhibited herself on the stage withdraws from the soul, so Prakṛiti withdraws from the soul when she has manifested herself to it’ (59) ; ‘My opinion is that there exists nothing more sensitive than Prakṛiti, who knowing “I have been seen” does not again show itself to the soul’ (61). But this doctrine also is inappropriate. For, as the soul is eternally released and above all change, it never sees Prakṛiti, nor does it attribute to itself her qualities ; and Prakṛiti herself does not see herself since she is of non-intelligent nature ; nor can she wrongly impute to herself the soul’s seeing of itself as her own seeing of herself, for she herself is non-intelligent and the soul is incapable of that change which consists in seeing or knowing.—Let it then be said that the ‘seeing’ means nothing more than the proximity of Prakṛiti to the soul !—But this also does not help you ; for, as said above, from that there would follow eternal seeing, since the two are in eternal

proximity. Moreover, the ever unchanging soul is not capable of an approximation which does not form an element of its unchanging nature.—Moreover, if you define the seeing as mere proximity and declare this to be the cause of Release, we point out that it equally is the cause of bondage—so that bondage and release would both be permanent.—Let it then be said that what causes bondage is wrong seeing—while intuition of the true nature of things is the cause of Release !—But as both these kinds of seeing are nothing but proximity, it would follow that both take place permanently. And if, on the other hand, the proximity of Soul and Prakṛiti were held not to be permanent, then the cause of such proximity would have to be assigned, and again the cause of that, and so on *ad infinitum*.—Let us then, to escape from these difficulties, define proximity as nothing more than the true nature of soul and Prakṛiti !—As the true nature is permanent, we reply, it would follow therefrom that bondage and release would be alike permanent.—On account of all these contradictory views the system of the Sāṅkhyas is untenable.

We finally remark that the arguments here set forth by us at the same time prove the untenableness of the view of those who teach that there is an eternally unchanging Brahman whose nature is pure, non-differenced intelligence, and which by being conscious of Nescience experiences unreal bondage and release. For those philosophers can show no more than the Sāṅkhyas do how their Brahman can be conscious of Nescience, can be subject to adhyāsa, and so on. There is, however, the following difference between the two theories. The Sāṅkhyas, in order to account for the definite individual distribution of birth, death, and so on, assume a plurality of souls. The Vedāntins, on the other hand, do not allow even so much, and their doctrine is thus all the more irrational. The assertion that there is a difference (in favour of the Vedāntins) between the two doctrines, in so far as the Vedāntins hold Prakṛiti to be something unreal, while the Sāṅkhyas consider it to be real, is unfounded ; for pure, homogeneous intelligence, eternally non-changing, cannot possibly be conscious of anything

different from itself, whether it be unreal or real. And if that thing is held to be unreal, there arise further difficulties, owing to its having to be viewed as the object of knowledge, of refutation, and so on.

Here terminates the *adhikarâṇa* of 'the impossibility of construction.'

10. Or in the same way as the big and long from the short and the atomic.

We have shown that the theory of the *Pradhâna* being the universal cause is untenable, since it rests on fallacious arguments, and suffers from inner contradictions. We shall now prove that the view of atoms constituting the universal cause is untenable likewise. 'Or in the same way as the big and long from the short and the atomic.'—'Is untenable' must be supplied from the preceding *Sûtra*; 'or' has to be taken in the sense of 'and.' The sense of the *Sûtra* is—in the same way as the big and long, i.e. as the theory of ternary compounds originating from the short and the atomic, i.e. from binary compounds and simple atoms is untenable, so everything else which they (the *Vaiseshikas*) maintain is untenable; or, in other words—as the theory of the world originating from atoms through binary compounds is untenable, so everything else is likewise untenable.—Things consisting of parts, as e.g. a piece of cloth, are produced by their parts, e.g. threads, being joined by means of the six sides which are parts of those parts. Analogously the atoms also must be held to originate binary compounds in the way of combining by means of their six sides; for if the atoms possessed no distinction of parts (and hence filled no space), a group of even a thousand atoms would not differ in extension from a single atom, and the different kinds of extension—minuteness, shortness, bigness, length, &c.—would never emerge. If, on the other hand, it is admitted that the atoms also have distinct sides, they have parts and are made up of those parts, and those parts again are made up of their parts, and so on *in infinitum*.—But, the *Vaiseshika* may object, the difference between a mustard seed and a mountain is due to the paucity of the constituent

parts on the one hand, and their multitude on the other. If, now, it be held that the atom itself contains an infinity of parts, the mustard seed and the mountain alike will contain an infinity of parts, and thus their inequality cannot be accounted for. We must therefore assume that there is a limit of subdivision (i.e. that there are real atoms which do not themselves consist of parts).—Not so, we reply. If the atoms did not possess distinct parts, there could originate no extension greater than the extension of one atom (as already shown), and thus neither mustard seed nor mountain would ever be brought about.—But what, then, are we to do to get out of this dilemma?—You have only to accept the Vedic doctrine of the origination of the world!

Others explain the above Sūtra as meant to refute an objection against the doctrine of Brahman being the general cause. But this does not suit the arrangement of the Sūtras, and would imply a meaningless iteration. The objections raised by some against the doctrine of Brahman have been disposed of in the preceding pāda, and the present pāda is devoted to the refutation of other theories. And that the world admits of being viewed as springing from an intelligent principle such as Brahman was shown at length under II, 1, 4. The sense of the Sūtra, therefore, is none other than what we stated above.—But what are those other untenable views to which the Sūtra refers?—To this question the next Sūtra replies.

11. On both assumptions also there is no motion, and thence non-being (of the origination of the world).

The atomic theory teaches that the world is produced by the successive formation of compounds, binary, ternary, and so on, due to the aggregation of atoms—such aggregation resulting from the motion of the atoms. The primary motion of the atoms—which are the cause of the origination of the entire world—is assumed to be brought about by the unseen principle (*adrishṭa*), ‘The upward flickering of fire, the sideway motion of air, the primary motion on the part

of atoms and of the manas are caused by the unseen principle.'—Is then, we ask, this primary motion of the atoms caused by an *adrishṭa* residing in them, or by an *adrishṭa* residing in the souls? Neither alternative is possible. For the unseen principle which is originated by the good and evil deeds of the individual souls cannot possibly reside in the atoms; and if it could, the consequence would be that the atoms would constantly produce the world. Nor again can the *adrishṭa* residing in the souls be the cause of motion originating in the atoms.—Let it then be assumed that motion originates in the atoms, owing to their being in contact with the souls in which the *adrishṭa* abides!—If this were so, we reply, it would follow that the world would be permanently created, for the *adrishṭa* of the souls forms an eternal stream.—But the *adrishṭa* requires to be matured in order to produce results. The *adrishṭas* of some souls come to maturity in the same state of existence in which the deeds were performed; others become mature in a subsequent state of existence only; and others again do not become mature before a new Kalpa has begun. It is owing to this dependence on the maturation of the *adrishṭas* that the origination of the world does not take place at all times.—But this reasoning also we cannot admit. For there is nothing whatever to establish the conclusion that all the different *adrishṭas* which spring from the manifold actions performed at different times, without any previous agreement, by the infinite multitude of individual Selfs should reach a state of uniform maturation at one and the same moment of time (so as to give rise to a new creation). Nor does this view of yours account for the fact of the entire world being destroyed at the same time, and remaining in a state of non-maturation for the period of a *dviparârdha*.—Nor can you say that the motion of the atoms is due to their conjunction with (souls whose) *adrishṭa* possesses certain specific qualities imparted to them by the will of the Lord; for by mere inference the existence of a Lord cannot be proved, as we have shown under I, 1.

The origin of the world cannot, therefore, be due to any action on the part of the atoms.

12. And because owing to the acknowledgment of samavāya, there results a *regressus in infinitum* from equality.

The Vaiseshika doctrine is further untenable on account of the acknowledgment of samavāya.—Why so?—Because the samavāya also, like part, quality, and generic characteristics, requires something else to establish it, and that something else again requires some further thing to establish it—from which there arises an infinite regress. To explain. The Vaiseshikas assume the so-called samavāya relation, defining it as ‘that connexion which is the cause of the idea “this is here,” in the case of things permanently and inseparably connected, and standing to each other in the relation of abode and thing abiding in the abode.’ Now, if such a samavāya relation is assumed in order to account for the fact that things observed to be inseparably connected—as, e.g., class characteristics are inseparably connected with the individuals to which they belong—are such, i.e. inseparably connected, a reason has also to be searched for why the samavāya, which is of the same nature as those things (in so far, namely, as it is also inseparably connected with the things connected by it), is such; and for that reason, again, a further reason has to be postulated, and so on, *in infinitum*. Nor can it be said that inseparable connexion must be assumed to constitute the essential nature of samavāya (so that no further reason need be demanded for its inseparable connexion); for on this reasoning you would have to assume the same essential nature for class characteristics, qualities, and so on (which would render the assumption of a samavāya needless for them also). Nor is it a legitimate proceeding to postulate an unseen entity such as the samavāya is, and then to assume for it such and such an essential nature.—These objections apply to the samavāya whether it be viewed as eternal or non-eternal. The next Sūtra urges a further objection against it if viewed as eternal.

13. And because (the world also) would thus be eternal.

The samavāya is a relation, and if that relation is eternal that to which the relation belongs must also be eternal, so that we would arrive at the unacceptable conclusion that the world is eternal.

14. And on account of (the atoms) having colour and so on, the reverse (takes place); as it is observed.

From the view that the atoms of four kinds—viz. of earth or water or fire or air—possess colour, taste, smell, and touch, it would follow that the atoms are non-eternal, gross, and made up of parts—and this is the reverse of what the Vaiśeṣikas actually teach as to their atoms, viz. that they are eternal, subtle, and not made up of parts. For things possessing colour, e.g. jars, are non-eternal, because it is observed that they are produced from other causes of the same, i.e. non-eternal nature, and so on. To a non-perceived thing which is assumed in accordance with what is actually perceived, we may not ascribe any attributes that would be convenient to us; and it is in accordance with actual experience that you Vaiśeṣikas assume the atoms to possess colour and other qualities. Hence your theory is untenable.—Let it then, in order to avoid this difficulty, be assumed that the atoms do not possess colour and other sensible qualities. To this alternative the next Sūtra refers.

15. And as there are objections in both cases.

A difficulty arises not only on the view of the atoms having colour and other sensible qualities, but also on the view of their being destitute of those qualities. For as the qualities of effected things depend on the qualities of their causes, earth, water, and so on, would in that case be destitute of qualities. And if to avoid this difficulty, it be held that the atoms do possess qualities, we are again met by the difficulty stated in the preceding Sūtra. Objections thus arising in both cases, the theory of the atoms is untenable.

16. And as it is not accepted, it is altogether disregarded.

Kapila's doctrine, although to be rejected on account of its being in conflict with Scripture and sound reasoning, yet recommends itself to the adherents of the Veda on some accounts—as e.g. its view of the existence of the effect in the cause. Kaṇāda's theory, on the other hand, of which no part can be accepted and which is totally destitute of proof, cannot but be absolutely disregarded by all those who aim at the highest end of man.—Here terminates the adhikaraṇa of 'the big and long.'

17. Even on the aggregate with its two causes, there is non-establishment of that.

We so far have refuted the Vaisesikas, who hold the doctrine of atoms constituting the general cause. Now the followers of Buddha also teach that the world originates from atoms, and the Sūtras therefore proceed to declare that on their view also the origination, course, and so on, of the world cannot rationally be accounted for. These Bauddhas belong to four different classes. Some of them hold that all outward things, which are either elements (bhūta) or elemental (bhautika), and all inward things which are either mind (kitta) or mental (kaitta),—all these things consisting of aggregates of the atoms of earth, water, fire and air—are proved by means of Perception as well as Inference. Others hold that all external things, earth, and so on, are only to be inferred from ideas (vignāna). Others again teach that the only reality are ideas to which no outward things correspond; the (so-called) outward things are like the things seen in dreams. The three schools mentioned agree in holding that the things admitted by them have a momentary existence only, and do not allow that, in addition to the things mentioned, viz. elements and elemental things, mind and mental things, there are certain further independent entities such as ether, Self, and so on.—Others finally assert a universal void, i.e. the non-reality of everything.

The Sūtras at first dispose of the theory of those who acknowledge the real existence of external things. Their opinion is as follows. The atoms of earth which possess the qualities of colour, taste, touch and smell; the atoms of water which possess the qualities of colour, taste and touch; the atoms of fire which possess the qualities of colour and touch; and the atoms of air which possess the quality of touch only, combine so as to constitute earth, water, fire and air; and out of the latter there originate the aggregates called bodies, sense-organs, and objects of sense-organs. And that flow of ideas, which assumes the form of the imagination of an apprehending agent abiding within the body, is what constitutes the so-called Self. On the agencies enumerated there rests the entire empiric world.— On this view the Sūtra remarks, ‘Even on the aggregate with its two causes, there is non-establishment of that.’ That aggregate which consists of earth and the other elements and of which the atoms are the cause; and that further aggregate which consists of bodies, sense-organs and objects, and of which the elements are the cause—on neither of these two aggregates with their twofold causes can there be proved establishment of that, i. e. can the origination of that aggregate which we call the world be rationally established. If the atoms as well as earth and the other elements are held to have a momentary existence only, when, we ask, do the atoms which perish within a moment, and the elements, move towards combination, and when do they combine? and when do they become the objects of states of consciousness? and when do they become the abodes of the activities of appropriation, avoidance and so on (on the part of agents)? and what is the cognising Self? and with what objects does it enter into contact through the sense-organs? and which cognising Self cognises which objects, and at what time? and which Self proceeds to appropriate which objects, and at what time? For the sentient subject has perished, and the object of sensation has perished; and the cognising subject has perished, and the object cognised has perished. And how can one subject cognise what has been appre-

hended through the senses of another? and how is one subject to take to itself what another subject has cognised? And should it be said that each stream of cognitions is one (whereby a kind of unity of the cognising subject is claimed to be established), yet this affords no sufficient basis for the ordinary notions and activities of life, since the stream really is nothing different from the constituent parts of the stream (all of which are momentary and hence discrete).— That in reality the Ego constitutes the Self and is the knowing subject, we have proved previously.

18. If it be said that (this) is to be explained through successive causality; we say 'no,' on account of their not being the causes of aggregation.

'If it be said that through the successive causality of Nescience and so on, the formation of aggregates and other matters may be satisfactorily accounted for.' To explain. Although all the entities (acknowledged by the Bauddhas) have a merely momentary existence, yet all that is accounted for by avidyā. Avidyā means that conception, contrary to reality, by which permanency, and so on, are ascribed to what is momentary, and so on. Through avidyā there are originated desire, aversion, &c., which are comprised under the general term 'impression' (*samskāra*); and from those there springs cognition (*viñāna*) which consists in the 'kindling' of mind; from that mind (*kitta*) and what is of the nature of mind (*kaitta*) and the substances possessing colour, and so on, viz. earth, water, &c. From that again the six sense-organs, called 'the six abodes'; from that the body, called 'touch' (*sparsa*); from that sensation (*vedanā*), and so on. And from that again avidyā, and the whole series as described; so that there is an endlessly revolving cycle, in which avidyā, and so on, are in turn the causes of the links succeeding them. Now all this is not possible without those aggregates of the elements and elemental things which are called earth, and so on; and thereby the rationality of the formation of those aggregates is proved.

To this the second half of the Sūtra replies 'Not so, on

account of (their) not being the causes of aggregation.¹ This cannot rationally be assumed, because avidyā, and so on, cannot be operative causes with regard to the aggregation of earth and the other elements and elemental things. For avidyā, which consists in the view of permanency and so on, belonging to what is non-permanent, and desire, aversion and the rest, which are originated by avidyā, cannot constitute the causes of (other) momentary things entering into aggregation; not any more than the mistaken idea of shell-silver is the cause of the aggregation of things such as shells. Moreover, on the Bauddha doctrine, he who views a momentary thing as permanent himself perishes at the same moment; who then is the subject in whom the so-called *samskāras*, i. e. desire, aversion, and so on, originate? Those who do not acknowledge one permanent substance constituting the abode of the *samskāras* have no right to assume the continuance of the *samskāras*.

19. And on account of the cessation of the preceding one on the origination of the subsequent one.

For the following reason also the origination of the world cannot be accounted for on the view of the momentariness of all existence. At the time when the subsequent momentary existence originates, the preceding momentary existence has passed away, and it cannot therefore stand in a causal relation towards the subsequent one. For if non-existence had causal power, anything might originate at any time at any place.—Let it then be said that what constitutes a cause is nothing else but existence in a previous moment.—But, if this were so, the previous momentary existence of a jar, let us say, would be the cause of all things whatever that would be met with in this threefold world in the subsequent moment—cows, buffaloes, horses, chairs, stones, &c.!—Let us then say that a thing existing in a previous moment is the cause only of those things, existing in the subsequent moment, which belong to the same species.—But from this again it would follow that one jar existing in the previous moment would be the cause of all jars, to be met with in any place, existing in

the following moment !—Perhaps you mean to say that one thing is the cause of one subsequent thing only. But how then are we to know which thing is the cause of which one subsequent thing?—Well then I say that the momentarily existing jar which exists in a certain place is the cause of that one subsequent momentary jar only which exists at the very same place !—Very good, then you hold that a place is something permanent ! (while yet your doctrine is that there is nothing permanent).—Moreover as, on your theory, the thing which has entered into contact with the eye or some other sense-organ does no longer exist at the time when the idea originates, nothing can ever be the object of a cognition.

20. There not being (a cause), there results contradiction of the admitted principle ; otherwise simultaneousness.

If it be said that the effect may originate even when a cause does not exist, then—as we have pointed out before—anything might originate anywhere and at any time. And not only would the origination of the effect thus remain unexplained, but an admitted principle would also be contradicted. For you hold the principle that there are four causes bringing about the origination of a cognition, viz. the adhipati-cause, the sahakāri-cause, the ālambhana-cause, and the samanantara-cause. The term adhipati denotes the sense-organs.—And if, in order to avoid opposition to an acknowledged principle, it be assumed that the origination of a further momentary jar takes place at the time when the previous momentary jar still exists, then it would follow that the two momentary jars, the causal one and the effected one, would be perceived together ; but as a matter of fact they are not so perceived. And, further, the doctrine of general momentariness would thus be given up. And should it be said that (this is not so, but that) momentariness remains, it would follow that the connexion of the sense-organ with the object and the cognition are simultaneous.

21. There is non-establishment of pratisaṅkhyā

and apratisaṅkhyā destruction, on account of non-interruption.

So far the hypothesis of origination from that which is not has been refuted. The present Sūtra now goes on to declare that also the absolute (niranvaya) destruction of that which is cannot rationally be demonstrated. Those who maintain the momentariness of all things teach that there are two kinds of destruction, one of a gross kind, which consists in the termination of a series of similar momentary existences, and is capable of being perceived as immediately resulting from agencies such as the blow of a hammer (breaking a jar, e.g.); and the other of a subtle kind, not capable of being perceived, and taking place in a series of similar momentary existences at every moment. The former is called pratisaṅkhyā-destruction; the latter apratisaṅkhyā-destruction.—Both these kinds of destruction are not possible.—Why?—On account of the non-interruption, i.e. on account of the impossibility of the complete destruction of that which is. The impossibility of such destruction was proved by us under II, 1, 14, where we showed that origination and destruction mean only the assumption of new states on the part of one and the same permanent substance, and therefrom proved the non-difference of the effect from the cause.—Here it may possibly be objected that as we see that a light when extinguished passes away absolutely, such absolute destruction may be inferred in other cases also. But against this we point out that in the case of a vessel of clay being smashed we perceive that the material, i.e. clay, continues to exist, and that therefrom destruction is ascertained to be nothing else but the passing over of a real substance into another state. The proper assumption, therefore, is that the extinguished light also has passed over into a different state, and that in that state it is no longer perceptible may be explained by that state being an extremely subtle one.

22. And on account of the objections presenting themselves in either case.

It has been shown that neither origination from nothing, as held by the advocates of general momentariness, is possible; nor the passing away into nothing on the part of the thing originated. The acknowledgment of either of these views gives rise to difficulties. If the effect originates from nothing, it is itself of the nature of nothing; for it is observed that effects share the nature of what they originate from. Pitchers and ornaments, e.g. which are produced from clay and gold respectively, possess the nature of their causal substances. But you hold yourself that the world is not seen to be of the nature of nothingness; and certainly it is not observed to be so.—Again, if that which is underwent absolute destruction, it would follow that after one moment the entire world would pass away into nothingness; and subsequently the world again originating from nothingness, it would follow that, as shown above, it would itself be of the nature of nothingness (i. e. there would no longer be a *real* world).—There being thus difficulties on both views, origination and destruction cannot take place as described by you.

23. And in the case of space also, on account of there being no difference.

In order to prove the permanency of external and internal things, we have disproved the view that the two forms of destruction called *pratisaṅkhyā* and *apratisaṅkhyā* mean reduction of an existing thing to nothing. This gives us an opportunity to disprove the view of Ether (space) being likewise a mere irrational non-entity, as the Bauddhas hold it to be. Ether cannot be held to be a mere irrational non-entity, because, like those things which are admitted to be positive existences, i. e. earth, and so on, it is proved by consciousness not invalidated by any means of proof. For the formation of immediate judgments such as 'here a hawk flies, and there a vulture,' implies our being conscious of ether as marking the different places of the flight of the different birds. Nor is it possible to hold that Space is nothing else but the non-existence (*abhāva*) of earth, and so on; for this view collapses as soon as set

forth in definite alternatives. For whether we define Space as the antecedent and subsequent non-existence of earth, and so on, or as their mutual non-existence, or as their absolute non-existence—on none of these alternatives we attain the proper idea of Space. If, in the first place, we define it as the antecedent and subsequent non-existence of earth, and so on, it will follow that, as the idea of Space can thus not be connected with earth and other things existing at the present moment, the whole world is without Space.

If, in the second place, we define it as the mutual non-existence of earth, and so on, it will follow that, as such mutual non-existence inheres in the things only which stand towards each other in the relation of mutual non-existence, there is no perception of Space in the intervals between those things (while as a matter of fact there is). And, in the third place, absolute non-existence of earth, and so on, cannot of course be admitted. And as non-existence (*abhāva*) is clearly conceived as a special state of something actually existing, Space even if admitted to be of the nature of *abhāva*, would not on that account be a futile non-entity (something '*tukṣṇa*' or '*nirupākhyā*').

24. And on account of recognition.

We return to the proof of the, previously mooted, permanence of things. The '*anusmṛiti*' of the Sūtra means cognition of what was previously perceived, i. e. recognition. It is a fact that all things which were perceived in the past may be recognised, such recognition expressing itself in the form 'this is just that (I knew before).' Nor must you say that this is a mere erroneous assumption of oneness due to the fact of the thing now perceived being similar to the thing perceived before, as in the case of the flame (where a succession of flames continually produced anew is mistaken for one continuous flame); for you do not admit that there is one permanent knowing subject that could have that erroneous idea. What one person has perceived, another cannot judge to be the same as, or similar to, what he is perceiving himself. If therefore you hold that there is an erroneous

idea of oneness due to the perception of similarity residing in different things perceived at different times, you necessarily must acknowledge oneness on the part of the cognising subject. In the case of the flame there is a valid means of knowledge to prove that there really is a succession of similar flames, but in the case of the jar, we are not aware of such a means, and we therefore have no right to assume that recognition is due to the similarity of many successive jars.—Perhaps you will here argue as follows. The momentariness of jars and the like is proved by Perception as well as Inference. Perception in the first place presents as its object the present thing which is different from non-present things, in the same way as it presents the blue thing as different from the yellow; it is in this way that we know the difference of the present thing from the past and the future. Inference again proceeds as follows—jars and the like are momentary because they produce effects and have existence (*sattva*); what is non-momentary, such as the horn of a hare, does not produce effects and does not possess existence. We therefore conclude from the existence of the last momentary jar that the preceding jar-existences also are perishable, just because they are momentary existences like the existence of the last jar.—But both this perception and this inference have already been disproved by what was said above about the impossibility of momentary existences standing to one another in the relation of cause and effect. Moreover, that difference of the present object from the non-present object which is intimated by Perception does not prove the present object to be a different *thing* (from the past object of Perception), but merely its being connected with the present time. This does not prove it to be a different thing, for the same thing can be connected with different times. The two reasons again which were said to prove the momentariness of jars are invalid because they may be made to prove just the contrary of what they are alleged to prove. For we may argue as follows—From existence and from their having effects it follows that jars, and so on, are permanent; for whatever is non-permanent, is non-existent, and does

not produce effects, as e.g. the horn of a hare. The capacity of producing effects can in fact be used only to prove non-momentariness on the part of jars, and so on; for as things perishing within a moment are not capable of acting, they are not capable of producing effects. Further, as it is seen in the case of the last momentary existence that its destruction is due to a visible cause (viz. the blow of a hammer or the like), the proper conclusion is that also the other momentary jars (preceding the last one) require visible causes for their destruction; and (as no such causes are seen, it follows that) the jar is permanent and continuous up to the time when a destructive cause, such as the blow of a hammer, supervenes. Nor can it be said that hammers and the like are not the causes of destruction, but only the causes of the origination of a new series of momentary existences dissimilar to the former ones—in the case of the jar, e.g. of a series of momentary fragments of a jar; for we have proved before that the destruction of jars, and so on, means nothing but their passing over into a different condition, e.g. that of fragments. And even if destruction were held to be something different from the origination of fragments, it would yet be reasonable to infer, on the ground of immediate succession in time, that the cause of the destruction is the blow of the hammer.

Hence it is impossible to deny in any way the permanency of things as proved by the fact of recognition. He who maintains that recognition which has for its object the oneness of a thing connected with successive points of time has for its objects different things, might as well say that several cognitions of, let us say, blue colour have for their object something different from blue colour. Moreover, for him who maintains the momentariness of the cognising subject and of the objects of cognition, it would be difficult indeed to admit the fact of Inference which presupposes the ascertainment and remembrance of general propositions. He would in fact not be able to set forth the reason required to prove his assertion that things are momentary; for the speaker perishes in the very moment when he states the proposition to be proved, and another person is unable to

complete what has been begun by another and about which he himself does not know anything.

25. Not from non-entity, this not being observed.

So far we have set forth the arguments refuting the views of the Vaibhāṣikas as well as the Sautrāntikas—both which schools maintain the reality of external things.—Now the Sautrāntika comes forward and opposes one of the arguments set forth by us above, viz. that, on the view of general momentariness, nothing can ever become an object of cognition, since the thing which enters into connexion with the sense-organ is no longer in existence when the cognition originates.—It is not, he says, the persistence of the thing up to the time of cognition which is the cause of its becoming an object of cognition. To be an object of cognition means nothing more than to be the cause of the origination of cognition. Nor does this definition imply that the sense-organs also are the objects of cognition. For a cause of cognition is held to be an object of cognition only in so far as it imparts to the cognition its own form (and this the sense-organs do not). Now even a thing that has perished may have imparted its form to the cognition, and on the basis of that form, blue colour, and so on, the thing itself is inferred. Nor can it be said (as the Yogācāras do) that the form of subsequent cognitions is due to the action of previous cognitions (and not to the external thing); for on this hypothesis it could not be explained how in the midst of a series of cognitions of blue colour there all at once arises the cognition of yellow colour. The manifold character of cognitions must therefore be held to be due to the manifold character of real things.—To this we reply 'not from non-entity; this not being observed.' The special forms of cognition, such as blue colour, and so on, cannot be the forms of things that have perished, and therefore are not in Being, since this is not observed. For it is not observed that when a substrate of attributes has perished, its attributes pass over into another thing. (Nor can it be said that the thing that perished leaves in cognition a reflection of itself, for) reflections also are only of

persisting things, not of mere attributes. We therefore conclude that the manifoldness of cognitions can result from the manifoldness of things only on the condition of the thing persisting at the time of cognition.—The Sūtras now set forth a further objection which applies to both schools.

26. And thus there would be accomplishment on the part of non-active people also.

Thus, i.e. on the theory of universal momentariness, origination from the non-existent, causeless cognition, and so on, it would follow that persons also not making any efforts may accomplish all their ends. It is a fact that the attainment of things desired and the warding off of things not desired is effected through effort, and so on. But if all existences momentarily perish, a previously existing thing, or special attributes of it, such as after-effects (through which Svarga and the like are effected) or knowledge (through which Release is effected) do not persist, and hence nothing whatever can be accomplished by effort. And as thus all effects would be accomplished without a cause, even perfectly inert men would accomplish all the ends to be reached in this and in the next life, including final release.—Here terminates the *adhikaraṇa* of 'the aggregates.'

27. Not non-existence, on account of consciousness.

Here now come forward the *Yogācāras*, who hold that cognitions (ideas) only are real. There is no reasonable ground, they say, for the view that the manifoldness of ideas is due to the manifoldness of things, since ideas themselves—no less than the things assumed by others—have their distinct forms, and hence are manifold. And this manifold nature of Ideas is sufficiently explained by so-called *vāsanā*. *Vāsanā* means a flow of ideas (states of consciousness—*pratyaya*) of different character. We observe, e.g., that a cognition which has the form of a jar (i.e. the idea of a jar) gives rise to the cognition of the two halves of a jar, and is itself preceded and produced by the cognition of a jar, and this again by a similar cognition,

and so on ; this is what we call a stream or flow of ideas.— But how, then, is it that internal cognitions have the forms of external things, mustard-grains, mountains, and so on ? —Even if real things are admitted, the *Yogākāra* replies, their becoming objects of thought and speech depends altogether on the light of knowledge, for otherwise it would follow that there is no difference between the objects known by oneself and those known by others. And that cognitions thus shining forth to consciousness have forms (distinctive characteristics) must needs be admitted ; for if they were without form they could not shine forth. Now we are conscious only of one such form, viz. that of the cognition ; that this form at the same time appears to us as something external (i.e. as the form of an outward thing) is due to error. From the general law that we are conscious of ideas and things together only, it follows that the thing is not something different from the idea.

As, moreover, the fact of one idea specially representing one particular thing only, whether it be a jar or a piece of cloth or anything else, requires for its explanation an equality in character of the idea and the thing, those also who hold the existence of external things must needs assume that the idea has a form similar to that of the thing ; and as this suffices for rendering possible practical thought and intercourse, there is nothing authorising us to assume the existence of things in addition to the ideas. Hence cognitions only constitute reality ; external things do not exist.

To this the *Sūtra* replies, 'Not non-existence, on account of consciousness.' The non-existence of things, apart from ideas, cannot be maintained, because we are conscious of cognitions as what renders the knowing subject capable of thought and intercourse with regard to particular *things*. For the consciousness of all men taking part in worldly life expresses itself in forms such as 'I know the jar.' Knowledge of this kind, as everybody's consciousness will testify, presents itself directly as belonging to a knowing subject and referring to an object ; those therefore who

attempt to prove, on the basis of this very knowledge, that Reality is constituted by mere knowledge, are fit subjects for general derision. This point has already been set forth in detail in our refutation of those crypto-Baudhas who take shelter under a pretended Vedic theory.—To maintain, as the Yogācāras do, that the general rule of idea and thing presenting themselves together proves the non-difference of the thing from the idea, implies a self-contradiction; for 'going together' can only be where there are different things. To hold that it is a general rule that of the idea—the essential nature of which is to make the thing to which it refers capable of entering into common thought and intercourse—we are always conscious together with the thing, and then to prove therefrom that the thing is not different from the idea, is a laughable proceeding indeed. And as, according to you, cognitions perish absolutely, and do not possess any permanently persisting aspect, it is rather difficult to prove that such cognitions form a series in which each member colours or affects the next one (*vāsanā*); for how is the earlier cognition, which has absolutely perished, to affect the later one, which has not yet arisen? We conclude therefore that the manifoldness of cognitions is due solely to the manifoldness of things. We are directly conscious of cognitions (ideas) as rendering the things to which they refer capable of being dealt with by ordinary thought and speech, and the specific character of each cognition thus depends on the relation which connects it with a particular thing. This relation is of the nature of conjunction (*samyoga*), since knowledge (cognition) also is a substance. Just as light (*prabhā*), although a substance, stands to the lamp in the relation of an attribute (*guṇa*), so knowledge stands in the relation of an attribute to the Self, but, viewed in itself, it is a substance.—From all this it follows that external things are not non-existent.

The next Sūtra refutes the opinion of those who attempt to prove the baselessness of the cognitions of the waking state by comparing them to the cognitions of a dreaming person.

28. And on account of difference of nature (they are) not like dreams.

Owing to the different nature of dream-cognitions, it cannot be said that, like them, the cognitions of the waking state also have no things to correspond to them. For dream-cognitions are originated by organs impaired by certain defects, such as drowsiness, and are moreover sublated by the cognitions of the waking state; while the cognitions of the waking state are of a contrary nature. There is thus no equality between the two sets.—Moreover, if all cognitions are empty of real content, you are unable to prove what you wish to prove since your inferential cognition also is devoid of true content. If, on the other hand, it be held to have a real content, then it follows that no cognition is devoid of such content; for all of them are alike cognitions, just like the inferential cognition.

29. The existence (is) not, on account of the absence of perception.

The existence of mere cognitions devoid of corresponding things is not possible, because such are nowhere perceived. For we nowhere perceive cognitions not inherent in a cognising subject and not referring to objects. That even dream-cognitions are not devoid of real matter we have explained in the discussion of the different *khyātis* (above, p. 118).—Here terminates the *adhikarana* of '*perception*.'

30. And on account of its being unproved in every way.

Here now come forward the *Mādhyamikas* who teach that there is nothing but a universal Void. This theory of a universal Nothing is the real purport of Sugata's doctrine; the theories of the momentariness of all existence, &c., which imply the acknowledgment of the reality of things, were set forth by him merely as suiting the limited intellectual capacities of his pupils.—Neither cognitions nor external objects have real existence; the Void (the '*Nothing*') only constitutes Reality, and final Release means passing over into Non-being.

This is the real view of Buddha, and its truth is proved by the following considerations. As the Nothing is not to be proved by any argument, it is self-proved. For a cause has to be assigned for that only which *is*. But what *is* does not originate either from that which is or that which is not. We never observe that which is to originate from Being; for things such as jars, and so on, do not originate as long as the lump of clay, &c., is non-destroyed. Nor can Being originate from Non-being; for if the jar were supposed to originate from Non-being, i. e. that non-being which results from the destruction of the lump of clay, it would itself be of the nature of Non-being. Similarly it can be shown that nothing can originate either from itself or from anything else. For the former hypothesis would imply the vicious procedure of the explanation presupposing the thing to be explained; and moreover no motive can be assigned for a thing originating from itself. And on the hypothesis of things originating from other things, it would follow that anything might originate from anything, for all things alike are *other* things. And as thus there is no origination there is also no destruction. Hence the *Nothing* constitutes Reality: origination, destruction, Being, Non-being, and so on, are mere illusions (bhrānti). Nor must it be said that as even an illusion cannot take place without a substrate we must assume something real to serve as a substrate; for in the same way as an illusion may arise even when the defect, the abode of the defect, and the knowing subject are unreal, it also may arise even when the substrate of the illusion is unreal. Hence the *Nothing* is the only reality.—To this the Sūtra replies, 'And on account of its being in every way unproved'—the theory of general Nothingness which you hold cannot stand. Do you hold that everything is being or non-being, or anything else? On none of these views the Nothingness maintained by you can be established. For the terms *being* and *non-being* and the ideas expressed by them are generally understood to refer to particular states of actually *existing* things only. If therefore you declare 'everything is nothing,' your declaration is equiva-

lent to the declaration, 'everything is being,' for your statement also can only mean that everything that *exists* is capable of abiding in a certain condition (which you call 'Nothing'). The absolute Nothingness you have in mind cannot thus be established in any way. Moreover, he who tries to establish the tenet of universal Nothingness can attempt this in so far only as, through some means of knowledge, he has come to know Nothingness, and he must therefore acknowledge the truth of that means. For if it were not true it would follow that everything is real. The view of general Nothingness is thus altogether incapable of proof.—Here terminates the *adhikāraṇa* of 'unprovedness in every way.'

31. Not so, on account of the impossibility in one.

The Bauddhas have been refuted. As now the Gainas also hold the view of the world originating from atoms and similar views, their theory is reviewed next.—The Gainas hold that the world comprises souls (*gīva*), and non-souls (*agīva*), and that there is no Lord. The world further comprises six substances (*dravya*), viz. souls (*gīva*), merit (*dharma*), demerit (*adharma*), bodies (*pudgala*), time (*kāla*), and space (*ākāśa*). The souls are of three different kinds—bound (in the state of bondage), perfected by Yoga (*Yogasiddha*), and released (*mukta*). 'Merit' is that particular world-pervading substance which is the cause of the motion of all things moving; 'demerit' is that all-pervading substance which is the cause of stationariness, 'Body' is that substance which possesses colour, smell, taste, and touch. It is of two kinds, atomic or compounded of atoms; to the latter kind belong wind, fire, water, earth, the bodies of living creatures, and so on. 'Time' is a particular atomic substance which is the cause of the current distinction of past, present, and future. 'Space' is one, and of infinite extent. From among these substances those which are not atomic are comprehended under the term 'the five *astikāyas* (existing bodies)'—the *astikāya* of souls, the *astikāya* of merit, the *astikāya* of demerit, the *astikāya* of matter, the *astikāya* of space. This term '*astikāya*' is applied to

substances occupying several parts of space.—They also use another division of categories which subserves the purpose of Release; distinguishing souls, non-souls, influx (*âsrava*), bondage, *nirgata*, *saṃvara*, and Release. *Release* comprises the means of Release also, viz. perfect knowledge, good conduct, and so on. The soul is that which has knowledge, seeing, pleasure, strength (*virya*) for its qualities. Non-soul is the aggregate of the things enjoyed by the souls. 'Influx' is whatever is instrumental towards the souls having the fruition of objects, viz. the sense-organs, and so on.—Bondage is of eight different kinds, comprising the four *ghâtikarman*, and the four *aghâtikarman*. The former term denotes whatever obstructs the essential qualities of the soul, viz. knowledge, intuition, strength, pleasure; the latter whatever causes pleasure, pain, and indifference, which are due to the persistence of the wrong imagination that makes the soul identify itself with its body.—'Decay' means the austerities (*tapas*), known from the teaching of the Arhat, which are the means of Release.—*Samvara* is such deep meditation (*Samādhi*) as stops the action of the sense-organs.—Release, finally, is the manifestation of the Self in its essential nature, free from all afflictions such as passion, and so on.—The atoms which are the causes of earth and the other compounds, are not, as the *Vaisheshikas* and others hold, of four different kinds, but have all the same nature; the distinctive qualities of earth, and so on, are due to a modification (*pariṇâma*) of the atoms. The *Gainas* further hold that the whole complex of things is of an ambiguous nature in so far as being existent and non-existent, permanent and non-permanent, separate and non-separate. To prove this they apply their so-called *sapta-bhaṅgī-nyāya* ('the system of the seven paralogisms')—'May be, it is'; 'May be, it is not'; 'May be, it is and is not'; 'May be, it is not predicable'; 'May be, it is and is not predicable'; 'May be, it is not, and is not predicable'; 'May be, it is and is not, and is not predicable.' With the help of this they prove that all things—which they declare to consist of substance (*dravya*), and *paryāya*—to be existing, one and permanent

in so far as they are substances, and the opposite in so far as they are paryāyas. By paryāya they understand the particular states of substances, and as those are of the nature of Being as well as Non-being, they manage to prove existence, non-existence, and so on.—With regard to this the Sūtra remarks that no such proof is possible, ‘Not so, on account of the impossibility in one’; i. e. because contradictory attributes such as existence and non-existence cannot at the same time belong to one thing, not any more than light and darkness. As a substance and particular states qualifying it—and (by the Gainas), called paryāya—are different things (padārtha), one substance cannot be connected with opposite attributes. It is thus not possible that a substance qualified by one particular state, such as existence, should at the same time be qualified by the opposite state, i. e. non-existence. The non-permanency, further, of a substance consists in its being the abode of those particular states which are called origination and destruction; how then should permanency, which is of an opposite nature, reside in the substance at the same time? Difference (bhinnatva) again consists in things being the abodes of contradictory attributes; non-difference, which is the opposite of this, cannot hence possibly reside in the same things which are the abode of difference; not any more than the generic character of a horse and that of a buffalo can belong to one animal. We have explained this matter at length, when—under Sūtra I, 1—refuting the bhedābheda-theory. Time we are conscious of only as an attribute of substances (not as an independent substance), and the question as to its being and non-being, and so on, does not therefore call for a separate discussion. To speak of time as being and non-being in no way differs from generic characteristics (gāti), and so on, being spoken of in the same way; for—as we have explained before—of gāti and the like we are conscious only as attributes of substances.—But (the Gaina may here be supposed to ask the Vedāntin), how can you maintain that Brahman, although one only, yet at the same time is the Self of all?—Because, we reply, the whole aggregate of sentient and non-sentient

beings constitutes the body of the Supreme Person, omniscient, omnipotent, and so on. And that the body and the person embodied and their respective attributes are of totally different nature (so that Brahman is not touched by the defects of his body), we have explained likewise.—Moreover, as your six substances, soul, and so on, are not one substance and one paryāya, their being one substance, and so on, cannot be used to prove their being one and also not one, and so on.—And if it should be said that those six substances are such (viz. one and several, and so on), each owing to its own paryāya and its own nature, we remark that then you cannot avoid contradicting your own theory of everything being of an ambiguous nature. Things which stand to each other in the relation of mutual non-existence cannot after all be identical.—Hence the theory of the *Gainas* is not reasonable. Moreover it is liable to the same objections which we have above set forth as applying to all theories of atoms constituting the universal cause, without the guidance of a Lord.

33. And likewise non-entireness of the Self.

On your view there would likewise follow non-entireness of the Self. For your opinion is that souls abide in numberless places, each soul having the same size as the body which it animates. When, therefore, the soul previously abiding in the body of an elephant or the like has to enter into a body of smaller size, e.g. that of an ant, it would follow that as the soul then occupies less space, it would not remain entire, but would become incomplete.—Let us then avoid this difficulty by assuming that the soul passes over into a different state—which process is called paryāya,—which it may manage because it is capable of contraction and dilatation.—To this the next *Sūtra* replies.

34. Nor also is there non-contradiction from paryāya ; on account of change, and so on.

Nor is the difficulty to be evaded by the assumption of the soul assuming a different condition through contraction or dilatation. For this would imply that the soul is subject

to change, and all the imperfections springing from it, viz. non-permanence, and so on, and hence would not be superior to non-sentient things such as jars and the like.

35. And on account of the endurance of the final (size), and the (resulting) permanency of both ; there is no difference.

The final size of the soul, i. e. the size it has in the state of Release, is enduring since the soul does not subsequently pass into another body ; and both, i. e. the soul in the state of Release and the size of that soul, are permanent (nitya). From this it follows that that ultimate size is the true essential size of the soul and also belongs to it previously to Release. Hence there is no difference of sizes, and the soul cannot therefore have the size of its temporary bodies. The Ārhatta theory is therefore untenable.—Here terminates the adhikaraṇa of 'the impossibility in one.'

36. (The system) of the Lord (must be disregarded), on account of inappropriateness.

So far it has been shown that the doctrines of Kapila, Kaṇāda, Sugata, and the Arhat must be disregarded by men desirous of final beatitude ; for those doctrines are all alike untenable and foreign to the Veda. The Sūtras now declare that, for the same reasons, the doctrine of Paśupati also has to be disregarded. The adherents of this view belong to four different classes—Kāpālas, Kālāmukhas, Pāsupatas, and Saivas. All of them hold fanciful theories of Reality which are in conflict with the Veda, and invent various means for attaining happiness in this life and the next. They maintain the general material cause and the operative cause to be distinct, and the latter cause to be constituted by Paśupati. They further hold the wearing of the six so-called 'mudrā' badges and the like to be means to accomplish the highest end of man.

Thus the Kāpālas say, 'He who knows the true nature of the six mudrās, who understands the highest mudrā, meditating on himself as in the position called bhagāsana, reaches Nirvāṇa. The necklace, the golden ornament, the

earring, the head-jewel, ashes, and the sacred thread are called the six mudrās. He whose body is marked with these is not born here again.'—Similarly the Kālamukhas teach that the means for obtaining all desired results in this world as well as the next are constituted by certain practices—such as using a skull as a drinking vessel, smearing oneself with the ashes of a dead body, eating the flesh of such a body, carrying a heavy stick, setting up a liquor-jar and using it as a platform for making offerings to the gods, and the like. 'A bracelet made of Rudrāksha-seeds on the arm, matted hair on the head, a skull, smearing oneself with ashes, &c.'—all this is well known from the sacred writings of the Saivas. They also hold that by some special ceremonial performance men of different castes may become Brāhmaṇas and reach the highest āsrama: 'by merely entering on the initiatory ceremony (dikṣhā) a man becomes a Brāhmaṇa at once; by undertaking the kâpāla rite a man becomes at once an ascetic.'

With regard to these views the Sūtra says 'of pati, on account of inappropriateness.' A 'not' has here to be supplied from Sūtra 32. The system of Paśupati has to be disregarded because it is inappropriate, i.e. because the different views and practices referred to are opposed to one another and in conflict with the Veda. The different practices enumerated above, the wearing of the six mudrās and so on, are opposed to each other; and moreover the theoretical assumptions of those people, their forms of devotion and their practices, are in conflict with the Veda. For the Veda declares that Nārāyaṇa who is the highest Brahman is alone the operative and the substantial cause of the world, 'Nārāyaṇa is the highest Brahman, Nārāyaṇa is the highest Reality, Nārāyaṇa is the highest light, Nārāyaṇa is the highest Self'; 'That thought, may I be many, may I grow forth' (*Kā. Up. VI, 2, 3*); 'He desired, may I be many, may I grow forth' (*Taitt. Up. II, 6, 1*), and so on. In the same way the texts declare meditation on the Supreme Person, who is the highest Brahman, to be the only meditation which effects final release; cp. 'I know that great Person of sunlike lustre beyond the

darkness. A man who knows him passes over death ; there is no other path to go' (Svet. Up. III, 8). And in the same way all texts agree in declaring that the works subserving the knowledge of Brahman are only those sacrificial and other works which the Veda enjoins on men in the different castes and stages of life : 'Him Brāhmaṇas seek to know by the study of the Veda, by sacrifice, by gifts, by penance, by fasting. Wishing for that world only, mendicants wander forth from their homes' (Bṛi. Up. XI, 4, 22). In some texts enjoining devout meditation, and so on, we indeed meet with terms such as Pragāpati, Siva, Indra, Ākāśa, Prāṇa, &c., but that these all refer to the supreme Reality established by the texts concerning Nārāyaṇa—the aim of which texts it is to set forth the highest Reality in its purity—, we have already proved under I, 1, 30. In the same way we have proved under Sū. I, 1, 2 that in texts treating of the creation of the world, such as 'Being only this was in the beginning,' and the like, the words *Being*, *Brahman*, and so on, denote nobody else but Nārāyaṇa, who is set forth as the universal creator in the account of creation given in the text, 'Alone indeed there was Nārāyaṇa, not Brahmā, not Iśāna—he being alone did not rejoice' (Mahopanishad I).—As the Paśupati theory thus teaches principles, meditations and acts conflicting with the Veda, it must be disregarded.

37. And on account of the impossibility of rulership.

Those who stand outside the Veda arrive through inference at the conclusion that the Lord is a mere operative cause. This being so, they must prove the Lord's being the ruler (of the material cause) on the basis of observation. But it is impossible to prove that the Lord is the ruler of the Pradhāna in the same way as the potter e.g. is the ruler of the clay. For the Lord is without a body, while the power of ruling material causes is observed only in the case of embodied beings such as potters. Nor may you have recourse to the hypothesis of the Lord being embodied ; for—as we have shown under I, 1, 3—there arise

difficulties whether that body, which as body must consist of parts, be viewed as eternal or as non-eternal.

38. If you say, as in the case of the organs ; we deny this, on account of enjoyment and so on.

It may possibly be said that, in the same way as the enjoying (individual) soul, although in itself without a body, is seen to rule the sense-organs, the body, and so on, the great Lord also, although without a body, may rule the Pradhāna. But this analogy cannot be allowed 'on account of enjoyment,' and so on. The body's being ruled by the soul is due to the unseen principle in the form of good and evil works, and has for its end the requital of those works. Your analogy would thus imply that the Lord also is under the influence of an unseen principle, and is requited for his good and evil works.—The Lord cannot therefore be a ruler.

39. Finiteness or absence of omniscience.

'Or' here has the sense of 'and.' If the Lord is under the influence of the *adṛiṣṭa*, it follows that, like the individual soul, he is subject to creation, dissolution, and so on, and that he is not omniscient. The *Parupati* theory cannot therefore be accepted.—It is true that the *Sūtra*, 'but in case of conflict (with Scripture) it is not to be regarded' (*Pū. Mī. Sū. I, 3, 3*), has already established the non-acceptability of all views contrary to the *Veda* ; the present *adhikāraṇa*, however, raises this question again in order specially to declare that the *Parupati* theory *is* contrary to the *Veda*. Although the *Pāsupata* and the *Saiva* systems exhibit some features which are not altogether contrary to the *Veda*, yet they are unacceptable because they rest on an assumption contrary to the *Veda*, viz. of the difference of the general, instrumental and material causes, and imply an erroneous interchange of higher and lower entities.—Here terminates the *adhikāraṇa* of '*Parupati*.'

40. On account of the impossibility of origination.
The *Sūtras* now proceed to refute a further doubt, viz.

that the *Pañkarātra* tantra—which sets forth the means of attaining supreme beatitude, as declared by the Lord (Bhagavat)—may also be destitute of authority, in so far, namely, as belonging to the same class as the tantras of Kapila and others. The above Sūtra raises the doubt.

The theory of the Bhāgavatas is that from Vāsudeva, who is the highest Brahman and the highest cause, there originates the individual soul called *Saṅkarshana*; from *Saṅkarshana* the internal organ called *Pradyumna*; and from *Pradyumna* the principle of egoity called *Aniruddha*. Now this theory implies the origination of the individual soul, and this is contrary to Scripture. For scriptural texts declare the soul to be without a beginning—cp. ‘the intelligent one is not born and does not die’ (Ka. Up. II, 18), and other texts.

41. And there is not (origination) of the instrument from the agent..

‘The internal organ called *Pradyumna* originates from *Saṅkarshana*,’ i.e. the internal organ originates from the individual soul which is the agent. But this is inadmissible, since the text ‘from him there is produced breath, mind, and all sense-organs’ (Mu. Up. II, 1, 3) declares that the mind also springs from none else but the highest Brahman. As the Bhāgavata doctrine thus teaches things opposed to Scripture, its authoritativeness cannot be admitted.—Against these objections the next Sūtra declares itself.

42. Or, if they are of the nature of that which is knowledge and so on, there is no contradiction to that (i.e. the Bhāgavata doctrine).

The ‘or’ sets aside the view previously maintained. By ‘that which is knowledge and so on’¹ we have to understand the highest Brahman. If *Saṅkarshana*, *Pradyumna*, and *Aniruddha* are of the nature of the highest Brahman, then truly there can be no objection to a body of doctrine

¹ Or ‘by that which is knowledge and cause.’

which sets forth this relation. The criticism that the Bhāgavatas teach an inadmissible origination of the individual soul, is made by people who do not understand that system. What it teaches is that the highest Brahman, there called Vāsudeva, from kindness to those devoted to it, voluntarily abides in a fourfold form, so as to render itself accessible to its devotees. Thus it is said in the Paushkara-saṁhitā, 'That which enjoins that Brāhmaṇas have to worship, under its proper names, the fourfold nature of the Self; that is the authoritative doctrine.' That this worship of that which is of a fourfold nature means worship of the highest Brahman, called Vāsudeva, is declared in the Sātvata-saṁhitā, 'This is the supreme śāstra, the great Brahmopanishad, which imparts true discrimination to Brāhmaṇas worshipping the real Brahman under the name of Vāsudeva.' That highest Brahman, called Vāsudeva, having for its body the complete aggregate of the six qualities, divides itself in so far as it is either the 'Subtle' (sūkshma), or 'division' (vyūha), or 'manifestation' (vibhava), and is attained in its fulness by the devotees who, according to their qualifications, do worship to it by means of works guided by knowledge. 'From the worship of the vibhava-aspect one attains to the vyūha, and from the worship of the vyūha one attains to the "Subtle" called Vāsudeva, i.e. the highest Brahman'—such is their doctrine. By the 'vibhava' we have to understand the aggregate of beings, such as Rāma, Kṛishṇa, &c., in whom the highest Being becomes manifest; by the 'vyūha' the fourfold arrangement or division of the highest Reality, as Vāsudeva, Saṅkarshana, Pradyumna, and Aniruddha; by the 'Subtle' the highest Brahman itself, in so far as it has for its body the mere aggregate of the six qualities—as which it is called 'Vāsudeva.' Compare on this point the Paushkara, 'That body of doctrine through which, by means of works based on knowledge, one fully attains to the imperishable highest Brahman, called Vāsudeva,' and so on. Saṅkarshana, Pradyumna, and Aniruddha are thus mere bodily forms which the highest Brahman voluntarily assumes. Scripture already declares, 'Not born he is born

in many ways,' and it is this birth—consisting in the voluntary assumption of bodily form, due to tenderness towards its devotees—which the Bhāgavata system teaches ; hence there lies no valid objection to the authoritativeness of that system. And as Saṅkarshana, Pradyumna, and Aniruddha are the beings ruling over the individual souls, internal organs and organs of egoity, there can be no objection to their being themselves denoted by those latter terms, viz. individual soul, and so on. The case is analogous to that of Brahman being designated, in some texts, by terms such as ether, breath, and the like.

43. And on account of contradiction.

The origination of the *gīva* is, moreover, distinctly controverted in the books of the Bhāgavatas also. Thus in the Parama-saṁhitā 'The nature of Prakṛiti consists therein that she is non-sentient, for the sake of another, eternal, ever-changing, comprising within herself the three guṇas, and constituting the sphere of action and experience for all agents. With her the soul (puruṣha) is connected in the way of inseparable association ; that soul is known to be truly without beginning and without end.' And as all Saṁhitās make similar statements as to the eternity of the soul, the Pāñkarātra doctrine manifestly controverts the view of the essential nature of the *gīva* being something that originates. How it is possible that in the Veda as well as in common life the soul is spoken of as being born, dying, &c., will be explained under Sū. II, 3, 17. The conclusion, therefore, is that the Bhāgavata system also denies the origination of the soul, and that hence the objections raised on this ground against its authoritativeness are without any force. Another objection is raised by some. Sāṁdilya, they argue, is said to have promulgated the Pāñkarātra doctrine because he did not find a sure basis for the highest welfare of man in the Veda and its auxiliary disciplines, and this implies that the Pāñkarātra is opposed to the Veda.—This objection, we reply, springs from nothing else but the mere unreasoning faith of men who do not possess the faintest knowledge

of the teachings of the Veda, and have never considered the hosts of arguments which confirm that teaching. When the Veda says, 'Morning after morning those speak untruth who make the Agnihotra offering before sunrise,' it is understood that the censure there passed on the offering before sunrise is really meant to glorify the offering after sunrise. We meet with a similar case in the 'bhûma-vidyâ' (*Kṛ. Up. VII, 2*). There at the beginning Nārada says, 'I know the *Rîg-veda*, the *Yagur-veda*, the *Sâma-veda*, the *Ātharvāṇa* as the fourth, the *Itihāsa-purāṇa* as the fifth,' and so on, enumerating all the various branches of knowledge, and finally summing up 'with all this I know the mantras only, I do not know the Self.' Now this declaration of the knowledge of the Self not being attainable through any branch of knowledge except the knowledge of the Bhûman evidently has no other purpose but to glorify this latter knowledge, which is about to be expounded. Or else Nārada's words refer to the fact that from the Veda and its auxiliary disciplines he had not obtained the knowledge of the highest Reality. Analogous to this is the case of *Sāṇḍilya*'s alleged objection to the Veda. That the Bhāgavata doctrine is meant to facilitate the understanding of the sense of the Veda which by itself is difficult of comprehension, is declared in the *Parama-samhitā*, 'I have read the Vedas at length, together with all the various auxiliary branches of knowledge. But in all these I cannot see a clear indication, raised above all doubt, of the way to blessedness, whereby I might reach perfection'; and 'The wise Lord Hari, animated by kindness for those devoted to him, extracted the essential meaning of all the Vedānta-texts and condensed it in an easy form.' The incontrovertible fact then is as follows. The Lord who is known from the Vedānta-texts, i.e. Vāsudeva, called there the highest Brahman—who is antagonistic to all evil, whose nature is of uniform excellence, who is an ocean, as it were, of unlimited exalted qualities, such as infinite intelligence, bliss, and so on, all whose purposes come true—perceiving that those devoted to him, according as they are differently placed in the four castes and the

four stages of life, are intent on the different ends of life, viz. religious observances, wealth, pleasure, and final release; and recognising that the Vedas—which teach the truth about his own nature, his glorious manifestations, the means of rendering him propitious and the fruits of such endeavour—are difficult to fathom by all beings other than himself, whether gods or men, since those Vedas are divided into *R̥k*, *Yagus*, *Sāman*, and *Atharvan*; and being animated by infinite pity, tenderness, and magnanimity; with a view to enable his devotees to grasp the true meaning of the Vedas, himself composed the *Pañkarātra-sāstra*. The author of the *Sūtras* (*Vyāsa*)—who first composed the *Sūtras*, the purport of which it is to set forth the arguments establishing the Vedānta doctrine, and then the *Bhārata-saṃhitā* (i.e. the *Mahābhārata*) in a hundred thousand slokas in order to support thereby the teaching of the Veda—himself says in the chapter called *Mokshadharma*, which treats of knowledge, ‘If a householder, or a *Brahmakārin*, or a hermit, or a mendicant wishes to achieve success, what deity should he worship?’ and so on; explains then at great length the *Pañkarātra* system, and then says, ‘From the lengthy *Bhārata* story, comprising one hundred thousand slokas, this body of doctrine has been extracted, with the churning-staff of mind, as butter is churned from curds—as butter from milk, as the *Brāhmaṇa* from men, as the *Āraṇyaka* from the Vedas, as *Amṛita* from medicinal herbs.—This great Upanishad, consistent with the four Vedas, in harmony with *Sāṅkhya* and *Yoga*, was called by him by the name of *Pañkarātra*. This is excellent, this is Brahman, this is supremely beneficial. Fully agreeing with the *R̥k*, the *Yagus*, the *Sāman*, and the *Atharvāṅgiras*, this doctrine will be truly authoritative.’ The terms *Sāṅkhya* and *Yoga* here denote the concentrated application of knowledge and of works. As has been said, ‘By the application of knowledge on the part of the *Sāṅkhya*, and of works on the part of the *Yogins*.’ And in the *Bhīṣmaparvan* we read, ‘By *Brāhmaṇas*, *Kshatriyas*, *Vaiśyas* and *Sūdras*, *Mādhava* is to be honoured, served and worshipped—he who was proclaimed by *Saṅkarshana*

in agreement with the Sâtvata law.'—How then could these utterances of Bâdarâyana, the foremost among all those who understand the teaching of the Veda, be reconciled with the view that in the Sûtras he maintains the non-authoritativeness of the Sâtvata doctrine, the purport of which is to teach the worship of, and meditation on, Vâsudeva, who is none other than the highest Brahman known from the Vedânta-texts?

