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THE SAVAYAJÑAS

(Kauśikasūtra 60-68. Translation, Introduction, Commentary)

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PREFACE

In the commentary it has been my endeavour to collect, first and foremost, all that might be of use to a right understanding of Kauśika's sūtras as well as the mantras; references to parallel texts which might shed any light on the texts under consideration, their grammatical expression, stylistic form, their purport or ritual significance; other contextual uses of the mantras illustrating their function or traditional applications; cross-references; quotations from, and references to, the works of my predecessors as far as these might elucidate the text or my commentary, without however aiming at bibliographical completeness— even famous scholars sometimes publish their work in inaccessible periodicals, and even their work may become antiquated—; explications of names, technical terms and religious practices which might make these texts more accessible to those Indologists who have not specialized in the study of Vedic ritual, to prospective Sanskrit scholars who should learn to study mantras and sūtras together, and to those students of the general and comparative history of religions who might be interested in the subject. I have on the other hand deliberately omitted almost all text-critical notes, observations on the metrical form of the mantras, etc. because it would have been of no use to repeat what has been so meritoriously collected by Whitney, in his Atharvaveda translation, and by Bloomfield, in his edition of the Kauśikasūtra. It is exactly because the former's commentary is mainly text-critical and his translation too literal and in places antiquated that I have translated almost all the mantras in full and supplied them with copious annotations.

References to the so-called Kashmirian Paippalāda text have, however, as a rule been inserted, first because Whitney's work which was published before the critical edition of the text by Barret (and Edgerton, J. A. O. S. 1906 etc.) is in this respect not always exact and complete, but also because its readings, though often—but not always—"useless for philological purposes" (cf. P. Thieme, Pāṇini and the Veda, Allahabad 1935, p. 66) are sometimes instructive from the point of view of textual corruption and in some other cases may put us in a fair way to a better understanding of a difficult passage. Unfortunately, the new edition of the books 16 etc. of the Paippalāda śākhā, which is based on the manuscripts discovered by Professor Durgamohan Bhattacharyya in some villages of Orissa, will probably not be published within two or three years, so that for the time being I am not in a position to consult its readings. As the Orissa palm-leaf manuscripts are a great help in determining the genuine readings of the Atharvaveda—see D. Bhattacharyya, in the Adyar

Library Bulletin, 25 (1961), p. 203 ff., and the same, Paippalāda Saṃhitā of the Atharvaveda, I, Calcutta 1964 (the edition of Book I which reached me a few days before the present volume was sent to the printers)—and as the Paippalāda edition based on them may be expected to be of considerable importance from a text-critical point of view, I hope, in due time in another publication, to revert to those places which may be elucidated by the new discoveries.

Of the imperfections of this translation and commentary I am fully aware. Many Gordian knots in the texts could have been cut along other lines and many notes could have been added, omitted or drawn up otherwise; many books or papers written by my predecessors might have been quoted in addition to the references given. What however I wish to emphasize is that I have written this book like other publications, first and foremost to provide the younger generation with a useful instrument and in the second place, because it has again given me great pleasure. It has not been my intention to please those eminent steersmen who—as the Dutch proverb has it—live ashore and who might for instance raise objection to a certain inconsistency in writing the Vedic accent, to some seemingly useless references and repetitions, to some deviations from the usual abbreviations in quoting books and articles, to the length of the introduction, to the insertion of references to Hinduism or to other religions or of explications of technical terms—oddities for my part, but, I am convinced, useful for certain categories of readers who will open the book occasionally for reference or information and do not possess a Vedic library of their own.

J. GONDA.

INTRODUCTION

I

The only scholar to whom we owe a thorough study of the *Kauśikasūtra*¹⁾ has been my guru and predecessor Willem Caland²⁾. Almost all that has been written or observed on the contents of this work is founded on his translation of, and commentary on, the first half of this Atharvaṇic sūtra. However grateful we may be for this important pioneer work, it is much to be regretted that no other monographs on the same Vedic ritual handbook have, as far as I know, continued these studies from where Caland left off and followed up the results reached over sixty years ago by this savant. This deplorable state of affairs is on the one hand no doubt due to the character of the sūtra-text itself which is as difficult to understand as it is valuable from various points of view, but on the other hand perhaps also to the pioneer who, in the introduction to his *Zauberritual* made some remarks which may have led some of his readers astray. On p. V Caland expressly states that he has limited himself to sections 7–52 which deal with ‘magic’, because the second half of the work (sections 53–141) is less interesting, as its contents are *mutatis mutandis* also found in the *gr̥hyasūtras*. This is not absolutely true. Among the topics which are not discussed in the *gr̥hyasūtras* are the so-called *savayajñas* (*adhyāya* VIII, section 60–68), and it is this collection of curious rites to which I, in this publication, invite the readers’ attention.

Most of the general remarks made by Caland on the chapters and sections on magic hold good with regard to *adhyāya* VIII. “Dass man um auch nur eine einzige Stelle zu begreifen, das ganze Werk durcharbeiten muss” (Caland, o.c., p. IV), and that even then many particulars remain more or less uncertain, all who study a few lines will agree. We may even go further. From the outset it has been completely clear to me that all the mantras quoted in the *Kauśikasūtra* should be translated in full, not only because most *pratīkas* are not intelligible by themselves, but also to bring on every page the truth home to the reader that mantras

1) The *Kauśika-sūtra* of the Atharva-Veda with extracts from the commentaries of Dārila and Keśava, edited by M. Bloomfield, J. A. O. S. 14, New Haven 1890. I have not been able to consult the *Atharvavediyakauśikagr̥hyasūtra*, ed. by Udaiya Narayan Singh, Madhurpur 1942.

2) W. Caland, *Altindisches Zauberritual*, Amsterdam Academy 1900. Compare also his critical and exegetical notes in *W. Z. K. M.* 8, p. 367; *Z. D. M. G.* vol. 53, 54 and 56.

and sūtras belong together and are only intelligible when studied together. A considerable part of the misconceptions and mistranslations in the former translations of these sections and sūktas of the Atharvaveda are due to an imperfect familiarity on the part of the authors with the subject dealt with in the sūtras. Many sūtras remain, on the other hand, obscure without a thorough knowledge of the tenor and purport of the mantras, which prove to be almost always in perfect harmony with the ritual acts which they are to accompany and consecrate. It has been my endeavour to throw the interdependence of mantras and sūtras into relief and to demonstrate, wherever necessary, how much the interpretation of the 'poems' of the Atharvaveda may gain by continuous references to their ritual applications. With this end in view I have prepared, not only new interpretations even of those mantras which had already translated three or more times into a European language, but also given copious explanations of the said interrelations.

That this is no labour lost will be clear to anyone who realizes that after the hey-day of Atharvaveda interpretation (Henry 1891-96; Griffith 1895-96³⁾; Bloomfield 1897⁴⁾; Whitney-Lanman 1905⁵⁾) this interpretative activity also has almost come to a standstill. Whitney's monumental achievement should not however become regarded as final, the less so as "this reproduction of the scripture in Western guise" can generally speaking hardly be called a translation. The author himself who fully recognized its provisional character⁶⁾ may have over-estimated its value as "a basis whereon could afterwards be built such fabric of philosophic interpretation as should be called for". Whatever its merit "as a touchstone to which could be brought for due testing anything that claimed to be an interpretation", the disadvantages of a 'translation' the maker of which "need not pretend to penetrate to the hidden sense of the dark sayings that pass under his pen, to comprehend it and set it forth" are enormous. The belief that students of the history of religion, philosophy or literature could be able to fill the skeleton created by the 'Sanskrit scholar' with flesh and blood and inspire it with life is as great a misconception as the view that such "a reproduction in Western guise" would be possible at all, because almost every term of real interest is

³⁾ I do not mention the meritorious studies by M. Lindenau, H. Beckh, H. Lommel and others which have no bearing on chapter VIII.

⁴⁾ For bibliographical particulars see the commentary and L. Renou, *Bibliographie védique*, Paris 1931, p. 59 ff.—Not all previous attempts at translating the relevant texts have been consulted, or taken into account, partly because they were inaccessible, partly because it did not seem worth the trouble. It is needless to say that views pronounced by these authors are often antiquated.

⁵⁾ W. D. Whitney, *Atharva-veda Saṃhitā*, translated . . ., revised by C. R. Lanman, Harvard Oriental Series VII and VIII, Cambridge Mass. 1905.

⁶⁾ Cf. Whitney's remarks in *Am. J. of Phil.* 7, p. 2 ff. See also Whitney-Lanman, *o.c.*, p. XIX f.

untranslatable in any modern language⁷). A 'Sanskrit philologist' should not limit himself to mechanical word-for-word translation, to text-critical notes and the careful observation of parallel passages and correspondences in phraseology, he should try to make himself familiar with all branches of knowledge which are indispensable for a right understanding of the texts. The translation should be the result of a process of integration of a formal (text-critical and 'linguistic') and a material approach to an interpretation of the text. A 'literal' rendering which does not attempt to "penetrate into the hidden sense" is just as unsatisfactory as a 'philosophical interpretation' which does not take full account of the elementary facts of grammar. That is not to say that nowadays, sixty years after the publication of Whitney's great achievement, we could pretend to write a definitive translation. Since Caland – who was one of the first indologists to understand the value of the results of 'ethnological' studies for the interpretation of the Veda – wrote his *Zauberritual* our knowledge of, and insight into, the history and phenomenology of religion in general and of Indian thought and religion in particular has much increased. While trying to make this knowledge fruitful for an understanding of these Vedic texts we should however be aware, first that the future generations will not only deepen and extend their knowledge but also develop other methods and emphasize other facts and connections, and in the second place that any interpretation is made by an individual accustomed to look at things through his special spectacles.

A few words remain to be said on the Indian commentaries. As is well known the opinions of scholars with regard to their value and the use to be derived from them have differed greatly. Whereas some of them have put themselves to a large extent under the guidance of the ancient Indian interpreters, others have been very reluctant to adopt their paraphrases and explanations. The best way seems to be to read them critically, to reject what we know to be impossible, to adopt that which is consistent with knowledge gathered from other sources and to note for reconsideration the information which might be correct or valuable but cannot for the moment be checked. As will appear from my commentary I have not rarely quoted passages from the ancient commentators even in those cases in which I found myself unable to follow them. The value of Keśava's work has been duly recognized by Caland⁸). Notwithstanding its imperfections it has proved to be of great use. Caland's favourable judgement (o.c., p. V) of this commentary should also in regard to chapter VIII be accepted without reserve. Not rarely this *paddhati* guides us to a solution

7) See my article 'Some notes on the study of Ancient-Indian religious terminology', in *History of religions*, I (Chicago 1961), p. 244 ff. For some definitions of proper translating see E. A. Nida, *Toward a science of translating*, Leiden 1964, p. 161 ff., from which it appears that many authorities rightly take a full understanding of the original and truth to its spirit as a matter of course.

8) Caland, *Zauberritual*, p. V.

of the problems propounded by the author of the text⁹). As Keśava's explanations aim at the interpretation of the rites rather than the explanation of words and as he seems to have had access of a wide range of authorities, especially of those within the limits of the Atharvaveda¹⁰), his notes could, in the present publication, be used with profit. I had no objection to consulting also, wherever possible, the commentary attributed to Sāyaṇa on the Atharvaveda¹¹). It has already been noticed by Caland that the quotations from Kauśika contained in it are "von nicht geringer Hilfe zur Bestimmung der richtigen Lesart". This is however not the only use to be derived from that work. Its value has at the time been somewhat underrated by Whitney¹²): "the scholar who expects the least from it will be least disappointed"¹³). It is of course not difficult to collect a mass of etymological and other nonsense, worthless 'variants', false constructions and shortcomings from this 'Sāyaṇa'¹⁴); it is true that he very often fails the modern reader, that his critical insight is far from sufficiently developed, that his mistakes are serious and numerous. Sometimes however, he may also put us, even by a not completely correct interpretation, in a fair way to a better understanding of a text. Especially his introductory notes on the ritual applications of the sūktas and their numerous references to Kauśika are not devoid of sense and value, however much they derive and report from the auxiliary literature to which we also have access. His explanations of the text may incidentally furnish us with valuable suggestions or confirmations of our own suppositions.

The explanations given by Indian commentators are not rarely anachronistic in that they ascribe to the authors of Vedic texts beliefs and opinions which we know to have arisen in, or to have been adhered to, only in later times. Such passages are not in any case to be stigmatized as indicative of the author's ignorance. In some cases I have deliberately quoted them, because they may illustrate the development of the ideas expressed in the Vedic texts.

Another source of information which has, in the past, not always been exhausted resides in the comparative contextual study of parallel places,

⁹) See Bloomfield, edition, p. XVI: "Though a hasty copy of an apparently far from faultless original, the extracts given, it is believed, exhaust pretty well the contributions to the exegesis of the sūtra, to be derived from this source . . . The comments become shorter and shorter as the work advances . . .".

¹⁰) I refer to Bloomfield, edition, p. XVII.

¹¹) Atharvaveda-Saṃhitā with the commentary of Sāyaṇācārya, ed. by Shankar Pāndurang Pandit, Bombay 1895-98, 4 volumes and by Vishva Bandhu and others, Hoshiarpur 1960-62, 4 volumes.

¹²) W. D. Whitney, The native commentary to the Atharva-Veda, in *Festgruss* R. v. Roth, Stuttgart 1893, p. 89 ff., esp. p. 96.

¹³) Whitney, o.c., p. 96.

¹⁴) "L'ouvrage (l'AV.) a été commenté par Sāyaṇa, de manière lacunaire et plutôt médiocre (L. Renou, in L. R. et J. Filiozat, *L'Inde classique*, I, Paris 1947, p. 285)

that is to say in an examination of the meaning, function and contexts of the other occurrences of the mantras. In doing so it might often be useful to trace primary and secondary uses, to establish as far as possible, (more) 'original' and 'derived' applications, or adaptations but even in those cases in which these investigations are not crowned with success, a comparative study of the other occurrences of a mantra may be greatly helpful in detecting or clarifying its meaning, function and applicability. That is why it has in many notes been my endeavour to quote parallel passages not only for complete stanzas, but also for parts of stanzas and word groups¹⁵).

II

Chapter VIII of the Kauśikasūtra deals with the *savayajñāh*, i.e. "the sacrifices or acts of worship called *sava-*". These rites were, under the heading: "Prayers and imprecations in the interest of brahmans", provisionally and superficially, described by Bloomfield¹), to whose opinions we will have to revert. They of course attracted also the attention of the Indian scholar N. J. Shende, who dealt with them, from the point of view of 'mythology' in his Foundations²) and, from the point of view of the sacrificial procedure in his Religion and Philosophy³), limiting however himself mainly to a not always complete survey of the contents of the relevant texts.

It may be recalled that lexicographers are at variance with regard to the explication of the term *sava-*⁴). Whereas for instance Apte's⁵) dictionary enumerates all meanings of *sava-* ("extraction of soma juice; offering, libation; sacrifice; sun; moon; progeny; generator; . . ." in one article, others distinguish at least two words: "*sava-* pressing out (the soma juice);

¹⁵) The question as to how far this 'Wiederverwendung' "in sorgfältig überlegter Weise geschieht" (B. Schlerath, Das Königtum im Rig- und Atharvaveda, Wiesbaden 1960, p. 2) need not detain us here. Cf. also my Epithets in the Ṛgveda, The Hague 1959, p. 28 ff.

¹) M. Bloomfield, The Atharva-Veda and the Gopatha-Brāhmaṇa, Strassburg 1899, p. 78 f.

²) N. J. Shende, The foundations of the Atharvaṇic religion, Bulletin Deccan College Research Institute, 9, Poona (also issued in book-form), p. 195 ff.

³) The same, The religion and philosophy of the Atharvaveda, Bhandarkar Oriental Research Institute, Poona 1952.

⁴) We should not, with Bloomfield (AV. and GB., p. 78) draw from the phrase *savān dā-* literally "to give savas" which is used by Kauśika 68, 37 (see the note; cf. also *savadānam* in Keśava on Kauś. 63) the conclusion that *sava-* and *dakṣiṇā-* are synonyms. (See also section III). Nor is it advisable to adduce, in substantiation of this view, ṚV. 1, 126, 1. Here Grassmann's (Wtb. zum ṚV. 1491) translation ("der gepresste Somatrank" has not unconvincingly be adopted by Geldner (RV. übersetzt, I², p. 174; cf. ṚV. 3, 53, 7; 4, 26, 7).

⁵) V. S. Apte, The practical Sanskrit-English dictionary, rev. ed. by P. K. Gode and C. G. Karve, III, Poona 1959, p. 1658.

moon" and "impure, instigation . . . ; sun; a particular class of initiatory rites, inauguration, consecration; sacrifice etc." 6). Leaving some uses which have no bearing on our subject on one side it must be said that whereas a consistent distinction between the 'pressing *sava-*' and the 'instigation *sava-*' seems not only from an etymological point of view desirable, the mutual relations between the different uses of the latter as well as its, or their, associations with the roots *sū- suvati* "to impel, to consecrate" and *sū- sūte* "to procreate" are not made completely clear. The ancient Indians themselves, moreover, 'took advantage' of this polysemy or homonymy in order to gratify their desire to connect and identify different notions 7). There is on the other hand no denying that the ideas of "impelling, impulse" and "engendering, procreation" not rarely coincide. Thus TB. 1, 6, 2, 2, Savitar, the impeller, is said to cause the creatures, offspring, to be born (*savitā prājanayat*). In connection with the plāśuka seed used for Savitar's cake it reads ŚB. 5, 3, 3, 2 *kṣipre mā* (the sacrificer) *prasuvān* "may they speedily impel or quicken me". These words recall the *kṣipraprasavana-* ceremony intended to secure a speedy parturition (HGS. 2, 2, 8; GobhGS. 2, 7, 13 ff.).

