The Satapatha-Brahmana, Part V, Sacred Books of the East vol. XLIV

Anonymous (Vedic) (translated by Julius Eggeling)

This PDF is the public-domain text from https://archive.org/details/satapathabrhma05eggeuoft, set in type for reading and printing. The wording is unchanged; five editorial bracket symbols the font lacks are shown as plain brackets. Internet Archive metadata: possible-copyright-status NOT_IN_COPYRIGHT, copyright-region US. Eggeling died 1918. Free from Credible Theories: credibletheories.com/library/satapatha-brahmana-eggeling-part5-1900.html

ill

n 8

II]';

II f

If I

Hi

I c

ill

* 1 1

i *

K If

•**

t4^4MttM|I^K«MU*i'«*'AMii4«rMrih»aM<*«^ah^**rf%«

aw

KB

m

jew*

Wl

-flaUn

"SB

IVS

DBS)

MM

K9Q4I

■ H

■

^H

EH

■

fliE

■^^B^^En

«^" ■

■rfl

'lUvVont

**,; , «- •.'-

M

&ggf

■

w

She

mB

! 4-Cr*y

.«•*#

P^E

I^^M^^Bi

■■■■

*jhf-

y«s:r

It

TEauKaB dM

■H

QBHhBS

■'■■'■■ -^ '•'"'•■'■ -.v '

ffl&b. Wa£&

m^m

■

ram

ISBhI

: 6 ■ '": '■

Si wISliiSWB

.SPPliSiiii

THE

SACRED BOOKS OF THE EAST

[44]

HEN i IWDE, M.A.

I iliiC UNIVERSITY OF OXFORD

LOND IN, EDINBURGH, AND NEW YORK

a

THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MULLER

VOL. XLIV

(DvforU

AT THE CLARENDON PRESS

1900

[.// rights reserved]

©xforo

PRINTED AT THE CLARENDON PRF.S^

BY HORACE HART, M.A.
PRINTER TO Tl: MTY
Tin:

SATAPATHA-BRAHMAiVA

ACCORD IX l, TO THE TEXT OF Till

MADIIYAXDIXA SCHOOL

TRANSLATED BY

JULIUS EGGELING

PART V

BOOKS XI, XII, XIII. AND XIV

Orforti

AT THE CLARENDON PRESS
i 900
\AU rights reserved']

L

I i <5

i -5

CONTENTS.

PAGE

Introduction . . . . • • . • xiii

ELEVENTH KANBA.

The Full and New-Moon Sacrifice (Supplementary Remarks).

Time of Sacrifice i

Additional oblations to Indra Yim/vdh and Aditi . 5

Expiatory oblations (to Agni, Indra, Vish;/u) at New Moon 7 Birth of Pra^apati from golden egg 12

He creates Gods (Agni, Indra, Soma, ParameshMin)

and Asuras 13

Sacrifice representing universe and man . . .18 Brahman (n.), the origin and immortal element.

of gods and universe . . . . • -7

Sacrifice, the Year 38

The Agnihotra (esoteric doctrines) . . . .4'

The Brahma^arin . . . . . -4s

Uddalaka Arum and Svaidayana . . -5°

•Saulvayana and Ayasthuwa . . . . . 6 j

The Mitravinda Sacrifice 62

Sri dismembered 62

Pururavas and Urvaji .....

The Seasonal Sacrifices (A'aturmasva) . . . -74 •SauX-eya PraXinayogya and Uddalaka Aruwi on the

Agnihotra . . . . . -79

The Upanayana, or Initiation of the Brahmamcal Student . I The Savitri formula . . . . . ■ s7

The 6'atatiratra Sattra . . . . . • • 91

The Morning- Litany (prataranuvaka) of the Atiratra 9 2

The Svadhyaya, or Daily Study of the Veda . . -95

The three Vedas, or triple science . . .102

VIM

C< >NTF.\ : S.

The Adabhya Cup of Soma 105

Varuwa and his son Bhrzgu (on future states of

existence). . . . . ioS

kanaka of Videha on the Agnihotra . . .112

Y -vavalkya and .S'akalya (on the gods and the

supreme deity) 1 1 5

The Animal Sacrifice, of two kinds 11S

The Sacrificial stake (yfipa) 123

The Victim and its deity 127

The King of the Kejin and his Samra^-cow . . 131

TWELFTH KANBA.

The Sacrificial Session (Sattra) .

Man, the Year

The Tapa^ita Sattra
Expiatory Ceremonies of the Agnihotra
The going out of one of the fires

The death of the Agnihotrin .

The burying of the dead body .
Expiatory Oblations of Soma-sacrifice
The Sautramaw! ....
Namu^i slain by Indra .

Preparation of the Sura-liquor.

Oblations of milk and Sura"

(>blations to the Fathers .

A.

The Ajvina, S&rasvata, and Aindra cup

India assisted and healed by the A.rvins and Sai

vati

Consecration of Sacrifice!

< ikes to Indra, Savitrz', and Varuwa

Tin- Avabh/v'tha, or purificatory bath

A'ikra Sthapati performs SautrSma»i for Dush/ai

Pauwsayana .....

•

135

•

M4

•

171

.

I78

187

197

•

200

•

205

•

- 1 3

2 1 6j

222

•

•

23 '

•

234

•

-•4:,

as-

223,

249

•

249

247.

260

264

1M.

.

_• < >(1

THIRTEENTH K\X/>.\.

Tin- A.fvamcdha, or Horse-sacrifice

Fettering and sprinkling of Horse .
>toki_\,i oblations ....
274
276
280

MTENTS.

IX

Prakrama oblations ....

Three cake-offerings to Savitr*

Dh/z'ti oblations ....

Lute-playing by Brahmawa and Ra^anya
Diksha, or Initiation ....

Vaixvadeva oblations

Audgrabha//a oblations .
First Soma-day (Agnish/oma)
Annahomas (food oblations) .
Second Soma-day (Ukthya) .
Fettering of victims

Bahishpavamana-stotra .

Setting free of the wild victims .

Sacrificer drives with Horse to pond of water and back

Horse anointed and adorned by Sacrificer's wives

Brahmodya of Hot/'/ and Brahman .

Sprinkling of Horse by Adhvaryu (and Sacrificer)

Killing of Horse on cloths and plate of gold

Wives led up to circumambulate and fan the Horse

Mahishi addresses the Horse ....

Priests' colloquy with wives ....

The Knife-paths made with needles .

The two Mahiman Cups of Soma .

The Chanting of the Aatush/oma

Ara«ye*nu£y a oblations .

- ish/akWt oblations of blood

Oblations to the Deaths .

Ajvastomiya oblations

Dvipada oblations .
Expiatory Offerings
Right time for performing the Ajvamedha Preliminary Ceremonies : — the mess of rice .

Sacrificer and wives pass the night in the sacrificial
hall .....
Offering to Agni Pathik/Yt — the mouth of the Sacrifice

Offering: to Pushan .....

Leading up of the Horse, assisted by its noble keepers

Three Savitra offerings (performed daily for a year)

Brahman lute-player sings three g&thas

Horse and keepers sent to range the quarters .

282

285
285
289
289
291
295

296

298
298
3°4
307
3"
3 ! -
314
3^
320
322
323
324
326
327
329
336
337
340
34i

342
345
347
348
349
35o
3D2
353
355
356
359
C< INTENTS.

The Pariplava Akhyana, or revolving legend . 361-370

Prakrama and Dhrrii oblations . . . -363

Kfn/anya lute-player sings three gathas . . . 364

sha, or Initiation (at end of year) 371
Sutyd-days 372
The set of twenty-one sacrificial stakes . . -373

The chanting of Gotama's A'atush/oma . . 375

The .S'astras and Stotras of the Central (Ekavima) day .....
The animal sacrifices of that day

The Adhrigu litany .

The Mahishi and the Horse

Colloquy of priests, chamberlain and women

Brahmodya of priests ....

The first Mahiman Cup of Soma

The offering of the omenta (vapa) .

The second]\Iahiman Cup of Soma

The Stotras of the third (Atiratra) day
Various Arrangements of the Ajvamedha Chants

' MTcring of barren cows ....

Animal sacrifices performed in following year
The Purushamedha, or Human Sacrifice
Animal sacrifices .....

The (symbolical) human victims

Purusha-Nar£ya»a litany (Purusha-sukta) .

Traidhatav! offering ....

Uttara-Narayana litany ....

Enumeration of the human victims .
The Sarvamedha, or All-Sacrifice .
The ten Sutya-days thereof
Fun< Ml < leremonies .....
Burial-ground (.vma.vana) ....

Lo< ality of the tomb ....

Form and size of the tomb

Preparation (sweeping, ploughing, sowing) of the site

Depositing < I < harred bones .

An of bones limb by limb

j < "Hipleted by bricks, like bird-shaped altar

Height of sepulchral mound .

Driving in of pins marking site of mound

377
382
385
386
386
388
39i
392
394

395
396
402
402
403
404
407
410
412
412
4'3

4i7

41S

421
421
424
428
429
433
434
435
435
436
0 'NTEXTS.

XI

Furrows, dug south and north, rilled with (milk and)

water . . . . . • 4.;7

Passing the northern ones on three stones thrown in

by each . . . . . -437

Purification by Apamarga plants and bath . . 438

A

Home-going, and offering to Agni Ayushmat on house-
fire 439
Depositing of clod midway between grave and village 440

FOURTEENTH KAATZ>A.

The Pravargya 441

Sacrificial session performed by the gods at Kuru-

kshetra . . . . . --141

Vishmi excels and becomes overweening . . .442 Bowstring, gnawed by ants, cuts off his head . 442

The names 'Gharma, Pravargya, Mahavira, Samra^'

explained . . . . . -44?

Vishnu's body divided between the gods . . . 443

A

Dadhya££ Atharvawa warned by- Indra not to teach

the sweet doctrine . . . . . -444

His head cut off by Indra, and restored by the A.rvins 44,-, Rule of abstinence observed when teaching the

Pravargya . . . . . -446

Collecting materials for making the Mahavira pot . 447 Pra^apati, as the boar Emusha, raises the Earth . 451 The making of the Mahavira vessels in shed . . 453 The fumigating and baking of the vessels . . 456

Depositing of vessels and implements in front of

Garhapatya 458

The Hotr/'s recitation 459

Sprinkling of pot with lustral water 460

A

The Mahavira's (imperial) Throne-seat south of Aha-

vaniya 461

The pot anointed with ghee 462

The pot set down on mound upon burning reed-
sheaths ... 463
The Sacrificer invoking blessings upon the earth . 464 Pieces of Vikankata wood laid round, and a gold

plant upon the pot 466

Fanning of the fire with three pieces of antelope-skin
till aglow .....
Revering of the heated pot with the Avakaja verses

Offering of the first Rauhiwa cake

Samra^-cow tied and milked ....

The pot lifted from the fire and placed on the tray
Cooling of pot with goat's milk ; and pouring in of
cow's milk .....
Oblations made by (muttering) the (twelve) wind-names Pouring of spill milk and ghee from tray into pot
Oblation to Ajvins . . . . "

Anumantrana to the rising milk
Mahavira pot placed on mound
Offering of the steeped Vikankata chips (to Pushan,&c.
Pouring of remaining milk from pot into tray .
Offering of the second Rauhma cake
Sacrificer drinks the remaining Gharma .
Cleansing, and performance of Upasad
Rules for priests as to how and lor whom to perform
the Pravargya .....
Pravargyotsadana, or ' setting out' of the implements Kindling o^ bundles of faggots, and offering thereon
Procession led by Prastotrz singing a Saman . Arrangement of apparatus in form of human body Singing
of Varshahara-saman ami departure Mode of performance at continued Soma-satrilK< ■> Dak.-hi//as, or
sacrificial fees ....

Expiatory ceremonies in case of breaking of pot
Laudation ol Pravargya .....
[ndex to Parts III, [V, and V (Vols. XLI,XLIII, and XLIV)

Additions and Corrections .....

467

469

47-
474
47"

477
478
481
482
484
485

486
48S
489
489
490
490

493

494
496
4 9*
501
502

503
504
507

591

Transliteration of Oriental Alphabets adopted for the Trans- lations of the Sacred Books of the East

r,<> ;

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 Brahma//a form the so-called Brmad-araz/yaka, or great forest-treatise, which, as one of the ten primitive Upanishads. is included in

Professor F. Max Midler'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 kandas, the intervening five books being devoted to the consideration of the Agni^ayana, or construction of the sacred brick-altar, which had come to be recognised as an important pre- liminary 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 Agni/£ayana in the sacrificial system of the Va^asaneyins, or theologians of the White Ya^ns, appears to have resulted in a definite settle- ment of the sacrificial texts of the ordinary ritual, as con- tained in the first eighteen adhyayas of the Va^asanevi- sawhita, as well as of the dogmatic explanation of that ritual as given in the first nine kaw/as of the Satapatha- brahma;/a. 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 ex- cluded 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 k&nda, included in the preceding volume of the translation, consisted of speculations on the sacred fire-altar, as representing Purusha-Pra^ftpati 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 ka//<7as are mainly taken up with additional remarks and directions on most of the sacrifices treated of in the first four kaAv&is, especially with expiatory ceremonies and oblations in cases of mishaps or mistakes occurring during the performance, or with esoteric -peculations 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 ka//<7a treats of the ' Gavam ayanam ' — or most common sacrificial session lasting for a year, thus offering a convenient subject for dilating upon the nature of Pra^-apati, as the Year, or Father Time ; — of additional expiatory rites for Soma-sacrificcs (XII, 6), and of the Sautramawi, consisting of oblations of milk and spirituous liquor, supposed to obviate or remove the unpleasant effects of any excess in the consumption of Soma-juicc (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 wel- come opportunities for the introduction of much valuable and interesting matter. It is here that we find the famous myth of Pururavas and Urva^i (XI, 5, j) ; and that of Bhrigu, the son of Varu;/a, 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 Pra^'ipati is born at the beginning of the evolution of the universe (XI, 1, 6). Of considerable interest also arc 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 Brahma«ical student (XI, 3, 3 ; ,",, 4) ; and, last not least, of the study of the Vedas (XI. 5, 6-y) and their subsidiary texts amongst which we meet, for the first time,

with the Atharvangiras as a special collection of texts recommended for systematic study.

With the commencement of the thirteenth ka/<v/a, 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 Ajvamedha, or Horse-sacrifice. Like the Ra^asuya, or inauguration of a king, the A^vamedha 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. Rut whilst the Ra^asuya was a state ceremonial to which any petty ruler might fairly think himself entitled, the Aivamedha, 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 humiliation 1 ; and its celebration must therefore have been an event of comparatively rare occurrence. Perhaps, indeed, it is owing to this exceptional character of the Aj-vamedha rather than to the later origin of its ritual and dogmatic treatment that this ceremony was separated from the Ra^asuya which one would naturally have expected it to succeed. It is worthy of remark, in this respect, that, in Katyayana's Anukrama/a to the Va^asaneyi-sawhita, the term ' khila,' or supplement, is not applied to the Axvamcdha section- (Adhy. XXII-XXV), while the subsequent sections are distinctly characterised as such. As a matter of fact, however, the Asvamedha has

1 Cf. TaiU. Br. Ill, 8, 9, 4, — para va esha si£yate yo*balo j.?vamedhena ya^ate : — ' Verily, poured away (dislodged) is he who, being weak, performs the A^vamedha;' Ap. .S'r. XX, 1, 1, ' a king ruling the whole land sarvabhauma) may perform the A^vamedha ; — also one not ruling the whole land.'

* Cf. Weber. History of Indian Literature, p. 107; Max Muller, History of Ancient Sanskrit Literature, p. 35S.

received a very unequal treatment in the different rituals. Of the two recensions of the Brahmaaa of the A7g-veda priests, the Aitareya-brahma//a takes no account whatever of the Morse-sacrifice, whilst its last two books (VII, VIII) — generally regarded as a later supplement, though probably already attached to the work in Pacini's time — are mainly taken up with the discussion of the Ra^asuya. The Kaushitaki-brahma;/a. on the other hand, passes over both ceremonies, their explanation being only supplied by the .s'arikhavana-siitra. along with that of some other sacrifices, in two of its chapters (15 and 1 6), composed in Brahmawa style, and said to be extracted from the Maha-Kaushitaki-brah- mawa1. In the principal Brahmawa of the Saman priests. the Pa/7£avi///.va-brahma//a, the A.s-vamedha, as a triratra, or triduum, is dealt with in its proper place (XXI, 4), among the Ahinas, or several days' performances. As regards the Black Ya^us, both the Ka///aka and the Maitraya#i Sa/v/- hita give merely the mantras of the Ajvamedha 2, to which they assign pretty much the same place in the ritual as is dmie in the White Ya^nis. In the Taittiriya-sawhita, on the other hand, the mantras are scattered piecemeal over the last four kaw/as ; whilst, with the exception of a short introductory vidhi-passage, likewise given in the Sawhita (V, 3, \ 2), the whole of the exegctic matter connected with this ceremony is contained, in a continuous form, in the Taittiriya-brahma//a (VIII and IX). Lastly, in the Yaitana-sutra of the Atharva-veda — doubtless a compara- tively late work, though probably older than the Gopatha-

Besides the two chapters refei to, nothing more than quotations are

ork. Possibly, however, the difference b* it and the

hitaki-brahmawa consisted merely of such supplements which would thus

be very much tame character as the la>t two paw^ikas oi the Aitareya-

brahmawa, except that they never became ally recognised.

3 Though this circumstance seems to favour the supposition of the n

recent ritualistic treatment of the Ajvamcdlia. it may not be oul of place tonotice

that, in the Mailraya//i Sawhil.i. the A 13 section is followed by several

raana section the Ra£asuya which is not found in

i.a///aka at all. .Sat. Br. XIII. calls the Arvamedha an 'utsanna-

i'; bul it i-, not quite clear what is meant thereby, seeing that the same

■I to the A'aturmasyani, or Seasonal offerings (II, 5, 2, 48).

br&hmaaa T — the A^vamedha is treated immediately after the Ra^asuya, and followed by the Purushamedha and

Sarvamedha ; these four ceremonies being character; at the end as the Kshatriya's sacrifices2 (niedha).

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 AVg-veda (I, 162; 163), it is true, relate to that sacrifice3, but they evidently belong to the latest pro- ductions' 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 A/ksawhita \ 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- biahma«.i in Vedic Literature,' Journ. Am. Or. Soc, vol. xix.

2 Cf. Mahabh. XIV, 4S, where these four sacrifices are specially recom- mended by Yutsa to Yudhish//rira as worthy of being performed by him as King.

3 Possibly also, the hymn AVg-veda I, 164 (Ath.-v. IX, 9, 10)— on which see P. Denssen, Allg. Geschichte der Philosophic, I, 1, p. 105 seq.— may have been placed after the two A^vamedha hymns to supply topics for the priests' colloquy

brahmodya) at the Ajvamedha. Cf. XIII, 2, 6, 9 seqq. ; 5, 2, 11 seqq. The fact that the A^vamedha is not treated of in the Aitareya-brdhma//a cannot, of course, be taken to } rove 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 A^vamedha ceremonial in which the Hot/-*' takes a prominent part were probably not introduced till a later time.

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

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 gloiy : who dares to attack them?' The question also as to whether the so-called Apii-hymns, used at the fore-offerings of the animal sacrifice, were from the very beginning composed for this purpose, cannot be discussed here.

[44] b

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 con- siderations of practical expediency and even of social distinc- tion might prevent its use for ordinary sacrificial purposes. In the speculations of the Brahmawas, a deep mystic significance is attached to the Horse-sacrifice. In the last two chapters of the ' Mystery of the Fire-altar' (5at. Br. X, 6, 4, 1 ; 4), the A^vamedha — i. e. the sacrificial horse itself — is coupled with the Arka, the mysterious name of the sacred fire, as the representative of Agni-Pra^apati, the Sun. The horse-sacrifice is called the bull (XIII, i, 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. Ill, 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 l'urusha-Pra^apati, discussed in the introduction to part iv of this translation. The sacrificial horse accordingly belongs to Prag'&pati, or rather is of Pra^apati's nature (pra^apatya) ; nay, as the Taitt. Br. (III. 9, 17, 4) puts it. it is a form of l'r : . .ipati himself (pr;i.;.ipatc rupam asvak), and is, of all animals, the one most conformable (anurupatama/^) to Pra ..ipati. Hence also, in the cosmogonic account at the commencement of the Agni^ayana 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 woi ship 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 Fra^apati from the cosmic waters ; whilst, according to other accounts (VII, 5, 2, 6 ; XIII, 3, I, 1). the horse originated from Pra^&pati's eye. But, since the offering also represents the offerer himself, or rather his divine self awaiting him in the other world (XI, i, <S, 6 ; 2, 2, 6). the sacrificial horse is also identified with the Sacrificer (ya^amano va ajrva//, Taitt. Br. Ill, 0, 17. 4) who thereby obtains the fellowship of the Lord of creatures and a place in his world (ib. III. 9. 20. 2).

Besides Pracc"apati, there is. however, another deity wh< lays claim to the possession of the sacred steed ; for the horse is Varuwa's sacrificial animal (Sa.t. Br. V, 3, 1,5 ; VI. 2, 1, 5 ; Taitt. Br. Ill, 9, 16, 1) ; nay, Varu/za is even the lord of all one-hoofed cattle (Va^. S. XIV, 30 ; Sat. Br. VIII, 4, 3, 13). This connection of the horse with Varu//a seems natural enough, seeing that this god, as the king of heaven and the upholder of the law, is the divine represen- tative of the earthly king ; whence the Ra^asuya, or corona- tion-ceremony, is called Varu//a's consecration (5at. Br. \ . 4, 3, 21 ; cf. II. 2, 3. 1). For this reason the barley also is sacred to Varuwa ' (XIII. 3, 8, 5) ; and accordingly, during the same ceremony, the king offers a barley-mash to Varuwa, in the house of his Siita, or charioteer and herald ; a horse being the sacrificial fee for this offering (V, 3, 1, ."')). In the Vedic hymns, this association of the god Varu«a with the noble quadruped finds a ready, if rather common- place, explanation in a common natural phenomenon : Varuwa's horse is none other than the fiery racer who pursues his diurnal course across the all-encompassing arch of heaven, the sphere of Varu;/a 2, the all-ruler. It is ih the

1 Dr. Hilkbrandt, ' Varuwa und Mitra,' p. 6;, is inclined to refer this con- nection to Varu»a'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. taruwa, dhanwa, karatta), the etymo- logical identity of : varuz/as ' and ovpavus is now probably questioned by few scholars. The ethical attributes of this onthological conception seem to

-

• : - - "

- a-

-

: — I.

-: -:

t — praif

] j •

5, three

m -

: I :

•

jcd 1
the s
I

t . - L during t

: any right 1

-

-
:
-

: : — -. '. -

-

-

oat zad the sxne I

- tr --.-.: haiwfha- . sense

-

INTRODUCTION. XXI

hymns addressed to them, singly or jointly, this pair of deities occupies a somewhat subordinate position in the Yedic 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 AVg-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 dwell- ing 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 A ryan people. But, in any case, the decided change of climate \ and the close contact with aboriginal tribes of inferior culture, could hardly fail, along with the changed conditions of life, to influence consider- ably 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 con- vulsing 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 Yaru//a. — 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 Yedic Aryans indeed created for themselves in the person of India, the divine representative, as it were, of their warlike kings, and the favourite subject of their song. And side by side with him, and sharii 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 Varu«a, the god of the all-encompassing heaven. Not as if Agni and Indra had ever entirely superseded Mitra and Varutfa. On the contrary, all these gods con- tinue to share, in a greater or less degree, the affections of the Vedic singers ; and as regards Varuwa and Indra in particular, their relations are well expressed by Vasish/Z-a when he says (Rig-v. VII, 82, 2 ; 5), that the one (Varu;/a) is ' samra£- ' (universal ruler, overlord) ; and the other (Indra) ■svara.^-' (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 Varu«a in peace, whilst the mighty (Indra) goes forth with the Maruts in quest of glory. Even in the sacrificial ritual, Mitra and Varu;/a continue to play an important part, seeing that one of the priests — the MaitnWaruwa — 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 Brahma//as 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 Varu^a2; and the Maruts, representing the common people, are accordingly associated with Varu.va,

' Taitt. S. VI, 6, 7, 4, explains this offering as symbolically smoothing down the sacrifice tom 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 Say. 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 ' avablWtha,' or lustra! 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 Sacrificcr of all guilt for which he is liable to Varurca. Cf. Taitt Br. Ill, 9, 15, 'At the lustral bath he offers the last oblation with " To 6'umbaka hail ! " for t7und>aka is Varuwa : he thus finally frees himself from Varufia by offering.'

2 See, for instance, .Sat. Br. IV, i, 4, 2; V, 3, 2, 4; IX, 4, 2, 16; Maitr. 5- IVj 5> *> J Taitt. Br. Ill, 1,2,7 .kshatrasya ra^a Varu«oidhira£n/j).

as their king or ruler (Sat. Br. II, 5, 2, 34), just as they are with Indra (II, 5, 2, 2;). One might thus expect that Indra would claim the same special connection ' with the sacrificial horse as that which is conceded to Varuwa. The reason why this is not the case probably is that, in the Brahmaaa 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 identity - — of Varuwa with the element of water generally.

As regards Varu«a's and Pra^apati's joint connection with the sacrificial horse, the Taitt. S. (II, 3, 12, 1) records the following legend which ma)- perhaps have some bearing on this point : — Pra^apatir Varuz/ayayvam anayat, sa sva/// devatam ar£//at, sa pary adiryata, sa eta;// varu//a/// /hitush- kapalam apa^yat, taw nir avapat, tato vai sa varu/zapa^ad amu/Jyata, Varu//o va eta;// g/'/h//ati yo^svaiu pratig/7h//ati. yavato*jvan pratig/-/'h//iyat tavato varu//a// £atushkapalan nir vaped, Varu//am eva svena bhagadheyenopa dhavati, sa evaina/// varu/zapa^an mu/z/'ati : — ' Pra^apati led up the horse to Yaru//a : he (thereby) impaired his own godhead, and became racked all over with dropsy. He beheld that four-kapala (cake) sacred to Varu//a, and offered it, and thereupon was freed from Varu//a's noose ; for Varuwa seizes him who takes (receives) a horse, — as many horses as one takes so many four-kapala (cakes) one ought to offer to Varu//a : one (thereby) hastens up to Varu//a with his (V.'s) own share, and he (V.) frees him from Varu//a's noose.'

The interpretation of this legend presents, however, some difficulties. Dr. Hillebrandt, ' Varu//a und Mitra ' (p. 64), translates the first sentence by — ' Pra^apati fuhrte dem

1 Since all the gods are concerned in the Asvamedha — whence the horse is called ' vauvadeva ' — 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, ./vVg-veda I, 163, 2, 9. Indra's two bays (hari) of course belong to a different conception.

- Apo vai VaxunaA, Maitr. S. IV, S, 5.

Varuwa das Ross fort 1'-— ' Pra^apati led the liorse away n Varuwa' : this would undoubtedly make better sense, but, unfortunately, the construction of ni ' with the dative in this sense would involve a decided solecism. Saya//a, 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 Pra^apati forfeits his godhead ". He feels, however, afterwards constrained to assign to ' pratig/vlv/ati ' 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 A^vamedha, as expounded in the Brahmawa, 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 A^vamedha alone, the ritual requires the immolation of not less than 340, 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, i 2) 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

' This, no doubt, might possibly be taken to mean ' Pra^apati led away the horse for Varu»a,' but Dr. Hillebrandt could hardly have meant it in this sense, since his argument apparently is that the horse (like Varu«a himself) - the aqueous element, and that thus, by taking to himself the liorse, I Lpati incur- dn psy. The exact point which interests us here, viz. the relation between Pra^apati and Varu«a as regards the sacrificial horse, lies outside] >r. Hillebrandt's inquiry.

I i l)r. Hillebrandt's interpretation, it is also not quite easy to see in what way I 1, by carrying off Vani«a's horse, impaired — ' griff an,' attacked,

assailed — his own godhead. One might possibly refer 'svaw' to the horse, but this would make the construction rather harsh. The verb ' ni ' here would stem to refer to the leading up of the sacrificial horse to the offering-ground, either for 1 eing set free for a year's roaming, or for sacrifice, for both of which acts the verb ' ud-a-ni ' — i. e. to lead up the horse from the water where it was washed — is used .Vat. Br. XIII, 4, 2, I ; 5, 1, 16).

be slaughtered first in order to earn- the welcome news of the sacrifice to the gods, is in one place referred to as Pushan's share, and in another as going forward to the dear scat of India and Pushan1. .Sankhayaria (.Srautas.

XVI, 3, 27-30), however, takes these statements of the AVshi 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 Pushan. tied to the forehead, and another, sacred to Indra and Pushan, fastened to the navel, of the horse -. The corresponding ' paryahgya' victims recognised by the Maitraya/zi Saz/mita (III, 13) and the White Va^us (Vag. S. XXIV, 1), on the other hand, are a black-necked he-goat for Agni, tied to the forehead, and a black or grey (.yyama) one, bound to the navel, and consecrated by the one authority to Pushan, and by the other to Soma and Pushan. Put, curiously enough, the Taittiriya school (Taitt. Br. Ill, 8, 23 ; Ap. Sr. XX, 13, 12) recognises not only vSahkhayana's two victims, but also the one for Agni ; whilst in regard to the other victims also it differs con- siderably from the other schools of the Ya^ur-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 iPig-veda S. I, 162, 2. 'When, held by the mouth (by the bridle", they lead round the offering of the Jiorse) covered with rich trappings, the all- coloured he-goat goes bleating in front right eastwards to the dear seat of Indra and Pushan. 3. This he-goat, fit for all the gods, is led in front of the swift horse as PGshan's share ; like (?) the welcome cake, Tvash/V-/ 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 Taittiriyas, 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. Saya//a accordingly takes it to refer to the rite of ' paryagnikara//a,' or carrying fire round the victims l ; but the text of the passage evidently does not admit of such an interpretation ; and, besides, in J?zg-v. X, 155, ~h 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 paou-puroc/a^as, 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 thc\' 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 Brah- ma;/as and Sutras 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 A.svamcdhika-parvan of the Muhabharata 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 period 2, it seems, upon the whole, to present the

1 Set- p. 307, note 5.

2 It has even been supposed to be merely a condensed version of a com- paratively modern work ascribed to Caimiui, the Aj-vamedha-parvan of the; Gaimini-Bharata.

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 Paw/ava and Kaurava princes, Yudhish/Z/ira, having re-ascended the throne of his fathers, resolves on per- forming the horse-sacrifice, as calculated to cleanse him of all guilt ! incurred by the slaughter of his Kaurava kinsmen. Having been initiated on the day of the A'aitra 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 Pra^apati at the holy cult.' The chosen steed 3, of black and white colour like the black buck, is then led up, and is set free by the sage Vyasa himself; and that model of knightly perfection, Ar^una, 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-guard 4, amidst the rejoicings and fervent blessings of all Hasti- napura — men, women, and children. Thus followed by its martial escort, the noble steed roams at will over the lands

1 Vyasa remarks to Yudhish//nra (XIV, 2071), ' For the A.rvamedha, 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, I, I, 'Thereby the gods redeem all sin, yea, even the slaying of a Brahman they thereby redeem ; and he who performs the Ajvamedha redeems all sin, he redeems even the slaying of a Brahman.' As a rule, however, greater stress is laid in the Brahma «a on the efficacy of the ceremonial in ensuring supreme sway to the king, and security of life and property to his subjects.

3 The ' rukma ' is borne by the Agni/-it, or builder of a fire-altar, which is required for the A.rvamedha ; cf. VI, 7, I, 1.

It is carefully selected by charioteers and priests, Mahabh. XIV, 20S7.

4 Whilst, according to the Brahma«a (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 Ya^v/avalkya, skilled in sacrificial rites, and well-versed in the Veda, went along with the son of 1'rz'tha to perform the propitiatory rites,' and that ' many Brahma;/as conversant with the Veda, and many Kshatriyas followed him at the king's behest.'

over which sovereign sway is claimed by the PaWava 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, arc successfully repelled by the dauntless son of P/7tha ; 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 Hasti-napura. 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 Ma/npura is censured severely by Ar§una for receiving him meekly, accompanied only by Prahmans 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 ac- commodation, 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 victims l along with the sacred horse ; and dialecticians,

1 'I hat is, real or symbolic, only the domesticated animals being offered, whilst the wild ones are set free after the ceremony of ' paryagnikarawa.' Amongst these animals the poet curiously enough also mentions (XIV, -'542) 'vn'ddha- strxyaA,' which Pratapa Chandra RSj translates by ' old women.' This is "l impossible ; if it is not a wrong reading, it has doubtless to be taken in the sense of ' old female (kine),' probably the 21 1 barren cows offered at the end of the A^vamedha to Mitra-Yaru//a, the Virve Dev&A, and Brzhaspati (XIII, 5, 4, 25 being intended. In its enumeration of the victims, the Taitt. Sawhita (V, 6, 21) indeed mentions ' vaini^i purushi,' taken by the com- mentator to mean ' two human females consecrated to Vira§-.' If it be for this or a similar purpose that the ' wv'ddha-str/ya// ' were intended, we may refer to Taitt. Br. Ill, 9, 8, where it is distinctly stated that 'the man' and the wild animals are to be released as soon as the ' paryagnikarattam ' has been per- formed on them. But no ' man ' being mentioned amongst the victims, Saya/za

eager to vanquish one another, foregather to discuss the nature and origin of things. At last Aignna 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 epic l, 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 Garik/a, 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 Daksha Pra^apati. 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 Arena'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 Brahmawa, 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 sacri- fice 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 Da^aratha's Ajvamcdha 2, described in the first canto of the Ramaya^a, no mention whatever is made of

takes the ' purusham ' here to refer to the 'vaira^i purushi ' mentioned in the Sawhita. Perhaps, however, this passage has rather a wider sense, referring to human victims generally at any sacrifice.

1 Draupadi's Aj-va-npasawve^anam is referred to, but no further particulars are mentioned.

2 The king's object, in perfurming the sacrifice, was to obtain the birth of a son. Cf. .9at. 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 Brahma//a(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. Brahma«a nor vSarikhayana 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 assaults l is clear from the directions given in the Brahma«as as to what should be done in the event of foes getting possession of it 2. Even more pointed, in this respect, are the stanzas quoted in our Brahma;/a (XIII, 5, 4, 21. 22), — 'Satanika Satra^ita seized a sacrificial horse in the neighbourhood, the sacrifice of the Ka\ris, even as Bharata (seized that) of the Satvats. The mighty Satanika having seized, in the neighbourhood, Dhr/tarashAa's white sacrificial horse, whilst roaming at will in its tenth month3, the son of Satra^ita 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 th object of the invasion of the land of the Matsyas by the Trigartas (as related in the ViraVa-parvan), was probably a practice pretty prevalent from ancient times, the stealing of the sacrificial horse would oiler 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, (, 6, 3; Taitt. V,r. Ill, 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 A^vattha palings) during the last two months, mentioned Taitt. Br. Ill, 8, 12, 2.

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

Whilst the epic account of the Ajvamedha 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 Brahma^a 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 Hotrz, 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 sarpavidya (snake- science), deva^anavidya (demonology). maya. (or asuravidya, magic art) — we really know next to nothing. Nay, even regarding the Itihasas and Pura;/as, likewise figuring as distinct texts, additional knowledge would by no means be unwelcome. And though regarding some of the divin- ities referred to the Hotrz 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. Ill, 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, nds of this kind would seem to have been of the simplest possible description, as may be gathered from the particulars regarding the ' Narajawzsani,' or recitals in praise of (pious) men, which, according to Sankhayana (XVI, n), take the place of the ' revolving legend ' in the ten days' cycle of the Purushamedha. The Hotr/'s recitals on that occasion consist simply of certain verses, or hymns, of the AVg-vcda, generally celebrating the liberality shown by some patron to his priest, preceded by a brfef 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 AVg-vcda, which is indeed the proper source for the Hot/7 priest to resort to for his titterings. The recitations required for the Ajvamedha, on the other hand, consist of matter drawn not even from the three older Vedas alone, but also from the Atharvans and Ahgiras 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 Va^us make no mention of this item of the cere- monial -, might well make one suspect its comparatively late introduction into the Ajvamcdha 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 (deva^anavidya, tarpavidya, Sec.) refer merely to portions of the Vedic texts.

" The singing of stnnza^ in honour of the king, by a Brahma»a and a Kshatriya, wiih the accompaniment of lutes, on the other hand, does form part ol the Taittiriya ritual. Taitl. Br. 111,9, 1 4.

ofthe semi-divine bowman in foreign lands than on recording

the regularly recurring rites performed, in the meantime, at home in the presence ofthe 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 Brahma;/a treats next, seem to have been developed out of those of the A^vamedha. 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 Ya^ur-veda — and apparently also those of the Black Va^us1 — add two more days, whilst the Aarikhayana-siitra2, on the other hand, recognises but one additional day. Like the Yaitana-sutra, Sarikhayana 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 Snwhitas contain no section relating to the Purusha- medha, the Taittirtya-brahma«a Til, 4) enumerates the (symbolic) human victims in much the same way as does the Va^asaneji-sawhita (sec the present vol. p. 413 seqq." ; and the Apastamba-sutra makes the performance similar to what it is in the White Va^ns texts. The Vaitina-sutra ofthe Atharva-veda also makes it a five days' performance.

2 Like the chapter on the Ajvamedha. that on the Purushamedha is stated to be taken from the Maha-Kaushitaki-brahmriwa.

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

[44] c

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 arc here concerned. Now, as regards the texts of the Ya^ur-veda — that is, the text-books of the sacrificial priest kcit e£oxnv — 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 Sunn/tsepd. which is recited at the Ra^asuya sacrifice1, and has been several times treated before2. King Harisvfcandra, being childless, prays to Varuwa 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 docs 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 Brahman, A^igarta, 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 Varu//a. The Brahman 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.

1 Cf. Max Miiller, History of Ancient Sanskrit Literature, p. 10S ff. ; M. Hang, Aitareya-brihmawa, II, p. 460 ff. ; K. Roth, Weber's Ind. Stud. I, 475 ff.; II, 112 ff.

the second boy, called 5unaArepa. Rohita now returns to his father who, having been told of the transaction, then proposes to Varu«a to offer the Brahman youth in lieu of his son ; and the god, deeming a Brahman better than a Kshatriya. consents to the exchange, and orders the king to perform the Ra^asuya sacrifice, and to make the youth the chief victim on the Abhishe/'aniya, or day of conse- cration. Four renowned AVshis 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, A^igarta, 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 Yixvamitra, receives 5una/wepa as his son, conferring upon him the name of Devarata (Theodotos), and refuses to give him up to A^igarta ; 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 ^Sudras, thou hast been seen with a knife in thy hand, and hast taken three hundred cows for me, O Arigiras ! ' 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 .Sudra : what thou hast done is irremediable ' ; and ' is irremediable,' echoes Vuwamitra, who then formally adopts him as his son.

This legend 1, so far from bearing witness to the existence

1 The earliest reference to the myth or story of -Suna/foepa is in AVg-veda I, ?4, n-13 » V, 2, -, 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 ot a son only to make a sacrifice of him ? He has been told to do so by the holy sage Narada : is one then to understand that the sage's advice, as well as Varuwa'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 Brahman 2 ; and the fact that the latter belongs to the Ahgiras 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] refers, for torture.

1 In the Sabhiparvan of the Mababharata (IT, 6275 seqq.\ as was first pointed out by Lassen, Krishna, accu-cs (7arasandha, king of Magadha and A'edi, residing at Maihur.i, of having carried off numerous vanquished kings and princes to his city, and keeping them confined in Ids mountain stronghold with a view to afterwards sacrificing the n at his Ra^asfiya) to the lord of kudr.11 ; adding subsequently (v. S64 that ' the immolation of men was never seen at any time.'

- His own name ' A^igarta,' 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 rites] 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. ')} 2, 1 seqq.). In a previous passage of the Brahma//a4 (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 offer- ings ; though, as a matter of fact, animals continued of

1 Viz. in their connection with the Atharva-veda. In Mahabh. V, 54S An<riras praises Indra by means of * Atharvavedamahtrai^.' Cf. Weber, Ind. Stud. I, p. 297.

- Both in making the fire-pan (ukha) and in laying down the bricks of the tire-altar, the expression ' ahgirasvat ' (as in the case of Angiras) 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 Brahmaw.i regarding the headless bodies of the five victims is (VI, 2, 1, 7 seqq.' that Prn^apati, having cut off the heads, and put them on i^the altar, i. e. 0:1 himself;, plunged four of the trunks into the water, and brought the sacrifice to a completioxi 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 dtar. 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 Muller, 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, i, 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 Pra^'apati was the first to slaughter them, and .Syaparwa Sayakayana 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 Pra^apati, and the one for Vayu ; ' after which he proceeds to explain in detail the practice then in ordinary use. Later on (VII, 5, 2, 1 seqq.), the Brahma//a expounds in the usual way the formulas used in the tra- ditional, and theoretically still available procedure, though in the actual performance perhaps only the formulas relat- ing to the particular heads - used would be muttered.

While Ya^V/avalkya thus, at least in theory, deals rather cautiously with this feature of the traditional custom, the theologians of the Black Ya^us3 take up a somewhat bolder position. Indeed it is evidently against this older school of ritualists that some of the censure of our Brahma//a 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. Katy. XVI, I, 3S) ; 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 Ap. .S'r. XVI, 17, 19-20, however, even if there is only one head that of Viyu's he-goat all the formulas are to be pronounced over it.

1 The Maitr. Sawhita, however, does not seem to refer to this particular point in its Brahmawa 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 Pra^apati, the offering of which is to complete the animal sacrifice-. In this school also3, the ordinary practice, however, is to kill only a he-goat for Yayu Niyutvat, and to use its head for putting it in the pan placed in the bottom layer of the altar. As regards the .A7g-veda ritual, the Kaushitaki-brahmaz/a, as Prof. Weber has pointed out, leaves a choice between a he-goat for Pra^apati and one for Vayu ; whilst the ^ahkhayana-sutra, 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 A^vamedha, the Sacrificer is to be purged of an)' guilt he may have committed against Varu//a by an oblation made to G"umbaka (Varu«a) 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. Brahmawa (III, 9, 15), and Katyayana's Sutra (XX, 8, 16), — 6'arikhayana (XVI. i<S)

1 Or, according to Apastamba, for seven beans ; the head to be that of a Kshatriya or a Vai^ya 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 Apastamba 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 Va^asaneyins to whose views he generally pays some attention. Otherwise the transaction might seem rather suspicious.

- 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 Brahmawa oi~ the Atreya 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 sig- nificance of the real act. That the Ya^us texts contain nothing that could make ong suspect that the man was actually drowned is beyond doubt ; but even 6arikhayana'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, Sankhayana 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 out V Here the verb ' ni//-sidh' 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 Ya^'us texts, as far as they deal with this ceremony at all -, treat it as

1 The compound ' ni/ishiddhapapmana^ (apagrama/z) 'may possibly be meant

i sense that the evil deeds oi the outcasts are driven out (prevented from

troubling tin peace of the villag< ; Katy. XX, 8, 17 18, however, states that

1 the Sacrificer has stepped out ol the watei , evil-doers enter (to bathe in

the watei without having performed any (other) rites, and that they are then

said to be ' purified by the Afvamedha.'

- Besides the description <>i the ceremony in the present work (XIII, 6, jo , only the Taittiriya-brahrnawa III, ,| seem.-, to refer to it, enumerat- ing merely the would-be vietim.^ who, according to Apastamba, as quoted by Sayawa, are eventually set free. Professor Weber's suggestion that they may possibl) at one time have been intruded to be all of them slaughtered can hardly have 1 1 □ meant seriously. One might as well suppose that, at the Aivamedha, all the 'evil-doers' who, according to KaUayana, are to bathe in the liver, were meant to be drowned.

a purely symbolical performance. A large number of men and women, apparently intended to represent all classes oi the community, arc bound to eleven sacrificial posts, and after the necessary rites, concluding with the ' paryagni- kara//a ' — 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 community \ 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 l'urushamedha, as set forth in the Sankhayana and Vaitana Sutras. 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 Sutras.

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

Sankh. XVI, 10, i. Pra^-apati. having offered the Ajva- medha, beheld the Purushamedha : what he had not gained by the A^vamedha, all that he gained by the Purusha- medha l ; and so does the sacrificer now, in performing the Purushamedha, gain thereby all that he had not gained by the Aj-vamedha. 2, 3. The whole of the Ajvamedha ceremonial (is here performed) ; and an addition thereto. 4-8. First oblations to Agni Kama (desire), A. Dat/7 (the giver), and A. Pathikrz't (the path-maker) ... 9. Having bought a Brahma/za 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, jo. And they guard him accordingly, n. For a year there are (daily) oblations to Anumati (approval). Pathya Svasti (success on the way), and Aditi. 12. Those (three daily oblations) to Savitrz "-' in the reverse order. 13. By way of revolving legends (the Hot;'/ recites) Naraiaz/zsani . . . — XVI, 11, 1-33 enumerate the Nara^awsani r!. 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) Aj-vamedha days the first and last (are here performed). 9-1 1. The second (day) is a pa/z/'aviz/zj-a-stoma one. .. 1 2. The Man, a Gomr/ga, and a hornless (polled) he-goat — these arc the Pra^apatya 4 (victims). 13. A Bos Gaurus, a Gayal. an elk (.varabha), a camel, and a Mayu Kimpurusha (? shrieking monkey) are the anustara;za/z. 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 (A'zg-v. X, 15, 1-11) without 'om,' — 'Up shall rise (the Fathers worthy of Soma), the lower, the

1 The A.rvamerlha section of the same work begins : — Pra^apati desired, 'May I gain all my desires, may I attain all attainments.' lie beheld this three days' sacrificial perfo . the A.vvamclhn, and took it, and ■ :

with it ; and by offering with it he gained all his desires, and attained all attainments.

• See XIII, 4, 2, 6-17. 3 See p. xxxii.

4 See XII 1, 2, 2, 2 seqq.

INTRODUCTION. xl

Mill

A

higher, and the middle ones.' i<S. The Apri verses are ' Agnir mrityuA ' . . . 20. They then spread a red cloth, woven of ku.ra grass, for the Man to lie upon. 21. The Udg&tri approaches the suffocated Man with (the chant of) a Saman to Vama (the god of death). — XVI, 13. 1. The Hot/7 with (the recitation of) the Purusha N&rdyana (litany). 2. Then the officiating priests — Hot/7. Brahman, Udg&trz, Adhvaryu — approach him each with two verses of the hymn (on Yama and the Fathers) Rtg-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 Sacrificcr (by reciting hymns X, 137; 161 ; 163; 186; 59; VII, 3-,). 7-18. Ceremonies analogous to those of the A^vamedha (cf. XIII, 5, 2, 1 seqq.), concluding with the Brahmavadya (brahmodya). — XVI, 14, 1-20. Details about chants, Sec. : the fourth (and last) day of the Purushamedha to be performed like the fifth of the Pr/sh/Z-ya-shae/aha.

Wait. S. XXXVII, 10. The Purushamedha (is performed) like the Ajvamedha ... 12. There are offerings to Agni Kama. Dat/7, and Pathik/7't. 13. He causes to be publicly proclaimed, ' Let all that is subject to the Sacrificcr as- semble 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 Brahma//a 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 speak x, he will seize that man's whole property, and kill herself, if she be not a Brahmawa 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 Pathya Svasti, Aditi, and

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

xliv SATAPATHA-BRAhMAJVA.

Anumati. 21. At the end of the year an animal offering to Indra-Pushan. 22. The third day is a Mahavrata.

23. When (the man ') is bound to the post, he repeats the three verses, 'Up shall rise' . . .; and when he is un- loosened, the utthapani -verses. 24-26. When he is taken to the slaughtering-place (the priest repeats) the hari«i- 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 Sahasrabahu (or Purusha Naraya//a) litany, and hymns to Yama and Sarasvati — XXXVIII, 1-9 treat of the subsequent ceremonies, including the recitation, by the Brahman, of hymns with the view of healing the Sacrifices

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 Brahmawas — as having formed part of the traditional sacrificial cere- monial ; and that, in fact, it is nothing more than what .Vahkhayana appears to claim for it, viz. an adaptation, and that a comparatively modern adaptation, of the existing Ajvamcdha ritual. Indeed, it seems to me by no means unlikely that the two different schemes of the Puru- shamedha 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 Alan, 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 ^'ahkhayana-sutra, presents some of the ordinary features of Brahmawa diction, and that it is indeed actually assigned by the commentary to the Maha-Kaushi- taka, 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 rein oneously 1 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 Sankhayana's time, since no proper priest — no genuine Adhvaryu and Udgat/7, at all events — could have been found to perform it. And, indeed, it can scarcely be without significance that the Atharva-sutra is the onlv 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 ma//</ala of the A'/k. Nay, the very fact that, in both Sutra 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 .Vrauta ritual.

If thus we find it impossible to recognise the Puru- shamedha 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 Aj-vamedha, the Va^apeya, and the Vi^va^it with all the Stomas and Pr/sb^as, — 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 autho- rities dealing with it shows a further diminution from that of the Purushamedha. For whilst the 6atapatha-brahma//a agrees with the ^Sarikhayana and Vaitana Sutras 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-brahmawa, which gave at least the list of the symbolic victims of the Purushamedha, is alto- gether silent on the Sarvamedha ; this ceremony being,

1 On this and other passages referred to the Maha-Kaushitaka, cp. Professor Aufreeht's judicious remarks, Ait. Br., p. v.

however, dealt with in some of the Sutra works connected
with the Black Ya^us.
The concluding chapter of the thirteenth kinds, 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 ka#da, up to the beginning of the Br/had- arawyaka, is entirely taken up with the exposition of the 1'ravargya, 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 un- pretending character, viz. the preparation of a hot draught of milk and ghee, the Gharma, which the Sacrificcr 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 perform- ance itself; it is called Mahavira, i.e. the great man or hero, and Samra^, or sovereign lord, and is made the object of fervid 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-

elusion is also borne out by the position taken up towards this ceremony by the authorities of the Black Ya^ur-veda.

For whilst the Maitraya//iya Sawhita gives at least the formulas used for it. the Ka/7/aka. on the other hand, takes no notice whatever of it, and the Taittiriya school only- deals with it in its Ara«yaka. Nevertheless, this cere- mony can boast of a respectable antiquity, seeing that it is treated of at some length in the Brahmawas of the AVk— 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 Rig-vcda. 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 -

brahma//a 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 con- sideration 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 Tait- tiriya-Ara//yaka and the Kaushitaki-brahma//a. For seeing that the main object of sacrificial performances generally is the reconstruction of Pra^apati, 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 Mahavira pot, would almost involve the recognition of a form of Lihga-worship which surely would require very much stronger evidence than the isolated and

It" 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 .S'atapatha-brahma//a, it makes the Mahavira 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 Pra^apati, the world-man— so its earthly, and earthen, counterpart, the Mahavira pot, is the head of Visfomi, 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 A7g-veda, according to which (X, 171, 2) Indra cut off the head of Makha (here identified with Vish/zu, the sacrifice and the sun-god); and (I, 116, 12; 117, 22; 119, 9) Dadhya/7/-, the son of Atharvan. was fitted by the Ajvins 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 subscciuently 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 lias 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 light \ 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 god - : ' Xot for a single day hast thou fought, nor hast thou any enemy, O Maghavan : illusion is what they say con- cerning thy battles ; no foe hast thou fought either to-day or aforetime.'

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 B;7'haclara;/yaka so as to make up with it the last book of the Brahma^a, — the Arawyaka-kaw^a, or forest section. Such, at least, is the case in the Madhyandina text, where the Pravargya section occupies the first three adhyayas of the last (four- teenth) book ; whilst the Kama text presents a slight difficulty in this respect. What passes generally as the seventeenth (and last) kaWa of that version, consists of the Br/hadaraz/yaka ; whilst the sixteenth ka/zda. begins with the section on funeral rites, corresponding to the last

1 The Kaushitaki-brahma/;a (VIII, 3y, on the other hand, seems to justify the prohibition on the gruund that, prior to the fiist 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 fust Soma-sacrifice of one who is thoroughly versed in the- scriptures, since sueh a one is himself the body, or self, of the sacrifice.

3 See XI, i, 6, io.

[44]

1 SATAPATHA-BR \1IMA.VA.

(eighth) adhyaya of kknda XIII of the Madhyandina re- cension, and is stated l to include also the Pravargya section (Madhy. XIV, 1-3). Now it is a strange fact that the six adhyayas of the Bnhadara«yaka (XIV, 4-9 in the Madh- yandina text) arc counted 3-8 in the Ka»va text, — a circumstance which manifestly can only be explained by the Pravargya section being taken to form the first two adhyayas of the last book of that version. This, indeed, is probably implied in the remark added to the description of a MS. of the Ka//va text in the catalogue of the MSS. of the Sanskrit College, Benares (p. 44); according to which ' Pravargyakd/^/asya patra//i ' are ' bhinnaprama//dkshara//i.' — that is, ' the leaves of the Pravargya section have a special pagination' (?i. e. they arc 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 Albrccht 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 Midler's timely exhorta- tions 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. Put, 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, .S'atapatha brahma//a. 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 ex- pressed 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.

DATAPATH A-BRAHMA7VA.

ELEVENTH KkNDA.

THE FULL AND NEW-. MOON SACRIFICE.

First Adhyaya. First Brahmawa.

i. Verily, Pra^apati, 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 strong- hold, 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 Agnyadhana, or setting up the sacrificial fires, see part i, p. 274 seqq.

2 For the Nakshatras, or lunar mansions, under which the Agnyadhana 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.

[44] B

let him fast, for it is then that he (the moon) comes to this world1, and on that (clay) 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 lV/shMas2, 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 Pr*'sh/&as, and for all metres that the fires of him are laid clown 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) Vaisakha, for that coincides with the Rohi/zi (asterism) ; for the Rohim 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 Agnya- 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 Brahmaa^.

1. Now when they spread (and perform) the sac- rifice, 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 Havirya^a (grain-offering).

1 See I, 6, 4, 5.

2 For the six Prz'shMa-samans, see part iii, introd., p. xx seqq.

3 See II, 1, 2, 6. 7.

4 For the Anvarambha«iya-ish/i, lit. • taking-hold offering/ see

part ii, p. .\o, 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 pro- duced : let him therefore perform those ten oblations1 for which the Yasha/ 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 Yira^ of ten syllables, this is that per- fection, the sacrifice.

4. There may, however, be nine (oblations)2; — he thus forms a defective (lesser, lower) Vira^- 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 Pra^apati : this is that
perfection, the sacrifice.
6. And there may be two additional (oblations) ,

1 These ten oblations of the New and Full-moon sacrifice (as the model for Havirya^v/as generally), as enumerated by Sayawa, 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, (&) at new moon — five fore-offerings, two butter- portions, a cake to Agni, a low-voiced offering to Vishwu, and an offering of (sweet and sour) milk, or Sannayya, to Indra.

2 Viz. inasmuch as, according to Saya;/a, 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.

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

4 That is, if the oblation to Agni Svish/akrz't (part i, p. 199 seqq.) is taken into account.

5 According to Saya;;a, 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 Pra^apati, indeed, is the fourth beyond these worlds : by the fourth (oblation) he thus gains Pra^apati, — this is that perfection, the sacrifice.

9. That (sacrifice) which is defective in two (obla- tions)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 Saya;/a, are the three after-offerings (to the Barhis, to Nariuawsa, and to Agni), see part i, p. 230 seqq.

2 Viz. either the Svish/ak;/t and the three after-offerings; or the four Patnisawya^as (to Soma, Tvash/r*', the wives of the gods, and Agni Gr/hapati), cf. part i, p. 256 seqq.

That is, if it includes only eight oblations, see paragraph 4. 4 That is, counting every ten (oblations) one Vira^, or metrical pida of ten syllables.

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 im- perishable 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 sacri- fice for not less than thirty years. But if he be a performer of the Dakshaya/^a 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 BrAhmajva.

1. When he has performed the Full-moon sacri- fice, he prepares an additional (cake) for Indra Vimrz'dh (the repeller of scorners), and offers it in accordance with the procedure of an ish/i 2 ; 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 ish/i.

'• 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. ? See part i. p. 375, where read 'Aditi' for ' Aditye.'

SATAPAT HA-B RA I 1 MAN A.

2. And as to why, after performing the Full-moon sacrifice, he prepares (a cake) for Indra Vim/Vdh, 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) Vim/'z'dh!' it is that by the Full-moon sacrifice he slays all scorners (mrz'dh), 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 sacri- fice, he prepares an additional (cake) for Indra Vimr/dh, 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 Vmra, and for him who had slain Vr/tra, the gods

XI KANDA, I ADHYAYA, 4 BRAHMAiVA, I. 7

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 after- wards 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, per- forms 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 dakshi/^a ; and for the Full and New-moon sacrifices there is that dakshi/^a, to wit, the Anva- harya (mess of rice2). Thus much as to the addi- tional oblations; now as to (the sun) rising over him.

Fourth Braiimaata.

1 . Now, some people enter upon the fast'5 when

1 That is. he who performs these sacrifices without additional obla- tions : — ata^ paur«amasyayam amavasya?// X'a darrapur»am£sayslgav eva kartavyau, nanyat kwikid dhavir anunirvapyam, Say. 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 (pro- cedure 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 par/za-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 Da.tr z (the Giver).

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

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, the}' 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. ; — purvedyu// sSyawdugdhazw payo yad dadhy atmana vidyate parasmin divase puna// karawiyasya s&yawdoharft- pasya havisha ata/Wanarthaw kuryu//, S;'i\ .

2 See I, 7, I, 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 Sann&yya,

(the Bestower); and those (larger) rice-grains1 he cooks in boiled fresh milk as a pap for Vish/zu 6ipivish/a (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 him-, 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 Vish/m, the Bald, it is because Vish/m is the sacrifice ; and as to why to the Bald ; (.sipivish/a), — it is that his missing him whom he souoht to secure is the bald part (? .fipita) 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 dakshi^a. And let him observe the fast just (on the day) when he (the moon) does not rise.

Fifth Brahma;va.

1. He observes the fast thinking, 'To-day is the day of new moon 4 ; ' and then that (moon) is seen in

1 According to Katy. *SYautas. XXV, 4, 40, the rice-grains are sorted in three different sizes ; those of medium size being used for Agni Datrz', the largest for Indra Pradat/7, and the smallest for Vish«u 6'ipivish/a.

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 ' .ripivish/a.'

' Amavasya, lit. the night of their (die 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 them : ; and through fear of that ' down- coming moon2,' as they think him to be, —

2. They steal away into the shade. And there-
fore, indeed, people call that burning pain l sva\u//ita.'
(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. 1 laving

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 (offer- ing),— (he prepares) a cake on eight potsherds for

1 Apraya.r/i'iUik/Yte (or -kriteti), — ? in the case of (the owner) who did not make amends to, and quiet, them.

Avakrzsh/o nikrishtis Xandrama ava/'andramasa//, Say.

3 Saya;/a takes this to mean that for this reason the moon is called ' raj&rika,' ' he who is marked with a hare.'

Agni Pathikr/t (the path-maker), one on eleven potsherds for Indra Vr/trahan (the slayer of Vmra), and a cake on twelve potsherds for Agni Vai.fvanara.

6. Now as to why he prepares (an oblation) for Agni Pathikr/t, — 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 W/trahan, — Vr/tra is sin: with the help of Indra, the slayer of V/'/tra, he thus slays sin, Vr/tra, which ever keeps him from well-being, from virtue, and from the good work : this is why he (offers) to Indra Vr/trahan.

8. And as to why he prepares a cake on twelve potsherds for Agni Vaiivanara, — when Indra had slain Vr/tra, he burnt him completely by means of Agni VaLsvanara, and thereby burnt all his (\ r/tra's) sin ; and in like manner does that (Sacri- ficer) now, after slaying sin, Vr/tra, with the help of Indra Vr/trahan, burn him, and all that sin of his, by means of Agni VaL?vanara ; 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 offer- ing-formulas. In like manner (those of) the two butter-portions and the two formulas of the Svi- sh/akr/t.

10. A bow with three arrows he gives as dakshi^a ; for with the bow a do£ is driven awav : he thus drives away that (dog, the moon) when he gives a bow with three arrows as dakshi;*a.

11. A staff he mves as dakshi/^a ; for with a staff

a dog is driven away : he thus drives away that (dog) when he gives a staff as dakshma. This, indeed, is the prescribed dakshi;/a; but he may give anything else besides, of such other (objects meet for) dakshmas

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 Brahmajva.

i. 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 devotions l, 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 Pra^apati, was produced therefrom ; and hence a woman, a cow, or a mare brings forth within the space of a year ; for Pra^apati 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 ' bhti/fc': this (word) became this earth; — ' bhuva/fc ' : this became this air ; — ' sva/j ' : 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
Pra^apati tried to speak.
4. When he was first speaking Pra^apati 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, Pra^apati 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 Pratfapati 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 repro- duction 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 (diva) 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 Pra^apati smote them with evil, and it was owing to this that they were overcome.'

10. Therefore it is with reference to this that the AYshi 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.

1 2. Pra^apati 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 ' sarvatsara (year).' And, verily, whosoever thus knows ' sarvatsara ' to be the same as ' sarvat- sara1,' is not overcome by any evil which, by magic art, steals upon him (tsar) ; and whosoever thus knows 'sarvatsara' to be the same as 'sar- vatsara,' overcomes against whomsoever he practises magic art.

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

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

inasmuch as ' sawvatsara (year),' as well as ' Pra/a- pati,' consists of four syllables, thereby it (the year) is a counterpart of him.

14. Now, these are the deities who were created
out of Pra^apati, — Agni, Indra, Soma, and
Para mesh ///in Pra^apatya.
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 Paramesh///in, son of Pra^apati, saw that sacrifice, the Xcw 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 he ! rains, whence the name Paramesh///in (abiding in the

furthest, highest place).

17. Paramesh///in spake unto his father Pra^a- pati, ' 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 (Pra^apati) desired, 'Would I were everything here ! ' He became the breath (vital air), for breath is everything here : Pra^apati is that breath which blows here (the wind) ; and whatsoever knows that it is thus he blows is his (Pra^apati's) eyesight; and whatsoever is endowed

1 Viz. Paro-anya, the rain-god, according to Sayawa. 3 Viz. officiating as his, Pragapati's, priest.

with breath is Pra^apati. And, verily, whosoever
thus knows that eyesight of Pra^apati becomes,
as it were, manifest.
18. Pra^apati spake unto his son Indra, ' Let me perform for thee this wish-fulfilling sacrifice which Paramesh//mi 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 (va/6), for speech is everything here ; whence they say, c Indra is Va/£.'

19. Indra spake unto his brothers Agni and Soma, ' Let me perform for you this wish-fulfilling sacrifice which our father Pra^apati has just per- formed for me.' — ' So be it!' they said. He accord- ingly performed it for them. Having sacrificed, those two desired, ' Would that we were every- thing 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 (dis- covered) 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 it 1 from here ! '

1 Or, perhaps, raise it, bring it nearer. The St. Petersb. Diet.

they said, and made it to be strength. ' May we
see] this strength !' they said ; and it became yonder
sky ».
22. They then beheld the southern quarter, and made it the southern quarter ; and it now is that southern (right, dakshiwa) quarter : whence the dakshi;/a (cows) stand to the south (of the altar) 3, and are driven up from the south, for the\- made that the southern one (dakshi«a). ' 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 when 4, after going forwards (to the east), one

takes ' upa-kurute' here in the sense of ' to cherish (hegen, pflegen) ;' Professor Delbiiick, Altind. Syntax, p. 238, doubtfully in that of 'worship, revere (verehren) ; ' — enam praXiw duam upetya ita/j paraw kurvimahi karyantara?;/ sr/^-emahi, Say.

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 pros- perous.

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 Svish/a- k/7t, 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 Patnisaw\a;'as are the four intermediate quarters; and, indeed, it was by the four Patnisa;//) a;'as that the gods gained the inter- mediate 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 h/a, — 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 Svish/akr/t is the same as this downward breathing ; and because he offers that (oblation), as it were, apart from the other oblations , therefore all the breathings recoil from that breadline; and because for the Svish/ak/v't 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 organs - ; 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 Svish/ak;-/t 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.

* Or, rather, — at the third after-offering (viz. that 10 Agni Svish/akr/t), — the Hot// 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 Patnisawzya^as are the two arms (or front legs) and the two thighs — the support, in fact1; and the Irta is this vital air (in the centre) ; and inasmuch as that (Wa) 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 Brahmaa^a.

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

1 Bahudvayam firudvayaw £atv&raA }>atnisawya;/a//, atas te pra- tish/Aatmaka// ; ;ivam eva madhyamaA prt«a id&, Say.

2 See I, 1, 1, 9. 10.

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

2. If he eats cultivated plants he eats the sacri- ficial 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 Sannayya 3 ; and if he drinks water he consumes the essence of the lustral waters 4 ; and if he eats nothing he becomes con- secrated 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 : inas- much 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 nicdits 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.

} 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 Pra/rita/?, see I, 1, 1, 12.

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

Eighth Braiima^a.

i. Now, the gods and the Asuras, both of them sprung from Pra^apati, 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 ruin 2.

2. But the gods went on offering unto one another. Pra^apati 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 Pra^apati ;' for he created it as a counterpart of himself.

4. By this (Full and New-moon) sacrifice he redeemed himself from the o-ods. Now when he (the Sacrificer) enters on the fast, he thereby gives himself up to the gods, even as Pra^apati thereby gave himself up to the gods. Let him therefore endeavour to pass that night (with his mind) com- pletely restrained ;, 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 per- formed by himself.

2 See V, 1, 1, 1. 2.

1 Professor Delbriick, Altind. Syntax, p. 350, takes this injunction, and apparently also the illustration, to refer to sexual intercourse. Cf. I, i, 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 Pra^apati 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 Vasha/-call, and the Vasha/-call by the oblation. His oblation itself is still unre- deemed,—

6. And that sacrifice of his is like a tree with its top broken off. He redeems the oblation by the Anvaharya (mess of rice) l ; and because he thereby supplies (anv-a-harati) what is wanting in the sacri- fice, therefore it is called Anvaharya. 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 com- plete body.

Second Adhvava. First Brahmaaa.

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 Hot;?) recites those eleven kindling- verses \ — 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 Agnidhra's) response 3 are the foundation. And when there, on the occasion of the throwing4 (of the grass-bunch

1 See part i, p. 95 seqq.

? According to Sayawa, this refers either to the formula by which the Adhvaryu calls on the Hotrz to recite the kindlin^-verscs, and which, he says, consists of nine syllables (samidhyamanayanubruhi); or to nine preliminary formulas (forming a nigada) pronounced by the Hotr/' 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 Apastambasutra, but not by the authorities of the white Ya^us, who use the formula ' (Ilotar) Agnaye samidh- yamanayanubruhi; ' see .Sat. Br. I, 3, 5, 2. 3.

Viz. the two calls— '()/// j-ravaya ' and ' Astu jrausha/,' see part i, p. 132, note.

4 The word 'sn'sh/i' usually means 'creation,' but in accord- ance with the primary meaning of the verb ' srjg,' it apparently refers here (as Saya//a seems to think) to the throwing of the anointed Prastara, as the representative of the Sacrificer, into the Ahav.miya fire, thus insuring for the Sacrificer his despatch to, and renewed life in, the heavenly world. With reference to

XI KAAV)A, 2 ADHYAYA, I T'.KAIIMA.VA, 6. 25

into the fire), birth is spoken of, he thereby causes him to be born a third time : on this occasion the Patnisawya^as * 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 (aghara 2), five fore-offerings, the Ida, three after-offerings, the Suktavaka, and 6amyorvaka 3 — that makes thirteen oblations. And when there, at the Patnisawya^as, he takes up at the same time (the two spoons) ; and the Samish/a- ya^us 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— what- ever formula (is used) there (at those oblations) and what Nigada (is used at the invocation of the Ida.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 Sutras use, indeed, the verb ' sn'g,' 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.

26 DATAPATH A-BRA I IMAATA.

Secon i) Bra i i m ana.

i. He recites a gayatri invitatory formula1 : the giyatrf consisting of three feet, these worlds being three in number2, it is these worlds the gods thereby established.
2. He offers with a trish/ubh (verse): the trish/ubh consisting of four feet, and cattle being four-footed, it is cattle the gods thereby established in these established worlds.

3. The Yasha/-call consists of two syllables (vau-
sha/) : 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 esta- blished 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 Vasha/ has been uttered, — that Vasha/-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 anuvakyas recited prior to the principal oblations (pra- dhana-havis) are in the gayatri metre ; whilst the ya^yas (referred to in the next paragraph), at the end of which the Vausha/ ! is uttered and the oblation poured into the fire, consist of trish/ubh verses ; cf. I, 7, 2, i.-,.

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 sacri-
fice, he is delivered from that death, and all his
chief offerings are thereby delivered from that
death1.
6. And, verily, whatever offering he there per- forms, 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, ahvayati), it is called ' ahuti ' (offering or invocation).

Third Braiimajva.

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, Vayu the air, and Surya 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 oblaiion is made with the Vasha/. " 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 gfeat 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 possessed 2 of the Brahman they were immortal. Now, when he makes the libation to Mind 3 — 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 'dp' with the instrumental (brahmawa apu/;) is peculiar, — brahmaz/a vyapta//, Say.

3 The two libations (aghara) of ghee, forming the first oblations of an ish/i, made on the newly kindled fire, are offered to Wind 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 Agni l, it has been told how the sacrifice then pleased the AVshis, and how they performed it. Now, when the TvYshis 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 earth 2) with (Va;r. 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 (mis- takes) ; and in saying, ' Mayest thou complete thy

1 Sayawa explains this by ' adhanakara;/c ' ; but the passage referred to occurs I, 6, 2, 3. 4, in connection with the first butter- portion (SgyabMga), that of Agni.

2 Or, perhaps, the altar; see I. 9, i, 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 Yavaman (rich in barley), the winnowing-basket ; Uddalavan (rich in paspalum frumentaceum), husbandry ; and Antarvan (the pregnant), grain l.

Fourth Brahmawa.

i. 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 (dan), 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 (danra) 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, Sdya;/a merely remarks, — te gandharva// jftrpadibMvam apannS babhiivu//, yavaman ityadyas tesha/« saw- gnah. — Mahidhara, on the other hand, on V&g. S. II, 19, makes them to be five names, Yavamat, 6urpa (n.), Uddalavat, Krz'shi (f.), and Dhanantarvat. This is very improbable ; the last name, espe- cially, 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)-breathing 2, 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 oiven 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 invitatory formula for the full moon," nor " Recite the invitatory for-

1 The u clan a is explained by Saya«a as the breath passing (up into the head, and) through the nose.

2 The prawa is the breath of the mouth.

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

inula 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)

A

utterer of the Agur J ; for, when he has performed

1 Or, one who has only had the Agur-formulas uttered for him (by the priests). Agur is the technical term of two formulas, viz. of the formula ' (Agnim) ya^a' (recite the offering-formula to Agni, or to whatever deity offering is made), by which the Adhvaryu calls on the Hot/-/' to recite; and of the formula ' Ye ya^amahe (Agnim),' by which the Hot// introduces the y&gyi, or offering-verse. At the Soma-sai rilii «■ the former formula is modifii d to' Hota yakshat,' uttered by the MaitrSvaru»a priest. See Haug, Transl. of Ait. Br., I>. 133, note. — In comparing these Agur-formulas with the pcr- formam es 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 per- form 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 Agur : how, then, does he become one who has not (merely) uttered the Agur?' Well, when, on both occasions, he makes those two libations of ghee (to Mind and Speech), then his Full and New-moon offerings become com- plete ; 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 Agur.

Fifth Braiima.ya.

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) A^vamedha ; ' and that (real Ajvamedha), indeed, is just the other (modified one) ; for, indeed, the A^vamedha is the same as the moon.

performance is only the preliminary to the next performance ; but that the Sacrificer never actually completes the sacrifice. SSya»a, on the other hand, takes ' agunin ' to mean ' one who has formed a resolution vagurta, agurawam = sa?«kalpa);' and native dictionaries, indeed, give ' agur ' as a synonym of ' pratigwa ' (promise, agree- ment ; 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 Ajvamedha are here claimed. [44] D

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 morn- ing, 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 offering l ; 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 world 2.

4. Now, when he performs the New-moon sacri- fice, he thereby performs the (same) offering (as) on the starting of that (horse), and when he per- forms 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 year:;: thus the sacrificial horse comes to be slaughtered for him year after year.

1 According to Asv. X, 6, 2 seqq., having chosen the horse to be sacrificed, he performs two ish/is, to Agni Murdhanvat and Pushan ; whereupon he sets free the horse, and for a year performs three ish/is daily at the three pressings, viz. to Savitrt Satyaprasava, Prasavitr/, and Asavilr/.

2 Or, he disappears in this world ; the same verb (vi-vr/t) 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.

XI KANDA, 2 ADIIVAVA, 6 BRAHMAJVA, 3.

5. Verily, then, for him who, knowing this, otters both the Agnihotra and the Full and New-moon sacrifices, they slaughter the sacrificial horse month by month ; and month by month the A^vamedha is ottered for him, and his Agnihotra and Full and New-moon sacrifices come to pass into the A^va- medha.

Sixth Braiimaata.

1. The Pra«ita water, doubtless, is the head of the sacrifice 1 ; and when he leads forward the Prawita 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 beino- 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 Hot//) regarding them, ' Recite for me, making them, as it were, con- tinuous 2 ; ' for continuous, as it were, is this spinal column. And the two libations of cjhee are its mind and speech, Sarasvat and Sarasvati 3 : let

1 Yzgfiz, 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. Pra^apati, and the Sacrificer.

2 The kindling-verses, being in the Gayatri metre, consist of three octosyllabic padas each. Whilst after each verse a kindling- stick (samidh) is thrown into the fire by the Adhvaryu, the Hotrz' does not make

any pause in his recitation at this point, but he does so after the second pada of each verse, thus connecting the last pada with the first two padas of the next verse.

3 See XI, 2, 5, 9.

D 2

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

4. The five fore-offerings are these its five (out- lets 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 ghee *), therefore this ear is, on the imier side, connected by a channel (with the other). The two butter- portions 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 Sannayya (at new moon), is its left flank ; the Svish/ak/Vt is that part between its shoulders; and the (Brahman's) fore- portion2 is the poison :).

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

1 See I, 5, 3, 16. 2 See I, 7, 4, 10 seqq.

In-tead of 'visham,5 the MS. of Saya^a's commentary reads 'dvishan' (hater, enemy), which is explained as meaning ' jatru- buddhi '; the ' cutting out ' of the fore-portion being compared with die annihilation of enemies (vutrunirasanartham), — all this is, how- ever, manifestly fanciful. What is intended would seem to be the poison (real or figurative) caused by the enemies' (or Rudra's, or Varuwa's) shafts, in accordance with the myth regarding Pra^apati and his daughter, I, 7, 4, 1 seqq.

* 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 Pra^apati, so they now cut out what in him is clogged and hardened and affected by Varu#a.

8. The L/a, indeed, is the belly: even as there, at (the invocation of) the Ida.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 Suktavaka and 6am- yorvaka its arms (or fore-feet); the four Patnisaw- ya;ras the four supports — the two thighs and the two knee-bones ; and the Samish/aya^us 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 Svish/akm, the L/a, three after-offerings, the Sukta- vaka, the .Samyorvaka, further his seizing (the two spoons) at the same time there at the Patni- sawya^as2, and (last) the Samish/ayajnis.

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 goal 3, that the resting-place : he thus reaches that goal, that resting- place.

12. Now, as to this Aru;/i 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, i, 12 seqq. 2 See I, 9, 2, 19.

8 Saisha suryarupaiva gati/5 gantavyabhfimi// ; eshaiva pratishMa kr/tsnaphalasyajraya^, Say.

SATAPATIIA-BRAIIMAA'A.

1 3. 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) bod)- is formed by that (body of Yagna., 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 bod)-, from sin ; and made up of the Riky the Ya^us, the Saman, and of offerings, does he pass on to the heavenly world.

14. And a god-offerer, doubtless, is he who knows, 1 I am now offering sacrifice to the ^ods, 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 BrAhmajva.

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 Upadhiyate upasthapyatc, Say.

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 nigfht of him whoso knows that the two atten- dants 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 Saya«a seems to take the two attendants (parivesh/ri, preparers or servers-up of food) to mean the pair of fire-tongs (dhr/sh/i) : — ye pariveshawa-sadhane dh/v'sh/i tayor ahoratrabuddhiw 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 anumantra//a]), '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 ho- noured, and glorious, and endowed with holy lustre, and prosperous.

12. Now, vSvetaketu Aru^eya2, 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 Pray^as has after it the anumantra;/a ' might is speech, might is energy, in me the in- breathing and off-breathing ; ' which, according to our paragraph (and Katy. Ill, 3, 5), is to be supplemented by these special prayers.

2 See X, 3, 4, 1, with note.

XI KAAT'A, 2 AI'HYAYA, 7 BRAHMAAA, l8. 4 1

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 (no- bility) ; 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 per- form 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 what- ever 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 Sannayya1 is royal dignity; and, verily, whosoever knows the Sannayya 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) to- gether2, and others do not, therefore the royal dignity both (combines) together and (keeps) asunder3.

18. The Svish/akr/t is fervid devotion ; and, verily, whosoever knows the Svish/ak;?'t 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 Sannayya.

3 That is to say, different kings either combine or keep separate
from each other.
4- 5ATAIWTHA-r.RAHMA.VA.

tion secures for himself fervid devotion ; and what-

ever 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 Irt'a is faith ; and, verily, whosoever knows the Ida 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) fire-brand (meteor).

22. After the first after-offering let him utter (the anumantra«a), ' O thunderbolt, smite N. X. ! ' (naming) him whom he hates ; after the second, ' O hail-stone, smite N. N. ! ' after the third, ' O fire- brand, smite X. X. !'

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;

XI KANDA, 2 ADHYAYA, 7 BRA! I MA.VA, 2J. 43

and in like manner does the Sacritlcer 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 : there- fore the sacrifice of the gods ends either with the L/a or with the 6amyos.

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-breath- ings1, and the after-offerings the off-breathings: wherefore the fore-offerings arepoured out ina 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-breathine. The after-offerings, indeed, are the Upasads4 of the

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

■ According to Katy. Ill, 2, 18 seqq., the five praya^a 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 Katy. Ill, 5, 10, the three anuya^a 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 Upasada^ (homages or sieges), at the Soma-sacrifice, see part ii, p. 104 seqq. I do not quite understand the reference to the ' backward direction ' (pratyai:- apavargatvawz vopasad-dharma^, Say.) of the Upasads, unless it be that the libations are offered to Agni, Soma and Vishwu, 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 Suktavaka is the completion ; and, verily, whosoever knows the Suktavaka 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 ..Samyorvaka is the resting-place ; and, verily, whosoever knows the ^Samyuvaka 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 Patnisa^ya^as by a mound from behind1, and placed a couple thereon for the sake of procreation : thus when the Patni- samyagas 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 Samish/ayat£*us is food ; and, verily, who- soever knows the Samish/aya^'us to be food secures for himself food ; and whatever is to be gained by food all that he now gains.

32. The Sacriflcer is the Year; and the Seasons officiate for him. The Agnldhra 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 Patnisa/wyajr'as (by which offering is made to Soma, Tvash//'/, and Agni, along with the wives of the gods) are performed on the Garhapatya 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 Adh- varyu comes forth (from the sacrificial ground) like something scorched '. The Udgatr/ 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, 1 The creatures are rich in growth (brahmawvat).' The Hot;/ is the Winter, whence in winter cattle waste away, having the Vasha/ uttered over them. These, then, are the divinities that officiate for him ; and even if Aishavira^ 2 were to officiate for him, let him think in his mind of those divinities, and those deities, indeed, officiate for him.

53. Now, as to that balance, the right (south) edge of the Vedi 3. 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.

* According to Sdyawa, Eshavira is the name of a Brahmawical 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.

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

Third Adiiyaya. First BrAhma2va.
The Agnihotra.
i. 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 fire 1, indeed, is faith, and the ghee truth.

2. Now, as to this (kanaka of Videha once asked Ya^avalkya, ' Knowest thou the Agni- hotra, Ya£"»avalkya ? ' — ' 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, Ya£";7avalkya : I give thee a hundred
cows,' said 6anaka.
5. Concerning this point there are also these

1 That is, according to Sayawa, the fire, or heat, produced by the rope. Instead of ' te^a eva jraddha,' one would rather expect 'jraddhaiva te^aA'

verses: — 'Knowing what1, docs the offerer of the Aenihotra 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 worlds", that wise one is found staying- abroad : thus (is mani- fested) 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 Sayana. — 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 attendant e 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 Sayana puts it, How is the fault of staying abroad, avoided? — asya pravasato ya^ama- nasya anapaproshitam pravasadoshabhavaA.

6 Or, among (or in) beings. Saya«a supplies ' ya^amana^ ' to
' yo ^avish/^a^.'

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

Second Bra i i majva.

i. Verily, whosoever knows the six pairs in the Agnihotra, lias 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 thinks '. 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 Ahava- niya fire and the log — this is another pair; the libation and the Svaha-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 Braiimaaw.

i. The Brahman delivered the creatures over to Death, the Brahmaiarin (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 Brahma/arin does not bring fire-wood, that

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

2 Prof. Delbrilck, Altind. Syntax, p. 260, doubtless rightly takes the middle form (aharatai) here to imply ' for his own self,' i. e. for his own protection from death.

XI KA.VDA, 3 ADHVAVA, 3 BRAHMA.VA, 5. 49

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

2. He who enters on a Brahma/arin's life, indeed, enters on a long sacrificial session : the log he puts on the fire in entering thereon is the opening (offer- ing), and that which (he puts on the fire) when he is about to bathe - is the concluding (offering) ; and what (logs) there are between these, are just his (logs) of the sacrificial session. When a Brahma/^a enters on a Brahma/'arin'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 cleansed 3 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 'stha' commonly is. This construction would suit even better the second passage (without the object ' tarn ') 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. Delbruck, Altind. Syntax, pp. 260, 334,

405.

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

s Sawsk/'/tva = utk/7sh/aw k/'/tva, Saya«a.
[44] E
50 SATAPATHA-BRAHMAiVA.

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 confidence Y 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 mother 2. The seventh (night) should not pass by for him without begferinof : 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- /■arin's life.

Fourth AdhyAya. First Braiimajva.

A

I. Now Uddalaka Aru;/i:! was driving about4, as a chosen (offering-priest), amongst the people of

1 That is, from whom he is perfectly sure of getting something.

i#a, however, takes it in the sense of ' from whom he feels sure

he will get most,' — Sa brahmaHri yasyd eva bhikshitiya^ striya^

sakarad bhtiyishMam bahutaram annam labhyata iti .rlagheta tarn

bhikshetety ;ihu//, Say.

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

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

4 Prof. Geldner takes ' dhavayaw /akara ' in a causal sense

XI KANDA, 4 ADI1VAVA, I HRAIIMAA'A, 3. 5 I

the northern country. By him a srold 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 timid l to a disputation. Fear then seized the Brahmaz/as of the northern people : —

2. 'This fellow is a Kurupa#>fc&la 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 Svai- dayana.' Svaidayana, to wit, was -Saunaka.

3. They said. ' Svaidayana, 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 (Uddalaka) greeted him saying,

' er verursachte eincn Anflauf (he caused people to crowd together, or to come to him in crowds). Saya«a, however, takes it in the same sense as we have done, — artvh/yaya vriia/i sann udagdcsun ^agama. The Gopatha-Br., further on, has the remark ' sa vai gotamasya putra urdhvaw vrz'to*dhavit' (!).

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 upahito babhuva, upavadad bibhyato yo ma brahmawo * nu/'ana upavadishyati tasma etam pradasyam- 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 Brahman who will speak up against me,' thus (he thought).

2 Or, 1*11 just find out what kind of man he is.

E 2

52 5ATAPATIIA-BRAHMA.VA.

' Svaidayana!' — '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 por- tions of sacrificial food in the middle, six (portions) of Pra^apati, 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 sacrifices * 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 body-' 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 . . .

The word ' durbirm&ni ' is of doubtful meaning, the etymology proposed by Saya/za having little claim to being seriously considered. In the St. Petersb. Diet, the meaning ' bristly ' is assigned to it, as applied to the hair of the beard.

XI KANDA, 4 ADHYAYA, I BRAHMAJVA, 9. 53

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 Gayatri who bears the Sacrificer to the heavenly world.' Then he (Uddalaka) gave up to him the gold coin, saying, ' Thou art learned, Svaidayana ; and, verily, gold is given unto him who knows gold ; ' and he (Svaidayana), having concealed it \ 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 disputation -.' They then went away in all directions. He (t'ddalaka) then came back to him, with fire-wood

1 Saya//a takes ' upaguhya ' in the sense of ' having embraced (him),' that being the meaning the verb has in classical Sanskrit ; — ta;« Svaidayanam upaguhya alihgya Uddalakas tasmat sthanan nufokrama nishkrantavan. The Gopatha-Br. has ' tad upayamya ' (having taken it) instead. Svaidayana evidently did not wish the other Brahmans to know that he had had the better of the Kurnpa;7/ala.

2 ? Or, to catechize him ; Brahma svayaw vedadya// brahmaputro brahmish/zfosya Gotamasya putra ity etad yathav/v'ttam eva, api tu ya^ purusha enara Uddalakam upavalheta pradlmnaw sreshfftyam (? sveshf/ia.///) kuryat — varha valha pradhanya iti dhatu// — asya purushasya murdha vipatet, alpa^v/anasya adhikyena viparyayagra- hawat tannimitta-^ira/zpatanam bhavatity artha/*, Say.-- Prof. Geld- ner translates, — ' He must rack his brains (muss sich den Kopf zerbrechen) who wants to outdo him in questions (iiberfragen).'

54 SATAPATIIA-BRAIIMAiVA.

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 Svish/akrzt — these are the five portions of sacrificial food in the middle.

11. The fore-portion, the Ida., what he hands to the Agnidh 2, the Brahman's portion, the Sacrificer's portion, and the Anvaharya (mess of rice) — these are the six (portions) of Pra^apati. The three after-offerings, the four Patnisa^ya^as, and, eighth, the Samish/aya^us — these are the eight butter-portions (offered) subsequently.

12. And inasmuch as the fore-offerino-s are with-

O

out invitatory formulas11, 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, there- fore they (the teeth) decay in them; and inasmuch as the Patnisawya^as have invitatory formulas,

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

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

8 With these oblations there is no puro*nuvakya, but only 1 y"i;r)a. or offering-formula.

therefore they (the teeth) come to remain perma- nently with them ; and inasmuch as the Samish/a-ya;7"us 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, there- fore the lower (teeth) grow first, then the upper ones ; and inasmuch as, after uttering a gayatri verse as invitatory formula, he offers with a trish/ubh verse \ 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 direction -, therefore the incisors are larger ; and inasmuch as the two sawya^yas3 are in the same metre, therefore the molars are of equal size.

14. And inasmuch as he spreads a cover of sacri- ficial grass (on the Vcdi), therefore creatures here are born with hair ; and inasmuch as he for the second time, as it were, spreads the Prastara-bunch *, therefore, for the second time, as it were, the hair of the beard and the arm-pits, and other parts of the bod)' 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 gayatri verse consists of 3 x 8 syllables, the trish/ubh has 4x11 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/akm ; 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 Sacri- ficer, 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.
1 5. 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 curds * 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 Gayatri : the eight butter-portions (offered) pre- viously are her right wing, and the eight butter- portions (offered) subsequently are her left wing : that same golden, brilliant-winged Gayatri, indeed, bears the Sacrificer who knows this to the heavenly world.

Second BrAhmajva.

1. Now, then, as to the taking up of the two offering-spoons 2. Now, in this respect, some people,

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

At the time when the sacrificial food (havis) is to be placed on the Vedi, the two offering-spoons, /nihil and upabhr/'t, 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 nortli of it on the grass-cover of the Vedi ; a third spoon, the dhruva, being again placed north of the upabhrz't. The first libation of ghee (aghara) is made from the dipping-spoon (sruva) ; but when about

thinking themselves clever, take up the (^uhii) with the right, and the upabh/v't with the left (hand) ; but let him not do so; for if, in that case, an)- 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^uhu with both hands, let him lay it down on the upabhr/t ; 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 thunder- bolt, who steps past with his right (foot) l 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 £"uhfi), 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^nhu being just above that of the upabhr/t without touch- ing it. While thus holding them he goes forward to the Ahavaniya. and, after the other necessary rites, pours the oblation from the^uhii. over the spout of the upabhr/t, into the fire. At the fourth fore- offering the ghee contained in the upabhr/t is for the first time made use of, half of it being poured into the ^uhu 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 Ahavaniya

A

about to call (on the Agnidhra) for the -Srausha/, and with his left (foot) when he has called for the iSrausha/ ; and that (other) one drives them together for him who steps past with his left (foot) when he is about to call for the -SYausha/, and with his right (foot) when he has called for the .Srausha/ ; 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 them J to that (breathing).

5. Now as to calling for the .Srausha/ 2 : there are six (modes of) calling for the .Srausha/, — 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 one 3 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 Adliv.iryu is standing by the side of the Ahavaniya, . to make the offering, he holds the spoons to his navel till the

moment when he has to pour the oblation into the tire.

2 The Adhvaryu's call is ' om jravaya' (make him hear!) where- upon the Agnidhra responds 'astu jrausha/' (yea, may he hear!).

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

XI KA.V7)A, 4 ADHYAYA, 2 BRA! IMA.YA, II. 59

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 •Srausha/ in a thin, long-drawn, toneless way : if. in that case, any one were to say of him, ' Surely, this Aclhvaryu 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 (bahi/^ri) one, indeed, it is when he opens his lips wide and utters his call at a high, toneless pitch : tone being pros- perity, he thereby puts prosperity (jti) outside (bah is) himself, and becomes hungry (poor).

11. And the inward-tending (anta/Wri) one, indeed, it is when he closes his lips, and utters his call at a loud, toneful pitch : tone being pros- perity, he thereby puts prosperity (sri) inside (anta//) 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.

60 satapatha-brahmaya.

12. Having kept back (the tone) deep in the breast, as it were, let him (keep up the middle pitch of) the Br/hat (saman) in both (words 'o/« sravaya'), and finally leave off at a high pitch ; there is no ques- tion

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 upabhr/t. 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 upabhr/t. But let him not do so ; for if, in that case, any one were to say of him, ' Surely, this Advaryu has stopped the obla- tions 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 upabhr/t ; — 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 Adh- varyu, 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) l.

17. Concerning this, Ya;'v7avalkya said -, ' 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 cups V Now .Saulvayana was Adhvaryu to those who had Ayasthuwa4 for their Gr/hapati '.

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

19. He (Ayasthuwa) 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 Tasa/w sawtrzptanam ahutindw bhoktaro deva/; prita/j santo hirawniayan hirawyavikarawj- tamasan ya^amanaya datum vena purayante, Say.

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 Sayawa, Ayasthuwa is the name of a Rishi.

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 Braiimaa'A.
The Mitrayinda Sacrifice.
1. Pra^apati was becoming heated (by fervid devotion), whilst creating living beings I. From him, worn out and heated, Sri (Fortune and Beauty) came forth. She stood there resplendent, shining, and trembling '-. The gfods. beholding her thus resplendent, shining, and trembling, set their minds upon her.

2. They said to Pra^apati, ' Let us kill her and take (all) this from her.' He said, ' Surely, that Sri 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, Varu^a her universal sovereignty, Mitra her noble rank, Indra her power, Brzhaspati her holy lustre, Savitrz her dominion, Piishan her wealth, Sarasvati her prosperity, and Tvash/r/ her beautiful forms.
4. She said to Pra^apati, ' 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, Say.

2 Sayawa apparently takes ' Iclayanti ' in the sense of 'all- embracing' (from liyate, to nestle against), — dipyamana. avayavai/; .robhamana bhra^arnanS saivaw £agat svate^asa praka.rayanti svakiyena te^a/zpuw^ena sarvam ajlishyanti atish/^at sthitavati.

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 Varu//a, a pap for Mitra, a cake on eleven potsherds for Indra, a pap for

B/v'haspati, a cake on twelve or eight potsherds for Sa vitro", a pap for Pushan, a pap for Sarasvati, and a cake on ten potsherds for Tvash///.

6. She invited them by means of this invitatory formula, — ' May Agni, Soma, Varuwa, Mitra, Indra. B; /haspati, and the thousandfold- bestowing Savit/'/, — May Pushan, for our Sacrifices, unite us with cattle, Sarasvati with favour, Tvash//'/ 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 Tvash//'/ grant me forms, and the
bountiful Sarasvati, and Pushan good fortune,
and may Savitz'/ bestow gifts on me, and
Indra power, and Mitra noble rank, and
Vani//a, 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, svaha!'
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, svaha!' Soma, taking the oblation, departed and restored her royal power to her.

10. ' May Varuwa, the universal sovereign, the lord of universal sovereigns, bestow uni- versal sovereignty upon me at this sacrifice,

svaha!' VariiAta, taking the oblation, departed and restored her universal sovereignty to her.

ii. 'May Mitra, the Kshatra (nobility), the
lord of the Kshatra, bestow noble rank upon
me at this sacrifice, svaha!' 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 sacri-
fice, svaha ! ' Indra, taking the oblation, departed
and restored her power to her.
13. 'May Br/haspati, the Brahman (priest-
hood), the lord of the Brahman, bestow holy
lustre upon me at this sacrifice, svaha!'
Brz'haspati, taking the oblation, departed and re-
stored her holy lustre to her.
14. 'May Savitr/, the kingdom, the lord of the kingdom, bestow the kingdom upon me at this sacrifice,

svaha !' Savitrz, taking the oblation, departed and restored her kingdom to her.

15. 'May Pushan, wealth, the lord of wealth,
bestow wealth upon me at this sacrifice,
svaha!' Pushan, taking the oblation, departed
and restored her wealth to her.
16. 'May Sarasvati, prosperity1, the lord of
prosperity, bestow prosperity upon me at
this sacrifice, svaha!' Sarasvati, taking the
oblation, departed and restored her prosperity to
her.
17. 'May Tvash/r/, the fashioner of forms,

1 I read ' push/i/v ' instead of ' push/im.' Sayawa takes it thus, — whatever prosperity Sarasvatt, 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, svaha!' Tvash/V/, 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 Vira^ consists of decad after decad (of syllables), and the Yira£" (shining one) is Sri (beauty, pros- perity) : he thus establishes (the Sacrificer) in the Yira^, 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 Samish/aya^us. The (formulas of the) two butter-portions contain the word 'affluence': — (i^/g-veda S. I, i, 3), 'Through Agni may he obtain wealth and affluence day by day, famous and abounding in heroes;' — (/v/g-veda S. I, 91, 12), 'An increaser of the house, a remover of trouble, a procurer of wealth, an augmenter of affluence, a kind friend be thou unto us, O Soma!' The two formulas of the Svish/akrz't contain the word 'thousand': — (i^/g-veda S. Ill, 13, 7), ' Grant thou unto us wealth, a thousandfold, with offspring and affluence, and glorious manhood, O Agni, most excellent and never

1 Sayawa supplies ' virish/an,' — cattle endowed with form. ■ That is, the ordinary number of samidhenls at an ish/i, 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.

That is, the formulas — with the exception of the final ' om ' of the invitatory formulas, and the introduction ' ye ya^amahe ' and the final 'vausha/' of the offering-formulas — are pronounced in a low voice.

failing!' — (AYg-veda S. Ill, 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 Go tain a Rahugawa who discovered this (sacrifice). It went away to kanaka of V id eh a, and he searched for it in the Brahmawas versed in the Ahgas1 (limbs of the Veda), and found it in Ya^wavalkya. He said, 'A thousand we give thee, O Ya^avalkya, in whom we have found that Mitravinda." He finds (vind) Mitra, and his is the kingdom, he conquers recur- ring death 2 and gains all life, whosoever, knowing this, performs this sacrifice ; or whosoever thus knows it.

Fourth Braiimajva.

1. Now, as to the successful issue of the sacrificial food. Now, indeed, there are six doors to the Brahman'5, — 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 Vedarigas, 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 arc not < ompounded, but stand in apposition to eai h other (with the fire as the door ofB.), with, how- ever, much the same force as a compound word. Cf. XII, 2, 1, 2 gadham (eva) pratish/M (a foothold consisting of a ford), and ib. 9 gadha-pratishMa, ' ford-foothold.'

and, by entering through the tire-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.

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

f 2

(nyima) 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, 1 That is favourable to cattle for me : I shall become possessed of cattle.'

1 1 . 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, who- soever thus knows this to be the successful issue of the sacrifice, by him offering is made by a wholly successful sacrifice.

Fifth AdhyAya. First BrAhmava.

1. The nymph Urva^i loved Pururavas3, the son of Ida. When she wedded him, she said,

1 See XI, 1, 2, 4; — tad asya ya^-v/asya pra^ananam pra^otpatti-
sadhanam.
2 Sayawa's explanation of the term ' sawkasuka ' (? broken, affected with gaps) is not available owing to an omission in the MS. Ind. Off. 1071.

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

xi kUnda, 5 adhyAya, i brAhmajva, 4. 69

' Thrice a clay shalt thou embrace ! me ; but do not
lie with me against my will 2, 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 Gandharvas 3 said to one another, ' For a long time, indeed, has this Urvail 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.

;. ' 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 .AVg-veda S. X, 95) see Prof. Max Miiller, Oxford Essays (1856), p. 61 seqq. ; (reprinted in Chips from a German Workshop, II, p. 102 seqq.); A. Kuhn, Herabkunft des Feuers und desGottertranks, 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. Olden- berg, Religion des Veda, p. 253.

1 Vaitasena dam/ena hatad, — vaitaso dauda./i puz/ivya/T^anasya nama ; ukiam hi Yaskena, .repo vaitasa iti puwspra^-ananasyeti (Xir. Ill, 21), Say.

2 Akamaw kamarahita/w suratabhilasharahita/// £a mam ma sma nipadyasai nigr/hya maw prapnuya^, Say.

3 The Gandharvas are the natural companions and mates of the
Apsaras, or nymphs.
4 Literally, ' my son,' — madiya/w putratvena svikr/tam ura«a-
dvayam, Say.

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 vanished '. Wailing with sorrow he wandered all over Kurukshetra. Now there is a lotus-lake there, called Anyata^plaksha : He walked along its bank ; and there nymphs were- swimming about in the shape of swans -.

5. And she (Urva^i), 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 him s.

6. He then recognised her and implored her (/?/g-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 Urvari; and in view of the corresponding passage in paragraph 13, the new interpretation is just a little doubtful.

2 The text has ' ati,' some kind of water-bird — ^ala/£arapakshi- vLresha^, Say. — (probably Gr. vnaaa; Lat. anas, anat-is ; Anglo-S. aened, Germ. Ente).

8 That is, they became visible, or rather recognisable to him by showing themselves in their real forms, -pakshirupara vihaya svakiyena rUpewa pradur babhuvu/r, Say. — In Kalidasa's plays, both Urva.fi and aSakuntala* become invisible by means of a magic veil (tiraskarim, 'making invisible') with which has been compared the magic veil by which I In- swan-maidens change their form. A.Weber, Ind. Stud. I, p. 197; A. Kuhn, Herabkunft, p. 91.

* Manasa tish///a ghore, — possibly it may mean, 'O cruel one, be thou constant in (thy) mind ; ' or, as Kuhn takes it, ' pay attention, O cruel one.' Sayawa, 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. Pururavas, 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 friend * rush away - this day never to come back, to go to the farthest distance : then will he lie in Xirmi'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), 'Pururavas, 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 hyenas 4 ; ' —

1 This is a doubtful rendering (Max Miiller; Gespiele, A. Weber) of ' sudeva,' — Gottergenoss (the companion of the gods), Kuhn ;

• dem die Gotter einst hold waren ' (he who was formerly favoured by the gods), Grassmann ; Sudeva, Ludwig.

- Or, will fall down (Max Miiller, Weber) ; sich in's Verderben stiirzen (will rush to his destruction), Kuhn ; — forteilen (hasten away), Grassmann; verlorcn gehen (get lost), Ludwig; sich in den Abgrund stiirzen, Geldner ; — ' mahaprasthanaw kuryat ' (he will set out on the great journey, i.e. die), Sayawa.