But other passages in the Mahâbhârata, such as 'There is the Sâṅkhya, the Yoga, the Pañkarâtra, the Vedas, and the Pâsupata doctrine; do all these rest on one and the same basis, or on different ones?' and so on, declare that the Sâṅkhya and other doctrines also are worthy of regard, while yet in the Sârîraka Sûtras those very same doctrines are formally refuted. Why, therefore, should not the same hold good in the case of the Bhâgavata doctrine?—Not so, we reply. In the Mahâbhârata also Bâdarâyana applies to the Sâṅkhya and other doctrines the same style of reasoning as in the Sûtras. The question, asked in the passage quoted, means 'Do the Sâṅkhya, the Yoga, the Pâsupata, and the Pañkarâtra set forth one and the same reality, or different ones? If the former, what is that reality? If the latter, they convey contradictory doctrines, and, as reality is not something which may be optionally assumed to be either such or such, one of those doctrines only can be acknowledged as authoritative, and the question then arises which is to be so acknowledged?'—The answer to the question is given in the passage beginning, 'Know, O royal Sage, all those different views. The promulgator of the Sâṅkhya is Kapila,' &c. Here the human origin of the Sâṅkhya, Yoga, and Pâsupata is established on the ground of their having been produced by Kapila, Hiranyagarbha, and Pasupati. Next the clause 'Aparântatamas is said to be the teacher of the Vedas' intimates the non-human character of the Vedas; and finally the clause 'Of the whole Pañkarâtra, Nârâyana himself is the promulgator' declares that Nârâyana himself revealed the Pañkarâtra doctrine. The connected purport of these different clauses is as follows. As the systems

of human origin set forth doctrines mutually contradictory, and, moreover, teach what is in conflict with the matter known from the Veda—which, on account of its non-human character, is raised above all suspicion of error and other imperfections—they cannot be accepted as authoritative with regard to anything not depending on human action and choice. Now the matter to be known from the Veda is Nārāyaṇa, who is none other than the highest Brahman. It hence follows that the entities set forth in those different systems—the pradhāna, the soul (puruṣa), Paśupati, and so on—have to be viewed as real only in so far as Nārāyaṇa, i.e. the highest Brahman, as known from the Vedānta-texts, constitutes their Self. This the text directly declares in the passage, ‘In all those doctrines it is seen, in accordance with tradition and reasoning, that the lord Nārāyaṇa is the only basis.’ This means—‘To him who considers the entities set forth in those systems with the help of argumentation, it is evident that Nārāyaṇa alone is the basis of all those entities.’ In other words, as the entities set forth in those systems are not Brahman, any one who remembers the teaching of texts such as ‘all this indeed is Brahman,’ ‘Nārāyaṇa is all,’ which declare Brahman to be the Self of all, comes to the conclusion that Nārāyaṇa alone is the basis of those entities. As thus it is settled that the highest Brahman, as known from the Vedānta-texts, or Nārāyaṇa, himself is the promulgator of the entire Pañkarātra, and that this system teaches the nature of Nārāyaṇa and the proper way of worshipping him, none can disestablish the view that in the Pañkarātra all the other doctrines are comprised. For this reason the Mahābhārata says, ‘Thus the Sāṅkhya-yoga and the Veda and the Āraṇyaka, being members of one another, are called the Pañkarātra,’ i.e. the Sāṅkhya, the Yoga, the Vedas, and the Āraṇyakas, which are members of one another because they are one in so far as aiming at setting forth one Truth, together are called the Pañkarātra.—The Sāṅkhya explains the twenty-five principles, the Yoga teaches certain practices and means of mental concentration, and the Āraṇyakas teach that all the subordinate

principles have their true Self in Brahman, that the mental concentration enjoined in the Yoga is a mode of meditation on Brahman, and that the rites and works which are set forth in the Veda are means to win the favour of Brahman—thus giving instruction as to Brahman's nature. Now all these elements, in their inward connexion, are clearly set forth in the *Pañkarâtra* by the highest Brahman, i.e. *Nârâyana*, himself. The *Sâriraka Sâstra* (i.e. the *Vedânta*) does not disprove the principles assumed by the *Sânkhya*s, but merely the view of their not having Brahman for their Self; and similarly in its criticism on the Yoga and *Pâsupata* systems, it merely refutes the view of the Lord being a mere instrumental cause, the erroneous assumptions as to the relative position of higher and lower entities, and certain practices not warranted by the Veda; but it does not reject the Yoga itself, nor again the lord *Parupati*. Hence *Smṛiti* says, 'The *Sânkhya*, the Yoga, the *Pañkarâtra*, the *Vedas*, and the *Pâsupata* doctrine—all these having their proof in the Self may not be destroyed by arguments.' The essential points in all these doctrines are to be adopted, not to be rejected absolutely as the teaching of *Gina* or *Sugata* is to be rejected. For, as said in the *Smṛiti* text quoted above, 'in all those doctrines it is seen, according to tradition and reasoning, that the lord *Nârâyana* is the only basis.'—Here terminates the *adhikarana* of 'the impossibility of origination.'

THIRD PĀDA.

1. Not Ether; on account of the absence of scriptural statement.

We have demonstrated that the Sāṅkhya-system and other systems standing outside the Veda are untenable since they rest on fallacious reasoning and are self-contradictory. In order to prove that our own view is altogether free from all objections of this kind, we shall now explain in detail the mode in which this world, with all its sentient and non-sentient beings, is produced by Brahman, whom we hold to be the general creator.

The first doubt here presenting itself is whether Ether be something produced or not.—The Pūrvapakshin maintains that it is not produced, since there is no scriptural statement to that effect. A scriptural statement may be expected with regard to what is possible; but what is impossible—as e.g. the origination of a sky-flower or of Ether—cannot possibly be taught by Scripture. For the origination of Ether, which is not made up of parts and is all pervasive, cannot be imagined in any way. For this very reason, i.e. the impossibility of the thing, the *Khândogya*, in its account of creation, mentions the origination of fire, water, &c. only (but not of Ether)—‘It thought, may I be many, may I grow forth,’ ‘It sent forth fire,’ and so on. When therefore the *Taittirīya*, the *Ātharvāna*, and other texts tell us that Ether did originate—‘From that Self sprang Ether’ (*Taitt. Up. II, 1*); ‘From him is born breath, mind, and all organs of sense, Ether, air, light, water,’ &c. (*Mu. Up. II, 1, 4*)—such statements are contrary to sense, and hence refute themselves.—To this the *Sūtra* replies.

2. But there is.

But there is origination of Ether. For Scripture, which is concerned with matters transcending sense perception, is able to establish the truth even of the origination of Ether, although this be not proved by other means of knowledge.

And in a matter known from Scripture a contradictory inference, such as that Ether cannot originate because it is without parts, is not of sufficient force. That the non-originatedness of the Self also does not rest on its being without parts will be shown further on.—Here the Pûrvapakshin raises an objection.

3. It has a secondary sense, on account of impossibility and of the text.

It is reasonable to assume that in passages such as 'From that Self there sprang Ether,' the origination of Ether is not to be taken in its literal sense; for according to the *Khândogya*-text 'it sent forth fire.' Brahman engaged in creation first produces fire, and fire thus having the first place, the text cannot possibly mean to say that Ether also was produced. Moreover, there is another text, viz. 'Vāyu and antariksha (i. e. Ether), this is the Immortal,' according to which Ether is immortal, i. e. non-produced.—But how can one and the same word, viz. it 'sprang' (i. e. originated), be taken in a metaphorical sense with reference to Ether, and in its literal sense with reference to fire, and so on?—To this the next Sûtra replies.

4. There may be (a double sense) of the one (word), as in the case of the word 'Brahman.'

Since in the clause 'from that Self there sprang Brahman,' the word 'sprang' cannot be taken in its literal sense, it may be used there in a secondary sense; while the same word as connected with the subsequent clauses 'from Vāyu Agni,' &c., may have its primary sense. This would be analogous to the use of the word Brahman in *Mu. Up. I, 1*. There in the clause 'From him is born that Brahman, name, form, and matter' (9), the word *Brahman* is used in a secondary sense, i. e. denotes the Pradhâna; while in the same chapter, in the clause 'Brahman swells by means of brooding' (8), the same word denotes Brahman in its primary sense. It is true indeed that in this latter case the word 'Brahman' occurs twice; while in the *Taitt. text* the word 'sambhûta' occurs once only, and has to be carried

over from the first clause into the subsequent ones ; but this makes no difference, for, in the case of such carrying over of a word, no less than in the case of actual repetition, the general denotation of the word is repeated.—The next Sūtra refutes this objection.

5. The non-abandonment of the promissory statement (results) from non-difference.

It is not appropriate to assume, from deference to the *Khândogya*-text, a secondary meaning for those other texts also which declare Ether to have originated. For the *Khândogya* itself virtually admits the origination of Ether ; in so far, namely, as the clause ' that by which the non-heard is heard,' &c., declares that through the knowledge of Brahman everything is known. This declaration is not abandoned, i. e. is adhered to, only if the Ether also is an effect of Brahman and thus non-different from it.

6. (As follows also) from (other) texts.

That Ether is an originated thing follows from other clauses also in the *Khândogya* : ' Being only this was in the beginning, one without a second ' affirms the oneness of everything before creation, and ' In that all this has its Self ' implies that everything is an effect of, and hence non-different from, Brahman.—Nor does the statement as to the creation of fire, ' it sent forth fire,' exclude the creation of Ether. For the first place which there is assigned to fire rests only thereon that no mention is made of the creation of Ether, and this has no force to negative the creation of Ether as positively stated in other texts.

7. But the division (origination) extends over all effects ; as in ordinary life.

The ' but ' has the sense of ' and. ' As the clause ' In that all this has its Self ' and similar ones directly state that Ether also is a creation of Brahman, the division, i. e. the origination of Ether from Brahman, is implicitly declared thereby. As in ordinary life. When in ordinary life somebody has said ' all these men are the sons of

Devadatta,' it is known that any particulars which may afterwards be given about the descent of some of them are meant to apply to all.—In accordance with this our conclusion we interpret the text 'Air and Ether, this is the Immortal,' as asserting only that air and Ether continue to exist for a long time, as the Devas do.

8. Hereby air is explained.

The same argumentation explains the origination of air also. That a special Sûtra is devoted to the origination of air—instead of disposing in one Sûtra of Ether and air—is for the sake of Sûtra 10, which states that 'hence (i. e. from air) there originated fire.'

9. But there is non-origination of that which is (only); on account of impossibility.

The 'but' has an affirmative sense. There is non-origination of that which is, i. e. of Brahman only; of whatever is different from Brahman non-origination cannot possibly be established. This means—the origination of Ether and air has been proved only in order to illustrate a general truth. Only that which *is*, i. e. Brahman, which is the general cause, cannot originate. Whatever is other than Brahman, i. e. the entire world comprising the Unevolved, the great principle (mahat), ahankâra, the tanmâtras, the sense-organs, the Ether, the air, and so on, cannot possibly be shown to be non-originated, since its being an effect is proved by the text declaring that everything is known through one thing, and in other ways.—Here terminates the adhikarâṇa of 'the Ether.'

10. Fire (is produced) thence, for thus Scripture declares.

It has been stated that everything different from Brahman is the effect of Brahman. The doubt now arises whether the more remote effects of Brahman originate, each of them, only from that substance which is their immediately antecedent cause or from Brahman in the form of that substance.—The decision is that they originate from those

substances only; for the text 'from air fire' directly states the origination of fire from air.

11. Water (from fire).

Water also originates 'thence,' i. e. from fire; for so the texts declare 'From fire water' (Taitt. Up. II, 1, 1); 'that sent forth water' (*Kh.* Up. VI, 2, 3).

12. Earth (from water).

Earth originates from water; for so the texts declare 'From water earth' (Taitt. Up. II, 1, 1). 'It (water) sent forth food' (*Kh.* Up. VI, 2, 3). But how can the word 'food' denote earth?—To this the next Sūtra replies.

13. Earth on account of the subject-matter, the colour, and other texts.

That the word 'food' denotes the earth is to be inferred from the fact that the section in which the word occurs has for its subject-matter the creation of the elements; as everything eatable is a product of the earth, the term denoting the effect is there applied to denote the cause. In the same chapter, where the colour of the elements is mentioned ('The red colour of a flame is the colour of fire, the white one that of water, the black one that of food'), the collocation of words clearly shows that 'food' means something of the same kind as fire and water, viz. the elements of earth. And there are other texts also which treat of the same topic and declare the origination of earth from water, cp. Taitt. Up. II, 1, 'from fire sprang water, from water earth.' All this proves that the term 'food' denotes earth, and that hence earth originates from water.

Fire and the other substances, the origination of which has been detailed, are mentioned merely as instances, and it must be understood that also other entities, such as the 'Mahat,' and so on, originate only from the immediately preceding cause, in agreement with scriptural statements. And texts such as 'From him is born breath, mind, and all organs of sense, ether, air, light, water, and the earth, the support of all' (Mu. Up. II, 1, 3); 'From him is born that

Brahman, name, form, and food ' (Mu. Up. I, 1, 9); ' From that Self there sprang ether ' (Taitt. Up. II, 1, 1); ' It (i. e. that which is) sent forth fire ' (*Kh.* Up. VI, 2, 3)—(which seems to teach the direct origination from Brahman of the different elements, and so on)—may be interpreted on the understanding of Brahman being their mediate cause also.—This *primâ facie* view the next Sûtra disposes of. •

14. But he; from the inferential mark supplied by their reflection.

The 'but' indicates the setting aside of the *primâ facie* view raised. Of all effected things, the *Mahat*, and so on, the highest Person himself, in so far as embodied in the immediately preceding substance, is the direct cause.—How is this known?—' From the inferential mark supplied by the reflection of them.' By 'reflection' the Sûtra means the resolve expressed in the recurring phrase, 'May I be many'; 'That fire thought, may I be many'; 'That water thought, may I be many' (*Kh.* Up. VI, 2, 3; 4). As these texts declare that there was thought—in the form of a resolve of self-multiplication—which thought can belong to a Self only, we conclude that also the *Mahat*, the *ahankâra*, the Ether, and so on, accomplish the sending forth of their respective effects only after similar thought; and such thought can belong only to the highest Brahman embodied in the *Mahat*, *ahankâra*, and so on. That the highest Brahman is embodied in all beings and constitutes their Self, is directly stated in the *antaryâmin-brâhmaṇa*, 'He who abiding in the earth; abiding in water; abiding in fire,' &c. &c. (*Bṛi.* Up. III, 7, 3 ff.); and likewise in the *Subâla*-Up., 'Whose body is the earth,' &c. &c., up to 'Whose body is the Unevolved.'—The *Pûrvapakshin* had maintained that the creation, from Brahman, of breath, and so on, which is declared in texts such as 'From him are born breath, mind,' &c., may be understood as a mediate creation. This point is taken up by the next Sûtra.

15. But the order of succession (which is stated) in reverse order (of the true one) is possible, (only

if the origination of all effects is) thence (i.e. from Brahman).

The 'but' has an asseverative sense. The direct origination from Brahman of all effects—which in passages such as the one quoted by the Pûrvapakshin is stated in a form the reverse of the (true) order of origination according to which the Unevolved, the Mahat, the ahañkāra, Ether, and so on, succeed each other—is possible only on the supposition of the origination of each effect being really from Brahman itself in the form of a special causal substance. To understand the causality of Brahman as a merely mediate one would be to contradict all those statements of immediate origination. Texts such as the one quoted thus confirm the conclusion that everything originates from Brahman directly.

16. If it be said that knowledge and mind (which are mentioned) between (breath and the elements) (are stated) in order of succession, owing to an inferential mark of this; we say, not so, on account of non-difference.

'Knowledge' in the Sûtra denotes the means of knowledge, i. e. the sense-organs.—An objection is raised against the conclusion arrived at under the preceding Sûtra. We cannot, the opponent says, admit the conclusion that the passage from the *Mundaka Up.* 'from him is born breath, mind, &c., declares the immediate origination from Brahman of all things, and that hence the passage confirms the view, first suggested by the inferential mark of 'thought' (see above, Sû. 14), that everything springs from Brahman direct. For the purport of the text is to state a certain order of succession, and we hence conclude that all the beings mentioned were successively created. In the second half of the text we recognise the series of ether, air, fire, &c., which is known to us from other texts, and from the fact of their being exhibited in one and the same text we conclude that knowledge and mind—which are mentioned between breath on the one side and the elements on the

other—must be viewed as created in that order. The text therefore in no way confirms the direct origination of everything from Brahman. To this the Sūtra replies, 'Not so, on account of non-difference.' The first words of the text 'from him is born' connect themselves equally with breath, and knowledge, and mind, and the series of elements beginning with ether; and the meaning of the whole therefore is to declare that all the entities spring directly from Brahman, not to teach the order of succession in which they are produced. It moreover cannot have the purport of teaching a certain order of succession, because the order stated contradicts the order established by other scriptural passages; such as the one beginning 'the earth is merged in water,' and ending 'darkness becomes one.' We hence hold to the conclusion that all effects originate from Brahman only, in so far as embodied in the Unevolved, and so on, and that the terms 'fire' and so on denote Brahman, which is the Self of all those substances.—But to interpret all these words as denoting Brahman is to set aside their special denotative power as established by etymology!—To this objection the next Sūtra replies.

17. But that which abides in the things movable and immovable, i.e. the terms denoting those things, are non-secondary (i.e. of primary denotative power, viz. with regard to Brahman); since (their denotative power) is effected by the being of that (i.e. Brahman).

The 'but' sets aside the objection raised. (The *primâ facie* view here is as follows.) As Brahman, which has all things for its modes, is not the object of Perception and the other means of knowledge which give rise to the apprehension of the things only which are Brahman's modes, and as hence, previously to the study of the Vedānta-texts, the idea of that to which the modes belong (i.e. of Brahman) does not arise, and as the knowledge of all words finally denoting Brahman depends on the existence of the idea of that to which the modes belong (i.e. Brahman); all the

individual words are used in worldly language only separately to denote special things. In other words, as the terms 'fire' and so on have denotative power with regard to particular things only, their denotative power with regard to Brahman is secondary, indirect only.—Of this view the Sūtra disposes by saying 'that which abides in the moving and the non-moving,' &c. The meaning is—the terms which abide in, i. e. are connected with, the different moving and non-moving things, and hence denote those things, possess with regard to Brahman a denotative power which is not 'bhākta,' i. e. secondary or figurative, but primary and direct. 'Why so?' Because the denotative power of all words is dependent on the being of Brahman. For this we know from the scriptural passage which tells how names and forms were evolved by Brahman.—Here terminates the adhikaraṇa of 'fire.'

18. Not the Self, on account of scriptural statement, and on account of the eternity (which results) from them.

The Sūtras so far have stated that this entire world, from Ether downwards, originates from the highest Brahman. It now becomes a matter for discussion whether the individual soul also originates in the same way or not.—It does so originate, the Pūrvapakshin maintains. For on this assumption only the scriptural statement as to the cognition of all things through the cognition of one thing holds good, and moreover Scripture declares that before creation everything was one. Moreover, there are texts directly stating that the soul also was produced in the same way as Ether and other created things.

'Pragāpati sent forth all creatures'; 'All these creatures have their root in the True, they abide in the True, they rest on the True' (*Kh. Up.* VI, 8, 6); 'From whence these beings are produced' (*Taitt. Up.* III, 1, 1). As these passages declare the origination of the world inclusive of sentient beings, we conclude that the souls also originate. Nor must this be objected to on the ground that from the fact that Brahman is eternal, and the other fact that texts

such as 'That art thou' teach the soul to be of the nature of Brahman, it follows that the soul also is eternal. For if we reasoned in this style we should have to admit also that the Ether and the other elements are eternal, since texts such as 'in that all this has its Self' and 'all this indeed is Brahman' intimate them also to be of the nature of Brahman. Hence the individual soul also originates no less than Ether and the rest.—To this the Sūtra replies, 'Not the Self, on account of scriptural statement.' The Self is not produced, since certain texts directly deny its origination; cp. 'the intelligent one is not born nor does he die' (Ka. Up. I, 2, 18); 'There are two unborn ones, one intelligent and strong, the other non-intelligent and weak' (Svet. Up. I, 9). And the eternity of the soul is learned from the same texts, cp. 'There is one eternal thinker,' &c. (Ka. Up. II, 5, 13); 'Unborn, eternal, everlasting is that ancient one; he is not killed though the body is killed' (Ka. Up. I, 2, 18).—For these reasons the soul is not produced.

But how then about the declaration that through the cognition of one thing everything is known?—There is no difficulty here, since the soul also is an effect; and since effect and cause are non-different.—But this implies that the soul is an originated thing just like Ether and so on!—Not so, we reply. By a thing being an effect we mean its being due to a substance passing over into some other state; and from this point of view the soul also is an effect. There is, however, the difference, that the 'other condition' which is represented by the soul is of a different kind from that which constitutes non-sentient things, such as Ether and so on. The 'otherness' on which the soul depends consists in the contraction and expansion of intelligence; while the change on which the origination of Ether and so on depends is a change of essential nature. And change of the latter kind is what we deny of the soul. We have shown that there are three entities of distinct nature, viz. objects of fruition, enjoying subjects, and a Ruler; that origination and so on which are characteristic of the objects do not belong to the subjects, and that the latter are eternal; that the characteristic qualities of the objects and

likewise those of the subjects—viz. liability to pain and suffering—do not belong to the Ruler ; that the latter is eternal, free from all imperfections, omniscient, immediately realising all his purposes, the Lord of the lords of the organs, the highest Lord of all ; and that sentient and non-sentient beings in all their states constitute the body of the Lord while he constitutes their Self. While Brahman thus has for its modes (prakāra) the sentient and non-sentient beings in which it ever is embodied, during certain periods those beings abide in so subtle a condition as to be incapable of receiving designations different from that of Brahman itself ; Brahman then is said to be in its causal state. When, on the other hand, its body is constituted by all those beings in their gross state, when they have separate, distinct names and forms, Brahman is said to be in its effected condition. When, now, Brahman passes over from the causal state into the effected state, the aggregate of non-sentient things which in the causal state were destitute of name and form undergoes an essential change of nature—implying the possession of distinct names and so on—so as to become fit to constitute objects of fruition for sentient beings ; the change, on the other hand, which the sentient beings (the souls) undergo on that occasion is nothing more than a certain expansion of intelligence (or consciousness), capacitating them to experience the different rewards or punishments for their previous deeds. The ruling element of the world, i. e. the Lord, finally, who has the sentient and non-sentient beings for his modes, undergoes a change in so far as he is, at alternating periods, embodied in all those beings in their alternating states. The two modes, and he to whom the modes belong, thus undergo a common change in so far as in the case of all of them the causal condition passes over into a different condition.

It is with reference to this change undergone by one substance in passing over into a different state that the *Khândogya* says that through the knowledge of one thing everything is known, and illustrates this by the case of the lump of clay (knowing which we know all things made of clay). Texts such as ‘Pragâpati sent forth the creatures,’

which declare the origination of the soul, really mean only to state that the souls are by turns associated with or dissociated from bodies—the effect of which is that their intelligence is either contracted or expanded. Texts again which deny the origination of the soul and affirm its permanency ('He is not born and does not die,' &c.) mean to say that the soul does not, like the non-sentient element of creation, undergo changes of essential nature. And finally there are texts the purport of which it is to declare the absence of change of essential nature as well as of alternate expansion and contraction of intelligence—cp. 'That is the great unborn Self, undecaying, undying, immortal, Brahman' (*Bṛi. Up. XI, 4, 25*); 'the eternal thinker,' &c. (*Ka. Up. II, 5, 13*); such texts have for their subject the highest Lord.—All this also explains how Brahman, which is at all times differentiated by the sentient and non-sentient beings that constitute its body, can be said to be one only previous to creation; the statement is possible because at that time the differentiation of names and forms did not exist. That that which makes the difference between plurality and unity is the presence or absence of differentiation through names and forms, is distinctly declared in the text, 'Now all this was undifferentiated. It became differentiated by form and name' (*Bṛi. Up. I, 4, 7*).—Those also who hold that the individual soul is due to Nescience; and those who hold it to be due to a real limiting adjunct (*upādhi*); and those who hold that Brahman, whose essential nature is mere Being, assumes by itself the threefold form of enjoying subjects, objects of enjoyment, and supreme Ruler; can all of them explain the unity which Scripture predicates of Brahman in the *pralaya* state, only on the basis of the absence of differentiation by names and forms; for according to them also (there is no absolute unity at any time, but) either the potentiality of Nescience, or the potentiality of the limiting adjunct, or the potentialities of enjoying subjects, objects of enjoyment, and supreme Ruler persist in the *pralaya* condition also. And, moreover, it is proved by the two *Sūtras*, II, 1, 33; 35, that the distinction of the several individual souls and the stream of their works are eternal.

There is, however, the following difference between those several views. The first-mentioned view implies that Brahman itself is under the illusive influence of beginningless Avidyā. According to the second view, the effect of the real and beginningless limiting adjunct is that Brahman itself is in the state of bondage; for there is no other entity but Brahman and the adjunct. According to the third view, Brahman itself assumes different forms, and itself experiences the various unpleasant consequences of deeds. Nor would it avail to say that that part of Brahman which is the Ruler is not an experiencing subject; for as Brahman is all-knowing it recognises the enjoying subject as non-different from itself, and thus is itself an enjoying subject.—According to our view, on the other hand, Brahman, which has for its body all sentient and non-sentient beings, whether in their subtle or their gross state, is always—in its effected as well as in its causal condition—free from all shadow of imperfection, and a limitless ocean as it were of all exalted qualities. All imperfections, and suffering, and all change belong not to Brahman, but only to the sentient and non-sentient beings which are its modes. This view removes all difficulties.—Here terminates the *adhikaraṇa* of ‘the Self.’

19. For this very reason (the individual soul is) a knower.

It has been shown that, different therein from Ether and the rest, the soul is not produced. This leads to the consideration of the soul’s essential nature. Is that essential nature constituted by mere intelligence as Sugata and Kapila hold; or is the soul as Kaṇāda thinks, essentially non-intelligent, comparable to a stone, while intelligence is merely an adventitious quality of it; or is it essentially a knowing subject?—The soul is mere intelligence, the Pūrvaapakṣin maintains; for the reason that Scripture declares it to be so. For in the *antaryāmin-brāhmaṇa* the clause which in the *Mādhyandina*-text runs as follows, ‘he who abides in the Self,’ is in the text of the *Kāṇvas* represented by the clause ‘he who abides in knowledge.’

Similarly the text 'knowledge performs the sacrifice and all sacred acts' (Taitt. Up. II, 5, 1) shows that it is knowledge only which is the true nature of the active Self. And Smṛiti texts convey the same view, as e.g. 'it in reality is of the nature of absolutely spotless intelligence.' A second Pûrvapakshin denies the truth of this view. If, he says, we assume that the Self's essential nature consists either in mere knowledge or in its being a knowing subject, it follows that as the Self is omnipresent there must be consciousness at all places and at all times. On that doctrine we, further, could not account for the use of the instruments of cognition (i.e. the sense-organs, &c.); nor for the fact that in the states of deep sleep, swoon and so on, the Self although present is not observed to be conscious, while on the other hand consciousness is seen to arise as soon as the conditions of the waking state are realised. We therefore conclude that neither intelligence or consciousness, nor being a knowing agent, constitutes the essence of the soul, but that consciousness is a mere adventitious or occasional attribute. And the omnipresence of the Self must needs be admitted since its effects are perceived everywhere. Nor is there any valid reason for holding that the Self moves to any place; for as it is assumed to be present everywhere the actual accomplishment of effects (at certain places only) may be attributed to the moving of the body only.—Scripture also directly declares that in the state of deep sleep there is no consciousness, 'I do not indeed at the present moment know myself, so as to be able to say "that am I," nor do I know those beings.' Similarly Scripture declares the absence of consciousness in the state of final release, 'when he has departed there is no consciousness' (Bṛi. Up. II, 4, 12); where the Self is spoken of as having knowledge for its essential nature, the meaning only is that knowledge constitutes its specific quality, and the expression is therefore not to be urged in its literal sense.

Against all this the Sûtra declares 'for this very reason a knower.' This Self is essentially a knower, a knowing subject; not either mere knowledge or of non-sentient

nature.—Why?—‘For this very reason,’ i.e. on account of Scripture itself. ‘For this reason’ refers back to the ‘on account of Scripture’ in the preceding Sūtra. For in the *Khândogya*, where the condition of the released and the non-released soul is described, the text says ‘He who knows, let me smell this, he is the Self—with the mind seeing those pleasures he rejoices—the devas who are in the world of Brahman—whose desires are true, whose purposes are true—not remembering the body into which he was born’ (*Kh. Up. VIII, 12, 4-5; 1, 5; 12, 3*). And elsewhere ‘The seer does not see death’ (*Kh. Up. VII, 26, 2*). Similarly we read in the *Vāgasaneyaka*, in reply to the question ‘Who is that Self?’—‘He who is within the heart, surrounded by the *Prāṇas*, the person of light, consisting of knowledge’ (*Bri. Up. IV, 3, 7*); ‘By what should one know the knower?’ (*Bri. Up. IV, 5, 15*); ‘That person knows.’ And ‘for he is the knower, the hearer, the smeller, the taster, the perceiver, the thinker, the agent—he the person whose Self is knowledge’; and ‘thus these sixteen parts of that seer’ (*Pra. Up. IV, 9; VI, 5*). To the objection that if being a cognising subject constituted the essential nature of the Self it would follow that as the Self is omnipresent, there would be consciousness always and everywhere, the next Sūtra replies.

20. On account of (its) passing out, moving and returning.

The Self is not omnipresent, but on the contrary, of atomic size (*anu*).—How is this known?—Since Scripture says that it passes out, goes and returns. Its passing out is described in the following passage ‘by that light this Self departs, either through the eye, or through the skull, or through other parts of the body’ (*Bri. Up. IV, 4, 2*). Its going in the following text ‘all those who pass away out of this world go to the moon,’ and its returning in the text ‘from that world he comes again into this world, for action.’ All this going, and so on, cannot be reconciled with the soul being present everywhere.

21. And on account of the latter two (being effected) through the Self.

The 'and' has affirming power. The 'passing out' might somehow be reconciled with a non-moving Self (such as the omnipresent Self would be) if it were taken in the sense of the Self separating from the body; but for the going and returning no analogous explanation is possible. They, therefore, must be taken as effected by the Self itself (which, then, cannot be omnipresent and non-moving).

22. If it be said that (the soul) is not atomic, on account of scriptural statement of (what is) not that; we say no, on account of the other one being the topic.

The passage 'He who is within the heart, surrounded by the Prāṇas, the person consisting of knowledge' (Bṛi. Up. IV, 3, 7) introduces as the topic of discussion the personal Self, and further on in the same chapter we read 'the unborn Self, the great one' (IV, 4, 22). The personal Self, being expressly called *great*, cannot, therefore, be atomic!—Not so, we reply. 'Since the other one is the topic.' In the second text quoted that Self which is other than the personal Self—i.e. the highest Self (prāgñā) constitutes the topic. In the beginning of the chapter, indeed, the individual Self is introduced, but later on, between the two texts quoted, the instruction begins to concern itself with the highest Self, 'he by whom there is known the Self of intelligence' (pratibuddha ātmā; IV, 4, 13). It is this latter Self which, in 22, is called *great*, not the individual Self.

23. And on account of the very word, and of measure.

Scripture directly applies the word 'anu' to the individual Self, 'By thought is to be known that atomic Self into which Breath has entered fivefold' (Mu. Up. III, 1, 9).—By the term 'unmāna' in the Sūtra we have to understand measurement by selection of comparative instances.

Scripture declares the minuteness of the individual Self by reference to things which are like atoms in size, 'The individual soul is to be known as part of the hundredth part of the point of a hair divided a hundred times, and yet it is to be infinite' (Svet. Up. V, 9); 'that lower one is seen of the measure of the point of a goad' (V, 8). For these reasons also the individual Self must be viewed as atomic.—But this conflicts with the fact that sensation extends over the whole body!—This objection the next Sūtra refutes by means of an analogous instance.

24. There is no contradiction, as in the case of sandal-ointment.

As a drop of sandal-ointment, although applied to one spot of the body only, yet produces a refreshing sensation extending over the whole body; thus the Self also, although dwelling in one part of the body only, is conscious of sensations taking place in any part of the body.

25. Should it be said (that this is not so) on account of specialisation of abode; we say no, on account of the acknowledgment (of a place of the Self), viz. in the heart.

There is a difference. The drop of ointment can produce its effect as at any rate it is in contact with a definite part of the body. But we know of no such part in the case of the soul!—Not so, we reply. Scripture informs us that the Self abides in a definite part of the body, viz. the heart. 'For that Self is in the heart, there are a hundred and one veins.' And in reply to the question 'What is that Self?' the text has 'He who is within the heart, surrounded by the Prāṇas, the Person of light, consisting of knowledge' (Bri. Up. IV, 3, 7).—The parallel case of the sandal-ointment is referred to in order to point out that the Self abides in some particular part of the body; while the ointment is not bound to any special place.—In the next Sūtra the Sūtrakāra proceeds to state how, according to his own view, the Self, although abiding in one spot only, gives rise to effects extending over the whole body.

26. Or on account of its quality as light.

The 'or' is meant to set aside the view previously stated. The Self extends through the whole body by means of its quality, viz. knowledge or consciousness. 'As light.' As the light of things abiding in one place—such as gems, the sun, and so on—is seen to extend to many places, so the consciousness of the Self dwelling in the heart pervades the entire body. That the knowledge of the knowing subject may extend beyond its substrate, as the light of a luminous body does, we have already explained under the first Sūtra.—But it has been said that the Self is *mere* knowledge; how then can knowledge be said to be a quality—which is something different from the essential nature of a thing?—This the next Sūtra explains.

27. There is distinction as in the case of smell; and thus Scripture declares.

Just as smell, which is perceived as a quality of earth, is distinct from earth; thus knowledge of which we are conscious as the quality of a knowing subject—which relation expresses itself in judgments such as 'I know'—is different from the knowing subject. Scriptural texts also prove this relation, as e.g. 'This Person knows.'

28. On account of the separate statement.

Scripture even states quite directly that knowledge is something distinct from the knowing subject, viz. in the passage 'For there is not known any intermission of the knowing of the knower' (*Bri. Up. IV, 3, 30*).—It has been said that in passages such as 'he who abiding in knowledge' (*Bri. Up. III, 7, 22*); 'Knowledge performs the sacrifice' (*Taitt. Up. II, 5, 1*); 'having knowledge for its nature, absolutely free from stain,' Scripture speaks of the Self as being mere knowledge (not a knower). This point the next Sūtra elucidates.

29. But (the Self) is designated as that because it has that quality (viz. knowledge) for its essential quality; as in the case of the intelligent (*prāgñā*) Self.

The 'but' discards the objection. Because that quality, viz. the quality of knowledge, is the essential quality, therefore the Self is, in the passages quoted, designated as knowledge. For knowledge constitutes the essential quality of the Self. Similarly, the intelligent highest Self is occasionally called 'Bliss,' because bliss is its essential quality. Compare 'If that bliss existed not in the ether' (Taitt. Up. II, 7, 1); 'He perceived that bliss is Brahman' (Taitt. Up. III, 6, 1). That bliss is the essential attribute of Brahman is proved by texts such as 'That is one bliss of Brahman'; 'He who knows the bliss of Brahman is afraid of nothing' (Taitt. Up. II, 4, 1).—Or else the analogous case to which the Sūtra refers may be that of the intelligent Brahman being designated by the term 'knowledge,' in texts such as 'Truth, knowledge, the Infinite is Brahman' (Taitt. Up. II, 1). That knowledge is the essential quality of Brahman is known from passages such as 'together with the intelligent Brahman' (Taitt. Up. II, 1, 1); 'He who is all-knowing' (Mu. Up. I, 1, 9).

30. And there is no objection, since (the quality of knowledge) exists wherever the Self is; this being observed.

Since knowledge is an attribute which is met with wherever a Self is, there is no objection to the Self being designated by that attribute. Similarly we observe that special kinds of cows, as e. g. hornless ones, are designated by the term 'cow,' since the quality of possessing the generic character of cows is met with everywhere in connexion with the essential character of such animals with mutilated horns; since in fact that quality contributes to define their essential character. The 'and' of the Sūtra is meant to suggest a further argument, viz. that to apply to the Self the term 'knowledge' is suitable for that reason also that like knowledge the Self is self-illuminated. The objection that knowledge or consciousness cannot be an attribute inseparably connected with the essential nature of the Self as there is no consciousness in deep sleep and similar states is taken up in the next Sūtra.

31. Since there may be manifestation of that which exists; as in the case of virile power and so on.

The 'but' is meant to set the raised objection aside. The case may be that while consciousness is present also in deep sleep, and so on, it is manifested in the waking state only; whence there would be no objection to viewing consciousness as an essential attribute of the Self. 'As in the case of virile power and the like.' Special substances such as the virile element are indeed present in the male child already, but then are not manifest, while later on they manifest themselves with advancing youth; but all the same the possession of those substances is essential to the male being, not merely adventitious. For to be made up of seven elementary substances (viz. blood, humour, flesh, fat, marrow, bone, and semen) is an essential property of the body. That even in deep sleep and similar states the 'I' shines forth we have explained above. Consciousness is always there, but only in the waking state and in dreams it is observed to relate itself to objects. And that to be a subject of cognition, and so on, are essential attributes of the Self, we have also proved before. The conclusion, therefore, is that to be a knowing subject is the essential character of the Self. And that Self is of atomic size. The text 'when he has departed there is no consciousness' (*samgñâ*; *Bri. Up. II, 4, 12*) does not declare that the released Self has no consciousness; but only that in the case of that Self there is absent that knowledge (experience) of birth, death, and so on, which in the *Samsâra* state is caused by the connexion of the Self with the elements—as described in the preceding passage, 'that great being having risen from out these elements again perishes after them.' For the text as to the absence of *samgñâ* after death must be interpreted in harmony with other texts describing the condition of the released soul, such as 'the seeing one does not see death nor illness nor pain; the seeing one sees everything and obtains everything everywhere' (*Kh. Up. VII, 25, 2*); 'not remembering that body

into which he was born—seeing these pleasures with the mind he rejoices' (VIII, 12, 3 ; 5).

The Sūtras now proceed to refute the doctrine of the Self being (not a knower) but mere knowledge, and being omnipresent.

32. There would result permanent consciousness or non-consciousness, or else limitative restriction to either.

On the other view, i. e. on the view of the Self being omnipresent and mere knowledge, it would follow either that consciousness and also non-consciousness would permanently take place together everywhere ; or else that there would be definite permanent restriction to either of the two, i. e. either permanent consciousness or permanent non-consciousness.—If the omnipresent Self, consisting of mere knowledge only, were the cause of all that actual consciousness and non-consciousness on the part of Selves which takes place in the world, it might be conceived either as the cause of both—i. e. consciousness and non-consciousness—and this would mean that there is everywhere and at all times simultaneous consciousness and non-consciousness. If, on the other hand, it were the cause of consciousness only, there would never and nowhere be unconsciousness of anything ; and if it were the cause of non-consciousness only, there would never and nowhere be consciousness of anything. On our view, on the other hand, the actually perceived distribution of consciousness and non-consciousness explains itself, since we hold the Self to abide within bodies only, so that naturally consciousness takes place there only, not anywhere else.—The view, finally (held by the Vaiśeṣikas), of the consciousness of the Self depending on its organs (mind, senses, &c. ; while the omnipresent Self is, apart from those organs, non-sentient, *gāda*), results in the same difficulties as the view criticised above ; for as all the Selves are omnipresent they are in permanent conjunction with all organs ; and moreover it would follow that the *adṛśhṭas* (due to the actions of the different bodies) could

not thus be held apart (but would cling to all Selfs, each of which is in contact with all bodies).

Here terminates the *adhikarana* of 'the *knower*.'

33. (The soul is) an agent, on account of Scripture (thus) having a purport.

It has been shown that the individual Self is a knowing subject and atomic. Now the question arises whether that Self is an agent or, being itself non-active, erroneously ascribes to itself the activity of the non-sentient *gunas*. The *primâ facie* answer is that the individual Self is not an agent, since the sacred texts concerned with the Self declare that the Self does not act, while the *gunas* do act. Thus, e. g. in the *Kaṭhāvalli*, where the text at first denies of the individual Self all the attributes of *Prakṛiti*, such as being born, ageing and dying ('he is not born, he does not die'), and then also denies that the Self is the agent in acts such as killing and the like, 'If the slayer thinks that he slays, if the slain thinks that he is slain, they both do not understand; for this one does not slay, nor is that one slain' (II, 18). This means—if one thinks the Self to be the slayer one does not know the Self. And the Lord himself teaches that non-agency is the essential nature of the individual soul, and that it is mere delusion on the Self's part to ascribe to itself agency. 'By the attributes (*guna*) of *Prakṛiti*, actions are wrought all round.' He who is deluded by self-conceit thinks 'I am the agent'; 'when the seer beholds no other agent than the *gunas*'; '*Prakṛiti* is said to be the cause of all agency of causes and effects, whilst the soul is the cause of all enjoyment of pleasure and pain' (Bha. Gi. III, 27; XIV, 19; XIII, 20).—The soul, therefore, is an enjoyer only, while all agency belongs to *Prakṛiti*.—To this the *Sûtra* replies, 'an agent, on account of Scripture thus having a meaning.' The Self only is an agent, not the *gunas*, because thus only Scripture has a meaning. For the scriptural injunctions, such as 'he who desires the heavenly world is to sacrifice,' 'He who desires Release is to meditate on Brahman,' and similar ones, enjoin action on him only who will enjoy the fruit

of the action—whether the heavenly world, or Release, or anything else. If a non-sentient thing were the agent, the injunction would not be addressed to another being (viz. to an intelligent being—to which it actually is addressed). The term 'sāstra' (scriptural injunction) moreover comes from *sās*, to command, and commanding means impelling to action. But scriptural injunctions impel to action through giving rise to a certain conception (in the mind of the being addressed), and the non-sentient Pradhāna cannot be made to conceive anything. Scripture therefore has a sense only, if we admit that none but the intelligent enjoyer of the fruit of the action is at the same time the agent. Thus the Pūrva Mīmāṃsā declares 'the fruit of the injunction belongs to the agent' (III, 7, 18). The Pūrva-pakshin had contended that the text 'if the slayer thinks, &c.,' proves the Self not to be the agent in the action of slaying; but what the text really means is only that the Self as being eternal cannot be killed. The text, from *Smṛiti*, which was alleged as proving that the *guṇas* only possess active power, refers to the fact that in all activities lying within the sphere of the *samsāra*, the activity of the Self is due not to its own nature but to its contact with the different *guṇas*. The activity of the *guṇas*, therefore, must be viewed not as permanent, but occasional only. In the same sense *Smṛiti* says 'the reason is the connexion of the soul with the *guṇas*, in its births, in good and evil wombs' (Bha. Gī. XIII, 21). Similarly it is said there (XVIII, 16) that 'he who through an untrained understanding looks upon the isolated Self as an agent, that man of perverted mind does not see'; the meaning being that, since it appears from a previous passage that the activity of the Self depends on five factors (as enumerated in sl. 16), he who views the isolated Self to be an agent has no true insight.

34. On account of taking and the declaration as to its moving about.

The text beginning 'And as a great king,' &c., declares that 'the Self taking the *prāṇas* moves about in its own body,

according to its pleasure' (*Bṛi. Up. II, 1, 18*), i. e. it teaches that the Self is active in taking to itself the *prāṇas* and moving about in the body.

35. And on account of the designation (of the Self as the agent) in actions. If not so, there would be change of grammatical expression.

Because in the text 'Knowledge performs the sacrifice, it performs all works' (*Taitt. Up. II, 5*) the Self is designated as the agent in all worldly and Vedic works, for this reason also the Self must be held to be an agent. And should it be said that the word 'knowledge' in that text denotes not the Self, but the internal organ or *buddhi*, we point out that in that case there would be a change of grammatical expression, that is to say, as the *buddhi* is the instrument of action, the text would exhibit the instrumental case instead of the nominative case 'by knowledge, and so on' (*vigñānena* instead of *vigñānam*).

36. (There would be) absence of definite rule, as in the case of consciousness.

The *Sūtra* points out a difficulty which arises on the view of the Self not being an agent. *Sūtra* 32 has declared that if the Self were all-pervading it would follow that there would be no definite determination with regard to consciousness. Similarly, if the Self were not an agent but all activity belonged to *Prakṛiti*, it would follow that as *Prakṛiti* is a common possession of all souls, all actions would result in enjoyment (experience) on the part of all souls, or else on the part of none; for as each Self is held to be omnipresent, they are all of them in equal proximity to all parts of the *Pradhāna*. For the same reason it could not be maintained that the distribution of results between the different souls depends on the different internal organs which are joined to the souls; for if the souls are omnipresent, no soul will be exclusively connected with any particular internal organ.

37. On account of the inversion of power.

If the internal organ were the agent, then—since it is

impossible that a being other than the agent should be the enjoyer of the fruit of the action—the power of enjoyment also would belong to the internal organ, and would consequently have to be denied of the Self. But if this were so, there would be no longer any proof for the existence of the Self; for they expressly teach that ‘the person (i.e. the soul) exists, on account of the fact of enjoyment.’

38. And on account of the absence of samādhi.

If the internal organ were the agent, it would be such even in that final state of meditation, called samādhi, which is the instrument of Release. But that state consists therein that the meditating being realises its difference from Prakṛiti, and this is a conception which Prakṛiti itself (of which the internal organ is only a modification) cannot form.—The Self alone, therefore, is the agent.—But this would imply that the activity of the Self is never at rest!—Of this difficulty the next Sūtra disposes.

39. And as the carpenter, in both ways.

The Self, although always provided with the instruments of action, such as the organ of speech, and so on, acts when it wishes to do so, and does not act when it does not wish to do so. Just as a carpenter, although having his axe and other implements ready at hand, works or does not work just as he pleases.—If the internal organ, on the contrary, were essentially active, it would constantly be acting, since as a non-intelligent being it could not be influenced by particular reasons for action, such as the desire for enjoyment.

Here terminates the adhikaraṇa of ‘the agent.’

40. But from the highest, this being declared by Scripture.

Is the activity of the individual soul independent (free), or does it depend on the highest Self?—It is free; for if it were dependent on the highest Self, the whole body of scriptural injunctions and prohibitions would be unmeaning. For commandments can be addressed to such

agents only as are capable of entering on action or refraining from action, according to their own thought and will.

This *primâ facie* view is set aside by the Sûtra. The activity of the individual soul proceeds from the highest Self as its cause. For Scripture teaches this. 'Entered within, the ruler of creatures, the Self of all'; 'who dwelling in the Self is different from the Self, whom the Self does not know, whose body the Self is, who rules the Self from within, he is thy Self, the inward ruler, the immortal one.' *Smṛiti* teaches the same, 'I dwell within the heart of all; memory and knowledge as well as their loss come from me' (Bha. Gt. XV, 15); 'The Lord, O Arguna, dwells in the heart of all creatures, whirling, by his mysterious power, all creatures as if mounted on a machine' (Bha. Gt. XVIII, 61).—But this view implies the meaninglessness of all scriptural injunctions and prohibitions!—To this the next Sûtra replies.

41. But with a view to the efforts made (the Lord makes the soul act) on account of the (thus resulting) non-meaninglessness of injunctions and prohibitions and the rest.

The inwardly ruling highest Self promotes action in so far as it regards in the case of any action the volitional effort made by the individual soul, and then aids that effort by granting its favour or permission (*anumati*); action is not possible without permission on the part of the highest Self. In this way (i.e. since the action primarily depends on the volitional effort of the soul) injunctions and prohibitions are not devoid of meaning. The 'and the rest' of the Sûtra is meant to suggest the grace and punishments awarded by the Lord.—The case is analogous to that of property of which two men are joint owners. If one of these wishes to transfer that property to a third person he cannot do so without the permission of his partner, but that that permission is given is after all his own doing, and hence the fruit of the action (reward or anything) properly belongs to him only.—That, in the case of evil

actions, allowance of the action on the part of one able to stop it does not necessarily prove hardheartedness, we have shown above when explaining the Sāṅkhya doctrine.—But there is a scriptural text.—‘He (the Lord) makes him whom he wishes to lead up from these worlds do a good deed, and the same makes him whom he wishes to lead down from these worlds do a bad deed’ (Kau. Up. III, 8)—which means that the Lord himself causes men to do good and evil actions, and this does not agree with the partial independence claimed above for the soul.—The text quoted, we reply, does not apply to all agents, but means that the Lord, wishing to do a favour to those who are resolved on acting so as fully to please the highest Person, engenders in their minds a tendency towards highly virtuous actions, such as are means to attain to him ; while on the other hand, in order to punish those who are resolved on lines of action altogether displeasing to him, he engenders in their minds a delight in such actions as have a downward tendency and are obstacles in the way of the attainment of the Lord. Thus the Lord himself says, ‘I am the origin of all, everything proceeds from me ; knowing this the wise worship me with love. To them ever devoted, worshipping me in love, I give that means of wisdom by which they attain to me. In mercy only to them, dwelling in their hearts, do I destroy the darkness born of ignorance, with the brilliant light of knowledge’ (Bha. Gī. X, 8; 10–11). And further on the Lord—after having described ‘demoniac’ people, in the passus beginning ‘they declare the world to be without a Truth, without a resting-place, without a Ruler,’ and ending ‘malignantly hating me who abides in their own bodies and those of others’—declares, ‘These evil and malign haters, most degraded of men, I hurl perpetually into transmigrations and into demoniac wombs’ (XVI, 8–19).

Here terminates the *adhikaraṇa* of ‘that which depends on the Highest.’

42. (The soul is) a part, on account of the declarations of difference and otherwise ; some also record

(that Brahman is of) the nature of slaves, fishermen, and so on.

The Sûtras have declared that the individual soul is an agent, and as such dependent on the highest Person. The following question now arises—Is the individual soul absolutely different from Brahman? or is it nothing else than Brahman itself in so far as under the influence of error? or is it Brahman in so far as determined by a limiting adjunct (upâdhi)? or is it a part (*amsa*) of Brahman?—The doubt on this point is due to the disagreement of the scriptural texts.—But this whole matter has already been decided under Sû. II, 1, 22.—True. But as a difficulty presents itself on the ground of the conflicting nature of the texts—some asserting the difference and some the unity of the individual soul and Brahman—the matter is here more specially decided by its being proved that the soul is a part of Brahman. As long as this decision remains unsettled, the conclusions arrived at under the two Sûtras referred to, viz. that the soul is non-different from Brahman and that Brahman is ‘additional’ to the soul, are without a proper basis.

Let it then first be said that the soul is absolutely different from Brahman, since texts such as ‘There are two, the one knowing, the other not knowing, both unborn, the one strong, the other weak’ (Svet. Up. I, 9) declare their difference. Texts which maintain the non-difference of a being which is knowing and another which is not knowing, if taken literally, convey a contradiction—as if one were to say, ‘Water the ground with fire’!—and must therefore be understood in some secondary metaphorical sense. To hold that the individual soul is a part of Brahman does not explain matters; for by a ‘part’ we understand that which constitutes part of the extension of something. If, then, the soul occupied part of the extension of Brahman, all its imperfections would belong to Brahman. Nor can the soul be a part of Brahman if we take ‘part’ to mean a *piece* (*khandā*); for Brahman does not admit of being divided into pieces, and moreover, the difficulties

connected with the former interpretation would present themselves here also. That something absolutely different from something else should yet be a part of the latter cannot in fact be proved.

Or else let it be said that the soul is Brahman affected by error (bhrama). For this is the teaching of texts such as 'Thou art that'; 'this Self is Brahman.' Those texts, on the other hand, which declare the difference of the two merely restate what is already established by perception and the other means of knowledge, and therefore are shown, by those texts the purport of which it is to teach non-duality not established by other means, to lie—like perception and the other means of knowledge themselves—within the sphere of Nescience.

Or let it be assumed, in the third place, that the individual soul is Brahman as determined by a beginningless limiting adjunct (upādhi). For it is on this ground that Scripture teaches the Self to be Brahman. And that upādhi must not be said to be a mere erroneous imagination, for on that view the distinction of bondage, release, and so on, would be impossible.

Against all these views the Sūtra declares that the soul is a part of Brahman; since there are declarations of difference and also 'otherwise,' i.e. declarations of unity. To the former class belong all those texts which dwell on the distinction of the creator and the creature, the ruler and the ruled, the all-knowing and the ignorant, the independent and the dependent, the pure and the impure, that which is endowed with holy qualities and that which possesses qualities of an opposite kind, the lord and the dependent. To the latter class belong such texts as 'Thou art that' and 'this Self is Brahman.' Some persons even record that Brahman is of the nature of slaves, fishermen, and so on. The Ātharvavikās, that is to say, have the following text, 'Brahman are the slaves, Brahman are these fishers,' and so on; and as Brahman there is said to comprise within itself all individual souls, the passage teaches general non-difference of the Self. In order, then, that texts of both these classes may be taken in their

primary, literal sense, we must admit that the individual soul is a part of Brahman. Nor is it a fact that the declarations of difference refer to matters settled by other means of knowledge, such as perception and so on, and on that account are mere reiterations of something established otherwise (in consequence of which they would have no original proving force of their own, and would be sublated by the texts declaring non-duality). For the fact that the soul is created by Brahman, is ruled by it, constitutes its body, is subordinate to it, abides in it, is preserved by it, is absorbed by it, stands to it in the relation of a meditating devotee, and through its grace attains the different ends of man, viz. religious duty, wealth, pleasure and final release—all this and what is effected thereby, viz. the distinction of the soul and Brahman, does not fall within the cognisance of perception and the other means of proof, and hence is not established by something else. It is therefore not true that the texts declaring the creation of the world, and so on, are mere reiterations of differences established by other means of authoritative knowledge, and hence have for their purport to teach things that are false.—[Nor will it do to say that the texts declaring duality teach what indeed is not established by other means of knowledge but is erroneous.] 'Brahman conceives the thought of differentiating itself, forms the resolution of becoming many, and accordingly creates the ether and the other elements, enters into them as individual soul, evolves all the different forms and names, takes upon himself all the pleasures and pains which spring from experiencing the infinite multitude of objects thus constituted, abides within and inwardly rules all beings, recognises itself in its *gīva*-condition to be one with the universal causal Brahman, and finally accomplishes its release from the *samsāra* and the body of sacred doctrine by which this release is effected'—all this the Veda indeed declares, but its real purport is that all this is only true of a Brahman under the influence of an illusion, and therefore is unreal!—while at the same time Brahman is defined as that the essential nature of which is absolutely pure intelligence! Truly, if such were the purport of the Veda, what

more would the Veda be than the idle talk of a person out of his mind !

Nor finally is there any good in the theory of the soul being Brahman in so far as determined by a limiting adjunct. For this view also is in conflict with the texts which distinguish Brahman as the ruling and the soul as the ruled principle, and so on. One and the same Devadatta does not become double as it were—a ruler on the one hand and a ruled subject on the other—because he is determined by the house in which he is, or by something else.

In order to be able to account for the twofold designations of the soul, we must therefore admit that the soul is a *part* of Brahman.

43. And on account of the mantra.

‘One part (quarter) of it are all beings, three feet (quarters) of it are the Immortal in heaven’ (*Kh. Up. III, 12, 6*)—on account of this mantra also the soul must be held to be a part of Brahman. For the word ‘foot’ denotes a part. As the individual souls are many the mantra uses the plural form ‘all beings.’ In the Sūtra (42) the word ‘part’ is in the singular, with a view to denote the whole class. For the same reason in II, 3, 18 also the word ‘ātman’ is in the singular. For that the individual Selfs are different from the Lord, and are many and eternal, is declared by texts such as ‘He who, eternal and intelligent, fulfils the desires of many who likewise are eternal and intelligent’ (*Ka. Up. II, 5, 13*). Since thus the plurality of the eternal individual Selfs rests on good authority, those who have an insight into the true nature of Selfs will discern without difficulty different characteristics distinguishing the individual Selfs, although all Selfs are alike in so far as having intelligence for their essential nature. Moreover the Sūtra II, 3, 48 directly states the plurality of the individual Selfs.

44. Moreover it is so stated in Smṛiti.

Smṛiti moreover declares the individual soul to be a part of the highest Person, ‘An eternal part of myself becomes

the individual soul (*gīva*) in the world of life' (Bha. Gī. XV, 7).—For this reason also the soul must be held to be a part of Brahman.