Many years ago I arrived, in a study of the term *utsava-* "festival" 8), at the conclusion that the same root *su-* expresses not only such conceptions as "impelling, quickening, instigating, exciting" and "imparting, creating", but also such as "setting power in motion, making power active", and hence, "stimulating, influencing in general". From AiB. 8, 5, 2 *sūyate ha vā asya kṣatram yo dīkṣate kṣatriyaḥ san* "his lordly power rises who being a kṣatriya undertakes the consecration" 9) it may be seen how "to set in motion power or powerful (strengthening) influence" may imply, or lead to, a higher status. TB. 2, 7, 5, 1 *yo vai somena sūyate* is accordingly explained in the commentary by . . . *niṣpadyate* "ripens, is accomplished". One might also compare the use of the verb in a context such as AV. 14, 1, 43: the river designated as *sindhu-* has made active and effective (*susuve*) the supremacy of the streams in its own interest 10). That in the

6) M. Monier-Williams, A Sanskrit-English dictionary, Oxford 1899, p. 1190 following the Petr. Dict., VII, 841, where a number of compounds (*añjāḥsava-*, *apsava-*) etc. is however attributed indiscriminately to *sava-* 1 and 2.

7) For particulars see J. C. Heesterman, The ancient Indian royal consecration, Thesis Utrecht 1957, p. 72 ff.

8) J. Gonda, Skt. *utsava-*, in India antiqua, Festschrift-J. Ph. Vogel, Leiden 1947, p. 146 ff., esp. p. 153. Among the texts studied there in substantiation of this conclusion are RV. 7, 40, 1 where Savitar's impelling activity (*savitā suvāti*) is a creating and a granting one; 4, 54, 4 "what (S.) . . . influences (*suvāti*) by his stimulating activity that becomes reality for him"; 1, 164, 26 "S. will in the best way set in motion his influencing power (*savam savitā sāviṣat*) for us"; RV. 4, 54, 2 the same god imparts (*suvasi*) 'immortality' to the gods; 5, 42, 3 wealth to men; AV. 7, 14, 3 he is implored to 'impel' to men desirable things; 14, 1, 33. The same use is met with in the Avesta: Y. 31, 15; 35, 5.

9) For particulars, Utsava, p. 154.

10) Cf. also MaitrU. 6, 16; Kāth. 13, 2.

conception expressed by the verb *su-* was implied the idea of "to enable (oneself) to obtain something by rousing power" appears e.g. from ŚB. 5, 2, 3, 9 *anamivā akilviṣā oṣadhīr abhi sūyai* "may I be impelled, instigated, 'consecrated' for (the obtainment of) healthy and faultless plants".

The etymological connection with *sava-* is in TS. 5, 6, 3, 2 perfectly clear: *asmai savān pra yacchanti, ta enam suvante* "they confer stimulations of power, creative instigations, (or for the sake of brevity) 'consecrations' upon him; they 'stimulate' him (unto a higher status¹¹), i.e.) they 'consecrate' him". This use is not rare in the brāhmaṇas: TS. 5, 6, 3, 1; ŚB. 5, 3, 1, 3; 5, 4, 3, 23 etc.; ŚB. 5, 3, 3, 2 the words *savitṛprasūtaḥ sūyai* are translated by Eggeling: "May I be quickened (or, consecrated, impelled) by S."¹² Thus a *sava-* may be described as a "solemn consecration" (*abhiṣeka-*) for special ceremonies of considerable variety¹³: *sūyata īśvaratvenābhiṣicyata eṣv iti savā ekāhaviṣeṣāḥ* (see further on) "*sava-* is the name of special religious ceremonies of one day because in them one undergoes the process *su-*, i.e. is anointed (consecrated) with lordship (supremacy)". Accordingly, Caland remarked "Die Savas sind eigentlich 'Weihungen zu . . .'"¹⁴, elsewhere¹⁵ adding that they implied "die Erfüllung eines Wunsches". More literally however they are "occasions on which power is stimulated, set in motion; influence is exerted; quickening, impulse or generation takes place". In ritual practice a *sava-* is a term for a sacrifice generally following the paradigm of the one-day Soma sacrifice, characterized by the insertion of an unction and often clearly aiming at the acquisition of a higher status by the sacrificer. Thus the Vājapeya and other sacrificial ceremonies may be called *savas*¹⁶.

It seems to be interesting here to give a succinct account of a number of *savas* which are dealt with in Taitt. Br. 2, 7, Āpast. Śr. S. 22, 25-28 and elsewhere. With regard to the first TB. 2, 7, 1, 2 informs us that Bṛhaspati who wished to become the purohita of the gods (*devanāṃ purodhām gaccheyam*) 'saw' the *bṛhaspatisava-*; he "fetched" it and worshipped with it and so became the purohita of the gods. The man who wishes to be a purohita should worship with the *bṛhaspatisava*. With reference to this the commentary (I, p. 756, B. I.) observes: *sūyate īśvaratvenābhiṣicyate eṣv iti savāḥ ekāhaviṣeṣāḥ* (see above). According to

¹¹) Cf. also Caland's translation of the formula VS. 9, 39; ĀpŚS. 18, 12, 6 etc. *savitā tvā savānām suvatām* "S. soll dich zur Herrschaft über die Geheisse . . . ermächtigen" (Caland, Das Śrautasūtra des Āpastamba, III, Amsterdam Acad. 1928, p. 137).

¹²) J. Eggeling, ŚB. transl. III, in Sacred Books of the East, 41, p. 69.

¹³) Cf. also O. Boehtlingk and R. Roth, Petrograd Dict. VII, 841.

¹⁴) Caland, Śrautasūtra des Āpastamba, III, p. 318.

¹⁵) Caland, ibidem, III, p. 351.

¹⁶) The reader may also be referred to Heesterman, o.c., p. 71 ff., who in this connection emphasizes the idea of ritual rebirth "which in a *sava* is conceived of under the form of the unction".

ĀpŚS. 22, 7, 6 the rite may be also successfully performed by a brahman who aspires to sacerdotal illustriousness or social consideration as a learned priest (*brahmavarcasa-*) or by someone who wishes to hold a certain high office. The sacrificer is anointed with ghee or with the residue of definite oblations (ĀpŚS. 22, 7, 11; TB. comm. p. 759 *sava-abhiṣeka-*). This rite is (TB. 2, 7, 1, 3) characterized by the immolation of two he-goats (the normal victim and a special one for Bṛhaspati: ĀpŚS. 22, 7, 9), and by the presence of three times eleven dakṣiṇās (eleven at the morning-service etc.), by which the sacrifice “gains” the gods, and of a horse as the thirty-fourth, which belongs to Prajāpati, who is the thirty-fourth of the gods¹⁷).

The second rite is the *vaiśyasava-*. The vaiśya belongs to the All-gods (*Viśve devāḥ*) and to the Maruts. The vaiśyasava is characterized by seven oblations, because the Maruts consist of seven troops (TB. 2, 7, 2, 2). According to the commentary it is recommended to a member of the third estate who is desirous of prosperity (a well-nourished condition: *puṣṭikāma-*): this appears also from one of the relative formulas in which the idea of *puṣṭi-* is brought into connection with the god Pūṣan, the keeper of herds and flocks and bringer of prosperity¹⁸). The sacrificer, being seated on the hide of a bull, is anointed with sour milk.

The third sacrifice, the *brāhmanasava-*, is specially intended for a brahman who is desirous of that special ‘lustre’ and energy, which is called “pre-eminence in holiness and sacred knowledge” (*brahmavarcasa-*). It is characterized by the pouring out of eight oblations; this is the number of the syllables of the *gāyatrī* metre which represents brahmavarcas (TB. 2, 7, 3, 3). The sacrificer is to be anointed with ghee which has been purified by means of a small golden bar.

The next rite, the *somasava-*, is remarkable in that, according to TB. 2, 7, 4, 1 and the commentary, it has not the character of a soma sacrifice, but represents an animal sacrifice (*na vai somena somasya savo 'sti* TB.; *tasya somayāgarūpatvaṃ niśidhya paśurūpatvaṃ vidhatte*, comm., I, p. 759 B. I.). One sacrifices a cow, dedicated to Soma, which has remained barren after her first calf (*sūtavaśā-*), because Soma is an impregnator (*retodhā-*). The rite is to provide the sacrificer – who is anointed according to the *rājasūya* rite – with semen (*reta evāsmiṃ dadhāti*). One might also perform a *rajasūya* (royal consecration) with the exception of all the soma-rites which it usually involves (see also ĀpŚS. 22, 25, 10)¹⁹). Upon this point the commentary expatiates as follows (p. 760): . . . *sapta somayāgāḥ, tān varjayitvā yatkiṃcid anumatyādikaṃ sautramanyam tam prayogajātam 'tat sarvam' asmiṃ somasave anuṣṭheyam*, i.e. one has, from

¹⁷) For this conception see e.g. ŚB. 5, 1, 2, 15; 5, 3, 4, 23.

¹⁸) Cf. S. D. Atkins, Pūṣan in the Rīg-veda, Princeton 1941, p. 18 ff.

¹⁹) That is to say, the following elements are omitted: the introductory pavitra or abhyārohaṇiya, the abhiṣecaniya, the daśapeya, the keśavapaniya, the vyuṣṭi, the kṣatrasya dhṛti.

the oblations to Anumati onwards, to perform the whole aggregate of rites of the sautrāmaṇi ²⁰), a sacrifice in which in addition to sacrificial cakes, not soma, but surā, a sort of beer, and some animals are offered and which is to be performed after the rājasūya and other royal sacrifices ²¹). The above animal is to be immolated between the so-called ratnin offerings and the saṃsr̥p offerings ²²).

The fifth ceremony is a still more simplified rājasūya. It is called *pr̥thisava-* and recommended to the man who desires to possess cattle (ĀpŚS. 22, 25, 14). In contradistinction to the *bṛhaspatisava-*—which is “produced” ²³) with soma—and the animal sacrifice, which are proper for the gods (*devasava-*), this rite is a “man-sacrifice” (*manuṣyayajña-*). It was “given” by the gods to a certain king, Pr̥thi, the son of Vena ²⁴), who in consequence became the consecrated lord of the animals (thus the commentator explains the words *tato vai so 'py āraṇyānāṃ paśūnām asūyata*). The man who performs this rite will likewise rule the animal kingdom (TB. 2, 7, 5, 1 and the comm.). The sacrificer is sprinkled with water.

The next ceremony, the *gosava-* (ĀpŚS. 22, 12, 17–13, 3), is superior to the *vājapeya*, which is a *saṃrātsava-*, i.e. “a ‘sava-’ ²⁵) for a sovereign ruler”, that is a consecration to the dignity of a paramount sovereign, and the *rājasūya*, which is called a *varuṇasava-*, i.e. a consecration to the universal sway wielded by Varuṇa (TB. 2, 7, 6, 1, comm., p. 763: *varuṇaiśvarya-prāptihetuḥ* ²⁶)). The *gosava* raises a sacrificer who is desirous of unlimited power to the highest rank of a Supreme Being (*parameṣṭhin-*), of Prajāpati. He enjoys supreme sovereignty (*svārājyam*) and is in the world of brahman as free and independent as a cow (*gauḥ*, hence *go-sava-*) in the wilderness (comm.). The *dakṣiṇā* consists of ten thousand cows, because that is supreme sovereignty. The sacrificer has to be sprinkled with fresh milk: “now his strength increases . . . I anoint you with the unlimited sovereignty of Prajāpati”. According to Āpastamba (ŚS. 22, 13, 1) he has however to lead, for a year or for twelve days, the life of cattle.

²⁰) I refer to J. Gonda, *Die Religionen Indiens*, I, Stuttgart 1960, p. 173; A. Hillebrandt, *Ritualliteratur*, Strassburg 1897, p. 159 ff.

²¹) See e.g. P. E. Dumont, *L'Āśvamedha*, Louvain 1927, p. 232 ff.

²²) See Heesterman, *o.c.*, p. 49 ff.; 179.

²³) Thus I translate *sūyate*, the passive of *sū-* “to impel, urge, set in motion, create, produce” (*niṣpādyate* “is performed, accomplished”, comm.), and at the same time the passive of *sū-* “to beget, procreate, produce”.

²⁴) This mythical personage—also known as Pr̥thu—is mentioned as the inventor of agriculture and the lord of men and animals. See e.g. A. A. Macdonell and A. B. Keith, *Vedic names and subjects*, II, ²Benares 1958, p. 16. He is also well known from epic and purāṇic mythology; see e.g. S. Sørensen, *An index to the names in the Mahābhārata* (1904), p. 564 f.

²⁵) Notice this use of *sava-*.

²⁶) Not „Varuṇa's Förderung,—Gutheissen” (Petr. Dict. VI, 726). The verb occurs also TB. 1, 7, 4, 3; 1, 7, 6, 4; ŚB. 5, 3, 4, 12; 5, 4, 3, 2, providing us with an explanation. See also J. Eggeling, in *S. B. E.* 41, p. XXV.

The last rite is the *odanasava*-, the sava of a rice-dish, which is described by Āpastambha at greater length and with which we shall be occupied with special interest, because it is of greater relevance to the main theme of this introduction. A man who is desirous of food etc. (*annādyakāma*-) should according to ĀpŚS. 22, 25, 19 (quoted also in TB. comm., p. 766) worship with this rite on the lunar day belonging to the asterism Rohiṇī. He has the rice cooked about dawn (cf. e.g. KātyŚS. 21, 3, 13). It becomes a darvihoma (a simple type of oblation of boiled rice made with a ladle²⁷). When the sun has risen he should offer, from the rice-dish, four oblations into the fire, to the accompaniment of the four stanzas of AV. 6, 38, in the order 1, 4, 2, 3. This curious sūkta, while enumerating a number of animals, objects (sun, chariot, dice, gold, drum), phenomena (fire, rain), men (brahman) in which there is *tviṣi*- "brilliance, or brilliant impetuous energy" (in French "éclat"²⁸), implores by way of refrain "the fortunate goddess who has given birth to Indra . . . to come to us, in union with prestige (*varcas*-)". This goddess apparently is either Tviṣi herself²⁹ or a female deity of her nature or character³⁰). This little text is Kauś. 13, 4 ff. used in rites for obtaining vital power. After the above recitation four representatives of the four social orders prepare³¹ each a different mixed beverage (ĀpŚS. 22, 26, 1 *manthān kalpayanti*)³² which is consumed by the sacrificer while pronouncing the formula "My mouth must be filled with splendour-and-energy (*tejaḥ*: *tejasvad astu me mukham*, ĀpŚS. 22, 26, 3), my hands must be filled with splendour-and-energy; being full of *tejaḥ* . . . unite me with *tejaḥ*" in the case of the first draught which is prepared by a brahman, and replacing the term *tejaḥ* by *ojaḥ* "creative and inaugurative power" when consuming the drink prepared by the kṣatriya, by *payāḥ* "milk" when drinking the third and by *āyuh* "a full life-time" when consuming the fourth drink. After the sacrificer has presented the four representatives of the social orders with suitable gifts, the brahman with gold, the kṣatriya with a bow and three arrows, etc., he consumes the rest of the rice-mess, i.e. that which was left after the four oblations were made, the adhvaryu pronouncing a formula in which Agni is implored to grant the sacrificer a full life-time, Varuṇa and Soma

²⁷) For a description see ĀpŚS. 24, 3 ("es ist offenbar eine Weise der Opferung, die dem häuslichen Ritus, dem Gṛhyakarman, entlehnt ist", Caland, Śr. d. Āpast. III, p. 392 and Eggeling, ŚB. transl. I, in S. B. E. 12, p. 415, n. 3.

²⁸) Thus L. Renou, Études védiques et pāṇinéennes, II, Paris 1956, p. 64 (with n. 2) who rightly observes that terms such as *varcas*- "prestige" and *tviṣi*- "éclat" "nous orientent vers le domaine kṣatriya".

²⁹) Compare one of the anukramaṇis: *bṛhaspatidevatyam uta tviṣidevatyam*. See also KS. 36, 15: 82, 10.

³⁰) The commentary on AV. 6, 38, 1.

³¹) ĀpŚS. 22, 26, 2 *indrāya tvā tejasvate tejasvantaṃ śrīṇāmīti brāhmaṇaḥ saktubhir ājyaṃ śrītvā tejo 'sīty abhimantrya tat te prayacchāmīti yajamānāya prayacchati*.

³²) and (22, 26, 1) *ājyamanthaṃ brāhmaṇaḥ payomanthaṃ rājanayo dadhimanthaṃ vaiśya udamanthaṃ śūdraḥ*.

to give him "dear seed" (*priyaṃ retaḥ*), Aditi to favour him with her material protection. He covers the sacrificer's chest with a golden ornament: "A complete life-time art thou!". The above four persons draw, each of them individually and to the accompaniment of parallel formulas, water which is mixed by the adhvaryu who sprinkles the sacrificer with it. Finally the sacrificer mounts a war-chariot, in order to prove—as the accompanying formulas have it—a hero, a destroyer of rivals, a promoter of friends, honoured by the gods, "clad in esteem", entering the eternal space, cheered by Indra, Bṛhaspati, Soma, Agni and other gods, protected by Heaven, Earth, The Dakṣiṇā (sacrificial gift) etc. and filling up heaven, earth and atmosphere. According to the experts the man who performs this sacrifice becomes attractive and good-looking. What strikes us is that this rite is on the one hand to be undertaken for the satisfaction of a worldly desire (food), but on the other hand considered to enable the successful performer to enter eternal space and to fill the tripartite universe³³).

There are other savas, mentioned in other chapters of Āpastambha's Śrautasūtra. The Agniṣṭut (22, 6, 5 ff.) is a rite for a person who being—e.g. because of a murder committed—impure wishes to become pure. A variant of this ceremony may be performed by a learned brahman who has got into difficulties because of women, gambling etc. The Indrastut-Indrastoma (22, 17, 13 ff.) bestows power or courage upon the sacrificer. There is also a *rājābhīṣeka*-, the consecration of a king (22, 28, 1 ff.), which is to confer upon him royal dignity, long life, vital power, wealth, health, courage, etc.