The Biahmawa seems to propose two different renderings, — to throw oneself down (hang oneself), or, to start forth.

3 Nir/Yii is the goddess of decay or death.

4 The meaning of ' salavr/ka,' also spelled 'jalavr/ka ' (? house- wolves), is doubtful; cf. H. Zimtner, 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. (Rtg-vedd. X, 95, 16), 'When changed in form, I walked among mortals, and passed the nights there during four autumns l I ate a little ghee, once a day, and even now I feel satisfied therewith '-.'--This discourse in fifteen verses has been handed down by the Bahv/'/Z-as 3. Then her heart took pity on him 4.

11. She said, 'Come here the last night of the year from now 5 : then shalt thou lie with me for one nisfht, 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 palace 6 ! They then

1 The words ' rati \h jaradaj ^atasra/i ' may also be taken in the sense of 'four nights of the autumn' (Max Miiller, A. Kuhn). It needs hardly to be remarked that ' nights' means days and nights, and ' autumns ' years. — Saya«a takes the passage in the sense of ' four delightful (ratri/j ramayitri^) 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 7?/g-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 Brahmawa).

* 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,' — sa7/ivatsaratami/« saw/vatsarapura«im antimaw ratrim. Say. Cf. Delbriick, A ltind. Syntax, p. 195.

* Hirawyavimitani hirawyanirmitani saudhani, Say.

said to him only this (word)1, 'Enter!' and then
they bade her go to him.
12. She then said, 'To-morrow morning the Gan- dharvas 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.' The)- 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 disappeared 2 : what had been the fire was an A.fvattha tree (ficus religiosa), and what had been the pan was a .Sami 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 Ajrvattha tree, anoint them with ghee, and put them on the fire with

1 Thus also A. Kuhn, and Sayawa, tato hainam ekam bkux etat, prapadyasveti, — enam Pururavasa/w tatratya ^ana idam ekam uAu/i. Say. — The word ' ekam ' might also be taken along with ' enam ' (Max Muller, 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 de- posited 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 "loo-" and "ohee' : 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 ara^i l of Aivattha wood, and a lower arawi of 6ami wood : the fire which shall result therefrom will be that very fire.'

16. They said, 'But that also is, as it were,
ivcondite. Make thyself rather an upper ara/n of
A.vvattha wood, and a lower aram of Aivattha
wood : the fire which shall result therefrom will be
that very fire.'
17. He then made himself an upper arawi of Arvattha wood, and a lower arawi 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 ara//i of Aivattha wood, and the fire which results therefrom will be that very fire : by offering therewith he becomes one of the Gandharvas.

S ECON D BR A 1 1 M ANA.

Tin Seasonal Sacrifices (A'atunnasya).

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

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

- The Vaiivadeva, 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 Agfni thereof this thumb; that to Soma this (fore-finger); and that to Savit;/ this (middle finger).

2. That cake (to Savit/7), doubtless, is the largest, and hence this (middle finger) is the largest of these (fingers). That (oblation) to Sarasvati is this (third) finger ; and that to Pushan this (little finger). And that (oblation) to the Maruts is this joint above the hand (the wrist); and that to the Visve Deva// is this (elbow1); and that to Heaven and Earth is this arm : this (oblation) is indistinct-, whence that limb also is indistinct 3.

3. The Varu/zapraghasa4 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 Asjmi is the knuckles : this (oblation) belongs to two deities

Savitvv ; 4. a pap to Sarasvati ; 5. a pap to Pushan — these first five oblations recur at all seasonal offerings ; — 6. a cake on seven potsheuls to the Maruts; 7. a dish of clotted curds to the Vijve Deva/$; 8. a cake on one potsherd to Heaven and Earth.

1 It would rather seem that what is intended here by ' sa-wdhi ' 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 Yausha/, being pronounced in a low voice. All cakes on one potsherd are (except those to Varuwa) of this description ; Katy. St. IV, 5, 3 ; Xsv. 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 Varuwapraghasa//, 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 Varu/za and the Maruts respectively ; 9. a cake on one potsherd for Ka (Pra^apati).

whence there are these two knuckles. That (obla- tion) to Varuz/a 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) Anikavat (of the Saka- medha//1), doubtless, is his (Pra^apati's) mouth, for the mouth is the extreme end (anika) of the vital airs ; the Sawtapaniya (pap) is ^the chest, for by the chest one is, as it were, confined 2 (saw-tap) ; the G/'/hamedhiya (pap) is the belly — to serve as a foundation, for the belly is a foundation ; the Krairt'ina oblation is the male organ, for it is there- with that (man) sports (knd), as it were ; and the offering to Aditi8 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 Atmi is the knuckles : this (oblation) belongs to two deities whence there are

1 The Saka medh'i//, or third seasonal sacrifice, consists of the following oblations: — 1. a cake on eight potsherds to Agni Anikavat ; 2. 3. paps to the Maruta^ Sawtapana// and Maruta// (ir/hamedhina/; ; 4. a cake on seven potsherds to the Maruta^ Kri^/mi// ; 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 India and Agni; 12. a pap to Mahendra; and 13. a take on one potsherd tu Vwvakarman. Then follows the Pitr/y.iiv/a.

2 Or, according to Sdyawa, one gets oppressed or heated on account of the close proximity of the heart and the digestive fire, — nrasa h/'/dava-sambandha^ ^ra///arasannive^a^ lea. sawtapana-visha- yatvam.

3 This offering of a cake to Aditi, mentioned in Katy. Sy. V, 7, 2, is not referred to in the Brahmawa's account of the Sakamedha^, see II, 5, 3, 20.

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

6. The Su n a si riya1, doubtless, is this left arm, — the five oblations which it has in common (with the other Seasonal offerings) are these five fingers; the tSunasiriya is that joint of his above the hand ; that (oblation) to Vayu is this (elbow) ; that to Surya 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 indis- tinct (low-voiced) oblations ; and two of them have two each 3.

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

1 The Sunasiriya, or last Seasonal offering, consists of — 1-5. the common oblations ; 6. the -Sunasiriya cake on twelve pot- sherds ; 7. a milk oblation to Vayu ; 8. a cake on one potsherd to Surya.

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.

8 Of the five oblations common to the four sacrifices, one — viz. the cake to Savhr*' — is a low-voiced offering (Katy. Sr. IV, 5, 5 ; Asv. Sr. II, 15, 7), as are also the one-kapala cakes of which there is one in each sacrifice. According to Saya«a the first and last Seasonal sacrifices have only these two Upawjuya^as, whilst the second and third have each one additional low-voiced oblation, but he does not specify them. This is, however, a mistake, as Katya- yana, Sr. IV, 5, 6. 7, states distinctly, that the two additional low- voiced oblations are the Vauvadevt payasya in the first, and the oblation to Vayu in the last, Aaturmasya.

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, Pra^apati 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 Vairvadeva oblation (should have) all (its formulas) in the Gayatri, the Varu/zapraghasa// all in the Trish/ubh, the Great Oblation all in the Ga.ga.tl, and the 6unasiriya all in the Anush/ubh metre, so as to yield a Aatush/oma V 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 Br/hati verses4: he thereby obtains both the year5

1 According to Sayawa 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 Ahavaniya hearth ; whilst the commentary on Katy. V, 4, 6, on the contrary, refers it just to the other two, because a double leading forth takes place there.

2 Or, as Saya«a takes it, man walks on two feet.

8 The A'atush/oma, 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 Agnish/oma sacrifice, and the other for a Shoo'a.rin. See note on XIII, 3, 1, 4.

4 These 362 B/v'hatt 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.

6 That is, a year of 360 days ; and if, as is done by Sayawa (in

XI K AAT/A. 5 ADHYAYA, 3 BRAIIMAAA, 2. 79

and the Mahavrata1 ; and thus, indeed, this Sacrificer also has a twofold2 foundation, and he thus makes the Sacrificer reach the heavenly world, and estab- lishes him therein.

Third Brahman a.

1. vS'au^'eya Pra/inayogya came to Udda- laka Aru;/i 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 mahavedi containing 360 Ya^ushmati bricks.

1 Saya;/a reminds us that the Mahavrata-saman consists of five parts in five different stomas (Trivr/t, &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 Br/hatis (362) exceeds by two the number of days in the year.

1 Sayawa takes ' brahmodyam agnihotram ' together, in the sense ' the sacred truth ' regarding (or, in the form of) the Agnihotra, — agnihotravij-havaw brahmodyaw brahmatattvasya rupam prati- padyate yena tad vividishami tadvishayazrc vedane/MMw karishyami- tyadinabhiprayenagata^. Unless ' brahmodyam ' could be taken as an adjective, I do not see how it is possible to adopt Saya;/a's inter- pretation.

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

SO SATAPATIIA-BRAHMAJVA.

being ladled out1 ? what like when ladled out ? what

A

like when lifted up (to be taken to the Ahavaniya) ?
what like when being taken there ? what like when
held down 2 ?
3. ' What like is the log thou puttest on ? what like the first libation ? why didst thou put it down (on the

Vedi 3) ? why didst thou look away (towards the Garhapatya'1) ? 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 Ahavaniya ? why didst thou bring (the offering) to a close ? If thou hast offered the Agnihotra know- ing this, then it has indeed been offered by thee ;

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

2 Whilst taking the oblation to the Ahavaniya, 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 ? '

* Thus Sayawa, — apaikshishMa// garhapatasyaikshawam kri-
tavan asi.

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

5. He (Uddalaka) said, ' My Agnihotra cow is Ida., Manu's daughter1 ; my calf is of Vayu's nature ; the (cow) joined by the calf is in conjunction there- with-; their meeting is the Vira^"; (the milk) when being milked belongs to the Aivins, and when it has been milked, to the Yisve Deva/z ; when brought (from the stable) it belongs to Vayu ; 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 Varu;/a ; when being taken off (the fire), to Vayu ; when it has been taken off, to Heaven and Earth ; when being ladled out, to the Aivins ; when it has been ladled out, to the Virve Deva// ; when lifted up, to Mahadeva ; when being taken (to the Ahavaniya), to Vayu ; when held down, to Vish»u.

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 Brzhaspati ; 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 Vayu ; and when, having cleansed the spoon all round (the spout), I wiped it on the crass-bunch, then I gratified the herbs and trees;

1 See the legend, I, 8, 1, 1 seqq.

2 That is, according to Sayawa, ' the sky allied with Vayu, the wind,' — vayuna sawsr/sh/a dyauA.

[44] G

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 common V said (6au/£eya).

8. 6au/£eya, thus instructed, said, ' I would yet ask thee a question, reverend sir.' — 'Ask then, Pra^i-nayogya ! ' he replied. He (.Sau/C'eya) 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 Uddalaka bhavatoktam etat sava (? saha) nav avayoA saha sahitaw samanam ekarOpam iti Sau/freyo ha bhuk- tavan (? hy uktavan) anyapra-rna/w danayitajw prastauti, Saukeyo £#apta iti, Say.

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 Garhapatya 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 (6aii/£eya).

9. 6au/'eya, thus instructed, said, ' I would yet ask thee a question, reverend sir.' — ' Ask then, Pra/£i-nayogya ! ' he replied. He said, 'If, at that very time, the Garhapatya 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 house 1 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 Ahavaniya — this would be the atonement, and I should not be committing that sin.' — ' This much, then, reverend sir, we two (know) in common,' said (Sau/ceya).

10. ^au/C'eya, thus instructed, said, ' I would yet ask thee a question, reverend sir.' — 'Ask then, PnU'i-

nayogya ! ' he replied. He said, 'If, at that very time, the Anvaharyapa/fcma 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 know- ledge) ; and I would make the offering on the Garha- 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 (.Sau/'eya).

ii. Sau&eya, thus instructed, said, 'I would yet ask thee a question, reverend sir.' — 'Ask, then, Pra/'i-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 Vayu (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 (.Sau/'eya).

12. 6au/'eya, thus instructed, said, 'I would yet ask thee a question, reverend sir.' — 'Ask then, Pra/i-

1 At the time of dissolution (layakale) they pass into the wind ; and at the time of creation (sr/sh/ikale) they are again created, Say.

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 ; l 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 Brahma^a7, and from the Brahma;/a 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 (Sau&eya).

13. ► Sau^eya, 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 ! ' — 4

So be it,' he said. He then initiated him, and taught him that pain-conquering utterance, Truth : therefore let man speak naught but truth :i.

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

2 Yadaiva/w navakshya^ yadaivam agnanam navishkaroshi te miirdha vyapatishyat, murdha(va)patana/« sva^wanapraka/anenatra- bhavataA parihr/'tam iti, Say. — Prof. Delbruck, 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 Miiller, ' India, what can it teach us ? ' p. 65 seqq.

86 ,SATAPATHA-BRAHMAATA.

Fourth Brahma^a.

The Upanayana, or Initiation of the Brahma.vical

Student l.

1. He says, 'I have come for Brahma/c*arya2:' he thereby reports himself to the Brahman. He says, 'Let me be a BrahmaX'arin (student):' he thereby makes himself over to the Brahman. He (the teacher) then says, 'What (ka) is thy name?' — now Ka is Pra^apati : he thus initiates him after making him one belonging to Pra^apati.

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 this 3.

3. He then commits him to the beings : — ' To Pra^apati I commit thee, to the god Savitrz 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 Paraskara Gr/hyasfitra II, 2, 17 seqq. ; Ajvalayana G/YhyasGtra I, 20 seqq. ; £aiikhayana Gri- hyasutra II, 1 seqq.

2 That is, for religious (theological) studentship : ' I have come to be a student.' — Saya«a takes the aorist ' agam ' in an optative sense ' may I enter (or obtain),' — brahma/tariwo bhavo brahma- karyam tad agaw prapnuyam.

3 Vidusho*py etat phalam aha, na sa iti, evam uktarthaw yo veda^anati so*py artiw na prapnotity artha//, Say.

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 con- tained.— ' 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/6arin,' 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 sleep1 ! ' — '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 Brah- ma/C*arin suffers no harm of any kind, nor does he who knows this.

6. He then recites to him (teaches him) the Savitri 2 ; — formerly, indeed, they taught this (verse) at the end of a year 3, thinking, 'Children, indeed, are

1 ' Do not sleep in the daytime ! ' Par., Asv.

2 For this verse, also called the Gay atri (7?z'g-veda S. 111,62, 10),

see II, 3, 4, 39-

3 Sayawa takes this in the sense of ' some only teach this (for- mula) a year after (or, after the first year),' — pura purvasminn upanayanad urdhvabhavini sawvatsarakale^tite sati tarn Qtzm gaya- trim anvahu^, keX'id a^arya upadi^anti.

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 Brahma^a with the Savitri 2.' Let him,

1 Literally, made equal, or corresponding, to a year, — Sawvat- saratmana kalena samyakpariX'Minna// khalu garbha vyaktiivayavaX? santa^ pra^ayante utpadyante ; ata upanayananantaram aXarya- samipe garbhavad avaXX'^innas taduktaniyamanat sawvatsarakala eva punar ^ayate, Say.

2 AXaryo mawavakam upaniya samipavartina tena garbhi bhavati garbhavan bhavati, k\?n k/v'tva, atmiyazw dakshiwaw hastaw jishya-

however, teach a Brahma;/a (the Savitri) at once, for the Brahmawa belongs to Agni, and Agni is born at once 1 : therefore, he should teach the Brahmawa at once.

13. Now some teach an Anush/ubh Savitri, saying, The Anush/ubh 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 Gayatri Savitri.

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 padas2: 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 axlhaya nikshipva ; sa garbharupo mawavakas tr*tiyasya7« ratrau vyatitayaw ^ayate aHryad utpadyate, ga.tas Aa. a£arye«opa- dish/aya savitrya sahita san brahma«o bhavati savitrirupaw X'a brahmadhita iti brahmaz/a iti vyutpatti/i, brahmawa^atitvam asya sampannam ity artha^, Say.

Viz. immediately on the ' churning-sticks' being set in motion. * The Gayatri (Savitri) consists of three octosyllabic padas, form- ing two half-verses of two and one pada respectively ; whilst an Anush/ubh (Savitri) would consist of four octosyllabic padas, two of which make a half-verse.

two (principal) breathings, the out-breathing and the up-breathing 1, 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.

1 6. As to this they say, ' When one has admitted a Brahmawa to a term of studentship, he should not carry on sexual intercourse, lest 'he should gene- rate this Brahma^a 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 Brahma/£arin should not eat honey, lest he should reach the end of food, for honey, doubtless, is the utmost (supreme) essence of plants.' But .5Vetaketu Aruweya, when eating honey, whilst he was a student, said, ' This hone)', 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 Brahma/'arin, knowing this, eats honey, it is just as if he were to utter either a ifo'k-verse, or Ya^us-formula, or a Saman-tune : let him therefore eat freely of it.

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

xi kanda, 5 adhyaya, 5 buahmaaw, 5. 9 1

Fifth Braiimaata.

The .Satatiratram, or Sacrificial Session of a
Hundred Atiratra-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 dis- pelling this (darkness) : well, then, let us perform a sacrificial session ! '

2. They entered upon a sacrificial session of a hundred Agnish/oma (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 Pra^apati.' Having come to Father Pra^a- pati, 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 Agnish/omas, 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, c Surely, ye proceeded by means of two sacrifices, the Agnish/oma and Ukthya, which do

not contain all Soma-rites l ; — enter ye upon

1 Viz. neither the Sho</a.rin which, to (the twelve stotras, and

a sacrificial session of a hundred Atiratras : 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 Atiratras ; and, having thereby repelled the Asuras and darkness, and all evil, they found (the way to) the world of heaven. In their first fifty days* the night-hymns reached into the day, and the day-hymns into the night.

7. They spake, 'Verily, we have got into con- fusion and know not what to do : come, let us resort to Father Pra^apati ! ' Having come to Father Pra^apati, 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 sacri- fices ! '

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 Asvina (^astra), being recited, has indeed driven the morning-litany from its place 2.' —

.rastras of the Agnish/oma, and) the fifteen chants of the Ukthya, adds a sixteenth; and the Atiratra which has thirteen additional chants (and recitations), viz. three nocturnal rounds of

* * A,

four chants each, and one twilight-chant, followed by the Asvina- jastra, recited by the Hot;-/. No account is here taken of either the Atyagnish/oma of thirteen chants, or the Aptoryama, which, to those of the Atiratra, adds four more chants. Cf. part ii, p. 397, note 2.

1 Or, perhaps, rather, in their days prior to the fiftieth (arvakpa«- H.reshv aha/;su), St. Petersb. Diet.

2 The Ajvina-jastra, with the recitation of which, by the Hot//, the Atiratra 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 Pra- sastri, reciting so as not to disturb ' (the Hotri).'

10. They spake, ' How, then, reverend sir, is (the A^vina-^astra properly) recited and how is the recitation not disturbed ? ' He spake, ' When the

A

Hot/7, in reciting the A^vina-^astra, reaches the end

A

of the Gayatra metre of the Agneya-kratu -, the Pratiprasthatrz 3 should carry round the Vasativari water 4, and bespeak the Pratar-anuvaka for the Maitravaruwa (seated) between the two Havirdhana (carts containing the offering-material). The Hotrz recites (the Aj'vina-i'astra) in a loud voice, and the other (the Maitravariwa) repeats (the morning- litany) in a low voice, only just muttering it : in this

merely a modification, of the Pratar-anuvaka, 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 seccions, termed kratu, of hymns and detached verses a Idressed to the 'early-coming' deities, Agni, Ushas and the two Ajvins. The whole is to consist of not less than a thousand Br/hatis, 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.

Whilst the Hotrz' is reciting the A.rvina-.s'astra, his first assistant, the Praj-astr*' (or, as he is more commonly called, the Maura varuwa), is to repeat the Pratar-anuvaka in a low voice.

2 The hymns and detached verses of each of the three sections —

A A. A

the Agneya-, Ushasya- and Ajvina-kratu — of the Ajvina-jastra (as of the Pratar-anuvaka) are arranged according to the seven prin- cipal metres — gayatri, anush/ubh, trish/ubh, br/hati, ushmh.^agati, and pahkti — 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 Ilotr/'s calls (see part ii, p. 326, note 1) at the beginning and end of the .S'astra, 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 Hotrz's) speech by (his own) speech, nor metre by metre.

ii. ' When the Pratar-anuvaka has been com- pleted, he (the Pratiprasthatr/), having offered, at their proper time \ the Upamsu and Antaryama cups 2, presses out the straining-cloth and puts it in the Dro^akalasa 3. And when ye have performed the (offering of the cups of) fermented Soma 4, 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 Antaryama \ and offered the oblation of drops c, as well as the Santani-oblation 7, ye should perform the Bahishpavamana 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 Hotr/s and two Adhvaryus. — ' Like unto the artificer contriving spikes to the spear, the sages coupled the ends of

' Yathayatanam eva prakn'tau yasmin kale huyeta tathaiva
hutva, Say.
2 See IV, 1, 1, 22 scqq. ; 1, 2, 21 seqq.

3 See II, 1, 2, 3, with note thereon.

4 That is, having, after the completion of the A.fvina-^astra, offered to the Ajvins some of the Soma that has been standing ' over the previous day.'

5 Viz. the Aindravayava, Maitravaruwa, &c., see IV, 1, 3, 1 seqq.

6 See IV, 2, 5, 1 seqq.

7 Called ' savanasantani ' (? i. e. continuity of pressing) by Katy.,
XXIV, 4, 1.
XI KA.VDA, 5 ADIIYAYA, 6 BRAHMAAW, 2. 95

two days : now the Danavas, we know \ 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-winning 2 steeds, so (they pour out) the cups full of fiery liquor in the palace of ^aname- ^aya.' Then the Asura-Rakshas went away.

Sixth Brahmaata.
The Study of the Veda.
i. 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 water 3 : thus he performs that

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

1 Kash//iabhr/'ta^, a^yanta (!) kash/Mni tani bibhratiti kash- Mabhr/ta^ svadasawz (? Mandasaw) purvapadasya hrasvatvam, a^i- dhavana;// kmavato hayan ajvan, Say. 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 Atiratras, in accord- ance with Pra^apati's directions, dispel the darkness and gain the world of heaven.

3 Or perhaps, from a cupful of water onwards, — aharahar dadyad

sacrifice to men. Day by day one should offer with Svadha up to the cupful of water1: thus he performs that sacrifice to the Fathers. Day by day one should perform with Svaha up to the log of fire- wood 2 : 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 c£*uhu-spoon of- this same sacri- fice to the Brahman is speech, its upabhr/t the mind, its dhruva the eye, its sruva mental power, it; 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 7?/k-texts are milk-offerings to the gods ; and whosoever, knowing this, studies day by day the J?ik-texts for his lesson, thereby satisfies the gods with milk-offerings ; and, being satisfied, they satisfy him by (granting him) security of

iti manushyan udduya odapatrat udakapuritam pat ram udapatram udakapatravadhi yad odanadikaw dadyat sa manushyaya^wa ity artha^, Say. — 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 them- selves 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 ;' — pit/vh udduya pratyahaw svadhakarewa annadikam udapatraparyantaw dadyat, Say.

2 Apparently the log of wood placed on the (Jarhapatya after the completion of the offering.

possession l, 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 Ya^us-texts are ghee-offerings to the gods ; and whosoever, knowing this, studies day by day the Ya^us-texts for his lesson thereby satisfies the gods with ohee-offerinrrs ; 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 accus- tomed draughts.

6. And, verily, the Saman-texts are Soma-offer- ings to the gods ; and whosoever, knowing this, studies

day by day the Saman-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) Atharvarigiras are fat-offerings to the gods ; and whosoever, know- ing this, studies day by day the (texts of the) Atharvarigiras 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 Apraptasya phalasya praptir yoga^ tasj a paripalanaw kshema/i,

Say.

[44] H

98 SATAPATHA-BRAHMAJVA.

8. And, verily, the precepts], the sciences 2, the dialogue3, the traditional myths and legends4, and the Ndra.sa.msi Gathas5 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 Nara- samsi Gathas, 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 Anu-rasanani, according to Sayawa, are the six Vedarigas, or rules of grammar, etymology, &c.

Q By vidya//, according to Saya7/a, the philosophical systems, Nyaya, Mimawsa, &c, are to be understood. More likely, how- ever, such special sciences as the ' sarpavidya ' (science of snakes) are referred to ; cf. XIII, 4, 3, 9 seqq.

3 Vakovakyam, 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, Sayawa refers to the dialogue between Uddalaka Arum and Svaidayawa Gautama, XI, 4, 1, 4 seqq.

4 Itihasa-purawa : the Itihasa, according to Sayawa, are cos- mological myths or accounts, such as ' In the beginning this universe was nothing but water,' &c. ; whilst as an instance of the Purawa (stories of olden times, puratanapurushavmtanta) he refers to the story of Pururavas and Urva^i. Cf. Max Muller, History of Ancient Sanskrit Literature, p. 41.

5 Or, the Gathas and Narajarasfs. Saya«a, 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 Gathas are such verses as that about ' the great snake driven from the lake' (XI, 5, 5, 8); whilst the Nanuawzsis would be (verses ' telling about men ') such as that regarding Ganameg-aya and his horses

(XI, 5, 5, 12). On Aitareyar. II, 3, 6, 8, Saya«a quotes ' prata^ pratar anritam te vadanti ' as an instance of a Gatha.

XI KAXDA, 5 ADIIVAVA, 7 BRAIIMA.YA, I. 99

9. Now, for this sacrifice to the Brahman there are four Yasha/-calls \ — to wit, when the wind blows, when it lightens, when it thunders, and when it rumbles - : whence he who knows this should certainly study :! when the wind is blowing-, and when it lightens, or thunders, or rumbles, so as not to lose his Vasha/-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 beings *.

Seventh Brahmaaa. 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- minded 5, 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 thing °, growth of intelligence, fame, and the (task of) perfecting the people7. The growing

1 That is, the call ' Vausha/ ! ' 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, — adhiyitaiva.
* Or. from (the world of) spirits (?).
5 Or, as Sayawa takes it to mean, of intent, undistracted mind, — yuktam avikshiptam ekagrawz mano yasya sa yuktamana^.

6 Sayawa seems to take ' ekaramata ' in the sense of ' remaining always the same/ — eka eva sann a samantad bhavatity ekaramas tasya bhava^.

7 Or, perfecting the world, — tadyukto yo lokas tasya pakti/$ pari- pako bhavati, Say.

H 2

IOO DATAPATH A-BRAHMAATA.

intelligence gives rise to four duties attaching to the Brahma#a — Brahmaz/ical descent, a befitting deport- ment, fame, and the perfecting of the people ; and the people that are being perfected guard the Brahma^a 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 scrip- tures) 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 (/Wandas) he studies for his lesson with that sacrificial rite \ offering is made by him who, know- ing 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, know- ing this, studies his lesson : therefore one's (daily) lesson should be studied.

5. The AVk-texts, truly, are hone)-, the Saman- texts ghee, and the Ya^ns-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 sat rifice. Sayawa, on the other hand, takes it to mean that thr 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; — •yaiirapia'anena tapas-
tapto bhavati, Say.
XI KAATA, 5 ADHYAYA, 7 LRAIIMAA'A, IO. IOI

6. And, indeed, he who, knowing" this, studies day by day the TtYk-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.

j. And he who, knowing this, studies day by day the Saman-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 Ya^us-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 Brahma/^a be on that clay 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 7?/k-verse or a Ya<nis- formula, or a Saman-verse, or a Gatha, or a Kumbya1, to ensure continuity of the Vrata 2.

1 A • Kumbya,' according to Sayawa, is a Brahma//a-passage explanatory of some sacrificial precept or rite (vidhyarthavadat- makaw brahmawa-vakyam) ; whilst, on Aitareyar. II, 3, 6, 8, the same commentator explains it as a verse (r/g-vi-s-esha) conveying some precept of conduct (aHra-riksharupa), such as ' brahma- Xarvasyapayanaw karma kuru, diva ma svapsi/;,' &c. Cf. Prof. F. Max Mtiller's transl.,

Upanishads I, p. 230, note 2.

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

102 satapatha-braiimaa'a.

Eighth Bkaiimaata.

i. Verily, in the beginning", Pra^apati alone was here. He desired, ' May I exist, may I be generated.' He wearied himself and performed fervid devo- tions : 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 (^yotis) were produced —
Agni (the fire), he who blows here (Vayu), and
Siirya (the sun).
7. He heated these three lights, and from them, thus heated, the three Vedas were produced — the /vVg-veda from Agni, the Ya^ur-veda from Vayu, and the Sama-veda from Surya.

4. He heated these three Vedas, and from them, thus heated, three luminous essences] 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 ? Saya;/a takes ' jukra ' here in the sense of ' flame, light ' (vyahr/tirupaz/i te^awsi) ; whilst the St. Petersb. Diet, 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 : — Pra^apati first creates the three worlds, earth, air, and heaven. From them, being heated by him, three lights (gyotis) are produced — Agni from the earth, Vayu from the air, and Aditya from the <-ky (or heaven). From them, being heated, the three Vedas are produced — the i?/g-veda from Agni, the Yagair-veda from Vayu, and the Sama-veda from Aditya. From the Vedas, being heated, three flames (.rukra, luminaries, Haug) are produced — Bhu/i from the AYg-vcda, Bhuva// from the Yagur-

XI KAXDA, 5 ADHVAVA, S BRA 1 1 MA AW, 6. IO3

duced — 'bhu/k' from the AYg-veda, 'bhuva/^' from die Ya^iir-veda, and ' svar ' from the Sama-veda. And with the A/g-veda they then performed the work of the Hotri priest, with the Ya^ur-veda the work of the Adhvaryu, and with the Sama-veda the work of the Udgatr/; and what luminous essence1 there was in the threefold science, therewith the work of the Brahman priest then proceeded.

5. The gods spake unto Prat^apati, ' If our sacri-
fice were to fail in respect of either the Ri/c, or
the Ya^us, or the Saman, 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 Garhapatya fire with ' Bhu/i ! ' and if in respect of the Ya^us, ye should take ghee by four ladlings and offer it in the Agnidhriya — or in the Anvaharyapa/'ana 2 in the case of a Havirya^a — with ' Bhuva// ! ' and if in respect of the Saman, ye should take ghee by four ladlings and offer it in the Ahavaniya with 'Svar!' But if it should not be known (where the mistake has occurred), ye

A

should make offering in the Ahavaniya after utter-

veda, and Svar from the Sama-veda. From these in the same way- are produced three sounds (or letters, varwa), a, u and m, which being combined yield the syllable ' Om.' Cp. J. Muir, Original Sanskrit Texts, vol. iii, p. 4.

1 Here Sayawa also seems to take ' jukra ' in the sense of ' pure, essential part ' — nirmala/// rupa/w saratvatawwa^ (!).

2 That is, the Dakshiwagni. At the Havirya^z/a (of which class of sacrifices, performed in the PraX'inavaw.ra hall, the full and new moon serves as model) there is no Agnidhriya, 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 7?/g-veda by the /vYg-veda 2, the Ya^ur-veda by the Ya^ur-veda, and the Sama-veda by the Sama-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 docs not know this.

7. As to this they say, ' Seeing that the work of the Hotrz is performed with the /?zg-veda, that of the Adhvaryu with the Ya^ur-veda, and that of the Udgatrz with the Sama-veda, wherewith then is the work of the Brahman (performed) ? ' Let him reply, ' With that threefold science.'

1 According to Saya/za, offering would be used with the formula Bhur bhuva/; sva/?, svaha !'

2 Viz. by the word ' bhu//,' representing that Veda.

3 Yatha. khalu loke bhagnaw hastapadadiparva tatsannihitena- nyena parvawa purushaya sawdadhyat saw.deshayet, evam evanena vy;'di;7'ti_^;7anena tat tad avedoktaw prabhr/sh/am ahga;;/ puna^ saliitaw bhavati, Say.

4 ? Or, as if one were to put some fluid into some broken (vessel; or, on some broken part), — yatha

,nr//cna bhagnena anya^' khtrnam bhagna/ft vastu sa/;/dhitset sa/tfdhatum \kkhtt; yatha va ^ir«e gara;« bhaktavayave garam abhinidadhyat pra//daUipcta (? prakshipet), Say.

XI K,\.V7).\, 5 ADHYAYA, 9 URAIIMAAW, 5. IO5

X INT 1 1 BkAIIMAA'A.
The Adabhya-Graha.
i. Now, the Amsu (cup of Soma)', indeed, is no other than Pra^apati ; and it is the body of this (sacrifice), for Pra^apati, indeed, is the body. And the Adabhya2 (cup of Soma) is no other than speech. When he draws the A;;mi-cup, and then the Adabhya-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 Adabhya speech ; and the Amsu is the out- breathing, and the Adabhya the up-breathing; and the Az/mi is the eye, and the Adabhya 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 Pra^apati, were contending, — it was for
this very sacrifice, for Pra^apati, that they were
contending, saying, ' Ours he shall be ! ours he
shall be ! r
4. The gods then went on singing praises, and toiling. They saw this cup of Soma, this Adabhya, 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 (ada- bhama) them ; ' whence (the cup is called) Adabhya ; — ' the)- have not destroyed (dabh) us ; ' whence also (it is called) Adabhya. And the Adabhya

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) Adabhya ; 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
Amsu1 he pours water from the Nigrabhya/i2,
and therein puts those Soma-plants 3 with (Va£\ S.
VIII, 47) —
7. 'Thou art taken with a support4: for Agni I take thee, possessed of the Gayatri metre!' — the morning-service is of Gayatri nature: he thus possesses himself of the morning-service ; — 'For Indra I take thee, possessed of the Trish/ubh metre!' — the midday-service is of Trish/ubh nature : he thus

possesses himself of the midday-service; — 'For the Vi^ve Deva// I take thee, possessed of the (7agati metre!' — the evening-service is of Cagati nature : he thus possesses himself of the evening-service; — 'The Anush/ubh is thy song of praise;' — whatever is subsequent to the (three) services5, that is of Anush/ubh nature : it is thereof he thus possesses

1 See IV, 6, 1, 3 seq.

2 That is, the water originally taken from the Pra/nta water, and poured into the (square) Hotrz's cup (made of Udumbara wood), to be used for moistening the Soma-plants.

a For the Addbhya he puts three Soma-plants into the Hot/7's
cup.
1 According to Katy. XII, 6, 15, this portion of the formula — the ; upayama,' or support — is repeated before the formulas of each of the three plants, hence also before 'For Indra . . . ,' and 'For the Yi.we Deva^z . . .'

6 Viz. the Ukthyas, Shor/aj-in. &c, in forms of Soma-sacrifice other than the Agnish/oma.

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 Adabhya is speech.

8. He merely shakes the (cup with the) plants with (Vag. 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 delightsome 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 (Pra^apati, 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. [Vaf. 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 (adabhya), watchful name : it is thus speech he thereby takes for speech.

11. Then, stepping out (from the Havirdhana shed J) to (the Ahavaniya), he offers with, ' O

] It is there that the Soma-plants arc k' pt.

Soma, to this thy Soma, hail!' — he thus offers Soma to Soma, and so does not throw speech into the fire1. lie breathes over o-old 2 : the meaning1 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 Havirdhana) with (Va^. 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 Vi^ve Deva/H' 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 Adiiyaya. First Braiimaata.

1. Now, Bhrzgu, the son of Varu//a, deemed himself superior to his father Varu^a in knowledge :i. Varu;/a 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 Adabhya-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 A^ju-graha, he smelled at (or breathed over) a piece of gold fastened to (? of contained in) the spoon, see IV, 6, 1,6 seqq.

3 On this legend, see Prof. Weber, [ndische Streifen, I, p. 24 seqq., where the scenes here depicted arc 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 front \ 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 atone- ment 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. Delbruck, Altind. Syntax, p. 404, that the instrumental ' purushai^ ' stands in lieu of the accusative ; this con- struction 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- beautiful 1 : 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 Varu;/a knew, 'He has indeed seen it!'

8. He spake, 'As to those men whom thou

1 According to Saya«a ' ati-kalyawi ' means ' not beautiful (a.ro- bhana), 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 straw \ 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 Ap-ni- hotra, thereby conquers everything, and subdues everything.'

Second Brahma^a.

i. Now, Canaka of Videha once met some Brahmawas who were travelling about \ to wit, •Svetaketu Aru/«?eya, Soma^ushma Satya- yaijrjii, and Ya^"»avalkya. He said to them, ' How do ye each of you perform the Agnihotra ? '

A.

2. .Svetaketu Aruz/eya 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, Aditya (the sun) is heat : to him I make offering in A^ni in the evening; and Agni, indeed, is heat: to him I make offering in the morning in Aditya '-'.' — ' 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 Miiller, History of Ancient Sanskrit Literature, p. 421 seqq.

a Aditya/// saya///kfde agnav anupravish/a/// ^uhomi havisha tar- payatni ; athagnir api gharma//, sa pratar adityam anupravijati, tarn agni/// prata//kaL- iditye sthita/w havisha pri//ayami, Say. — At II, 3, 1, 36, instead of — 'In the evening he offers Surya in Agni, and in the morning he offers Agni in Surya ' — we ought probably to translate, — ' In the evening he makes offering to Siirya in Agni. and in the morning he

makes offering to Agni in Surya.' The commentary there would admit of either rendering : — Agnir ^yotir, iti mantre/za ^uhvad agnav eva santawz surya/// ^uhoti, tatha ka. ^yoti/uabda^ suryavaX-ana// ; prdta/zkale tu surye santam agni/// ^uhoti.

king. — ' He verily becomes never-failing in pros- perity and glory, and attains to the fellowship of those two deities, and to an abode in their world.'

3. Then Somajushma Satyaya;>vn said, ' I, O king, make offering to light in light.' — ' How is that ? ' asked the king. — 'Well, Aditya is light: to him I make offering in Agni in the evening:; and Asfni, indeed, is light : to him I make offering in Aditya in the morning.' — ' What becomes of him who offers in this way ? ' — ' He verily becomes lightsome, and glorious, and prosperous ; and attains to the fellow- ship of those two deities, and to an abode in their world.'

4. Then Ya^avalkya said, ' When I take out the fire (from the Garhapatya), it is the Agnihotra itself, I thereby raise *. Now when Aditya (the sun) sets, all the gods follow him ; and when they see that lire taken out by me, they turn back. Having then cleansed the (sacrificial) vessels, and deposited them (on the Yedi), and having milked the Agnihotra cow, I gladden them, when I see them, and when they see me.' — ' Thou, O Ya^avalkya, hast in- quired most closely into the nature of the Agni- hotra,' 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 Ra^anya has outtalked us : come, let us challenge him to

1 Yad yada ahavaniyaw garhapatyad aham uddharami tat tada-
nisi krnsnam angopangasahitam agnihotram eva udyaXvMami
udvahami, Say.
[44] I

a theological disputation ! ' Ya^avalkya said, ' We are Brahma was, and he is a Ra^anya : 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 Ra^anya had vanquished Brahma^as : do not think of this ! ' They approved of his words. But Ya^avalkya, mounting his car, drove after (the king). He overtook him, and he (the king) said, ' Is it to know the Agnihotra, Ya<?;1a- valkya ? ' — ' 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 offerincr-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 Pra^apati 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

XI kXnDA, 6 ADHYAYA, 3 BRAHMA.VA, 4. I I 5

be offered. The son who is born therefrom is the renascent world : this is the Agnihotra, Y;i;T;/a- valkya, there is nothing higher than this.' Thus he spoke ; and Ya^v/avalkya granted him a boon. He said, ' Let mine be the (privilege of) asking questions of thee when I list, Ya^;2avalkya ! ' Thenceforth Canaka was a Brahman.

Third Braii.ma.va.

1. kanaka 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 Brahma^as, shall drive away these (cows) : ! '

2. Ya^v/avalkya then said, ' This way (drive)
them ! ' They said, ' Art thou really the most
learned in sacred writ amongst us, Ya^avalkya?'
He replied, ' Reverence be to him who is most
learned in sacred writ ! We are but hankering
after cows V
3. They then said (to one another), ' Which of us shall question him?' The shrewd .Sakalya said, ' I ! ' When he (Ya^/avalkya) saw him, he said, ' Have the Brahma;<;as made of thee a thing for quenching the firebrand, 6akalya ? '

4. He said3, ' How many gods are there, Ya^;/a- valkya ?' — 'Three hundred and three, and three thousand and three,' he replied. — ' Yea, so it is !' he said. ' How many gods are there really, Y£f»a- valkya ?' — 'Thirty-three.' — 'Yea, so it is!' he said.

1 One might also construe, — These are yours, O Brahmaoas : he who is the most learned in sacred writ shall drive (them) away. Cf. Delbruck, Altind. Syntax, pp. 251, 363.

2 Gokama eva kevalaw vaya/n smaA bhavama/j, Say.

3 See XIV, 6, 9, 1 seqq.

I 2

1 1 6 satapatha-brAhmaata.

' How many gods are there really, Ya^avalkya ?' — 'Three.' — 'Yea, so it is!' he said. 'How many gods are there really, Ya^vlavalkya ? ' — ' Two.' — ' Yea, so it is ! ' he said. ' How many gods are there really, Ya^avalkya ?' — ' One and a half.'— ' Yea. so it is!' he said. 'How many gods are there really, Ya;'7/avalkya ?' — '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 Adityas, — that makes thirty-one; and Indra and Pra^apati make up the thirty-three.'

6. 'Who are the Vasus ?' — 'Agni, the Earth, Vayu (the wind), the Air, Aditya (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 bod)', they cause wail- ing (rud), and hence they are the Rudras.'

8. ' Who are the Adityas ?' — ' The twelve months

A

of the year : these are the Adityas, for they pass whilst laying hold on everything here ; and inasmuch as they pass whilst laying hold (a-da) on everything hero, they are the Adityas.'

9. ' Who is Indra, and who Pra^apati ?' — ' Indra, indeed, is thunder1, and Pra^apati the sacrifice.' — 1 What is thunder ?'- -' The thunderbolt.' — ' What is the sacrifice ?' — ' Cattle.'

1 Sayawa takes ' stanaj imu ' in the sense of ' thunder-cloud,' — stanayimu/r stananajilo gar^an paiyanya ity artha//.

xi kA.y/ja, 6 adhyaya, 3 i;kaiima.va, 11. 117

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 (Vayu, the wind).' — 'Who is the one god?'— 'Breath.'

11. He (Ya^avalkya) said, 'Thou hast gone on questioning me beyond the deity-, 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 (.Sakalya) die ; and robbers carried off his bones3, taking them for some- thing

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 etvmologv, viz. because the wind succeeds (or prevails) over (adhy-ardh) everything here.

i it is, as would seem, Pra^apati, cf. XIV, 6, 6, 1, where Ya^navalkya tells Gargi how one world is ' woven ami rewoven ' on another, the last being that of Pra^apati, which was woven on that of the Brahman ; and when Gargi 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 (Pra^apati).

' 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 Brahma;/a, 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. Ajval. Grz'hyas. IV, 5, 1 seqq. ; Katy. Sr. XXI, 3, 7 seqq. See also J. Muir. Orig. Sanskrit Texts, vol. v, p. 316.

* That is, mistaking them for gold or some other valuable
substance, comm., — anyan manyamana// suvarwadidravyatvena
gananlah.
6 Or, ' revile,' as the St. Petersb. Diet, takes it. Possibly, how- ever, '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 : —

i i 8 satal'a ti i a-braiimaata.

Seventh Adiiyaya. First Braiimaata.
Thf. Animal Sacrifice '.
i. He performs the animal sacrifice. Now the animal sacrifice means cattle : thus, when he per- forms the animal sacrifice (pasubandha, the binding of the animal), it is in order that he may be pos- sessed 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

Yasmad evam tasmad iti goshu katharupewa tattvanikn(ti)m upetya vadi na bhavet, sva (Psvayam) api tu evawvit paro bhavati, uktapra-

kare//a ya/i pra/zasvarupa/w ^anati L\m vidvawsam upetya ultparyewa sava (Patmana) yukto bhaved ity ariha//, Say. Cf. Weber, Ind. Stud. V, p. 361, note. — Prof. Delbruck, Altind. Syntax, p. 528, takes ' paro

bhavati ' in the sense of ' he becomes one of the other side, or shore,' i.e. lie dies.

1 Whilst a full account is given in the third KaWa (part ii, p. 162 seqq.) of the animal sacrifice performed on the day before the Soma-sacrifice, the Brahma//a, in the last two adhyayas of the present KaWa, touches on certain features in which the perform- ance 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 des:Sfns on him. In other fires- 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 vear means life : it is thus immortal life he thereby confers upon himself.

Second Braiima.va.

1. Now there is one animal sacrifice of the Havir-

\ a^v/a order3, and another of the order of the Soma- sacrifice. Of the Havirya^v2a 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, bv offering an animal victim to them in lieu of his own self. - That is, in ordinary, culinary fires.

3 That is, the offering of the Agnishomiya he-go \t which takes place on the day before the press-day (see part ii, p. 162 seqq.) ; whilst the Savaniya-pambandha 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 Vratadugha 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 diksha, 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 Vish/ai-strides3; and o(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 sacri- fice an ish/i or a great (Soma-) sacrifice ?' — ' A great sacrifice,' let him say ; ' for in that (other) case4 thou hast made the animal sacrifice an ish/i, and shattered it.' Thus he should say to him.

3. Its fore-offerings are the morning-service5, its after-offeringfs the evening-service, and its sacrificial cake0 the midday-service.

4. Now, some bring up the Dakshm&s (presents to the priests) when the omentum has been offered7;

1 That is, the so-called ' pra«ita// ' used for sacrificial purposes generally, and especially for supplying what is required for press- ing the Soma. Cf. the comni. on Katy. VI, 7, 19, where the ■ pra«f taprawayana ' is expressly referred to as a necessary element of the performance of the Agnishomfya.

For the pouring out of the water on the south side of the Vedi, at the end of the Havirya^Tsfa, see I, 9, 3, 1 seqq.

The Sacrificer intercepts with his hands some of the water poured out, touches his face therewith, and then strides the three Vishwu-strides ; cf. 1. 9. 3, 8 seqq.

* Viz. in case of the animal sacrifice being performed on the J Iavir\a;'7/a or Jsh/i model ; which, strictly speaking, would involve die 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.

' lor tin- pa.ui-pinW.i.ra, III, 8, 3, 1 seqq.

7 That is, prior to tin' offering of the 'animal cake' (pa.ru- pmodasa.), whilst tli<- presentation of the dakshwjts — a head of cattle, or a mi!ch-cow, or some other desirable object — according to Katy. VI, 7, 29, should take place after the offering of the I</a, which marks the end of the Pam-puro^/,ua-ish/i.

but let him not do so, for if, in that case, any one were to say of him, ' Surely, this (Sacrificer) has

brought the Dakshi#as outside of the vital airs (or, of liie), he has not strengthened his vital airs : he will become either blind, or lame, or deaf, or para- lyzed on one side ;' then that would indeed be likely to come to pass.

5. Let him perform it in this way:— when the Itfa of the cake-offering has been invoked, he should bring up the Dakshi;^as ; for to Indra belongs this vital air in the centre (of the body): by means of the Dakshi/zas 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 Dakshi//as are brought up : therefore he should bring up the Dakshi«as after the invocation of the I^a of the cake-offerinor.

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 Pratiprasthatr/, the Hot;/, the Maitravaruwa, the Brahman, and the

1 S&yaoa supplies ' gaji&h,' '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 Shadd/iolri 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 Shadtf/iotri is performed (at the animal sacrifice of the pressing- day) shortly after the beginning of the ceremonies connected with the Pajubandha. viz. immediately after the ' yiipahuti,' see part ii, p. 162 seqq.

Agnldhra, for it is through these that this (formula) is called ' shaddkotriv ': having rapidly muttered that ' shaiddfiotrz,' he offers, performing either one or five oblations of ghee2, — 'The heaven is his3 back, the air his body, O Va/taspati, by his limbs he L^ave rise to the sacrifice, by his forms to the earth; by his flawless voice and his flawless tongue to the ood- odaddenin<T 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-spit', that is his purificatory bath.

8. Madhuka Paihgya once said, 'Some perform the animal sacrifice without Soma, and others do so with Soma. Now, Soma was in the heavens, and (iayatri, having become a bird, fetched him ; and in- asmuch as one of his leaves (par;/a) was cut off5,

' 'I'h, it is. one containing (mentioning), or requiring, six offeriii'j- priests, the number required lor the animal sacrifice.

-' In either case the offering consists of five ladlings of ghee ; and in the case of a single oblation, according to Saya;/a, a dif- ferent dipping-spoon (sruva) would seem to be used for each ladling; unless, indeed, 'ekaikena sruvena' mean -with one sruva- full each.' According to Katy. VI, 1, 36, the formula is merely

■ run through mentally.'

yawa interprets 'thy back'; and he apparently supplies

■ prapnoti ' at the end of the first half-verse, whilst ' airayat ' he takes to stand for the second person singular.

* That is, when the heart is roasted on the spit prior to its being offered ; see III, 8, 3, 16. This use of die

spit is to take the place of the purificatory bath, the technical term of which is 'spit-bath ' (julavabhrz'tha), the spit being on that occasion buried at the point 'where the dry and the moist meet,' see III, 8, 5, 8-10.

1 .idler a leaf of Soma or a feather of Gayatri was cut off by an

XI KANDA, 7 ADHVAVA, 3 11UAI I M A.VA, 2. [23

that was how the Par//a-tree arose:' such, indeed, is (the passage in) the Brahma#a 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 Pala.Ta wood, performs the animal sacrifice without Soma; and he who makes the sacrificial stake of Palasa performs the animal sacrifice with Soma : therefore let him make his sacrificial stake of PalaAa wood.

Third Bkaiima.va.

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-'; 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 Gayatri. and, on its falling to the earth, a Pala^a, or Parwa, 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 ' bahusara.'

2 Either ' that which has a pigeon (sitting) on it ' (kapotin, viz. yupa), or, as Sayawa takes it, fem. of ' kapota,' — a female pigeon ; i. e. a tree too much pointed at the top.

1 24 SATAPATHA-BRAHMAiVA.

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 Braiim ava.

i. 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 sac- rifice, 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.

XI KANDA, 7 ADHYAYA, 4 11KAI I.MAAA, 4. [25

off: when the Hot;-/, 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 occasion- the anguish of the victim, in being slaughtered, becomes concentrated in the heart, and from the heart (it Hows) 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 offer- ing-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 portions .

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 Havirya^T/a, 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, 1 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. Ill, 8, 2, 13-15.

2 See III, 8, 5, 8.

3 Or, cuttings; see III, 8, 2, 26.

I 26 SATAPATHA-BRAHMAjVA.

Eighth Adhyaya. First BrAhmajva.

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. Pra^apati 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 home- stead 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 Saya»a apparently takes ' krand ' in the sense of ' to shake, or wabble,' — ' even as a cart-wheel or some oilier wheel, not standing on the ground for want of the wooden rest (£lambana-k£sh/i4a, ? axle-pin) or some other thing, would wabble (hvalet).' What Sava«a means to say, probably, is that the verb used by the author expresses the effect of the action intended.

- Or, sun-beams (ra^mi), as Siyawa takes 'marf&'j cf. Weber, Ind. Stud. IX, j>. 9, note.

3 Or, joy ; — cp. II, 3, 4. 2.-,, whi< h would seem to be the passage referred to in the present paragraph.

4 Or, perhaps, ' they enjoy themselves, gambol,' as the St. Petersb. Diet, takes it. Differently, again, Sayawa, — yata ebhi// parubhir mahiyate (he thrives?), ata etc maha^.

XI KAtfDA, 8 ADHYAYA, 3 BRAHMAJVA, 2. 12 J

Second Brahm a.ya.

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 Vayu (the wind), that which is taken forward is Aditya (the sun), and that which is spread is A'andramas (the moon). And that which is laid down is the Garhapatya,

A

that which is taken out is the Ahavaniya, that which is taken forward is the (fire) they lead forth eastwards from the Ahavaniya ; and that which is spread is the one they take northwards for the cooking of the victim, and that (used) for the by- offerings ' : let him therefore perform the animal sacrifice on a fire taken forward.

Third Bra iim a.ya.

i. Here, now, they say, 'To what deity should this victim belong ? '- — 'It should belong to Pra^a- pati,'

they say; 'for it was Pra^apati who first saw it : therefore it is to Pra^apati that this victim should belong.'

2. And they also say, ' To Surya (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 ill, 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 Surya that this victim should belong.'

3. And they also say, 'To Indra and A-gni 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 it one sacrifices with (a desire for) abundance-, 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. Pra^apati 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 lax- 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 the)-, '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 the.' ' So be it!' said he; 'but seeing that those liked it not (to be slaughtered), what, then, shall become mine that now is with these :! ? ' — ' What-

1 ( )r, perhaps, cattle are shut up — some of them they shut up.

2 ? Thus, apparently, S£ya»a : — Anye tv indragnyo/z sarvadevalfi- pridhanyat svoddesena yagaw kr/tavataw kr ime«artinajcdc(atv)an mahataA (? maha.va/z) prapakatv;U ka. pa.rur aindr&gna iti.

3 Eteshaw svabhutaw vastu ki/« labdhaw bhavet, Say.

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 Apri-hymns, he appeased it] ; and inasmuch as, by means of these

A A

Apri-hymns, he appeased it, they are called Apris. 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, saving, 'Breathe off!' and therebv 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 ion 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 Brahma^as, before the navel-string has been cut, 'Breathe over him in this way-!' But if he should be unable to obtain them he may even

III, 8, 1, 2 (with note), where ' a-pri ' is apparently taken by the Brahmawa in the sense of ' to fill up.'

- The Brahmans 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 uc cession; the fifth (whose position is not specified) breathing right d wn upon the child.

himself breathe over him whilst walking round him ; and that (son of his) attains the full measure of life] 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 Vayu'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.

1 1. 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 inas- much as he took these away (a-da), he (the sun) is called Aditya.

1 Viz. a hundred years, Say. See X, 2, 6, 9 ; part iv, introd.,
p. xxiii.
xi kAnda, 8 adhyaya, 4 ukaiima.va, 3. 131

Fourth BrAhmaya.

1. Now, once upon a time, a tiger killed the samra^-cow 1 of those (who were sacrificing) with (the king of the) Kei"in as their Gr/hapati -. He (the king3) said to his fellow-sacrificers, 'What atonement is there for this ? ' They replied, ' There is no atonement for this : Kha/^ika Audbhari alone knows an atonement for it; but he certainly desires as much as this, and worse than this 4, (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 ' samrag- (sovereign king).' See part ii, p. 104, note 3.

2 Gr/hapati, or house-lord, master of the house, is the title of the principal sacrificer at a sacrificial session (sattra). — According to Sayawa, the Kcrina/; were a race of nobles (ra^ana//), who, on this occasion, were performing a ' sattra/ and are therefore styled 'householders' (gr/hapati); — kcrino nama ra^ana^ sattrayagam anutishManto gr/hapataya asu/j. Saya«a thus takes ' keji-gr/hapa- taya//,' not as a bahuvrihi, but as a tatpurusha (karmadharaya, 'the Ke^in 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 IMhmans, the rule does not seem to have been strictly observed. Cf. part iv, introd., p. xxv ; Weber, Ind. Stud. X, pp. 25; 94.

5 Gr/hapatishu pradhanabhuta/2 ke-rira,^, Say.

* That is, that even a greater misfortune should happen to
thee, — atyantaw papayukta;« govadhadidoshayuktam ity artha/i,
Say.
K 2

came thither1. When he (Khattflfika) 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 neck 3 — 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 samra^-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 coun- sellors V Having called them to counsel, he said, ' If I tell

him, his race, not mine, will prevail here5,

1 Saya//a makes Kha;/</ika the subject of this last verb:— sa ha ratham ajvai/* samyogya Kha«c/ikasamipaw yayau ; so* pi Khaw- dikxh kcrinam a^agama, gatva1 X'a vivaktaw (? vivikta»z) Ke-nnaaw pratikhyaya nirakr/tya sadayam eva prathamam uva7*a. He thus seems not to allow here to 'ya' 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 Sayawa apparently takes ' prati-khya ' in the sense of ' to refuse admittance to, to reject/ ' abweisen.'

3 Sayawa's comment on this passage is as follows: — 'O Kcrin, the skin of the cow that yields the gharma-milk is worn by thee on the neck : those (i.e. suchlike) sk'tiSj indeed, are (i.e. are seen) on deer; and having broken (i.e. torn to pieces) the " prishfi " (i. e. the small-sized does) amongst them we cook them : that black- antelope skin is fastened on my neck.' KhaWika having spoken thus, the king said, 'No, this is not my intention.'

4 Literally, those that should be consulted, whom further on Savawa calls ' apta// ' or trusty men.

s Or, perhaps, the people h< re (the Kejins) will become his, not mine ; cf. Delbriick, Altind. Syntax, pp. 32 ; 141 (two different ren- deiings). Saya;/a, on the other hand, takes ' pra^a,' 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

XI K.\XDA, 8 ADHVAVA. 4 P.RA1IM AAA, 6. I 33

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 nights- up yonder.'

6. And, accordingly, he then said to him, — ' Hav- ing offered the Spmis 3, he (the Adhvaryu) should say, " Drive up another (cow) ! " and that one should be thy samra^-cow V — '[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 VaX', speech (cf. IV, 5, 8, 4 ; 6, 7, 3 ; V, 5, 5, 12) — which Khaw^/ika would thus lose, whilst, by imparting the sacred knowledge, he would gain a seat in heaven.

1 Sayawa's comment is not very intelligible, the MS. being more than usually corrupt on this last page : — evazwvidhe virodha udbha- vite sati te apta u/'u/j, he bhagavo vidyawz ma vokafc, kshatriyasya loko na bhavishyatiti ; nanu tavanu^aya// (? appanage, domain, following) sa tasya nasti ; ayazw vava ayam eva khalu kshatriyasya lokas tasmat sauspatrater (?) evam ukte sati sadve/'enarapatra bhavanti (!) ato vakshyamy evety uva£a.

2 That is, days, — by giving up a brief life of earthly power and glory, he gains eternal life.

That is, oblations performed with a view of ' taking hold (spr/)' of something; cf. Katy. .Srautas. 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 Katyayana, it is true, does not recognise it as such. Perhaps, however, Kha«</ika's speech ends here, and what follows up to ' that one shall be thy samra^-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 samra.^-cow ! ' He then departed from thence1, and, verily, members of the Kesin race are born here even to this day.

1 Sayawa lakes this thus : — ' Thus instructed, K&rin disappeared (or, passed away, vanished, utsasada vinash/a//) from that region (tato dcrat) ' — after which there is a lacuna in the MS. Perhaps, however, it is Kha«<fika, rather than K&sin, to which this refers, — he (and his race) then, indeed, passed away from that region, whilst the Kevins flourished.

TWELFTH KANDA.

THE SACRIFICIAL SESSION (SATTRA).

First Adiiyaya. First Brahmaaw.

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 Grz'ha- pati is initiated first2; for the Gr/hapati is this (terrestrial) world, and upon this world everything here is established ; and so, indeed, are his fellow- sacrificers established in the Grz'hapati : it is thus after they have become established on a firm foundation that they are initiated.

2. He (the Adhvaryu) then initiates the Brah- man (priest). Now the Brahman is the moon, and the moon is Soma, and plants belong to Soma a : 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 Udgatrz. Now, the Udgktri 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. : He, as well as the first three priests, is

initiated by the Adhvaryu. '■ Soma is the king of plants, whence these are called ' soma- r&gni,' II, 3, 4, 4 ; V, 4, 2, 3 ; /v'z'g-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 Ho trz. Now, the Hot/-?'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 Pratiprasthatrz' then initiates the Adh- varyu. Now, the Adhvaryu is the mind2, and the hlotrz is speech : he thus connects mind and speech with one another. Therefore no other person should 1>< 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 Brahma;/ a kh2.n1 sin for the Brahman, for under him the former is. He then initiates the Prastot// for the Udgatr/, for under

1 Viz. as the offering-priest kut *i«xv", he who, by the recita- tion 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, n. 'Mind goes before Speech (prompting her), " Speak thus ! say not this ! "

him the former is. He then initiates the Maitra- varuwa for the Hot//, for under him the former is. These four the Pratiprasthat// initiates.

7. The Nesh/V/ then initiates the Pratipra- sthatrz for the Adhvaryu, for under him the former is. It is after the fitting out ! 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 Potrz for the Brahman, for under him the former is. He then initiates the Pratihartr/ for the Udgatrz, for under him the former is. He then initiates the A/6/zavaka for the Hot/'z', for under him the former is. These four the Nesh/// initiates.

9. The Unnetrz then initiates the Nesh/rz for the Adhvaryu, for under him the former is. He then initiates

the Agnidhra for the Brahman, for under him the former is. He then initiates the Subrahma/zya for the Udgat/7, for under him the former is. He then initiates the Gravastut for the Hot/'z', for under him the former is. These four the Unnetrz initiates.

10. Either a Snataka 2, or a Brahma/'arin, or some one else who is not initiated, then initiates the Unnetrz; for they say, 'No pure one should purify.' This is the regular order of initiation 3 ;

1 Or, after getting them ready, or prepared (k/z'pti).

2 That is, one who has completed his course of theological study (brahmaX'arya), and has taken the bath (snata) 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).

8 Literally, the initiation in the regular succession.

and, assuredly, only when, knowing this \ 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 (Sattra) ; 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 Unnetrz is initiated last of these, and when they come out from the purificatory bath it is he that comes out first ; for the Unnetrz 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 initia- tion : and, assuredly, he should become initiated only where such as know this become initiated.

Second Braiimajva.

I. Verily, from out of faith the gods fashioned the initiation, from out of Aditi the opening (sacri- fice 2), from out of Soma the buying (of Soma- plants), from out of Vishwu the guest-offering, from out of the sun the Pravargya, from out of the Svadha (the food of departed ancestors) the Upa-

1 That is to say, when they become initiated in accordance with
this knowledge.
2 For the Praya/nyesh/i of the ordinary Soma-sacrifice, see part ii, p. 47 seqq. For the subsequent ceremonies, cf. the table

intents of the same part. They are here alluded to for the reason that the}- 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 Atiratra 1.

2. From out of the year (they fashioned) the A"aturvi;//.sa day, from out of the priesthood the Abhiplava (shadaha), from out of the nobility the P/v'sh///ya (sharfaha) '-, from out of Agni the Abhi;rit, from out of the waters the Svarasaman days, from out of the sun the Vishuvat, — the Svara- saman days have been told ; — from out of Indra the Vi^va^it, — the Pr/sh///ya and Abhiplava have been told ; — from out of Mitra and Varu/^a the Go and

1 The Praya;/iya Atiratra is the first day of the sacrificial session called G a vam ayanam, the performance of which lasts a year, and in- cludes the following sacrificial periods and days (cf. part ii,p. 427): — Prayawiya Atiratra, or opening day.

^"aturvi/v/^a day, an Ukthya, all the stotras of which are in the ^aturviwja-stoma. 5 months, each consisting of 4 Abhiplava sha<7ahas, and

1 Przsh/ftya sharfaha (= 30 days). 3 Abhiplavas and 1 Pr/shMya. s 28 days which, with the Abhi^it day (performed with all I two opening days, the stomas). complete the sixth

3 Svarasaman days. ' month.

Vishuvat, or Divakirtya day (Ekaviwja-stoma).

3 Svarasaman days.

28 days which, with the

two concluding days,
complete the seventh
month.
Visvagit day (performed with all
the pr/sh//$as).
1 P/7-sh///ya and 3 Abhiplavas.
4 months, each consisting of 1 Vn'shf/iys. shaakha and four
Abhiplava sha</ahas.
3 Abhiplava shad'ahas (18 days). -
1 Gosh/oma (Agnish/oma).
1 Ayush/oma (Ukthya).
1 Da^aratra (10 days).
Mahavrata day (Agnish/oma).
Udayaniya Atiratra, or concluding day.
2 For the difference between these two sacrificial periods of six
days, see part iii, introd., p. xxi, note 2.
■ 30 days (twelfth month).

Ayus1, from out of the Viyve Deva// the Dasa-

ratra -, from out of the regions the Pr/sh///ya-
sha^/aha of the Da<raratra, from out of these worlds
the AV/andoma days.
3. From out of the year (they fashioned) the tenth day, from out of Pra^apati the Mahavrata, and from out of the world of heaven the Udayaniya Atiratra : — 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) bod)-, he becomes the Year, and, as the Year3, he goes to the gods.

Third BrAhmajva.

1. Now, when they are initiated they indeed offer sacrifice to the deities Asmi and Vishwu : thev become the deities Aorti and Yish/ai, and attain to fellowship and co-existence with Agni and Vishnu.

2. And when they perform the opening sacrifice the\- 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 Soina-sacrifices — viz. Gyotish/oina, Gosh/oma, Ayush/oma— s< •<■ part iv, p. 287, note 2.

2 The Da-raratra, or central ten days of the Dvadajaha (twelve days' period), consists of a IV/sh///ya shadaha, three A^andoma days (of the Ukthya order), and a final (tenth) Atyagnish/oma day called Avivakya.

3 For the Sacrificer as father Time, sec part iv, introd., p. xxii.

XII K.ANDA, I ADIIVAVA, 3 BRAHMAJVA, 9. 141

4. And when they perform the guest-offering they indeed offer sacrifice to the deity Vish/ai : they become the deity Vish»u, and attain to fellow- ship and co-existence with Yish/m.

5. And when they perform the Pravargya-offering1 they indeed offer sacrifice to the deity Aditya : they

A

become the deity Aditya, and attain to fellowship and co-existence with Aditya (the sun).

6. And when they enter upon the Upasads they indeed offer sacrifice to those very deities 2 who (receive oblations) at the Upasads : they become those deities, and attain to fellowship and co-exis- tence with those deities.

7. And when they perform the animal sacrifice to Agni and Soma 3 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 Atiratra (of the sacrificial session) they indeed offer sacrifice to those deities, the Day and Night1: 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 Jfaturv'wisa 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.

■ Viz. Agni, Soma, and Vish»u; cf. part ii. p. io,-,, note 1.

3 See part ii, p. 162 seqq.

4 Viz. inasmuch as the Atiratra 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 Pra^apati (as the Purusha and the Year) is ' kalurvimsa. ' or ' twenty- four- fold ' (e.g. VI, 2, 1, 23).

10. And when they enter upon the Abhiplava-sha^aha 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.
ii. And when they enter upon the Pr/sh//£ya- shaflfaha they indeed offer sacrifice, to those deities, the Seasons : they become those deities, the Sea- sons, and attain to fellowship and co-existence with the Seasons.

12. And when they enter upon the Abhi^it (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 Svarasaman (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 Aditya : they become the deity Aditya, and attain to fellow- ship and co-existence with Aditya. The Svarasa- mans have been told.

15. And when they enter upon the Visvagit (day) the)' indeed offer sacrifice to the deity Indra : they become the deity Indra, and attain to fellowship and co-existence with Indra. The Prisht/rya. and Abhiplava (shae/ahas) have been told.

16. And when they enter upon (the performance

A

of) the Go and Ayus (stoma) 1 they indeed offer sacrifice to the deities Mitra and Variwa : they

1 See p. 140, note 1.

become the deities Mitra and Varu«a, and attain to fellowship and co-existence with Mitra and Varu;/a.

1 7. And when they enter upon the Da^aratra
they indeed offer sacrifice to that deity the Vlrve
Deva// : they become that deity, the Visve Deva/5,
and attain to fellowship and co-existence with the
Vlrve Deva//.
iS. And when they enter upon the P;-/sh//Aa- shartaha of the Da^aratra 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 A7/andomas
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 Daj-aratra) 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 Mahavrata they indeed offer sacrifice to the deity Pra^apati : they become the deity Pra^apati, and attain to fellowship and co-existence with Pra^apati.

22. And when they enter upon the concluding Ati- ratra (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 Sattra). And,

verily, such (sacrificers) are seated (sad) in the good ' (place), for they are for ever seated among the good deities ; and the others are mere partakers in the sacrificial session - ; 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 (mahavrata) : — the great rite on the A'aturvi^sa day, the great rite on the Vishuvat day, and the great rite 3 on the Mahavrata 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 crum- ble 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 Brahmajva.

1. The Year, indeed, is Man; — the opening (pra- ya«iya) Atiratra 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- sada/z ' (i. e. merely ' sitting through the sacrificial session ') whilst those possessing that knowledge are ' sati sada//.'

s That is, more especially, the chanting of the Maluivrata-saman, 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 A'aturvima day is the thighs, the Abhiplava the breast, and the lV/sh//£ya the back.

2. The Abhi^it is this right arm, the Svarasa- man days these three (openings of the) vital airs on the right side \ the Vishuvat the head, and the (second period of) Svarasaman days these three vital airs on the left side.

3. The Visvajnt is this left arm, — the Pr/shMya

A

and Abhiplava have been told, — the Go and Ayus those downward vital airs ; the Da^ar^tra the limbs, the Mahavrata the mouth ; and the concluding (udayaniya) Atiratra 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 him- self by means of offspring and cattle in this, and by immortality in the other, world.

Second Adhyaya. First Brahmawa.

1 . Verily, those who become initiated for (a sacri- ficial session of) a year cross an ocean : the Praya-?nya Atiratra is a flight of steps 2, for it is by means of a flight of steps that one enters (the water) ; and

1 Viz. the right eye, ear, and nostril.

1 Or, a descent, a passage leading down to a bathing-place.

when they enter on the Prayawiya Atiratra it is
just as if they were entering the ocean by a flight
of steps.
2. The A'aturviw.ra day is (in the form of) 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 enter2 (the deep water). The Abhiplava is (a spot) suitable for swimming ; and so is the Vrishtkya. suitable for swimming.

3. The Abhi^it 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 Svarasaman is thigh-deep, the second knee-deep, the third knuckle- deep. The Vishuvat is a foothold (in the form of) an island. The first (Svarasaman) with reversed Samans is knuckle-deep, the second knee-deep, and the third thigh-deep.

4. The Vi^va^'it 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 Vrzsh/Ziya. is suitable for swimming, and so is the Abhiplava, and

A

so are the Go and Ayus, and so is the Da^aratra.

5. The Mahavrata 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 Gadham eva pratish///a, — it may be remarked that this is just the form in whi< h an appositional compound is analyzed by native grammarians, as if it were ' g&dha-pratish/M,' 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, — 'prasnati,' indeed, would really seem to mean here ' he swims forward.'

XII KANDA, 2 ADHYAYA, I BRAHMAJVA, 9- I47

they step out (of the water). The Udayaniya (con- cluding;) Atiratra 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 Udayaniya Atiratra, 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 Atira- tras are there in the year, how many Agnish/omas, how many Ukthyas, how many Sho^a^ins, how many Sha</ahas ? ' — Two Atiratras, a hundred and six Agnish/omas, and two hundred and forty Uk- thyas,— thus in the case of those who perform the Svarasamans as Ukthyas.

7. But in the case of those who perform them as Agnish/omas, a hundred and twelve Agnish/omas, two hundred and thirty-four Ukthyas, twelve Sho- ^/a^ins, 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 Pr/sh//^as ; and by performing the P77sh///as month by month, they obtain, in monthly portions \ that vital energy of the year. — ' And how do they obtain the vital energy of the thirteenth (intercalary) month ? ' Well, sub- sequent to the Vishuvat day they perform the Vlrva^it Agnish/oma with all the IV/sh///as 2, and thus indeed they obtain the vital energy of the thirteenth month.

A

9. Now, concerning this, 6Vetaketu Aru^eya,

1 Lit., by the month, i.e. by monthly instalments; cf. Tandya-
Br. IV, 2, 9.
2 On Soma-days with all the (six) P/7sh///a-samans, see part iii,
introd., p. xxi.
L 2

knowing this, once said, ' I am now going to get my- self 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.

SKCOND BRAHMA2VA.

1. Here, now, they say, ' Whereby are the Abhi- plavas possessed of light (^yotis) on both sides x,

1 The difference between the Abhiplava-shaa'aha and the Pr/shMya-sha</aha was thus explained in part iii, introd., p. xxi, note 2 : — ' In both kinds of shaiaha, the Prz'sh//za-stotras (at the Madhyandina-savana) are performed in the ordinary way — viz. either in the Agnish/oma or the Ukthya way (see ib., p. xvi, note 2, as the correct reference is); — but whilst, in the Abhiplava- sha^/aha, the Rathantara and Br/hat-samans are used for the Hotrz"s Prz'sh//za-stotra on alternate days, the P; /sh/Zrya-sha^aha requires a different Pr/sh/Zza-saman on each of the six days. The two kinds of sha<Zahas 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-sharfaha, the sequence of Stomas (the first four of which, viz. Trivr/t, Fa.nka.da.sa., Saptada.va, and Kka\i///.ra, are only used) varies from day to clay in this way: 1. Cvotish/oma ; 2. Gosh/oma ; 3. Ayush/oma ; 4. Gosh/oma ; g. Ayush/oma ; 6. Gyntish/oma (for the difference between these, see part iv, p. 287, note 2). It will thus be seen that the Abhiplava has the ' gyou/i (stoma)' on both sides, on the first and the last days. For the Hotrfs Pn'sh/^a-stotra on these succes- sive days the Radiantara-saman and Br/hat-saman are used ; and, as the Gosh/oma and Ayush/oma are Ukthya-days, the usual practice which requires the Br/hat-saman for such days, is not followed ; just as the final (Zyotish/oma in this case requires the Br/hat-saman. — As regards the Pr/sh///ya-sha^/aha, each successive day requires for its stotras a single Stoma, in the ascending order: Trivr/t, Pa/7X'ada.ra, Saptada.va, Ekaviw.ra, Triwava, Trayastri»wa ; — a different Pr/sh//ta-saman being used for the Ilotr/'s Pr/sh//za-

and the IV/sh///ya 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 Pr/sh/VSya 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 Prisht&ya. \ 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 Dasaratra, and the two wheels are the Prt'sht/iya. 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 PrzshtAya. and Abhiplava two warps3,' said Paihgya; '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 67yotish/oma, — whence it has '^yotis' on one side only.

This ' p/-*'sh/%apratish///ite ' looks rather strange, — perhaps the correct reading is ' pr/'sh/^apratish/^ite,' ' established on the pr/shMa-samans ' ; unless, indeed, ' pratish//;ita ' has to be under- stood here to refer to the Abhiplava, as the established, or ordinary, Sha</aha, which doubtless would make the best sense, — ' those two wheels of the gods, the Vrishthya. and the established (Abhiplava-) sha</aha.'

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. Petersb.

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 Agnish/omas amount to nine in a month 2 ; — 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-first '■',

Diet., 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 ' samanam utim ' cannot be accidental, the word ' uti ' may probably have a different derivation and meaning in the two occurrences. Cf. Kern, Saddharmapu Warika, introd., p. xvii ; Journ. of the Pali 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- sha^/ahas and one Pr?'s!i///va-shafl'aha are performed. Now, the six days of the Abhiplava-shadaha consist of 1. Agnish/oma ; j-.-,. Ukihyas; 6. Agnish/oma; and those of the Pn'sh/^ya-shadaha of 1. Agni.Ti/oma; 2. 3. Ukthya; 4. Sho^a^in ; 5. 6. Ukthya. For the four Abhiplavas and the one Pr/sh/7/ya of each month this, accordingly, gives nine Agnish/omas, twenty Ukthyas, and one Shoa'a.nn (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-fohl, 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,

XII KAXDA, 2 ADHYAYA, 2 BRAHMAJVA, 8. I 5 I

— that consummation (he attains), and by that con- summation 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 lWhati metre l.

7. The Agnish/omas amount to thirty-four in a month 2 — for the obtainment of all the gods ; for there are thirty-three gods, and Pra<rapati is the thirty-fourth. And there is one Ukthya with the Sho<2fa5in (stotra) ; for the Ukthya means food, and the Sho^a^in 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 IV/sh///\ a and Abhiplava (-sha^/ahas).

ami 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 oiher 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 Aditya as the ' ekaviwja.' Cf. A. Hillebrandt, Die Sonnwcndfeste 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 Agnish/omas (of paragraph 5) with the Brzhati metre which consists of four padas of nine syllables each.

- This number is evidently arrived at by counting the twenty Ukthyas as Agnish/omas (hence 9 + 20), and adding thereto five more Agnish/omas obtained by the calculation referred to in para- graph 12 (see note thereon), according to which the characteristic Stotras and *Sastras of the Ukthya make one additional Agnish/oma in every four Ukthyas. The Sho^/ajin, thus, is not taken into account in this calculation.

15? SATArATHA-BRAHMAJVA.

9. Now, the Adityas and the Arigiras, both of them sprung from Pra^apati, were contending together saying, ' We shall be the first to reach heaven, — we shall be the first ! '

1 o. By means of four Stomas, four P;/sh///as 1, and light (simple) hymn-tunes, the Adityas sailed across to the heavenly world ; and inasmuch as they sailed (abhi-plu) to it, they (these six-days' periods) are called Abhiplava.

1 1 . By means of all the Stomas, all the Pr?sh//*as 2, and heavy (complicated) hymn-tunes, the Ahgiras, 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 PWshMya*.

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-threefold (trivr/t), the fifteen-versed, the seventeen-versed, and the twenty-one-versed one ; or a three-days' Abhi- plava, for it is of three orders — c7yotis, Go, and

1 Besides the Rathantara and Br/hat, used on alternate days for the Hot/Y's Pr/'sh///a-stotra at the Abhiplava, the Vamadevya and Kaleya-samans, used on each day for the Maitravaruz/a's and AMMvaka's Przsh/Aa-stotras, seem to be counted here as making up the four Pr/sh///a-samans of the Abhiplava-sha</aha. For the four Stomas, see p. 148, note.

2 See ib., and part iii, introd., p. xxi.

s The ' iva ' would seem here (as, indeed, pretty frequently) to have the meaning of ' eva,' "indeed,' thus — coming considerably after (the gods). Cf. Ait.-Brahm. IV, 17, 5, where the Ahgiras are said to have reached heaven sixty years after the Adityas.

4 This etymology is of course not meant to be taken seriously, the word ' pzYsh//2ya ' being derived from

' pr/shMa,' ' back ' (XII, i, 4, i).

XII KANDA, 2 ADIIVAVA, 2 BRAHMAJVA, 1 5. 1 53

Ayus 1 ; or a two-days' Abhiplava, for there are two Samans (used) in it — -the B;/hat and the Rathantara - ; or a one-day's Abhiplava, for it is performed with the Stomas of a one-day's (Soma- sacrifice 3). Twelve Stotras and twelve 6astras of the four Ukthyas are in excess4 — they make a seventh Agnish/oma, and thus the Agnish/omas amount to seven.

13. Now, Proti Kaujrambeya5 Kausurubindi
dwelt with Uddalaka Aru«i as a religious student.
The teacher asked him, ' My son, how many days
did thy father c consider that there are in the
year ? '
14. 'Ten,' he replied. — 'Ten, indeed,' he said; ' for the Vira^r consists of ten syllables, and the sacrifice is of Vira^ 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 P;/'shMa-samans are used on alternate clays of the Abhiplava-sha</aha for the first (or Hotr/'s) Przsh/Aa- stotra at the midday-service.

3 Viz. with the four Stomas used at the ordinary Agnish/oma-
sacrifice.
4 Whilst the Agnish/oma includes twelve Stotras and twelve 6'astras, the Ukthya-sacrifice has three additional (Uktha-) Stotras and .Sastras, which in the four Ukthya days of the Abhiplava- sha</aha make up another twelve chants and twelve recitations.

That is, either a descendant of Kmamba ; or, as Harisvamin takes it, a native of the city Kaujambi ; cf. Weber, Ind. Stud. I, p. 1 93. — Prakr/sh/abhupati-kojambinivasi-kusurabindasyapatyam ; MS. comm.

6 Harisvamin applies to the father the epithet ' mahaya^mka,' or performer of the great sacrifices.

16. But how many are there really?' — 'Eight,' he replied. — 'Eight, indeed,' he said; 'for the Gayatri consists of eight syllables, and the sacrifice is of Gayatri nature ; —

17. But how many are there really?' — 'Seven,' he replied. — ' Seven, indeed,' he said ; ' for there are seven metres (successively) increasing by four (syl- lables), 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 (Atiratra *) ; —

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 Gavam 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 Atiratra; but by making this latter day identical with the opening Atiratra, Uddalaka 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 Uddalaka' s calculation would, however, be this. In tin ^heme of the sacrificial session there occur, as not included in the different sacrificial groups or periods (the sha</ahas, svarasamans, &c), seven special days — tin- opening and final Aiiratras, the A'aturviw.ra and Mahavrata days, and the Abluent, Vishuvat, and Vuva^it days. These seven days he here successively reduces to six and five days. The further reduction of this number by the identifica- tion of the FrisbJftyz and Abhiplava, as well as of the Svarasaman days, requires no explanation. Cf., however, the Addenda.

2 For the 'parikta' 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 Aaturviw.sa and the Mahavrata ; —

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 IVzsh///ya and AUiiplava ; —

21. But how many are there really?' — 'Three,' he replied. — ' Three, indeed,' he said ; ' there are three metres, three worlds ; and the (Soma-) sacri- fice consists of three services ; and one and the same day are those two, the Abhi^it and Vi^va^it : —

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 Svarasamans ; —

23. But how many are there really ?' — ' One,' he replied. — ' A day, indeed,' he said ; ' the whole year is just that day after da}- :' — 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) bod)-, he becomes the year, and in the shape of the year he joins the gods.

Third Braiimaata.

1. That year, doubtless, amounts to a Br/hati, — there are two sha^ahas (12) of winning days - ; the

1 Prof. Oldenberg (Zeitschr. d. Deutschen Morg. Gcs., vol. 50, p. 460) takes 'upanisliad' 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 uj on.' Cf. X, 4, 5, 1 ; 5, 1, 1.

The term ' arkshyat ' is apparently a future participle of ' a-ar^,'

two, PrishtAya. and Abhiplava (12); the Go and Ayus, and the Da^aratra (ten days) — that makes thirty-six ; for the Br/hati consists of thirty-six syllables, and by means of the B/7'hati the gods strove to reach heaven, and by the Br/hati they did gain heaven ; and in like manner does this one, by means of the Br/hati, now strive to reach heaven, and thereby gain heaven ; he who knows this secures for himself whatever wish there is in the Br/hati.

2. And as to the Aaturviwsa day, it is the same as either the seventh or the ninth (day) of the Da.raratra l. From out of the Abhiplava the Pr/sh- ///ya is formed, from the Pr/shZ/zya the Abhi^'it,

hence ' calculated to procure, or win.' The Ait.-Br. has ' akshyat ' instead. The two Sha</ahas (or periods of six days), here counted as such days, would seem to include the six Svarasaman days, and the special named days scattered over the session (the opening and concluding Atiratra being apparently counted as one).

1 A'aturvizw.ra day is one in which the Aaturviw.ra-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 Gavam ayanam. In the Da^aratra, or ten-days' period, there is, however, likewise a day in which the Aaturviw.va-stoma is used exclusively. That period consists of a Pr/shMya-sha^/aha (six days), three A7/andoma days, and a final Atyagnish/oma, called Avivakya. The three AV/andoma 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 Dasaratra, being thus a A'alurviwja day. P>ut in the second half of the year's session the regular order of the days of the minor sacrificial periods — the Sha</ahas and Svarasamans — 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 A'^andorna days, the A'aturviw^a day being taken either first or last (see, however, parag. 9). Cf. also Haug, Ait.-Br., Transl., p. 347, note (where, in 1. 3, read Dararatra instead of Dvada^aha).

from the Abhi^it the Svarasamans, from the Svara- samans the Vishuvat, from the Vishuvat the Svara-samans, from the Svarasamans the VLrva^it, from the Visva^it the P;-/sh///ya ', from the IV/sh///ya the Abhiplava, from the Abhiplava the Go and Ayus, and from the Go and Ayus the Dasaratra.

3. And that Mahavrata is a winning-day, for its Stoma is the Pa££avi/&.sa, 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-verse 2.

4. Prior to the Vishuvat they perform first the Abhiplava, and afterwards the Pr/sh/^ya, for the Abhiplava represents the sons, and the Pr/sh///ya the father ; whence in early life the sons subsist on (the resources of) their father. Subsequent to the Vishuvat they perform first the Pr/sh///ya, and after- wards 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 A^aturviw^a day, how does he become one who has not merely (uttered) the Agur-

! Here, the order of Abhiplava and Pn'sh/fcya followed in the first half of the year is reversed.

2 The author apparently claims for the pa;7£aviw.ya-stoma, or twenty-five- versed hymn- form, the same efficacy as for the /bturvima-stoma, the hymn-form of what is practically the first day of the sacrificial session (cf. TawaYa-lk. XXV, 1,1, where it is called A'aturviwra/;/ prayawiyam), and which by the number of its stotriya-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 Atiratra, 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 sav, ' Both to those that- £0 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 sub- sequent 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 A'aturviw.va clay is, as it were, a promise on the part of the Sacrificer to perform the sacrificial session ; whilst, the Prayawiya Atiratra not only represents the actual entering on the performance, but, as it were, implies the Udayaniya Atiratra (XII, 2, 2, 18).

(Stomas), how are these latter performed so as to tend upwards?' Let him say, 'In that they perform that Da^aratra as one with upward tending Stomas, thereby they do so.' Now, the Mahavrata 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 sacri- ficial performance which has upward tending Stomas, and whereby we may gain this.' They saw that Dararatra with upward tending Stomas after the manner of the year : what P/Vsh/^ya-shartaha there is in it that is the seasons, the (three) A7/andomas are these worlds, and the tenth day is the year. Thereby they gained this (Mahavrata), and it yielded itself to them ; and, verily, the Mahavrata 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 Atiratra they ascend the concluding Atiratra, by means of the ATaturviw^a the Mahavrata, by means of an Abhi- plava a subsequent Abhiplava, by means of a P;'/sh///ya a subsequent IV/sh///ya, by means of the Abhi<^it the Visvagit, by means of the Svara- samans the subsequent Svarasamans — 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.

1 1. And in this way, indeed, there is a descent of days : — the Praya#iya Atiratra descends to the JCaturvimsa. day, the ATaturvimia day to the Abhi- plava. the Abhiplava to the P/7sh///ya, the PrzshtAya to the Abhifit, the Abhi^it to the Svarasamans, the

Svarasamans to the Vishuvat, the Vishuvat to the Svarasamans, the Svarasamans to the Visvagit, the VLfva^it to the IV/sh///ya, the PrishtAya. to the

A

Abhiplava, the Abhiplava to the Go and Ayus, the Go and Ayus to the Da^aratra, the Da^aratra to the Mahavrata, the Mahavrata to the Udayaniya Atiratra, the Udayaniya Atiratra 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 these * as backward ones, for in accordance with the course of the Sha^ahas he

himself moves.

Fourth Brahmawa.

1. The Year, indeed, is Man ; — the Prayawiya Atiratra is his breath, for by means of the breath men go forward (prayanti) ; and the Arambha/^iya

1 Or, 'meditate upon these' (? worship these); see p. 155, note 1.

(opening) day1 is speech, for by means of speech men undertake (arabh) whatever they do undertake.

2. The Abhiplava-shadaha is this right hand 2. 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 Gayatri, 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 TrishAibh, 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 e7agati, 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 Vira^ ; for the Yira^- is food, whence this (fore-finger) is the most food-eating 4 of these (fingers).

1 Hereby the A'aturviw^a day would seem to be meant (as, indeed, it is also taken by Harisvamin), see p. 157, note 3 ; p. 167, note r.

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.

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, Prati^wasutra, 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 Pahkti, for the Paiikti is broad \ as it were, whence this (thumb) is the broadest of these (fingers).

7. This (right arm) is the sixth day, — this (fore- arm 2) is its morning-service, this (upper arm) its midday-service, and this (shoulder-blade) its evening- service : it is in place of the Ati/7/andas, whence this (arm) is larger than those (fingers). That day is a Gayatri one, whence this shoulder-blade is the shortest: this Abhiplava-sha^aha (extends) in this, in this, in this, and in this, direction3; and the Vrish/Ziya. is the body (trunk).

8. Now, as to this, Paingya, knowing this, said, The Abhiplavas leap about (plavante), as it were,

and the Frtshtkya. stands (stha) 4, as it were ; for

points to the fore-finger as the finger used most in eating. This is not improbable, though Sayawa, as well as the commentary on Kity. IV, 1, 10, it is true, does not interpret the passage in

il way.

1 Viz. inasmuch as it consists of five padas, — instead of three, as m the case of the Gayatri, or four, as in that of the others.

•' Thus also Harisvamin (hardly, the palm ; but sec p. 161, note 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 P;v'sh///ya in each month, the two kinds of six-

p'-rformances 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 Prish/iya in the first half of the year, and after them in the second half; though the same feature of change might, vice versi, be applied to the Pr/sh///ya. It is possible, however, that the author may refer here to other characteristic features of the two kinds of Sha</ahas ; and it cannot be denied that the Abhiplava days are liable to much greater change than the IV/'sh/Z/ya days. The constant change in the

XII KANDA, 2 ADHYAYA, 4 BRA! IMA.YA. II. 1 63

this (man) leaps about, as it were, with his limbs, and he stands, as it were, with his body.'

9. The Trivro't (stoma) is its head, whence that (head) is threefold (trivn't) — skin, bone, and brain.

10. The Pa££ada.ra (fifteen-versed hymn-form) is the neck-joints, — for there are fourteen of these (joints) \ and the vital force is the fifteenth ; hence by means of that (neck), though being small, man bears a heavy burden : therefore the Pa^/'ada\a is the neck.

11. The Saptada^a (seventeen- versed hymn-form) is the chest ; for there are eight '^atru - ' on the one

' sequence of stomas ' in the Abhiplava has already been referred ;o (p. 148, note 1). Another source of change, in the Abhiplava, is the peculiar way in which the Brahmasaman (or BrahmawaMawsin's Prish/Aastotra) is varied from day to day. For, whilst during the months preceding the Vishuvat day, the Abhivarta tune is used for this ^totra on each day, but with different Pragatha verses chanted thereto from day to day ; during the second half of the year, on the other hand, the same text (Sama-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 P/-/sli///ya-sha</aha must be reversed, whilst this is optionally the case as regards the Abhiplava, this feature can hardly be referred to here.

1 The 'griva/i' 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. Petersb. Diet, takes '^atru ' 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 kikasa^ (? sternum) and the ^atrava^. Against this conjecture (as the Diet, remarks) is the circumstance that the ^atrava/j 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

M 2

I 64 v vrAPATIIA-BRAHMAA'A.

side, and eight on the other, and the chest itself is
the seventeenth : therefore the Saptada^a (stoma) is
the chest.
1 2. The Ekaviw^a (twenty-one-versed hymn-form) is the belly, for inside the belly there are twenty ' kuntapa ',' and the belly is the twenty-first : there- fore the Ekavi^wa (stoma) is the belly.

13. The Triwava (thrice nine-versed hymn-form) is the two sides (panrva) ; — there are thirteen ribs (pami) on the one side, and thirteen on the other 2, and the sides make up the thrice ninth : therefore the Tri;/ava (stoma) is the two sides.

14. The Trayastri#wa (thirty-three-versed hymn- connection. Perhaps, therefore, the ^atravaA 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 ami (through them) in the ' kikasa//,' 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 'kikasa/;' may have a different meaning from that here assigned to it, in ace. with the St. Petersb. Diet. Indeed, one would expect the 'kikasaZ-' and '.^atrava// ' on different ends of the ribs.

1 '1 he meaning of 'kuntapa' is likewise doubtful. The St. Petersb. Diet, 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 phrase- ology employed in the Biahma//a, is the collateral use of 'parju' and 'p/v'sh/i' for 'rib': and it is by no means clear that there is no distinction between the two terms. In connection with the Reta/^iA' bricks the term 'pr/sh/i' seems to be invariably used, — cf. VIII, 6, 2, 7, as against ib. paragraph 10 (pami).

form) is the spine; for there are thirty-two ' karu- kara l ' of that (spine), and the spine itself is the thirty-third : therefore the Trayastri/^a (stoma) is the spine.

15. The Abhi;'it is the same as this right ear ; the first Svarasaman 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 Svarasaman is this pupil of the eye, the second the black, and the third the white part thereof.

16. The Virva^it is the same as this left ear ; the IV/sh///va and Abhiplava have been told ; the Go and Amis are the two downward breathings which there are (in the body) ; the Dasaratra the limbs, the Mahavrata is the mouth ; and the Udayaniya Atiratra 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, whoso- ever 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 AdhyAya. First Brahmaaw. 1. 'Seeing that all this threefold universe keeps passing into one another, O Balaki, how is it that

This is another term, the exact meaning of which is somewhat doubtful. The St. Petersb. Diet, takes 'karfikara' 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 back- bone 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 Pra^apati, —
do not exceed one another ?
2. Seeing that the upward Stomas follow the sacrifice, fitting themselves by repetitions with Samans, how do they enter man, and how do they become united with the vital airs ?

3. The Prayattfya Atiratra, the Aaturviwsa day, the four Abhiplavas, and the Prz'sh///ya (sha^aha) : — how do these enter man, and how do they become united with the vital airs ?

4. Fitted out with the Abhi^it, the Svarasamans
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 Trivr/t, fitted out with the (Pa^/'ada.va and) Saptadaj'a, and ending with the Trayastritfwa ; 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 TrivWt is his head, the Pa;X£ada.?a his neck ; and the chest, they say, corresponds to the Saptadaja ; the Ekaviwja they make the belly, and

1 The Trivr/t, or nine-versed stoma, is, however, followed by the Pa££adara, or fifteen-versed stoma — the thirteen-versed form not being in ordinary use — and these are succeeded by the Saptackua (17), Ekavinua (21), &c. Possibly, however, this last sentence may refer to the six days of the Pn'sh/iya-shatfoha for which the stomas consisting of 9, 15, 17, 21, 27 and 33 verses respectively are used. On the Abhi^it 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 Agnish/oma. On the Vi^va^it day, on the other hand, only three stomas are used — the Trivr/t, Pa«/adaja, and Saptadaja — four stotras being assigned to each of these three hymn-forms.

the two sides, by means of the Tri;/ava, correspond
to the ribs.
7. The Abhiplavas on both sides (of the Vishuvat) are his arms, the P;7sh///ya is the back, — so say the wise ; and his spine the Brahmawas fashion in the year by means of the (series of stomas increasing) successively by four (syllables).

8. The Abhi^it and Virva^it are his ears ; and his eyes, they say, correspond to the Svarasamans : the Vishuvat, they say, is the breath of the nostrils ; and the Go and Ayus are those two downward breath ino-s.

9. The Da^aratra they call his limbs, and the Mahavrata the Brahma/ias fashion (arrange) so as to be the mouth in the year l ; — the Supreme Self has entered into that year endowed with all stomas and with all samans : having fashioned him alike with the body, the sage is seated free from pain 2 on the heights of the ruddy one (the sun).

1 Though the Mahavrata day is actually the last day but one of the one year's sacrificial session, whilst the Aaturvi/z/ja 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 identifi- cation of the Mahavrata with the mouth of Agni-Pra^apati, the Year, might thus lead one to suppose (as, indeed, is done by Prof. Hillebrandt, Die Sonnwendfeste in Alt-Indien, p. 11) that if two such annual sessions were immediately to succeed each other, the Mahavrata and A'aturviw^a would fall on one and the same day. The Mahavrata, 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).

I 68 SATAPATIIA-BRAHM AArA.

Second Braiima^a.

i. 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 ; — ' sawvatsara (year) ' consists of four syllables, and so does ' ja^amana (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.

XII KAN DA, 3 ADHYAYA, 2 BRA 1 1 MA.V A, 8. I 69

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 'muhurta' in the year; and fifteen times as many k kshipras' as there are ' muhurta ' ; and fifteen times as many ' etarhi ' as there are ' kshipra ' ; and fifteen times as many ' idani ' as there are ' etarhi ' ; and fifteen times as many breathings as there are 'idani'; and as many spirations as there are breathings * ; and as many twinklings of the eye as there are spirations, and as many hair-pits as there are twink- lings 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, Varkali, 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 regularly - by day and night ?

8. And in answer thereto this verse is told, —

1 Perhaps the distinction between ' prawa ' and ' ana ' here is that of out-breathing and in-breathing.

2 Or, uniformly (gleichmassig). The St. Petersb. Diet, here takes ' samena' in the sense of 'exactly.'

I 70 SATAPATHA-BRAHMAiVA.

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 Braiimaaa.

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 P/7sh//£as, 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-sravaya, astu srausha/, ya;ra, ye ya^amahe, and vausha/2. In these five utterances there are seventeen syllables : — o-sravaya consists of four syllables, astu jrausha/ of four syllables, ya^a of two syllables, ye ya^amahe of five syllables ;

4. And the V as ha /-call consists of two s)llables. This is the seventeenfold Pra^apati, as established in the deity and in the body, and, verily, whosoever thus knows that seventeenfold Pra^apati, as estab- lished in the deity and in the body, establishes him- self by offspring and cattle in this, and by immortality in the

other, world.

1 Sec note 2 on p. 169.

- For these sacrificial calls, see part i, p. 142, note 2.

XII KANDAj 3 ADHYAYA, 3 BRAHMAJVA, II. 171

5. The gods then spake, ' Find ye out that sacri- ficial 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 V

6. They saw the Vij-va^it with all the Pr/sh/7/as1 to be an accelerated Soma-feast in lieu of the Pr/sh-///ya-shaflfoha, for there are those (same) Stomas, those Pr/sh///as, and those metres.

7. They saw the P;/sh//^ya-sha^aha to be an accelerated Soma-feast in lieu of the Dvada^aha, for there are those (same) Stomas, those P;'zsh///as, and those metres 2.
8. They saw the Dvadajaha to be an accelerated Soma-feast in lieu of (a session of) a year3, for there are those (same) Stomas, those P;-/sh///as, and those metres.
9. They saw the (session of a) year to be an accelerated Soma-feast in lieu of the Tapa^ita4, for there are those (same) Stomas, those Pr/shZ/^as, and those metres.
10. They saw the Tapa5/£ita to be an accelerated Soma-feast in lieu of the thousand years' performance, for there are those (same) Stomas, those Yrishthdis, and those metres.

11. He passes a year with the rites of initiation,

1 For such a day's performance with all the Pr/sh///a-samans, see part iii, introd., p. xx seq.

2 The Dvada,raha, or twelve-days' performance, includes a Pr/'sh- Mya-sha</aha as its second to seventh days.

The one year's session includes a Da.raratra, or ten-days' performance, forming the central part of the Dvadajaha ; and the first and last days of the latter being, like those of the Gavam ayanam, a prayamya and udayaniya Atiratra. * See part iv, p. 317, note 2.

! 7- SATAPATIIA-BRAIIMA.YA.

a year with the Upasads, and a year with the pressings of Soma.

1 2. 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 perform- ance 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 Brz'hati (metre) consists of thirty-six syllables, and by means of the Brz'hati the gods strove to reach heaven, and by means of the Brz'hati they indeed attained heaven ; and in like manner does this one, by means of the Brz'hati, now strive to reach heaven, and by means of the Br/hati he indeed attains heaven ; and whatever object of desire there is in the Brz'hati, that he thereby secures for himself.

14. But, indeed, there is that triad that is per- formed together, — the Agni (fire-altar), the Arkya, 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 Tapas/'ita, is the substi- tute for the performance of a thousand years, and this, to wit, the Tapani ta, conduces to the procreation of creatures.

Fourth Brahmajva.
1. Pra^apati once upon a time spake unto Purusha
XII KANDA% 3 ADIIVAVA, 4 l'.KAIIMA.VA, 8. 1

/ d

Narayawa, '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 Adityas ; 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) Bahishpavamana, at the morning-service, thou shalt hold on to the Udgatr/ from behind, saying, " Thou art a falcon formed of the Gayatri metre, — I hold on to thee : bear me unto well-being!"

4. 'And at the midday Pavamana thou shalt hold on to the Udgatr/ from behind, saying, " Thou art an eagle formed of the Trish/ubh metre, — I hold on to thee : bear me unto well-being ! "

A

5. *And at the Arbhava-pavamana, at the evening- service, thou shalt hold on to the Udgatrz from behind, saying, " Thou art a AVbhu formed of the <7agat metre, — I hold on to thee : bear me unto well-beino- ! "

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 Vayu (the

1 ? That is to say, those deities have taken possession of every- thing else. Cf. J. Muir, Orig. Sansk. Texts, vol. v, p. 377.

wind), glory Aditya (the sun), and what other gods
there are they are everything.
9. And light, indeed, is the AYg-veda, might the Ya^ur-veda, glory the Sama-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 Brahmajva.