But if the soul is a part of Brahman, all the imperfections of the soul are Brahman's also!—To this objection the next Sūtra replies.

45. But as in the case of light and so on. Not so is the highest.

The 'but' discards the objection.—'Like light and so on.' The individual soul is a part of the highest Self; as the light issuing from a luminous thing such as fire or the sun is a part of that body; or as the generic characteristics of a cow or horse, and the white or black colour of things so coloured, are attributes and hence parts of the things in which those attributes inhere; or as the body is a part of an embodied being. For by a part we understand that which constitutes one place (*deśa*) of some thing, and hence a distinguishing attribute (*viśeṣaṇa*) is a part of the thing distinguished by that attribute. Hence those analysing a thing of that kind discriminate between the *distinguishing* element or part of it, and the *distinguished* element or part. Now although the distinguishing attribute and the thing distinguished thereby stand to each other in the relation of part and whole, yet we observe them to differ in essential character. Hence there is no contradiction between the individual and the highest Self—the former of which is a *viśeṣaṇa* of the latter—standing to each other in the relation of part and whole, and their being at the same time of essentially different nature. This the Sūtra declares 'not so is the highest,' i.e. the highest Self is not of the same nature as the individual soul. For as the luminous body is of a nature different from that of its light, thus the highest Self differs from the individual soul which is a part of it. It is this difference of character—due to the individual soul being the distinguishing element and the highest Self being the substance distinguished thereby—to which all those texts refer which declare difference. Those texts, on the other hand, which declare non-difference are

based on the circumstance that attributes which are incapable of separate existence are ultimately bound to the substance which they distinguish, and hence are fundamentally valid. That in declarations such as 'Thou art that' and 'this Self is Brahman,' the words *thou* and *Self*, no less than the words *that* and *Brahman*, denote Brahman in so far as having the individual souls for its body, and that thus the two sets of words denote fundamentally one and the same thing, has been explained previously.

46. And Smṛiti texts declare this.

That the world and Brahman stand to each other in the relation of part and whole, the former being like the light and the latter like the luminous body, or the former being like the power and the latter like that in which the power inheres, or the former being like the body and the latter like the soul; this Parāśara also and other Smṛiti writers declare, 'As the light of a fire which abides in one place only spreads all around, thus this whole world is the power (śakti) of the highest Brahman.' The 'and' in the Sūtra implies that scriptural texts also ('of whom the Self is the body' and others) declare that the individual Self is a part of Brahman in so far as it is its body.

But if all individual souls are equal in so far as being alike parts of Brahman, alike actuated by Brahman, and alike knowing subjects, what is the reason that, as Scripture teaches, some of them are allowed to read the Veda and act according to its injunctions, while others are excluded therefrom; and again that some are to see, feel, and so on, while others are excluded from these privileges?—This question is answered by the next Sūtra.

47. Permission and exclusion (result) from connexion with a body; as in the case of light and so on.

Although all souls are essentially of the same nature in so far as they are parts of Brahman, knowing subjects and so on, the permissions and exclusions referred to are possible for the reason that each individual soul is joined to some

particular body, pure or impure, whether of a Brāhmaṇa or Kshattriya or Vaisya or Sūdra, and so on. 'As in the case of fire and so on.' All fire is of the same kind, and yet one willingly fetches fire from the house of a Brāhmaṇa, while one shuns fire from a place where dead bodies are burnt. And from a Brāhmaṇa one accepts food without any objection, while one refuses food from a low person.

48. And on account of non-connectedness there is no confusion.

Although the souls, as being parts of Brahman and so on, are of essentially the same character, they are actually separate, for each of them is of atomic size and resides in a separate body. For this reason there is no confusion or mixing up of the individual spheres of enjoyment and experience. The Sūtrakāra introduces this reference to an advantage of his own view of things, in order to intimate that the views of the soul being Brahman deluded or else Brahman affected by a limiting adjunct are on their part incapable of explaining how it is that the experiences of the individual Self and the highest Self, and of the several individual Selves, are not mixed up.

But may not, on the view of the soul being Brahman deluded, the distinction of the several spheres of experience be explained by means of the difference of the limiting adjuncts presented by Nescience?—This the next Sūtra negatives.

49. And it is a mere apparent argument.

The argumentation by which it is sought to prove that that being whose nature is constituted by absolutely uniform light, i. e. intelligence, is differentiated by limiting adjuncts which presuppose an obscuration of that essential nature, is a mere apparent (fallacious) one. For, as we have shown before, obscuration of the light of that which is nothing but light means destruction of that light.—If we accept as the reading of the Sūtra 'ābhāśāt' (in plural) the meaning is that the various reasons set forth by the adherents of that doctrine are all of them fallacious. The 'and' of

the Sūtra is meant to point out that that doctrine, moreover, is in conflict with texts such as 'thinking himself to be different from the Mover' (Svet. Up. I, 6); 'there are two unborn ones, one a ruler, the other not a ruler' (I, 9); 'of those two one eats the sweet fruit' (V, 6); and others. For even if difference is due to upādhis which are the figment of Nescience, there is no escaping the conclusion that the spheres of experience must be mixed up, since the theory admits that the thing itself with which all the limiting adjuncts connect themselves is one only.

But this cannot be urged against the theory of the individual soul being Brahman in so far as determined by real limiting adjuncts; for on that view we may explain the difference of spheres of experience as due to the beginningless *adrishṭas* which are the cause of the difference of the limiting adjuncts!—To this the next Sūtra replies.

50. On account of the non-determination of the *adrishṭas*.

As the *adrishṭas* also which are the causes of the series of upādhis have for their substrate Brahman itself, there is no reason for their definite allotment (to definite individual souls), and hence again there is no definite separation of the spheres of experience. For the limiting adjuncts as well as the *adrishṭas* cannot by their connexion with Brahman split up Brahman itself which is essentially one.

51. And it is thus also in the case of purposes and so on.

For the same reason there can be no definite restriction in the case of purposes and so on which are the causes of the different *adrishṭas*. (For they also cannot introduce plurality into Brahman that is fundamentally one.)

52. Should it be said (that that is possible) owing to the difference of place; we deny this, on account of (all upādhis) being within (all places).

Although Brahman is one only and not to be split by the several limiting adjuncts with which it is connected,

yet the separation of the spheres of enjoyment is not impossible since the places of Brahman which are connected with the upādhis are distinct.—This the Sūtra negatives on the ground that, as the upādhis move here and there and hence all places enter into connexion with all upādhis, the mixing up of spheres of enjoyment cannot be avoided. And even if the upādhis were connected with different places, the pain connected with some particular place would affect the whole of Brahman which is one only.—The two Sūtras II, 3, 32 and 37 have stated an objection against those who, without taking their stand on the Veda, held the view of an all-pervading soul. The Sūtras II, 3, 50 and ff., on the other hand, combat the view of those who, while basing their doctrine on the Veda, teach the absolute unity of the Self.—Here terminates the adhikaraṇa of ‘the part.’

FOURTH PĀDA.

1. Thus the *prāṇas*.

After having taught that Ether and all the other elements are effects, and hence have originated, the Sūtras had shown that the individual soul, although likewise an effect, does not originate in the sense of undergoing a change of essential nature; and had in connexion therewith clearly set forth wherein the essential nature of the soul consists. They now proceed to elucidate the question as to the origination of the instruments of the individual soul, viz. the organs and the vital breath.

The point here to be decided is whether the organs are effects as the individual soul is an effect, or as ether and the other elements are. As the soul is, thus the *prāṇas* are, the Pūrvapakshin maintains. That means—as the soul is not produced, thus the organs also are not produced. For the latter point no less than the former is directly stated in Scripture; the wording of the Sūtra ‘thus the *prāṇas*’ being meant to extend to the case of the *prāṇas* also, the authority of Scripture to which recourse was had in the case of the soul.—But what is the scriptural text you mean?

‘Non-being, truly this was in the beginning. Here they say, what was that? Those *Rishis* indeed were that Non-being, thus they say. And who were those *Rishis*? The *prāṇas* indeed were those *Rishis*.’ This is the passage which declares that before the origination of the world the *Rishis* existed. As ‘*prāṇāḥ*’ is in the plural, we conclude that what is meant is the organs and the vital air. Nor can this text be interpreted to mean only that the *prāṇas* exist for a very long time (but are not uncreated); as we may interpret the texts declaring *Vāyu* and the atmosphere (*antariksha*) to be immortal: ‘*Vāyu* and the atmosphere are immortal’; ‘*Vāyu* is the deity that never sets’ (*Bṛi. Up. II, 3, 3; I, 5, 22*). For the clause ‘Non-being indeed was

this in the beginning' declares that the *prāṇas* existed even at the time when the entire world was in the *pralaya* state. Those texts, then, which speak of an origination of the *prāṇas* must be explained somehow, just as we did with the texts referring to the origination of the individual soul.

To this the *Siddhāntin* replies, 'the *prāṇas* also originate in the same way as ether, and so on.'—Why?—Because we have scriptural texts directly stating that before creation everything was one, 'Being only this was in the beginning,' 'The Self only was this in the beginning.' And moreover, the text 'from that there is produced the *prāṇa* and the mind and all organs' (*Mu. Up. II, 3, 1*) declares that the organs originated; they therefore cannot have existed before creation. Nor is it permissible to ascribe a different meaning to the texts which declare the origination of the sense-organs—as we may do in the case of the texts declaring the origination of the soul. For we have no texts directly denying the origination of the sense-organs, or affirming their eternity, while we *have* such texts in the case of the individual soul. In the text quoted by the *Pūrvapakshin*, 'Non-being indeed was this in the beginning,' &c., the word *prāṇa* can denote the highest Self only; for from texts such as 'All these beings indeed enter into breath alone, and from breath they arise' (*Kh. Up. I, 11, 5*), the word *prāṇa* is known to be one of the designations of the highest Self. And as to the clause 'the *prāṇas* indeed are those *Rishis*,' we remark that the term *Rishi* may properly be applied to the all-seeing highest Self, but not to the non-intelligent organs.

But how then is the plural form 'the *Rishis* are the *prāṇas*' to be accounted for? This the next *Sūtra* explains.

2. (The scriptural statement of the plural) is secondary, on account of impossibility; and since (the highest Self) is declared before that.

The plural form exhibited by the text must be taken (not in its literal, but) in a secondary figurative sense, since there is no room there for a plurality of things. For Scrip-

ture declares that previous to creation the highest Self only exists.

3. On account of speech having for its antecedent that.

For the following reason also the word 'prāṇa,' in the text quoted, can denote Brahman only. Speech, i.e. the names which have for their object all things apart from Brahman, presupposes the existence of the entire universe of things—ether, and so on—which is the object of speech. But, as according to the text 'this was then non-differentiated ; it was thereupon differentiated by names and forms,' then (i.e. before the differentiation of individual things), no things having name and form existed, there existed also no effects of speech and the other organs of action and sensation, and hence it cannot be inferred that those organs themselves existed.—Here terminates the *adhikaraṇa* of 'the origination of the prāṇas.'

4. (They are seven) on account of the going of the seven and of specification.

The question here arises whether those organs are seven only, or eleven—the doubt on this point being due to the conflicting nature of scriptural texts.—The Pūrvapakshin maintains the former alternative.—On what grounds?—'On account of going, and of specification.' For the text refers to the 'going,' i.e. to the moving about in the different worlds, together with the soul when being born or dying, of seven prāṇas only, 'seven are these worlds in which the prāṇas move which rest in the cave, being placed there as seven and seven' (Mu. Up. II, 1, 8)—where the repetition 'seven and seven' intimates the plurality of souls to which the prāṇas are attached. Moreover those moving prāṇas are distinctly specified in the following text, 'when the five instruments of knowledge stand still, together with the mind (*manas*), and when the *buddhi* does not move, that they call the highest "going"' (*gati*—Ka. Up. II, 6, 10). The 'highest going' here means the moving towards Release, all movement within the body having

come to an end. As thus the text declares that at the time of birth and death seven *prâṇas* only accompany the soul, and as, with regard to the condition of final concentration, those *prâṇas* are distinctly specified as forms of knowledge (*gñânâni*), we conclude that the *prâṇas* are the seven following instruments of the soul—the organs of hearing, feeling, seeing, tasting and smelling, the *buddhi* and the *manas*. In various other passages indeed, which refer to the *prâṇas*, higher numbers are mentioned, viz. up to fourteen, speech, the hands, the feet, the anus, the organ of generation, the *ahaṅkāra* and the *kleśa* being added to those mentioned above; cp. e.g. ‘there are eight *grahas*’ (*Bṛi. Up.* III, 2, 1); ‘Seven are the *prâṇas* of the head, two the lower ones’ (*Taitt. Samh.* V, 3, 2, 5). But as the text says nothing about those additional organs accompanying the soul, we assume that they are called *prâṇas* in a metaphorical sense only, since they all, more or less, assist the soul.—This view the next *Sûtra* sets aside.

5. But the hands and so on also; (since they assist the soul) abiding (in the body). Hence (it is) not so.

The organs are not seven only, but eleven, since the hands and the rest also contribute towards the experience and fruition of that which abides in the body, i.e. the soul, and have their separate offices, such as seizing, and so on. Hence it is not so, i.e. it must not be thought that the hands and the rest are not organs. *Buddhi*, *ahaṅkāra* and *kleśa*, on the other hand, are (not independent organs but) mere designations of the *manas*, according as the latter is engaged in the functions of deciding (*adhyavasâya*), or misconception (*abhimâna*), or thinking (*kleśa*). The organs therefore are eleven. From this it follows that in the passage ‘Ten are these *prâṇas* in man, and *Âtman* is the eleventh’ (*Bṛi. Up.* II, 4, 11), the word *Âtman* denotes the *manas*. The number *eleven* is confirmed by scriptural and *Smṛiti* passages, cp. ‘the ten organs and the one’ (*Bha. Gî.* XIII, 5); ‘ten are the *vaikârîka* beings, the *manas* is the eleventh,’ and others. Where more organs

are mentioned, the different functions of the *manas* are meant; and references to smaller numbers are connected with special effects of the organs, such as accompanying the soul, and the like.—Here terminates the *adhikaraṇa* of 'the going of the seven.'

6. And (they are) minute.

As the text 'these are all alike, all infinite' (*Bṛi. Up. I, 5, 13*), declares speech, mind, and breath to be infinite, we conclude that the *prāṇas* are all-pervading.—To this the *Sūtra* replies, that they are minute; for the text 'when the vital breath passes out of the body, all the *prāṇas* pass out after it' (*Bṛi. Up. V, 4, 2*), proves those *prāṇas* to be of limited size, and as when passing out they are not perceived by bystanders, they must be of minute size.—The text which speaks of them as infinite is a text enjoining meditation ('he who meditates on them as infinite'), and infinity there means only that abundance of activities which is an attribute of the *prāṇa* to be meditated on.

7. And the best.

By 'the best' we have to understand the chief vital air (*mukhya prāṇa*), which, in the colloquy of the *prāṇas*, is determined to be the best because it is the cause of the preservation of the body. This chief vital air the *Pūrva-pakshin* maintains to be something non-created, since Scripture (*Ri. Samh. V, 129, 2*), 'By its own law the One was breathing without wind,' shows that an effect of it, viz. the act of breathing, existed even previously to creation, at the time of a great *pralaya*; and because texts declaring it to have been created—such as 'from him is born breath' (*Mu. Up. II, 1, 3*)—may be interpreted in the same way as the texts declaring that the soul is something created (see p. 540 ff.).—To this the reply is that, since this view contradicts scriptural statements as to the oneness of all, previous to creation; and since the *Mundaka*-text declares the *prāṇa* to have been created in the same way as earth and the other elements; and since there are no texts plainly denying its createdness, the chief vital air also must

be held to have been created. The words 'the One was breathing without wind' by no means refer to the vital breath of living creatures, but intimate the existence of the highest Brahman, alone by itself; as indeed appears from the qualification 'without wind.'—That the vital breath, although really disposed of in the preceding Sûtras, is specially mentioned in the present Sûtra, is with a view to the question next raised for consideration.—Here terminates the *adhikarana* of 'the minuteness of the *prāṇas*.'

8. Neither air nor function, on account of its being stated separately.

Is this main vital breath nothing else but air, the second of the elements? Or is it a certain motion of the air? Or is it air that has assumed some special condition?—The first alternative may be adopted, on account of the text '*prāṇa* is air.'—Or, since mere air is not called breath, while this term is generally applied to that motion of air which consists in inhalation and exhalation, we may hold that breath is a motion of air.—Of both these views the Sûtra disposes by declaring 'not so, on account of separate statement.' For in the passage 'From him there is produced breath, mind, and all sense-organs, ether and air,' &c., breath and air are mentioned as two separate things. For the same reason breath also cannot be a mere motion or function of air; for the text does not mention any functions of fire and the other elements, side by side with these elements, as separate things (and this shows that breath also cannot, in that text, be interpreted to denote a function of air). The text '*prāṇa* is air,' on the other hand, intimates (not that breath is identical with air, but) that breath is air having assumed a special form, not a thing altogether different from it, like fire. In ordinary language, moreover, the word *breath* does not mean a mere motion but a substance to which motion belongs; we say, 'the breath moves to and fro in inhalation and exhalation.'

Is breath, which we thus know to be a modification of air, to be considered as a kind of elementary substance, like fire, earth, and so on? Not so, the next Sûtra replies.

9. But like the eye and the rest, on account of being taught with them, and for other reasons.

Breath is not an element, but like sight and the rest, a special instrument of the soul. This appears from the fact that the texts mention it together with the recognised organs of the soul, the eye, and so on; so e.g. in the colloquy of the *prāṇas*. And such common mention is suitable in the case of such things only as belong to one class.—The ‘and for other reasons’ of the Sūtra refers to the circumstance of the principal breath being specially mentioned among the organs comprised under the term ‘*prāṇa*’; cp. ‘that principal breath’ (*Kh. Up.* I, 2, 7); ‘that central breath’ (*Bṛi. Up.* I, 5, 21).—But if the chief breath is, like the eye and the other organs, an instrument of the soul, there must be some special form of activity through which it assists the soul, as the eye e. g. assists the soul by seeing. But no such activity is perceived, and the breath cannot therefore be put in the same category as the organs of sensation and action!—To this objection the next Sūtra replies.

10. And there is no objection on account of its not having an activity (*karana*); for (Scripture) thus declares.

The *karana* of the Sūtra means *kriyā*, action. The objection raised on the ground that the principal breath does not exercise any form of activity helpful to the soul, is without force, since as a matter of fact Scripture declares that there is such an activity, in so far as the vital breath supports the body with all its organs. For the text (*Kh. Up.* V, 1, 7 ff.) relates how on the successive departure of speech, and so on, the body and the other organs maintained their strength, while on the departure of the vital breath the body and all the organs at once became weak and powerless.—The conclusion therefore is that the breath, in its fivefold form of *prāṇa*, *apāṇa*, and so on, subserves the purposes of the individual soul, and thus occupies the position of an instrument, no less than the eye and the other organs.

But as those five forms of breath, viz. *prāna*, *udāna*, &c., have different names and functions they must be separate principles (and hence there is not *one* principal breath)! To this the next Sūtra replies.

11. It is designated as having five functions like mind.

As desire, and so on, are not principles different from mind, although they are different functions and produce different effects—according to the text, ‘Desire, purpose, doubt, faith, want of faith, firmness, absence of firmness, shame, reflection, fear—all this is mind’ (*Bṛi. Up. I, 5, 3*); so, on the ground of the text, ‘*prāna*, *apāna*, *vyāna*, *udāna*, *samāna*—all this is *prāna*’ (*ibid.*), *apāna* and the rest must be held to be different functions of *prāna* only, not independent principles.—Here terminates the *adhikāraṇa* of what is ‘a modification of air.’

12. And (it is) minute.

This *prāna* also is minute, since as before (i. e. as in the case of the organs) the text declares it to pass out of the body, to move, and so on, ‘him when he passes out the *prāna* follows after’ (*Bṛi. Up. V, 4, 2*). A further doubt arises, in the case of *prāna*, owing to the fact that in other texts it is spoken of as of large extent, ‘It is equal to these three worlds, equal to this Universe’ (*Bṛi. Up. I, 3, 22*); ‘On *prāna* everything is founded’; ‘For all this is shut up in *prāna*.’ But as the texts declaring the passing out, and so on, of the *prāna*, prove it to be of limited size, the all-embracingness ascribed to *prāna* in those other texts must be interpreted to mean only that the life of all living and breathing creatures depends on breath.—Here terminates the *adhikāraṇa* of ‘the minuteness of the best.’

13. But the rule (over the *prānas*) on the part of Fire and the rest, together with him to whom the *prānas* belong (i. e. the soul), is owing to the thinking of that (viz. the highest Self); on account of scriptural statement.

It has been shown that the *prāṇas*, together with the main *prāṇa*, originate from Brahman, and have a limited size. That the *prāṇas* are guided by Agni and other divine beings has also been explained on a previous occasion, viz. under Sū. II, 1, 5. And it is known from ordinary experience that the organs are ruled by the individual soul, which uses them as means of experience and fruition. And this is also established by scriptural texts, such as 'Having taken these *prāṇas* he (i.e. the soul) moves about in his own body, according to his pleasure' (*Bṛi. Up. II, 1, 18*). The question now arises whether the rule of the soul and of the presiding divine beings over the *prāṇas* depends on them (i.e. the soul and the divinities) only, or on some other being.—On them only, since they depend on no one else!—Not so, the Sūtra declares. The rule which light, and so on, i. e. Agni and the other divinities, together with him to whom the *prāṇas* belong, i. e. the soul, exercise over the *prāṇas*, proceeds from the thinking of that, i. e. from the will of the highest Self.—How is this known?—'From scriptural statement.' For Scripture teaches that the organs, together with their guiding divinities and the individual soul, depend in all their doings on the thought of the highest Person. 'He, who abiding within Fire, rules Fire from within.—He, who abiding within air—within the Self—within the eye, and so on' (*Bṛi. Up. III, 7*); 'From fear of it the wind blows, from fear of it the sun rises, from fear of it Agni and Indra, yea Death runs as the fifth' (*Taitt. Up. II, 8, 1*); 'By the command of that Imperishable one, sun and moon stand, held apart' (*Bṛi. Up. II, 8, 9*).

14. And on account of the eternity of this.

As the quality, inhering in all things, of being ruled by the highest Self, is eternal and definitely fixed by being connected with his essential nature, it is an unavoidable conclusion that the rule of the soul and of the divinities over the organs depends on the will of the highest Self. The text, 'Having sent forth this he entered into it, having entered into it he became sat and tyat' (*Taitt. Up. II, 6*), shows that the entering on the part of the highest Person

into all things, so as to be their ruler, is connected with his essential nature. Similarly *Smṛiti* says, 'Pervading this entire Universe by a portion of mine I do abide' (Bha. Gî. X, 42).—Here terminates the *adhikarana* of 'the rule of Fire and the rest.'

15. They, with the exception of the best, are organs, on account of being so designated.

Are all principles called *prâṇas* to be considered as 'organs' (*indriyâṇi*), or is the 'best,' i. e. the chief *prâṇa*, to be excepted?—All of them, without exception, are organs; for they all are called *prâṇas* equally, and they all are instruments of the soul.—Not so, the *Sûtra* replies. The 'best' one is to be excepted, since only the *prâṇas* other than the best are designated as *organs*. Texts such as 'the organs are ten and one' (Bha. Gî. XIII, 5) apply the term 'organ' only to the senses of sight and the rest, and the internal organ.

16. On account of scriptural statement of difference, and on account of difference of characteristics.

Texts such as 'from him is born *prâṇa*, and the internal organ, and all organs' (Mu. Up. II, 1, 3) mention the vital breath separately from the organs, and this shows that the breath is not one of the organs. The passage indeed mentions the internal organ (*manas*) also as something separate; but in other passages the *manas* is formally included in the organs, 'the (five) organs with mind as the sixth' (Bha. Gî. XV, 7). That the vital breath differs in nature from the organ of sight and the rest, is a matter of observation. For in the state of deep sleep the function of breath is seen to continue, while those of the eye, and so on, are not perceived. The work of the organs, inclusive of the *manas*, is to act as instruments of cognition and action, while the work of breath is to maintain the body and the organs. It is for the reason that the subsistence of the organs depends on breath, that the organs themselves are called *prâṇas*. Thus Scripture says, 'they all became the form of that (breath), and therefore they are called after him *prâṇas*' (*Bṛi. Up. I, 5, 21*). 'They became

its form' means—they became its body, their activity depended on it.—Here terminates the *adhikaraṇa* of 'the organs.'

17. But the making of names and forms (belongs) to him who renders tripartite, on account of scriptural teaching.

The Sūtras have shown that the creation of the elements and organs in their collective aspect (*samashā*) and the activity of the individual souls proceed from the highest Self; and they have also further confirmed the view that the rule which the souls exercise over their organs depends on the highest Self. A question now arises with regard to the creation of the world in its discrete aspect (*vyashā*), which consists in the differentiation of names and forms (i. e. of individual beings). Is this latter creation the work of *Hiraṇyagarbha* only, who represents the collective aggregate of all individual souls; or, fundamentally, the work of the highest Brahman having *Hiraṇyagarbha* for its body—just as the creation of water e. g. is the work of the highest Brahman having fire for its body?—The *Pûrvapakshin* maintains the former alternative. For, he says, the text 'Having entered with this living-soul-self (*anena gīvenâtmanâ*), let me differentiate names and forms' (*Kṛ. Up. VI, 3, 2*), declares the *gīva*-soul to be the agent in differentiation. For the resolve of the highest deity is expressed, not in the form 'let me differentiate names and forms by myself' (*svena rūpeṇa*), but 'by this soul-self,' i. e. by a part of the highest Self, in the form of the individual soul.—But on this interpretation the first person in '*vyākaraṇāsi*' (let me enter), and the grammatical form of 'having entered,' which indicates the agent, could not be taken in their literal, but only in an implied, sense—as is the case in a sentence such as 'Having entered the hostile army by means of a spy, I will estimate its strength' (where the real agent is not the king, who is the speaker, but the spy).—The cases are not analogous, the *Pûrvapakshin* replies. For the king and the spy are fundamentally separate, and hence the king is agent by implication only. But in the

case under discussion the soul is a part, and hence contributes to constitute the essential nature of, the highest Self; hence that highest Self itself enters and differentiates in the form of the soul. Nor can it be said that the instrumental case ('with this soul-self') has the implied meaning of association ('together with this soul-self'); for if a case can be taken in its primary sense, it is not proper to understand it in a sense which has to be expressed by means of a preposition. But the third case, *gīvena*, cannot here be understood even in its primary sense, i.e. that of the instrument of the action; for if Brahman is the agent in the acts of entering and differentiating, the soul is not that which is most suitable to accomplish the end of action (while yet grammar defines the *instrumental* case—*karana*—on this basis). Nor can it be said that the activity of the soul comes to an end with the entering, while the differentiation of names and forms is Brahman's work, for the past participle (*pravīśya*) indicates (according to the rules of grammar) that the two actions—of entering and differentiating—belong to the same agent. And although the soul as being a part of the highest Self shares in its nature, yet in order to distinguish it from the highest Self, the text by means of the clause 'with *that* living Self' refers to it as something outward (not of the nature of the Self). The agent in the action of differentiation of names and forms therefore is *Hiranyagarbha*. *Smṛiti* texts also ascribe to him this activity; cp. 'he in the beginning made, from the words of the Veda, the names and forms of beings, of the gods and the rest, and of actions.'

Against this view the *Sūtra* declares itself. The differentiation of names and forms belongs to him who renders tripartite, i.e. the highest Brahman; since it is assigned by Scripture to the latter only. For the text 'That divinity thought, let me, having entered these three beings with this living-soul-self, differentiate names and forms—let me make each of these three tripartite,' shows that all the activities mentioned have one and the same agent. But the rendering tripartite cannot belong to *Brahmā* (*Hiranyagarbha*), who abides within the *Brahma*-egg, for that egg

itself is produced from fire, water, and earth, only after these elements have been rendered tripartite; and *Smṛiti* says that *Brahmā* himself originated in that egg, 'in that egg there originated *Brahmā*, the grandfather of all the worlds.' As thus the action of rendering tripartite can belong to the highest Brahman only, the differentiation of names and forms, which belongs to the same agent, also is Brahman's only.—But how then does the clause 'with that living-soul-self' fit in?—The co-ordination 'with that soul, with the Self,' shows that the term 'soul' here denotes the highest Brahman as having the soul for its body; just as in the clauses 'that fire thought'; 'it sent forth water'; 'water thought,' and so on, what is meant each time is Brahman having fire, water, and so on, for its body. The work of differentiating names and forms thus belongs to the highest Brahman which has for its body *Hiraṇyagarbha*, who represents the soul in its aggregate form. On this view the first person (in 'let me differentiate') and the agency (conveyed by the form of 'pravisya') may, without any difficulty, be taken in their primary literal senses; and the common agency, implied in the connexion of *pravisya* and *vyākaraṇāni*, is accounted for. The view here set forth as to the relation of Brahman and *Hiraṇyagarbha* also explains how the accounts of *Hiraṇyagarbha*'s (*Brahmā*'s) creative activity can say that *he* differentiated names and forms.

The whole passus beginning 'that divinity thought,' therefore has the following meaning—'Having entered into those three beings, viz. Fire, Water, and Earth, with my Self which is qualified by the collective soul (as constituting its body), let me differentiate names and forms, i.e. let me produce gods and all the other kinds of individual beings, and give them names; and to that end, since fire, water, and earth have not yet mutually combined, and hence are incapable of giving rise to particular things, let me make each of them tripartite, and thus fit them for creation.'—The settled conclusion then is, that the differentiation of names and forms is the work of the highest Brahman only.

But, an objection is raised, the fact that the differentia-

tion of names and forms must be due to the same agent as the rendering tripartite, does not after all prove that the former is due to the highest Self. For the rendering tripartite may itself belong to the individual soul. For the text relates how, after the creation of the cosmic egg, a process of tripartition was going on among the individual living beings created by Brahmâ. 'Learn from me, my friend, how those three beings having reached man become tripartite, each of them. The earth when eaten is disposed of in three ways; its grossest portion becomes feces, its middle portion flesh, its subtlest portion mind,' and so on. Similarly, in the preceding section, it is described how the process of tripartition goes on in the case of fire, sun, moon, and lightning, which all belong to the world created by Brahmâ, 'the red colour of burning fire is the colour of fire,' &c. And the text moreover states the original tripartition to have taken place after the differentiation of names and forms: 'That divinity having entered into these three beings differentiated names and forms. Each of these (beings) it rendered tripartite.'—To this objection the next Sûtra replies.

18. Flesh is of earthy nature; in the case of the two others also according to the text.

The view that the description of tripartition, given in the passage 'each of these he made tripartite,' refers to a time subsequent to the creation of the mundane egg and to the gods created by Brahmâ, cannot be upheld. For from it there would follow that, as in the passage 'earth when eaten is disposed of in three ways,' &c., flesh is declared to be more subtle than feces, and mind yet subtler, it would have to be assumed—in agreement with the nature of the causal substance—that flesh is made of water and manas of fire¹. And similarly we should have to assume that urine

¹ I. e. if the tripartition of earth (i. e. solid food) when eaten, which is described in VI, 5, 1, were the same tripartition which is described in VI, 3, 3-4, we should have to conclude that the former tripartition consists, like the latter, in an admixture to earth of water and fire.

—which is the grossest part of water drunk (cp. VI, 5, 2)—is of the nature of earth, and breath, which is its subtlest part, of the nature of fire. But this is not admissible; for as the text explicitly states that earth when eaten is disposed of in three ways, flesh and mind also must be assumed to be of an earthy nature. In the same way we must frame our view concerning 'the two others,' i. e. water and fire, 'according to the text.' That means—the three parts into which water divides itself when drunk, must be taken to be all of them modifications of water, and the three parts of fire when consumed must be held to be all of them modifications of fire. Thus feces, flesh and mind are alike transformations of earth; urine, blood and breath transformations of water; bones, marrow and speech transformations of fire.

This moreover agrees with the subsequent statement (VI, 5, 4), 'For, truly, mind consists of earth, breath of water, speech of fire.' The process of tripartition referred to in VI, 3, 4, is not therefore the same as the one described in the section that tells us what becomes of food when eaten, water when drunk, &c. Were this (erroneous) assumption made, and were it thence concluded that mind, breath and speech—as being the subtlest created things—are made of fire, this would flatly contradict the complementary text quoted above ('mind consists of earth,' &c.). When the text describes how earth, water and fire, when eaten, are transformed in a threefold way, it refers to elements which had already been rendered tripartite; the process of tripartition must therefore have taken place before the creation of the cosmic egg. Without such tripartition the elements would be incapable of giving rise to any effects; such capability they acquire only by being mutually conjoined, and that is just the process of tripartition. In agreement herewith *Smṛiti* says, 'Separate from each other, without connexion, those elements with their various powers were incapable of producing creatures. But having combined completely, entered into mutual conjunction, abiding one within the other, the principles—from the highest Mahat down to

individual things—produced the mundane egg.’—When the text therefore says (VI, 3, 3) ‘The divinity having entered into those three beings with that soul-self differentiated names and forms; he made each of these tripartite,’ the order in which the text mentions the activities of differentiation and tripartition is refuted by the order demanded by the sense¹.—The text then proceeds to exemplify the process of tripartition, by means of burning fire, the sun and lightning, which indeed are things contained within the mundane egg (while yet the tripartition of elements took place before the egg, with all its contents, was created); but this is done for the information of Svetaketu, who himself is a being within the mundane egg, and has to be taught with reference to things he knows.

But, a final objection is raised, as on this view of the matter the elements—earth, water and fire—which are eaten and drunk, are already tripartite, each of them containing portions of all, and thus are of a threefold nature, how can they be designated each of them by a simple term—*earth, water, fire*?—To this the next Sūtra replies.

19. But on account of their distinctive nature there is that designation, that designation.

Each element indeed is of a threefold nature, owing to the primary tripartition; but as in each mixed element one definite element prevails—so that each element has a distinctive character of its own—a definite designation is given to each.—The repetition (of ‘that designation’) in the Sūtra indicates the completion of the adhyāya.—Here terminates the adhikaraṇa of ‘the fashioning of names and forms.’

¹ That means—in reality the tripartition of the elements came first, and after that the creation of individual beings.

THIRD ADHYĀYA.

FIRST PĀDA.

1. In obtaining another of that, it goes enveloped, (as appears) from question and explanation.

That the Vedānta-texts establish as the proper object of meditation, on the part of all men desirous of Release, the highest Brahman, which is the only cause of the entire world, which is not touched by even a shadow of imperfection, which is an ocean, as it were, of supremely exalted qualities, and which totally differs in nature from all other beings—this is the point proved in the two previous adhyāyas; there being given at the same time arguments to disprove the objections raised against the Vedānta doctrine on the basis of *Smṛiti* and reasoning, to refute the views held by other schools, to show that the different Vedānta-texts do not contradict each other, and to prove that the Self is the object of activities (enjoined in injunctions of meditation, and so on). In short, those two adhyāyas have set forth the essential nature of Brahman. The subsequent part of the work now makes it its task to enquire into the mode of attaining to Brahman, together with the means of attainment. The third adhyāya is concerned with an enquiry into meditation—which is the means of attaining to Brahman; and as the motive for entering on such meditation is supplied by the absence of all desire for what is other than the thing to be obtained, and by the desire for that thing, the points first to be enquired into are the imperfections of the individual soul—moving about in the different worlds, whether waking or dreaming or merged in dreamless sleep, or in the state of swoon; and those blessed characteristics by which Brahman is raised above all these imperfections. These are the topics of the first and second pādas of the adhyāya.

The first question to be considered is whether the soul,

when moving from one body into another, is enveloped by those subtle rudiments of the elements from which the new body is produced, or not. The Pûrvapakshin maintains the latter alternative ; for, he says, wherever the soul goes it can easily provide itself there with those rudiments. Other reasons supporting this primâ facie view will be mentioned and refuted further on.—The Sûtra states the view finally accepted, ‘In obtaining another “of that” it goes enveloped.’ The ‘of that’ refers back to the form, i. e. body, mentioned in II, 4, 17. The soul when moving towards another embodiment goes enveloped by the rudiments of the elements. This is known ‘from question and explanation,’ i. e. answer. Question and answer are recorded in the ‘Knowledge of the five fires’ (*Kh. Up. V, 3-10*), where Pravâhana, after having addressed to Sveta- ketu several other questions, finally asks ‘Do you know why in the fifth libation water is called man?’ In answer to this last question the text then explains how the Devas, i. e. the prâṇas attached to the soul, offer into the heavenly world, imagined as a sacrificial fire, the oblation called *ṛaddhâ* ; how this *ṛaddhâ* changes itself into a body consisting of *amṛita*, which body is called moon ; how the same prâṇas offer this body of *amṛita* in *Parganya*, imagined as a fire, whereupon the body so offered becomes rain ; how the same prâṇas throw that rain on to the earth, also imagined as a sacrificial fire, whereupon it becomes food ; how this food is then offered into man, also compared to fire, where it becomes seed ; and how, finally, this seed is offered into woman, also compared to a fire, and there becomes an embryo. The text then goes on, ‘Thus in the fifth oblation water becomes *purushavaḥas*,’ i. e. to be designated by the term *man*. And this means that the water which, in a subtle form, was throughout present in the previous oblations also, now, in that fifth oblation, assumes the form of a man.—From this question and answer it thus appears that the soul moves towards a new embodiment, together with the subtle rudiments from which the new body springs.—But the words, ‘water becomes *purushavaḥas*,’ only intimate that water assumes

the form of a man, whence we conclude that water only invests the soul during its wanderings; how then can it be held that the soul moves invested by the rudiments of all elements?—To this question the next Sūtra replies.

2. But on account of (water) consisting of the three elements; on account of predominance.

Water alone could not produce a new body; for the text *Kṛ. Up. VI, 3, 4*, 'Each of these he made tripartite,' shows that all the elements were made tripartite to the end of producing bodies. That the text under discussion mentions water only, is due to the predominance of water; and that among the elements giving rise to a new body water predominates, we infer from the fact that blood and the other humours are the predominating element in the body.

3. And on account of the going of the *prāṇas*.

That the soul goes embedded in the subtle rudiments of the elements follows therefrom also that when passing out of the old body it is said to be followed by the *prāṇas*, 'when he thus passes out, the chief *prāṇa* follows after him,' &c. (*Bṛi. Up. V, 4, 2*). Compare also *Smṛiti*: 'It draws to itself the organs of sense, with the mind for the sixth. When the Ruler (soul) obtains a new body, and passes out of another, he takes with him those organs and then moves on, as the wind takes the odours from their abodes (the flowers)' (*Bha. Gī. XV, 8*). But the *prāṇas* cannot move without a substrate, and hence we must admit that the rudiments of the elements—which are their substrate—are also moving.

4. If it be said (that it is not so) on account of scriptural statement as to going to Agni and the rest; we say no, on account of the secondary nature (of the statement).

But the text, 'when the speech of the dead person enters into fire,' &c. (*Bṛi. Up. III, 2, 13*), declares that when a person dies his organs go into fire, and so on; they cannot therefore accompany the soul. Hence the text which

asserts the latter point must be explained in some other way!—Not so, the Sūtra replies. The text stating that the organs go to fire, and so on, cannot be taken in its literal sense; for it continues, 'the hairs of the body enter into herbs, the hair of the head into trees' (which manifestly is not true, in its literal sense). The going of speech, the eye, and so on, must therefore be understood to mean that the different organs approach the divinities (Agni and the rest) who preside over them.

5. Should it be said, on account of absence of mention in the first (reply); we say no, for just that (is meant), on the ground of fitness.

An objection is raised to the conclusion arrived at under III, 1, 1; on the ground that in the first oblation, described in *Kh. Up. V, 4, 2*, as being made into the heavenly world, water is not mentioned at all as the thing offered. The text says, 'on that altar the gods offer *śraddhā*'; and by *śraddhā* (belief) everybody understands a certain activity of mind. Water therefore is not the thing offered.—Not so, we reply. It is nothing else but water, which there is called *śraddhā*. For thus only question and answer have a sense. For the question is, 'Do you know why in the fifth libation water is called man?' and at the outset of the reply *śraddhā* is mentioned as constituting the oblation made into the heavenly world viewed as a fire. If here the word *śraddhā* did not denote water, question and answer would refer to different topics, and there would be no connexion. The form in which the final statement is introduced (*iti tu pañkamyām, &c.*, 'but thus in the fifth oblation,' &c.), moreover, also intimates that *śraddhā* means water. The word 'iti,' *thus*, here intimates that the answer is meant to dispose of the question, 'Do you know *how*?' &c. *Śraddhā* becomes moon, rain, food, seed, embryo in succession, and *thus* the water comes to be called man. Moreover, the word *śraddhā* is actually used in the Veda in the sense of 'water'; 'he carries water, *śraddhā* indeed is water' (*Taitt. Samh. I, 6, 8, 1*). And what the text says as

to king Soma (the moon) originating from *śraddhā* when offered, also shows that *śraddhā* must mean water.

6. 'On account of this not being stated by Scripture'; not so, on account of those who perform sacrifices and so on being understood.

But, a further objection is raised, in the whole section under discussion no mention at all is made of the soul; the section cannot therefore prove that the soul moves, enveloped by water. The text speaks only of different forms of water—*śraddhā* and the rest.—This, the Sūtra points out, is not so, on account of those who perform sacrifices being understood. For further on in the same chapter it is said, that those who, while destitute of the knowledge of Brahman, practise sacrifices, useful works and alms, reach the heavenly world and become there of the essence of the moon (*somarāgānaḥ*); whence, on the results of their good works being exhausted, they return again and enter on a new embryonic state (*Kh. Up. V, 10*). Now in the preceding section (*V, 9*) it is said that they offer *śraddhā* in the heavenly world, and that from that oblation there arises the king Soma—an account which clearly refers to the same process as the one described in *V, 10*. We herefrom infer that what is meant in *V, 9* is that that being which was distinguished by a body of *śraddhā*, becomes a being distinguished by a body of the nature of the moon. The word *body* denotes that the nature of which it is to be the attribute of a soul, and thus extends in its connotation up to the soul. The meaning of the section therefore is that it is the soul which moves enveloped by water and the other rudimentary elements.—But the phrase 'him the gods eat' (*V, 10, 4*) shows that the king Soma cannot be the soul, for that cannot be eaten!—To this the next Sūtra replies.

7. Or it is metaphorical, on account of their not knowing the Self. For thus Scripture declares.

He who performs sacrifices, and so on, and thus does not know the Self, is here below and in yonder world a mere

means of enjoyment for the devas. He serves them here, by propitiating them with sacrifices, and so on ; and when the gods, pleased with his service, have taken him up into yonder world, he there is a common means of enjoyment for them (since they are gratified by the presence of a faithful servant). That those not knowing the Self serve and benefit the gods, Scripture explicitly declares, 'He is like a beast for the devas' (*Bṛi. Up. I, 4, 10*). *Smṛiti* also declares, that while those who know the Self attain to Brahman, those who do not know it are means of enjoyment for the devas, 'To the gods go the worshippers of the gods, and they that are devoted to me go to me' (*Bha. Gī. VII, 23*). When Scripture speaks of the soul being eaten by the gods, it therefore only means that the soul is to them a source of enjoyment. That eating the soul means no more than satisfaction with it, may also be inferred from the following scriptural passage, 'The gods in truth do not eat nor do they drink ; by the mere sight of that *amṛita* they are satisfied.'—It thus remains a settled conclusion that the soul moves enveloped by the subtle rudiments of the elements.—Here terminates the *adhikaraṇa* of 'the obtaining of another body.'

8. On the passing away of the works, with a remainder, according to Scripture and *Smṛiti* ; as it went and not so.

The text declares that those who only perform sacrifices and useful works ascend by the road of the fathers, and again return to the earth when they have fully enjoyed the fruit of their works, 'having dwelt there *yāvat sampātam*, they return by the same way' (*Kṛ. Up. V, 10, 5*). The question here arises whether the descending soul carries a certain remainder (*anusaya*) of its works or not.—It does not, since it has enjoyed the fruit of all its works. For by '*anusaya*' we have to understand that part of the *karman* which remains over and above the part retributively enjoyed ; but when the fruit of the entire *karman* has been enjoyed, there is no such remainder. And that this is so we learn from the phrase '*yāvat sampātam*

ushitvá,' which means 'having dwelt there as long as the karman lasts' (sampatanty anena svargalokam iti sampâtak). Analogously another text says, 'Having obtained the end of whatever deed he does on earth, he again returns from that world to this world to action' (*Bri. Up. V, 4, 6*).—Against this primâ facie view the Sûtra declares 'with a remainder he descends, on account of what is seen, i. e. scriptural text, and Smṛiti.' The scriptural text is the one 'Those whose conduct has been good' (*V, 10, 7*), which means that among the souls that have returned, those whose karman is good obtain a good birth as Brâhmanas or the like, while those whose karman is bad are born again as low creatures—dogs, pigs, Kândâlas, and the like. This shows that the souls which have descended are still connected with good or evil karman. Smṛiti also declares this: 'Men of the several castes and orders, who always stand firm in the works prescribed for them, enjoy after death the rewards of their works, and by virtue of a remnant (of their works) they are born again in excellent countries, castes and families, endowed with beauty, long life, learning in the Vedas, wealth, good conduct, happiness and wisdom. Those who act in a contrary manner perish' (*Gautama Dha. Sû. XI, 29*); 'Afterwards when a man returns to this world he obtains, by virtue of a remainder of works, birth in a good family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and capacity for fulfilling his duties. Therefore, rolling like a wheel (from the one to the other), in both worlds he dwells in happiness' (*Âpast. Dha. Sû. II, 1, 2, 3*). The clause 'as long as his works last' (yâvat-sampâtam) refers to that part of his works only which was performed with a view to reward (as promised for those works by the Veda); and the same holds true with regard to the passage 'whatever work man does here on earth' (*Bri. Up. V, 4, 6*). Nor is it possible that works, the fruit of which has not yet been enjoyed, and those the result of which has not been wiped out by expiatory ceremonies, should be destroyed by the enjoyment of the fruits of other works. Hence those who have gone to that world return with

a remnant of their works, 'as they went and not so'—i.e. in the same way as they ascended and also in a different way. For the ascent takes place by the following stages—smoke, night, the dark half of the moon, the six months of the sun's southern progress, the world of the fathers, ether, moon. The descent, on the other hand, goes from the place of the moon, through ether, wind, smoke, mist, cloud. The two journeys are alike in so far as they pass through ether, but different in so far as the descent touches wind, and so on, and does not touch the world of the fathers, and other stages of the ascent.

9. 'On account of conduct'; not so, since (*karana*) connotes works; thus Kârshnâgini thinks.

In the phrases 'those whose works were good' (*ramanīya-karanâh*), and 'those whose works were bad' (*kapûyâ-karanâh*), the word *karana* does not denote good and evil works (i.e. not such works as the Veda on the one hand enjoins as leading to certain rewards, and on the other prohibits, threatening punishment), for, in Vedic as well as ordinary language, the term *karana* is generally used in the sense of *âkâra*, i.e. general conduct. In ordinary speech such words as *âkâra*, *śila*, *vṛitta* are considered synonymous, and in the Veda we read 'whatever works (*karmâṇi*) are blameless, those should be regarded, not others. Whatever our good conduct (*su-karitâni*) was, that should be observed by thee, nothing else' (Taitt. Up. I, 11, 2)—where 'works' and 'conduct' are distinguished, Difference in quality of birth therefore depends on conduct, not on the remainder of works performed with a view to certain results.—This *primâ facie* view the Sûtra sets aside, 'not so, because the scriptural term *karana* connotes works; thus the teacher Kârshnâgini thinks.' For mere conduct does not lead to experiences of pleasure and pain; pleasure and pain are the results of *works* in the limited sense.

10. 'There is purposelessness'; not so, on account of the dependence on that.

But if conduct has no result, it follows that good con-

duct, as enjoined in the *Smṛitis*, is useless!—Not so, we reply; for holy works enjoined by the Veda depend on conduct, in so far as a man of good conduct only is entitled to perform those works. This appears from passages such as the following: 'A man who is not pure is unfit for all religious work,' and 'Him who is devoid of good conduct the Vedas do not purify.' Kārshnāgini's view thus is, that the *karana* of the text implies *karman*.

11. But only good and evil works, thus Bādari thinks.

As the verb *ā-kar* takes *karman* for its object (*punyaṁ karmā-karati*, &c.), and as the separate denotation (i. e. the use of apparently equivalent words, viz. *ākar* and *karman*) can be accounted for on the ground that one of them refers to works established by manifest texts, and the other to texts inferred from actually existing rules of good conduct; and as, when the primary meaning is possible, no secondary meaning must be adopted; nothing else but good and evil works (in the Vedic sense) are denoted by the word *karana*: such is the opinion of the teacher Bādari. This opinion of Bādari, the author of the Sūtra states as representing his own. On the other hand, he adopts the view of Kārshnāgini in so far as he considers such items of virtuous *conduct* as the *Sandhyā*—which are enjoined by scriptural texts, the existence of which is inferred on the basis of conduct as enjoined by *Smṛiti*—to have the result of qualifying the agent for the performance of other works.—The conclusion therefore is that the souls descend, carrying a remnant of their works.—Here terminates the *adhikarana* of 'the passing of works.'

12. Of those also who do not perform sacrifices (the ascent) is declared by Scripture.

It has been said that those who perform only sacrifices, and so on, go to the moon and thence return with a remainder of their works. The question now arises whether those also who do not perform sacrifices go to the moon. The phrase 'who do not perform sacrifices' denotes evil-

doers of two kinds, viz. those who do not do what is enjoined, and those who do what is forbidden.—These also go to the moon, the Pūrvapakshin maintains; for the text contains a statement to that effect, 'All who depart from this world go to the moon' (Ka. Up. I, 2)—where it is said that all go, without any distinction. So that those who perform good works and those who perform evil works, equally go to the moon.—This the next Sūtra negatives.

13. But of the others having enjoyed in *Samyama*, there is ascent and descent; as such a course is declared.

Of the others, i.e. those who do not perform sacrifices, and so on, there is ascent to the moon and descent from there, only after they have in the kingdom of Yama suffered the punishments due to their actions. For the text declares that evil-doers fall under the power of Yama, and have to go to him, 'He who thinks, this is the world there is no other, falls again and again under my sway' (Ka. Up. I, 2, 6); 'the son of Vivasvat, the gathering place of men' (*Rik Samh.* X, 14, 1); 'King Yama,' and other texts.

14. *Smṛiti* texts also declare this.

That all beings are under the sway of Yama, Parāśara also and other *Smṛiti* writers declare, 'And all these pass under the sway of Yama.'

15. Moreover there are seven.

The *Smṛitis* moreover declare that there are seven hells, called Raurava, and so on, to which evil-doers have to go.—But how do they, if moving about in those seven places, reach the palace of Yama?

16. On account of his activity there also, there is no contradiction.

As their going to those seven places also is due to the command of Yama, there is no contradiction.—Thus those also who do not perform sacrifices, and so on, after having gone to the world of Yama, and there undergone punish-

ments according to the nature of their works, later on ascend to the moon and again descend from there.—Of this conclusion the next Sūtra disposes.

17. But, of knowledge and work—as these are the leading topics.

The 'but' sets aside the view developed so far. It cannot be admitted that those also who do not perform sacrifices, and so on, reach the moon; because the path of the gods and the path of the fathers are meant for the enjoyment of the fruits 'of knowledge and work.' That is to say—as those who do not perform sacrifices cannot ascend by the path of the gods, since they are destitute of knowledge; so they also cannot go by the path of the fathers, since they are destitute of meritorious works. And that these two paths are dependent respectively on knowledge and works, we know from the fact that these two are the leading topics. For knowledge forms the leading topic with regard to the path of the gods, 'Those who know this, and those who in the forest follow faith and austerities, go to light,' &c.; and works have the same position with regard to the path of the fathers, 'they who living in a village perform sacrifices, &c. go to the smoke,' &c. The text, 'all those who depart from this world go to the moon,' must therefore be interpreted to mean 'all those who perform sacrifices go to the moon.'—But if evil-doers do not go to the moon, the fifth oblation cannot take place, and no new body can be produced. For the text says, 'In the fifth oblation water is called man,' and, as we have shown, that fifth oblation presupposes the soul's going to the moon. In order, therefore, to understand how in their case also a new embodiment is possible, it must needs be admitted that they also ascend to the moon.—To this the next Sūtra replies.

18. Not in the case of the third (place), as it is thus perceived.

The third 'place' does not, for the origination of a new body, depend on the fifth oblation. The term, 'the third

place,' denotes mere evil-doers. That these do not, for the origination of a new body, depend on the fifth oblation, is seen from Scripture. For, in answer to the question 'Do you know why that world never becomes full?' the text says, 'On neither of these two ways are those small creatures continually returning, of whom it may be said, Live and die. This is the third place. Therefore that world never becomes full.' As this passage states that in consequence of 'the third place' (i. e. the creatures forming a third class) not ascending to and descending from the heavenly world that world never becomes full, it follows that that third place does not, for the origination of bodies, depend on the fifth oblation. The clause, 'in the fifth oblation,' moreover, merely states that the connexion of water with the fifth fire is the cause of the water 'being called man' (i. e. becoming an embryo), but does not deny the origination of embryos in other ways; for the text contains no word asserting such a limitation.

19. It moreover is recorded, in the world.

Smṛiti, moreover, states that the bodies of some specially meritorious persons, such as Draupadī, *Drishadyumna*, and others, were formed independently of the fifth oblation' (i. e. sexual union).

20. And on account of its being seen.

And it is seen in Scripture also, that the bodies of some beings originate independently of the fifth oblation: 'Of all beings there are indeed three origins only, that which springs from an egg, that which springs from a living being, that which springs from a germ' (*Kh. Up. VI, 3, 1*). It is observed that from among these beings those springing from a germ and those springing from heat originate without that fifth oblation.—But the text quoted does not refer to the creatures springing from heat; for it says that there are three origins only!—To this the next *Sūtra* replies.

21. The third term includes that which springs from heat.

Creatures sprung from heat are included in the third term—viz. that which springs from a germ—which is exhibited in the text quoted. The settled conclusion therefore is that the evil-doers do not go to the moon.—Here terminates the *adhikarāṇa* of 'those who do not perform sacrifices.'

22. There is entering into similarity of being with those, there being a reason.

The text describes the manner in which those who perform sacrifices, and so on, descend from the moon as follows: 'They return again that way as they came, to the ether, from the ether to the air. Then having become air they become smoke, having become smoke they become mist,' &c. The doubt here arises whether the soul when reaching ether, and so on, becomes ether in the same sense as here on earth it becomes a man or other being, or merely becomes similar to ether, and so on.—The former view is the true one; for as the soul in the *śraddhā* state becomes the moon, so it must likewise be held to *become* ether, and so on, there being no reason for a difference in the two cases.—This *primā facie* view the Sūtra sets aside. The descending soul enters into similarity of being with ether, and so on; since there is a reason for this. When the soul becomes a man or becomes the moon, there is a reason for that, since it thereby becomes capacitated for the enjoyment of pain and pleasure. But there is no similar reason for the soul becoming ether, and so on, and hence the statement that the soul becomes ether, and so on, can only mean that, owing to contact with them, it becomes similar to them.—Here terminates the *adhikarāṇa* of 'entering into similarity of being.'

23. Not very long; on account of special statement.

Does the soul in its descent through ether, and so on, stay at each stage for a not very long time, or is there nothing to define that time?—It stays at each stage for an indefinite time, there being nothing to define the time.—

Not so, the Sūtra decides. For there is a special statement, i.e. the text says that when the soul has become rice or grain or the like, the passing out of that stage is beset with difficulties. From this we infer that as there is no such statement concerning the earlier stages, the soul stays at each of them for a short time only.—Here terminates the *adhikaraṇa* of 'the not very long time.'

24. Into (plants) animated by other souls, because the statement is as in the previous cases.

The text declares that the descending souls are born as rice, corn, &c., 'they are born here as rice, corn, herbs, trees,' &c. The question here is whether the souls cling to plants animated by other souls which have those plants for their bodies; or whether the descending souls themselves are born with those plants for their bodies.—The latter view is the right one; for the text says, 'they are born as rice, grain,' and so on, and this expression is of the same kind as when we say 'he is born as a man, as a deva,' and so on. The text therefore means that the souls are embodied in the different plants.—This view the Sūtra rejects. The souls merely cling to those plants which constitute the bodies of other souls; 'since the statement is as in the previous cases,' i.e. because the text only says that the souls become plants as it had previously been said that they become ether, and so on. Where the text means to say that the soul enters on the condition of an enjoying soul (i.e. of a soul assuming a new body for the purpose of retributive enjoyment), it refers to the deeds which lead to such enjoyment; so e.g. in the passage, 'Those whose works have been good obtain a good birth,' &c. But in the text under discussion there is no such reference to *karman*. For those works—viz. sacrifices and the like—which were undertaken with a view to reward, such as enjoyment of the heavenly world, are, in the case of the descending souls, completely wiped out by the enjoyment of the heavenly world (which precedes the descent of the souls); and those works on the other hand, the action of which has not yet begun, lead to the embodiments men-

tioned further on ('Those whose works are good'). And in the interval between those two conditions no new karman originates. When, therefore, the text says that the souls are born as plants, the statement cannot be taken in its literal sense.