III

Proceeding now to discuss the 'atharvāṇic' rites known as *sava*- it may first be observed that already in the XIXth century authors disagreed in regard to their identity and interrelations. Whereas Roth, in the Petrograd Dictionary, decidedly distinguished between the savas enumerated in TB. 2, 7¹⁾ and those which constitute the subject of Kauśika, adhyāya VIII—describing the former as "Einweisung, Einsetzung, Bestallung, Inauguration", the latter as "gewisse Darbringungen", Bloom-

³³) This is a convenient place to quote the stanzas with which the commentator ('Sāyaṇa') on TB. 2, 7, 7 concludes his explanations of the odana-sava (Bibl. Ind. p. 772): *atra viniyogasaṃgrahaḥ: syād odanasave homaḥ siṃhe mantracatuṣṭayāt | rāṭcaturbhiḥ catur mantrān kalpayed brāhmaṇādāyāḥ || ājyaṃ kṣīraṃ dadhi jalam dravyāṇy eṣāṃ kramād iha | śrīṇanti saktubhir manthān indrayeti catuṣṭayān || tejo 'sity ājyamanthasya mantranaṃ tatra ity atah | tam mantham svāmine dadyāt tejo 'tyantaṃ sa lakṣayet || kṣīrādīmanthe 'py ojo 'sityādīmantrās tathaiiva hi | khādantaṃ mantrayetemam āyus tu svāmīno tayā || yato 'bhīṣicyābhīṣiktaṃ samudro mantrayeta hi | apām ity abhīṣekāya grhṇāmīti jalam grhāt | . . .*

¹⁾ See above.

field ²⁾, while referring to the Petrograd Dictionary, considers the latter as “a specialization (of the former) in the direction of the bestowal of the *dakṣiṇā*” ³⁾. Hillebrandt ⁴⁾, though likewise quoting the same dictionary, does not seem to have made any distinction at all: “Eine Gruppe von *Ekāha*’s wird unter dem Namen *sava*’s zusammengefasst, von denen TB. 2, 7 Komm. sieben aufzählt . . . (nach *Keśava* zu *Kauśika* sind es zweiundzwanzig . . .)”.

While there is no point in pursuing the opinions of Bloomfield’s predecessors any further ⁵⁾, the page devoted by the latter ⁶⁾ to the *savas* must detain us here because, despite some serious disadvantages, it has long been the only attempt to provide those interested in the Atharvaveda and its sūtras with a succinct survey of the relative facts. As has been stated above this page forms part of a section entitled “prayers and imprecations in the interest of brahmans” and the author is, accordingly, strongly inclined to emphasize the element of *dakṣiṇā* in these rites: “the brunt of the Atharvan’s activity in this line is directed towards the composition of elaborate hymns which are obviously intended to accompany the bestowal of substantial *dakṣiṇās*, and, what is more singular, to elevate the ceremonies connected therewith to the position of independent sacral acts of great formality and dignity. The *dakṣiṇās* are designated by *Kauśika* as *sava-* (*savān dā-* ‘to give *savas*’) . . .”.

Here, it would appear to me, the American author has gravely misunderstood the character of these rites and of the texts accompanying them. Although it must readily be conceded that the officiating priest did not return empty-handed—remember for instance AV. 12, 4, “recounting in picturesque language, accompanied by fierce threats, urgent reasons for passing a sterile cow on to the brahmans whom nothing hurts”—, it cannot be maintained that in these rites, generally speaking, “the interest of the brahmans” is the dominant element. One of the characteristics of the mantras required is, on the contrary, the absence of anything like a clear and consistent distinction between offering(s) and *dakṣiṇā*(s) as is usual in the description of the śrauta rites ⁷⁾. From *Kauśika*’s sūtras it is however clear that these offerings were at least in

²⁾ Bloomfield, *The Atharva-Veda and the Gopatha-Brāhmaṇa*, p. 78 f.

³⁾ For the significance of a *dakṣiṇā* see further on.

⁴⁾ Hillebrandt, *Ritualliteratur*, p. 140.

⁵⁾ Some particulars will be brought up for discussion in the commentary.

⁶⁾ Bloomfield, AV. and GB., p. 78 f.

⁷⁾ The reader might e.g. in Āpast. Śr. S. find many instances of descriptions of rites which are concluded by the statement “a cow, or a white horse, gold, or . . . is the *dakṣiṇā* (to be given to the brahman, etc.)”, the *dakṣiṇā* being distinct from the victim(s) or sacrificial matter. I cannot enter here into a discussion of the historical relation between *dakṣiṇā* and oblation and the correctness of the view tentatively pronounced by A. B. Keith, *The religion and philosophy of the Veda and Upanishads*, Cambridge Mass. 1925, p. 299: “. . . to what extent we may not see in the *dakṣiṇās* the alteration of the older practice of offering the things given at the sacrifice: the priests determined to keep them, and converted the sacrifice into gifts to themselves”.

the view of some ritualists not intended to be dakṣiṇās in the proper sense of the term because in 63, 26 f., at the end of the description in the basic pattern of these rites, we are informed that according to certain authorities who remain anonymous a cow with gold, according to another expert a cow, is to be presented as a dakṣiṇā⁸⁾. It seems nevertheless warranted to infer from this passage that not all experts were agreed on this point. One should on the other hand distinguish between a dakṣiṇā given to the officiant and (in the rites under discussion) the oblations offered in the persons of a number of brahmins. It is contrary to fact and to the contents of these texts to hold that, for instance the two 'hymns' (sūktas) AV. 11, 1 and 12, 3, were to be "chanted at a solemn combination of a soma-sacrifice with the preparation of porridge for the brahmins' dakṣiṇā". One runs the risk of creating a false impression and omits what is essential in contending that the house which is the subject of AV. 9, 3 (Kauś. 66, 22 ff.) and which is made over to the brahmin, is received by the latter "for his own future well-being in it."

It is, if I am not mistaken, sometimes – or, at first sight – very difficult to make out whether the victims or objects regarded as 'victims' mentioned in these rites are primarily presented as 'offerings' or as 'gifts'. One may in this connection for instance compare AV. 9, 4, 9 used in Kauś. 66, 18. This stanza which seems to interrupt an enumeration of the parts of the animal's body impresses us as dealing, in anticipation of st. 19 (cf. also 18), with a dakṣiṇā animal, not with a bull which is to be immolated as the sacrificial victim. In reality however it is the identical animal which is offered in both meanings of this English term. The animal is immolated and (part of it is) together with the rice-mess consumed, and (the other parts are) presented to a brahmin or to brahmins. Hence the use of the verb *ā-hu-* "to sacrifice, to offer as an oblation" in AV. 9, 4, 9 *yó brāhmaṇá ṛṣabhám ājuhóti* "who makes an offering of a bull to a brahmin". In 12, 4, 48 it reads, in connection with the barren cow which is the object of the ritual acts: "O brahmins, this cow is your oblation (*haviḥ*)".

On second thoughts, however, this apparent vagueness should be no matter of great surprise, the time-honoured translation of *dakṣiṇā* – "fee offered to the officiating priest(s)" ("Bezeichnung für jeden den diensttuenden Priestern gereichten Lohn", Petr. Dict. III, 485; "honoraires rituels") is not only incorrect, but even⁹⁾ deceptive. A dakṣiṇā¹⁰⁾ is an offering – a cow, another animal or almost any other valuables, including rice¹¹⁾ – presented to the officiant(s)¹²⁾ by which the sacrifice is "fortified

⁸⁾ Indirect references to sacrificial gifts are moreover made at 67, 2 and 3.

⁹⁾ – at least as far as the ancient use of the term is regarded.

¹⁰⁾ Cf. Heesterman, in *Indo-Iranian Journal* 3, p. 241 ff.

¹¹⁾ See also W. Caland-V. Henry, *L'Agniṣṭoma, Description complète de la forme normale du sacrifice de Soma . . .*, Paris 1906, p. 290.

¹²⁾ Strictly speaking a dakṣiṇā may also be presented to those brahmins who do not belong to the body of officiants (see e.g. *ĀpŚS.* 13, 7, 1 ff.; *LātyŚS.* 9, 6, 13), a practice implicitly rejected in *ŚB.* 4, 3, 4, 5.

and made perfect" (ŚBK. 1, 2, 2, 1). It is not the receiver, but the giver who derives most reward and benefit from it¹³). The brief information given by two places in the ŚB. leaves nothing to be desired: ŚB. 4, 3, 4, 4 "there are two kinds of gods, viz. the gods and the learned brahmins, versed in sacred lore, who are the human gods. And the sacrifice to them is twofold, oblations (*āhutayah*) being the sacrifice to the gods, and gifts to the priests (*dakṣiṇāḥ*) being that to the human gods, to the learned brahmins versed in sacred lore. With oblations (*āhutibhiḥ*) one gratifies the gods, and with *dakṣiṇās* the human gods . . . These two kinds of gods, when gratified, convey one to the heavenly world" and 1, 9, 3, 1 "He who sacrifices, doubtless, sacrifices with a desire that he also may obtain a place in the world of the gods. That sacrifice of his then goes forth towards the world of the gods; after it follows the *dakṣiṇā* which he gives (to the priests), and holding on to the *dakṣiṇā* (follows) the sacrificer". Or, still more succinctly: "the sacrifices involving *dakṣiṇās* are offered in order to gain the world of heaven" (TS. 6, 6, 1, 1 *svargāya vā etāni lokāya hūyante yad dakṣiṇāni*). These gifts to the priests are indeed a bridge to heaven (MS. 4, 8, 3: 109, 12 *svargasya lokasyākṛāntyaī*). Hence the incorporation of the presentation of the *dakṣiṇā*, which is a rite in itself, into the whole complex of a sacrificial ceremony. The *dakṣiṇās* are not presented at the end of the soma sacrifice, but somewhere in the middle¹⁴), at the midday-service and their presentation forms part of a special rite, consisting of a number of elements. a) The *dakṣiṇā*homa or "libation connected with the *dakṣiṇā*": sacrificial butter is poured into the fire and Agni is implored to guide those concerned by a fair path to 'wealth' (*rāye*)¹⁵) driving away the sin (*enas-*) that leads them astray (TB. 1, 4, 43 c), the purpose being, according to TS. 6, 6, 1, 2, to make the sacrificer enter the world of heaven¹⁶); b) the *dakṣiṇās* (as a rule, cows) are led near "to be distributed in the highest firmament (*nāke*)" (TS. 1, 4, 43 f.); and c) presented to the officiants. While looking at the *dakṣiṇā*(s) the sacrificer has to pronounce, *inter alia*, the mantra TS. 1, 4, 43n: "given by us go to the gods . . . , enter the giver; without leaving us fare by the path leading to the gods (*devayānena pathā*); sit in the world of those who have earned religious merit (*sukṛtām loke*)". Among the formulas to accompany, i.e. to consecrate¹⁷), the receipt of the *dakṣiṇās* (*dakṣiṇāpratigrāha-*) is VS. 7, 47 "be thou (the *dakṣiṇā*) a complete life-time (life breath, a covering skin etc.) to him who gives thee, and comfort

¹³) See also Die Religionen Indiens, I, p. 43.

¹⁴) For particulars Caland-Henry, L'Agniṣṭoma, p. 289 ff. Cf. e.g. also ŚB. 11, 7, 2, 5 (see further on) and Heesterman, Consecration, p. 162.

¹⁵) A rather vague term; see Renou, Et. véd. et pāṇ., III, Paris 1957, p. 16.

¹⁶) For a detailed exposition of the significance of every act and formula see TS. 6, 6, 1 f. (translated by A. B. Keith, The Veda of the Black Yajus School, Cambridge Mass. 1914, p. 547).

¹⁷) For the function of mantras in general see my paper The Indian Mantra, Oriens 16 (Leiden-Istanbul 1933), p. 244 ff.

unto me, the receiver of the gift" (*āyur dātra edhi mayo mahyaṃ pratigrahitre . . . prāṇo dātra edhi vayo mahyaṃ pratigrahitre . . . tvag dātra edhi mayo mahyaṃ pratigrahitre . . .*)¹⁸).

The importance of the dakṣiṇās for the sacrificer, i.e. for the Aryan who gives them, is also illustrated by passages such as ŚB. 11, 7, 2, 4 f. which while discussing the rites of the animal sacrifice criticizes those who bring up the dakṣiṇās when the omentum has been offered, i.e. prior to the offering of the 'animal cake', because in doing so "one brings the dakṣiṇās outside the vital airs (life breath), that is to say, one does not strengthen one's vital airs and will become either blind, or lame, or deaf . . .". One should present the dakṣiṇās at a later moment, in the centre of the sacrifice—the text refers to the soma sacrifice, in which the dakṣiṇās are brought up at the midday-service, "because that centre as well as the vital air in the centre of the body belongs to Indra, and thus one strengthens the vital air in the centre".

Attention must in this connection be invited to the *anvāhārya*- "(a rice-mess) which is to be prepared as a supplement"¹⁹). This consists of boiled rice prepared from the rice-grains which remain after the sacrificial cakes have been prepared. It is put on the dakṣiṇa (southern) fire²⁰) by the *adhvaryu* for cooking after covering the cakes and pouring out the water (see KātyŚS. 2, 5, 27). Then it is placed on the *vedi* (the sacrificial bed) and while it is standing there the sacrificer gives the dakṣiṇās which usually consist of a cow, a bull, gold, a garment, a horse, a goat, a ram etc., in any case, strictly speaking, not of the cooked sacrificial food itself. "This is the occasion when in all the *iṣtis* the sacrificial gift is given" (ŚāŚS. 1, 12, 10 *eṣa dakṣiṇākālah sarvāsām iṣṭinām*). See e.g. also BaudhŚS. 2, 21 etc. in connection with the setting up of the sacred fires; 14, 25 in connection with the *Agnihotra* ceremony: "having deposited the *anvāhārya* cooked rice, he should give away a draught-ox as *dakṣiṇā*".

There are, however, cases in which the authorities intimate that the *anvāhārya* mess must, or may, be given with the *dakṣiṇā*²¹). Mentioning the general rules regarding the optional sacrifices BaudhŚS. 13, 1 teaches that those rites, in respect of which the *dakṣiṇā* is not specially prescribed should have garments as a sacrificial gift. The *anvāhārya* should however be regarded as (an) obligatory (part of the objects offered to the officiants). A similar rule obtains in the case of the *cāturmāsya*s (the sacrifices

¹⁸) For the significance of the *dakṣiṇā* in general see also Heesterman, in *Indo-Iran. Journ.* 3 ('s-Gravenhage 1959), 3, p. 241.

¹⁹) "Der hinterher herbeizubringende", Caland, *Das Śrautasūtra des Āpastamba*, I, Göttingen-Leipzig 1921, p. 80 (Āp. 3, 4, 12 "eine grosse Portion Reisbrei von unbestimmter Quantität").

²⁰) For ritual practice and technicalities see e.g. Hillebrandt, *Ritualliteratur*; Keith, *Religion and Philosophy of the Veda and Upanishads*, Cambridge (Mass.) 1925, p. 313 ff.; Gonda, *Die Religionen Indiens*, I, ch. III; L. Renou, *Vocabulaire du rituel védique*, Paris 1954 and see KātyŚS. 3, 4, 30 and comm.

²¹) Cf. Caland, *Śrautas. des Āpast.*, I, p. 80.

performed at the beginning of the three seasons of four months each): BaudhŚS. 5, 4 "He should give away (as dakṣiṇā), in addition to the anvāhārya, cooked rice, a male-calf first born to a cow". Compare also 5, 9 "(The sacrificer) should ask for the anvāhārya cooked rice, along with it he should give away (a dakṣiṇā to the officiating priest) according to his confidence". According to Kātyāyana (ŚrS. 4, 4, 28) the performer of the dākṣāyaṇa rite (a modification of the Full and New moon sacrifice to be performed by a man who wishes to gain access to heaven²²) should give either the anvāhārya cooked rice or gold as a sacrificial gift to the officiants.

Special mention should be made of the anvāhārya in the Full and New Moon rites, on which occasion it is a gift of food prepared with rice and presented to the *ṛtvijaḥ* (the officiants)²³. Śāṅkhāyana informs us (ŚS. 1, 12, 9): "When the brahman's portion has been brought to him, they bring the anvāhārya" (*parimite brahmabhage 'nvāhāryam āharanti*). That is the moment for giving the dakṣiṇā (see above). (s. 11) "In the case of iṣtis for which the dakṣiṇā is expressly prescribed, there is no anvāhārya-mess" (*nānvāhāryo 'sty ādiṣṭadakṣiṇāsu*).

Bhāradvāja (ŚrS. 3, 3; 4; 4, 16) is quite explicit. The adhvaryu should cook rice over the dakṣiṇa fire, pouring out clarified butter over it, or omitting this act. He should then place it on the vedi. The sacrificer who touches it should follow it with mantras stating that "this cooking-vessel is full of amṛta, i.e. (draught of) 'immortality' . . . ; this porridge or rice-mess (*odana-*) supports heaven, earth and atmosphere. I hope (wish, intend) to escape death by it" and the formulas beginning with "Thou art the share of Prajāpati". He may also follow it with the last formula only. The brahman priest should touch the anvāhārya with the mantra "O brahman, thou art brahman" (cf. ĀpŚS. 3, 20, 7). After the sacrificer has caused the officiating priests who are seated towards the north to sit down towards the south, he should make over the cooked rice to them as a dakṣiṇā: "This (is) your cooked rice (*odana-* cf. ĀpŚS. 3, 4, 3)". Then they should go round in a northern direction and the adhvaryu should place the remnant of the oblations outside the vedi. With this description other authorities are, generally speaking, in substantial agreement: ĀpŚS. 3, 3, 12 ff.; 3, 4, 1 ff.; 4, 11, 3 f.; Varāha (ŚrS. 1, 3, 5; 1, 1, 3); Mānava (ŚrS. 1, 3, 3, 25; 1, 4, 2, 12: "Thou art the share of Prajāpati . . . Thou art imperishableness; (I perform this act) for imperishableness; mayest thou not perish for me over there in yonder world and here; may I, (being) Prajāpati, personally thrive by thee"); Kātyāyana (ŚrS. 3, 4, 30 f.: the anvāhārya itself constitutes the dakṣiṇā. It should after it has been presented, together with the remnant of the oblations,

²²) See ĀpŚS. 3, 17, 4 and Caland, Śrautas. des Āpast., I, p. 98.