1. Of old, indeed, they were wont to seize this victim as one dedicated to Savitr/, but now they seize it as one dedicated to Pra^apati, saying, 'Savitrz', in truth, is the same as Pra^apati.' It is therefore after having thrown together the (sacrificial) fires that they ought to perform this (animal) sacrifice on the "
Grz'hapati'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 A<inihotra. 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 (ordi- nary) 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 ceremonial 2.'

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 uninter- rupted ? ' 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 unin- terrupted ?' Let him reply, ' By the sour curds and the cake.'

1 This is the regular procedure in accordance with Grihya. rites, if. Ajv.Gnhy. IV, 2, n-13; whilst Paraskara, III, 10, n, merely says, ' with the domestic fire thty burn him who has established his (sacred) fire.'

2 For the ' puraj^ara;/a,' 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 unin- terrupted?' Let him reply,' By the Aupasana (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 uninter- rupted ?' 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 uninter- rupted ?' Let him reply, ' By the Payasyi 3.'

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 uninter- rupted ?' Let him reply, ' By the animal and the cake V

1 o. They also say, ' Seeing that the performers of a year's session become initiated for a year, how

1 Viz., by those rit< s which, during the time for which the Sacri- ficer is initiated, may be performed on his domestic (Avasathya or Aupasana) fire. (I. Katy. I, 1, 20. 21. Whether the domestic offerings to the Fathers (.naddha) may be so performed seems doubtful.

A

For the ordinary performance of the A.gray i«esh/l, see part i, p. 370 scqq. According to Kaiv. IV, 6, 11 scq. the performance of a year's sattra is to mark the time at whii h the offering of first- fruits would otherwise have taken place by using new grain for his vrata-food, as well as for two Rauhi/za cakes at the Upasads, and for the cakes offered in the animal sacrifice of the Soma days; and that a pap of new jyamaka (millet) is to be offered to Soma at the proper season (during the rains, or autumn), and a pap of bamboo grain in summer.

! 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 (savaniya) puroc/a^as 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 Atiratra they perform before, and one after, the Vishuvat ; fifty-three Agnish/omas they perform before, and fifty-three after, the Vishu- vat; one hundred and twenty Ukthya clays they perform before, and one hundred and twenty after, the Vishuvat, — thus at least in the case of those who perform the Svarasamans as Ukthyas.

1 3. And in the case of those who (perform them) as Agnish/omas, they perform fifty-six Agnish/omas before, and fifty-six after, the Vishuvat ; one hun- dred and seventeen Ukthya days they* perform before, and one hundred and seventeen after, the Vishuvat ; six Shoda-rins they perform before, and six after, the Vishuvat ; thirty Sha^ahas ' they per- form 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 Prayawiya Atiratra, A'aturviw^a, Abhhyit, and three Svarasamans as one six-days' performance, before the Vishuvat ; and the three Svarasamans, the Visvagit, Gosh/oma, Ayush/oma, four days of the Dajar&tra (preceding and succeeding the central Shadaha), the Mahavrata, and Udayaniya Atiratra as two six-days' performances after the Vishuvat.

[44] N

Fourth Adhyaya. First Braiimaa^a. Kxpiatory 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 ish/i ; but let him disregard it, for he who lays down his two fires doubtless spreads himself all over these worlds.

3. His Garhapatya is this (terrestrial) world, his Anvaharyapa/£ana (or southern fire) the air-world,

A

and his Ahavaniya 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 ram -, and a dog : if any

1 Literally, as would seem, ' old-age-deathed ' (gardmarya), or perhaps, 'having old age for ils extreme limit (marya).' The author apparently takes it in the former sense, though interpreting the compound in his own way.

2 According to Molesworth's Dictionary, ' e^/aka ' and ' mcmd/ia,' in Mara/^ij 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 Garhapatya, and

A

keep throwing it clown from the Ahavaniya, with this verse (A7g-veda I, 22, 17),' Here Vish/m strode1,' saying, ' Vish/m 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, anyone 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 house- hold 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 Garhapatya up to the Ahavaniya, with this verse, 'Here Vishtfu strode;' for Vish»u 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 Ajtv. Grihy. IV, 5, 1 seqq., it is, however, only the bones which are collected and placed in the urn.

N 2

1 SO SATAPATIIA-RRAHMAAW.

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, nnd 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 impro- priated 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, ' Bhur bhuva/^ svar (earth, air, sky) ; ' for these utterances are all-expiatory ' :

1 Or, perhaps, — these (great) utterances are used with the ' Sarvaprayaj&ttam ' (libation for expiating every mistake). Accord- ing to Katy. XXV. 1, 10, five verses are also to be muttered after

XII KANDA, 4 ADIIVAVA, I BRAHMA2VA, 9. l8l

lie 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 Yafus-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 say- ing, ' 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 Varuwa,' — Mitra and Varu#a, 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 Brahmaua whom he does not intend to visit1 — (thus they enjoin) saying, 'It was, indeed, after perceiving the Sacrificer's suffer- ing and evil that she lay down : we thus fasten the suffering and evil on this (Brahma;za) -.'

the libation with the three 'great words.' As regards the libation itself, it is to be made in the Garhapatya with ' bhfi//,' in the Dakshiwagni with ' bhnva/z,' and in the Ahavaniya with ' Sva/i ' ; cf. ib. sutra 13.

1 The commentators on Katy. 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 Brahma/za who will not be coming again to his (the Sacrificer's) house.

2 The reason why a Brahman 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).

1 82 SATArATHA-BRAHMAiVA.

10. But on this point Yafwavalkya said, ' Surely, the cow turns from them as from faithless ones, and the\- 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.

A

ii. And Aru;n, 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 there- by takes glory (prosperity) to himself,' — thus spake

A

Aruwi. 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 Brahmawa ; cf. Katy.
XXV, i, 17.
XII KA.VDA. 4 AD1IVAVA, 2 PRAHMA.VA, 2. l8^

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 Brahma^a.

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 Anvaharya-pa/'ana fire to be enclosed ; and having boiled that (blood) thereon, let him silently offer it in an undefined (indistinct) way \ for Pra^apati is undefined, and the Agnihotra is sacred to Pra^apati; and the undefined also means everything : he thus makes atonement with everything. At this offering he should give that (cow) to a Brahma^a 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 (Brahma/^a). 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 impure - 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 Katy. XXV, 2, 2, it is to be offered on hot cinders of the Dakshi/zagni 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 Garhapatya, let him silently pour that (milk) on these hot cinders. He then pours water thereon, and thus secures (ap) it by means of the water (ap). Let him then make offering with what other (milk) he can procure. This, then, is the rite performed in that case.

3. The)- 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 extin- guishes 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

XII KANDA, 4 ADIIYAYA, 2 KRAIIMA.YA, 8. 1 85

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 Havirya£7&a. This, then, is the rite performed in that case.

6. They also say, ' If any one's Aonihotra-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 Garhapatya) 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) wall 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 wray : — 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

1 86 SATAPATHA-BRAHMAiVA.

curdlino- the offering-material 1 : 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 it 2, and poured water to it, and taken it off (the fire), — then on that (former) occasion 3 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 off"'; — 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. 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, ' Oni, 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 Katy. IV, 14, 8 takes it. 6 That is to say, they let the impure matter flow off.

mi kXnda, 4 adiivava, 3 brAhma-ya, 2. 187

fuel on the Ahavaniya, and, having shifted some hot cinders away from the Ahavaniya, let him silently pour it on these hot cinders. Me 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 (uparish/at) 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 (uparish/at) ; 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 Brahmaaa.

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 Garhapatya), the Ahavaniya were to go out

1 Pratyasanno vualiii prativcra^ samipastha^, 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 Garhapatya (and bring it) forward, and, having laid it down (on the Ahavanlya 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 Garhapatya, 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 Garhapatya were to go out, what rite and what expiation would there be in that case ? ' Well, some churn it out from a fire- brand, 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

A

one and put it with (the burning Ahavaniya) 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 (Va;'\ 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

XII KANDA, 4 A.DHYAYA, 3 15KAI1MA.VA, 6. I Sc)

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 Vr/tra1; the saw- ya^yas 2 are two Viraf verses ; and the invitatory and offering formulas (of the chief oblation) are as follows: — (the anuvakya, ./vYg-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 ya^ya, ' 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 Garhapatya were to go out when the Ahavaniya 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 (Ahavaniya hearth, and carry it) forwards 3,

1 That is, their Anuvakyas refer to W/trahan. That is, the anuvakya (invitatory formula) and ya^ya (offering- formula) recited for the oblation to Agni Svish/akr/t. Cf. XIII, 4, 1, 13 note.

3 That is to say, they make the still burning Ahavaniya their Garhapatya and take out a new offering-fire which they lay down on a place to the eastward of the former Ahavaniya (the former

I9O SATAPATIIA-BRAHMAATA.

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 airs ' : this Sacrificer will die,' then that would indeed be likely to come to pass.

7. And some, indeed, take (the Ahavaniya) back (to the Garhapatya 2), 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 Garha- patya ; 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 fire 3 : speedily a spiteful enemy will be raised to him ; he (the Sacrificer) will weep ' for him who is dearest to him,' then that would indeed be likely to come to pass.

A

9. And some, again, extinguish (the Ahavaniya fire) and churn cut another ; — let him not yield to a desire for this ; (for if, in that case, any one were to

Dakshinagni being likewise transferred to a place south of the first third of the line between the new Garhapatya and Ahavaniya, Katy. XXV, 3, 5 comm.).

1 ? Or, has forced them forward.

A

- That is, they take the burning Ahavaniya fire back to the Garhapatya hearth, and then take out there from a fresh Ahavaniya.

3 Viz. inasmuch as he takes out a new Ahavaniya from the newly kindled Garhapatya, and puts it on the still burning Ahavaniya fire.

4 Ilarisvamin takes 'rotsyati ' as from ' rudh ' — rodhena ma.ra.mwi lakshyate, marayishyatity artha/,.

XII KANDA, 4 ADIIYAYA, 4 BRAHMAAA, I. I9I

say of him 'j.'Hc 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-sticks ~, 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 Brailmaaa.

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 Garhapatya, taken out the Aha- vaniya. and brought the Anvaharya-pa/'ana (to the southern hearth), he should prepare a cake on eight potsherds to A gni Pathikr/t (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 VWtra a ; the sawya^y as are two Vira^' verses 3 ; and the invitatory and offering formulas are as follows : — (the anuvakya, 7?/g-veda VI, 16, 3), ' For thou, most wise Agni, divine disposer, readily knowest the ways and paths at sacrifices;' and the ya^ya (TvYg-veda X, 2, 3), 'We have entered upon the path of the gods to carry on what we can do : the wise Asfni shall sacri-

! 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 Vivi/£i (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 Vr/tra ; the sawya^yas are two Vira^ verses ; and the invitatory and offering formulas are as follows : — (the anuvakya, 7?zg-veda VI, 6, 3), 'Thy bril- liant, wind-sped flames, bright Agni, spread in every direction: the divine ninefold destroyers overpower the woods, boldly crushing them;' and the yacya (/vVg-veda V, 8, 3), 'The tribes of men glorify thee, Agni, the discern- ing 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 him- self 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 Sa/y/varga (the despoiler). The course of procedure thereof (is as follows) : — he should recite those same seventeen kindlin°f-verses ; the two butter-portions relate to the slaying of VWtra, the samy&g) as are two Yira;r verses ; and the invitatory and offering formulas are as follows : — (AYg-veda VIII, 75, 15; Vaf. S. XI, 71), 'From the far region cross thou over to the near:

protect thou that wherein I am!' and the ya^ya (Rig- veda VIII, 75, 12), ' Desert us not in this great strife, like as the bearer of a load: win thou the spoil (saw vargaw ^aya), 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 expia- tion 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 pot- sherds 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 Wz'tra ; the sawya^yas are two Yira^ verses ; and the invitatory and offering formulas are as follows :

[44] o

1 94 SATAPATHA-BRAHMAiVA.

— (AVg-veda VIII, 43, 9 ; Va^. 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 ya^ya (Va£\ 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 Su/c'i (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 Vrz'tra ; the sawya^yas are two Vira^" verses ; and the invitatory and offering formulas are as follows : — (AYg-veda VIII, 44, 21), ' Agni of brightest work, the bright priest, the bright sage, brightly he shineth with offering fed;' and the yacya (AVg-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 Ahavaniya 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

XII KANDA, 4 ADHYAYA, 4 BRAHMA2VA, 7. 1 95

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 purification x : he thus purifies it thereby. Having then kindled some firewood, let him order it to be taken forward (to the Ahavaniya hearth). A Brahma;/a

descended from a j?zshi should take it out, for a Brahma^a descended from a AVshi 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 Garhapatya, taken it off, purified it and looked down on it -, he takes ghee by four ladlings, and, having seized a log, he hastens up to the front ; and, having put the log on the Aha- vaniya, he bends his right knee, and offers with, ' To the All-gods, hail!' Even as one would call (back) to him a Brahma//a 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 (Katy. II, 7, 4 comm.) — the priest alone does so.

O 2

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 Ahavaniya 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 Brahmawa descended from a /v'/shi should take it out, for a Brahma^a descended from a AVshi represents all the deities : it is thus with the help of all the deities that he causes it (the fire) to succeed. Hav- ing laid it down, he returns, and, having placed ghee on the Garhapatya, taken it off, purified it and locked 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 Ahavaniya, 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.

xii kaivda, 5 adhyaya, i brahmajva, 3. 1 97

Fifth Ai>iiya\a. First Brahmajva. 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 home l ; 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 bod)- : 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. Delbriick, Altind. Syntax, p. 430, takes 'aganto^' in the sense, — ' (thinking) he may still come ; ' but cf. Katy. 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 punardaha, 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 (g/Yhagamanaparyantam).' The force of ' iti ' here evidently is, — (thinking,) ' we will do so until the home-coming.' Harisvamin rightly resolves ' aganto^ ' by ' a aganto/;.'

1 98 satapatha-brAhmajva.

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 Agni- hotra 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 east- ward 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) coals '- ; 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 Garhapatya towards the right

(south) side, he puts it thereon, and thus makes it to be sacred to the Fathers.

1 That is, wearing the Brahma?/ical 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 Garhapatya, and the pot placed there- on ; see part i. p. 330, note.

XII KANDA, 5 ADHYAYA, I BRAHMAZVA, II. Iff

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 down- wards-, 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 Ahavaniya) 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 Garhapatya5, for were he to pass along the north

1 When a spoonful of water has been added to the Agnihotra- milkj 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. Katy. XXV, 8, 10.

3 See XII, 4, 2, 8. 4 See part i, p. 331, note 4.

B Possibly we ought to translate, — he does not go to the north side of the Garhapatya (but to the south side) — that is, if he makes

side of the Garhapatya he would be doing (what is done) for the gods : he passes along the south side of the Garhapatya, 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 Ahavaniya, 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.

i 3. They also say, ' If that performer of a long sac- rificial 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 Ahavaniya, but also on the Garha- patya (as well as on the Dakshiz/agni), in which case the Adhvaryu would be standing north (or rather north-west) of the fire. Cf. Katy. 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.

XII KAXDA, 5 ADHYAYA, 2 BRAhMAJVA, I. 201

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.

1 7. 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 about J : he will weep for his dearest;' then that would indeed be likely to come to pass.

S ECOX D B R A 1 1 M AiVA.

1. Now, Naka 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. Harisvamin, indeed, takes 'grama' here, not in the sense of ' village,' but in that of ' agnisamuha ' — 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 com- mended 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 offer- ing 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 AYshi (V£f. S. XIII, 454), '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 com- mended itself to him (to take place). Whether this 'cutting up' is here to be taken figuratively of the burning of the corpse (daha- sthane, Harisvamin), 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 ' jumbala ' is not known, — ace. to the St. Petersb. Diet., some material which readily takes fire, such as straw or oakum. Harisvamin takes it in the former sense, — trirt&ny alpa-sawzsthitani. Cf. Katy. XXV, 7, 12 (? dried cotton fibre or pods).

1 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 familv will be liable to starve. Having washed him out inside, he anoints him with ghee, and thus makes it (the body) sacri- ficially 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 ^uhu-spoon filled with ghee on his right, and the upabhrz't on his left hand, the dhruva on the breast, the Agni- hotra-ladle on the mouth, two dipping-spoons on the nostrils, two prasitra-hara^as1 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 irt'a), 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.

S. 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 him1.

9. If the Garhapatya were to reach him first, one ma)- 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.

A

10. And if the Ahavaniya 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 Anvaharyapa/ana 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.

1 2. And if they all (were to reach him) at the same time, one may know that he has conquered a blessed world. Such, then, arc ihe distinctions in this respect.

13. 1 his, 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 : — prakrz'sh/am evaina/» svarge kalpayanti pratishMi- tam ; nrtyasthitatvat pratishMa garhapatya// ; comm.

mi K.I.VJ5A. 6 adhyAya, i brAhmajva, 2. 205

14. Whatever stone and earthen (vessels of the deceased) there are they may be given to a Brah- maoa1 ; 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 Brahma/^a then performs that offering2, with (Va.<r. 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 Adiiv.ua. First Brahmaaw.
Expiatory Oblations of Soma-sacrifice.
1. Verily, Pra^apati, the sacrifice, is King Soma; and these deities to whom he offers, and these obla- tions 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

A

Ahavaniya, if it is during the initiation and the

1 According to Katy. 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 Brahman (or likewise be thrown into the water).

2 According to Katy. 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.

206 DATAPATH A-BR A I IMAiVA.

Upasads ; on the Agnldhra, 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 again K

3. If, however, the sacrifice, resolved upon in his mind, were not to incline to him.-2, let him perform an oblation with, 'To Paramesh//nn hail!' for ParameshMin (the most high) he (Soma ■■) then is: he repels evil, and the sacrifice inclines to him.

4. And if the sacrifice, bespoken by his speech ', were not to incline to him, let him perform an oblation with, 'To Pra^apati hail!' for Pra^apati (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 Savitr/ hail!' for Savit/v 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.

1 That is to say, if untoward circumstances were to arise threatening to prevent the intended Soma-sacrifice. The mental resolve (saozkalpa), on the- part of the Sacrificer, is the first act in the performance of a sacrifii 1 .

3 Or, it (the sacrifice), as Harisvamin takes it.

1 That is, after he has announced his intention to perform a Soma-sacrifice, by saying ' Somena yakshye,' ' 1 will sacrifice by means pf Soma.'

to meet with any mishap, let him perform an oblation with, * To Vijvakarman hail!' for Viivakarman 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 Push an hail!' for Pushan 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.

n. 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) lap \ let him perform an oblation with, ' To Vish/m 6"ipi- vish/a hail !' for Vish/m ^ipivish/a 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 Vishwu 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 Varu^a hail!' for Varima he then is : he repels evil, and the sacrifice inclines to him.
16. And if (his Soma) were to meet with any

A

mishap whilst staying in the Agnidhra, let him perform an oblation with, 'To Agni hail!' for Agni he then is : he repels evil, and the sacrifice inclines to him.
1 7. And if (his Soma) were to meet with any mishap whilst staying in the Havirdhana, 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 Vishnu Apri- tapa hail!' for Vishwu Apritapa (the protector of the appeased) he then is : he repels evil, and the sacrifice inclines to him.

2i. 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 together l, let him perform an oblation with, 'To Vishnu hail!' for Vishwu 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 Vayu hail!' for Vayu 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 6\ikra hail!' for ^ukra (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 ,5Yikra 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 . . .'

[44] P

2 I O SATAPATHA-BRA 1 1 M A.VA.

mishap when mixed with barley-meal, let him per- form 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 wilh, ' To Rudra hail ! ' for Rudra he then is : he repels evil, and the sacrifice inclines to him.

50. And if (his Soma) were to meet with any mishap wh(n he has returned *, let him perform an oblation with, ' To Vata hail !' for Vata (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 obla- tion with, ' To N;7/akshas hail!' for Nr//-akshas (man-viewing) he then is: he repels evil, and the sacrifice inclines to him.

;2. 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 ihe Havirdhana where the cups from which libations have been made are deposited on the mound (khara) ; of. Ill, 1, 2, 24.

XII KA.V/'A, 6 ADIIYAYA, I BRAHMAJVA, 38. 211

(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 Narao///sa (cups x), let him perform an oblation with, 'To the Nara- samsa Fathers hail!' for the Nanuawsa (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 read)' 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 Pra^a- pati 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 Saciificer is to bathe, see IV, 4, 5, 1 seqq.

P 2

2 I 2 SATAPATIIA-BRAHMA2VA.

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). VasishMa knew the Vira^"1: Indra coveted it.

39. He spake, ' jRzshi, thou knowest the Viraf: 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 Tv'zshi then taught Indra that Vira^; — but the Vira**, they say, is this (earth), whence he who possesses most thereof is the most powerful.

41. And Indra then taught the jRishi this expia- tion from the Agnihotra up to the Great Litany. And formerly, indeed, the Vasish/^as alone knew these utterances, whence formerly only one of the Vasish///a family became Brahman ; but since now- adays anybody (may) study them, anybody (may) now become Brahman z. And, indeed, he who thus knows these utterances is worthy to become

' That is, the 'far-shining,' or 'far-ruling' (metre).

2 Professor Delbrfick, Altindische Syntax, p. 570, takes this clause thus: — 'and therefore even now he who remains of them (i.e. of the Vasish/Aa 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.

XII KANDA, 7 ADHYAYA, I BRAHMAJVA, I. 213

Brahman, or may reply, when addressed as ' Brah-
man ' ! '
Seventh Adhyaya. First Bkahmaaa.

The Saitrama.vi 2.

i. Indra slew Tvash/r/'s son, YLwarupa. Seeing his son slain, Tvash/// exorcized him (Indra), and

That is to say, when, as superintending priest, he is addressed by another priest asking whether he may now begin some per- formance, 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; ar>d part i, p. 2 2, note 2. 2 The Sautramawi is usually classed as one of the seven divisions of the Havirva^v/a, though, in reality, it is much more than that ; its peculiarity consisting in a combination of the ordinary features of the Havirya^a, or ish/i (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 Ra^asuya (cf. part iii, p. 129 seq.), that form being usually called the A'araka-Sautramawi, as being adopted from the ritual of the Aaraka-achvaryus : whilst the form described in the remaining portion of the present KaWa is, according to La/y. 6*raut. V, 4, 20, called Kaukili Sautmmam (cf. Ajv. .St. Ill, 9, 9 comm. ; Weber, Ind. Stud. Ill, p. 385). The name itself is derived from ' sutraman,' 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 Sura-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 SurA-liquor, to the Ajvins, Sarasvati, and Indra respec- tively; of three animal victims to the same deities; and of thirty- three libations of fat gravy, or liquid fat (vasa), 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 witchery l, 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 power '-, 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-fruit ;.

(£aru) to Aditi and an oblation of curds to Mitra and Varuwa. No mention is made of the Agnishomiya 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 Varuwa) which usually takes place at the end of a Soma-sacrificc. In an interesting variation (Sautra- ma«a-yag-«a), described in -Sahkh. Sv. 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 Sutraman ; only two other victims — a reddish he-goat to the Ajvins and a ewe to Sarasvati — bein<r mentioned.

1 ' Exposed (liable) to witching,' Delbriick, Altindi>chc Syntax,
p. 401.
2 ' Yirya' (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 Kitty. Sr. XIX, 17 scqq. According to Stewart and Brandis' Forest blora 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 haves, 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. 'J he 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,

XII K\ND\, 7 ADIIVAVA, I BRAIIMAiVA, 9. 21 5

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 l.

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 l.
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 gene- rative organ his essence flowed, and became parisrut (raw fiery liquor) ; from his hips his fire flowed, and became sura (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 See note 3 on preceding page.

2l6 SATAPATHA-BRAHMAtfA.

and became the nyagrodha tree (ficus 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 Namu/vi, the Asura. Namu/C-i 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 Sura-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 ! '

1 1. They said to the two A-svins, '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 Aivins.

12. They (the gods) said to Sarasvati, '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 Sarasvati.

i",. 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 Aivins and Sarasvati, having taken the energy, or vital power, from Namu/6i, restored them to him (Indra), and saved him from evil. ' Truly, we have saved him from evil so as to be well-saved (sutrata),' they thought, and this became

XII KANDA, 7 ADHYAYA, 2 BRA! IMA.YA, 4. 21 7

the Sautrama/^i : and this is the (saving) nature of the Sautramawi — it saves the self from death, and repels evil for whosoever thus knows that (saving) nature of the Sautrama//i. There are (for this sacrifice) thirty-three Dakshi//as (presents to priests), for thirty-three were the gods who healed him : whence they say, ' Dakshi/^as are healing medicine.'

Second BrAhmajva.

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 Brahma//a's food ; and, indeed, it is not owing to Soma when a Brahma^a 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 Ai"vins, the ram of Sarasvati, and the bull of Indra ; for the Ai'vins are the physicians of the gods, and it is by them that he heals this (Sacrificer); and Sarasvati 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 A.rvins, indeed, are the eyesight,

1 According to Katy. XIX, 1, 4, the Sautramawi may also be performed by one who finds himself in the unfortunate position here referred to ; as also (ace. to ib. 3) by a king who has been deprived of his kingdom.

2 I 8 SATAPATIIA-BRAHMAATA.

fiery spirit ; and inasmuch as there is (a victim) sacred to the A^vins, he (the priest) bestows eyesight, fiery spirit, on this (Sacrificcr). And the ear also (he thereby bestows on him), for one and the same are the eye and the ear.

5. Sarasvati is the breath, vital power; and in- asmuch as there is (a victim) sacred to Sarasvati, 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. ' lie-goats are sacred to the Asvins, ewes to Sarasvati, 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 foal ' : the one-hoofed (animal), glory, he thereby secures (for the Sacrificer-).

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, 1 1, a milch cow with her call' are given as dakshiwa 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 Katyayana, it is true, makes no mention of this dakshi»a.

2 Or, perhaps, he (the Sacrificer) secures for himself; but see paragraph 15, ' asmai avarunddhe.'

3 IJairs 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 barley ' : 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 buys- 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 Sautrama72i is both an ish/i- offering and an animal sacrifice, so that he thereby secures both of these.

1 1. With wool and thread 3 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 Sacri- ficer) 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 that4; for the eunuch is neither woman nor man, and the

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 anta/it>atya-peg at the back of the Vedi, where an ox-hide is spread for the purpose ; the Adhvaryu asking the seller, ' Seller of Sura and Soma, hast thou Sura and Soma for sale ? '

3 Thus ' uiTza-sutram ' is to be resolved, according to Katy. XIX, 1, 18 ; the wool being used for buying malted bailey, and the thread for buying fried rice.

4 That is, one is the same as the other.

Sautrama#i is neither an ish/i-offerincr nor an animal sacrifice.' But let him not do so, for the Sautrama//i is both an ish/i 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 Sautramawi 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 (kumbh!) perforated with a hundred holes l, 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 (sata -) : it is the real (or good) thing (sat) he thereby secures. There is a dish (/tapya) 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 (sthal!) : the food of the earth he thereby secures.

15. There are supernumerary3 (vessels) of pala-sa

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 iwelfih, rough-hewn, supernumerary one, &c.

wood: the pala^a (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) ' : courage, the sway of birds, he thereby secures. There are thirty-six of these (objects), for the B/z'hati consists of thirty-six syllables, and cattle are related to the B/vhati : by means of the B/z'hati he thus secures cattle for him.

1 6. As to this they say, 'The victims have one set of deities, and the cakes another set of deities : this is an improper performance 2 ; how does it become right and proper?' To I ndra belongs the last of the victims, and to I ndra 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 Savitrz for him to become impelled by Savitrz'; and one to Varu/za, for it is Varu/za that seizes him who is seized by evil : through Varu/za he thus delivers him from Varu/za's power ; — it is the final (cake) : he thus delivers him finally from Varu/za's noose.

18. Indra's (cake) is one on eleven potsherds, in order that he may secure (Indra's) energy, or vital

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 Pam-puro^ua, or animal cukes, 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 sacii- ficial animals of the main performance belong to the Ajvins, to Sarasvati and India, the three cakes are offered to Indra, Savitr/', and Varu/za respectively.

power; for the Trish/ubh consists of eleven syllables, and the Trish/ubh is energy, or vital power.

19. Savit/'/'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. Varima's (cake) is one on ten potsherds, for the Vir&f consists of ten syllables, and Varu^a is Vira^' (the widely ruling), the lord of food : through Varu«a 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 Sautrama;d is both an ish/i-offering and an animal sacrifice : thus it is so in order that he may secure both of these.

Third Brahmajva.

1. By means of the Sura-liquor Namu/'i, the Asura, carried off Indra's (source of) strength, the essence of food, the Soma-drink. He (Indra) hasted up to the A-fvins and Sarasvati, crying, ' I have sworn to Namu/'i,

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 Arvins and Sarasvati then poured out foam of water (to serve) as a thunderbolt, saying, ' It is neither dry nor moist;' and, when die night was clearing up, and the sun had not yet risen, Indra, thinking, ' It is neither by day nor by night,' therewith struck oft" the head of Namu/i, the Asura.

4. Wherefore it has been said by the AYshi (AVg-veda S. VIII, 14, 15), 'With foam of water, Indra, didst thou sever the head of Namu/i, when thou wert subduing all thine enemies.' Now, Namu/'i 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 Sautrama/zi : he thereby slays that evil, his hateful enemy, and wrests from him his energy, or vital power. In his (Xamu/'i's) severed head there was the Soma-juice mixed with blood. The\ 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 (Vaf. S. XIX, i), 'Thee, the sweet (liquor I mix) with the sweet (Soma),' he com- pounds (the ingredients for the preparation of) the Sura-liquor-, and makes it palatable ; — ' the strong

1 \7\v . S. XIX, 72 seq. On ihe myth cp. Muir, O. S. T., vol. v, p. 94.

2 The preparation of the Sura is described in Katy. XIX, 1, 20-21 and cemms., and by Mahidhara on Vag. S. XIX. 1. in the following way. Having purchased (a) malted rice (jashpa), malted barley (tokma), and fried rice (\aga/i), 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 Sura-liquor) a form of Soma.

6. 'ThouartSoma: eet thee matured for the A„vvins! get thee matured for Sarasvati ! get thee matured for Indra Sutraman!' 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 (nutmecr, areca-nut, and cloves), ginger, hog-weed, &c, he takes them into the fire-house, and pounds the two lots sepa- rately. He then prepares two gruels or mashes of rice and millet respectively, adding more water than is ordinarily used, puts them on die 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 bailey 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 masara ving 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 mashes, which are thereupon poured into a large vessel, after which the pounded 'masara' 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 (jala), 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).

XII KANDA, 7 ADHYAYA, 3 BRAIIMAA'A, 9. 225

7. There are two Vedis x (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 Sura-liquor ; for milk is Soma, and the Sura-liquor food : through the milk he secures the Soma-drink, and through the Sura-liquor food. And milk is the nobility (chief- taincy), and Sura-liquor the peasantry (clan) ; the milk he purifies after purifying the Sura-liquor : he thus produces the nobility from out of the peasantry, for the nobility is produced from out of the peasantry.

9. With (Va<r. S. XIX, 3), ' Purified by Vayu's

1 The two Vedis are prepared, in front of the Ahavaniya, by the Adhvaryu and Pratiprasthatr* respectively in a way similar to those required for the VaruwapraghasaA, 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 maha- 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 mahavedi (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 Sura-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 Ahavaniya) 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- prasthatr/ in making libations from the cups of Sura-liquor.

[44] Q

purifier is the backward-flowing, exceeding- swift Soma,' he purines (the liquor1) in the case of one purged by Soma : in a suitable manner he thus purifies him (the Sacrificer) ; — 'Indra's faith- ful companion:' whatever energy, or vital power, had passed away from him with that (Soma), that he now restores to him.

10. With, ' Purified by Vayu'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.

ii. With (Vaf. S. XIX, 4), 'She purifieth thy liquor,' he, for prosperity, purifies (the Sura) in the case of one wishing for prosperity; — 'thy Soma, she, the daughter of Surya:' the daughter of Surya (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 (Va^-. 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 Sura the Soma,' for with the Sura-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 Sura-liquor : he thus secures both the joy of the Soma, and the joy of the Sura; — '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 Sura- liquor : he thereby makes the peasantry obedient to the nobility.

13. With (Va;>\ S. XIX, 6), 'Yea, even as the owners of barley cut their barley-. . . ,' (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 (Vaf. 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 Yecli, 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.

Q 2

of Surd-liquor ; for separate, indeed, are the Soma- juice and the Sura-liquor; and 'acceptable to the gods ' he says, because these two are indeed accept able 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 Sacrifices) from evil; — 'the potent Sura-liquor thou art,' he thereby makes Sura to be Sura; — 'and this is Soma,' he thereby makes Soma to be Soma; — 'entering thine own seat, injure me not!' he thereby turns it (the Sura-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 Sura-liquor is fame.

15. Verily, the cups of milk are the nobility (chieftaincy), and the cups of Sura-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 interlinked l, and thereby combines the peasantry with the nobility, and the nobility with the peasantry, for the pre- vention 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 Sura-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 Sura; Katy. .S'r. 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 Sautrama^f, and even he who thus knows this, attains the full (measure of) life.

1 7. And the cups of milk are Soma, and the cups of Sura-liquor food : thus, in that both cups of milk and cups of Sura-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 Sura-liquor food : thus, in that both cups of milk and cups of Sura-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 Sura-liquor wild animals : thus, in that both cups of milk and cups of Sura-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 Sura-liquor alone he mixes with hairs of those

beasts : he thus puts into the Sura, what belongs to Rudra, whence by drinking Sura-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. [Va£\ S. XIX, 10; 1 1,] J 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, joy- fully sucking, I chafed my mother, so now, O Agni, I become freed from my debt: un- harmed by me are my parents.'

22. With two eagle-feathers, the Adhvaryu and Pratiprasthatrz purify the Sacrificer, turned towards the east behind the altar-ground l, 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 up- wards and downwards this breath passes along the body. With (Va^. 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: dis- unite me from evil!' he touches the cups of Sura-liquor : he thereby keeps him from evil.

1 That is, behind the maha-vedi, near the anta//patya-peg, where the purchase of the ingredients for the preparation of the Sura had taken place.

7 Cf. V, 1, 2, 18, where the same two formulas are used whilst the Soma and Sura-cups are first held together, and then withdrawn from each other ; and the terms ' samprzX- ' and ' viprifc ' were accordingly taken in a passive sense, ' united ' and ' disunited ; '

Eighth Adhvava. First Brah.maa^a.

i. 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 Sura-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 him ' with the bright liquor, with the Soma-drink.

2. He (the Adhvaryu) offers (of the three cups of milk) with (Vaf. S. XIX, 32), 'By their devo- tions the buffalos quicken the sacrifice,' — the buftalos, doubtless, are the officiating priests, and devotion is sacrifice : through the priests he causes the sacrifice to prosper, and through the sacrifice the sacrificer '- ; — 'the barhis-seated one, sup- plied with Sura, and goodly heroes,' supplied with Sura, indeed, is this barhis-seated sacrifice, to wit. the Sautramam : 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 ' viprz'k ' 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 padas of the verse have been transposed in the translation.

duces to joy, and so does the Sura-liquor : both the joy of Soma and the joy of Sura 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 (Va^. S~ XIX, 34), 'The (Soma) which the Ai"vins (brought away) from Namu/i, the Asura,' — for the two A^vins indeed brought away that (Soma-juice) from Namu/'i ; — 'and Sarasvatl 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 Sura-liquor they offer (from) on the southern fire 2, and thereby keep him (the Sacri- ficer) from evil 3.

4. He (the Pratiprasthatr?) offers (libations from the cups of Sura-liquor4), with (Vaf. S. XIX, 33), 'What essence there is of thine, gathered from the plants,' for this Sura-liquor, indeed, is the essence

1 For particulars as to the persons who partake of the respective cups of milk and Sura-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.

Viz. inasmuch as the libations of liquor are not made on the offering-fire proper, the (northern) Ahavaniya, 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 pala^a-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 Sura- liquor,' — he thereby secures what strength there is in the Soma- juice and in the Sura-liquor; — 'by that exhila- rating drink quicken thou the Sacrificer,' — that is, ' by that exhilarating drink gladden thou the Sacrificer;' — 'Sarasvati, the A^vins, 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 (Va<r. S. XIX, 35), 'What- ever is mingled herewith of the juicy Soma,' — he thereby secures for him the essence (juice) of the effused (extracted) and the infused x (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 Brahma^a is that drink, the Sura-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 Ra^anya or Vaiiya 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 ' asuta ' (not ' asuta '), cf. XII, 8, 2, 12.

2 According to Katy. Sr. XIX, 3, 15, some authorities, however,

this occasion. Having shifted three coals of the southern fire to outside the enclosing-stones \ he may there offer (of the liquor) with these (three) utterances (Va^. S. XIX, 36) : —

7. 'To the Svadha-loving Fathers be Sva- dha, adoration!' he thereby places the Fathers with the Svadha in the world of the Fathers. — 'To the Svadha-loving grandfathers be Svadha, adoration ! ' he thereby places the grandfathers with the Svadha in the world of the grandfathers. — ' To the Svadha-lovine orreat-o;randfathers be Svadha, adoration ! ' he thereby places the great- grandfathers with the Svadha 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 be- come satisfied:' he thereby satisfies them; — 'may the Fathers cleanse themselves!' he thereby purifies all of them from the first downwards, for the Sautrama;/i is a means of purification 2.

think the inhaling of the funics 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 Ajvina cup is made on the northernmost coal, that from the Sarasvata cup on the central one, and that from the Aindra cup on the southern one. According to Katy. XIX, 3, 17, and Mahidhara on \'ag. 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 Katy. St.

XII KA.Y/)A, 8 ADIIVAVA, I BRAHMAiVA, 1 4. 2^5

9. By three implements of purification he puri- fies,— three in number are these worlds : by means of these worlds he thus purifies him.

10. With ' pavamani * (verses)' they purify; for pavamanis 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 Mahidhara on V&g. 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 Sura-liquor poured into it ; and whilst it trickles through into the fire, the priest makes the Sacrificer pronounce the verses Va^. 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 ma.tida.la. of the i?/ksawhita, whence indeed most of the verses used on this occasion (Vag. S. XIX, 37-44) are taken.

2 ^6 SATAPATIIA-BRAHMAiVA.

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 Sura-liquor, for the Sura is purified : they thus purify him by that which is purified ; and even as the liquor, whilst being purified, is cleared of impure matter l, so is that Sacrificer thereby freed from all evil who, knowing this, performs the Sautrama?^i, or who even knows this.

17. Here, now, they ask, 'Is the Sautramam 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 Pa/ava A"akra once said, ' Even after making the sur- render, 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 (Va^. 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 kiknasa).

the Svadha, 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 sacrificially \ they betake themselves to the northern fire, for the northern fire- is this (terrestrial) world3: they thus establish themselves in this world. He offers an oblation of o-hee : o-hee beins^ sacrifice, it is from out of the sacrifice that they establish them- selves in the sacrifice.

20. He (the Sacrificer) offers, with (Va£". 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 (Va^. 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 Brahmawical cord so as to hang across the breast from the left shoulder to the right hip.

2 That is, the fire on the uttara-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 pada 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 i?z'ks. X, 88, 15 (with the reading ' dve sruti ' instead of ' dve sn'ti '), 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 offering 1 : to himself alone he thus takes pros- perity, for milk is prosperity.

22. He drinks it, with (\T$g. S. XIX, 48), 'May this oblation be productive for me,' — for pro- ductive indeed it is, whether it be milk or Soma ; — 'possessed of ten heroes,' — the ten heroes, doubt- less, 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 Mahidhara, who refers to £at.- Br. I, 9, 2, 3 ; whilst Sayawa (on /vVks.) seems to take the two paths to be that of the Fathers and gods, and that of men (pitrfwa/;/ devanaw X'otapi martyana/// kz dve sruti dvau margau) ; though he afterwards calls them ' devayana ' and ' pitr/yawa.'

1 That is to say, the milk which remains in the pot (ukha), 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 themselves 1 ; for gold is immortal life : in immortal life they thus finally establish themselves.

Second Brahmaaw.

1. Pra^apati created the (Soma-)sacrifice. He took it and performed it. When he had performed it, he felt like one emptied out. He saw this sacri- ficial performance, the Sautrama//i, 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 Sautramawi : 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 Sautrama/d, or he who (even) knows this, establishes himself in this world, and wins the heavenly world.

3. As to this Suplan Sar/f^aya asked Prati- darj-a Aibhavata-, 'Seeing that neither does one

1 Katy. Sr. XIX, 3, 27, 'Over the -tatvala (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, 4, 3-4, where the latter is called Prattdanra vSvaikna (king of the Svikna), whilst the former, after studying with him, is said to have been called Sahadeva Sarw^aya.

become initiated, nor are Soma-shoots1 thrown down
(to be pressed), how then does the Sautrama/zi
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 Sacri- ficer into the sacrifice.

6. Therefore at this sacrifice (the Sautrama/n) 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 rice :{, indeed, is of the form of the

1 The ' Somaw.rava 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 Sacri- ficer during the four days of the performance of the Sautramawi, lives solely on the remains of the Agnihotra — takes the place of the ordinary initiation of the Soma-sacrifice, there being no Diksha at the Sautramawi.

3 The malted rice, malted barley, and fried rice, referred to in

XII KANDA, S ADIIVAVA, 2 I'.RAIIMAA'A, II. 24 I

morning-pressing, for the morning-pressing is this (terrestrial) world, and the latter relates to the

A

A^rvins, and Afvina milk he pours (into the Sura- liquor) the first night : he thus provides him (the Sacrificer ') with the morning-pressing — with its own world, with its own deity, with its own form -.

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 Sarasvati 3, and the Sara- svata milk he pours (into the Sura) 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 Sura) the third night : he thus pro- vides 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 Sura) 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 Sura, and amounting to one-third of the original quantity of each; these being added successively during the three nights during which the Sura 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 Ajvins, Sarasvati, and Indra) are not those elsewhere associated with them (Yasus, Rudras, and Adityas, IV, 3. 5, 1 ; or Agni, Indra, Yisve De\U, XI, 5, 9, 7).

3 Viz. inasmuch as it is full of moisture (saras).

[44] K

242 SATAPATIlA-BRAIIMAiVA.

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 (Vaf. 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 it ' 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 Sautramam, 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 Sautra- ma//i ?' Let him reply, 'By the directions3 and the

1 The ' enam' must refer to the Sura-liquor, treated as identical
with Soma.
2 I do not quite understand the distinction between ' suta ' and uta ' ; cf. XII, 8, 1, 5; unless the former be the pure Soma-

juice, and the latter that mixed with other ingredients.

The ' praisha ' are the directions by which the Maitravaruwa calls on the Hotri to recite the offering-formulas (cf. part ii, p. 183, note 2). For the fore-offerings of the three victims, these directions are given, VSg\ S. XXI, 29-40. They all commence with ' Hota

A

Apri- verses ; ' for the directions (praisha) are in

the Br/hati (metre), and the pressing-stones are of barhata 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.

1 5. All (the praishas) contain (the word) ' payas ' (milk), for in the form of milk Soma is (here) pressed ! ; 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) ' ghrz'ta ' (ghee), for this — to wit, ghee — doubtless is mani- festly 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.

1 6. They all refer to the A^vins '-', for the sake of healing-power 3 ; they all refer to Sarasvatl, 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 Sarasvati, and all of them to Indra, — these, indeed, were the deities who first

yakshat ' (may the Hotrz worship !), and end with ' paya/z soma/; parisruta ghr/taz/z madhu vyantv agyasya holar yag-a' (milk, Soma, with parisrut-liquor, ghee, honey, — may they partake of the butter, Hot/Y 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.

s The two A^vins are the physicians of the gods. Cf. IV, 1,5, 8 seqq. ; XII, 7, 2, 3.

R 2

prepared this sacrifice (the Sautrama/d) : 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 continuous \ and relate to the same deities, — for the sake of continuity and uninterruptedness of the race (offspring). All of them relate to the A-svins, all of them to Sarasvati, and all of them to Indra : the significance of this is the same as before.

19. The Apri-formulas- are anushAibh verses; for the Anush/ubh 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 Aivins, all of them to Sara- svati, and all of them to Indra : the significance of this is the same as before.

20. The anupraishas 3 (after-directions) are in the

1 This refers to the puro*nuvakyas and)'%yas of the oblations of omentum (vapa) of the three victims. For these formulas the three verses, Va^. S. XX, 67-69, are used in such a way that verse 1 forms the anuvakya, and verse 2 the ya^ya, of the Ajvins' oblation ; verse 2 the anuvakya, and verse 3 the y;\«ya, of Sara- svati's oblation; and verse 3 the anuvakya, and verse 1 the }'&gy&, 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 anuvakvas and ya^yas of the three pajupurof/iuas ; and 73-75 as those of the chief oblations (havis) of meat-portions.

2 The Apr is (propitiatory verses, cf. part ii, p. 185) are the offering-formulas (ya^ya) of the eleven (or twelve) fore-offerings (praya^a) of the animal sacrifice. Those used on the present occasion are the twelve verses given, Vag. S. XX, 55-66 ; there being on this occasion (in the second and third places) fore-offerings both to Tanunapat and Nara^a;«sa. In each of these verses, again, all three deities are referred to.

3 I do not exactly know what formulas are thereby referred to.

^agata metre ; for the c7agati 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 Sautrama/a, then, is manifestly a Soma- sacrifice ; and were the Sacrificer alone to drink (the liquor), it would be either an ish/i-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 * drink (the contents of) the Asvina (cup), for the Asvins are the Adhvaryus of the gods : they thus consume each his own share in his own abode.

23. The Hot?7, Brahman, and Maitravaru/^a (drink that) of the Sarasvata (cup), for the Hotrz is the voice of the sacrifice, the Brahman its heart, and the Maitravaruwa 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 Sautrama/d, belongs to Indra, and even now he who sacrifices has his abode alone with Indra : he thus consumes his own share in his own abode.

25. The Aivina cup, indeed, is the eye, the Sarasvata one the vital air, and the Aindra one

It can hardly be the praishas of the anuya^as (Vag- S. XXI, 48-58), as these are not in the £"agati, but in the (arshi) trish/ubh metre ; though certainly each of them contains the names of the three deities.

1 Viz. the Adhvaryu, and his two assistants, the Pratiprasthat/Y and Agnidh. Cf. XII, 8, i, 3 seqq.

speech. From the Asvina (cup) he pours (the remains) into the Sarasvata one, whereby he com- bines his eye with the vital airs ; from the Sarasvata (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 Aivina (cup), to wit, the Adhvaryu, Pratiprastha.tr/, and Agnidh ; for this eye is threefold — the white, the black, and the pupil : he thus bestows on him the eye in accor- dance with its form.

27. Three (drink) the Sarasvata (cup), the Hotrz, Brahman, and Maitravariwa ; 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 dis- tinction, speech ; whence he who has performed the Sautrama/^i becomes singly and solely the most distinguished among his own people, and so does even he who knows this.

29. The officiating priests (ritv'ig), doubtless, are the seasons (/ /tn), 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 draughts \ and twelve

1 Viz. inasmuch as three priests partake of each of the first two (ups of milk, and of the first two cups of Sura-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 Sautramaz/i is the same as the year, and by means of this he wins every- thing, 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 A.svins, the air by that of Sarasvati, and the sky by that of Indra : he thus wins and secures these worlds for himself in accordance with their (peculiar) form and deity.

35. 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 Savit/V, and the winter by that of Varu//a: 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 Asvina (cups), the rainy season and autumn by the two Sarasvata 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-formulas ', 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 Sautramam, 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 uttara-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 sarastha (the particular form of sacrifice) the year — and, indeed, everything here, whatever there is, is the year ; whence he who has performed the Sautramam wins everything, and secures everything for himself.

Third Braiimaa^a.

1. Tvash/r/, 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 (Tvash/rz'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 puro * nuvakya and as ya^ya.

away, and entered the cattle, whence cattle are one's fame : and famous, indeed, is he who, knowing this, is consecrated 1 by the Sautrama/n.

2. The two Asvins and Sarasvati then pre- pared for him this sacrifice, the Sautramawi, 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 - : 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 udum- bara (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 con- secrated ; and the ruler (kshatra) indeed he becomes who is consecrated by the Sautrama^i : 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 'vasa,' 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-ground l, 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, Gauriviti .Saktya, knowing
this, once said, ' Like rulers 2, assuredly, we shall be
in yonder world!' Perhaps3 it was AVshabha
Vacatur a, king of the .Svikna, who had told
him so.
8. He places the throne-seat, with (Va^. 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,' Delbruck, Altind. Synt., p. 494.

3 For this or some such meaning ('probably' — German, ' wohT or ' vielleicht ') which seems to me to suit best the use of ' J-ajvat ' in the Brahmawas, 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 ^V/asha, 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 mvat 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 (Vr/'tra) would perhaps have slain Indra.' — Hatte er vielleicht (ctwa) gesagt : ' Wachse, du Feind Indras ! ' so wurde er (Wara) vielleicht (? gewiss) Indra erschlagen haben. — If this be the right interpretation of these passages, they would have to be transferred, in the St. Petersb. Diet., 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 '.mvat' by ' bahukritvak.'

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 Vanwa (Va^-. S. XX, 2), for Varuwa is the kino- of the gods: by

means of his own deity he thus con- secrates him1, — 'He hath sat down, the up- holder of the sacred law, Varu#a, 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 Vira^-, 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 per- formed the Sautrama7/i 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 excel- lence, 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 con- secrates him. He offers them with ^agati verses, for animals are of ^agata (movable) nature : by means of the c7acrati he thus secures cattle for him. With sixteen verses (Va^. S. XIX, 80-94) ne offers, for animals are of sixteen parts : he thus bestows excellence (or prosperity) on him 4Dart by part.

14. 'With lead the wise, with wool and thread ' the sages weave the web, the sacri- fice: the A.rvins, Savitrz, Sarasvati, and Variw/a healed the form of Indra2.' 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 pada 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 se- cured from all quarters by him who has performed the Sautrama«i3 or even by him who thus knows this.

18. With a formula to the A^vins he sprinkles him first1, then with one to Sarasvati, 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, ' bhu//, bhuva/^, svar,' ' for,' say they, ' these utter- ances (" earth, air, heaven ") mean all this (universe) : it is by means of all this (universe) we thus conse- crate 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 Svish/akr/t (offering), for the Svish/akm 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 Forest - and the

1 According to Katy. 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 Savitra one, Va§\ S. XX, 3, 'At the impulse of God Savit/'/(l consecrate) thee by the arms of the Asvins, and the heads of Pushan ! ' followed by the Ajvina one, ' with the healing medicine of the A^vins I sprinkle thee for energy and holy lustre ! ' and the Sarasvata one, ' with the healing medicine of Sarasvati 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 excel- lence, 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 Svish/akr/t.

Svish/ak; it, for the lord of the forest (or the tree) is Soma, and the Svish/akrzt (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 Kshatriya1.'

20. They then lift him up2 knee-high, then navel- high, then as high as the mouth ; for the Ya^'apeya doubtless is the same as the consecration, and the Sautrama^i is a consecration ; and even as there, at the Va^apeya, he (the Sacrificer) mounts the sacri- ficial stake3, like that is this rite.

21. As to this they say, ' But, surely, he who is consecrated by the Sautrama//i 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 him- self on the sacrifice.

22. [He descends4, with Vaf. 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 Kshalrivo ra§7/o*bhishekta bhavati, purvaw hi ra^aiva w/ddha// kuiruraw /•abhishi/7X,atity artha// ; coram,

2 According to Kaiy. .S'r. XIX, 4, 19-21, the Adhvaryu first touches him, with (V£g. 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.

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.

6 The function of ' prati ' here seems to be to strengthen the preposition in the verb ' prati-tish/V/ami.'

XII K.l.VDA, S ADIIYAYA, 3 IikAII.M A.VA. 24. 255

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 estab- lish myself, and in the bod},' — 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 pros- perity,'— 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 Saman (hymn-tune), for the Saman means lordship (kshatra) : with lordship he thus consecrates him ; or the Saman means imperial sway : by means of imperial sway he thus causes him to attain imperial sway. And, indeed, the Saman is the essence of all the Vedas : he thus consecrates him with the essence of all the Vedas.

24. He sings it on a b/'/hati verse2, for established on the Br/hati, as his excellence and foundation,

1 According to the commentator on Katy. XIX, 5, 1, the Brahman sings, -whilst La/y. V, 4, 16-19 gives directions from which the Udgatn" would seem to be expected to perform this duty. When the Sacrificer is being anointed, the Udgat/Y 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 Saman. 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. \%. S. XX, 30 (Htks. VIII, 89, 1), 'To India, O Maruts, sing ye the great (hymn), most destructive to Vr/tra, whereby the promoters of sacred rites produced the light, the wakeful god for the god.'

that sun shines1 : he thus establishes him on the Brz'hati, as his excellence and foundation.

25. He sings it on a br/hati verse relating to Indra, for this sacrifice, the Sautramawi, 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 Samans the gods braced Indra up to energy, or vital power: in like manner do the officiating priests, by means of these Samans, brace the Sacrificer up to energy, or vital power. ' Sawsravase, vuravase, satyairavase, sravase 3 ' — these are the Samans : they proclaim

1 Professor Weber, Ind. Stud. VIII, p. 42, refers to a parallel passage in Ta/zdya-Br. VII, 4, 7 — 'By means of the Bahishpava- mana (of the morning service) the gods carried off Aditya, the sun, to heaven ; but he did not stop there. At midday they then fixed him by means of the B/7'hati, and for this reason the B/Yhati metre is used for the Pavamana-stotra at the midday service.'

2 Literally, sharpeners or sharpenings (saw^ana).

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.

' ' • ' d., I, pp. 533-4, where the figured text is given. According to Katy. XIX, 5, 4-5; La/y. V, 4, 19, the words, ' sa/Hgdtyai, vi^ityai, satya^ityai, ^ityai ' (for complete victory, vic- tory far and wide, &c), and ' sampush/yai, vipush/yai,' &c. (for complete prosperity, &c), are to be used instead, In the case of a Kshatriya and Vai.vya respectively, cither optionally or neces- sarily. Though these four words are here, and elsewhere, spoken of as so many different Samans, only the last of them (' .rravase ') forms the finale of a Saman in the ordinary sense of the word ; the others being merely combined with certain musical ejaculations, or expletives (stobhas). All the four 'Samans' begin with the same phrase (varying only in the verb) — ' saw tva hinvanti (riwanti,

him in these worlds. There are four filiates, 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 Saman is sung, wherein then does the recitation (uktha) of this Saman 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 Saman, this its
foundation.
29. Or he (the Adhvaryu) takes a thirty-third cup- ful (of gravy), with (Vaf. S. XX, n-121), 'Thrice

tatakshur, .manti) dhitibhi^,' i.e. ' they make thee up (or urge thee on) •with prayers,' serving as a kind of prelude (prastava) the single words of which are given among the Stobhas (Samav., Calc. ed., II. p. 522. last line), as, indeed, the words ' sawtrravase,' &e., them- selves are (ib., p. 520). In the first three Samans this phrase is followed by the finale consisting of the respective characteristic word preceded by the Stobha ' auhova.' In the last Saman, on the other hand, the introductory phrase is followed by the choral setting of the verse ' Br/had indraya gavata' (see p. 255, n. 2). which, in its turn, is followed again by the first phrase, with a slightly modified modulation, ending with ' auhova jravase.' Whilst joining in the finale, the priests, according to La/y. V, 4, 17, are to lay their hands on the head of the Sacrificer.

1 According to Katy. St. XIX, 4, 24 ; 5, 8 seq. ; 7, 1 seq., the thirty-third libation of gravy is taken with the text, XX, 32, ' yo bhutanam adhipati^ (he who is the over-lord of creatures),' &c. ; whilst, on the conclusion of the 6astra, or Hot/7" s recitation, the Sacrificer offers the libation from that last cup with XX, 1 1-12, and drinks the remainder with XX, 13. The .Sastra, recited in response to the Saman. consists of the section of eleven verses, Va>. S. XX. 80-90, the first and last verses of which are recited thrice ; whilst the 'ahava' (^owsavom, '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

[44] S

eleven are the gods,' — for there are indeed thrice eleven gods; — ' three-and-thirty, bountiful,' — for there are thirty-three gods; — 'with Br/haspati for their Purohita,' — B; zhaspati is the Brah- man (n.) : he thus means to say, ' With the Brahman for their Purohita (family-priest);' — 'at the im- pulse (sava) of the god Savitrz',' — that is, 'impelled by the god Savitrz ; '— ' may the gods protect me through the gods!' for the gods in- deed 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 (ya^us) consecrate him along with hymn-tunes ; — 'hymn-tunes with hymn-verses,' — for hymn- tunes consecrate him along with hymn-verses (/'//•) ; — '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 offeri ng- verses ; — 'offering-verses with Vasha/-calls,' — for offering-verses consecrate him

Hotr/, as a ' nivid,' being either added at the end of the 6'astra, 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).

aloiiL! with Vasha/-calls ; — ' Vasha/-calls with oblations,' — for Vasha/-calls consecrate him along with oblations; — 'May the oblations render successful my wishes! bhii/fc ! svaha!' — 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) drinks 1 (the remains of the cup of vasa), for the officiating priests are the seasons : it is thus in the seasons that he solicits an invitation.

31. He drinks it, with (Vaf. S. XX, 13), 'My hair is endeavour2, my skin submission and ap- proach3, my flesh inclination, my bone wealth, and my marrow submission,' — for he who is con- secrated by the Sautrama^i enters the worlds and among the deities ; he now has himself invited amongst them *, and thus he arises (in the other world) complete, with a whole body, and with (all) limbs.

Ninth Adhyaya. First Brahmaaa..
1. Verily, from this sacrifice the man5 is born;
1 According to Katy. 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 Ya§\ 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 Mahidhara, are to show the state of feeling of beings towards the (royal) Sacrificer. The repetition of ' anati ' (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.

6 That is, the Purusha, Agni-Pra^apati ; and the Sacrificer.

S 2

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 Brahma^a : 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 Sautramam, is a Brahmawa's sacrifice K

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 mar- row, the raw liquor (parisrut) his life-sap (serum), the seasoning (and fermentative substances) his blood, the milk his seed, the mature liquor (sura) his urine, and the impure matter the contents of the stomach.

3. Indra's cake is his heart, that of Savitrz his liver, that of Varwia. his lung, the a^vattha and udumbara vessels his kidneys, the nyagrodha one his bile, the pan (sthali) his intestines 2, the super- numerary (vessels) his bowels2, the two eagle feathers 3 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 ' anfuh a,' but consumable, and hence it would consume him in the other world.

2 The two terms 'antrawi' and 'guda^' are usually taken as synonymous ; the latter term probably means the lower or larger intestines ; cf. V&g. S. XIX, 86.

3 See XII, 7, 3, 22.

his tongue, the dish (>§apya) his anus, the tail (whisk)
his bladder.
4. And the sacrificial animal of the A^vins is his limbs, that of Sarasvati 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 A-svins are his eyes, and the ground wheat and kuvala (jujubes) his eye- lashes ; the two cups of Sarasvati 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 abdo- men 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 A^vins, what is above the navel and below the head by that of Sarasvati, 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 Savitrz, and the last (part of) life by that of Varu;^a : 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 Aivins, his nostrils by those of Sarasvati, 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 invitatory 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 invitatory 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) invitatory 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 Sautrama7/i 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 Sautramawi attains life.

1 See p. 244, note 1.

XII KAA75A, 9 ADHYAyA, I BRAHMAiVA, 1 6. 263

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 Sarasvati, and the white to Indra ; and in that, when the victim of the Ajrvins 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.

1 3. Indra, assuredly, is the mind, Sarasvati 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 Sarasvati 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, Sarasvati the tongue, and the two Asvins the nostrils ; and inas- much as through (the channel of) the breath (pra//a) one introduces (pra-wi) food into himself that is the reason of its being (called) ' pra/za.' 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, Savitrz' the liver, and Varuwa 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. Savitrz, assuredly, is the breath, Varu?za 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 Savitr/'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. Varuwa, assuredly, is the womb, Indra the seed, and Savitrz* the generator of the seed ; and in that, when Varu^a'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 wrhosoever 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 Sautramaftl, or whosoever thus knows this.

Second Brahma^a.

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 Sautramawi is the same as the Soma (sacrifice).

2. [He plunges the mash-pot into the water, with Ya;r. S. XX, 14-18 *,] 'Whatever contumely

1 Of the first three verses the text quotes only the first pada, the rest having been supplied in the translation.

against the gods, O divine gods, we have com- mitted, 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 Vayu 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 Surya 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 ; — ' what- ever in our organs of sense' — from the sin against the gods he thereby delivers him; — 'what- ever against the ^udra or the Arya, what- ever 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 Varu#a, therefrom deliver us, O Varuwa!' — he thereby delivers him from sin against Varu^a. — [He then immerses the pot, with V£f. S. XII, 18;

1 Cf. Ill, 8, 5, 10, where the text varies slightly — 'That they say, we swear by the Inviolable (cows, or waters), by Varu«a, therefrom deliver us, O Varuwa ! '

19,] ' O laving bath, laving thou glidest along,' — the bath, indeed, is that whirlpool (now produced) in the water, and that indeed is either Varu//a'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 what- ever direction he who is hateful to him may be, and he thereby discomfits him.

7. With (Ya<7\ 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 ayasisham ' (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 ', with Va^.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 estab- lishes himself; — 'God Surya, with the gods, the highest light,' — Surya, the highest light (^yotis), is the heavenly world: it is in the heavenly world he thus finally establishes himself. He walks along without looking back, and approaches the Ahavaniya, —

9. With (Vaf. 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(Va^-.S.XX,23)/A kindler thou art:

1 Having put on fresh garments, the Sacrificer and his wife are led out by the Unnetr?', the mantra being muttered at the same time ; and they then return with the priests to the offering- ground, whilst the Amatriva-hvmn (on 7?z'g-veda S. VIII, 48, 3, ' we have drunk Soma . . . ') is sung : see part ii, p. 385, note 2 ; Katy. .Sraut. X, 9, 7.

- Mahidhara takes ' svar ' in the sense of ' svarga,' heaven ; whilst the Brahma/za 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

A

on the Ahavaniya : he thereby kindles the fire, and, thus kindled, it kindles him with fire (energy) -.

ii. Being about to offer a pap to Aditi 3, he pre- pares 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 Aditi 4), 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 Variwa ; now Mitra is this (terrestrial) world,

1 The text of the formula 'edho*sy edhishlmahi ' is evidently meant to suggest a connection (real or alliterative) between ' edha ' (root ' indli ') and the final verb (root ' edh ').

2 According to Katy. XIX, 5, 20, and Mahidhara, he now offers on the kindling-stick an oblation of ghee, with the text, Va§\ S. XX, 23, ' Hither come the earth, the dawn, the sun, and all this world.'

3 See p. 213, note 2.

* This offering takes place at the beginning of the performance of the Sautrama/zi, cf. Katy. .St. XIX, i, 5-10. The dish of curds which according to this paragraph is to follow the second pap to Aditi, may, according to Katyayana, be offered before it.

Varuaa 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 Varu#a, he establishes himself in these worlds. And Mitra, indeed, is the in-breathing, Varu#a the off-breathing, and the dish of curds the food : thus when he offers the dish of curds to Mitra and Varu/^a, he finally establishes himself in the vital air, in food.

Third Brahma.va.

1. Now, Dush/aritu Pauwsayana had been ex- pelled from the kingdom which had come down to him through ten generations ; and the Srzng'a.ya.s also expelled Revottaras Pa/ava A'akra Sthapati.

2. He said to Dush/aritu Pauawsayana, ' I will perform the Sautramam for thee, and will confer upon thee that dominion over the S7'?/7^ayas.' — ' So be it!' he replied. So he performed it for him.

3. Now Balhika Pratipiya, the Kauravya king, heard (people say) this — ' There is that Dush/aritu Pauwsayana who has been expelled from the king- dom which has come down to him through ten generations : for him that A'akra Sthapati wants to perform the Sautramawi and to confer upon him the dominion over the Sringayas.'

4. He said, ' I will just tell him that if he wants to confer dominion upon him, he will indeed ex- clude 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 A'akra, they say, Sura-liquor

A

must not be offered in the Ahavaniya-fire, nor any- where else than in the Ahavaniya : if thou offerest

2 JO SATAPATIIA-BRAHMAiVA.

Sura-liquor in the Ahavaniya thou wilt cause social confusion and a repetition in the sacrifice \ and if any-

A

where else than in the Ahavaniya 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 Sura-liquor in the

A A

Ahavaniya nor anywhere else than in the Ahavaniya : thus I shall not cause social confusion nor a repeti- tion 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 Ya^vZa (sacrifice,

m.), the Sautrama;/i, was with the Asuras. He went forth towards the o-ods. He came to the

O

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 for- ward, whence he who is the protector leads forward him who is afraid ; and inasmuch as the waters led him forward (pra-#t) therefore the waters (them- selves) are ' led forward : ' this is the reason why they are (called) Pra/^ita/j 2 ; and, verily, firmly established is he who thus knows that nature of the Pra;dta//.

1 Probably inasmuch as the cups of milk are offered there pre-
viously.
2 For this jarful of consecrated water, used at the sacrifice, see part i, pp. 9, note; 265.

XII KAiVDA, 9 ADHYAYA, 3 BRAIIMAATA, 12. 2JI

9. Now, the fore-offerings had been performed, but the fire had not been carried round ' (the oblations), when the Asuras came after him. By means of the circumambient fire the ^ods shut out their hostile rivals, the Asuras, from Ya£v7a (the sacrifice) ; and in like manner does this one now, by means of the circumambient fire, shut out his spiteful enemy from the sacrifice.

A

10. Verily, that Ahavaniya is the womb (seat) of the gods, and those two fires - on either side thereof are its immortal wings : thus, when they perform the sacrifice on the Ahavaniya, 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 Sura-liquor, near the southern fire

1 On the ceremony called ' paryagnikara;/am,' 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 Ahavaniya.

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 per- formed, 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

A A

from the Ahavaniya, they are Ahavaniyas (offering- fires), and inasmuch as they do not again reach the Ahavaniya, they are not Ahavaniyas : he thereby obtains both kinds of oblations, that which is

A

(offered) on the Ahavaniya. and that which is

A

(offered) on what is not an Ahavaniya — both what is offered and what is not offered.

He (Balhika Pratipiya) then went home, and said, ' It is not so (as we had thought) : that king- dom of the Sr/;^ayas now belongs to Dush/a- ritu; — in such and such a manner has that A^akra Sthapati this clay 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 Sura-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 Sautrama/«!i is the same as the

XII KAA\DA, 9 ADIIVAVA, 3 BRAHMAAA, 1 6. 27,

body, whence it is (clearly) defined, for defined is the body. And (Indra) Vayodhas (the bestower of strength) is the world, whence he is undefined', for undefined is the world. The Sautrama^i is the body (trunk), and the Aindra (victim) and (the one to) Vayodhas 2 are the two arms ; and inasmuch as there are those two animal offerings on both sides (of the Sautrama/n), 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 Sautrama/n (bull of Indra), therefore these two arms are on both

sides of the body 3.

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.

- During the performance of the Sautramam proper (on the fourth day) three victims are immolated, a he-goat to the Ajvins, a ram to Sarasvati, 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, n) — a bull is sacrificed to Indra ; and at the end — after the second pap to Aditi and the dish of curds to Mitra and Varuwa (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 Sautramawl proper.

3 The object of identifying different ceremonial acts and features wiih certain parts of the body is of course to impress upon the mind of the Sacrificer the efficacy of the Sautramawi in securing to him a new, complete body for the other life.

[44]

274 SATAPATIIA-BRAIIMAJVA.

THIRTEENTH KANDA.

THE A5VAMEDHA, or HORSE-SACRIFICE.

PRELIMINARY CEREMONIES1.
Eirst Adhyava. First BrAhmajva.
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 Pra^apati 4 : he thus endows Pra^apati with fiery spirit. Impure, and unfit for sacrifice, indeed, is that (animal), to wit, the horse.

2. The rope consists of darbha grass (poa cyno- suroides) ; — for darbha stalks 6 are a means of purification : he thus purifies that (horse), and immolates it as one purified and meet for sacrifice.

3. Now, when the horse 6 was immolated, its

1 The ceremonies treated of in the first six chapters (brahmawas) Tefer 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 super- vision.

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.

* Or, the horse is of the nature of Pra^apati.
" See above, p. 195, note 1.
6 That is, as would seem, Pra^apati in the form of a horse, see part iv, introd., p. xiv seqq.

XIII KA.YDA, I ADIIYAYA, I BRAIIMAA'A, 4. 275

seed went from it and became gold 1 : thus, when
he gives gold (to the priests) he supplies the horse
with seed.
4. Pra^apati produced the sacrifice2. His great- ness departed from him, and entered the great sacrificial priests 3. 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 Vasativari r' 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 Pra^apati is Agni, and gold is Agni's seed, cf. II, 1, 1. 5 ; III,

3. 1. 3 &c-

2 That is, the Ajvamedha sacrifice, and thus the immolation (or

emptying out) of his own self, <-o to speak.

8 That is, the four principal officiating priests, Brahman, Hotr/, Adhvaryu, and Udgatrz'. Cf. VIII, 4, 3, 1 seqq., where it is the vital airs that, in their capacity as /?;shis, assist Pra^apaii in the first sacrifice.

* That is to say, each piece of gold weighs as much. According to Katy. XX, 1, 6 he is to give to the priests 4000 cows and as many •Satamana coins.

5 For this water u?ed for the Soma-sacrifice where, however, it is taken from a cistern, or some course of flowing water, see part ii, p. 222 seqq.

T 2

276 satapatha-brAhmajva.

Second Brahma.ya.

1. Now, unsuccessful in the sacrifice, assuredly, is what is performed without a formula. (With Va^\ 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-^ainino- 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)ear, 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 excres- cence of the year ; and this A-yvamedha 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 (Ajvamedha) : even as the bull's hump is attached 2 (to his back), suchlike would this be.

3. [He puts the halter on the horse, with Va.<;'. S. XXII, ,<\ 4,] ' Encompassing15 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.

1 Some such meaning as this (or perhaps ' encompassed, en- circled') seems id he assigned by the author to ' abhidhaA,' with evident reference to ' abhidhani," ' halter,' from ' abhi-dha,' ' to fasten, enclose.' The St. Petersburg Diet., on the other hand, takes it in the sense of ' naming, denoting ' (? inasmucli as the horse gives the name to the horse-sacrifice); whilst Mahfdhara explains it by ' that which is named or praised.'

therefore the offerer of the Arvamedha 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 up- holder;— 'go thou unto Agni Vaii'vanara,' — he thus makes him go to Agni YaL<rvanara (the friend of all men); — 'of wide extent,' — he thus causes him to extend in offspring and cattle ; — 'consecrated by Svaha (hail!),' — this is the Vasha/-call 2 for it;— 'good speed (to) thee for the gods!' — he thus makes it of good speed for the gods; — 'for Pra^apati,' — the horse is sacred to Pra^apati : 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 fetter the horse for the gods, for Pra^apati : may I prosper therewith! ' and having made the announce-

1 In epic times the A^vamedha is commonly performed by kings who have been successful in the ' digvhjaya,' or conquest in all quarters.

2 ' Yasha/' is the sacrificial call uttered by the Hotr/ at the end of the 'ya^ya,' or offering-verse of a regular oblation (ahuti) as distinguished from minor libations, such as homas and agharas, which require no ' yagya,' and for which the sacrificial call — marking the pouring out of the libation into the fire — is ' svaha ! ' The meaning of 'vasha/' is doubtful; but it would seem to be con- nected 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 Svaha 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 Pra^apati : 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 before *.

5. He sprinkles2 it, with (VajE. S. XXII, 5), 'I sprinkle thee (so as to be) acceptable to Pra^apati,' — for Pra^apati 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 Vayu,'— for Vayu 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 Pra^apati, 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 Katy. 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 'Undone1 is the man! undone is the dog!' — plunges2 it under the horse's feet : it is by means of the thunderbolt

1 Mahidhara explains 'para/;' by ' parabhuta/;, adhaspada/// nita/;,' i. e. defeated, laid low. Perhaps it may mean, ' Away is the man, away the dog ! ' As given in the Va§\ Sa/rah., 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 Varuwa besetteth.' — Accord- ing to Katy. XX, 1, 38 seqq., the priest says to an Ayogava (the offspring of a 6udra father and a Yabya 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, ka/a, comm. ka/aka\ makes the dead dog float beneath the horse. According to the comment, on Katy. 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 (vidi.y), Say. — 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.

2 Harisvamin seems to connect this with the sprinkling of the horse itself — proksha?*a?« juna upaplavanam uX'yate — 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 Katy. XX, 2, 2, ' 6"vanam ajvasyadha/^pradeje ^alamadhye plavayati tarayati.' 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 Brahmana.

i. 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 Stokiyas (oblations of drops), he offers that (horse) as a complete offering- ' — so as to make good any spilling 2 ; 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 Pra^apati spake, ' Verily, upon the oblations of drops I establish the Ai'vamedha, and by it, when established, I pass upward from hence.'

3. [He offers, with Va^. S. XXII, 6,] ' To Agni, hail!' — to Agni he thus offers it (the horse"'); — ' to Soma, hail ! ' — to Soma he thus offers it ; — ' to the joy of the waters, hail!' — to the waters he thus offers it; — 'to Savit/-/, hail ! ' — to Savitr;

1 Cf. I, i, 4, 3; 3, 3, 16 seqq. ; IV, 2, 5, 1 seqq.

a Lit., for non-spilling, i. e. to neutralise any spilling that mav have taken place.

1 Harisvamin seems rather to lay the stress on the direct object : — agnaye param eva.rva/« ^uhoti na

kevalam a^yam. The context, however, does not admit of this interpretation.

XIII KA.V7)A, I ADHYAYA. 3 BRAIIMAAW. 5. 28 I

he thus offers it; — 'to Vayu, hail!'— to Vayu (the wind) he thus offers it; — 'to Vishttu, hail!' — to Vishnu he thus offers it; — 'to Indra, hail!' — to Indra he thus offers it ;■ — ' to Brz'haspati, hail ! ' — to Br/haspati he thus offers it; — 'to Mitra, hail!' — to Mitra he thus offers it; — 'to Varu//a. hail!' — to Varu;/a 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 obtain- ment 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 again 3, and establishes himself in this (terrestrial) world. And this 4 indeed he (Pra^apati) 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 Katy. 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; ' praitity artha//,' Comm. The St. Petersburg Diet., on the other hand, takes ' uvara^ pradagha// ' in the sense of ' liable to fall down headlong ' (abstiirzen).

3 That is, by commencing the ten oblations again from the
beginning.
* Viz. repetition of performance, — etam eva X-a sa pra^apatir avr/ttimatta/// ya^vzasya sawsthitim (uvaX'a). 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 Forms l (riipa), 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 (V^-.S. XXII, 7-82),'To the Hih-call, hail! to the (horse) consecrated by Hin, 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 ; Katy. XX, 3, 3. — Harisvamin remarks, asvaru- \>\/r'\m hihkaradina?« nishkrama/mtmika (!) rupakhya. ahutaya uk- yante, ta evatra prakrama iti vakshyante.

2 These (rather pedantic) formulas, all of them ending in ' svaha,' occupy two Ka/^fikas of the Sawhila, consisting of 24 and 25 formulas respectively: — 1. To the hihkara, svaha! 2. To the one consecrated by ' hin/ hail ! 3. To the whinnying one, hail I 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 1 31. To the prostrate one, hail! 32. To the risen one, hail! 33. To the swift one, hail! 34. To the strong one, hail! 3.-,. To the turning one, hail! 36. To the turned one, hail ! 37. To the shaking one, hail ! 38. To the shaken one, hail ! ,;<). 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 fire *, where there is no resting-place.

7. Prior to the (first) oblation to Savitrz2, he (the Adhvaryu) offers, once only, (the oblations relating

A

to) the Forms 3 in the Ahavaniya, 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 sacrifice 4, for the continuity and uninterrupted performance of the sacrifice.

8. Concerning this they say, 'Were he to offer

1 According to Katy. XX, 3, 3, the Prakramas are to be offered in the Dakshiwagni ; but our Brahmawa, 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 Ahavaniya; whence Harisvamin remarks: — anyatragner iti an- vaharyapaiane vajvapade va parilikhite vakshyamaz/akalpantara- ninda.

2 See XIII, 1, 4, 2.

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 Harisvamin, at (the beginning of) the dik- shawiya, pr&yawiya, atithya, pravargya ; the upasads, agnishomiya, sutya, avabhmha, udayaniya, and udavasaniya, offerings (ish/i). 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 cVagati con- sists of forty-eight syllables, and cattle are of (Vagata (movable) nature : by means of the Ga.g3.t1 he (die 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 Brahma^a.

1. Pra^apati poured forth the life-sap of the horse (ai'va-medha) l. 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 offer- ings (ish/i) they followed it up, by offerings they searched for it, and by offerings they found it. And when he performs ish/is, the Sacrificer thereby searches for the horse (ai"va) meet for sacrifice 'l (medhya).

2. They (the ish/is3) belong to Savit/'/; for Savitrf is this (earth) : if any one hides himself thereon, if any one goes elsewhere4, it is on this

1 Or, ;is it might also be translated. Pra^apati produced (created)
the Ajvamcdhi.
" Or, for the horse full of life-sap ; or, simply, the sacrificial horse. Viz. three oblations of cakes on twelve kapalas to Savitr/ Prasavitr/, Savitr/ Asavitr;, and Savit/-/ Satyaprasava respectively. For particulars see XIII, 4, 2, 6 seqq.

4 llarisvamin 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— pakshyadir antarikshe j/a/'Mati — 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 Savit/7 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 back '.' Now when he performs the Dhr/ti offerings2 in the evening — dhmi (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 Dh/v'tis in the evening, and the (Savit/7) ish/is in the morning, it is security of pos- session the Sacrificer thereby brings about, whence security of possession is brought about for the

subjects where this sacrifice is performed.

Fifth Bkailmaaa.

1. 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 Brahma/ncal 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 Dhr/tis are performed on the Ahavaniya 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, i, 6, 2.

2. Concerning this they say, ' Were both to be Brahma//as who sing, noble rank (or political power) would depart from him ; for he — to wit, a Brahmawa — 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 Ra^anyas (nobles), spiritual lustre would depart from him ; for he — to wit, the Ra^anya — is a form of jioble rank, and spiritual lustre takes- no delight in noble rank.' One of those who sing is a Brahma^a, and the other a Ra^anya ; for the Brahma;/a means priestly office, and the Ra^anya 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 Brahma^a, 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 Brahma^a sings by day1, and the Ra^anya at night2; and thus, indeed, his distinction comes to be guarded on either side by the priesthood and the nobility ;.

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 (ish/is) to Savitr?', whilst staying in the south part of the sacrificial ground.

2 Viz. during the performance of the Dhr/tis after sunset. The ' iti ' at the end belongs to the following paragraph.

2-

Brahmawa sincjs] ; for to the Brahma//a belongs the fulfilment of wishes 2 : it is with the fulfilment of wishes he (the Brahma//a) thus endows him (the Sacrificer). ' Such war he waged, — such battle he won ! ' such (are the topics about which) the Ra^anya sings ; for the battle is the Ra^anya'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 Brahmajva.

1. [The Adhvaryu and Sacrificer whisper in the right ear of the horse, Va£\ S. XXII, 19s,] 'Plenteous by the mother, strengthful by the father,' — its mother, doubtless, is this (earth), and its father yonder (sky) : it is to these two h^ 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/apurta ' 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.

s See XIII, 4, 2, 15.

art,' — in accordance with the text is (the meaning o() 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 enemies \ on meeting together, address one another by name, they get on amicably together.

2. ' Go thou along the way of the Adityas!' — to the Adityas 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 keep- ing, here is its own safe keeping, hail ! ' For a year he offers the (four Dhrz'ti) oblations2 — (amounting to) sixteen nineties, for they are the horse's chain 3, 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 A^vamedha means royal sway : it is after royal sway that these strive who guard the horse. Those of them who reach the end become

1 Ilarisvamin, perhaps rightly, takes ' amitrau ' in the sense of ' amitrayoA putrau,' 'the sons of two enemies.'

2 See note on XIII, 4, 3, 5.

1 Or, place of confinement, stable, — ■ bandhanasthanam.' Harisv.

* That is, four times 360.

XIII KAXDA, I ADIIYAYA, 7 RRAIIMA.VA, I. 289

(sharers in) the royal sway, but those who do not reach the end are cut off from royal sway, \\ here- fore 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 Brahmajva.
The Initiation of the Sacrificed
1. Pra^apati desired, ' Might I perform a horse- sacrifice] ?' He toiled and practised fervid devotion. From -the body of him, when wearied and heated, the deities departed in a sevenfold way : therefrom the Diksha (initiation) was produced. He per- ceived those Vai^vadeva - (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 ' ajva- medha ' being generally understood in these speculations.

2 The oblations offered prior to the initiation — here, as at any Soma-sacrifice — are called Audgrabha?/a (elevatory) oblations. On the present occasion he, in the first place, performs, on each of the first six days of the Diksha, 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 AgniX'ayana (which forms a necessary element of the A.rvamedha), see VI, 6, r, 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

[44] U

29O DATAPATH A-BRA I IMA.VA.

them, and by means of them he gained the Diksha : and when the Sacrificer offers the Vai^vadeva (oblations) it is the Diksha he thereby gains. Day after day he offers them : day after day he thus gains the Diksha '. Seven of them he offers ; for seven were those deities that departed (from Pra^apati) ; it is by means of them that he (the priest) gains the Diksha for him.-

2. But, indeed, the vital airs depart from those who exceed (the duration of) the Diksha. For

(increased to four on the last day) which are peculiar to the Ajvamedha, and vary from day to day in respect of the deities to whom they are offered. But whilst, in the £rautasutras, these special oblations are likewise called Audgrabhawa (Katy. XX, 4. 2-10), the author here applies to them the term Vauvadeva, owing apparently to the fact of their being offered, not to the Visve Deva/? properly speaking, but to different deities. In the dogmatic explanation of the Audgrabhawas of the ordinary sacrifice, reference was also made (at III, 1, 4, 9) to the Vijve Deva/j, but only incidentally. Harisvamin, indeed, points out that the designa- tion VaLrvadeva refers in the first place to the invocations (Va£\ 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 Audgra- bhaz/a 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-antelop.- ^kin, 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 Audgrabhana oblations, at least to sit down on the antelope skin ; whilst on the seventh and last day of the Dik h i/mcsh/i, the remaining ceremonies take place, after which those of the Agni/ayana, viz. the placing of the Ukha, or fire-pan, on the fire and the putting of thirteen fire-sticks in the pan (VI, 6, 2, 1 seqq.), &c.

XIII KA.VDA, I ADHYAYA, 7 BRAHMAN A, 4. 29 1

seven days they observe it; for there are seven (outlets of) vital airs in the head, and the Diksha is the vital airs : it is by means of the vital airs he gains the Diksha, the vital airs, for him. He makes offering by dividing (each) deity into three parts x ; for the gods are of three orders ~, 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 invoca- tions 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 Audgrabha^as 3 he offers, — of thirty syllables the Vira^ (metre) consists, and the Vira^ means all food : thus (he offers) for the obtainment of all food. Four Audgrabha^as he offers (on each day), and three Vaisvadevas ; — they amount to seven ; for there are seven vital airs of the head, and the Diksha is the vital airs : by means of the vital airs he thus gains the Diksha, the vital airs.

The kandikz 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 K.i. Pra^apati, Aditi, Sarasvati, Piishan, Tvash/r/", and Yish/ni ; whilst the three invocations to Ka, for instance, are ' Kava svaha ! Kasmai svaha! Katamasmai svaha ! ' Cf. XIII, 1, 8, 2 seqq.

■ Viz. either the Vasus, Rudras, and Adityas (cf. IV, 5, 7, 2); or those of the sky, the air, and the earth, headed by Surya, Yavu. and Agni respectively.

That is, the four Audgrabhawas of the ordinary Soma-sacrifice offered on each of the seven days of the Diksha, and two more added thereto on the seventh day.

U 2

for him. A full (-spoon)-oblation x he offers last for the sake of invigoration and union.

Eighth Brahma2va.

i. Pra^apati poured forth the life-sap of the horse2. When poured forth, it weighed down the rik (hymn-verse) and the saman (hymn-tune). The Vaisvadeva (offerings) upheld that (Asva- medha) : thus, when he offers the Vaisvadevas, it is for the upholding of the Aivamedha.

2. With (Va^. S. XXII, 20), ' To Ka hail ! To the Who hail! To the Whoever hail!' he makes the one relating to Pra^apati the first (or chief one), and thus upholds (the A^vamedha) by means of the deities with Pra^apati 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 known '■' ! ' what the mystic sense of the former
(utterances4) was that it is here.

1 For a full discussion of this final Audgrabhawa oblation, the only one, it would seem, offered with the regular offering-spoon (;'iibu) filled by means of the dipping-spoon (sruva), see III, 1, 4, 2 ; 1 6-2 3 ; cf. also VI, 6, 1 , 21.

2 See p. 289, note 1. It is here taken to be represented by the Ya^-us : — ajvamedha/// ya^ruratniakavigrahavanta7// sn'sh/avan, I Iarisv. — the larger number of sacrificial formulas used at the performances being too heavy for the recited and chanted texts.

3 Mahidhara takes 'adhim adhttaya'in the sense of'adhana;;; praptaya' (who has obtained a consecrated fire); and ' mana// prag-ataye ' in the sense of ' manasi vartamanaya p.' (to P. who is in our mind); and 'Xiltaw viV;),itava' in the sense of ' sarveshaw /•ittasakshiwe' (to the witness, or knower, of all men's thoughts).

4 Ilarisvamin probably is right in supplying ' vyahr/t inam ; ' though possibly ' devatanam ' (deities) may be understood.

XIII KAA'JDA, I ADIIYAYA, 8 BRAIIMAAW, 8. 20

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 Sarasvati hail! To Sarasvati, the
pure, hail! To Sarasvati, the great, hail!'
Sarasvati, doubtless, is speech : by speech he thus
upholds it.
6. 'To Pushan hail! To Pushan, the pro- tector of travellers, hail! To Pushan, the watcher of men, hail!' Pushan, doubtless, is cattle : by means of cattle he thus upholds it.

7. 'To Tvash/rz' hail! To Tvash/rz, the
seminal, hail! To Tvash/rz', the multiform,
hail!' Tvash///, doubtless, is the fashioner of the
couples of animals : by means of forms he thus
upholds it.
8. 'To Vishnu hail! To Vish;m, the pro- tector of what grows1, hail! To Vishnu, the bald 2, hail ! ' Vishnu, doubtless, is the sacrifice : by sacrifice he thus upholds it. With (Vaf. 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 ' nibhuyapa' is doubtful; Mahidhara explains it by ' nitaram bhutva matsyadyavatarara krz'tva pad.' Perhaps it may mean ' condescending protector,' though one expects a direct object with ' pa.'

2 The word ' jipivish/a,' as applied to Vish//u, 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.'

' See III, 1, 4, 18; VI, 6, 1, 21 ; and p. 294, note 1.

Ninth BrAhmawa.

i. \V$g. S. XXII, 221], 'In the priestly office (brahman) may the Brahmawa be born, en- dowed with spiritual lustre (brahmavar/'asa):' on the Brahma/m he thereby bestows spiritual lustre, whence of old the Brahma;/a was born as one en- dowed with spiritual lustre 2.

i. 'In the royal order may the Ra^anya be born, heroic, skilled in archery, sure of his mark, and a mighty car-fighter:' on the, Ra- i^anya he thereby bestows the grandeur of heroism ;:, whence of old the Ra^anya 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

These formulas are muttered after the thirteen samidhs have been put in the ukha, or fire-pan. See p. 290, note 1.

2 ' Whence formerly a Brahma//a was at once born as Brahma- var/asin (whilst now he must study),' Delbriick, Altindische Syntax, p. 287. Perhaps, however, 'pura' has here (as it certainly has in the following paragraphs) the force of ' agre ' — at the beginning, from the first, from of old.

' I take ' jauryam mahimanam ' here (and cga.itra.m mahimanam ' in paragraph 7) to stand in apposition to one another, with some- thing of the force of a compound word. See above, p. 66, note 4.

XIII KAA7)A, 2 ADHVAVA, I RRAIIMAAW, I. 2Q5

he thereby bestows beautiful form, whence the beautiful maiden is apt to become dear (to men).

7. 'The victorious warrior:' on the Ra;'anya
he thereby bestows the grandeur of victoriousness \
whence of old the Ra<;anya 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 (Aivamedha) sacrifice.

10. 'May Par^anya rain for us whensoever we list!' — where they perform this sacrifice, there Par^anya, 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 Adhvaya. First Brahmaa^a.
The First Soma-day (Agnish toma) 2.
1. Pra^apati assigned the sacrifices to the gods; the A.swamedha he kept for himself. The gods

1 See note 3, p. 294.

2 There are three Sutyds, or Soma-days, at the A^vamedha — viz. an Agnish/oma, an Ukthya, and an Atiratra — the most im-

said to him, ' Surely, this — to wit, the A^vamedha — 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 vSacrificer). 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 gods ' : 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 nights 2 : 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 Xakshatras3 (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 Agnish/oma ; except that the stotras are chanted on the '^atush/oma' 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 Brahma;/a, are performed, not during the day itself, but during the following night, as a pre- liminary 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 (samarthatvat) 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 (Ya^. XXII, 23-33), ' To tne in~ (an(l out-) breathing hail! to the off-breathing hail1!' ... he thus gratifies them by mentioning their names. [Va4r. 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 one -, for single, indeed, is heaven : singly he thus causes him (the Sacrificer) to reach heaven. Straight away 3 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 anuvakas consist of altogether 149 such short dedicatory formulas — addressed to the vital airs, the regions, the waters, wind, fire, &c. — each ending with 'svaha. (hail).' These are followed, in anuvaka 34, by formulas addressed to the cardinal numbers from 1 to 10 1 ; succeeded by two formulas addressed to the dawn and to heaven respectively, — all of these again ending with 'svaha.' The Annahomas themselves, offered by the Adhvaryu's assistant, the Pratiprasthat/7', 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 10 1) — 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 another -.' With ' To the Dawn hail ! ' he offers before the sun has risen, and with 'To Heaven hail' when it has risen, to avoid con- fusion between day and night.

Second Braumaata.

The Second Soma-day (Ukthya).

1. Verily, this — to wit, the Asvamedha — is the king of sacrifices. But, indeed, the A^vamedha 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 Gomr/ga 4'

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 Arabhate prapnoti, comm. ; it might also be rendered by 'he rs upon the sacrifice.'

* This (and the identical passage XIII, 5, i, 13) looks like a quotation, as if quoted from Xag. S. XXIV, 1 ; where are

these they bind to the central stake : thereby, in- deed, he (the priest) sharpens the front of his (the Sacrificer's) army \ 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 forehead - : 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 'deiktic' force (cf. the similar use in XIII, 2, 8, 1); if, indeed, it does not simply refer to 'gomr/ga,' i.e. 'the animal called Gomr/ga ' (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 Brahmawas, their slaughter only takes place at the usual time at every Soma-sacrifice, viz. after the Sarpawam (XIII, 2, 3, 1 seqq.), the chanting of the Bahishpavamana Stotta, and the drawing of the Ai-vina-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 Harisvamin takes this to mean that he makes the (sacrificial) horse, i.e. the king, alone the head of the army, — ra^abhulam apy asvam senamukham ekazn karotity artha//.

2 According to the comments on Va§\ S. XXIV, 1, and Katy. 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 ' paryahgya// (circumcorporal),' or victims surrounding the (horse's) body, would then be tied.

The commentator explains 'bhavuka' by ' sadhur bhavati ; ' and he adds that this is important inasmuch as numerous magic rites, such as rites for insuring success and averting evil (jantika- paush/ika), and incantations (abhi&irika) are performed thereon. It is the name here assigned to this, the Avasathya, fire, viz. ' pur- vagni ' 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 Sarasvati, 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 body \ for the A^vins, (he ties) to the front legs : he thereby lays strength into the front legs, whence the king is sure to be strong in the arm 2.

6. A dark-grey (he-goat) for Soma and Pushan
at the (horse's) navel : a foothold he makes this
one ; for Pushan is this (earth) : it is thereon he

establishes himself.
7. A white one and a black one, for Surya 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 Tvash/W, 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 Vayu, to the tail, — an elevation he makes this one, whence people in danger betake themselves to an elevated place ^ ; — a cow wont to cast her calf, for Indra, the ever active, in order to associate the sacrifice with Indra; — a dwarfish one for Vish/m ; for Yish/m is the sacrifice : it is in the sacrifice he (the Sacrificer) thus finally establishes himself.

10. These, then, are the fifteen 'paryaiigya' (body-encircling) * animals, — for fifteenfold is the

1 Malmlhara takes ' adhorama ' to mean ' white-coloured on the lower part of the body.'

2 The word ' bahu ' means both ' arm ' and ' front leg.'

That is, a mountain, a palace, high ground, &c, comm. (' \ayur hi skandhasyO/M7/rita ity abhipraya/j ').

4 Here the encircled horse itself, and the other two victims

XIII KANDA, 2 ADHYAYA, 2 BRAHMAA'A, 1 3. 3OI

thunderbolt, and the thunderbolt means manly
vigour : with that thunderbolt, manly vigour, the
Sacrihcer 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 Pra^apati, and does not here gain
everything.
13. Let him rather bind seventeen animals to the central stake 3 ; for seventeenfold is Pra^apati, and the Asvamedha is Pra^apati, — thus for the

tied directly to the central stake, are improperly included in the
term 'paryangya.'
1 Viz. inasmuch as the sacrificial stake to which the horse is tied (and hence the victims fastened thereto) is the so-called ' agnish/Aa ' stake, or the one standing opposite to (directly in front of) the Ahavaniya 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 'ekadajini' (cf. Ill, 7, 2, 1 seqq.) there would be five stakes on each side of the central one, at the Ajvamedha 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 paryahgyas 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 Va^. S. XXIV, 2, beginning with three victims of different shades of red, rohiia), 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 (kala.) consists all this l (universe) ; all this (universe) he thus gains.

14. 'How is he to appease- these?' they ask. ' Let him appease them with the Barhaduktha verses3, " Enkindled, anointing the lap of the faith- ful^.) . . .;" for Brzhaduktha,the son of Vamadeva, or Asva., son of Samudra, saw these very (verses) to be the apri-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 Camadagna verses; for 6"amadagni is Pra^apati, and so is the A^vamedha : he thus supplies it with its own deity ; — let him therefore appease (the victims) with the (Vamadagna verses 4.

15. Now some make the invitatory-formulas and the offering-formulas (to be pronounced) separately for the ' paryarigyas,' 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. 1 1 1 with note.

2 Or, 'what Apiis (appeasing verses) is he to pronounce over them ? ' These verses are pronounced as the offering-formulas (yfi^yfi) at the fore-offcrin^s of the animal sacrifice. See part ii, }>. 1 8,-,, note 1.

3 Viz. Wag. S. XXIX. 1-11.

4 Viz. V&g. S. XXIX, 25-36, beginning, ' Enkindled in the house of man this day, a god, thou worshippest the gods, O Gatavedas.'

6 The commentator takes this to mean that, inasmuch as these parvahgyas — here improperly including the horse itself and the two other victims of I'ra^apati 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 Sacrihcer of his vital power. Therefore the horse alone belongs to Pra^apati \ 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 Sacrihcer with vital power.

16. The slaughtering-knife of the horse is made of gold, those of the ' paryahgyas ' 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 Sacrihcer 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.

1 7. 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 Gayatri, V£g. S. XXIV, 21), are such as to make it difficult to find suitable formulas for them: — etesham ajvadinaw pra^apatyadika ya^vanuvakvas taA kim iii na pr/thak kurma// : itareshaw rohitadinaw na vindama^, tryavayo gayatryadayo devatas taddevatyaj ka. durlabha lakshawopeta yagyanuvakya ity abhi- prayaA

1 The invitatory-formula and offering-formula are, however, pronounced once for the ' paryahgyas ' (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 ' paryaiigyas,' — even as the non-royal king- makers, the heralds and headmen, are to the king, so those ' paryangyas ' 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.

A

On a rattan mat (lying) north (of the Ahavaniya) they cut the portions of the horse(-flesh) ; for the horse is of anush/ubh nature, and related to the Anush/ubh 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 waters 1, and the rattan springs from the water : he thus causes it to be possessed of its own (maternal) womb.

Third Brahma^a.

1. Now, the utkIs did not know the Pavamana2 at the Asvamedha to be the heavenly world, but the horse knew it. When, at the Aivamedha,

1 See VI, 1, 1, 1 j (V, 1,4, 5).

2 Pavamana 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 Pavamana-stotra. Whether by the term 'Pavamana' 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 along- * with the horse for the Pavamana (-stotra), it is for gelling 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 Udga.tr/ 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 Udgatr/, he chooses

doubtful. The commentator, it would seem, accounts for this identification of the Pavamana-stotra with heaven by the fact that the second day of the Ajvamedha is an ekaviwja day (see XIII, 3, 3, 3; TaWya-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 ' ekaviwzja,' the twenty-first, or twenty-one-fold. The particular chant intended is that of the morning pressing, viz. the Bahishpavamana, or outside-Pavamana-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 Ahina-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 Ajvamedha, which requires the morning Pavamana, on all three days, to be performed in its usual place on the north-eastern part of Vedi, south of the A'atvala.

1 For the noiseless way of sliding or creeping from the Sadas, and returning thither, and approaching the different Dhishwyas, or fire-hearths, see part ii, p. 299, note 2. As has already been stated, it is only after the chanting of the Bahishpavamana that the victims are driven up to the offering place.

2 It is from this, the principal part of the Saman, or chanted verse (cf. part ii, p. 310, note), that the Udgatr/ 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 Bahishpavamana was identified.

[44] X

the horse for (performing) the Udgttha, 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 'Hiri1,' and thereby makes the Saman itself to be ' hin': this is the Udgitha. 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 BrAhmajva.

i. Pra^apati 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 together'5, 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 Saman, 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 atradhvastha lakshyante ; ksheme sati manushya// sarvan dcran saw/'areyur ity abhipraya//.

boundaries of two villages would be contiguous1, and no ogres 2, man-timers, 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 asunder 4 ; 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, the)' 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 them 5 : thus, indeed, it is

1 Harisvamin takes ' samantikam ' in the sense of 'near' and construes it with ' gramayo^ ' (as he does ' viduram ' in the next paragraph) — 'the two village-boundaries would be near (far fro-n) the two villages;' but see I, 4, 1, 22, where samantikam (and IX, 3, 1, 11, where 'samantikataram ') is likewise used without a comple- ment ; as is ' viduram' in I, 4, 1, 23.

2 Harisvamin takes ' r/kshika ' to mean ' a bear," — r/ksha eva r/kshika/z.
3 Hardly, as the commentary takes it, ' they would become blocked up,' and people would have to stay in their own country : — adhvana/z purvad&radayo vikrameyur viruddha/;/ kramayeyu^ (!), svadcra eva manushya// sa#z£areyur na deyantareipy antaralanam .. bhinnatvad akshematva/' Xa viduraw gramayor gramantau syatam.

4 Viz. because, for want of security and peace, the villages would be few and far between, — aksheme hi sati pravirala grama bhavanti, comm.

5 On the ' paryagnikara/zam ' 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 company l, 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 Brahmaata.

1. Pra^apati poured forth the life-sap of the horse (asva-medha) ; when poured forth it went from him. Having become fivefold -, 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 avasyataA ' with the root ' vas ' : — ksheme hi sati pitaputrav atra vi prc'thag vasata// ; aksheme tu sambaddhav apy etav atra vasata//. — 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. Ill, 9, 1, 2, where, however, this contingency is con- nected with the completion of the sacrifice, not, as here, with tame, but with wild beasts.

s Or the Pankti metre, consisting of five octosyllabic padas.