25. It is unholy. Not so, on the ground of Scripture.

The conclusion arrived at above cannot be accepted, since there is a reason why the descending soul should enter on the condition of an enjoying soul. Such works as sacrifices, the fruit of which is the enjoyment of the heavenly world, are mixed with evil, for they imply injury to living beings as in the case of the goat offered to Agnīshomau. And such injury is evil as it is forbidden by texts such as 'let him not harm any creature.' Nor can it be said that the injunctions of sacrificing animals constitute exceptions to the general rule of not harming any creature.—For the two injunctions refer to different things. The injunction to kill the goat for Agnīshomau intimates that the killing of the animal subserves the accomplishment of the sacrifice, while the injunction not to 'harm' teaches that such harming has disastrous consequences. Should it be said that the prohibition of harming does not refer to such actions as the sacrifice of the goat which proceed on the basis of scriptural injunction, but only to such actions as spring from natural passion or desire (rāga); we remark that in the case of sacrifices also the action is equally prompted by natural desire. Injunctions such as 'He who desires the heavenly world is to sacrifice,' teach that sacrifices are to be undertaken by persons desirous of certain pleasant results, and such persons having thus learned by what means the result is to be accomplished proceed to action from the natural desire of the result. This applies to the killing of the goat also which is offered to Agnīshomau; man learns from Scripture that such actions help to accomplish the sacrifice which effects the result, and then performs those actions from natural desire. The case in no way differs from that of harm

done in ordinary life—where the agent always is prompted by natural desire, having somehow arrived at the conclusion that his action will accomplish something aimed at by himself. The same holds good with regard to works of permanent obligation. Men learn from Scripture that through the performance of the special duties of their caste they attain happiness of the highest kind, and then apply themselves to their duties from a natural desire of such happiness, and therefore such works also are mixed with evil. Hence the souls of those who have performed sacrifices, and so on, which contain an element of evil, at first experience in the heavenly world that result which is to be enjoyed there, and then embodying themselves in non-moving things such as plants, experience the fruit of that part of their actions which is of a harmful nature. That embodiment in non-moving beings is the result of evil deeds *Smṛiti* declares: 'Owing to those defects of work which are due to the body, a man becomes a non-moving being.' From all this it follows that the souls embody themselves in plants to the end of enjoying the fruits of their works.—To this the *Sūtra* replies—it is not so, on account of scriptural statement. For Scripture declares that the killing of sacrificial animals makes them to go up to the heavenly world, and therefore is not of the nature of harm. This is declared in the text, 'The animal killed at the sacrifice having assumed a divine body goes to the heavenly world'; 'with a golden body it ascends to the heavenly world.' An action which is the means of supreme exaltation is not of the nature of harm, even if it involves some little pain; it rather is of beneficial nature.—With this the mantra also agrees: 'Thou dost not die, thou goest to the gods on easy paths; where virtuous men go, not evil-doers, there the divine *Savitrī* may lead thee.' An act which has a healing tendency, although it may cause a transitory pain, men of insight declare to be preservative and beneficial.

26. After that conjunction with him who performs the act of generation.

The declaration that the descending souls *become* rice plants, and so on, cannot be taken literally for that reason also, that the text afterwards declares them to *become* those who perform the act of generation : 'Whoever the being may be that eats the food and begets offspring, that being he (i.e. the soul that has descended) becomes.' Now the meaning of this latter text can only be that the soul enters into conjunction with the creature which eats the grain ; and hence we have to interpret the previous text, as to the soul's becoming a plant, in the same way.

27. From the yoni the body.

Only after having reached a yoni the soul, affected with a remnant of its works, obtains a new body, and only in a body there can be the enjoyment of pleasure and pain. When, therefore, previous to that the soul is said to reach ether, wind, and so on, this can only mean that it enters into conjunction with them.—Here terminates the *adhikaraṇa* of 'that animated by another soul.'

SECOND PĀDA.

1. In the intermediate sphere the creation (is effected by the soul); for (Scripture) says (so).

So far it has been shown that the soul in the waking state suffers affliction since, in accordance with its deeds, it goes, returns, is born, and so on. Next an enquiry is instituted into its condition in the state of dream. With reference to the state of dreaming Scripture says, 'There are no chariots in that state, no horses, no roads; then he creates chariots, horses and roads. There are no blessings, no happiness, no joys; then he himself creates blessings, happiness, joys, and so on. For he is the creator' (*Bṛi. Up. IV, 3, 10*). A doubt here arises whether this creation of chariots and the rest is accomplished by the individual soul, or by the Lord.—'The creation in the intermediate state' is due to the individual soul only. 'The intermediate state' means the sphere of dreams, in agreement with the passage 'There is a third intermediate state, the place of dreams' (*Bṛi. Up. IV, 3, 1*). And that creation is effected by the soul only; for what is referred to in the passages 'he creates,' 'For he is the maker,' is none other but the dreaming soul.

2. And some (state the soul to be) the shaper; and sons, and so on.

And the followers of one śākhā state in their text that the dreaming soul is the shaper of its desires: 'He, the person who is awake in those who sleep, shaping one desired thing (kāma) after the other.' The term 'kāma' there denotes not mere desires, but such things as sons and the like which are objects of desire. For sons and so on are introduced as 'kāmas' in previous passages: 'Ask for all kāmās according to thy wish'; 'Choose sons and grandsons living a hundred years' (*I, 1, 25; 23*). The individual soul thus creates chariots, and so on, in its dreams. That the soul has the power of realising all its

wishes is known from the declaration of Pragāpati. It is therefore able to create, even in the absence of special instruments.—This view is set aside by the next Sūtra.

3. But it is mere Mâyā; on account of the true nature (of the soul) not being fully manifested.

The things appearing in dreams—chariots, lotus tanks, and so on—are absolute Mâyā, i. e. things created by the Supreme Person. For the term 'Mâyā' denotes wonderful things, as appears from passages such as 'She was born in the race of Ganaka, appearing like the wonderful power of the divine being in bodily shape' (devamâyā). The sense of the passage 'there are no chariots,' &c. then is—there are no chariots and horses to be perceived by any other person but the dreaming one; and then 'he creates chariots,' &c.—i. e. the Supreme Person creates things to be perceived by the dreamer and persisting for a certain time only. Those things therefore are of a wonderful nature (but not illusions). And the creation of such wonderful things is possible for the Supreme Person who can immediately realise all his wishes; but not for the individual soul. The latter also, indeed, fundamentally possesses that power; but as in the Samsāra state the true nature of the soul is not fully manifested, it is then incapable of accomplishing such wonderful creations. The text 'the person shaping one desired thing after the other' declares the Supreme Person to be the creator, for the clauses immediately preceding and following that text (viz. 'He who is awake in those who sleep'; and 'that is the Bright, that is Brahman, that alone is called the Immortal; all worlds are contained in it and no one goes beyond'—Ka. Up. II, 5, 8) mention attributes distinctively characteristic of the Supreme Person. And the Bri. Up. text, 'For he is the maker,' must therefore, in agreement with the Kaṭha-text, also be understood as declaring that it is the Supreme Person only that creates the things seen in a dream.—But if it is the true nature of the soul to be free from all imperfections, and so on, why then does this not manifest itself?—To this the next Sūtra replies.

4. But owing to the wish of the highest it is hidden; for from that are its bondage and the opposite state.

The *but* sets the objection aside. Owing to the wish of the highest, i.e. the Supreme Person, the essential nature of the individual soul is hidden. The Supreme Person hides the true, essentially blessed, nature of the soul which is in a state of sin owing to the endless chain of karman. For this reason we find it stated in Scripture that the bondage and release of the soul result from the wish of the Supreme Person only 'when he finds freedom from fear and rest in that invisible, incorporeal, undefined, unsupported; then he has gone to fearlessness'; 'for he alone causes blessedness'; 'from fear of it the wind blows' (Taitt. Up. II, 7, 8).

5. Or that (results) also from connexion with the body.

The obscuration of the soul's true nature results either from the soul's connexion with the body or from its connexion with the power of matter in a subtle state. As long as the creation lasts, the soul is obscured by its connexion with matter in the form of a body; at the time of a pralaya, on the other hand, by its connexion with matter of so exceedingly subtle a kind as not to admit of differentiation by means of name and form. As thus its true nature is not manifest, the soul is unable to create, in dreams, chariots, lotus tanks, and so on, by its mere wish. And what the texts say about a being that is awake in those who sleep and is the abode of all worlds ('in that all the worlds abide, and no one goes beyond it'—Ka. Up. II, 4, 9) can apply to the Supreme Person only. The things seen by an individual soul in its dreams therefore are specially created by the Supreme Person, and are meant by him to be a retribution—whether reward or punishment—for deeds of minor importance; they therefore last for the time of the dream only, and are perceived by that one soul only.

6. And it is suggestive, according to Scripture; this the experts also declare.

The things seen in dreams are not created by the wish of the individual soul for this reason also, that according to Scripture dreams are prophetic of future good or ill fortune. 'When a man engaged in some work undertaken for some special wish sees a woman in his dream, he may infer success from his dream vision.' Those also who understand the science of dreams teach that dreams foreshadow good and evil fortune. But that which depends on one's own wish can have no prophetic quality; and as ill fortune is not desired the dreamer would create for himself only such visions as would indicate good fortune. Hence the creation which takes place in dreams can be the Lord's work only.—Here terminates the *adhikaraṇa* of 'the intermediate state.'

7. The absence of that takes place in the *nâdîs* and in the Self, according to scriptural statement.

Next the state of deep dreamless sleep is enquired into. Scripture says, 'When a man is asleep, reposing and at perfect rest, so that he sees no dream, then he lies asleep in those *nâdîs*' (*Kh. Up. VIII, 6, 3*); 'When he is in profound sleep and is conscious of nothing, there are seventy-two thousand veins called *hita* which from the heart spread through the pericardium. Through them he moves forth and rests in the pericardium' (*Bṛi. Up. II, 1, 19*). 'When a man sleeps here, he becomes united with the True' (*Kh. Up. VI, 8, 1*). These texts declare the veins, the pericardium, and Brahman to be the place of deep sleep; and hence there is a doubt whether each of them in turns, or all of them together, are that place.—There is an option between them, since they are not in mutual dependence, and since the sleeping soul cannot at the same time be in several places!—To this the *Sūtra* replies—the absence of dreams, i. e. deep sleep takes place in the veins, in the pericardium, and in the highest Self together; since these three are declared by Scripture. When different alternatives may be combined, on the ground of there being

different effects in each case, it is improper to assume an option which implies sublation of some of the alternatives. And in the present case such combination is possible, the veins and the pericardium holding the position of a mansion, as it were, and a couch within the mansion, while Brahman is the pillow, as it were. Thus Brahman alone is the immediate resting-place of the sleeping soul.

8. Hence the awaking from that.

Since Brahman alone directly is the place of deep sleep, Scripture is able to declare that the souls awake from that, i.e. Brahman; compare 'Having come back from the True they do not know that they come from the True' (*Kh. Up. VI, 10, 2*), and other texts.—Here terminates the *adhikaraṇa* of 'the absence of that.'

9. But the same, on account of work, remembrance, text, and injunction.

Does the same person who had gone to sleep rise again at the time of waking, or a different one?—Since the soul in deep sleep frees itself from all limiting adjuncts, unites itself with Brahman, and thus being in no way different from the released soul, is no longer in any way connected with its previous body, organs, and so on; the person rising from sleep is a different one.—This view the *Sūtra* sets aside, saying 'but the same.' For there remains the work, i.e. the good and evil deeds previously done by the sleeper, for which the same person has to undergo retribution before the knowledge of truth arises. There is next remembrance—'I, the waking person, am the same as I who was asleep.' Scripture also declares this: 'Whatever these creatures are here, whether a lion, or tiger, or wolf, &c., that they become again' (*Kh. Up. VI, 10, 2*). And, lastly, the injunctions which enjoin certain acts for the sake of final Release would be purportless if the person merged in deep sleep attained Release. Nor can it be said that the sleeping soul is free from all limiting adjuncts and manifests itself in its true nature (so as not to be different from the released soul). For with regard to the sleeping

person the text says, 'In truth he thus does not know himself that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this' (*Kh. Up. VIII, 11, 1*); while, on the other hand, the texts, 'Having approached the highest light he manifests himself in his true nature; he moves about there laughing, playing, delighting himself'; 'He becomes a Self-ruler; he moves about in all the worlds according to his wish'; 'The seeing one sees everything, and attains everything everywhere' (*Kh. Up. VIII, 12, 3*; *VII, 25, 2*; *26, 2*), declare that the released soul is all-knowing, and so on. What is true about the sleeping person is that he is still comprised within the *Samsāra*, but for the time having put off all instruments of knowledge and action and become incapable of knowledge and enjoyment repairs to the place of utter rest, i. e. the highest Self, and having there refreshed himself, again rises to new enjoyment of action.—Here terminates the *adhikaraṇa* of 'work, remembrance, text, and injunction.'

10. In the swooning person there is half-combination; this being the remaining (hypothesis).

With regard to a person lying in a swoon or stunned, the question arises whether that state of swoon is one of the other states, viz. deep sleep and so on, or whether it is a special condition of its own.—The former alternative must be accepted. For the term 'swoon' may be explained as denoting either deep sleep or some other acknowledged state, and there is no authority for assuming an altogether different new state.—This view the *Sūtra* sets aside. The condition of a swooning person consists in reaching half, viz. of what leads to death; for this is the only hypothesis remaining. A swoon cannot be either dreaming or being awake; for in a swoon there is no consciousness. And as it is different in character as well as in the occasions giving rise to it from deep sleep and death, it cannot be either of those two states; for there are special circumstances occasioning a swoon, such as a blow on the head. The only possible alternative then is to view a swoon as a state in

which there is made a half-way approach to death. For while death consists in the complete cessation of the soul's connexion with the body or organs of any kind, a swoon consists in the soul's remaining connected with the subtle body and organs only.—Here terminates the *adhikarâṇa* of 'the swooning person.'

11. Not on account of place even (is there any imperfection) of the Highest; for everywhere (it is described) as having twofold characteristics.

The different states of the individual soul have been discussed, to the end that an insight into their imperfections may give rise to indifference towards all worldly enjoyments. Next now, in order to give rise to the desire of attaining to Brahman, the *Sûtras* proceed to expound how Brahman's nature is raised above all imperfections and constituted by mere blessed qualities. The following point requires to be considered first. Do those imperfections which cling to the individual soul in consequence of its different states—viz. the waking state, dreams, deep sleep, swoon, departure from the body—affect also the highest Brahman which as its inner Ruler abides within the soul in those different states, or not?—They do affect it, since Brahman abides within the bodies which are in those different states.—But *Sûtras* such as I, 2, 8 have already declared that the highest Brahman, because not subject to the influence of *karman*, is free from all imperfections; how then can imperfections cling to it for the reason that it is connected with this or that place?—In the following way. As was shown under III, 2, 6, works give rise to imperfection and suffering in so far as they cause the connexion of the soul with a body. The efficient cause therein is the imperfection inherent in the connexion with a body; for otherwise the works themselves would directly give rise to pain, and what then would be the use of the connexion with a body? Hence, even in the case of a being not subject to *karman*, its connexion with various unholy bodies will cause imperfection and suffering. And even when such a being voluntarily enters into such bodies in order to rule

them, connexion with imperfections is unavoidable ; no less than to be immersed in blood and purulent matter, even if done voluntarily, will make a man unclean. Although therefore Brahman is the sole cause of the world and a treasure-house of all blessed qualities, yet it is affected by the imperfections springing therefrom that, as declared by Scripture, it abides within matter, bodies, and their parts, and thus is connected with them (cp. 'he who abides within earth, within the soul, within the eye, within the seed,' &c., *Bṛi. Up. III, 7, 3*).

Of this *primâ facie* view the Sūtra disposes by saying— 'Not even from place, such as earth, soul, &c., is there possible for the highest Self a shadow even of imperfection ; since everywhere in Scripture as well as *Smṛiti* Brahman is described as having characteristics of a double kind ; viz. on the one hand freedom from all imperfections, and on the other possession of all blessed qualities. For Scripture says that the Supreme Person is free from evil, free from old age, free from death, free from grief, free from hunger and thirst ; that all his wishes realise themselves, that all its purposes realise themselves' (*Kṛ. Up. VIII, 1, 5*). And *Smṛiti* says, 'He comprises within himself all blessed qualities, by a particle of his power the whole mass of beings is supported. In him there are combined energy, strength, might, wisdom, valour, and all other noble qualities. He is the Highest of the high, no pain or other imperfections affect him, the Lord of all, high or low. From all evil he is free, he whose name is Vishṇu, the highest abode.' These and other passages teach that Brahman possesses the double characteristics stated above.

12. Should it be said 'on account of difference' ; not so, because with reference to each the text says what is not that.

But, an objection is raised, we observe, that the individual soul also, although in reality possessing the same twofold attributes, viz. freedom from all evil and so on, as we learn from the teaching of *Pragâpati* (*Kṛ. Up. VIII, 7*), yet is affected with imperfections owing to the fact that it is

connected with bodies, divine, human, and so on, and thus undergoes a variety of conditions. Analogously we cannot avoid the conclusion that the inner Ruler also, although in reality possessing those same twofold attributes, is also affected by imperfection, because through its connexion with those different bodies it likewise undergoes a variety of conditions.—This objection the Sūtra sets aside in the words, 'not so, because with reference to each the text says what is not that,' i.e. what is contrary. For where the text says that the inner Ruler dwells within the earth, within the soul, within the eye, and so on, it concludes each clause by saying, 'that is thy Self, the inner Ruler, the immortal one,' i.e. declares the inner Ruler to be immortal, and thus denies of him any imperfections due to his connexion with the bodies which he voluntarily enters in order to rule them. The true (perfect) nature of the individual soul, on the other hand, is obscured as long as it is connected with a body, as we have explained under III, 2, 5.—But, as the Pūrvapakshin has pointed out, even if the highest Self voluntarily enters into bodies, it cannot escape connexion with the imperfections which depend on the essential nature of those bodies.—Not so, we reply. The fact is, that not even non-sentient things are, essentially or intrinsically, bad; but in accordance with the nature of the works of those beings which are under the rule of karman, one thing, owing to the will of the Supreme Person, causes pain to one man at one time and pleasure at another time, and causes pleasure or pain to one person and the opposite to another person. If the effects of things depended on their own nature only, everything would at all times be productive for all persons, either of pleasure only or of pain only. But this is not observed to be the case. In agreement herewith Smṛiti says, 'Because one and the same thing causes pain and pleasure and envy and wrath, the nature of a thing cannot lie in itself. As the same thing which erst gave rise to love causes pain later on, and that which once caused anger now causes satisfaction, nothing is in itself of the nature either of pleasure or of pain.' To the soul therefore which is sub-

ject to karman the connexion with different things is the source of imperfection and suffering, in agreement with the nature of its works; while to the highest Brahman, which is subject to itself only, the same connexion is the source of playful sport, consisting therein that he in various ways guides and rules those things.

13. Some also (teach) thus.

Moreover, the followers of one śākhā explicitly teach that the connexion with one and the same body is for the individual soul a source of disadvantage, while for the highest Brahman it is nothing of the kind, but constitutes an accession of glory in so far as it manifests him as a Lord and Ruler, 'Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating' (Mu. Up. III, 1, 1).—But the text, 'Having entered by means of that *gīva*-self I will differentiate names and forms,' teaches that the differentiation of names and forms depends on the entering into the elements of the *gīva*-soul whose Self is Brahman, and this implies that Brahman also, as the Self of the individual soul, possesses definite shapes, divine, human, and so on, and is to be denominated by the corresponding names. Brahman thus falls within the sphere of beings to which injunctions and prohibitions are addressed—such as 'a *Brāhmaṇa* is to sacrifice'—and hence necessarily is under the power of karman.—To this the next Sūtra replies.

14. For (Brahman is) without form merely, since it is the principal agent with regard to that.

Brahman, although by entering into bodies, human, divine, and so on, it becomes connected with various forms, yet is in itself altogether devoid of form, and therefore does not share that subjection to karman which in the case of the soul is due to its embodiedness.—Why?—Because as it is that which brings about names and forms it stands to them in the relation of a superior (*pradhāna*). For the text, 'The Ether (Brahman) indeed is the accom-

plisher of names and forms; that which is without these two is Brahman,' teaches that Brahman, although entering into all beings, is not touched by name and form, but is that which brings about name and form.—But, an objection is raised, if Brahman is the inner ruler of beings in so far as he has them for its body, how can it be said that it is altogether destitute of form?—There is a difference, we reply. The individual soul is connected with the shape of the body in which it dwells because it participates in the pleasures and pains to which the body gives rise; but as Brahman does not share those pleasures and pains, it has no shape or form. And the scriptural injunctions and prohibitions apply to those only who are under the power of karman. The highest Brahman therefore is like a being without form, and hence, although abiding within all things, free from all imperfection and endowed with all blessed qualities.

But, an objection is raised, texts such as 'the True, knowledge, infinite is Brahman' suggest a Brahman whose nature is constituted exclusively by non-differentiated light; while at the same time a Brahman endowed with qualities—such as omniscience, being the cause of the world, being the inner Self of all, having the power of immediately realising its wishes and purposes—is expressly negated by texts such as 'not so, not so' (*Bṛi. Up. II, 3, 6*), and therefore must be held to be false. How then can it be maintained that Brahman possesses the 'twofold characteristics' mentioned under Sūtra 11?—To this the next Sūtra replies.

15. And in the same way as (a Brahman) consisting of light; (the texts thus) not being devoid of meaning.

In order that texts such as 'the True, knowledge, infinite is Brahman' may not be devoid of meaning, we have to admit that light (intelligence) constitutes the essential nature of Brahman. But analogously we have also to admit that Brahman possesses the 'twofold characteristics'; for otherwise the texts declaring it to be free from all

imperfections, all-knowing, the cause of the world, and so on, would in their turn be devoid of meaning.

16. And (the text) says so much only.

Moreover the text 'the True, knowledge, infinite is Brahman' only teaches that Brahman has light for its essential nature, and does not negative those other attributes of Brahman—omniscience, being the cause of the world, &c.—which are intimated by other texts. What is the object of the negation in 'not so, not so' will be shown further on.

17. (This Scripture) also shows, and it is also stated in *Smṛiti*.

That Brahman is a treasure as it were of all blessed qualities and free from all imperfections, the whole body of Vedānta-texts clearly declares: 'That highest great lord of lords, that highest deity of deities'; 'He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord'; 'There is no effect and no cause known of him, no one is seen like unto him or higher. His high power is revealed as manifold, as essential action of knowledge and strength' (*Svet. Up. VI, 7-9*); 'He who is all-knowing, whose brooding consists of knowledge' (*Mu. I, 1, 9*); 'From fear of him the wind blows, from fear of him the sun moves'; 'That is one bliss of Brahman' (*Taitt. Up. II, 8*); 'That from which all speech with the mind turns away, not having reached it, knowing the bliss of that Brahman man fears nothing' (*Taitt. Up. II, 9*); 'He who is without parts, without action, tranquil, without fault, without taint' (*Svet. Up. VI, 19*).—And *Smṛiti*: 'He who knows me to be unborn and without a beginning, the Supreme Lord of the worlds'; 'Pervading this entire universe, by one part of mine I do abide'; 'With me as supervisor *Prakṛiti* brings forth the universe of the movable and the immovable, and for this reason the world does ever move round'; 'But another is the Supreme Person, who is called the Supreme Spirit, who pervading the three worlds supports them—the eternal Lord' (*Bha.*

Gi. X, 3; 42; IX, 10; XV, 17); 'The all-working, all-powerful one, rich in knowledge and strength, who becomes neither less nor more, who is self-dependent, without beginning, master of all; who knows neither weariness nor exhaustion, nor fear, wrath and desire; the blameless one, raised above all, without support, imperishable.'—As thus Brahman in whatever place it may abide has the 'twofold characteristics,' the imperfections dependent on those places do not touch it.

18. For this very reason comparisons, such as reflected images of the sun and the like.

Because Brahman, although abiding in manifold places, ever possesses the twofold characteristics, and hence does not share the imperfections due to those places, scriptural texts illustrate its purity in the midst of inferior surroundings by comparing it to the sun reflected in water, mirrors, and the like. Compare e.g. 'As the one ether is rendered manifold by jars and the like, or as the one sun becomes manifold in several sheets of water; thus the one Self is rendered manifold by abiding in many places. For the Self of all beings, although one, abides in each separate being and is thus seen as one and many at the same time, as the moon reflected in water.'

19. But because it is not apprehended like water, there is no equality.

The 'but' indicates an objection.—The highest Self is not apprehended in earth and other places in the same way as the sun or a face is apprehended in water or a mirror. For the sun and a face are erroneously apprehended as abiding in water or a mirror; they do not really abide there. When, on the other hand, Scripture tells us that the highest Self dwells in the earth, in water, in the soul, &c., we apprehend it as really dwelling in all those places. That the imperfections caused by water and mirrors do not attach themselves to the sun or a face is due to the fact that the sun and the face do not really abide in the water and the mirror. Hence there is no real parallelism

between the thing compared (the highest Self) and the thing to which it is compared (the reflected image).

20. The participation (on Brahman's part) in increase and decrease, due to its abiding within (is denied); on account of the appropriateness of both (comparisons), and because thus it is seen.

The comparison of the highest Self to the reflected sun and the rest is meant only to deny of the Self that it participates in the imperfections—such as increase, decrease, and the like—which attach to the earth and the other beings within which the Self abides.—How do we know this?—From the circumstance that on this supposition both comparisons are appropriate. In the scriptural text quoted above Brahman is compared to ether, which although one becomes manifold through the things—jars and so on—within it; and to the sun, which is multiplied by the sheets of water in which he is reflected. Now the employment of these comparisons—with ether which really does abide within the jars and so on, and with the sun which in reality does not abide in the water—is appropriate only if they are meant to convey the idea that the highest Self does not participate in the imperfections inherent in earth and so on. Just as ether, although connecting itself separately with jars, pots, and so on, which undergo increase and decrease, is not itself touched by these imperfections; and just as the sun, although seen in sheets of water of unequal extent, is not touched by their increase and decrease; thus the highest Self, although abiding within variously-shaped beings, whether non-sentient like earth or sentient, remains untouched by their various imperfections—increase, decrease, and so on—, remains one although abiding in all of them, and ever keeps the treasure of its blessed qualities unsullied by an atom even of impurity.—The comparison of Brahman with the reflected sun holds good on the following account. As the sun is not touched by the imperfections belonging to the water, since he does not really abide in the water and hence there is no reason for his sharing those imperfections, thus the highest Self,

which really abides within earth and the rest, is not affected by their imperfections ; for as the nature of the highest Self is essentially antagonistic to all imperfection, there is no reason for its participating in the imperfection of others.—‘And as this is seen.’ This means—Since we observe in ordinary life also that comparisons are instituted between two things for the reason that although they do not possess all attributes in common, they yet have some attribute in common. We say, e. g. ‘this man is like a lion.’—The conclusion from all this is that the highest Self, which is essentially free from all imperfections and a treasure as it were of all blessed qualities, in no way suffers from dwelling within the earth and the rest.

An objection is raised. In the *Bṛihad-Araṇyaka*, in the chapter beginning ‘There are two forms of Brahman, the material and the immaterial,’ the whole material world, gross and subtle, is at first referred to as constituting the form of Brahman, and next a special form of Brahman is mentioned : ‘And what is the form of that Person? Like a saffron-coloured raiment,’ &c. But thereupon the text proceeds, ‘Now follows the teaching—not so, not so ; for there is not anything else higher than this “not so.”’ This passage, referring to all the previously mentioned forms of Brahman by means of the word ‘so,’ negatives them ; intimating thereby that Brahman is nothing else than pure Being, and that all distinctions are mere imaginations due to Brahman not knowing its own essential nature. How then can Brahman possess the twofold characteristics?—To this the next Sûtra replies.

21. For the text denies the previously declared so-muchness ; and declares more than that.

It is impossible to understand the text ‘not so, not so’ as negating those distinctions of Brahman which had been stated previously. If the text meant that, it would be mere idle talk. For none but a person not in his right mind would first teach that all the things mentioned in the earlier part of the section are distinctive attributes of Brahman—as which they are not known by any other

means of proof—and thereupon deliberately negative his own teaching. Although among the things mentioned there are some which, in themselves, are known through other means of proof, yet they are not thus known to be modes of Brahman, and others again are known neither in themselves nor as modes of Brahman. The text therefore cannot merely refer to them as things otherwise known, but gives fundamental instruction about them. Hence the later passage cannot be meant as a sheer negation, but must be taken as denying the previously described 'so-muchness' of Brahman ; i.e. the passage denies that limited nature of Brahman which would result from Brahman being viewed as distinguished by the previously stated attributes only. The word *so* refers to that limited nature, and the phrase *not so* therefore means that Brahman is not distinguished by the previously stated modes *only*. This interpretation is further confirmed by the fact that after that negative phrase further qualities of Brahman are declared by the text : ' For there is not anything higher than this *not so*. Then comes the name, the *True of the True* ; for the *prāṇas* are the True, and he is the True of them.' That means : Than that Brahman which is expressed by the phrase 'not so' there is no other thing higher, i.e. there is nothing more exalted than Brahman either in essential nature or in qualities. And of that Brahman the name is the 'True of the True.' This name is explained in the next clause, 'for the *prāṇas*,' &c. The term *prāṇas* here denotes the individual souls, so called because the *prāṇas* accompany them. They are the 'True' because they do not, like the elements, undergo changes implying an alteration of their essential nature. And the highest Self is the 'True of the True' because while the souls undergo, in accordance with their *karman*, contractions and expansions of intelligence, the highest Self which is free from all sin knows of no such alternations. He is therefore more eminently *true* than they are. As thus the complementary passage declares Brahman to be connected with certain qualities, the clause 'not so, not so' (to which that passage is complementary) cannot deny that Brahman possesses

distinctive attributes, but only that Brahman's nature is confined to the attributes previously stated.—Brahman therefore possesses the twofold characteristics. That the clause 'not so' negatives Brahman's being fully described by the attributes previously mentioned, was above proved on the ground that since Brahman is not the object of any other means of proof, those previous statements cannot refer to what is already proved, and that the final clause cannot therefore be meant to deny what the previous clauses expressly teach. The next Sūtra now confirms this circumstance of Brahman not lying within the sphere of the other means of proof.

22. That (is) unmanifested ; for (this Scripture) declares.

Brahman is not manifested by other means of proof ; for Scripture says, 'His form is not to be seen, no one beholds him with the eye' (Ka. Up. II, 6, 9) ; 'He is not apprehended by the eye nor by speech' (Mu. Up. III, 1, 8).

23. Also in perfect conciliation, according to Scripture and Smṛiti.

Moreover, it is only in the state of perfect conciliation or endearment, i. e. in meditation bearing the character of devotion, that an intuition of Brahman takes place, not in any other state. This Scripture and Smṛiti alike teach. 'That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses by him the Self can be gained. The Self chooses him as his own' (Ka. Up. I, 2, 23) ; 'When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts' (Mu. Up. III, 1, 9). Smṛiti : 'Neither by the Vedas, nor austerities, nor gifts, nor by sacrifice, but only by exclusive devotion, may I in this form be known and beheld in truth and also entered into' (Bha. Gī. XI, 53, 54). The scriptural text beginning 'Two are the forms of Brahman,' which declares the nature of Brahman for the purposes of devout meditation, cannot therefore refer to Brahman's being characterised by two forms, a material and an immaterial, as something

already known ; for apart from Scripture nothing is known about Brahman.

24. And there is non-difference (of the intention of Brahman's distinguishing attributes), as in the case of light ; and the light (is) intuited as constituting Brahman's essential nature by repetition of the practice (of meditation).

That the clause 'not so' negatives not Brahman's possessing two forms, a material and an immaterial one, but only Brahman's nature being restricted to those determinations, follows therefrom also that in the vision of Vāmadeva and others who had attained to intuition into Brahman's nature, the fact of Brahman having all material and immaterial beings for its attributes is apprehended in non-difference, i. e. in the same way as the fact of light (i. e. knowledge) and bliss constituting Brahman's essential nature. Compare the text 'Seeing this the Ṛishi Vāmadeva understood, I am Manu and the sun' (*Bṛi. Up. I, 4, 10*). And that light and bliss constitute Brahman's nature was perceived by Vāmadeva and the rest through repeated performance of the practice of devout meditation. In the same way then, i. e. by repeated meditation, they also became aware that Brahman has all material and immaterial things for its distinguishing modes.—The next Sūtra sums up the proof of Brahman's possessing twofold characteristics.

25. Hence (Brahman is distinguished) by what is infinite ; for thus the characteristics (hold good).

By the arguments stated it is proved that Brahman is distinguished by the infinite multitude of blessed qualities. And this being so, it follows that Brahman possesses the twofold characteristics.—Here terminates the *adhikaraṇa* of 'that which has twofold characteristics.'

26. But on account of twofold designation, as the snake and its coils.

It has been shown in the preceding *adhikaraṇa* that

the entire non-sentient universe is the outward form of Brahman. For the purpose of proving Brahman's freedom from all imperfection, an enquiry is now begun into the particular mode in which the world may be conceived to constitute the form of Brahman. Is the relation of the two like that of the snake and its coils; or like that of light and the luminous body, both of which fall under the same genus; or like that of the individual soul and Brahman, the soul being a distinguishing attribute and for that reason a part (*amsa*) of Brahman?—On the assumption of this last alternative, which is about to be established here, it has been already shown under two preceding Sûtras (I, 4, 23; II, 1, 14), that from Brahman, as distinguished by sentient and non-sentient beings in their subtle form, there originates Brahman as distinguished by all those beings in their gross form.

Which then of the alternatives stated above is the true one?—The material world is related to Brahman as the coils to the snake, 'on account of twofold designation.' For some texts declare the identity of the two: 'Brahman only is all this'; 'The Self only is all this.' Other texts again refer to the difference of the two: 'Having entered into these three deities with this *gīva*-self, let me differentiate names and forms.' We therefore consider all non-sentient things to be special forms or arrangements of Brahman, as the coils are of a coiled-up snake or a coiled-up rope.

27. Or else like light and its abode, both being fire.

The *or* sets aside the other two alternatives. If Brahman itself only appeared in the form of non-sentient things—as the snake itself only constitutes the coils—both sets of texts, those which declare difference as well as those which declare the unchangeableness of Brahman, would be contrary to sense. We therefore, adopting the second alternative, hold that the case under discussion is analogous to that of light and that in which it abides, i. e. the luminous body. The two are different, but at the same time they are

identical in so far as they both are fire (*tegas*). In the same way the non-sentient world constitutes the form of Brahman.

28. Or else in the manner stated above.

The *but* sets aside the two preceding alternatives. One substance may indeed connect itself with several states, but the former of the two alternatives implies that Brahman itself constitutes the essential nature of non-sentient matter, and thus there is no escape from the objections already stated under Sūtra 27. Let then the second alternative be adopted according to which Brahma-hood (*brahmatva*) constitutes a genus inhering in Brahman as well as in non-sentient matter, just as fire constitutes the common genus for light and luminous bodies. But on this view Brahman becomes a mere abstract generic character inhering in the Lord (*īśvara*), sentient souls and non-sentient matter, just as the generic character of horses (*asvatva*) inheres in concrete individual horses; and this contradicts all the teaching of *Sruti* and *Smṛiti* (according to which Brahman is the highest concrete entity). We therefore hold that non-sentient matter stands to Brahman in the same relation as the one previously proved for the individual soul in Sūtra II, 3, 43; 46; viz. that it is an attribute incapable of being realised apart from Brahman and hence is a part (*amsa*) of the latter. The texts referring to the two as non-different may thus be taken in their primary sense; for the part is only a limited place of that of which it is a part. And the texts referring to the two as different may also be taken in their primary sense; for the distinguishing attribute and that to which the attribute belongs are essentially different. Thus Brahman's freedom from all imperfection is preserved.—Lustre is an attribute not to be realised apart from the gem, and therefore is a part of the gem; the same relation also holds good between generic character and individuals having that character, between qualities and things having qualities, between bodies and souls. In the same way souls as well as non-sentient matter stand to Brahman in the relation of parts.

29. And on account of denial.

Texts such as 'This is that great unborn Self, undecaying, undying' (*Bri. Up.* IV, 4, 25), 'By the old age of the body that does not age' (*Kh. Up.* VIII, 1, 5), deny of Brahman the properties of non-sentient matter. From this it follows that the relation of the two can only be that of distinguishing attribute and thing distinguished, and hence of part and whole. Brahman distinguished by sentient and non-sentient beings in their subtle state is the cause; distinguished by the same beings in their gross state is the effect: the effect thus is non-different from the cause, and by the knowledge of the causal Brahman the effect is likewise known. All these tenets are in full mutual agreement. Brahman's freedom from defects also is preserved; and this and Brahman's being the abode of all blessed qualities prove that Brahman possesses the 'twofold characteristics.'—Here terminates the *adhikarana* of 'the coils of the snake.'

30. (There is something) higher than that; on account of the designations of bridge, measure, connexion, and difference.

The Sûtras now proceed to refute an erroneous view based on some fallacious arguments, viz. that there is a being higher even than the highest Brahman, the supreme cause, material as well as operative, of the entire world—a refutation which will confirm the view of Brahman being free from all imperfections and a treasure as it were of countless transcendently exalted qualities.—There is some entity higher than the Brahman described so far as being the cause of the world and possessing the twofold characteristics. For the text 'That Self is a bank (or bridge), a boundary' (*Kh. Up.* VIII, 4, 1) designates the Self as a bank or bridge (*setu*). And the term '*setu*' means in ordinary language that which enables one to reach the other bank of a river; and from this we conclude that in the Vedic text also there must be meant something to be reached. The text further says that that bridge is to be crossed:

'He who has crossed that bridge, if blind,' &c.; this also indicates that there must be something to be reached by crossing. Other texts, again, speak of the highest Brahman as something measured, i. e. limited. 'Brahman has four feet (quarters), sixteen parts.' Such declarations of Brahman being something limited suggest the existence of something unlimited to be reached by that bridge. Further there are texts which declare a connexion of the bridge as that which is a means towards reaching, and a thing connected with the bridge as that to be reached: 'the highest bridge of the Immortal' (Svet. Up. VI, 19); 'he is the bridge of the Immortal' (Mu. Up. II, 2, 5). For this reason also there is something higher than the Highest.—And other texts again expressly state that being beyond the Highest to be something different: 'he goes to the divine Person who is higher than the Highest' (Mu. Up. III, 2, 8); 'by this Person this whole universe is filled; what is higher than that is without form and without suffering' (Svet. Up. III, 9-10). All this combined shows that there is something higher than the highest Brahman.—The next Sūtra disposes of this view.

31. But on account of resemblance.

The 'but' sets aside the pūrvapaksha. There is no truth in the assertion that from the designation of the Highest as a bridge (or bank) it follows that there is something beyond the Highest. For Brahman in that text is not called a bank with regard to something to be reached thereby; since the additional clause 'for the non-confounding of these worlds' declares that it is compared to a bridge or bank in so far as it binds to itself (*setu* being derived from *si*, to bind) the whole aggregate of sentient and non-sentient things without any confusion. And in the clause 'having passed beyond that bridge' the *passing beyond* means *reaching*; as we say, 'he passes beyond the Vedānta,' meaning 'he has fully mastered it.'

32. It subserves the purpose of thought; as in the case of the feet.

Where the texts speak of Brahman as having four quarters, and sixteen parts, or say that 'one quarter of him are all these beings' (*Kh. Up. III, 12, 6*), they do so for the purpose of thought, i. e. meditation, only. For as texts such as 'the Truth, knowledge, infinite is Brahman' teach Brahman, the cause of the world, to be unlimited, it cannot in itself be subject to measure. The texts referring to measure therefore aim at meditation only, in the same way as texts such as 'Speech is one foot (quarter) of him, breath another, the eye another, the mind another' (*Kh. Up. III, 18, 2*).—But how can something that in itself is beyond all measure, for the purpose of meditation, be spoken of as measured? To this the next Sûtra replies.

33. Owing to difference of place, as in the case of light, and so on.

Owing to the difference of limiting adjuncts constituted by special places, such as speech, and so on, Brahman in so far as connected with these adjuncts may be viewed as having measure; just as light and the like although spread everywhere may be viewed as limited, owing to its connexion with different places—windows, jars, and so on.

34. And on account of possibility.

Nor is there any truth in the assertion that, because texts such as 'he is the bridge of the Immortal' intimate a distinction between that which causes to reach and the object reached, there must be something to be reached different from that which causes to reach; for the highest Self may be viewed as being itself a means towards itself being reached; cp. 'The Self cannot be reached by the Veda, and so on; he whom the Self chooses by him the Self can be gained' (*Kh. Up. I, 2, 23*).

35. Thus, from the denial of anything else.

Nor can we allow the assertion that there is something higher than the highest because certain texts ('the Person which is higher than the highest'; 'beyond the Imperishable there is the highest,' &c.) refer to such a difference.

For the same texts expressly deny that there is anything else higher than the highest—‘than whom there is nothing else higher, than whom there is nothing smaller or larger’ (Svet. Up. III, 9). So also other texts: ‘For there is nothing else higher than this “not so”’ (i. e. than this Brahman designated by the phrase ‘not so’; *Bṛi. Up.* II, 3, 6); ‘Of him none is the Lord, his name is great glory’ (Mahānār. Up. I, 10).

But what then is the entity referred to in the text ‘tato yad uttarataram’? (Svet. Up. III, 10)?—The passage immediately preceding (8), ‘I know that great person, &c.; a man who knows him passes over death,’ had declared that the knowledge of Brahman is the only way to immortality; and the clause (9), ‘Higher than whom there is nothing else,’ had confirmed this by declaring that Brahman is the Highest and that there is no other thing higher. In agreement herewith we must explain stanza 10 as giving a reason for what had been said, ‘Because that which is the highest (uttarataram), viz. the Supreme Person is without form and without suffering, therefore (tataḥ) those who know him become immortal,’ &c. On any other explanation stanza 10 would not be in harmony with stanza 8 where the subject is introduced, and with what is declared in stanza 9.—Analogously in the text ‘He goes to the divine Person who is higher than the highest’ (*Mu. Up.* III, 2, 8) ‘the highest’ means the aggregate soul (samashāi-purusha), which in a previous passage had been said to be ‘higher than the high Imperishable’ (II, 1, 2); and the ‘higher’ refers to the Supreme Person, with all his transcendent qualities, who is superior to the aggregate soul.

36. The omnipresence (possessed) by that, (understood) from the declaration of extent. .

That omnipresence which is possessed ‘by that,’ i. e. by Brahman, and which is known ‘from declarations of extent,’ and so on, i. e. from texts which declare Brahman to be all-pervading, is also known from texts such as ‘higher than that there is nothing.’ Declarations of extent are e. g. the following: ‘By this Person this whole Universe is filled’

(Svet. Up. III, 9) ; 'whatever is seen or heard in this world' is pervaded inside and outside by Nârâyana' (Mahânâr. Up.) ; 'The eternal, pervading, omnipresent, which the Wise consider as the source of all beings' (Mu. Up. I, 1, 6). The 'and the rest' in the Sûtra comprises passages such as 'Brahman indeed is all this,' 'The Self indeed is all this,' and the like. The conclusion is that the highest Brahman is absolutely supreme.—Here terminates the adhikarâṇa of 'the Highest.'

37. From thence the reward ; on account of possibility.

It has been shown, for the purpose of giving rise to a desire for devout meditation, that the soul in all its states is imperfect, while the Supreme Person to be reached by it is free from imperfections, the owner of blessed qualities and higher than everything else. Being about to investigate the nature of meditation, the Sûtrakâra now declares that the meditating devotee receives the reward of meditation, i.e. Release, which consists in attaining to the highest Person, from that highest Person only ; and that analogously the rewards for all works prescribed by the Veda—whether to be enjoyed in this or the next world—come from the highest Person only. The Sûtra therefore says generally, 'from thence the reward.'—'Why so?'—'Because that only is possible.'

For it is he only—the all-knowing, all-powerful, supremely generous one—who being pleased by sacrifices, gifts, offerings, and the like, as well as by pious meditation, is in a position to bestow the different forms of enjoyment in this and the heavenly world, and Release which consists in attaining to a nature like his own. For action which is non-intelligent and transitory is incapable of bringing about a result connected with a future time.

38. And on account of scriptural declaration.

That he bestows all rewards—whether in the form of enjoyment or Release—Scripture also declares 'This indeed is the great, the unborn Self, the eater of food, the giver of

wealth' (*Bṛi. Up. IV, 4, 24*); and 'For he alone causes delight' (*Taitt. Up. II, 7*).—Next a *primâ facie* view is stated.

39. For the same reasons Gaimini (thinks it to be) religious action.

For the same reasons, viz. possibility and scriptural declaration, the teacher Gaimini thinks that religious works, viz. sacrifices, gifts, offerings, and meditation, of themselves bring about their rewards. For we observe that in ordinary life actions such as ploughing and the like, and charitable gifts and so on, bring about their own reward, directly or indirectly. And although Vedic works do not bring about their rewards immediately, they may do so mediately, viz. by means of the so-called *apūrva*. This follows also from the form of the Vedic injunctions, such as 'He who is desirous of the heavenly world is to sacrifice.' As such injunctions enjoin sacrifices as the means of bringing about the object desired to be realised, viz. the heavenly world and the like, there is no other way left than to assume that the result (which is seen not to spring directly from the sacrifice) is accomplished by the mediation of the *apūrva*.

40. But the former, Bâdarâyana (thinks), on account of the designation (of deities) as the cause.

The reverend Bâdarâyana maintains the previously declared awarding of rewards by the Supreme Person since the scriptural texts referring to the different sacrifices declare that the deities only, Agni, Vâyu, and so on, who are propitiated by the sacrifices—which are nothing else but means to propitiate deities—are the cause of the rewards attached to the sacrifices. Compare texts such as 'Let him who is desirous of prosperity offer a white animal to Vâyu. For Vâyu is the swiftest god. The man thus approaches Vâyu with his proper share, and Vâyu leads him to prosperity.' And the whole instruction which the texts give, as to the means by which men desirous of certain results are to effect those results, is required on account of the injunctions only, and hence it cannot be doubted that

it has reference to the injunctions. The apparatus of means to bring about the results thus being learnt from the text only, no person acquainted with the force of the means of proof will assent to that apparatus, as stated by the text, being set aside and an apūrva about which the text says nothing being fancifully assumed. And that the imperative verbal forms of the injunctions denote as the thing to be effected by the effort of the sacrificer, only that which on the basis of the usage of language and grammatical science is recognised as the meaning of the root-element of such words as 'yageta,' viz. the sacrifice (yāga), which consists in the propitiation of a divine being, and not some additional supersensuous thing such as the apūrva, we have already proved above (p. 153 ff.). Texts such as 'Vāyu is the swiftest god' teach that Vāyu and other deities are the bestowers of rewards. And that it is fundamentally the highest Self—as constituting the inner Self of Vāyu and other deities—which is pleased by offerings, and bestows rewards for them is declared by texts such as 'Offerings and pious works, all this he bears who is the nave of the Universe. He is Agni and Vāyu, he is Sun and Moon' (Mahânār. Up. I, 6, 7). Similarly in the antaryāmin-brāhmaṇa, 'He who dwells in Vāyu, of whom Vāyu is the body'; 'He who dwells in Agni,' &c. Smṛiti expresses itself similarly, 'Whatsoever devotee wishes to worship with faith whatsoever divine form, of him do I make that faith unshakable. Endued with such faith he endeavours to propitiate him and obtains from him his desires—those indeed being ordained by me' (Bha. Gī. VII, 21-22); 'For I am the enjoyer and the Lord of all sacrifices' (IX, 24)—where Lord means him who bestows the reward for the sacrifices. 'To the gods go the worshippers of the gods, and those devoted to me go to me' (VII, 23).—In ordinary life men, by agriculture and the like, acquire wealth in various forms, and by means of this propitiate their king, either directly or through his officials and servants; and the king thereupon is seen to reward them in a manner corresponding to the measure of their services and presents. The Vedānta-texts, on the other hand, give

instruction on a subject which transcends the sphere of all the other means of knowledge, viz. the highest Person who is free from all shadow even of imperfection, and a treasure-house as it were of all exalted qualities in their highest state of perfection ; on sacrifices, gifts, oblations, which are helpful towards the propitiation of that Person ; on praise, worship, and meditation, which directly propitiate him ; and on the rewards which he, thus propitiated, bestows, viz. temporal happiness and final Release.—Here terminates the *adhikarāṇa* of 'reward.'

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THIRD PĀDA.

1. What is understood from all the Vedānta-texts (is one), on account of the non-difference of injunction and the rest.

The Sūtras have stated whatever has to be stated to the end of rousing the desire of meditation—concluding with the fact that Brahman bestows rewards. Next the question is introduced whether the vidyās (i. e. the different forms of meditation on Brahman which the Vedānta-texts enjoin) are different or non-different, on the decision of which question it will depend whether the qualities attributed to Brahman in those vidyās are to be comprised in one act of meditation or not.—The first subordinate question arising here is whether one and the same meditation—as e.g. the vidyā of Vaisvānara—which is met with in the text of several sākḥās, constitutes one vidyā or several.—The vidyās are separate, the Pūrvapakshin maintains; for the fact that the same matter is, without difference, imparted for a second time, and moreover stands under a different heading—both which circumstances necessarily attend the text's being met with in different sākḥās—proves the difference of the two meditations. It is for this reason only that a restrictive injunction, such as the one conveyed in the text, 'Let a man tell this science of Brahman to those only who have performed the rite of carrying fire on their head' (Mu. Up. III, 2, 10)—which restricts the imparting of knowledge to the Ātharvanikas, to whom that rite is peculiar—has any sense; for if the vidyās were one, then the rite mentioned, which is a part of the vidyā, would be valid for the members of other sākḥās also, and then the restriction enjoined by the text would have no meaning.—This view is set aside by the Sūtra, 'What is understood from all the Vedānta-texts' is one and the same meditation, 'because there is non-difference of injunction and the rest.' By injunction is meant the

injunction of special activities denoted by different verbal roots—such as upāsita ‘he should meditate,’ vidyât ‘he should know.’ The ‘and the rest’ of the Sūtra is meant to comprise as additional reasons the circumstances mentioned in the Pūrva Mīmāṃsā-sūtras (II, 4, 9). Owing to all these circumstances, non-difference of injunction and the rest, the same vidyā is recognised in other sākḥās also. In the *Khândogya* (V, 12, 2) as well as in the *Vāgasaneyaka* we meet with one and the same injunction (viz. ‘He should meditate on Vaisvānara’). The form (character, rūpa) of the meditations also is the same, for the form of a cognition solely depends on its object; and the object is in both cases the same, viz. Vaisvānara. The name of the two vidyās also is the same, viz. the knowledge of Vaisvānara. And both vidyās are declared to have the same result, viz. attaining to Brahman. All these reasons establish the identity of vidyās even in different sākḥās.—The next Sūtra refers to the reasons set forth for his view by the Pūrvapakshin and refutes them.

2. If it be said (that the vidyās are not one) on account of difference, we deny this, since even in one (vidyā there may be repetition).

If it be said that there is no oneness of vidyā, because the fact of the same matter being stated again without difference, and being met with in a different chapter, proves the object of injunction to be different; we reply that even in one and the same vidyā some matter may be repeated without any change, and under a new heading (in a different chapter); if, namely, there is difference of cognising subjects. Where the cognising person is one only, repetition of the same matter under a new heading can only be explained as meaning difference of object enjoined, and hence separation of the two vidyās. But where the cognising persons are different (and this of course is eminently so in the case of different sākḥās), the double statement of one and the same matter explains itself as subserving the cognition of those different persons, and hence does not imply difference of matter enjoined.—The next Sūtra

refutes the argument founded on a rite enjoined in the *Mundaka*.

3. For (the *sirovrata*) concerns the mode of the study of the Veda; also on account of (that rite) being a heading in the *samākāra*; and the restriction is like that of the libations.

What the text says as to a restriction connected with the 'vow of the head,' does not intimate a difference of *vidyās*. For that vow does not form part of the *vidyā*. The restriction refers only to a peculiarity of the *study* of the Veda on the part of the *Ātharvanikas*, being meant to establish that they should possess that special qualification which the rite produces; but it does not affect the *vidyā* itself. This is proved by the subsequent clause, 'a man who has not performed that rite may not *read* the text,' which directly connects the rite with the studying of the text. And it is further proved by the fact that in the book of the *Ātharvanikas*, called '*samākāra*,' that rite is referred to as a rite connected with the Veda (not with the special *vidyā* set forth in the *Mundaka*), viz. in the passage, 'this is explained already by the Veda-observance' (which extends the details of the *sirovrata*, there called *veda-vrata*, to other observances). By the *knowledge of Brahman* (referred to in the *Mundaka*-text 'let a man tell this science of Brahman to those only,' &c.), we have therefore to understand knowledge of the Veda in general. And that restriction is 'like that of the libations'—i. e. it is analogous to the restriction under which the *sava*-libations, beginning with the *Saptasūrya*-libation, and terminating with the *Sataudana*-libation, are offered in the one fire which is used by the followers of the *Atharvan*, and not in the ordinary three fires.

4. Scripture also declares this.

Scripture also shows that (identical) meditation is what all the *Vedānta*-texts intimate. The *Khândogya* (VIII, 1, 1 ff.) declares that that which is within the small space in the heart is to be enquired into, and then in reply to the

question what the thing to be enquired into is, says that it is the highest Self possessing the eight attributes, freedom from all evil and the rest, which is to be meditated upon within the heart. And then the Taittiriya-text, referring to this declaration in the *Khândogya*, says, 'Therein is a small space, free from all grief; what is within that is to be meditated upon' (Mahânâr. Up. X, 23), and thus likewise enjoins meditation on the highest Self possessing the eight qualities. And this is possible only if, owing to unity of vidyâ, the qualities mentioned in the first text are included also in the meditation enjoined in the second text.—Having thus established the unity of meditations, the Sûtras proceed to state the practical effect of such unity.

5. (Meditation) thus being equal, there is combination (of *guṇas*); on account of non-difference of purport in the case of what subserves injunction.

The meditation in all Vedânta-texts thus being the same, the qualities mentioned in one text are to be combined with those mentioned in another; 'on account of non-difference of purport in the case of what subserves injunction.' We find that in connexion with certain injunctions of meditation—such as the meditation on Vaisvânara, or the small ether within the heart—the text of some individual Vedânta-book mentions certain secondary matters (qualities, *guṇa*) which subserve that meditation; and as these *guṇas* are connected with the meditation they are to be comprised in it, so that they may accomplish their aim, i. e. of subserving the meditation. For the same reason therefore we have to enclose in the meditation *guṇas* mentioned in other Vedânta-texts; for being also connected with the meditation they subserve it in the same way.—Here terminates the *adhyakṣa* of 'what is intimated by all Vedânta-texts.

6. If it be said that there is difference on account of the text; we say no; on account of non-difference.

So far it has been shown that the non-difference of in-

junction, and so on, establishes the unity of meditations, and that owing to the latter the special features of meditation enjoined in different texts have to be combined. Next, an enquiry is entered upon whether in the case of certain particular meditations there actually exists, or not, that non-difference of injunction which is the cause of meditations being recognised as identical. A meditation on the Udgītha is enjoined in the text of the *Khandogas*, as well as in that of the *Vāgasaneyins* (*Kh. Up.* I, 2; *Bri. Up.* I, 3); and the question arises whether the two are to be viewed as one meditation or not. The *Pūrvapakshin* maintains the former alternative. For, he says, there is no difference of injunction, and so on, since both texts enjoin as the object of meditation the Udgītha viewed under the form of *Prāṇa*; since there is the same reward promised in both places, viz. mastering of one's enemies; since the form of meditation is the same, the Udgītha being in both cases viewed under the form of *Prāṇa*; since the injunction is the same, being conveyed in both cases by the same verbal root (*vid*, to know); and since both meditations have the same technical name, viz. *udgītha-vidyā*. The *Sūtra* states this view in the form of the refutation of an objection raised by the advocate of the final view. We do not admit, the objector says, the unity maintained by you, since the texts clearly show a difference of form. The text of the *Vāgasaneyins* represents as the object of meditation that which is the agent in the act of singing out the Udgītha; while the text of the *Khandogas* enjoins meditation on what is the object of the action of singing out (i.e. the Udgītha itself). This discrepancy establishes difference in the character of the meditation, and as this implies difference of the object enjoined, the mere non-difference of injunction, and so on, is of no force, and hence the two meditations are separate ones.—This objection the *Pūrvapakshin* impugns, 'on account of non-difference.' For both texts, at the outset, declare that the Udgītha is the means to bring about the conquest of enemies ('Let us overcome the *Asuras* at the sacrifices by means of the Udgītha' (*Bri. Up.*); 'The gods took the Udgītha,

thinking they would with that overcome the Asuras'—*Kh. Up.*). In order therefore not to stultify this common beginning, we must assume that in the clause 'For them that breath sang out' (*Bri. Up.*), the Udgitha, which really is the object of the action of singing, is spoken of as the agent. Otherwise the term udgitha in the introductory passage ('by means of the Udgitha') would have to be taken as by implication denoting the agent (while directly it indicates the instrument).—Hence there is oneness of the two vidyās.—Of this view the next Sūtra disposes.

7. Or not, on account of difference of subject-matter; as in the case of the attribute of being higher than the high, and so on.