²³) For a collection of relevant text-places (in translations which are not always exact) see Śrautakośa, Encyclopaedia of Vedic sacrificial ritual, English section, I, Poona 1958, p. 389 ff. Cf. esp. BhārŚS. 3, 4, 3 *anvāhāryam dakṣiṇam dadāti*

be placed towards the north, near the rubbish heap); Āśvalāyana (ŚrS. 1, 13, 4 f.: the brahman should look at the anvāhārya with the formula "Thou art the share of Prajāpati . . ." and smell at it without touching it); Śāṅkhāyana (ŚrS. 4, 7, 15 and 4, 9, 4: the sacrificer should touch the anvāhārya with the above mantra and the brahman should receive it with the well-known formula "Who has given it to whom? Desire has given it to Desire . . .", which is elsewhere²⁴) pronounced on the receipt of any additional gift); Lāṭyāyana (ŚrS. 4, 11, 19 ff. . . (22) *tatraiva yajamānaṃ vācayet prajāpatiṃ tvayā samakṣād adhyāsamāgamyā anvāhāryaṃ dadāni brahman brahmāsi brahmaṇe tvā hutād adhy ā mā mā hiṃsīrahuto mahyaṃ śivā bhaveti*); Drāhyāyana (ŚrS. 12, 4, 19 ff.) and the atharvaṇic VaitānaS. (3, 19 ff.: the brahman should recite over the anvāhārya which is placed on the vedi the above Prajāpati mantra, and then give it away to all the officiants as a dakṣiṇā; these should receive it with "who has given . . .").

This ritual practice is in TS. 1, 7, 3, 1 f. commented upon as follows: "Secretly offering is made to one group of gods, openly to another. To the gods who receive offering secretly, he thus offers in sacrifice. In that he brings the anvāhārya mess — the brahmans are the gods openly — them he verily delights. This is his dakṣiṇā: verily he mends the rent (*chidram*) in the sacrifice; whatever in the sacrifice is hurt (and hence inauspicious, disagreeable: *krūram*) or is broken off (disarranged, rent, injured: *viliṣṭam*), that (these deficiencies) he supplies (*anvāharati*) with the anvāhārya mess, and that is why it has its name. Now the officiants are the messengers of the gods. In that he brings (*āharati*) the anvāhārya mess, he delights the messengers of the gods. Prajāpati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this anvāhārya mess unallotted; he conferred it upon himself. Thus the anvāhārya is connected with Prajāpati"²⁵). The text further argues that bringing the anvāhārya, with knowledge of the meaning of the rite, enables a sacrificer to prosper himself and to defeat his enemy. By the sacrifice there is offering, by the cooked food satisfying. So the anvāhārya accomplishes at once sacrifice and satisfaction (of the priests). Another explication is furnished by the Śatapatha Brāhmaṇa, 1, 2, 3, 4 f.: One must not make an offering without a dakṣiṇā. The gods ordained the anvāhārya mess of rice to be the dakṣiṇā at the Full and New moon sacrifices, lest (they considered) the oblation should be without a dakṣiṇā. Returning in 11, 1 to the same sacrifices this brāhmaṇa expresses itself in 11, 1, 3, 7 as follows: "If one offers an

²⁴) Cf. VS. 7, 48; ŚB. 4, 3, 4, 32; AV. 3, 29, 7 etc. For Desire see also AV. 19, 52 quoted Kauś. 68, 29. For the use of the formula in accepting dakṣiṇās in general, for avoiding or expiating what may be improper in connection with the acceptance of these sacrificial gifts see Whitney-Lanman, o.c., p. 137, and ĀpŚS. 14, 11.

²⁵) The Gopathabrāhmaṇa (2, 1, 7) likewise describes the *anvāhārya*-, calling it an *odana*-, as Prajāpati's share. When the asuras sacrificed in one another's mouths (Vait. 3, 20; TS. 1, 7, 3, 4; TB. 2, 7, 9, 1; 3) the gods "saw" this *odana*- and sacrificed with it to Prajāpati.

additional oblation (*anunirvapat*) let him give a dakṣiṇā; for no oblation (*haviḥ*), they say, should be without a dakṣiṇā; and for the Full and New Moon sacrifices there is the anvāhārya which is their dakṣiṇā". According to the same brāhmaṇa 11, 1, 8, 6 the function of this rice-dish is the following. The sacrifice is like a tree with its top broken off. The oblation (*āhuti-*) should be "redeemed" (*niṣ-kri-*). One redeems it by that mess of rice, and thus the whole sacrifice (*yajña-*) is redeemed. Being redeemed, the sacrifice (*yajña-*) becomes the sacrificer's self in the hereafter. The sacrificer who, knowing this, performs that (offering of) redemption comes into existence (*sambhavati*) in the hereafter with a complete body. Likewise in a discussion of the darśapūrṇamāsa rites the atharvāṇic Gopatha-Brāhmaṇa (1, 2, 5 ff.) furnishes us with additional information: "on the days of full and new moon no dakṣiṇās are given. The rice-mess (*odana-*) which is cooked is given as a dakṣiṇā for the sake of the success of the sacrifice (*yajñasyarddhyai*)" adding particulars which we know already from the other texts. Cf. also KS. 8, 13: 97, 2 ff. *dakṣiṇāvadbhyām ha sma vai purā darśapūrṇamāsābhyām yajante. ya eṣa odanaḥ pacyate dakṣiṇām evaitām dadāti.*

It may in conclusion be repeated that the anvāhārya food which thus may be given as a gift to the officiants has been prepared from the rice-grains which remain after the sacrificial cakes have been prepared, that is from grain which had been destined for sacrificial material. That means that here there is no hard-and-fast line between sacrificial matter and sacrificial gift.

A more complicated case in which a rice-mess which is an element in the ritual proceedings serves as a dakṣiṇā may be studied in connection with the rājasūya, the royal consecration. The enthronement of the ruler combines with a game of dice — from which the king is to "burst forth" ²⁶⁾ —, both acts forming part of the consecration rites. Four qualified persons, viz. a brahman, a kṣatriya, a vaiśya and a śūdra play for the parts of a four-year-old cow ²⁷⁾. Having won the portions of the rice-mess (*odana-*) which substitutes the cow, five dice are handed to the sacrificer with the words: "This (man) has become king of the regions" (*ĀpŚS.* 18, 19, 1 ff.; *HirŚS.* 13, 6, 17 ff.; *BaudhŚS.* 12, 14 f.). It seems that the players proclaim parts of a rice-mess (*odanam udbruvate, Āp.*) as their stakes in the game, which clearly substitute parts of the cow. ("Sie erklären als Ersatz dieser Kuh einen Reisbrei" ²⁸⁾). It may be noticed that, as Caland ²⁹⁾ plausibly supposed, "die Kuh nicht geschlachtet wird, sondern ihre Stücke nur ausgespielt und dann durch die den ausgespielten Stücken entsprechenden Teile des Odana ersetzt werden". In favour of this interpretation *ĀpŚS.* 5, 19, 4 may be adduced: "gamble the cow away for rice; dissect (immolate)

²⁶⁾ Heesterman, Consecration, p. 154.

²⁷⁾ For particulars see Heesterman, Consecration, p. 143 ff.

²⁸⁾ Thus tentatively Caland, Śrautas. des Āpast., III, p. 152.

²⁹⁾ Caland, l.c.

(her) joints without injuring (her)'' (*vrihibhyo gāṃ divyatāhimsantaḥ parūṃṣi viśasata*; cf. MS. 1, 6, 11: 104, 6). "Die Absicht ist scheinbar, dasz durch das Würfelspiel bestimmte Teile der Kuh den Mitspielenden zufallen, die dann durch die den Teilen der Kuh entsprechenden Reisportionen ersetzt werden".³⁰⁾ According to Baudhāyana (ŚrS. 12, 15) the brahman priest and the sacrificer receive, first different portions of the rice-dish (p. 109, l. 3 *athaitam odanam udbruvate, nānāṃśīnau brahmā ca yajamānaś ca*), and afterwards, after another 'proclamation of the portions' one portion in common (p. 109, l. 8 *samānāṃśīnau*). The other portions go to officials, not to priests. It is worth noticing that the dakṣiṇā for this ritual act is explicitly stated to be two oxen (ĀpŚS. 18, 19, 4; cf. KātyŚS. 15, 7, 21). However, according to BaudhŚS. 12, 16: 110, 2 the rice-dish, which formed the stake in this game of dice, is not eaten by the gamblers, but goes, as a dakṣiṇā, to the brahman priest (*yadaiṣa odanaḥ pakvo bhavaty athainam ekadhodhṛtya brahmaṇa upaharati*).

In illustration of the ritual prescription to give an animal which has had a function in the performance of a rite as dakṣiṇā gift mention may be made of the Sākamedha rite³¹⁾. On the principal day of this ceremony the sacrificer offers an oblation after having taken a portion of the boiled rice sticking to the bottom of the pot which has been cooked for the offering to the Maruts. Thereupon the adhvaryu directs the sacrificer to fetch a bull and make it bellow. When the animal bellows, the rice is poured into the fire. The same bull is given as a dakṣiṇā to the adhvaryu.

A few words may, in explanation and in anticipation of the commentary to the texts, be added here. The game at dice³²⁾ being connected with the ideas of rebirth and integration³³⁾, the cow which is staked is, as will be seen elsewhere, closely related to, if not identical with, the cosmogonical Cow, the universal mother. That the rice-mess which substitutes this animal was believed to have a similar function is clear from the mythological tale of Aditi's preparing an odana, and by her becoming pregnant after eating the remainder of it, a myth to which we will have to revert in section V of this chapter. No less interesting is the identification of the ritual cooked rice with semen (TB. 3, 8, 2, 4; ŚB. 13, 1, 1, 4) and with the creator god and lord of creatures Prajāpati (TB. 3, 8, 2, 3; 3, 9, 18, 2; ŚB. 13, 3, 6, 7). That is to say, cooked rice is identical with, or a manifestation of, the creator god Prajāpati: ŚB. 13, 3, 6, 7 "cooked rice is Prajāpati, and Prajāpati is the year³⁴⁾, Prajāpati is the sacrifice: "he

³⁰⁾ Caland, o.c., I, p. 161.

³¹⁾ Hillebrandt, Ritualliteratur, p. 117 f.—According to Vādhūla even looted valuables may, in the aśvamedha, serve as dakṣiṇās (see Caland, in Acta Orientalia, 4, p. 172; 186).

³²⁾ See also Heesterman, o.c., p. 154 f.

³³⁾ Cf. M. Eliade, Birth and rebirth. The religious meanings of initiation in human culture, New York 1958.

³⁴⁾ See Die Religionen Indiens, I, p. 187 ff. and compare section IV, p. 38 of this introduction.

thus gains the year and the sacrifice, and the sacrifice becomes ready to incline towards him, and he does not become the worse for it". This statement is made in motivation of the direction that, in performing the *āsvamedha*, twelve messes of cooked rice are to be prepared for the priests (*brahmaudanān* : 13, 3, 6, 6); although, instead of these twelve *iṣṭis* (oblations consisting of butter etc., opposed to animal or soma sacrifices) might be performed, the author decidedly prefers the former line of action because, for reasons which need not detain us here, it is to the sacrificer's interest.

Some importance may also be attached to the fact that a rice-dish is also on other occasions a usual article to be given as a *dakṣiṇā*. Although cows are very often set apart for this purpose, a great variety of other beings and objects may, as already remarked, serve also ³⁵). Among these is cooked rice. Thus, if the sacrificer who wishes to set up his sacred fires cannot procure cows or, instead of these, garments, he should give as many balls of parched barley meal or as many (balls of) cooked rice. "By means of it, indeed, does he have his desire fulfilled". A similar precept is given in case a sacrificer has, at the beginning of one of the seasons, a *cāturmāsya* rite performed (BhārṢS. 21, 6). A *kṣatriya* sacrificer who performs the *agnihotra* should always give cooked rice (*bhaktam*) to the officiating priest (MṢS. 1, 6, 1, 54) ³⁶).

It is worthy of attention that the *brahmaudana* for four persons is sometimes considered a *dakṣiṇā*, sometimes not. For the former practice ŚB. 2, 4, 3, 13 could be quoted³⁷), for the other view KātyṢS. 4, 6, 10: the man who desires to perform the Full and New moon rites should satisfy the appetite of brahmans with a *cātusprāśya*-³⁸) and present them something as a *dakṣiṇā* (*darśapūrṇamāsām iṅāno . . . cātusprāśyaṃ brāhmaṇān (trptiparyantam, comm.) bhojayet, kimcid dadyāt (tebhyo bhaktavadbhyo yathāśakti kimcid dakṣiṇāṃ dadyāt, comm.)*. "Then", the commentator adds, "his oblation of the first fruits will by the mere eating of the brahmans be successful".

It is time now to return to the *savas* as described in the *Kauśikasūtra* and to notice that they involve "the preparation of porridge"³⁹). An interesting difference between these and the non-atharvaṇic *savas* is that the former do not include an *abhīṣeka*-, i.e. an anointment of the sacrificer with ghee or with the residue of the oblations. Whereas, further, Bloomfield is right in observing that "both the sacrificer and his wife (*patnī*-) participate in the ceremonious details of these performances as *kartārau* ("performers")⁴⁰)—adding that "there is something real and homely about

³⁵) See the list in Śrautakośa, Engl. section, p. 1171 ff.

³⁶) I also refer to section V.

³⁷) This place will be discussed further on (section V).

³⁸) See section V.

³⁹) Cf. Bloomfield, *Atharva-veda and Gopatha-brāhmaṇa*, p. 78.

⁴⁰) They do not however partake of the oblations; cf. e.g. Caland-Henry, o.c., p. 216; P. E. Dumont, *L'Āsvamedha*, Paris-Louvain 1927, p. 116.

these performances in which the wife takes part"—he is mistaken in contending that the texts AV. 11, 1 and 12, 3 which Keśava designates respectively as *brahmaudana*- and *svargaudana*- together with the relevant sūtras represent "a solemn combination of a soma-sacrifice with the preparation of porridge for the brahmans' dakṣiṇā"⁴¹). In reality the preparation of the rice-dish is dealt with as if it were the ritual preparation of the soma-draught⁴²), the rite being evidently regarded as a sort of substitute for that preparation (cf. AV. 1, 11, 18), or rather as something equivalent, and the qualification of the odana as a dakṣiṇā is for reasons which have already been stated, incorrect.

Besides, the rite is no combination of two other rites, but constitutes a homogeneous ceremony. It is no soma sacrifice at all, but the preparation of the rice dish is, in the texts, described as if it were one. That is to say, the sava is represented as a 'symbolical soma sacrifice'. The rice is the substitute for the soma; the grains are referred to as *aṃśavaḥ* "filament (of the somaplant)" (AV. 11, 1, 9). Thus the mortar and pestle are likewise in 11, 1, 9 (quoted Kauś. 61, 18) designated as the two pressing-stones used in preparing the soma⁴³); the pressing-stone in AV. 12, 3, 14 is again the pestle. This utensil is thrust down to the accompaniment of the verse (AV. 11, 1, 9 b) "split asunder the soma-stalks". And AV. 12, 3, 20 used at Kauś. 61, 27 is quite explicit in identifying the rice grains with soma-stalks: "Having seized the soma-stalks, take you two hold (of them) from behind. Let them swell; let them come again to the winnowing-basket"; while these words are pronounced the sacrificer and his wife touch the husked rice-grains. It is Soma who is implored to infuse harmony in those present⁴⁴). That "the grains of rice and barley which are scattered out (as sacrificial material) are soma-shoots", that "the mortar and pestles are the pressing stones" is also the opinion of the author of AV. 9, 6, 14 f., a text which has not been noticed by Kauśika.

That cooked rice might be considered a substitute for soma may in a way also be inferred from ŚB. 4, 4, 2, 1 where in connection with the *caru*- (an oblation of rice, barley and pulse boiled with butter and milk) for soma⁴⁵) it reads: "Soma is the sacrificial food of the gods, and here now sacrificial food is prepared for Soma (the god) on his part . . . It is a caru, for a caru is food for the gods, since a caru is boiled rice (*odana*-) and an odana is clearly food; therefore it is a caru"⁴⁶).

⁴¹) This erroneous view is subscribed to by Keith, Religion and philosophy, p. 401.

⁴²) For particulars see the commentary.

⁴³) For particulars the notes may be consulted.

⁴⁴) See also Shende, p. 191 f.

⁴⁵) Caland-Henry, o.c., p. 362 ff.

⁴⁶) These relations with the soma do not exclude cases of casual parallelism with e.g. the agnihotra (see the note on 61, 42 and compare e.g. MŚS. 1, 6, 1, 21; P. E. Dumont, L'Agnihotra, Baltimore 1939).

It is in this connection worth mentioning that a 'causal' connection was assumed to exist between rice and soma. In discussing the sautrāmaṇi rite, the ŚB. 12, 7, 1 informs us that from Indra, when he had by force drunk the "soma-juice exposed to witchery" – which meant a desecration of the sacrifice –, a large number of animals, plants, metals etc. flowed forth. Among these is rice (9): "from his marrow his drink, the soma-juice, flowed and became rice (*vrihayaḥ*)"⁴⁷).

The 'rice-dish' is an essential element in all⁴⁸) the twenty-two savas which are with greater or less fulness of detail dealt with in Kauśika, chapter VIII, not only in the brahmaudana and svargaudana rites, which constitute the standard type⁴⁹) and therefore take up the lion's share of the room devoted to this subject (especially ch. 61–63). The ritual preparation of this odana which is a ritual replica of Aditi's rice-cooking, the sacrificer repeating the mythical act of power (AV. 11, 1, 1; 24)⁵⁰), is also praised and exalted as a means by which the sacrificer will be enabled to ascend to the heavenly regions⁵¹). In this process, as in other sacrificial rites, Agni will play an important part (AV. 11, 1, 2 ff.; 16). As he is in other sacrifices supposed to convey the oblations of men to the gods and to invite and conduct the latter to the sacrificial place, so he is here said to have been born in order to cook the brahman rice-dish (AV. 11, 1, 3) which is intended to be an oblation for the gods (st. 4) and to make ready the paths which are leading to these divine powers (st. 36). Thus the gods are requested to sit by "the cooked oblation" which "sitting in the stomach of the brahmans" may be expected to protect these against every harm (cf. st. 25). For in this rite also the sacrificer has secondary ends in view: by performing the rite he will also be able to overcome his rivals and enemies (st. 6), to ward off the demons (st. 21) and to surpass his equals (st. 12); and he may hope for the fulfilment of other wishes (st. 27). His wife will bear children (11, 1, 21 and especially 11, 1, 1 which explicitly refers to Aditi's rice-cooking with a view to having sons⁵²). It is however the cooked rice which is explicitly stated to go to the world of those who have acquired religious merit (st. 18 f.; 35; 12, 3, 5), to heaven (11, 1, 20) and to conduct the sacrificer to that celestial world (12, 3, 17). By preparing the rice-dish which is a granter of desires and by depositing it in the brahmans the sacrificer secures a "heaven-going road" (11, 1, 28). That means that by preparing the

⁴⁷) Cf. however also KB. 13, 4 "Now we have called the victim soma, and so the cakes. Ten are they, shoots of soma; the old shoot, which they press here . . .; the essence shoot, rice . . .".