3 Viz. as consisting of thrice five days.

* 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 sacrifices V 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 eleven 3 (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 A'aturmasyas are the victims enumerated Va^. 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 (14-2 1) — 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 'Aaturmasya ' 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) obla- tions are made at the Seasonal sacrifices (viz. the constant ones — Agni. Soma, Savitrr, Sarasvati, Pushan, and special ones, see II, 5, h 's-x7 ! o, 2, 7~l6; 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 heaven \ 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. Pra^apati created the Vira^ ;~ when created, it went away from him, and entered the horse meet for sacrifice. He followed it up with sets of ten -

stakes. These two sets of eleven victims, tied to the twenty-one stakes (two being tied to the central stake), arc to constitute the regular ' savaniya/; pajava^ T of the pressing-days of the Ajvamedha ; 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 Katyayana, 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 Brahmawa (XIII, 5, 3, 11) actually recommends the immolation of twenty-four bovine victims as ' savanfya^ pajava/j.' 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 'ekadarini ' (see III, 9, 1, 6- 21 ; and Wag. S. XXIX. 58), whilst the second set (of the second day, at all events) has different deities (V%. S. XXIX, 60). On the central day these victims are added lo the sets of fifteen victims bound their to each of the twenty-one stakes; the mode of dis- tribution being the same as on the other two days, viz., so that the fust victim of each set — that i-, the <>ne 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 cast) of the sacrificial fire and ground, and the Sacrificer would thus miss the way to heaven if he were not to pass through the ' ekivkuini.'

2 The Vir% metre consists of (three) decasyllabic padas.

XIII KA.Y/U, 2 ADHYAYA. 6 BRAHM AAA, I. 3 1 I

(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 Sacrihcer thereby takes possession of the Vira^. 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 decades l he seizes, for the Trish/ubh consists of eleven syllables, and the Trish/ubh 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 Brahmajva.

1. [He puts the horse to the chariot'-', with Va£". 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 V&g. S. XXI V, 30-40) these amount to 1 1 1 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.

1 Along with the sacrificial horse three other horses are put to the chariot, with the formula Yag. S. XXIII, 6. Previously to this, however, the Hot;/' 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 Va^". S. XXIII,- 7,] 'Singer of praise, make that horse come back to us by that path!' — the singer of praise, doubtless, is Vayu (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 A^vamedha.
4. With (Va£\ S. XXIII, 8), 'May the Vasus anoint thee with the Gayatra metre!' the queen consort anoints (the forepart of the unharnessed horse) ; — ghee is fiery mettle, and the Gayatri 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 Traish/ubha metre!' the (king's) favourite wife anoints (the middle part) : — ghee is fiery mettle, and the Trish/ubh is energy: both fiery

with gold ornaments. The Adhvaryu then drives with the Sacri- ficer 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 Adityas anoint thee with the cTagata metre!' a discarded wife1 (of the king) anoints (the hindpart) ;— ghee is fiery mettle, and the <7agati is cattle : both fiery mettle and cattle he thus bestows together on him.

7. It is the wives 2 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 Pra^apati, 'Bu/il 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 Palagali (cf. XIII. 4, i,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.

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 Pra<rapati : with its own deity he thus supplies it. \\ ith, ' Parched grain, or parched groats ? — in grain- food and in food from the cow' — he takes down the remaining food ! (from the cart) for the horse : he thereby makes the (king's) people eaters of food (prosperous); — 'eat ye, gods, this food! eat thou, Pra^apati, 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 Hot/7 and the Brahman engage in a Brah- modya2 (theological discussion); for the Hot;/ relates to Agni, and the Brahman (priest) to B/7'haspati, Hz /haspati being the Brahman (n.) : fiery spirit :! and spiritual lustre he thus bestows together on him. With the (central) sacrificial stake between them, they discourse together ; for the stake is the Sacrificer 4 : he thus encompasses the Sacrificer on both sides with fiery spirit and spiritual lustre.

10. [The Brahman asks, Va£\ S. XXIII, 9,] 'Who is it that walketh singly?' — it is yonder sun, doubtless, that walks singly \ and he is spiritual

1 Viz. the matt-rial left over after what was taken for the Anna- homas, XIII, 2, 1, 1 seqq.

: For a similar discussion between the four priests, prior to the offering of the omenta, see XIII, 5, 2, 11 seq.

' ' Ti . is' is pre-eminently the quality assigned to Agni.

4 It must be remembered that the sacrificial horse here repre- sented by the stake is identified with both Pra^Spati and the Sacrificer.

'J he actual replies to the questions in Yag. S. XXIII, 9 and 1 1, 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 Hotrz asks the Brahman, Va£\ S. XXIII, 1 1,] '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 (pilippila), doubtless, was beauty (sri 2) : beauty
he thus secures for himself.
occasional explanatory-words (such as 'vr/sh/i,'rain,in paragraph 14). The answers to the first four questions are supposed to be given by the Hotr*', and the last four by the Brahman.

1 This is the meaning assigned here to ' vayas ' by Mahtdhara ; 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 Harisvamin accordingly takes it in the sense of ' vardhakam ' (old age, or long life). Mahidhara, 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 ' srUi,' the answer given to this question in Wig. S. XXIII, 12 was ' avi// ' which would either mean ' the gentle, kindly one,' or ' the sheep (f.)/ but which Mahidhara (in the former sense)

17. 'Who was the tawny one?' — the two

tawny ones, doubtless, are the clay and the

night1: in the day and night he thus establishes
himself.
Seventh Braiima.va.

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- sacrifice 2, and then commences the one for the Arvamedha.

2. [V-xo-. S. XXIII, 13,] 'May Vayu favour thee with cooked kinds of food3,' — Vayu (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 lie also takes ' m ' to mean in the above passage of the Brahmawa ; whilst to the unag Xeyu/jLevw ' pilippila' he assigns the meaning ' slippery' (X-ikka;/a) as applying to the earth after rain (? deriving it from the root ' lip,' to smear, anoint). Harisvamin, on the other hand, takes ' pilippila' to be an onomatopoetic word, in the sense of ' (glossy), beautiful, shining' : — rupanukara/mabdo*ya#2 bahurupavilS (? bahurup&nvita) uddyo- tavati ; and he adds : — .nimiwtratu// (? sr\v mantre tu) avi// pippalok- tau(?) sa tu sr\r eveti bnihma//c viv/-/taw. katham, iyazra va avi// pri- thivi, sa kz s\i/t, .vi ir va iyam iti va^anSt. Cf. VI, 1, 2, 33.

' Here the original text in V&g. S. XXIII, 12, has simply ' the j i Migila was the night.' Mahidhara explains ' j>i.vahgila ' by 'pijaz//- gila,' ' beauty-devouring,' inasmuch as the night swallows, or conceals, all beauty (or form). Neither this nor the other explanation (=pijanga, ruddy-brown) suits the day; but Harisvamin, who does not explain the name, remarks tli.it the night here is taken to include the day. Cf. XIII, 5, 2, 18.

2 Viz. V%. S. VI, 9 ; see III, 7, 4, 4-5. The author seems to take ' pa/\itai// ' in the sense of ' cooking."

4 Viz. inasmuch as it causes the fire to blaze up, comm.

XIII KAAT£A, 2 ADIIYAYA, J BRAHMA2VA, J. 317

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 (nya/t), take root (roha l).

4. ; The cotton-tree with growth,' — he confers
growth on the cotton-tree (salmalia malabarica),
whence the cotton-tree grows largest amongst
trees -.
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 'va/a') is here connected with the priests' Soma-cups (/iamasa), is that this is one of the kinds of wood used in making those cups (cf. Katy. 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.

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. [Va£\ S. XXIII, 14,] 'Trimmed up is the car with the cord,' — with cord one indeed com- pletes the car l, whence a car, when enveloped (with cords 2), 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. [Ya^. 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. \V$g. S. XXIII, 164,] 'Thou shalt not die

1 In Indian vehicles the different parts are held together by cords. For a drawing see Sir II. M. Elliot, The Races of the N.VV. Provinces of India, II, p. 342. The word for 'cord ' and 'rein ' is the same in Sanskrit.

2 Paryuta/; = parivesh/ito ra^ubhi//, comm. ; hardly 'hung all round (with ornaments),' as the St. Petersb. Diet, takes it.

3 See V, 1, 4, 5 ; VI, 1, 1, 11.

4 The first two padas of this verse form the first half-verse of j??zg-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 Savit/'/ shall lead thee,' — it is, indeed, Savitr/ that leads him to the heavenly world. — Whilst whispering1 'I sprinkle thee, acceptable unto Pra^apati/ he then holds (the sprinkling water) under (its mouth).

13- [\ *^r. 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. 'Vayu was an animal; they sacrificed him, and he gained that world wherein Vayu (ruleth) : that shall be thy world, that thou shalt gain, — drink thou this water ! ' — ' As great as Yayu'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 Pra^apati, that is performed in a low voice (under the breath) ; for speech would not act as oblation-bearer for Pra^pati/ Pra^apati, as representing generation, is often spoken of as ' undefined ' or ' unexpressed (secret) ' ; and so is what is muttered in a low voice.

15. 'Surya was an animal; they sacrificed him, and he gained that world wherein Surya (ruleth) : that shall be thy world, that thou shalt gain, — drink thou this water!' — 'As great as Surya' 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 Brahma^a.

j. 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 ; Harisvamin 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. Petersb. Diet., ' they spread over the horse ; ' but see Katy. XX, 6, 10 comm. ; and Harisvamin: — vaso yad antardhanayalam, adhivaso yad aXvMadanayfdam, ta£ /'a vasasa upari starawiyaw, tayor upari hira;/yaw nidheyam, tasmiws traye enam adhi upari saw<,v7apayanti ; — 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 ; Katy. VI, 5, 15- [6), but that the stalk is likewise put down on this occasion. Similarly the comm. on Katyayana, 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 underlayeT is intended to prevent any part of the sacrificial material (havis)— the victim in this case — from being spilt. The

XIII KANDA, 2 ADHYAYA, 8 BRA IIM AA'A, 3. 32 I

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 (Vif. S. XXIII, iS), '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 bv him with this victim as a living one 2.

3. With, 'Amba! Ambika! Ambalika3! 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 per- formed in connection with the carrying of fire round the victim,' for this last ceremony is performed for all the victims (whereupon the wild bea^s 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.

These are just three variants used in addressing a mother (Mutter, Miitterchen, Miitterlein), or, indeed, as here, any woman (good lady! good woman! . Ace. to Katy. XX, 6, 12. this is the formula which the assistant priest (the Nesh/;-/, or, according to others, the Pratiprasthatr/, cf. Katy. 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!' (Ill, 8. 2, 2-3). The words 'Amba!' &c. are, according to MahJdhara, addressed by the women to one another. The latter part of the formula as given in the V&g. Sawh. (viz. ' the horse sleeps near Subhadrika, dwelling in Kamplla') is apparently

[44] V

v.1

wives " : he thereby has called upon them (to come), and, indeed, also renders them sacrificially pure.

4. With (Va^. 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 (Pas antiquated, or inauspicious) by the author of the Brahmawa. 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, Pra^apati. 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 ma nayati kas /Sana ' (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) Subadhra living in Kampila." — Harisvamin'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 ' amba,' &c.) :— lepsam (Plipsawz) tavad esha patntvaktraka// (? patnfvaktrata//) prapnoti, katham, ekaika hi patni iiaras tisra amantrya jesha// pai idevayamana dnVyate, he ambe he ambike he ambalike yuvam apuz/ya nishpadotv asya (?) samipa;;/, sa ka. pakshapatt kutsito^jvako mayi yushmaka;// sasasti meva(!) subhadrikaw kampilavasinim ida (? iha) suriipa?// na tu ma?;/ kaskit tatra nayatiti ; sasastity eva vartamanasamipye vartamanavad (Pa;/. Ill, 3, 131) ity asannasevane d rash/a vya//. — 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 Brahmawa 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 Garhapatya he leads them whilst holding jars of water in their hands.

2 Apahnuvate vismaranty evasmai etat pradakshi;/avartanena sa///£7/apanam unnayanti, comm.

XIII KAA^DA, 2 ADIIYAYA, 8 BRAHMAA'A, 5. T>23

indeed, they also fan l it. Thrice they walk round - ; for three (in number) are these worlds : by means of these worlds they fan it. Thrice again they walk round 3, — 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 round 4 ; 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 Mahishi says5); — seed, doubtless, means offspring and cattle : offspring and cattle she thus secures for herself. [Vaf. 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 Harisvamin : — dhuvate dhunane(na) upava^ayanti, evam asvam r%anam iva vva^anair etat, — ' they shake themselves,' St. Petersb. Diet. ; 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 (pradakshiwa), that is so as to keep the object circumambulated on one's right side.

3 Viz. in the opposite, the ' apradakshiwazrc ' 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 ! '

* Viz. another three times in the sunwise way. Having com- pleted 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 ! '

1 Cf. Ill, 5, 2, 1 seqq.

V 2

speaks thus. — 'May the vigorous male, the
layer of seed, lay seed!' she says in order to
secure union.
Ninth Brahmaa7a.

1. But, indeed, that glory, royal power, passes away from him who performs ' the^ A-rvamedha.

2. [The U dga.tr i1 says concerning the king's favourite wife, Vk\g. 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 ma)- 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

' The colloquy between the men and women, referred to in paragraphs 1-8, would seem to go on simultaneously. The verse addressed by the Hot;'/ to the king's discarded wife, Vag\ S. XXIII, 28, is omitted by the Brahma;/a, 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. Katy. XX, 6, 20.

Mahfdhara takes the objective pronoun to refer to the Vavata, whilst Ilarisvamin, on the other hand, supplies some such word as ' ja/ikaw.'

possession : security of possession he procures for
him.
6. [The Adhvaryu addresses one of the attendant maids, Va^. 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"dharaka" devours it,' — the cleft, doubt- less, 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, Vaf. 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 people '.

8 [The chamberlain addresses the king's fourth wife, Va£\ S. XXIII, 30,] 'When the deer eats the corn,' — the grain (growing in the field), doubt- less, is the people, and the deer is royal power : he

1 The Mahishi : 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 -Sudra woman is the Arya's mistress, he seeks not riches that he may thrive1,' — hence he does not anoint the son of a Vai^ya 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, V&g. S. XXIII, 32, Rig-v. S. IV, 39, 6,] ' The praises of Dadhikravan have I sung, (the victorious, powerful horse: may he make fragrant our mouths, and pro- long 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 Br ah ma a a.

1. When they prepare the knife-paths, the Sacri- ficer 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 people 3 (clans), and the Awamedha is the royal power : they thus supply him with people and royal power combined. They are made of Lrold : the meaning of this has been explained.

1 Mahklhara interprets, — then he (her husband), the 6'udra, does not wish for wealth, but is unhappy.

That is to say, they make amends for any breaches of decorum committed in the preceding colloquy.

Viz. because of the large number and the small size (insignific- ance) 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, doubt- less, 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 (stitches ') they are many- formed, whence the regions are many-formed ; and they are of distinct form, whence the regions are of distinct form.

Eleventh Brahmawa.

1. Pra^apati desired, 'Would that I were great, and more numerous!' He perceived those two Mahiman (greatness) cups of Soma at the Asva.- medha ; he offered them; and thereby, indeed, became great and more numerous : hence who- soever should desire to become great, and more numerous, let him offer up those two Mahiman cups of Soma at the A^vamedha ; and he indeed becomes trreat and more numerous.

2. He offers them on both sides (before and after) the omentum ; — the Arvamedha, 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 svaha-call ('hail') in front, and the other gods have the svaha-call behind-: 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 (Va^. 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 Adiiyaya. First Braiimaata.

1. Pra^apati's eye swelled; it fell out: thence the horse was produced ; and inasmuch as it swelled (a^vayat), that is the origin and nature of the horse (aiva). By means of the A^vamedha the gods restored it to its place ; and verily he who performs the Aivamedha makes Pra^apati com- plete, 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 Brahman * they thereby redeem ; and he who performs the Aiva- medha redeems all sin, he redeems the slaying of a Brahman.

2. It was the left eye of Pra^apati 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 Prn^apati, 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 Pra^apati, to the gods, hail ! ' cf. XIII, 5. 2, 23 ; 3, 7.

1 See XIII, 3, 5, 3 seq.

XIII KANDA, 3 ADIIVAYA, I BRAIIMAJVA, 4- c>29

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 Aatush/oma] is the form of chanting (on

The term A'atush/oma originally apparently means a sacrificial performance, or succession of chants, in which four different Stomas, or hymn-forms, are used. Hence, in Ta;/</ya-Br. VI, 3, 16, the name is applied to the ordinary Agnish/oma, for its twelve Stotras, or chants, require the first four normal Stomas (Trivr/t, Pa/7/hidaja, Saptada^a, Ekaviw^a). 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 A'atush/oma are in use, one being applicable to anAgnish- /oma, the other to a Shor/a^in, sacrifice. Whilst this latter form requires only four different Stomas (of 4, 8, 12, 16 verses resp.) and thus combines the original meaning of ' X'atush/oma ' with its special meaning, the Agnish/oma form, used on the first of the three days of the A.yvamedha, requires six Stomas, ascending from the four-versed up to the twenty- four- versed one. In regard to this latter occasion, Sayawa on Taz/aVa-Br. XXI, 4,1, curiously enough, seems to take ' Aatush/oma' in its original senses, since he speaks of this first day of the Ajvamedha as an Agnish/oma with four Stomas, beginning with Trivr/t; 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 Aatush/oma has, however, another peculiarity, which, in La/y. S. VI, 8, 1 (or at least by the commentator Agnisvamin 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, paryayas or turns of verses (see part ii, p. 310 note). The Bahishpavamana-stotra is to be performed on three anush/ubh verses (consisting each of four octosyllabic padas) which, however, by taking each time three padas to make up a verse, are transformed into four verses, constituting at the same time the four paryayas of the Stotra. As regards the exact

the first day) ; for a bee tore out l (a piece of) the horse's thigh, and by means of the Aatush/oma form of chanting the oods restored it : thus when there is the A'atush/oma mode of chanting, it is for the completeness of the horse. The last day is an Atiratra with all the Stomas - — with a view to his obtaining and securing everything, for an Atiratra with all the Stomas is everything, and the A^vamedha is everything.

Second Brahmajva.

i. Now this (Sacrificer), having conquered by means of the supreme Stoma — the /\Tatush/oma, the Kr/ta among dice 3, — on the next day establishes

text to be used there seems to be some doubt, Samav. S. II, 366-8 (pavasva va^asataye) being mentioned by Sayawa on TaWya-Br. XXI, 4, 5 ; whilst on XIX, 5, 2 he gives S. V. II, 168-70 (ayam pfisha rayir bhaga/i) as the text to be used — but apparently only when the performance is that of an ekaha (one day's sacrifice) proper, instead of one of the days of an ahina sacrifice, as is the case in the three days' A^vamedha. As regards the A^ya-stotras to be chanted on the eight-versed Stoma, the text of each of them consists of three gayatri-verses : these are to be chanted in four turns (paryaya) 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, i 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 Sayawa takes 'a b/-/hat,' on TaWya-Br. XXI, 4, 4 (vraz/aw ^akara).

2 The Atiratra sarvastoma is arranged in such a way that the mx 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.

1 For this and the other names of the dice, see part iii, p. 106,
note 1.
XIII KA.VDA, 3 ADIIVAVA, 2 BRAHMA.VA, 2. 33 I

himself on the Ekaviftfcsa \ as a firm foundation : from the Ekavi;;/>a, as a firm foundation, he subsequently ascends to the next day, the seasons ; for the P/-/sh///a (-stotras) are the seasons, and the seasons are the year : it is in the seasons, in the year, he establishes himself.

2. The vSakvari - (verses) are the Pr/sh///a (-stotra of the second day) : there is a different metre for each (verse), for different kinds of animals, both domestic and wild ones, are immo- lated here on each (day). As to the .Sakvari (verses) being the P/7sh///a, it is for the complete- ness 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 A^vamedha, as an Ukthya sacrifice which is at the same time an Ekavmra day, i. e. one the stotras of which are all chanted in the twenty-one-versed hymn-form, Ekaviwwa, 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, n). 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 pr:'sh/Aya-sha</aha, an Abhi^it (or Vi^va^it day resp.) and three svarasaman days before and after it; — see p. 139, note; and A. Hillebrandt, Die Sonnwendfeste in Alt-Indien, p. 6 seqq.

- That is to say, the so-called Mahanamni verses (Sam. V. ed. Bibl. Ind. II, p. 371), chanted on the j-akvara-saman (see part iii, of this transl., introd. p. xx, note 2), are to be use'd for the Hot;v's P/7sh//ja-stotra. For this purpose the Rathantara-saman is ordinarily used in the Agnish/oma, and the Br/hat-saman in the Ukthya, form of sacrifice.

3 The commentator takes this as an allusion to the ' potent ' (jrakvara=jakta) nature of the verses.

SATAl'ATIIA-ISRAHMAiVA.

5'

As to this they say, ' These — to wit, goats and sheep and the wild (beasts) — are not all animals l ; 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-gods 2, for the completeness of the horse, for the horse is sacred to the All-^ods. 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 Brahmajva.

i. Inasmuch as there are three Anush/ubh verses :i (on the first day), therefore the horse, when stand- ing, stands on three (feet) ; and inasmuch as (they are made into) four Gayatri verses, therefore the horse, when stepping out, scampers off on all (four) feet. For that Anush/ubh, doubtless, is the highest metre, and the horse is the highest of animals ; and the A'atush/oma is the highest of Stomas : by means of what is highest he thus causes him (the Sacrificer) to reach the highest position.

2. The 6akvari verses are the (Hotrz's) Pr/sh///a (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 paxava/i ' is, of course, suggested by the ' a^vasya sai vatvaya ' of the preceding paragraph ; and to bring out the parallelism, one might translate, — these .... are not complete animals.

2 See XIII, 5, 3, 11.

That is, for the Bahishpavamana-stotra of the A^atush/oma, see p. 329, note.

each (verse), for different Stomas are performed on each (day). And as to the 6"akvari verse being the P/7sh///a (-stotra), it is for the completeness of the horse (sacrifice).

3. The central day is an Ekavi#&?a one, for the Ekaviw^a is yonder sun, and so is the Asvamedha : by means of its own Stoma he thus establishes it in its own deity.

4. The Vamadevya is the Maitravartma's Saman ' ; for the Vamadevya is Pra^apati, and the horse is of Pra^apati's nature : he thus supplies it with its own deity.

5. The Parthurasma is the Brahma-saman2; for the horse is restrained by means of reins 3 (raimi), but when unrestrained, unchecked, and unsteadied, it would be liable to £0 to the furthest distance : thus when the Parthura^ma is the Brahma-saman, it is for the safe keeping of the horse.

6. The Sawkr/ti 4 is the A/7/avaka's Saman ; —

1 That is. the hymn-tune of the second P/YshMa-stotra chanted for the Maitravaruna (who responds thereto by the recitation of the second Nishkevalya-jastra) : the Mahil- Vamadevya on the text ' kaya mu /itraa bhuvat ' (S. V. II, 32-34 ; figured for chanting in Bibl. Ind. ed. Ill, p. 89) is ordinarily used for this stotra both in the Agnish/oma, and in the Ukthya, form of sacrifice.

2 That is, the tune of the third, or Brahmatta/Wawsin's, Pr/shMa- stotra. For the samans commonly used for this stotra see part ii, p. 434, note 1. The Parthurajma-saman maybe chanted on either of die texts Samav. 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 saman (which is said to represent 'strength,' and therefore to be appropriate to a Raganya) see Ta//</ya-Br. XIII, 4, 17.

3 Or, is fastened by means of a rope.

4 The Sawkr/ti-saman is used with the texts Samav. II, 663-4 (figured ed. Bibl. Ind. V, p. 407), II, 669-70 (ib. p. 482, wrongly

that A.svamedha, indeed, is, as it were, a disused sacrifice, for what is performed thereof, and what is not ' ? When the Sawkrz'ti is the A/7/avaka's Saman, it is for (bringing about) the completeness of the horse (sacrifice). The last day is an Atiratra with all the (six) Stomas, in order to his (the Sacri- ficed) obtaining everything, for an Atiratra with all the Stomas is everything, and the Asvamedha is everything.

7. The fire-altar is the twenty-one-fold one 2, the Stoma the twenty-one-fold one, and there are twenty-one sacrificial stakes ; even as bulls or stallions :! would clash together, so do these Stomas 4, the

called Sawgati), 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-triratra.

1 Cp. the corresponding passage, Taitt. S. V, 4, 12, 3, 'that Ajvamedha, indeed, is a disused sacrifice, for, say they, who knows if the wliole of it is performed or not ? ' Perhaps, however, ' utsanna-ya^/a ' 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 ' Sawk/v'ii ' 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 : — uMai//kalapagramadau sid- dhasthane satrasthito granthato*ithata.v ka. yat ya;r;7a utsannaya^wa esha ya/j a.rvamedha// katham utsanna ity ata aha, ki;« va hid, yasya dharma/^ purvayonau (? pfirvayuge) prayugyante tesha?// kiwX'it kalau kriyate kiwX'in na kriyate, tata^ X'a sawk/v'tir aMavakasama bhavati.

2 That is, an altar measuring twenty-one man's lengths on each of the four sides of its body.

: The commentary seems to take both ' /v'shabha ' and ' wv'shan ' here in the sense of 'bulls,' but cp. Taitt. I3r. Ill, 8, 21, 1, ' yatha va ajva. varshabha va v/Yshawa^ sum sphureraw ' — ' even as if male horses or bulls were to clash together.'

' That is, not only the twenty-one-fold Stoma, but also the other two twcnty-one-fold objects, looked upon as Stomas (lit. ' means of praise ').

XI 11 KANDA, 3 ADHYAVA, 3 BKA1I.MA.VA, IO. 335

twenty-one-versed, run counter to one another : were he to brinsj 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 Yira^" (metre), the Ekada^ini \ 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 A-rvamedha, 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 kincrs.

o

1 Viz. the set of eleven (stakes), here represented as a cow ; but in order to assimilate it to the Vir%, or metre consisting of ten syllables, the eleventh stake is made the teat or udder of the cow.

Fourth BrAhmajva.

i. Verily, the horse is slaughtered for all the deities : were he to make it one belonging to Pra^apati (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 oblations] to the deities in mention- ing them one by one with (Va<f. 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 Arawye *nu/£ya (oblations)2, he offers the last oblation to

1 These oblations of ghee, apparently amounting to 13 2, 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 Svish/ak/7't oblation, for which see part ii, pp. 208-9 ! eacn formula, as a rule, containing the name of some divinity, and that of some part of the body of the horse sup- posed to be represented by the ghee (by four ladlings of which the offering spoon is filled each time). Mahidhara, apparently in accordance with the Brahma;/a, supplies ' prinami (I gratify) ' with each (complete) formula which then concludes with ' svaha (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 Gaimbaka, 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 (avabhr/tha) towards the end of the sacrifice on the third day.

2 The term ' ara;/ye*nu£ya' ('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, Va§\ S. XXXIX, 7. This

Heaven and Earth ; for all the rods 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 Agnaya^ Svish/ak/7ta// l 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 S vish/ak/'zts, 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 offers 2 in the

verse is followed in the Sawhita 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,' etc.), 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- slaying, 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 ' A^vastomiya ahutaya// ' or 'oblations relating to the Stomas of the horse (sacrifice),' each of which has a complete couplet for its offering-formula (Va^. S. XXV, 24-39). To all these three sets of oblations the term ' arawye * nuXya ' 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 Svish/ak/Yt is performed.

1 I. e. the (three) fires, the makers of good offering.

2 The formula for each of these three special blood-oblations —

[44] z

throat (gullet) of the Gomr/ga ' ; for Gom/Vgas are cattle, and the Svish/akm is Rudra : he thus

offered immediately after the ordinary Svish/akr/t oblation, and being, in fact, the special Svish/akrz't of the Ajvamedha — is 'Agnibhva// svish/akri'dbhya/z svaha, i.e. to the (three) Agnis, the makers of good offering, hail ! '

1 ' Gom/Yga ' is usually taken by the commentators, and in our dictionaries, as another name of the ' Gavaya,' variously called Gayal, 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 'JRisyaL,' 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 Nilgau or (Mahr.) Nilsray, 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 Aivamedha; and I am inclined to think that they are three different animals. To show that the Risya. and the Gavaya can- not be the same animals, Colebrooke already refers to the fact that three AY.vvas (consecrated to the Vasus) and three Gavavas (to Brzhaspati) occur as victims side by side in Va^asaneyi- saflzhita XXIV (27 and 28); and in the same way a Gomrzga, sacred to Pra^apati and Yavu, is mentioned immediately after, ib. 30; whilst another, sacred to Pra^ipati, 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 Gomrz'ga to Yayu, remarks that it is neither a

domestic animal (or cattle, paju) nor a wild one; and Saya«a explains it as a cro.^s between a female deer (or antelope, m?-/gi) and a bull that has gone with his cows to graze in the forest; whilst, on Taitt. Br. Ill, 8, 20, 5, he leaves one to choose between its being a vicious bull (dhfirto balivarda//), dangerous to men, or an animal 'of mixed breed, sprung from a cow and a male gazelle or antelope (gohariwayo/;, 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 A^vamedha.
4. The second oblation ' he offers on a horse- hoof; for the one-hoofed (animals) are cattle, and the Svish/ak; /t is Rudra: he thus shields the cattle from Rudra, whence Rudra does not prowl after the cattle where this oblation is offered at the A^vamedha.

5. The third oblation he offers in an iron bowl ;
ior the people (subjects) are of iron 2, and the
Svish/akm 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 Brahmajva.

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 Brahmawa (in the list of contents, p. 53) takes it to mean ' wild cattle (Nilagao gom/Yga, 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.

Whilst the first of these oblations must take place immediately after the ordinary Svish/akm of the animal sacrifice, the second may be postponed til after the ' after-offerings ' ; and the third till after the ' Patnisawya^as.' See also XIII, 5, 3, 8 seq.

2 That is, their value — as compared with that of the king or nobles, and the Brahmawas — is that of iron, compared with that of gold and silver; cp. XIII, 2, 2, 19.

3 That is. according to Saya/za, on Taitt. Br. Ill, 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 such 2 (a death) hail ! To such (a death) hail ! " he would make that manifold death his enemy 3, 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 Hunger • : 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 Brahmawa (§§ 1-4) occur towards the end of the second set of ' ara;/ye*nuX'ya' obla- tions mentioned above, p. 336, note 2, where the formulas are given. According to Tailt. Br., 1. c, however, these final oblations are to be performed — like that to Gumbaka (Varuwa) — at the time of the purificatory bath, which, indeed, may also be intended by our Brahmawa, though Katyayana 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.

- That is, according to Sayawa (Taitt. Br.), ' To death in the shape of disease, to deatli in the shape of poverty, &c.' Hari- svamin, on our passage, has merely, 'Amushmai pitr/lokaya m/v'tyave' — ' 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 (bahuw mruyum amitraw kurvita), 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).

XIII KANDA, 3 ADHVAVA, 6 BRAIIMA.VA, 2. 34 1

4. MuWibha Audanya1 it was who discovered this atonement for the slaying of a Brahman ; and when one offers the oblation to the Brahmahatya he prepares a remedy for the slayer of a Brahman by satisfying Death himself with an oblation, and making a protection- for him (the slayer). At whosoever's A_cvamedha, therefore, this oblation is ottered, even if in after-times 3 any one in his family kills a Brahman, he thereby prepares a remedy (expiation) for him.

Sixth Brahmaxa.

1. When the horse was slaughtered, the life-sap4 went out of it ; it became the A^vastomiya (set of oblations6): when he offers the Asvastomiva (oblations) he indeed supplies the horse with life-sap.

2. He performs it with ghee; for ghee is life-sap, and the A.yvastomiya is life-sap : by means of life-

1 That is, according to Harisvamin, the son of Udanya (Odana. St. Petersb. Diet.), Taitt. Br. Ill, 9, 15, 3, has Mu;/</ibha Audanyava (i.e. the son of Udanvu. Say.) instead. The Taitt. Br., besides, makes the crime to be expiated here to be, not ' brahmahatya,' but 'bhrfaahatya,' the killing of an embryo. Saya;/a, however, there allows to 'bhruwa' optionally its later meaning of 'a Brahmawa versed in the three Vedas and the sacrificial art (kalpa),' and the Taitt. Br. itself, at all events, takes this oblation to ' bhruwahatya ' to atone likewise for the slaying of a Brahmawa.

2 Harisvamin explains 'paripanam' by ' parLrish/aw vanantam panam ' (?); whilst Saya#a, in Taitt. Br., takes it in the sense of ■ sarvata^ patram," i.e. having made the Sacrificer 'a thoroughly worthy person.'

3 Harisvamin here unwarrantably takes ' apari-hu ' in the sense of : in past times.'

4 Or, sacrificial essence.

5 See p. 336, note 2.

}4 2 SATAPATHA-BRAHMA2VA.

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 Awastomiya (set of) oblations, he offers the Dvipadas l ; for the Asva- stomiya is the horse, and the Dvipada is man, for man is two-footed (dvipad), supported on two (feet): he thus supplies him with a support.

4. Concerning this they say, ' Is the A^vastomiya to be offered first, or the Dvipada ? ' The Asva- stomlya, surely, is cattle, and the Dvipada is man : inasmuch as he performs the Dvipadas after perform- ing the Arvastomiya, man subsequently establishes himself amongst cattle.

5. Sixteen Arvastomlya oblations he performs, tor animals (cattle) consist of sixteen parts 2 : 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, lie offers no other as a final oblation3: were he to offer another as a final oblation, he would lose

' The formulas of the six dvipadas — i.e. (verses) consisting of two p'ulas arc found V&g. S. XXV, 46-47.

.^ee XII, 8, 3, 13 ; for a. highly artificial explanation of the six- teen puts of the man Pra^ipaii, probably intended here, X, 4, 1, 17. Elsewhere those of animals are explained as including head, neck, trunk, tail, the four legs and eight (laws; see Weber, Ind. Stud. IX, p. 111, note.

1 This would seem to be directed against the practice of performing the oblation to Heaven and Earth immediately after the A^vastomiyas, see p. 336, note 2.

XIII KANDA, 3 ADIIVAVA, 6 BRAhMAJVA, 6. 343

his support. The Dvipadas he offers last, for Dvipadas are a support : he thus finds a support (establishes himself). With, 'To 6*umbaka hail ! ' he offers, at the purificatory bath, the last oblation ' ; for Cumbaka is Varu#a : by sacrifice he thus manifestly redeems himself from Varuwa. He offers it on the head of a white-spotted 2, bald- headed (man) with protruding teeth 3 and reddish brown eyes ; for that is Varu//a s form : by (that) form (of his) he thus redeems himself from Varu#a.

6. Having stepped out (of the water) he prepares twelve messes of cooked rice for the priests, or performs twelve ish/is. Concerning this they say. These — to wit. ish/is — are a form of sacrifice : were he to perform ish/is, 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, Va>6 (speech and sacred writ ') 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. Saya«a, on Taiit. Br. Ill, 9, 15, 3, explains •jukla' by • X'itrin ' (? having white spots, or affected with white leprosv). Ilarisvamin does not explain the word.

8 Harisvamin explains ' viklidha ' by ' dantura,' i.e. one who has projecting teeth ; whilst Sayawa, 1. c, explains it by either ' given to perspiring (svedaimthuarira),' or ' moist-bodied (? leprous, or, old, in bodily decay, viklinnadeha).'

4 Cf. V, 5, 5, 12 'that triple Veda is the thousandfold progeny

of Va*.'

7. Having stepped out (of the water) he should certainly prepare twelve messes of rice for the priests ; for cooked rice is Pra^apati, and Pra^apati is the year, Pra^apati 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 Bratima;va.

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, every- thing indeed becomes severed2.

6. Verily, this is the sacrifice called Irood- abounding : wherever they worship with this sacri- fice, everything indeed becomes abounding in food.

7. Verily, this is the sacrifice called Sapful :

1 Svakarmasu bhagena sthapitam (? confined respectively to its own functions), comm.
2 I Iarisvamin supplies ' akaryebhya// ' — is kept away from what it is forbidden to do, or from what is not one's business.

xin kaa\da, 3 adiivava, 8 brAhmawa, i. 345

wherever they worship with this sacrifice, every- thing indeed becomes rich in sap (or drink).

8. Verily, this is the sacrifice called Abounding in holiness : wherever they worship with this sacrifice, the Brahma^a is born as one rich in holiness.

9. Verily, this is the sacrifice called Excelling in hitting : wherever they worship with this sacrifice, the Ra^anya 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 provided '.
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 Brahmaata.

F.xpiatory 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 Vayu ; — Vayu doubtless is the transformer of seeds, for Vayu (the wind) is

the vital air, and the vital air is the transformer

1 That is, as would seem, either as a protection from neighbour- ing countries, or as room for spreading, and as pasture-land. Cf., however, XIII, 2-4, 2, 4, where, as in Ait. Br. Ill, 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 befal it, let him in addition prepare a pap to Pushan, for Pushan 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 befal it, let him in addition prepare for (Agni) Vai-s-vanara a cake on twelve potsherds, with the earth serving for potsherds2; for Yauvanara is this (earth) : he thereby gratifies this (earth), and it (the horse) becomes free from disease.

4. And if an eye-disease were to befal it, let him in addition prepare a pap to Surya;- — 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 (/am), it is because by means of the eye this self (body or mind) moves (/'arj.

5. And if it were to die in water, let him in addition prepare a barley pap to Varu/za, for Varuwa 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 Varu»a.

6. And if it were to get lost, let him in addition

1 Viz. such as fever, coinm.

2 That is, spreading them on the earth, or on clods of earth,
coinm.
XIII KAXDA, 4 ADIIVAVA, I BRA 1 1 M A.VA, 3. 347

perform an ish/i with three sacrificial dishes — a cake on one potsherd for Heaven and Earth, a milk (oblation) for Yavn, and a pap for Surya; — 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 (ish/i) is the recoverer of what is lost ; and even if anv 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 water -, let them bring another (horse) and consecrate it by sprinkling: this, indeed, is the expiation in that case.

Fourth Adhyaya. First Braiima.ya.

1. Pra^apati desired, 'Would that I obtained all my desires ! would that I attained all attainments ! ' He beheld this three days' Soma-sacrifice, the A.rvamedha, 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 A^vamedha- — 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 Brahma//a's season, and truly whosoever sacrifices, sacrifices after becoming, as it were, a Brahmawa : let him therefore by all means begin it in spring.

4. And six days, or seven days, before that full-moon of Phalguna, the officiating priests meet together — to wit, the Adhvaryu, the Hotrz", the Brahman, and the Udga.tr/; 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 explained 2. Four bowlfuls, four double handfuls, four handfuls : twelvefold this is — twelve months are a year, and the year is every- thing, 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 Arvamedha is everything. And (he gives them) four gold plates weighing a hundred (grains) : the meaning of this has been explained 3.

7. The Adhvaryu then, hanging a gold ornament (nishka) round him, makes him mutter (Va^. S. XXII, i), 'Fire thou art, light and immor- tality,'— for gold, indeed, is fire, light4, and

1 Or, along with these, included in them (are the assistant priests).

• Sec XIII, 1, 1, 1 ; 4 (cf. II, 1, 4, 4).

8 XII, 7, 2, 13.

' Perhaps Mahulhara is right in taking ' .mkram ' here in the sense of 'seed' (Agner vfryam); 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 Palagali l, 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 Sacrificcr by the eastern, the wives by the southern, door.

9. When the evening-offering 2 has been per- formed, he lies down with his favourite wife behind the Garhapatya hearth, with his head towards the north. At the same place :! 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 per- formed, the Adhvaryu performs a full-offering'^ with a view to his (the Sacrificer's) gaining and securing everything, for the full means everything, and the A^vamedha is everything. At this (offer- ing) 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.

* So^ntaroru asawvartaniana/i jete.

5 For particulars regarding the ' piirwahuti," or oblation of a spoonful of ghee, see part i, p. 302, note 2.

saving, ' 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 A^va- medha is everything.

ii. The orold 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 ish/i-offering l 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 (mukha/a//), gratified all the gods, may I obtain all my desires ! ' so he thinks.

13. For this (offering) there are fifteen kindling- verses z ; 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 Vn'tra8, with a view to the repelling of evil, for

1 Viz. a cake (on eight kapalas) to Agni Pathik/v't, ' the path- maker '—or, according to Asv. Sr. X, 6, 3, to Agni Mftrdhanvat (' 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,j>. 95 scqq. (especially I, 3, 5, 5-7).

3 The two A^yabMgas, or butter-portions to Agni and Soma, are said to be ' VWtra-slaying ' (vartraghna), or to relate to the slaying of Wz'tra, when their anuvakyas, or invitatory formulas, are the two verses 2??g-veda VI, 16, 34 (agnir vr/tra«i ^ahghanat, 'May Agni slay the Wztras'), and I, 91, 5 (tvaw somasi salpatis tvara ra^-ota vmraha. 'Thou. O Soma, art the true lord, thou art the king and the slayer of W/tra,' &c). This is the case at the Full- moon sacrifice, whilst at the New-moon sacrifice the two butter-

XIII KANDA, 4 ADHYAYAJ I r.RAIIMAAW, 13. 35 1

Vr*tra is evil. [The verses, Va;r. S. XIII, 14, 15,] ' Agni, the head, the summit of the sky. . . V 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 anuvakya and ya^ya 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 Sawya^yas - are two vira^"- verses 3 ; for that— to wit, the Vira^ — is the metre

portions are said to be ' vr/dhanvant,' or 'relating to growth,' because the anuvakyas used on that occasion are two verses containing forms of the root vridh, 'to grow,' viz. VIII, 44, 12 (agnih pratnena manmana . . . kavir viprewa vavndhe, 'Agni has grown strong by the old hymn, — as the wise one by the priest ') and I. 91, 1 1 (Soma girbhish /va vaya/a vardhayamo vaX'ovida^ .... '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 ish/is. At I, 6, 2, 12, the translation, 'the two butter- portions should be offered to the W/ira-slayer (Indra) ' should therefore be altered to ' the two butter-portions relate to the slaying ofVritra' (or, 'are Vrrtra-slaying '). . ' See VII, 4, 1, 41.

2 That is, the two formulas used with the oblation to Agni Svish/akr/t.

Whilst the normal performance of an ish/i requires two trieh/ubh- verses (/?/'g-veda X, 2. 1 ; VI, 15, 14; cf. part i, p. 202. notes 2 and 3) for the invitatory and offering formulas of the oblations to Agni Svish/ak/Yt, two vira^-verses are frequently prescribed, certain verses of the Vira^-hymn ivVg-veda VII, 1, being chiefly used for this purpose; e. g. v. 3 as the anuvakya, and v. 18 as the yagyi for the Svish/akm 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 sfold weighing a hundred (grains) : the meaning of this has been explained.

14. He then prepares a (pap) for Pus ha n, for Pushan is the overlord of roads : he thus secures successful progress to the horse. But Pushan is also this (earth) : he thus makes this (earth) its guardian, for neither injury nor failure befals 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 Asva- medha, for Pra^apati is seventeenfokl, and the Asvamedha is Pra^apati. The two butter-portions are possessed of ' growth V even for the growth of the Sacrifices [The verses, Va^. S. XXXIV, 41, 42,] ' Pushan, 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

Adhana (see part i, p. 307, note 3), and the Diksha/nyesh/i ; and vv. 14, 15 as y;'i^va and anuvakya of the Svish/akr/t of the l'i j\;wmcsh/i. It is doubtless the two former verses, commonly employed at special ish/is (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 invitatorv formulas containing the verb ' to grow,' see p. 350, note 3. Whilst our Brahmawa thus prescribes the two invitatorv formulas used for the butter-portions of the New-moon sacrifice, A-rvalayana (St. X, 6, 6) prescribes two verses containing the verb 'as' (or 'bhu'), viz. /?/g-vedaV, 13, 4, tvam agne sapratha asi; and I, 91, 9, soma yas te mayobhuva fitaya^ santi dajushe tabhir no * vita bhava.

the guardian of every path : (may he, Piishan, grant unto us draughts of light (?), and fulfil our every prayer!'), pronounced in a low voice, are the anuvakya and ya^ya 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 invitatory and offering formulas of the Svish/a- k//t are two anushAibh verses ! ; for the Anush/ubh is speech, and Pra^apati is speech, and the Asva- medha is Pra^apati : 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 Braiimajva.

1. Whilst this (offering to Piishan) is being per- formed, 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 yoke 2.

A,

1 Viz. according 10 Asv. St. X, 6, 7, — 7?/g-veda I, 45, 6 (tvaw /fcitra-rravastama) and V, 25, 7 (yad vasish/7/aw yad agnaye).

2 Thus Ilarisvamin, — ' anyebhyo dakshiwadhuryebhya utkr/'sh-

[44] A a

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 (out- ward appearance) is everything, and the Aivamedha 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 Arvamedha is every- thing. 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, Bhallaveya, however, said, 'That horse should be of two colours, black-spotted \ for that (horse) was produced from Pra^apati's eye, and this eye is of two colours, white and black : he thus endows it with its own colour.'

4. But Satyaya^/H 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

fah : ' hardly ' one which finds no (worthy) yoke-fellow' (St. Petersb.
Diet.).
1 Or, black with some other colour.

a one, indeed, is perfect in colour '.' 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 arrows '-' ; and a hundred sons of attendants 3 and charioteers, bearing staves ; — and a hundred ex- hausted, worn out horses 4 amonest which, having let loose that (sacrificial horse), they guard it.

6. He then prepares an (ish/i) offering to Savitrr' — a cake on twelve potsherds to Savitrz' Prasa- vitrt — thinking, 'May Savitrz impel this my sacri- fice ! ' for Savitr?" (the sun), indeed, is the impeller (prasavit/7).

7. For this (offering) there are fifteen kindling-

1 One would expect an ' iti ' here.

2 Or, furnished with bundles of arrows, — ishuparshiwa^, for which Katy. XX. 2, n, has ' kalapina// ' (=jaravapanabhastra- vanta^ schol.). Harisvamin explains it as if it were equivalent to ' ishuvarshiwa//,' ' showering arrows.'

3 Harisvamin takes 'kshattra' as the body of revenue-officers (lax-gatherers, &c), ' ayavyayadhyakshasamuha//.'

4 That is, according to Harisvamin, over twenty-four years old ; his explanation being based on the etymology of ' nirash/am ' as ' outside the eight ' (viz. characteristics of age in horses, each of which is supposed to hold good for three years).

6 The three ish/is to Savitrz', 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.

a a 2

3 5 6 SAT A PAT 1 1 A-B K A 1 1 MAN A.

verses ; and the two butter-portions relate to the slaying of Wz'tra \ [The verses, AYg-veda V, 82, 9 ; VII, 45, 1], 'He who calleth forth all these beings (with his call, may he, Savitrz, quicken us) !' and ' May the divine Savitr/ 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 Svish/akm are two viraf-verses 'K The priests' fee is gold weigh- ing a hundred (grains) : the meaning of this has been explained.

8. Whilst the fore-offerings of this (ish/i) are being performed, a Brahman lute-player, striking up the

uttaramandra (tune 3), 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 explained 5.

9. He then prepares a second (offering) — a cake on twelve potsherds to Savitr/ Asavitrz' — think- ing, ' May Savitrz propel this my sacrifice ! ' for Savitr?', indeed, is the propeller (asavitr/).

1 See P- 35°, note 3. 2 See p. 351, note 3.

1 Or, touching the uttaramandra 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 Katy. XX, 2, 8 uttaramandra kz. gayanaprasiddha ; — uttaramandra-sazwgtfdyawi vi«avam. Ilarisvamin does not explain the term.

Taitt. Br. Ill, 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).'

h See XIII, 1, 5, 6.

XIII KAA7DA, 4 ADI1YAYA, 2 BRAHMAJVA, 12. 357

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, 7?/g-veda V, 82, 5 ; VII, 45, 3,] 'All troubles, O divine Savitr/, (keep from us, do thou send us that which is good)!' and 'May that mighty god Savitr/ (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 Svish/akrzt are two anush/ubh verses 2. Silver is the priests' fee, — for the sake of variety of colour, and also for the sake of (the horse's) going outside 3 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 (ish/i) are being performed, a Brahman lute-player, striking up the uttaramandra (tune), sings three strophes com- posed 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 anuvakyas contain forms of the root ' as ' (or 'bhu'), to be; cf. p. 352, note 2.

2 See XIII, 4, 1, 15. P- 353' n°te «■

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.

35^ SATAPATIIA-BRAHMAiVA.

on twelve potsherds to Savitrz Satyaprasava ('of true impulse'); for that, indeed, is the true impulse which is Savitrz's : ' May he impel with true impulse this my sacrifice ! ' so he thinks.

13. For this (ish/i) there are again seventeen kindling- verses. The two butter -portions are possessed of ' wealth V with a view to his obtain- ing and securing vigour, for wealth is vigour (strength). [The verses, 7?zg-veda V, 82, 7 ; IV, 54, 4,] 'The all-divine, true lord (we hope to gain this day by our hymns, Savitrz of true impulsion),' and ' Indestructible is that (work) of the divine Savitr?', (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 Svish/akrzt (he makes) the regular ones 2, thinking, ' Lest I should depart from the path of sacrifice : ' he thus finally establishes himself in the well-ordered sacrifice. Trish/ubh-verses they are for the sake of his gaining and securing (Indra's) energy, vigour, for the Trish/ubh is the vigour in Indra. The priests' fee is gold weighing a hundred (grains): the meaning of this has been explained 3.

14. Whilst the fore-offerings of this (ish/i) are

1 That is, their invitatory formulas contain the word ' rayi ' (wealth). What particular verses arc intended here, I do not know.

Viz. the trish/ubh-verses i\Yg-veda X, 2, 1 ; VI, 15, 14; see
p ;r,i, note 3.
3 XII, 7, 2, 13.

being performed, a Brahman lute-player, striking up the uttaramandra (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 (Va;r. S. XXII, 19), ' Plenteous by thy mother, strengthful by thy father . . . ! ' the meaning of this has been explained '. 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 Apyas, Sadhyas, Anvadhyas 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 heed- less, and keep it (the horse) from water suitable for bathing and from mares ! And whenever ye meet with any kind of Brahma;/as, ask ye them, " O Brah- mawas, how much know ye of the Asvamedha ? " and those who know naught thereof ye may despoil ; for the A^vamedha is everything, and he who, whilst being a Brahma^a, knows naught of the Ai'vamedha, knows naught of anything, he is not a Brahma^a, 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 (sacrificers '), for there is the horse's resting- place.'

Third Brahmaa'a.

1. Having set free the horse, he (the Adhvaryu) spreads a cushion wrought of gold (threads) south of the Vedi : thereon the Hotrt seats himself. On the right (south) of the Hotr/, the Sacrificer on a gold stool 2 ; on the right of him, the Brahman

Thus Harisvamin, — teshazrc ka. ya^amananaw madhye ratha- karo yas tasya gr/he vushmaka/rc vasata//. The plural is probably meant as including die 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 ' kur/ca ' seems to mean a bunch or pad of grass, used as a seat. In the present instance it is explained as

and V dgAtri 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, ' Hotrz, recount the beings : raise thou this Sacrificer above the beings 1V Thus called upon, the Hotr?', being about to tell the Pariplava2 Legend, addresses (the Adhvaryu), 'Adhvaryu!' — ' Havai 3 hotar ! ' replies the Adh- varyu.

3. 'King Manu Vaivasvata,' he says; — 'his people are Men, and they are staying here4;' —

a seat with feet (sapadam asanam, Schol. on Katy. XX, 2, 19), or as a seat or stool which has the appearance of a pad (•pi/fra.m kurX-akrai, ? i.e. with a pad on it). According to Ajv. Sv. 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 1 5.

2 That is, the ' revolving, recurrent, or cyclic legend,' so called because it is renewed every ten days during the year.

3 Harisvamin 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 Prataranuvaka (part ii, p. 226 seqq.). Katy. XX, 3, 2, accordingly, calls it the Adhvaryu' s ' pratigara,' or response. Asv. Sr. X, 6, 13 makes the Adhvaryu's answer ' ho hotar ' ; and .Sahkh. Sr. XVI, 1 ' hoyi hotar.'

4 The Hotr/'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 denning the Hotr/'s duties, viz. the Ajvalayana (X, 7) and .Sarikhayana (XVI, 2) Sutras (whilst the works of the Taittiriyakas seem to have nothing corresponding to this performance). Both Sutras omit 'rag-a' each time. Ajvala- yana, moreover, omits also the ' iti ' along with it, because he does not interrupt the formula by an insertion, as is done here (ity aha)

householders, unlearned in the scriptures, have come thither1: it is these he instructs; — 'The Rik (verses) are the Veda 2 : this it is ; ' thus saying, let him go over a hymn of the Rik, as if reciting it 3. Masters of lute-players have come

and in the .Sankh. S. (iti prathame, &c). Gargya Narayawa, on A.w. X, 7, i, takes the opening words ' pjathame (&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 Sutra. — The commentator on tSankh. S. XVI, 2 remarks, ' Manur Vaivasvato ninety -evam-adikam akhyana;// pariplav&khyazw prathamahanv aXash/e . . . tasya x&gfto manushva. visah pra^as ta ima asate*dyapi svadharman na /fralanti,' thus apparently taking ' raga ' 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 ra^a ' ; 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. Muller seems to take it) may only be an argumentative one, giving the reason why the householders are to be instructed. Cf. M. Muller, Hist, of Anc. Sansk. Lit., p. 37 seqq.

1 • Householders should be brought thither ' (i. e. should be made to join this performance) ; A-rv.-sutra. .Sankh. has merely ' thereby he instructs householders.' Gr/hamedhina// are those who regularly perform the five great domestic sacrifices (mahayaiv/a).

2 Or, more closely, the Veda is the, or consists of, Rik (verses). •Sankh. S. reads ' riko vcda// ' (the Veda of the Rik, gen. sing.) instead of 'rikzk' (nom. pi.), and in the subsequent paragraph also, it repeats the word 'vcda' (Ya^urveda, Atharvaveda, An^iraso vcda//).

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 perform- ance— as in .S'astras, the Prataranuvaka, &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 Asv. and -Sahkh. omit ' vya^akshana iti,' and read ' nigadet,' ' let him recite (a hymn),'

XI IT KA.VZ)A, 4 ADIIYAYA, 3 URAIIMA.VA, 4. 36^

thither : these he calls upon, ' Masters of lute- players,' he says, ' sing ye of this Sacrificer along with righteous kings of yore l ! ' and they accord- ingly 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 oblations-, fither 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

ru

le.

instead of 'anudravet (let him run, or go, over = anupurvam UAA-arayet, Harisv.).' Yet, the commentary on 5ankh. supplies the ' iva,' explaining as he does, ' sukta/w kimfad aX'akshawa ivanuvadet ; ' from which (if it is not simply quoted from our Brahma/n) it would almost seem as if he, too, thought of the legend rather than a hymn of the Rtk. The verb ' vya-Xaksh,' 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 pada, as the case might be. Sayawa (on Taitt. Br. II, 2, 1, 4 ; 2. 6) explains ' vy;Uakshita ' by ' vispash/am u/Marayet (or, pa///et).' The available MS. of Harisvamin'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, — ' vyaX'aksha//a iti vakya^as X'idan (r. Mindan) agau Hbhidad (?) ity artha/;,' — 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 Harisvamin, — ' Compare this Sacrificer in song with the old righteous kings.' Katy. XX, 3, 8 refers to these latter as ' ra^arshis,' 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 Harisvamin, the course of procedure laid down in XIII, 1, 3, 7, according to which these oblations are to be made on the Ahavaniya, and not either on the southern fire, or on a footprint of the horse.

364 ^ATAPATIIA-BRAIIMA.VA.

5. Prior to the (first) offering to Savitr/ he offers, once only, the (oblations relating to the) Forms ! in the Ahavaniya fire, whilst going rapidly over (the formulas). And in the evening, whilst the Dhmis 2 (oblations for the safe keeping of the horse) are being offered, a Ra^anya lute-player, striking up the uttaramandra (tune) south (of the vedi), sings three stanzas composed by himself (on topics 3 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 Savitrz have been per- formed 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 Savitrz' 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 Ahavaniya has been got ready for the latter. The Taittiriyakas 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 Asvattha wood has been put up for the horse near (or on) the offering-ground, these oblations take place on the Ahavaniya. See coram, on Taitt. Br. Ill, 8, 12 (p. 609; cp. p. 700). At III, 9, 14 (p- 7°3)» on tne other hand, it is stated that the Ra^anya's singing is to take place in the evening at the time of the Dhmi-homas.

3 Taitt. Br. Ill, 9, 14, 4, again mentions three topics, one for each stanza — viz. 'thus (i.e. in the same way as P/Ythu, Bharata, Bhagiratha, Yudhish/7/ira &c, comm.) didst thou overpower (the enemies), thus (i.e. surrounded by heroic warriors, fighting on elephants, s-teeds, 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 Yudhish//£ira, 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, Pu«</ra, &c, comm.).'

of procedure. 'Adhvaryu!' he (the Hot;/) says. — ' Havai hotar ! ' replies the Adhvaryu. — 'King Yama Vaivasvata V he (the Hot;/) says, 'his people are the Fathers, and they are staying here ; ' — old men have come thither : it is these he instructs ; — ' The Ya^us-formulas are the Veda : this it is;' thus saying, let him go over a chapter (anuvaka) of the Ya^us -, 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 Hot;'/) says. — 'Havai hotar!' replies the Adhvaryu. — ' King Varuwa Aditya,' 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 Atharvan 3, as if reciting

1 When the comm. on £ahkh. S. remarks, ' Yamo Vaivasvato ra^ety aheti divitiya evahani *Satapathe danranat,' this would seem to refer to the addiiion of either ' ra§-a,' 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 ' A^vamedhika ' as the section to be recited, — ' prakarawat,' because of the treatment (therein of this subject).

3 Instead of 'atharvawam ekara parva,' the £ahkh. S. has 'bhesha^am (medicine).' which the commentator — against the opinion of those who take it to mean the hymn 7?z'g-veda X, 97 (treating of the magic powers of herbs) — makes a special work of the Atharvawikas ; whilst the Ajv. S. reads ' yad bhesha^aw iraantam

O

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) offering's 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 Vaishwava1,' he says; 'his people are the Apsaras, and they are staying here ; ' — handsome maidens have come thither : it is these he instructs 2 ; — ' The Angiras are the Veda : this it is ; ' thus saying, let him go over one section of the Aiigiras 3, 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 Hot;'/) says. — 'Havai hotar!' replies the

syat tan nigadet ' — ' let him tell some approved medicine (i. e. some specific, or charm against disease).'

1 The comm. on iSankh. S. remarks, ' Somo Vaish/zava iti X-aturthe ; Somo Vaishwavo ra^eti .Satapathajrute// ; pratika- graha/zany ctani.' This seems to show clearly that he takes this as merely the opening words of the legend. Here, again, his words can hardly he taken to refer to a legend regarding Soma in the 6atapatha-Brahma/za.

2 ' Yuvati/z jobhana upadijati, tasyaiia/z (? tasyaitabhya/^) sabha- yam anyasam apraverat,' comm. on .Sahkh. S., — ? because no other (Apsaras) but these come to his court.

3 The .Safikh. 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 Asv. S. reads ' let him recite some approved ghora (magic spell or operation).'

xiii kaa7).\, 4 adhyAya, 3 brahmawa, io. 367

Adhvaryu. — 'King Arbuda Kadraveya1,' he says; 'his people are the Snakes, and they are staying here ; ' — both snakes and snake-charmers 2 have come thither: it is these he instructs ; — 'The Sarpavidya (science of snakes) is the Veda: this it is ; ' thus saying, let him go over one section of the Sarpavidya ;! 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 Hotrz') says. — ' Havai hotar!' replies the Adhvaryu. — 'King Kuliera Vai^rava^a,' he says; 'his people are the Rakshas, and they are staying here ; ' — evil-doers, robbers 4, have come thither : it

1 ' Arbuda// Kadravevo ra^ety aheti .vrute/5 (thus also on the name of the next king)/ eomm. on .SaAkh. S.

2 Lit. '(men) knowing about snakes' — which the comm. on Ajv. S. explains by 'those knowing the Ka-ryapiya and other treatises (tantra) on venoms.' Instead of the conjunctive double '^a,' the •Sankh.S. has a single 'va' — the snakes, or (rather) snake-charmers — and Asv. S. an explanatory 'iti' — the snakes, i.e. snake-charmers.

The iSankh. S. has. ' let him recite the Sarpavidya ' (i. e. either the Garu^/a. or Kahkaniva sarpavidya, as the comm. explains); the A.jv. S. ' let him recite the Vishavidya (science of venoms).'

4 The etymology and exact meaning of ' selaga ' is doubtful :— here, again, whilst ' papakr/ta// ' is added either appositionally, or attributively (wicked selaeas), the 6'ahkh. S. adds it by means of ' va,' and the Asv. S. by 'iti' — both apparently meant in an explanatory sense. The Ait. Br., on the other hand, has VII, 1, 'selaga va papakr/to va;' and VIII, n, 'nishada va selaga va papakr/to va.' The comm. on Asv. S. explains 'selaga' by 'maddened by a snake;' the comm. on .Sahkh. S. by 'selaga/^ sewyagayanya^ (?) papakrzto va mleX'M^.'

is these he instructs; — 'The Deva£*anavidya l (demonology) is the Veda: this it is;' thus saying, let him go over one section of the Deva^anavidya, 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.

ir. 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 Hotrz) says. — ' Havai hotar!' replies the Adhvaryu. — ' King Asita Dhanva V he says ; ' his pebple are the A sura; 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 Hotr/) says. — 'Havai hotar!' replies the

1 That is, the science, or knowledge of the divine (or super- natural) beings. The *Saiikh. S. has, 'the Rakshovidya is the Veda, . . . let him recite the Rakshovidya' — on which the commentator remarks • prasiddhaiva kuhukurupa' rakshovidyeti.' (? = 'kuhakarupa,' cheats, or deceitful imps). Asv. S. has ' yat

kiw^it puaX'asa?rtyukta»/ nijantam,' ' some approved (spell or operation ?) connected with the Pisa/as, or demons.'

2 .Sankh. S. has 'Asita Dhanvana.'

" The two Sutras read ' Asuravidya ' — asuravidyendra^aladina tannirde.fan mayam api kawX'it kuryad ahgulinyasarupam (' a trick by sleight of hand,' M. Miiller), comm. on Sahkh. S. On ' indra- ^alavidya ' ('magic art, trickery'), cf. Da.rakum., p. 25, 1. 12. The association of the black art with the usurer or money-lender (kusidin) is rather curious.

XIII KAA7)A, 4 ADHYAYA. 3 BRAHMA.YA, I £. 3^9

Adhvaryu. — 'King Matsya S am ma da V he says ; 'his people are the water-dwellers, and they are staving here ; ' — both fish and fishermen 2 have come thither : it is these he instructs ; — ' the Itihasa3 is the Veda: this it is;' thus saying, let him tell some Itihasa. 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 Hotr/) says. — ' Havai hotar ! ' replies the Adhvaryu. — 'King Tarkshya Yaipa^yata V he says; 'his people are the Birds, and they are staying here ; ' — both birds and bird-catchers 5 have come thither: it is these he instructs; — 'the Purawa3 is the Veda : this it is;' thus saying, let him tell some Pura^a ,;. The Adhvaryu calls

1 ' Matsya^ Sammada ity ash/ame, Matsya/; Sammado ra^eti jrute^ pratikagraha/zam etat,' comm. on .Sahkh. S.

2 ' Catisambandhena matsyavido va.mainikan paMinadivijeshavi- kalpan vidanti ye tan va,' comm. on .Sahkh. S.

'• Regarding the Itihasa (cosmogonic account) and Purawa (ancient legend), see p. 98, note 4. The Ajv. S. connects the Itihasa with the ninth, and the Purawa with the eighth daw ' Itihasam a^akshita, itihasavedasya prrihagbhavena danraz/at,' comm. on .Sahkh. S.

4 Aj-v. S. has Tarkshya Vaipaj/ita. — ' Tarkshyo Vaipajyato rarely aheti pratika(w) sruie/i,' comm. on .Sahkh. S.

; Lit., men acquainted with the science of birds (vayovidyika). The two Sutras, on the other hand, here identify the birds with • brahma^ari«a^,' or religious students.

6 According to the comm. on .Sahkh. S.,it is the Vayupurawa (pura- nzm vayuproktam) that is to be recited (from), and not the hymn 7?/g- veda X. 130 (' tasya vedaikadcratvat '). This hymn is probably referred to in this connection chiefly on account of the passage ' yagrie ^ate purawe ' in verse 6.

[44] B b

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 HotW) says. — ' Havai hotar!' replies the Adhvaryu. — ■' King Dharma Indra1,' he says, 'his people are the Gods, and they are staying here ;' — learned irotriyas (theologians), accepting no gifts 2, have come thither : it is these he instructs ; ' the Saman (chant-texts) are the Veda : this it is ;' thus saying, let him repeat 3 a decade of the Saman. 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 Hotrz, 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 darame, Dharma Indro ninety aheti »Sata- pathe pratikadanranat,' comm. on «Sahkh. S.

2 The two Sutras still further qualify them as ' young jrotriyas who accept no gifts,' ' manu(shya)deva hi ta ity abhiprayat,' comm. on .Sahkh. ; cp. -Sat. Br. II, 2, 2, 6, 'ye brahma«a^ msruva/Tzso *nuHnas te manushvadeva^.'

J

3 The text has 'bruyat,' 'let him say;' whilst the two Sutras read ' sama gayat,' 'let him sing a Saman' ('yat kimkid anindyam evajvamedhika/w va prakarawat,' comm. on .Sahkh. S.).

it is (called) the revolving (legend). For thirty-six ten-days' periods he tells it, — the B;z'hati (metre) consists of thirty-six syllables, and cattle are related to the Br/hati metre : by means of the Brz'hati he thus secures cattle for him.

Fourth Brahma^a.

1. When the year has expired1, the Diksha (initiation) takes place. After the slaughtering of the victim sacred to Pra^apati 2, the (ish/i) offerings 3 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 Diksha (days), twelve Upasad (days) and three Sutyas (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 Rafanya is the nobility ; and political power (kshatra) is won by the thunderbolt : thus he wins 4 political power by means of the thunderbolt.

2. When the Initiation-offering has been com- pleted, 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.

1 That is, according to the comm., the he-goat offered to Pra^apati (along with one, or five, to Vayu) in connection with the building of the fire-altar (which is required for the Ajvamedha), see part hi. pp. 1 65 seqq., 1 7 1 seqq. The building of the altar, generally occupy- ing the space of a year, is apparently compressed on this occasion within the time of the Diksha and Upasads.

3 Viz. the three ish/is to Savitr*' performed daily throughout the
year.
4 One would expect here the middle (sprmute) instead of the active (spr/woti); cf. Delbriick, Altind. Syntax, p. 259.

B b 2

372 DATAPATH A-BRAHMAJVA.

of lute-players have come thither : these the Adh- varyu 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 Agnishomiya (animal sacrifices), the Vasativari (water) has been carried round] (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 Sutya-days (they sing of him) along with Prafapati in the same way day by day. after the Vasativari (water) has been carried round 2, and the Udavasaniya (offering) has been finally com- pleted. 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 Sutya 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 Diksha up to the Upava- satha day inclusive (? i.e. on the Upasad days,cf. Katy. Sr. XX. 3,9; 4, 21). Moreover, though technically called Agnishomiya, 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, r, 1 seqq.

That is, at the end of each of the three Soma-sacrifices, see part ii, p. 454. The Udavasaniya (completing offering) takes place before the carrying round of the sacred water (ib. p. 389 seqq.). According to Katy. XX, 3, 10-11, however, this singing of the Sacri- ficer's praises along with those of Pra^apati 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.

XIII KANDA, 4 ADIIYAYA, 4 BRAHMAYA, 7. 373

along with Pra^apati is that they thereby finally make him share the same world with Pra^apati.

5. There are twenty-one sacrificial stakes, all of them twenty-one cubits long. The central one1 is of ra^udala - wood ; on both sides thereof stand two 3 pitudaru (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 pala^a (Butea frondosa) wood — three on this side, and three on that.

6. Then as to why these stakes are suchlike. When Pra^apati'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 ra^udala, 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/Aa,' ' standing by (or opposite) the (Ahavaniya) fire.' Cp. p. 301, note 1.

2 The ra^udala (or ra^gndala, Say. on Taitt. Br. Ill, 8, 19, 1) or ' sleshmataka' 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 (rag^u) 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.

374 DATAPATH A-BRAIIMAJVA.

burst forth from the eye, and became that tree, the pitudaru ; 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 (pitudaru 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 ' kuntapa V 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) pitudaru (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 (Prafapati'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.

* According to Stewart and Brandis, the Aegle Marmelos is cultivated throughout India, and valued for its fruit, which is 'globose, oblong, or pyrifonn, 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.'

s 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.

XIII KANDA, 5 AD11VAVA, I BRAHMA2VA, I. 375

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 palasa was produced, whence that (tree) has much juice, and (that) red juice \ for red, as it were, is flesh : with that quality he thus endows it. The khadira (stakes) are inside, and the pala^a 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 yonder - — there are twelve months, five seasons, these three worlds, and yonder sun is the twenty-first, and he is the A^vamedha, and this Pra^apati. Having thus completely restored this Pra^apati, the sacrifice, he therein seizes twenty-one Agnishomiya victims : for these there is one and the same performance, and this is the performance of the day before (the first Sutya).

Fifth Adhyaya. First Braiimajva.
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)1: the Bahishpavamana thereof is on four, the A/ya (stotras) on eight, the Madhyandina Pavamana on twelve, the Frtsht/ia (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 ^Tatush/oma, see p. 329, note 1.

3 76 SATAPATHA-BRAHMA7VA.

sixteen, the Arbhava Pavamana on twenty, and the Agnish/oma-saman on twenty-four (verses).

2. Now, some make its Agnish/oma-saman a Saman of four (verses), saying, ' It is neither an Agnish/oma,

nor an Ukthya V If they do so, let him (the Hotr/),

1 According to the practice here referred to, the Agnish/oma- saman would not consist merely of the one triplet (usually Samav. II, 53-4, i.e. the so-called ya^waya^Tziya triplet) ordinarily used for it, but of four different Samans, inasmuch as three of the triplets which may be used for the Uktha-stotras (of the Ukthya and other sacrifices) are added to that yagfiayagmya, triplet. In that case, however, the latter is not chanted to its own ' ya^waya^wiya ' tune, but the Varavantiya tune is used for all the four triplets. This practice is somewhat vaguely referred to in Ta.ndya.-Br. XIX, 5, 10-11. 'One Saman (tune), many metres (texts): therefore one (man) feeds many creatures. Verily, the Agnish/oma (saman) 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 Agnish/oma (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 Saman, many metres,' according to the commentary, refers to the Varavantiya tune as being employed, on this occasion, for the texts of the Ya-gniyagfliya,, the Sakamajva (II, 55-57, here the Calc. ed., by mistake, calls the second tune figured for chanting, like the first, Sakamana, instead of Varavantiya), the Saubhara (II, 230-2, where the Calc. ed., by mistake, omits the name Varavantiya), and the Taira^'a (II, 233-5 ; curiously enough, the TairasX-a is not mentioned, in La/y. St. VIII, 9-10, amongst the Samans that may be used for the third — or the Mkha.- vaka's — Uktha, but Sayawa, on Samav. II, 233, states distinctly, ' ia\xa.ska.?7i tr/tiyam uktham '). Whilst, as Uktha-stotras, the last three texts would usually be chanted in the ekaviw^a, or twenty- one-versed form, in the present instance, as part of the /^atush/oma, they would be chanted (along with the Ya^Tzaya^wiya) in the twenty- four-versed form. Thus, though an Agnish/oma 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 6'astras. In the Asv. St. X, 6, different alternatives are proposed for the chanting of the Agnish-

after reciting the Stotriya l (strophe) together, recite the Anuriipa (strophe) together : the Rathantara Pr/sh///a-saman -, the .Sastra containing the Rathan- tara (text), and the Agnish/oma sacrifice — thereby he makes sure of this world.

3. ' There are twenty-one Savaniya 3 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 Agnish/oma is completed, and the Vasativari water carried round, the Adhvaryu per- forms the Annahomas4 (oblations of food): the import of these has been explained. With twelve

/oma-saman in the ' Gotamastoma (i.e. Aatush/oma) antarukthya ' and the corresponding .Sastra, including apparently the employment of the Ya^waya^vJiya-saman either for all the four triplets, or for the Yagiiiyagmxa triplet alone with the respective Samans used for the other triplets ; different modes of recitation being thereby implied with regard to the Stotriya and Anurupa pragathas.

1 For the Agnimaruta-xastra, recited by the Hotrz' after the chanting of the Agnish/oma-saman, and containing, amongst various hymns and detached verses, the triplet which forms the text of the Stotra, i. e.

the ' Stotriya pragatha,' as well as a corresponding anti- strophe, the 'Anurupa pragatha,' 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 Samans, as well as four ' antistrophes ' which are thus ' recited together.'

2 Or, Pr/shMa-stotra, viz. the first stotra of that name at the midday-service, for which that Saman is used in the Agnish/oma sacrifice (part ii, p. 339, note 2).

3 That is, victims sacrificed on the Sutyas, 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.

Anuvakas (Vdf. 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 every-thing: thus it is for his obtaining and securing everything.

5. The central day is an ekavi^a day1 ; for the twenty-one- fold is yonder sun, and he is the A^va- medha : by means of his own Stoma he thus establishes him in his own deity, — therefore it is an ekaviw.ra day.

6. And, again, as to why it is an ekavi;;wa 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 ekavi^wa day.

7. And, again, as to why it is an ekavi^ca day ; — the ekavi#«a, 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 ekavi»«a as a firm foundation, that this is an ekavi?;«a day.

8. Now, as to the morning-service of this day. The Hot;-*, having recited as the A^ya (hymn2) in the Pahkti (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.

! Viz. 7?*'g-veda V, 6, forming the special feature of the A^ya-rastra at the Ajvamedha.

Soma-sacrifice l. And the Barhata Praiiga and the Madhu/7/andasa 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 Barhata and the Madhu/vfondasa Prauo;a. The morning-service is (thus) set right.

9. Then as to the midday-service. For the obtainment of the A^vamedha, the ati/7andas (verse, II, 22, 1), ' In the three troughs the buffalo drank the barley-draught,' is the opening verse of the Marutvatiya (.9astra) ; for outstanding, indeed, is this ati/7/andas (hypercatalectic verse) amongst metres, and outstanding is the A.svamedha 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' (ivYg-veda VIII, 2, 1-3) is the 'anu/£ara' (sequent triplet) : this same (triplet) is the constant

1 Viz. the A_§ya-sukta, i?/'g-veda III, 13, forming the chief part of the Hotr/'s A^ya-jastra, or first Sastra of the Agnish/oma, for which see part ii, p. 327 note.

2 The Barhata Praiiga, or Praiiga-jastra in the Br/hati metre, — being the one recited on the fifth day of the Pr/shMya-shar/aha (Ajv. St. 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 Prauga-jastra of the Agnish/oma, made up of the two hymns .tfzg-veda I, 2 and 3 which are ascribed to Madhu- /Mandas, and consist of nine and twelve verses, or together seven triplets. I do not understand why Harisvamin mentions ' Vayur agrega^ ' (? Va§\ S. XXVII, 31) as being the first triplet of the Madhu/Wandasa Praiiga, instead of I, 2, 1-3 ' vayav a yahi darxata.' — The Praiiga is the Hotr/'s second £astra of the morning-service, being preceded by the chanting of the first A^ya-stotra ; see part ii, P- 325-

connecting link of the one-day's sacrifice l. Having recited both the pahkti (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) fThe 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 Marutvatiya (-^astra).

10. Then as to the Nishkevalya (-^astra2). The Mahanamni (verses) are the Przsh///a (-stotra) ; and he recites them along with the anurupa (verses) and pragatha (-strophes), for the obtainment of all the objects of his desire, for in the Mahanamnis, as well as in the A^vamedha, are contained all objects of desire. Having recited the pahkti 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 anuX'ara of this .Sastra at the Agnish/oma. It is followed there by the Pragathas VIII, 53, 5-6 ; I, 40, 5-6 (read thus ! each two counting as one triplet) ; three Dhayya verses, and the Marutvatiya Pragathas 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 Marutvatiya iSastra, 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 Hotr/'s, Pr/sh/^a- stotra (see part ii, p. 339). Whilst, however, in the one-day's sacrifice, the Rathantara (or the Br/hat) saman is used for that stotra, the Mahanamni verses (see part iii, introd. p. xx, note 2), wiih the .Sakvara tune, are to be used as the Stotriyas on this occasion, and are therefore likewise to be recited by the Hot/-/ as Stotriya-pragathas (cf. Asv. VII, 12, 10 seqq.), to be followed up by the antistrophe (anurupa) — here consisting of the triplets I, 84, 10-12; VIII, 93, 31-3; I, II, 1-3 — and the Sama-pragatha, VIII, 3, 1-2.

fights with Vr/tra,' he inserts the Nivid in the
(hymn) of the one-day's sacrifice !. The midday-
service is (thus) set right.
11. Then as to the evening-service. The ati- /Wandas verse (Va£". S. IV, 25), 'Unto that god Savitrz within the two bowls (do I sing praises2),' is the opening verse3 of the Vai^vadeva (-jrastra 4) : the mystic import thereof is the same as of the former (ati/7/andas verse). The Anu/'ara5 (7?/g-veda I, 24, 3-5), ' Unto (abhi) thee, (the lord of treasures), O god Savitrz, (ever helpful we come for our share . . .),' contains (the word) ' abhi,' as a form (sign) of victory (abhibhuti). Having recited the Savitra (triplet, VI, yi, 4-6), 'Up rose this god Savitrz, 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 Arbhava (hymn, IV, 34), 'Tv'z'bhu, Vibhvan, Indra, Va^a, come ye to this our sacrifice . . . ,'

1 Viz. after the eighth verse of the hymn i?z'g-veda I, 32, the chief part of the normal Nishkevalya-jastra.

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 Arbhava-Pavamana-stotra, see
part ii, p. 361.
6 Ajv. «Sr. X, 10, 6 prescribes the ordinary anu^ara V, 82, 4-7 ; whence Sayawa on I, 24, 3 (-5) offers no indication of the ritualistic use of that triplet on this occasion.

4 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 Varuwa? . . . ,' he inserts the Nivid in the (hymn, I, 89) of the one-day's sacrifice. Thus as to the Vaisvadeva (-^astra).

12. Then as to the Agnimaruta1. Having recited the (hymn, VI, 7) to (Agni) VaLrvanara, '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 ^atavedas, '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 Gyotish/oma is a foundation.

13. For this (day) there are those sacrificial animals — ' A horse, a hornless he-goat, and a Go- mr/ga2,' fifteen ' paryaiigyas ' : the mystic import of these has been explained. Then these wild ones — for spring he seizes (three) kapi;7^alas 3, for summer sparrows, for the rainy season partridges : of these

1 Viz. the final 6astra of the evening-service, preceded by the chanting of the Agnish/oma-saman ; see part ii, p. 369.

2 See p. 298, note 4 ; p. 338, note 1.

3 The ' Kapiw^ala ' 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 ' Htaka '

(wild animals) also (the mystic import) has been
told 1.
14. Then those (victims) for the twenty-one (stakes). He seizes twenty-one animals for each of the (eleven) deities of the Seasonal offerings - ; 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 A^vamedha : ' 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 stake 3, 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 V&g. S., the com- mentator Mahidhara significantly remarks (Va^. S. XXIV, 20 ; cf. Katy. 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 (nigha«/u) and their comments (nirukta), grammar (vyakarawa), the Uhadivr/'tti, 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 A^aturmasya offerings, see p. 309. note 2.

3 This does not include the twelve ' parvahgyas ' tied to the horse's limbs, but only the horse and two other victims sacred to Pra^apati, 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 Pra^apati, and the seventeenfold (stoma) is everything, and the A^va-medha 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 A^vamedha is everything. Thirteen wild (beasts) he seizes for each interme- diate space, in order that he may gain and secure everything, for the year consists of thirteen months, and the Arvamedha is everything.

16. Now, prior to the (chanting of the) Bahishpa- vamana, they (the assistants of the Adhvaryu) bring up the horse, after cleansing it ; and with it they glide along for the Pavamana : the mystic import of this has been explained 1. When the Bahishpa- vamana 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, ' Hotr/, sing praises!' and the Hotrz sings its praises2 with eleven (verses, 7?zg-veda I, 163, 1-11) —

1 7. ' 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 : thus 3, 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. Asv. Sr. X, 8, 5.

3 Harisvamin explains ' tad vai ' as standing for ' sa vai ' (lihga- vyatyayena) — viz. that fifteenfold thunderbolt.

XIII EANDA, 5 ADIIYAYA, I BRAHMAJVA, 1 8. 385

order to smite for him whoever is to be smitten. — [AVg-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,

A

Varuwa, Aryaman, Ayu . . . ,' in the Adhrigu l (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 place 2, or lest they should suggest the plural by a singular 3. 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, ac- cording to Asv. X, 8, 7, is to be inserted either before the last formula of the litany, or somewhat further back — viz. before the formula ' shaaVi/w-SMtir asya vahkrayas,' ' twenty-six are its ribs ' — whilst our Brahma«a 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 ' vahkraya^ ' which is scarcely likely.

3 Harisvamin seems to take this to mean that as this verse is of the same nature as the formulas of the Adhrigu litany, he is to treat it as such, as otherwise, in reciting he would have to pronounce 1 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 ' shadvimsath asya vahkrayas,' where apparently ' esham ' 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 [44] C C

386 DATAPATH A-BRAHiMAiVA.

Second Braiimawa.

1. Having- uttered these two (verses), he pro- nounces what remains of the Adhrigu. ' A cloth, an upper cloth, and gold,' this is what they spread out for the horse J : 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 says 2 for the com- pleteness of union.

3. Whilst they are lying there, the Sacrificer addresses the horse (V&f. S. XXIII, 21), 'Utsakhya ava guda;;z 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 hun- dred 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.

8 Nirayatyiuvasya slsnam mahishy upasthe nidhatte ' vr^ha vagi retodha reto dadhatv ' iti mithunasyaiva sarvatvaya.

XIII KJtyJDA, 5 ADIIVAYA, 2 BRAHMAtfA, IO. 387

reply to the Brahman, ' Brahman, hey hey Brahman, thy mother and father play on the top of the tree. . .'

6. And the Udgatr/ addresses the favourite,
' Vavata, hey hey Vavata, turn upwards ! ' She
has a hundred noble-women (ra^anya) attending
upon her: these reply to the Udgatr/, ' Hey hey
Udgatr/, turn upwards!'
7. And the Hot;/ says to the discarded wife,

' Parivr/kta, hey hey Parivr/kta, when large meets

small in this a-whubhedl . . . ' — She has a hundred

daughters of heralds and head-men of villages

attending upon her: these reply to the Hotr/,

1 Hot;/, hey hey Hotr/, when the gods favoured the
lalamaofu , . . '
8. Then the chamberlain addresses the fourth wife, ' Palagali, hey hey Palagali, 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 Mahishi 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 Dadhikravan 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.

c c 2

Now (some) put the omentum of the Gomrzga and that of the hornless he-goat upon the horse and then take it (to the Ahavanlya), 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 Svahas l, 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 Hotrz asks the Adhvaryu (Va£\ S.
XXIII, 45), 'Who is it that walketh singly3?...'
He replies to him (ib. 46), ' Surya (the sun) walketh
singly. . . '
13. The Adhvaryu then asks the Hotrz (Va£\ S. XXIII, 47), ' Whose light is there equal to the sun ? ... ' He replies to him (ib. 48), 'The Brah- man (n.) is the light equal to the sun...'

14. The Brahman then asks the Udgatrz (Va^. S. XXIII, 49), ' I ask thee for the sake of knowledge, O friend of the gods [if thou hast applied thy mind thereto: hath Vishwu en- tered 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 Hotr/, prior to the binding of the victims to the stakes, see XIII, 2, 6, 9 seqq.

s 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 Udgatrz then asks the Brahman (Vag". 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 there- on?]' and he replies (ib. 52), 'Into five (things) hath the spirit entered, and they are estab- lished 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 east- wards to the Sacrificer. Having come to him, seated in front of the Havirdhana3 (shed), they sit down in their several places.

17. The Hotrz then asks the Adhvaryu (Va^. 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 HoW (ib. 55), 'Who, pray, is the tawny one (pisangila) ? [who is the kurupij-ahgila ? who moveth in leaps? who creepeth along the path?] and he replies (ib. 56), 'The tawny one is the uncreated (night)fl; [the kurupi-rarigila is the porcupine; the hare

1 Or, with the one limb (ekenahgena) which Mahidhara takes to mean 'with the mind, in mind.' Possibly 'asya' may have to be taken together with it — ' with the one body of his (Vishwu's).'

2 Or, man (purusha). The five things, according to Mahidhara, are the vital airs, or breathings.

3 That is, behind the uttaravedi, according to Katy. XX, 7, 12. * See XIII, 2, 6, 14 seqq.

5 Mahidhara takes ' a^a ' (the eternal) here as meaning either the

moveth in leaps; the snake creepeth along
the path].'
1.9. The Brahman then asks the Udgatr/ (Va^. S. XXIII, 57), 'Howmany kinds are thereof 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 Udgatr/ then asks the Brahman (Vaf. 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 (Va^. S. XXIII, 61), T 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 Maya ; cf. XIII, 2, 6, 17. Perhaps, however, 'a^a' 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 Adh- varyu enters the (Havirdhana), and draws Pra^a- pati's

(first) Mahiman cup (of Soma) in a gold vessel. The Puroru>£ formula1 thereof is (Va£\ S. XXIII, i ; Rtg-v. X, 121, 1), 'The golden germ was first produced...' And its Puro*nuvakya is (Va.^. S. XXIII, 63), 'Of good nature, self-existent at first (within the great ocean: I verily place the right germ whence is born Pra^apati).' — 'May the Hotrz offer to Pra^f apati : [of the Mahiman Soma (cup); may he relish, may he drink the Soma! Hotrz, utter the offering- formula!] is the Praisha (ib. 64). The HotW utters the offering-formula (ib. 65), 'O Pra^apati, none other than thee hath encompassed all these forms 2 ...; ' and as the Vasha/ is pronounced, he (the Adhvaryu) offers with (Vaf. 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 greatnessof thine there hath been in the heavens and the sun, to that greatness of thine, to Pra^apati, hail, to the gods3!] He does not repeat the Vasha/, for he offers the cup of Soma all at once.

1 That is, the preliminary formula, or formulas, preceding the ' upavama ' (' Thou art taken with a support ...').

2 See V, 4, 2, 9. s See XIII, 2, n, 2 with note.

Third Brahmaata.

The Vapa-Offerings.

i. Now as to the offering of the omenta. ' They should proceed with them singly up to the omentum of the Vairvadeva (victim)1 ; and when the omentum of the Vai^vadeva has been offered, they should thereupon offer the others,' said Satyakama Ca- bala ; ' for, doubtless, the All-Gods (Visve Deva/;) are all (sarve) the gods : it is in this way he gratifies them deity after deity.'

2. ' When the omentum of the Aindragna (victim) has been offered, they should thereupon offer the others,' said the two Saumapa Manutantavya ; ' 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 Vijve Deva^, Indra and Agni, and Ka, — the Vauvadeva, Aindragna, and Kay a victims, referred to in this and the following two paragraphs, belong to the jffaturmasya, or Seasonal victims, being amongst those tied to the fourteenth and sixteenth stakes. Though the text speaks only of one Vauvadeva &c. victim, there are really three such victims in each case. According to the views referred to in these paragraphs (cf. comm. on Katy. XX, 7, 23), the omenta of all the preceding victims (from the ' paryarigya ' onwards) up to the beginning of the Aaturmasyas, would be offered together after (or along with) the vapas of those of the respective victims (Vauvadeva &c.) specified in these para- graphs ; and along therewith the vapas of all the subsequent Seasonal victims. The deities to which this heap of omenta would be offered, would thus be either the Vuve Deva/*, or Indra and Agni, or Ka, as representing all the deities. Ajv. S. X, 9, 7, assigns the omenta of all the victims, except the three Pra^apatya ones, to the Vijve Deva^.

the others,' said 6ailali ; 'for, doubtless, Ka is Pra^apati, and behind Pra^apati 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 Seasonal] (victims), let them proceed by divid- ing (the omenta) into twenty-one parts V said Bhallaveya ; '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 Ya^wavalkya said, 'They should pro- ceed simultaneously with the (omenta) of Pra^apatiV (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 Havirdhana shed) and draws

1 See p. 309, note 2.

2 According to this view, the omenta of all the victims after the three first (Pra^apatya) ones, — i. e. beginning from the ' paryan- gya' animals (see p. 299, note 2) up to the end of the Jjfaturmasya, 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 Vauvadeva, Yaruwapraghasa, Sakamedha, and Mahahavis offerings, thus omit- ting the deities of the Pitryesh/i and the .Sunasiriya offerings.

s That is the first three victims, viz. the horse, the hornless he- goat, and the Gomr/ga.

Pra^apati's second Mahiman cup of Soma in a silver vessel. The Puroru/C' thereof is (Va^. XXIII, 3), ' He who by his greatness hath be- come the one king of the breathing and blink- ing 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 Anuvakya and Ya^ya are interchanged so as to (ensure) unimpaired vigour l, and the Praisha (direction to Hotrz) is the same (as that of the first cup). As the Vashaz* is uttered, he offers with (Vaf. 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 Pra^apati, to the gods, hail2].' He does not repeat the Vasha/ : 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 portions 3. Of (the blood of) the others 4 they make portions 4 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. s See XIII, 3, 4, 2-5.

4 This would he an alternative view. According to the scholl. on Katy. XX, 8, 1-3, this would seem to refer to the other Pra^a- patya victims, in which case one would, however, expect the dual here, as there are only two of them besides the horse.

XIII KANDA, 5 ADHYAYA, 3 BRAHMAA'A, II. 395

9. But concerning this, Satyaya^wi 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 Atiratra with all the Stomas, for him to obtain and secure everything, for the Atiratra with all the Stomas is everything, and the A^vamedha is every- thing.

10. Its Bahishpavamana (stotra) is in the Tnvrit (9-versed Stoma), the A<?ya (stotras) in the Pa/7/£a- dasa (15-versed), the Madhyandina-pavamana in the Saptadasa (17), the Frish//ia.s in the Ekaviwsa (21), the Tmlya Pavamana in the Tri^ava (27), the Agnish/oma-saman in the Trayastri»«a (33), the Ukthas in the Ekavitf^a (21), the Shodasin in the Ekaviwj-a, the night (chants) in the Pa;K'ada^a, the Sandhi (twilight chant) in the Trivrit (9). Whatever 6astra is (recited) for the second day of the PWsh//zya Shatfaha that is (used at) the Atiratra sacrifice x ; thereby he causes yonder (heavenly) world to prosper.

11. 'There are twenty-one Savanlya 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 (victims -) for twelve deities, — twelve months are a year, and the year is everything, and the Asva-

1 In the same way Axv. S. X, 4, 8 lays down the rule that the 6'astras of the second day are those of the fifth day of the Vytu//;a Pr/sh/Aya-shaa'aha ; cf. above, XIII, 5, 1, 7 seqq.

* See XIII, 3, 2, 3.

396 SATAPATHA-BRAHMAiVA.

medha is everything : thus it is for the sake of his obtaining and securing everything.

Fourth Brai-imajva.
Different Arrangements of the Chants of the A^vamedha.
i. Now, Indrota Daivapa 6a-unaka once per- formed this sacrifice for Caname^aya Parikshita, and by performing it he extinguished all evil-doing, all Brahman-slaughter ; and, verily, he who performs the Ajrvamedha extinguishes (the guilt incurred by) all evil-doing, all Brahman-slaughter.

2. It is of this, indeed, that the Gatha (strophe) sings, — ' In Asandlvat1, Caname^aya 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 days 2, and a (Tyotis 3 Atiratra : therewith (they sacrificed) for Bhimasena; — those same first two days, and a Go Atiratra : therewith (they sacrificed) for Ugra- sena ; — those same first two days, and an Ayus Atiratra : therewith (they sacrificed) for .SYutasena. These are the Parikshitiyas \ and it is of this that the Gatha sings, — 'The righteous Parikshitas, performing horse-sacrifices, by their righteous work did away with sinful work one after another.'

1 Lit., (in the city, nagarc, Harisvamin) possessed of a throne. Cf. Ait. Br. VIII, 21. '

2 Viz., as stated before, an Agnish/oma and an Ukthya.

■ As to the difference between the Gryotis, Go, and Ayus forms of the Agnish/oma sacrifice, see part iv, p. 287, note 2.

* That is, according to Harisvamin (and the Gatha), the brothers of (Ganame^aya) Parikshita, though one would rather have thought of his sons, the grandsons of Parikshit.

XIII KAA\DA, 5 ADIIYAYA, 4 BRAHMANA, 7. 397

4. Those same first two days, and an Abhi^it '

A

Atiratra, — therewith Para A/nara, the Kausalya king, once sacrificed : it is of this that Gatha sings, — 'A/nara's son, the Kausalya Para, Haira^ya- nabha, caused a horse, meet for sacrifice, to be bound, and gave away the replete regions.'

5. Those same first two days, and a Vlsvagit l Atiratra, — therewith Purukutsa, the Aikshvaka king, once on a time performed a horse(daurgaha)- sacrifice, whence it is of this that the JRtshi sings (J?ig-v. IV, 42, 8), — ' These, the seven AYshis, were then our fathers when Daurgaha - was bound.'

6. Those same first two days, and a Mahavrata 3

A

Atiratra, — therewith Marutta Avikshita, the Ayogava king, once performed sacrifice; whence the Maruts became his guards-men, Agni his chamberlain, and the Visve Deva// his counsellors : it is of this that the Gatha sings, — ' The Maruts dwelt as guards-men in Marutta Avikshita's house, Agni as his chamberlain, and the Virve Deva/z as his counsellors.' And, verily, the Maruts become the guards-men, Agni the chamberlain, and the Vii-ve Deva// the counsellors of him who performs the horse-sacrifice.

7. Those same first two days, and an Aptoryama4 Atiratra, — it was therewith that Kraivya, the Pa/H-ala king, once performed sacrifice, — for Krivis they formerly called the Pa;7/C'alas : it is of this that the

Gatha sings, — ' At Parivakra, the

1 Regarding the Abhi^it and Vijva^it, see part iv, p. 320, note 2. 1 Sayawa, differently from our Brahmawa, takes Daurgaha as the patronymic of Purukutsa (son of Durgaha). 3 See part iv, p. 282, note 5. * See part iii, introd. p. xx.

Pa;z/C'ala overlord of the Krivis seized a horse, meet for sacrifice, with offering-gifts of a hundred thousand (head of cattle).'

8. And a second (Gatha), — 'A thousand myriads
there were, and five-and-twenty hundreds, which the
Brahmawas of the Pa?H'alas from every quarter
divided between them.'
9. The Agnish/oma in the Trivrzt (stoma) ; the Ukthya in the PawZ'adasa ; and the third day, with the Uktha (stotras), in the Saptadasa ; the Sho^a^in (stotra) in the Ekaviw^a, the night (stotras) in the Pa7l£adasa, and the Sandhi (stotra) in the Trivrzt, — this is the (sacrifice) resulting in the Anush/ubh J : 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 Gatha sings, — ' Fourteen steeds did king Dvaitavana, victorious in battle, bind for Indra VWtrahan, whence the lake Dvaitavana (took its name).'

10. The (three) Pavamana (stotras) in the A'atur- vimsa. (stoma), and (those performed) by repetitions '2 in the Trivr/t ; the Pavamanas in the A'atu.y/C'atva- rlmsa. (44-versed stoma), and (those performed) by repetition 3 in the Ekaviwsa ; the Pavamanas in

1 Viz. inasmuch as, according to Harisvamin, all the Stotras amount together to 798 verses, which make twenty-five anush/ubh verses (of 32 syllables each) or thereabouts.

1 That is to say, all the remaining nine stotras of this, the Agnish- /oma, day, the so-called Dhuryas, viz. the A^-ya- stotras, the Przsh/^a- stotras, and the Agnish/oma-saman, in all of which the respective Stoma is obtained by repetitions of the three stotriya-verses.

3 In this, the Ukthya, day, this includes also the three Uktha- stotras, as being, as it were, the Dhuryas of the Hotrfs assistants

the Ash/a^atvari;;wa (48), and (those performed) by repetition in the Trayastriw.ra (33) up to the Agnish/oma-saman, the Uktha (stotras) in the Dva- tri«wa (32), the Sho^/a^in in the Ekaviw^a, the night (stotras) in the Pa^/*ada^a, and the Sandhi (stotra) in the Trivrst :

1 1. Suchlike is Vishwu's striding1, — it was there- with that Bharata Dau/zshanti once performed sacrifice, and attained that wide sway which now belongs to the Bharatas: it is of this that the Gatha sings, — 'Seventy-eight steeds did Bharata Dau/zshanti bind for the Wztra-slayer on the Yamuna, and fifty-five

near the Ganga.'

1 2. And a second (Gatha), — ' 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 Na^apit2, the Apsaras vSakuntala conceived Bharata, who, after conquer- ing 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.'

1 5. With the Ekaviwsa-stoma4 i^zshabha Yaf ?za-

(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 Vishwu, in his three strides, passes over wide distances, comm.

2 This, according to Harisvamin, is the name of Ka«va'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 Gatha sings, — ' When Rishabha. Ya^watura was sacrificing, the Brahman-folk, having received wealth at the Arvamedha, divided the offering-gifts between them.'

1 6. With the Trayastri;;wa-stoma .So^a Satra- saha, the Pa/H'ala king, performed sacrifice: it is of this that the Gatha sings, — 'When Satrasaha per- forms the horse-sacrifice, the Trayastriw.ra (stomas) come forth as (Taurva^a) horses, and six thousand mail-clad men '.

17. And a second (Gatha), — 'At the sacrifice of thee, K oka's father, the Trayastri?//.?a (stomas) come forth, each as six times six thousand2 (horses), and six thousand mail-clad men.'

18. And a third,— ' When Satrasaha, the PM-
/•ala king, was sacrificing, wearing beautiful garlands,
Indra revelled in Soma, and the Brahma&as became
satiated with wealth.'
19. .Satanika Satra^ita performed the Govi- nata (form of Ajvamedha), after taking away the

1 This seems to be Harisvamin's interpretation of the verse : — torva^a asva. gyesh//ie tarn api sr^yeran iti (?) Irayastrima stoma. udgaMZranti, sa hi .Sb«as trayastriwjjtn eva stoman trishv api divaseshu prayuhkte nanyan iti te udgaXvO/jantity aha, sha/ tu sahasrawi va.vmuia.rn ra.ga.putiC\na.m kava&nam a^vapalanam udirata iti vartate varshe prapta eva drash/avya//. The St. Petersb. Diet., on the other hand, construes ' trayastriwja/z ' along with • sha/ sahasrdm'=6o33 (? 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.

■ Koko nama nathaA, ke te asva udirata iti prathamaya/?/ gatha- yam uktam tad atrapy anuvartate ; teshaw tatra parima/zawz noktam atra sha/triwsad ajvasahasrawi rakshiwam anu/'arabhutany udgaX'X'/iantity aha; trayastriw^aj X'odirate shad dh\(l!) vaxxmnam padanetasu (?) ga/MVjantiti. Ilarisvamin.

XIII KANDA, 5 ADHYAYA, 4 BRAHMAiVA, 23. 4OI

horse of the KrUya (king); and since that time the Ka.ris 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 Pavamana (stotras) in the Aaturviw^a (stoma), and (those chanted) by repetitions in the Trivr/t ; — the Pavamanas in the A'atu.svC'atvariw.ra,

A

the A^ya (stotras) in the Ekavi^j-a, the Ukthas1 in the Tri/^ava, the Pr/sh/^as in the Ekaviwsa ; — the Pavamanas in the Sha/triw«a (36-versed), and (those chanted) by repetitions in the Trayastriw.ra (33)

A

up to the Agnish/oma-saman, the Ukthas in the Ekavi^va, the Shodfarin in the Ekavi#wa, the night (stotras) in the Pa»iada.sa, and the Sandhi (stotra) in the Trivet.