There is no unity of the two vidyās, since the subject-matter of the two differs. For the tale in the *Khândogya*-text, which begins 'when the Devas and the Asuras struggled together,' connects itself with the *praṇava* (the syllable Om) which is introduced as the object of meditation in *Khând. I, 1, 1*, 'Let a man meditate on the syllable Om as the Udgitha'; and the clause forming part of the tale, 'they meditated on that chief breath as Udgitha,' therefore refers to a meditation on the *praṇava* which is a part only of the Udgitha. In the text of the *Vāgasaneyins*, on the other hand, there is nothing to correspond to the introductory passage which in the *Khândogya*-text determines the subject-matter, and the text clearly states that the meditation refers to the whole Udgitha (not only the *praṇava*). And this difference of leading subject-matter implies difference of matter enjoined, and this again difference of the character of meditation, and hence there is no unity of vidyās. Thus the object of meditation for the *Khândogya* is the *praṇava* viewed under the form of *Prāṇa*; while for the *Vāgasaneyins* it is the Udgātri (who sings the Udgitha), imaginatively identified with *Prāṇa*. Nor does there arise, on this latter account, a contradiction between the later and the earlier part of the story of the *Vāgasaneyins*. For as a meditation on the Udgātri neces-

sarily extends to the Udgītha, which is the object of the activity of singing, the latter also helps to bring about the result, viz. the mastering of enemies.—There is thus no unity of vidyā, although there may be non-difference of injunction, and so on.—‘As in the case of the attribute of being higher than the high,’ &c. In one and the same sākḥā there are two meditations, in each of which the highest Self is enjoined to be viewed under the form of the *pranava* (*Kṛ. Up.* I, 6 ; I, 9), and in so far the two vidyās are alike. But while the former text enjoins that the *pranava* has to be viewed under the form of a golden man, in the latter he has to be viewed as possessing the attributes of being higher than the high, and owing to this difference of attributes the two meditations must be held separate (*a fortiori*, then, those meditations are separate which have different objects of meditation).

8. If that be declared on account of name ; (we object, since) that is also (where the objects of injunction differ).

If the oneness of the vidyās be maintained on the ground that both have the same name, viz. *udgītha-vidyā*, we point out that oneness is found also where the objects enjoined are different. The term *agnihotra* is applied equally to the permanent *agnihotra* and to that *agnihotra* which forms part of the sacrifice called ‘*Kundapāyinām ayanam*’; and the term *udgītha* is applied equally to the many different meditations described in the first *prapāṭhaka* of the *Kṛāṇḍogya*.

9. And (this is) appropriate, on account of the extension.

Since the *pranava*, which is a part of the *udgītha*, is introduced as the subject of meditation in the first *prapāṭhaka* of the *Kṛāṇḍogya*, and extends over the later vidyās also, it is appropriate to assume that also in the clause ‘the gods took the *udgītha*’—which stands in the middle—the term *udgītha* denotes the *pranava*. Expressions such as ‘the cloth is burned’ show that frequently the whole denotes

the part.—The conclusion from all this is that in the *Khândogya* the object of meditation is constituted by the *pranava*—there termed *udgîtha*—viewed under the form of *prâna*; while in the *Vâgasaneyaka* the term *udgîtha* denotes the whole *udgîtha*, and the object of meditation is he who produces the *udgîtha*, i. e. the *udgâtri*, viewed under the form of *prâna*. And this proves that the two *vidyâs* are separate.—Here terminates the *adhikarana* of ‘difference.’

10. On account of non-difference of everything, those elsewhere.

The *Khândogya* and the *Vâgasaneyaka* alike record a meditation on *Prâna*; the object of meditation being *Prâna* as possessing the qualities of being the oldest and the best, and also as possessing certain other qualities such as being the richest, and so on (*Kh. Up. V, 1*; *Bri. Up. VI, 1*). In the text of the *Kaushîtakins*, on the other hand, there is a meditation on *Prâna* which mentions the former qualities (‘being the best’ and ‘being the oldest’), but not the latter (‘being the richest,’ and so on). This, the *Pûrvapakshin* maintains, constitutes a difference between the objects of meditation, and hence between the meditations themselves.—This view the *Sûtra* sets aside ‘on account of non-difference of everything, those elsewhere.’ There is no difference of meditation. Those qualities, viz. being the richest, and so on, are to be meditated upon in the other place also, viz. in the meditation on *Prâna* of the *Kaushîtakins*; ‘since there is non-difference of everything,’ i. e. since the text of the *Kaushîtakins* also exhibits the very same method, in all its details, for proving what it is undertaken to prove, viz. that *Prâna* is the oldest and best. And for that proof it is required that *Prâna* should be viewed as possessing also the quality of being the richest, and so on, and these qualities therefore have to be comprised in the meditation of the *Kaushîtakins* also. Hence there is no difference of meditation.—Here terminates the *adhikarana* of ‘non-difference of everything.’

In the same way as the meditation on *Prâna* as the

oldest and best cannot be accomplished without *Prāṇa* being also meditated upon as the richest, and so on, and as hence these latter qualities have to be comprised in the meditation on *Prāṇa* of the *Kaushītakins*, although they are not expressly mentioned there; thus those qualities of *Brahman* also, without which the meditation on *Brahman* cannot be accomplished, must be included in all meditations on *Brahman*—this is the point to be proved next.

11. Bliss and other qualities, as belonging to the subject of the qualities.

The point to be decided here is whether, or not, the essential qualities of *Brahman* are to be included in all meditations on the highest *Brahman*.—Since there is no valid reason for including in a meditation those qualities which are not expressly mentioned in the section containing that meditation, only those qualities which are thus expressly mentioned should be included!—This *primā facie* view is negated by the *Sūtra*. The clause, 'on account of non-difference,' has to be carried on from the preceding *Sūtra*. As the 'subject of the qualities,' i. e. *Brahman* is the same in all meditations, the qualities which do not exist apart from their subject, viz. bliss, and so on, are to be comprised in all meditations.—But for the same reason then such qualities as 'having joy for its head' (*Taitt. Up. II, 5*) would also have to be included in all meditations on *Brahman*!—This the next *Sūtra* negatives.

12. Such qualities as having joy for its head, and so on, are not established, for if there were difference (of members) there would be increase and decrease.

The declaration that the essential qualities of *Brahman* are established for all meditations, does not imply that such attributes as 'having joy for its head' are equally established. For the latter are not qualities of *Brahman*, since they are mere elements in a figurative representation of *Brahman* under the form of an animal body. Otherwise, i. e. if *Brahman* really possessed different members, such as head, wings, and so on, it would be liable to increase

and decrease, and this would be in conflict with texts such as 'the True, knowledge, infinite is Brahman.'—But if this reasoning holds good, then all the infinite qualities belonging to Brahman such as lordly power, generosity, compassion, and so on—all of which are incapable of existing apart from the subject to which they belong—would have to be comprehended in all those meditations on Brahman where they are not expressly mentioned; and this could not possibly be done, as those qualities are infinite in number.—This difficulty the next Sūtra removes.

13. But the others, on account of equality with the thing.

Those other qualities which are 'equal to the thing,' i. e. which are attributes determining the essential character of the thing, and therefore necessarily entering into the idea of the thing, must be included in all meditations, no less than the thing itself. To this class belong qualities such as true being, knowledge, bliss, purity, infinity, and so on. For of Brahman—which by texts such as 'that from which all these beings,' &c. had been suggested as the cause of the world—the essential definition is given in texts such as 'the True, knowledge, infinite is Brahman'; 'bliss is Brahman,' and others; and hence, in order that a true notion may be formed of Brahman as the object of meditation, such qualities as true being, bliss, and so on, have to be included in all meditations on Brahman. Such additional qualities, on the other hand, as e. g. compassion, which indeed cannot exist apart from the subject to which they belong, but are not necessary elements of the idea of Brahman, are to be included in those meditations only where they are specially mentioned.

But, an objection is raised, if 'having joy for its head' and the like are not qualities of Brahman, but merely serve the purpose of a figurative representation of Brahman, for what purpose then is this representation introduced? For if something is represented as something else, there must be some motive for doing so. Where, e. g. the sacred text compares the meditating devotee to a charioteer, its body

and organs to a chariot, and so on, it does so for the purpose of assisting the subjection to the Self of the means of meditation, i. e. the body, the senses, and so on. But in the present case no such purpose is to be discerned, and hence it must needs be admitted that having joy for its head, and so on, are real qualities of Brahman.—The next Sūtra disposes of this difficulty.

14. For meditation, owing to the absence of purpose.

As no other purpose can be assigned, the text must be supposed to represent Brahman as having joy for its head, and so on, for the purpose of meditation. In order to accomplish the meditation on Brahman which is enjoined in the text 'he who knows (i. e. meditates on) Brahman reaches the Highest,' the text represents the Brahman consisting of bliss as made up of joy, satisfaction, &c., and compares these to the head, the wings, and so on. The Self of bliss, which is the inmost of all the Selves mentioned in the text, is by this means represented to the mind in a definite shape; just as in the preceding sections the Self of food, the Self of breath, and the rest had similarly been represented in definite shapes, consisting of head, wings, and so on. As thus the qualities of having joy for its head, &c. are merely secondary marks of the Self of bliss, they are not necessarily included in each meditation that involves the idea of that Self.

15. And on account of the term 'Self.'

That this is so further follows from the fact that in the clause 'different from this is the inner Self consisting of bliss' the term 'Self' is used. For as the Self cannot really possess a head, wings, and tail, its having joy for its head, and so on, can only be meant in a metaphorical sense, for the sake of easier comprehension.—But, in the preceding sections, the term *Self* had been applied to what is *not* of the nature of Self—the text speaking of the Self of breath, the Self of mind, and so on; how then are we able to determine that in the phrase 'the Self of bliss' the term

Self denotes a true *Self*? — To this the next Sūtra replies.

16. There is reference to the Self, as in other places; on account of the subsequent passage.

In the clause, 'different from that is the Self of bliss,' the term Self can refer to the highest Self only; 'as in other cases,' i. e. as in other passages—'the Self only was this in the beginning; it thought, let me send forth the worlds,' and similar ones—the term 'Self' denotes the highest Self only.—But whereby is this proved?—'By the subsequent passage', i. e. by the passage, 'he desired, may I be many, may I grow forth,' which refers to the Self of bliss.

17. If it be said 'on account of connexion'; it may be so, on account of ascertainment.

But as in the preceding sections the term Self is seen to be connected with what is not of the nature of the Self, such as the Self of breath, and so on, it is not possible to draw a valid conclusion from the subsequent passage!—It is possible, the Sūtra replies, 'on account of ascertainment.' For the previous clause, 'from that Self there originated the Ether,' settles in the mind the idea of the highest Self, and that idea then is transferred in succession to the (so-called) Self of breath, the Self of mind, and so on, until it finally finds rest in the Self of bliss, beyond which there is no other Self; while at the same time the subsequent clause 'he desired', confirms the idea of the highest Self. The term *Self* thus connects itself from the beginning with things which are not true Selfs, because the highest Self is as it were viewed in them.—Here terminates the *adhikāra* of 'bliss and the rest.'

18. The new (thing is enjoined); on account of the statement of what has to be done.

The Sūtra discusses an additional question connected with the meditation on breath. Both texts—the *Khândogya* as well as the *Vāgasaneyaka*—declare that water constitutes a dress for *prāṇa*, and refer to the rinsing of the mouth

with water. The doubt here arises whether what the texts mean to enjoin is the rinsing of the mouth, or a meditation on *prâṇa* as having water for its dress.—The *Pûrvapakshin* maintains the former view ; for, he says, the *Vâgasaneyaka* uses the injunctive form ‘he is to rinse,’ while there is no injunctive form referring to the meditation ; and what the text says in praise of the breath thus not being allowed to remain naked may be taken as a mere glorification of the act of rinsing. And as ordinary rinsing of the mouth, subsequent to eating, is already established by *Smṛiti* and custom, we must conclude that the text means to enjoin rinsing of the mouth of a different kind, viz. as auxiliary to the meditation on *prâṇa*.—To this the *Sûtra* replies that what the text enjoins is the ‘new’ thing, i. e. the previously non-established meditation on water as forming the dress of *prâṇa*. ‘On account of the statement of what has to be done,’ i. e. on account of the statement of what is not established—for only on the latter condition Scripture has a meaning. The beginning as well as the end of the *Vâgasaneyaka*-text clearly refers to a meditation on the water used for rinsing as forming a dress for *prâṇa* ; and as rinsing is already established by *Smṛiti* and custom, we naturally infer that what the text enjoins is a meditation on breath as having the water used in rinsing for its dress. This also explains why the *Khândogya*-text does not mention the rinsing at all, but merely the clothing of breath with water.—Here terminates the *adhikaraṇa* of ‘the statement of what has to be done.’

19. And (the qualities) thus being equal, on account of non-difference.

In the book of the *Vâgasaneyaka*, called *Agnirahasya*, we meet with a meditation on Brahman called *Sândilya-vidyâ* ; and there is also a *Sândilya-vidyâ* in the *Bṛhadâraṇyaka*. The *Pûrvapakshin* holds that these two meditations are different since the latter text mentions qualities—such as Brahman being the lord of all—which are not mentioned in the former ; the objects of meditation thus being different, the meditations themselves are different.

—This the Sūtra negatives. The object of meditation is 'equal,' for both texts state the same qualities, such as 'consisting of mind,' and so on ; and the additional qualities stated in the *Bṛhad-āraṇyaka*, such as the rulership of Brahman, 'do not differ' from those equally stated by both texts, such as Brahman realising all its purposes, and so on. Thus the objects of meditation do not differ in character.—Here terminates the *adhikaraṇa* of 'what is equal.'

20. On account of connexion, thus elsewhere also.

In the *Bṛhad-āraṇyaka* (V, 5) it is said that Brahman is to be meditated upon as abiding within the orb of the sun and within the right eye; and then the text mentions two secret names of Brahman—*aham* and *ahar*. Here the *Pūrvapakshin* holds that both these names are to be comprehended in each of the two meditations 'On account of connexion,' i. e. on account of the object of meditation, i. e. Brahman being one only, although connected with different abodes, it is 'thus elsewhere also,' i. e. the same conclusion which had been arrived at in the case of the *Sāṅdilya-vidyās*, has to be accepted with regard to Brahman abiding in the sun and in the eye. The meditation is one only, and hence the two secret names apply to Brahman in both its abodes.—This view the next Sūtra negatives.

21. Or not so, on account of difference.

This is not so, for as Brahman is to be meditated upon in two different abodes, the meditations are separate. In both the *Sāṅdilya-vidyās*, on the other hand, Brahman is to be meditated upon as abiding within the heart.

22. The text also declares this.

That the qualities of that which abides within the sun and that which abides in the eye are not to be combined, the text itself moreover shows by specially stating that the characteristics of the one are those of the other. For such a special transfer of qualities is needed only where the qualities are not of themselves established, i. e. where the two things are naturally different.—Here terminates the *adhikaraṇa* of 'connexion.'

23. And for the same reason the holding together and the pervading the sky.

In the Taittiriyaka and in the khilas of the Rāṇyānyas we have the following passage : 'Gathered together are the powers among which Brahman is the oldest ; Brahman as the oldest in the beginning stretched out the sky. Brahman was born as the first of all beings ; who may rival that Brahman ?' which declares that Brahman gathered together all the most ancient powers, that it pervades the sky, and so on. And as these attributes are not stated in connexion with any special meditation, we must infer that they are to be included in all meditations whatever on Brahman.—This primā facie view is controverted by the Sūtra. The holding together of all powers, &c., although not mentioned in connexion with any special meditation, is not to be included in all meditations whatever, but to be connected with particular meditations 'on the same ground,' i. e. according to difference of place. *Where* those qualities have to be included must be decided on the ground of feasibility. The attribute of pervading the whole heaven cannot be included in a meditation on Brahman as abiding within a small place such as the heart, and hence the other attributes also which are stated together with the attribute mentioned cannot be included in those meditations. And when we find that in meditations on Brahman as abiding within a small place it is said that Brahman is greater than the earth, or that the ether within the heart is as great as the universal ether, these attributes cannot be taken in their literal sense and hence included in those meditations, but must be viewed as merely meant to glorify the object proposed for meditation.—Herewith terminates the adhi-karṇa of 'holding together.'

24. And although (they both be) meditations on man ; on account of others not being recorded.

In the Taittiriyaka as well as the Kṛāndogya we meet with a meditation on man (purusha-vidyā), in which parts of the sacrifice are fancifully identified with the parts of

the human body.—Here the Pûrvapakshin maintains that these two meditations are identical ; for, he says, both meditations have the same name (*purusha-vidyâ*), and the same character as stated above ; and as the *Taittirīyaka* mentions no fruit of the meditation, the fruit declared in the *Khândogya* holds good for the *Taittirīyaka* also, and thus there is no difference of fruit.—This view the *Sûtra* negatives. Although both meditations are meditations on man, yet they are separate ‘on account of the others not being recorded,’ i. e. on account of the qualities recorded in one *sâkhâ* not being recorded in the other. For the *Taittirīyaka* mentions the three libations, while the *Khândogya* does not, and so on. The character of the two meditations thus differs. And there is a difference of result also. For an examination of the context in the *Taittirīyaka* shows that the *purusha-vidyâ* is merely a subordinate part of a meditation on Brahman, the fruit of which the text declares to be that the devotee reaches the greatness of Brahman ; while the *Khândogya* meditation is an independent one, and has for its reward the attainment of long life. The two meditations are thus separate, and hence the details of one must not be included in the other.—Here terminates the *adhikarana* of ‘the meditation on man.’

25. On account of the difference of sense of piercing and so on.

The text of the *Âtharvavikas* exhibits at the beginning of their *Upanishad* some mantras, ‘Pierce the sukra, pierce the heart.’ The followers of the *Sâma-veda* read at the beginning of their *rahasya-brâhmana* ‘O God *Savitri*, promote the sacrifice.’ The *Kâtakak*s and the *Taittirīyakas* have ‘May *Mitra* be propitious to us, may *Varuna* be propitious.’ The *Sâtyâyanins* have ‘Thou art a white horse, a tawny and a black one!’ The *Kaushîtakins* have a *Brâhmana* referring to the *Mahâvrata*-ceremony, ‘*Indra* having slain *Vṛtra* became great.’ The *Kaushîtakins* also have a *Mahâvrata-brâhmana*, ‘*Pragâpati* is the year ; his Self is that *Mahâvrata*.’ The *Vâgasaneyins* have a *Brâhmana* referring to the *Pravargya*, ‘The gods sat

down for a sattra-celebration.' With reference to all this a doubt arises whether these mantras and the sacrificial works referred to in the Brāhmaṇa texts form parts of the meditations enjoined in the Upanishads or not.—The Pūrvapakshin affirms this, on the ground that as the mantras and works are mentioned in the immediate neighbourhood of the meditations the idea of their forming parts of the latter naturally presents itself. Such mantras as 'pierce the heart' and works such as the pravargya may indeed—on the basis of direct statement (sruti), inferential mark (liṅga), and syntactical connexion (vākya), which are stronger than mere proximity—be understood to be connected with certain actions; but, on the other hand, mantras such as 'May Varuṇa be propitious' have no application elsewhere, and are suitable introductions to meditations. We therefore take them to be parts of the meditations, and hence hold that those mantras are to be included in all meditations.—This view the Sūtra sets aside 'on account of the difference of sense of piercing, and so on.' The inferential marks contained in texts such as 'pierce the sukra, pierce the heart'; 'I shall speak the right, I shall speak the true,' show that the mantras have an application in connexion with certain magical practices, or else the study of the Veda, and the like, and do not therefore form part of meditations. That is to say—in the same way as the mantra 'pierce the heart' enables us to infer that also the mantra 'pierce the sukra' belongs to some magical rite, so we infer from the special meaning of mantras such as 'I shall speak the right,' &c., that also mantras such as 'May Mitra be propitious' are connected with the study of the Veda, and do not therefore form part of meditations. That mantras of this kind and Brāhmaṇa passages relative to the Pravargya and the like are placed at the beginning of Upanishads is owing to their having, like the latter, to be studied in the forest.—Herewith terminates the adhikaraṇa of 'piercing and the like.'

26. But in the case of the getting rid of (it has to be combined with the obtaining), as it is supple-

mentary to statements of obtaining; as in the case of the kuras, the metres, the praise, and the singing. This has been explained.

The *Kṛandogas* read in their text 'Shaking off all evil as a horse shakes his hair, and shaking off the body as the moon frees herself from the mouth of Rāhu, I obtain the world of Brahman' (*Kṛ. Up. VIII, 13*). The *Ātharvānikas* have 'He who knows, shaking off good and evil, free from passion, reaches the highest oneness.' The *Sātyāyanins* have 'His sons obtain his inheritance, his friends the good, his enemies the evil he has done.' The *Kaushītakins* 'He shakes off his good and his evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done.' Two of these texts mention only the shaking off, on the part of him who knows, of his good and evil works; one mentions only the obtainment of these works, on the part of friends and enemies; and one mentions both these occurrences.—Now both the occurrences, although mentioned in several meditations, must be considered elements of all meditations: for whoever, on the basis of a knowledge of Brahman, reaches Brahman, necessarily leaves behind all his good and evil works, and those works unless thus left behind cannot be obtained by others. Meditation on those two matters therefore enters as an element into all meditations. The doubtful point, however, is whether there is option between the meditation on the abandonment of works, and that on the obtainment of works by others, and that on both these events; or whether in each case all these meditations are to be combined.—There is option, the *Pūrvapakshin* holds; for the reason that the texts make different declarations on this point. For, if the meditations had to be combined, there would be in each case meditation on both the matters mentioned; and as such double meditation is established by the *Kaushitakin* text, it would follow that the statements of the other texts are without meaning. Thus the only motive for the declarations made in different places can be to allow option. Nor must this conclusion be controverted on the ground that declarations of the same

matter, made in different places, are made with reference to the difference of students severally reading the several texts; for this holds good in those cases only where identical statements are made in different texts; while in the case under discussion two sâkhās mention the abandonment of works, and one their passing over to other persons. Nor can you account for the difference of statement on the ground of difference of vidyās; for you yourself maintain that the meditations in question form part of all meditations.—This view the Sûtra impugns, 'but where the getting rid of is mentioned,' &c. Where a text mentions either the abandonment only of works or only their being obtained by others, both these matters must necessarily be combined, since the statement as to the works being obtained forms a supplement to the statement of their being abandoned. For the former statement declares the place to which the good and evil works, got rid of by him who knows Brahman, are transferred.—This supplementary relation of two statements the Sûtra illustrates by some parallel cases. A clause in the text of the Sâxyāyanins, 'the kuras are the children of the udumbara tree,' forms a defining supplement to a more general statement in the text of the Kaushitakins, 'the kuras are the children of the tree.' The clause, 'the metres of the gods are prior,' defines the order of the metres which in other texts mentioning 'the metres of the gods and Asuras' had been left undefined, and therefore forms a supplement to those texts. Analogous is the relation of the clause, 'he assists the stotra of the shodasin when the sun has half risen,' to the less definite statement 'he assists with gold the stotra of the shodasin;' and the relation of the clause, 'the adhvaryu is not to sing,' to the general injunction 'all the priests join in the singing.' Unless we admit that one statement, which defines some other more general statement, may stand to the latter in a supplementary relation, we are driven to assume an optional proceeding, and this is objectionable as long as there is any other way open; according to a principle laid down in the Pûrva Mīmāṃsā (X, 8, 15). As the clauses referring to the abandonment of the works, and

those referring to their being taken up by others, thus form one connected whole, there is no such thing as mere abandonment and mere taking up, and hence there can be no option between the two. That the text of the Kaushītakins mentions both thus explains itself, on the ground that the several declarations of what is really only one and the same matter are directed to different hearers.—Here terminates the *adhikaraṇa* of ‘getting rid of.’

27. At departing; there being nothing to be reached. For thus others (also declare).

The further question arises whether the putting off of all good and evil deeds takes place only at the time when the soul leaves the body, or also after it has departed and is on its journey to the world of Brahman. The Pûrvapakshin holds the latter view, for, he says, the texts declare both. The Kaushītakins say that the soul shakes off its good and evil deeds when it crosses the river Viragâ in the world of Brahman; while the Tândîns say ‘Shaking off all evil, and shaking off the body,’ &c., which shows that the deeds are shaken off at the time when the soul leaves the body. And when the Sâtyâyanaka says that ‘his sons obtain his inheritance, his friends his good deeds,’ and so on, this also intimates that the deeds are shaken off at the time when the soul leaves the body. We therefore must conclude that a part of the deeds is left behind at the moment of death, and the remainder on the journey to the world of Brahman.—This view the Sûtra controverts. All the good and evil deeds of the dying man are left behind, without remainder, at the time when the soul parts from the body. For after the soul of him who knows has departed from the body, ‘there is nothing to be reached,’ i. e. there are no further pleasures and pains to be enjoyed as the result of good and evil deeds, different from the obtaining of Brahman, which is the fruit of knowledge. Thus others also declare that, subsequently to the soul’s departure from the body, there is no enjoyment of any pain or pleasure different from the obtaining of Brahman. ‘But when he is free of the body, then neither pleasure nor pain

touches him'; 'Thus does that serene being, rising from this body, appear in its own form as soon as it has approached the highest light' (*Kh. Up. VIII, 12, 1; 3*); 'For him there is delay only so long as he is not freed (from the body); then he will be perfect' (*VI, 14, 2*).

28. As it is desired; on account of there being no contradiction of either.

The time when good and evil deeds are left behind thus having been determined on the basis of the reason of the thing, the several words of the passages must be construed as it is desired, i. e. so as not to contradict either, i. e. either the declaration of scripture or the reason of the thing. Thus in the text of the Kaushitakins the later clause, 'he shakes off his good and evil deeds,' must be taken as coming before the earlier passage 'having entered on that path of the gods.'—Here the Pūrvapakshin raises a new objection.

29. There is meaning of the soul's going (only) on the twofold hypothesis; for otherwise there is contradiction.

It is only on the hypothesis of a part of the good and evil works being left behind at the time of the soul's departure from the body, and another part later on, and the effacement of works thus taking place in a double way, that a sense can be found in the scriptural declaration of the soul proceeding on the path of the gods. For otherwise there would be a contradiction. For if all the works perished at the time of the soul's departure from the body, the subtle body also would perish, and if this were so, no going on the part of the mere Self would be possible. It is not therefore possible that at the time of the soul's departure from the body all works should perish without a remainder.—To this the next Sūtra replies.

30. (That assumption) is justified; on account of the perception of things which are marks of that; as in ordinary experience.

The assumption of all the works perishing at the time of 'departure' involves no contradiction; since we perceive, in the sacred texts, matters which are marks of connexion with a body even on the part of the soul which has divested itself of all its works and become manifest in its true nature. Compare 'Having approached the highest light he manifests himself in his true form'; 'He moves about there laughing, playing, and rejoicing'; 'He becomes a self-ruler, he moves about in all worlds according to his will'; 'He becomes one, he becomes three,' &c. (*Kh. Up.* VIII, 12, 3; VII, 25, 2; 26, 2). All these texts refer to the soul's connexion with a body. The soul therefore, joined to the subtle body, may proceed on the path of the gods, even after all its works have passed away. But how can the subtle body persist, when the works which originate it have passed away? Through the power of knowledge, we reply. Knowledge does not indeed by itself originate the subtle body, but it possesses the power of making that body persist, even after the gross body—which is the instrument for the experience of all ordinary pains and pleasures—and all works have passed away, so as thereby to make the soul capable of moving on the path of the gods, and thus to obtain Brahman which is the fruit of knowledge. 'As in ordinary life.' As in ordinary life, a tank, which may have been made with a view to the irrigation of rice-fields and the like, is maintained and used for the purpose of drawing drinking-water, and so on, even after the intentions which originally led to its being made have passed away.—Here an objection is raised. It may be admitted, that at the time when a man possessing true knowledge dies, all his works pass away without a remainder, and that the subtle body only remains, enabling him to move towards Brahman; but it cannot be held that the soul in that state does not experience pain and pleasure; for we know from sacred tradition that Vasishṭha, Avāntarā-tamas, and others, who had reached intuition of the highest truth, entered after death on other embodiments, and experienced pain and pleasure due to the birth of sons, various calamities, and so on.—To this the next Sūtra replies.

31. Of those who have a certain office there is subsistence (of their works) as long as the office lasts.

We do not maintain that all those who have reached true knowledge divest themselves at the time of death of all their good and evil works; we limit our view to those who immediately after death attain to moving on the path, the first stage of which is light. Persons like Vasishtha, on the other hand, who are entrusted with certain offices, do not immediately after death attain to moving on the path beginning with light, since the duties undertaken by them are not completely accomplished. In the case of beings of this kind, who owing to particular deeds have been appointed to particular offices, the effect of the works which gave rise to the office does not pass away before those offices are completely accomplished; for the effect of a work is exhausted only through the complete enjoyment of its result. In the case of those persons, therefore, the effects of the works which gave rise to their office continue to exist as long as the office itself, and hence they do not after death enter on the path beginning with light.—Here terminates the *adhikarāṇa* of 'passing away.'

32. There is no restriction (since) all (have to go on that path). (Thus) there is non-contradiction of sacred text and *Smṛiti*.

The question here is whether Brahman is to be reached on the path of the gods by those only who take their stand on those meditations which, like the *Upakosala-vidyā*, describe that path, or by all who practise any of the meditations on Brahman. The *Pūrvapakshin* holds the former view, since there is no proof to show that in other *vidyās* the going on that path is not mentioned, and since those other *vidyās*—such as the texts 'and those who in the forest meditate on faith and austerities,' and 'those who in the forest worship faith, the True' (*Kh. Up.* V, 10, 1; *Bṛi. Up.* VI, 2, 15)—suggest to the mind the idea of the knowledge of Brahman. This the *Sūtra* negatives.

There is no restriction to that limited class of devotees, since all who carry on meditations have to go on that path. For on this latter assumption only text and inference, i. e. scripture and authoritative tradition, are not contradicted. As to scripture, the *Khândogya* and the *Vāgasaneyaka* alike, in the *Pañkâgni-vidyâ*, declare that all those who practise meditation go on that path. In the *Vāgasaneyaka* the words 'who know this' refer to those who practise the meditation on the five fires, while the following words 'those who in the forest meditate on faith and the True' refer to those who meditate on Brahman; and the text then goes on to say that all those devotees go to Brahman, on the path of the gods. Texts such as 'the True, knowledge, infinite is Brahman,' and 'the True must be enquired into,' prove that the term 'the True' denotes Brahman; and as in the *Khândogya* the term 'tapas' occurs in the corresponding place, we conclude that both these terms, viz. *the True* and *tapas*, denote nothing else but Brahman. Meditation on Brahman, preceded by faith, is mentioned elsewhere also; in the text which begins 'The True must be enquired into' we read further on 'Faith must be enquired into' (*Kh. Up. VII, 18, 16; 19*). *Smṛiti* also declares that all those who know Brahman proceed on the path of the gods, 'Fire, the light, the day, the bright fortnight, the six months of the sun's northern progress—proceeding by that road those who know Brahman go to Brahman' (*Bha. Gi. VIII, 24*). And there are many other *Sruti* and *Smṛiti* passages of this kind. The conclusion therefore is that the *Upakosala-vidyâ* and similar texts merely refer to that going of the soul which is common to all *vidyâs*.—Here terminates the *adhikarâṇa* of 'non-restriction.'

33. But the conceptions of the Imperishable are to be comprised (in all meditations). There being equality (of the Brahman to be meditated on) and (those conceptions) existing (in Brahman); as in the case of what belongs to the *upasad*. This has been explained.

We read in the *Bṛihad-āraṇyaka* (III, 8, 9), 'O Gārgī, the Brāhmaṇas call that the Akshara. It is neither coarse nor fine,' and so on. And in the *Ātharvaṇa* (Mu. Up. I, 1, 5) we have 'The higher knowledge is that by which the Akshara is apprehended. That which cannot be seen nor seized,' &c. The doubt here arises whether all the qualities there predicated of Brahman—called akshara, i.e. the Imperishable—and constituting something contrary in nature to the apparent world, are to be included in all meditations on Brahman, or only those where the text specially mentions them. The *Pūrvapakshin* advocates the latter view; for, he says, there is no authority for holding that the qualities which characterise one meditation are characteristic of other meditations also; and such negative attributes as are mentioned in those two texts do not—as positive qualities such as bliss do—contribute to the apprehension of the true nature of Brahman. What those two texts do is merely to deny of Brahman, previously apprehended as having bliss, and so on, for its essential qualities, certain qualities belonging to the empirical world, such as grossness, and so on; for all negation must refer to an established basis.—This view the *Sūtra* refutes. The ideas of absence of grossness, and so on, which are connected with Brahman viewed as the Akshara, are to be included in all meditations on Brahman. For the imperishable (akshara) Brahman is the same in all meditations, and qualities such as non-grossness enter into the conception of its essential nature. The apprehension of a thing means the apprehension of its specific character. But mere bliss, and so on, does not suggest the specific character of Brahman, since those qualities belong also to the individual soul. What is specifically characteristic of Brahman is bliss, and so on, in so far as fundamentally opposed to all evil and imperfection. The individual soul, on the other hand, although fundamentally free from evil, yet is capable of connexion with evil. Now being fundamentally opposed to evil implies having a character the opposite of grossness and all similar qualities which belong to the empirical world, material and mental. He therefore who thinks of

Brahman must think of it as having for its essential nature bliss, knowledge, and so on, in so far as distinguished by absence of grossness and the like, and those qualities, being no less essential than bliss, and so on, must therefore be included in all meditations on Brahman.—The Sūtra gives an instance illustrating the principle that qualities (secondary matters) follow the principal matter to which they belong. As the mantra 'Agnir vai hotram vetu,' although given in the Sāma-veda, yet has to be recited in the Yagur-veda style, with a subdued voice, because it stands in a subordinate relation to the upasad-offerings prescribed for the four-days' sacrifice called Gāmadagnya; those offerings are the principal matter to which the subordinate matter—the mantra—has to conform. This point is explained in the first section, i.e. in the Pūrva Mīmāṃsā-sūtras III, 3, 9.—But this being admitted, it would follow that as Brahman is the principal matter in all meditations on Brahman, and secondary matters have to follow the principal matter, also such qualities as 'doing all works, enjoying all odours and the like,' which are mentioned in connexion with special meditations only, would indiscriminately have to be included in all meditations.—With reference to this the next Sūtra says.

34. So much ; on account of reflection.

Only so much, i.e. only those qualities which have to be included in all meditations on Brahman, without which the essential special nature of Brahman cannot be conceived, i.e. bliss, knowledge, and so on, characterised by absence of grossness and the like. Other qualities, such as doing all works and the like, although indeed following their substrate, are explicitly to be meditated on in special meditations only.—Here terminates the adhikāraṇa of 'the idea of the Imperishable.'

35. Should it be said that (the former reply refers) to that Self to which the aggregate of material things belongs (since) otherwise the difference (of the two replies) could not be accounted for ; we say—no ; as in the case of instruction.

In the *Bṛhad-āraṇyaka* (III, 4 ; 5) the same question is asked twice in succession ('Tell me the Brahman which is visible, not invisible, the Self who is within all'), while *Yāgyavalkya* gives a different answer to each ('He who breathes in the upbreathing,' &c.; 'He who overcomes hunger and thirst,' &c.). The question here is whether the two meditations, suggested by these sections, are different or not. They are different, since the difference of reply effects a distinction between the two vidyās. The former reply declares him who is the maker of breathing forth, and so on, to be the inner Self of all; the latter describes him as free from hunger, thirst, and so on. It thence appears that the former passage refers to the inner (individual) Self which is different from body, sense-organs, internal organ, and vital breath; while the latter refers to that which again differs from the inner Self, viz. the highest Self, free from hunger, thirst, and so on. As the individual soul is inside the aggregate of material things, it may be spoken of as being that inner Self of all. Although this kind of inwardness is indeed only a relative one, we nevertheless must accept it in this place; for if, desirous of taking this 'being the inner Self of all' in its literal sense, we assumed the highest Self to be meant, the difference of the two replies could not be accounted for. The former reply evidently refers to the individual soul, since the highest Self cannot be conceived as breathing forth, and so on; and the latter reply, which declares the Self to be raised above hunger, &c., evidently refers to the highest Self. This is expressed in the earlier part of the *Sūtra*: 'The former reply refers to the Self to which there belongs the aggregate of material things, i. e. the individual soul as being the inner Self of all; otherwise we could not account for the difference of the two replies.'—The last words of the *Sūtra* negative this—'not so,' i. e. there is no difference of vidyās, since both assertions and replies refer to the highest Self. The question says in both places, 'the Brahman which is visible, not invisible, the Self who is within all,' and this clearly refers to the highest Self only. We indeed observe that in some places the term *Brahman*

is, in a derived sense, applied to the individual soul also ; but the text under discussion, for distinction's sake, adds the qualification 'the Brahman which is manifest' (sākshāt). The quality of 'aparokshatva' (i. e. being that which does not transcend the senses but lies openly revealed) also, which implies being connected with all space and all time, suits Brahman only, which from texts such as 'the True, knowledge, infinite is Brahman' is known to be infinite. In the same way the attribute of being the inner Self of all can belong to the highest Self only, which texts such as 'He who dwelling within the earth,' &c., declare to be the inner ruler of the universe. The replies to the two questions likewise can refer to Brahman only. The unconditional causal agency with regard to breath, declared in the clause 'he who breathes in the upbreathing,' &c., can belong to the highest Self only, not to the individual soul, since the latter possesses no such causal power when in the state of deep sleep. Ushasta thereupon, being not fully enlightened, since causality with regard to breathing may in a sense be attributed to the individual soul also, again asks a question, in reply to which Yāgyavalkya clearly indicates Brahman, 'Thou mayest not see the seer of sight,' &c., i. e. thou must not think that my previous speech has named as the causal agent of breathing the individual soul, which is the causal agent with regard to those activities which depend on the sense-organs, viz. seeing, hearing, thinking, and knowing ; for in the state of deep sleep, swoon, and so on, the soul possesses no such power. And moreover another text also—'Who could breathe if that bliss existed not in the ether?' (Taitt. Up. II, 7)—declares that the highest Self only is the cause of the breathing of all living beings. In the same way the answer to the second question can refer to the highest Self only, which alone can be said to be raised above hunger, thirst, and so on. For this reason also both replies wind up with the same phrase, 'Everything else is of evil.' The iteration of question and reply serves the purpose of showing that the same highest Brahman which is the cause of all breathing is beyond all hunger, thirst, and so on.—The

Sūtra subjoins a parallel instance. 'As in the case of instruction.' As in the vidyā of that which truly is (*Kh. Up. VI, 1 ff.*), question and reply are iterated several times, in order to set forth the various greatness and glory of Brahman.—Thus the two sections under discussion are of the same nature, in so far as setting forth that the one Brahman which is the inner Self of all is the cause of all life and raised beyond all imperfections; and hence they constitute one meditation only.—To this a new objection is raised. The two sections may indeed both refer to the highest Brahman; nevertheless there is a difference of meditation, as according to the one Brahman is to be meditated upon as the cause of all life, and according to the other as raised above all defects; this difference of character distinguishes the two meditations. And further there is a difference of interrogators; the first question being asked by Ushasta, the second by Kahola.

36. There is interchange (of ideas), for the texts distinguish; as in other cases.

There is no difference of vidyā because both questions and answers have one subject-matter, and because the one word that possesses enjoining power proves the connexion of the two sections. Both questions have for their topic Brahman viewed as the inner Self of all; and in the second question the word 'eva' ('just,' 'very') in 'Tell me just that Brahman,' &c., proves that the question of Kahola has for its subject the Brahman, to the qualities of which the question of Ushasta had referred. Both answers again refer to the one Brahman, viewed as the Self of all. The idea of the injunction of the entire meditation again is suggested in the second section only, 'Therefore a Brāhmaṇa, after he has done with learning, is to wish to stand by real strength.' The object of meditation being thus ascertained to be one, there must be effected a mutual interchange of the ideas of Ushasta and Kahola, i. e. Ushasta's conception of Brahman being the cause of all life must be entertained by the interrogating Kahola also; and vice versā the conception of Kahola as to Brahman being beyond hunger,

thirst, and so on, must be entertained by Ushasta also. This interchange being made, the difference of Brahman, the inner Self of all, from the individual soul is determined by both sections. For this is the very object of Yāgñavalkya's replies: in order to intimate that the inner Self of all is different from the individual soul, they distinguish that Self as the cause of all life and as raised above hunger, thirst, and so on. Hence Brahman's being the inner Self of all is the only quality that is the subject of meditation; that it is the cause of life and so on are only means to prove its being such, and are not therefore to be meditated on independently.—But if this is so, to what end must there be made an interchange, on the part of the two interrogators, of their respective ideas?—Brahman having, on the ground of being the cause of all life, been ascertained by Ushasta as the inner Self of all, and different from the individual soul, Kahola renews the question, thinking that the inner Self of all must be viewed as different from the soul, on the ground of some special attribute which cannot possibly belong to the soul; and Yāgñavalkya divining his thought thereon declares that the inner Self possesses an attribute which cannot possibly belong to the soul, viz. being in essential opposition to all imperfection. The interchange of ideas therefore has to be made for the purpose of establishing the idea of the individual nature of the object of meditation.—‘As elsewhere,’ i. e. as in the case of the knowledge of that which truly is, the repeated questions and replies only serve to define one and the same Brahman, not to convey the idea of the object of meditation having to be meditated on under new aspects.—But a new objection is raised—As there is, in the Sad-vidyā also, a difference between the several questions and answers, how is that vidyā known to be one?—To this question the next Sūtra replies.

37. For one and the same (highest divinity), called the ‘truly being,’ and so on (is the subject of that meditation).

For the highest divinity, called there *that which is*—

which was introduced in the clause 'that divinity thought,' &c.—is intimated by all the following sections of that chapter. This is proved by the fact that the attributes—'*that which truly is*,' and so on—which were mentioned in the first section and confirmed in the subsequent ones, are finally summed up in the statement, 'in that all this has its Self, that is the True, that is the Self.'

Some interpreters construe the last two Sûtras as constituting two adhikarāṇas. The former Sûtra, they say, teaches that the text, 'I am thou, thou art I,' enjoins a meditation on the soul and the highest Self as interchangeable. But as on the basis of texts such as 'All this is indeed Brahman,' 'all this has its Self in Brahman,' 'Thou art that,' the text quoted is as a matter of course understood to mean that there is one universal Self, the teaching which it is by those interpreters assumed to convey would be nothing new; and their interpretation therefore must be rejected. The point as to the oneness of the individual and the highest Self will moreover be discussed under IV, 1, 3. Moreover, there is no foundation for a special meditation on Brahman as the individual soul and the individual soul as Brahman, apart from the meditation on the Self of all being one.—The second Sûtra, they say, declares the oneness of the meditation on the True enjoined in the text, 'whosoever knows this great wonderful first-born as the True Brahman' (*Bṛi. Up. V, 4*), and of the meditation enjoined in the subsequent passage (*V, 5, 2*), 'Now what is true, that is the Āditya, the person that dwells in yonder orb, and the person in the right eye.' But this also is untenable. For the difference of abode mentioned in the latter passage (*viz.* the abode in the sun and in the eye) establishes difference of vidyā, as already shown under Sū. III, 3, 21. Nor is it possible to assume that the two meditations comprised in the latter text which have a character of their own in so far as they view the True as embodied in syllables, and so on, and which are declared to be connected with a special result ('he who knows this destroys evil and leaves it'), should be identical with the one earlier meditation which has an independent

character of its own and a result of its own ('he conquers these worlds'). Nor can it be said that the declaration of a fruit in 'he destroys evil and leaves it' refers merely to the fruit (not of the entire meditation but) of a subordinate part of the meditation; for there is nothing to prove this. The proof certainly cannot be said to lie in the fact of the vidyās being one; for this would imply reasoning in a circle, viz. as follows—it being settled that the vidyās are one, it follows that the fruit of the former meditation only is the main one, while the fruits of the two later meditations are subordinate ones; and—it being settled that those two later fruits are subordinate ones, it follows that, as thus there is no difference depending on connexion with fruits, the two later meditations are one with the preceding one.—All this proves that the two Sūtras can be interpreted only in the way maintained by us.—Here terminates the *adhikaraṇa* of 'being within.'

38. Wishes and the rest, here and there; (as is known from the abode, and so on).

We read in the *Kāṇḍogya* (VIII, 1, 1), 'There is that city of Brahman, and in it the palace, the small lotus, and in it that small ether,' &c.; and in the *Vāgasaneyaka*, 'He is that great unborn Self who consists of knowledge,' and so on. A doubt here arises whether the two texts constitute one meditation or not.—The two meditations are separate, the *Pūrvapakshin* maintains; for they have different characters. The *Kāṇḍogya* represents as the object of meditation the ether as distinguished by eight different attributes, viz. freedom from all evil and the rest; while, according to the *Vāgasaneyaka*, the being to be meditated on is he who dwells within that ether, and is distinguished by attributes such as lordship, and so on.—To this we reply that the meditations are not distinct, since there is no difference of character. For desires and so on constitute that character 'here and there,' i. e. in both texts nothing else but Brahman distinguished by attributes, such as having true wishes, and so on, forms the subject of meditation. This is known 'from the abode and so on,'

i.e. the meditation is recognised as the same because in both texts Brahman is referred to as abiding in the heart, being a bridge, and so on. Lordship and the rest, which are stated in the Vâgasaneyaka, are special aspects of the quality of being capable to realise all one's purposes, which is one of the eight qualities declared in the *Khândogya*, and as such prove that all the attributes going together with that quality in the *Khândogya* are valid for the Vâgasaneyaka also. The character of the two vidyās therefore does not differ. The connexion with a reward also does not differ, for it consists in both cases in attaining to Brahman; cp. *Kh. Up.* VIII, 12, 3 'Having approached the highest light he is manifested in his own form,' and *Bri. Up.* V, 4, 24 'He becomes indeed the fearless Brahman.' That, in the *Khândogya*-text, the term *ether* denotes the highest Brahman, has already been determined under I, 3, 14. As in the Vâgasaneyaka, on the other hand, he who abides in the ether is recognised as the highest Self, we infer that by the ether in which he abides must be understood the ether within the heart, which in the text 'within there is a little hollow space (sushira)' (*Mahânâr. Up.* XI, 9) is called sushira. The two meditations are therefore one. Here an objection is raised. It cannot be maintained that the attributes mentioned in the *Khândogya* have to be combined with those stated in the Vâgasaneyaka (lordship, rulership, &c.), since even the latter are not truly valid for the meditation. For the immediately preceding passage, 'By the mind it is to be perceived that there is here no plurality: from death to death goes he who sees here any plurality; as one only is to be seen that eternal being, not to be proved by any means of proof,' as well as the subsequent text, 'that Self is to be described by No, no,' shows that the Brahman to be meditated upon is to be viewed as devoid of attributes; and from this we infer that the attributes of lordship and so on, no less than the qualities of grossness and the like, have to be denied of Brahman. From this again we infer that in the *Khândogya* also the attributes of satyakāmatva and so on are not meant to be declared as Brahman's true qualities. All such qualities—

as not being real qualities of Brahman—have therefore to be omitted in meditations aiming at final release.—This objection the next Sūtra disposes of.

39. On account of emphasis there is non-omission.

Attributes, such as having the power of immediately realising one's purposes, and so on, which are not by other means known to constitute attributes of Brahman, and are in the two texts under discussion, as well as in other texts, emphatically declared to be attributes of Brahman, as constituting the object of meditations undertaken with a view to final release, cannot be omitted from those meditations, but must be comprised within them. In the *Khândogya* the passage, 'Those who depart from hence, after having cognised the Self and those self-realising desires, move about at will in all those worlds,' enjoins the knowledge of Brahman as distinguished by the power of realising its desires and similar qualities, while the text, 'Those who depart from here not having cognised the Self, &c., do *not* move about at will,' &c., finds fault with the absence of such knowledge, and in this way emphasises the importance of the possession of it. In the same way the repeated declarations as to Brahman's ruling power ('the lord of all, the king of all beings,' &c.) show that stress is to be laid upon the quality indicated. It truly cannot be held that Scripture, which in tender regard to man's welfare is superior to a thousand of parents, should, deceitfully, give emphatic instruction as to certain qualities—not known through any other means of knowledge—which fundamentally would be unreal and hence utterly to be disregarded, and thus throw men desirous of release, who as it is are utterly confused by the revolutions of the wheel of *Samsāra*, into even deeper confusion and distress. That the text, 'there is not any diversity here; as one only is to be seen that eternal being,' teaches a unitary view of the world in so far as everything is an effect of Brahman and thus has Brahman for its Self, and negatives the view of plurality—established antecedently to Vedic teaching—as excluding Brahman's being the universal Self, we have explained

before. In the clause 'not so, not so' the *so* refers back to the world as established by other means of proof, and the clause thus declares that Brahman who is the Self of all is different in nature from the world. This is confirmed by the subsequent passage, 'He is incomprehensible, for he is not comprehended, he is undecaying,' &c. ; which means—as he is different in nature from what is comprehended by the other means of proof he is not grasped by those means ; as he is different from what suffers decay he does not decay, and so on. And analogously, in the *Khândogya*, the text 'by the old age of the body he does not age' &c. first establishes Brahman's being different in nature from everything else, and then declares it to be *satyakâma*, and so on.—But, an objection is raised, the text, 'Those who depart from hence, having cognised the Self and those true desires, move about at will in all worlds. Thus he who desires the world of the fathers,' &c., really declares that the knowledge of Brahman as possessing the power of immediately realising its wishes has for its fruit something lying within the sphere of transmigratory existence, and from this we infer that for him who is desirous of release and of reaching Brahman the object of meditation is not to be found in Brahman in so far as possessing qualities. The fruit of the highest knowledge is rather indicated in the passage, 'Having approached the highest light it manifests itself in its own form' ; and hence the power of realising its wishes and the rest are not to be included in the meditation of him who wishes to attain to Brahman.—To this objection the next *Sûtra* replies.

40. In the case of him who has approached (Brahman) ; just on that account, this being declared by the text.

When the soul, released from all bonds and manifesting itself in its true nature, has approached, i. e. attained to Brahman ; then just on that account, i. e. on account of such approach, the text declares it to possess the power of moving about at will in all worlds. 'Having approached the highest light he manifests himself in his true form.

He is the highest Person. He moves about there laughing, playing, &c. This point will be proved in greater detail in the fourth adhyāya. Meanwhile the conclusion is that such qualities as satyakāmatva have to be included in the meditation of him also who is desirous of release; for the possession of those qualities forms part of the experience of the released soul itself.—Here terminates the adhikāraṇa of 'wishes and the rest.'

41. There is non-restriction of determination, because this is seen; for there is a separate fruit, viz. non-obstruction.

There are certain meditations connected with elements of sacrificial actions; as e.g. 'Let a man meditate on the syllable Om as udgītha.' These meditations are subordinate elements of the sacrificial acts with which they connect themselves through the udgītha and so on, in the same way as the quality of being made of parṇa wood connects itself with the sacrifice through the ladle (made of parṇa wood), and are to be undertaken on that very account. Moreover the statement referring to these meditations, viz. 'whatever he does with knowledge, with faith, with the Upanishad, that becomes more vigorous,' does not allow the assumption of a special fruit for these meditations (apart from the fruit of the sacrificial performance); while in the case of the ladle being made of parṇa wood the text mentions a special fruit ('he whose ladle is made of parṇa wood does not hear an evil sound'). The meditations in question are therefore necessarily to be connected with the particular sacrificial performances to which they belong.—This view the Sūtra refutes, 'There is non-restriction with regard to the determinations.' By 'determination' we have here to understand the definite settling of the mind in a certain direction, in other words, meditation. The meditations on the udgītha and so on are not definitely connected with the sacrificial performances; 'since that is seen,' i.e. since the texts themselves declare that there is no such necessary connexion; cp. the text, 'therefore both perform the sacrificial work, he who thus knows it

(i. e. who possesses the knowledge implied in the meditations on the sacrifice), as well as he who does not know'—which declares that he also who does not know the meditations may perform the work. Were these meditations auxiliary elements of the works, there could be no such absence of necessary connexion (as declared in this text). It thus being determined that they are not auxiliary elements, a special result must be assigned to the injunction of meditation, and this we find in the greater strength which is imparted to the sacrifice by the meditation, and which is a result different from the result of the sacrifice itself. The *greater strength* of the performance consists herein, that its result is not impeded, as it might be impeded, by the result of some other performance of greater force. This result, viz. absence of obstruction, is something apart from the general result of the action, such as the reaching of the heavenly world, and so on. This the Sûtra means when saying, 'for separate is non-obstruction.' As thus those meditations also which refer to auxiliary members of sacrifices have their own results, they may or may not be combined with the sacrifices, according to wish. Their case is like that of the godohana vessel which, with the view of obtaining a certain special result, may be used instead of the *kamasa*.—Here terminates the *adhi-karana* of 'non-restriction of determination.'

42. Just as in the case of the offerings. This has been explained.

In the *daharavidyâ* (*Kh. Up. VIII, 1 ff.*) the text, 'those who depart having known here the Self, and those true desires,' declares at first a meditation on the small ether, i. e. the highest Self, and separately therefrom a meditation on its qualities, viz. true desires, and so on. The doubt here arises whether, in the meditation on those qualities, the meditation on the highest Self—as that to which the qualities belong—is to be repeated or not.—It is not to be repeated, the *Pûrvapakshin* maintains; for the highest Self is just that which is constituted by the qualities—freedom from all evil, and so on—and as that Self so con-

stituted can be comprised in one meditation, there is no need of repeating the meditation on account of the qualities. —This view the Sūtra sets aside. The meditation has to be repeated. The highest Self indeed is that being to which alone freedom from evil and the other qualities belong, and it forms the object of the first meditation ; yet there is a difference between it as viewed in its essential being and as viewed as possessing those qualities ; and moreover, the clause ‘free from evil, from old age,’ &c. enjoins a meditation on the Self as possessing those qualities. It is therefore first to be meditated on in its essential nature, and then there takes place a repetition of the meditation on it in order to bring in those special qualities. The case is analogous to that of ‘the offerings.’ There is a text ‘He is to offer a *puroḍāsa* on eleven potsherds to Indra the ruler, to Indra the supreme ruler, to Indra the self-ruler.’ This injunction refers to one and the same Indra, possessing the qualities of rulership and so on ; but as, through connexion with those several qualities, the aspects of Indra differ, the oblation of the *puroḍāsa* has to be repeated. This is declared in the Sāṅkarshana, ‘The divinities are different on account of separation.’—Here terminates the *adhikaraṇa* of ‘offerings.’

43. On account of the plurality of indicatory marks ; for that (proof) is stronger. This also is declared (in the *Pūrva Mīmāṃsā*).

The *Taittirīyaka* contains another *daharavidyā*, ‘The thousand-headed god, the all-eyed one,’ &c. (*Mahānār. Up. XI*). Here the doubt arises whether this *vidyā*, as being one with the previously introduced *vidyā*, states qualities to be included in the meditation enjoined in that *vidyā*, or qualities to be included in the meditations on the highest Self as enjoined in all the *Vedānta*-texts.—The former is the case, the *Pūrva* holds, on account of the leading subject-matter. For in the preceding section (X) the meditation on the small ether is introduced as the subject-matter. ‘There is the small lotus placed in the middle of the town (of the body), free from all evil, the abode

of the Highest; within that there is a small space, free from sorrow—what is within that should be meditated upon' (Mahânâr. Up. X, 23). Now, as the lotus of the heart is mentioned only in section X, the 'Nârâyana-section' ('the heart resembling the bud of a lotus, with its point turned downwards,' XI, 6), we conclude that that section also is concerned with the object of meditation to which the daharavidyâ refers.—Against this view the Sûtra declares itself, 'on account of the majority of indicatory marks'; i.e. there are in the text several marks proving that that section is meant to declare characteristics of that which constitutes the object of meditation in all meditations on the highest being. For that being which in those meditations is denoted as the Imperishable, Siva, Sambhu, the highest Brahman, the highest light, the highest entity, the highest Self, and so on, is here referred to by the same names, and then declared to be Nârâyana. There are thus several indications to prove that Nârâyana is none other than that which is the object of meditation in all meditations on the Highest, viz. Brahman, which has bliss and the rest for its qualities. By 'lînga' (inferential mark) we here understand clauses (vākya) which contain a specific indication; for such clauses have, according to the Pûrva Mimâmsâ, greater proving power than leading subject-matter (prakaraṇa). The argumentation that the clause 'the heart resembling the bud of a lotus flower,' &c., proves that section to stand in a dependent relation to the daharavidyâ, is without force; for it being proved by a stronger argument that the section refers to that which is the object of meditation in all meditations, the clause mentioned may also be taken as declaring that in the daharavidyâ also the object of meditation is Nârâyana. Nor must it be thought that the accusatives with which the section begins (sahasrasîrsham, &c.) are to be connected with the 'meditating' enjoined in the previous section; for the 'meditating' is there enjoined by a gerundive form ('tasmin yad antas tad upâsitavyam'), and with this the subsequent accusatives cannot be construed. Moreover, the subsequent clause ('all this is Nârâ-

yaṇa,' &c., where the nominative case is used) shows that those accusatives are to be taken in the sense of nominatives.—Here terminates the *adhikaraṇa* of 'the plurality of indicatory marks.'

44. There is option with regard to what precedes (i. e. the altar made of bricks) on account of subject-matter, and hence there is action; as in the case of the *mānasa* cup.

In the *Vāgasaneyaka*, in the *Agnirahasya* chapter, there are references to certain altars built of mind, 'built of mind, built of speech,' &c. The doubt here arises whether those structures of mind, and so on, which metaphorically are called fire-altars, should be considered as being of the nature of action, on account of their connexion with a performance which itself is of the nature of action; or merely of the nature of meditation, as being connected with an activity of the nature of meditation. The *Sūtra* maintains the former view. Since those things 'built of mind, and so on,' are, through being *built* (or *piled up*), constituted as fire-altars, they demand a performance with which to connect themselves; and as in immediate proximity to them no performance is enjoined, and as the general subject-matter of the section is the fire-altar built of bricks—introduced by means of the clause 'Non-being this was in the beginning'—which is invariably connected with a performance of the nature of outward action, viz. a certain sacrificial performance—we conclude that the altars built of mind, &c., which the text mentions in connexion with the same subject-matter, are themselves of the nature of action, and as such can be used as alternatives for the altar built of bricks¹. An analogous case is presented by the so-called *mental* cup. On the tenth, so-called *avivākya*, day of the *Soma* sacrifice extending over twelve days,

¹ So that for the actual outward construction of a brick altar there may optionally be substituted the merely mental construction of an imaginary altar.

there takes place the mental offering of a Soma cup, all the rites connected with which are rehearsed in imagination only; the offering of that cup is thus really of the nature of thought only, but as it forms an auxiliary element in an actual outward sacrificial performance it itself assumes the character of an action.