⁴⁸) It is not always explicitly mentioned, e.g. 66, 17 (*urvarāsava*-); 66, 15 (*paunaḥśila*-) a honey-dish seems to replace the rice.

⁴⁹) See especially Kauś. 63, 23 and 68, 4 and the relevant notes.

⁵⁰) Cf. e.g. G. van der Leeuw, *Religion in essence and manifestation*, London 1938, p. 342.

⁵¹) Cf. e.g. also AV. 4, 35; 4, 14, 5 (Kauś. 63, 9).

⁵²) See section V of this introduction.

cooked rice and by presenting it to brahmins who partake of it he performs a sacrificial rite and offers an oblation which will bring about the fulfilment of his desires including a long life-time, continuance of life through offspring (st. 34) and especially that eagerly pursued object, survival in heaven, where he hopes "to attain to superior vigour" (st. 30) and to take possession of "streams of wealth" (12, 3, 41). It is however (in a stanza which is curiously enough not used in Kauśika's text, AV. 12, 3, 2) emphasized that "the paired ones", i.e. the sacrificer and his wife, will come into being, i.e. will be reborn, from what is cooked, i.e. from the preparation and oblation of the odana. The closing words of AV. 11, 1, 37 also admit of no doubt whatever with regard to the purpose of the rite and its foundation in mythic reality: "With the light with which the gods, after having cooked the brahmaudana, went up to heaven, the world of religious merit, we would go to the world of religious merit, ascending heaven, unto the highest firmament".

In defining the atharvanic savas a formulation like that chosen by Keith⁵³) is therefore likely to create serious misunderstanding: "In the sacrificial ritual . . . the most interesting of the innovations of the Atharvavedins is the introduction of rites (rather, the establishment of independent rites) regarding the presentation of the presents claimed by the priests (rather, the pursuit of the sacrificer's supreme goal by means of offerings which are given to or divided among brahmins). Instead of mere appendices to the actual offering (this is an underestimation of the signification of the offerings presented as part of the ritual art to priests and other brahmins), these become in themselves offerings of the highest importance and value . . ." ⁵³). One might add that they are an instance of the tendency to exalt the efficacy of a special rite or type of rite – which in these cases is comparatively simple ⁵⁴) – and to make it take the place of other important rites or even of a complex of other ceremonies. Other cases illustrating the same tendency are the agnicayana, and the *vasor dhārā*, the latter being considered a kind of superior consecration for the royal sacrificer ⁵⁵).

Attention may finally be invited to the fact that not only in these rites a sacrificer who is affiliated to the Atharvaveda has to use special texts taken from that corpus. The sūkta 4, 21 ("praise of kine") and the stanzas 3, 14, 2 and 3 are cases in point. AV. 4, 21 is in this connection remarkable in that it alludes to a certain community of interests of sacrificer and officiants: (st. 2) "Indra gives further to the sacrificer, the reciter and to him who is desirous of accomplishing (the ritual acts)" ⁵⁶); further, that it emphasizes that the lord of cattle (the same term is repeatedly

⁵³) Keith, Religion and philosophy, p. 400.

⁵⁴) Compare e.g. Kauś. 62, 21 with the complicated milking of the agnihotra cow. These savas are much less complicated than the elaborate śrauta sacrifices.

⁵⁵) I refer to Eggeling, in S. B. E. 43, p. 213 f.

⁵⁶) For *śikṣat* cf. AV. 6, 114, 2 and 3 (Kauś. 67, 19).

used in the sava text 12, 4⁵⁷⁾) will go long in company of those cows with which he both sacrifices to the gods and gives (to the officiants): *devāṃś ca yābhir yājate dādāti ca jyōg tābhiḥ sacate gópatiḥ sahá*. What strikes us is the close association of the oblation and the dakṣiṇā which so to say form a duality. The cows which are given to the officiants are not to be slaughtered, but will roam over "fearlessness (i.e. "safety") of wide space" (st. 4). That is to say, whatever the use the priests who receive them will make of them, they are in this connection to be regarded as going to heaven and as conducing the sacrificer to the same celestial regions. That is their ritual function and that is what matters from the point of view of these texts, not the profit of the priests however important in the practice of daily life. This text constituted a fixed element in the ritual of the "Atharvavedins"⁵⁸⁾: Vaitānasūtra 21, 24 prescribes its use, when the sacrificer rises to salute the dakṣiṇā cows⁵⁹⁾, and 21, 26 the stanzas 3, 14, 2 and 3 are used to bless these animals.

IV

Bloomfield¹⁾ was at the time no doubt quite right in stating that AV. 11, 3, "an allegoric liturgic exaltation of the odana, in brāhmaṇa-prose", which is not quoted in Kauśika, chapter VIII²⁾, is as to its contents allied to AV. 11, 1 and 12, 3. A similar opinion was expressed by Henry³⁾: "développement ou commentaire liturgique de l'hymne 11, 1 consacré à la glorification du Saint Brouet", whose detailed characterization of contents and purpose is however in its last lines beside the mark: "Ce symbole du soleil, chaud, jaune et nourricier, est ici assimilé à l'univers, et les éléments qui le composent, ainsi que les instruments qui concourent à la préparation, respectivement à toute espèce de divinités ou d'entités naturelles, non sans allégories inintelligibles et verbiage grotesque qu'il faut se borner à traduire dans la mesure du possible sans espérer en rien tirer"³⁾. Whitney⁴⁾ also did not succeed in penetrating into the purport of the document: "its ingredients and the utensils used in making it are identified with all sorts of things in the most grotesque manner of the brāhmaṇas".

⁵⁷⁾ Kauś. 66, 20.

⁵⁸⁾ That is to say, "das Vaitānasūtra gibt die Beschreibung derjenigen Kult-handlungen, die dem Brahman und seinen Gehilfen... während eines Śrauta-Opfers obliegen" (W. Caland, Das Vaitānasūtra des Atharvaveda, Amsterdam 1910, p. IV).

⁵⁹⁾ The other uses of AV. 4, 21, for which see Whitney-Lanman, o.c., p. 186 and for which there are starting-points in the text, need not detain us here.

¹⁾ Bloomfield, Atharva-veda and Gopatha-brāhmaṇa, p. 78.

²⁾ See further on.

³⁾ V. Henry, Les livres X, XI et XII de l'Atharva-véda, Paris 1896, p. 145.

⁴⁾ Whitney-Lanman, o.c., p. 625.

A brief survey of the contents of AV. 11, 3⁵) and some words of comment will not be out of place here. The stanzas 1–18 are indeed concerned with identifications of the type that is well-known to every student of the Atharvaveda and which we also find in other texts prescribed by Kauśika in connection with the sava-rites. The rice-dish is conceived of as a potency of world-wide and fundamental significance. “Heaven and earth are its ears, sun and moon its eyes” (§ 2)—this ‘personification’ and ‘deification’ will arrest our attention further on—⁶); “this very earth is the earthen cooking vessel of the rice-dish when it is being prepared, heaven the cover” (§ 11). That means that the odana is a cosmic entity which is commensurate with the universe. It is, the commentary (on st. 2) observes, to be conceived as being *virāt* in nature, i.e. the hypostatization of the universe as a whole.

This is no grotesque phantasy but in the view of the world and the ritual theories of the Vedic Indians a logical necessity resulting from their conviction that the sacrificer may transcend the limitations of the normal, finite human condition by means of an adequate ritual technique with the esoteric significance of which the performer has identified himself and that in order to transcend phenomenal reality one should endeavour to “gain the universe”, i.e. to merge in the divisible and qualifiable total of existences from whence to gain access to heaven. As a case in point attention may be invited to the cāturmāsya sacrifices. “By means of the three four-monthly sacrifices (*cāturmāsyañi*) the officiating priest gives the sacrificer a firm stand in the terrestrial world, the atmosphere and the heavenly world; he who knowing thus performs the cāturmāsya becomes the universe (*tat sarvam*, the universe viewed as an integral)” (TB. 1, 4, 9, 5). These sacrifices, which may be regarded as the ritual evocation of the universal process of maturing in nature through the year, enable the sacrificer by ritually imitating this process and identifying himself successively with the provinces of the universe to encompass and even to become the whole of the universe⁷). Hence also the conception of the march through the universe, in which the sacrificer is supposed to complete the round of its constituting elements, encompassing and so to say tying up in himself the disintegrated universe, integrating it anew in himself and reaching completion himself, an idea which is for instance expressed in the so-called *samsr̥p* offerings⁸). By “winning the

⁵) See also Shende, Foundations, p. 209 f.

⁶) In § 2 the seven great seers (ṛṣis) of yore are said to be the inhalations and exhalations of the odana: cf. e.g. ŚB. 6, 1, 1, 1; 7, 2, 3, 5; 8, 4, 1, 5 etc.

⁷) Cf. also the brief discussion of these sacrifices by Heesterman, o.c., p. 27 ff.

⁸) See e.g. Keith, Religion and philosophy, p. 342; Heesterman, o.c., p. 173 ff. Generally speaking, “ist es der Zweck des (vedischen) Ritus . . . die verlorengegangene Einheit oder Totalität wiederherzustellen (ŚB. 6, 2, 2, 21), das Auseinandergelegte wieder zu integrieren, die nicht-koordinierten Phänomene zu sammeln und, wenn auch nur zeitweise und in Beziehung auf eine bestimmte Person, zu einem soliden und organischen Ganzen zu verbinden” (Die Religionen Indiens, I, p. 191).

quarters of space or the seasons, the divisions of time"—time and space being in these respects not differentiated in Vedic thought—, and thus "mastering the universe" the sacrificer succeeds in coming into such a condition that "all lies beneath him" (ŚB. 5, 4, 1, 8), or that he goes to the heavenly world (MS. 4, 4, 4: 54, 3 *digbhyo 'dhi svargam lokam eti*). Becoming commensurate with the universe, appropriating it, becoming it; identifying oneself with the highest and most comprehensive categories of space or time is a preliminary for those who leave this all beneath themselves and transcend mundane existence. "Beyond the year lies the wish-granting world which is 'immortality'" (ŚB. 10, 2, 6, 4); "only when they had gained the year the gods were immortal" (11, 1, 2, 12). "The goal, the safe refuge" may be reached by imitating the mythic example given before the beginning of phenomenal time by a god, as is for instance the case when the sacrificer makes the Viṣṇu-strides⁹) by which the god gained the earth, the aerial expanse and the celestial regions, and which the gods hic et nunc obtain for the sacrificer who makes these strides (ŚB. 1, 9, 3, 9). "By making the Viṣṇu-strides the sacrificer becoming Viṣṇu wins these worlds" (TS. 1, 7, 5, 4).

The same goal can however be reached also by sacrificing, while knowing the meaning of the rite, an entity which is believed to be commensurate with the universe, because whatever offering the sacrificer, who is really intended to be born in heaven (ŚB. 7, 3, 1, 12), performs, "it becomes his body in yonder world" (ŚB. 11, 2, 2, 6), and also because the performance of a rite was generally speaking a process of development of the individual sacrificer which according to the Vedic belief could ever lead to a "new birth", a transformation of personality or divine existence¹⁰).

The fundamental, primordial, cosmic, universal character of the rice-dish is also indicated by means of other identifications. Bṛhaspati, the divine representative of priesthood and Lord of bráhmaṇ¹¹), and the basic power bráhmaṇ itself are said to be its head and face (or mouth), i.e. its most important and eminent parts (AV. 11, 3, 1). Horses and cows elsewhere described as respectively representatives of the solar and the terrestrial worlds are said to be the corn and the grain from which the odana is prepared (§ 5)¹²). The important cosmic and psychological power Desire¹³) is the mortar in which these are pounded, the visual faculty (*cakṣus-*), i.e. at the same time attention, interest and inspiration¹⁴), the pestle (§ 3). Vāta, the god of wind, took personal charge of the

⁹) Cf. e.g. ĀpŚS. 4, 14, 6 (Caland, Śrautas. d. Āpast. I, p. 124 f.).

¹⁰) Die Religionen Indiens, I, p. 193 f.; S. Lévi, La doctrine du sacrifice dans les bráhmaṇas, Paris 1898.

¹¹) Cf. O. Strauss, Bṛhaspati im Veda, Thesis Kiel 1905; Gonda, Brahman, Utrecht 1950 p. 66 ff.; Die Religionen Indiens, I, p. 72 f.

¹²) Flies (and other small animals) are significantly enough said to represent the husks of the rice-grains.

¹³) Cf. AV. 19, 52, 1; Kauś. 68, 29.

¹⁴) J. Gonda, The vision of the Vedic poets, The Hague 1963, p. 30.

winnowing¹⁵), Aditi, the divine instituter of the rite, is the basket holder and her counterpart Diti¹⁶) the winnowing basket (11, 3, 4). That means that the woman who reiterating the process instituted by Aditi winnows the grains of rice imitates and activates cosmic powers, which – to express myself otherwise – are active in herself and the process performed by her¹⁷).

In the cooking of the rice-dish high potencies have part. *Ṛta*, the fundamental power of order and truth is the ritual hand-washing (at the beginning of a rite: *ĀpŚS.* 1, 15, 4; 8, 9, 13); the cooking-vessel is put on the fire with the co-operation of the collection of the *ṛc-verses*, i.e. the *Ṛgveda*, and urged on or set in motion through the function of the sacrificial priests, which in this contextual connection must mean the office of the *adhvaryu* priest¹⁸) and his text, the *Yajurveda*, because in § 15 *brahman* by which the *odana* is said to be accepted by *brāhman* is the *Brahman-* or *Atharvaveda* and in the same sentence it is said that it is carried round¹⁹) by or with the *Sāmaveda*²⁰). That means that it is the fourfold *Veda* through which the dish is prepared, the fourfold *Veda*, i.e. – the eternal truth in the form of the *Veda-word* and the tasks incumbent upon the priests enjoined in these corpora, manifesting itself in the ritual acts to be performed and texts to be recited. This is from the point of view of the Vedic worshipper quite true because otherwise what was cooked by the sacrificer would be only ordinary porridge. The statement that it is the seasons which do the cooking (§ 17) and the sections of the year which kindle the fire should be understood in a similar way. Cooking is a process which as such occurs in time. On the cosmic level it is the seasons which are substituted for the phenomenal hours²¹); the seasons, that is the continuous and uninterrupted series of the great divisions of time (*ŚB.* 12, 8, 2, 35) which are elsewhere believed to pass the sacrificer on to each other till he reaches “the highest place, the supreme goal” (*ŚB.* 2, 6, 4, 9). The warmth of the sun, *Āditya* itself (*gharma-*), is (§ 18) related to heat the cooking-vessel²²), and the commentator is no doubt right in observing that this is of the nature of the heat of the *pravargya* rite²³), *gharma-* being also the cauldron in which the milk-offering is boiled²⁴). This rite which is to provide the sacrificer

¹⁵) Cf. *TS.* 1, 1, 5, 2 *vāyur vo vivinaktu.*

¹⁶) A. A. Macdonell, *Vedic Mythology*, Strassburg 1897, p. 123.

¹⁷) Cf. comm. on *AV.* 11, 3, 4 *yā śūrpeṇa parāpunāti sā adityātmanā bhāvanīyety arthaḥ.*

¹⁸) Similarly the commentary: *ārtvijyena : yajurvedena.*

¹⁹) Probably to the brahmans who are to receive it.

²⁰) § 16 adds: “the *br̥hat(sāman)* is the stirring-stick, the *rathantara* the spoon”. – For *upasecana-* in st. 13 cf. *KaU.* 1, 2, 25; *PāsupU.* 39.

²¹) *sarvajagadātmakaudanapakasya kālādhanavāt, nānyah paktum śaknotīty arthaḥ* (comm. *AV.*).

²²) For *pañcabila-* see also Renou, *Vocabulaire*, p. 66, s.v. *caru.*

²³) *Die Religionen Indiens*, I, p. 153.

²⁴) For the five openings mentioned in the text compare *ŚB.* 5, 5, 1, 1; *ĀpŚS.* 20, 25, 2.

with a new body (AiB. 1, 22, 14), will arrest our attention in discussing one of the sava rites ²⁵). It is therefore not surprising that, in illustration of the greatness of the odana, it reads in st. 20 that in this rice-dish are contained, one above the other, sea ²⁶), sky, earth, and that in its remnant (*ucchiṣṭa-*) ²⁷) took shape six times eighty gods (st. 21). That means, the commentator says, that it may be considered the "place" where the whole world is fashioned and disposed. It is quite intelligible that the man who sacrifices with the odana ²⁸) is in st. 19 explicitly stated to "obtain all words altogether", that is, that he also becomes commensurate with "earth, atmosphere, heaven, etcetera" (commentary), the rice-dish being "a means of gaining all worlds".

From other paragraphs of the first section of this sūkta it is evident that the rice-dish which as already observed was believed to be commensurate with the universe was at the same time conceived of as a living being, as a divine person, a cosmic giant. This idea, which was current in Vedic literature, found for instance expression in the famous sūkta R.V. 10, 90 ²⁹) proclaiming the doctrine that the material out of which the world is made is the body of a primaeval giant named Puruṣa, who is said to be all this world, what has been and will be (R.V. 10, 90, 2). The act of creation is here regarded as a sacrifice in which this Puruṣa is the victim, whose parts when cut up become parts of the universe ³⁰). The odana is in the sūkta under examination likewise regarded as having a body and limbs and these limbs are constituted by highly important powers and entities: § 7 "Dark metal (iron) (is) its flesh, red (copper) its blood" ³¹), § 12 "The furrows are (its) ribs, gravel the contents of (its) bowels". Whereas furrows may in a way be considered to be actually connected with growing grain, it is not clear what iron and copper have to do with a rice-mess unless this has, in the mind of the author, completely assumed the character of a universal entity representing the whole of nature and comprising in itself all its components. The Paippalāda version of this text ³²)— which is considerably different in detail exhibiting many

²⁵) See AV. 4, 11, 3 quoted Kauś. 66, 12 and the relative note.

²⁶) The heavenly ocean must be meant, on which see H. Lüders, *Varuṇa*, Göttingen 1951-1959, p. 111 ff.