21. It is of this that the Gatha sings, — ' .Satan Ik a Satra^ita seized a sacrificial horse, in the neighbourhood, the sacrifice of the Kasis, even as Bharata (seized that) of the Satvats.'

22. And a second, — 'The mighty 6atanlka, having seized, in the neighbourhood, Dhrz'tarash/ra's white sacrificial horse, roaming at will in its tenth month, 6atanika 2 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 Pr/'sh/Aas, is not clear.

2 Perhaps we ought here to read ' Satra^ita.'

3 Unless the Gatha in the preceding paragraph (being in the Trish/ubh 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.

[44] D d

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 Brahmawa, of that the eastern region belongs to the Hotr/, the southern to the Brahman, the western to the Adhvaryu, the northern to the Udgatr/; and the Hotrz'kas share this alonij with them.

25. When the Udayaniya (completing offering) is finished, he seizes twenty-one barren cows, sacred to Mitra-Varuwa, the Visve Deva/z, and Br/haspati, with the view of his gaining those deities. And the reason why those sacred to Br/haspati come last is that Br/haspati 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 Udavasaniya (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 Par^anya, or to the Maruts, in the rainy season, six to Mitra and Varuwa in the autumn, six to Indra and Vishnu in the winter, and six to Indra and Brzhaspati 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 Br/hati (metre) consists of thirty- six syllables, and the heavenly world is established

upon the Brthati : and thus he finally establishes
himself, by means of the Brzhati metre, in the
heavenly world.

Sixth Adhyaya. First Brahmajva.

The Purushamedha, or Human Sacrifice.

1. Purusha Naraya«a desired, 'Would that I overpassed all beings ! would that I alone were every- thing- here (this universe) ! ' He beheld this five- days' sacrificial performance, the Purushamedha. and took it \ 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 Purusha- medha, or who even knows this, overpasses all beings, and becomes everything here.

2. For this (offering) there are twenty-three Dikshas, twelve Upasads, and five Sutyas (Soma- days). This, then, being a forty-days' (perform- ance), including the Dikshas and Upasads, amounts to a Vira^ -, for the Vira^ consists of forty syllables : [Va^. S. XXXI, 5.] :Thence3 Vira^ (f.) was born, and from out of Vira^ the Purusha.'

That is, according to Harisvamin, he brought its powers into play, and accomplished all his desires : — tatsadhanany upapadayat, tenayaw ya^anena samihitazw sakalaw sadhitavan ity arlha/i.

2 The Vira^-verse consists of decasyllabic padas, the most common form of the verse being oneof three padas(or thirtysyllables), whilst here the one consisting of four padas is alluded to, and Vira^-- verses of one and two padas likewise occur. There is also a parallel form of the Vira^-metre consisting of (usually three) hendeca-syllabic padas.

3 That is, from the Purusha ; cf. J?ig-v. S. X, 90, 5.

This, then, is that Vira^, and from out of that
Vira^* he (the Sacrificer) generates the Purusha,
the Sacrifice.
3. Now these (forty clays) are four decades ; and as to there bein^ 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 Purusha medha is everything : thus it is for the sake of his obtaining and securing ever) thing.

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 Trish/ubh (verse) consists of eleven syllables, and the Trish/ubh is a thunderbolt, and the Trish/ubh is vigour : with the thunderbolt, with vigour, the Sacrificer thus from the first repels evil.

5. On the Sutya (days) there are the (Savaniya) victims of the set of eleven :! (stakes), — the Trish- Aibh consists of eleven syllables, and the Trish/ubh is a thunderbolt, and the Trish/ubh is vigour ; with the thunderbolt, with vigour, the Sacrificer thus from the first repels evil.

1 Harisvamin supplies ' purve purusha/z ' (? former men, or the first seven purusha//, the seven ^?/shis).

2 That is, the day before the Soma-sacrifice.

3 ^ee III, 7, 2, 1 seqq.

XIII KAATA, 6 ADHYAYA, I BRAHMAJVA, 9. 405

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 Pra^apati, and Pra^apati is every- thing, and the Purushamedha is everything.

7. Now this Purushamedha is a five-days' sacri- ficial performance — the sacrifice is fivefold, the vic- tim is fivefold, and five seasons are a year : what- soever 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 Agnish/oma ; then (follows) an Ukthya, then an Atiratra, then an Ukthya, then an Agnish/oma: this (sacrifice) thus has light (^yotis1) on both sides, and an Ukthya on both sides (of the central Atiratra).

9. It is a five-days' (sacrifice), like a barley-corn in the middle - ; for the Purushamedha is these worlds, and these worlds have light on both sides — through Agni (the sacrificial fire) on this side, and through Aditya (the Sun) on the other : therefore it has light on both sides. And the Ukthya is food, and the Atiratra the body (self) ; and because there are these Ukthyas on both sides of the Atiratra, therefore this body is surrounded by food. And that Atiratra 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 Agnish/oma form of the Gyotish/oina 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 Agnish/oma ; and the Atiratra is the largest form of all.

4C6 SATAPATITA-BRAfTMAATA.

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 springseason1 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.

n. Then as to the body2. The first da)' 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 (Pra^apati) is identical with the Sacrificer on the one hand, and with the year on the other.

! Or, as to the self, viz. of Pra^apati (and the Sacrificer), which the sacrifice is supposed to reproduce.

XIII KAAY).\, 6 ADHYAYA, 2 URAUMAA'A, 3. 40;

Second Braiimaaa.

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 (si) 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 \irag and Trish/ubh metres), and is probably based on the way in which the victims are enumerated in the Va^asaneyi-sawhita, 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 Ka«</ikas (5-15) are made up of the names and deities of ten victims each, hence together of eleven decades ; whilst of the subsequent Ka«</ikas — k. 16 consists of twelve, ks. 17-21 often 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 lied to the central stake, after which eleven victims are tied to each of the other ten stakes. After these, amounting to 158 victims, the Saw/hita

of all food, for the Vira^" consists of ten syllables, and the Vira^ is all food \

4. Eleven decades - he seizes ; — the Trish/ubh consists of eleven syllables, and the Trish/ubh 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 cVagati consists of forty-eight syllables, and cattle are of £agata (movable) nature : by means of the (7agati he (the priest) secures cattle for him.

6. Eleven at each of the others ; — the Trish/ubh consists of eleven syllables, and the Trish/ubh is the thunderbolt, and vigour : with the thunderbolt,

enumerates twenty-six additional victims, which, according to Mahi- dhara (cf. Katy. 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 Pra^apati and belonging neither to the .Sudra nor to the Brahmawa 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) Pra^apatya victims are referred to in the Brahmawa, and that as the victims seized last of all. This circum- stance clearly characterises the last four victims of the Sawhita as not recognised by the Brahmawa ; 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 Sawhita subsequently to the composition of the Brahmawa. A similar inference will probably apply to the fourteen victims preceding the eight Pra^apatya ones, though all that can be urged against them is that they are not referred to in the Brahmawa.

1 Hardly, — and all food is vir&g (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.

XIII KANDA, 6 ADHYAyA, 2 BRAHMAJVA, IO. 409

with vigour, the Sacrificer thus repels evil from
about him.
7. Last of all he seizes eight ; — the Gayatri consists of eight syllables, and the Gayatri 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 Pra^apati, —
Pra^apati assuredly is the Brahman, for Pra^apati is
of the nature of the Brahman ' : therefore they are
sacred to Pra^apati.
9. When about to bring up the victims, he offers those three oblations to Savitr/, with (Va<r S. XXX, 1-5), 'God Savitrz, (speed the sacrifice, speed the lord of sacrifice unto his share)!' — ■ 'May we obtain that glorious light of the God Savitrt, (who shall inspire our prayers)!' — 'All troubles remove thou from us, O God Savitrz'; bestow unto us what is auspicious!' He thus pleases Savitra, and thus pleased with him, he (Savitrz) impels (speeds) those (sacrificial) men, and he seizes them impelled by that (Savitrz).

10. P'or the priesthood he seizes a Brahma^a, for the Brahma^a is the priesthood : he thus joins priesthood

to priesthood 2 ; — for the nobility he seizes a Ra^anya, for the Ra^anya is the nobility : he thus joins nobility to nobility ; — for the Maruts (he seizes) a Vai^ya, 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 Pra^apati ip, 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 .Sudra, for the .Sudra 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.

1 1. 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.

1 2. By means of the Purusha Naraya^a (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, Va^. 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-sukta, 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 die oblations. Perhaps, however, Vak may be intended from whom Pra^apati, in the beginning, produced die 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 divinities 2, 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 Trish/ubh consists of eleven syllables, and the Trish/ubh is the thunderbolt, and vigour : with the thunderbolt, with vigour, the Sacrificer thus repels evil from within.

16. The Udayaniya (concluding oblation) having been completed, he seizes eleven barren cows, sacred to Mitra-Varuwa, the Visve Deva//, and Br/haspati 3, with the view of winning these deities. And as to those of Brz'haspati being last, — Br/haspati 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 ' sawsthapaya ' (instead of ' do not kill/ St. Petersb. Diet., though, practically, it would, of course, come to the same thing), — Purusha, etan purusha- pajun ma sawtish/ipa^, udahnayadikany ahgany esham ma k/z'tha ityartha/z; yadi sawsthapayishyasi tata/z jeshabhakshanukare/za loke *pi purusha/z purusham bhakshayishyati ta£ Hyuktam ity abhipraya/^. 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.

Viz. three for each of the first two deities, and five for Br/has-
pati.

17. And as to why there are eleven of them, — the Trish/ubh consists of eleven syllables, and the Trish/ubh is the thunderbolt, and vigour : with the thunderbolt, with vigour, the Sacrificer thus repels evil from within. The Traidhatavt is the final offering (Udavasamya) : the mystic import is the same (as before ').

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 Brahmawa, but including the men, of that the eastern quarter belongs to the Hotrz, the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgatrz ; and the Hot^/kas share this along with them.

19. And if a Brahniawa performs the sacrifice, he should bestow all his property in order to obtain and secure everything, for the Brahmawa is every- thing, 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-Naraya//a (litany, viz. Vag". 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-Naraya/ja (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. Manava-Dh. VI, 38 ; Baudhayana-Dharmas. II, 17, 26.

XIII KAAYJA, 6 ADHYAYA, 2 BRAHMAATA, 20. 4 1

!

be able to afford. But, indeed, this (sacrifice) is not to be imparted to any and everyone, 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 ma)- be dear to him, but not to any and every one.

The (Symbolical) Victims of the Purushamedha'.

I. 1. To the priesthood (he consecrates) a Brahma/Ja — 2. To the nobility a Kshatriya — 3. To the Maruts a Vauya — 4. To penance (hardship, tapas) a 6'udra — 5. To darkness a thief — 6. To hell a man-slayer — 7. To evil a eunuch — 8. To barter an unchaste woman (ayobhu 2) — 9. To desire a harlot (pumskaib)— ~ 10. To the shriek (atikrush/a) a minstrel (magadha)— 11. To dancing a herald (bard, suta) — 12. To singing an actor (jailQsha) — 13. To the law a counsellor (sabha^ara) — 14. To joking a timorous man — 15. To fun (narma) a chatterer — 16. To laughter (hasa) an artizan (kari, ? singer of praises) — 17. To pleasure (dnanda) a woman's friend — 18. To enjoyment a maiden's son — 19. To skili 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 (pau%-ish//$a) — 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. Vag\ S. XXX, 5-22.

2 ? The patronymic, or matronymic, of this, ' ayobhava ' is said to be the son of a .budra from aVaijya woman.

3 Or, as Mahidhara takes 'subhe vapam.' to well-being the seed- sower — einen Samann dem Gedeihen, Weber.

41 4 SATAPATIIA-BKAIIMAJVA.

Nishada ' — 33. To the man-tiger (? werwolf) a mono-maniac — 34. To the Gandharvas and Apsaras a roving outcast (vratya) 35. To the teams (? prayu^) a madman — 36. To serpents and demons a blockhead (? apratipad) — 37. To dice a gambler — 38. To impassibility 2 a non-gambler — 39. To the devils

(pi.ya£as) a female cane-worker (basket-maker) — 40. To the hobgoblins (yatu- dhana) 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 (prakamodya) 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 a dwarf — 5. To the doors a lame one 5 — 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 — n. 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

J One of the wild aboriginal tribesmen.

2 ? iryata, lit. the state of one requiring to be roused.

3 ? 'envy ' St. Petersb. Diet, (araddhi).

4 The meaning of ' utsada' is doubtful ; it might be ' removal,' only the etymological meaning of 'ut-sad' having probably suggested the combination.

5 Mahidhara takes 'srama' in the sense of one affected with ophthalmia (cf. srava) : in both senses the association of ideas is intelligible, though apparently (as in other cases) of a jocular nature.

5 Or, the assistant of a charioteer, according to Mah. and Say.
(cf.V, 3).
XIII KA.WDA, 6 ADIIYAYA, 2 l'.RAIIMAA'A, 20. 415

a fire-kindler — 3. To the sun's sphere a sprinkler (anointer of a king) — 4. To the highest heaven a distributer (of portions) — 5. To the world of the gods a carver (of portions) — 6. To the world of men a scatterer (? seasoner]) — 7. To all the worlds a pourer out (of drink 2) — 8. To decay and murder a churner 3 — 9. To the (animal) sacri- fice (or, sacrificial essence) a washer-woman — 10. To concu- piscence 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

doorkeeper 4 — 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 distributer (of portions ; cf. IV, 4) — 10. To wrath one who makes iron red-hot — n. 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. ToYama (the god of death) a barren woman — 9. ToYama5 one who bears twins — 10. To Atharvan one who has miscarried —

1 1. To the sawvatsara (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 idavatsara (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 7?zbhus a furrier — 7. To the Sadhyas a tanner — 8. To the lakes a fisherman (dhaivara) — 9. To stagnant (waters) a boatsman — 10. To pools a Bainda6 — 11. To reed-marshes one living on dried meat (or fish).

1 Mahidhara takes ' prakaritr*" in the sense of ' viksheptr*" ; Say. in that of ' sower of discord.'

2 ? Say. makes ' upasektr/' a composer of feuds (!).

3 ? ' a stirrer up of discord,' Say.

4 Thus also Mahidhara; charioteer, Say.; cf. Ill, 11.

5 Yami, Taitt. Br.

6 According to Mahidhara, a wild tribesman (inhabitant of the jungle) ; ' one living by the net,' Say.

41 6 SATAPATHA-BRAHMAAW.

VIII. i. To the opposite bank a • margara ' ' — 2. To the near bank a fisherman (kevarta) — 3. To shallows an Anda 2 — 4. To uneven (? deep) places a fisher (mainala) — 5. To sounds (svana) a Parwaka — 6. To caverns a Kirata (woodman) — 7. To mountain- ridges a Gambhaka 4 — 8. To the mountains a Kimpurusha 5 — 9. To loathing a Paulkasa8 — 10. To colour a worker in gold (cf. I, 23) — 1 1 . 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.

1, 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 Krna. (-die) one who takes advantage of mistakes in the game8 — 10. To the Treta (-die) ot.e who plays on a (regular) plan9 — 11. To the Dvapara (-die) one who plans to over-reach9 (his fellow-player).

X. 1. To the Askanda ,0 (-die) a post of the gaming-room " —

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 Aaraka-teachcr — 6. To evil (cf. I, 7) a robber — 7. To the echo a reviler — 8. To the noise a

1 ' The son of a m/'zgari (? huntsman),' Mahidhara ; ' one who catches fish with his hands,' Say.

2 According to Mahidhara, the maker of ' bandhanani (? strings. or dams) ; ' — according to Say., one who catches fish by means of dikes.

3 ?A Bhilla (Bheel, mountaineer, woodman); — one catching fish by means of feathers (par;;a), Say.

4 Apparently a man of a voracious, flesh-eating tribe. 6 Apparently a low, despicable man.

6 Explained as one of very low birth, or more particularly, as the son of a Nishada from a Kshatriya woman.

7 Lit. a cutter away (? a spendthrift).

8 Thus Mahidhara explains ' adinavadam. ' ; ' one who works for his fellow-player's ruin,' St. Petersb. Diet.

* 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 Kali. On these dice see part iii, p. 106, note 1.

11 Explained as a jocular expression for the habitual frequenter of the gambling-house.

XIII K\.\DA, 7 ADHYAYA, I BRAI1MAJVA, I. 417

growler — 9. To the end (anta) a babbler — 10. To the endless a dumb one — 11. To articulate sound (.rabda) 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 x (?) — 9-1 1. To power a village-headman, an astrologer, and a herald (? abhikrojaka).

XII. (Added to those at the second post) : — 1-3. To dancing (I, 1 1) 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 A'aWala (outcast) — 8. To the air a staff-dancer " — 9. To the sky a bald-headed one — 10. To the sun a yellow-eyed one — 11. To the stars one of variegated colour- — 1 2. To the moon a leprous one (kilasa, 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 loo 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 .Sudras nor Brahmawas, and are sacred to Pra^apati ; — 23. A minstrel (magadha, I, 10) — 24. A harlot (puwj/'ali, cf. I, 9) — 25. A gambler (I, 37) — 26. A eunuch (I, 7) : — these (also are to be) neither .Sudras nor Brahmarcas, and are sacred to Pra^apati.

Seventh Adiiyaya. First Braiimaa^a.

The Sarvamedha, or All-Sacrifice.

I. Brahman Svayambhu (the self-existent, n.) was performing austerities3. He said this much, —

1 St. Petersb. Diet, conjectures ' To lust a sportive woman
(? dancer or singer).'
2 ' Vawjanartin ' explained by Mahidhara as one who practises dancing by means of a bamboo-staff (vamserw nartana^ila) ; by Say. as one who makes his living by dancing on the top of a bamboo-staff (va/wjagranr/tta^ivin) ; hardly a 'family-dancer,' Monier-Williams.

8 Cf. J. Muir, Orig. Sanskrit Texts, vol. v, p. 372.

[44] E e

41 8 ^ATAPATHA-BRAHMAiVA.

' 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, accord- ingly, 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 essences * 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 Vira^ consists of ten syllables, and the Viraf 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 Agnish/ut Agnish/oma2, for the sake of his gaining and winning all the gods, for the Agnish/ut Agnish/oma 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 Puroru/C* 3 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 Soina-sacrifice (ekaha) of the Agnish/oma order, arranged so as specially to promote the praise of Agni. In the same way the next three ekahas are intended to honour special deities.

3 That is, the formulas preceding the ' upayama ' (' Thou art taken with a support, &c.,' cf. part ii, p. 259, note 1) or formula with which the cup of Soma is drawn.

XIII KAA'DA, 7 ADIIVAYA, I BRAHMAWA, 9. 419

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 Puroru/' formulas pertain to Indra, in order that everything should pertain to Indra.

5. The third day is a Suryastut Ukthya, for the sake of his gaining and winning all the gods, for Surya is all the gods. The cups of Soma pertain to Surya, and so do the Puroro£ formulas pertain to Surya, in order that everything should pertain to Surya.

6. The fourth day is a Vai^vadeva, for the sake of his gaining and winning all the gods, for the All-gods (Virve Deva/^) are all the gods. The cups of Soma pertain to the All-gods, and so do the Puroru/£ formulas pertain to the All-gods, in order that everything should pertain to the All- gods.

7. The fifth day is a central Asvamedhika1 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 Paurusha-
medhika2 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 Aptoryama, 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. s That is, an Atiratra, cf. XIII, 6, 1, 9.

E e 2

420 SATAPATHA-BRAHMAATA.

inanimate. Of those with omenta he offers the omenta, and of those without omenta they throw down pieces cut out of the skin 1J 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 Triz/ava one2, for the Triwava (stoma) is the thunderbolt, and by means of the thunderbolt, indeed, lordship (kshatra) is gained : by means of the thunderbolt he thus gains lordship.

ii. The ninth day is a Trayastri^-fa one3, for the sake of his gaining a foothold, for the Trayas- trimsa. (stoma) is a foothold.

12. The tenth day is a Visva^it Atiratra with all the Prtsh/S&as 4, for the sake of his gaining and winning everything, for the Virva^it Atiratra with all the Przsh///as 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 Brahma/za, but including land and

1 Lit., ' after cutting (pieces) out of the skin they throw down.'

2 That is, one on which the Triwava (thrice-nine-versed) Stoma is used in chanting.

3 That is, one on which the thirty-three-versed hymn-form is used.

* For a Soma-sacrifice with all the Prj'shMa-samans, see part iii, introd. p. xx seqq. On the two kinds of \\s\pgit ekahas, the Agnish/oma and the Atiratra Vijva^it, see part iv, p. 320, note 2.

men, of that the eastern quarter belongs to the Hot;/, the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgatrs; and the Hotrzkas share this along with them.

14. Vi^vakarman 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 Ka^yapa who officiated in his sacri- fice, and it was concerning this that the Earth ' also sang the stanza ; — ' No mortal must give me away ; thou wast foolish, Yiivakarman Bhauvana : she (the earth) will sink into the midst of the water ; vain is this thy promise unto Ka-syapa.'

Eighth Adhyaya. First Brahmaaa.

Funeral Ceremonies.

I. They now2 do what is auspicious for him. They now prepare a burial-place (sma.s'ana 3) for him,

1 Or, the ground, which Vuvakarman 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 Agni^it, or builder of a fire-altar, but also to others.

3 Yaska (Nir. Ill, 5) resolves this word into ' .rman ' (body) + 'jayana' (couch); whilst Prof. Weber, Ind. Stud. I, p. 189, proposes ' ajman ' (stone) + ' jayana ' (couch). The jma^ana, 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 (sava), and for that (corpse) food (anna) is thereby prepared, hence ' savanna,' for, indeed, ' savanna ' is what is mystically called ' smasana.' But ' smasa/z ' also are called the eaters amongst the Fathers, and they, indeed, destroy in yonder world the goocl deeds of him who has had no sepulchre prepared for him : it is for them that he prepares that food, whence it is ' smasanna,' for ' smasanna ' is what is mystically called ' smasana.'

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 passed 2), as thereby one causes the sin to pass into oblivion. If they do remember3, —

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 corres- ponding rule, Katy. Sr. XXI, 3, 1 (pitr/medha/> sawvatsarasmr/tau), 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. Delbriick, Altind. Syntax, p. 351 translates the passage. For the subject of the verb ' they remember it,' Prof. Delbriick supplies ' pitara/;,' i. e. the dead man's deceased ancestors, instead of the living people, which seems rather improb- able. The comment is very corrupt, but it makes at least some allusion to 'people's talk': — na srutl/i .rrutyabhavas (taw) tena X'irakaratfena aghawi papakarawa/w gamayati, £irat sma.sana.rn kurva- sra.ra.nam (? kurvata// sra.va.nam) ^anavado * pi na j/v>/otity (!) artha//.

1 In this way Ilarisvamin, as well as the scholiasts on Katy. 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 Nakshatra \ 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 Svadha, and the Svadha is the food of the Fathers : he thus places him along with food, the Svadha ; — or in (the month of) Magna, thinking, ' Lest (ma) sin (agha) be in us ; ' — or in summer (nidagha), thinking, ' May thereby be removed (ni- dha) our sin (agha) ! '

5. Four-cornered (is the sepulchral mound). Now the gods and the Asuras, both of them sprung from Pra^apati, 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 A sura nature, the Easterns and others 2, (make them)

1 That is, a lunar mansion consisting of a single star, such as A~itra and Pushya (in contradistinction to such in the dual, as Punarvasu and VMkhe, and to those in the plural number, as the Krj'ttikas). 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 com- mentary (Ind. Off. 149) terminates at this place.

2 Ya asurya^ pnUyas tvad ye tvat parima«</alani (jmaranani kurvate), — Prof. Weber, Ind. Stud. I, p. 189, takes this in the sense of ' part of the pra/t-ya, the asurya^ pra^a// 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 southern l, 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 him- self in the regions, and by means of the other body 2 (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.

A

the non-Aryan portion of them), have round j-majana.' 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 judraws tvad yaws tvat, ' 6'udras and others,' or ' .Sfidras 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.

XIII KANDA, 8 ADIIYAVA, I RRAHMA.VA, 9. 425

8. And some, indeed, say, ' Let him make it on a counter-cutting ' in ground inclined towards the south, for such (a tomb) indeed becomes rising sin 2.' 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 forward 4, 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 j^z'shis 8 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 clos- ing 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 south- ward 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 south- ward inclined ground as naturally rises towards the south. The St. Petersburg Diet, suggests 'steep bank (escarpment), or side (of a hill).' Katy. XXI, 3, 15 (kakshe) seems also to imply some- kind of hollow ground, surrounded by bushes and trees. That is, apparently, lightened, or improving, sin.

1 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.

6 That is, apparently, such a lake as never dries up.

e That is, Ursa major, the Great Bear, or Charles's Wain.

426 SATAPATIIA-BRAHMAJVA.

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.

1 1. Whilst being secluded it should have the sun shining on it from above] : 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.

] 2. Let him not make it where it would be visible from here 2, for assuredly it is beckoning, and another of these (members of his family) quickly follows (the deceased) in death.

1 3. Let there be beautiful objects 3 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, Katy. XXI, 3, 15 comm.

• That is, from the village, cf. Katy. XXI, 3, 18.

1 Or, beautiful ground (^itra). According to the comments on Katy. 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 the)' 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 viri#a (Andropogon muricatus) and other grasses, for thus the Fathers' share in this (earth) is not excessive l ; and he also thereby makes (the deceased's) sin to be restricted 2.

16. Let him not put it near (where grows) Bhumipai'a3, or reeds, or Airnagandha. 4, or Adh- ya^tfa, or Pr«nipar#! ('speckled-leaf,' Hemionitis cordifolia) ; nor let him make it near either an Arvattha (Ficus religiosa), or a Vibhitaka (Termin- alia bellerica), or a Tilvaka (Symplocos racemosa), or a Sphur^*aka (Diospyros embryopteris), or a Haridru (Pinus deodora), or a Nyagrodha (Ficus indica), or

1 Whilst ilieir share would have been excessive, if all the ground covered with vegetation were assigned to them. It is also worthy of note that Katy. 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 Bhumipaja) the Vi^akha, explained by the commentator as identical with 'durva' ; and Sir H. M. Elliott, Races of the N. W. Province of India, II, p. 303, remarks, on the Dub 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 Zamindars 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 Ajvagandha (lit ' horse- smell,' Physalis fiexuosa).

any other (trees) of evil name1, so as to avoid (such) names from a desire of good luck.

1 7. Now as to the order of procedure. For an Agni/'it (builder of a fire-altar) one makes the tomb after the manner of the fire-altar ; for when a Sacri- ficer 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 Agni/'it after the manner of the fire- altar, it is thereby he completes the AgniMtyk.

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 (variyas) behind 2, for what is (left) behind is off- spring : he thus makes the (dead man's) offspring more excellent 3 (variyas) ;■ — and broader on the left (north 4 or higher, uttara) side, for the later (uttara)

1 The commentator, on Katy. XXI, 3, 20, and V&g. S. XXXV. 1, instances the jleshmantaka (' antiphlegmatic,' i. e. Cordia latifolia or myxa) and the kovidara (' bad for splitting,' Bauhinia varie- gata ; 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.

' Or, perhaps, more extended, more numerous or prosperous.

* 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 way ' ; 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 hand 2, the Fathers are the world of plants, and amongst the roots of plants they (are wont to) hide ; and, on the other 2, (he does so) lest he (the deceased) should be separated from this (earth).

Second Braijmaata.

1. Now, some bank up (the sepulchral mound) after covering up (the site). The gods and the Asuras, both of them sprung from Pra^apati, 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 g\ angulas (thumb's breadths), and each of the latter one man's length minus 9J angulas. See comm. on V£g. 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. Delbriick, 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 basin l 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 palasa (Butea frondosa) branch — what the sweeping (signified) on that occasion 3, that (it does) here— with (Va^. S. XXXV, 1), 'Let the niggards avaunt from hence, the perverse scorners 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 ' X-amu ' 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, l, 12 seq. ' The enclosing-stones are the womb : he thus encloses the seed here sown in a womb. . . And, again, the (iarhapatya hearth is this (terrestrial) world, and the enclosing- stones are the

waters : he thus surrounds this world with water.'

3 Viz. in building the Garhapatya hearth (VII, 1, 1, n seqq.); no such sweeping taking place in preparing the site for the Ahavaniya (W, 3, 1, 7).

be of the world of the seasons, the days and
nights ; —
4. 'May Yama grant him an abode;' — for Yama lias 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 (Va^. S. XXXV, 2), 'May Savitrz vouchsafe for thy bones a place in the earth!' — Savitrz 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 left '-', he ploughs the first furrow with (Va£\ S. XXXV, 3), 'May Vayu purify!' along the north side (along the cord) towards the west3; with, 'May

1 Viz. that used in sweeping the Garhapatya, 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).

5 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.

Savitrz purify!' along the west side towards
the south; with, 'With Agni's lustre!' along
the south side towards the east; with, 'With
Surya'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 (yafus), 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) side 2 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 Braiima.va.

1. He then sows (seed) of all (kinds of) herbs: what the all-herb (seed signified) on that occasion 3, that (it does) here. With many (verses 4) he sows

1 The Sacrificer's body (trunk) or self, like that of Pra^apati, is as usual identified with the year (Father Time).

2 Or rather to the south-west side, whilst at the Agni^ayana (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.

* 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).

XIII KANDA, 8 ADHYAYA, 3 BRAHMAATA, 3. 433

that (former seed), with a single one this, — he thus keeps the divine separate from what belongs to the Fathers— with (V4f. S. XXXV, 4), 'On the A.yvattha tree is your abode, on the Par?/a 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 age l.

2. He then pours out that (jarful of bones 2) ; 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 Va^. S. XXXV, 5-6,] ' May Savitrz deposit thy bones in the mother's lap,' — Savitrz 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 Pra^apati 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. Mahidhara on Va^. S. XII, 79.

2 On burning the dead body, immediately after death, the cal- cined bones were carefully collected and kept in an earthen vessel; cf. p. 117, note 3.

3 Or, in a place near water. The Sawhita adds (either before or after the dead man's name), ' May he (Pra^apati) burn away our sin ! '

[44] F f

the water, indeed, is this (terrestrial) world : he thus places him in the deity Pra^apati, in the world nioh 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 (Va£\ 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 (Va/r. S. XXXV, 8-9), ' Propitious be the wind unto thee, propitious the heat of the sun; propitious be the bricks; pro- pitious 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 every- thing fit itself to him, and be auspicious for him.

6. Now thirteen unmarked 2 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 'pitrzyana,' 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 Agni/C-ayana, 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 restricted *. 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 Brahmawa reaching up to the mouth, for a woman up to the hips, for a Vaijya up to the thighs, for a 6udra 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.
F f 2
4^6 SATAPATHA-BRAHMA2VA.

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, uttarata/;) of it. — that is offspring : they thus hold the (deceased's) offspring upwards (uttarata/^). Do not let him throw it down either after holding it up, or after bringing it ; but let him set it up in the house ' : 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 Avaka-plants 2 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 Braiimajva.

1 . They now fix pegs round it 3, — a Pala-fa (Butea frondosa) one in front, — for the Pala.ra is the Brahman (n.) : he thus makes him go to the heavenly world with the Brahman for his leader ; — a 6aml (Prosopis spicigera) one on the left (north corner), in order that there may be peace (yam) for him ; — a Varawa (Crataeva Roxburghii) one behind, in order that he may ward off (varaya) sin from him ; —

1 That is, fix it so as to stand upright, by means of a bambu stick to which it is tied. Cf. Katy. 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 ' Avaka-plant ' instead of ' lotus-flower ').

s According to Katy. 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 Vrztra-peg l on the right (south corner) for sin
not to pass beyond.
2. On the right (south) side they then dig two somewhat curved (furrows 2), and fill them with milk and water, — these, indeed, are two inexhaustible streams (that) How 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 rivers 3.

3. They * throw three stones each (into the northern furrows), and pass over them, with (Va^\ S. XXXV, 10; &g-v. X, 53,8): 'Herefloweth the stonv 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 Apamarga plants 5 — they thereby wipe away (apa-marg) sin —

1 The exact meaning of ' vr/tra-janku ' is doubtful. Katy. St. XXI, 3, 31 has ' deha-jahku ' 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 Brahma«a — ' Soma, in truth, was Vr/tra : the mountains and stones are his body ; ' whence he makes ' m''tra'=' ajman ' (stone).

2 Or narrow trenches or ditches — ku/ile karshu, Katy. 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.
6 Lit. 'cleansing-plants' or ' wiping-plants,' Achyranthesaspera ; also called the burr-plant (Birdwood), a common hairy weed found all over India, and much used for incantations and sacrificial purposes.

with (Va^. S. XXXV, u), 'O Apamarga, 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 (Va<r. 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 ox 1, 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 from 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 anustarawi-cow slain at the funeral sacrifice, whereby the deceased is supposed to be led safely — across the river Vaitarawl (Styx) ; see Say. on Sha</v. 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 Katy. XXI, 4, 24 the ceremony of taking hold of the tail is performed with the verse, Va£\ 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 ! '

XIII K.KNDA, 8 ADHVAVA, 4 BRAhMAJVA, IO. 439

7. They proceed (towards the village) muttering this verse (Vaf. S. XXXV, 14), ' From out of the gloom have we risen1 . . .' — 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 Varawa wood round it, he offers, by means of a sruva-spoon of Varawa wood, an oblation to Agni Ayushmat '-, for Agni Ayushmat rules over vital power : it is of him he asks vital power for these (the Sacrificer's family). [Va^. S. XXXV, 16,] ' Thou, Agni, causest vital powers to flow: (send us food and drink, and keep calamity far from us),' serves as in- vitatory formula.

9. He then offers, with (V$g. 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 Dakshiwa, 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.

■ I.e. imbued with vital power, long-lived.

ii. 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 bricks]) in the case of one who keeps up a sacrificial fire,' say some, ' they are just what those pebbles used at the Agnyadheya are V ' 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, he 3 deposits it (midway) between (the grave and the village), with (Va^. 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 har- vests, 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. ' See II, 1, i, 8 seqq.

Viz. the Adhvaryu, according to Malndhara on Vag. S. XXXV, 15. According to Katy. 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 Vag\ Sawhita. 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 Ka«</a, or because he really wished it to be done after the performance of the offering. It is scarcely necessary to assume that this Ka;;</ika is a later addition, perhaps based on the Kawva recension.

XIV KAiVDA, I ADHYAYA. I BRAHMAATA, 5. 44 I

FOURTEENTH KAN DA.

THE PRAVARGYA.

First AdhyAya. First Brahmaata.

1. The gods Agni, Indra, Soma, Makha, Vishwu,
and the Viive Deva/;, except the two Asvins,
performed a sacrificial session *.
2. Their place of divine worship was Kuru- kshetra. 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 be- come 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. Vishftu 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) : ' as ' (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, ' Vish/m is the most excellent of the gods.'

6. Now he who is this Vishwu is the sacrifice ; and he who is this sacrifice is yonder Aditya (the sun). But, indeed, Vishmi 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 daringf to attack him, the gods sat themselves down all around him.

8. Then the ants said — these ants (vamri), doubt- less, were that (kind called) ' upadika * ' — ' 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 enjoy- ment 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 Vishwu's head.

10. It fell with (the sound) ' ghrzn ' ; 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) ' gh/'/n,' therefrom the Gharma 2 (was called) ; and inasmuch as he was stretched out (pra-vr/^), 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.

1 That is, the draught of hot milk boiled in the Mahavira pot, and hence often used as a synonym for the latter or the Pravargya.

(mahan vira//) has fallen : ' therefrom the Mahavira pot (was named). And the vital sap which flowed from him they wiped up (sam-mr/V) with their hands, whence the Samra^1.

1 2. 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 encom- passing him,

he became (possessed of) that glory of his. And, verily, he who knows this becomes (possessed of) that glory which Indra is (pos- sessed of).

13. And Makha (sacrifice), indeed, is the same as Vishwu : 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 Vishwu, the (Soma-) sacrifice, they then divided amongst themselves into three parts : the Vasus (received) the morning-pressing, the Rudras the midday-pressing, and the Adityas 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.

s 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 Virve Deva/z the third pressing.
17. The Gayatri (received) the morning-pressing, the TrishAibh the midday-pressing, and the c7agati the third pressing. The gods went on worshipping and toiling with that headless sacrifice.

18. Now Dadhya«>6 Atharva^a knew this pure essence \ 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 Arvins, — ' Verily, Dadhya/)/* Atharvawa 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 Sacri- fice,— 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

' 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 Dadhya/7/6 Atharva«a, 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) ;

*l. And whilst not coming; into contact with 6udras and remains of food ; for this Gharma is he that shines yonder, and he is excellence, truth, and light : but woman, the 6udra, 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, Aditya (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 dakshi^a 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 dis- charge 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 Asuri used to say, — One rule the gods indeed keep, to wit, the truth : let him therefore speak nothing but the truth.

Second Braiimaaa.
The making of the Pot.
1. He equips (the Mahavira) with its equip-
ments ; — inasmuch as he equips it therewith from
this and that quarter, that is the equipping nature
of the equipments : (sambhara) : wheresoever any-
thing of the sacrifice is inherent, therewith he
equips it 2.
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-bhr/7

2 Pravargya being masculine, the original would, of course, have 1 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 Mahavira,

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) side \ — for the north is the quarter of men ; — on (the skin) with its neck- part to the east 2, 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 strength 3 : with strength, with vital sap, he thus supplies and completes it.

5. Or of Vikahkata (Flacourtia sapida) wood ; for when Pra^apati performed his first offering, a Vikah-kata tree sprang forth from that place where, after offering, he cleansed (his hands) ; now an offering is a sacrifice, and (consequently) the Vikahkata is

pot, on the present occasion, the order of proceeding is to a con- siderable extent the same as that followed at the AgniX\iyana, in providing the materials for, and making, the fire-pan, for which, see VI, 3, 3, 1 seqq. Cf. also the Apastamba Srautas. XV, with Garbe's Translation and Notes, Journal of Germ. Or. Soc, vol. xxx iv.

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 Mahavira pot, which have been previously deposited near the anta/zpatya peg marking the middle of the west or hinder side of the Mahavedi.

2 The locative, instead of the accusative, is rather strange here. As it stands, the locative is evidently parallel to ' yagne ' and ' Man- da^su,' 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 (Va^. S. XXXVII, 1), 'At the impulse of the god Savitrz, I take thee by the arms of the Asvins, by the hands of Pushan : thou art a woman;' — the import (of this formula) is the same as before \

8. Having placed it in his left hand, he touches it with the right, and mutters (Va^. 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 Sa- vitrz';'— 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) side 3, with (Va£\ 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 Maha- vira (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.

[44] G g

completes it (the Pravargya) with that sap ; where- fore 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 you x 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-hill- (he takes, and puts on the skin), with (Va*-. 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 earth 3 : it thus is therewith that

1 The pronouns in this and the subsequent corresponding formulas (vim, vzh, te) are taken by Mahidhara as accusatives ('te' according to him standing for ' tvam ') to which he supplies ' adaya ' — ' 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 ' valmikavapa ' is qualified by 'sushira,' hollow. The comm. on Katy. XXVI, 1, 2 explains ' valmikavapd' as the vapa (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 ' prathama^a^,' the Brahmawa (making use of the Sandhi-form) treats it as if it were singular ' prathama^a..' Mahi- dhara also, apparently influenced by the Brahma«a, 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 (Va*\ 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 Emusha, raised her up, and he was her lord Pra^apati : with that mate, his heart's delight, he thus supplies and com- pletes him J ; — ' 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 Adara2 (-plants), with (Va^.S. XXXVII, 6), 'Indra's might ye are,' — for when Indra encompassed him (Vish»u) with might, then the vital sap of him, thus encompassed, flowed away ; and he lay there stinking, as it were. He said, 1 Verily, after bursting open (a-dar), as it were, this vital sap has sung praises : ' thence Adara (-plants originated) ; and because he lay there stinking (puy), as it were, therefore (they are also called) Putika ; and hence, when placed on the fire

1 That is, he supplies Pra^apati (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. Taut. 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 Putika, and explained, by the comm. on Katy., as = the flowers (!) of the Rohisha plant (? Guilandina, or Caesalpinia, Eonducella) — as a sub- stitute for Soma-plants.

as an offering, they blaze ; and hence also they are fragrant, for thev 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 1 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.

1 3. Then goat's milk ; — for when the sacrifice had its head cut off, its heat went out of it, where- from 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 ' su/c ' 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. Ill, 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.

XIV KANDA, I ADIIVAYA, 2 BRAHMAiVA, I 7. 45,

side: whilst proceeding towards that (shed) they mutter (\%. S. XXXVII, 7 ; Rig-v. I, 40, 3), ' May Brahma^aspati go forward!' — Brahma;zaspati (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 Brah- ma;/aspati go forward;' — 'may the goddess Gladness go forward!' — for the goddess Glad- ness she (Va/t1) 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 (Pra- vargya):' the)' accordingly enclosed for it this strong- hold, and in like manner does this (Sacrificer) now enclose for it this stronghold.

17. He then deposits (the sambharas 3) 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 Mahavira (pot) with, 'For Makha thee! for Makha's head thee,' — the import of this is

The place is to the north of the anta^patya 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 Mahidhara, on Yng. S. XXXIII, 89.

2 ' Vira,' apparently an allusion to ' Maha-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 high l, for the head is, as it were, a span high ; — contracted in the middle-, 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 (Mahavira, or Pravargya). When it is complete, he touches it with (Vaf. S. XXXVII, '8), 'Makha's head thou art,' — for it indeed is the head of Makha Saumya (the Soma-sacrince). In the same way (he makes) the other two (Mahavira pots A) ; silently two milking-bowls (pinvana 5), and silently two Rauhiwa-plates c.

1 8. Verily this sacrifice is Pra^apati, and Pra^apati

1 That is, from bottom to top, a belt (mekhala) running round it at the distance of three thumbs' breadths from the top (Mahidhara, and coram, on Katy.). This top part above the belt — here simply called 'mouth/ whilst in the Apast. St. XV, 2, 14 it is called ' back' (sanu) — ends in a hole for pouring the liquid in and out.

That is, for taking hold of it (mush/igrahawayogyam, comm. on
Katy.).
3 ' Mukha/ for which Katy. XXVI, 1,16 has ' ase/fana ' explained by the commentator as a hole (garta ; comm. on ksv. Gnbyas. 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 protract 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. A.JV. Sr. XV, 3, 4.

4 Only the first of the three pots is, however, actually used ; unless it gets broken by accident.

" According to the comm. on Katy. St., these vessels are of the form of the (hand-shaped) bowl of an offering-ladle (sru£, cf. part i, p. 67, note 2).

8 The Rauhi«a-kapalas are two round, flat dishes for baking
the Rauhi«a cakes on.
XIV KAXDA, I ADHYAYA, 2 BRAIIMAAW, 20. 455

is both of this, defined and undefined, limited and unlimited l. Whatever one does with a Ya^us formula, by that one makes up that form of him (Pra^apati) which is defined and limited ; and what- ever 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 Pra^apati. But he also leaves over a lump of spare (clay) for expiations.

19. He then smooths - it by means of Gavedhuka 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 (Mahavira pots) ; silently the two milking-bowls, silently the two Rauhw/a-plates.

20. He then fumigates these (vessels) with (Va£\ 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 (murta) and the unembodied (amurta) : the former is unreal (asatya), the latter real (satya).' — Cf. Sat. Br. VI, 5, 3, 7.

2 The Sutras use the verbs ' riaksh»ayati, .dak^h/nkurvanti ' (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 Vedi 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 Gavedhuka 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 (Mahavira pots) ; silently the two milking-bowls, and silently the two Rauhiwa-platesT

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 anything 2 whereby they may become properly baked. Having laid down the fuel for baking 3, he puts down the Mahavira (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 Mahavira (pots) ; silently the two milking-bowls, silently the two Rauhi//a- 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 Ukha 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 Garha- patya; the pot being then placed bottom upwards on the burning material, dry herbs, wood, &c. According to Asv. Sr. XV, 3, 20 such materials are to be used as, whilst being burnt, dye red.

22. He takes out (the first pot) with (Va^. 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 (sadhu), doubtless, is he (Vayu, 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 o-ood abode also is Agni (fire), for Agni abides with all creatures 1 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 Rauhi/za- 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 Apastamba, 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 Rauhi^a-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 creation \

Third Brahmajva.

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 Kun grass with its tops directed towards the east, in front of the Garhapatya, and places the vessels thereon in pairs4, — the Upayamani (tray) and the Mahavira (pot), the pair of lifting-sticks5, the

1 That is to say, as would seem, — even as, in creating the universe, Pra^-apati 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.

- That is, at the Soma-sacrifice, of the preliminary day (upava- satha) of which the guest-meal to, or hospitable reception (atithya) of, King Soma forms part (see part ii, p. 85 scqq.). The assump- tion 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.

Si e 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 Jala are to be closed, to keep the Mahavira from being seen; sec p. 452, note 2. The entire performaiK e of the Pravargya indeed has to be kept secret from the - of unauthorised persons.

3 The 'paruasau' (also called ' faphau,' XIV, 2, 1, 16) are two

XIV KANDA, I ADHYAYA, 3 BRAIIMA.VA, 3. 459

two milking-bowls, the two Rauhi&a-plates, the two offering spoons for the Rauhi;/a (cakes), and whatever other (implement) there is, — these make ten, for the Vira^ consists of ten syllables, and the sacrifice is Vira^ : he thus makes this to be equal to the Vira^, 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 pro- ductive union he thus supplies and completes it.

2. Then the Adhvaryu takes the (lustral) sprink- ling water, and, stepping up, says, ' Brahman, we shall proceed : Hotrz, sing praises ! ' for the Brah- man 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 ' Hotr/, sing praises!' he says, because the Hotrz" is the sacrifice : he thus thereby says to him, ' Restore the head of the sacrifice!' and accordingly the Hotr/ begins to recite —

3. [Va^. S. XIII, 3,] 'The Brahman, firstborn from afore \ — 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 (pamasau sawdawjakarau, comm. on Katy. XXVI, 2. 10) for taking up the Mahavira 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 improb- able, 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 Katy. 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

460 DATAPATH A-BRAHMA^A.

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 l.

4. He sprinkles (the chief Mahavira) with (2g. S. XXXVII, 11), 'For Yama trfee!'— Yama, doubt- less, 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 Surya's heat thee!' — Surya, doubtless, is he who shines yonder, and the Pravargya also is that one : it is him he thus gratifies, and therefore he says, 'For Surya's heat thee.'

7. Having taken out a post2 by the front door (of the sala), he drives it into the ground on the south side (of the sala ■'), so that the Hotr/, 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 Hot;-/, see Ait. Br. I, 19 seqq. ; Asv.
St. 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 (Apast. XV, 6, 13).

XIV KAA7<A, I ADHYAYA, 3 BRAHMA2VA, 12. 46 1

8. Having turned round the Emperor's throne- seat1 in front of the Ahavantya, he places it south thereof, and north of the King's (Soma's) throne- seat-, so as to face the east.

9. It is made of Udumbara wood, for the Udum- bara 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 Balva^a 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) : there- fore 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 : there- fore he places it north of it '.

1 The Pravargya is styled ' samra^,' 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 Ukhya Agni, which is

only a span high, VI. 7, 1, 1. 12 seqq.) — For a similar attribution of imperial dignity (samra^ya) — as well as royal dignity (ragra) — to him who is consecrated by the Sautramam (where the seat used is knee-high), see XII, 8, 3, 4 seqq.

2 Apast. XV. 6, 10 places it in front (east) of the seat for Soma. s Cf. XII. 8. 3, 6.

4 According to Katy. XXVI. 2, 17 (4past. XV, 6, 11), the black antelope-skin is then spread over the seat, and the two unused Mahavira pots (as well as the reserve piece of clay and the spade, Katy.) placed thereon.

13. And when the Hotrt recites this (verse, 7?/g-v. V, 43, 7), 'Whom the priests anoint, as if spreading him . . . ,' he anoints that Mahavira which is to be used, all over with ghee1, with; 'May the god Savitrz anoint thee with honey!' for Savltri 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 Savit/V, as the impeller, impels it for him, — this is why he says, ' May the god Savit/7 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 gold 3, 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 (Pra- vargya), when heated and glowing4, might injure

1 Kaly. XXVI, 2, 4 refers to the pot as ' containing ghee (a^va- vant),' which the comm. takes to mean 'filled with consecrated ghee;' whilst Apnst. XV, 7, 5 leaves the option between greasing it (a.ng) and filling it (abhipflr) with ghee. It would doubtless, at all events, be abundantly greased inside.

2 North of the Garhapatya and the Ahavanfya in the Jala 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.

* Though ' tapta// ' and ' juju^anaA ' 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, jRig-v. I, 56, 9), 'Sit thee down: thou art great . . . ,' sheaths of reed-grass are kindled on both sides -, and throwing them (on the mound), he puts (the Mahavira 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, ' ra^ateva ' ; cf. the corresponding ' harinfva hi dyauA,' XIV, 1, 3, 29.

2 That is, by dividing the sheaths in the middle lengthwise, and lighting both halves in the Garhapatya fire.

3 According to Katy. XXVI, 3, 5 he makes a span (of thumb and index) — or spreads his harid 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. [Va<r. 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 accord- ingly 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 Savitrz's over-lordship ;' — the ^od Savitrz 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 ' .rrausha/' ; 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 arausha/.' Mahldhara explains the term 'a.miti' 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, pros- perity, he thus secures for himself, and accordingly he becomes wealthy and prosperous.

23. 'Disposition above,' — 'disposing1 above' is what he thereby means to say; — 'in Br/has- pati's over-lordship,' — Br/haspati 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 Mahavira) 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 (Br/haspati, or Brahman) disposes on high.' Mahidhara takes no notice of this interpretation of the Brahma;/a, but explains ' vidhr/ti ' as either ' one who upholds (dharayati) in an especial manner,' or where ' the offering spoon, &c, is held upwards (uparish/ad 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 .S'raddha, where offering is made to the father, grandfather, and great-grandfather.

3 According to Katy. XXVI, 3, 8, he does so whilst spanning the earth north of the Mahavira pot.

'Thou art Mann's marc,' for, having become a mare, she (the earth) indeed carried Manu, and he is her lord, Pra^apati : with that mate, his heart's delight, he thus supplies and completes him (Pra^a- pati, the Pravargya, and Sacrificer).

26. lie then lays pieces of (split) Vikahkata wood round (the Mahavira), two pointing to the east \ with (Vaf. 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 north s, 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. Katy. XXVI, 3, 9. They would partly serve the purpose of the ordinary (three) enclosing-sticks; and Apast., indeed, calls them ' paridhi.'

* Literally, the call of 'hail!' (svaha-kara) he makes to be the nearer, and the deity the farther.

That is, along the west and the east sides of the pot. According to Apast. Sr. XV, 8, 1-4. two pieces of wood are laid down alternately by the Adhvaryu and the Pratiprasthitri', 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 irods 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) fans ', whilst muttering, 1 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 beine three in number 3 : 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 Apast.XV, 5, 12), fastened to sticks.

2 That is, the Adhvaryu, Pratiprasthatr*', and Agnidh then take each one of the fans, and move round the fire whilst keeping it on their left side (the Agnidh going in front).

3 See p. 465, note 2.

H ll 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 Rauhi#a (cakes). When a blaze is produced, he takes off the gold (plate).

33. And when the Hot;/ recites this (verse, AVg-v. I, 112, 24), 'Successful, O Ai'vins, make ye our voice,' the Adhvaryu steps up, and says, ' The Gharma is aglow V If it be aglow, he may know that the Sacrificer will become more pros- perous ; 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 creation -.

1 That is, apparently, red-hot, glowing (m/frta), 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' (illumined, shone upon), as the St. Petersb. Diet, takes it; cf. ^-uju/'dna, XIV, 2, 1, 18; 3. 1, 14. According to A.past.«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 Katy., on the other hand, the Pratiprasthatr/' proceeds with the baking of the cakes, whilst the Adhvaryu sprinkles the pot with ghee each time that the Mot;-/, 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, IXj 83. 3> is inserted. Ajv. St. IV, 6, 2-3.

2 See p. 458, note 1.

XIV KANDA, I ADHVAVA, \ BRAHMAATA, 5. 469

Fourth Braiimaata.

1. Now, when the Adhvaryu here steps up and says, ' The Gharma is aglow,' they step up and revere it (the Mahavira) with the Avaka^a1; but the ' avakajra ' are the vital airs : it is thus the vital airs he lays into it. Six of them - step up to it, for six in number are these vital airs in the head : it is these he thus lays into it.

2. [V&g. 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) every- thing 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.'

5. '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 Savitr/,' — for the god (the Mahavira) has indeed united with the god Savitrz (the sun); — 'with Surya he shineth,' — for (equally) with Surya (the sun) he has indeed shone.
5. [Ya<r. S. XXXVII, 15,] 'Agni hath united with Agni,' — for Agni (fire) has indeed united with Agni ; — 'with the divine Savitr/,' — for with the divine Savitrz he has indeed united; — 'with Surya

1 Avaka^a (looks, or possibly, apertures) is the technical designa- tion of the verses Va§-. S. XXXVII, 14-20 a.

2 Viz. the Sacrificer and the priests with the exception of the Prastotr;'.

he hath shone,'— for with Surya 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 Savit; /,' — for with the divine Savitr/ he has indeed united; — 'with Surya he hath shed light,' — for with Surya he has indeed shed light.

7. These, then, are three ' avakasa/ — 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. [V&£\ 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 Mahavira) 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 doubt- less is worship : he thus means to say thereby, ' bestow upon us worship whereby we shall please the gods ! '

9. [Va;'. S. XXXVII, 17; AVg-v. I, 164, 31; X, 177, 3,] 'I beheld the guardian, the never- resting',' — 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 Mahirthara and Saya«a 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 gather- ing 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. [Va^.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 A^-vins that he savs 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 Dadhya;//' the Atharva^a indeed told them (the Arvins) the Brahma/za 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 ! hone)' to the two longing for honey ! '

14. \V$g. S. XXXVII, 19,] 'To the heart

1 One might expect ' dafvai-6 pathfbhi/6 ' or ' devai'A pathfbhi^,' which Mahidhara explains by ' devamargai^.'

(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. [\%'. S. XXXVII, 20,] 'Thou art our
father: be thou our father!' — for he who
shines yonder is indeed tlie 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

(Sacrincer's) wife, and makes her say whilst she is looking at the Mahavira, 'Together with Tvash/7'z' 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 productive 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 *.

Second Adiiyaya. First Braijmajva.

The Boiling of the Gharma, and the Offerings.

1. He now offers (the first of) the two Rauhi^a (cakes) 2 :— (Va?\ S. XXXVII, 21), 'May the day

1 See p. 458, note 1.

2 According to the Sutras and the Taitt. Ar., 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 Rauhi/za (cakes),

A

— the two Rauhi//as doubtless are Agni and Aditya (the sun), for by means of these two deities sacrificers ascend (ruh) to heaven.

3. And, indeed, the Rauhi/zas 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 nicrht.

4. And, indeed, the Rauhi/zas 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 after- noon performance. The cakes, being one-kajdla ones (the two ' rauhiwahavani ' ladles serving as kapalas), must be offered entire. Cf. Katv. XXVI, 4, 14 ; 6, 18 ; Apast. XV, 10, 10 ; 11,5; 12,7; Taitt. Ar. IV. 10, 4. Though our Brahmawa 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 ' rauhi;/am ' for ' rauhi«au,' the text would be more in accordance with the practice prescribed in the Sutras. Cf. also Mahidh. (on Vag. S. XXXVII. 21) — where read ' rauhiwau ' 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 Rauhmas 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 (V&f. S. XXXVIII, 1), 'At the impulse of tlfe divine Savitrz, I take thee, with the arms of the Asvins, with the hands of Pushan: Aditi's1 zone thou art;' — the mystic import of this is the same as before 2.

7. He then calls the cow, whilst stepping behind the Garhapafya (V&f. S. XXXVIII, 2), 'Iafa, come hither! Aditi, come hither! Sarasvati, come hither*! ' for the cow is Ids., and the cow is Aditi, and the cow is Sarasvati. 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 (Vdf. S. XXXVIII, 3), 'Aditi's zone thou art, Indra/n's head-band;' — for Indrawi 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, 1 Pushan thou art,' — Pushan, 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, Dhavali, or Gahga.

4 Or nourishes, makes grow, inasmuch as it brings about rain

ihidhara).

(push) all this (universe) ; and the Pravargya also is that (wind) : it is him lie thus pleases, and there- tore he says, ' Pushan thou art.'

10. He then leads it (the calf) away' 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 (Ya<r. S. XXXVIII, 4), 'Flow for the A^vins!' — with regard to the A^vins 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 Sarasvati!' — Sarasvati, 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 Sarasvati ! '

13. 'Flow for Indira!' — 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 (Va£\ S. XXXVIII, 5; Rig-w. I, 164, 49), 'This ever- flowing, grateful udder of thine,' — that is to say, 'This udder of thine placed in secret'-;' — '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 Garhapatya with, ' I pass along the wide aerial realm,' — the mystic import of this is the same as before 3.

16. He then takes the two lifting-sticks4, with (Vag. S. XXXVIII, 6), 'The Gayatri metre thou art, — the Trish/ubh metre thou art,' — he thus takes them with both the Gayatri and the Trish/ubh 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 Mahidhara, the part is used for the whole ; and the Ka//va

recension indeed reads ' stanan ' (the teats) ; cf. Katy. XXVI, 5, 7, comm.

2 The author apparently derives ' .ra.raya ' (? perennial, inex- haustible) from ' si,' to lie, sleep, as does Mahidhara,

3 Viz. as at I, 1, 2, 4. — According to Katy. XXVI, 5, 10 seq., the Hot;/ says, ' Arise, Brahmawaspati !' whereupon the Adhvaryu rises ; and the Hot/-/ again calling, ' Hasten up with the milk ! ' he steps up to the Garhapatya.

4 See p. 458, note 1.

XIV KANDA, 2 ADI1YAVA, I BUAIIMAAW, 20. 477

Pravargya is the sun : he thus encompasses yonder sun within these two, heaven and earth. There- upon (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 milk-'; for that
(Mahavira 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 Aj-vins ! '- -for Indra is the deity of the sacrifice, and he thus pleases him who is the deity of the sacrifice ; and

Ye Ai-vins' 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 A^vins ! '
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

J The ' upayamani ' is apparently a kind of bowl, or hollow tray of hard (udumbara) wood, somewhat larger than the (howls of the) spoons or ladles used on this occasion, and, indeed, also itself used as such.

2 Whilst the Adhvanu was milking the cow into the earthen bowl (pinvana), his assistant, the Pratiprasthatr/, silently milked a goat tied to the peg.

47^ " .SATAPATHA-BRAIIMAA'A.

they that maintain (vasaya) all this (universe) ; — 'worship ye, va/!' thus this comes to be for him as if it were offered with the Vasha^-call.

21. 'Hail to Surya's ray, the rain-winner1!' — 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 Surya's ray, the rain-winner ! ' The call of hail he places first, and the deity last : the significance of this is the same as before 2.

22. And, verily, whosoever either teaches, or partakes of, this (Pravargya) enters that life, and that li^'ht : the observance thereof is the same as at the creation 3.

Second Braiimajva.

1. And when the Hot;-/ recites this (verse), ' Let Brahma/jaspati go forward, let the goddess Sunr/ta 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 Svaha-call before (its being taken to) the Ahavaniya, being thus offered they offered it (again) in the fire ; and in like manner does this one now offer it with the Svaha-call before

1 According to Taitt. Ar. IV, 8, 4 ; Apast. XV, 10, 2, this formula is addressed to the steam rising from the Mahavira pot — it being accordingly modified to ' I offer thee to Surya's ray, the rain- winner.'

2 XIV, 1, 3, 26.

s Sec p. 458, note 1.

(its being taken to) the Ahavanfya, and being thus offered he offers it (again) in the fire.

2. [Va^-. 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 (Vayu, 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 <jods and all the creatures come forth together (saha irate) : 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!' — un- assailable 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 there- fore he says, ' To the

wind Favourable — thee, hail ! To the wind Ogress-ridder — thee, hail!'

6. [Va*\ S. XXXVIII, 8,] 'To Indra, accom- panied 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-pressing l.

7. 'To Indra, accompanied by the Adityas, — 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 Adityas,' thereby he allows a share to the

A

Adityas along with Indra ; and, moreover, it is made
like the evening-pressing '.
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 Savitrz", accompanied by the 7?/bhus, the Vibhus (lords), and the Va^as (powers), — thee, hail!' — Savitrz (the sun) indeed is he who blows here : it is to him he thus offers it, and therefore he says, ' To Savitr/, accompanied by the AVbhus, the Vibhus, and the Va^as, — thee!' He thus allows a share therein to all the gods along (with Savit/ /).

10. 'To P>;'/haspati, accompanied by the All-gods, — thee, hail!' — Br/haspati 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 Yasus, the midday-pressing to the Rudras, and the third pressing to the Adityas.

2 Or, for the best (or eldest brother). Cf. Ill, 9, -i, 9.

it, and therefore he says, ' To Brzhaspati — thee ; ' and when he says, ' accompanied by the All-gods,' he thereby allows a share therein to all the gods along (with B/v'haspati).

11. [Vac- S. XXXVIII, 9,] 'To Yama, accom- panied by the Ahgiras 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, ' accom- panied by the Angiras 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 number } : 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 Mahavira (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 before 2.

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, noLe 2. a See XIV, 1, 3, 26.

[44] l i

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 anuvakya (invitatory) formula, for once for all the Fathers have passed away : therefore he recites no anuvakya. Having stepped across l, and called (on the' Agnidhra) for the >SYausha/ 2, he (the Adhvaryu) says (to the Hotrz), ' Pronounce the offering-formula (ya^ya) of the Gharma ; ' and on the Vasha/-call being uttered he offers —

16. With (Vd^.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 wor- shipped here,' — that is, 'every god has he worshipped here;' — 'of the sweet Gharma, con- secrated by Svaha (hail !), drink ye, O A^vins ! ' — with regard to the A.wins he says this ; for the Aivins 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 Mahavira) upwards, with (Vif. S. XXXVIII, n), '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 Ahavaniya, 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 Vasha/, he offers —

18. With, 'Hail to Agni, worthy of sacri- fice!'— this is in lieu of the Svish/akr/t (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 Mahavira) 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 anuman- tra;/a (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 V$g. S. XXXVIII, 12.] ' O A.rvins, drink ye the Gharma!' — with regard to the Arvins he says this, for the A^vins restored the head of the sacrifice : it is them he thus pleases.

21. 'The hearty1 one with daily- favours,' —

1 The exact meaning of ' hardvanam ' is doubtful. Mahidhara analyses it by ' hard ' = ' hri'd ' + ' vana,' blowing, going, hence ' heart-wafting, going to the heart = dear to the heart.' The St. Petersb. Diet, takes the word to be ' hard-van,' in the sense of ' herzstarkend ' (heart - sustaining, invigorating — ? literally, ' possessed of heartiness '). The Taitt. Ar. has ' hardivanam ' instead. The author of the Brahmawa 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 Pra^apati is indistinct (un- defined), and the sacrifice is Pra^apati : Pra^apati, 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

ever) thing here is contained.
24. Thereupon the Sacrificer (mutters), — the Sacrificer being the sacrifice, he thus heals the sacrifice by means of the sacrifice ; —

25. [Va^. S. XXXVIII, 13,] 'The Asvins drank the Gharma,' — he says this with regard to the Aivins, for the A.svins 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 anumantrawa -, ' For freshness swell thou!'

'ahar-diva' (lit. 'day-daily,' cf. Germ, tagtaglich; Aberdonian 'daily- day ') as obscure. Mahtdhara 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 ' ; Mahidh.

2 That is, as would seem, he speaks the anumantrawa 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).

1 he Taittiriyas differ somewhat on this point of the performance.

XIV KAA'DA, 2 ADHYAyA, 2 RRAHMAiVA, 30. 4S5

— 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 \onder 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/

50. He then places (the Mahavira) on the mound with, 'Incapable of injuring, preserve thou our powers ! ' — ' Not angry \ preserve our wealth,'

After the Gharma-milk has been offered, the Pratiprasthdtr/ fills the Mahavira pot, whilst it is held over the fire, with boiled sour curds and whey (dadhi), whilst muttering the text, ' The Ajvins 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) wood I, — the pieces of wood being the vital airs, it is the vital airs he thus bestows upon him ; —

32. With (V&g. S. XXXVIII, 15), 'Hail to Pushan, to the cream!' — Pushan, 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 Pushan, 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- stick 2 (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-holes'!' — the

The St. Pctersb. Diet, assigns to it the meaning ' not shooting, ineap'able of shooting.'

1 For these pieces of wood, or large chips, of Vikankata wood (Flacourtia sapida) whi< h 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.

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 p>oints eastwards. Cf. I, 3, 4. 1 seqq.

This meaning is, by the ^t.Petersb. Diet., assigned to 'praii-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 vedi -) whilst looking towards the north 3. 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. Ill, 5, 4, 1, where they are likened to the eyes and ears, as channels of the vital airs.

1 If this rendering (St. Petersb. Diet.) of ' urdhvabarhis ' is correct — the term being apparently based on the Fathers' epithet 1 barhishada/2,' ' seated on the barhis ' (sacrificial grass-covering of the altar-ground) — the force of ' urdhva ' in the compound is very peculiar. Mabidhara 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 ' urdhvabarhis ' might possibly mean ' having th< ir (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 Katy. XXVI, 6, 14 calls this part of the barhis ' atithyabarhis ' (?).

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 Vrrve Deva^
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 enclos-
ing-stick.
38. [Va*\ S. XXXVIII, 16,] 'Hail to Rudra. praised by the Rudras1!' — even without offering (with this, the seventh stick), he, looking south- wards, hands it to the Pratiprasthat; •*, 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 Mahavira 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, :\.n(\ 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 Mahidhara takes ' rudrahuti.'

41. He then offers (the second of) the two Rauhiwa1 (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 invitation- (to the meal), drinks it with, 'Offered is the hone)' unto Agni, the greatest of Indras,' — ' Offered is the honey unto Agni, the most power- ful,' he thereby means to say; — 'let us eat ot 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 themselves 3 : 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 Apast. Sr. XV, 11, 12, the priests and the Sacrificer partake of the residue in the onU-r — Hotr?", Adhvaryu, Brahman, Pratiprasthatrz', Agnidh, and Sacri- ficer; 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 Katy. 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 (Htrala), cf. Ill, 8, 2, 30 ; XII, 8, 1, 22 ; whilst the utensils are cleaned in the Alar^aliya. On the present occasion a mound of sand (or covered with sand) — the so-called ' uX'/Vmh/a-khara ' (mound of remains) — is raised in the south part of the j-ala, close to the mat or hurdle forming its wall, just east of the southern door. According to Katy. XXVI, 6, 21 seqq., Apast. XV, 12, 1 seqq., the Mahavira and the remaining

same significance as in the Mar^aliya. The pieces of wood he throws into the fire. They then pro- ceed with the Upasad. And thus the head of the sacrifice has been set right in the very same manner in which the A^vins 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 (Mahavira) 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) \ for a thousand means everything, and that (Pravargya) is everything. One may

apparatus are then in solemn fashion (carried round in front of the Ahavanfya, 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 Vijvagit with all the IV/sh.V/as ' ; for the Visva^it (all-conquering day) with all the IV/sh/7/as means everything, and this (Pravargya) is everything. One may perform it at the Ya^apeya (and) Ra^a- suya, 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 Pra- vargya is headless, whereby, then, does the Agni- hotra become possessed of a head for him ? ' Let him say, ' By the Ahavaniya.' — ' How the New and Full-moon sacrifices ? ' Let him say, ' By the ghee and the cake.' — ' How the Seasonal sacri- fices ? ' 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 Havirdhana V

49. And they also say, — when the sacrifice had its head cut off, the gods on that occasion restored it as the hospitable reception 4 (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 ' payasya ' 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 Pra/dta l (water), wherefore do they not lead it forward on this occasion?' Well, this — to wit, the Pra#!ta (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, where- fore are there not any on this occasion ? ' Well, the fore-offerings and after-offerings being the vital airs, and so also the Avaka.ras 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 Rauhma (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 Mahavira (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. 8 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 creation l.

Third Adiiyaya. First Brahmajva. The Setting Out of the Pravargya. i. Now, on the third, or the sixth, or the twelfth day 2, having combined (the two performances of) the Pravargya and Upasads3, he 'sets out4' the Pravargya, for set out (removed), as it were, is this head (from the trunk). Having gathered together all around it 6 (the Mahavira 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. Katy. XXVI, 7, 1 docs 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. Apast. XV, 12, 4-6, on the other hand, states distinctly that the total number of perform- ances of the Pravargya is to be double that of the Upasad days.

* The ' setting out ' (utsadana) 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.

6 After collecting the implements they take them out of the sala,

meet together upon the Vedi in the 6ala, (entering)
by the front door.
2. The Agnidhra then brings three bundles of faggots to the Ahavaniya, and kindling one of them, he offers (thereon) whilst holding it ' 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 Va^. S. XXXVIII, 18.] 'What heavenly fire of thine there is, O Gharma,' — just the fire which is heavenly;— 'what is in the Gavatri and in the Havir-

and lay them down near the AntaApitya peg at a few steps from the front door (whilst Apast. makes them to be put on the throne- seat placed north of the Ahavaniya).

1 According to the comm. on Katy. 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 Ahavaniya fire, by the

Agnidh (who immediately after the offering throws them into the fire), and upon the third after it has been held knee-high by the Agnidh, and then thrown into the fire by the Adhvaryu. According to Apastamba, who makes the Pratiprasthatrt 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 Katyayana, the ceremony is analogous (though reversed as regards the order of height) to the offering on the three enclosing-stones at the 5'ataru- driya ceremony, IX, 1,1,5 seqq.

dhana,' — just that which is in the Gayatri (metre)
and Havirdhana (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 Trish/ubh and in the Agnidhra,' — just that which is in the Trish/ubh (metre) and Agnidhra (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 he it 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 c7agati and in the Sadas,' — just that which is in the Cagati (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 Jala, with the Sacrificer's wife in front of him,

(Vaf. S. XXXVIII, 19), 'Thee (we will follow) for the protection of the Kshatra,' — for he who shines yonder J 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 Brah- man's person (atman) ; ' — '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 Prastotrz), ' Sing the Saman ! ' or ' Recite the Saman ! ' but let him rather say, ' Sing the Saman ! ' for they indeed sing the Saman. When he sinirs the Saman it is in order that the fiends,

the Rakshas, should not injure these

and followed by the others. According to Apast. XV, 13, 4, the Pratiprasthatr/ 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 Prastot/Y to sing the Saman. 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 Patni) sing or utter a special finale, — the first time in the jala, the second time midway between the jahi 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 1 ' — ' For the protection of the self — thee ! '

1 It should be borne in mind that the Mahavira 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 Saman is a repeller of the fiends, the Rakshas.

ii. He sings it on a (verse) relating- to Agni, for Agni is the repeller of the Rakshas. On an Ati/vWandas (verse) he sings it, for that — to wit, the Ati/'/7/andas (redundant metre) is all metres, therefore he sings it on an Ati/v£//andas (verse).

12. He sings1, 'Agni burnetii, encountereth with flames, Ahavo! Ahavo1!' — it is thus he repels the fiends, the Rakshas, from here.

13. They walk out (from the sacrificial ground) northwards 2, along the back of the pit and the

A

front side of the Agnidhra (fire-house) — for this is the gate of the sacrifice — and proceed in what- ever direction from there water is (to be found).

14. Let him 'set out' that (Pravargya) on an island; for, when heated, it becomes burning-hot a; 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 Saman is suns; 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 ' ahavo ' (though the Sandhi in the text is the same as of ' atiavas '). As on that former occasion, all the priests, as well as the Sacrifices 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 'xaru^ana' and lsuk' evidently refer to internal heat, or passion, cf. p. 464, note 4, p. 468, note 1.

[44] K k

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- vedi l ; 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 Va^. 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 com- plete (term of) life,' he thereby means to say2;

1 Katyayana 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 Agni&iyana, he would doubtless follow the indication already laid down in the Brahmawa, 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). Apastamba treats of the Uttara-vedi as the place where the imple- ments 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 na/z sarvayu^ sapratha/;,' being here used as explanatory of ' sa no vmayu/i sapratha//,' have probably got by mistake into the Sawhita.

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 men ' : 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 threefold -.

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 iurther away the two Rauhi/^a offering-ladles, where- by 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 Mahldhara's interpretation which makes ' anyavratasya ' to refer to the Supreme Spirit (paramatma) whose law, or ways, are different from men's, and construes it with ' sa^ima ' (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 ! '

* Viz. consisting of bone, skin, and hair.

K k 2

aavel) 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 Rauhifta- 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 (dhr/sh/i), whereby he gives two feet to it, for with the feet one strikes out boldly (dhWsh/am). On the left side the two mounds 1 used in the performance, for there is their place of rest ; on the right side the Mar^aliya 2, for there is its place of rest.

23. He then pours milk into that (chief pot), with (Va£\ 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 ' (uXX7nsh/akhara), 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 Prastot^z), ' Sing the Varshahara Saman !'■— the fallow stallion1 (vr/sha hari//) 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 Varshahara Saman ! '

27. They then cleanse themselves at the pit. With (Va- 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 over- throws him.

28. He (the Sacrificer) then steps out towards the north-east, with (Va^. S. XXXVIII, 24), 'From out of the gloom have we risen,' — gloom is

1 Or, bull.— The Vag. S. (XXXVIII, 22) here inserts the verse ivYg-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 Maha- vtra vessel, are wanting in the Rik.

2 Katy. XXVI, 7, 36 (doubtless in accordance with anothei ^akha) also prescribes here the Ish/ahotriya Saman.

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 Surya, with the gods, the highest light,' — Surya, 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 Ahavaniya1, with (Va^. 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 Madhyandina-pavamana has been chanted, for the Madhyandina-pavamana is the breath : it is breath he thereby lays into him ; — with the Agni-hotra-ladle, for the Agnihotra is the mouth of sacri- fices : he thus puts a mouth in the head.

30. On its being brought, he says, ' Hotar, speak what thou hast to speak!' for the Hot/V speaks on this occasion. Then, stepping up, he says, ' Cooked is the offering-food ; ' for cooked, indeed, it is. Having stepped across (behind the Aha- vaniya), and called for the 6Vausha/, he says, 'Pronounce the offering-formula!' and offers on the Vasha/ being uttered. When the Vasha/ is

1 The Sacrificer's wife (according to another jakha) also silently puts one on the Garhapatya fire.

XIV K\.\D.\, 3 ADHYAYA, I BRAIIMAtfA, 34. 503

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 (Va£\ 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 shine th,' — 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 Brah- man, it indeed is; — (Va^. 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 Brah- man is seated, and gold is settled 2 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 scorched 3 : 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.
8 Cf. XI, 2, 7, 32.
504 DATAPATH A-BRAHMAAA.

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 Hot/'/.

35. And that cow which yielded the fast-milk for the (Sacrificer's) wife he gives to the chanters, for it is they, the Udgatr/s, 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 creation '.
Second Braiimaaa.
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. 1 le 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 Va^. 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.

XTV KA.VDA, 3 ADHYAYA, 2 r.RAHMA.VA. 12. 505

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 Vayu hail!' — Yayu (the wind), doubt- less, 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 Surya hail!' — Surya (the sun), doubt- less, 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. \y$g. 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 A^andra hail!' — A'andra (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, doubt- less, 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 Varu;/a hail!' — Varu#a, doubtless, is the self of all the gods : it is thus by means of all the deities that he heals whatever has been unsuc- cessful in the sacrifice.

15. 'To the Navel hail! To the Purified one1 hail!' — This is undefined, for undefined is Pra^apati, and Pra^apati is the sacrifice : it is thus Pra^apati, the sacrifice, he thereby heals.

16. These are thirteen oblations, — for there are thirteen months in the year, and the year is Pra^a- pati, and Pra^apati is the sacrifice : it is thus Pra^apati, the sacrifice, he thereby heals.

17. [Va^. 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-

Mahidhara takes ' pfita'in the sense of ' the purifier (.sodhaka)' and apparently the name of a god (as he does also the Navel (nabhyai devatayai)).

thing : with everything he thus heals whatever has been unsuccessful in the sacrifice, —

19. With (V4f. 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) ma}- be firm.

22. The Pravargya, indeed, is the year; for the year is everything, and the Pravargya is every- thing : 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 hre 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 —

A

Agni, Vayu, and Aditya ; for those deities are every tiling, and the Pravargya is everything : when it is placed on the fire then it is Agni ; when it is burning-hot then it is Vayu (the wind) ; and when

A

it flows over then it is Aditya (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 Agni- hotra 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 lire then it is the (Gharma) placed thereon ; when it is standing ready then it is the burning-hot (Gharma) ; and when it is

ottered 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 sacri- fices, 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 oods and all beings subsist thereon ; and, verily, the Seasonal sacrifices overflow for him who thus knows this.

29. The Pravargya, indeed, is the Animal sacri- fice, 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 Qrods 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 creation l.

1 See p. 458, note 1.

INDEX TO PARTS III, IV, AND V.

(KXX/JXS V— XIV.)

abhhjit, Soma-day, Part IV, page 321 n.
abhiplava-sha</aha, III, introd. xxi ; V, 148; is the established (regular) sha</aha, 149 ; used by Adityas when contending with Angiras, 152; etymology, 152, 162.
abhisheka, III, 68; the ' Vasordhara ' and Vagaprasavtya ob-

lations performed on completed fire-altar are a consecration-ceremony superior to the ordinary one, IV, 213 sec].; and includirg the consecration of both Ragasfiya and Vag-apeya, 225.
abhishe^aniya, III, introd. xxvi ; 68 seq. ; stotras of, 69.
abhivarta-saman, III, 16.

abhri (spade), lies on left side of Ahavaniya, III, 199; made of bamboo, 199.
adabhya-graha, is speech, up-breathing, ear, V, 105; etymology, 105-7.
ac'.ara, plants, how produced, V, 451 ; = putika, 451 ; they are fragrant and blaze up in fire, 452.
adhrigu, litany, V, 385-6.

adhvan, ghee-offering to, in the house of the courier, III, 64.
Adhvaryu, seated towards east, III, 108; his fee at Dajapeya a golden mirror, 119; their fee a sterile cow for pa«>£abila oblation to Mitra-Varuwa, 122; spreads the sacrifice, 1 4 2 ; his fee at Sautrama«i three garments ; the Ajvins the Adhvaryus of the gods, IV, 23; sings the Samans over the completed altar, 181 ; in drawing the Soma-cup he takes Pra#apati's vital fluid, 282 ; must pronounce his Ya^us indistinctly, 340 ; is summer whence he is as if scorched, V, 45 ; how he is to step past the vedi when calling or having called for the jrausha/, 57-8 ; initiated by Pratiprasthat/v for sattra, as the mind, 136; they drink the Ajvina cup of Sautrama«', the Ajvins being

the Adhvaryus of the gods, 245 :
is scorched, as it were, 503.
Aditi, by sixteen syllables gains the
shew/aja-stoma, 1 1 1, 40; iaru to,
60 ; is this earth, 60, 378 ; V, 6,
181,293; the wife of theg<ds,III,
60 ; uriuarma (of wide shelter),
90; Aditi and Diti, 93; prayu-
gaw havis (pap), 125 ; reddish-
white cow pregnant with calf
her victim at oblation of teams,
125 ; is speech, 237 ; offers fire-
pan to her sons, the gods, 238 ;
gives (dad) everything here, 378;
back of Aditi (the earth), IV, 27;
Aditi and Pushan, connected
with tri«ava-stoma, 69 ; ruler of
the Fathers, 74; — (additional)
pap at New moon, V, 5, 6 ; paps
at Sautramawi, 213 n., 268.
Aditya (the sun), even rising burns
up plants, 111,78; how created,
148; his union with sky, 149;
with him the Adityas placed in
sky, 150; is the Agni on the
altar, 152, 194 ; with Para-
mesh/^in connected with sky,
5i2

189; is space-filler, 189; regent
of sky, 204, (286); a thunder-
bolt, 208 ; Agni, Vayu, and
Aditya all the light, 210; none
other than the width of the sky
can contain him, 216, 364;
placed upwards from here in the
east, 223,275 ; is the truth, 265 ;
the twenty-first, or twenty-one-
fold, 265, 308; IV, 62, 163; V,
37, 291 ; was Agni's protector
against the Rakshas, III, 266;
is the hook (asa/^ana) to which
the worlds are fastened by

means of the quarters, 269; encompassed by the two worlds, 271; is the fire on Ahavaniya, (fire-altar), 309; is the vigour that went from Pra^apati, 312; white horse his representative, 359 ; kisses all creatures by his rays, 359; strings these worlds to himself on a thread (the wind), 360; IV, 14 1 ; is settled on earth by his rays, III, 365; is the Brahman, first-born in front (east), 366 ; man ipurusha) in his disk (ma«*/ala), 367 ; looks downward and gives warmth by his rays, 367 ; like a drop leaping to the sky and the earth, 368 ; moves round these worlds from left to right, 400 ; the brilliant face (front) of the gods, 408 ; he is (sfirya) the soul of everything that moves and stands, 408 ; is the all-cmbracer Ci all-expander, all-opener) and becomes the eye, IV, 8; is the upper region, 27 ; is placed within the southern region, 27 ; the sustainer of air and regions, and ruler of beings, 28; when he sets everything holds its peace, 62 ; is the sixteenfold wielder of the (fifteenfold) thunderbolt, 85; is the extent (vya^as), 88; is a bright razor (kshura bhnyja), 89; (unclimbable, 89); Agni, Vayu, and Adit y a move hither-wards and thitherwards, 90 ; is India, 92; all hymns are in praise of him, 92 ; has the earth as his foundation, 95 ; the all-em-bracer, connected with the west, 106 ; bums only on this side of the sky, 1 30 ; the luminous Aditya is on the back of the sky, 131 ; shines for all the

three worlds, 132; passes by these worlds and revolves incessantly round them from left to right, 134, 136; is the vital power (ayus), 142 ; animates all this universe, which is in his shadow, 142 ; Agni, Vayu, and Aditya are the hearts of the _gods, 162 ; is the heart of Agni-Pnujapati,the altar and universe, 180; Agni, Vayu, and Aditya are the Pravargya (vessels), 187 ; in the air, half-way between the two worlds, 196; keeps measuring in the middle of the sky. and even in rising fills the three worlds, 1 96; isa showering ocean, and a ruddy bird, 197 ; traversing guards the ends of these worlds, 197; connected with the Trishmbh, 197; Aditya the man (nara) of the sky as (part of) the All (vijva), 208 ; is the eye, 208 ; is the highest of all the universe, 240 ; is the Dhatri (orderer), 264 ; is the year and the one hundred and one-fold Agni (fire-altar), 313; his rays are a hundredfold. 313, 322; is established in the seven worlds of the gods, 314; is Agni (Prajj-apati), ascended to heaven, 349; is the Arka, 349 ; Agni considered as Aditya, 363, triad — Agni, Aditya, Prawa — are the eater, the Arka, the Uktha, the Purusha, 398, 399 : Aditya one of the six doors to the Brahman, V, 66, (7 ; to Aditya offering is made in Agni at Agnihotra, 112 seq. ; slaughtered by Praj&pati as sacrificial animal, and consequently endowed with certain powers, 128 seq.; Agni, Aditya,

Vayu are light, might, glory
(fame), 173; the Sacrificer is
Aditya, 248 ; Aditya is the
divine Kshatra, the glory (jri).
the supreme lordship, the sum-
mit of the fallow one, the realm
of light, 291; — cf.Varuwa Aditya.
aditya-namani (parthani), III, 83.
INDEX TO TARTS IN, IV. AND V.

5*

Adityas, by fifteen syllables pain
pa;}/'ada.ca-stoma. Ill, 40; ani-
mal offering to (instead of to
Aditii, [26; twelve, born from
YaX-, 1 49: placed with Aditya
in the sky, 150; fashioned
the sky by means of Gagati,
234 ; pap at diksha of Agni-
feyana, 247; — produced, IV. 33:
Adityas and Maruts, connected
with embryos and the pa;?,<a-
viwj-a-stoma,6S: Vasus, Rudras,
and Adityas separated and were
the lords when heaven and
earth separated, 75 ; lords of
the western region, 101 ; con-
nected with Varuaa, saptada/a-
stoma, &c, 101 ; Vasus, Rudras,
Adityas, Maruts, Vijve Deva/j
build on different sides of altar
(E.S. W . N. Upper), 118;— the
twelve Adityas enumerated, V,
116; Adityas and Ahgiras con-
tending for getting first to
heaven, 152; arise by p r-
formance of third pressing, 173;
the sacrificial horse to go the
way of the Adityas, 288 ; con-
secrate king by the Gagati, 313;
obtain the part of Vishwu, the
sacrifice, corresponding to the
evening-pressing, 4 1 . : _ India,
with Vasus, Rudras, and Adityas,

receives offering of gharma,
„ a 479-8°-

A^at&ratrava. See Bhadra^cna.

A^atajatru, king of Kid, III, 141.

age-grades (vayawzsi), oblations relating thereto, forming part of Vasor dhara, IV, 218.
aghara (libation of ghee), III. 172.

Ajg-igarta, father of 6'unaAjepha,

111,95-
A gni,by one syllable gains the breath, III, 40; is all deities, 44; the lower end, 44 ; the sacrifice, 45 ; gold his seed, and the fee for his oblations,45, 59; is fiery spirit or brightness (teg-as), 46,82 ; with Indra smites the Rakshas, 51; is Yaruwa and Rudra, 51 ; the giver, 54 ; Vaijvanara, twelve-kapala cake to, 57 ; Anikavat, eight-kapala cake to, 58 ; Agni G/-/hapati, eight-kapala cake of quick-grown rice, 69, 89 ;
[44] L 1

partha-oblation to, 82 ; to him belong shoulder-pieces of yoke, 101 ; ratbavimo/janiya-oblation to,ioi; Agni Dbarma»aspati,i 12; assists Yaruwa, 113; at upasad eight-kapala cake to, 118; pa«£a-bila ditto on east part ofvedi,i20, 121 ; fee is gold, 121 ; prayugam havis, eight-kapala cake, 125 ; Pra<g-apati-Agni,thePurusha,i44; the Brahman (triple science) in Agni's mouth, 146; etymology (agri), 146; is trivr/t, the altar consisting of nine substances, 147; gayatra,t48,i6i; unionwith

earth, 148 ; w it li Agni the Vasus placed on earth, 150 ; restores Pra^apati, hence Pnyjapati called Agni, 151, 152 ; Agni A'itya. 151 seq. ; is the sun (as an Aditya), 152; Pragapati's son and father, 154; is speech. 154; becomes a bird to bear sacrifice to sky, 157; his eight or nine forms (Rudra, Sarva, Pajupati, Ugra, A.rani, Bhava, Mahan deva/>, ljana, Kumara), 159, 160; is all bright (£itra) things, 161, 369 ; his forms coveted by Pragapati, 161; he-goat slain for him, 162; home prepared for him by slaying animals (and preparing food), 165; five Agnis (layers). 165; is this earth, 169; is the (ten) regions, 183; is Savitr/', 191: Virig-, 196; Agni the cattle, went away from the gods, and is searched for, 196 seq.; is cattle (animals), 197; is threefold, 197 ; enters seed, 198 ; regent of earth, 204, 286 ; Agni, Vayu, and Aditya are all the light, 2 10; (the fire) belongs to Indra and Agni, 212, 253 ; is Aditya, 216; the child of the two worlds, 224; the sea-born child of the waters, 226; a conqueror, overpowering in battle, 259; burns up the evil (enemiesj of the gods, 259; is the brahman and ksbatra, 260; born from Dyaus, 272; nourished by day (dawn) and night, 273 ; shining moves between heaven and earth, 273 ; is sap and substance in this world,
5U

SATArATIIA-r.RAlIMA.VA.

27S: golden-handed (?), 283; distributed in many ways, 284; overthrows PQru, the Asura, in battle, 2(j2 ; his splendour in the heavens is Aditya, 304 ; that on earth this fire, 304 ; that in the air the wind, 304 ; Agni Purishya, the son of the earth, 311; Agni the mouth of the gods, 312; his glory (jravas) and vigour is the smoke which announces him in yonder world, 349 ; son of heaven and earth, 350; leading forward of Agni, 356 seq. ; went away from the gods anil entered the water, 360; Agni fount! by a white horse (Pragapati) on a lotus-leaf, 360 ; Agni scorches him, 360 ; Agni the repeller of all evil, 360 ; taken up by Agni£it into his own self, 362; is the rakshas-killing light, 372 ; takes away Pragapati's fiery spirit (tegas) to the south, 374; be-les Pragapati's right arm, 374 ; Agni Vauvanara, Aditya, creeps as a tortoise over the three worlds, 392 ; Agni yavi-shtba., 413; — is Pragapati, IV, introd. xvii seq.; the divine Sacrificer, and priest of the sacrifice, xix ; the child of the universe, xx ; Agni, Aditya, and Vayu his three forms, xx ; Agni the altar, a bird carrying the sacrifice to heaven, xxi ; is attended to in front (of the altar), 3; is the existent (bhuva), 4 ; through Agni everything exists, 4; becomes the breath, l ; from fire breath fashioned, 4 ; Agni Vaijvanara is the year, 33; connected with priesthood and trivr/t-stoma, 67 ; is Yirfwj,

regions and vital airs, 70 ; is the Brahman (deity),85; Agni, Vayu, and Aditya move hitherwards and thitherwards, 90; connected with \ 1 us, triv/;'t, fufya-jastra, rathantara, 100; protector of the east, 10 1, (105); his rays like those of the sun, 105; lias distinction (jri) bestowed upon him by the gods, 113; lord of the good, 123 ; his paths lead to the gods, 123 ; his path becomes black, when fanned by the wind, 1. 1 1, 142 ; in his immortal form is Rudra, 156; Agni, Vayu, and Aditya are the hearts of the gods, 162 ; nothing greater than Agni, the tire-altar, 163; the Rudras invoked in the Sataru-driyaareAgnis,i67; the fire-altar isspeech,i7 3; istbeheadof Agni-Pragapatijthe altar and universe, J78, 179; is offspring and the lord of offspring, 181 ; injures by his heat, fire, and flame (haras, jo/'is, ar£is), 182; in men, water, plants, trees, 183,184; Agni, Va y u , and Aditya are the Pravargya (vessels), 187; leading forward of Agni, 188 seq. ; regaling him with food (sixteen 1. idlings of ghee), 189; Agni isVuvakarman, 189, 190; is the eye of gods and men, 200 ; created as the hun-dred-headed Rudra, 201 ;isthou-sand eyed, 201 ; is a well-winged bird, 201 ; seated on the back of the earth he fills the air with his shine, props the sky with his light, and upholds the quarters by his lustre, 202 ; the fire-altar his seat, 202 ; oblation to (Agni) Vijvakarman, 204; taken by Pragapati to his bosom as his own son, 206 ; Agni, the fire-

altar, is the Purusha, made up
of seven purushas, the fire
being his head, 206, 207; Agni
the man (nara) of the earth as
(part of) the All (vijva), 208 ;
is speech, 208 ; Agni'^ universal
sovereignty, 228; Agni as Gan-
dharva, with the plants as Ap-
saras his mates, 231; lord of
the world and lord of creatures
whose dwellings are on high and
lure below, and who is both
brahman and kshatra, 234, 235;
Agni, when completed and con-
Mi rated, becomes a deity,
Varuna, 238 ; Agni, the fire-
altar, is a heavenly bird, 250 ;
one potent drop (indu), the
faithful eagle, thegolden-winged
l>ird, 251 ; Agni Vauvakarmawa,
268 ; name to be given to the
fire on the altar, 269 ; the

chiefest of the fires of the five
races of men. 269 ; Agni Vai-
jvanara, verses to, 276 ; Agni
tlie gods' pr.b/.i, 295; is all
objects of desire, 313; the
nature of Agni as the vital airs,
33 t— 3 ; Agni and Indra created
as brahman and kshatra, 312;
they joined each other as the
gold man and the gold plate,
342 ; they are the light and
immortal life, 343; they are
the fire-altar. Agni what is
baked by tire (bricks) and India
the purisha, 343 ; Agni and
Indra are the Vuve Deva7\ and
the three are brahman, kshatra,
and viz, 344 ; is Prag-apati, 345 ;
Agni (-Pnuj-apati), on ascend-

ing, is Aditya, 349 ; the vital breath, 349 ; Agni considered as Vayu or as Aditya. or as the year, 363; as speech, 364; as Death, 365 ; the direction in which Agni (the fire-altar) is to look. 390 seq. ; (Agni) Vaijvinara, views regarding his nature, 393 seq.; is the Purusha, 398 ; triad — Agni, Aditya. Prana — are the eater, the Arka, the Uktha. the Purusha, 398, 399; — Agni Datri, eight-kapalaeake at New moon, V, 8 ; Agni Pathikr/'t, expiatory eight-kapala cake at New moon, 10 ; ditto at Agnihotra, 191 ; at Ajvamedha, 350; Agni Vaijvanara, ditto twelve-kapala one, 1 1 : Agni created out of Pra^apati with a life of a thousand years, 15 ; Agni and Soma become eater and food, 16; Agni ere. .ted by the Brahman and placed on earth, 27 ; takes Sri's food and receives (mitravinda) oblation (eight - kapala cake), 62-65 : Agni (fire) one of the six doors to the Brahman, 66 ; Agni the teacher of the brahmaXarin, 86 ; evolved from the earth, and from him the i?/g-veda. 102; to Agni offering is made in Aditya at Agnihotra, 1 1 2 seq. ; Agni's breath taken by the sun, whence fire has to be fanned, 130; triad — Agni, Arkya, Mahad uktham, 172: Agni, Vayu, and Adityaarc light, miidit, glory (fame), 173; Agni YiviXi. expiatory eight-kapala cake at Agnihotra, 192 ; Agni Sawvarga, ditto cake, 193; Agni Apsumat, ditto, 193 ; Agni SuXi ditto, [94 ; the first of the ten deities

('all the gods') receiving oblations of drops, 280 ; Agni the dark-necked, 316 ; Agni sacrificed as animal victim, 319 ; Agni as the chamberlain of king Marutta, 397 ; oblation to Agni Ayush-mat, 439; is the good abode, 457 ; is the self of all the gods (and regent of the earth), 505.
Agnidh, ox his fee at Darapeya, III. 119; gold for pawXabila oblation, 121 ; bullock for Sautramani, 142 ;— sprinkles fire-altar with water to appease it, IV, 169 ; is Agni, 169 ; follows the fire with the single sword (-line), 192.
Agnidhra (= Agnidh), same as Agni, III, 122; is the spring season. V. 44 ; is under the Brahman, 137.
Agnidhra, n. (fire-shed), is the air, 1 Y. 196 ; associated with Trish-mbh, V, 495 ; between it and £atvala is the gate of sacrifice, . 497;

Agnidhriya, III, 97; taken out of Garhapatya, 265 ; is the wind in the air, 315,317; the through-breathing, 317; prepared first of dhishwya hearths, IV, 242; at AgniX-ayana built of eight bricks, 243.
Agnihotra, both oblations offered with the same formula, IV, 297 ; the offerer of the Agni-hotra, in the other world, cats food in the morning and even-ing, 299, 325 ; to be offered by the Saerificer himself on new and full moon, V, 21 ; the four oblations are what, in the Ajvamedha, are those to the horse's feet, 34, 35 ; esoteric theories on Agnihotra, 46 seq. ; how performed when

staying abroad, 47; six couples
in Agnihotra, 48; disputation
about Agnihotra, 79 seq., 112
seq. ; speculations on the effect
1 2

5i6

5AT,\PATIIA-r,RATIMAATA.

of the two oblations, 114; ex-
piations of mishaps, 178 seq. ;
Agnihotra a long sattra ter-
minating with death or old age,
17S ; Agnihotra cow and calf
arc speech and mind, 46; the
sky and wind, 182; Agnihotra
cow is Aditi, the earth, 181 ;
Agnihotra is conducive to
heaven, 190; directions in case
of Agnihotrin dying whilst from
home, 197 seq.; is the mouth
of sacrifices, 502.
AgniXayana, III, introd. xxvi,
xxvii, 143 seq.; is a uni-
form (comprehensive) cere-
mony,
seq.;

343; IV, introd. xiii
includes all sacrificial
rites, IV, 266; shown in detail,
296 seq. ; not to be performed
for another, 279.
Agniiit, is born in the other world
as one made of gold, IV, 295 ;
must not eat of the flesh of any
bird (say some), 296; he becomes
of Agni's form and all food be-
longs to him, 296 ; he becomes
the deity Agni, and hence im-
mortal, 296 ; in the other world
eats food every hundred years
or not at all, 299.
Agni/itya, a supernumerary (special)

rite, III, 246.
agnikshetra, preparation of (plough-
ing, &c), III, 325 seq.
agnimaruta-jastra, connected with
Er/haspati, the Vijve Dcv'i/>,
the upper region, &c, IV, 103 ;
on second day of Ajvamedha,
V, -,82.
Ign iui ir ut a-stotra (= yagnayagfii ya),
IV, 252 n.
Agni-namani (parthanii, III, 82.

Agninetr.'t/> |dev.V/i, seated in c.i 1,
III, 148.
Agni-Pfishan, eleven-kapala cake to,

HI 55-

Agnirahasya, IV, 281 seq.

Agnisava, IV, 298.

Agnishomtya, animal offering, IV,
245 ; is without Samish/aya^-us,
260 ; twenty-one at Ajvamedha,
372, 375 ; eleven at Purusha-
medha, 404.
Agnish/oma, III, introd. xii seq.;
victim of, 1 1 ; the stomas used,
127; three different modes of
its performance, IV, 287 ; V,
140; the stotras and jastras of
Gyotishtoma Agnish/oma form a
bird, hence equal to Mahavrata-
saman and Mahad uktham, IV,
287, 289 ; a hundred and six or
a hundred and twelve in the
year's session, V, 147.
Agnish/oma-saman, III, introd. xiii
seq., 12 ; IV, 252 ; on first day
of Ajvamedha, V, 376.
Agnish/ut Agnish/oma, V, 418.

Agni-Soma, eleven-kapala cake to,
III, 45, 56, 69 ; animal offering

to, 68 ; cake at Full moon, V, 6.
Agni-Vish»u, eleven-kapala cake to,

III, 44, 54 ; ditto at diksha of
AgniX'ayana, 247.
agniyotj-ana (yoking of fire-altar),

IV, 249 seq.

Agnyadhana, not to be performed
under special nakshat ras ; but
at new moon (ol VaLrakha or
other), V, 1, 2.
agrayawa-graha, III, 6 ; produced
from nidhanavat-sunan, and
from it the trinava and trayas-
tv'wucL, IV, i r.
agraya;K'sh/i, offering of first-fruits,
instituted by the gods, III, 46.
agur, formulas, V, 32, 157.

figurtin,, V, 32 ; 3311.

fufyabhaga, at animal sacrifice, V,
124.
agya-jastra, connected with Agni,
the Vasus, the east, trivrft, and
rathantara, IV, 100.
Ahavaniya ; (jaltdvarya) set up on
cart, III, 104 ; head of sacrifice,
233 ; (in ukhl) sacrificcr's
divine body, 262 ; if it goes out,
is again taken out of (iarhapatya,
265 ; is the sun (or heavenly
Agni), 309 ; its hearth is the
sky, its fire the sun and moon,
315 ; is the world of the gods,
344; the sky, IV, 196; V, 178 ;
or fire-altar, is the Sacrificer's
divine body, IV, 226 ; place for,
307 ; atonement for Ahavaniya
going out, lest the eldest son
die, V, 82 ; ditto for Agnihotra
fire going out, 187 seq.; is the
(immortal) womb of the gods,

271.
INDEX TO PARTS III, IV. AND V.

517

ahina, III, introd, xix, xx.

iti, oblation, etymology, V, 27.