45. And on account of the transfer.

That the altar built of thought is an optional substitute for the altar built of bricks, and of the nature of an action, appears therefrom also that the clause 'of these each one is as great as that previous one,' explicitly transfers to the altars of mind, and so on, the powers of the previous altar made of bricks. All those altars thus having equal effects there is choice between them. The altars of mind, and so on, therefore are auxiliary members of the sacrificial performance which they help to accomplish, and hence themselves of the nature of action.—Against this view the next Sûtra declares itself.

46. But it is a meditation only, on account of assertion and what is seen.

The altars built of mind, and so on, are not of the nature of action, but of meditation only, i.e. they belong to a performance which is of the nature of meditation only. For this is what the text asserts, viz. in the clauses 'they are built of knowledge only,' and 'by knowledge they are built for him who thus knows.' As the energies of mind, speech, sight, and so on, cannot be piled up like bricks, it is indeed a matter of course that the so-called altars constructed of mind, and so on, can be mental constructions only; but the text in addition specially confirms this by declaring that those altars are elements in an activity of purely intellectual character, and hence themselves mere creatures of the intellect. Moreover there is seen in the text a performance consisting of thought only to which those fires stand in a subsidiary relation, 'by the mind they were established on hearths, by the mind they were built up, by the mind the Soma cups were drawn thereat;

by the mind they chanted, and by the mind they recited; whatever rite is performed at the sacrifice, whatever sacrificial rite there is, that, as consisting of mind, was performed by the mind only, on those (fire-altars) composed of mind, built up of mind.' From this declaration, that whatever sacrificial rite is actually performed in the case of fire-altars built of bricks is performed mentally only in the case of altars built of mind, it follows that the entire performance is a mental one only, i. e. an act of meditation. —But, an objection is raised, as the entire passus regarding the altars of mind does not contain any word of injunctive power, and as the text states no special result (from which it appears to follow that the passus does not enjoin a new independent performance), we must, on the strength of the fact that the leading subject-matter is an actual sacrificial performance as suggested by the altars built of brick, give up the idea that the altars built of mind, &c., are mental only because connected with a performance of merely mental nature.—This objection the next Sūtra refutes.

47. And on account of the greater strength of direct statement, and so on, there is no refutation.

The weaker means of proof, constituted by so-called leading subject-matter, cannot refute what is established by three stronger means of proof—direct statement, inferential mark, and syntactical connexion—viz. that there is an independent purely mental performance, and that the altars made of mind are parts of the latter. The direct statement is contained in the following passage, 'Those fire-altars indeed are built of knowledge,'—which is further explained in the subsequent passage, 'by knowledge alone these altars are built for him who knows this'—the sense of which is: the structures of mind, and so on, are built in connexion with a performance which consists of knowledge (i. e. meditation).—The inferential mark is contained in the passage, 'For him all beings at all times build them, even while he is asleep.' And the syntactical connexion (vākya) consists in the connexion of the two words *eva m-*

vide (for him who knows this), and *kīnvanti* (they build) —the sense being: for him who accomplishes the performance consisting of knowledge all beings at all times build those altars. The proving power of the passage above referred to as containing an indicatory mark (*liṅga*) lies therein that a construction mentally performed at all times by all beings cannot possibly connect itself with a sacrificial performance through the brick-altar, which is constructed by certain definite agents and on certain definite occasions only, and must therefore be an element in a mental performance, i. e. a meditation.—The next Sūtra disposes of the objection that the text cannot possibly mean to enjoin a new mental performance, apart from the actual performance, because it contains no word of injunctive force and does not mention a special result.

48. On account of connexions and the rest, as in the case of the separateness of other cognitions. And this is seen (elsewhere also); as declared (in the Pūrva Mīmāṃsā).

That the text enjoins a meditative performance different from the actual performance of which the brick-altar is a constituent element, follows from the reasons proving separation, viz. *the connexions*, i. e. the things connected with the sacrifice, such as the Soma cups, the hymns, the recitations, and so on. What is meant is that the special mention of the cups, and so on, made in the passage 'by the mind the Soma cups were drawn thereat,' proves the difference of the performance.—The 'and the rest' of the Sūtra comprises the previously stated arguments, viz. direct statement, and so on. 'As other meditations,' i. e. the case is analogous to that of other meditations such as the meditation on the small ether within the heart, which are likewise proved by textual statement, and so on, to be different and separate from actual outward sacrificial performances.—The existence of a separate meditative act having thus been ascertained, the requisite injunction has to be construed on the basis of the text as it stands.

Such construction of injunctions on the basis of texts of arthavāda character is seen in other places also ; the matter is discussed in Pū. Mī. Sūtras III, 5, 21.—The result of the meditative performance follows from the passage ‘of these (altars made of mind, and so on) each is as great as that former one (i.e. the altar built of bricks)’—for this implies that the same result which the brick-altar accomplishes through the sacrifice of which it forms an element is also attained through the altars made of mind, and so on, through the meditations of which they form parts.—The next Sūtra disposes of the argumentation that, as this formal transfer of the result of the brick-altar to the altars built of mind, and so on, shows the latter to possess the same virtues as the former, we are bound to conclude that they also form constituent elements of an actual (not merely meditative) performance.

49. Not so, on account of this being observed on account of similarity also ; as in the case of Death ; for (the person in yonder orb) does not occupy the worlds (of Death).

From a transfer or assimilation of this kind it does not necessarily follow that things of different operation are equal, and that hence those altars of mind, and so on, must connect themselves with an actual outward performance. For it is observed that such assimilation rests sometimes on a special point of resemblance only ; so in the text, ‘The person in yonder orb is Death indeed,’—where the feature of resemblance is the destroying power of the two ; for the person within yonder orb does certainly not occupy the same worlds, i.e. the same place as Death. Analogously, in the case under discussion, the fact that the altars made of mind are treated as, in a certain respect, equivalent to the altar built of bricks, does not authorise us to connect those altars with the sacrificial performance to which the altar of bricks belongs. When the text says that the altar made of mind is as great as the altar of bricks, this only means that the same result which is

attained through the brick-altar in connexion with its own sacrificial performance is also attained through the altar of mind in connexion with the meditational performance into which it enters.

50. And by a subsequent (Brāhmaṇa) also the 'being of such a kind' of the word (is proved). But the connexion is on account of plurality.

The subsequent Brāhmaṇa (Sat. Br. X, 5, 4) also proves that the text treating of the altars made of mind, and so on, enjoins a meditation only. For that Brāhmaṇa (which begins 'This brick-built fire-altar is this world; the waters are its enclosing-stones,' &c.) declares further on 'whosoever knows this thus comes to be that whole Agni who is the space-filler,' and from this it appears that what is enjoined there is a meditation with a special result of its own. And further on (X, 6) there is another meditation enjoined, viz. one on Vaisvānara. All this shows that the Agnirahasya book (Sat. Br. X) is not solely concerned with the injunction of outward sacrificial acts.—But what then is the reason that such matters as the mental (meditative) construction of fire-altars which ought to be included in the Brīhad-Āraṇyaka are included in the Agnirahasya?—'That connexion is on account of plurality,' i. e. the altars made of mind, and so on, are, in the sacred text, dealt with in proximity to the real altar made of bricks, because so many details of the latter are mentally to be accomplished in the meditation.—Here terminates the adhikaraṇa of 'option with the previous one.'

51. Some, on account of the existence of a Self within a body.

In all meditations on the highest Self the nature of the meditating subject has to be ascertained no less than the nature of the object of meditation and of the mode of meditation. The question then arises whether the meditating Self is to be viewed as the knowing, doing, and enjoying Self, subject to transmigration; or as that Self which Pragāpati describes (*Kh. Up. VIII, 1*), viz. a Self

free from all sin and imperfection.—Some hold the former view, on the ground that the meditating Self is within a body. For as long as the Self dwells within a body, it is a knower, doer, enjoyer, and so on, and it can bring about the result of its meditation only as viewed under that aspect. A person who, desirous of the heavenly world or a similar result, enters on some sacrificial action may, after he has reached that result, possess characteristics different from those of a knowing, doing, and enjoying subject, but those characteristics cannot be attributed to him as long as he is in the state of having to bring about the means of accomplishing those ends; in the latter state he must be viewed as an ordinary agent, and there it would be of no use to view him as something different. And the same holds equally good with regard to a person engaged in meditation.—But, an objection is raised, the text ‘as the thought of a man is in this world, so he will be when he has departed this life’ (*Kh. Up. III, 14, 1*) does declare a difference (between the agent engaged in sacrificial action, and the meditating subject), and from this it follows that the meditating Self is to be conceived as having a nature free from all evil, and so on.—Not so, the Pûrvapakshin replies; for the clause, ‘howsoever they meditate on him,’ proves that that text refers to the equality of the object meditated upon (not of the meditating subject).—To this the next Sûtra replies.

52. But this is not so, (but rather) difference; since it is of the being of that; as in the case of intuition.

It is not true that the meditating subject must be conceived as having the ordinary characteristics of knowing, acting, &c.; it rather possesses those characteristic properties—freedom from evil, and so on—which distinguish the state of Release from the *Samsâra* state. At the time of meditation the Self of the devotee is of exactly the same nature as the released Self. ‘For it is of the being of that,’ i. e. it attains the nature of that—as proved by the texts,

'as the thought of a man is in this world, so he will be when he has departed,' and 'howsoever he meditate on him, such he becomes himself.' Nor can it be maintained that these texts refer only to meditation on the highest Self (without declaring anything as to the personal Self of the devotee); for the personal Self constitutes the body of Brahman which is the object of meditation, and hence itself falls under the category of object of meditation. The character of such meditation, therefore, is that it is a meditation on the highest Self as having for its body the individual Self, distinguished by freedom from evil and the other qualities mentioned in the teaching of Pragâpati. And hence the individual Self is, in such meditation, to be conceived (not as the ordinary Self, but) under that form which it has to attain (i. e. the pure form which belongs to it in the state of Release). 'As in the case of intuition'—i. e. as in the case of intuition of Brahman. As the intuition of Brahman has for its object the essential nature of Brahman, so the intuition of the individual soul also has for its object its permanent essential nature. In the case of sacrificial works the conception of the true nature of the Self forms an auxiliary factor. An injunction such as 'Let him who is desirous of the heavenly world sacrifice,' enjoins the performance of the sacrifice to the end of a certain result being reached; while the conception of the Self as possessing characteristics such as being a knowing subject, and so on—which are separate from the body—has the function of proving its qualification for works meant to effect results which will come about at some future time. So much only (i. e. the mere cognition of the Self as something different from the body) is required for works (as distinguished from meditations).—Here terminates the adhikarâṇa of 'being in the body.'

53. But those (meditations) which are connected with members (of sacrifices) are not (restricted) to (particular) sâkhâs, but rather (belong) to all sâkhâs.

There are certain meditations connected with certain constituent elements of sacrifices—as e.g. ‘Let a man meditate on the syllable Om (as) the Udgītha’ (*Kh. Up. I, 1, 1*); ‘Let a man meditate on the fivefold Sāman as the five worlds’ (*Kh. Up. II, 2, 1*), &c. The question here arises whether those meditations are restricted to the members of those *sākhās* in whose texts they are mentioned; or to be connected with the Udgītha, and so on, in all *sākhās*. There is here a legitimate ground for doubt, in so far as, although the general agreement of all Vedānta-texts is established, the Udgītha, and so on, are different in each Veda since the accents differ in the different Vedas.—The Pūrvapakshin declares that those meditations are limited each to its particular *sākhā*; for, he says, the injunction ‘Let him meditate on the Udgītha’ does indeed, verbally, refer to the Udgītha in general; but as what stands nearest to this injunction is the special Udgītha of the *sākhā*, in whose text this injunction occurs, and which shares the peculiarities of accent characteristic of that *sākhā*, we decide that the meditation is enjoined on members of that *sākhā* only.—The Sūtra sets this opinion aside. The injunction of meditations of this type is valid for all *sākhās*, since the text expressly connects them with the Udgītha in general. They therefore hold good wherever there is an Udgītha. The individual Udgīthas of the several *sākhās* are indeed distinguished by different accentuation; but the general statement, ‘Let him meditate on the Udgītha,’ suggests to the mind not any particular Udgītha, but *the* Udgītha in general, and hence there is no reason to restrict the meditation to a particular *sākhā*. From the principle moreover that all *sākhās* teach the same doctrine, it follows that the sacrifice enjoined in the different *sākhās* is one only; and hence there is no reason to hold that the Udgītha suggested by the injunction of the meditation is a particular one. For the Udgītha is only an element in the sacrifice, and the sacrifice is one and the same. The meditations are not therefore limited to particular *sākhās*.

54. Or there is no contradiction as in the case of mantras and the rest.

The 'or' here has the sense of 'and.' The 'and the rest' comprises generic characteristics, qualities, number, similarity, order of succession, substances, and actions. As there is nothing contrary to reason in mantras and the rest, although mentioned in the text of one *sākhā* only, finding, on the basis of such means of proof as direct statement, and so on, their application in all *sākhās*, since the sacrifice to which they belong is one and the same in all *sākhās*; so there is likewise no contradiction in the meditations under discussion being undertaken by members of all *sākhās*.—Here terminates the *adhikarana* of 'what is connected with constituent elements of the sacrifice.'

55. There is pre-eminence of plenitude, as in the case of the sacrifice; for thus Scripture shows.

The sacred text (*Kh. Up. V, 12 ff.*) enjoins a meditation on *Vaiśvānara*, the object of which is the highest Self, as having for its body the entire threefold world, and for its limbs the heavenly world, the sun, the wind, and so on. The doubt here arises whether separate meditations have to be performed on the highest Being in its separate aspects, or in its aggregate as well as in its distributed aspect, or in its aggregate aspect only.—In its separate aspects, the *Pûrvapakshin* maintains; since at the outset a meditation of that kind is declared. For on the *Rîshis* in succession telling *Asvapati* the objects of their meditation, viz. the sky, the sun, and so on, *Asvapati* explains to them that these meditations refer to the head, eye, and so on, of the highest Being, and mentions for each of these meditations a special fruit. And the concluding explanation 'he who worships *Vaiśvānara* as a span long, &c.,' is merely meant to gather up into one, as it were, the preceding meditations on the parts of *Vaiśvānara*.—Another *Pûrvapakshin* holds that this very concluding passage enjoins a further meditation on *Vaiśvānara* in his collective aspect, in addition to the previously enjoined meditations

on his limbs ; for that passage states a separate result, 'he eats food in all worlds,' &c. Nor does this destroy the unity of the whole section. The case is analogous to that of the meditation on 'plenitude' (bhūman ; *Kh. Up. VII, 23*). There, in the beginning, separate meditations are enjoined on name, and so on, with special results of their own ; and after that a meditation is enjoined on bhūman, with a result of its own, 'He becomes a Self-ruler,' &c. The entire section really refers to the meditation on bhūman ; but all the same there are admitted subordinate meditations on name, and so on, and a special result for each.—These views are set aside by the Sūtra, 'There is pre-eminence of plenitude,' i. e. there is reason to assume that Vaisvānara in his fulness, i. e. in his collective aspect, is meant ; since we apprehend unity of the entire section. From the beginning of the section it is manifest that what the *Rishis* desire to know is the Vaisvānara Self ; it is that Self which *Asvapati* expounds to them as having the Universe for his body, and in agreement therewith the last clause of his teaching intimates that the intuition of Brahman (which is none other than the Vaisvānara Self)—which is there characterised as the food of all worlds, all beings, all Selves—is the fruit of the meditation on Vaisvānara. This summing up proves the whole section to deal with the same subject. And on the basis of this knowledge we determine that what the text says as to meditations on the separate members of the Vaisvānara Self and their special results is merely of the nature of explanatory comment (anuvāda) on parts of the meditation on the collective Self.—This decision is arrived at as in the case of the sacrifice. For to the injunction of certain sacrifices—such as 'Let a man, on the birth of a son, offer a cake on twelve potsherds to Vaisvānara'—the text similarly adds remarks on parts of the oblation, 'there is an oblation on eight potsherds,' and so on.—The meditation therefore has to be performed on the entire Vaisvānara Self only, not on its parts. This, moreover, Scripture itself intimates, in so far, namely, as declaring the evil consequences of meditation on parts of the Self only, 'your head would have

fallen off if you had not come to me'; 'you would have become blind,' and so on. This also shows that the reference to the text enjoining meditations on name, &c., proves nothing as to our passage. For there the text says nothing as to disadvantages connected with those special meditations; it only says that the meditation on plenitude (bhûman) has a more excellent result. The section, therefore, although really concerned with enjoining the meditation on the bhûman, at the same time means to declare that the special meditations also are fruitful; otherwise the meditation on the bhûman could not be recommended, for the reason that it has a more excellent result than the preceding meditations.—The conclusion, therefore, is that the text enjoins a meditation on the collective Vaisvânara Self only.—Here terminates the adhikarana of 'the pre-eminence of plenitude.'

56. (The meditations are) separate, on account of the difference of words, and so on.

The instances coming under this head of discussion are all those meditations on Brahman which have for their only result final Release, which consists in attaining to Brahman—such as the meditation on that which is, the meditation on the bhûman, the meditation on the small space within the heart, the Upakosala meditation, the Sândilya meditation, the meditation on Vaisvânara, the meditation on the Self of bliss, the meditation on the Imperishable, and others—whether they be recorded in one sâkhâ only or in several sâkhâs. To a different category belong those meditations which have a special object such as Prâna, and a special result.—The doubt here arises whether the meditations of the former class are all to be considered as identical, or as separate.—The Pûrvapakshin holds that they are all one; for, he says, they all have one and the same object of meditation, viz. Brahman. For the nature of all cognition depends on the object cognised; and the nature of the meditations thus being one, the meditations themselves are one.—This view the Sûtra controverts.

The meditations are different, on account of the difference of terms and the rest. The 'and the rest' comprises repetition (abhyāsa), number (saṃkhyā), quality (guṇa), subject-matter (prakriyā), and name (nāmadheya ; cp. Pū. Mī. Sū. II, 2, 1 ff.). We meet in those meditations with difference of connexion, expressing itself in difference of words, and so on ; which causes difference on the part of the meditations enjoined. The terms enjoining meditation, 'he knows,' 'he is to meditate' (veda ; upāsita), and so on, do indeed all of them denote a certain continuity of cognition, and all these cognitions have for their object Brahman only, but all the same those cognitions differ in so far as they have for their object Brahman, as variously qualified by special characteristics mentioned in the meditation ; in one meditation he is spoken of as the sole cause of the world, in another as free from all evil, and so on. We therefore arrive at the decision that clauses which describe special forms of meditation having for their result the attainment to Brahman, and are complete in themselves, convey the idea of separate independent meditations, and thus effect separation of the vidyās. This entire question was indeed already decided in the Pūrva Mīmāṃsā-sūtras (II, 2, 1), but it is here argued again to the end of dispelling the mistaken notion that the Vedānta-texts aim at knowledge only, and not at the injunction of activities such as meditation. The meditations, therefore, are separate ones. —Here terminates the adhikaraṇa of 'difference of words and the rest.'

57. Option, on account of the non-difference of result.

It has been proved that the meditation on that which truly is, the meditation on the small ether within the heart, and so on—all of which have for their result the attainment to Brahman—are separate meditations. The question now arises whether all these meditations should be combined by each meditating devotee, on account of such combination being useful to him ; or whether, in the absence of any use of such combination, they should be

undertaken optionally.—They may be combined, the Pûrvapakshin holds; since it is observed that different scriptural matters are combined even when having one and the same result. The Agnihotra, the Darsapûrnamâsa oblation, and other sacrifices, all of them have one and the same result, viz. the possession of the heavenly world; nevertheless, one and the same agent performs them all, with a view to the greater fulness of the heavenly bliss aimed at. So the different meditations on Brahman also may be cumulated with a view to greater fulness of intuition of Brahman.—This view the Sûtra rejects. Option only between the several meditations is possible, on account of the non-difference of result. For to all meditations on Brahman alike Scripture assigns one and the same result, viz. intuitive knowledge of Brahman, which is of the nature of supreme, unsurpassable bliss. ‘He who knows Brahman attains the Highest’ (Taît. Up. II, 1, 1), &c. The intuitive knowledge of Brahman constitutes supreme, unsurpassable bliss; and if such intuition may be reached through one meditation, of what use could other meditations be? The heavenly world is something limited in respect of place, time, and essential nature, and hence a person desirous of attaining to it may cumulate works in order to take possession of it to a greater extent, and so on. But an analogous proceeding cannot be resorted to with regard to Brahman, which is unlimited in every sense. All meditations on Brahman tend to dispel Nescience, which stands in the way of the intuition of Brahman, and thus equally have for their result the attaining to Brahman; and hence there is option between them. In the case, on the other hand, of those meditations which aim at other results than Brahman, there may either be choice between the several meditations, or they may be cumulated—as one may also do in the case of sacrifices aiming at the attainment of the heavenly world;—for as those results are not of an infinite nature one may aim at realising them in a higher degree. This the next Sûtra declares.

58. But meditations aiming at objects of desire

may, according to one's liking, be cumulated or not; on account of the absence of the former reason.

The last clause means—on account of their results not being of an infinite nature.—Here terminates the *adhi-karana* of 'option.'

59. They belong to the constituent members, as the bases.

A doubt arises whether meditations such as the one enjoined in the text, 'Let him meditate on the syllable Om as the Udgîtha,' which are connected with constituent elements of the sacrifice such as the Udgîtha, contribute towards the accomplishment of the sacrifice, and hence must be performed at the sacrifice as part of it; or whether they, like the *godohana* vessel, benefit the agent apart from the sacrifice, and therefore may be undertaken according to desire.—But has it not been already decided under III, 3, 42 that those meditations are generally beneficial to man, and not therefore restricted to the sacrifices?—True; it is just for the purpose of further confirming that conclusion that objections are now raised against it on the ground of some inferential marks (*liṅga*) and reasoning. For there it was maintained on the strength of the text 'therefore he does both' that those meditations have results independent of the sacrifice. But there are several reasons favouring the view that those meditations must be connected with the sacrifices as subordinate members, just as the Udgîtha and the rest to which the meditations refer.

Their case is by no means analogous to that of the *godohana* vessel, for, while in the case of the latter, the text expressly declares the existence of a special result, 'For him who is desirous of cattle he is to bring water in a *godohana*,' the texts enjoining those meditations do not state special results for them. For clauses such as 'he is to meditate on the Udgîtha' intimate only that the Udgîtha is connected with the meditation; while their connexion with certain results is known from other clauses, such as 'whatever he does with knowledge, with faith, with the

Upanishad, that is more vigorous' (according to which the result of such meditations is only to strengthen the result of the sacrifices). And when a meditation of this kind has, on the ground of its connexion with the Udgîtha or the like—which themselves are invariably connected with sacrifices—been cognised to form an element of a sacrifice, some other passage which may declare a fruit for that meditation can only be taken as an arthavâda; just as the passage which declares that he whose sacrificial ladle is made of parṇa wood does not hear an evil sound. In the same way, therefore, as the Udgîtha and so on, which are the bases of those meditations, are to be employed only as constituent parts of the sacrifices, so the meditations also connected with those constituent parts are themselves to be employed as constituent parts of the sacrifices only.

60. And on account of injunction.

The above conclusion is further confirmed by the fact of injunction, i.e. thereby that clauses such as 'he is to meditate on the Udgîtha' enjoin the meditation as standing to the Udgîtha in the relation of a subordinate member. Injunctions of this kind differ from injunctions such as 'he is to bring water in the godohana vessel for him who desires cattle'; for the latter state a special qualification on the part of him who performs the action, while the former do not, and hence cannot claim independence.

61. On account of rectification.

The text 'from the seat of the Hotṛi he sets right the wrong Udgîtha' shows that the meditation is necessarily required for the purpose of correcting whatever mistake may be made in the Udgîtha. This also proves that the meditation is an integral part of the sacrificial performance.

62. And on account of the declaration of a quality being common (to all the Vedas).

The text 'By means of that syllable the threefold knowledge proceeds. With *Om* the Adhvaryu gives orders,

with *Om* the *Hotri* recites, with *Om* the *Udgātri* sings,' which declares the *praṇava*—which is a 'quality' of the meditation, in so far as it is its basis—to be common to the three Vedas, further shows that the meditation has to be employed in connexion with the sacrifice. For the meditation is connected with the *Udgītha*, and the *Udgītha* is an integral part of all sacrificial performances whatever.

Of the *primā facie* view thus far set forth the next *Sūtra* disposes.

63. Rather not, as the text does not declare their going together.

It is not true that the meditations on the *Udgītha* and the rest are bound to the sacrifices in the same way as the *Udgītha*, and so on, themselves are ; for Scripture does not declare that they go together with, i. e. are subordinate constituents of the *Udgītha*, and so on. The clause 'Let him meditate on the *Udgītha*' does not indeed itself state another qualification on the part of the agent (i. e. does not state that the agent in entering on the meditation is prompted by a motive other than the one prompting the sacrifice); but the subsequent clause, 'whatever he does with knowledge, with faith, with the *Upanishad*, that becomes more vigorous,' intimates that knowledge is the means to render the sacrificial work more efficacious, and from this it follows that the meditation is enjoined as a means towards effecting a result other than the result of the sacrifice. And hence the meditation cannot be viewed as a subordinate member of the *Udgītha*, which itself is a subordinate member of the sacrifice. It rather has the *Udgītha* for its basis only. He only indeed who is qualified for the sacrifice is qualified for the meditation, since the latter aims at greater efficaciousness of the sacrifice; but this does not imply that the meditation necessarily goes with the sacrifice. By the greater vigour of the sacrifice is meant its non-obstruction by some other sacrificial work of greater strength, its producing its effect without any delay.—The case of a statement such as 'he whose ladle is of *parṇa* wood hears no evil sound' is different. There the text does not declare that the quality

of consisting of parṇa wood is the direct means of bringing about the result of no evil sound being heard ; hence there is no valid reason why that quality should not be subordinate to the ladle, which itself is subordinate to the sacrifice ; and as it is not legitimate to assume for the mere subordinate constituents of a sacrifice special fruits (other than the general fruit of the sacrifice), the declaration as to no evil sound being heard is to be viewed as a mere arthavâda (i.e. a mere additional statement meant further to glorify the result of the sacrifice—of which the ladle made of parṇa wood is a subordinate instrument).

64. And because (Scripture) shows it.

A scriptural text, moreover, shows that the meditation is necessary for, and restricted to, the sacrificial performance. For the text 'A Brahman priest who knows this saves the sacrifice, the sacrificer, and all the officiating priests'—which declares that all priests are saved through the knowledge of the Brahman—has sense only on the understanding that that knowledge is not restricted to the Udgâtri, and so on (i.e. not to those priests who are engaged in carrying out the details of the sacrifices which are the 'bases' of the meditations).—The conclusion, therefore, is that those meditations are not restricted to the sacrifices, subordinate members of which serve as their 'bases.'—This terminates the adhikarṇa of 'like the bases.'

FOURTH PĀDA.

1. The benefit to man results from thence, on account of scriptural statement; thus Bādarāyaṇa thinks.

We have concluded the investigation into the oneness or diverseness of meditations—the result of which is to indicate in which cases the special points mentioned in several meditations have to be combined, and in which not. A further point now to be investigated is whether that advantage to the meditating devotee, which is held to accrue to him from the meditation, results from the meditation directly, or from works of which the meditations are subordinate members.—The Reverend Bādarāyaṇa holds the former view. The benefit to man results from thence, i. e. from the meditation, because Scripture declares this to be so. ‘He who knows Brahman reaches the Highest’ (Taitt. Up. II, 1, 1); ‘I know that great Person of sun-like lustre beyond the darkness. A man who knows him truly passes over death; there is no other path to go’ (Svet. Up. III, 8); ‘As the flowing rivers disappear in the sea, losing their name and their form, thus a man who possesses knowledge, freed from name and form, goes to the divine Person who is greater than the great’ (Mu. Up. III, 2, 8).—Against this view the Pūrvapakshin raises an objection.

2. On account of (the Self) standing in a complementary relation, they are arthavādas, as in other cases; thus Gaimini opines.

What has been said as to Scripture intimating that a beneficial result is realised through the meditations by themselves is untenable. For texts such as ‘he who knows Brahman reaches the Highest’ do not teach that the highest aim of man is attained through knowledge; their purport rather is to inculcate knowledge of Truth on the part of a Self which is the agent in works prescribed. Knowledge,

therefore, stands in a complementary relation to sacrificial works, in so far as it imparts to the acting Self a certain mystic purification; and the texts which declare special results of knowledge, therefore, must be taken as mere arthavādas. 'As in the case of other things; so Gaimini thinks,' i.e. as Gaimini holds that in the case of substances, qualities, and so on, the scriptural declaration of results is of the nature of arthavāda.—But it has been shown before that the Vedānta-texts represent as the object to be attained, by those desirous of Release, on the basis of the knowledge imparted by them, something different from the individual Self engaged in action; cp. on this point Sû. I, 1, 15; I, 3, 5; I, 2, 3; I, 3, 18. And Sû. II, 1, 22 and others have refuted the view that Brahman is to be considered as non-different from the personal soul, because in texts such as 'thou art that' it is exhibited in co-ordination with the latter. And other Sûtras have proved that Brahman must, on the basis of numerous scriptural texts, be recognised as the inner Self of all things material and immaterial. How then can it be said that the Vedānta-texts merely mean to give instruction as to the true nature of the active individual soul, and that hence all meditation is merely subservient to sacrificial works?—On the strength of numerous inferential marks, the Pûrvapakshin replies, which prove that in the Vedānta-texts all meditation is really viewed as subordinate to knowledge, and of the declarations of co-ordination of Brahman and the individual soul (which must be taken to imply that the two are essentially of the same nature), we cannot help forming the conclusion that the real purport of the Vedānta-texts is to tell us of the true nature of the individual soul in so far as different from its body.—But, again it is objected, the agent is connected no less with ordinary worldly works than with works enjoined by the Veda, and hence is not invariably connected with sacrifices (i.e. works of the latter type); it cannot, therefore, be maintained that meditations on the part of the agent necessarily connect themselves with sacrifices in so far as they effect a purification of the sacrificer's mind!—There

is a difference, the Pūrvapakshin rejoins. Worldly works can proceed also if the agent is non-different from the body; while an agent is qualified for sacred works only in so far as he is different from the body, and of an eternal non-changing nature. Meditations, therefore, properly connect themselves with sacrifices, in so far as they teach that the agent really is of that latter nature. We thus adhere to the conclusion that meditations are constituents of sacrificial actions, and hence are of no advantage by themselves. —But what then are those inferential marks which, as you say, fully prove that the Vedānta-texts aim at setting forth the nature of the individual soul?—To this the next Sūtra replies.

3. On account of (such) conduct being seen.

It is seen, viz. in Scripture, that those who knew Brahman busied themselves chiefly with sacrifices.—Asvapati Kaikeya had a deep knowledge of the Self; but when three Rishis had come to him to receive instruction regarding the Self, he told them 'I am about to perform a sacrifice, Sirs' (*Kh. Up. V, 11*). Similarly we learn from *Smṛiti* that Ganaka and other princes deeply versed in the knowledge of Brahman applied themselves to sacrificial works, 'By works only Ganaka and others attained to perfection'; 'He also, well founded in knowledge, offered many sacrifices.' And this fact—that those who know Brahman apply themselves to works chiefly—shows that knowledge (or meditation) has no independent value, but serves to set forth the true nature of the active Self, and thus is subordinate to work.—An even more direct proof is set forth in the next Sūtra.

4. On account of direct scriptural statement.

Scripture itself directly declares knowledge to be subordinate to works, 'whatever he does with knowledge, with faith, with the Upanishad, that is more vigorous.' Nor can it be said that this text refers, on the ground of leading subject-matter (*prakaraṇa*), to the Udgītha only; for direct scriptural statement (*śruti*) is stronger than subject-matter,

and the words 'whatever he does with knowledge' clearly refer to knowledge in general.

5. On account of the taking hold together.

The text 'then both knowledge and work take hold of him' (*Bṛi. Up. IV, 4, 2*) shows that knowledge and work go together, and this going together is possible only if, in the manner stated, knowledge is subordinate to work.

6. On account of injunction for such a one.

That knowledge is subordinate to works follows therefrom also that works are enjoined on him only who possesses knowledge. For texts such as 'He who has learnt the Veda from a family of teachers,' &c. (*Kh. Up. VIII, 15*), enjoin works on him only who has mastered the sacred texts so as fully to understand their meaning—for this is the sense of the term 'learning' (*adhyayana*). Hence the knowledge of Brahman also is enjoined with a view to works only: it has no independent result of its own.

7. On account of definite rule.

Another argument for our conclusion is that the text 'Doing works here let a man desire to live a hundred years,' &c. (*Īs. Up. II*), expressly enjoins lifelong works on him who knows the Self. The general conclusion, therefore, is that knowledge (meditation) is merely auxiliary to works. Of this view the next *Sūtra* finally disposes.

8. But on account of the teaching of the different one, *Bādarāyaṇa's* (view is valid); as this is seen.

Knowledge by itself benefits man; since Scripture teaches that the object of knowledge is the highest Brahman which, as it is of an absolutely faultless and perfect nature, is other than the active individual soul.

Bādarāyaṇa, therefore, holds that knowledge has an independent fruit of its own. Let the inferential marks (referred to by the *Pūrvapakshin*) be; the direct teaching of the texts certainly refers to a being different from the

Self that acts; for we clearly see that their object is the highest creative Brahman with all its perfections and exalted qualities, which cannot possibly be attributed to the individual Self whether in the state of Release or of bondage: 'Free from evil, free from old age,' &c. &c. In all those texts there is not the slightest trace of any reference to the wretched individual soul, as insignificant and weak as a tiny glow-worm, implicated in Nescience and all the other evils of finite existence. And the fruit of that knowledge of the highest Person the texts expressly declare, in many places, to be immortality—which consists in attaining to Him. The view of knowledge by itself benefiting man therefore is well founded.—The Sūtras proceed to dispose of the so-called inferential marks.

9. But the declarations are equal.

The argument that knowledge must be held subordinate to work because we learn from Scripture that those who know Brahman perform sacrificial works, will not hold good; since, on the other hand, we also see that men knowing Brahman abandoned all work; cp. texts such as 'The Rishis descended from Kavasha said: For what purpose should we study the Veda? for what purpose should we sacrifice?' As it thus appears that those who know Brahman give up works, knowledge cannot be a mere auxiliary to works.—But how can it be accounted for that those who know Brahman both do and do not perform works?—Works may be performed in so far as sacrifices and the like, if performed by one not having any special wish, stand in subordinate relation to the knowledge of Brahman; hence there is no objection to texts enjoining works. And as, on the other hand, sacrifices and such-like works when aiming at results of their own are opposed to the knowledge of Brahman which has Release for its only result, there is all the less objection to texts which suggest the non-performance of works. If, on the other hand, knowledge were subordinate to works, works could on no account be dispensed with.—Against the assertion that

Scripture directly declares knowledge to be subordinate to works the next Sûtra declares itself.

10. (It is) non-comprehensive.

The scriptural declaration does not refer to all meditations, but only to the meditation on the Udgîtha. In the clause 'what he does with knowledge,' the 'what' is in itself indefinite, and therefore must be defined as connecting itself with the Udgîtha mentioned in the previous clause, 'Let him meditate on the Udgîtha.' The sentence cannot be construed to mean 'whatever he does is to be done with knowledge,' but means 'that which he does with knowledge becomes more vigorous,' and *that which is* done with knowledge is the Udgîtha. The next Sûtra refutes the argument set forth in Sûtra 5.

11. There is distribution, as in the case of the hundred.

As knowledge and work have different results, the text 'of him knowledge and work lay hold' must be understood in a distributive sense, i. e. as meaning that knowledge lays hold of him to the end of bringing about its own particular result, and that so likewise does work. 'As in the case of a hundred,' i. e. as it is understood that, when a man selling a field and a gem is said to receive two hundred gold pieces, one hundred are given for the field and one hundred for the gem.

12. Of him who has merely read the Veda.

Nor is there any force in the argument that knowledge is only auxiliary to work because works are enjoined on him who possesses knowledge. For the text which refers to the man 'who has read the Veda' enjoins works on him who has merely *read* the texts, and *reading* there means nothing more than the apprehension of the aggregate of syllables called Veda, without any insight into their meaning. A man who has thus mastered the words of the Veda apprehends therefrom that it makes statements as to works having certain results, and then on his own account

applies himself to the enquiry into the meaning of those declarations; he who is desirous of work applies himself to the knowledge of works; he who is desirous of Release applies himself to the knowledge of Brahman. And even if the injunction of *reading* were understood as prompting to the understanding of the text also, all the same, knowledge would not be a subsidiary to works. For *knowledge*, in the sense of the Upanishads, is something different from mere cognition of sense. In the same way as the performance of such works as the *Gyotishṭoma* sacrifice is something different from the cognition of the true nature of those works; so that *vidyā*, which effects the highest purpose of man, i.e. devout meditation (*dhyāna*, *upāsana*), is something different from the mere cognition of the true nature of Brahman. Knowledge of that kind has not the most remote connexion even with works.

13. Not so, on account of non-specification.

Nor is it true that the text 'Doing works here,' &c., is meant to divert him who knows the Self from knowledge and restrict him to works. For there is no special reason to hold that that text refers to works as independent means of a desirable result: it may as well be understood to refer to works merely subordinate to knowledge. As he who knows the Self has to practise meditation as long as he lives, he may also have to practise, for the same period, works that are helpful to meditation. Having thus refuted the objection on the ground of the reason of the matter, the *Sūtrakāra* proceeds to give his own interpretation of the text.

14. Or the permission is for the purpose of glorification.

The *or* has assertive force. The introductory words of the Upanishad, 'Hidden in the Lord is all this,' show knowledge to be the subject-matter; hence the permission of works can aim only at the glorification of knowledge. The sense of the text therefore is—owing to the power of

knowledge a man although constantly performing works is not stained by them.

15. Some also, by proceeding according to their liking.

In some *sākhās*, moreover, we read that he who possesses the knowledge of Brahman may, according to his liking, give up the state of a householder, 'What shall we do with offspring, we who have this Self and this world?' (*Bṛi. Up. V, 4, 22.*) This text also proves knowledge not to be subsidiary to works; for if it were so subsidiary, it would not be possible for him who knows Brahman to give up householdership (with all the works obligatory on that state) according to his liking.

16. And destruction.

There is moreover a Vedānta-text which declares the knowledge of Brahman to destroy work—good and evil—which is the root of all the afflictions of transmigratory existence: 'The knot of the heart is broken, all doubts are solved, all his works perish when He has been beheld who is high and low' (*Mu. Up. II, 2, 8*). This also contradicts the view of knowledge being subordinate to works.

17. And of him who is chaste; for in Scripture (this is declared).

The knowledge of Brahman belongs to those who have to observe chastity, and men living in that state have not to perform the Agnihotra, the *Darsapûṛṇamāsa*, and similar works. For this reason also knowledge cannot be subsidiary to works.—But, it may be objected, there is no such condition of life; for texts such as 'he is to perform the Agnihotra as long as he lives,' declare men to be obliged to perform sacrifices and the like up to the end of their lives, and *Smṛiti* texts contradicting Scripture have no authority.—To meet this the *Sûtra* adds 'for in Scripture.' The three stages of life are recognised in Scripture only; cp. texts such as 'Those who in the forest practise penance and faith' (*Kṛ. Up. V, 10, 1*); 'Wishing for that

world only mendicants wander forth from their homes' (*Bṛi. Up. IV, 4, 22*). The text as to the lifelong obligatoriness of the Agnihotra is valid for those only who do not retire from worldly life.

18. A reference (only) Gaimini (holds them to be), on account of absence of injunction ; for (Scripture) forbids.

The argument for the three stages of life, founded on their mention in Vedic texts, has no force, since all those references are only of the nature of *anuvāda*. For none of those texts contain injunctive forms. The text 'There are three branches of sacred observance,' &c. (*Kh. Up. II, 23, 1*), is meant to glorify the previous meditation on Brahman under the form of the *prāṇāva*, as appears from the concluding clause 'he who is firmly grounded in Brahman obtains immortality'; it therefore cannot mean to enjoin the three conditions of life as valid states. In the same way the text 'And those who in the forest practise penance and faith' refers to the statements previously made as to the path of the gods, and cannot therefore be meant to make an original declaration as to another condition of life. Scripture moreover expressly forbids that other condition, 'a murderer of men is he who removes the fire,' &c. There are therefore no conditions of life in which men are bound to observe chastity. This is the opinion of the teacher Gaimini.

19. It is to be accomplished, Bādarāyaṇa holds, on account of scriptural statement of equality.

Bādarāyaṇa is of opinion that, in the same way as the condition of householdership, those other conditions of life also are obligatory ; since in the section beginning 'there are three branches of sacred duty' all the three conditions of life are equally referred to, with a view to glorifying him who is firmly grounded in Brahman. The reference there made to the condition of the householder necessarily presupposes that condition to be already established and

obligatory, and the same reasoning then holds good with regard to the other conditions mentioned. Nor must it be said that the special duties mentioned at the beginning of the section—sacrifice, study, charity, austerity, *Brahma-kārya*—all of them belong to the state of the householder (in which case the text would contain no reference to the other conditions of life); for on that supposition the definite reference to a threefold division of duties, 'Sacrifice, &c. are the first, austerity the second, *Brahma-kārya* the third,' would be unmeaning. The proper explanation is to take the words 'sacrifice, study, and charity' as descriptive of the condition of the householder; the word 'austerity' as descriptive of the duties of the *Vaikhāṇasa* and the wandering mendicant, who both practise mortification; and the word '*Brahma-kārya*' as referring to the duties of the *Brahma-kārin*. The term '*Brahmasaṁstha*' finally, in the concluding clause, refers to all the three conditions of life, as men belonging to all those conditions may be founded on Brahman. Those, the text means to say, who are destitute of this foundation on Brahman and only perform the special duties of their condition of life, obtain the worlds of the blessed; while he only who at the same time founds himself on Brahman attains to immortality.—In the text 'and those who in the forest,' &c. the mention made of the forest shows that the statement as to the path of the gods has for its presupposition the fact that that stage of life which is especially connected with the forest is one generally recognised.—So far it has been shown that the other stages of life are no less obligatory than that of the householder, whether we take the text under discussion as containing merely a reference to those stages (as established by independent means of proof) or as directly enjoining them. The next *Sūtra* is meant to show that the latter view is after all the right one.

20. Or an injunction, as in the case of the carrying.

As the second part of the text 'Let him approach carrying the firewood below the ladle; for above he carries

it for the gods' (which refers to a certain form of the Agnihotra), although having the form of an anuvāda, yet must be interpreted as an injunction, since the carrying of firewood above is not established by any other injunction; so the text under discussion also must be taken as an injunction of the different stages of life (which are not formally enjoined elsewhere). No account being taken of the text of the Gābālas, 'Having completed his studentship he is to become a householder,' &c., it is thus a settled conclusion that the texts discussed, although primarily concerned with other topics, must at the same time be viewed as proving the validity of the several conditions of life. From this it follows that the text enjoining the performance of the Agnihotra up to the end of life, and similar texts, are not universally binding, but concern those only who do not retire from worldly life.—The final conclusion therefore is that as the knowledge of Brahman is enjoined on those who lead a life of austerity (which does not require the performance of sacrifices and the like), it is not subordinate to works, but is in itself beneficial to man.—Here terminates the adhikaraṇa of 'benefit to man.'

21. If it be said that they are mere glorification, on account of their reference; not so, on account of the newness.

The following point is next enquired into. Are texts such as 'That Udgītha is the best of all essences, the highest, holding the supreme place, the eighth' (*Kā. Up.* I, 1, 3) meant to glorify the Udgītha as a constituent element of the sacrifice, or to enjoin a meditation on the Udgītha as the best of all essences, and so on? The Pūrvapakshin holds the former view, on the ground that the text declares the Udgītha to be the best of all essences in so far as being a constituent element of the sacrifice. The case is analogous to that of texts such as 'the ladle is this earth, the āhavanīya is the heavenly world,' which are merely meant to glorify the ladle and the rest as constituent members of the sacrifice.—This view the latter part of the Sūtra sets aside 'on account of newness.'

Texts, as the one referring to the Udgîtha, cannot be mere glorifications; for the fact of the Udgîtha being the best of essences is not established by any other means of proof, and the text under discussion cannot therefore be understood as a mere anuvâda, meant for glorification. Nor is there, in proximity, any injunction of the Udgîtha on account of connexion with which the clause declaring the Udgîtha to be the best of all essences could naturally be taken as an anuvâda (glorifying the thing previously enjoined in the injunctive text); while there is such an injunction in connexion with the (anuvâda) text 'The ladle is this earth,' and so on. We thus cannot but arrive at the conclusion that the text is meant to enjoin a meditation on the Udgîtha as being the best of all essences, and so on—the fruit of such meditation being an increase of vigour and efficacy on the part of the sacrifice.

22. And on account of the words denoting becoming.

That the texts under discussion have an injunctive purport also follows from the fact that they contain verbal forms denoting becoming or origination—'he is to meditate' and the like; for all such forms have injunctive force. All these texts therefore are meant to enjoin special forms of meditation.—Here terminates the *adhikarana* of 'mere glorification.'

23. Should it be said that (the stories told in the Upanishads) are for the purpose of the Pâriplava; not so, since (certain stories) are specified.

We meet in the Vedânta-texts with certain stories such as 'Pratardana the son of Divodâsa came to the beloved abode of Indra,' &c., and similar ones. The question here arises whether the stories are merely meant to be recited at the Asvamedha sacrifice or to convey knowledge of a special kind.—The Pûrvapakshin maintains that as the text 'they tell the stories' declares the special connexion of those stories with the so-called pâriplava performance,

they cannot be assumed to be mainly concerned with knowledge.—This view the Sūtra negatives, on the ground that not all stories of that kind are specially connected with the pāriplava. The texts rather single out special stories only as suitable for that performance; on the general injunction quoted above there follows an injunction defining *which* stories are to be told, 'King Manu, the son of Vivasvat,' &c. The stories told in the Vedānta-texts do not therefore form parts of the pāriplava performance, but are connected with injunctions of meditations.

24. This follows also from the textual connexion (of those stories with injunctions).

That those stories subserve injunctions of meditation is proved thereby also that they are exhibited in textual connexion with injunctions such as 'the Self is to be seen,' and so on. Their position therefore is analogous to that of other stories told in the texts, which somehow subserve injunctions of works, and are not merely meant for purposes of recitation.—Here terminates the adhikaraṇa of 'the pāriplava.'

25. For this very reason there is no need of the lighting of the fire and so on.

The Sūtras return, from their digression into the discussion of two special points, to the question as to those whose condition of life involves chastity. The above Sūtra declares that as persons of that class are referred to by Scripture as specially concerned with meditation ('He who is founded on Brahman reaches immortality;,' 'those who in the forest,' &c.), their meditation does not presuppose a knowledge of the kindling of fire and so on, i. e. a knowledge of the Agnihotra, the Darsapûṛṇamāsa, and all those other sacrifices which require the preliminary establishment of the sacred fires, but a knowledge of those works only which are enjoined for their special condition of life.—Here terminates the adhikaraṇa of 'the kindling of the fire.'

26. And there is need of all (works), on account

of the scriptural statement of sacrifices and the rest ; as in the case of the horse.

If knowledge (meditation), without any reference to sacrifices and the like, is able to bring about immortality, it must be capable of accomplishing this in the case of householders also ; and the mention made of sacrifices and the rest in texts such as ' Brāhmaṇas seek to know him by the study of the Veda, by sacrifice, by gifts ' (*Bṛi. Up. IV, 4, 22*), does not prove sacrifices and so on to be auxiliary to knowledge, since the stress there lies (not on the sacrifices and so on, but) on the desire of knowledge.—Of this view the Sūtra disposes. In the case of householders, for whom the Agnihotra and so on are obligatory, knowledge presupposes all those works, since scriptural texts such as the one quoted directly state that sacrifices and the like are auxiliary to knowledge. ' They seek to know by means of sacrifices ' can be said only if sacrifices are understood to be a means through which knowledge is brought about ; just as one can say ' he desires to slay with a sword,' because the sword is admitted to be an instrument wherewith one can kill. What we have to understand by knowledge in this connexion has been repeatedly explained, viz. a mental energy different in character from the mere cognition of the sense of texts, and more specifically denoted by such terms as *dhyāna* or *upāsana*, i. e. meditation ; which is of the nature of remembrance (i. e. representative thought), but in intuitive clearness is not inferior to the clearest presentative thought (*pratyaksha*) ; which by constant daily practice becomes ever more perfect, and being duly continued up to death secures final Release. Such meditation is originated in the mind through the grace of the Supreme Person, who is pleased and conciliated by the different kinds of acts of sacrifice and worship duly performed by the Devotee day after day. This is what the text ' they seek to know through the sacrifice ' really means. The conclusion therefore is that in the case of householders knowledge has for its pre-requisite all sacrifices and other works of permanent

and occasional obligation. 'As a horse.' As the horse, which is a means of locomotion for man, requires attendants, grooming, &c., so knowledge, although itself the means of Release, demands the co-operation of the different works. Thus the Lord himself says, 'The work of sacrifice, giving, and austerities is not to be relinquished, but is indeed to be performed; for sacrifices, gifts, and austerities are purifying to the thoughtful.' 'He from whom all beings proceed and by whom all this is pervaded—worshipping Him with the proper works man attains to perfection' (Bha. Gī. XVIII, 5; 46).—Here terminates the *adhikāra* of 'the need of all.'

27. But all the same he must be possessed of calmness, subjection of the senses, &c., since those are enjoined as auxiliaries to that, and must necessarily be accomplished.

The question is whether the householder also must practise calmness and so on, or not. The *Pūrvapakṣin* says he must not, since the performance of works implies the activity of the outer and inner organs of action, and since calmness and so on are of an exactly opposite nature.—This view the *Sūtra* sets aside. The householder also, although engaged in outward activity, must, in so far as he possesses knowledge, practise calmness of mind and the rest also; for these qualities or states are by Scripture enjoined as auxiliaries to knowledge, 'Therefore he who knows this, having become calm, subdued, satisfied, patient, and collected, should see the Self in Self' (*Bṛi. Up. IV, 4, 23*). As calmness of mind and the rest are seen, in so far as implying composure and concentration of mind, to promote the origination of knowledge, they also must necessarily be aimed at and practised. Nor can it be said that between works on the one side and calmness and so on on the other, there is an absolute antagonism; for the two have different spheres of application. Activity of the organs of action is the proper thing in the case of works enjoined; quiescence in the case of works not enjoined and

such as have no definite purpose. Nor also can it be objected that in the case of works implying the activity of organs, calmness of mind and so on are impossible, the mind then being necessarily engrossed by the impressions of the present work and its surroundings; for works enjoined by Scripture have the power of pleasing the Supreme Person, and hence, through his grace, to cause the destruction of all mental impressions obstructive of calmness and concentration of mind. Hence calmness of mind and the rest are to be aimed at and practised by householders also.—Here terminates the *adhikāra* of ‘calmness’ and so on.

28. And there is permission of all food in the case of danger of life; on account of this being seen.

In the meditation on *prāṇa*, according to the *Vāgasaneyins* and the *Kāṇḍogas*, there is a statement as to all food being allowed to him who knows the *prāṇa*, ‘By him there is nothing eaten that is not food’ (*Bṛi. Up. VI, 1, 14*; and so on). A doubt here arises whether this permission of all food is valid for him who possesses the knowledge of *prāṇa*, in all circumstances, or only in the case of life being in danger.—The *Pūrvapakshin* holds the former view, on account of no special conditions being stated in the text.—This the *Sūtra* sets aside ‘in the case of danger to life’; for the reason that, as the text shows, the eating of food of all kinds is permitted even for those who know Brahman itself—the knowledge of which of course is higher than that of *prāṇa*—only when their life is in danger. The text alluded to is the one telling how *Ushasta Kākṛāyana*, who was well versed in the knowledge of Brahman, once, when in great distress, ate unlawful food. We therefore conclude that what the text says as to all food being lawful for him who knows *prāṇa*, can refer only to occasions when food of any kind must be eaten in order to preserve life.

29. And on account of non-sublation.

The conclusion above arrived at is confirmed by the consideration that thus only those texts are not stultified

which enjoin, for those who know Brahman, purity in matters of food with a view to the origination of knowledge of Brahman. Cp. 'when the food is pure the mind becomes pure' (*Kh. Up. VII, 26, 2*).

30. This is said in *Smṛiti* also.

That for those as well who know Brahman, as for others, the eating of food of any kind is lawful only in case of extreme need, *Smṛiti* also declares, 'He who being in danger of his life eats food from anywhere is stained by sin no more than the lotus leaf by water.'

31. And hence also a scriptural passage as to non-proceeding according to liking.

The above conclusion is further confirmed by a scriptural passage prohibiting licence of conduct on the part of any one. The text meant is a passage in the *Samhitā* of the *Kaṭhas*, 'Therefore a *Brāhmaṇa* does not drink spirituous liquor, thinking "may I not be stained by sin."—Here terminates the *adhikaraṇa* of 'the allowance of all food.'

32. The works of the *āśramas* also, on account of their being enjoined.

It has been said that sacrifices and other works are auxiliary to the knowledge of Brahman. The doubt now arises whether those works are to be performed by him also who merely wishes to fulfil the duties of his *āśrama*, without aiming at final Release, or not. They are not, the *Pūrvapakshin* holds, for that things auxiliary to knowledge should stand in subordinate relation to a certain state of life would imply the contradiction of permanent and non-permanent obligation.—Of this view the *Sūtra* disposes, 'The works of the *āśramas* also.' The works belonging to each *āśrama* have to be performed by those also who do not aim at more than to live according to the *āśrama*; for they are specifically enjoined by texts such as 'as long as life lasts he is to offer the *Agnihotra*'; this implies a permanent obligation dependent on life. And that the same works are also to be performed as being auxiliary to

knowledge appears from the texts enjoining them in that aspect, 'Him they seek to know by the study of the Veda' (*Bri. Up. IV, 4, 22*); this the next Sûtra declares.

33. And on account of co-operativeness.

These works are to be performed also on account of their being co-operative towards knowledge in so far, namely, as they give rise to the desire of knowledge; and their thus being enjoined for a double purpose does not imply contradiction any more than the double injunctions of the Agnihotra, which one text connects with the life of the sacrificer and another text with his desire to reach the heavenly world.—Nor does this imply a difference of works—this the next Sûtra declares.

34. In any case they are the same, on account of twofold inferential signs.

There is no radical difference of works; but in any case, i. e. whether they be viewed as duties incumbent on the âsrama or as auxiliary to knowledge, sacrifices and other works are one and the same. For Scripture, in enjoining them in both these aspects, makes use of the same terms, so that we recognise the same acts, and there is no means of proof to establish difference of works.

35. And Scripture also declares (knowledge) not to be overpowered.

Texts such as 'By works of sacred duty he drives away evil' declare that sacrifices and similar works have the effect of knowledge 'not being overpowered,' i. e. of the origination of knowledge not being obstructed by evil works. Sacrifices and similar works being performed day after day have the effect of purifying the mind, and owing to this, knowledge arises in the mind with ever increasing brightness. This proves that the works are the same in either case.—Here terminates the *adhikarâṇa* of 'the being enjoined' (of sacrifices, and so on).

36. Also in the case of those outside, as this is seen.

It has been declared that the members of the four āśramas have a claim to the knowledge of Brahman, and that the duties connected with each āśrama promote knowledge. A doubt now arises whether those men also who, on account of poverty and so on, stand outside the āśramas are qualified for the knowledge of Brahman, or not.—They are not, the Pūrvapakshin holds, since such knowledge is to be attained in a way dependent on the special duties of each āśrama; while those who do not belong to an āśrama are not concerned with āśrama duties.—This view the Sūtra rejects. Those also who do not stand within any āśrama are qualified for knowledge, 'because that is seen,' i. e. because the texts declare that men such as Raikva, Bhishma, Samvarta and others who did not belong to āśramas were well grounded in the knowledge of Brahman. It can by no means be maintained that it is āśrama duties only that promote knowledge; for the text 'by gifts, by penance, by fasting, and so on' (*Bṛi. Up. IV, 4, 22*) distinctly declares that charity also and other practices, which are not confined to the āśramas, are helpful towards knowledge. In the same way as in the case of those bound to chastity—who, as the texts show, may possess the knowledge of Brahman—knowledge is promoted by practices other than the Agnihotra and the like, so—it is concluded—in the case of those also who do not belong to any āśrama knowledge may be promoted by certain practices not exclusively connected with any āśrama, such as prayer, fasting, charity, propitiation of the divinity, and so on.

37. Smṛiti also states this.

Smṛiti also declares that men not belonging to an āśrama grow in knowledge through prayer and the like. 'Through prayer also a Brāhmaṇa may become perfect. May he perform other works or not, one who befriends all creatures is called a Brāhmaṇa' (*Manu Smṛi. II, 17*).

38. And there is the promotion (of knowledge) through special acts (of duty).

The above conclusion is founded not only on Reasoning and *Smṛiti*; but Scripture even directly states that knowledge is benefited by practices not exclusively prescribed for the *âsramas*, 'By penance, abstinence, faith, and knowledge he is to seek the Self' (Pr. Up. I, 10).

39. But better than that is the other also on account of an inferential mark.

Better than to be outside the *âsramas* is the condition of standing within an *âsrama*. The latter state may be due to misfortune; but he who can 'should be within an *âsrama*, which state is the more holy and beneficial' one. This follows from inference only, i. e. *Smṛiti*; for *Smṛiti* says, 'A *Brâhmaṇa* is to remain outside the *âsramas* not even for one day.' For one who has passed beyond the stage of *Brahmaçarya*, or whose wife has died, the impossibility to procure a wife constitutes the misfortune (which prevents him from belonging to an *âsrama*).—Here terminates the *adhikaraṇa* of 'widowers.'