²⁷) The extollation of which forms the subject of AV. 11, 7. See also Bloomfield, *Atharva-veda and Gopatha-brāhmaṇa*, p. 87; 90. It is my intention to discuss this text and the controversies to which it has given occasion in a separate publication.

²⁸) Cf. AVPpp. 16, 54, 12.

²⁹) See e.g. *Die Religionen Indiens*, I, p. 186; W. Norman Brown, in *Journal Amer. Or. Soc.* 51, (1931), p. 108 (with a bibliography); S. Radhakrishnan, *Indian Philosophy*, I, London 1927 (1948), p. 41; 104 etc.

³⁰) We shall meet the same idea in connection with the animals immolated in the sava rites.

³¹) However, tin is said to be identical with the ashes which remain after cooking the rice.

³²) That is, that published by L. C. Barret, *The Kashmirian Atharva Veda*, books sixteen and seventeen, New Haven Conn. 1936, p. 53 ff.

variations in arrangement as well as words — while dwelling on the personal representation of the odana adds that “Fire is his mouth, lightning his tongue” (16, 53, 3), a statement which in view of Agni’s function as the mouth of the gods³³) and the tongue-like form of lightning³⁴) is in itself quite intelligible, and suits the context well on the understanding, again, that the universal odana is asbtracted from its material substratum. Thus the Maruts, gods of storm etc., are said to be the teeth of the cosmic odana and the wind its breath (AVPpp. st. 4), the herbs the hairs of its body and the trees the hairs of its head (AVPpp. st. 5), etc. Its bones are silver (AVPpp. st. 13), the point of its feet the Aśvins, the regions of the universe are its flanks, the ocean its urine (AVPpp. 53, 6; 54, 4). Its scent is like the blue lotus (AVŚ. st. 8), its complexion is yellowish. Once afoot, ‘anthropomorphism’ cannot be kept within bounds³⁵). This odana which is cooked by the divisions of time, is eaten by Agni, but received by the brahmans (AVPpp. 53, 18 *ārtavaḥ paktāro agnih prāśītā brāhmaṇaḥ pratigrahītā*).

The paragraphs 22–31 are at first sight obscure. However, 22–24 may be taken to be a serious admonition directed against those who while knowing the greatness and majesty of the odana would — for instance as teachers³⁶) — detract from its importance. They should not say: “it is little”, or “it is this (or that) thing whatsoever”. Destructive criticism is — not only in ancient India — dangerous³⁷) because it is the reverse of that ‘praise’ and confirmation by which the power with which man finds himself confronted is consolidated. One should on the other hand avoid excessive statements with regard to the odana, i.e. going beyond that which the performer of the rite has in view and ascribing excessive fruits to it. In § 27 the question is posed: “Have you eaten the rice-dish, or the rice-dish you?” The answer is given in 30 and 31: “Not I, indeed, (have eaten) the rice-dish, nor the rice-dish me. The rice-dish itself has eaten the rice-dish”. This passage which was at the time misunderstood by Henry³⁸), is no doubt to make clear that it is not an ordinary rice-mess which has been cooked and which is consumed by an ordinary

³³) Cf. e.g. ŚB. 7, 1, 2, 4.

³⁴) Similar identifications will recur in connection with some of the sacrificial animals which play a part in the sava rites.

³⁵) Not all identifications mentioned in the texts are repeated here.

³⁶) Comm. AV. on § 23 and 24.

³⁷) Cf. e.g. Manu 3, 161; 4, 163; 11, 57. “Der Glaube ist das Āstikya, die Bejahung. . . Da dieser Glaube . . . deutlich eine Zweckursache hat, gilt Unglaube oder falscher Glaube — d.h. die Haltung der “Verneiner” (*Nāstika*) — weniger deswegen als verwerflich, weil er die Existenz einer Gottheit anzweifeln würde, vielmehr deshalb, weil er die Ordnung bedroht, die durch die bejahende Haltung gesichert wird (Rām. 3, 43, 38 “durch Glauben gedeiht der Dharma”)” (Die Religionen Indiens, II, p. 62; cf. also I, p. 313). — Cf. e.g. also ChU. 2, 17, 14 ff.

³⁸) Henry, o.c., p. 146 f.: “. . . ce n’est plus le brahmane qui est censé le manger, mais le soleil lui-même dont au surplus le brouet est une incarnation, d’où l’amphigouri final.”

eater, and to emphasize that there cannot be question of a relation of subject and object and not even of the reverse ("has the rice-dish eaten you?"). The rice-dish really is subject and object at the same time, because it is the totality of all existence and hence no process can take place outside of it. Likewise it is in other texts Prajāpati, "the whole brahman" (ŚB. 7, 3, 1, 42), who is composed of all existing things (10, 4, 2, 27) and whose dismemberment means the creation of the universe³⁹), who is not only the sacrificer, and even the arch-sacrificer³⁹), but also the sacrificial animals (10, 2, 1, 1) the food of the gods (5, 1, 1, 2; cf. 7, 1, 2, 4), the only victim meet for the sacrifice (10, 2, 2, 1), and sacrifice (5, 2, 1, 2; 11, 1, 1, 1).

The contents of the second section of AV. 11, 3 (32-49) may be summarized in a few words. They constitute, in the form of a long series of variations on the same theme, part of which has already commenced in §§ 26, 28 and 29, an energetic warning against deviating, in eating the rice-dish, from the time-honoured traditions established by the seers of yore. Like all religious truth and all ritual practices in the Veda, the ultimate fundament of this rite and of the theory underlying it, and the warrant for their truth and efficacy lie in the inspiration of the ancient ṛṣis whose 'eye' and 'heart' had access to eternal truth behind the phenomenal world⁴⁰). "If thou hast eaten it with other ears (eyes; see § 2) than those with which the ancient seers (*pūrva ṛṣayah*) ate this, thou wilt become deaf (blind): thus one says to him. I (have) not (eaten) it (when it was) coming hither, nor (when it was) retiring or coming on. With heaven and earth (sun and moon) as ears (eyes), with them I have eaten it, with them I have made it go (viz. to the region to which it should go, comm., i.e. to heaven). This rice-dish, verily, is complete (*sarva-*) as to its limbs, its joints, its body; complete as to limbs, joints and body (viz. in the celestial world, comm.) becomes he who knows thus"⁴¹). In a similar way one should not eat it with another head than that with which the seers of yore ate it lest one's progeny should die⁴²); one should eat it with Bṛhaspati as head (§ 32; see § 1). One should eat it with brahman as mouth (35; see st. 1), with Agni's tongue (§ 36), with the seasons as teeth (§ 37), with the seven seers as inspirations and expirations (§ 38; see st. 2); with the atmosphere as bulk (*vyacas-*; § 39), the sky as back (§ 40), earth as breast (41), truth (*satya-*) as belly (§ 42); the ocean as

³⁹) See Eggeling, in S.B.E. 43, p. 15 ff.

⁴⁰) Vision, passim.

⁴¹) The structure of the corresponding part of the relative sections of AVPpp. 16 is different, 16, 55 containing introductory questions: "have you eaten it while coming hither . . . , with whose head have you eaten it?", 16, 56 enumerating the evil consequences of the incorrect eating, 57 containing the statement that one has not eaten it while it was coming hither, the short section 58 the affirmation that the odana is complete as to its limbs etc.

⁴²) In Ppp. 16, 56, 1 the punishment more intelligibly is: one's own head will Falldown.

bladder (§ 43); with the thighs of Mitra and Varuṇa (§ 44); with Tvaṣṭar's knees (§ 45); with the feet of the two Aśvins (§ 46); with Savitar's front feet (§ 47), with the hands of ṛta⁴³ (§ 48), and with standing firm in truth (§ 49). It is clear that the identification of parts of the cosmic person representing, in the author's mind, the rice-dish begun in the first section of the sūkta is here continued and brought to completion. One cannot eat the rice-dish successfully if one does not know and understand that it is an all-important universal power which, conceived of as a cosmic giant, has brahman as its head and a large number of outstanding divine potencies and principles as its limbs, etc. It may be observed that the evil consequences of eating the rice-mess in the wrong – i.e. not in the right ritual – way will, all of them, fall upon the person concerned in this world and in this life. A transgression of the prescript implied in § 35 would entail the death of one's progeny; of § 36 "death of one's tongue"; of § 37 falling out of one's teeth; breath will quit the man who contravenes the injunction of § 38; the illness called *rājayakṣma*⁴⁴ will fall upon him who acts contrary to § 39; lightning slays the sacrificer who does not observe the injunction contained in § 40; the ploughing of the man who acts contrary to § 41 will not prosper, etc.; the relation between the calamities and the transgression is also in the other cases clear.

The repeated assertion that the rice-dish is complete as to limbs, joints and body is no doubt to argue that it is complete in itself – AVPpp. 16, 58, 1 adds: it is *sarvātman*- "entire or complete in person or nature" – and that as such it is the universe or Totality.

The short but important third section begins by stating that the rice-dish is indeed "the summit of the yellowish one" (§ 50) *etād vai bradhnāsya viṣṭāpaṃ yād odanāḥ*⁴⁵, a statement of some importance it is true but which has been onesidedly over-estimated by Bloomfield and Whitney⁴⁶: "the porridge is assimilated to the sun"; "it is a symbol of the sun". That the hot and yellowish rice-mess should be identified with the sun is no more a matter of great surprise than the commentary's attempt anachronistically to expound these words: the rice-dish has, or consists of, the nature or character of the orb of the sun, the expression referring to the residence, firmly placed in the atmosphere, of the Lord (Īśvara) who is in the middle of the orb of the sun and who by his greatness creates (emanates) the whole world⁴⁷. The great practical significance of this identification is stated in the next paragraph (51): "He comes to have the yellowish one for his world; he resorts to the summit of the yellowish one who knows thus: (*bradhnāloko bhavati bradhnāsya viṣṭāpi śrāyate yā evāṃ veda*). One might compare here AV. 10, 10, 31 – one of the texts

⁴³) For which see Die Religionen Indiens, I, p. 40 f.; 77 ff. etc. (with a bibliography).

⁴⁴) Cachexy, atrophy, phthisis.

⁴⁵) See the note on AV. 10, 10, 31, quoted Kauś. 66, 20.

⁴⁶) l.l.c.c.

⁴⁷) Shende's interpretation (Foundations, p. 210) cannot be read in the AV. text.

prescribed to accompany a sava rite — : “the Sādhyas and the Vasus (two groups of divinities) worship the milk of (the cow whose rôle is similar to that of the rice-dish) at the summit of the yellowish one”, and R̥V. 8, 69, 7 “when I (probably Viṣṇu) and Indra go upwards to (our) home, to the summit of the yellowish one, we will drink the sweet drink . . .”; R̥V. 9, 113, 10 this place is where desires are fulfilled and where Soma is expected to make a worshipper ‘immortal’. The thoughts expressed in these paragraphs cannot be disconnected from the belief that the sun — which, or the orb of which is brahman (ŚB. 14, 1, 3, 3; 8, 5, 3, 7), which is also said to be the goal or resting-place (ŚB. 11, 2, 6, 11) and “the foundation of Prajāpati and the sacrificer” (ŚB. 10, 4, 2, 28; 31) — is a gate to heaven (cf. e.g. MaitrU. 6, 30)⁴⁸). These ideas obviously were not inconsistent with those expressed in the preceding parts of the sūkta, viz. the odana’s being commensurate and identical with the universe. The odana on the other hand is also the material out of which Prajāpati, the creator god, fashioned, as taught in § 52, thirty-three⁴⁹ (heavenly) worlds. As may also be seen in other texts the introduction of this great divine figure need not be fully harmonized with conceptions about the universe in which he does not play a part. The rice-dish is commensurate with the universe; the latter was believed to have been fashioned by Prajāpati — cf. ŚB. 9, 4, 1, 12 “Prajāpati is the maker of all, for he has wrought all this (universe)”; 10, 4, 2, 2 “This Prajāpati, the year, has created all existing things” — ; therefore it obviously is the rice-dish out of which this great figure fashioned the (heavenly) worlds. Prajāpati however did more. He created the sacrifice (§ 53), a statement which is in full agreement with the conviction expressed in the Śatapatha-brāhmaṇa that Prajāpati, “the arch-sacrificer”⁵⁰, who is the sacrifice (11, 1, 1, 1), created as a counterpart of himself the sacrifice (11, 1, 8, 3). He created it, AV. 11, 3, 53 adds, in order to, or for the sake of, knowledge or wisdom (*prajñānāya*) of them, i.e. according to the commentary, “in order to distinguish, to realize the happiness (beatitude) to be enjoyed in those different worlds”.

I fail to see why these thoughts are grotesque. They all come to this simple idea: the sacrificial matter is, in ritual theory, asserted to be commensurate or identical with the universe; by sacrificing it the sacrificer will be able to transcend mundane existence. It is the sacrificial oblation which has by the Creator-god himself been transformed into the heavenly abodes in which the fruits of the ritual merits are enjoyed. One might with the commentary on § 54 draw the conclusion that the odana also is the material cause of the universe and may be regarded as identical

⁴⁸) See my Aspects of early Viṣṇuism, Utrecht 1954, p. 93 f.

⁴⁹) According to the commentary this number is in agreement with that of the gods, as enumerated in AiB. 1, 10, 7: “eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati and the vaṣaṭ call”.

⁵⁰) See above.

with the Golden Germ which in other documents (RV. 10, 121, 1 etc.) is considered the First Principle.

In the last part of this section the author is concerned with the witness of the one who knows thus. "He who becomes the spectator (witness) of one (who) knowing thus (performs the rite) holds his breath. If he does not hold his breath, he suffers (the) complete loss (of all his property). If he does not suffer (such a complete loss, breath quits him before old age (i.e. he will die untimely))" (§§ 54-56). The parallel passage in AVPPP. is not devoid of interest: 16, 58, 3-5 "If one becomes the spectator of one (who) knowing thus (performs the rite)—, the spectator holds his breath. If he does not hold his breath then he is completely defeated (*sarvaḥ saṃ jīyate*), and then one says to him: 'without a solid ground, without a resting-place⁵¹) you will die'. Without a solid ground, without a resting-place (is he) who is the spectator of him (who) knowing thus (performs the rite)".

I have my doubts about the correctness of Whitney's view that "on-looker" (*upadraṣṭar-* "a witness who sees") "ought to have here some special and offensive sense", which it does not convey in other contexts⁵²). The word may denote the spectator at the performance of a ritual ceremony: JB. 1, 138 *prāvṛto 'neḥann udgāyen nen mopadraṣṭānuvyāharād iti* "er soll es bedeckt (d.h. mit über den Kopf gezogenem Obergewand, sich nicht regend, absingen, damit nicht ein Zuschauer eine Verwünschung über ihn ausspreche" (Caland⁵³)). Holding one's breath was, on the other hand, a precautionary measure which was for instance obligatory on performing rites for the benefit of the dead. Cf. Gobhila GS. 4, 3, 12 describing the aṣṭakā rites⁵⁴): "he turns away (from the oblations for the dead which he has deposited) and when he turns again towards (them) he should before breathing out—i.e. while holding his breath—mutter . . .": "gewiss . . . um sich selbst gegen die Gefahren der unheimlichen Nähe zu schützen"⁵⁵). Cf. also MŚS. 1, 1, 2, 25: "he should (in performing the piṇḍapitṛyajña (i.e. the oblation to the deceased ancestors on the evening of New moon) hold his breath as long as possible and remain

⁵¹) For *apraṭiṣṭha-* and *anāyatana-* "without firm basis and without support", which occur also in AV. 11, 3, 49 Ś., see St. Schayer, in Zs. f. Buddhismus 6, p. 279 f., and my article *Pratiṣṭhā*, in *Studia indol. internationalia*, Poona-Paris 1954, p. 10.

⁵²) For the use of this term cf. e.g. TS. 3, 3, 8, 5; 7, 5, 8, 1; AIB. 7, 24, 3; TB. 1, 6, 9, 8; 2, 2, 1, 3; 5; 3, 7, 5, 4 (and see RV. 8, 26, 4); ŚB. 3, 4, 2, 5; GB. 2, 2, 19; 2, 4, 9; ĀśvŚS. 1, 2, 1.

⁵³) Caland, *Das Jaiminiya-brāhmaṇa in Auswahl*, Amsterdam Acad. 1910, p. 41.

⁵⁴) Which were to be performed in the winter months on the eighth day after Full moon.

⁵⁵) H. Oldenberg, *Die Religion des Veda*, Stuttgart-Berlin, 1923, p. 551, n. 3. There are parallels in other parts of the world. When, in Silesia, a lying-in-woman was to cross the threshold, she had to hold her breath (P. Drechsler, *Sitte, Brauch und Volksglaube in Schlesien*, Leipzig 1903-06, I, p. 205); in leading cattle over an axe under a threshold one should observe the same custom (J. W. Wolf, *Beiträge zur deutschen Mythologie*, Göttingen-Leipzig 1852-57, I, p. 219).

gazing at the dakṣiṇa fire". Breath was, like the kiss, saliva, the voice, the look of the eye, a contact, i.e. a means of power-transfer from some agent or object to another and as such it could involve contagion⁵⁶). Holding the breath was therefore a technique to avoid any contact with the sacred or the dangerous. Hence also a prescription such as Lātyāyana ŚrS. 5, 3, 12 "at the very place where the adhvaryu would hang those cakes (which have been baked for Rudra Tryambaka⁵⁷) all those present should ask Rudra 'to go far away, . . . his bow unbent', holding their breath as long as possible. Then they should . . . touch water (in order to purify themselves). They should return home without looking back"⁵⁸). The above explanation is, to wind up with, not incompatible with the Paippalāda version, according to which the spectator who contravenes the injunction will be without a firm ground and without a support. A comparable place is AV. 15, 12, 7 and 11 where a person who ritually speaking behaves well is said to have a "support" (*āyatana-*) in the world. The man who is established on his own support or in his own resort (*sva āyatane pratiṣṭhitah*) suffers no harm (ŚB. 9, 3, 4, 13; 13, 4, 2, 15⁵⁹)).

It may in this connection be recalled that the identification of the odana with the highest principle was not unknown to other authorities.

⁵⁶) Cf. e.g. J. Wellhausen, in Archiv f. Religionswiss. 7 (1904), p. 38 f.; X. F. M. G. Wolters, Notes on antique folklore, Thesis Utrecht 1935, p. 45; 76; Van der Leeuw, Religion, p. 277.