Aibhavata. See Pratidaiva.

ai^a-siman, produced from theanush-
fubh, and from it the manthin
(graha), [V, 10; how chanted, ib.
Aikshvaka. See Purukutsa.

Aindraviyava-graha, III, 6.

air (antariksha , its onion with Vayu,
III. 148 : connected with Indra-
gni, Vijvakarman, and Vayu,
188; heals what is injured and
torn in the earth, 221 : air-
world fashioned by Rudras by
means of trish/ubh, 234; the
home of the waters, 416; -up-
ported by the sun, IV, 28 ; is of
trish/ubh nature, 57 ; is the
expanse (varivas), 88 ; is the
lower abode, 203 ; three obla-
tions of air (or wind, vata) on
chariot, thereby yoking it, 235 ;
air, space, invisible, V, 17;
steadied by birds and sun-motes
(? sunbeams), 126; connected
with Sarasvati, 241 ; is a place
of abode for all the gods, 505.
airs, vital. See prana.

Aishavira, a lam ly of priests, V, 45.

Avbbbavaka, cart laden with barley
and yoked with ox his fee at
Dajapeya, III, 119; is under
Hot/-/'. V, 137.

akshara, III, 158; part of speech, 203 ; (the imperishable) is the one brick constituting Agni, the great Brahman into which all beings pass, IV, 343.
aksharapahkti metre, is the heavenly world. IV, 88.
akshavapa 1 keeper of dice) one of king's ratnani, III, 63, 107.
akshavapana, 111,64.

Aktakshya, III, 153.

all-herb seed, sown on site of burial ground. V. 432.
alms, begging of, by BrahmaXarin, V, 49. 50.
altar. See fire-altar.

amavasya. the night of the sun and moon's staying together; new moon, V. 9.
amba, ambika, ambalika, V, 321.

amrita, the nectar of immortality. See immortality.
amr/'tavaka, a certain bird, (keeps

most apart of birds), produces the kshiprajyena (quick eagle), V, 370.
A>;/ja, partha-oblation to, III, 82.

a///.(u-graha, drawing of, III, 5: is Pragapati, the body of the sacrifice, the mind, the out-breathing, the eye, V, 105, 106.
anaddha-purusha 1 sham-man), III, 197, 206; looked at, 227.
a/Tg-ali, joining of hands, a sign of reverence, IV, 165.
Angiras, is the breath, III, 254; Ahgiras and Adityas contending for getting first to heaven, Y, 152 ; the Veda of the Apsa-

ras, 366 ; with Yama and the Fathers receive offering of Gharma, 481.
anika, III, 58.

anikavat, III, 58.

animal, domestic, seven kinds of, possessed by Maruts, III, 40: five sacrificial, 162; delight near fire, 164 ; are Agni, 197 ; horse, ass, and he-goat, search for Agni, 198,204-206; consists of body and vital air, 293 ; born with bones, though not introduced with bones into womb, 254 : mounted on its middlcbody from left side, 361 ; having received the foetus standing, gives birth whilst lying down, 363; left side of well-tilled animal more raised than right, 400 ; do not diminish, being established in the womb, 401 ; are the vital airs, 402 ; the ki///purusha, gaura ara//ya, gavaya, ushfra, jarabha unfit for sacrifice and not to be eaten by Brahmawa, 412; of animals the head born first, IV. 40 ; biggest about the middle, 40, 50; the right side the stronger, 40 ; there are animals in the air, 46: are food, 46; four-footed (live 1 in the air, 50 ; four kinds of four-footed do- 11 1 -tic animals, 56 ; four-footed, connected with Yasus and Rudras, freed from death through theX-aturviwja-stoma, 68 ; tame, ruled over by B/-/'haspati, 74 : one-hoofed, ruled over by Varu«a, 75; small, ruled over by 5i8

Pushan, 75 ; wild, ruled over by Vayu, 75: threefold (father, mother, child ; or embryo, amnion, chorion), no; seven domestic animals, 211, 277 ; seven wild ones, 277 ; five (sacrificial) — man, horse, bull, ram, he-goat, 299; by these Pra^apati could not attain heaven, 300 ; Prag-apati the one proper sacrificial animal, 304 ; sacrificial animal is Pra^apati, and represents all deities, 404 ; draught animal pulls with all four limbs, V, 78 ; walks on two feet at a time, 78 ; one-hoofed originates from Indra's ear, 275; are sixteenfold, 252 ; tame and wild ones bound at Ajvamedha, 306 ; if so, gain earth and heaven respectively, 306 ; the wild ones set free, 307.
animal-brick (cattle-brick), 111,155, 166, 187.
animal sacrifice (pambandha), III, introd. xii; to Vayu and Pra pati, 171 seq. ; chief oblations of, 175; consists of omentum, animal cake and chief oblation-,, 1 80 ; a. s. of Soma-day (savaniya pann. IV, 260; the performer of it eats food every six months in the other world, 299; esoteric remarks on, V, 118 seq.; is a ransoming of one's own self, 118; should be performed at least once a year, 119; either of the haviryagwa, or the Soma-sacrifice order, 119; is a great Soma-sacrifice,not an ish/i, 120; with or wit hout Soma, 1 j 2, i 23 ; Katurrnasyaanimalsacrifice,402.
animal victim, live, III, 156; their head-, 164 ; heads placf d in fire-pan in fust layer, 400; ropes

of unequal length, 166 ; now
only two slaughtered, 17 • : by
male victims tin Sacrificer
ransoms himself, V, 119;— to
whom does 1: belong?! Pragapati,
Sfirya, Indra-Agni), 127, 128.
anirukta, III, no, 179; V, 506.
ahklhka (metre), is water, IV, 89.
inna-homa, III, 57 ; V, 295, 377.
it, of Sacrificer, at Rag-a-
sQya ion tiger skin), III, 80;
at AgniXayana (on black ante-
lope skin), IV, 226 ; (on skin of
he-goat), 227 ; by Soma ami
the nectar of immortality, 251 ;
with fat gravy at Sautramawi
(on black antelope skin), V,
250 seq., 252.
ant (vamri and upadika), gnaw Vish-
wu's bowstring, obtain the taste
of food, and find water where
they dig, V, 442 ; are the first-
born of the world (?) 450 ;
ant-hill, III, 206; is this earth,
207 ; used for the clay of Pra-
vargya vessels, V, 450.
antariksha (air), etvmology, III, 318 ;
IV, 50.
Antarvat, a Gandharva, V, 30.
antaryama-graha, III, 6; produced
from svara-saman, and irom it
the pa££adaja-stoma, IV, 7.
antelope skin, black, sign of initia-
tion, III, 186; is the sacrifice,
215,266; IV, 226; V, 249, 447;
its hair the metres, III, 255,
266; V, 249, 448 ; is' the earth,
III, 216; the seat of the good
work, 219; therein gold plate
sewn, 266 ; anointing of Sacri-
ficer on, IV, 226 ; used in burn-
ing dead body, V, 200, 203 ; for
consecration at Sautramarci, 2 4 9.
anumantrana, V, 40, 42, 483, 481.
Anumati, eight-kapala cake to, III,

42 ; is this earth, 44 ; a garment
the fee, 44; pap to her, (the
extreme end of) one of the four
regions, IV, 264.
AnumloX'anti, the Apsaras, is an in-
termediate quarter (?N. W.),
or the night, IV, 107.
anupraisha, V, 244.
anujasana, pre cepts I Pthe Vedangas),
to be studied, V, 98.
Anushmbh, connected with north,
autumn, vairaga, ekavi»wa-
stoma, III, 91; produced from
the autumn, and from it the
aMa-siman, IV, 10 ; in the form
of it four-year-old kine pro-
duced, 39 ; is the northern re-
gion, 45 ; is speech, 89, 144,
277; of thirty-two syllables,
206 ; is the voice (of Pragapat i 1,
327,328; what takes place after
the three savanas is of Anush/ubh
nature, V, 106; the horse is of
INDEX TO TARTS TIT, IV, AND V.

519

Anush/ubfa nature, 304 ; Anush-
/ubh related to the north, 304.
anuvakyi, is in the GSyatri metre,
V,a6.
anuya;'a, eleven. Ill, 1S3 ; are thun-
der belt , hail, and 1 heavenly I fire-
brand, V, 4.', 43.
Anvadhyas, the guardians of one of
the lour regions, V, -,59.
anvaharya. mess of rice, the dakshiwa
at Darjapuraamasa, V, 7 ; ety-
mology, 23.
Anvaharya-pa/tana fire, atonement
tor its going out lest his cattle
die, V, 83; is the air, 178;
blood milked by Agnihotra cow-
to be boiled on enclosed Anva-
harya, 183.

anvakhyana, old tale, regarding battles between gods and Asuras, not true. V, 14.
anvarambha>nyesh/i, III, 42 n. ; of \,-nyadhana at preceding lull-moon, V, 2,
Anyata/jplaksha, a lake in Kurukshetra, visited by swan-maidens, V. 70.
apa/\ etymology, III. 146.

apamarga (achyranthes aspera), thereby the gods wiped away the Rakshas, Ill, 52; of a backward effect, 54 ; used for cleansing one's self after a burial. Y. 4 -,7.
apamarga-homa, 111, 52.

apiina, downward air, becomes the' upward air, IV, 16.
apana-bh/v't, the eye-sustainer, IV.

15-

apasya bricks, III, 388 ; laying down of them in first layer, 413 seq. ; are waters, 413; IV, 2; of second layer, 23, 34 seq.; are rain, 34.
apendra, III, 130.

apradakshiwam (apasalavh, V, 323. 467.
apratiratha, is Indra, IV, 192 ; hymn muttered by Brahman, as the fire is led forward, 192.
apri verses, twelve, III, 169, 173: for sautrama//], V, 244.
Apsaras, — from Pra^apati couples issue in the form of Gandharvas and Apsaras, IV, 229 ; Gandharvas and Apsaras made offering to in rash/rabhr/t oblations, 230 seq.; Gandharvas and Ap-

saras affect sweet scent (gandba)
and beauteous form (nipa=
apsas), 230; and worship the
divine Purusha under these
forms, 373 ; changed into swans,
V, 70: Soma Vaishnava their
king, the Angiras their Veda,
366.
apti, (twelve) formulas and oblations,

. Ill 29.

Aptoryama, III, introd. xiii, xix-
xxiii : V, 410; Atiratra, 397.
Apyas, the guardians of one of the
four regions, V, 359.
arawi, two, V, 74.

arawye^nu^ya, the odd cake to Ma-
ruts, I \r, 210; (extended . \.
336; is speech, IV, 210; the
seven rivers flowing westwards,
212; belongs to Pra^apati, 212.
Arbhava-pavamana, of Va^g-apeya,
111,9.
Arbuda Kadraveya, king of snakes,
V, 367.
ardhendra oblations o! ghee, to India
coupled successively with one
other deity (Agni and Indra,
&c), forming part of the Vasor
dhara, IV, 216.
Ar^na, mystic name of Indra, 1 1 1. 99.

arikupa (metre) is the water. 1\', 88.

Arish/anemi, the chieftain (grfunawi)
of the sacrifice (or the north 1.
is the second autumn month,
IV, 107.
arka, flame, the four. I\ . 334 seq.;
is the fire on the fire-altar. 342 ;
the fire-altar (Agni-Pra^apati),
346, 348; is Aditya; the vital
air, 349; the Arka is Agni.

Aditya, Prana, the Purusha,
398, 399; the Arka-nature of
the Arkya, 402 ; is the waters,
402 ; Arka and Ajvamedha, be-
come Death, 404.
arka (calotropis gigantea), is food,
IV, 157 ; leaf used for offering
to Rudra with, 157; thi
into the pit (£atvala), 166; the
arka sprang from Rudra's place
of rest, 158 ; is inauspicious and
hence must not be trodden upon,
166; arka flowers, leaves, &c,
334 seq.

arka i ? hymns of praise), food for the
gods, V, 232.
arkcuvamedhasa/ntati, oblations, IV,
239.
ariis, — haras, so^is, ar^is (heat, fire,
flame), of Agni, IV, 382.
arkshyat, V, 155 n.

Arkya, is the fire (Agni-Pra^apati)
and the food thereof, IV, 342
seq. ; the Arka-nature of tlie
Arkya. 402; triad— Agni, Ar-
kya, Mahad uktham, V, 172.
arm, exerts strength, III, 200; strok-
ing arms of king, 88 ; is fifteen-
fold, IV, 79; food is eaten
therewith, 306 ; arms and legs
consist of twenty-five parts each,
325; parts of arm, V, 75, 77;
the different parts, 162.
arm-pit, from it water springs,IV,i 69.

arrow, three, III, 88; arrow's
range = Prapapati's width, 17; =
Pra^ipati's height, 25: arrow's
width, 236; arrow is strength,
236.

arsheyam (ancestry), III, 190.

artava (.'seasonal period), the ruler of seasons, IV, 74.
Aruwa Aupavcji, (Gautama), a teacher, IV, 393, 394.
Aru«eya. See Svetaketu.

Aruwi, betwitches Bhadrasena Ag%-tajatrava, III, 140; his view on DanrapGrnamasa, V, 37 ; on Agnihotra expiation, 182; cf. Uddalaka.
arvan, horse, carries the Asuras, IV, 401.
Arya, and Sfidra, ruled by day and night, IV, 74; iSfldra woman thi \ry.i" - mistress, V, 326.
Aryam in, his path above upperregion, III, 59, 122; partha-oblation to, 83.
Asamaratha, Aditya's chieftain (gra-ma;/! 1, is the second 1 ainy month, [V, 106.
ndi. Sec throne-seat.
Asandfvat, a city, V, 596.

Ajani, a form and name of Agni, is the lightning, III, 160.
asapatna, bricks, of fifth layer, IV, 83 seq.
(i -h/aka), the earth, III, J54, 3^7; IV, 95; conn, with Savit/-/,III, 190; made by Sacri-ficed wife, 190 ; forming of, by the mahishi, 238 ; is speech, 239, 387; IV, 95 ; etymology, III, 387 ; is the vital airs, 388 ; lay-ing clown of, 388, 389; is the mahishi, 391 ; IV, 2.
ashes, the foul part (papman) of food eaten by Agni, III, 261 ; thrown out in the evening and morn-ing, 261 ; taken to the water, 293 ; some of it brought back

.and put in the pan, 294, 295.
ash/adaja-stoma, is speed, and the year, IV, 63.
aslua/'atvariwja-stoma, the revolving sphere, the year, IV, 66 ; the last of the even stomas, 218.
ash/ami, eighth day after full moon, sacred to Prag&pati, III, 180; is a joint of the year, 180.
Asita Dhanva, king of the Asuras, V, 368.
Asitamrigas, a branch of the Kajyapa family of priests, win the Soma-drink from the Bhutaviras, IV, 345 »•
ajman, etymology, III, 148.
asrivayas, a metre, is all food, IV, 52.

ass (rasabha) how created, III, 147; substitute for cow and sheep, 197; he-ass doubly impregnates, 197 ; searches for Agni, 204, 205; is addressed. 224; imbued with burning (pain), 225 ; represents Vaijya and i'fidra, 227.
Asuras, arrogance and defeat of, III, 1 : repulsed by Indra ami Br/'has-pati in the south, IV, 192; contend with the gods for the ions, 193 ; hold to untruth, and the gods to truth, 257 ; serve the divine Purusha as Maya, 373; carried by horse Arvan, 401 ; created from the downward breathing of Pra^apat i, V, 1 ; ; smitten with evil and darkness, 13, 1 4 ; the tales of their fights with the gods not true, 14; th rough arrogance oiler into their own mouths and come to naught, 22; contend with the gods for Pra^apati, the sacrifio , 105; Asita Dhanva their king, magic art their Veda, 368 ; Asuravidya, 368 n. ; driven from

earth, 429 : people of Asura nature (the Easterns and others) make their burial-places round, 423 ; and line them with stone, 430.
isuta and SUta, \\ 242 n.

Ajuri, on truth, V, 447.

ajva, etymology, III, 146: V, 328.

Ajvamedha, 1 1 1, introd. xxvi ; a supernumerary (special) rite, 246; is the Mm. IV, 239, 404 ; how produced, 403 ; Arka and Ajvamedha become Death, 404 ; the DarjapGraamasa the original (normal) Ajvamedha. V, 33; Ajvamedha the moon, 33, 34; performance, 274 seq. ; is the bull among sacrifices, 276 ; wealth (? distinction), royal sway, departs from him who performs the Ajvamedha, 285 ; means royal sway, 288 ; Ajvamedha performed by Pra^apati, 289 ; from of old a hero was born to the performer of the Ajvamedha, 295 ; where they perform it, Parian ya rains whenever they list, and security of possession is assured to the people, 295 ; the Ajvamedha Prajjapati reserves for himself, assigning the other sacrifices to the gods, 295 ; is the king of sacrifices. 298; the victims tied to the stakes, 298 seq.; is the royal office, 303 ; a disused sacrifice, 334 ; belongs to all

the deities, 336 ; is a Kshatriya's sacrifice, hence commenced in summer, 347 ; but rather in spring, 347.
Ajvapati Kaikeya, a king and theologian, IV, 393.
Ajva Samud;-/', V, 302.

ajvastomiya, oblations, V, 337, 341.

Ajvatarfuvi. See Btu/ila.

ajvattha (ficus religiosa), leaves used for salt-bags, III, 33; tree on which the Maruts stayed, 34, 84; branch broken off by itself used lor making a bowl, 67 ; consecration vessel, for a Vaijya to sprinkle with, made thereof, 84 ; originates from Indra's skin, (and honour), V, 215; means honour, 220 ; not to stand near a grave, 427 ; is the abode (of plants?), 433.
ajvin i-graha, III, 6.

arvina-jastra, 11 1, introd. xviii, xx.

A.rvinau, by two syllables gain two-footed men, III, 40; two-kapala cake to. 62 ; are twins, 62 ; reddish-white he-goat their victim at Sautramani, 129 ; cure India from the effects of over-draught of Soma, 132 ; drink Soma with Namuii, 135; two-kapala cake at Sautraman! for healing, 137; lay down the second layer of altar, as physicians and Brahmanas, IV, 23, 30; are the Adhvaryus of the Agni-^itya and the gods, 23 ; took the part of Pra^apati below waist and above feet which is sacred to them, 28 ; became

everything here, 30 ; (with the help of Sarasvati) they heal Indra, when his vital energy is taken from him by Namu/i, V, 216, 223 ; the he-goat their guerdon, 216; are the physicians of the gods, 217; he-goat immolated to them, 217; are the eyesight, and fiery spirit, 217, 218; she-goats sacred to them, 218; bring the Soma (plant) from Namu£i which Sarasvati then distils, 232 ; connected with the earth (and the morning-pressing), 241, 247; possess healing-power (bhaishajjya), 243; are the Adhvaryus of the gods, 245 ; connected with spring and summer, 247 ; together with Sarasvati they prepare the Sautriimawi to heal Indra, 249 ; Ajvinau, Sarasvati, and Indra are everything here, 253 ; and have a share in the gbarma, 475; two he-goats black (? white) on lower part of the body their victims at Ajvamedha, 300 ; restore DadhyawX' Atharvawa's head after becoming his pupils, 444, 445 ; 475-
ajvini, regional bricks, IV, 23 seq.; what part of the body they represent, 28.
Atharvan, is the breath, III, 217;

the Atharvans the Veda of the Gandharvas, V, 365.
Atharvahgiras, the study of their texts, V, 97.

ati, an aquatic bird, V, 70.
Ihya-grahaA, III, 6.
atLbb&andas, comprises all metres, III, 104; V, 497 ; the covering (including) metre in form of which the lions were produced, IV, 3S ; beyond all metres, 1 10, 385.
Atiratra, III, introd. xiii, xvii-xx, xxiii ; confusion of itssamans in session of a hundred Atiratras, V, 92 ; two in the year's session, 1 47 ; Atiratra with all the stomas, 330, 333, 395.
atirikta-stotra, III, introd. xx, xxii.

atithya (guest-offering), ends with the L/a, IV, 259; is the head of the (Soma-) sacrilice, V, 491.
Atnara, Atnara. Sec Para.

Atyagnishtoma, III, introd. xiii; last day of Atiratra, avivakya, xvii.
Audanya (son of Udanya). See Mundibha.
Audbhari. See KhaWika.

audgrabhawa-oblations, 111,249; a*
Ajvamedha, Y, 289 seq.
Aupamanyava. See Mahajala.

Aupaveji. See Aru»a.

Aupavi Ganajruteya, descends to earth from upper region, III, 2, 3.
aurana-saman, how chanted, IV, 7.

austerities. See tapas.

autumn, produced from the ear, and from it the anush/ubh, IV, 10 ; consists of months Isha and -a, 49 ; rainy season and

autumn are the air-world and
the middle of the year, 49; in
autumn creatun 5 are brahmaw-
vat (? rich in growth 1, 45.
avabhr/tha, III, 185; at the animal
sacrifice, V, 121; at Sautramawi,
264.
avaka plants, placed below and above
tortoise, III, 192 ; means water,
393! IV, 49; below and above
the lower r/tavya bricks of third
layer, IV, 48; drawn across
the altar to appease it, 171 :
etymology, 175 ; afford least
subsistence, 175 ; sepulchral
mound covered therewith, V,
436.
avakaja, formulas, V, 469 ; are the
vital airs, 469, 492.
avatana, 'unstringing' formulas and
oblations, IV, 163.
avi (ewe), is this earth, III, 156;
victim, 156; created from
Pra^apati's ear, 402 ; sacred to
Varu«a, 411; is the skin of
(supplies a covering for) the
two-footed and four-footed, 411:
fashioned first of forms by
Tvash/r/, 411.
avid-formulas, III, 89.

Avikshita. See Marutta.

avis, III, 89.

avitta. III. 89.

avivakya, III, introd. xvii.

axle, demoniacal voice in, III, 291.

Ayasthuna, a performer of a sattra,
V, 61.
Ayavas,— Yavas and Ayavas the
former and latter fortnights,

connected with creatures gener-
ally, and the £atuj£atvari?n.ra-
stoma, IV, 69; the lords of
creatures, 76.
Ayogava. See Marutta.

Ayus, is Agni, II I, 323.

Ayushtoma, form of Agnish/oma,

IV, 287.

Bahishpavamana. of Va^apeya, III,
8; of Abhishe£amya, 69; at
Ajvamedha, is heaven, V, 305,
306 ; when chanted ' outside,'
305.
bahvn'ia, theologians of the Rig-
veda, V, 72.
Balaki, V, 165.
balance, the right edge of the vedi is
a balance in which the Sacrificer

is weighed, V, 45.
Balhika, Pratipiya, a Kauravya king,
V, 259.

balva^a, grass used for winding round

throne-seat, V, 461.
bamboo. See reed.
barefooted, consecrated king never
stands barefooted on earth, III,

129.
Barhaduktha, Apri-verses, V, 302.
Barhaspatya pap, III, 21, 28, 36,
barhis, is the sky, V, 248.
I >r%

\ X'v-i- "J r

INDEX TO PARTS ITT, TV, AND V

barley-corn, V, 405.
barren, wife possessed with Nirr/ti, III, 65.
bath, purificatory. V, 438.

beasts, wild (jvapada, tiger, &c),

spring from Soma Bowing from

lower opening, III, 131.
bee, wounds the horse's thigh, V, 330.
Belief and L nbclief, as two women with a man (Wrath) between

them, V, r 1 1, 112.
belly, gets and eats the food, IV. 115; food of all kind meets

together there, V, 37.
Bhadrasena Agatajatrava, bewitched by Arm::, Ill, 141.
Bhaga, partha-oblations to, III, 82.
bhagadugha, carver or tax-gatherer, 111,62; one of the ratninai>, 63.
Bhallaveya, V, 354, 393; cf. Indra-dyumna.
Bharadvaga, rxshi, III, introd. xiv; is the mind, 107; etymology,

Bharadvaga, a teacher, IV, 352.

Bharata, is Pragapati, III, 292; — Bharata Dau^shanti, son of ■Sakuntala, performed the Ajvamedha, V, 399; seizes the sacrificial horse of the Satvats, 401.
Bharatas, the throne of, III, 105; Bharatas. V, 3^9. 401.
Bhauvana. See Virvakarman.

Bhava, a form and name of Agni, is the rain-cloud (parg-anyaj, III,

160.
Bheshaga, (medicine) a work of the Atharva>/ika<6, V, 365 n.
Bhimasena, performs Ajvamedha, V, 396.^
Bhr;gu Varuwi, sent out by his father Yarmza to gain knowledge, V, 108
Bhr/'gus, one is to sacrifice along with them, IV, 200; sacrifice was offered by them, 262.
bhru/zahatya, V, 341.

bhu/.\ bhuva/', svar, — saman on, IV, 145; are the three worlds, 145: the first words spoken by Pragapati,V, 1 2 ; the five syllables made by Pragapati the five seasons, 13 ; luminous essences evolved from triple science, 103 ; expiatory oblations to be made therewith, 103, 104 ; are all-expiatory, 180; some perform the sprinkling t>\ the Sacrificer with these at Sautrama//i, 253.
bhuta, living being, existing thing (? spirit) — freed from death through trayastrbttja -stoma, connected with J?/bhus and Vijve DevaA, IV, 70; the bhutanam patiA their lord, 73: Pragapati Paramesh//>in their lord, 76,350, 354; daily offerings to them. Y. 95.
bhutanam pati/j (Pragapati, the year), husband of Ushas, III, 158; IV, 73.
Bhutavira, a tamily of priests, I\ .

. 345 11-

Bhfiti, goddess of prosperity, homage paid to her, III, 324.
bhuva/j. See bhu£.

bifurcate. See forking.

bilva (Aegle Marmelos), V, 374.

birds, — how created, III, 148; when
born, body produced first, IV,
x36, 139 ; flesh not to be eaten
by Agni^it (say some), 296 ;
contract and expand their wings
and tail, 300 seq. ; the little
bird which bustles with ' aha-
lak,' V, 325; birds the people
of Tarkshya Vaipajyata, the
Purawa their Veda, 369.
bird-like body, is the fire-altar, IV,
285 ; takes Pragapati to heaven,
3co.
black, is sickly, IV, 137.

blood, oblations of, V, 394.

boar, produced from ghee, III, 102:
boar and cow friendly together,
103 ; shoes of boar's skin, 102 ;
vicious boar (durvaraha) unclean,
V, 178 ; earth torn up by boar,
used for Pravargya vessels, 451.
body, founded on the mind, III,
270 ; linked to food by the
(channels of the I vital airs, 270;
is kindled by the sun, and hence
warm, IV, 135; produced be-
fore wings and tail, 136; has
thirty limbs, 167, 222 ; is
twenty-five-fold, 168, 222 ; if
immortal, is boneless, 178 ; the
fire-altar.Mahavrata, and Mahad
uktham are the Sacrificer's
5^4

SATAPATIIA-BRAIIMAJVA.

divine, immortal body, 279 ;
consists of couples, 284; con-
sists of five mortal parts (hair,

skin, flesh, bone, marrow) and
five immortal parts (mind,
voice, breath, eye, ear), 290;
the immortal parts are the vital
airs, 292 ; body (fifteenfold,
309; fivefold, 309); consists of
1 01 parts and has as many
vital srirs, 325, 326; parts con-
stituting Pnuffipati'sibody, 347;
of thirty parts, 383, 387 ; body
of dead man how to be treated,
V, 201 seq. ; body of man is of
three parts, 261.
bone, — bricks are Agni's bones, IV,
20 ; bono run both lengthwise
and crosswise in the body, 135;
in wings and tail of birds no
transverse bone, 135 ; is one of
the mortal parts of the body,
178; bones are the 'jri' (? good-
ness, strength) of men, 326 ;
are the enclosing-stones, hence
360 of them, 387; V, 169;
bones of fat and lean persons
are alike, V, 20 ; bones of dead
man are collected, 117, 443 n.;
brought home, arranged on black
antelope skin and burnt, 200;
buried, 433; arranged like bird's
body, 435.
boon, choosing of, III, 105.

bow, strung, 111,87; isthe Rag-anya's
strength (virya), 89 ; with three
arrows given as sacrificial lee,
V, 1 1 ; Vishnu's bow and three
arrows, 44 2.
brahmahatya, redeemed by Ajva-
medha, V, 328; atonement for
it, 340, 341.
bralmia/arin. not delivered to Death
V, 48 ; cuts oil' a night from his
life by not bringing firewood, 48,
49 ; his life a sacrificial session,
49; begging alms, 49, 50 ; brings

fuewood to teacher, 53, 54,
85 ; initi.it ion of BrahmaXarin,

86 seq. ; teacher, by laying his
right hand on him, becomes preg-
nant with him, and in the third
night he is born as a Brahmawa
with the Savitri, 88; whether
allowed to eat honey or not, 90 ;
may initiate the Unnet/v, 137.
brahmaXarya, religious studentship,
V, 86 seq.
Brahman (n.), is Br/haspati, III, 3,
21; IV, 192; (prayer), III, 21 ;
(priesthood) connected with
the east, Gayatrt, Rathantara,
Trivr/'t, spring-season, 91 ; the
Brahman (trayi vidya) first
created, 145, 146; is the foun-
dation of everything, 145; is
Agni's mouth, 146; Prajfipati
4s the whole Brahman, 353;
constitutes the fourth layer of
altar, IV, 59 ; (priesthood) de-
livered from death through the
triv/v't-stoma, 67 ; Brahmawas-
pati itslord,73; is Agni, 85; Agni
created as the Brahman, 34 2 ; the
firstborn Brahman, the .Rishis,
100; the Brahman, theYa^us, its
power in the other world, 173 ;
(holy writ) seven-syllables (rik.
ya^us, saman, brahman), 314;
(mystic science) the greatest,
338; established as the vb,
V, 41 ; — is the highest of gods.
IV, 59 ; upholds heaven and
earth, 59 ; is the vital airs, 59 ;
is Praj-apati, 59, 60; is the
Gayatri, and the sun's disk, 94 ;
is the universe, 315 ; the (im-
perishable) akshara, the one
brick (of) Agni into which all
beings pass, 343 ; the true
Brahman is the Purusha, 400;

the universe in the beginning
was the Brahman who created
the gods, V, 27 ; the Brahman,
having placed the deities in the
three worlds and in the higher
worlds, went to the sphere be-
yond these, whence it descended
again by means of its manifesta-
tions form and Name, 27 ; only
on being possessed of the
Brahman the gods became im-
mortal, 28; delivers creatures
to Death, except the Brahma-
Xarin, 48 ; six doors to the
Brahman, 66 seq. ; sacrifice to
Brahman (study of the Veda),
95 seq. ; is a light equal to the
sun, 388; the ultimate thing of
the universe, 409; Brahman Sva-
yambhu, performs austerities,
417 ; offers himself up in the

creatures, and the creatures in
liis own self, 418; is the first-
born, yonder sun, 459.
Brahman (m.i, priest, mounts cart-
wheel, 111,22; heats the drum,
24 ; presented with gold honey-
cup, 29 ; gets gold jatafiianas
as tee for protecting sacrifice in
h, 108 ; 1 V. : 1 1 1 ; his fee
at Dajapeya twelve heifers with
first call". Ill, 119; bull his fee
for pa»£abila-oblation to Indra,
or brown ox for ditto to Soma,
122 ; white-backed bullock for
Br/haspati's ditto pap, 122;
neither performs, nor chants,
nor recites ; yet gets gold
jatamana, 141; is the entire
sacrifice, 185 ; as representative
of Br/haspati mutters Aprati-

ratha hymn whilst Agni is led forward, IV, 192 ; is the autumn, V, 45 ; uses the whole trayi vidya, 104; initiated for sattra (as moon and plants), 135 ; if he does not know certain rites he may allow another to act for him, 211,212; formerly they had to be of the Vasishft&a family, 212 ; is the heart of the sacrifice, 245 ; one fettering the sacrificial horse without announcing it to Brahman is liable to incur injury, 277 ; the spotless Brahman, is the moon, 317,318; (? Prag-apati), is the horse, 318 ; boon granted to him, 350 ; is the highest seat of speech, 391 ; the guardian of the sacrifice, 459; the best physician amongst priests, 483 ; is seated, 503.
Brahmawa (m.),nottobe fed upon, having Soma for his king, III, 72, 95; IV, 249; sprinkling of king from pal.ua vessel, III, 83 ; sprinkles him in front, 94 ; comes after king, 96; is stronger than king, no ; is followed by the three other castes, 227 ; Brahma;/a and Kshatriyu never go behind Vaijya and Sudra, 227 ; into him, as the representative of the Brahman, all beings pass and are reproduced therefrom, V, 85 ; effect of the study of the Veda on him, 99 seq. ; not to engage with Rag-anya in disputation, 114: as the scapego. it receives the Sacrificer's pain and evil, 181; the Brahmana descended from ivvshis, repress all deities, 195, 196; Brahmana, if going away offended, is presented with a cow longing lor a bull, 195; Brahma'/. 1 ac-

cepting earthen vessels of dead
man, is a remover of corpses,
205 ; the Soma his drink,
217; not to drink raw spirituous
liquor, 260 ; is a form of the
priestly office, 286 ; king can
oppress him, but lares the w orse
for it, 2 86 : to the Brahmana
belongs the fulfilment of wishes,
287 ; was of old born endowed
with spiritual lustre, 294; every
Sacriticer becomes a Brahmana,
348 ; Brahmawa knowing noth-
ing of the Ajvamedha, may be
despoiled, 360.
brahmawa (n.), mystic sense, or dog-
matic explanation of an oblation,
^ IV, 240.
BrahmawaX'X'^awsin, — bull his dak-
shh/a at Dajapeya, III. 119; is
under the Brahman priest, V.
136.
Brahmawaspati, lord of the priest-
hood, IV, 73; is the sun, V ,
453-

brahmaudana, priests' mess of rice,
V, 274 ; is seed, 275, 348.
brahmodya, theological disputation,
V, 79 ; between Brahman and
Hotr/, 314; all priests, 388—
390.
breast-bone, IV, 114.

breath. See prawa.

brick. See ish/aka.

Br/'haduktha Vamadevya, V, 302.

br/had va/£as, III, introd. xv.

Br/haspati, gains Pra^apati and as-
cends to upper region, now his
own, III, 2, 59, 122; is the

Brahman (priesthood), 3, 21 ; IV, 192, 229 ; V, 258, 314 ; wild rite-pap on seventeen plates, III, 21, 28 ; afraid of the earth and vice versa, 34 ; with Brihaspati's rulership the Sacrificer is consecrated at Yag-apeya, 39 ; by eight syllables gains Gayatri, 526

40 : pap to Br/haspati, 59 ; is Purohita (if gods, 59; V, 258; white-backed bullock his fee, III, 59; his the smaller and broken rice-grains, 67 ; (? is Yaruwa, 68) ; pap of wild rice to Br/haspati Vak, 70; partha-oblation to Brihaspati, 8a ; IV, 228; assists Yaruwa, III, 113; samsr/'p-oblation (pap), 116; pa££abila I pap) on centre of Vedi, 120, 121; white-backed bullock fee to Brahman for Br/haspati's oblation, 122; pra-ytigam havis (pap), 125; Savit/v and Br/haspati connected with the regions and the £atushfoma, IV, 69 ; ruler of tame animals, 74 ; protector of upper region, 103 ; connected with Vijve Dc-v<U>, triuava and trayastriwja-Stomas, &C, 102, 103 ; as Brahman assists Indra Apratiratha in fighting the Asuras, 192 ; takes Sri's holy lustre and receives (mitravinda) pap, V, 62-65 ; the eighth of the ten deities ('all the gods') receiving oblations of drops, 281; offering of barren cows, 402, 411 ; Brihaspati, with the Vijve Deva/>, receives offering of Gharnia, 480 ; is the wind, 480.

Brihaspati-sava, III, introd. xxiv, xxv, 4 ; the same as Vag-apeya, 34-
Br/'hati, metre,— the fire-altar becomes like it, III, 219; is the year, 220; consists of thirty-six syllables, 318; in the form of it oxen were produced, IV, 38; is the air, 53; a thousand br/hatis, in; is the mind (of Pragapati), 327, 328; 12,000 make up the whole RiA, 352 ; twenty-one br/hatis, as the measure of the universe, 384—387 ; the Xaturmasya formulas amount to 362 br/hatis, and hence tf> the year and Mahavrata, V, 78; by it the gods reached heaven, 156, 172; the taj/Hta-sattra amountsthereto, 172 ; cattle related thereto, 221 ; the pressing-stones are of b/vhati nature, 243.
br/hat-sfunan, III, introd. xv, xvi, xx-xxiii ; connected with Indra, xv ; with Kshatra, &c, 91 ; produced from pa;7Xadaja-stoma, IV, 7 ; (brthak Pandas) is heaven, 19 ; connected with Indra, the Rudras, the south, &c, 1 or ; sung over completed fire-altar, is the sky, 179.
br/hat-stotra, Vag-apeya-saman, III, 1 1. a
Bu^/ija Ajvatanuvi Vaiyaghrapadya, a teacher, IV, 393.
bull, liberated as fee for Agni-Soma cake, III, 45 ; fee for Indragni cake, 46 ; dark-grey, fee for Pushan's trishawyukta, 56 ; brown, for Soma's, 56 ; is the Pragipati of cows, 58 ; belongs to Indra, 60; spotted, 61; fee for oblation to Maruts, 61; sacrificial animal, 162, 165 seq. ;

slaughtered for Indra, 162 ;
eight-hoofed, 177; (ukshan) is
vigour, produced in the form of
the Kakubh, IV, 38 ; two-year-
old (dityava£) produced in the
form of the Virag, 39; other ages
of other metres, 39 ; originates
from Indra's mouth, V, 215; has
an excrescence (hump), 276.
burial-place (jmajana), V, 421 seq.;
four-cornered, 423; is made
round by people of Asura nature,
the Easterns and others, 423,
424 ; the site for it, 424 seq. ;
size, 428, 435 ; ploughing of site,
43i.

calf, year and a half old, is vigour,
produced in the form of the
trish/ubh, IV, 39; white calf of
black cow, 200.
carpenter, his house is the resting-
place of the sacrificial horse and
its keepers, V, 360.
cart. .See chariot.

castes, four, do not vomit Soma, III,
131.
cattle, belong to Pushan, III, 55;
(Rudra, 52) ; are punsha, 201 ;
represented by the /Mandasya
(metre-) bricks, IV, 36; thrive
when it rains, 36 ; become
metres, 36 ; Prag-apati, in the
shape of Gayatri, overtakes the

cattle, 37 ; thrive exceedingly
in the homestead of him who
possesses many of them, V, [26 ;
their eye taken by t he sun,
whence they only know things
by smelling, 130; bovine cattle

represent all animals, 332.
chamberlain. See kshattrz.

chanting-place, of bahishpavamana-stotra, V, 305.
chariot, -race, introd. xxiv, 17 seq. ; taken down from stand and turned, III, 18, 98; with three horses, warrior and charioteer, 50, 102 ; gods driving on, 289 ; placed north of lire with pole to the east, 290 ; offering made on head of chariot, IV, 233; chariot shifted sunwise round the fire on the brick-altar, 234 ; is the sun, 235 ; by oblations of air the gods yoked the chariot for the obtainment of all their wishes, 236; two smashed chariots joined together, V, 198 ; made complete by means of cords, 318.
charioteer, not to get down from chariot along with king, III, 104.
child, born with head first, III, 233; in womb grows by warmth, 254 ; tries to speak and stand up at the end of a year, V, 13; first speaks words of one or two ibles, 1 5 ; born after being fashioned for a year, 88.
circumambulation, (thrice) of altar (to atone for ordinary walking round), IV, 170; of sacrificial horse (by the king's wives), V, 322, 323.
clavicle. See collar-bone.

clay, produced from foam, III, 147, 157 ; lump of, is Agni, 206 seq. ; ditto for Pravargya vessels, V, 449-

clod-bricks, are the regions, III,

345, 34S; vital sap, 345 ; IV,
44 ; clod of earth deposited
midway between a grave and
the village, V, 440.
cloud, originates from smoke, III,
85 ; is the udder whence the
' shower of wealth ' flows, IV,
221.
coin. See gold coin.

cold, is the body of him about to
die, IV, 136.
collar-bone, classed with the ribs,
V, 164.
colour (outward appearance), is
everything, V, 354.
commander of army. See senani.

conception, — one born a year alter
conception may perform At.ni-
Xayana without having carried
the Ukhya Agni for a year,
[V, 274.
consecration. See anointment.

copper, piece of, put in mouth of
eunuch, III, 90; melts, V, 493.
cord, is Varuwic, III, 222, 236; cf.
rope.
costal cartilages, IV, 114.

cotton tree, (salmalia malabarica),
the highest tree, V, 317.
couch, no sleeping on during initia-
tion, III, 185.
counter-charm, III, 53, 371.

couples, sustain the realm, IV, 230.

courier. See palagala.

cow, dakshina for first-fruits, III,
46; her Varuwic nature, 51 ;
yoke-trained cow dakshiwa for
Indraturiya, 51 ; belongs to

Rudra, 52 ; dakshiwa for oblation to Aditi, 60 ; cow-raid, 98 ; cow and boar friendly together, 103; means these worlds, 156; has four nipples, 237; most fit to yield a livelihood, 237 ; when milked out is worn, 257 ; (or bull) created from Pra^apati's breath, 402 ; is (the supplier of) lood, 406; not to be injured, 406 ; milch cow (dhenu) is vigour, produced in the shape of the £agati metre, IV, 39 ; the bricks of altar made such, 172 ; milked by sitting person, 172; milk of black cow, with white calf, offered to Agni about to be laid on fire-altar, 200 ; black cow and white calf are night and sun, 200; cow of plenty, seen and milked by Kawva, 203 ; offering of barren cow (to Mitra-Varu»a), 263-265 ; brings forth within a year, V, 12 ; cow suckling a strange calf, her milk used for offering in case of an
528

SATAlWTIIA-r.RAIIMA.YA.

Agnihotrin dying, 198; cow, wont to cast her calf, victim of Indra at Ajvamedha, 300 ; barren cows immolated, 402, 411 ; tail of barren cow tied to the left arm of a dead man, 438 n. ;
0 Pravargya, see gharmaduha.
cow-dung, smeared over lire-site, V, 191 ; used for burning dead body, 202.
creation. III, 145 seq. ; nine primary substances, 147.
creator. See Dhat/v.

creatures Iprajj-a), produced from

Pra^apati, the sacrifice, III, 40 ;
in all quarters, IV, 31 ; Pra^a-
pati their lord, 73; Yavas and
Ayavas their lords, 76.
crosswise, offering made on Svaya-
waXrinna. of completed altar,
IV, 183.
crow, is untruth, V, 446.

cubit, means the (fore-)arm, V, 449.

curds and whey, sour curds. See
dadhi.
cushions, wrought of gold threads,
for the priests to sit on, V, 360,
361.
dadhi, sour curds, is life-sap, III,
374; belongs to Indra, 375; a
form, or the life-sap, of the
earth-world, 389, 390 ; mixed
with honey and ghee, for sprink-
ling completed lire-altar, IV,
182 seq. ; globule of sour curds
put on Samidh, as a form of
cattle, 203.
dadhigharma, V, 502.

Dadhikri, II I, 27.

Dadhikravan, III, 27 ; V, 326.

Dadhya;?X- Atharvana, is speech, III,
218 ; knew the pure sacrificial
essence (the Madhu), 444; is
decapitated bj India, and res-
tored by the A-rvins, 443, 444.
Daivapa. See Indrota.

Daiyampati. instructed by SaWilya-
yana, IV, 273.
Dlkshayana, form of Full and New-
moon sacrifice, to be performed
for fifteen years, V, 5.
dakshina (sacrificial gift), (cows), the
way along which they pass, III,

99, 101; dakshisa as Apsaras, the Gandharva Yag-«a's mates, IV, 232; the sacrifice is praised for them, 233: no bargaining for, as depriving the priests of their place in heaven, 280; wins food, 285 ; no oblation without dakshina, V, 7 ; stand south of altar, 17; time for bringing them up at animal sacrifice, 120 ; are healing medicine, 217; is the glory, (.46; must not be given away by the priest, at least not on the same day, 446.
Danava (Asuras), V, 95.

daWavadha, III, icS.

darbha-grass, bunch of, put on ploughed Agnikshetra, III, 332; contains food and drink, 332; grew up from waters loathing Vr/tra, 332; IV, 44; handful put on mixture of ghee (with gold chips), sour curds and honey for sprinkling therewith (with the tops) on completed fire-altar, 182 ; a means of purification, V, 195, 274; piece of gold tied thereto and taken westwards (as the sun), 195 ; ditto of silver, taken eastwards (as the moon), 196 ; rope there-of for tying sacrificial horse, 274; sepulchral mound covered therewith, 436.
darkness, after the creation of the earth, III, 319.
Danrapfirwamasa, the offerer thereof eats food every half-month in the other world, IV, 299; eso-teric remarks on, V, 1 seep, 52 seq.; to be performed for thirty years (twice 360 full and new

moons) thereby gaining the
360 days and nights ol the year.
4, 5 ; first performed by Para-
mesh//>in Pra^apatya, 15; after
him Praj-apati, Indra, Agni, and
Soma, 15, 16.
Dajapeya, III, introd. xxvi; requires
special offering-place, 68, 113
seq.; etymology, 114 ; an Agni-
shf oma, 1 1 8.
Dajaratha, king of Ayodhya, III,

97.
Dajaratra, V, 140; last day of,
called avivakya, III, introd.
xvii ; compared to the seat (or
INDEX TO PARTS III, IV, AND V.

529

body) of a chariot, the two
shadahas being the wheels, V,
149, 155 n., 159.

dative of purpose, III, 198.

Dao&shanti. See Bharata.

daurgaha, V, 397.

dawn, precedes the sun, III, 273.

day, a separater, IV, 89 ; originates
from the light emitted by the
gods when created, V, 14; the
(one) day (after day) is the
year, 155.
day and night, nourish Agni, III,
(271), 273 ; encompass the uni-
verse, 287 ; days and nights are
endless, 352 ; rulers of Arya
and Sudra, IV, 74, 75; are
Prag-apati's joints, 281 ; are
forms of Brahman and Kshatra,
V, 286.

dead man, his bones arranged in bird-form, V, 435.
Death, seizes creatures whilst in Pragapati's womb, IV, 67 ; created above (mortal) beings as their consumer, 290; searches for (the half-mortal) Pra^apati who has entered the earth, 290 ; is the year, 356 seq. ; he is the ender, 356; has only the body for his share, 357 ; those who do not become immortal come to life again and become the food of Death time after time, 358 ; Agni as Death. 365 ; Death is immortal, and the man in the sun, 366 : Death is both the man in the sun and that in the right eye, 371, 374; is both one and many, being the man in the sun, he is numerously distributed on earth among creatures ; whence also both near and far away, 372; Death becomes the self of him who knows, and makes him immortil, 374; Death, hunger, being alone in the beginning, creates Mind, 402 ; Arka and Ajvamedha become Death, 404 ; creatures delivered to him, except Brahma/Hrin, V, 48 ; deaths take place in any world, 339; oblations to Deaths, 340.
deity, only he is a deity to whom offering is made, IV, 238, 246,
[44] M m

266; different deities and metres identified with parts of the body, 330, 331; the ultimate deity not to be questioned beyond, V, 1 17.
Dewig-anavidva.the Ved.iof Rakshas.
\ . 368.

devasti (divine quickeners), offerings
to, III, 69. 72 : IV, 246.
dewy season, consists of the months
Tapa and Tapasya, IV, 126;
which are supreme, 126, 127;
is the sky, 127; is the year's
head, 127.
dhama£i-ad, seat-hiding (?) verse, IV.
291.
Dhanva. See Asita.

Dharma Indra, king of the gods, V,
^370.
Dhat/-/' (creator), connected with
gods generally, and the Vij, IV,
68 ; lord of the seven /V/shis.
73 ; is Pragapati, 263 ; the sun,
264 ; offering of twelve-kapala
cake to, 264.
Dhira Sataparweya, instructs Maha-
jala Gabala on the nature of
Agni, IV, 331.
dhishawa, III, 243.

dhish/na hearths, III, 317, 318;
preparation of, IV, 241 ; are
the clansmen to the fire-altar,
as chief, 241; consist of a single
layer. 242 : only with lokam-
prina. bricks, 242 ; enumeration
of, 242 n. ; eight, 360,
dhr/shri, fire-tongs, V, 39 n., 500.

Dhr/tarash/ra, V, 401.

dhriti, four oblations offered every
evening of preliminary year of
Ajvamedha, V, 285, 288, 364.
dhruva-graha, III, 11.

Dhvasan Dvaitavana, king of the
Matsyas, performed the Ajva-
medha, V, 398.
dice, game at, III, 106, 112; V, 330.

diksha, III, 6S ; at Agni^ayana to last a year, 181 ; insignia of, 185; of Agni^ayana, 246 seq.; is speech, IV, 67 ; springs from faith (jraddha), 138; is the body of the sacrifice, 240 ; of seven days at Ajvamedha, V, 290 seq.; twelve, 371; is the vital airs, 291 ; twenty-three days at Purushamedha, 403.
DO1

DATAPATH A-I1RAIIMAA7A.

dlkshantyesh/i, III, 44; IV, 258;

without samisluayag-us, 25S.
duam avesh/ayaA, III, 120.
dijya, regional bricks, in first layer, III, 188 seq.; in second layer (= ajvini), IV, 31 seq.; in third layer. 43 seq. ; are the regions and the sun, 43, 44 ; are the metres, 45.
Diti (and Aditi), viewed by Mitra and Varu«a, III, 93.
dog, the moon is the heavenly dog. watching the Sacrificer's cattle (to seize them) and coming down at new moon, V, 10; dog's clutch (jvalu/ita), a burning pain, 10; dog driven away by bow or staff, 11,12; an unclean animal, 178; four-eyed dog killed at Ajvamedha and plunged under horse's feet, 279; dog is untruth, 446.
dr/ba, (d/-/va). arrow, III, 88.

drops, oblation of. See stokiya.

drought, produces a lawless condition, V, 18.
drums, seventeen put up, III, 23; one beaten by Brahman priest,

24.
durva, grass (and brick), III, 187,
379; is cattle, 379; etymology,
380; is the kshatra, breath and
vital sap, 380; grows up join!
by joint, knot by knot, 381 ;
spreads and branches out by
a hundred shoots, 381 ; IV, 2.
Dush/aritu Pauw/sayana, a king, V.
269, 272.
Dvada.taha, opening Atiratra of, III,
introd. xix.
Dvaitavana. See Dhvasan.

dvapara, die, III, 107.

dvaviwta-stoma, is vigour, the year,

IV, 63.

dvipadl, the ample metre in the form
of which sheep were produced,
1 V, 38 ; of twenty syllables,
385 ; offering of, V, 342.
Dviyajus brick, is this earth, seen
by Indragnt, Iff, 381 ; is the
Sacrilicer, 381 ; his human
body, 382 ; laying down of,
383 ; is the hip of Agni, the
sacrificial animal, 400; IV, 2.
Dyaus, gives birth to Agni, III,
272.
Eagle. See jyena, suparna.

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 ;
isVijvamitra (all-friend), 10; in-
troduced from the left (or up-
per) side, n ; is one only, 11 ;
sustained by the upward vital
air (udana), 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; wh.it is thought by mind is spoken by speech, and heard by the ear, 263 ; Adhvaryu and Sacrilicer whispering in the (right) ear of the horse, 287.
earth, three of them, III, 27; afraid of consecrated Brzhaspati and vice versa, 34 ; ditto of Varuwa, 103 ; union with Agni, 148 ; (bhumi) a foundation, 147, 158; (p/-/'thivi) the broad, 148, 158; is the Gayatii, 148; connected with Pragapati and Agni, 187; created as one consisting of eight syllables, 232; fashioned by Vasus by means of Gayalri, 233; navel of the earth, 258; a firm resting-place, 278 ; surrounded by ocean, 301 ; is circular, 309 ; the mother of Agni Purtshya, 311; is PraQ-apati's Garhapatya, 314 ; after its creation, darkness was everywhere, 319; Prajj-apati its begetter, 346 ; spread on waters like a lotui leaf $64; is Agni's womb, 364 ; is established on truth, 364 ; is the truth, the most certain of worlds, 364; sheds seed upwards in the form of smoke (steam) which becomes rain, 383; bears everything breathing. 387; is measured out, fashioned (mil u; is the course (eva), IV, 88; on earth one thinks with the heart, and the mind, 95 ; is the most substantial (rasatama) of worlds, 179; is the right wing of Agni- Pra-^apati, the altar and universe, 179 ; steadied by mountains and

rivers, V, 1 26 ; is the K
triya's world, 133; connected
with the Ajvins, 241 : is higher
than the water, 267; he who
hides himself, or goes else-
where, is ultimately found on
the earth, 284, 285 : no creature,
walking erect or horizontally,
can go beyond it, 285; is the
great vessel, 315 : in the begin-
ning of the size of a span, 451 ;
raised up by boar Emfisha
(Pra^apati, her husband), 451 ;
is a good abode on which all
creatures abide, 457 ; is white,
as it were, 463 ; her over-lords
(Agni, India &c), 464 seq. ;
becomes a mare and carries
Manu, her lord (Pra^apati),
466 ; is a place of abode for all
the gods, 505.
east, connected with priesthood &c,
III, 91; Agni's region, 206;

IV, 199; is towards the gods,

111, 215, 355; IV, 226; is the
Gayatri, IV, 45; is a queen,
46, 100 : the Vasus its lord, 100;
protected by Agni, 100; con-
nected with trivr/t-stoma, agya-
jastra, and rathantara-saman,
100 ; is strength and the sky, V,
16, 17 ; the region of the gods,
485.
easterns. See pra/ya.
eater, the, is Agni, Aditya, the breath,
IV, 398.
egjr. See golden egg.
eight, symbolical significance, IV,
190.
eighteenfold, is the year, IV, 66.

eighty (ariti), means food, IV, 92, 112, 1 f> 1 ; of formulas (to the Rudrasj, 161, 223.
ekadanni, of sacrificial stakes, V, 301 n., 309; is heaven, 310; offspring and cattle, 310; a vii%, 335, 404, 405.
ekapada, the gapless metre in the form of which goats were produced, IV, 38 ; often syllables, 385.
ekatriwja-stoma, is design, the year, IV, 64.
ekaviwja, the twenty-first or twenty-one-fold, is the sun, III, 265, 308; IV, 62; V, 331, 333, 334, 335, 378, 402 ; produced from manthi-graha, and from it the vaiivuja-saman, IV, 10.
ekaviwja-stoma, connected with Anushfubh &c, III, 91; at morning - service of Kcvava-paniya, 127; is the upholder la loot-hold), the sun, IV, 62; through it. connected with Mitra Varuwa, rain and wind freed from death, 68; the foundation (the feet), 78; connected with Soma, the Maruts, north &c, 102 ; second day of Axvamedha an ekaviwja-day. V, 578 : the foundation of Stomas, 378.
ekoti, V, 1 50.

elevation (high-lying ground), people in danger take thereto, V, 300.
embryonic water of calving cow. Ill, 78.
embryos, freed from death through pa;7^avi»7ja-stoma, connected with Adity as and Maruts, IV, 69 ; killer of embryo is despised, 272.
Emfisha, the boar (Pragapati) raises the earth (his wife), V, 451.
enclosing-stones. See parijrit.

enemies (or enemies' sons), when
meeting, get on well together
on addressing one another by
name, V, 288.
entrail (vrtkala), if not cleansed of
contents in dead body, a tiger
springs therefrom when burnt.
V, 203, (215).
Eshavira, a family of priests, V, 45 n.

etarhi, one-fittecnth part ofakshipra.
V, !69.
eunuch, long-haired, III, 90 ; malted
rice bought from him, V, 219 ;
is neither man nor woman, 219.
eva, at least, IV, 19 (u eva).

exorcism, IV, 171.

eye, food flowed from eye of fallen
Pra^aputi, III, 312; one of the
five vital airs (of the head), 402 ;
there is always water in it, 416 ;
produced from the sun, and
from it the rain, IV, 8; is the
i?/'shi Gamadagni, 9 ; introduced
from behind, 9 ; is one only,
9 ; sustained by the downward
vital air (apana), 15; one of
the five divisions of vital air in
the head, 190; the man in the
M m 2

SATAPATIIA-BRAI1MAATA.

(right) eye is the man in the
sun and the gold man of the
altar, 368; he is the same as
Indra, and lias a mate in the left
eye, who is Indrani, 369; the two
persons descend to the cavity
of the heart and enter into
union, and at the end of their
union the man sleeps, 370;

from the union of these two divine persons all that exists originates, 371 ; the man in the right eye (and in the sun) is Death, his feet stick fast in the heart, and on his pulling them out and coming out, he dies, 371 ; that man in the eye is the vital air and leads forward all creatures, 371 ; whilst being one only he is numerously distributed among creatures, 372 ; the eye evolved from breath, and from it the earj 377) 378 J what were man without eyes, V, 124; white, black, and pupil, 165, 246, 354; white and black, 354; by means of it the body moves, 346.
faggots, three bundles of, lighted and offered upon whilst held at different heights, Y, 494.
faith, — truth in faith, V, 46; the initiation sprung from faith, 138.
falcon. See jyena.

fanning, of the sacrificial horse, by the king's wives, V, 323 ; of the (Pravargya) fire, by the Adh-varyu and his assistants, 467.
fast-milk, living on, is penance (tapas), IV, 256; milk of three, two, one teat during days of initi-ation, and of none on day of preparation, 2sr>.
father, is gentle and kind to his son, IV, 25; when asked for any-thing by his sons, says ' So be it,' 60 ; takes his dear son to his bosom, 206; sons in early life subsist on father, the reverse in later life, V, 157 ; returning from abroad is received kindly by sons, 204 ; father and sons

part in time of peace, 308.
Fathers, the hollow is sacred to

them, III, 31 ; are the clans-
men, with Yama for their chief,
299 ; Aditi their ruler, IV, 74;
the south their region, 226 ;
arc the six seasons, 243 ; he who
does not eat becomes conse-
crated to the Fathers (dies), V,
20, 21 ; daily offering of the
svadha to them, 95, 96 ; sa-
crificial practices appropriate to
offerings to Fathers, 198 seq.;
the world of the Fathers is in
the south, 225 ; the sura-liquor
of the Sautramawi falls to the
share of the Fathers of him who
drinks it, 233 ; those who per-
form on southern fire, go down
to the world of the Fathers,
236 ; live in Yama's realm, 236,
237; the path of the lathers
and that of the gods by one ol
which all living beings have to
pass, 237, 238 ; are asleep, 265;
placed in the immortal womb,
272 ; are the subjects of Yama
Vaivasvata^heYa^ustheirVeda,
365 ; the uneven number, and
the single nakshatra belong to
them, 423 ; the door to their
world is in the south-east, 424 ;
their world inclines towards
the south, 424 ; to them
belongs the (sod) filled with
roots, 427 ; they are the world
of plants, and hide among
the roots of plants, 429 ; not
seen together with the living,
440 ; three in number, 455 ;
with Yama and the Arigiras, re-
ceive offering of Gharma, 481.
female, lies on left side of male, III,
199; injures no one, 202; after

birth conceives again, 31 1.
fever, one suffering therefrom is consumed by his vital airs, IV, 348.
fifteen, IV, 74, 309.

lift 1 enfold, is the thunderbolt, III, 413 ; IV, 85; V, 384 ; the arm, IV, 79 ; the neck, V, 163.
fig-tree, Indian. See Nyagrodhas.

finale. Sec nidhana.

fingers (and toes), have a common connecting link (or limb), III, 417; consist of four parts each, IV, 325 ; the different

fingers, V, 75 ; the different fingers and their joints, 161.
finger-breadth, the lowest measure, IV, 300 ; thereby tire-altar measured, 300.
tire, when it ^<>es out it is wafted up in the wind, IV, 333 ; Fire evolved from Work, 380 ; is the womb of the sacrifice, V, 3 ; is one of the six doors to the Brahman, 66 ; sacrificial fires only desire flesh of victims and the Sacrificer, 119; four kinds of fires, (three worlds and the regions ; Agni,Vayu, Aditya, ATan dramas), 12- ; there is a fire in every piece of wood, 187 ; circumambient fire shuts out the Asuras, 271 ; carried round victims, 307.
fire-altar (agni) ; the way in which it is mounted (like a horse), III, 361; building of, 362 seq. ; a four-footed animal, IV, 19; con-

traction and expansion (of animal's body), 20 seq. ; of eagle-build, 2 1 ; is the year and the three worlds, 29 ; constructed so as to extend (fly) eastwards, 115; Agni its head, the earth its right, the sky its left wing, Vayu (the air, vital air) its body, the moon its tail, the sun its heart, 178-80; the Sacrificer's divine body, 226, 256 ; the body of all the gods, 256 ; substitutes for complete fire-altars at repeated Soma-sacrifices, 271; is an ocean of Yajj-us, 278 ; Fire-altar, Maha-vrata and Mahad uktham are the Sacrificer's divine, immortal body, 279 ; is a bird-like bod) , 285 ; is the earth, the mind, the trunk, the head, 286 ; is measured by finder-breadths, 300 ; the sevenfold, 306 ; for this a vedi of ninety steps, 308 ; different forms of, from sevenfold to one hundred and onefold (the latter of which is to be fourteen times that of the former), 309 seq. ; by building a smaller fire-altar, one curtails Pra^apati, and by one larger than the largest one exceeds the universe, 312 ; the hundred and onefold contains all objects of desire, is the year, and the sun, 313; it is equal to the sevenfold one, 314 ; is built between the two performances of the upasads, 316 ; each layer of bricks and earth takes (or represents) a month to build, 318; the hundred and onefold the normal one (?), 321 seq.; it gains the immortal light, 323 ; it is a sevenfold one by its layers, 324 ;

the fire (altar) is fivefold (by
food, drink, excellence, light,
and immortality), 326 ; is the
food prepared for Prag-apati and
becomes the body itself, 341 ;
is the man in the sun, 366 ; is
the earth, air, sky, the sun, the
nakshatraSjthe metres, the year,
the body, all beings and all gods,
381-390.
firebrand, belongs to Rudra, V, 201.

fire-pan. See ukha.

firmament (naka), is the heavenly
world above the Vira^- (layer),
IV, 93, 100; is the regions, 100;
in the world of righteousness
(sukr/'ta) above the third lu-
minous back of the sky, r22;
the heavenly world, the back of
the sky, 198; the heavenly world
beyond the highest fire-altar,
250, 30 (.
first-fruits, offering of. SeeAgraya-
neshtl.
fivefold, is the animal sacrifice, V, 125;
the Ajvamedha becomes so, 308.
flax, forms amnion of Agni's womb,
III, 252 ; foul smell of, 252.
flesh, not to be eatenduringinitiation,
III, 185 ; of fat person fat, of
lean lean, V, 20 ; is the best
kind of food, 119.
foam, produced from water, III,

'47, 157-
food, kinds of, given to Sacrificer,
III, 36; one kind to be re-
nounced by him, 37 ; satisfies if
proportionate to body, 260, 330;
IV, 189; to food the body is
bound by the vital airs, III,
270 ; is taken in from the front
(mouth) backward, 402 ; the

resort of the waters, 416 ; the
53'

DATAPATH A-BRAHMAiVA.

purisha is Agni's food, IV, 20 ;
is seventeen fold, 79 ; whilst
eating food one drives away
evil that is above him, 87 ; is
asked for by sick man when he
g< ks better, 87 ; is of three
kinds, 93; its essence is invisible,
95 ; threefold (ploughing, rain,
seed), no; benefits the body
only if put in the body, 135;
put in (a channel of) the vital air
benefits the whole body, 139;
are sustained by food, 139 ; they
close up if food is not eaten,
1 39 ; is the arrow of the Rudras
of the earth, 165; sour curds,
honey, and ghee are every kind,
or the best kinds, of food, 184,
185 ; is variegated (varied), 196;
is served from the right side,
226 ; is of two kinds, immortal
and mortal, 285 ; food taken by
the arm at a cubit's distance,
306 ; food, when enclosed in the
body, becomes the body itself,
341; the food consumed by man
in this world consumes him in
the other, V, 260.
food-brick, III, 155, 166.

foot, is a support, IV, 137.

foot-print of the horse, offered upon,
V,363.
forest-fires, take place in spring,

V,45-
forking, (bifurcated) branches, of
udumbara samidh, IV, 203 ;

mean cattle, 203.
form, — hair and form, IV, 295; form and name, the two forces of the

Brahman (the former being the
mgei I, V, 27, 28 ; oblation to
Forms, see prakram 1.
fortnight (paksha), the former and latter, called Yavas and Avavas,

IV, 69, 76.
forty-four-fold, is the trisbrubh and thunderbolt, IV, 85.
frog, drawn across the altar, to appease it, IV, 174 ; arose from

the water dripping off the altar,

174.
Full and New-moon sacrifice. See Darjapurnamasa.
fumigation, of pan, III, 240; of Pravargya vessels, V, 455, 456.
funeral ceremonies, V, 421 seq.
funeral pile, V, 201, 202, 203.

furrow, what it yields, III, 329 ; are the vital airs, their meeting-place speech (voice), 332.
Gabala. See Mahajala, Satyakama.

j^agata, of Gagati nature, cattle (animals), V, :52, 284, 313. ^
Gagati, gained by Vijve Dcva7>, III. 40; connected withVlrveDeviA &c, 91 ; of twelve syllables, 1-6 y ; of forty-eight, 183 ; is the earth, 169, 183 ; V, 245 ; all the metres, III, 169, 183; the triple science, 193; gains these worlds from above hitherwards, 281 ; produced from rainy season, and from it the r/ksama-saman, IV, 8 ; in the shape of it milch cows were produced, 39 ; is the

western region, 45 ; cattle, 52 ;
V, 31 3 ; is the Brahman, and the
sun's disk, IV, 94 ; is the down-
ward breathing (of Pragapati),
327-329 ; a /i;'bhu of the Ga-
gat metre (the arbhava-pava-
mana) bearing the Sacrificer
to bliss, V, 173; thereby the
Adityas consecrate the king,
31 3"
Gamadagna, apri- verses, V, 302.
Gamadagni, rishi, is the eye, IV, 9 ;
is Pnig-apati, V, 302.
Ganaka, of Videha, questions Ya^Sa-
valkya as to Agnihotra, V, 46 ;
obtains Milravinda sacrifice
fromYag//avalkya,66; questions
Brahmawas regarding Agni-
hotra, 112 seq.; teaches Ya§--
;)avalkya. 114; becomes Brah-
man, 115; has a sacrifice per-
formed with 1,000 cows as
dakshini, 1 1 5.
Ganame^aya Pirikshita, IV, 345 n.;
cups of fiery liquor poured out
in his palace, V, 95 ; performs
Ajvamedha, 396.
Gana Sarkarakshya (Sayavasa), a
teacher, IV, 393, 396.
c7ana.<rutcya. See Aupavi.

(Jandhara (Nagna.g-it), IV, 21.

Gandbarva, the heavenly, thought-
cleansing, 111,5; >s yonder sun,
Savitr/', 195; — twenty-seven of
them, 19 ; were the first to yoke
the horse, 20 ; from Pragapati

couples issue in the form of
(randharva and Apsaras,IV,239;
Gandharva and Apsaras made

offering to in rashrrabhre't oblations, 230 seq.; Gandharva and Apsaras affect sweet scent (gandhai and beauteous form (riipa =apsas), 230; and worship the divine Purusha under those forms, 373 ; carried by horse Vagin, 401 : three Gandharvas 1 Yavamat,Uddalamat, Antarvat | point out to the Rishis imperfections in their sacrifice, V, 29, 30; get t he Apsaras L* rva.fi back from Purfiravas, 69 ; produce a flash of lightning, 70 ; teach Pururavas how to produce a sacred fire, to become one of themselves, 73 ; the people of king Varuna Aditya, the Atharvans their Veda. 365.
garbha, of prishtba. - saman, III, introd. xx seq.
Garhapatya, thence fire of ukha is taken, III, 263 ; it it goes out, is produced by churning, 264 ; building of, 298 seq. ; outlines of hearth, 302 ; is Agni himself, 309 ; is the earth, 309 ; I V, 196; V, 178; the world of men, III, 314 ; ascended by the gods, 319 ; on the fifth layer of the fire-altar. IV, 99, 117 seq. ; i- food, 118; Garhapatya hearth is a womb, 119; is the vedi, 131, 307; the original Ahavaniya (of the hall) is the womb in whi< h the gods begat the Garhapatya of AgniX-ayana, 308 ; from it the Ahavaniya is born, 308 ; atonement for Garhapatya going out, lest master of the house die, V, 83 ; ditto forgoing out at Agnihotra, 188 seq.
garment, made to float away, in avabbWtha, V, 267 ; a hundred garments the priests' fee, 353 ;

garments man's outward appear-
ance, 353.
Garutmat. See supar«a.

Gatavedas, etymology, IV, 274.

gatha, V, 101, 326 seq.; — cf. Nirl-
.rawsi-gathaA.
gatru, V, 163 n.

gaura, III, 410.

Gauriviti Saktya, V, 250.

Gautama. See Kiuri, and Ariwa.

<.;;i\"iin ayanam,a sattra, V, 139 seq.;
deities of, 140 seq.; the three
great rites of it (A'aturviw.ra.
Vishavat, Mahavrata), 144.
gavaya, V, 338.

gavedhuka seed (coix barbata), i<
refuse, III, 51, 71 ; used lor
oblation to Rudra, 51,63, 71,
158 ; — grass used for smoothing
newly-made vessel, V, 455.
gayatra, Agni, III, 148, 161 ; IV,
277. 300 ; (X7.'andas) is Agni, IV.
178.
gayatra-saman, produced from Ga-
yatri, and from it the upawsu-
graha, IV, 4 ; when used in
stotras, 4 ; sung over completed
and appeased altar, is Agni, 178.
Gayatri, is Agni's metre, III, 31;
Brihaspati's, 40; connected with
the brahman, &c, 91 ; is the
earth, 148 ; how produced, 158 ;
of twenty-tour syllables, 167;
IV, 300; is the vital air, III, 167,
218, 253; produced from spring
season, and from it the gayatra-
stoma, IV, 4 ; in the shape of it
two and a half year old kine

were produced, 39 ; is tin-
eastern region, 45 ; the breath
(of Pra^apati), 327; Gayatri
tripada, 385 ; the golden, bril-
liant-winged Gayatri who bears
the Sacrificer to heaven, Y,
53; is the vedi, 56; Gayatri
in bird's shape fetches Soma
from heaven, 122; a falcon ot
the Gayatri metre (the bahish-
pavamanajbearing the Sacrificer
to bliss, 173 ; thereby the Vasus
consecrate the king, 312 ; is
fiery mettle, 312.
generation, threefold I father,mother.
son), III, 240 ; only takes place
above the earth, IV, 128; is
stationary, on the other side of
the sky and sun, 128 ; only on
this side of the sky, 130.
generative power, is immortal, III,
354 ; is only on this side of the
sky and sun, IV, 128.
gharma, hot draught of milk and
ghee, V, 442 ; is the sun, 463,
481 ; revered as the lord of all
"6

worlds, and of thought and
speech, 471, 489 ; is cow's milk
(and ghee), 475;
gharmadugha (samrshj-cow), is ldk}
Aditi, Sarasvati, V, 474 ; is
bound by its horns, 474 ; is given
to Adhvaryu, 503.
ghee, in consecration water, III,
79 ; is seed, 21 1 &c. ; the lite-
sap of the universe, of waters
and plants, 333 ; a form, or the
life-sap, of the air, 390 ; with
gold chips in it offered on com-
pleted fire-altar, IV, 182; mixed
with sour curds and honey for

sprinkling on ditto, 182 seq. ;
belongs to Agni, 189; is fiery
in ttle, V, 274, 296, 312 ; is the
gods' favourite resource, 296,
410.
(ihora, a work of the Atharvans, V,
366 n.
ghosha (roar), partha-oblation to,
III, 82.
ghrtta/tf, the apsaras, is an inter-
mediate region (? N.W.), or
the offering-spoon, IV, 107.
girdle, sign of initiation, III, 185.
go, ox, III, 119.
goat, (he-), means Pra^apati, III,
35 ; brings forth thrice a year,
35 > (a£:i) how created, 147,
173 ; he-goat sacrificial animal.
162, 165 seq. ; slaughtered for
Agin, 162; for Pra^apati, 171 :
searches for Agni, 204, 205 ;
addressed, 22;; represents
Brahmawa, 227 ; is the form of
all cattle, 230; sprung from
Pragapati's head, 24s ; from his
voice, 402 ; eat- all kind 1
herbs, 245 ; produced in form
of ekapada metre, IV . 38 ; the
grey (smoke-coloured) animal
originates from Indra's eyes, V,
214 ; hornless he-goat one of
the three chief victim- in Ajva-
medha, 298 ; produced from the
heat in Makha's head, .152.
goat's hair, cut off, III, 229; mixed
with day, 230.
goat's milk, III, 245 ; used for cool-
ing Pravargya vessels, V, 452,
457, 477-
goat's skin, of he-goat, III, 3s-
gods, offer to one another, III, 1 ;
are thirty-three (or four), 9, 79;
V, 258; slay V/vtra, III, 48;
smite the Rakshas and gain
universal conquest, 49 ; sweep

away the Rakshas, 52; obtained possession of man by trishaw-yukta, 54 ; love the mystic (mysterious), 144 seq. ; created from (Pra^-apati's) upper vital airs, 150; saw second layer of altar, 189, 190; were produced from out of these worlds, 239 ; are threefold, 239; wives of gods placed fire-pan in lap of the earth, 242 ; wives of gods are the plants, 242 ; gods make food of whoever hates them and give it to Agni, 259 ; Aha-vaniya is the world of the gods, 344 ; their life is longer than man's, 344 ; one must do as the gods did, 357 ; become the truth, 363 ; have their birth-place in the east (the Ahava-niya), 389; order: Agni (and Diksha), India and Yishz/u, gods generally and creator, Mi-tra and Varu«a, Vasus and Rudras, Adityas and Maruts, Aditi and Pushan, Savit/-/' and B/z'haspati, Yavas and Ayavas, .R/bhus and Vuve DevaA, IV, 67-69 ; gods generally (man-viewers) connected with the creator (Dhatri) and the Vij, 68 ; become complete through offspring (or subjects) and mates, seat themselves on the firmament, in heaven, 108; en-tered heaven from below, 109; draw together round Indra, 127 ; are just as many now as there were of old, 128; Agni, Yfiyu, Aditya, the hearts of the gods, 162 ; gods holding to truth, and Asuras to untruth, 257 ; created from the breath (prima), 289; seven worlds of the gods, 277 ; (the three

worlds and four quarters),
314; are of joyful soul, 339;
the true knowledge belongs to
them alone, and he who knows
it is not a man, but one of the
gods, 339 ; were first mortal,
and only after gaining the year,

became i in mortal, V, 5 ; created
from Pra^apati's breath of the
mouth, 13: the tales of their
fights with the A<uras not true,
14; createdby the Brahman. and
placed in the three worlds and
those above them, 27 ; were
mortal, and only on being pos-
sessed of the Brahman, became
immortal, 28 ; daily offering to
them with svaha, 96 ; contend
w ith the Asuras for Pra^apati,
the sacrifice, 105: number of
gods (8 Vasus, 1 1 Rudn.s 1 :
Adityas, Indra, Pragipati), 115
seq. ; the one god, Pra«a, 117;
the world of the gods in the
north, 225 : the path of the
Fathers, and that of the gods,
by one of which all living crea-
tures have to pass, 237, 238 ;
' all the gods ' enumerated as
ten, 280, 281 ; are of three
orders, 291 ; did not know the
way to heaven, 320 ; Dharma
Indra their king, the Saman
their Veda, 370; reside on
earth, in the air, the heavens,
the regions, the nakshatras, the
waters, 505, 506 ; Agni, Vayu.
Surya, A'andra, Varu«a are the
Self of the gods, 505, 506.
gold, is immortal life, III, 35, 84,
93, 265; IV, 343; V, 239;

gold threads woven in strainers, III, 84; its uses, 141; produced from ore, (147), 158; is immortal, 203; is light, 366; IV, 343; V, 203, 303; immortality, V, 147, 203 ; is Agni's seed, 187 ; a piece of it tied to darbha plant and taken westward (as the sun), 195; originates from Indra's seed, 215; a piece of it used for purifying the sura at Sautramawi, 220, 235> 236 5 sacrificers and priests cleanse themselves by means of piece of gold held over £atvala, 239; originates from seed of immolated horse (Pra,gapati), 275 ; (jatamana) piece given as fee with brahmaudana at beginning of Ajvamedha, 275 ; by means of the golden light Sacrificer goes to heaven, 303 ; is a form of the Kshatra, 303; is fire, light, immortality, 348 ; as dak - shiwa, 356, 35S ; gold stools and cushions, 360, 361 ; slab of gold as seat, 361 ; repels the Rakshas (as Agni's seed), 467 ; dissolves (melts), 493 ; is lying (settled) glory, 503.
gold brick, III, 155, 166.

gold chips, thrust into (the organs of) the victims' heads, III, 402-404 ; tire-altar bestrewed with 5 and 200, IV, 146 seq.; make Agni thousand-eyed, 201 ; some thrown into ghee for oblation on (svayamatr/«»a of) completed altar, 182; these chips complete making Pra^apati's body immortal, 291, 294 ; seven inserted in the seven openings of vital airs of dead body before being burnt, V,

203.
gold coin (nishka) worn as prize, V,

(5i), 53-

golden egg, produced from the primordial waters, V, 1 2 ; floated about for a year, as the only resting-place, 12.
gold man (purusha), laid on gold plate in first layer, III, 366; is Pra^apati-Agni, 366; the Sacrificer, 368, 382 ; when laid down, one must not walk in front of him, 369 ; two offering-spoons his arms, 373; covered and viewed by Sacrificer whom he represents, 375. 376; is the Sacrificer's divine body, 382 ; his body co-extensive with altar, IV, 18, 146; gold man and gold plate are Agni and Indra, 342 ; is the man in the sun, and both are the man in the right eye, 368 ; is the foundation of the Yajjus, as one of the only three bricks of which the altar consists, 374.
gold plate, III, 35; trodden upon by consecrated king, 92 ; with 100 holes, 93 ; (gold piece) on gaming- ground offered upon, 112; hung round Agni>£it's neck, 265; is the truth and Aditya, 265 ; with twenty-one knobs, the sun's rays, 265 ; means vital
538

DATAPATH A-BR A 1 1 MAA'A.

energy and vigour, 266; sewn up in antelope skin, 266 ; worn over navel, 267 ; is Pnujapati's our which went out of him and became the sun, 212, 213;

put down on lotus-leaf in centre
01 altar-site under first layer,
364; IV, 146; gold plate and
gold man arc India and Agni,
342 ; gold plate is the orb of
the sun, and both are the white
of the eye, 367, 368; is the
foundation of the Rift, as one
of the only three bricks of
which the altar consists, 374 ;
gold and silver plates beneath
feet of Sacrificer whilst con-
secrated at Sautramani, V, 251 ;
the two there represent light-
ning and hail, 251 ; placed on
top of Pravargya pot, 467 ;
given to Brahman priest, 503 ;
cf. nishka.
gomr/'ga, one of the three chief
victims at Ajvamedha, V, 298,
338.
Gosh/oma, form of Agnish/oma, IV,
287.
(Jot una Rahfigawa, originator of Mi-
travinda sacrifice, V, 66.
Gotama's Stoma (JTatushfoma), V,
375-

go-vikartana, huntsman (?), one of
the king's ratnani, III, 63.
govinata, form of Ajvamedha, V,
400, 401.
graha (cup of Soma), after their
drawing chanting of stotra and
recitation of jaslra, IV, 1 3 ; is
the draught of Prag£pati's vital
fluid, 282.
graha oblations of ghee relating to
Soin, 1 cups and implements,
forming part of the Vasordhara,
IV, 21'..
grain, are a form of day and night,
\. 296; parched grain, a form
of the Nakshatras, 296.
'<rania;/i (headman;, one of the ra-

tnina/'. 111, 60; is a vaijya, 61 ;
111.
Gravastut priest, is made the Hot//',

v. 137.

grave. See burial-place.

at region. See upper region.
Gr/hapati, III, 158 ; V, 131 ; initiated first (being the earth),

griva/j. See neck.

groats, parched, are a form of the

gods, V, 296.
guda prawa, intestinal vital air, IV, 17-
guest-offering, III, 355.
,§-uhu. See spoon.
Gumbaka (Varuwa), V, 340, 343.
Gvotish/oma, form of Agnish/oma. IV, 2S7.

hail, a terrible form of rain, V, 251.

hair, of lion, wolf, tiger thrown on

flesh-portions of Sautrama;/i,

III, 132 ; ditto in cups of Sura,

V, 218; these are a form ol Rudra, 229: punsha formulas are Agni's hair, IV, 20; hair and form, 295 ; how the hair grows and gets grey, V. 52, 55 ; comes oft when wetted, 313.
hair-pit, — from Pra^apati's hair-pits

the stars originate, IV, 361 ;

as many as there are twinklings

of the eye, V, 169.
Hairanyanabha. See Para.
Halihgava, a teacher, his view of the nature of Agni, IV, 363.
hand, laid down, palm upwards, for protection, V, 465.
haras, — haras, .ro^is, an£is (heat, fire, flame) of Agni, IV, 182.
hare, in the moon, V, 10 ; leaps in bounds, 390.
haridru (deodar tree), not to stand near a grave, V, 427.
Ham/tandra, father of Rohita, 111,95.
havirdhana, associated with Gayatn, V, 494-

havirya^/hi, killed by mortar and ju'-tlc, V, 2 ; as distinguished from the Soma-sacrifice, 119.
haya. hor.se, carries the gods, IV, 401.
hazel-cock (kapi%ala), springs from N'i.tvarupa's head, III, 1^0.
head, of child born first, III, 233;

IV, 287; ditto of animals, IV, 40, (287) ; human head is placed on ukha, III, 311; is the birth-place of the vital airs, 396; measures a span, if four-cornered, contracted in the middle, 396 ; is (the focus) of

the ten vital airs, IV, 57: is threefold, and consists of two kapalas, 78, 387 ; is of Gayatri nature, and threefold, 114; fivefold vital air of head (mind, speech,breatli,eye,ear), 190; becomes'sharpened.' 190: threefold (>kin, bone, brain 1. V, 163, 499 ; three heads of the Arva-

medha, 335: is a span high, contracted in the middle, 454.
headman. See King-makers.

heart, on earth one thinks with

one's heart and mind. IV, 95;

i. Vayu, Aditya the hearts

the gods, 162 ; is round and

smooth, 180; is near the right

arm-pit, 1 So, 181: is secret. V, 36.

heaven, a counterfeit (pratima) of the earth, IV, 52 ; is single. V, 297 ; by means of the golden light the Sacrificer goes to heaven, 303.
heaven and earth, when they separated, the Vasus, Rudras, and Adit y as separated and became the lords, IV, 75: propitiatory cake on one kapala, when sacrificial horse, or anything else, is lost, 347 ; with Surya and Vayu, 347 ; between them everything is contained, V, 484 ; are the out- and up-breathing, 488.
heavenly world, above the Wrag, is the firmament, IV, 93 ; is the firmament, 100, 304; and the regions, 100 : is the year, 100; is entered from below, 109; the heavenly world, the light, is entered from the sky, from the back of the firmament, 199: those going there do not look round, 199; heavenly world beyond the highest firmament, 250 : the world where the sun shines, 304; is (the place of) ty, V, 238; Kshatriyas re-

main Kshatriyas in the other world, 250; is equal in extent to a thousand, 280; lies 'straight away,' 281, 297.
hemp, layer of it put in fire-pan, as the chorion, III, 252 ; hempen sling for gold plate worn round Agni^it's neck, 266.
herald. See King-makers.

him, makes Saman complete, IV, 178 : is the Saman, V, 306.
hirawya, etymology, III, 367.

Hinuiyagarbha, is Pra^ipati and Agni, III, 172: came first into existence, 388; — IV, introd. xiv, 295 n.
hita. Ill, 151.

honey, used with consecration water as the essence (flavour) of water, III, 78; not to be eaten during initiation, 1S6: a form, or the life-sap, of the sky, 390 : mixed with sour curds and ghee for sprinkling on completed fire-altar, IV, 182 seq. ; the remainder (or essence) of the triple science and therefore may be eaten by BrahnuiHrin, V, 90 ; not, according to others, 90 ; a form of Soma, 243 ; means breath, 467.
honey-cup. See madhugraha.

hoof-cup, thirty-three of fat gravy offered at Sautramani, V, 252.
horn, of black antelope, III, 96.

horse, ajva, produced from the water, III, 19; V, 304, 318; stands lifting one foot on each side, I II, 19; sprinkling of horses for race, 19 ; right horse yoked

first, 19; horses smell Br/'has-
pati's oblation, 22, 28 ; Varuwa's
sacrificial animal, 60 ; how
created (etymology of ajva),
146; sacrificial animal, 162,
165 seq.; slaughtered for Va-
ruwa, j 62 ; is hornless and with
mane, 177; its halter lies round
the mouth, 198; is the sun,
199, 208, 359; searches for
Agni, 204, 205 ; whilst running
shakes itself, 207 ; steps on
lump of clay, 207 ; is a thun-
derbolt, 209; the most highly-
favoured of animals, 209 ; horse's
footprint offered upon, 212:
horse is addressed, 224 : repre-
sents kshatra, 227; sacred to
Prajapati, 240 : white horse led
in front of the bricks of the first
layer being carried forwards,
359 ; is made to step on altar-
site from the north, 359 ; smells
the first layer of bricks, 359,
361; IV, 141; white horse
54Q

SATAPATHA-BRAHMAiVA.

(Pragapati) finds Agni on lotus-
leaf, III, 360; the white horse
scorched by Agni, whence its
mouth is scorched, and it is
apt to become weak-eyed, 360 ;
whoever seeks Agni in the shape
or a white horse finds him, 360 :
horse led round on prepared
altar-site towards sunset, 361 ;
created from Pragapati's eye,
402; V, 328; is the speed of
the wind, III, 405; the one-
hoofed animal. 4 10; yoked (tied)
below shaft, IV, 237 ; right
horse first by gods, the left by
men, 237 ; carries (draws) men,

40 r ; thesea its birth-place, 401-
403 ; sacrificial horse (Pra^a-
pati, the Purushai, 401 ; prize-
winning horses constantly
sprinkled (?), V, 95 ; sacrificial
horse sacred to Pragapati, 277,
278 ; horse the most vigorous,
powerful, famous, and the
swiftest of animals, 278; is a
thunderbolt, 279; sacrificial
horse generated by sky and
earth, 287; synonyms of hor e,
287 ; when let loose returns to
its chain, 288 ; born from of
old as a runner, 294; is the
kshatra, 303 ; of Anush/ubh na-
ture, 304 ; sacrificial horse put
to chariot, 311; is the great
bird, 315; is trimmed up with
the reins, 318; is Brahman (in.),
318 ; knows the way to heaven,
320; lying down near sacrificial
horse insures fertility, 322 ; is
sacred to the All-gods, 332 ;
horse stands on thr< e fe< t, but
scampers oil' on all four, 332 : is
the highest (noblest 1 of animals,
332; worth 1000 cows, 353;
stepson chanting-place, 384.
horse-dung, seven balls of, used for
fun ligation, III, 240 ; V, 455.
horse-hoof, oblation on, Y, 339.

hotra, the seven, are the region-,
III, 368.
Hotr/' priest, seated towards the
west, III, 108; gold plate his
fee at Dajapeya, 119; piebald
bullock his fee for pa;7/£abila
oblation to Vuve DevaA, 122;
Hot/-;' means abundance, 142;
his fee at Sautramawi three
milch cows, 142 ; is Agni, 219 ;
black antelope skin his own
place, 219; the guardian of

undisturbed rites, 219; follows
behind the bricks of first layer
carried forward, defending it
from behind, 358 ; is winter, V,
45 ; the six hot/-/'.-. 1 priests gener-
ally), 121; initiated for sattra,
as Agni and speech, 136; is the
voice of the sacrifice, 245 ; is
the sacrifice, 459, 460, 504.
Hotriya hearth, of Agni&iyana,
of twenty-one bricks, and as
many enclosing-stones, IV, 243.
householder (gr/'hamedhin) un-
learned in scriptures, V, 362.
hunger, death is hunger, IV, 402 ;
Yupa bent at top, and bent
outwards in middle, is a type
of hunger, V, 124.
hungry, hungry man is consumed
by his vital airs, IV, 347, 348.
I</a, mother of Pururavas, V, 68 ;
Manu's daughter (is the Agni-
hotra cow), 81.
Ida., invocation of, III, 41, 113 ; IV,
248 ; is food, V, 19; the central
air, 20 ; is faith, 42.
idam, III, 143; — (idaj one-fourteenth
part of an etarhi, Y, 169.
id'avatsara (third year of cycle), IV,
2 1.
idvatsara l fourth year of cycle), IV,
2 r.
immortal, is the food that is baked,
III, 164; immortal body is
boneless, IV, 178; immortal
bricks are the six S:\mans sung
over the completed altar, 180;
going to the heavenly light and
becoming immortal and Praga-
pati's children, 220; the im-
mortal light is distributed
amongst beings by Savitr/, 322 ;
the immortal light (ami life)
to be gained by the hundred
and onefold altar or by a life

of a hundred years, 323, 324;
the body is not immortal, being
the share of death, 357; after
separating from the body one
becomes immortal, be it by
knowledge or holy work (the

fire-altar) ; coming to life again,
one attains immortal life, 357 ;
the Amr/'ta threefold. 365 ; by
performing the animal sacrifice
once a year — the year being
life— one gains immortal life,
V. 119.
immortality, is light (ru£), III, 383 ;
IV, 23S; man's highest form,
IV, 147, 177; the highest thing
in the universe, 148, 181 ; is the
vital airs, 178; the nectar of
immortality (Soma), the Agni-
£it consecrated therewith, 251,
252 ; the nectar of immortality,
Soma, departs from the gods and
is recovered by penance, 255,
256; the immortality bestowed
on Agni and Sacrificer, 256;
beyond the year lies the wish-
granting world, the immortal
(immortality) which is the light
(ar/fcis) that shines yonder, 322 ;
it is to the other world what
life is to this, 327.
impure speech, if used, the vital airs
pass away, V, 326.
Indra, performed Vagapeya and won
everything, III, 3 ; is the ksha-
tra, 3) 59 ; IV, 229 : is the
Sacrificer, III, 13, 54: by
eleven syllables gains the Trish-
tubh, 40 ; slays W/'tra by cake-
offering. 45 ; is energy and vital
power. 46, 82 ; generative power,

46 ; with Agni smites the Rakshas, 5 1 ; eleven-kapala cake to, 59; bull his sacrificial animal, 60 ; Indra gyeshtto, pap of red rice to, 70 ; by anointing Indra, the gods guide him past his enemies, 74 ; by drinking Soma, Indra becomes a tiger, 81, 92 ; partha-oblation to, 82 ; calls on Maruts staying on Ajvattha tree, 84 ; Indra W/'ddhajravas, 89; kills NamuXi, 92; mystically called Arg-una, 99 ; ratha-vimoXuniya oblation to, 102 ; Indra Vijaugas, 109 ; assists Varuwa, 113: sawsr/'p-oblation (eleven-kapala cake), 116; pa«-/tabila oblation on south part of vedi, 120, 121 ; fee a bull, 122 ; slays Vijvarupa. Tvash/r/'s son, 130; Indra Sutraman, 135; eleven-kapala cake at Sautramanf, 136, 137; is the central vital air, 143 ; etymology (indh) 'thekindler,' 143 ; is breath, 154; bull slaughtered to him, 162 ; repels W/tra, 179; afraid of W/'tra not being killed, enters the waters, 365; takes away Pragapati's vigour (ogas) to the north, 374; becomes Praj-apati's left arm, 374 ; sour curds (dadhi) belong to him, 374J ruler of the kshatra, IV, 74 ; is Aditya, 92 ; Indra's heaven is the undiminished virag', 94; ousted from this world by wrong sacrificial procedure, 94 ; protector of the south, 101 ; connected with Rudras, pa«£adaja-stoma, praiiga-jastra, br/'hatsaman, 10 1 ; the gods draw together round Indra, 127; magnified by all beings, 140; the greatest of charioteers, 140 ;

to him belongs the 'purisha' of the altar, 140; equal to all the gods, 140; Indra the highest, mightiest, and strongest of gods, assisted by Br/haspati, fights the Asuras, 192; is Apratiratha (irresistible car-fighter), 192; of trish/ubh nature, 262 ; the deity of the sacrifice, 262 ; Indra Vimridh, verses to, 276 ; Agni and Indra created as brahman and kshatra, 342: they join each other as gold man and gold plate, 342 ; they are the light and immortal life, 343; they are the fire-altar (Agni the bricks, Indra the purisha), 343 ; for killing W/'tra, &c, is deprived of the Soma-drink, and Kshatriyas with him, 345, n. ; — Indra Vimridh, (additional) cake at Full-moon, V. 5. 6; India slays W/'tra by Full-moon offering, 6; Indra Pradatr/', clotted curds for, at New-moon, 8; Indra W/'trahan, expiatory eleven-kapala cake at New-moon, n ; statements regarding his battles mere illusion, 14: Indra created out of Pragapati with a life of a thousand years, 15; Indra

becomes speech, 16 ; takes Sri's power and receives (mitra-vinda) oblation (eleven-kapala cake), 62-65; brahmaiarin his disciple, 86 ; Indra is the thunder(-cloud), the thunder being the thunderbolt, ir6; covets Vasishft&a's (knowledge of the) Virasj-, 212; slays VijvarGpa,

and drinks Tvash/r/'s Si mi.!, 213 seq., 248; has his Soma-drink and vital energy taken from him by Namu^i, and is restored by the Ajvins, 216; bull immolated to him at Sautramawi, 217; cows sacred to him, 218; Indra'scake of eleven kapalas to win his energy, 222, 223; slays Namu£i with foam of water, 223; drinks separately the Soma from the mixture of Soma and blood in NamuX'i's head, 223 ; Indra Sutraman, 224 ; connected with the sky (and the third pressing), 241, 247; with summer, 247; with winter and dewy season, 247 ; heated by Ajvins and Sarasvati by means of the Sautramani, 249; Ajvins, Sarasvati, and Indra are everything here, 253 ; and have a share in the gharma, 475; the seventh of the tciuleities 1 'all the gods') receiving oblations of drops, 281 ; a cow wont to cast her calf his victim at Ajvamedha, 300 ; Dharma India, king of the gods, 370; draws his glory by taking in Vishwu (Makta) whence lie is Makhaval l Maghavat), 1 1 5 : decapitates Dadhya&6 Atharvana, 444; offering made at Pravargya to India, with the Vasus, Rudras, and Adityas, 179, 480 ; is the wind, 479.
Indra- Agni, lay down third layer nt lire-altar, IV, 41 ; the best (chiefesl 1 of gods, 4 1 ; fire-altar belongs to them, 278 ; the most powerful of gods, V, 278; arc all the gods, 393.
Indra-Brihaspati, animal sacrifice to, V, 402.

Indradyumna Bhallaveya (Vaiyaghrapadya),a teacher, IV, 393, 396.
India//?, Indra's beloved wife, V,

471-
Indra-Pfishan, k,uu to. III, 55.
[ndra-Soma, Xaru to, III, 56.
Indrastut Ukthya, V, 419.
Indraturiya offering — cake to Agni, karu to Varuwa and (gavedhuka) to Rudra, and sour curds to Indra — III, 50, 51.
Indra-Vishsu, karu to, III, 54 ; (traidhatavi) twelvc-kapala cake at Sautramawi, 1 38 : connected with kshatra and pa»4ada.rastoma, IV, 68 ; animal sacrifice to, V, 402.
indriya, III, 1 16, 143.

Indrota Saunaka, V, 393; Indrota Daivapa Saunaka, 396.
intercourse, sexual, is an Agnihotra offering, V, 1 14.
intestine. See entrail.

iriwa. III, 43.

iron, is the vu, V, 304 ; iron bowl, oblation in, 339.
tjana, a form and name of Agni, is the sun, III, 160.
Isha, first autumn-month, IV, 49.

ish/aka(brick)yajTushmatiandlokampr/«a (nobility and peasantry), III, 153; formulas of settling (sadana), 153, 154; five kinds, 155, 166; head of, 155; are Agni's limbs, 156; made of clay and water, 164,210; etymology, 164; amr/tesh/aka and anriteshfaka, 171 ; sharp-edged thunderbolts, 357; are all creatures, 359; special ishtaka marked

with lines, parallel to spine, IV, 18; arc the bones, 20, 135; number of, 50 ; are the creatures that went out of Pra^apati, 54 ; size and markings, 137 ; become milch cows, 172; are Pra^a-pati's joints, the days and nights, 281 ; made up of Prat^apati's body, 290; three thousand additional marked bricks constituting the highest form of the bird's form and plumage, 303; the one brick, Akshara, Agni, the Brahman, 343; are Prayapati's lights, 349 seq.; bricks are threefold in respect of gender (sex), 364 seq. ; the fire-altar consists of three bricks, Rik,

"i pus, ami Siman, having for their foundations the gold plate. the gold man, and the lotus-leaf, 374 1 on tomb, Y. 434, 435.
ish/apurta, V. -87 n.
ish/i, (i.e. kamyeshrf) performed in a low voice, IV, 248.
island, neither earth nor water. V, ^497-
itihasa, legend regarding battles between gods and Asuras not true. V, 14 ; to be studied, 98 ; is the Veda of water-dwellers, ^369.
itihasa-purana, to be studied, V, 98.
joy (ananda), is the soul (of knowledge and life). IV, 339, 340.
jujube (fruit of Zizyphus Jujuba), three varieties of, used in the Sautramawi, V, 214, 215, 219.
Ka, Pra^apati, III, 173, 175, 221; V, 86; IV, introd. xiv; the four rites relating to Ka, IV,

3 34 seq.
Kadraveya. See Arbuda.

Kaikeya. See Ajvapati.

fiTakra. See Revottaras.

Kakubh metre, in the form of it bulls were produced, IV, 38; is the pra^a, 88.
kaleya-saman. Ill, introd. xvi.

kali, die, III, 107; dominant over the other dice, 10S.
Kalpa (prospering) oblations, with which the Vasor dhara concludes, IV, 220.
kama, III, 163.

£amasa enps, III, 114.

Kampila, V, 321, 322.

kamyesii/i, performed in a low voice. IV, 248 n.
/aiidramas. See moon.

Kahkatiyas, instructed by SaWilya in the sacrificial art of the fire-altar. IV, 254.
Kawva, saw the cow of plenty and milked her, IV, 203 ; his hermitage NaV/apit, V, 399.
kapala,potsherd, of broken ukha, III, 263.
kapott (kapotin), a particular form of a tree, 123.
/fcapya, a dish, V, 220.

ATarakadhvaryu, IV, 15, 129.

A'araka/j, III, 171. 17 s.

Karoti,- tbereTura Kavasheya built a fire-altar, IV, 279.

karshmarya (gmelina arborea), a
Rakshas-killing tree, III, 373.
karfikara (? v. rtebra), V, 165.

Ka.cya (of the ECajis), V, 401.

Kajyapa, all creatures descended
from him, III, 390; officiates at
Sarvamedha of Vijvakarman,V,
421 ; — the Karyapas, a family of
priests, IV, 345 n.
/fcaturdaja-stoma, gained bv Vasus,

III, 40.