40. But of him who has become that there is no becoming not that, according to *Gaimini* also, on account of (Scripture) restraining from the absence of the forms of that.

The doubt here arises whether those also who have fallen from the state of life of a *Naishṭhika*, *Vaikhâṇasa* or *Pârivrâgaka* are qualified for the knowledge of Brahman or not.—They are so, since in their case, no less than in that of widowers and the like, the growth of knowledge may be assisted by charity and other practices not confined to *âsramas*.—This *primâ facie* view the *Sûtra* sets aside. 'He who has become that,' i. e. he who has entered on the condition of a *Naishṭhika* or the like 'cannot become not that,' i. e. may not live in a non-*âsrama* condition; since scriptural texts restrain men who once have entered the *Naishṭhika*, &c., state 'from the absence of the forms of that,' i. e. from the discontinuance of the special duties of their *âsrama*. Compare texts such as 'He is to go into

the forest, and is not to return from thence'; 'Having renounced the world he is not to return.' And hence persons who have lapsed from their āsrama are not qualified for meditation on Brahman. This view of his the Sūtra-kāra strengthens by a reference to the opinion of Gaimini. —But cannot a Naishṭhika who, through some sin, has lapsed from his duties and position, make up for his transgression by some expiatory act and thus again become fit for meditation on Brahman?—To this point the next Sūtra refers.

41. Nor the (expiatory performance) described in the chapter treating of qualification; that being impossible on account of the Smṛiti referring to such lapse.

Those expiatory performances which are described in the chapter treating of qualification (Pū. Mī. Sū. VI) are not possible in the case of him who has lapsed from the condition of a Naishṭhika; since such expiations do not apply to him, as is shown by a Smṛiti text referring to such lapse, viz. 'He who having once entered on the duties of a Naishṭhika lapses from them, for such a slayer of the Self I do not see any expiatory work by which he might become clean.' The expiatory ceremony referred to in the Pūrva Mīmāṃsā therefore applies to the case of other Brahma-kārins only.

42. A minor one, thus some; (and hence they hold) the existence (of expiation), as in the case of eating. This has been explained.

Some teachers are of opinion that even on the part of Naishṭhikas and the rest the lapse from chastity constitutes only a minor offence which can be atoned for by expiatory observances; in the same way as in the case of the eating of forbidden food the same prāyaścitta may be used by the ordinary Brahma-kārin and by Naishṭhikas and the rest. This has been stated by the Smṛiti writer, 'For the others also (i. e. the Naishṭhikas and so on) the same (rules and

practices as those for the Upakurvâna) hold good, in so far as not opposed to their ârâma.'

43. But in either case (such men) stand outside ; on account of Smṛiti and custom.

Whether the point under discussion constitutes a minor or a major offence, in any case those who have lapsed stand outside the category of those qualified for the knowledge of Brahman. For Smṛiti, i. e. the text quoted above, 'I see no expiatory performance by which he, a slayer of Brahman as he is, could become pure again,' declares that expiations are powerless to restore purity. And custom confirms the same conclusion ; for good men shun those Naishṭhikas who have lapsed, even after they have performed prâyaścittas, and do not impart to them the knowledge of Brahman. The conclusion, therefore, is that such men are not qualified for knowing Brahman.—Here terminates the adhikarâṇa of 'him who has become that.'

44. By the Lord (of the sacrifice), since Scripture declares a fruit—thus Âtreya thinks.

A doubt arises whether the meditations on such constituent elements of the sacrifice as the Udgîtha, and so on, are to be performed by the sacrificer (for whose benefit the sacrifice is offered), or by the officiating priests. Âtreya advocates the former view ; on the ground of Scripture showing that in the case of such meditations as the one on the small ether within the heart, fruit and meditation belong to the same person, and that in the case of such meditations as the one on the Udgîtha the fruit belongs to the sacrificer (whence we conclude that the meditation also is his). Nor can it be said that the sacrificer is not competent for such meditation, for the reason that like the godohana vessel it is connected with an element of the sacrifice (which latter the priests only can perform). For the godohana vessel serves to bring water, and this of course none else can do but the Adhvaryu ; while a meditation on the Udgîtha as being the essence of all essences can very well be performed by the Sacrificer—true though

it be that the Udgîtha itself can be performed by the Udgâtri priest only.—Against this view the next Sûtra declares itself.

45. (They are) the priest's work, Auḍulomi thinks ; since for that he is engaged.

The teacher Auḍulomi is of opinion that the meditation on the Udgîtha and the like is the work of the priest, since it is he who is engaged for the purpose of performing that which gives rise to the fruit, i. e. of the entire sacrifice with all its subordinate parts. Injunctions referring to the performance of the sacrifices such as 'he chooses the priests; he gives to the priests their fee' indicate that the entire sacrificial performance is the work of the priests, and that hence all activities comprised within it—mental as well as bodily—belong to the priests. Capability or non-capability does not constitute the criterion in this case. For although the meditations in question aim directly at the benefit of man (not at the greater perfection of the sacrifice), yet since they fall within the sphere of qualification of those who are qualified for the sacrifice, and since the sacrifice with all its subordinate elements has to be performed by the priests, and since the text 'whatever he does with knowledge that becomes more vigorous' declares knowledge to belong to the same agent as the works which are benefited by such knowledge, we conclude that those meditations also are the exclusive duty of the priests. In the case of the meditations on the small ether, &c, on the other hand, the text says nothing as to their having to be performed by priests, and we therefore assume in accordance with the general principle that 'the fruit belongs to the performer,' that the agent there is the person to whom Scripture assigns the fruit.—Here terminates the adhikarana of 'the lord (of the sacrifice).'

46. There is injunction of other auxiliary means for him who is such, as in the case of injunction and so on ; (the term *mauna* denoting) according to an alternative meaning a third something.

‘Therefore let a Brāhmaṇa after he has done with learning wish to stand by a childlike state; and after having done with the childlike state and learning (he is) a Muni’ (*Bṛi. Up. III, 5*). A doubt arises whether this text enjoins Muni-hood in the same way as it enjoins learning and the childlike state, or merely refers to it as something already established.—The Pūrvapakshin holds the latter view on the ground that as ‘Muni-hood’ and ‘learning’ both connote knowledge, the word ‘Muni’ merely refers back to the knowledge already enjoined in the phrase ‘after he has done with learning.’ For the text presents no word of injunctive force with regard to Muni-hood.—This view the Sūtra controverts. ‘For him who is such,’ i. e. for those who possess knowledge, ‘there is an injunction of a different co-operative factor’ ‘in the same way as injunctions and the rest.’ By the *injunctions* in the last clause we have to understand the special duties of the different āśramas, i. e. sacrifices and the like, and also such qualifications as quietness of mind and the like; and by the ‘and the rest’ is meant the learning of and pondering on the sacred texts. Stated at length, the meaning of the Sūtra then is as follows—in the same way as texts such as ‘him Brāhmaṇas seek to know through the reciting of the Veda, through sacrifices and charity, and so on,’ and ‘Quiet, subdued,’ &c. (*Bṛi. Up. IV, 4, 23*) enjoin sacrifices and so on, and quietness of mind and the like, as helpful towards knowledge; and as texts such as ‘the Self is to be heard, to be pondered upon’ (*Bṛi. Up. II, 4, 5*) mention hearing and pondering as helpful towards knowledge; thus the text under discussion enjoins learning, a childlike state of mind, and Muni-hood as three further different auxiliaries of knowledge.—‘Muni-hood’ does *not* denote the same thing as ‘learning’—this the Sūtra intimates by the clause ‘alternatively a third,’ i. e. as the word muni is observed alternatively to denote persons such as Vyāsa distinguished by their power of profound reflection (*manana*), the abstract term munihood denotes a third thing different from *learning* and the ‘childlike state.’ Hence, although the phrase ‘then a Muni’ does not contain a word of directly

injunctive power, we must all the same understand it in an injunctive sense, viz. 'then let him be or become a Muni'; for Muni-hood is not something previously established. Such munihood is also something different from mere *reflection* (*manana*); it is the reiterated representation before the mind of the object of meditation, the idea of that object thus becoming more and more vivid. The meaning of the entire text therefore is as follows. A Brāhmaṇa is at first fully to master knowledge, i.e. he is to attain, by means of hearing and pondering, to the knowledge of Brahman in all its fulness and perfection. This is to be effected through the growth of purity of mind and heart, due to the grace of the Lord; for this *Smṛiti* declares, 'Neither by the Vedas nor by austerities, and so on, can I be so seen—; but by devotion exclusive I may be known' (Bha. Gī. XI, 53-54); and Scripture also says, 'Who has the highest devotion for God' (Svet. Up. VI, 23), and 'That Self cannot be gained by the study of the Veda,' &c. 'He whom the Self chooses by him the Self is to be attained' (Ka. Up. I, 2, 23). After that 'he is to stand by a childlike state'; what this means will be explained further on. And after that he is to be a Muni, i.e. he is to fix his thoughts so exclusively and persistently on Brahman as to attain to the mode of knowledge called meditation. Having by the employment of these three means reached true knowledge he—the text goes on to say—having done with *amauna* and *mauna* is a Brāhmaṇa. *Amauna*, i.e. non-*mauna*, denotes all the auxiliaries of knowledge different from *mauna*: employing these and *mauna* as well he reaches the highest goal of knowledge. And, the text further says, there is no other means but those stated whereby to become such, i.e. a true Brāhmaṇa. The entire text thus evidently means to enjoin on any one standing within any āśrama learning, a childlike state, and *mauna* as auxiliary means of knowledge, in addition to sacrifices and the other special duties of the āśramas.—But, an objection is raised, if knowledge, aided by *pāṇḍitya* and so on, and thus being auxiliary to the action of the special duties of the āśramas, is thus declared to be the

means of attaining to Brahman; how then are we to understand the *Khândogya*'s declaring that a man, in order to attain to Brahman, is throughout his life to carry on the duties of a householder¹?—To this the next *Sûtra* replies.

47. But on account of the existence (of knowledge) in all, there is winding up with the householder.

As knowledge belongs to the members of all *âsramas* it belongs to the householder also, and for this reason the *Upanishad* winds up with the latter. This winding up therefore is meant to illustrate the duties (not of the householder only, but) of the members of all *âsramas*. Analogously in the text under discussion (*Bri. Up.* III, 5) the clause 'A *Brâhmaṇa* having risen above the desire for sons, the desire for wealth, and the desire for worlds, wanders about as a mendicant,' intimates duties belonging exclusively to the condition of the wandering beggar, and then the subsequent clause 'therefore let a *Brâhmaṇa* having done with learning,' &c., enjoins *pânditya*, *bâlya*, and *mauna* (not as incumbent on the *pârivrâgaka* only, but) as illustrating the duties of all *âsramas*.—This the next *Sûtra* explicitly declares.

48. On account of the others also being taught, in the same way as the condition of the Muni.

The injunction, on him who has passed beyond all desire, of *mauna* preceded by *pârivrâgya* (wandering about as a mendicant), is meant to illustrate the duties of all *âsramas*. For the duties of the other *âsramas* are taught by Scripture no less than those of the Muni (and the householder). Similarly it was shown above that in the text 'There are three branches of sacred duty—he who is founded on Brahman goes to immortality,' the term 'founded on Brahman' applies equally to members of all *âsramas*.—It therefore remains a settled conclusion that

¹ *Kh. Up.* VIII, 13.

the text under discussion enjoins *pāṇḍitya*, *bālya*, and *mauna* as being auxiliaries to knowledge in the same way as the other duties of the *āśramas*, such as sacrifices and the rest.—Here terminates the *adhikaraṇa* of ‘the injunction of other auxiliaries.’

49. Not manifesting itself; on account of the connexion.

In the text discussed above we meet with the word ‘*bālya*,’ which may mean either ‘being a child’ or ‘being and doing like a child.’ The former meaning is excluded, as that particular age which is called childhood cannot be assumed at will. With regard to the latter meaning, however, a doubt arises, viz. whether the text means to say that he who aims at perfect knowledge is to assume all the ways of a child, as e. g. its wilful behaviour, or only its freedom from pride and the like.—The former, the *Pūrvapakshin* maintains. For the text gives no specification, and texts enjoining restraints of different kinds (on the man desirous of knowledge) are sublated by this specific text which enjoins him to be in all points like a child.—This view the *Sūtra* disposes of. ‘Not manifesting itself.’ That aspect of a child’s nature which consists in the child not manifesting its nature (viz. in pride, arrogance, and so on), the man aiming at true knowledge is to make his own. ‘On account of connexion,’ i. e. because thus only the ‘*bālya*’ of the text gives a possible sense. The other characteristic features of ‘childhood’ the texts declare to be opposed to knowledge, ‘He who has not turned away from wicked conduct, who is not tranquil and attentive, or whose mind is not at peace, he can never attain the Self by knowledge’ (*Ka. Up. I, 2, 24*); ‘When food is pure, the whole nature becomes pure’ (*Kh. Up. VII, 26, 2*), and so on.—Here terminates the *adhikaraṇa* of ‘non-manifestation.’

50. What belongs to this world, there being no obstruction at hand; as this is seen.

Knowledge, as enjoined by Scripture, is twofold, having

for its fruit either exaltation within the sphere of the *Samsâra*, or final Release. With regard to the former the question arises whether it springs up only immediately subsequent to the good works which are the means to bring it about; or, indefinitely, either subsequent to such works or at some later time.—The *Pûrvapakshin* holds the former view. A man reaches knowledge through his good deeds only, as the Lord himself declares, 'Four kinds of men doing good works worship me,' &c. (*Bha. Gî. VII, 16*); and when those works have been accomplished there is no reason why the result, i. e. knowledge, should be delayed.—This view the *Sûtra* disposes of. 'What is comprised in this world,' i. e. meditation, the result of which is worldly exaltation, springs up immediately after the works to which it is due, in case of there being no other works of greater strength obstructing the rise of knowledge; but if there is an obstruction of the latter kind, knowledge springs up later on only. 'For this is seen,' i. e. Scripture acknowledges the effects of such obstruction; for a statement such as 'what he does with knowledge, with faith, with the *Upanishad* that is more vigorous,' means that works joined with the knowledge of the *Udgîtha*, and so on, produce their results without obstruction (which implies that the action of other works is liable to be obstructed).—Here terminates the *adhikarâṇa* of 'what belongs to this world.'

51. In the same way there is non-determination with regard to what has Release for its result; that condition being ascertained, that condition being ascertained.

So likewise in the case of the origination, through works of very great merit, of such knowledge as has for its result final Release, the time is not definitely fixed; for here also there is ascertained the same condition, viz. the termination of the obstruction presented by other works. A further doubt might in this case be raised on the ground that such works as give rise to knowledge leading to final Release are stronger than all other works, and therefore not

liable to obstruction. But this doubt is disposed of by the reflection that even in the case of a man knowing Brahman there may exist previous evil deeds of overpowering strength.—The repetition of the last words of the Sūtra indicates the completion of the adhyāya.—Here terminates the adhikaraṇa of 'what has Release for its result.'

FOURTH ADHYĀYA.

FIRST PĀDA.

1. Repetition, on account of the text teaching (what has to be done more than once).

The third adhyāya was concerned with the consideration of meditation, together with its means. The Sūtras now enter on a consideration of the results of meditation, after a further preliminary clearing up of the nature of meditation. The question here arises whether the act of knowledge of Brahman inculcated in Vedānta-texts, such as 'He who knows Brahman reaches the Highest,' 'Having known him thus he passes beyond death,' 'He knows Brahman, he becomes Brahman,' is, in the view of Scripture, to be performed once only, or to be repeated more than once.—Once suffices, the Pûrvapakshin maintains; for as the text enjoins nothing more than knowing there is no authority for a repetition of the act. Nor can it be said that the act of knowing, analogous to the act of beating the rice-grains until they are freed from the husks, is a visible means towards effecting the intuition of Brahman, and hence must, like the beating, be repeated until the effect is accomplished; for knowing is not a visible means towards anything. Such acts as the Gyotishṭoma sacrifice and the knowledge inculcated in the Vedānta-texts are alike of the nature of conciliation of the Supreme Person; through whom thus conciliated man obtains all that is beneficial to him, viz. religious duty, wealth, pleasure, and final Release. This has been shown under III, 2, 38. The meaning of Scripture therefore is accomplished by performing the act of knowledge once only, as the Gyotishṭoma is performed once.—This view the Sūtra sets aside. The meaning of Scripture is fulfilled only by repeated acts of knowledge 'on account of teaching,' i. e. because the teaching of Scripture is conveyed

by means of the term 'knowing' (vedana), which is synonymous with meditating (dhyāna, upāsana). That these terms are so synonymous appears from the fact that the verbs vid, upās, dhyāi are in one and the same text used with reference to one and the same object of knowledge. A text begins, e.g. 'Let him meditate (upāsita) on mind as Brahman,' and concludes 'he who knows (veda) this shines, warms,' &c. (*Kh. Up. III, 18*). In the same way the knowledge of Raikva is at first referred to by means of vid, 'He who knows (veda) what he knows is thus spoken of by me,' and further on by means of upās, 'teach me the deity on which you meditate' (*Kh. Up. IV, 1, 2*). Similarly texts which have the same meaning as the text 'He who knows Brahman reaches the Highest'—viz. 'the Self should be seen, be heard, be reflected on, be meditated upon (nididhyāsitavya)'—'Then he sees him meditating (dhyāyamāna) on him as without parts' (*Mu. Up. III, 1, 8*), and others—use the verb dhyāi to express the meaning of vid. Now dhyāi means to think of something not in the way of mere representation (*smṛiti*), but in the way of *continued* representation. And upās has the same meaning; for we see it used in the sense of thinking with uninterrupted concentration of the mind on one object. We therefore conclude that as the verb 'vid' is used interchangeably with dhyāi and upās, the mental activity referred to in texts such as 'he knows Brahman' and the like is an often-repeated continuous representation.

2. And on account of an inferential mark.

Inferential mark here means *Smṛiti*. *Smṛiti* also declares that that knowledge which effects Release is of the nature of continued representation. Meditation therefore has to be repeated.—Here terminates the *adhikaraṇa* of 'repetition.'

3. But as the Self; this (the ancient Devotees) acknowledge (since the texts) make (them) apprehend (in that way).

The following point is now taken into consideration. Is Brahman to be meditated upon as something different from the meditating Devotee, or as the Self of the latter?—The Pûrvapakshin holds the former view. For, he says, the individual soul *is* something different from Brahman ; as has been proved under II, 1, 22 ; III, 4, 8 ; I, 1, 15. And Brahman must be meditated upon as it truly is ; for if it is meditated upon under an unreal aspect, the attaining to Brahman also will not be real, according to the principle expressed in the text, ‘ According as a man’s thought is in this world, so will he be when he has departed this life ’ (*Kh. Up.* III, 14, 1). This view the Sûtra sets aside. Brahman is rather to be meditated upon as being the Self of the meditating Devotee. As the meditating individual soul is the Self of its own body, so the highest Brahman is the Self of the individual soul—this is the proper form of meditation.—Why?—Because the great Devotees of olden times acknowledged this to be the true nature of meditation ; compare the text ‘ Then I am indeed thou, holy divinity, and thou art me.’—But how can the Devotees claim that Brahman which is a different being is their ‘ Ego ’?—Because the texts enable them to apprehend this relation as one free from contradiction. ‘ He who dwelling within the Self is different from the Self, whom the Self does not know, of whom the Self is the body, who rules the Self from within ; he is thy Self, the inner ruler, the immortal one ’ (*Bṛi. Up.* III, 7, 3) ; ‘ In the True all these beings have their root, they dwell in the True, they rest in the True ;—in that all that exists has its Self ’ (*Kh. Up.* VI, 8) ; ‘ All this indeed is Brahman ’ (*Kh. Up.* III, 14, 1)—all these texts teach that all sentient and non-sentient beings spring from Brahman, are merged in him, breathe through him, are ruled by him, constitute his body ; so that he is the Self of all of them. In the same way therefore as, on the basis of the fact that the individual soul occupies with regard to the body the position of a Self, we form such judgments of co-ordination as ‘ I am a god—I am a man ’ ; the fact of the individual Self being of the nature of Self justifies us in viewing our own Ego as belonging

to the highest Self. On the presupposition of all ideas being finally based on Brahman and hence all words also finally denoting Brahman, the texts therefore make such statements of mutual implication as 'I am thou, O holy divinity, and thou art me.' On this view of the relation of individual soul and highest Self there is no real contradiction between two, apparently contradictory, sets of texts, viz. those on the one hand which negative the view of the soul being different from the highest Self, 'Now if a man meditates upon another divinity, thinking "the divinity is one and I another," he does not know'; 'He is incomplete, let him meditate upon Him as the Self'; 'Everything abandons him who views anything apart from the Self' (*Bṛi. Up. I, 4, 10*; 7—*II, 4, 6*); and on the other hand those texts which set forth the view of the soul and the highest Self being different entities, 'Thinking of the (individual) Self and the Mover as different' (*Svet. Up. I, 6*). For our view implies a denial of difference in so far as the individual 'I' is of the nature of the Self; and it implies an acknowledgment of difference in so far as it allows the highest Self to differ from the individual soul in the same way as the latter differs from its body. The clause 'he is incomplete' (in one of the texts quoted above) refers to the fact that Brahman which is different from the soul constitutes the Self of the soul, while the soul constitutes the body of Brahman.—It thus remains a settled conclusion that Brahman is to be meditated upon as constituting the Self of the meditating Devotee.—Here terminates the *adhikaraṇa* of 'meditation under the aspect of Self.'

4. Not in the symbol; for (the symbol) is not that one (i. e. the Self of the Devotee).

'Let a man meditate on mind as Brahman' (*Kṛ. Up. III, 18, 1*); 'He who meditates on name as Brahman' (*Kṛ. Up. VII, 15*)—with regard to these and similar meditations on outward symbols (*pratīka*) of Brahman there arises a doubt, viz. whether in them the symbols are to be thought of as of the nature of Self or not. The *Pūrva-*

pakshin holds the former view. For, he says, in form those injunctions do not differ from other injunctions of meditation on Brahman, and Brahman, as we have seen, constitutes the Self of the meditating Devotee.—This view the Sûtra sets aside. A pratika cannot be meditated on as being of the nature of Self; for the pratika is not the Self of the meditating Devotee. What, in those meditations, is to be meditated upon is the pratika only, not Brahman: the latter enters into the meditation only as qualifying its aspect. For by a meditation on a pratika we understand a meditation in which something that is not Brahman is viewed under the aspect of Brahman, and as the pratika—the object of meditation—is not the Self of the Devotee it cannot be viewed under that form.—But an objection is raised here also, it is Brahman which is the real object of meditation; for where Brahman *may* be viewed as the object of meditation, it is inappropriate to assume as objects non-sentient things of small power such as the mind, and so on. The object of meditation therefore is Brahman viewed under the aspect of mind, and so on.—This objection the next Sûtra disposes of.

5. The view of Brahman, on account of superiority.

The view of Brahman may appropriately be superimposed on mind and the like; but not the view of mind, and so on, on Brahman. For Brahman is something superior to mind, and so on; while the latter are inferior to Brahman. To view a superior person, a prince e.g., as a servant would be lowering; while, on the other hand, to view a servant as a prince is exalting.—Here terminates the *adhikarâṇa* of 'symbols.'

6. And the ideas of Âditya and the rest on the member; on account of this being rational.

'He who shines up there let a man meditate on him as the Udgitha' (*Kṛ. Up. I, 3, 1*).—With regard to this and similar meditations connected with subordinate parts of sacrificial performances there arises the doubt whether

the idea of Āditya and so on has to be superimposed on the subordinate part of the sacrifice, such as the Udgītha, or vice versâ (i. e. whether Āditya should be meditated upon under the aspect of the Udgītha, or vice versâ).—The Pūrvapakshin holds the former view. For the general principle is that the lower being should be viewed under the aspect of the higher, and the Udgītha and so on, which are parts of the sacrifices through which certain results are effected, are superior to the divinities who do not accomplish any result.—Of this view the Sūtra disposes. The ideas of Āditya and so on are to be superimposed on the 'members,' i. e. the Udgītha and so on, which are constituent members of the sacrifices; because of the gods only superiority can be established. For it is only through the propitiation of the gods that sacrifices are capable of bringing about their results. The Udgītha and the rest therefore are to be viewed under the aspect of Āditya and so on.—Here terminates the adhikarāṇa of 'the ideas of Āditya and so on.'

7. Sitting; on account of possibility.

It has been shown that that special form of cognitional activity which the Vedānta-texts set forth as the means of accomplishing final Release and which is called meditation (dhyāna; upāsana) has to be frequently repeated, and is of the nature of continued representation. A question now arises as to the way in which it has to be carried on.—There being no special restrictive rule, the Pūrvapakshin holds that the Devotee may carry it on either sitting or lying down or standing or walking.—This view the Sūtra sets aside. Meditation is to be carried on by the Devotee in a sitting posture, since in that posture only the needful concentration of mind can be reached. Standing and walking demand effort, and lying down is conducive to sleep. The proper posture is sitting on some support, so that no effort may be required for holding the body up.

8. And on account of meditation.

Since, as intimated by the text, 'the Self is to be medi-

tated upon,' the mental activity in question is of the nature of meditation, it requires as its necessary condition concentration of mind. For by meditation is understood thought directed upon one object and not disturbed by the ideas of other things.

9. And with reference to immobility.

And it is with reference to their immobility that the earth and other inanimate things—the air, the sky, the waters, the mountains—may be spoken of as thinking, 'the earth thinks (dhyāyati) as it were,' and so on. Movelessness hence is characteristic of the intensely meditating person also, and such movelessness is to be realised in the sitting posture only.

10. And Smṛiti texts say the same.

Smṛiti texts also declare that he only who sits can meditate, 'Having placed his steady seat upon a pure spot, there seated upon that seat, concentrating his mind he should practise Yoga' (Bha. Gī. VI, 11-12).

11. Where concentration of mind (is possible), there; on account of there being no difference.

As the texts do not say anything as to special places and times, the only requisite of such places and times is that they should favour concentration of mind. This agrees with the declaration 'Let a man apply himself to meditation in a level and clean place, &c., favourable to the mind' (Svet. Up. II, 10).—Here terminates the *adhikaraṇa* of 'the sitting one.'

12. Up to death; for there also it is seen.

The question now arises whether the meditation described which is the means of final Release is to be accomplished within one day, or to be continued day after day, until death.—The view that it is accomplished within one day, as this will satisfy the scriptural injunction, is disposed of by the Sūtra. Meditation is to be continued until death. For Scripture declares that meditation has to take place 'there,' i.e. in the whole period from the first effort after meditation up to death, 'Acting thus as

long as life lasts he reaches the world of Brahman.'—Here terminates the *adhikaraṇa* of 'up to death.'

13. On the attainment of this, there result the non-clinging and the destruction of later and earlier sins; this being declared.

Having, so far, elucidated the nature of meditation, the Sūtras now begin to consider the result of meditation. Scripture declares that on the knowledge of Brahman being attained a man's later and earlier sins do not cling to him but pass away. 'As water does not cling to a lotus leaf, so no evil deed clings to him who knows this' (*Kh. Up. IV, 14, 3*); 'Having known that he is not sullied by any evil deed' (*Bri. Up. IV, 4, 23*); 'As the fibres of the Ishikā reed when thrown into the fire are burnt, thus all his sins are burnt' (*Kh. Up. V, 24, 3*); 'All his works perish when He has been beheld who is high and low' (*Mu. Up. II, 2, 8*).—The doubt here arises whether this non-clinging and destruction of all sins is possible as the result of mere meditation, or not.—It is not possible, the Pūrvapakshin maintains; for Scripture declares, 'no work the fruits of which have not been completely enjoyed perishes even in millions of aeons.' What the texts, quoted above, say as to the non-clinging and destruction of works occurs in sections complementary to passages inculcating knowledge as the means of final Release, and may therefore be understood as somehow meant to eulogize knowledge. Nor can it be said that knowledge is enjoined as an expiation of sins, so that the destruction of sins could be conceived as resulting from such expiation; for knowledge—as we see from texts such as 'He who knows Brahman reaches the Highest,' 'He knows Brahman and he becomes Brahman'—is enjoined as a means to reach Brahman. The texts as to the non-clinging and destruction of sins therefore can only be viewed as *arthavāda* passages supplementary to the texts enjoining knowledge of Brahman.—This view the Sūtra sets aside. When a man reaches knowledge, the non-clinging and destruction of all sins may be effected through the power of knowledge. For Scripture declares the power

of knowledge to be such that 'to him who knows this, no evil deed clings,' and so on. Nor is this in conflict with the text stating that no work not fully enjoyed perishes; for this latter text aims at confirming the power of works to produce their results; while the texts under discussion have for their aim to declare that knowledge when once sprung up possesses the power of destroying the capability of previously committed sins to produce their own evil results and the power of obstructing that capability on the part of future evil actions. The two sets of texts thus refer to different matters, and hence are not mutually contradictory. There is in fact no more contradiction between them than there is between the power of fire to produce heat and the power of water to subdue such heat. By knowledge effecting the non-clinging of sin we have to understand its obstructing the origination of the power, on the part of sin, to cause that disastrous disposition on the part of man which consists in unfitness for religious works; for sins committed tend to render man unfit for religious works and inclined to commit further sinful actions of the same kind. By knowledge effecting the destruction of sin, on the other hand, we understand its destroying that power of sin after it has once originated. That power consists, fundamentally, in displeasure on the part of the Lord. Knowledge of the Lord, which, owing to the supreme dearness of its object is itself supremely dear, possesses the characteristic power of propitiating the Lord—the object of knowledge—and thus destroys the displeasure of the Lord due to the previous commission of sins on the part of the knowing Devotee; and at the same time obstructs the origination of further displeasure on the Lord's part, which otherwise would be caused by sins committed subsequently to the origination of such knowledge. What Scripture says about sin not clinging to him who knows can however be understood only with regard to such sins as spring from thoughtlessness; for texts such as 'he who has not turned away from evil conduct' (Ka. Up. I, 2, 24) teach that meditation, becoming more perfect day after day, cannot be accomplished without the Devotee having previously broken

himself off from all evil conduct.—Here terminates the adhikaraṇa of ‘the reaching of that.’

14. Of the other also there is thus non-clinging; but at death.

It has been said that, owing to knowledge, earlier and subsequent sins do not cling and are destroyed. The same holds good also with regard to the other, i.e. to good works—they also, owing to knowledge, do not cling and are destroyed; for there is the same antagonism between knowledge and the fruit of those works, and Scripture moreover expressly declares this. Thus we read, ‘Day and night do not pass that bank—neither good nor evil deeds. All sins turn back from it’ (*Kh. Up. VIII, 4, 1*); ‘He shakes off his good and evil deeds’ (*Kau. Up. I, 4*). In the former of these texts good works are expressly designated as ‘sin’ because their fruits also are something not desirable for him who aims at Release; there is some reason for doing this because after all good works are enjoined by Scripture and their fruits are desired by men, and they hence might be thought not to be opposed to knowledge.—But even to him who possesses the knowledge of Brahman, the fruits of good deeds—such as seasonable rain, good crops, &c.—are desirable because they enable him to perform his meditations in due form; how then can it be said that knowledge is antagonistic to them and destroys them?—Of this point the Sūtra disposes by means of the clause ‘but on death.’ Good works which produce results favourable to knowledge and meditation perish only on the death of the body (not during the lifetime of the Devotee).—Here terminates the adhikaraṇa of ‘the other.’

15. But only those former works the effects of which have not yet begun; on account of that being the term.

A new doubt arises here, viz. whether all previous good and evil works are destroyed by the origination of knowledge, or only those the effects of which have not yet begun to operate.—All works alike, the Pūrvapakshin says; for the texts—as e.g. ‘all sins are burned’—declare the fruits

of knowledge to be the same in all cases ; and the fact of the body continuing to exist subsequently to the rise of knowledge may be accounted for by the force of an impulse once imparted, just as in the case of the revolution of a potter's wheel.—This view the Sûtra sets aside. Only those previous works perish the effects of which have not yet begun to operate ; for the text ' For him there is delay as long as he is not delivered from the body ' (*Kh. Up. VI, 14, 2*) expressly states when the delay of the body's death will come to an end (the body meanwhile continuing to exist through the influence of the *anārabdhakārya* works). There is no proof for the existence of an impetus accounting for the continuance of the body's life, other than the Lord's pleasure or displeasure caused by good or evil deeds.—Here terminates the *adhikāraṇa* of ' the works the operation of which has not yet begun.'

16. But the Agnihotra and the rest, (because they tend) to that effect only ; this being seen.

It might here be said that special works incumbent on the several āśramas, as e.g. the Agnihotra, need not be undertaken by those who are not desirous of their results, since these works also fall under the category of good works the result of which does not ' cling.'—This view the Sûtra sets aside. Such works as the Agnihotra must be performed, since there is no possibility of their results *not* clinging ; for him who knows, those works have knowledge for their exclusive effect. This we learn from Scripture itself : ' Him Brāhmaṇas seek to know by the study of the Veda, by sacrifices, gifts, austerities, and fasting.' This passage shows that works such as the Agnihotra give rise to knowledge, and as knowledge in order to grow and become more perfect has to be practised day after day until death, the special duties of the āśrama also, which assist the rise of knowledge, have daily to be performed. Otherwise, those duties being omitted, the mind would lose its clearness and knowledge would not arise.—But if good works such as the Agnihotra only serve the purpose of giving rise to knowledge, and if good works previous to the rise of know-

ledge perish, according to the texts 'Having dwelt there till their works are consumed' (*Kk.* Up. V, 10, 5) and 'having obtained the end of his deeds' (*Bri.* Up. IV, 4, 6), to what then applies the text 'His sons enter upon his inheritance, his friends upon his good works'?—This point is taken up by the next Sūtra.

17. According to some (a class of good works) other than these, of both kinds.

The text quoted above from one śākhā ('His friends enter upon his good deeds') refers to good works other than the Agnihotra and the rest, the only object of which is to give rise to knowledge, viz. to all those manifold good works, previous or subsequent to the attaining to knowledge, the results of which are obstructed by other works of greater strength. Those texts also which declare works not to cling or to be destroyed through knowledge refer to this same class of works.—The next Sūtra recalls the fact, already previously established, that the results of works actually performed may somehow be obstructed.

18. For (there is the text) 'whatever he does with knowledge.'

The declaration made in the text 'whatever he does with knowledge that is more vigorous,' viz. that the knowledge of the Udgītha has for its result non-obstruction of the result of the sacrifice, implies that the result of works actually performed *may* be obstructed. We thus arrive at the conclusion that the text of the Sātyāyanins, 'his friends enter upon his good works,' refers to those good works of the man possessing knowledge the results of which were somehow obstructed (and hence did not act themselves out during his lifetime, so that on his death they may be transferred to others).—Here terminates the adhikāraṇa of 'the Agnihotra and the rest.'

19. But having destroyed by fruition the other two sets he becomes one with Brahman.

There now arises the doubt whether the good and evil

works other than those the non-clinging and destruction of which have been declared, that is to say those works the results of which have begun to act, come to an end together with that bodily existence in which knowledge of Brahman originates, or with the last body due to the action of the works last mentioned, or with another body due to the action of the anārabdhakārya.—The second of these alternatives is the one to be accepted, for there is a text declaring that works come to an end with the deliverance of the Self from the current bodily existence: 'For him there is delay so long as he is not delivered (from the body), then he will become one with Brahman' (*Kh. Up. VI, 14, 2*).—This view the Sūtra sets aside. Having destroyed the other good and evil works the results of which had begun to operate by retributive experience he, subsequently to the termination of such retributive enjoyment, becomes one with Brahman. If those good and evil works are such that their fruits may be fully enjoyed within the term of one bodily existence, they come to an end together with the current bodily existence; if they require several bodily existences for the full experience of their results, they come to an end after several existences only. This being so, the deliverance spoken of in the text quoted by the Pūrvapakshin means deliverance from those works when completely destroyed by retributive enjoyment, not deliverance from bodily existence about which the text says nothing. All those works, on the other hand, good and evil, which were performed before the rise of knowledge and the results of which have not yet begun to operate—works which have gradually accumulated in the course of infinite time so as to constitute an infinite quantity—are at once destroyed by the might of the rising knowledge of Brahman. And works performed subsequently to the rise of such knowledge do not 'cling.' And, as Scripture teaches, the friends of the man possessing true knowledge take over, on his death, his good works, and his enemies his evil deeds. Thus there remains no contradiction.—Here terminates the adhikāraṇa of 'the destruction of the others.'

SECOND PĀDA.

1. Speech with mind, on account of this being seen and of scriptural statement.

The Sūtras now begin an enquiry into the mode of the going to Brahman of him who knows. At first the soul's departure from the body is considered. On this point we have the text, 'When a man departs from hence his speech is combined (sampadyate) with his mind, his mind with his breath, his breath with fire, fire with the highest deity' (*Kh. Up. VI, 6, 1*). The doubt here arises whether the speech's being combined with the mind, referred to in the text, means that the function of speech only is merged in mind, or the organ of speech itself.—The Pūrvapakshin holds the former view; for, he says, as mind is not the causal substance of speech, the latter cannot be merged in it; while the scriptural statement is not altogether irrational in so far as the functions of speech and other organs are controlled by the mind, and therefore may be conceived as being withdrawn into it.—This view the Sūtra sets aside. Speech itself becomes combined with mind; since that is seen. For the activity of mind is observed to go on even when the organ of speech has ceased to act.—But is this not sufficiently accounted for by the assumption of the mere function of speech being merged in mind?—To this the Sūtra replies 'and on account of the scriptural word.' The text says distinctly that speech itself, not merely the function of speech, becomes one with the mind. And when the function of speech comes to an end, there is no other means of knowledge to assure us that the function only has come to an end and that the organ itself continues to have an independent existence. The objection that speech cannot become one with mind because the latter is not the causal substance of speech, we meet by pointing out that the purport of the text is not that speech is merged in mind, but only that it is combined or connected with it.

2. And for the same reason all follow after.

Because speech's becoming one with mind means only conjunction with the latter, not merging within it ; there is also no objection to what Scripture says as to all other organs that follow speech being united with mind.—Here terminates the *adhikarāṇa* of 'speech.'

3. That mind in breath, owing to the subsequent clause.

That mind, i. e. mind united with all the organs unites itself with breath ; not merely the function of mind. This appears from the clause following upon the text quoted above, 'mind (unites itself) with breath.' Here, however, a further doubt suggests itself. The text 'Mind is made of earth' declares earth to be the causal substance of mind, and the text 'that (viz. water) sent forth earth' declares water to be the causal substance of earth ; while the further text 'breath is made of water' shows water to be the causal substance of breath. Considering therefore that in the text 'mind becomes united with breath' the term *breath* is naturally understood to denote the causal substance of breath, i. e. water, the appropriate sense to be given to the statement that mind is united with water is that mind is completely refunded into its own causal substance—so that the 'being united' would throughout be understood 'as being completely merged.'—The reply to this, however, is, that the clauses 'Mind is made of food, breath is made of water,' only mean that mind and breath are nourished and sustained by food and water, not that food and water are the causal substances of mind and breath. The latter indeed is impossible ; for mind consists of *ahamkāra*, and as breath is a modification of ether and other elements, the word *breath* may suggest water.—Here terminates the *adhikarāṇa* of 'mind.'

4. That (is united) with the ruler, on account of the going to it, and so on.

As from the statements that speech becomes united with mind and mind with breath it follows that speech and

mind are united with mind and breath only ; so we conclude from the subsequent clause 'breath with fire' that breath becomes united with fire only.—Against this *prīmā facie* view the Sūtra declares 'that breath becomes united with the ruler of the organs, i. e. the individual soul, on account of the going to it, and so on.' That breath goes to the individual soul, the following text declares, 'At the time of death all the *prāṇas* go to the Self of a man about to expire' (*Bṛi. Up. IV, 3, 38*). Similarly Scripture mentions the departure of *prāṇa* together with the soul, 'after him thus departing the *prāṇa* departs'; and again its staying together with the soul, 'What is that by whose departure I shall depart, and by whose staying I shall stay?' (*Pr. Up. VI, 3*). We therefore conclude that the text 'breath with fire' means that breath joined with the individual soul becomes united with fire. Analogously we may say in ordinary life that the *Yamunā* is flowing towards the sea, while in reality it is the *Yamunā* joined with the *Gaṅgā* which flows on.—Here terminates the *adhikaraṇa* of 'the ruler.'

5. With the elements, this being stated by Scripture.

There arises the further question whether breath joined with the soul unites itself with fire only or with all the elements combined.—With fire, so much only being declared by Scripture!—This view the Sūtra sets aside. Breath and soul unite themselves with all the elements; for Scripture declares the soul, when moving out, to consist of all the elements—'Consisting of earth, consisting of water, consisting of fire.'—But this latter text explains itself also on the assumption of breath and soul uniting themselves in succession with fire and the rest, one at a time!—This the next Sūtra negatives.

6. Not with one; for both declare this.

Not with one; because each element by itself is incapable of producing an effect. Such incapability is declared by Scripture and tradition alike. The text 'Having entered these beings with this *gīva* soul let me reveal names and forms—let me make each of these three tripartite' (*Kh. Up.*

VI, 3) teaches that the elements were rendered tripartite in order to be capable of evolving names and forms ; and of similar import is the following *Smṛiti* text, 'Possessing various powers these (elements), being separate from one another, were unable to produce creatures without combining. But having entered into mutual conjunction they, from the Mahat down to individual beings, produce the Brahma egg.' From this it follows that in the clause 'breath is united with fire' the word *fire* denotes fire mixed with the other elements. Breath and soul therefore are united with the aggregate of the elements.—Here terminates the *adhikarana* of 'the elements.'

7. And it is common up to the beginning of the way ; and the immortality (is that which is obtained), without having burned.

Is this departure of the soul common to him who knows and him who does not know ?—It belongs to him only who does not know, the *Pūrvapakshin* holds. For Scripture declares that for him who knows there is no departure, and that hence he becomes immortal then and there (irrespective of any departure of the soul to another place), 'when all desires which once dwelt in his heart are undone, then the mortal becomes immortal, then he obtains Brahman' (*Bṛi. Up. IV, 4, 7*). This view the *Sūtra* sets aside. For him also who knows there is the same way of passing out up to the beginning of the path, i. e. previously to the soul's entering the veins. For another text expressly declares that the soul of him also who knows passes out by way of a particular vein : 'there are a hundred and one veins of the heart ; one of them penetrates the crown of the head ; moving upwards by that a man reaches immortality, the others serve for departing in different directions' (*Kh. Up. VIII, 6, 5*). Scripture thus declaring that the soul of him who knows passes out by way of a particular vein, it must of course be admitted that it *does* pass out ; and as up to the soul's entering the vein no difference is mentioned, we must assume that up to that moment the departure of him who knows does not differ from that

of him who does not know. A difference however is stated with regard to the stage of the soul's entering the vein, viz. *Bṛi. Up. IV, 4, 2*, 'By that light the Self departs, either through the eye, or through the skull, or through other parts of the body.' As this text must be interpreted in agreement with the text relative to the hundred and one veins, the departure by way of the head must be understood to belong to him who knows, while the other modes of departing belong to other persons. The last clause of the Sūtra 'and the immortality, without having burned' replies to what the *Pūrvapakshin* said as to the soul of him who knows being declared by Scripture to attain to immortality then and there. The immortality referred to in the text 'when all desires of his heart are undone' denotes that non-clinging and destruction of earlier and later sins which comes to him who knows, together with the rise of knowledge, without the connexion of the soul with the body, and the sense-organs being burned, i. e. dissolved at the time.—'He reaches Brahman' in the same text means that in the act of devout meditation the devotee has an intuitive knowledge of Brahman.

8. Since, up to the union with that (i. e. Brahman) the texts describe the *Samsāra* state.

The immortality referred to must necessarily be understood as not implying dissolution of the soul's connexion with the body, since up to the soul's attaining to Brahman the texts describe the *Samsāra* state. That attaining to Brahman takes place, as will be shown further on, after the soul—moving on the path the first stage of which is light—has reached a certain place. Up to that the texts denote the *Samsāra* state of which the connexion with a body is characteristic. 'For him there is delay so long as he is not delivered (from the body); then he will be united' (*Kh. Up. VI, 14, 2*); 'Shaking off all evil as a horse shakes his hairs, and as the moon frees herself from the mouth of Rāhu; having shaken off the body I obtain self, made and satisfied, the uncreated world of Brahman' (VIII, 13).

9. And the subtle (body persists), on account of

a means of knowledge, it being thus observed (in Scripture).

The bondage of him who knows is not, at that stage, dissolved, for this reason also that the subtle body continues to persist.—How is this known?—Through a means of knowledge, viz. because it is thus seen in Scripture. For Scripture states that he who knows, when on the path of the gods, enters into a colloquy with the moon and others, ‘he is to reply,’ &c. (Kau. Up. I, 3 ff.). This implies the existence of a body, and thence it follows that, at that stage, the subtle body persists. The state of bondage therefore is not yet dissolved.

10. Hence not in the way of destruction of bondage.

It thus appears that the text ‘when all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman’ (Bṛi. Up. IV, 4, 7), does not mean such immortality as would imply complete destruction of the state of bondage.

11. And to that very (subtle body) (there belongs) the warmth, this only being reasonable.

It is observed that when a man is about to die there is some warmth left in some part or parts of the gross body. Now this warmth cannot really belong to the gross body, for it is not observed in other parts of that body (while yet there is no reason why it should be limited to some part); but it may reasonably be attributed to the subtle body which may abide in some part of the gross body (and into which the warmth of the entire gross body has withdrawn itself). We therefore conclude that this partial perception of warmth is due to the departing subtle body. This confirms the view laid down in Sûtra 7.—The next Sûtra disposes of a further doubt raised as to the departure of the soul of him who knows.

12. If it be said that on account of the denial (it is not so); we deny this. From the embodied soul; for (that one is) clear, according to some.

The contention that the soul of him who knows departs from the body in the same way as other souls do cannot be upheld, since Scripture expressly negatives such departure. For *Bṛi. Up. IV, 4*, at first describes the mode of departure on the part of him who does not possess true knowledge ('He taking to himself those elements of light descends into the heart' up to 'after him thus departing the *Prāṇa* departs'); then refers to his assuming another body ('he makes to himself another, newer and more beautiful shape'); then concludes the account of him who does not possess true knowledge ('having attained the end of these works whatever he does here, he again returns from that world to this world of action. So much for the man who desires'); and thereupon proceeds explicitly to deny the departure from the body of him who possesses true knowledge, 'But he who does not desire, who is without desire, free from desire, who has obtained his desire, who desires the Self only, of him (*tasya*) the *prāṇas* do not pass forth,—being Brahman only he goes into Brahman.' Similarly a previous section also, viz. the one containing the questions put by *Ātabhāga*, directly negatives the view of the soul of him who knows passing out of the body. There the clause 'he again conquers death' introduces him who knows as the subject-matter, and after that the text continues: '*Yāgñavalkya*, he said, when that person dies, do the *prāṇas* pass out of him (*asmât*) or not?—No, said *Yāgñavalkya*, they are gathered up in him (*atraiva*), he swells, inflated the dead lies' (*Bṛi. Up. III, 2, 10-11*). From these texts it follows that he who knows attains to immortality *here* (without his soul passing out of the body and moving to another place).—This view the *Sūtra* rejects. 'Not so; from the embodied soul.' What those texts deny is the moving away of the *prāṇas* from the embodied individual soul, not from the body. 'Of him (*tasya*) the *prāṇas* do not pass forth'—here the 'of him' refers to the subject under discussion, i. e. the embodied soul which is introduced by the clause 'he who does not desire,' not to the body which the text had not previously mentioned. The sixth case (*tasya*) here denotes the embodied soul as

that which is connected with the *prāṇas* ('the *prāṇas* belonging to that, i.e. the soul, do not pass out'), not as that from which the passing out takes its start.—But why should the '*tasya*' not denote the body as the point of starting ('the *prāṇas* do not pass forth from that (*tasya*), viz. the body')?—Because, we reply, the soul which is actually mentioned in its relation of connexion with the *prāṇas* (as indicated by *tasya*) suggests itself to the mind more immediately than the body which is not mentioned at all; if therefore the question arises as to the starting-point of the passing forth of the *prāṇas* the soul is (on the basis of the text) apprehended as that starting-point also (i.e. the clause 'the *prāṇas* of him do not pass forth' implies at the same time 'the *prāṇas* do not pass forth from him, i.e. from the soul'). Moreover, as the *prāṇas* are well known to be connected with the soul and as hence it would serve no purpose to state that connexion, we conclude that the sixth case which expresses connexion in general is here meant to denote the starting-point in particular. And no dispute on this point is really possible; since 'according to some' it is 'clear' that what the text means to express is the embodied soul as the starting-point of the *prāṇas*. The *some* are the Mādhyandinas, who in their text of the *Brīhad-āraṇyaka* read '*na tasmāt prāṇā utkrāmanti*'—'the *prāṇas* do not pass forth from him' (the '*tasya*' thus being the reading of the *Kāṇva Sākhā* only).—But, an objection is raised, there is no motive for explicitly negating the passing away of the *prāṇas* from the soul; for there is no reason to assume that there should be such a passing away (and the general rule is that a denial is made of that only for which there is a presumption).—Not so, we reply. The *Khândogya*-text 'For him there is delay only as long as he is not delivered (from the body); then he will be united' declares that the soul becomes united with Brahman at the time of its separation from the body, and this suggests the idea of the soul of him who knows separating itself at that very time (i.e. the time of death) from the *prāṇas* also. But this would mean that the soul cannot reach union with Brahman by

means of proceeding on the path of the gods, and for this reason the *Bṛihad-āraṇyaka* ('of him the *prāṇas* do not pass forth') explicitly declares that the *prāṇas* do not depart from the soul of him who knows, before that soul proceeding on the path of the gods attains to union with Brahman.

The same line of refutation would have to be applied to the arguments founded by our opponent on the question of *Ārtabhāga*, if that question be viewed as referring to him who possesses true knowledge. The fact however is that that passage refers to him who does *not* possess that knowledge; for none of the questions and answers of which the section consists favours the presumption of the knowledge of Brahman being under discussion. The matters touched upon in those questions and answers are the nature of the senses and sense objects viewed as *graha* and *atigraha*; water being the food of fire; the non-separation of the *prāṇas* from the soul at the time of death; the continuance of the fame—there called *name*—of the dead man; and the attainment, on the part of the soul of the departed, to conditions of existence corresponding to his good or evil deeds. The passage immediately preceding the one referring to the non-departure of the *prāṇas* merely means that death is conquered in so far as it is a fire and fire is the food of water; this has nothing to do with the owner of true knowledge. The statement that the *prāṇas* of the ordinary man who does not possess true knowledge do not depart means that at the time of death the *prāṇas* do not, like the gross body, abandon the *gīva*, but cling to it like the subtle body and accompany it.

13. *Smṛiti* also declares this.

Smṛiti also declares that the soul of him who knows departs by means of an artery of the head. 'Of those, one is situated above which pierces the disc of the sun and passes beyond the world of Brahman; by way of that the soul reaches the highest goal' (*Yāgñ. Smṛi.* III, 167).—Here terminates the *adhikarāṇa* of 'up to the beginning of the road.'

14. With the Highest; for thus it says.

It has been shown that at the time of departure from the body the soul together with the organs and *prāṇas* unites itself with the subtle elements, fire and the rest; and the notion that the soul of him who knows forms an exception has been disposed of. The further question now arises whether those subtle elements move on towards producing their appropriate effects, in accordance with the works or the nature of meditation (of some other soul with which those elements join themselves), or unite themselves with the highest Self.—The *Pūrvapakshin* holds that, as in the case of union with the highest Self, they could not give rise to their peculiar effects, i. e. the experience of pleasure and pain, they move towards some place where they can give rise to their appropriate effects.—Of this view the *Sūtra* disposes. They unite themselves with the highest Self; for Scripture declares ‘warmth in the highest Being’ (*Kh. Up. VI, 8, 6*). And the doings of those elements must be viewed in such a way as to agree with Scripture. As in the states of deep sleep and a *pralaya*, there is, owing to union with the highest Self, a cessation of all experience of pain and pleasure; so it is in the case under question also.—Here terminates the *adhikarāṇa* of ‘union with the Highest.’

15. Non-division, according to statement.

Is this union with the highest Self to be understood as ordinary ‘merging,’ i. e. a return on the part of the effected thing into the condition of the cause (as when the jar is reduced to the condition of a lump of clay), or as absolute non-division from the highest Self, such as is meant in the clauses preceding the text last quoted, ‘Speech is merged in mind’? &c.—The former view is to be adopted; for as the highest Self is the causal substance of all, union with it means the return on the part of individual beings into the condition of that causal substance.—This view the *Sūtra* rejects. Union here means non-division, i. e. connexion of such kind that those subtle elements are altogether incapable of being thought and spoken of as separate from Brah-

man. This the text itself declares, since the clause 'warmth in the highest Being' is connected with and governed by the preceding clause 'Speech is merged in mind.' This preceding clause intimates a special kind of connexion, viz. absolute non-separation, and there is nothing to prove that the dependent clause means to express something different; nor is there any reason why at the time of the soul's departure those elements should enter into the causal condition; nor is there anything said about their again proceeding from the causal substance in a new creation.—Here terminates the *adhikāraṇa* of 'non-separation.'

16. A lighting up of the point of the abode of that; having the door illuminated by that (the soul), owing to the power of its knowledge and the application of remembrance of the way which is an element of that (viz. of knowledge), being assisted by him who abides within the heart, (passes out) by way of the hundred and first artery.

So far it has been shown that, up to the beginning of the journey, the souls of them as well who possess true knowledge as of those who do not, pass out of the body in the same way. Now a difference is stated in the case of those who have true knowledge. We have on this point the following text: 'There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by that a man reaches immortality; the others serve for departing in different directions' (*Kh. Up. VIII, 6, 5*). The doubt here arises whether he who knows departs by this hundred and first artery in the top of the head, while those who do not know depart by way of the other arteries; or whether there is no definite rule on this point.—There is no definite rule, the *Pūrva-pakṣin* holds. For as the arteries are many and exceedingly minute, they are difficult to distinguish, and the soul therefore is not able to follow any particular one. The text therefore (is not meant to make an original authoritative statement as to different arteries being followed by

different souls, but) merely refers in an informal way to what is already settled (viz. by the reason of the thing), i.e. the casual departure of any soul by any artery.—This view the Sûtra rejects ‘By way of the hundred and first.’ The soul of him who possesses true knowledge departs only by way of the hundred and first artery in the crown of the head. Nor is that soul unable to distinguish that particular artery. For, through the power of his supremely clear knowledge which has the effect of pleasing the Supreme Person, and through the application of remembrance of the way—which remembrance is a part of that knowledge—the soul of him who knows wins the favour of the Supreme Person who abides within the heart, and is assisted by him. Owing to this the abode of that, i. e. the heart which is the abode of the soul, is illuminated, lit up at its tip, and thus, through the grace of the Supreme Soul, the individual soul has the door (of egress from the body) lit up and is able to recognise that artery. There is thus no objection to the view that the soul of him who knows passes out by way of that particular artery only.—Here terminates the *adhikarana* of ‘the abode of that.’

17. Following the rays. •

Scripture teaches that the soul of him who knows, after having passed forth from the heart by way of the hundred and first artery, follows the rays of the sun and thus reaches the disc of the sun : ‘when he departs from this body he goes upwards by these rays only’ (eva) (*Kh. Up.* VIII, 6, 5). The idea here suggests itself that the going of the soul cannot be exclusively bound to those rays, since when a man dies during the night it *cannot* follow the rays of the sun. Hence the text quoted above can refer only to a part of the actual cases.—This view the Sûtra rejects. The soul moves upwards, following the rays only; the text expressly asserting this by means of the ‘eva’—which would be out of place were there any alternative. Nor is there any strength in the argument that the soul of him who dies at night cannot follow the rays as there are none. For in summer the experience of heat at night-time shows

that there are present rays then also ; while in winter, as generally in bad weather, that heat is overpowered by cold and hence is not perceived (although actually present). Scripture moreover states that the arteries and rays are at all times mutually connected : ‘ As a very long highway goes to two villages, so the rays of the sun go to both worlds, to this one and to the other. They stretch themselves forth from the sun and enter into these arteries ; they stretch themselves forth from these arteries and enter into yonder sun’ (*Kh. Up. VIII, 6, 2*).—As thus there are rays at night also, the souls of those who know reach Brahman by way of the rays only.—Here terminates the *adhikaraṇa* of ‘ the following up the rays.’

18. Should it be said, not in the night ; we say, no ; because the connexion persists as long as the body does. Scripture also declares this.

It is now enquired into whether the soul of him who, while having true knowledge, dies at night reaches Brahman or not. Although, as solar rays exist at night, the soul may move on at night also following those rays ; yet, since dying at night is spoken of in the Sūtras as highly objectionable, we conclude that he who dies at night cannot accomplish the highest end of man, viz. attainment to Brahman. The Sūtras eulogize death occurring in day-time and object to death at night-time : ‘ Day-time, the bright half of the month and the northern progress of the sun are excellent for those about to die ; the contrary times are unfavourable.’ According to this, their different nature, dying in day-time may be assumed to lead to a superior state of existence, and dying at night to an inferior state. He who dies at night cannot therefore ascend to Brahman.—This view the Sūtra refutes : ‘ Because, in the case of him who knows, the connexion with works exists as long as the body does.’ This is to say—since those works which have not yet begun to produce their results and which are the cause of future inferior states of existence are destroyed by the contact with knowledge, while at the same time later works do not

'cling' (also owing to the presence of true knowledge), and those works which have begun to act come to an end with the existence of the last body ; there is no reason why he who knows should remain in bondage, and hence he reaches Brahman even if dying at night-time. Scripture also declares this, 'for him there is delay only as long as he is not freed from the body, then he will be united.' The text which praises the advantages of night-time, the light half of the month, &c., therefore must be understood as referring to those who do not possess true knowledge.—Here terminates the *adhikāraṇa* of 'night.'