⁵⁷) Die Religionen Indiens, I, p. 146; E. Arbman, Rudra, Uppsala 1922, p. 48 ff.

⁵⁸) For the last injunction see the note on Kauś. 68, 39.—The above explanation is not completely in agreement with the explication of the term *upadrastar-* given in the commentary on § 54: *yaḥ kaścana puruṣaḥ uktaprakāreṇa upāsakasya upa samīpe tatkr̥tasya akāmopanatasya draṣṭā sāksātīkartā bhavati. tasya manasi uparodham janayatīty arthah. sa uparodhakah svasarīre vartamānam prāṇam āvṛnoti nirud-dhagatim karoti. prāṇopāsakasya aniṣṭācaranād ity arthah*, i.e. "The man who witnesses the ritual action of a worshipper which he had unintentionally approached causes trouble (impediment) in the mind (of the worshipper). He holds his breath because the conduct of him who continues breathing is undesirable". Similar explications tending to ascribe the rules of behaviour of worshippers or spectators to the disturbance or inconvenience which they might cause to the worshipper or to those worshipped are also given elsewhere. Cf. e.g. TB. 1, 3, 10, 6 "when the Fathers partake of the oblations the sacrificer has to turn aside, because the Fathers are bashful (*hlīkāḥ*)"; see Caland, Altindischer Ahnenkult, Leiden 1893, p. 180; Oldenberg, Rel. d. Veda, p. 551, n. 2, who is probably right in attributing to this explication a secondary character. In Bengal one should not look round when a 'ghost' is supposed to speak or to manifest its presence (B. Bonnerjea, Dict. of superstitions, London 1927, p. 154). In his note on § 56 the commentator moreover observes that the man who witnesses a mistake made by a person (a sacrificer) who knows and blames him for it will first suffer suppression of breath, then loss of all his property, then die untimely. It is however difficult to read this in the text of the AV. Similar explications may on the other hand underlie the use probably made of AV. 11, 3, 50 ff. in Kauśika 49, 17 (see Caland, Zauberritual, p. 173), which will be discussed further on.

⁵⁹) For further places exhibiting these terms see Pratiṣṭhā, p. 10 f.

Among the formulas to be pronounced in accepting a dakṣiṇā is, if this offering consists of gold, "the gold to Agni" — i.e. the gift is assigned to the god of whose essence it is a manifestation — ; if it is water: "the water to the ocean" etc.; but if it consists of a rice-dish: "The rice-dish to brahman" (see ĀpŚS. 14, 11, 3; TĀ. 3, 10, 3). The conclusion cannot be avoided that here a rice-dish is considered a manifestation of brahman, a view also pronounced e.g. by the commentator on AV. 4, 35, 4 *brahmāt-makam odanam*. Elsewhere (TB. 1, 7, 10, 6) the odana is quite consistently identified with the Supreme Being, *parameṣṭhin-*, a name accorded to any god of highest rank, but especially to Prajāpati (*parameṣṭhī vā eṣaḥ, yad odanaḥ*). Extolling the odana is in a definite ritual framework a means of conferring the highest prosperity on a person. In a rite discussed ŚB. 13, 3, 6, 7⁶⁰) twelve messes of rice should be prepared for the priests (*brahmaudanān*); "for cooked rice (*odana-*) is Prajāpati . . .". The same identification recurs TB. 3, 9, 18, 2.

As pointed out earlier Kauśika makes in chapter VIII no use of AV. 11, 3. It is however worth recalling that his commentator, Keśava⁶¹), and the commentary on the AV. attributed to Sāyaṇa, both quote it for use in the Bṛhaspatīsava, a rite which being the last in the series enumerated by Keśava may have the character of an addendum. The latter commentary being quite explicit, says: *tena* (i.e. this sūkta) *bṛhaspatīsavākhye savayajñe havirabhimarśanasampātadātrvācanadānādīni karmāni kuryāt*, i.e. the mantras contained in the sūkta are, in the act of worship of the sava category, called bṛhaspatīsava, to be recited in order to consecrate the ritual acts connected with the touching of the oblations, the remnants, the recitations by the giver (sacrificer) and the gifts. He moreover distinguishes it from another use, viz. in a ritual performance for a malevolent purpose (*abhicārakarman-*) — to which we shall have to direct our attention presently —, whereas Keśava creates the impression that this sava which is not dealt with by Kauśika exists for the benefit of a person who is desirous of incantation, exorcism or malevolent aims (*abhicārakāmasya*)⁶²). Whereas the relation to the bṛhaspatīsava dealt with in TB. and ĀpŚS.⁶³) is not clear the identity of the names should be noticed.

Keśava observing that the 'bṛhaspatīsava' performed with AV. 11, 3 is for the benefit of a sacrificer who desires to exorcise evil influences or to pursue malevolent aims leaves us in the dark about the character of this abhicāra. He obviously reckons with the possibility of performing a rite in a somewhat different form or of inserting a ritual act by which some form of evil is transferred to an enemy. Cf. e.g. ŚB. 9, 1, 2, 9 containing prescriptions for consigning physical and mental suffering to

⁶⁰) This place has already been mentioned in section III, p. 25f. of this introduction.

⁶¹) Keśava, in Bloomfield's edition of the Kauśikasūtra, p. 365, l. 2 f.

⁶²) Shende, Religion and philosophy, p. 198, saying that "rice grains are cooked and given to one's hater, to kill him" may easily give rise to misunderstanding.

⁶³) See above, p. 13f.

Nirṛti's region (the S.W.), 12 to make this suffering enter an enemy, etc.⁶⁴).

Before leaving this subject, viz. the preparation of odanas, a word should be said about their use in counteracting inimical influences, which is however in view of the atharvānic character of the rite no great surprise. According to a rather obscure passage in Kauśika, 49, 15 ff., one may prepare, to the accompaniment of AV. 11, 3 a rice-dish and after sprinkling it with butter consecrate it with AV. 5, 3, a sūkta which is variously employed in rites for protection, prosperity in connection with an amulet etc.⁶⁵) This dish is placed close by the enemy who is ⁶⁶) with the last sūtras of 11, 3 cursed as soon as he casts a glance at it. It is no doubt the power inherent in the cooked rice which may—by means of AV. 5, 3 which is “to push back the fury of our adversaries” and the stanzas 11, 3, 50 ff. which hold out a prospect of obstruction of breath and death—be activated so as to strike and destroy an enemy.

V

Rice which is never mentioned in the R̥gveda, but is frequently alluded to in the Atharvaveda (cf. e.g. 6, 140, 2; 8, 2, 18; 10, 6, 24; 12, 1, 42) and later texts (e.g. BĀU. 6, 3, 13; ChU. 5, 10, 6) ¹) became of growing economical and ritual importance when the ancient Aryans spread over large parts of Northern India ²) and changed from “une civilisation encore indo-européenne, cavalière, pécorale et carnivore, à une civilisation nilotique, bovine, céréale et végétarienne” ³). It is perfectly comprehensible that this important food soon came to occupy a place in ritual practice and thought ⁴). It was an important ingredient of a *caru-*, a mess of rice boiled with butter, milk etc. and offered on a variety of occasions (see e.g. ĀpŚS. 8, 9, 12 ff.; 13, 13, 14 f.). “Whenever (in preparing the sacrificial pap) they use whole rice-grains, then that is a *caru-*, this nourishment was taken by the gods when they were about to slay Vṛtra . . . and so does the sacrificer now . . . ; the reason is that . . . rice is nourishment” (ŚB. 2, 5, 3, 4). Cakes as sacrificial food likewise consisted of rice-grains or flour:

⁶⁴) For an (incidental) malevolent performance of ritual acts see e.g. also KātyŚS. 2, 3, 5; 15, 7, 35; ŚB. 12, 7, 1, 1; 12, 8, 3, 1; ĀpŚS. 1, 19, 2; 17, 17, 3 ff. See also Hillebrandt, *Ritualliteratur*, p. 123.

⁶⁵) For particulars see Whitney-Lanman, o.c., p. 225.

⁶⁶) If I understand the text well.

¹) See e.g. H. Zimmer, *Altindisches Leben*, Berlin 1879, p. 239; H. Oldenberg, *Religion des Veda*, Stuttgart-Berlin, 1923, p. 352; Macdonell and Keith, *Vedic Index*, II, p. 345.

²) Cf. e.g. ŚB. 12, 7, 2, 9. I refer to V. M. Apte, *Social and religious life in the grihyasūtras*, Bombay 1954, p. 96; R. Gopal, *India of Vedic Kalpasūtras*, Delhi 1959, p. 163 f.

³) A. Minard, *Trois énigmes sur les cent chemins*, II, Paris 1956, p. 327.

⁴) See e.g. also VS. 18, 12; ŚB. 1, 1, 4, 20 ff.; 10, 6, 3, 2; PGS. 2, 17, 2; ĀśvŚS. 2, 6, 1; ĀśvGS. 1, 9, 6; 1, 17, 2; AVPar. 23, 7, 2; BĀU. 6, 4, 13.

ŚB. 5, 2, 3, 2; 6, 6, 1, 8; 10. There is no need here to enter into many details with regard to varieties of rice used for particular purposes and the methods of preparation adopted in different rites (cf. e.g. ŚB. 1, 1, 4, 3)⁵). Some references may suffice to give an idea of the role of this cereal in the Vedic ceremonies in general in order to sketch a sort of background against which the rites of the sava ceremonies may be grouped and understood.

In a discussion of the rules for the variation of the substance offered at a definite ceremony rice (*vrihi-*) belongs to the ingredients which bring peace or expiation (*śānti-*: AVPar. 70, 4, 9). Thus it is also the object of 'ritual symbolism': AiB. 1, 1, 8 ff.: "He should offer a pap in ghee . . .; ghee is the milk of the woman, the rice grains that of the man; that is pairing . . .; thus he propagates him with offspring and cattle . . ."; cf. TB. 1, 1, 6, 6 "sacrificial butter is the seed of the cow, rice-grains that of draught-ox". Or it enters into identificatory speculations: AV. 11, 4, 13 "inhalation and expiation are rice and barley"; TB. 3, 8, 14, 3 "he worships with (threshed, husked and winnowed) rice-grains, for they are a manifestation of the Vasus (a class of gods)".

Like other materials used in sacrificing rice may therefore because of its characteristics or the outward form of the variety which it represents or as a result of a special treatment to which it was subjected be considered fit for particular purposes. A cake is prepared from *plāsuka* rice—which according to the commentary has sprung up again and ripens very rapidly⁶)—for Savitar Satyaprasava "the god of the true impulse", because he is the impeller of the gods; "as to the cake's consisting of fast-grown rice, the sacrificer thinks: 'May they quickly impel me!'" (ŚB. 5, 3, 3, 2; cf. TB. 3, 1, 4, 11⁷). Quite intelligibly, the divinities Day and Night are to receive a sacrificial pap made of white and black rice grains (TB. 3, 1, 6, 2). For the goddess of perdition and destruction, Nirṛti, a pap of black rice is cooked, the grains of which have been split with the nails (TB. 1, 7, 3, 4; ŚB. 5, 3, 1, 13). Cf. also ŚB. 5, 3, 2, 7 f.; 11, 1, 4, 2 f. The refuse of the rice, which is strewn on the rice-cake potsherd is the allotted share of the malicious demons (VS. 2, 23). To the Ādityas white rice should be offered (TS. 2, 3, 1, 3); Agni obtains a cake of black rice (1, 8, 10, 1). However, by offering a cake of black rice on ten potsherds Indra became—and consequently the well-informed sacrificer becomes—strong and firm (TB. 3, 1, 5, 9)⁸).

⁵) See e.g. V. S. Agrawala, *India as known to Pāṇini*, Lucknow 1953, p. 205 ff.; B. N. Puri, *India in the time of Patañjali*, Bombay 1957, p. 120 ff.; Apte, o.c., p. 95 ff.; Jagdish Chandra Jain, *Life in ancient India as depicted in the Jain canons*, Bombay 1947, p. 120 ff.

⁶) Cf. however also the pseudo-etymological explication: *plāsuka-prakarṣeṇāśu paoyamāne vrihau*, T. Tarkavachaspati, *Vachaspatyam*, VI, Varanasi 1962, p. 4544.

⁷) Cf. Dumont, in *Proc. Am. Philos. Soc.* 98 (1954), p. 217.

⁸) Cf. e.g. also TB. 3, 7, 1, 6 (Dumont, *ibidem*, 105, p. 14); 3, 7, 5, 3.

The economic and ritual importance of rice is for instance also apparent from AiB. 8, 16, 3 f. "Then should he say: 'Bring together the four things of the plants, in the shape of the green shoots of rice, large rice (*mahāvrihīnām*), panic seed and barley'. The rice is the lordly power (*kṣatram*) of the plants . . . Large rice is the overlordship (*sāmvrājyam*) of the plants . . ." or from PB. 16, 1, 10 referring to a rite "to establish a sacrificer firmly" in the possession of kine, horses, mules, asses, goats, sheep, rice, barley, sesame and beans. Cow, horse, goat, sheep, rice and barley obviously were among the most valuable objects: cf. also JB. 1, 142; 333, and in the same brāhmaṇa 1, 181 where these six are called the six 'cows of plenty'; GB. 2, 1, 17; AV. 6, 140, 2; LāṭyśS. 2, 10, 1, etc. Rice and barley are indeed "remedial, immortal sons of heaven" (AV. 8, 7, 20), and constitute with the brahman, the king, the milch-cow, the draught-ox and honey, "the seven honeys" (AV. 9, 1, 22), and with a brahman, a cow, fire, the earth, white mustard, clarified butter, śamī-wood (employed to kindle the sacred fire) the lucky objects which the king must see and worship every morning (AVPar. 4, 1, 23).

That rice was considered to be, in a way, a substitute for a bloody sacrifice is apparent from AiB. 2, 8: "The gods slew man as the victim; when he had been slain his essence (*medhah*) went out and entered the horse which therefore became fit for sacrifice (*medhyah*). They slew the horse etc.; the ox etc. . . .; they slew the goat . . .; it entered the earth . . . and became rice. In that they offer also a cake in the animal sacrifice (it is because they think:) 'Let our sacrifice be with a victim with essence, let our sacrifice be with a victim which is complete in itself (*kevala-*)'." Cf. also *ibidem* 2, 11. The same conclusion may be drawn from other places which show also the high value attached to this food. In regulations regarding the menu for the Fathers milk and rice boiled in milk (*pāyasa-*) are put on a par with beef, all three articles of food satisfying the appetite of the deceased for a year (Manu 3, 271; ViṣṇuS. 80, 12; Kṛtyakalpataru, IV, p. 43)⁹). That rice with barley—with which the word *vrihī-* often forms a dvandva compound and is so intimately connected that in enumerations they may be counted as one (AVPar. 4, 1, 23)—played an important part in the unbloody rites which in later times became prevalent in many circles may for instance be concluded from places such as AVPar. 5, 5, 6. It may be recalled that rice dishes figure among other propitious objects

⁹) Cf. L. Alsdorf, Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien, Akad. Mainz 1961, 6, p. 57 f.—The function of rice in rites and beliefs of modern Hinduism and of the 'ādivāsis' (formerly called 'primitives') are beyond the scope of this work. See e.g. E. Thurston, Omens and superstitions of Southern India, London 1912, *passim*; H. Whitehead, The village gods of South India, Calcutta-Oxford 1921, *passim*; W. Koppers, Die Bhil in Zentralindien, Horn-Wien 1948, *passim*; J. H. Hutton, Die Sema Nagas, London 1921, p. 219 etc.; M. N. Srinivas, Religion and society among the Coorgs of South India, Oxford 1952, p. 113 f. etc.

such as flowers, lamps, incense, fragrant substances etc. (AVPar. 40, 1, 10); that—at least in a later period—seeing in a dream a mess of boiled rice, milk etc. like eating rice forebodes the possession of money (Jagaddeva, Svapnacintāmaṇi 1, 96; 30); that generally speaking grains of rice bring luck (ibidem, 1, 126)¹⁰. The desires of a man who, in a dream, ascends a heap of rice, will be realized (ibidem, 1, 85)¹¹.

Add to this that cooking was likewise a propitious process¹²: the man who sees himself, in a dream, engaged in preparing food will be happy (Jag. Sv., 1, 90)¹³.

A word should here be said about the fact that the rice dish is ritually boiled on fire which, to quote AV. 11, 1, 3, has come into existence “for great heroism, for cooking the brahmaudana”. Although of course this process, like any similar preparation of sacrificial food, is for practical reasons a necessity, it can hardly be doubted that this ceremonious heating was also ritually significant. Many so-called primitives are accustomed to think of magico-religious power as “heat”, or “burning” and indicate it by terms meaning “hot, burn, heat etc.”. “Hot” or “warm” and “replete with ‘sacred’ power” are, or have been, in many parts of the world closely related conceptions. The presence of heat is widely believed to be an indication for the manifestation of power¹⁴. The Indian idea of tapas is too well known to need illustration¹⁵; it was, for instance, by becoming heated through austerity or ‘asceticism’ that Prajāpati became able to emanate the universe, and having done so he “heated” (*tapta-*) these three worlds so that three divine powers, fire, wind, and the sun were produced from them (ŚB. 11, 5, 8, 1 f.). In AV. 12, 3, 12 the rice-dish prepared by the sacrificer and his wife is expected to know their *tapah* (“austerity”) and *satyam* (“truth”), ‘qualities’ which obviously are required lest the rite would be a failure. In Tantric texts it is asserted that the creative awakening of the kundalini is manifested by a burning¹⁶.

¹⁰ See also J. von Negelein, Der Traumschlüssel des Jagaddeva, Giessen 1912, p. 103.

¹¹ For rice and the goddess of Welfare and Prosperity, Śrī see my Aspects of early Viṣṇuism, Utrecht 1954, p. 221 f. etc.

¹² For rice in Indian life see also J. Auboyer, La vie quotidienne dans l’Inde ancienne, Paris 1961, p. 88 f.

¹³ We need not dwell here on the rôle of abnormal rice-grains in omnia (see e.g. AVPar. 70 b, 4, 4).