£aturmisya, seasonal offerings, insti-
tuted by the gods, III, 47 ; he
who oilers them eats food, every
four months, in the other world,
IV, 299 ; — esoteric remarks
upon them, V, 74 seq. ; by them
Pragapati fashioned for himself
a body, 74 ; amount to the year
and the Mahavrata, 78 ; are the
year, 309; Mturmasya victims at
Ajvamedha, 309, 383; seasonal
animal sacrifices, 402.
/(■aturviwja, fust day (after opening
day) of Sattra and formerly
one of the three 'great rites ' of
the year, V, (139), 144, 156,
167.
^aturviwja-stoma, is the womb, the
year, IV, 64 ; through it, con-
nected with Vasus and Rudras,
the four-footed are freed from
death, 68.
/•atush/oma, is the stay, support,
Vayu, IV, 66 ; connected with
Savitri and Brihaspati, frees
the quarters from death, 69 ; V.
78, 329; is the Kr/ta an
dice, 330; the highest of stomas,
332 ; Gotama's Stoma, 375.
/'Utu.i&itvariw.ta - stoma, connected

with Yavas and Ayavas, frees
creatures from death, IV, 69;
is trish/ubh (4 and 11) and
thunderbolt, 85.
/fatustriwjja-stoma, is the range of
the ruddy one (sun), the year,
IV, 65.
Xatvala (pit), is the same (in cubit
extent) as Agni (fire-altar), III,
309; arka-leaf thrown in, 166;
is fire, 166; is the place for
cleansing, V, 489 n.; between
544

it and the Agnidhra is the gate

of sacrifice, .197.
Kauravya. See Balhika.
Kausalya, V, 397.
Kaiuainbcya, (? a native of Kau-
jambi). See Proti.
Kausnya. See Surravas Kaushya.
Kausurubindi. See Proti.
Kavasheya. Sec Tura Kavasheya.
keepers, of sacrificial horse, V,
355-

Kelaka SaWilyayana, a teacher, his
views regarding Agni, IV, 364.
Kejavapaniya, III, introd. xxvi, 126
seq. ; stomas of the three
savanas (ekaviwja, saptadaja,
paw^adaja), 127 ; may conclude
the Ragasuya, 129; Shodajin
forms part of Kejavapaniya
Atiratra, IV, 405.
Kejin, a noble race, as performers
of a Sattra, V, 131 ; exist to
this (the author's) day, 134.
khadira (acacia catechu), throne-
seat thereof at Abhisheianiya,
III, 105; is the bone, V,
373-375-

Mandasya bricks, are the metres
and cattle, III, 414 ; IV, 2 ;—
of second layer, IV, 36 ; — of
third layer, 51 seq.;— of fifth
layer, 87 seq., 92, 99, 109 seq.;
are Pra^apati, 114.
Kh&ndika. Audbhari, a Kshatriya,
skilled in sacrificial matters, V,
131.
X7.>andoma days, V, 156 n.

khara (mounds), III, 10; V, 452 n.,
485, 489.
khila (unploiighed ground) between
two cultivated fields, IV, 54.
kikasaA, breast-bone, V, 164 n.

kim-purusha, II I, 409.

kinc, are man's form (wealth), V,
261.
king, he and jrotriya upholders of
the law, III, 106; if weaker
than priest he is stronger than
his enemies, 110; king, when
consecrated, is entreated by
people (for blessings), IV, 220;
only he becomes king whom
other kings allow to assume
royal dignity, 224, 229, 233,
247 ; are realm-sustaincrs, 229;
maintains his rule by offspring,
230; kings both combine and
keep asunder, V, 41 ; can op-
press the Brihmana, but fares
the worse for it, 286 ; when clad
in mail performs heroic deeds,
300; cannot rear cattle, 326.
King-makers, the non-royal, heralds
and headmen, V, 304.
king's brother, III, no.

king's son. See ragaputra.

Xiti, layer of altar, five, III, 150, 191 ; IV, 147, 204 ; seven, III, *49, 253, 358 ; IV, 205; five, six, or seven, IV, 96; or three, 97; — by whom 'seen,' and what their ancestry, III, 1 86 seq., 190 ; are the seasons, IV, 96 ; — are sacrificial food, whence the first is sprinkled with ghee, III, 356; the first is 'led forward' on red ox-hide, 256> 257 ; — building of first layer, 362 seq. ; is the earth and the spring season, and the feet, 386 ; IV, 1 seq. ; plan, 17 ; — second layer, 2 2 seq. ; seen by the gods and laid down by Ajvins, 23; plan, 24; is nest-like, 25; is the space between earth and air; and the summer-season, 29 ; the part between feet and \\ aist, 30 ; — third layer, 41 seq.; seen by the gods, laid elown by Inelra and Agni, and settled by Vijvakarman, 41; plan, 48 ; is the air, and rainy season and autumn, 49 ; is the belly, 138; the waist, 149; — fourth layer, 58 see]. ; is the Brahman, 59 ; upholds heaven and earth, 59 ; is the space between air and heaven, and the winter-season, 70 ; the part between waist and head, 71 ; between waist and neck, 149; plan, 71 ; is the larger of the Brahman, Pragapati, the 2?/shis, Yayu, the Stomas and vital airs, 81, 82; — fifth layer, 82 seq. ; is the shining (virag) heaven, 82; the fifth (including sixth and seventh) is the head and dewy season, 1 27 ; plan, 98 ; the filth is the neck, the sixth the head, the seventh the vital

of layers, 147, 148 ; ditto as regards the bodily parts, [48, 149; tlir layers of brick are the immortal, and those of earth the mortal, parts of Praga pati's body, 290; the mortal ones enclosed in the immortal, and made immortal, 290, 29 i ; the seven layers, 291; how the six layers of brick, and six of earth, correspond to the vital airs and the mortal parts of the body respectively, 292 seq. ; each layer of bricks and earth takes (or represents) one month, 318.
Xitra, name of Agni, III, 161 ; IV, 269 n.
Xitra-saman, III, 369 (corr. IV, 146).

/•itya, III, 151 seq.

k//'pti, (six) formulas and oblations, III, 30.
knee, consists of two plates (bones), V, 500 ;— knee-high, IV, 158; V, 249 ; lifting of sacrificer on throne-seat, 254.
knife, for slaughtering the horse is made of gold, that of paryahgyas 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 So/za, V, 400.

Kosha, a priestly race, IV, 392 ; cf. Sujravas Kaushya.
Kraivya, the Pa«£ala king, performed the Ajvamedha, at Parivakra, V, 397-

kranta, one of Vishnu's steps, III, 96.
Kratusthala. the Apsaras, is an intermediate quarter (?N.E.), or (Agni's) battle, IV, 105.
kr/'muka tree, how produced, III, 254 ; wood red and sweet, 254 ; has no ashes, 255.
kr/'ta, dice, III, 107 ; V, 330.

Kri\ i, old name for Pa/7X-ala, V, 397.

krivi (vv. 11. kavi, krayi), III, 98.

Kshatra, nobility, connected with South region, trishfubh, br/'hatsaman, pa#£adaja-stoma, summer, III,9i: (political power) concentrated in one. 248 ; connected with Indra-Vislwu, and freed from death through pa»-£ad&ra-stoma, IV, 68 ; Indra its lord, 74 ; is the eater among the people, 125, 1 32, 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 Vi.r, V, 4 i ; produced from out of the Vij, 225 ; produced from out of the Brahman, 227 ; not to be detached from the Yi.r, 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.
kshatra-dbr/ti, III, introd. xxvi, 129.

Kshatriya (cf. nig-any at, and Vij, III,
100 ; followed by the other
three castes, 226 ; Brahmana
and Kshatriya, never walk be-
hind Vaijya and Siidra, 227;
Kshatriya and Purohita alone
complete, 259 ; are everything,
260 ; — Kshatriya destroys ene-
mies and raises his relations,
260 ; grants settlement with
approval of clan, 299 ; deprived
of the Soma-drink, IV, 345 n. ;
his world is the earth, V, 133 ;
remain Kshatriya in heaven, 250;
Kshatriya consecrates Ksha-
triya, 254 ; whilst sacrificing
becomes a Brahmawa, 348.
kshattr/', chamberlain, one of the
ratnina/j, II I, 6 1 ; is a prasavit/v,
61 ; addresses the Palagali, V,
387.
kshetrapati, — prayug-a/w havis (pap)
to, III, 1 25.
kshipra, one-hfteenth part of a mu-
hurta, V, 169.
kshipra-jyena (?the quick eagle),
produced from the amr/'tavaka,
IV, 370.
kshuma (v. 1. kshupa), name of an
arrow, III, 88.
Kubera Vauravawa, king of the
Rakshas, V, 367.
[44]

n n

Kulnl. pan offered to her, (the ex-

treme end of.) one of the four
regions, IV, 264.
Kumara (the hoy. Agni), born from
l shaSj III, 159, 160.
kumhlii, pot, III, .'70; perforated
with a hundred holes, V, 220,
; n.
kumbya (Pan explanatory passage),
V, iot.
kuntapa, V, i64n., 374.
kur£a, a (gold) stool for Sacrificer,
V, 360.
kurma, etymology, III, 390; the
same as kajyapa, 390.
Kurukshetra, — Pururavas wanders
about in Kurukshetra, Y, 70;

is the gods' place of divine

worship, 44 1.
Kuru-pa»£ala, III, 124; V, 51.
kurupirangila, V, 389, 390.
kuja-gras^, garmi Ql made thereof,
worn lor purification, III, 31 ;

is pure, 32, 356.
Kujri Va^a.navasa (Gautama), a
teacher, IV, 34511., 390.
kya, (belonging to Ka), IV, 334
seq. ; is the food of Agni, 342

seq., 347 seq.

ladder inbraya/zi), leant against sa-
crificial posl and mounted by
Sacrificer and wife, 1 1 1, 32.
lakshman, mark, — is lucky on right
>idc of (bod) ofi man, or left
side of woman. I V, 81 ; mark
in mouth lucky, 81 ; lucky on
any side, 95.
layer, of altar. Sec /il i.

lead, piece of, put on tiger's skin and
kicked off, III, 91 ; compared

with gold, 92 ; originates from Indra's na\ '-I. Y. 215; with lead malted rice bough) at Sautramani, 2 19.
league, a thousand, the farthest distance, IV, [63.
leg, — arms and legs consist of twenty-live parts eai h, IV, 325; parts of leg, V, 75.
life,— of gods longer than men's, III, ; 1 1 : lite (a\ us) and vital air the highest (endowments), IV, 144; life (ayus, vitality) the same as vital air, 143; is food, 196; life of a hundred years is immortality, 299 ; gains the immortal light, heaven, 32^; therefore one must not shorten one's life, 323 ; consequences of shorter lives. 323, 324 ; it requires many sacrifices to gain one day or one night (of life), 324; life is to this world what immortality is to the other, 327 ; those who do not become immortal come to life again, and become the food of Death time after time, 357> 358 ; retribution in future life, V, 109 seq.
lifting-sticks (japhau or panjasau), V, 45-; are heaven and earth, 476 ; therewith Pravargya pot is lifted, 477.
light (ru£), 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.
lightsome (ruhmati) oblations, (to Agni and Varuwa), IV, 237-239.
limbs, dependent on vital airs, III, 151; IV, 19; — thirty of the body, IV , 167. 222; are tripar-

tite and furnished with two joints, V, 77.
lines, three drawn round for protection, III, 212; on bricks, IV, 137.

lion, produced from Soma flowing from Indra's nose, III, 131 ; is vigour, produced in the form of the ati///>andas metre, IV, 38.
liquid, — the means of drinking off one of two liquids mixed together, Y, 223.
liquor, spirituous. See parisrut, sura.

logeshfaka (clod-bricks), III, 315.

loka, space and world, III, 1S0.

lokampri/za, brick, is the peasantry, III, 153 ;— of Garhapaiya, 30S; ■ — their number on hi e-altar,IV, 41; two laid down in corners and thence filling up of layer, 22, 41, 58, 82 ;— is the sun, 96, 131,1 34, r 35 ; the nobility, 132, 242 ; is the body, 134 ; the vital air, 13's when made milch-cows by the gods, stand with averted faces, having received

no names. 174 ; therefore called '\iras'.' 174; io.Soo in fire-altar 1 10.701 in Ahavaniya, .• 1 (i.uiiapaty.i. 7S dhishnyas), 357, 360; it is the gold man in the sun, and the one brick (? akshara) in which the lire-altar results; also the man in the eye, whence two lokampr/«as are laid down, 369 ; Agni the one lokampr//.a, 381.

long-haired man (eunuch), III. 9, 90.

lost thing, recovered by tillering
to Heaven and Earth, Vayu,
and Siirya, Y, 347.
lotus-flower, and plant, — golden
flower as lee. III. 115 seq. ;
its leaves a symbol of sky and
stars, its seed-stalks of the air,
and its suckers of the earth,
117; lotus plant means the
waters, 364.
lotus-leaf, placed on antelope skin,
III, 215; is speech, 215; the
sky, ;i6; the womb, 222;
placed on Ahavaniya site, 343 ;
Agni found on lotus-leaf by
white horse (Praj-apati), 360;
lotus-leal a- womb, laid down in
centre of altar-site under first
layer, 363 ; means water and
earth spread out thereon, 364 ;
(pushkarai, the essence of wa-
ters, made a stronghold by the
gods for Indra, 365 ; represents
the waters, Agni's maternal
womb. IV, introd. xx ; marks
the commencement (womb) of
altar, 44, 118, 119 ; is the im-
mortal light, 365 ; is the light
of the sun, and both are the
black of the eye, 367, 368 ; is
the foundation of the saman as
one of the only three bricks of
which the altar consists, 374.
lute, — played to one is a form (sign)
of wealth 1? distinction), V, 285;
a Brahma//a and a Ra^anya play
the lute and sing praises of
Sacriticer at Arvamedha, 285
seq., 356 seq.
lute-players, masters of, Y, 362 seq.,
372.
Madhava, second spring-month, III,
3S6.

Madhu, the sweet doctrine (brahmana 1, V, 444 n., 471.
Madhu, first spring-month, III, 386.

madhu-graha, 111, n; held by Yai.tya or Ra^.inya, 29 ; presented to the Brahman priest, 29.
Madhuka Paifigya, remark on animal sacrilice,Vi 22.
Madhyandina-pavamana (at Vagapeya), 111, 8.
Magha, month suitable for erecting of sepulchral mound, Y, 423.
maghavat=makhavat, Y, 443.

Mahadeva, Y. 81.

Mahad uktham, IV. introd. xxv ; in bird's shape, xxv; no seq.; (? a different recension, 11 1 n., 16811. i; the iSatarudriya accounted to be equal to it, 168, 273 : an < cean of rite, 278 ; not to be recited for another, 279, 367 ; fire-altar, Mahad uktham. and Mahavrata are the Sacrificer's divine, immortal body. 279; — 28 1 seq.; originated from the vital fluid (rasa) of Pragapati's dismembered body, 282 : the Hotri thereby puts Pra#apati's vital fluid into the Somacup, 283 ; it is equivalent to all the rite, 283 ; is a bird-like body, 286 ; is the sky, speech, the body, 286; thereby the Hot//' puts flavour into the Mahavratiya cup, 346 : is the orb of the sun, 366 ; triad, Agni, Arka, Mahad uktham, Y, 1 7 j ; — cf. uktha.
mahanamni verses, III, introd. xx.

xxi.
Mahan Deva/>, a form and name of Agni, is Prag&pati, III, 160.
mahas (wealth, or joy), as a formula pronounced after the Agnihotra, V, 126.
Mabfuala G'abala, instructed by Dhira Sataparoeyaon the nature of Agni. IV, 331, 393; (? the same as Prajfrinajala Aupamanyai. $93 n., 395.
Mahavira pot (Vishnu and the Sun), etymology. V, 443; making of, 447 seq. ; its form, 454; anointed with yhee, 462 ; is revered (as the sun), 469.
11 2

54S

SATArATIIA-BRAIIMA.YA.

Mahavrata, I\', introd. xxv seq. ;

1 10. 16S; the last day (before concluding day) of Gavam ay. mam, and formerly one of the three great rites of the Sa'.tra, V, (139), i44< 167.
Mahavrata-saman, in bird's shape, IV, introd. xxvi, 1 10 ; an ocean of samans, 278 ; not to be chanted for another, 279, 367 ; fire-altar, Mahavrata and Mahad uktham are the Sacrificer's divine, immortal body, 279; thereby the Udgatri puts Pra^apati's vital fluid into the Soma-cup, 282 ; is equivalent to all (other 1 samans, 283 ; composition of (Gayatra, Rathantara, B/v'hat, Bhadra, and Ra^ana-samans), 282, 283 ; is a bird-like body, 286 ; is the air, breath, 286; the vrata of the

great one (Agni), 142 ; thereby
the CJdgitri puts flavour into
the Mahavratiya cup, 346 ; is
the light of the sun, 366.
mahavratiya-graha, I\', introd. xxvi,
282 ; by offering it, the Adh-
varyu puts the vital fluid into
Prajapati, 284 ; is Prajj-apati's
food, 346 ; is offered with
' vausha/,' 202, 346.
mahendra-graha, belongs to Indra,

111, 13, 17; — drawing of, 41,
81, 113.
mahiman, two Soma-cups (drawn for
PrajSpati) at Ajvamedha, day
and night, IV, 401 ; V, 327; ma-
himan, is royal power, 327; the
first drawn in gold vessel, 391 ;
the second in silver vessel, 39 |.
mahishi, first wife, III, 238; lies
down near the sacrificial horse,
V . 386 ; addressed by Brahman,
386.
Mihitthi, III, 175 ; IV, 105-8, 27r.

maiden, — beautiful maiden is apt
to be loved (by men), V, 295 ;
given as dakshini, 402.
Maitravaru«a, his hearth, III, 80, 81 ;
sterile cow his fee at D&rapeya,
119; is under Hot//', V, 137 ; is
the mind of the sacrifice, 245.
maitravaruna-graha, III, 6.

Makha, is the sacrifice, III, 233;
Vish«u, V, 443 ; his head re-
stored, 450 seq.; — Makha
Saumya, 45 \.
male, is pre-eminently endowed
with power, IV, 230 ; m. organ.
(of three parts ', V, 19 ; has one
joint, 19.
malt, of rice and barley, V, 219,
223 n., 240.

man, — is skinless, III, 32 ; men belong to Vishnu, 54 ; lives up to a hundred years, 93, 135, 405 : V. 261, 275; has a hundred powers or' energies, III, 93, 135; Y, 275; is born into a (future) world made by him, III, 18] : the sham-man his sacrificial substitute, 197; is a fathom high, 309 ; is Pra^apati, 309 ; man's life shorter than the gods', 344 ; tends upwards by his vital airs, 368 ; is not held down by food and breath. 379 ; man's human form is clay, 382 ; men have their birthplace in the west (the Garhapatya), 389 ; man created from Pra^Ipati's mind (manas), 402; is the first and strongest of animals, 402 ; is produced in the shape of the pankti, IV, 38 ; (male) is lucky if marked on right side, 31 ; single man has many wives, 230; man with upstretched arms the measure for the fire-altar, 305 ; that is his highest measure, 305 ; fivefold (by food, drink, excellence, light, and immortality), 326, 327; when man dies he, by his five vital airs, passes into fire, sun, moon, the quarters, and the wind, and becomes one of them, 333; must not eat food in the presence of his wife, 369 ; man at the end of sexual union becomes apathetic and sleeps, 370 ; is king Soma, V, 6 ; of sixteen parts, 20 ; man is born thrice (through birth, sacrifice, and death), 23, 24 ; daily offering to men (by entertaining guests), «/t : black, yellow-eyed man (Wrath) between two women (Belief and Unbelief) in

North-East quarter, 110-112 ;
man's thought taken by sun
(whence saying, ' the divine
INDEX TO TARTS III, IV, AND V

549

thought protect thee, not man's
thought!'), 130; man as the
year (year's sattra), 144, i.;s,
168 seq. ; man does not know
clearly the way to heaven, 305;
men the subjects of Manu Vai-
vasvata, the Rik their Veda, 362.
man in the eye. See eye.

man in the sun. See sun.

manas. See mind.

manthin (graha), III, 6; puroni/t
formula oi, in: produced from
aiVa-saman, and from it the
ekaviw.a-stoma, IV, 10.
Manu. is Prajjapati, III, 250; car-
ried by the earth (his wife, a
marc, V, 466.
Manu Vaivasvata,kingofmen,V, 361.

Manutantavya. See Saumapa.

Manyu, the one god who did not
abandon Pragapati, IV, 157; be-
comes Rudra, 157.
mare, brings fortli within a year, V,
1 2 : mare with foal the dakshi/za
at Sautramani, 218, 222 ; mares
enclosed to make the sacrificial
horse whinny, 306.
Margaliya hearth, at Agni£ayana
constructed of six bricks (the
seasons, the Fathers), IV, 243 ;
used for cleansing, V, 490.
mark, on body. See lakshman.

marrow,— the formula used in laying down the brick is the marrow, IV, 20 ; is the light of man's body, 327 ; is the Yaimshmati bricks, hence 360 parts of marrow in the body, 3S7 ; V, 169.
marud-netraA (deva/j), seated in the north, III, 49.
Maruts, — (uggeshaT)) offering of sterile cow to, III, 13; are the peasantry (vij), 13, 34, 61 ; staying on Ajvattha tree, 34, 84 ; by seven syllables gain the domestic animals, 40; seven-kapala cake to, 61 ; rathavimoXaniya oblation, 101 ; dappled cow their victim at oblation of teams, 125 ; Adityas and .Maruts connected with embryos, and pa&tavimja-stoma, IV, 68 ; lords of the north, 102 ; connected with Soma, ekaviwzja - stoma, nishkevalya - jastra, vairaja - saman, 102 ; Vasus, Rudras, Adityas, Maruts, Yi.tve De build on different sides of altar (E. S. W. X. Zen.), 118; rule over rain, 170; seven cakes of seven kapalas to them, 208 seq.; these are the vital airs (of Vaijvanara, the head), 209; they are the vij, 210; their cakes offered to sitting, 210 ; with the hand, with Svaha (without a proper anuvakya and yag-ya), 211 ; are the rays of the sun, 212; the stormy (region), the troup of the Maruts, is the air, 236 ; are the guardians of one of the four regions, V, 359 ; Maruts, as guards-men of king Marutta, 397 ; animal sacrifice to, 402 ; Maruts, as the people, surround the (samrag-) Pravargya, 466.
Marutta Avikshita, the Ayogava

king, performed the Ajvame-
dha, V, 397.
marutvatna-jastra, connected with
Varu/za, the Adityas. the west,
&c, IV, 1 or, 102 ; on second
day of Ajvamedha, V, 379, 380.
mate, makes man complete, IV, 132 ;
is one half of one's self, 132.
Matsya Sawmada. king of water-
dwellers, V, 369 ; cf. Dhvasan.
Maudgalya. See Naka Maudgalya.

Maya, — as such, Asuras serve the
divine Purusha, IV, 373.
Menaka, the Apsaras, is the southern
quarter, or heaven, IV, 106.
metres, — connected with the Brah-
man, &c, III, 91 ; Gayatri,
Trishfubh, GagatT, Anush/ubh,
201-202; immortal metres, 203 ;
identified with the white and
black hair of the black antelope
skin, the rik and saman, 266 ;
mounting of those four metres
(representing the worlds), 276,
277; are vital sap, 352; the
oceanic (samudriya) metre, 352 ;
the seven, 353; IV, 277, 314;
looseness in calculating, 111,353;
are life— ustaining gods, IV, 32 ;
the cattle become metres, 36 ;
different kinds of metres, 36
seq.; are cattle, 45 ; and food,
87 ; the eight defined and the
undefined ones, 53, 88 seq. ;
etymology, 87 ; the ££andasya
55°

bricks representing the ten
principal metres, 109, 110;
seven, increasing by four (syl-
lables), 212 ; these are the seven
vital airs, 327-9 ; the different

metres and deities identified
with parts of body, 330, 331;
do not fail by excess or de-
ficiency of one or two syllables,
V, 157.

milch-cow. — the bricks of altar are
made such, IV, 172 ; in the other
world one will get many such
by the Brahman, the Yagus,
173; with call given as dakshina
for Aditi's pap at Sautrama/;i,
V, 268.
milk, — used with consecration-water,
III, 78 ; is breath (life), 245 ; laid
in female, 245, 311 ; milk from
black cow which has a white
calf, offered to Agni, about to
be laid down on tire-altar, IV,
200; milk is breath, 200; is
vital sap, 201 ; milk (cups of)
at Sautramani represents Soma,
and the Kshatra, V, 225,228;
cups of milk there to Ajvins,
Sarasvati and Indra, 240, 2 4 r .
milking-bowl (pinvana), made, V,
454 seq. ; milked into, 475.
milking-pail (dohana), — milk ollered
from it, IV, -00.
millet, originates from Indra's hair,
V, 215.
mind (soul, manas), — everything
gained by it, III, 100; union
of Mind and Speech, 149 ; is
Sarasvat, 398; is the foundation
of the body, 270; the first of
vital airs, 102 ; in it all the
vital airs are established, 402 ;
originates from V&yu, in right
side of body, IV, 6 ; from it the
summer is produced, 6; is one
only, 7 ; is the moon, 1 1 ; from
it speech is produced, 1 1 ;
sustained by the circulating
vital air (vyana), 15; is the

fifth to the four vital airs, 73 ;
mind (-metre) is Pra^apati, 88;
■ of the five divisions of vital
air in the head, 190; Manas as
Gandharva, with Rite and Sa-
mans as Apsaras, his mates, 233;
Mind alone existed in the be-
ginning, 375 ; thence the other
four vital airs (speech, breath,
the eye, the ear), and after
them work and lire, were evolved
each one from the preceding one
by worshipping with its thirty-
sixthousand Arka-fires, 375seq. ;
Mind preceded and created by
Death, hunger, 402: thelibations
toMindandSpeech(Sarasvatand
Sarasvati) are such to Full and
New moon, V, 28, 31, 32, 35;
Sacrificer is mind, manifested
in speech, 262 ; what is thought
in mind is spoken by speech,
and heard by ear, 263; is the
overlord of vital airs, 504 ; all is
gained thereby, 507.
mithuna, not to take place during
diksha, III, 185 ; or prior to
maitravaruwa curds, 186.
Mitra, — by one syllable gains trivr/'t-
stoma, III, 40 ; is the Brahman,
67 ; to him belongs wood broken
oil" by itself, and naturally pro-
duced butter, 67; the larger rice-
grains, 68 ; what is cooked by
hot steam, 68 ; injures no one
but is every one's friend, 68 ;
Mitra Satya, pap of namba seed
to, 71 : prayugaw havis (pap),
125 ; Mitra is the breath, 230;
(together with the Vasus) mixes
the clay, 231 ; is the wind, 245;
the out-breathing (prawa), IV, 68 ;
takes Sri's noble rank (kshatra)
and receives (mitravinda) ob-
lation (pap), V, 62-5 ; the ninth

of the ten deities ('all the gods') receiving oblation of dn>p>, 281.
Mitra-Br/haspati, a pap to, III, 66 ; are the path of the sacrifice, 67.
Mitra - Varuna, — are anointed as kings by the gods, III, 73 ; to them the R%anya belongs by his arms, 88, 93 ; are dhr/'ta-vratau (upholders of the sacred law), 89; mount the chariot and thence behold Aditi and Diti, 93 ; are the directors (pra-jastarau), 99 ; dish of clotted curds (payasya) to them, 105, 186 ; (pa/Kabila) dish of clotted curds (payasya) on north part of vedi, 1 20, 121; Adhvaryu's fee
INDEX TO PARTS III, IV, AM) V.

551

for it sterile cow, r 22 ; — are the out-breathing (prana) and up-breathing 1 udana), 1:2 ; V, 181; connected with rain and wind, and the ekaviwja-stoma. IV, 68 : payasya to, is a divine mate for Sacrificer (since prior to it he must not touch woman 1. 270: this payasya is seed, put into Pragapati, 270: are this and the other worlds, V, 268 ; the prana and apana, 269 ; offering of barren cows, 402 ; seasonal animal sacrifice, 402, 411.
mitravaruna-netraA (deva£), seated in the north, III, 49.
Mitravinda, form of sacrifice (ten oblations), V, 62 seq.
month, — twelve or thirteen in the year, III, 119; a thirteenth, 182 ; has sixty days and nights, 184 ; the year their ruler, IV, 74 ; the thirteenth is Agni's

trunk, 167 ; the thirteenth is
the year itself, V, 247 ; is an
excrescence of the year, 276.
moon, — slain when set at liberty,
III, 45; is VWtra and Soma,
45; (Afandramas 1 how created,
149; is seed, 149; the Vijve
DevaA placed with moon in the
quarters, 150; is Prag-apati, 178;
dwells on earth at new-moon,
17S; slaughtered by the gods
at full-moon, 178; is Vr/'tra,
178 ; one of Agni's forms, 230 ;
is the hook or point to which
the year is linked by the seasons,
269 ; created with the regions,
286 ; sun and moon Pragapati's
eyes, the moon the eye on which
he lay, hence much closed up,
313 ; is Soma's highest glory in
the heavens, and causeshim tobe
celebrated there, 355 ; is mind,
and becomes (or gives birth to)
speech, IV, 11 ; is the year and
all living beings, 54 ; is the
(thunderbolt and) pa;7Xadaj.i-
stoma (because of its waxing
and waning fifteen days), 62 ;
is the tad of Agni-Pragapati,
the altar and universe, 179 ;
the essence of oblations goes up
tc the moon, 179 ; (ATandramas),
as Gandharva, with the stars as
Apsaras, his mates, 232 ; when
the moon sets it enters the
wind, 333; is Aditya's (Agni-
Pragapati's) food, 349; is king
Soma. 549; V, 6, 9, 10; is the
ascended Pragapat i-Sacrificer,
made up of all existing things,
[V, 354 ; is the bolt of the gate
of sacrifice, V, 1 ;' the heavenly
dog watching the Sacrificer's
cattle (to seize them), 10; the
hare-marked one, 10; full and

new moon variously identified, 30 seq. ; moon (Soma) is the Ajvamedha, 33, 34; the moon, one of the six doors to the Brahman, 66, 67 ; his light taken by the sun, 130; represented by piece of silver tied to a darbha plant and taken eastwards, 196; is born again and again, 315; the type ot vitality. 315; is the spotless Brahman (masc), 317, 318; Sandra (the regent of the regions or of Uie Nakshatras?) is the Self of the gods, 505.
mortals, created from lower (downward) vital airs, II I, 150; IV, 289.
mortar and pestle, put in first layer, III, 393-396; mean food, 393 seq. ; the mortar is the womb, the pestle the jLrna of the Agni-animal, 400 ; IV. 2.
mother, bears son on her lap, 111,232.

mouth, — peculiar mark in mouth is lucky, IV, 81 ; (parurit) reaching up to mouth, 159; lifting of sacrificer on throne-seat up to the mouth, V, 254.
mr/'tyumohini, the first four stoma-bricks of fourth layer, IV, 59 n.
muhurta, a fifteenth part of the day (and a thirtieth part of day and night), IV, 351 seq.; 10,800 in the year, 352 ; V, 169; in each muhurta a four-score of syllables completed to make up the trayi vidya, Pragapati's body, IV, 353; consists of fifteen kshipras, V, 169.
Muw/ibha Audanya, discovers atonement for slaying of Brahmawa, V, 341.

mu%a-grass, layer of it put in fire-

pan, as the womb, III, 251.
55?

.9ATArATIIA-r.RAIIMA.tf A.

nabhas, tlic first rainy month, IV. 48.
nabhasya, the second rainy month,
[V,
Na./apit (Kanva's hermitage), V, 399.
nada-verse, IV, 1 13.
nadipatri, III, 75.
Nagnagit, -Svargit Nagnagit (or
Nagnagita), the Gandhara (a
ra^anyabandhu), IV, 21.
Naka Maudgalya, a teacher, V, 201.
nakasad, bricks of filth layer, are
the gods (seated on the firma-
ment I, IV, 97 seq. ; are the
four priests with the Sacrificer,
103; are the (Sacrificer's) Self,
104 ; the regions, 104.
nakshatra, III, 19; Agnyadhana not
to be performed under a
special nakshatra, V, 1 ; single
nakshatra, 423; arc a place of
abode to all the gods, 505 ;
(ATandra, or Varuna? their re-
gent), 505, 506.
namba (amba) seed, growing on un-
ploughed ground, III, 71.
name, giving of, frees from evil,
III, 159; oblations to names
lot Agni) forming part of the
Vasor dhara, IV, 219; he who
is consecrated (anointed) comes
to have two names, 247 ; form
and name, as two forces of the
Brahman, the former being the
stronger, V, 27, 28.
nameless linger, III, 221, 294.
Namu£i, an Asura. killed by Indra,
111, 92; drinks Soma with
the Ajvins, 135; takes Indra's
Soma-drink and vital energy,
\ . j 1 6 : wins Indra's source of

ngth by means of the Sura-
liquor, 222; is slain by Indra
with foam of water, being
neither dry nor moist, neither
stall nor bow, neither palm nor
list, 223 ; is evil, 22 3 : in his
severed head was S.ima-juicc
mixed with blood, 223; the
ms bring away the Soma
from him, and Sarasvati distils
(pi il . 232.
uawsi-Ciatha/.', to be studied,
V,98.
Nariyaua,- Purusha Narayawa, ex-
horted by Pragapati to sacrifice,
V, 172, 173.
naudhasa-saman, III. introd. xvi.
navadaia-stoma, is heat and the year,
IV, 63.
navel, goes all round, III, 86 ; navel
of the earth (is the place where
ukha is standing), 258 : gold
plate worn by AgniX-it over
navel, 267 ; sun stands over
navel of the earth (or sky). 267 ;
below navel is seed, 267 ; part
(.1 animal above navel is sacri-
ficially pure, 267 ; immortal
part of vital air is above navel,
267 ; the intestinal (channel of)
vital air round about the navel.
IV, 17; navel-high (parijrit),
1 58; the food above the navel
is immortal, below mortal, 285 ;
navel-high, lifting of Sacrificer
on throne-seat, V, 254.
neck (griva/j), consists of fourteen
joints, V, 163.
needle, — copper, silver and gold ones
(or wires) used for making the
'knife-paths,' V, 326, 327.
Nesh///, draws cups of Sura. Ill,
10; leads forth patni, 31 ; gar-
ment his fee at Dajapeya, 119;
is under Adhvaryu, V, 137;

Neshfr* (or Pratiprasthatri)
leads up the king's wives, 321.
netting (jikya), for carrying the
Ukhya Agni, III, 268; is the
regions, 268 ; with six strings
of reed grass, 269 ; is the sea-
sons, 269.
New and Full-moon sacrifice. See
I >arjapGr«amasa.
new moon, thence the sacrifice is
spread, III. 180; the night of
new moon is the gate of the
sacrifice. V, 1: then the moon
comes down to this world, 2;
new moon an additional offering
in honour of Indra for having
slain VWtra (at lull moon), 6.
7 ; is a single nakshatra, 423.
nidhana, — prastava and nidhana, IV.
145, 146.
nidhanavat-saman, produced from
pankti, and from it the agra-
yawa-graha, IV, 11.
night, is a uniter, IV, 89; is the
goodness (well-being 1 of the
year, as then all beings dwell
together, 326; originates from
INDEX TO TARTS III, IV, AND V

DDO

the darkness arising from the
iras when created, V, 14 ;
means peaceful dwelling, 2S5.

nigrabhya/) 1 water used for moisten-
ing Soma-plants), V, 106: are
the divine waters, 107.
nilaka»/£a, I\', 16 2 n.

nineteen. IV. 74.

ninety, sixteen nineties (of dhr/ti
oblations) are the horse's chain,
V, 288.

nipples, on fire-pan. III, 237.

Nimti 1 evil, corruption), oblation of
led rice to. III. p, ; is this
earth, 43, 322 : pap of black
rice split by Bnger-nails, 65 ;
her bricks and altar, 319 seq. ;
to her belong husks, 320; is
black, 320; south-west her
region, 320; her bricks laid
down in a cleft of ground or
natural hollow, or where no
plants grow. 321: Nimti visits
him who does not offer Soma,
321 ; is sharp-edged. 321; binds
with an iron band. 322 ; of one
mind with Yama and Yami
(Agni and the earth), 322 ; the
awful goddess, 322: the sling
sacred to her, 323 ; in the
direction of Nirriti's region
(S.W. stone is thrown (thereby
expelling all heat and suffering
from the world). IV, 171, 361.
nishka, worn by Sacrificer round his
neck, V, 338; given to Adhvar-
yu. 350.
nishkevalya-stotra and -jastra, be-
long to Indra, III. 1 3, Si ; con-
nected with Soma, the Maruts,
north, Sec, 102 : on second day
of Ajvamedha, V, 380.
niyut 1 team of Vayu), is the up-
breathing (udana), III, 173,
177-

north, connected with Anush/ubh,
autumn, &c, 1 1 1, 91 ; is Rudra's
region, 97; IV, 158; V, 488;
northwards Sacrificer and wile
ascend the sacrificial post, III.
32 : northwards he puts the
Ukhya Agni on the chariot,
290 : paliba branch thrown out
northwards. 299; thither he re-

legates decline, sickness, 348;
hungry people live in that
n -'ion. 348: horse and rain most
plentiful in the north region,
404; is the anushrubh, IV, 45;
the .Maruts its lords, 102 ; Soma
it- protector, 102 ; connected
with ekaviw.ra-stoma, nishke-
valya-jastra,vaii nan, 102;
self-ruling. 46. 102: north side
of altar offering-place to Rudra,
158 ; is the waters and the law,
V, is: is the region of men,
44S; the region of (the Sacri-
fice's) offspring (or subjects,
people), 4S5.
north-east, standing towards, Praq-a-
pati creates creatures, III, 252,
276 ; is the quarter of gods and
men, 252; IV, 227; there is
the gate of heaven. III, 252;
in that direction one oilers
libations and leads up the dak-
shiwas, 252 ; towards north-
east, the Agniiit stands whilst
holding the Ukhya Agin up to-
wards the east, 272 (275), and
north-east, 280; the Vish«u-
strides made in that direction,
276 ; animals let loose towards
north-east, 239 ; ditto oxen after
ploughing the agnikshetra, 331 ;
ditto white horse, 359; the
direction of the sun, V, 4S5.
nose, a partition between the eyes,
and the persons therein (Indra
and Indrawn, IV, 369.
nostrils, are the path of breath
(praaa), V, 263.
number, the highest and lowest, IV,
172.
nyagrodha (ficus indica), therefrom
consecration ve-sel lor a friendly
Rag-anya to sprinkle, III, 83;
originates from Indra's bones

(and sweet drink), Y, 215, 216;
means sweet drink. 220; takes
root when turned downwards,
317; not to stand near a grave,
427.
oblations, arc flesh, IV, 206.

ocean, lord of rivers, III, 75 ; flows
round the earth from east south-
wards, 301 ; is a moat, 301 ;
flows round, and encompasses
these worlds, IV, 169; flows
from left to right, i 69 ; the
554

SATAPATHA-BRAHMA2VA.

cloudy ocean, the sky, 235 ;
three of Yagus, Saman, and Rik
(Agni, Mahavrata and Mahad
uktham), 278; the year's sattra
likened to the crossing of an
an, V, 145 seq.; (the aerial),
is the wind, 479,
offspring, is all the light, III, 239.
ogress-ridder, is the wind, V, 479.
ointment, for e\es and feet, V, 439.
old ox, old barley, and old arm-chair,
as fee for oblation to Agni

Ayushmat after burial, V, 439.
omentum. See vapa.
one, is speech, IV, 73.
ore, produced from stone, III, (147),
158.
ox, tired out by drawing the cart,
III, 257 ; is Agni, 355; ox will
do for l white) horse in leading
forward Agni, 360; (pashft&avah 1
i- vigour, produced in the shape
of the brihati metre, IV, 38;
born from ot old as a draught
animal, V, 294; holding on to
the tail of an ox, while return-
ing home from burial, 438.

ox-hide, red, for the layers of bricks
t" be put on, III, 355; Ra^anya
shoots arrows at two ox-hides,
IV, 283 n.

padapahkti (metre), is the earth, IV,

pail. See milking-pail.

Paingya, remark of his on the sha</-
ahas, V, 162 ; cf. Madhuka.
palagala, courier, one of the ratnina/>,
III, 64; to him belong skin-
covered bow, leathern quiver,
and red turban, 6 |.
led by chamberlain,

V, .

pallia, 1 In ilea frondosa), is the Brah-
man, III, 53, 83, 25s : V, 221 ;
conse< ration vessel therefrom,
man 1 i" sprinkle, III,
83; resin ol pabua for boiling
water, 229; pala.ra is Soma,
229, 258; site of Garhapatya

swept with palfua branch, 298;
not the Ahavaniya, 343; sacri-
ficial stake to be made then of,
V, 123, 373-375; palfua branch
for sweeping burial-place, 430;
"i PeSj u"-

pa«Xabila pap, consisting of five ob-
lations, III, j 20.
pawXada.wi-stoma, gained by Adityas,
III, 40; connected with Kshatra,
&C, 91 ; at evening service of
Ki.tavapaniya, 127; produced
from antaryama-graha, and
from it the br/hat-p;v'sh//>a, I\',
7 ; is bright, the thunderbolt,
and the moon, 62 ; through it,
connected with Indra and

Vishnu, the Kshatra is fi
from death, 68 ; is the arm, 79 ;
connected with Indra, the Ru-
dras, the south, &c, 101,
paw£a/£uVa, bricks of the fifth layer,

IV, 99, 103 seq.; are the ho-
tras, 103; etymology, 103: are
the (Sacriiicer's) mate, 104 : off-
spring, 104 ; the regions be-
yond the sun, 104: shafts and
missiles protecting the worlds,
104, 105.
Paw/fcala, formerly called Krivis, V,
397 ; cf. 5o«a.
pa;//\ivatiya offering, III, 48.

paz/X-avattiya, III, 48.

pa>}X'avb;;.ta-stoma, is the embryos,
the year, IV, 64 : through it,
connected with Adityas and
MarutS, embryos are freed from
death, 69.
pan£edhmiya, III, 48.

pankti metre, connected with jak vara
and raivata-samans, &c, 1 1 1, 91 ;
produced from winter, anil from
it the nidhanavat-saman, I V, 1 1 ;
is the slow metre, in the form
of which men were produced,
38; ditto bullocks lan.u/uhl,
39; is the upper region, (.5;
consists of five feet; is the ear
lot I'rarapati), 327-329 ; of
10,800 pankti consists the whole
Rik, and of as many the Yajus
(7,200) and Saman (3,600),
352. 3S3-
Para Atnara I lairawyanabha, king
of Kosala, performed the Ajva-

medha, V, 597.

Paramesh/Z'in, — Paramesh/Ain and
Aditya connected with the sky,
the third svayam-at//'//«a, and
fifth layer, III, 188, 190 ; Pra<j-a-
pati Paramesh/£in, lord of be-
ings (bhuta), IV, 76 ; Parame-

sh/£in takes PragSpati's head

which is sacred to himself, 142:
Paramesh/Ain Pragipatya crea-
ted out of Prag&pati with a life
ofa thousand years, V, 15; the
first who performed New and
Full-moon offering, 15: per-
forms it for Pragapati, as a wish-
granting sacrifice, 15; is the
heavenly waters (? Parganya) in
the highest place, 15.
Parganya, rain-cloud and rain-god,
is Bhava(Agni), III, 160 ; gods
become like him, 277 : licks
the ground and strokes the
plants, 277 ; scarcely born, lights
up everything, 27 S ; is beyond
the reach of our arm<, 278 ;
does not rain in the region
where kimpurusha, &c, are,
412: is the boon-bestower, the
upper region, IV, 107 ; animal
sacrifice to Parganya, V, 402.
paridhi, enclosing-sticks, — on the
middle one the yoking or un-
yoking of the fire-altar is per-
formed, IV, 250, 252; round
tomb, V, 430.
Parikshita. See Ganamegaya.

Parikshitiya, V, 396.

parimad (samans), preceding the
mahavrata-saman, IV, 283 n. ;

are cattle, 288; how performed, 288 n.
paripajavya, oblations, V, 321.

pariplava legend, V, 361 seq.

pari.dsa. See lifting-stick.

parijrit (enclosing-stone), — are the womb of the tire, III, 301, 34 1 : the waters (ocean), 301 ; IV, 187, 244 : are the bones, III, 302 : twenty-one for Gfirha-patya, (301), 308, 344, 359 ; offering to Rudra on three of them l the three Agnis), IV, 157: anointing takes place close to enclosing - stones, 2 7 : parijrit of dhishwya hearths, are merely laid down, 244 ; are the clansmen, 241; represent the additional height obtained by-man (with upstretched arms) standing on tiptoe, 305; a line dug for them outside (the altar-ground), 306 ; are of the nature of nights (protective), 326 ; are the nights of the year, Praga-pati's body, ^4, 358 ; three hundred and sixty for fire-altar, (261 of Ahavaniya ; 21 Garha-patya: 7S Dhishnyas), 357- : are the waters encircling the earth (the fire-altar), 381.
parisrut (immature liquor), III, 9, 131, 133: originates from In-dra's generative organ, V, 215; not to be consumed by Brah-mana, 260.
Parivakra, a city in Pa/7 fib, V. 397.

parivatsara (second year of cycle),

IV, 21.

parivrikta, discarded wife, addressed

by Hot/v, V, $87.
pariyagv/a, enclosing sacrifices, III, 4.
parwa,— branch, driving away the
calves therewith at new moon,

V, 8 ; — tree originated from
fallen feather of Gayatri, (or
leaf of Soma), 122 ; tree in
the abode (of plants?), 433.
partha-oblations, twelve at Ra-
gasuya, III, 81 ; twelve at
AgniX-ayana, IV, 225 ; are the
year, 228.
parthurajma-saman, V, 333.

partridge (tittiri), springs from Vij-
varupa's head. III. 130.
paryagnikarana, V, 307.

paryangya, victims, at Ajvamedha,
\', 299 n.
paryaya, III, introd. xviii.

paju, etymology, 111, 162: cf. victim.

Pajupati, a form and name of Agni,
III, 159; is the plants, 159.
paju-punWaja, III, 136, 137, 173,
175; IV, 245, 247, 248; their
object. 247 n. ; directions (prai-
shas), 265 ; should belong to
the deities to whom the victims
are devoted, V, 221.
Pa/ava. See Revottaras.

path, two paths, that of the Fathers,
and that of the gods, V, 237, 238.
P.'itliya, the bull, is tin- mintl, I II, 2 18.

patni. See Sacriiicers wife.

patnisaia, IV, 307.

patnisamyaga, their symbolic import,

V, 44-

Paulushi. See Satyayagwa.
PauOTsayana. See Dush/aritu.
paurushamedhika, the central (day),
V, 419.
SATAr.\TIIA-r,RAlIMA.VA.

pavamana - stotra, ■ — (bahish - pava-
mana) is heaven, Y, 305, 306.
pavamant-verse . \ . 2 35.

pavitra, a Soma-sacrifice, III. introd.
xxvi, 1 2.
pa\ itra^sl rainer, filter, g< >ld weaved
therein, III, 84 ; (of goat's hair
and sheep's wool), V, 235.
payasya (dish of clotted curds), to
Mrtra and Varu»a, III, 105. 1 86,
120 ; is the essence of cattle, 105.
pearls, 10 1 ; gold pearls woven into
hair of sacrificial horse, V, 313.
pebble, (gravel) produced from sand,

III,(i47), 158: used instead of
bricks for the sepulchral mound
of a non-Agni/Ht, Y, 440.
phalguna, — full moon of second phal-
guna is the first night of the
year, III, 179 : V, - ^8.
pilippilai 'smooth, glossy l,V, 315,316.

pkrangila 1? tawny 1, V, 316, 389.

pitadaru (deodar), V, 373, 374.

PitaraA,— somavantai>, barhisbadaA,
agnishvattaA, libations of Sura
to, III, 136 ; cf. Fathers.
pitch* r, with a hundred or nine
holes, lll,i 35.
plaksha (ficus infectoria), mat of, V,

394-
plants, grow three times a year
(spring, rainy season, autumn),
III. 340 : shoot out a hundred-
fold and a thousandfold, 3 10 ;
plants asApsaras, theGandharva
ni'smates, IV, 231; delighted
in by every one, 231.
plough (sira), yoking of, III, 326;
etymology, 326 ; of udumbara
wood, 326 ; its cords of mufiga
gra 3, 35 6.
poison, in Pra^apati's body (from
Rudra's shafl 1, V, 36.
d, water from, I II, 77.
I, water from, III, 76.
porcupine, V, 390.

■ rificial. See yfipa.

Potr/, garment his fee at Dajapeya,
III, 1 iy ; is under the Brahman
priest, V, 137.
pradakshinam (prasalavi), V, 323, 468.

Pra^apati, seventeen victims to,
III, introd. xxiv, 14 ; is the
sacrifice and food of the god-,
1 ; lord of speech, 5 : seventeen-
fold, 8; IV, 1 90, 347 ; V, 352;
the thirty-fourth god, III, 9,
79 : man is nearest to him, 1 5 :
means productiveness, 15; is
the sacrifice and the year, 30,
<\:c. : he who offers Vagapeya
becomes PragSpati's child, 32;
Pragapati delivers creatures
from Varuwa's noose, 17: Praga-
pati-Agni, the Purusha, 144;
Pragapati becomes relaxed and
is restored by Agni, hence called
Agni, 151, 152; is Agni's father
and son, 153, 154; Agni's
lather, 360 ; bhutanam pati/>
(the year), husband of Ushas,

158; is Mahan DevaA (Agni),
1 60 ; covets Agni's forms, 161 ;
is all the metres, 169 : a he-goat
slaughtered for him, 171: Pra^a-
pati is hornless, 171; twenty-
one-fold, 172; one half of him
is Vayu and one half PragSpati,
175 ; is the moon, 178 ; the
eighth day after full - moon
red to Pragapati, 180 ; Praga-
pati (and Agni) connected with
the earth and the firs! svayama-
trinna, 187, 190 ; is these worlds
and the quarters, 193 ; har-
nesses the mind, 193 ; the in-
spirer of devotion, [94 ; he is
the immortal one, and the gods
his sons, 194 ; digs for Agni,
215; is undefined, 215; both
the defined and the undefined,
341 ; V, 455; the manly-
minded. Ill, 284 ; is both gods
and men, 290; after producing
creatures, becomes relaxed, and
is restored by the gods, 312;
without him there was no firm
foundation, 312: is food, 312;
I e vital air that went from
him is Vayu ; his lost vigour is
Aditya, 312 ; his downward
vital air is the fire OH earth, the
air his body, the wind in the
air is the vital air in his body,
the sky his head, the sun and
moon his eyes, 313; Pragapati
is the begetter of the earth, 346;
is the whole Brahman (n.), 353;
Pragapati becomes a white horse
and finds Agni on a lotus-lea!,
360; is //.w Man, 366; the
vital air his pleasing form, 367 ;
[NDEX TO PARTS Ml, [V. AND V

Agni and [ndra take away his fury spirit and vigour, 374 : they become his arms, 37 1 ; his hair becomes the herbs, 380 ; — IV, introd. xiv seq. : his dismemberment the creation of the universe, xv ; is the Sacrificer, ib. ; the Arch-sacrificer, xix ; the one god above all other . \x ; the thirty- fourth, xx ; V, 151, 2ii ; the food of the gods 1 Soma), I V, introd. xxi ; Father Time or Father Year, xxii set]. : is Death, xxiii ; is the i?/shi Vijvakarman, IV, 28, 37; Pragapati, the highest lord (paramesh/>&in), becomes a metre, 37 ; in the form of Gayatri overcomes cattle, 37 ; in the air Pragapati is Vayu, 57, 58 ; is the Brahman (n.j, 59, 60 ; is I aerial 1 space, and the saptadajastoma, 62 ; becomes pregnant with living beings (bhuta), 67; Pragapati Parameslu/jin, the lord of living beings (bhuta), 76 ; the progenitor (praganayitri), 76; is the mind (-metre), 88 ; enters heaven last of gods, 113, 117; consists of sixteen parts (kala), 189 ; takes Agni, as his dear son, to his bosom, 206 ; those going to the heavenly light and becoming immortal become Pragapati's children, 220 ; from him couples issue in the form of Gandharvas and Apsaras, and he, becoming a chariot, encloses them, 229, 234 ; Pragapati Vijvakarman, who has wrought the universe, 233 ; is Dhatrz, 263 ; one half of Pragapati mortal, and the other immortal, 290, 292 ; becomes clay and water, and enters the earth, afraid of

Death, 290 : is recovered in the form of bricks, 290 ; is built up so as to become immortal, 291 ; his body in part of Agni'sdndra's, and the All-gods' nature, 291; he (by chips of gold) finally makes his body of golden form, 295; Pragapati is the (sacrificial) animals— man, horse, bull, ram, he-goat, 299 ; Pragapati goes up to the world where the sun shines, and becomes the one sacrificial animal, 301; is Savitr/'s well-winged eagle, 30s: Father Pragapati requires his due proportions, $09; Pragapati's body contains Agni, all objects of desire, 313 : poured, as seed, into the ukha, 341 : is Agni, 5 1 s : Pragapati, th y< ar, and his light-, 3 19 seq. : Pragapati, tiie year, has created all existing thing-, 350; to encompass all beings he divides himself into different bodies, 350 seq. ; Pragapati's body contains (or consists of) the threefold science, 352 ; Pragapati and Sacrificer, being composed of all existing things, on ascending, become the moon, and the sun is their foundation, being generated out of their own selves, 354, 355: — Pragapati, the sacrifice, is the year, V, 1 ; the Purusha, Pragapati, born in a year, from a golden egg, 1 2 ; his first words, •bl.iiA, bhuva/', svar,' 1 2 ; born with a life of a thousand years, 13: Pragapati smites the Asuras with evil and darkness, 13, 14 ; Pragapati, by theFull and New-moon sacrifice, becomes the vital air and Vayu, 15 ; Pragapati is everything en-

dowed with breath, 16; gives himself up to the gods and creates the sacrifice as a counterpart of himself, 22 ; Pragapati and his daughter, 36 n. ; poison in his body, 36 ; Sri issuing from him, 62 ; brahma/tarin committed to him, 86 ; Father Pragapati resorted to by the gods for advice, 91 seq. : Pragapati alone in beginning, from him the three worlds, 102 ; the seventeenfold Pragapati, what he consists of (as regards the tray! vidya), 170; exhorts Purusha Naraya»a to sacrifice, 172 ; victim before initiation for Sattra, formerly to Savitri, now to Pragapati, 174; Pragapati, the sacrifice, is king Soma, 205 seq. ; by producing the sacrifice he lost his greatness which went
558

SATArATIIA-KRAIlMA.VA.

to the great sacrificial priests, 275; the most vigorous of gods, ; Pragapati performs A-rvamedha, 289 : is the chief (mukha) <'i deities, 292 : victim to Pragapati, 371 ; is the Brahiii in in. 1, 4.09 : Mann Pragipati carried by the earth (his wife, a mare), 466.
Pragapati-hridaya (Pragapater hridayam), a saman sung over the completed altar, IV, 180.
pragvamsa, IV, 307 n.

l'la/inajali Aupamanya. a teacher,

IV, 39311.: (?)is the same as Mahifala Cabala, 393"., 395 »•
praX-inavaw/.ia, IV, 307 n.

Pnbfcinayogya. See Satyayag-tfa, .Vau/eya.
prakrama, step, movement, -forty-nine oblations to forms of the horse, V, 282, 363, 36 |.
PraXyas, being of Asura nature, make their burial-places round, V, 423 ; and line them with stone, 430.
Pramlo/kmti, the Apsaras, is the western quarter, or the day, IV. 106, 107.
prana (vital air), water therein, III, : nine, 93, 196, 218, 296 ; (seven of head and two downward ones), I V, 243 ; V, 150 ; ten, III, 174, 297; IV, 51, 1 6s. -I j, !'>: V, 24 ; three, III, 218, 385 : six, 270 : were the Rishis, 1 (.3 : are good for all beings, isi : is Pragapati, 192; the sruva, 192; are the thoughts, 193 : are Agni, 196 ; is Mitra, 230; immortal pari of vital air is above navel, the mortal part passes by and away from the navel, 267 ; link the body to f I, 270 : are the

divine inspirers, 305 : three downward vital airs, 315: the three compared with the three fires, 317; number of vital airs in body uncertain, 331 ; food for thrm placed in mouth, 332, 388 ; seven vital airs in the hc.id. 340, 402: seven in each victim (or its head), 403 ; is Pragapati's pleasing form, 367; belongs to the whole universe, 385 ; is taken in from the front backwards, 391 : is the male, the mate of speech, 391 : the head is the birth-place of ail the vital

airs. 396: the live (of the head)
mind (soul), eye, breath (prfw/a),
ear, voice (speech), <02 : depart
from Pragapati, IV, 3; create
food with Pragapati, 3 : spring-
season produced from breath,
4; the Rish\ VasishA&a is breath,
5 ; are connected and one, 5 ;
five (prawa, apana, vyana, udana,
samana), 15; prawa becomes
the apana, 16; intestinal vital
air (guda prawa), 17 ; run in
body both lengthwise and cross-
wise, 18; must reach every
limb, 19; pass not only back-
ward and forward but every-
where, 19; contracts and expands
the body and limbs, 21 ; are
life -sustaining gods, 32; up,
down, and through-breathing,
3 1, 47 ; ditto and out-breath-
ing, 43 ; breath necessary for
all, 48 ; separated from each
other by the width of a hor-e-
hair (vala), 55 ; seven in front
(upper half of man), 55, 57;
seven counter-breathings be-
hind, 55, 58; one in each limb,
55 ; ten focussed in the head,
57 ; out-breathing (pra//a) is
Mitra, the down - breathing
apana) Varu«a, 68 ; three
(praaa, udana, vyana), 73; four
prawa, with mind as the fifth,
73; seven in the head, the
seven K/shis, 73: nine, 73; ten
with the at man as the eleventh ;
7 1 ; prawa and apana, 86 ;
pr.'iwa, vyana, udana, 90, 237;
V, 246 ; pass backwards and
forwards, IV, 90 ; prawa, apana,
vyana, 131, 186 ; V, 89, 90;
is kindled by the sun, and
hence is warm, IV, 135 ; with-
out vital air a limb would shrivel

up, 136, 140: prawa, apana,
vyana, udana, 143 ; they are the
same as vital power (ayus), 143;
the highest thing in universe,
149 ; are the immortal element,
178, 327 ; (prawa, apana), 167;
are the gods of the gods, 185;
INDEX TO TARTS III, IV. AND V.

.-"

are not caters of oblations, 185 ;
without them no dwelling-place
becomes pure, 1S6: they are
neither in the sky nor on earth,
but whatever breathes therein,
186 ; connects head witli body,
188 ; in the head fivefold (mind,
speech, breath, eye, ear), 190;
(prana, breath) is one of the
five divisions of vital air (prjiwa)
in the head, 190; eight limbs
and eight pra/;as, 190 : vital airs
kindle (the body), 205 ; the
vital airs are the immortal part
of the body, 292 : how they are
represented in the layers of the
altar < Pragapati'sbody 1, 292seq.;
by the prana gods eat food, by
the apana men, 295 ; are the
perfect (sadhya, blessed) gods,
304 : vital air is the light of the
body, 326; a hundred and one
in the body, 326 : is not the im-
mortal element, but something
uncertain, 327 ; are the seven
metres, 327-330: vital airs con-
sume him who is hungry and
feverish, 347. 348: breath evolved
from speech, and from it the
eye, 377; triad— Agni, Aditya,
Prawa — are the eater, the Arka,
the Uktha, the Purusha, 398,
399 ; Vayu, on entering man,
is divided into the ten vital

airs, V, 3 ; asya, ' the breath of the mouth,' — therefrom the gods created, 13; from the downward breathing (avana) the iras, 13: downward breathing abhorred by other brea'hings, but in it everything that enters the others meets, 19; prana 1 breath of mouth) is the eater of food, udana (of the nose) fills man, and (of the eyes, ears, &c.) is the giver of food, 31 ; prawa and apana move in a forward and a backward direction respectively, 43 ; prana entering udana and reversely, 83 : vyana entering udana, 84 ; central prana belongs to Indra. 121; with five breathings lpra«a, vyana, apana, udana, samanai five Brahma^as (or the father himself) to breathe over child (before navel-string has been cut) to ensure long lite, 129, 130; two downward (avana) breathings and udana (by which men rise, ud-yanti), 1 65 : two, live, six, seven, twelve, orthirteen, 168; prana and ana, h equal to the twinkling of the eye, 169; io,Soo breathings of man in day and night, 170: prana and udana, moving downward and upward, 230; all vital airs established on speech, 246; all vital airs established on prana and udana, 262 ; etymology (pra-ni), 263; nostrils are the path of prawa, 263 ; food eaten by prana is pervaded by vyana, and its essence shed as seed, 264 ; vital airs of him who speaks impure speech pass away, 326; the mind (soul) their overlord, 504.

pra«abh/it, bricks, are the vital airs, IV, 1; how placed, 2 ; laid down by tens, 3 : etymology, 12; are the limbs, 13: — of second layer, 23, 33 seq. ; — ten of third layer, 51; are the moon (being food as making up a virag), -
pranitab, lustral water, is the head of the sacrifice, \ . 35. 492 ; at the haviryagna, 119; etymology, 270.
prasalavi. See pradakshinam.

prastava,— prastava and nidhana, IV, 145, 146.
Prastotrz, a horse his fee at Dajapeya,

III, 119; under Udgitri,V, 136.
prataranuvaka, III, introd. xviii ; IV, 249: of uiratra superseded by Ajvina-jastra, but is to be repeated in a low voice by Maitravaruna, V, 92, 93.
Pratidar.ta Aibhavata iking of the ■Svikna), as authority on the Sautramawi, V, 239.
Pratihart/v, priest, is under Udgitri,

V, 137.

Pratipiya. See Balhika.

Pratiprasthat//', III, in; gold mirror his fee at Dajapeya, 119; is under Adhvaryu, V. 137; offers the cups of Sura-liquor on the Southern of the two
560

DATAPATH A-BRA 1 1 MA.VA.

tern fires, 232; Pratiprasthatri (or Neshfri) leads up the king's wives, 321.

prati-h//.:i 1 stand), is threefold (tripod), IV. 11 6.
praugcV-jastra, connected with Indra, the Rudras,the South, &c, IV. 101.
Pravargya, III. 355: I\', 187: 'settin.,- oui." IV, 1S7; V, 493 seq.; Pravargya vessels are Agni, Vayu,andAditya, IV, 187; the head of the Sacrifice, 188; performed as Ion;,' as the Upasads, 317 : is the sun, 3 1 7 ; V, 445 ; on Sataru-driya day, day of preparation, and sutyS day, IV, 320; — performance, V, 44 1 seqq. : time of performance. 458; is Vayu-Pushan, 475 ; when performed, 490 secj. : combined with Upasad, 493; is the year, the worlds (and Agni,Vayu,and Siiryal.the Sacrificer, &o, 507 seq.
prayaga, mystic significance of.V, 40.

prayana, III, 305.

praya/nya offering, III. 325: ends with the Samyos, IV, 258, 259 ; — Prayasiya Atiratra, 254.
prayiuj-aw havimshi (twelve oblations of teams), III, 123; for yoking the seasons, 123.
prelude. See prastava.

pressing-stones, (gdlvan), are of Br/hati nature, V, 243; the vital airs, 486.
priests, officiating, are the limbs of the Sacrifice, IV, 280; V, 236; are of the same world as the Sacrificer,] V, 280: mustnot bargain for dakshinas, 280; sixteen, 348; the order in which these are initiated for a sattra, V, 135 seq.; messes of rice lor them, 343; the quarters (regions;

parcelled out between them,
402, 412, 420; — priest's 1
oi rice, see brahmaudana.
pr/sh/Aa-saman, six, III, introd. xx-
xxiii ; V, 148 n. ; seven, IV,
277, 3M-
p,-/sh//.\i-stotra, III, introd. xvi, xx
[■1 33 3> 376; are the seasons,
V, 531.
prisb/Aya-graha, belongs to Agni,
Indra, and Surya, III, 6.
pr/sh/Ma-sha</aha, III, introd. xxi ;
V, [48; used by Angiras when
contending with Adityas, V,
152; etymology, 152, 162,
P/v'thin Vainya, consecrated first of
men, III, 81.
Priyavrata Rauhiwayana, directs the
wind. IV, 340.
procreation. See generation.

prospering-oblations. See kalpa.

Proti Kaiuambeya Kausurubindi,
residing as religious student
with Uddalaka Aruwi, V, 153.
prushva (mist, moisture, or hoar-
frost). Ill, 77.
punaryagna, IV, 12 1.

punaj^iti, on fifth layer of fire-altar,
IV, 99, 119 seq.; is seed and
generative power, 119; etymo-
logy, 121 ; on wh.it part of the
altar to be laid, 121 ; is the
uttaravedi, 121; as substitute
for complete altar, 271.
Puwg-ikasthala, the Apsaras, is the
(eastern) quarter, or (Agni's)
army, IV, 105.
Purawa (stories of old time), to be
studied, V, 98 ; the Veda of
birds, 369.
puraj^arawa, IV, 337.

purastad bhagai>, III, 333 ; IV, 185 ;
cf. uddhara.
punsha, III, 201; its formulas are
Agni's hair, itself his food, IV,
20 ; covering of soil, 26 ; is food,
95> 96, 1 39 ; is the pericardium,
96; is flesh, 138, 149: vital air,
139: belongs to Indra, 140: is
one half of the altar, 140; sym-
bolical meaning of its layers
(1st cattle, 2nd birds, 3rd stars,
4th sacrificial gifts, 5th progeny
and subjects, 6th gods), 147
seq.; 'earth to earth,' V, 203.
Purishya (Agni, the altar), III, 201 ;
favourable to cattle, cattle-lov-
ing, 206,214; (? rich, plentiful),
310 ; Agni Purishya, the son of
the Earth, 311.
pun/ahuti, III, 42 ; V, 504.

Purohita, one of the ratninaA, III,
59 ; anoints (sprinkles) king in
front, 94 ; hands the sphya to
consecrated king, 110; Ksha-
triya and Purohita alone com-
plete, 259 ; are everything, 260 ;

is perfect in sanctity and po
260: hi> fire used by king for
offering during diksha, V. 371.
Puru.an Asura-Rakshas, overthrown
by Agni in battles, III, 292.
Purukutsa, the Aikshvaka, per-
formed the Ajvamedha, V, 397.
Purfiravas, son of I</a. — Purfiravas
and Urvaji, V, 69 seq.; wanders
about in Kurukshetra, 70; be-
comes a Gandharva, 74.
purusha, seven purushas (the
seven ftshis) made into one, III,
144; IV, 205; — the Purusha,

304. 305 ; is Pra^apati-Agni,
111. 144;— (man) a sacrificial
animal, r6a ; 165 seq.; slaughtered for YLvakai man. 162; has
twenty-tour limbs, 167 ; twenty-
one parts, 172 ; hornless and
bunded, 177; Purusha, IV,
introd. xiv seq.: (man in the
sun, and in the eye, the gold
man), xxii ; this divine person
(in sun, and eye) is variously
served as Agni, Saman, Uktham,
&c, IV, 373; (Agni) Yaijvanara
is the Purusha, 398; the Agni-
Hke, Arka-like, Uktha-like
Purusha, 399 ; is the true
Brahman, 400 ; Purusha Pnaga-
pati, born from golden egg, V,
1 2 : Purusha Narayana exhorted
by Pragapati to sacrifice, 172,
173; is established in five thil
389; Purusha Narayana, 403;
Purusha born from Virkg, and
Virag from Purusha, 403 : —
purushas (men) as victims, 407
seq.; — cf. sun, eye.
Purushamc'dha, III, introd. xxvi :
V, introd. xxi seq., 403 seq. : five
sutyas, 405; etymology, 407.
Purusha-Narayawa (litany), V, 410;
cf. purusha.
purusha-saman. (Ill, 369); IV, 146.

puru-ha— ukta, IV, introd. xiv.

purvlbhisheka, IV. 249.

Purva/fitti, the Apsaras, in an intermediate (? upper) quarter, or
the dakshisa, IN'. 108.
Pushan, by five syllables gained the
five regions, III, 40; pap to,
55, 63; lord of cattle, 55: V,
346; represents productiveness,
III, 56; dark grey bullock the

foe lor oblation to Pfishan, 56,
63; partha-oblation to Pushan,
8a ; PGshan Vijvavedas (all-
possessing), 89; assists Varuna,
113: samsr/'p oblation (pap) to,
116; prayugawj havis (pap), 125;
i- this earth, 205 ; Y. 3,2 ;
Aditi and Pushan connected
with triaava-stoma, IV, 69;
rules over small animals, 75 ;
i- cattle, 195; V, 293; takes
Sri's wealth and reo ives(mitra-
vinda) ob ation (pap), V, 62-65 ;
protector of travellers, 293 ;
watcher of men, 293 ; expiatory
pap, 346 : lord of roads, 352,
35 3 ; is (Vayu) the wind, 474.
pushkara, etymology, III, 365.

putika. See adara.

quarters. See region-.

queen, one of the ratnina/.', Ill, 60 ;

lies down near sacrificial horse,

V, 322.

race. See chariot race.

Rasjanya, shoots seventeen arrows'
ranges. III, 25; word of four
syllables, 25; takes part' in
chariot race, 29 ; holds honey-
cup and cup of Sura, 29;
sprinkles king from nyagrodha
vessel, 83 ; the bow his strength
l virya 1, CS9 ; ten Rag-anyas drink
ot Sac riticer's cup, 114; ar-
moured Raganya driving round
sacrificial ground, shooting
arrows at two ox-hides, IV,

283 n. ; not to be engaged with
in disputation by Brahmanas, V,
114; hired by some to drink
the Sura-liquor, 233 ; a form
of the kshatra, 286; battle is
his strength, 287 ; the grandeur
of heroism bestowed on him,
294, 295; born (from) of old
as one heroic and victorious,
skilled in archery, certain of
hi- mark, and a mighty car-
fighter, 294, 295 ; unfit to be
consecrated (king), 360; Ra-
^■anya lute-player, 364 seq.
rag-anyabandhu, IV, 21; keep most
apart (?from their wives in
eating) whence a vigorous son
is born to them, 370; Ganaka
O

56=

ffATAPATHA-IJRAIIMA.VA.

of Videha called thus, V,

M J.

ra^aputra, a hundred princes born
in wedlock to be the guardians
of the sacrificial-horse, V, 288;
th ise who reach the end of the
year's keeping become sharers
in the royal sway. 2SS. 289.
Ragastambayana. See Yag-nava^as
Ragastambayana.
Ra-a-uya, III, introd. xi,xxiv-xxvi ;
belongs to king and makes him
king, III, 4; inferior to V&g-a-
peya. 4 ; 1 V, 225 ; performance,
III, 43 seq. ; is Varuna-sava,
76 ; a supernumerary (special)
rite, 246.
ragg-udala (Cordia RIyxa) V, 373,

Rahugawa. See Gotama Rahugana.

Raikva, III, 107.

rain, from clouds arising from smoke
(steam), III, 185; from smoke
sent up by the earth, 383 ; falls
both on ploughed and un-
ploughed land, 336; represented
by the apasyi bricks, IV, 34 ;
falls everywhere in the same
direction, 35 ; is in the wind,
35; falls abundantly in the
rainy season, not in autumn,
49; rain and wind, connected
with Mitra-Varuwa. freed from
death through ekaviwja-stoma,
68 ; is the arrows of the Rudras
in the sky, 164; is ruled over
by Maruts, 170; produces a
well-oi<l' red state of society,
\ . 18; sounds like a chant, 45 ;
rain-drops, as many as sweat-
pores, hair-pits, and twinklings
of the eye, 169 ; hail and
lightning two terrible forms ol
it, 251 ; the sky, rain, the first
conception, 3 1 5.
rainy season, produced from the

. and from it the <7ag.it i, I V,
8 ; consisl s ol mi mths Nabhas
and Nabhasya, 48 ; rainy sea on
and autumn an- the air-world,
and the middle of the y< ar,
49<
raivata (and sikvara) -slman, is a
p//'sh//u-saman, III, introd. xxi,
xxii ; connected with pankti,
trayastriwja, &c, 91 ; jakvara
and raivata produced from
trinava and trayastrimja, IN',
12; connected with Rr/haspati,

Vijve Deva\6, the upper region, &c, 103.
Raka, pap offered to her, (the extreme end of) one of the four regions, IV, 264.
Rakshas, — safety from, III, 45; suck out creatures, 49; smitten by Indra and Agni, 51 ; swept away by the gods, 52 ; kept by continuous libation from coming alter the gods, 191 : kept off from south, and sacrifice spread in place free from danger and devilry, 199; seek to hinder the gods from sacrificing, 357 ; are the associates of the night, 361 ; rakshas-killing counter-charm, 53, 371, 372 ; repelled by thunderbolt, 372 ; harass those wandering in a wild forest, V, 160; Kubera Vauravan 1 their king, the Devaganavidya their Veda, 367, 368.
rakshoA idya, V, 368 n.

ram, sacrificial animal, III, 162, 165 seq.; slaughtered for Tvash/ri, 162; is vigour, IV, 38; vicious ram (ai<7aka) an unclean animal, V, 178 ; originates from Indra's nose, 215.
Rama, son of Dajaratha, III, 97.

Rama Margaveya; one of the Syaparna family of priests, IV, 345 n.
rampart, threefold, III, 212, 213.

rash/rabh/7't oblations, at (consecration of) AgniXayana, IV, 229.
rajmi, rein, 111, 101.

Rathagritsa, Agni's commander-in-chief (senani), is the first spring-month, IV, 105.
rathantara-saman, III, introd. xiv,

xv ; connected with Agni, x\ ;
with the brahman, &c, 91; at
kejavapaniya used for first
prishtba and for sandhi-stotra,
1 27 ; produced from triyr/t,
IV, 5 ; (rathanlara-X-^andas is
the earth, 89); connected with
Agni, the Vasus, east, tri-
v/v't and a^yajastra, 100; sung
over completed altar, is this
earth, 179; etymology, 179.
Rathaprota, Aditya's commander-in-

INDIA TO TARTS III, IV, AND V.

56

chief, is the first rainy month,

IV, 106.
Rathasvana, Vayu's commander-in-
chief, is the first summer month,
IV, 106.
RathaiuMS. Agni's chieftain (gra-
n an\ I, the second spring month,

IV, 105.^
rathavimoianiya oblation, III, 101.
Ratheiitra, VSyu's chieftain (gra-
mani), is the second summer

month, IV, 106.
ratna-haviwshi iratninaw haviwshi),
III. 5S seq.
ratnina/.', Ill, 65; do homage to
king, 108.
ratri might performance!, Ill, 127.
r'ltri-paryaya/'. III. 12.
rattan (vetasa), mat used to cut the
sacrificial horse on, V. 304. 329,

394 ; rattan grows in water,

304. 379.
rauhiwa. plates, V, 454 seq.: cakes,

cooked, 468 : offered, 472, 489 ;

they are Agni and Aditya : day

and night, heaven and earth,

473, 474-
Rauhinayana. See Priyavrata.
ranrava-saman, is an aWa-saman, IV, 10.
realm, sustained by kings, IV, 229; by couples (offspring), 230.
red, includes all colours, III, 355.

reed lmu%a), entered by Agni, III, 198; is Agni's womb, 200; l vetasa) rattan branch drawn across altar to appease it, I V, 1 74 ; plucked out from its sheath, \ . 267 ; a bundle held upwards while sepulchral mound i- raised, and afterwards put up in the house, 436; sheaths of reed gra-s kindled, 463.
region (quarter), — five, III, 40, 108 ; IV, 246 ; four, III, 203 ; six, 268; seven, IV, 277; nine, III, 196, 296; ten, 183, 297;

IV, 164, 246 ; ruled over by Pfishan, III. 40: ascent of, 91 : connected with the Brahman. &c., 91 : how created, 149: are parts of Vayu-Pragipati, 152: are Agni, 183 : connected with Vayu, and third layer of altar, 1S8: heal what is injured, 221 ; put in the world by Vijve DevaA, 235: are both inside and outside of these worlds, 335; by them the worlds arc fastened to the sun, 269 : created with the moon. 2.S6 ; are between these two worlds. 349: IV. 26; are

the upper sphere. [V, 9; above
everything, 10: are the heavenly-
world, 10; become the ear,
10 ; are in all four directions,
26; face each other, 27; are
supported by the sun, 28;
names of the five regions (East
queen. South far-ruler, Wesl
all - ruler. North self- ruler,
Great-region supreme ruler),
46, 100 seq. ; freed from death
through £atush?oma, connected
with Savitri and BWhaspati,
69; encircling (paribhu), 88:
are the firmament, the heavenly
world, 100 ; five on this side of
the sun. 104, 195, 200 ; five on
the other side of the sun, 104,
200 ; four on the other side
i.:), 198; five propitiatory ob-
lations to (the five) regions
(dbam avesbti), 245 ; how laid
down in the several layers, 263,
264 ; — created by the five gods
Paramesh/Ain, Pragapati, Indra,
Agni, Soma, V, 16 seq.; guar-
dians of the four regions are
theApyas, Sadhyas, Anvadhyas,
and Maruts, 359 ; parcelled out
between the priests, 402, 412,
420; are a place of abode to
all the gods, and A'andra their
regent (?), 505.
regional bricks. See dijya, and
ajvini.
renunciation, of one kind of food
for life, III, 337 ; IV, 224.
reta/->si>t, bricks,— two, are these two
worlds, III, 383; IV, 26; are
the testicles, III, 384; are the
ribs of Agni, the sacrificial ani-
mal (bird), 400 : IV, (2), 16 ;
their range (or rim), 17, 23, 26.
retribution in future life, V, 109 seq.

Rcvottaras Sthapati Pa/ava Aakra,
(short Sthapati Aakra, or Aakra
Sthapati), priest and teacher, V,
236, 269.
.R/bhu, — iiibhus and Vijve DevaZ>

0 0 2

connected with beings (bhuta)
ami trayas'riwja - stoma, 1\',
69; — a .K/bhu of the Gagat
(1 agati) metre (is the arbhava-
pavamana) bearing the Sacri-
ficer to bli>s, V, 173; Savitr/,
with Ribhus, Vibhus, and Vzyjas,
receives offering of Gharma, 4.^0.
ril s, are the middle of the body, IV,
20, 31, }2 ; fastened on breast-
bone and costal cartilages, 114 ;
— par.fii and pr/'slui. V, 16411.
rice, different kinds of, III, 69-70 ;
originates from India's marrow
(and Soma-drink), V, 216.
Rik, was in Vritra, III, 138 ; part of
triple Veda, 139, 141 : thereon
the Saman is sung, IV, 13;
wife of Saman, 14; Riks and
Samans as Apsaras, the Gan-
dharva Manas' mates. 233; they
are wishes, as thereby one
prays, 233 ; by the Mahad
uktham it enters Pra^apati as
his vital fluid, 284 ; consists of
r 2,000 Br/'hatis, 10,800 Pahktis,
352> 35 3 ■ ahymn to be recited of
the Rik, the Veda of men, V, 362.
r/ksama-saman (? vairupa-saman, or
such as are merely sung, not
chanted), produced from C7a-
gati, and from it the Sukra-
graha, IV. 7.

R/shabha Ya^Tatura, king of the
■Sviknas, \', 250, 399, 400.
/v/shi, — were the non-existent, III,
143 ; the vital airs, 143, 333;
IV, 60, 100, 185; etymology,
III, 143 ; saw the fourth layer
of altar, 189, 190; have a fore-
share in Agni, 333; the seven
7\/'shis are the seven vital airs
in the head, IV, 73: Dhfitri
their lord, 73; the first-born
Brahman, 100; R/'shis spin
the thread (of the sacrifice),
124; first made up (constructed)
the fire-altar, 174, 185; the
seven purushas made into one
purusha were the seven iv/shis,
205 ; established in the seasons,
212; the last-born i?/'shis, 250,
267 ; — have mistakes in tin iir
rifice pointed out to them by
Gandharvas, V, 29 ; the seven
(Ursa major), 425.
/•/'shika, bear or ogre, V, 307.

/v'tavya, seasonal bricks, are the
se i>ons, III, 386 ; IV, 29 ; the
three worlds, 129; the nobility.
129 ; stepping-stones for the
gods and Sacriticer to ascend
and descend the worlds, 129 ; —
the two of first layer are the
spring months, Madhu and
Madhava, III, 386; IV, 2 ;—
two of second layer, 24 ; are
the summer months, Sukra and
Siik'\, 29 ; — two lower of third
layer, the two rainy months
Nabhas and Xabhasya, 48 ;
the two upper, the autumn
months Isha and Urj-a, 49 : -
two of fourth layer, the winter
months Saha and Sahasya, 70 ;
—two of fifth layer, 99, 125
seq.. are the dewy months Tapa

ami Tapasya, 126.
rite. See vrata.

river, — seven tlowing eastwards, IV, 211; seven flowing westwards (identified with downward vital air), 212; those drinking thereof become most vile, blasphemous, and lascivious of speech, 212.
Rohinl, the nakshatra, tails on new moon of month Vabakha, V, 2.
Rohita, son of HarijXvindra, III, 95.

rope, of darbha grass, for tying horse, greased with ghee, V, 374 ; twelve (or thirteen) cubits long, 276.
royal dignity, means unlimited prosperity, Y, 249.
rubbing down of Sacrificer with fragrant substances, at Sautrama«i. V, 252.
Rudra, is Agni, III, 51, 64 ; gavedhuka pap to, 5 r , 6 3 ; rules over beat--, 52, 205 ; hankers after killed cow, 63; Rudra Parupati, gavedhuka pap to, 70 ; the North his region, 97 ; IV, 158; V, 488 ; Rudra Siucva (most kindly i,1 1 1, 1 10; a form and name of Agni, j 59; Satarudriya, IV, 150 seq.; is Agni in his immortal form, 156; oblations of wild sesamum, on an arka leaf, to, 156; was originally Manyu, 157 ; etymology, 157 ; V, 116; hundred - headed, thousand -
INDEX TO PARTS III, IV, AND V.

56;

eyed, hundred - quivered, 1 V, 1^7: oblations of gavedhuka flour on an arka leaf, 158; is the Kshatra (whilst the Rudras

are the Vij), 159, 162 ; the golden-armed leader <>t' hosts, 160; worshipped with mystic utterances, 161 ; Agni created as the hundred-headed Rudra, 201 ; his shaft piercing Pra,g£- ; ati's body, V, 36 n. : the ruler of animals, 229 ; by hairs of lion, wolf, and tiger being put in cups ol Sura representing wild animals, Rudra's shaft is only directed against these, and lie spires domestic cattle, 230; consecrates king by the Trish- tubh, 31 2.
Rudras, by fourteen syllables gain Xaturdaja-stoma.IIl.40; eleven, born from YaX, 149 ; placed in the air with Vayu, 150; kindle the sun, 23 1 ; Vasus (with Mitra) and Rudras mix the clay. 231; fashion air-world by means of trisbiubh, 234 ; Rudras and Vasus sing praises of (bricks in) S(cond layer. 1\'. 25 ; how produced, 33; Vasus and Ru- dras connected with embryos and Xaturviwja - stoma, 68; Vasus, Rudras and Adityas separate, and are the lords when heaven ind earth separate, 75 ; connected with Indra, fire, 1 01 ; the lords of the south, 101 ; Vasus, Rudras, Adityas, Maruts, Vijve DevaZ> build on different quarters of the altar (E. S.W.N. Zen.), 118; of earth, air, and sky, 158-159; originate from drops of oblations. 159; are the Vif (whilst Rudra is the Kshatra), 159; are spread by thousands over these worlds, 168; in tribes (^atanii, 160; the arrows of the Rudras of sky, air and earth are rain,

wind and food, 164, 165 ; the Rudras invoked in the Satarudriya are Agnis, 167 ; the eleven Rudras enumerated. V, 116; arise by performance of midday pressing, 173 ; obtain the part of Vishnu, the sacrifice, corresponding to the midday pressing, 4.43 ; Indra, with Vasus, Rudras, and Adityas, receives offering of Gharma, a479, 48°-
I'Ui^i. an arrow. 111. 38.
ruhmati, oblations to Agni and Varuna, IV, 2 57-2 19.
rupa, f nn. oblations to forms. See prakrama.

Sacrifice, path of. not to be swerved

from. 111,14: V, 10; west (to east? I path of sacrifice, III, 347 ; sacrifice is happiness, 351 ; performed from the left 1 north) side, IV, 107 ; of ever-flowing blessings, 107 ; all beings are settled in the sacrifice, 144; has only one finale, heaven, i 46 ; is all-sustaining, 199; they who perform it are wise, 199 ; Ya^-Ca as Gandharva, with the Dakshiaas, as Apsaras, his mates. 2 32 ; comparative efficacy of sacrifices, 299; is a Man, 300, 305; Pra^apati, the Sacrifice, is the Year, V, 1 ; 38 ; the fire its womb, 3 ; is a counterpart of Pra^apati, 22 ; becomes the Sacrificer's body, 23, 27 ; bolt of the sacrifice (ya^wameni), 42 ; the successful issue of the sacrifice, 66-68 ; the five great (mahaya^a), 95; sacrifice is cattle, 116; animal sacrifice fivefold, 125 ; like a forest with

desert places and ravines, the sacrifice not to be entered without knowledge, 160; (truej form of sacrifice ensures entrance to the heaven of Unliving, 212: is devotion, 231 ; a web, 252; the navel of the earth, 390; passage between Agnidhra and ATatvala is the gate of the sacrifice. 497 ; sacrifice is the self of all beings, 504.
Sacrificer, is Indra, III, 13: 18; at Yag-apeya sprinkled with remains of offering material, 38; the child of the earth, 125 ; he is Agni, 212 ; is really intended to be born in heaven, 345 ; is Pra^apati, Agni, the sacrifice, 566

[V, introd. xv seq. ; carried to heaven by, or flying there in shape of, birdlike altar, IV, introd. xxi seq. ; becomes Death, \xiii : ousted from his realm (yagamanaloka) by wrong sacrificial procedure, IV, 94 ; is the fire on fire-altar, 94 ; sits down with the Vuve Deva/> on the higher seat (in the sky), 124 ; is established with Vijve Deva/>, 202 ; the fire-altar, Mahavrata, Mahad uktham, his divine immortal body, 279 ; is the body of the sacrifice, 280 ; V, 236; in entering on the fast he gives himself up to the gods, and by the sacrifice he becomes an oblation to the gods by which lie redeems himself from them, V, 26 ; 27 ; and is freed from sin, 38 ;

Sacrilicer dying whilst away
from home, 197 seq.; when
about to die, 201 seq. ; when
dead, goes to the place won by
him in heaven, 204 ; symbol-
ically placed in heaven, provided
with the Soma-drink, 231 ;
drinks Aindra cup at Sautra-
mawi and has his abode with
Indra, 245; is Aditya, 248 ; re-
quests invitation from priests for
partaking of cup (of vast), 259 ;
arises in the other world with a
complete bodyand all limbs, 259;
by means of the golden light (or
,1 gleam of light shining after
him) goes to heaven, 303 ; with
Vavata" and other wives. 349;
whilst sacrificing becomes a
Brahmana, 5 j8.
Sacrificer's wife, led forth by
Nesh/n, III. ji : puts on gar-
ment of Ku.ta grass, 32 ; dis-
carded when without son, 65 ;
Sacrificer's wives sprinkle t In-
horse, V, 313; they weave pearls
into its hair, ; 1 3 ; they cleanse
ificial horse, 321-323 ;
walk round it, 322, 323 ; fan it,
323 ; the four wives in attend-
ance at sacrifice, 349 ; she is
made to look upon the Maha-
vir.i, 4 7 j.
sacrificial post. Sec Vupa.

sadana, settling of bricks, III, 154 ;
sadana and sudadohas, 301, 305
seq. ; 379 ; V, 5.

sadas, associated with Gagati, V, 495.

sadasya, a seventeenth priest re-
cognised by the Kaushttakins,
IV, 348n.
sadhyas, the guardians of one of the

four regions, V, 359.
saj-ata, III, 107, nr.

sa^urabdiya, oblation on the darbh.i bunch on freshly ploughed altar-site, is Agni's fore-share, (III, 332, 333); IV, 185.
sa^ush, IV, 32.

saha, the first winter-month, IV, 70.
Saha^anya, the Apsaras, is an intermediate quarter (? S.E.), or the earth. IV, 106.
sahasradakshina, III, 140.

sahasya, the second winter-month,

IV, 70.
Sailali, V, 393.
Saindhava (horses), are the Hotr/s and Adhvaryus, V, 94.
Sakalya, chosen to quench the fire-brand Yatj-wavalkya, V, 1 1 s : questions beyond the deity (Pra§-apati-Brahman) and dies in misery, 1 17.
Sakayanins, — their doctrine regarding the nature of Agni, IV, 363.

6'aktya. See Gauriviti.

•S'akuntala, the Apsaras, mother of Bharata, V, 399.
jSkvara land raivata) -saman, a pr/sh/Aa-saman, III, introd. xx-xxii ; connected with Pahkti, Trinava, &c, 91 ; jakvara and raivata produced from trb/ava and trayastriwja, IV, 12 ; connected with Brihaspati, Vi/ve DevaA, the upper region, &c, 103.
jakvari (verses), V, 331, 333.

jala, III, 117.

jalavr/'ka (or salavrika), hyena 1?).

V, 7i.

salt, means cattle, III, 33, 299;
seventeen bags (ajvattha leaves)
thrown up by peasants to Sacri-
ficer, 34 ; scattered overGarha-
patya site, 299 ; is the amnion
of the fire, 302, 344 ; saline soil

means cattle, 343 ; is seed, \ ,
426.
Salva, .1 people, IV, 344.

Siman, III, introd. xiii seq. ; wa-
in Vri'tra, 13S; -(= vaginam
saman) sung by Brahman, 23;
part of triple Veda, 139, 141;
is sung on the rik, IV. 13 ; the
husband of the Rik, 14; — sa-
mans sung on svayamatr/'nnas,
144 ; are sap (rasa) laid into
the worlds, 145 ; on bhfi/6
bhu\a/.> svar, 145 ; six Samans
sung 1 by Adhvaryu) over ap-
peased altar, 177 scq. : are
the vital airs, 177; make body
boneless and immortal, 178 ;
those six Samans are immortal
bricks, 181 ; RiAs and Samans
as Apsaras, the Gandharva
.Manas' mates, 233 ; are wishes,
as one prays with them, 233:
by the Mahavrata-saman the
Saman (veda) enters Pra^apati
as his vital fluid, 284; Saman
(veda 1 consists of 4,000 br/'ha-
tis. and Yag-us and Saman of

17.200 and 3,6001 10.800 pank-
tis, 353; saman sung (by Brah-
man 1 at Sautramani, the Saman
representing lordship ikshatra)
or imperial sway.V. 2^5: is the
essence of all the Vedas. 255 :
is the Veda of the gods, 370;
a decade of it recited. 370 ; sung
at pravargyotsadana, 496 ; drives
oil the Rakshas, 496.
samanabhr/t (holders of the pervad-
ing air i are the speech-sustain-
ers, IV, 15.
sama-nidhana, IV, 116.

sambhara, III, '36; V, 417.

Sawtdvi-putra, IV, introd. xviii.

sawgrahitri, charioteer, one of the
ratn;na/>. Ill, 62, 104.
.rami (acacia suma), a samidh of, IV,
202 ; etymology, 202 ; for ap-
peasement, not for food, 202 ;
peg on tomb, V, 436.
samidh. eleven. Ill, 259 ; twelve for
Kshatriya and Purohita, 259 ;
three udumbara ones, soaked
in ghee, put on the fire prior to
its being led forward, IV, 189 ;
are Agni's food, 191, 202 ; three
(jami, vikankata. udumbara; put
on, 202, 203 ; samidh means

vital air, 205.
samidhenf, twenty-four. III. 167;
twenty-one, 172; seventeen, 1 74 ;

eleven, the first and last of which

recited thrice, V, 25, 39.
samishfayqgus, 1 1 1,185; nine (eleven)
at AgniX-ayana Soma-sacrifice,

IV. 257 sec]. ; not performed at

Diksha/ziyeslui, &c, 258 seq.;
at etymology, 261 ; the nine to
complete the nine incomplete
offerings, 261 seq. ; is food,
V, 44.
sawk/vti-saman, V, 333.
Sawmada. See Matsya.
sami-atf, is Pravargya, V, 443 ; his
throne-seat, 46 r.
samrag--co\v (of Pravargya), killed
by a tiger, atonement, V, 131
seq. ; cf. gharmadugha.
samrag-ya (imperial dignity). III,
introd. xxiv ; represented by
throne-seat at Sautramairi, V,
249.
samra/sava, III, introd. xxv.

saws/v'p-oblations. 111. 114 seq.

sawstha, III, introd. xi : the sawstha
is the year, V, 248.
sawstubh (metre), is speech, IV, 89.

Samudri (son of Samudra). See
Ajva.
samudriya - metre, III, 352 (cf.
samudra - metre, = the mind,
IV, 88).
samvatsara, i ? 1 year of cycle, IV, 21;
etymology, V, 14.
samyaz/X, I V, 26, 27.

Samyos, makes good all imperfections
in sacrifice. V, 29; jamyorvaka,
a resting-place, 44.
sand (sikata), produced from clay,
III, 158; scattered over saline
soil on Garhapatya site, 300 :
on Ahavaniya site, 344; is the
.ishes of Agni Vairvanara, 300 ;
his seed, 300, 302, 311; emptied
fire-pan filled with it, 311 ; on
uttara-vedi, 349 ; two kinds,
black and white, 352 ; is the

lost part of the Brahman (Pra-
glpati), 353 ; is unnumbered,
unlimited, 353 ; number of sand
grains, 353 ; represents bricks
with formulas, 353 ; the sedi-
ment of water, 416.
568

DATAPATH A-HUATIMAJVA.

sandhi-stotra, III, introd. xviii, xix,
12; is trivr/t at Kejavapaniya,
SaW la, fire-altar, IV, 167, 222, 272,
274.
SiWilya, III, 414; IV, introd. xviii,
instructs the Kankatiyas, I\',
2i4, 279: disputing with his
pupil Saptarathavahani, 295 ;
instructs Vamakakshayaaa, 345;
his doctrine of the Brahman.
400.
SiiWilyayana, instructs Daiyampati,
1\', 273; cf. Kelaka i'aWilyfi-
yana. 364.
jantadevatya, the same as jatarud-
riya, IV, 156.
sap, vital (rasa), unites head and
breath (vital air), IV, 201.
japha. See lifting-stick.

saptadaja-stoma, III, introd. xxiii ;
connected withVi j, &c.,9i; used
at Dajapeya, 118; at midday-
service of Ke.ravapaniya, i _■ 7 :
produced from jukra - graha,
and from it the vairupa-saman,
IV. 9 : is space, Pra^apati, the
year, 62 ; connected with gods
generally and the creator, five-
the Vi.r from death, 68; is food,
79 : connected with Varm/a,
the Adityas, the west, &o,
101, 102.
Saptarathavahani, disputing with his

teacher .S'.Wilya, IV, 295.
sapti, leader or side-horse, III, 20, 2 1.
Sarasvat, is the mind, III, 398 ; V,
32, 35-
S irasvata wells, III, 398.
Sarasvati, victim to, III, introd.
xviii, xxiv ; is \hk\ 39, 80, 398 :

V, 32, 35, 293, I7r>: partha-
ohlation to, III, 82 ; agists
Varuna, 113; sawsr/'p-oblation
(pap 1, 11s; prayu^im havis
(pap), 125; ewe with teat- in
dewlap her victim at Sautra-
ma»i, 129; cures India of
effi Cl - 'it Soma, 135 ; with
Sarasvati Vii's support the Sa-
crificer is anointed at Agni-
Xayana. 1 \',. 228 ; take- Sri's
prosperity (push/i) and receives
(mitravindi) oblation (pap), V,
62-65
as-i-ts the
is healing medicine, and
Ajvins in curing
Indra, whence she gets the
ram tor her guerdon, 216,
223 ; ram immolated to her,
217 ; ewes sacred to her, 218;
she distils the Soma (plant)
brought away from NamuX'i by
the Ajvins, 232 ; connected
with the air (and the midday-
pressing), 241, 247; bestows
food, 243; connected the rainy
season and autumn, 247 ; to-
gether with the Ajvins she
prepares the Sautramawi to
heal Indra, 249 ; Ajvins, Saras-
vati and Indra are everything
here, 253; have a share in the
Gharma, 475; an ewe her victim
at Ajvamedha, 300 ; assists the
Ajvins in restoring the head of
Makha, 475.

Sarasvati, river, water from it used for coronation of king. Ill, 73.
sarathi. III, 62.

jarira, etymology \sr\). III, 144.
karakshya. Sec Gana.
Sarjzgaya. See Suplan.

sarpa»a, III, 114 ; with the horse, to the Pavamana-stotra, V, 305.
sarpanama-lormulas, III, 369; etymology, 370.
sarpavidya, the Veda of snakes, V,

367.

Sarva, form and name ot Agni, III, 159 ; is the waters, \ 59.
Sarvamedha, III, introd. xxvi ; V. 417 seq. ; a ten-days' sacrifice. 418.
Sarvap/v'sh/Ai, III, introd. xxii ; IV. 246.
sarvastoma, IV. 246.

sarvavedasa, sarvasva tall one's property), substitutes in giving it away, I V, 32 1 n.
iastra, III, introd. xii ; attended by Sacrificer, 41 ; is the Sacrificer's subject-, 41 ; same as stotra, IV, 14; (professional) reciter is despised, 367 ; (uktha) without it, the stotra is in vain, V, 257.
jajvat, 111,98; V, 25011.

sata, a bowl (of reed), V, 220, 252.

jatamana, round (gold) plate, III, 104 ; presented to Brahman, 141 ; fee for bahishpavamana of Ajvamedha, V, 306,

Satanika Satragita, performed the
Axvamedha, V, 400, 401.
iparneya. Sec Dhira Satapar-
/.ey.i.

Satarudriya, IV, 150 seq. ; ety-
mology, 156. 157; amount- to
the year. 166, 167 ; to the
Mahad uktham, 168, 320.
jatajarsha-rudra-jamaniya, IV. 157.

jatatiratra session, V, 91 seq.

satobr/hati metre, in the form of it
-Uci- were produced, IV, 38.
Satnujita. See Satanika.

Satrasaha. Si e Sona.

Sattra, sacrificial session, — of a
hundred Agnish/omas, Ukthyas,
Atiratras, V. 91, 1 $5 seq. ; pi r-
formance of a year's Sattra is
like the crossing of an ocean,
145 seq.: of a thousand years,
and its substitutes, 170 seq.
S a 1 1 r in, — whether to have separate
or common hearths, V, 175: if
taken ill. keep apart and offer
Agnihotra, 175: in case of death,
Sattrin to be burnt by his nun
fires. 175.
Satvats, V, 401.

Satyakama Cabala, V, 392.

satya-saman, III, 361, 363 fcorr.

IV, 146).

Satyaya^a Paulushi (PraX-inayogya),

a teat her, IV, 393, 394.

Satyayat'f/i, V, 354. 395 ; cf. Soma-
jushma Satyaya^wi.
iSatyayani. IV, 2r : his view as to
tlie nature of Agni, 3^3.
Saa&eya Pra/£inavogya. in tlisjnit-
ation with Uddalaka Aru/zi, V.

79 seq.
■Saulvayana, an Adhvaryu priest,
V, 61.

Saumapa Manutantavya, V, 392.

.S'aunaka. See Svaidayana. Indrota.
' Saiuromateya. See Ash:W/'i.
Sautramawi, III, introd. xxvi. i:<>
-en.; castrated bull the fee,
137: a draught mare, 138;
a sattra. III, introd. xii, 140;
performance, V, 213 seq.: is
both an ish/i and an animal
sacrifice, 220: is Soma, 220:
by Sautrama«i one:s enemy is
overcome. 223; should be per-
formed after each Soma-
sacrifice to replenish one's self,
239 : becomes (or isi a Soma-
sacrifice, 340, 245, 264 ; belongs
to Indra, 245: is the year, 247.
248 ; is the nit ion. 248 ; pre-
pared by Ajvins and Sarasvati
to heal Indra, 241*: a Brahmana's
sacrifice, 260 : is the body of
nan (Sacrificer), 2<<? : Yzgnz.,
the Sautrimam, at first with
the Asuras, went over to the
gods, 270.
savana, the three iSoma-pressing-).
of Gayatn, Tri-lmibh, and
Gagati nature, are devoted to
Agni, Indra, Vijve DevaA re-
spectively, V, 106, 443, 444:
(Ajvins, Sarasvati, indra), 241;
(Vasus, Rudras, and Adityas),
241 n., 443.