19. For the same reason also during the southern progress of the sun.

The reasoning stated above also proves that the owner of true knowledge who may happen to die during the southern progress of the sun reaches Brahman. A further doubt, however, arises here. The text 'He who dies during the sun's southern progress reaches the greatness of the Fathers and union with the moon' (*Mahânâr. Up.* 25) declares that he who dies during the southern progress reaches the moon ; and the other text 'when this ceases they return again the same way' (*Bṛi. Up.* VI, 2, 16) states that he returns again to the earth. We further know that Bhishma and others, although fully possessing the knowledge of Brahman, put off their death until the beginning of the northern progress. All this seems to prove that he who dies during the southern progress does not reach Brahman.—This doubt we dispose of as follows. Those only who do not possess true knowledge return from the moon ; while he who has such knowledge does not return even after he has gone to the moon. For a complementary clause in the *Mahânârāyaṇa Up.*, 'from there he reaches the greatness of Brahman,' shows that the abode in the moon forms for him, who having died during the southern progress wishes to reach Brahman, a mere stage of rest. And even if there were no such complementary passage, it would follow from the previously stated absence of any

reason for bondage that the going of the wise man's soul to the moon in no way precludes his reaching Brahman. Bhīṣma and others who through the power of Yoga were able to choose the time of their death put it off until the beginning of the northern progress in order to proclaim before the world the excellence of that season and thus to promote pious faith and practice.—But we also meet with an authoritative statement made with reference to wise men about to die, as to difference of time of death being the cause of a man either returning or not returning to this world, 'I will declare at which time the Yogins departing return not, and also the time at which they return. The fire, the light, the day, the bright fortnight, the six months of the sun's northern progress—the knowers of Brahman departing there go to Brahman. The smoke, the night, the dark fortnight, the six months of the southern progress—the Yogin departing there having reached the light of the moon returns again. These are held to be the perpetual paths of the world—the white and the black; by the one man goes not to return, by the other he returns again' (Bha. Gī. VIII, 23–26).—To this point the next Sūtra refers.

20. And those two (paths) are, with a view to the Yogins, mentioned as to be remembered.

The text quoted does not state an injunction for those about to die, of a special time of death; but there are rather mentioned in it those two matters belonging to *Smṛiti* and therefore to be remembered, viz. the two paths—the path of the Gods and the path of the Fathers—with a view to those who know and practise Yoga; the text intimating that Yogins should daily think of those paths which are included in Yoga meditation. In agreement herewith the text concludes, 'Knowing these two paths no Yogin is ever deluded. Hence in all times, O Arguna, be engaged in Yoga' (Bha. Gī. VIII, 27). Through the terms 'the fire, the light,' 'the smoke, the night,' &c. the path of the Gods and the path of the Fathers are recognised. Where, in the beginning, the text refers to

'the time when,' the word 'time' must be understood to denote the divine beings ruling time, since Fire and the rest cannot be time. What the Bha. Gi. aims at therefore is to enjoin on men possessing true knowledge the remembrance of that path of the Gods originally enjoined in the text, 'they go to light' (*Kh. Up.* IV, 15, 10); not to determine the proper time of dying for those about to die.—Here terminates the *adhikarâṇa* of 'the southern progress.'

THIRD PĀDA.

1. On the path beginning with light, that being known.

The Sūtras now go on to determine the road which the soul of the wise man follows, after having—assisted by the Person within the heart—passed out of the body by way of one particular artery. Now of that road various accounts are given in Scripture. There is a detailed account in the *Khândogya* (IV, 15), 'now whether people perform obsequies for him or not,' &c. Another account is given in the eighth book of the same Upanishad, 'then he moves upwards by those very rays' (VIII, 6, 5).

The Kaushitakins again give a different account: 'He having reached the path of the Gods comes to the world of Agni,' &c. (Kau. Up. I, 3). Different again in the *Bṛihad-āraṇyaka*: 'Those who thus know this and those who in the forest meditate on faith and the True,' &c. (*Bṛi.* Up. VI, 2, 15). The same Upanishad, in another place (V, 10), gives a different account: 'When the person goes away from this world he comes to the wind,' &c.—A doubt here arises whether all these texts mean to give instruction as to one and the same road—the first stage of which is light—having to be followed by the soul of the wise man; or whether they describe different roads on any of which the soul may proceed.—The *Pūrvapakshin* holds the latter view; for he says the roads described differ in nature and are independent one of the other.—This view the Sūtra disposes of. All texts mean one and the same road only, viz. the one beginning with light, and the souls proceed on that road only. For that road is known, i. e. is recognised in all the various descriptions, although it is, in different texts, described with more or less fulness. We therefore have to proceed here as in the case of the details (*guṇa*) which are mentioned in different meditations referring to one and the same object, i. e. we

have to combine the details mentioned in different places into one whole. The two *Khândogya*-texts—the one in the *Upakosala*vidyâ and the one in the *Vidyâ* of the five fires—describe exactly the same road. And in the *Vidyâ* of the five fires as given in the *Bṛhad-Âraṇyaka* the same road, beginning with light, is also described, although there are differences in minor points ; we therefore recognise the road described in the *Khândogya*. And in the other texts also we everywhere recognise the divinities of certain stages of the road, Agni, Âditya, and so on.—Here terminates the *adhikaraṇa* of ‘that which begins with light.’

2. From the year to Vâyu ; on account of non-specification and specification.

In their description of the path beginning with light the *Khândogas* mention the year between the months and the sun, ‘from the months to the year, from the year to the sun’ (*Kh. Up. V, 10, 1*) ; while the *Vâgasaneyins* mention, in that very place, the world of the Gods, ‘from the months to the world of the Gods, from the world of the Gods to the sun’ (*Bṛi. Up. VI, 2, 15*). Now, as the two paths are identical, we have to supplement each by the additional item given in the other (and the question then arises whether the order of the stages be 1. months, 2. year, 3. world of the Gods, 4. sun ; or 1. months, 2. world of the Gods, 3. year, 4. sun). The year and the world of the Gods are equally entitled to the place after the months in so far as textual declaration goes ; for both texts say ‘from the months.’ But we observe that the advance is throughout from the shorter periods of time to the longer ones (‘from the day to the bright fortnight, from the bright fortnight to the six months of the northern progress’), and as therefore the year naturally presents itself to the mind immediately after the six months, we decide that the order is—months, year, world of the Gods, sun.—In another place (*Bṛi. Up. V, 10*) the *Vâgasaneyins* mention the wind as the stage preceding the sun (‘the wind makes room for him—he mounts upwards ; he comes to the sun’). The *Kaushîtakins*, on the other hand, place the world of the

wind subsequent to light, referred to by them as the world of Agni ('Having entered on the path of the Gods he comes to the world of Agni, to the world of the wind,' &c., Kau. Up. I, 3). Now in this latter text the fact of the world of the wind following upon light is to be inferred only from the succession of the clauses ('to the world of Agni'—'to the world of the wind'), while the 'upwards' in the text of the Vāgasaneyins is a direct statement of succession given by the text itself; and as this latter order of succession has greater force than the former, we have to place, in the series of stages, the world of Vāyu directly before the world of the sun. But above we have determined that the same place (after the year and before the sun) has to be assigned to the world of the Gods also; and hence a doubt arises whether the world of the Gods and Vāyu are two different things—the soul of the wise man passing by them in optional succession—or one and the same thing—the soul coming, after the year, to Vāyu who is the world of the Gods.—They are different things, the Pūrvapakshin says; for they are generally known to be so. And there are definite indications in the text that the world of the Gods as well as Vāyu is to be placed immediately before the sun—this being indicated for Vāyu by the 'upwards' referred to above, and for the world of the Gods by the ablative case (*devalokāt*) in the *Khând.* text, 'from the world of the Gods he goes to the sun'—and as thus there is no difference between the two, we conclude that the soul passes by them in either order it may choose.—This view the Sūtra negatives: 'From the year to Vāyu.' The soul, having departed from the year, comes to Vāyu. This is proved 'by non-specification and specification.' For the term 'the world of the Gods' is a term of general meaning, and hence can denote Vāyu in so far as being the world of the Gods; while on the other hand the term Vāyu specifically denotes that divine being only. The Kaushitakins speak of 'the world of Vāyu'; but this only means 'Vāyu who at the same time is a world.' That Vāyu may be viewed as the world of the Gods is confirmed by another scriptural passage, viz.

'he who blows (Vâyu) is the houses of the Gods.'—Here terminates the *adhikarâna* of 'Vâyu.'

3. Beyond lightning there is Varuṇa, on account of connexion.

According to the text of the Kaushîtakins the soul goes on to the world of Vâyu, to the world of Varuṇa, to the world of Indra, to the world of Pragâpati, to the world of Brahman. The doubt here arises whether Varuṇa and the divinities of the following stages are to be inserted in the series after Vâyu, in agreement with the order of enumeration in the text of the Kaushîtakins; or at the end of the whole series as stated in the *Khândogya* Up. (IV, 15, 5), Varuṇa thus coming after lightning.—The decision is in favour of the latter view because Varuṇa, the god of waters, is naturally connected with lightning which dwells within the clouds.—This terminates the *adhikarâna* of 'Varuṇa.'

4. Conductors, this being indicated.

The decision here is that light, Vâyu, and the rest mentioned in the texts as connected with the soul's progress on the path of the Gods are to be interpreted not as mere marks indicating the road, nor as places of enjoyment for the soul, but as divinities appointed by the Supreme Person to conduct the soul along the stages of the road; for this is indicated by what the *Khândogya* says with regard to the last stage, viz. lightning, 'There is a person not human, he leads them to Brahman.' What here is said as to that person not human, viz. that he leads the soul, is to be extended to the other beings also, light and the rest.—But if that not-human person leads the souls from lightning to Brahman, what then about Varuṇa, Indra, and Pragâpati, who, as was decided above, are in charge of stages beyond lightning? Do they also lead the soul along their stages?

5. From thence by him only who belongs to lightning, the text stating that.

The only leader from lightning up to Brahman is the not-human person connected with lightning ; for the text states this directly. Varuṇa, Indra, and Prajāpati take part in the work in so far only as they may assist the person connected with lightning.—Here terminates the *adhikaraṇa* of 'the conductors.'

6. (Him who meditates on) the effected Brahman, (thus opines) Bādari ; because for him going is possible.

The following question now presents itself for consideration. Does the troop of conducting divinities, Agni and the rest, lead on those who meditate on the effected Brahman, i. e. Hiraṇyagarbha ; or those only who meditate on the highest Brahman ; or those who meditate on the highest Brahman and those who meditate on the individual Self as having Brahman for its Self ?—The teacher Bādari is of opinion that the divinities lead on those only who meditate on the effected Brahman. For he only who meditates on Hiraṇyagarbha can move ; while a person meditating on the highest Brahman which is absolutely complete, all-knowing, present everywhere, the Self of all, cannot possibly be conceived as moving to some other place in order to reach Brahman ; for him Brahman rather is something already reached. For him the effect of true knowledge is only to put an end to that Nescience which has for its object Brahman, which, in reality, is eternally reached. He, on the other hand, who meditates on Hiraṇyagarbha may be conceived as moving in order to reach his object, which is something abiding within a special limited place. It is he therefore who is conducted on by Agni and the other escorting deities.

7. And on account of (Brahman) being specified.

The text 'a person not human leads them to the worlds of Brahman' (*Bṛi. Up. VI, 2, 15*) by using the word 'world,' and moreover in the plural, determines the specification that the not-human person leads those only who meditate on Hiraṇyagarbha, who dwells within some particular world.

Moreover, the text 'I enter the hall of Pragâpati, the house' (*Kṛ. Up. VIII, 14*) shows that he who goes on the path beginning with light aims at approaching Hiranyagarbha. But if this is so, there is a want of appropriate denotation in the clause, 'There is a person not human, he leads them to Brahman'; if Hiranyagarbha is meant, the text should say 'He leads them to Brahmâ (Brahmānam).'

8. But on account of nearness there is that designation.

Hiranyagarbha is the first created being (as declared by the text 'he who creates Brahmâ'); he thus stands near to Brahman, and therefore may be designated by the same term (viz. Brahman). This explanation is necessitated by the reasons set forth in the preceding Sûtras (which show that the real highest Brahman cannot be meant).—But, if the soul advancing on the path of the Gods reaches Hiranyagarbha only, texts such as 'This is the path of the Gods, the path of Brahman; those who proceed on that path do not return to the life of man' (*Kṛ. Up. IV, 15, 6*), and 'moving upwards by that a man reaches immortality' (*VIII, 6, 6*), are wrong in asserting that that soul attains to immortality and does not return; for the holy books teach that Hiranyagarbha, as a created being, passes away at the end of a dviparârdha-period; and the text 'Up to the world of Brahman the worlds return again' (*Bha. Gṛ. VIII, 16*) shows that those who have gone to Hiranyagarbha necessarily return also.

9. On the passing away of the effected (world of Brahmâ), together with its ruler, (the souls go) to what is higher than that; on account of scriptural declaration.

On the passing away of the effected world of Brahmâ, together with its ruler Hiranyagarbha, who then recognises his qualification for higher knowledge, the soul also which had gone to Hiranyagarbha attains to true knowledge and thus reaches Brahman, which is higher than that,

i.e. higher than the effected world of *Brahmā*. This is known from the texts declaring that he who proceeds on the path of light reaches immortality and does not return; and is further confirmed by the text, 'They all, reaching the highest immortality, become free in the world of Brahman (*Brahmā*) at the time of the great end' (*Mu. Up.* III, 2, 6).

10. And on account of *Smṛiti*.

This follows from *Smṛiti* also, which declares 'when the *pralaya* has come and the end of the Highest, they all together with Brahman enter the highest place.'—For all these reasons *Bādari* holds that the troop of the conducting deities, beginning with Light, leads the souls of those only who meditate on the effected Brahman, i.e. *Hiraṇyagarbha*.

11. The Highest, *Gaimini* thinks; on account of primariness of meaning.

The teacher *Gaimini* is of opinion that those deities lead on the souls of those only who meditate on the highest Brahman. For in the text 'a person not human leads them to Brahman' the word *Brahman* is naturally taken in its primary sense (i.e. the highest Brahman); the secondary sense (i.e. the effected Brahman) can be admitted only if there are other valid reasons to refer the passage to the effected Brahman. And the alleged impossibility of the soul's going is no such valid reason; for although Brahman no doubt is present everywhere, Scripture declares that the soul of the wise frees itself from Nescience only on having gone to some particular place. That the origination of true knowledge depends on certain conditions of caste, *āśrama*, religious duty, purity of conduct, time, place, and so on, follows from certain scriptural texts, as e.g. '*Brāhmaṇas* desire to know him through the study of the Veda' (*Bṛi. Up.* IV, 4, 22); in the same way it follows from the text declaring the soul's going to Brahman that the final realisation of that highest knowledge which implies the cessation of all Nescience depends on

the soul's going to some particular place. The arguments founded on texts alleged to declare that the soul of the wise does not pass out of the body at all we have refuted above. The argument that the specification implied in the text which mentions *Brahman-worlds* clearly points to the effected Brahman, i.e. Hiranyagarbha, is equally invalid. For the compound 'the Brahman-world' is to be explained as 'the world which is Brahman'; just as according to the Pûrva Mîmâmsâ the compound 'Nishâda-sthapati' denotes a sthapati who is a Nishâda (not a sthapati of the Nishâdas). A thing even which is known as one only may be designated by a plural form, as in a mantra one girdle is spoken of as 'the fetters of Aditi.' And as to the case under discussion, we know on the authority of Scripture, Smṛiti, Itihâsa, and Purâṇa, that the wonderful worlds springing from the mere will of a perfect and omnipresent being cannot be but infinite.

12. And because Scripture declares it.

And Scripture moreover directly declares that the soul which has departed by way of the artery in the upper part of the head and passed along the path of the Gods reaches the highest Brahman: 'This serene being having risen from the body, having reached the highest light manifests itself in its own shape' (*Kh. Up.* VIII, 12, 3).—Against the contention that the text 'I enter the hall of Pragâpati, the house' shows that he who proceeds on the path beginning with light aims at the effected Brahman, the next Sûtra argues.

13. And there is no aiming at the effected (Brahman).

The aim of the soul is not at Hiranyagarbha, but at the highest Brahman itself. For the complementary sentence 'I am the glorious among Brâhmanas' shows that what the soul aims at is the condition of the universal Self, which has for its antecedent the putting off of all Nescience. For this appears from the preceding text, 'As a horse shakes his hairs and as the moon frees herself from the

mouth of Rāhu ; having shaken off the body may I obtain—the uncreated Brahman-world' declares that the Brahman-world, which is the thing to be reached, is something non-created, and explicitly states that reaching that world implies freedom from all bondage whatsoever.—It is for these reasons that Gaimini holds that the deities speeding the soul on its way lead on him only who has the highest Brahman for the object of his meditation.

Now the Reverend Bādarāyana declares his own view, which constitutes the final conclusion in this matter.

14. Those not depending on symbols he leads, thus Bādarāyana thinks ; there being a defect in both cases ; and he whose thought is that.

Bādarāyana is of opinion that the deities lead those not depending on symbols, i.e. all meditating devotees other than those depending on symbols. That is to say, the view that those are led who meditate on the effected Brahman cannot be upheld ; nor is there an exclusive rule that those only should be led on who meditate on the highest Brahman. The truth is that those are led who meditate on the highest Brahman, and also those who meditate on the Self (soul) as different from matter (*Prakṛiti*) and having Brahman for its true Self. Souls of both these kinds are led on to Brahman. Those on the other hand whose object of meditation is such things as name and so on, which fall within what is a mere effect of Brahman—such things being viewed either under the aspect of Brahman, just as some valiant man may be viewed under the aspect of a lion (which view expresses itself in the judgment 'Devadatta is a lion') ; or by themselves (without reference to Brahman)—all those are not led on to Brahman. Why so ? 'Because there is a defect in both cases,' i.e. in both the views rejected by Bādarāyana. The view that those are led who meditate on the effected Brahman is in conflict with texts such as 'having risen from this body and reached the highest light' (*Kh. Up. VIII, 12, 3*)—for the nature of the fruit depends on the nature of the meditation ; and

the view that those only are led to the highest Brahman who meditate on the highest Brahman, would stultify texts such as the one which expressly declares Agni and the rest of the deities to lead on those who possess the knowledge of the five fires ('Those who know this, viz. the Vidyâ of the five fires, and those who in the forest meditate on faith and austerity go to light—there is a person not human, he leads them to Brahman,' *Kh. Up. V, 10*). Both these views thus being defective, we adhere to the conclusion that the deities lead on to Brahman the two classes of souls mentioned above.—This the Sûtra further declares in the words 'he whose thought is that' (*tatkratuḥ*), the sense of which is that he whose thought is that reaches that, i.e. that the nature of what is reached depends on the nature of the meditation. This argument is founded on the text, 'According to what his thought is (*yathâ-kratuḥ*) in this world, so will he be when he has departed this life' (*Kh. Up. III, 14*), which implies the principle that what a soul after death attains is according to its thought and meditation in this life; and moreover we have direct scriptural statements to the effect that those who possess the knowledge of the five fires proceed on the path of the Gods, and that those who proceed on that path reach Brahman and do not return. Analogous reasoning proves that meditation on the soul as free from matter and having Brahman for its true Self also leads to the highest Brahman. In the case of those, on the other hand, who rely on the symbols (in which they meditatively contemplate Brahman), beginning with name and terminating with *prâṇa* ('He who meditates on name as Brahman,' *Kh. Up. VII, 1 ff.*), the meditation is not proved by texts of the two kinds previously mentioned to lead to Brahman; it rather is contaminated by an element not of the nature of intelligence, and hence—according to the principle that the result of a meditation is the same in nature as the meditation itself—the soul of the inferior devotee practising such meditation does not proceed by the path of light and does not reach Brahman.—That this distinction is declared by Scripture itself, the next Sûtra shows.

15. And Scripture declares the difference.

The text, 'He who meditates on name as Brahman, for him there is movement as he wishes as far as name extends,' &c. (*Kh. Up. VII, 1 ff.*), declares that those who meditate on the series of symbols beginning with name and ending with *prāṇa* attain to a result of limited nature and not depending on any particular path. Those therefore who meditate on the Intelligent either as mixed with the Non-intelligent or by itself, viewing it either under the aspect of Brahman or as separated from Brahman, are not led on by the conducting deities. On the other hand, it remains a settled conclusion that the deities speed on their way those who meditate on the highest Brahman and on the soul as separated from *Prakṛiti* and having Brahman for its true Self.—Here terminates the *adhikāra* of 'the effected.'

FOURTH PĀDA.

1. (On the soul's) having approached (the highest light) there is manifestation ; (as we infer) from the word 'own.'

The Sûtras now proceed to consider the *kind* of superior existence (aisvarya) which the released souls enjoy.—The text says, 'Thus does that serene being, having risen from the body and having approached the highest light, manifest itself in its own form' (*Kh. Up. VIII, 12, 3*). Does this passage mean that the soul having approached the highest light assumes a new body, to be brought about then, as e.g. the body of a deva ; or that it only manifests its own natural character?—The text must be understood in the former sense, the Pûrvapakshin holds. For otherwise the scriptural texts referring to Release would declare what is of no advantage to man. We do not observe that its own nature is of any advantage to the soul. In the state of dreamless sleep the body and the sense-organs cease to act, and you may say the pure soul then abides by itself, but in what way does this benefit man ? Nor can it be said that mere cessation of pain constitutes the well-being of the soul which has approached the highest light, and that in this sense manifestation of its own nature may be called Release ; for Scripture clearly teaches that the released soul enjoys an infinity of positive bliss, 'One hundred times the bliss of Prajāpati is one bliss of Brahman and of a sage free from desires' ; 'for having tasted a flavour he experiences bliss' (*Taitt. Up. II, 7*). Nor can it be said that the true nature of the soul is consciousness of the nature of unlimited bliss which, in the Samsāra condition, is hidden by Nescience and manifests itself only when the soul reaches Brahman. For, as explained previously, intelligence which is of the nature of light cannot be hidden ; hiding in that case would be neither more nor less than destruction. Nor can that which is mere light be of the nature of bliss ; for bliss is pleasure, and to be of the nature

of pleasure is to be such as to agree with the Self. But, if the Self is mere light, where is the being by which light is to be apprehended as agreeable to its own nature? (i. e. where is the knowing subject conscious of bliss?) He, therefore, who holds the Self to be mere light, can in no way prove that it is of the nature of bliss. If, moreover, that which the soul effects on approaching the highest light is merely to attain to its own true nature, we point out that that nature is something eternally accomplished, and that hence the declaration that 'it manifests (accomplishes) itself in its own nature' would be purportless. We hence conclude that on approaching the highest light the soul connects itself with a new form only then brought about. On this view the term 'accomplishes itself' is taken in its direct sense, and the expression 'in its own shape' also is suitable in so far as the soul accomplishes itself in a nature specially belonging to it and characterised by absolute bliss.—This view the Sūtra rejects. That special condition into which the soul passes on having, on the path of the Gods, approached the highest light is a manifestation of its own true nature, not an origination of a new character. For this is proved by the specification implied in the term 'own,' in the phrase 'in its own nature.' If the soul assumed a new body, this specification would be without meaning; for, even without that, it would be clear that the new body belongs to the soul.—Against the assertion that the soul's own true nature is something eternally accomplished, and that hence a declaration of that nature 'accomplishing itself' would be unmeaning, the next Sūtra declares itself.

2. The released one ; on account of the promise.

What the text says about the soul accomplishing itself in its own form refers to the released soul which, freed from its connexion with works and what depends thereon, i. e. the body and the rest, abides in its true essential nature.—That essential nature no doubt is something eternally accomplished, but as in the *Samsāra* state it is obscured by Nescience in the form of *Karman* ; the text refers to the

cessation of such obscuration as 'accomplishment.'—How is this known?—'From the promise,' i. e. from the fact that the text promises to set forth such cessation. For Pragâpati when saying again and again, 'I will explain that further to you,' does so with a view to throw light on the individual soul—first introduced in the clause 'that Self which is free from sin, &c.' (VIII, 7, 1)—in so far as freed from all connexion with the three empirical conditions of waking, dreaming and dreamless sleep, and released from the body which is due to Karman and the cause of joy and sorrow. When, therefore, he concludes 'that serene being, i. e. the soul, having risen from this body and having approached the highest light accomplishes itself in its true form,' we understand that such 'accomplishment' means the final release, i. e. the cessation of all bondage, which is gained by the soul, previously connected with Karman, as soon as it approaches the highest light.—The Pûrvapakshin had said that as in the state of deep sleep the manifestation of the true nature of the soul is seen in no way to benefit man, Scripture, if declaring that Release consists in a manifestation of the true nature of the soul, would clearly teach something likewise not beneficial to man; and that hence the 'accomplishment in its own form' must mean the soul's entering on such a new condition of existence as would be a cause of pleasure, viz. the condition of a deva or the like. To this the next Sûtra replies.

3. The Self, on account of subject-matter.

The subject-matter of the whole section shows that by the Self manifesting itself in its own form there is meant the Self as possessing the attributes of freedom from all evil and sin and so on. For the teaching of Pragâpati begins as follows: 'the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, whose desires and thoughts spontaneously realise themselves.' And that this Self which forms the subject-matter of the entire section is the individual Self we have shown under I, 3, 19. The manifestation of the true nature of the soul when

reaching the highest light therefore means the manifestation of that Self which has freedom from sin and so on for its essential attributes—that nature being in the *Sam-sāra* state obscured through Nescience. When therefore at the moment of Release those essential qualities assert themselves, the case is one of manifestation of what already exists, not one of origination. Thus the reverend Saunaka says, 'As the lustre of the gem is not created by the act of polishing, so the essential intelligence of the Self is not created by the putting off of imperfections. As the well is not the cause of the production of rain water, but only serves to manifest water which already exists—for whence should that originate which is not?—thus knowledge and the other attributes of the Self are only manifested through the putting off of evil qualities; they are not produced, for they are eternal.' Intelligence, therefore, bliss, and the other essential qualities of the soul which were obscured and contracted by *Karman*, expand and thus manifest themselves when the bondage due to *Karman* passes away and the soul approaches the highest light. On this view of 'manifestation' there remains no difficulty.—Here terminates the *adhikāra* of 'on approaching manifestation.'

4. In non-division; because that is seen.

Is the soul, when it has reached the highest light and freed itself from all bondage, conscious of itself as separate from the highest Self or as non-separate in so far as being a mere 'mode' (*prakāra*) of that Self?—The former view is the right one. For Scriptural and *Smṛiti* texts alike declare that the released soul stands to the highest Self in the relation of fellowship, equality, equality of attributes, and all this implies consciousness of separation. Compare 'He attains all desires together with the all-knowing Brahman' (*Taitt. Up.* II, 1, 1); 'When the seer sees the shining maker, the Lord, the Person who has his source in Brahman; then, possessing perfect knowledge, and shaking off good and evil, free from all passions he reaches the highest equality' (*Mu. Up.* III, 1, 3); 'Taking their stand upon this knowledge they, attaining to an equality of attri-

butes with me, are neither born at the time of a creation nor are they agitated when a pralaya takes place' (Bha. Gt. XIV, 2).—Against this view the Sûtra declares itself 'in non-division.' The released soul is conscious of itself as non-divided from the highest Brahman. 'For this is seen,' i. e. for the soul having reached Brahman and freed itself from the investment of Nescience sees itself in its true nature. And this *true nature* consists herein that the souls have for their inner Self the highest Self while they constitute the body of that Self and hence are *modes* (prakâra) of it. This is proved by all those texts which exhibit the soul and Brahman in co-ordination—'Thou art that,' 'this Self is Brahman'; 'In that all this has its Self'; 'All this in truth is Brahman'; and by other texts, such as 'He who dwells within the Self, whom the Self does not know, of whom the Self is the body,' &c.; and 'He who abides within, the ruler of creatures, he is thy Self'; as explained by us under Sûtra I, 4, 22. The consciousness of the released soul therefore expresses itself in the following form: 'I am Brahman, without any division.' Where the texts speak of the soul's becoming equal to, or having equal attributes with, Brahman, the meaning is that the nature of the individual soul—which is a mere mode of Brahman—is equal to that of Brahman, i. e. that on putting off its body it becomes equal to Brahman in purity. The text declaring that the soul 'attains all its desires together with Brahman' intimates that the soul, together with Brahman of which it is a mode, is conscious of the attributes of Brahman. The different texts are thus in no conflict. Nor, on this view of the soul being non-divided from Brahman in so far as being its mode, is there any difficulty on account of what is said about the soul under Sû. IV, 4, 8; or on account of the doctrines conveyed in II, 1, 22; III, 4, 8.—Here terminates the adhikarâṇa of 'non-division, on account of its being seen.'

5. In (a nature like) that of Brahman, thus Gaimini thinks; on account of suggestion and the rest.

Owing to the fact that different texts give different accounts, the question now arises of what character that essential nature of the Self is in which it manifests itself on reaching Brahman. Is that nature constituted by freedom from evil and sin and the rest (i. e. the attributes enumerated *Kh. Up. VIII, 7, 1*); or by mere intelligence (*vigñāna*); or by both, there being no opposition between intelligence and those other attributes?—The teacher Gaimini holds that the soul manifests itself in its Brahman character, i. e. in a character constituted by freedom from sin, and so on. These latter attributes are, in the text of the 'small lotus,' mentioned as belonging to Brahman (*Kh. Up. VIII, 1, 5*), and may hence be referred to as the 'Brahman' character. And that this Brahman character is the character of the released soul also follows from 'suggestion and the rest.' For freedom from all evil and the rest are, in the teaching of Pragāpati, referred to as attributes of the soul (*VIII, 7, 1*). The 'and the rest' of the Sūtra refers to the activities of the released soul—laughing, playing, rejoicing, and so on (mentioned in *VIII, 12, 3*)—which depend on the power belonging to the soul in that state to realise all its ideas and wishes. It is for these reasons that Gaimini holds that mere intelligence does not constitute the true nature of the released soul.

6. In the sole nature of intelligence; as that is its Self. Thus Auḍulomi thinks.

Intelligence (consciousness; *jaitanya*) alone is the true nature of the soul, and hence it is in that character only that the released soul manifests itself; this is the view of the teacher Auḍulomi. That intelligence only constitutes the true being of the soul, we learn from the express statement 'As a lump of salt has neither inside nor outside, but is altogether a mass of taste; so this Self has neither inside nor outside, but is altogether a mass of knowledge' (*Bṛi. Up. IV, 5, 13*). When, therefore, the text attributes to the soul freedom from evil and the rest, it does not mean to predicate of it further positive qualities, but only

to exclude all the qualities depending on avidyā—change, pleasure, pain, and so on.—For these reasons Audulomi holds that the released soul manifests itself as mere intelligence.—Next the teacher Bādarāyaṇa determines the question by propounding his own view.

7. Thus also, on account of existence of the former qualities (as proved) by suggestion, Bādarāyaṇa holds absence of contradiction.

The teacher Bādarāyaṇa is of opinion that even thus, i. e. although the text declares the soul to have mere intelligence for its essential nature, all the same the previously stated attributes, viz. freedom from all sin, and so on, are not to be excluded. For the authority of a definite statement in the Upanishads proves them to exist ('That Self which is free from sin,' &c.) ; and of authorities of equal strength one cannot refute the other. Nor must you say that the case is one of essential contradiction, and that hence we necessarily must conclude that freedom from sin, and so on (do not belong to the true nature of the soul, but) are the mere figments of Nescience (from which the released soul is free). For as there is equal authority for both sides, why should the contrary view not be held? (viz. that the soul is essentially free from sin, &c., and that the *kāitanya* is non-essential.) For the principle is that where two statements rest on equal authority, that only which suffers from an intrinsic impossibility is to be interpreted in a different way (i. e. different from what it means on the face of it), so as not to conflict with the other. But while admitting this we deny that the text which describes the Self as a mass of mere knowledge implies that the nature of the Self comprises nothing whatever but knowledge.—But what then is the purport of that text?—The meaning is clear, we reply; the text teaches that the entire Self, different from all that is non-sentient, is self-illuminated, i. e. not even a small part of it depends for its illumination on something else. The fact, vouched for in this text, of the soul in its entirety being a mere mass of knowledge in no way conflicts with the fact, vouched for by other texts, of its

possessing qualities such as freedom from sin and so on, which inhere in it as the subject of those qualities; not any more than the fact of the lump of salt being taste through and through—which fact is known through the sense of taste—conflicts with the fact of its possessing such other qualities as colour, hardness, and so on, which are known through the eye and the other sense-organs. The meaning of the entire text is as follows—just as the lump of salt has throughout one and the same taste, while other sapid things such as mangoes and other fruit have different tastes in their different parts, rind and so on; so the soul is throughout of the nature of knowledge or self-illuminedness.—Here terminates the *adhikaraṇa* of ‘that which is like Brahman.’

8. By the mere will; Scripture stating that.

Concerning the released soul Scripture states, ‘He moves about there, laughing, playing, rejoicing, be it with women, or chariots, or relatives’ (*Kh. Up. VIII, 12, 3*). The doubt here arises whether the soul’s meeting with relatives and the rest presupposes an effort on its part or follows on its mere will—as things spring from the mere will of the highest Person.—An effort is required; for we observe in ordinary life that even such persons as kings and the like who are capable of realising all their wishes do not accomplish the effects desired without some effort.—Against this view the Sūtra says ‘by the mere will.’ For, in a previous passage, Scripture expressly says, ‘He who desires the world of the Fathers, by his mere will the Fathers rise to receive him,’ &c. (*VIII, 2, 1*). And there is no other text declaring the need of effort which would oblige us to define and limit the meaning of the text last quoted.

9. And for this very reason without another ruler.

Since the released soul realises all its wishes, it does not stand under another ruler. For to be under a ruler means to be subject to injunction and prohibition, and to be such is opposed to being free in the realisation of all one’s wishes. Hence Scripture says, ‘he is a Self-ruler’ (*Kh. Up. VII, 25*).—Here terminates the *adhikaraṇa* of ‘wishes.’

10. The absence, Bādari holds ; for thus Scripture says.

A doubt arises whether the Released has a body and sense-organs, or not ; or whether he has them or not just as he pleases. The teacher Bādari holds that body and sense-organs are absent ; since the text declares this. The text—‘ as long as he is embodied there is no freedom from pleasure and pain ; but when he is free from the body then neither pleasure nor pain touches him ’ (*Kh. Up.* VIII, 12, 1)—declares that pleasure and pain are necessarily connected with embodiedness ; and the text—‘ having risen from this body and reached the highest light he manifests himself in his own shape ’ (VIII, 12, 3)—declares that the Released one is without a body.

11. The presence, Gaimini holds ; because the text declares manifoldness.

The teacher Gaimini holds that the Released one has a body and senses ; because the text declares manifoldness—‘ He is onefold, he is threefold, he is fivefold, he is sevenfold ’ (*Kh. Up.* VII, 26, 2). The Self which is one and indivisible cannot be manifold, and the various forms of manifoldness of which the text speaks therefore must depend on the body. The text which speaks of the absence of a body refers to the absence of that body only which is due to Karman ; for this latter body only is the cause of pleasure and pain. Next the Reverend Bādarāyana decides this point by the declaration of his own view.

12. For this reason Bādarāyana (holds him to be) of both kinds ; as in the case of the twelve days’ sacrifice.

‘ For this reason,’ i. e. for the reason that the text refers to the wish of the Released, the Reverend Bādarāyana is of opinion that the Released may, at his liking, be with or without a body. This satisfies both kinds of texts. The case is analogous to that of the twelve days’ sacrifice which, on the basis of twofold texts—‘ Those desirous of pros-

perity are to celebrate the dvâdasâha,' and 'The priest is to offer the dvâdasâha for him who desires offspring'—belongs, according to difference of wish, either to the sattrâ or the ahîna class of sacrifices.—The next Sûtra declares that the body and the sense-organs of the Released are not necessarily created by the Released himself.

13. In the absence of a body, as in the state of dream ; that being possible.

As in the absence of a body and other instruments of enjoyment created by himself, the Released may undergo experiences of pleasure by means of instruments created by the highest Person, the Released, although capable of realising all his wishes, may not himself be creative. As in the state of dream the individual soul has experiences depending on chariots and other implements created by the Lord ('He creates chariots, horses,' &c., *Bṛi. Up. IV, 3, 10*) ; thus the released soul also may have experience of different worlds created by the Lord engaged in playful sport.

14. When there is a body, as in the waking state.

When, on the other hand, the released soul possesses a body created by its own will, then it enjoys its various delights in the same way as a waking man does.—In the same way as the highest Person creates out of himself, for his own delight, the world of the Fathers and so on ; so he sometimes creates such worlds for the enjoyment of the released souls. But sometimes, again, the souls using their own creative will-power themselves create their own worlds, which however are included within the sphere of sport of the highest Person (so that the souls in enjoying them do not pass beyond the intuition of Brahman).

But it has been taught that the soul is of atomic size ; how then can it connect itself with many bodies ?—To this question the next Sûtra replies.

15. The entering is as in the case of a lamp ; for thus Scripture declares.

Just as a lamp, although abiding in one place only, enters through the light proceeding from it into connexion with many places ; so the soul also, although limited to one place, may through its light-like consciousness enter into several bodies. It may do this as well as in this life the soul, although abiding in one spot of the body only, viz. the heart, pervades the whole body by means of its consciousness and thus makes it its own. There is however the following difference between the two cases. The non-released soul has its intellectual power contracted by the influence of Karman, and hence is incapable of that expansive pervasion without which it cannot identify itself with other bodies. The released soul, on the other hand, whose intellectual power is non-contracted is capable of extending as far as it likes, and thus to make many bodies its own. For Scripture declares, 'That living soul is to be known as part of the hundredth part of the point of a hair divided a hundred times, and yet it is capable of infinity' (Svet. Up. V, 9). The non-released soul is ruled by Karman, the released one only by its will—this is the difference.—But, a new difficulty is raised, Scripture declares that when the soul reaches Brahman all its inner and outer knowledge is stopped: 'Embraced by the highest Self the soul knows nothing that is without, nothing that is within' (Brî. Up. IV, 3, 21). How then can it be said to know all things?—To this the next Sûtra replies.

16. It refers either to dreamless sleep or to union (sampatti); for this is manifested.

Texts as the one last quoted do not refer to the released soul, but either to deep sleep or to 'union' (sampatti), i. e. the time of dying ; the latter in accordance with the text 'then his speech is united (sampadyate) with his mind,—heat with the highest divinity' (Kê. Up. VI, 15, 1). In both those states the soul attains to the highest Self and is unconscious. That in the states of deep sleep and dying the soul is unconscious and that the released soul is all-knowing, Scripture reveals. The text 'In truth he thus does not know himself that he is I, nor does he know any-

thing that exists. He is gone to utter annihilation. I see no good in this' (*Kh. Up.* VIII, 11, 1) declares that the soul is unconscious in the state of deep sleep; and a subsequent text in the same section declares the released soul to be all-knowing, 'He seeing these pleasures with the divine eye, i. e. the mind, rejoices' (VIII, 12, 5). The same is clearly stated in the text, 'He who sees this sees everything, and obtains everything everywhere' (VII, 26, 2). That at death there is unconsciousness appears from the text, 'having risen from these elements he vanishes again in them. When he has departed there is no more knowledge' (*Bṛi. Up.* IV, 5, 13). From all this it follows that the text as to the soul being held in embrace by the *prāgñā* Self refers either to deep sleep or death.—Here terminates the *adhyakṣa* of 'non-being.'

17. With the exception of world-energy; on account of leading subject-matter and of non-proximity.

The doubt here presents itself whether the power of the released soul is a universal power such as belongs to the Supreme Person, extending to the creation, sustentation, and so on, of the worlds; or is limited to the intuition of the Supreme Person.—The *Pūrvapakṣin* maintains the former view. For he says Scripture declares that the soul reaches equality with the Supreme Person: 'Free from stain he reaches the highest equality' (*Mu. Up.* III, 1, 3); and moreover Scripture ascribes to the released soul the power of realising all its thoughts. And these two conditions are not fulfilled unless the soul possess the special powers of the Lord with regard to the government, &c., of the world.—To this the *Sūtra* replies, 'with the exception of world-energy.' The released soul, freed from all that hides its true nature, possesses the power of intuitively beholding the pure Brahman, but does not possess the power of ruling and guiding the different forms of motion and rest belonging to animate and inanimate nature.—How is this known?—'From subject-matter.' For it is with special reference to the highest Brahman

only that the text mentions ruling and controlling power over the entire world. 'That from whence these beings are born, that through which they live when born, that into which they enter at death, endeavour to know that; that is Brahman' (Taitt. Up. III, 1, 1). If such universal ruling and controlling power belonged to the released soul as well, it would not be used—as the text actually uses it—for defining Brahman; for all definition rests on special individual attributes. Analogously many other texts speak of universal ruling and controlling power with exclusive reference to the Supreme Person—'Being only this was in the beginning, &c.—it thought, may I be many' (*Kh.* Up. VI, 2); 'In the beginning this was Brahman, one only—it created the most excellent Kshattra,' &c. (*Bri.* Up. I, 4, 11); 'In the beginning all this was Self, one only—it thought, let me send forth these worlds' (*Ait. Âr.* II, 4, 1, 1); 'There was Nârâyana alone, not Brahmâ, and so on.' 'He who dwelling within the earth,' &c. (*Bri.* Up. III, 7, 3).—This also follows 'from non-proximity'; for in all those places which speak of world-controlling power the context in no way suggests the idea of the released soul, and hence there is no reason to ascribe such power to the latter.

18. If it be said that this is not so, on account of direct teaching; we reply not so, on account of the texts declaring that which abides within the spheres of those entrusted with special functions.

But, an objection is raised, certain texts directly declare that the released soul also possesses 'world-energy.' Compare 'He becomes a self-ruler; he moves in all worlds according to his wishes' (*Kh.* Up. VII, 25, 2); 'He moves through these worlds, enjoying any food he wishes, and assuming any shape he wishes' (Taitt. Up. III, 10, 5). We cannot therefore accept the restriction laid down in the last Sûtra.—Not so, the latter half of the present Sûtra declares, 'on account of the texts declaring that which abides in the spheres of those entrusted with special functions.' The meaning of the texts quoted is that the

released soul participates in the enjoyments connected with the spheres of *Hiraṇyagarbha* and other beings which are entrusted with special functions. The soul whose knowledge is no longer obstructed by *Karman* freely enjoys all the different worlds in which the power of *Brahman* manifests itself and thus is fully satisfied.—But if the released soul, no less than the soul implicated in the *Sam-sāra*, experiences enjoyments belonging to the sphere of change, it follows that the sum of its enjoyments is finite and limited, and that hence the released soul is no better off than the soul in the state of bondage!—Of this doubt the next *Sūtra* disposes.

19. That which is not within change; for thus Scripture declares the abiding (of the soul).

That which is not within change, i. e. the highest *Brahman* which is free from all change and of an absolutely perfect and blessed nature—this, together with the manifestations of its glory, is what forms the object of consciousness for the released soul. The worlds which are subject to change thus form objects for that soul's experience, in so far as they form part of *Brahman's* manifestation. For Scripture declares that the released soul thus abides within, i. e. is conscious of the changeless highest *Brahman*, 'when he finds freedom from fear and an abode in that which is invisible, incorporeal, undefined, unsupported, then he obtains the fearless' (*Taitt. Up. II, 7*). And that the world is contained within *Brahman* as its manifestation is declared in the text, 'In that all the worlds abide, and no one goes beyond' (*Ka. Up. II, 5, 8*). The meaning of the text stating that the Released freely move in all worlds, and similar texts, therefore is only that the released soul while conscious of *Brahman* with its manifestations experiences also the enjoyments, lying within the sphere of change, which abide in the world of *Hiraṇyagarbha* and similar beings; not that it possesses the world-energies—creative, ruling, and so on—which are the distinctive attribute of the highest Lord.

20. And thus Perception and Inference show.

That the energies connected with the rule of the entire world are exclusive attributes of the highest Person, Scripture and Smṛiti alike declare. Compare scriptural texts such as 'From fear of him the wind blows,' &c. (Taitt. Up. II, 8, 1); 'By the command of that Imperishable one sun and moon stand, held apart' (Bṛi. Up. III, 9); 'He is the lord of all, the king of all beings, the protector of all beings' (Bṛi. Up. IV, 4, 22). And Smṛiti texts such as 'With me as Supervisor, Prakṛiti brings forth the Universe of the movable and the immovable, and for this reason the world ever moves round'; 'Pervading this entire Universe by a portion of mine I do abide' (Bha. Gī. IX, 10; X, 42). Scripture and Smṛiti likewise declare that of the bliss which is enjoyed by the released soul the highest Person alone is the cause—'For he alone causes blessedness' (Taitt. Up. II, 7); 'He who serves me with unswerving devotion, surpasses these qualities and is fitted for becoming one with Brahman. For I am the abode of Brahman, of infinite immortality, of everlasting virtue, and of absolute bliss' (Bha. Gī. XIV, 26-27). The exalted qualities of the soul—freedom from evil and sin and so on—which manifest themselves in the state of Release no doubt belong to the soul's essential nature; but that the soul is of such a nature fundamentally depends on the Supreme Person, and on him also depends the permanency of those qualities; they are permanent in so far as the Lord himself on whom they depend is permanent. It is in the same way that all the things which constitute the means of enjoyment and sport on the part of the Lord are permanent in so far as the Lord himself is permanent. It thus appears that the equality to the Lord which the released soul may claim does not extend to the world-ruling energies.

21. And on account of the indication of the equality of enjoyment only.

The previous conclusion is confirmed by the further fact that the text directly teaches the released soul to be equal to Brahman in so far only as enjoying direct insight into the true nature of Brahman. 'He reaches all objects of

desire, together with the all-knowing Brahman' (Taitt. Up. II, 1, 1).—The conclusion thus is that we have to shape our ideas as to the powers of the released soul in accordance with what the texts say as to the Lord only possessing the power of ruling and controlling the entire world, and that hence the latter power cannot be attributed to the soul.—But if the powers of the released soul altogether depend on the Lord, it may happen that He, being independent in all his doings, may will the released soul to return into the *Samsāra*.—Of this doubt the next Sūtra disposes.

22. Non-return, according to Scripture; non-return, according to Scripture.

We know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by his mere thought and will accomplishes all his purposes; who is an ocean of kindness as it were for all who depend on him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to him; whose name is the *highest Brahman*. And with equal certainty we know from Scripture that this Supreme Lord, when pleased by the faithful worship of his Devotees—which worship consists in daily repeated meditation on Him, assisted by the performance of all the practices prescribed for each caste and āśrama—frees them from the influence of Nescience which consists of karman accumulated in the infinite progress of time and hence hard to overcome; allows them to attain to that supreme bliss which consists in the direct intuition of His own true nature: and after that does *not* turn them back into the miseries of *Samsāra*. The text distinctly teaching this is 'He who behaves thus all his life through reaches the world of Brahman and does not return' (*Kh. Up. VIII, 15*). And the Lord himself declares 'Having obtained me great-souled men do not come into rebirth, the fleeting abode of misery; for they have

reached the highest perfection. Up to the world of Brahmā the worlds return again, O Arguna; but having attained to me, O son of Kunti, there is no rebirth' (Bha. Gī. VIII, 15-16). As, moreover, the released soul has freed itself from the bondage of karman, has its powers of knowledge fully developed, and has all its being in the supremely blissful intuition of the highest Brahman, it evidently cannot desire anything else nor enter on any other form of activity, and the idea of its returning into the Samsāra therefore is altogether excluded. Nor indeed need we fear that the Supreme Lord when once having taken to himself the Devotee whom he greatly loves will turn him back into the Samsāra. For He himself has said, 'To the wise man I am very dear, and dear he is to me. Noble indeed are all these, but the wise man I regard as my very Self. For he, with soul devoted, seeks me only as his highest goal. At the end of many births the wise man goes to me, thinking all is Vāsudeva. Such great-souled men are rarely met with' (Bha. Gī. VII, 17-19).—The repetition of the words of the Sūtra indicates the conclusion of this body of doctrine. Thus everything is settled to satisfaction.—Here terminates the adhikarana of 'with the exception of the world-energies.'

Here terminates the fourth pāda of the fourth adhyāya of the commentary on the Sārīraka Mīmāṃsā, composed by the reverend teacher Rāmānuja. This completes the fourth adhyāya, and the whole work; and the entire body of doctrine is thus brought to a conclusion.

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CORRIGENDA.

Page 10, line 9		read	IV, 4, 22	for	XI, 4, 22
" 15,	" 7 from below	"	I, 2, 23	"	II, 23
" 18,	" 5 " "	"	Kau. Up.	"	Ka. Up.
" 23,	" 16 " "	"	VII, 26, 2	"	VI, 27
" 60,	" 5	"	IV, 5, 13	"	IV, 6, 12
"	" 16	"	VII, 26, 2	"	VIII, 26, 2
" 124,	" 2 from below	"	I, 3, 1	"	III, 1
" 143,	" 16	"	Mu. Up.	"	Ma. Up.
"	" 18	"	VI, 8	"	VI, 11, 8
" 151,	" 17	"	IV, 4, 21	"	XI, 4, 21
" 183,	" 13 from below	"	Ke. Up. I, 3	"	Ke. Up. III
"	" 10 " "	"	I, 4	"	IV, 4
" 188,	" 4 " "	"	Ke. Up. I, 4	"	Ke. Up. IV
" 206,	" 6	"	Kau. Up.	"	Ka. Up.
" 240,	" 10 from below	"	Taitt. Up. III, 1	"	Taitt. Up.
" 258,	" 15 " "	"	Kau. Up.	"	Ka. Up.
" 262,	" 16 " "	"	I, 3, 15	"	III, 15
" 268,	" 17	"	II, 4, 7	"	I, 4, 7
" 269,	" 8	"	I, 3, 2	"	I, 2, 3
" 292,	" 10	"	III, 15	"	I, 15
" 326,	" 3	"	V, 7; 8	"	V, 11, 7; 8
" 334,	" 5 from below	"	I, 5; 8-9	"	I, 1, 5; 8-9
" 360,	" 12	"	I, 3, 15	"	II, 3, 15
" 364,	" 3 from below	"	Sechzig Upanishad's	for	Seventy Upanishads
" 366,	" 10	"	kam	for	kam
"	" 5 from below	"	IV, 4, 16	"	X, 4, 16
" 372,	" 9 " "	"	Pāṇ. II, 1, 50	"	II, 1, 50
" 375,	" 16	"	āpnoti	"	apnoti
" 385,	" 6	"	adhikāraṇa	"	adhikāraṇa
" 522,	" 9	"	IV, 4, 22	"	XI, 4, 22
"	" 22	"	īśāna	"	īśāna
" 524,	" 14	"	I, 2, 18	"	II, 18
" 543,	" 13	"	IV, 4, 25	"	XI, 4, 25
" 553,	" 20	"	I, 2, 19	"	II, 18
" 565,	" 3 from below	"	ābhāsāt	"	ābhāsāt
" 576,	" 10 " "	"	III, 8, 9	"	II, 8, 9
" 595,	" 21	"	Dhrishadyumna	for	Driśhā°
" 601,	" 3 from below	"	Ka. Up. I, 1, 25; 23		

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.	
	I Class. II Class. III Class.										
	I Class.	II Class.	III Class.								
Gutturales.											
1 Tenuis	k	.	.	क	𐬕	𐬑	𐬑	𐬑	𐬑	k	
2 " aspirata	kh	.	.	ख	𐬕𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	kh	
3 Media	g	.	.	ग	𐬕	𐬑	𐬑	𐬑	𐬑	.	
4 " aspirata	gh	.	.	घ	𐬕𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	.	
5 Gutturo-labialis	q	.	.	𐬑	𐬑	𐬑	𐬑	𐬑	𐬑	.	
6 Nasalis	h (ng)	.	.	𐬑	{ 3 (ng) 𐬑 (N) 𐬑 (𐬑 hr)	.	.	.	.	.
7 Spiritus asper	h	.	.	𐬑	𐬑	𐬑	𐬑	𐬑	𐬑	h, hs	
8 " lenis	,	.	.	𐬑	.	.	.	.	.	.
9 " asper faucalis	'h	.	.	.	.	.	.	.	.	.
10 " lenis faucalis	'h	.	.	.	.	.	.	.	.	.
11 " asper fricatus . . . . .	.	'h	.	.	.	.	.	.	.	.
12 " lenis fricatus . . . . .	.	'h	.	.	.	.	.	.	.	.
Gutturales modificatae (palatales, &c.)											
13 Tenuis . . . . .	.	k	.	𐬑	𐬑	𐬑	𐬑	𐬑	𐬑	k
14 " aspirata . . . . .	.	kh	.	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	kh
15 Media . . . . .	.	g	.	𐬑	𐬑	𐬑	𐬑	𐬑	𐬑	.
16 " aspirata . . . . .	.	gh	.	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	𐬑𐬌	.
17 " Nasalis . . . . .	.	ḡ	.	𐬑	𐬑	𐬑	𐬑	𐬑	𐬑	.

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zand.	Pahlavi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Chm.	II Chm.	III Chm.							
18 Semivocals	y	...	...	य	𐬨 ^{init.} 𐬨𐬨𐬨	𐬨	𐬨	ي	י	𐬨
19 Spiritus asper . . . . .	...	(y)	...	...	...	...	...	...	...	...
20 " lenis . . . . .	...	(y)	...	...	...	...	...	...	...	...
21 " asper asibilatus . . . . .	...	s	...	𐬨	𐬨𐬨	𐬨	𐬨	س	ס	...
22 " lenis asibilatus . . . . .	...	s	...	...	...	...	...	...	...	...
Dentales.										
23 Tenuis	t	...	...	𐬨	𐬨𐬨	𐬨	𐬨	ت	ת	...
24 " aspirata	th	...	...	𐬨	...	...	...	...	...	...
25 " asibilata . . . . .	...	...	TH	...	...	...	...	...	...	...
26 Media	d	...	...	𐬨	...	...	...	...	...	...
27 " aspirata	dh	...	...	...	...	...	...	...	...	...
28 " asibilata . . . . .	...	...	DH	...	...	...	...	...	...	...
29 Nasalis	n	...	...	𐬨	...	...	...	...	...	...
30 Semivocalis	l	...	...	𐬨	...	...	...	...	...	...
31 " mollis 1 . . . . .	...	l	...	𐬨	...	...	...	...	...	...
32 " mollis 2 . . . . .	...	...	L	𐬨	...	...	...	...	...	...
33 Spiritus asper 1	s	...	...	𐬨	...	...	...	...	...	...
34 " asper 2 . . . . .	...	...	s (S)	...	...	...	...	...	...	...
35 " lenis	z	...	...	...	...	...	...	...	...	...
36 " asperimus 1 . . . . .	...	...	z (z)	...	...	...	...	...	...	...
37 " asperimus 2 . . . . .	...	...	z (z)	...	...	...	...	...	...	...

Dentales modificatae (linguales, &c.)		f	th	d	dh	n	r	r	sh	zh	Labiales.										
38 Tenuis	p	ph	b	bh	m	w	hw	f	v	m	h
39 " aspirata	p	ph	b	bh	m	w	hw	f	v	m	h
40 Media	p	ph	b	bh	m	w	hw	f	v	m	h
41 " aspirata	p	ph	b	bh	m	w	hw	f	v	m	h
42 Nasalis	p	ph	b	bh	m	w	hw	f	v	m	h
43 Semivocalis	p	ph	b	bh	m	w	hw	f	v	m	h
44 " fricata	p	ph	b	bh	m	w	hw	f	v	m	h
45 " diacritica	p	ph	b	bh	m	w	hw	f	v	m	h
46 Spiritus asper	p	ph	b	bh	m	w	hw	f	v	m	h
47 " lenis	p	ph	b	bh	m	w	hw	f	v	m	h

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I. Class.		II. Class.							
	I. Class.	II. Class.	III. Class.							
1 Neutralis	0			...	...	...	...	...	...	...
2 Laryngo-palatalis	ə			...	...	...	...	...	...	...
3 " labialis	ɔ			...	...	...	...	...	...	...
4 Gutturalis brevis	a			...	...	...	...	...	...	...
5 " longa	ā	(a)		...	...	...	...	...	...	...
6 Palatalis brevis	i			...	...	...	...	...	...	...
7 " longa	ī	(i)		...	...	...	...	...	...	...
8 Dentalis brevis	u			...	...	...	...	...	...	...
9 " longa	ū			...	...	...	...	...	...	...
10 Lingualis brevis	ri			...	...	...	...	...	...	...
11 " longa	ṛī			...	...	...	...	...	...	...
12 Labialis brevis	u			...	...	...	...	...	...	...
13 " longa	ū	(u)		...	...	...	...	...	...	...
14 Gutturo-palatalis brevis	e			...	...	...	...	...	...	...
15 " longa	ē (ai)	(e)		...	...	...	...	...	...	...
16 Diphthongus gutturo-palatalis	ai	(ai)		...	...	...	...	...	...	...
17 " "	ei (ēi)			...	...	...	...	...	...	...
18 " "	oi (ōu)			...	...	...	...	...	...	...
19 Gutturo-labialis brevis	o			...	...	...	...	...	...	...
20 " longa	ō (au)	(o)		...	...	...	...	...	...	...
21 Diphthongus gutturo-labialis	au	(au)		...	...	...	...	...	...	...
22 " "	eu (ēu)			...	...	...	...	...	...	...
23 " "	ou (ōu)			...	...	...	...	...	...	...
24 Gutturalis fracta	ä		
25 Palatalis fracta	ī		
26 Labialis fracta	ü		
27 Gutturo-labialis fracta	ö		

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