Savaniya victims, on first day of A.r-
vamedha, V, 377 ; on third, 395.
saviwja-stoma, is victorious assault.
the year, IV, 63.
savitra, formulas and libations, III.
190, 196; IV, 266; are one half
of the year, 347 ; an Anush/ubh
one (not approved of), V, 89.
Savitre, the impeller, speeder, III,
2, 61 ; preliminary oblation to,
4 ; by six syllables gained the
six seasons, 40 ; twelve or
eight - kapala cake, 61, 115;
ditto of fast-grown rice, 69 ;
Sivit/v Satyapras lva, 69, 109 ;
pirtha - oblation, 82; assists
Varuna, 113; saws/-/'p-oblation
(twelve or eighl-kapala cake),
1 15; prayuga#i havis ulitto l.i 25;
ditto cake at Sautramawi, 136 ;
-aw the Savitra lormulas, 190;
is Agni, 191 : poured out as
seed, 192; is the mind, 193;
(the dappled steed) with his
rays (reins) measures out earth
and regions, 195 ; is yonder sun,
195 ; the heavenly Gandharva,
195 ; he who chooses his friend-
ship chooses glory and pros-
perity, 251; SavitW and liri-
haspati, connected with the
regions and the £atush-
foma, IV, 69; the sun-rayed,
. golden - haired Savitr/ raises
the light, 195 ; is the guardian
of all beings. 195 ; Savitr/, the
sun's well-winged eagle, is Pra-
57Q

g&pati, 305; distributes the im-
mortal li^lit among creature-,
plants and trees, more or less,
and, along with it, more or less

life, j23 ; takes Sri's dominion,
ami receives (mitravinda) ob-
lation (eight or twelve-kapala
iake 1. V, 62, 65 ; brahmaHrin
committed to him, 86 ; victim
before initiation for Sattra,
formerly to Savitri, now to
Pra^-apati, 174 ; Savitri's cake is
on twelve kapalas, to win the
food of the year, 222; connected
with the rainy season, 247 ;
receives oblation at Sautramani
(for having assisted in healing
Indra), 252 ; the fourth of the
ten deities ('all the gods')
_ receiving oblations of drops,
280; three ish.'is to Savitri
Prasavitr/', Savitri Asavit/v,
Savitri Satyaprasava, 284 ;
Savitri is this earth, 284; takes
the sacrificial horse to heaven,
JI9; cake (on twelve kapa-
las) to Savitri Prasavitri, 355;
ditto to Savitri Asavit/v, 356;
ditto to Savitri Satyaprasava,
358 ; three oblations to Savitri,
409 : deposits the dead man's
bones in the earth, 433; Savitri,
with the .Ribhus, Vibhus, andVa-
gas, receives offering of gharm.i,
480 ; is the wind, 480.
savitri, the sacred (Gayatrii formula,
taught to BrahmaXarin at once,
formerl) after a year. Y. .S7, 89.
savyash/Ari (savyastha, savyesh/Ari,
savyesb/£a), III, 62, 102.
Sayakayana. See .S'\aparwa.

S'n avasa. Sec (/ana.

science, sciences ividya/1) to be
studied, Y, 98. See triple
science.
sea, the womb of waters, III, 416.

seasons, six, III, 31, 220, 351 ; IV,
22S ; \ , .'S; ; ruled over by
Savitri, 1 1 1, 40 ; connected witli
the metres, castes, samans, sto-
, 91 ; the live bodily pails
of Prae-apati, 152; seven, 249,
35«; IV. '77, 2ii, 277, 314;
the six seasons fasten the year
to t In- moon, 111. 269 : are the
Vuve Devab, 311 ; three sea-
sons of growth (spring, rainy
season, autumn), 340; by sea-
sons the age of embryo and
man is computed, 386; consist
of two months, 386; IV, 29;
the Artava their rulers, 74 ;
they move hitherwards and
thitherwards (come and go), 91 ;
five, 120; in each season there
is the form of all of them, 126 ;
everything fits in with its place
by means of the seasons, 126;
are (Prise) upwards from this
earth, 128: are deranged for
him who dies, 129; seven or
five, 163; the six seasons are
the Fathers, 243 ; a dying man
changes to the season he dies
in, 244 n.; — originated from
the words ' bhfi/6, bhuvaA, svar,'
V, 13; the sun is their light,
149; are continuous, all first,
all intermediate, all last, 24S ;
the year is the bull among the
seasons, 276.
seed (retas), produced from whole
body, III, 349; white and
speckled, 351; moist, 352;
is twenty-five-fold lor twenty-
fifth), 353 ; possessed of vital
air, otherwise becomes putrid,
354 ; is virile power, 354 ; cast
silently, 358; IV, 20S ; shed
only by testiculati, 111, 3*4;
when productive, V, 53, 56;

after seed is implanted, birth
takes place, 180; from seed
of man and animal everything
is generated, 1K0: the essence
ol food, 264; of the sacrificial
horse (Prag-apati) becomes gen-
erated, 275.
self-surrender. See surrender.

Senag-it, Parganya's commander-in-
chief 1 in the upper region), is
the first winter month, IV, 108.
serpents, are the worlds, III, 369;
different kinds of, 370; great
serpent an object of wonder,
V, 40.
sesamum, oblations of wild scsamum
to Rudra, IV, 156.
seven, IV, 277, 314.

seventeen, IV, 74.

seventeenfold, is Pra^apati, III, 8,
79 > V> 384 > Brihaspati-Prag-a-

p.iti, III. 2i, 22 ; man, 174 ;
Pragipati, space, [V,6a ; Praj?a-
pati, the year, 76 ; food, 79 ; the
chest, V, 163.
sha,/aha, sixty in the gavam ay an am,
V, 147 ; the two kinds 1 1V/-
shtbya. and Abhiplava) are two
revolving wheels of the gods,
crushing the sacrificer's evil,
[49; the two kinds to be
worked into each other like the
threads of one \vel>, 149; alter-
nate in sattra, [62 n.
shsulttibotri formula, V, 121.

sha/triwja-stoma, is the firmament,
the year, IV, 65.

sheep (see avi, and ram;) pro-
duced in the form of dvipada
metre, IV, 38 ; with sheep's
wool malted barley bought at
Sautramani, V, 2 1 9.
sho</aja-stoma, gained by Aditi, III,4o.

sho</ajin (sacrifice), III, introd. xvi
seq., xxiii; victims of, 12 ; forms
part of Kejavapaniya Atir.it ra,
IV, 405; twelve in the year's
session, V, 147.
sho^/aji-graha, belongs to India,
III, 6.
sho</a.ri-stotra, III, 127.

shoes, of boar-skin, III, 102; he
who has performed Ragasuya
is never to stand on ground
without shoes, 1 29.
sick man, when he gets better, asks
for food, IV, 87.
sickle, the crops go nigh to, III, 327.

side, right side of animal the
stronger, IV, 1 15.
si!k-cotton tree. See cotton tree.

silver, piece of, tied to a darbha plant
and taken eastwards las the
moon), V, 196 ; gold and silver
plates (lightning and hail) be-
neath feet of Sacrifker whilst
consecrated at Sautramawi, 251 ;
as dakshiwa, 357 ; silver plate
inserted under sand, 462.
Sinivali, is YaX-, III, 231 ; pap to
her, (the extreme end of) one
of the four regions, IV, 264.
.dpita. 1? bald parti, V, 9.

Sipivislua, (?bald), Vishmi, V, 9.

jiras, etymology (jri, jri), III, 144.
145, 401.

jijna, man sports therewith, V, 76.

sitting, one who has gained a position in the world is anointed sitting, IV, 227.
six, it -. symbolic meaning, III, 268, 269; IN', t66.
sixteenfold, is Aditya a- the wielder of the fifteen fold thunderbolt, I V, 85 ; animals (cattle), V, 252 ; man, animal, universe, 302 n.
sky (dyaus), union with the sun (Aditya), III, 149; connected with Parameshft&in and Aditya, 188; isthewatc rs, 2 16; fashioned by the Adityas by means <>l G'agati, 234 ; udder of, is the waters, 284; is Prag-apati's head, 3r3> 3r7! sheds seed in the form of rain produced by smoke (steam), 383; the seat of the waters, 416; is blissful (jambhfi), IV. 88; above the third luminous back of the sky is the world of righteousness (suk/v'ta), 122; is the left wing of the Agni-Prag-apati, the altar and universe, 179; is the higher abode, 202 ; the highest home, 203 ; steadied by clouds and stars, V, 126; connected with Imira, 241; the sky, rain, the first conception, 315, 3S9; is, as it were, yellow, 467; is a place of abode for all the gods, 5°5-

slaughtering-knife. See knife.

sleep, not to be disturbed, as during it the union of the two divine persons in the eyes takes place, IV, 371 ; mouth of him who has been asleep is clammy, 371 ; in sleep man's functions cease,

jloka (noise, praise), partha-oblation to, III, 82.
Jinajana. See burial-place ; etymology, V, 422.
smoke, is the breath of the sacrifice, III, 240; is seed shed by the earth, and becomes rain, 383; is the vigour of t'ne, I Y. 250.
snake, is neither worm, nor non-worm, III. 90; are the people of Arbuda Kadraveya, the Sarpavidya their Veda, V, 367.
Snataka, may initiate the Unnetr; priest, V, 137.

soils, — haras, .ro£is, arXis (heat, fire, flame) of Agni, IV, 182.
Soma, the moon, III. introd. xxviii ; means truth. light. 8 : glory, 56 ; princely power (kshatra), 82; by four syllables gained four-footed cattle, 40: pap to, 56; brown bull is of his nature, 57 ; Soma Vanaspati, pap of jyamaka millet to, 70; Soma, king lit Brahmanas, 72. 95; partha-oblation to Soma, 82 ; tiger-skin his beauty, 8t, 92; ratha-vimolaniya-oblation to, 102 ; assists Varuwa, 113; (upasad) pap to, 118; (pa»>£abila) pap on south part of veda, 120, 121; fee to Brahman, brown ox, [22; prayu^aw* havis (pap), 125; Soma withheld from [ndi a. 1 30; Soma juice flows from liulra, 1 j 1 : Soma bought at new moon alter year's initiation, 1 Si : is paramahuti/6, 258; the blowing wind (Yayu), 342 ; the

vital airs, 342 ; the breath,
354: life-sap, 342; buying,
driving about. &c, 342; is the
drop, 405 ; the imperishable,
405 ; is Pra^apati, IV, introd.
xxi : rules over trees, IV, 76 ;
protector of the north, 102 ;
connected with Maruts, eka-
viw.ta-stoma.nNhkevalya-.fastra,
vaira^a-sam.in. 102; the nectar
of immortality. 251, 252 ; with
AgniXayana, Soma to be pressed
for a year, 320 ; is the moon,
349 : V, 6, 9, 10 : pressed at
full moon,ai d in the sub iequent

half-month enters waters and
plants, 10; Soma created out
of Praj&pati will) a life of a
thousand years. 1 5 : Agni and
Soma bei om i eater and food,
16 : Soma, the moon, is the
\jvamedha, j 5, 5 1 ; takes .S'ri's
rival power and receives Imitra-
vinda 1 oblation (pap), 62 -65 ;
fetched from heaven by Gayatri
in bird's shape, 122; Praj-apati,
the sacrifice, is king Soma, 205
seq.; one purged by Soma off 1 .
the Sautramawi, 2 1 7 seq. ; is the
drink of the Brahmaaa, 217 ;
is Indra's faithful companion,
226 ; contributes to joy (intoxi-
cation!. 227; jukra somapitha,
231; jukra madhumat, 232;
taken from Indra by XatnnXi,
and brought away again by the
Ajvins and distilled by Saras-
vati, 222, 232 ; the second of
the ten deities 'all the gods'
receive oblations of drops, 280 ;
Soma Vaishwava, king of the
Apsaras, 366 ; Soma is the seed
of the vigorous steed, 390 ; king
Soma's throne-seat, 461,

Soma-netraA (deva£), seated above.
III. 49-

Soma-Rudra, pap to, cooked with
milk from white cow with white
calf. III. 65; they removed
darkness from the sun (Surva),
66.
Soma-sacrifice, interlinked with
AgniXayana, III, 343; the per-
former of it eats food once a
year in the other world, IV,
299 ; is (Pra^apati's) seventeen-
fold food, 348: as distinguished
from haviryajfwa, V, 119.
soma-sawstha, III, introd. xi, xii.

Soma.mshma Satyaya^vvi. disputation
on Agnihotraat Ganaka's house,
V, 112, seq.
somatip ivita, III, 129; somatiputa,
V, 226.
somavamin, III, 129: V, 217, 226.

soma-vendor, malted rice bought
from him at Sautramani, \',
220.
son,— sons treated kindly by father,

IV, 25; when asked by father
to do anything, say 'what will
therefrom accrue to us?' 59;
dear son a favourite resort,
]6i : taken by father to his
bosom, 206 ; sons in early life
subsist on father, the reverse in
later lif •, Y, 1 57 ; father re-
turning from abroad is received
kindly by his sons. 204; father
and son part in time of peace,
308.
Sona Satrasaha, king of PaV/X-ala, per-
formed the A.ivamedha, V, 400.
soundmg-holes, are the vital airs,
v. 487.

South, connected with Pvshatra, &c, III, 91 ; kine and goats most

plentiful in south region, 404 ; is the trish*ubh, IV, 1.5; isvira^g (wide-ruling), 46, 101 ; the Rudras its lords, 101 ; India its protector, 101 ; connected with pan£adaja-stoma, praiiga-jast ra, and brihat-saman, 10 1 ; connected with Vayu, 106; region of Fathers, 22<>: V, 485; is space and the air, V, 17.
South-east, Ukhya Agni 1 the sun) held up towards, III. 2X0: sacred to Agni. IV. so : the sun is placed there, 133: in that ngion is the door to the world of the Fathers, V, 42 j.
sowing, of all kinds of herb-seeds on agnikshetra, III, 337.
space 1 aerial expanse) is Prajapati the year, and the Saptadajastoma, IV, 62.
spade, is a thunderbolt, V, 44S : of udumbara or vikahkata wood, 448.
sparrow (kalavihka), springs from Vijvarupa's head, III, 130.
speech (voice), lord of, is Pra^apati, III, 5; based on vital air, t 5 1 ; is the sruX', 192; world of speech, 145, 192: there is a keen edge to it on one or both sides, 200 : speaks truth and untruth, divine and human, 200 ; consists of v:U (voice) and akshara (syllable!, 203 : is a spade, 215: is of three kinds, rik. yajTis and saman ; or low, half-loud and loud, 239; is

healing medicine, 341 : by speech
the gods conquered the Asuras
and drove them out of the uni-
verse, 387 ; the breath is the
male, or mate, of speech, 391 :
a vital air, 402 ; produced from
mind (and the moon), and from
it the winter, IV, 11 ; is the
Rishi Ymakarman, 12 ; sus-
tained by the pervading vital
air (samanal, 15; made by the
gods their milch-cow, 173; one
of the five divisions of vital air
in the head. 190; by speech
one gets into trouble, 210;
speaks both truth and untruth,
257 : Agni as Speech (the tray!
vidya), 364 seq. ; is the sun,
365; evolved from mind, and
from it breath, $76, -,77 ; the
libations to .Mind and Sit 1 h,
(Sarasvat and Sarasvati) are
such to the Full and New moon,
V, 28,31, 32, $5 . singleol vital
airs, 246 ; mind is manifest d
asspeech, 26a ; what is thought
in mind is spoken by speech
and heard by ear, 26 3 : by mind
and speech all is gained, 507.
sphfirgaka, tree, not to stand near
a grave, \ . 427.
sphya (sacrificial wooden sword 1.
handed to consecrated king, III,
no; gaming-ground prepared
therewith, 1 1 1.
spinal column, is continuous, V,

35-
spoon, (cf. sruX-, sruva), taking up of
the two offering-spoons (^uhu

and upabhrit), V, 56: not to

clink together, 57, 60, 61.

spring-season, connected with east, gayatri,&c, III, 91 ; is the earth, 386 ; consists of months Madhu and Madhava, 386 ; produced from breath, and from it the Gayatrt, IV, 4 ; in spring forest-fires occur, V, 45; the Brahmana's season, 348.
sprinkling,- of Sacriticer with remains of (prasavaniya) offering-material at Va,gapeya, III, 38; of tire-altar with water, IV, 169, 174: of completed lire-altar with mixture of dadhi, honey and ghee, as Agni's after-share, 185; of sacrificial horse with water, V, 278, 3 16.
sprit, bricks of fourth layer, IV, 66 seq. ; free creatures from death, 67.
spriti, oblations, V, 133.

Sraumatya, a teacher, his view of the nature of Agni, IV, 363.
Sraushaf, different modes and tones in uttering it, V, 57 seq.: its live formulas are the unexhausted element of the sacrifice, 170 ; — 482, 502.
jri, excellence, III, 144, 1.63, 392; distinction (social eminence), IV, no, j 32, 241 ; V, 285, 313; goodness (?), 326, 327; prosperity, V, 18, 59; beauty, 315.
574

SATArATHA-HRAII.MA.VA.

Sri, goddess of beauty and fortune, springs from Pragapati. and is despoiled by the gods, V, 62.
Snff,gaya, a people, V, 269.

sr/'shn. bricks of fourth layer. IV, 71 seq. ; ? throwing of prastara

(sacrificer) into the lire, V, 2.) ;
creation (?), 458.
Srotriya, is an upholder of the sacred
law. III. 106.
srui (offering-spoon), is speech,

III, 192 ; the two serving as
Agni's (the golden man's) arms,
373: of udumbara for Vasor
dhara, IV, 214.
Srutasena, performs Ajvamedha, V,
396.
sruva, (dipping-spoon), thrown east-
ward or northward. III, 53; is
breath, 192 : two oblations
therewith, IV, 20^.
staff, as sacrificial fee, V, 11, 12.

stake, sacrificial. See Yupa.

stambaya^us, III, 325.

standing, one is stronger than sitting,

IV, 172, 178 ; he who has not
yet gained a position (but is
striving to gain it) is anointed
standing, 227.
stars (nakshatra), how created, III,
149 ; are the lights of righteous
men who go to heaven, 244:
are the hair (of the world-m
IV. 288; as Apsaras, the Gan-
dharva Kandramas' males,
are lightsome (bhakuri), 232;
originate from PragSpati's hair-
pits. 561.
steer (rishabha) is vigour, produced
in the form of the satob/v'hati
metre, IV, 38.
step, is the briskness in man, V, 266.
. sthall, cauldron, III, 270.
sthapati (governor), III, rxi. Cf.
Revottara.
sticks, striking king with, III. 108.

stobha, lil. introd. xxiii.

iya, obi lions o! drops, a thousand to ten deities, V, 279, 280.
Stoma, are laid down as bricks in fourth layer, IV, S9 ; are t he-vital airs, 6 1 ; are food, 218; oblations relating to the Uneven and Even stomas, forming part of tl or dhara, 217, 218 ; seven, 277, 314; do not tail by

excess or deficiency of one stotriya, V, 157 ; increasing by four (verses), 166, 167.

stomabhaga, bricks of fifth layer, are the essence of food, IV, <).-seq.; are the firmament (naka), 93, 97; the first twenty-one are the three worlds and four regions ; the last eight arc the Brahman, the disk of the sun, 94; are the heart, 96, 99, 115.
stone, hunger is laid into it, hence it is- hard and not lit for eating, IV, 170: put in water-pitcher and through it in Nirr/ti's region, 171 : it should break there, 171 : variegated stone set up whilst Agni is led forward, 195 ; is the sun, 196 ; is the vital air and vital power, 196; is put into the Agnidhriya dhishnya, 243, 360.
stool, gold, for Saerificer, and Adhvaryu, V, 360, 361.
stotra,III, introd. xii seq.; attended by Saerificer, 41 ; is the Sacrificer's own self, 41 ; stotras of Abhishe/-aniya, 69 ; the same as the jastra, IV, 14; connected with the production of food (life), 72.

stotriya-tr/£a, IV, T4.

stronghold, threefold, III, 213.

sfi. 'to animate, speed,' III, 2.

Subhadrika, dwelling in Kfunpila,

> 5

?2I.

Subrahmanya, priest, is made the

Udgatri, V. 1 37.
sGdadohas, and sadana, III, 301,
305, &c. ; is the breath, 302,

354;. IV, 5.

■Sudra,— Arya and Sudra ruled by day
and night, IV, 74, 75; Sudra
woman as the Arya's mistress,
V, 326 ; Sudra is untruth, 446.
jii/{', heat, pain, suffering, IV, 171 ;
V, 497 n.
Suii, second summer month, IV, 29.

.Sukra, first summer month, IV, 29.

Sukra-graha, 111,6; puroru/fr formula
of, in; produced from r/'k-
sama-saman, and from it the
saptadaja-stoma, IV, 8.
Suktavaka, a completion of the
sacrifice, V, 44.
jfilavabhr/tha, V, 122.

summer-season, connected with the

South, Tri-h/ubh, &c, III. 91 ;

produced from the mind, and from it the I rishmbh, 1\', 6 ; consists of months Sut\ and Sukra, 29 ; is t lie part between earth ami atmosphere, 29 ; is scorched, V, 45: the Kshatriya's season, 347.
Sun, twenty or twenty-first-fold, III, »65; IV. 163: V, 37, 291, 305 : there is a man in the sun's disk (maWala), III, 367; its disk is tin1 Brahman, and the Gayatri, IV. 94; is smooth and round, 180; its disk is variegated, 196; when the sunsets it enters the wind. 333 ; is a baker of the baked, 352 : is the foundation of Pnig-apati and the Sacriticer, and generated out of their own self, 354, 355 ; the sun — its orb, light, and man — is the triple science, the .Mahad Uktham, Mahavrata, and Fire-altar, 366; the man in it is Death, who is immortal, 366 : its orb is the gold plate and tiie white of the eye; its light the lotus-leaf and the black of the eye ; its man the gold man (in the altar) and the man in the right eye, 367, 368; is the goal, the resting-place, V, 37 ; the towering form of the bull, 107 ; (Aditya) slaughtered as an animal victim by Prayapati, and (oasequently endowed with certain powers, 128 seq. ; represented by piece of gold tied to darbha plant and taken westwards, 195; established on the Br/hati, 255, 256; walks singly, 314; is spiritual lustre, 314, 315; not rivalled by any one, 354 ; no one able to turn him back, 359 ; is a remover of evil,

426; originates from Vishwu's
head when cut oil'. 4 42 : whilst
the sun shines the performer of
Pravargya is to wear no gar-
ment, nor to spit, nor to dis-
charge urine, 447 ; is Brahma-
naspati, 45^

is the truth,

457: the Brahman (n.), 460;
Yama, 460; Makha, 460; is
the child (garbha) of the god-,
469 : the lord of creatures, 469 ;
the sustainer of sky and gods,
470: the never-resting guardian,
470; is the lather, 472: is a
web-weaver, 484; the quarters
are its corners, 1.98 ; is the tal-
low stallion, 501.
Sun and .Moon iMiryaXandramasan),
are Pragapati's eyes. Ill, 113.
Sunaisepha, legend of, III, 95, 109.

iSunasirya, seasonal offering, 1 1 1, 48;
Sunasiriya, part of Pra^apati's
body, V, 77 : oblations of, 77 n.
sun-motes, III, 79, 80: as Apsaras,
the Gandharva Sfirya's mates,
IV, 231: they (loat clinging
together, 231.
sun-rain, III, 76.

sun-rays, are the Vijve DevaA, V, 196.

sunwise motion, III, 359; leads to
the gods, 372, 373.
Suparwa, eagle (or falcon), Savitr/'s
(garutmat) Suparwa, (is Praja-
pati), IV, 105 ; a Suparwa of
the Trishmbh metre (is the
madhyandina-pavamana) bear-
ing the Saerilicer to bliss, V,
Suplan Sarwj-aya, V, 239.

sura, cups of, III, 8 ; mean untruth, &c, 8, 9 ; drawn by Nesbfri, 10; one of them held by Yauya or Ra^-anya, 29; oblation of, 133 ; offered to bathers from pitcher with a hundred, or nine, holes, 136; originates from Indra's hips, V, 215; preparation of sura, 223, 224: it means food, and the Vij, 225; contributes to joy (intoxication), 227, 228 ; is the essence of waters and plants, 233 ; gladdens the Saeri- licer, 233; is drank by him and priests, being unpropitious for a Brabmana, 233, 245; others make a Rayanya or Valrya drink it, 233 ; it falls to the share of the bathers of him who drinks it, 233 ; purifies the Sacriticer whilst itself is purified, 236.
surrender (parida), of one's self, IV, 186, 239, 251, 269; V, 236.
Sfirya, as Gandharva, with the sun- motes, as Apsaras, his mates, 576

IV, 231; is the highest of all

the universe, 240; created by Brahman and pi iced in the sky, V, 27; evolved from the skv, and from him the Sama- veda, 102: Sfirya's daughter purifies the Soma with tail- whisk, 226: she is Faith, 226; Surya, the highest light, is hea- ven, 2'>7 : sacrificed as animal victim, 320: expiatory pap, 346, 347; is the eye of creatures. 346; Surya, Vayu, and Heaven and Earth, 347 ; walks singly,

388 : one of his rays is the rain-
winner, 478; is heaven, the
highest light, 502 : (regent of
the sky; is the self of the god.-,
5°5-

SuryaXandraniasau, are Praj-apati's
eyes, Ml. 513.
Suryastut Ukthya, V, 419.

Sushena, Parj-anya's chieftain fgra-
ma«i) in the upper region, is
the second winter month, I\.
108.
Siuravas Kaushya, a teacher, IY,
391.
Suta, one of the ratnina/', 1 1 1, 60 ; is
the spiriter 1 sava), 60-62 ; 1 1 1 .
suta and asuta, Y, 241 n.

Svadha, .is Mich the Fathers wor-
ship the divine Purusha, IV,
373 ; the Father's food, V, 96-
98, 234 : the autumn is the
Svadha, (23.
svadhyaya, the study of one's daily
lesson of the scripture-, Y, 100
seq.
svaha, therewith logs are conse-
crated, III, 261 : i- food, I V,
i --,') : is distinct (definite), 183 ;
i- the Vasha/, 277.
Svaidayana, a Saunaka, and northern
Brihmana, defeats Uddfdaka
Ani'/i. V. to seq.
svar, 1 f. I>hu£.

svara^", metre, III. 564; of thirty-
four s\ llables, IY, 385.
svara-saman, produced from Trish-
fubh, and from it the Antar-
yama-graha, 1\', 6, 7 ; how
chanted, ib.
svara-saman days, performed either
Vgnish/omas or as Ukthjas,

V,i47.
Svarbhinu, an Asura. smites the sun with darkness, III, 65, 406.
Svar^it Nagna^ita, or Nagnaidt. the Gandhara, a ra>anyabandhu, IV, 21.
svayam-atri«»a brick, represents the three worlds, III, 155 ; the first belongs to Pra.gapati, r87, 378 ; second to Indragni and Vijva-karman, 1.-58: third to Para-meshtbin, 188 ; — laying down of first, as earth, food, and vital airr 377 : the lower vital air, 399 : IY, 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; svayainatr/Wis as substitutes for tire-altar, 271.
Svetaketu Aruweya, has sacrifice performed for him by Vaijva-vasavya, IV, 333; his view regarding the fore-ollerings, V, 40 ; regarding the nature of honey, 90; disputation on Agnihotra at G'anaka's house, 1 1 2 seq. ; questioned by his father regarding the fording-footholds of the year, 147,
SVikna. See Pratidarja, R/shabha.

Svish/akr/'t, performed between two oblations, III, 40; the same for kamyesh/is, IV, 24S; is fervour (tapas), Y, 41 ; the Kshatra, 253; three oblations of blood at Arvamedha, 337, 338; is Rudra, 338.
swan maidens, V, 70.

sweat-pores, as many as there are
hair-pits and ram-drops, V, 169.
6'yaita-saman, III, introd. xvi : sung
by some over completed altar,
IV, 180.
jyama, III, 14.

jyamaka, millet, III, 70.

SySparaa, a people, IY, 344 n. ;

.S'vaparwa Sayakayana, III, 171 ;
IV, 274, 344.
syena, falcon or eagle, one of the
Gayatri metre (is the bahishpa-
vamina) bearing the Sacrificer
to bliss, V, 173; the talon-
>^o

5*7 "*
//
slaying jyena, the king of birds,
originates from Indra's heart,
215; with two feathers of jyina
the sacrifice is purified (swept up
and down) at Sautramaz/T, 230.
tail, — twenty-one-fold, IV, aaa; con-
traction and expansion of bird's
tail, 301 seq. ; — tail whisk as
purifier, V, 220, 235.
TaWya, III, 153.

tanu, (five bodily parts), III, 152.

Tapa, the first dewy season, IV,
1 26 ; 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.
tapaj^ita, (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.
Tapasva, the second dewy season,
IV, 126.
Tarkshya, the commander-in-chief
of the sacrifice (or north), is the
first autumn month, IV, 107;
Tarkshya Vaipajyata, king of
birds, V, 369.
tarpya, III, 85.

teacher, of brahma&irin, whether to
carry on sexual intercourse, or
not, V, 90.
testicles, V, 500.

thighs, joined to body at upper end,
III, 306; thigh-bone the largest
bone, IV, 137.
thirteen, IV, 74.

thirty, — limbs of body, IV, 167.

thirty-one, IV, 76.

thirty-three, IV, 76; V, 164.

thousand, — means everything, IV,
147, 304 ; V, 348 ; — the benefits
of a life of 1,000 years, how to
be gained, IV, 362.
thread, — with it fried rice-grain is
bought at Sautrama/n, V, 219.
threefold, the, belongs to gods, III,
21.
throne-seat, of udumbara, for con-
secration at Vajftpeya, III, 35 ;
of khadira at Abhishe^aniya,
105 ; rising from, 128 ; thereon
Ukhya Agni placed and carried,
267 seq. ; represents the earth,
267 ; of udumbara wood, 267 ;
V, 249; represents imperial
dignity, 249 : royal dignity, 249;

the womb and navel of the Kshatra, 250; throne-seat, of Pravargya, the samrag-, 461 ; of udumbara, shoulder-high, 461; wound with grass-cords, 461.
thunderbolt, is fitteenfold, III, 413; the (sixteenfold) sun (Aditya) is its wielder, IV, 85 ; has a sling (or handle) on its right side, 86 ; Indra drives off the Asuras therewith, 193 ; is the thunder, V, 1 16.
tiger, skin of, used at consecration ceremony of Ra^asuya, III, 81; is Soma's beauty, 81, 92; produced in the shape of the virag- metre, IV, 38; is vigour, 38 ; springs from entrail of dead body, if not cleaned out before being burnt, V, 203 ; springs from Indra's entrails, 215.
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 (kurma), how- created, III, 147 ; a living one placed in first layer, 389; is the life-sap of these worlds, and these worlds them-selves, 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 (Aditya), 390 ; is the vital air, 391 ; Agni Vaij-vanara, Aditya, 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.
traidhatavi, offering at Sautramawi,
III, 1 39 ; at Purushamedha, V,
412.
trayastriwja (-stoma), connected
with pankti, raivata, &c, III,
[44]

PP

5/3

DATAPATH A-BRAHMAATA.

91 ; trinava and trayastrimja,
produced from the agrayana
and from them the jakvara and
raivata-samans, IV, 11, 12; is
a foundation, the year, 65 ;
connected with .R/'bhus and
Vfove Deva/j, frees living beings
(bhuta) from death, 70 ; is
connected with Brihaspati, the
Vjjve Deva/\ the upper region,
&C, 103 ; last of the uneven
stomas, 217; trayastriw/ja day,
420.
trayi vidya, III, 139; (the brahman)
first created, 145, 192 ; is all the
metres, 193; consists of hymns,
tunes, and prayers, 196 ; dug
out by the gods from the mind-
ocean, 415; (stoma, ya^us,
rik, saman, br/hat, rathantara)
is food ; mentioned in final
benediction of the Vasor dhara
consecration, IV, 220 ; is the
truth, 258; the (Soma)-sacri-
fice, 261 ; contains all existing
things, 352 ; Pra^apati's body
contains (or consists of) it, 352;
consists of 10,800 eighties of

syllables, 353 ; is Speech, and
Agni (the fire-altar), 364 seq. ;
is the universe, 403 ; constitutes
the (new, divine) body of the
Sacrificer, V, 38 ; evolved from
Agni, Vayu, and Surya, and
from it the luminous essences
hhuh, bhuvai>, svar, 102, 103 ;
the Brahman priest to use the
trayi vidya, 104 ; is the unex-
hausted element of the sacri-
fice, 170.
travodaja-stoma, gained by Vasus,
' 111,40.
trayoviw.fa-stoma, the array, the
year, IV, 63.
trees, all except ndumbara side with
the Asuras against the gods, 1 1 1,
256 ; ruled over by Soma, IV, 76.
tret!, die. III, 107.

trikakubh (metre), is the udana, IV,
88.
triwava-stoma, connected with Pahk-
ti, jakvara, &c, III, 91; with
trayastriwja produced from the
agrayana-graha, and from them
the jakvara and raivata-samans,
IV, 11, 12; is strength, the
year, 64 ; connected with Aditi
and Pushan, 69 ; connected with
upper region, Br/'haspati, Vijve
Deva£, &c, 102, 103 ; is the
two sides (flanks), V, 164 ;
trwava day, 420.
tripawa, III, 85.

triple science. See trayi vidya.

trishawyukta, offerings, III, 54, 56.

trish/ubh, gained by Indra, III, 40 ;
is vigour, strength (virya), 64 :
is the one rule which the gods
keep, 447; IV, 262, 308; V, 311.

312 ; connected with kshatra, &c, III, 91 ; is the body, self, 167, 218, 253; produced from the summer, and from it the svara-saman,IV,6 ; year-and-a-half-old calves produced in the form of it, 39 ; is the south, 45; the air of trishmbh nature, 57 ; Vayu connected with it, 142 ; is the thunderbolt, 193, 308 ; connected with the sun, 197; of eleven syllables, 308 ; is the generative breathing (of Pra^apati), 327-379; an eagle of the trish/ubh metre (midday Pavamana) bearing the Sacrificer to bliss, V, 173 ; thereby the Rudras consecrate king, 312.
trivrit-stoma, gained by Mitra, III, 40 ; connected with brahman, &c.,9i ; produced from upa/wjugraha, and from it the Rathantara, IV, 5 ; the swiftest of stomas, 61 ; is Vayu, 61 ; is breath, 66 ; through it (connected with Agni l the priesthood delivered from death, 67 ; is the head, 78; connected with Agni, the Vasus, the east, ajj-yajastra, rathantara-saman, 100.
truth, remaining with the gods, and untruth with Asuras, IV, 257; he who holds to it, though first poor, in the end prospers, 257 ; truth in faith, V, 46 ; conquers pain, always to be spoken, 85.
Tura Kavasheya, IV, introd. xviii ; builds fire-altar at Karoti, IV. 279.
Tvash/r/', assists Varu«a, III, 113; rules over living forms, 113, 115 ; (sawsr/'p) ten-kapala cake to, 115; prayiujaw havis (ten-

kapila cake), 1:5 ; his son Vu-
varGpa, 1 30; V, 113 ; ram
slaughtered for him, III, 11
fashioned first the sheep. 4.1 1 ;
takes SrVs forms and receives
imitravmd.il oblation iten -
kapala cake), V, 62-65; prac-
- mystic rites on Indra and
(.xiiudcs him from the Sonia-
draught, 2 1 3 seq. : 248; Tvash-
tri, tlie seminal, is multiform,
293 ; fashioner of the couples
of animals, 293.
twenty-five. IV, 75.

twenty-five-fold, is seed, III, 353 :
is the body, IV, 168, 222.
twcnty-four-fold, is man, III, 167;
the wing (paksha). IV, 222 ;
Pragapati, the year, V, 141.
twenty-nine. IV, 75.

twenty-one, IV, 75, 191 ; V, 150.

twenty-one-fold (or twenty-first), is
man, III, 172 : (stoma) the sun,
127, 265; IV, 163 : V, 37, 150
(cf. notei. 305 note. 333, 335;
the tail, IV, 222: the belly. V,
164; the altar, &c, 334, 335;
the head of the sacrifice, 335.
twenty-three, IV, 75.

twinkling of the eye, as many as
there are spirations, and hair-
pits, V, 169.
udana, becomes the vyana. IV, 16 ;
(breath of the nosei fills man,
V, 31.
udanabhr/'t (holders of the upward
air 1. are the ear-sustainers, IV,
udavasaniyesh/i, III, 115, 139; I\ ,
269.

udayaniya (Atiratra), IV, 254.

Uddalaka Aru«i, son of (Aru«a) Gautama, a KurupawXala Brahmawa, [IV. 333 n., 393n.:l V, 50 seq.; in disputation with SauXeya Pra->tinayo^ya, 79 seq. ; teacher of Proti Kausurubindi, 153.
Uddalavat, a Gandharva, V, 30.

udder, in one third of cow, III, 237.

uddhara, share, — purastad — , upar-ish^at, IV, 162.
Udgatr/ priest, seated towards north, III, 109; gold wreath his fee at Dajapeya, 119: by means of the Mahavrata (saman) he puts the vital fluid into Prag&pati, the altar, IV, 282 ; is the rainy season, V, 45 ; initiated for Sattr.i lis being the thunder-cloud and rain), 135; holding on to him from behind, 173 ; not to chant the Udgitha of bahishpavamana at Ajvamedha, 305; is the friend of the gods, 388; the Udgatris do, as it were, the Patni's work at the sacrifice, 504.
udgitha, — of bahishpavamana at Ajvamedha performed by the horse, V, 305.
udumbara (ficus glomerata), mean-substance, food, III, 35, 36, &c: strength, life-sap, 373 ; used for throne seat at Vag-apeya, 35 ; for food-vessel, 36 ; for consecration water-vessel, 73, 80; ditto for the king's kinsman to sprinkle from. 83 ; branch hidden in wheel-track, 104 : how produced, 256; sides with the gods, whilst all other trees do so with the Asuras, 256; contains the vital sap of all other

trees, 256, (267), 394 ; produces
fruit (thrice a year) equal to
that of all other trees, 257 ; is
always moist, 257 ; udumbara
jar used for sowing seed on
Agnikshetra, 337 ; etymology,
395 ; samidhs of, IV. 1 89, 191 ;
samidh with forking branches,
203 ; offering-ladle of, for vasor
dhara, 214 ; originates from In-
dra's flesh (and force), V, 215 ;
means strength, force, 220, 448.
ugg-iti, formulas and oblations, III.
40.
Ugra, torm and name of Agni, III,
159 ; is Vayu, 160.
Ugrasena, performs Ajvamedha, V,
396.
ukha, fire-pan, — materials collected
for. III, 180 : belongs to Pra^a-
pati, 180 ; eight parts of, 180 ;
thereinto the Sacrificer pours
his own self, 180; represents
the three worlds, 210, 233 seq.;
313; fashioning of, 233 seq.:
is a cow, 237 ; is Agni's self
(body), 239; is the Sacrificer's
own self, 251 ; baking of pan,
252 seq. ; instructions in case
sSo

of its breaking, 263 ; ditto in
case of fire therein going out,
263; etymology (ut-khan), 270;
filled with sand and milk, 310,
311 ; not to be looked at when
empty, 310 ; placed on mortar
in first layer, 396-398 ; is the
belly of the animal Agni, 400 ;
shaping and baking of it side by
side with the building of fire-
altar, IV, introd. xix ; a repre-
sentation of the three worlds,

ib. ; is placed on the mortar, 2 ;
PnTg-apati and Sacrificer are
poured therein as seed into the
womb, 341 ; therein, as the
three worlds, Pragapati pours
his own self, 354.
Ukhya Agni, III, 263, 265; is held
up towards east, 272, (275) ;
towards south-west and north-
east, 280 ; carried about for a
year, 269; placed on chariot
and driven about, 290 seq. ;
poured on Garhapatya, 310; IV,
191 n. ; 308 n. ; by building an
altar without carrying him for
a year one kills all beings in the
form of an embryo, 272; one
must not officiate at such a sacri-
fice, 272 ; relaxations of rule,
273, 274 ; only one who has
carried Agni for a year attains
immortal life, 324 ; placed on
fire-altar with' vasha/,' 202,341.
u^/)ish/akhara, V, 489 n., 500.

uktha, III, introd. xiv-xvi ; (= ma-
had uktham), the food of Agni,
IV, 342 ; the uktha is Agni,
Aditya, Prana, the Purusha,
399 ; (jastra), V, 257.
uktha-stotra, III, introd.xiv seq., 127.

ukthya-graha, III, 11.

Ukthya sacrifice, III, introd. xiv-
xvi; victims of, 12; two hundred
and forty, or two hundred and
thirty-four in a year's session,
. V, ,47-
u'liikhala, etymology, III, 395.

unbelief and belief, as two women
with a man, (wrath) between
them, V, 1 1 1-1 12.
uneven, belongstothe Fathers, V,42 3.

universe, in the beginning was neither existent, nor non-existent, IV, 374; is Mind alone, 375; is only Death, hunger, which creates Mind, 402 ; universe originally was nothing but a mm of water, V, 12 ; in the beginning was the Brahman, 27.
Unnetr/, priest, initiated last for sattra by non-initiated Snataka or Brahma/Jarin, V, 1 37.
unstringing (formulas). See ava-

A. A

tana.

untruth, — remaining with Asuras, and truth with the gods, IV, 257,; he who speaks untruth, though first flourishing, comes to nought in the end, 257 ; women, the judra, the dog and the blackbird (crow) are untruth, V, 446.
upabhrit. See spoon.

upahita, III, 151.

upawju-graha, III, 6 ; is the mouth of the sacrifice, 53 ; produced fromgayatra-saman,IV,4; from it the trivr/'t, 5.
upanayana, initiation of Brahmanical student, V, 86 seq.
upanishad (mystic import), the essence of the Ya^us, IV, 339; regarding the nature of Agni, 363^seq.; V, 155.
uparish/ad bhaga/j, IV, 185 ; cf. uddhara.
Upasad, III, 116. 118, 355 ; IV, 187; with three kindling-verses, and without prayagas and anuyag-as,

IV, 259; the two performances
are two strongholds between
which the lire-altar is built, 316;
are the fervour in the sacrifice,
317; are day and night, and Pra-
vargya the sun, 317; three, six,
twelve, or twenty-four Upasad-
days, or a year, 3 1 7, 3 1 8 ; on Sata-
rudriya-day, day of preparation,
and sutya-day, 320; like after-
offerings of a backward direc-
tion^, 43 ; twelve Upasad-days
at Ajvamcdha, 371; ditto at
Purushamedha, 403 ; is com-
bined with Pravargya, 493.
upajaya, supernumerary, V, 220 n.

upasthana, of fire on fire-altar, I V,
269 ; with seven-versed Aindra-
hymn, 274, 275.
upaya^, by-offering, eleven. III, 163.

upayamani, (supporting) tray, V,

458 ; is the air, the Pravargya
pot placed thereon, 477, 4.81,
4SS.
upper lor jireat) region,— is the sun,
1 V. ;- • the pankti, 45 ; sover-
eign mistress (adhipatm), 46,
10: ; theVijve DeviLtits lords,
10 j : connected with Brv'has-
pati, the triwava, and trayas-
triwja stomas, the jakvara, and
raivata saxnans, 102, 103 ; a
boon-besto\ver,is Praq-anya.ioy;
is the Sacrificer's region, 485.
Unja, second autumn month, IV, 49.

Urvari, an Apsaras, — is the upper

ion, or the oblation. IV, 108;

Urvaji, and Purflravas,V, 68 seq.

Ushas, wife of Bhutanam pati/j (Pra-
jjapati, the yean. III, 158.
ushnib, — in the form of it three-and-
a-half-year old kine produced,
IV. 39; is the eye (of Pra^a-
pati), 327-328.
ushwisha, turban, III, 86.

usurer (money-lender), V, 368.

utkara, heap of rubbish, is the seat
of what is redundant (super-
fluous), IV, 137
utsadana, — of Pra\argya, IV, 187 ;

V, 493 seq.

utsarga, formulas of removal (of dis-
tress), III, 408.
uttaramandra (tune or lute), V, 356.

uttara-naraya^/a (litany), V, 412.

uttara-vedi (high, or upper, altar), is
the sky, III, 349; the womb,
349 ; the air, V, 248 ; on the
uttara (northern) vedi, 225;
used for ' setting out ' the Pra-
vargya vessels, 498 ; its navel is
the voice, 49S.
va?a (food, race, strength), III, 204.

Vag-a, — Savitr/', with i?ibhus, Vibhus,
and Vag-a, receives offering of
gharma, V, 480.
Va^apeya, III, introd. xi, xxiii seq.;
by offering it one ascends to
upper region, 2,3; to the
nght, 33 ; becomes immortal,
33; wins Pra^apati, 3; it be-
longs to Brahmawa and Ra^anya,

3 ; by offering it one becomes
samrag-, 4 ; it is superior to
Rag-asuya, 4 ; IV, 225 ; number
seventeen prevails thereat, III,
8; etymology, 13 seq.; is .1
supernumerary (special) rite,
246.
vagapcya-graha, belongs to Indra,
III, 6 ; five such, 8.
vag-apeya-saman, III, introd. xxiii.
11, 12.

vag-aprasavtya, (seven) oblations as
VSgapeya, III, 37; with re-
mains thereof Sacrificer sprin-
kled at Vag-apeya, 38; (fourteen)
oblations (of all-herb-seed) at
Agni&iyana, IV, 223 seq. ; are
all food, 224.
V:\g-ajravasa. See Kujri Vaga-
jravasa.
vaghat, III, 2iS, 223.

vag-in, horse, carries the Gandharvas.

IV, 401.
vag-ina;» saman, III, 23.
vai, meaning of, III, 198.
Vainya. See P/v'thin.
Vaipajyata. See Tarkshya.
vairag-a-saman, III, introd. xx, xxii,
xxiii; connected with Anush/ubh,
ekaviwja-stoma, autumn, 91 ;
produced from ekaviwja-stoma.
IV, 10; connected with Soma.
IMaruts, north, &c, 102.
vairupa-saman, III, introd. xx, xxii;
connected with vis, Gagati, &c.,
91 ; (?) = r/'ksama-saman, IV.
8, 9 ; is an aiVa-saman, 10:
connected with Varuwa, the
Adityas, the west, &c, 102.
vauakha, month, new moon of, coin-
cides with the nakshatra Rohin?.
V, 2.

\ aishwava. See Soma Vaishnava.

Vaijravawa. See Kubera Vaijravawa.

Vauvadeva. seasonal offering, 111,47;
part of Pragapati's body, V, 74;
oblations, 74 n. ; at Ajvamedha
(to Ka, Prag-apati, Aditi, Saras-
vat i, Pushan, Tvash/r/, Vishmn.
289 seq. ; 292 seq.
vaijvadeva-jastra, connected with
Br/haspati, the Vijve Deva/j,
the upper region, &c, IV, 103 ;
on second day of Ajvamedha,
V, 381.
vauvadevi (amiksha), III, 108; —
bricks, IV, 23, 30 seq. ; repre-
sent creatures, 3 1.
vaijvakarmana, formulas and ob-
lations (corresponding to the
iS2

.VATArATHA-URAlIMAiVA.

Savitra ones), IV, 266 ; Agni
Vairvakarmana, 268 ; are the
second half of the year, 347.
Vaijvanara, twelve-kapala cake to,
111,57; Vaijvanara is the year,
57,170; prayugawj havis (twelve-
kapala cake), 125; pajupuro-
</aja, 170; twelve-kapala cake
at diksha of Agnivteyana, 247 ;
Vaijvanara is all the fires, 248 ;
is Agni, 248; is the Kshatra,
248 ; the Garhapatya is Agni
Vaijvanara, 300 ; the year, IV,
33, 207 ; twelve-kapala cake
which makes Agni Vaijvanara a
deity after being set up on tire-
altar, 207; etymology, 208; is
the Kshatra, 210; is the sun,
212 ; views regarding his nature.
393 seq. ; is the Purusha, 398;

expiatory cake, V, 346; Vaijvanara is this earth, 346.
Vaijvavasayya, officiates to S'vctaketu Aruweya, and is examined by his patron's father (Uddalaka Aruwi), IV, 333.
\ aijya, takes part in chariot race, III, 29; holds honey-cup and cup of sura, 29; sprinkles king from ajvattha vessel, 84 ; hired by some to drink the sura-liquor, V, 233; son of Vaijya woman not anointed, 326.
Vaivasvata. See Manu, Yama.

Vaiyaghrapadya. See But/ila, and Indrad) umna.
V&k, victim to, III, 15; fSarasvati) the leader, 39, So ; B/v'haspati)
Va£, pap of wild rice to, 70 ; the triple Veda the thousand-fold progeny of YaX\ 140; out of her Pnag-apati produced the waters, 145, 192; union with mind Imanas), 149; bears the eight Vasus, eleven Rudras, Ive Adityas, and the Vijve DevaA, 1 19; VSi, the voice, speaks to a span's distance, 200; is part of speech, 203 ; is a mahishi (consecrated queen), 239 ;— cf. Sarasvati Va/fr.
vakovakvam, dialogue, to be studied. V, 98.
\ alakliilya, bricks of the third layer are the vital airs, 54 seq. ; etymology, 55; by means of them the gods ranged over these worlds upwards and downwards, 56.
Vamadevya, son of Vamadeva. See Br/'haduktha.
vamadevya-saman, III, introd. xvi, 12, 274; how chanted, IV, 7; sung over completed altar, is

the breath (vital air) and Vlyu,
179; is Pra.g-apati, V, 333.
Vamakakshayana, III, 314; instruct-
ed by SaWilya, I\', 345.
vapa,— ^>f five cuttings 1 portions), V,
125 ; vapa offering on second
day of Ajvamedha, 392 seq.;
victims with and without vapa,
420.
var, etymology, III, 146.

varawa wood, peg of, V, 436 ; enclos-
ing-sticks, 439; sruva-spoon,
439-

varavantiya-saman, III, introd. xiv-
xxi ; used for Agnish/oma-saman
on first day of Ajvamedha, V.
376.
\ arkali, V, 169.

varshahara, saman, V, 501.

vartraghna, are the ag-yabhagas, V,
350.
Varuwa, by ten syllables gains VirSg-,
III, 40 ; his noose, 47, 57, 280;
Varuwa is Agni, 51 ; (? B/vhas-
pati, 68); barley pap to, 57, 60;
to Varuwa belongs the black,
hence black cloth the fee for
oblation to Varuwa, 58 ; knot
sacred to Varuwa, 58 ; is the
spiriter (sava) of gods, 60; the
horse his sacrificial animal, 60;
to Varuwa belongs what is hewn
by axe and what is churned, 67;
what is cooked by fire, 68 ;
what grows in ploughed ground,
71 ; the flowing water that does
not flow, 76; the garment of
initiation (at Abhishc&vniyaj,
87 ; Varuwa Dharmapati, barley
pap to, 7 1 ; Varuwa consecrated
king, 98, 103; upholder of the

sacred law, 106; Varuwa Satyaiu/as, 109; on being consecrated Varuwa's lustre (bhar^asj departs from him, 113; assists himself, 113; sawsr/'p-oblation (barley pap) to, 116; seizes creatures, 116; prayu^aw havis

53;,

(pap) to, 125: barley pap at SautrarnanT, 136, 137: Yam? a i- the injurer, 137; horse slaughtered lor him, 162 ; to him belongs the sling, 279, 280 ; the sheep -acred to him, 411: Mitra and Varuna, out-breathing and down-breathing, connected with ekavi.v/.ta-stoma, IV, 6S ; rules over one-hoofed animals, 7=,: protector of the west, 101 ; connected with the Adityas. stoma, marutvatiya- jastra, vairfipa-saman, 101, 102: runmati 1 lightsome) oblation to, 238 ; is Agni (when completed and anointed), 238; is the kshatra, 239; Varuna and horse, V, introd. xix seq.; part of Prajapati's body affected by Varuna, 36 ; takes Sri's sovereign power and receives (mitravinda) oblation (ten-kapala cake), 62, 65 ; sends out his son Bhr/'gu to improve his knowledge, 108 seq.; through (a cake to) Varuna one delivers one's self from Varuna's power and noose, 2:1 : Varuna's cakes of ten kapalas, for Varuna is Virag, the lord of food, 222 ; connected with winter, 247 ; upholder of the sacred law, 251 ; i^ the king of the gods, 251 ;

receives oblation in Sautra-
mawi (for assisting in healing
Indra), 252 ; swearing by the
inviolable waters a sin against
Varuna, 265 ; Varuna's son or
brother is a whirlpool, 266;
the last of the ten deities ('all
the gods ') receiving oblations of
drops, 281 ; Varuna Gumbaka,
343 ; propitiatory barley pap,
346 ; Varuna seizes upon the
drowned, 346 ; barley sacred
to him, 346 : Varuna Aditya,
king of the Gandharvas, 365 ;
(the regent of waters. ? and
N'akshatras) is the self of the
gods, 505, 506.
Varu«a-praghasiL&, seasonal offering,
111,47; part of Pragfipati's body,
V, 75 ; oblations of, 75 n.
varuna-sava, III, introd. xxv, 76, 103.

Varuni. See Bhr/'gu.

varunic nature, of cow, III, 51.
varunya, I II, 57.
vara, In inn, IV, 1 1 2, :23.

vara (? desirable or submissive 1, III,

77-
vasattvari water, — at Ajvamedha of
four kinds, from the four
quarters, 27s.
VashaV, uttered with ten oblations
of the Darjaptirnamasa, \', 3 ;
is the sun and Death, and by it
the Sacrificer is regenerated
and delivered from death, 26 ;
produces wasting away of cattle
in winter, 45 ; — 277 note.
Yasish/£a, the J?/shi, is breath, IV,
5; his (knowledge ofthe)Virag
coveted by Indra, V, 212:
formerly only one of his family

could become Brahman priest.
2 12.

Vasor dhara, shower of wealth. IV.
213 seq.; is Agni's Abhisheka
(consecration), 213; its mystic
meaning, 221 seq. ; corresponds
to year and Mahad uktham,
221, 222.
Vasu, dwelling in the air, III, 103,
281.
Vasus, by thirteen syllables gain the
trayodaja-stoma, III, 40 ; eight
Vasus produced from Va/S, 149;
placed on earth with Agni, 150 ;
(with Mitra) mix the clay, 231 ;
fashioned this earth-world by
means of Gayatri, 233; Rudras
and Vasus sing praises of (brick
in) second layer, IV, 25; how
produced, 33; Yasusand Rudras,
connected with the four-footed
and the X'aturviw-ra-stoma, 68 ;
Vasus, Rudras, and Adityas sep-
arated, and were the lords when
heaven and earth separated, 75 ;
connected with Agni, &c.,
100 ; the lords of the east, 100 ;
Vasus, Rudras, Adityas, Maruts,
and Vijve DevaA build on
different quarters of altar E.
S. \Y. N. I'.. 118 ; the eight
Vasus enumerated, V, 116;
arise by performance of morn-
ing pressing, 173; consecrate
the king by the Gayatra metre,
312 ; obtain the part of Vishnu,
the sacrifice, corresponding to
5^4

SATArATIIA-BRAIIMAiVA.

the morning - pressing, 443 ;

Indra, with Vasus, Rudras, and

Adityas, receives offering at

Pravargya, 479, 480.
v'it.1. See wind.
vatsapra, hymn and rite, III, 261,
283; an unyoking-place, 286.
vatsara, (fifth year of cycle), IV, 21.
Vatsya, a teacher, IV, 272, 345 n.
vausha/, etymology, IV, 341, 346 ;
forms part of the unexhausted

element of the sacrifice (and

trayi vidya), V, 170.
vavata, addressed by Udgat/-/',V, 387.
vayasyi, bricks in second layer,
; iv, 24.

Vayu, how created, III, 148 ; his

union with the air, 148 ; and
the regions, 188 ; with hirn the
Rudras in the air, 150; is the
released Prag-apati, is2 ; Vayu
Niyutvat, 173 ; the out-breath-
ing, 173 ; one half of Pra^apati,
J75 > regent of the air, 204,
(210, 286); Agni, Vayu, and
Aditya, are all the light, 210;
goes along by the breath of the
gods, 221; is the vital air that
went out of Prajj-apati, 312 ; is
Vijvakarman (the maker of
everything), IV, 6 ; blows most
in (from) south, 6; becomes the
mind, in right side of body, 6 ;
wind produced by the prawa-
bhr/'ts, 33 ; everywhere between
the two worlds, 34; runs every-
where in the same direction,
34 ; is in the regions, 34 ;
wind has rain in it, 35 ; over-
lord of the air world, 48 ; is
Prag-apati (of the air), Agni,

the Sacrificer, 57, 58; takes the part of Prag&pati between head and waist, 60 ; becomes the deities and the forms of the year, 60 ; is the trivr/'t-stoma, and the swiftest, 61 ; the Support of all beings, 66 ; encloses all beings, 66; rules over wild animals, 75 ; Agni, Vayu, and Aditya move hitherwards and thitherwards, 90 ; the all-worker (vijvakarman), in the south, 106; blows sideways in the air, 130; wind and sky the highest, and close together, 140, 141 ; is only on this side of the sky, 141 ; is the thread by which the sun strings the worlds to himself, 141 ; is of trish/ubh nature, 142; Agni, Vayu, and Aditya are the hearts of the gods, 162; is the self (body) of all the gods, 179 ; is the body (atman)of Agni-Pra^a-pati, the altar and universe, 179; Agni, Vayu, and Aditya are the Pravargya (vessels), 1 87 ; Vayu is the man (nara) of the air 'as (part of) the All (vijva), 208 ; is the breath, 208 ; Agni considered as Vayu, 363 ; Vayu, the one wind, when entering man is divided into ten parts. V, 3 ; Pragapati becomes vital air, and Vayu, 15; created by the Brahman and placed in the air, 27; Vayu one of the six doors to the Brahman, 66, 67 ; offering for expiation to Vayu in the direction in which the wind blows, 84 ; all beings (at death) pass over into the wind, and from thence are again produced, 84 ; is evolved from the air, and from him the Yagur-

veda, 102 ; Vayu's form taken
by sun, whence wind is invisible,
130; Agni, Vayu, and Aditya
are light, might, glory (fame),
173; the swiftest of gods, 278;
the fifth of the ten deities ('all
the gods ') receiving oblation of
drops, 281; is a singer of
praises, 312; Vayu cooks the
food, 316 ; sacrificed as animal
victim, 319 ; expiatory milk
oblation, 345, 347 ; Vayu is
the transformer of seed, 345 ;
Vayu, Surya, and Heaven and
Earth, 347 ; is Pushan, since
he supports (push) everything,
474 ; (regent of the air) is the
self of the gods, 505.
Veda, triple (yag-us, rik, saman), III,
139, 140, 141 ; the thousand-
fold progeny of Va£, 140; the
three Vcdas (cf. trayi vidya),
consist of 10,800 eighties of
syllables, IV, 353; study of
the Veda, V, 95 seq. ; bene-
ficial effects thereof, 99 seq, ;
INDIA T(» PARTS HI, IV, AND V.

585

Rik. Ya^jus and Saman arc light,
might and glory Manic), 174.
vedi, is this earth, III. 345, 349:
IV. a 55 : V, a j8 : is the world
of the (? place for) gods, IV,
118 ; measuring of vedi (for fire-
altar), 3oscq.; (mahavedi) equal
to vedi of sevenfold fire-altar,
306; vedi of ninety steps (for
the sevenfold fire-altar 1, 308 :
is fivefold, 309 ; right edge of
vedi a balance in which the
Sacrificer is weighed, V, 45 ;
is the golden, brilliant-winged
Gayatri who bears the Sacri-

ficer to heaven, 56 ; how to
step past it, 57 seq. ; two vedis
at Sautramani, 225 ; is the
farthest end of the earth,
390.
\et, sacrificial call, is indistinct (in-
definite), IV, 183; used with
oblation of ghee (with gold
chips in it), on completed fire-
altar, 183; used (with ' svaha ')
after final benediction of Vasor
dhara consecration, 220; with
' vasha/,' or ' svaha,' is food
offered to the gods, 221.
vetasa (bamboo), etymology, IV,
174 ; cf. reed.
vibhitaka nut, used as dice, III, 106 ;
tree, not to stand near a grave,
V, 427.

Vibhus, — Savitr/', with &bhus, \ i-
bhus, and Vargas, receives offer-
ing of Gharma, V, 480.
victim, animal, is Pra^apati, and re-
presents all deities, IV, 404 ;
number of, at Ajvamedha, V,
309 seq.; is quieted (killed),
321 ; human (symbolic), 407 ;
set free, 411; enumerated, 413
seqq.
vikahkata, (flacourtia sapida), is the
thunderbolt, 111,53; 'unv 1"""
duced, 256, 448; pieces laid
round Pravargya pot, repre-
senting the Maruts, V, 466 ; the
vital airs, 486.
\ikar«i, brick in sixth or seventh
layer, IV, 96, 99, 140 seq.: is
\ ayu, 140; is vital power (ayus),
141, 291.
vikramana, one of Vishnu's steps,
111,96.
vikranta, one of Vishnu's steps, III.

96.

vik/v'ti, (fashioning) formula, III, 2S3.
village-boundaries, contiguous in time of peace, V, 306, 307.
vimita, shed, put upon gaming ground, III, 11.

virasf, bricks- of fifth layer, IV, 83.
Viraj", metre, gained by Varuna, 111. 40; of ten syllables, 183, 196;

\ . 103 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 VirSg is India's heaven, 94 : the ten vital airs are the Virag-, the sacrifice, V, 3 ; possessed by VasishfAa, and coveted by Indra, 212; is the earth, 2 1 2 ; created by Prajapati, enters the sacrificial horse, 310 : born from the Purusha, and the Purusha from Virag-, 403.
vij, (peasantry, clan), food for the noble. III, 13; connected with west, Gagati, vairupa-saman, saptadaja-stoma, rainy season. 91 ; connected with the gods generally, and the creator, is freed from death through saptadaja-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, 4 1 ;

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-kapala cake, or pap to,
III, 54 ; men belong to him, or
are of his nature, 54 ; three
steps (strides), 96, 261, 275;
by Vishnu, Prajapati created
;S6

the worlds, 276, 2S6 : assists
Varuna in recovering his lost
vigour, it.); (upasad) three-
kapala cake, or pap, 118: as
embryo a span long, 235, 255,
260, 268 ; Yish/ni Sipivish/a, paj)
of rice and fresh milk at New
moon, V, 9 ; the sixth of the
ten deities ('all the geds') re-
ceiving oblations or drops, 281 :
Vishnu nibhuyapa, Sipivish/a,
293 ; a dwarfish animal his vic-
tim at Ajvamedha, 300; enters
the world in three places, 388;
first reaches end of sacrificial
M-->ion, and attains excellence
among gods, 441 ; is the sacri-
fice, 1 \2 ; unable to control his
ambition, 442 ; with his bow
and three arrows, 442 ; his head
is cut off, and becomes the sun,
1 4-: ; is divided into three parts
(the pressings of the Soma-
sacrifice), 443.
Vishau-strides, a feature of the
haviryagwa, V, 120.
vish/arapankti (metre), is the regions,
IV, 88.

vish/Svra^a, III, 50, 53.

vish/Z>fivragin, III, 123.

vish/uti, III, introd. xxii.

Vishuvat, central day of Gavam aya-
nam, and formerly one of the
three ' great rites ' of the year's
sattra, V, (139), 144 ; is in ex-
cess of the year, 158.
viivadeva-netra/j, (deva/j), seated in
the west, III, 49.
Yijvajfit Atiratra, with all the pr/sh-
thas and giving away of all one's
property, a substitute for a
year of Soma-pressing (with
Agni&iyana), IV, 320, 321 ; V,
l-o. 1 vi.
vuvajyotis (bricks) are (all the light),
Agni, \ayu, and Aditya, respec-
tively, 111, 2^0, 239; making
of, 239; mean offspring, pro-
geny, 239,385 ; IV, 129; laying
down ot the first (Agni), III,
384; is breath, 385 ; IV, 2; Agni.
130; that of third layer, Vayu,
it. 130 ; is offspring, 17 ; i-
breath, 47 ; the fifth layer, 99,
129; possessed of generative
power, 129; is the sun, 130;
is breath, 131; Surra its lord,
131.
\ ijvakarman, the purusha (man)
slaughtered for him, III, 162;
Vijvakarman and Indragni con-
nected with the air and the
second svayamatr/waa, 188,
190; IV, introd. xiv ; is Vayu,
6, 106; the /tishi Vijvakarman
is speech, 12; he is Pra^apati,
28, 233 ; settles the third layer
of altar, 41, 47; is Agni, 189,
19a, 204; oblation to, 204;
is the lord of all that exists,

204 : eight oblations to (Agni)
Vijvakarman corresponding to
the Savitra oblations, 266 ; Vij-
vakarman Bhauvana performs
Sarvamedha, and promises the
earth to Kajyapa, 421.
Vijvaii, the Apsaras, is the northern
quarter, or the vedi, IV, 107.
Vijvimitra, rishi (All-friend), is the
ear, IV, 10.
\ ijvantara Saushadmana, IV, 344 n.

Vijvarfipa, the three-headed son of
TvaslUr/, slain by Indra, III,
130; V, 213.
VijvivasUjtheGandharva, IV, introd.
xiv.
Vijve Deva/', by twelve syllables
gained Gagati, III, 40; pawia-
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
Y;U, 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, [V,
26; produced, 33; .K/'bhus ami
Vijve Dcva/.> connected with
living beings (bhuta) and trayas-
triwja-stoma, 69 ; are the lords
of the upper region, 102, 103;
connected with Brihaspati, &c,
103 ; Vasus, Rudras, Adityas,
Maruts, Yuve Deva£, 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
INDEX TO TARTS III, IV, AND \

Agni, and the three are brah-
man, kshatra, and vis, {44 : the
most famous of gods, \, ::* :
are all the gods, 59a ; the coun-
sellors of king Marutta, 397 :
offering of barren cows, 402.
411 : Vijve Deva/>. except the
Ajvins, 441; with Brihaspati,
receive offering ol gharma, 180 ;
arc the vital airs, 488.
vital airs. See pra»a.

vital power, vitality (ayus). 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 haviryagwa, 119; is
the head of the sacrifice, 240.
vratadugha, cow. given to Hot// and
Udgatr/'s, V, 504.
vWdhanvant, V, 351.

Vr/tra, slain by Indra by mean- ol
cake-offering, III, 45 ; by Full-
moon offering, Y, 6; is the
moon, III, 45; slain by gods,
48, 49; rik, yagus, and simian
were in him, 138; his retreat
shattered by Vishwu, 139; re-
pelled by Indra, 179; waters
loathing him, 332 ; verses re-
lating to the slaying of Yr/'tra.
IV, 275 ; is evil, sin, Y, 1 r.
v//tra-jahku (peg), V, 437.

vyahriti, myotic utterance, used with
offerings to Rudra, IV, 161.
vyana, becomes the udana, 1Y, 16.

vyanabhr/t (holders of the circulating

air) are the mind-sustainers, IV, 15.
vyushfi-dviratra, III, introd. xxvi, 129.
wain, as the mark of a sacrificial horse, Y, 354.
walking round altar (in sprinkling), means slighting it, IY, 170: made good by circumambulation, 170.
warm, is the body of him who is to live, IY, 136.
water (apa/>), different kinds of, for consecration, III, 73 seq. ; produced out of V&j, 145, 192; from Pra^apati, 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, 29 | ; 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 (nim'ti), 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 dec p-est 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 sedi-

ment, 416; is food, IY, 35;
is the vital airs, 35 : waters (ol
heaven) are in the highest
place, 37 ; sprinkling of tire-
altar with water, 169; springs
forth from rock, 169; is con-
tained in rock, in the mountains.
1 70 ; waters as Apsaras, the
Gandharva Vita'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 Parameshf/^in, 15:
water one of the six doors to
the Brahman, 66, 67 ; the wa-
ters the foundation of the uni-
verse, 205 ; swearing by the
inviolable waters, sin against
Varuwa, 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 Yaruwa their regent, 506.
water-dwellers (fish and fishermen),
5SS

subjects of Matsya Sawmada, the
Itihasa 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-
r.\sM, 46, 101 ; the Adityas its
lords. 101 ; Varuna its pro-
tector, 1 or ; connected with
saptadaja-stoma, marutvatiya-
jastra, vairupa-saman, 10 1 ; the
all-embracer is Aditya, 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.
whey (vagina), of the Maitravaniwi
payasya, offering of, IV, 271 ;
dakshina 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, 31 3.
wind (vita), cf. Vayu; — connected
with Varuaa, by rain freed Irom
death through ckaviwja-stoma,
IV. 68 j is Vayu, 142; is the
arrows of the Rudras of the
air, 165 ; Vat a 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,
Hood; Indra, Savitr/', Br/has-
pati.and Yama, 479-81 : Pushan,
1 sr> ; is irresistible, an ogress-
ridder, 479.

wing, of altar, crackling of, IV, 21 :
is of pankti 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
Ahavaniya, V, 271.
winter, produced from speech, and
from it the pankti, IV, 1 1 ; con-
sists of months Saha and Sa-
hasy.a, 70 ; is the space between
air and heaven, and the part of
body between waist and head,
70, 71; frog, avaka plant, and
bamboo three forms of it, 175 :
inwintercattlewasteaway,V,4 5.
wish, — in wishes nothing is excessive,
IV, 241, 247, 265.
wolf, springs from Soma flowing
from ears, III, 131; from In-
dra'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, in; has beautiful form
bestowed upon her, 295 ; given
asdakshiwa, 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 Prajjapati by it bore
creatures, V, 114.
wood, twokindsof(cut by axe and that
found on the ground), III, 257.

wood-brick, III, 1 55, 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 tpiarters, 269 ; the two, are round, 271; ascent of the (worlds and) metres, 276-278; they are strung on a thread and joined with Aditya, 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 lour quarters, 314; were created together, 286; three and those above them in which are placed the deities higher than Agni, Viyu, Surya, V, 27 : the Brahman is the sphere beyond these higher worlds, 27 ; how they were steadied by Praj-apati, 126; have light on both sides (sun and tire), 149 ; the three worlds (earth, air and heavenjare 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, in, 112.
Ya^wa. See sacrifice.

ya^wakratu, oblations of ghee relating to special sacrifices (Agni and Gharma, &c), forming part

of the Vasor dhara, IV, 217.
ya^;7apu/M/.>a, III, introd. xx.
': at ura. See .R/'shabha.
Yag-wava/fras Ragastambayana, to him Pnujapati revealed himself, IV, 349-

Yagwavalkya, 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 Mitravindii sacrifice, 66 ; in disputation on Agnihotra at Canaka'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.
yn^wayagMya - saman, III, introd.

xiv,

:?4

sung over com-

pleted altar, is the moon, IV, 179 ; is the heavenly world, 252 ; is Agni Yauvanara's chant of praise, 253 ; on first day of Ajvamedha, V, 376.
ya^nopavitin, sacrificially invested, V, 237.
Yagiis,was inVr/tra, III, 1 38 ; part of triple Veda, 139, 141; the Brahman, the Ya^us, its power in the Other world, IV, 173 ; the tire-altar the ocean of Ya^nis, 278; is built up with the fire-altar, 28a ; marches in front in quest of Pra^apati's vital fluid, 283; is Yayu, 336 ; the breath, 337 ; 1 yat-^ii/j). 337; the mystic im-

port (upanishad) its essence, 339; is silent (muttered), indistinct, 350 ; he who knows the mystic science becomes the Yagus and is called thereby, 341 ; Ya^-us consists of 8,000 b/ihatis, and Yag-us and Saman of 1 0,800 (7,200 and 3,600 resp.) pahktis, 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 yag-us, is unsuccessful, V, 276.
yagnshmati, 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, Pragapati's body, 354 ; three hundred and ninety-six in lire-altar, 357 ; enumerated as to layers, 358, 359-

yagya, is to be in the trishrubh metre, V, 26.
Yama, III, 49; rules over the settlements of the earth, and grants itto Sacrificer, 298; is the kshatra, 299 ; Yama and Yami (Agni and Earth) of one mind with Nim'ti, 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 Ahgirasand Fathers, recei ves offering oi'(Jharma,48 1 ; — Yama Vaivasvata, king of the Fathers. 365.
yamanttra/j (devaA), seated in the south, III, 49.

yaudhagaya - saman, chanted with
three nidhanas, IV, 7.
590

SATArATIIA-HRAIIMAJVA.

Yavamat, a Gandharva, V, 30.

Yavas and Ayavas, the light and
dark fortnights, connected with
creatures generally and the
/•aUuX-atvariw..a-stoma, IV, 69;
the lords of creatures, 76.
yavat — tavat, as long as, III, 244.

year, is seventeenlold (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
Vaijvanara,

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 firma-
ment (naka), heaven, 65; all
creatures are evolved from it,
66 ; is eightcenfold, 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; beyond 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 ; — Pragapati, 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 Praijapati 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 Br/hati, 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.
\ upa, sacrificial post, eight-cornered, III, 31 ; wrapt up in seventeen clothes, 31 ; with a wheaten head-piece, 3 1 ; seventeen cubits long, 31 ; mounted by Sacrificer and his wife, 32; V, 254; remarks on material, form, and size ofyupa,V, 123,124; twenty-one

j :>/ ;>>

ADDITIONS AND CORRECTIONS.

13, paragraphs 7. S. We have probably to translate — the gods were

created on its reaching heaven, — they were created on its entering this

eanh. 1'. 45. par. 33, lines 6, II. Read,— in the balance. P. 60, 1. 19. Read, — Adhvar\u. P. 76, note 3. Read, — offering of a pap to Aditi. P. 91, par. 4, 1. 4. Read, — did we, bj one of a hundred Ukthyas, dispel the

darkne--.
P. 107, par. 10. 11. 2. 3. Read, — form of the bull.
P. io\ note 3. Add. — Cf. also llillebrandt, ' Varufa und Mitra,' p. 68 seq. P. 130. par. 9, 11. 2, 3. Read, — ' The divine thought protect thee, not man's

thought ! ' P. 136, par. 6, 1. 2. Under him : — Harisvamin explains ' anu ' by ' anvabhakta,'

' participating after him,' cf. XIII, 5, 4, 24. P. 1 49, note 1. The commentary takes ' p;7shMyapratishMite ' in the sense of Jtablished on the przsb/Aya,1 — inasmuch as, in the first half of the year.

he begins each month with the Abhtplava, and ends with the Pn'shMya,

which is the stronger (balavattara, cf. XII, 2, 2, l6), and therefore ' atma-

pratishMita.' P. 155, note 2. The MS. of the commentary is corrupt — an-purvasyakriyate

sat.ri;/adayaA sah bhadragamam va&Masthane evadhikshipayati na pra-

defintara a\artata ity artha-6. P. 279, note 1, 1. 3 from below. Read,—- four-eyed' dog. P. 334, oote I. " Utsanna' probably means ' detached ' ; cf. II. 5, 2. 48. P. 397, par. 6, 1. 3. For whence, read, — and then.

PART IV.

P. 20, par. 5, L 5. Read, — skin.

P. 35, note 1, 1. 4. Read,— on the retsJiiik range.

P. 48, par. 5, 1. 4. Read,— Nabhas and Nabhasya.

5, par. 4. 1. 5. Read, — the seventh. P. 103. par. 11. After ' sake,' add, — ' The .S'akvara and Raivata samans for stability in the air!' for by the iakvara and Raivata samans it is indeed established in the air. P. 108, 1. S. Read,— PurvaX-itti. P. 163. 1. 3. Read, — of seven seasons. P. 16S, note 4. Delete, — According to . . . referred to. P. 170, pars. 6-8. Read, — circumambulates. P. 192, par. 5. 1. 2. Read, —

irresistible warrior. P. 223, par. 2, 1. 3. Read, — shower of wealth. P. 295, 1. 1. Instead of. then,— read, thereby. P 312, par. 18, 1. 9. Read, — exceeds this universe. P. 313, 1. 2. Head, — nor does he exceed this universe.

P. 325.] ar. 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. — Sava«a indeed must mean — all Soma and other sacrifices, down to the ihotra; — hardly, all sacrifices concluding with the Agnihotra. P. 337, note 2. Read, — 'moving in front,' or ' previous performance.' r. 23. 1. 2. Read,— thousand Brz'haiis. • 9, 1. 9. Perhaps we ought to translate— that (gold man , indeed, is the end, the self, of everything here or, of this universe). Ct. J. Muir, Orig. Sansk. Texts, vol. v, p. 3S9.

Par. 16, 1. 2. Read, — they ascend to where desires have vanished. P. 393, par. 1, 1. 4. Read, — 6'ana 6'arkarakshya.

TRANSLITERATION OF ORIENTAL ALPHABETS.

593

• • •

n\ n ^ *-i n.

f:zc^t:

D

"D

- - iJoJ-U

fc)-tfj

D ! xNv5) . '«

- wJoJ-U

\s)

u-<0

^\q «l^

Sri

«^>3 a^oj

<2x

ai *

f* 15 P P

K' nc

pr Id F ^ fir

1

U

-<S -S

O-.

<s

be

-* 5 * » «• «s

ja - J -c

vi
H
Z
<

z

o

in

Z

o
(J
93
O

3

0

03

- ^3
* oj
3
C
h n n ^ w

CD

cs 33

3 -=

03 T

3

(9

«J rs

oj m

a. '3

3

.oj

(4

OJ

«s

a! « « ^ S ^ r^ra

00
=
o]

a,

on

03
O
99

O

5

DO

O

03
CO
en

3

5 £ 5 » •» *

"S,

N OO © O h N

—

o

3

g "3
5, 3
as <£,

2 03

n ^ >n to s

[44]

Q q

e
3
U
. «»

■S •

C —

■n • N

c; n; . v r* • «-u^

.B d - H

*b

•o D->

••>!>

4b s 9

0 -»

•o T)-3

5, V%>

S

N

^ ^

init.

£i/

?-S z-M>

")

$/*

^

^n

1

* f

hr 57

* l€ [8

a

E*

a
a
s

S N-

at n

9

U

■« 3

c —

N

(A

H .

0

</>

9>

;3

<a
o
s

cj

co

00

h

a) .a

a. e

CO D

53 —

oa

-2

CO

CO
s
I*

<v
a.
3
S3
3

3

w
o
-4-1

a

©
Q
-!
OS
si

-3 J2

•- -2

— - '«

co co

a! a]

,-■ CM

CO CO

O

a

CT

a,
CO
o> ©

-h CM

3
C
.. -3
E cu
e3
o
O

c3 -a

3 o> .2

^ ir c

<n 2 a>

aj «I •— •

CO

3

a,
CO
-h cm

CM CM

eO*lflONCOOOHNM*lfl
NMMNNNNM«MWnn
i-H CM

CO CO

3 3

E S

E 1

cu cu

a, a

CO CO

cd cS

to r~

CO CO

FOR THE SACRED BOOKS OF THE EAST.

595

• •••••

• ••••• w

•

• 1r> *

—

• • •

• • •

fl te a

«*- • • •

• • • •

£) • • . . r

• • • •

CI

n\ r\ n •

D ." 1

: r- : :

j * .*•*,: ^ :

•
•
•
\ y '■ ■

*_ •

1 " : :

j j> • -> ■

>

: 3" : :

<__ .

•] ^ : :

':?

5)

n: =

x> .

70 *i • ■

• • •

: : s, : % ^

• • • i

: :3-

'. °

:i :

><8

:-• « i :

M to M Id & ^

• • tx

1 p-

I* fr *

1 tr '.

1 * rr -p j£

• •••••

• •••••

• •••••

M 1

•

** "^ "t* "^ s • *■

• • s

•* * *

aB

, — »

o

-

o

3

"-

o

tn

a

o

•3

■

d

—

-

a

-—

d

3

o

0

8

■

■

'3

o

a -s

c3

<3

r5

a

a 2

«3 -3

.. to ~

a ,3

CO

3

72

o

7i

3

e3

CO

03

S £

q

aa

co

3
C
v
C-i

c3

GO

00

o

; fj

2

rt

.—

CD

CO

u

o
CO
C3 «— *
to
.3 -CO

72

C
<
hfl

COO©~H<MCOTt<LOCDr^

co co ^f* *s* ^ ^t* ^ ^ ^ ^

COOOHMM-WOSOOfll

Ti^iawinwifiujiaioioio

196

TRANSLITERATION OF ORIENTAL ALPHABETS.

V

m
B
U

)ti •

• 08 <ri •'- <— • . . .3<30)<OJ<6 . • O * 2 '

• .... '55 • • •

• . -.3 •

V

|.. :

: |. i- i-.|- : : : : ** |.): : : : |..v- : :

• •••• • • • • *

Arabic.

• • •

: ,| ^j \s lj, : : : :.|^ : :»^ : : : :o^ :

c*

2

w

U

: *| u \x § : : : :.|^ : :^ : : : :.^ :

a.

• ;S • • ....

cfl .S 3 • o »» •<->• • • • »»

<*— 3 * ..... • • « • • •

Zend.

.... Sgf . . . O

• : =? ? -i n> : • • • - *s*c „ :-5^>-^ ;

^ P ' ' 3 * ' ' ' td ** * * * &» '

i

3

t/5

- f? £ iw^ P Ifi* fr» |?P* l«? H> I IV tW '• ' ^ ^

■ .

UJ

03
<
<

o

Cfl

(A

u

••••••• • ••••••••••••

• ••••••••••••••••a*

• ••••• • •■•••*••••••*

• . . .

• 9 • «* 3 • ^ "S * * • vS S

• •• • •• •• • s,~'" " • • •

Si
O
O xu >0 « <rt « « 3 S X t 3 <3 o ^, ^ * iO o c3 2 S. i£> :cs :~ :- :o

°>

; . -g . . .2

-1 .5

:::::::::::::: ? « =. • • ^

• • • flfl

: : : : : : : : : s £c ? * . ■§ s, ?

«

• <

•
•
CO

M C

oj

■

J

5

>

_ i_iu,i y iigu-jiuuuuua

3 „ labialis

4 Gutturalis brevis

5 „ longa

6 Palatalis brevis .

7 „ longa .

8 Dentalis brevis .

9 „ longa .

10 Lingualis brevis

1 1 „ longa

12 Labialis brevis . .

13 „ longa . <

14 Gutturo-palatalis
15
16 Diphthongus gutt

17

18

19 Gutturo-labialis b

20 „ h

21 Diphthongus gutt

23

24 Gutturalis fracta .

25 Palatalis fracta . ,

26 Labialis fracta . .

27 Gutturo-labialis fi

Sacred Books of the East

TRANSLATED BY VARIOUS ORIENT Al SCHOLARS
A.ND EDITED UN
THE RIGHT HON. F. MAX MULLER.

+ This Series is published with the sanction and co-operation of the Secretary of

State for India in Council.

REPORT presented to the ACADEMIE DES INSCRIPTIONS, May 11,

1883, by M. ERNEST RENAN.

' M. Renan presente trois nouveaux une seconde, dont l'interet historique et volumes ile la grande collection des religieux ne sera pas moindre. M. Max " Livres sacres de l'Orient" (Sacred Midler a su se procurer la collaboration Hooks of the East . que dirige a Oxford, des savans les plus eminens d'Europe el

avec une si vaste erudition et une critique d'Asie. L'Universite d'Oxford, que cette si sure, le savant associe de l'Academie grande publication honore au plus haut <les Inscriptions, M. Max Midler. ... La degre, doit tenir a continuer dans les plus premiere serie de ce beau recueil, com- larges proportions une ceuvre aussi philo- posee de 24 volumes, est presque achevee. sophiquement coneue que savamment M. Max Midler se propose d'en pnblier executee.'

EXTRACT from the QUARTERLY REVIEW.

' We rejoice to notice that a second great edition of the Rig-Veda, can corn- series of these translations has been an- pare in importance or in usefulness with nounced and has actually begun to appear, this English translation of the Sacred The stones, at least, out of which a stately Books of the East, which has been devised edifice may hereafter arise, are here being by his foresight, successfully brought so brought together. Prof. Max Miiller has far by his persuasive and organising rved well of scientific history. Not power, and will, we trust, by the assist- a few minds owe to his enticing words ance of the distinguished scholars he has their first attraction to this branch of gathered round him, be carried in due study. But no work of his, not even the time to a happy completion.1

Professor E. HARDY, Inaugural Lecture in the University of Freiburg-, 1887. 'Die allgerneine vergleichende Reli- internationalcn Orientalistencongress u <nonswissenschaft datirt von jenem gross- London der (mindstein gelegt worden artigen, in seiner Art einzig dastehenden war, die Ubersetzung der heiligen Biichcr Unternehmen, zu welchem auf Anregung des Ostens1 {the Sacred Books of the Max Midlers im Jahre 1*74 auf dem East).

The Hon. ALBERT S. G. CANNING, 'Words on Existing Religions."

' The recent publication of the " Sacred a great event in the annals of theological Books of the East" in English is surely literature.'

©vford

AT THE CLARENDON PRESS
LONDON: HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, I .(.

SACRED BOOKS OF THE EAST.

FIRST SERIES.

vol. i. The Upanishads.

Translated by F. Max Muller. Part I. The Av/andogya- upanishad, The Talavakara-upanishad, The Aitareya-arawyaka, The Kaushitaki-brahmawa-upanishad, and The Va^asaneyi- sazwhita-upanishad. Second Edition' 8vo, cloth, 10s. 6d.

The Upanishads contain the philosophy of the Veda. They have become the foundation of the later

Veddnta doctrines, and indirectly of Buddhism. Schopenhauer, speaking of the Upanishads, says : ' /;/ the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.'

[See also Vol. XV.]

A

Vol. II. The Sacred Laws of the Aryas,

As taught in the Schools of Apastamba, Gautama, Vasish/Aa, and Baudhayana. Translated by Georg BOhler. Part I. Apastamba and Gautama. Second Edition. 8vo, cloth, \os. 6d.

The Sacred Laws of the A ryas contain the original treatises on which the Laws of Manu and other lawgivers werefotmded.

[See also Vol. XIV.]

Vol. III. The Sacred Books of China.

The Texts of Confucianism. Translated by James Legge. Part I. The Shu King, The Religious Portions of the Shih King, ami The Hsiao King. 8vo, cloth, I2J. 6d.

Confucius was a collector of ancient traditions, not the founder of a new religion. As he lived in the sixth and fifth centuries B. C. his works are of unique inter i i tfor the study of Ethology. [See also Vols. XVI, XXVII, XXVIII, XXXIX, and XL.]

Vol. IV. The Zend-Avesta.

Translated by James Darmesteter. Part I. The Vendidad. Second Edition. 8vo, cloth, 14 s.

The Zend-Avesta contains the relics of what was the religion of Cyrus, Darius, and Xerxes, and, but for the battle of Marathon,

EDITED BY E. MAX Mt/LLER.

might have become the religion of Europe. It forms to the present day the sacred book of the Parsis, the so-called fire-worshippers.

[See also Vols. XXI II and XXXI.]

Vol. v. Pahlavi Texts.

Translated by E. W. West. Tart I. The Bundahw, Bahman :, and Shayast l&-shayast. 8vo, cloth, 12s. 6d.

• Pahlavi Texts comprise the theological literature of the revival / /. ;• astt ":■ religion, beginning with /he Sassanian dynasty. They are important for a study of Gnosticism.

[See also Vol-. XVIII, XXIV. XXXVII, and XLVIL]

Vols. VI and IX. The Quran.

Parts I and II. Translated by E. H. Palmer. Svo, cloth, 21s.

This translation, carried out according to his own peculiar views of the origin of the Quran, was the last great tvork of E. H. Palmer, before he was murdered in Egypt.

vol. VII. The Institutes of Vishnu.

Translated by Julius Jolly. 8vo, cloth, 10s. 6d.

. I collection of legal aphorisms, closely connected with one of the oldest Vedic schools, the KaMas, but considerably added to in later time. Of importance for a critical study of the Laws of Manu.

vol. viii. The Bhagavadgita.with The Sanatsufatiya,

and The Anugita.

Translated by Kashinath Trjmbak Telang. Second Edition.
8vo, cloth, ioj. 6d.
The earliest philosophical and religious poem of India. It has been paraphrased in Arnold's -Song Celestial!

Vol. X. The Dhammapada,

Translated from Pali by F. Max Miller; and

The Sutta-Nipata, Translated from Pali by V. Fausboll ; being Canonical Books of the Buddhists. Second Edition. 8vo, cloth, 10s. 6d.

The Dhammapada contain* the quintessence of Buddhist morality. The Sutta-Nipata gives the authentic teaching of Buddha on some of the fundamental principles of religion.

SACRED BOOKS OF THE EAST.

Vol. XI. Buddhist Suttas.

Translated from Pali by T. W. Rhys Davids, i. The Maha- parinibbana Suttania ; 2. The Dhamma^/'akka-ppavattana Sutla. 3. The Tevi^a Suttanla ; 4. The Akahkheyya Sulta : .-,. The Aetokhila Sutta; 6. The INIaha-sudassana Suttanta ; 7. I In- Sabbasava Sutta. 8vo, cloth, io.t. dd.

. I 1 olid /ii'ii of ike ///os/ important religious, moral) and philosophical discourses taken from //>< sacred canon "/'the Buddhists.

Vol. XII. The ^'atapatha-Brahma^a, according to the

Text of the Madhyandina School.

Translated by Julius Eggeling. Part I. Books I and II.

8vo. cloth, i2.r. (xl.

A minute account of the sacrificial ceremonies of the Vedic age. It conlai/is the earliest account of the Deluge in India. See also Vols. XXVI, XI, I. X LI II, and XLI\ .]

Vol. xiii. Vinaya Texts.

Translated from the Pali 1>\ T. \\ . Rhys Davids and Hermann Oldenberg. Parti. The Patimokkha. The MaMvagga, I-IV. 8vo, cloth. \os. Gd.

The Vinaya Texts give for the first timi a translation of tht moral ■ tide of the Buddhist religion as settled in the third century />'.('. See also Vols. XV FI and XX.]

m A

Vol. xiv. The Sacred Laws of the Aryas,

A.s taught in the Schools of Apastamba, Gautama. Yasish/V/a. and Baudhayana. Translated by Georg Buhler. Part II. V$sish/&a and Baudhayana. 8vo. cloth, 10s. 6d.

Vol. XV. The Upanishads.

Translated i>y V. .Max MUller. Pan 11. The Ka///a-upanishad, The Mu;/r/aka-upanishad, The Taittiriyaka-upanishad, The Br/hadara;/yaka-upanishad, The ^VeUuvaiara-upanishad, The Praj-z/a-upanishad, and The I\Iaitiaya;/a-biahma«a-upanishad. 8vo, cloth, 10s. 6d. \ ol. XV can only be supplied as part of a complete set of the First Series.]

Vol. xvi. The Sacred Books of China.

lie Texts of Confucianism. Translated by James Legge. Part [I. The Yi King. 8vo, cloth, io.t. 6d. 1 See also Vols. XXVII, XXVIII.]

Vol. XVII. Vinaya Texts.

Translated from the Pali by T. W. Rhys Davids and Hermann Oldenberg. Part II. The Mahavagga, V-X.

The AYillavagga, I— III- Svo, cloth. 10s. 6d.

EDITED BY F. MAX MULLER. 5

Vol. xviii. Pahlavi Texts.

Translated by E. W. West. Pari II. The D.'w/isuin-i Dfntk and The Epistles of Manuufcthar. 8vo, cloth. 12s. 6d.

vol. xix. The Fo-sho-hing-tsan-king.

A Life of Buddha by Ajvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, a.d. 420, and from Chinese into English by Samuei Beal. 8vo. cloth, io.f. 6d.

This life of Buddha was translated from Sanskrit into Chin A.D. 420. // contains main legends, some 0/ which shozv a certain similarity to the Evangelium infant iae, $c.

Vol. XX. Vinaya Texts.

Translated from the Pali by T. W. Rhys Davids and Hermann Oldenberg. Part III. The ^iillavagga, IV-XII. 8vo, cloth,

1 os. ()d.

Vol. xxi. The Saddharma-pu#darlka ; or, The Lotus
of the True Law.
Translated by II. Kern. 8vo, cloth, 12.V. 6d.

■ The Lotm of th Trui Law,' a canonical booh if the Northern Buddhists, translated from Sanskrit. There is a Chinese transla- tion of this look which was finished as early as the year 286 A.D.

Vol. XXII. e^aina-Sutras.

Translated from Prakrit by Hermann Jacobi. Part I. The

AX-arahga-Sutra and The Kalpa-Sutra. 8vo, cloth, \os. 6d.

The religion of the G'ainas was founded by a contemporary of Buddha. It still counts numerous adherents in India, while there are no Buddhists left in India proper.

[See Vol. XLV.]

Vol. XXIII. The Zend-Avesta.

Translated by James Darmesteter. Part II. The Sirozahs, Ya^ts, and Nyayu. 8vo, cloth, \os. 6d.

Vol. XXIV. Pahlavi Texts.

Translated by E. W. West. Part III. Dina-i Mainog-
Khirafl', .Sikand-gumanik Vhyar. and Sad Dar. Svo, cloth,
\os. 6d.
SACRED BOOKS OF THE EAST:

SECOND SERIES.
vol. xxv. Manu.
Translated by Georg Buhler. 8vo, cloth, 21s. This translation is founded on that of Sir William [ones, which has been carefully revised and corrected with th help of seven native nmentaries. An Appendix contains all the quotations from Manu which art found in the Hindu Law-books, translated for the us, of the Law Courts in India. Another Appendix gives a synopsis of parallel passages from the six Dharma-su/ras, the other Smfltis, the Upanishads, th- Mahdbhdrata, <.\-c.

Vol. xxvi. The vSatapatha-Brahmawa.

Translated by Julius Kggei.ing. Part II. Rooks III and IV.
Svo, cloth, 12s. (yd.
Vols, xxvn and xxviii. The Sacred Books of China. The Texts of Confucianism. Translated by James Legge. Parts III and IV. The Li A'i, or Collection of Treatises on the Rules of Propriety, or Ceremonial Usages. Svo, cloth, 2§s.

Vol. XXIX. The G/Vhva-Siitras, Rules of Vedic
Domestic Ceremonies.
A.

Part 1. Sankhayana, Ajvalayana, P£raskara3 Khadira. Trans- lated by Hermann Oldenberg. 8vo, cloth, \2s. 6d.

vol. xxx. The G/'z'hya-Siitras, Rules of Vedic
1 domestic Ceremonies.
Part II. Gobhila, Hirawyakerin, Apastamba. Translated by Hermann Oldenberg. Apastamba, Ya^wa-paribhashd-sutras. Translated by F. Max Muller. 8vo. cloth, 12s. 6d. These rules of Domestic Ceremonies describe the home life of the on. lent Aryas with a completeness and accuracy unmatched in any other literature. Some of thest rules have been incorporated in the ancient Low-books.

vol. xxxi. The Zend-Avesta.

Part III. The Yasna, Visparad, Afrinagan, Gahs, and
Miscellaneous Fragments. Translated by L. H. Mills. Svo,
cloth, I 2S. (id.
Vol. XXXII. Vedic Hymns.

Translated by F. Max Muller. Part I. 8vo, cloth, i8j. 6d. [See also Vol. XLVI.]

Vol. XXXIII. The Minor Law-books.

Ti.ii by Julius Jolly. Pan I. Narada, Rrmaspati.

8vo, cloth, 1 os. 6u.

EDITED HV E. MAX M&LLER.

Vol. XXXIV. The Vedanta-Sutras, with the Com- mentary by <5ankara£4rya. Part I.

Translated l>v (i. Thibaut. 8vo, cloth, i 2s. (xl.
[Sec also Vol. XXXVIII
Vols, xxxv and XXXVI. The Questions of King
Milinda.
Translated from the Pali by T. W. Rhys Davids. Tart I. 8vo, cloth, \os. 6d. Part II. 8vo, cloth, 12s. 6d.

vol. xxxvii. Pahlavi Texts.

Translated by E. W. West. Part IV. The Contents of the Nasks, as stated in the Eighth and Ninth Books of the Dfnkard. i$s.

Vol. xxxvill. The Vedanta-Sutras. Part II. 8vo, cloth, with full Index to both Parts, 12s. 6d.

Vols. XXXIX and XL. The Sacred Books of China.
The Texts of Taoism. Translated by James Legge. 8vo,
cloth. 2 1 j.
Vol. xli. The vSatapatha - Brahmawa. Part III. Translated by Julius Eggeling. 8vo, cloth, 12s. 6d.

Vol. XLII. Hymns of the Atharva-veda. Translated by M. Bloojifield. 8vo, cloth, 21s.

VOL. XLIII. The .Satapatha-Brahma//a.

Translated by Julius Eggeling. Part IV. Books VIII, IX. and X, 1 zs. 6d.

Vol. xliv. The ■Satapatha-Brahmawa. Part V.

I Nearly ready.]
Vol. xlv. The CTaina-Sutras.
Translated from Prakn't, b) Hermann Jacobi. Part II. The
UttarSdhyayana Sutra, The Sutrakn'tinga Sutra. 8vo, cloth,
1 2 s. 6d.
Vol. XLVI. Vedic Hymns. Part II. 8vo, cloth, 14s.

Vol. XLVII. Pahlavi Texts.

Translated by E. W. West. Part V Marvels of Zoroas-
trianism. 8s. 6d.
Vol. XLVIII. The Vedanta-Sutras, with Ramanu^a's
.Sribhashya.
Translated by G. Thibaut. In (hi Press.']

Vol. xlix. Buddhist Mahayana Texts. Buddha-

/•arita, translated by E. B. Cowell. Sukhavati-vyiiha, Ya£rraM//e- dika, &c, translated by F. Max Miller. Amitayur-Dhyana- Sutra, translated by J. Takakusu. 8vo, cloth, 12s. 6d.

8 RECENT ORIENTAL WORKS.

glnecfcota ©.Tonicnsia.

ARYAN SERIES.
Buddhist Texts from Japan. I. Va^ra/'^edika ; The
Diamond- Cutter.
Edited by F. Max Muller, M.A. Small 4to, 3*. 6d. One of the most famous metaphysical treatises of the Mahayana Buddhists.

Buddhist Texts from Japan. II. Sukhavati-Vyftha : Description of Sukhdvati, the Land of Bliss.

Edited by F. Max Mullkr, M.A., and Bunyiu Nanjio. With

two Appendices: (1) Text and Translation of Sanghavarman's

Chinese Version of the Poetical Portions of the Sukhavati-

Yyuha ; (2) Sanskrit Text of the Smaller Sukhavati-Vyuha.

Small 4T.0, js. 6d.

The editio princeps of the Sacred Book of one of the largest and most

influential sects of Buddhism, numbering more than ten millions of followers

in Japan alone.

Buddhist Texts from Japan. III. The Ancient Palm- Leaves containing the Praf/H-Paramita-HWdaya-Sutra and the Ush^isha-Vi^aya-Dhara^i.

Edited by F. Max Muller, M.A., and Buxyiu Nanjio, M.A. With an Appendix by G. Buhler, CLE. With

many Plates. Small 4to, \os. Contains facsimiles of the oldest Sanskrit MS. at present known.

Dharma-Sa^graha, an Ancient Collection of Buddhist

Technical Terms.

Prepared for publication by Ken j 11 K as a war a, a Buddhist Priest from Japan, and, after his death, edited by F. Max Muller and H. Wenzel. Small 4to, *\s. 6c/.

Katyayana's Sarvanukrama//i of the TtYgveda.

With Extrai ts from Sha</guru$ishya's Commentary entitled Vedarthadfpika. Edited by A. \. M v donei l, M.A.. Ph.D. 1 6.v.

The Buddha-Afarita of A^vaghosha.

Edited, from three MSS., by E. B. Cowei i . M.A. 12s. 6d.

The Mantrapatha, or the Prayer Book of the Apa-

stambins.

Edited, together with the Commentary of Haradatta, and translated by M. Winternitz, Ph.D. First Part. Introduc- tion, Sanskrit Text. Varietas Lectionis, and Appendices. Small quarto, \os. 6d.

Oxfotb

AT THE CLARENDON PRESS
LONDON : HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.G.

«BRS

m

mm

ran

■Skum

mxSu

BSa3»Wflpg QBE

MBRI

I

UK

81

i •

■Wl

BL

1135

B7S3
IB
ot.5

Satapathabrahraana

The Satapatha-brahmana

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET
UNIVERSITY OF TORONTO LIBRARY

Ki

3S ■'