¹⁴ See e.g. H. Webster, Magic, Stanford Cal. 1948, p. 6 etc.; M. Eliade, Puissance et sacralité dans l’histoire des religions, Eranos-Jahrbuch 21 (1953); the same, Birth and rebirth, New York 1958, p. 85 ff.; R. H. Codrington, The Melanesians, Oxford 1891, p. 191 f.; B. Bhattacharyya, The Indian Buddhist iconography, Calcutta 1958, p. 43; J. Abbott, The keys of power, London 1932, p. 5 f.; and my notes (with a succinct bibliography) in Indo-Ir. Journ., 8 (1964), p. 61 f.

¹⁵ See Die Religionen Indiens, I, p. 184 f. etc.; Oldenberg, Vorwissenschaftliche Wissenschaft, Göttingen 1919, p. 132 ff. etc.

¹⁶ Die Religionen Indiens, II, p. 38; Eliade, in Eranos-Jahrbuch, 21, p. 35; the same, Le Chamanisme, Paris 1951, p. 370 ff.

Modern Indian Muslims believe that a man in communication with God becomes "burning hot". Whereas anyone who performs miracles is not rarely called, or regarded as, "boiling", all kinds of people or acts involving any magico-religious power may be believed to be "burning", and "access to sacrality is manifested, among other things, by a prodigious increase in heat" ¹⁷). There existed an intimate relation between the techniques and *mystiques* of fire—in archaic civilizations the specialist in sacredness, magician, priest, 'physician' was often regarded as a master of fire—, a relation which, being for instance apparent from the close connections between smiths, shamans and warriors ¹⁸), likewise shows that he who acquires "heat" may vividly demonstrate that he belongs to a supranormal world. It would be interesting to collect, from various parts of the world, parallels of the German custom ¹⁹) to cook in order to avert witchcraft and to make inquiries into the motives of these practices ²⁰).

Certain shamanist traditions do not fail to recall some features which *mutatis mutandis* recur in the sava rites under examination. A shaman was, for instance, in his hallucinations, divided into many parts and thrown into a cauldron in which he was cooked for three years ²¹). Hearth, fireplace and instruments devised for heating or cooking were widely regarded as 'sacred', their construction was a rite ²²), also because they are in a sense a "new womb", the activities of the 'smith-magician' which centred in his fire being enveloped in a 'sexual and nuptial symbolism'. We may recall here the parallel which in AV. 11, 1, 1 is assumed to exist between producing fire by friction and creating offspring ²³), and places such as ŚB. 11, 1, 2, 2 "he pours it, as seed, into the fire as its womb, for the fire is the womb of the sacrifice, from out of which it is produced". In the atharvaṇic Gopathabrāhmaṇa 1, 2, 15 the cooking of the rice-dish is in a comparable way stated to be the preparation of a womb (*ya eṣa odanaḥ pacyate yonir evaiṣā kriyate*), the addition of the fuel to the fire a placing of seed (*yat samidha ādhīyante retas tad dhīyate*). A generative and initiatory function may be supposed to be attached to the soup which in some parts of Germany is prepared at a marriage-feast, to be consumed by the bridal couple ²⁴). Fire is also believed to transfer vital

¹⁷) Eliade, Birth and rebirth, p. 86.

¹⁸) Eliade, Forgerons et alchimistes, Paris 1956, p. 81 ff.; 100 ff. and passim.

¹⁹) Cf. L. Weiser-Aall, in Handwörterbuch d. deutsch. Aberglaubens, III, 1912.

²⁰) The prognostic value of boiling rice need not detain us here; see e.g. B. Karle in Hdwbtb. d. deutsch. Aberggl., V, 57 ("wie der Reis quillt, so wird der Wohlstand sich mehren"; Silesia).

²¹) Eliade, Forgerons, p. 86 f.; for similar traditions, the same, Le Chamanisme, p. 48 f.; 409 f. etc.

²²) Eliade, Forgerons, p. 61 ff.

²³) Cf. also AVPar. 22 dealing with the 'mystic' aspects of the sticks used for rubbing fire.

²⁴) Karle, o.c., V, 50 f.

and generative power²⁵). Vedic man even was of the opinion that his sacral fire was his 'vital spirits' and that it could pull a patient through²⁶). If Bloomfield had been acquainted with these and other more or less parallel phenomena the Vedic conviction that "the well-cooked porridge (of AV. 12, 3) anticipates symbolically the successful conclusion of life, to be followed by a happy life hereafter"²⁷) would not have led him astray. The word *pakvāt* in 12, 3, 2 which he correctly renders "from the (cooked) porridge" does not harbour a double entente "from the cooked remains of the body, after it has been burned upon the funeral pyre". Nor is the use of the same word in st. 9 an allusion to "the cooked ashes of the deceased couple". As will be clear from much that has been said in this introduction and the commentary the title "cremation as a sacrifice" given to this *sūkta* by Whitney-Lanman²⁸) does no justice to its contents.

In the Vedic *pravargya* ceremonies²⁹) we are in the presence of belief in the significance and efficacy of ritually generated heat³⁰). The centre of the ceremonies is the highly revered earthenware vessel in which milk is heated and which probably is a ritual duplicate of the sun (cf. TĀ. 4, 8, 2)³¹). The aim of the performance seems to have been to endow the sacrificer with the glow of that luminary. This is for instance apparent from the obligation to use, during the ceremonies, boiling water wherever water is required (cf. e.g. ŚB. 14, 1, 1, 29) and the prescription that the sacrificer should not cover himself with a garment while the sun shines (ŚB. 14, 1, 1, 33). While the increasing heat of the boiling milk was no doubt to add heat to the sun, the sacrificer who drinks of the milk was to gain in sunlike energy³²). It is interesting to add that according to the commentator on ŚB. 2, 1, 4, 5 certain ritualists considered that the cooking of an *odana* on the occasion of the *agnyādhāna* took place, not with the view of procuring food to the priests but merely to afford an opportunity for putting the kindling-sticks on the fire.

It would take too long to quote all occurrences of *odana*- in the ritualistic texts³³). For the procedure in connection with the rice-mess prepared as

²⁵) For the creative power of fire see e.g. also H. Hartmann, *Der Totenkult in Irland*, Heidelberg 1952, p. 41 ff.

²⁶) Caland, *Die altindischen Todten- und Bestattungsgebräuche*, Amsterdam Acad. 1896.

²⁷) Bloomfield, in *S. B. E.* 42, p. 645 f.

²⁸) Whitney-Lanman, *o.c.*, p. 682.

²⁹) *Die Religionen Indiens*, I, p. 153 (with a bibliography).

³⁰) For the glow of fire and rice cooking see also *JB.* 3, 94 ff. (H. Oertel, in *J. Am. Or. Soc.* 18, p. 21 ff. and Caland, *Auswahl*, p. 239 ff.).

³¹) See also Eggeling, in *S. B. E.* 44, p. XLVI.

³²) I shall have to revert to this point in the commentary (AV. 4, 11, 3; *Kaus.* 66, 12).

³³) For a *ksīraudana*- "a rice-mess prepared with sweet milk" cf. ŚŚS. 14, 16, 4; *Kaus.* 43, 13; 49, 22; ŚB. 2, 5, 3, 4 etc.

an element in the sākamedha offerings one might for instance read TS. 1, 8, 4-6; TB. 1, 6, 10; ŚB. 2, 5, 3 ff.; BaudhŚS. 5, 10-17; ĀpŚS. 8, 9-19; KātyŚS. 5, 6, 10 ff.³⁴). The ritual acts relative to this ceremony comprise, inter alia, a caru boiled in the milk of all the cows which belong to the sacrificer. If plenty of rice is cooked the priests, other brahmins and the sons and grandsons of the sacrificer (who must have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without having any feeling of poverty or hunger (which would of course evoke these miseries). That part of the rice-dish which remains in the cooking vessel is however consumed only by brahmins (ĀpŚS. 8, 11, 9)³⁵).

We are now also in a position to understand why according to a curious place in the TaittBr. (3, 12, 5, 9) the man whose desires and ambitions are not realized by means of his ordinary rites should offer mixed beverages or rice-messes; then he will obtain the object of his desire for which his sacrificial fire was piled up: *manthān etāvato dadyād odanān vā, aśnute taṃ kāmam yasmai kāmāyāgniś cīyate*.

A rice-dish was however not only offered to gods and priests. It was, quite naturally, also presented to guests, for instance, together with a goat in ŚB. 1, 6, 4, 3.

An *odana-* is also mentioned in BaudhGS. 3, 1, 11 among those varieties of food with which brahmins should be feasted (*apūpās*, i.e. cakes, parched grains, *odana-* and *saktu-*, i.e. fried and ground barley)³⁶). A well-known element in Vedic as well as post-Vedic rites³⁷) is an entertainment given to brahmins, i.e. the feeding not only of those brahmins who have taken an actual part in the performances but also to others: "nicht die Opferpriester an erster Stelle, sondern mehrere Brahmanen (acht oder zehn; zehn bei einem Tieropfer, tausend bei einem Somaopfer, nach Vaikhānasa)"³⁸). Thus PGS. 1, 15, 9 at the end of the *sīmantonnayana-* rite (the parting of the hair of a woman in her first pregnancy) it reads: then the feeding of the brahmins (*tato brāhmaṇabhojanam*). Cf. PGS. 1, 2, 10; 2, 13, 8; 3, 1, 4; ŚGS. 1, 2, 1; and 1, 11, 8 the *indrāṇīkarman-* (one of the marriage rites) closes with the feasting of brahmins. It is worth recalling that this dinner presented to brahmins at the end of, for instance the Full and New Moon sacrifice is, in the commentary on KātyŚS. 3, 8, 31

³⁴) Compare for instance P. V. Kane, History of Dharmasāstra, II, Poona 1941, p. 1100 ff.

³⁵) Cf. also the notes by Caland, Śrautas. des Āpast., II, p. 38 f.

³⁶) See also section III.

³⁷) See e.g. J. Ph. Vogel, Indian serpent-lore, London 1926, p. 224; Gonda, Die Religionen Indiens, II, p. 291.

³⁸) Caland, Śrautas. des Āpast., I, p. 129, on ĀpŚS. 4, 16, 17.—See also the note on Kauś. 68, 40. The difference between feeding brahmins and a sacrificial gift is also apparent from passages such as the post-vedic viṣṇuīte Kāśyapajñānakāṇḍa, ch. 94 . . . *mahaśāntiṃ hutvā vipraśataṃ bhōjayitvā dakṣiṇāṃ dadyāt*, and . . . *hutvā sahasrabhojanam ca kṛtvā śaktito dakṣiṇāṃ dadyāt*.

explicitly stated to be part of the sacrifice (*krator aṅgam*) which “rejoices” in this act (*brāhmaṇatarpaṇenaiva yajñas tṛpto bhavati*)³⁹). According to Āśvalāyana (GS. 1, 1, 2) there are three varieties of oblations, viz. those which are poured into the fire, those which are not poured into the fire and those which are “offered in brahman” by giving them, as food, to one or more brahmans (*brāhmaṇabhojane brahmaṇi hutāḥ*). The results of this ritual feasting which must take place at the end of a rite (ŚGS. 1, 2, 1; the preceding section deals with the kindling of the domestic fire and the cooked domestic sacrifices) are of special importance to the sacrificer. If one feeds, only once, a brahman who performs the ceremonies in the right manner, who is learned, thoroughly versed in the Veda and practises austerities, one will no longer suffer hunger (ŚGS. 1, 2, 6). One should offer the food to such a brahman “with mental reference to (the food) with a view to that (deity)” (*devatām tasyā uddiśya manasā*, i.e. one should with reference to the food concentrate one’s mind on that deity . . .) which one desires to satisfy in any rite. The oblation which is not deposited (*nyastam*) in such a worthy brahman will by no means reach this deity. “It is called a treasure for men (*nīdhir*⁴⁰) *eṣa manuṣyāṇām*) and (the brahman who consumes the food) a vessel (receptacle for food) for the gods (*devānām pātram*)⁴¹” (ŚGS. 1, 2, 7 f.). With these views the author of the atharvaṇic Gopathabrāhmaṇa is in agreement, when (1, 2, 15) he says that in preparing an *odana*- a starting-point and an approach are made (*ārambhaṇam evaitat kriyata ākramaṇam eva*). The former term meaning “undertaking, commencement” and also “the place where something begins, or an undertaking starts (cf. AiB. 2, 35, 5), basis, starting-point for producing or initiating activities”⁴²) (cf. also ṚV. 10, 81, 2) seems to point to the necessity to start with the cooking, the latter (“stepping upon, mounting, approach”) to its being the mode of access to the goal of the sacrificer’s ambitions⁴³).

From ŚB. 5, 10, 7 it may be inferred that this dinner, to be presented after the oblations have been offered may be accompanied by gifts of gold⁴⁴), a garment, a horse, and land as *dakṣiṇās* for the officiants (*brāhmaṇabhojanam hiraṇyam . . . dakṣiṇā iti*). Only then is the rite perfect because “not before this (act) the evil (for the annihilation of which the ceremony under discussion is to be performed) is appeased”.

The procedure to be adopted in performing an atharvaṇic sava is de-

³⁹) See also A. Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, Jena 1880, p. 175.

⁴⁰) See especially AV. 12, 3, 34; 41 f.; 46 and the note on Kauś. 62, 10.

⁴¹) Hence no doubt one of the roots of the use of *pātram* in the sense of “a worthy brahman” (see e.g. Mbh. 1, 3, 118; 123; Yājñ. 200) and hence “a worthy man in general”; the term means also “a worthy recipient for gifts etc.” (Manu 4, 227; 228).

⁴²) I refer to J. A. B. van Buitenen, in I. I. J. 2 (1958), p. 304.

⁴³) The text then turns to other particulars (the fuel to be used etc.) which, however interesting, may be disregarded here.

⁴⁴) Cf. Kauś. 62, 23.

scribed in Kauś. 61, 8 ff. From this place it appears that the rice is divided into three portions, one of which is intended for the gods, one for the Fathers (i.e. for a śrāddha), one for men, i.e. for feeding the brahmans (s. 10 with this "he feeds the brahmans": *brāhmanān bhojayati*)⁴⁵). Curiously enough it is the first portion, i.e. that to be offered to the gods which is expected to "set this woman" across and "to procure him" a dominant social position⁴⁶).

Nor is the practice unknown to give part of the sacrificial food to the officiants. At a certain point in a rite an essential element is obligatory, viz. the common consummation of the so-called *idā*-⁴⁷). From this ritual practice also it is perfectly clear that not only the gods are qualified to partake of the sacrificial food, but also the brahmans, priests as well as the offerer. In doing so they should however be very cautious, because it is 'medecine', higher energy which it absorbed; the sacrificial food is filled with divine power in a visible and tangible form. Yet this common consumption of the *idā*, the 'Opfersegen', the essence of the offering consisting of preparations of sacrificial food taken from all the oblations was considered a necessity because the participation in the *idā* leads to "fullness of life" and to communion with the lord or soul of the sacrifice, i.e. with Prajāpati. In the agnihotra this *idā*—which is also 'personified' and 'invoked'⁴⁸) to transfer the power and energy inherent in the sacrifice to those partaking of the food—consists of the remainder of the sacrificial milk, in the animal sacrifices it is a portion of the victim, in the soma sacrifices a portion of Soma, in the Full and New Moon rites of part of the cakes. While *Idā* is invoked the officiants and the sacrificer touch the food (*ĀpŚS.* 3, 2, 8); then each has a part of the *idā*. The aim of most rites is indeed to endow the sacrificer with definite powers, qualities or

⁴⁵) For details see the translation and the commentary.

⁴⁶) Passing mention may be made of comparable ritual customs in later times: the Śrī-Vaiṣṇavas for instance take out of the offerings made to God a part which is kept for Viṣvaṣena (the leader of the divine hosts, i.e. a particular manifestation of Viṣṇu) and the remaining part is divided into three parts, one for the person who worshipping God performs the rites, one for those who do service to God and one part for the ācāryas (religious teachers and leaders) and the vaiṣṇavas (the co-religionists). See K. Rangachari, *The Śrī-Vaiṣṇava Brahmans*, Bull. Madras Gov. Mus. 1931, p. 91. In South Indian villages the pūjāri (non-brahmanic priest) presents rice which he has cooked to (the image of) the god; afterwards he eats it himself (Whitehead, o.c., p. 54 f.).—For various types of sacred meals in general ("le festin sacré; le repas après le sacrifice; le repas de communion; le repas d'initiation" see C. J. Bleeker, *Le repas sacré*, in *The sacred bridge; researches into the nature and structure of religion*, Leiden 1963, p. 225 ff. Cf. also F. Bammel, *Das heilige Mahl im Glauben der Völker*, Gütersloh 1950; K. Wyss, *Die Milch in der Kultur der Griechen und Römer*, Giessen 1914; *Handwörterbuch d. deutschen Aberglaubens*, II, 1022–1059 (Essen); V, 1490–1507 (Mahl); VIII, 156–234 (Speise).

⁴⁷) See e.g. *Die Religionen Indiens*, I, p. 106; Hillebrandt, *Neu- und Vollmondsopfer*, p. 125 ff.; Caland, o.c., I, p. 76 ff.

⁴⁸) Cf. e.g. *ŚB.* 1, 8, 1, 18 ff.

abilities. These may be transferred to him by partaking, in communion with the gods and the brahmans, of the sacrificial food. This act transfers the higher power to him, and causes him to reach a higher level of existence which may mean a successful completion of phenomenal life. Reference may here be made also to the parts of the sacrificial food to be eaten by the officiants in connection with ⁴⁹⁾ the invocation of *Idā*. At that moment (see e.g. *ĀpŚS.* 3, 1, 1 ff.) the brahman is given a special portion of every cake, the *prāsitra-*, which is to be tasted by him before the *idā* ceremony, the *āgnīdhra* obtaining another portion, etc. The term *prāsana-* "ritual repast" applies, to wind up with, to the consummation of the remainders of the sacrificial cakes by officiants and sacrificer ⁵⁰⁾.

Mention has already been made of the relation obviously assumed to exist between the *odana* and the *soma* ⁵¹⁾. The importance of this point may justify a short digression ⁵²⁾. Discussing under the heading 'additional forms of the soma-sacrifice' the *aṃśugraha-* *ŚB.* 4, 6, 1, 1 argues that this *graha-*, i.e. a ladleful of soma, which in this case seems to consist of imperfectly pressed soma-plants in water ⁵³⁾—is no other than *Prajāpati* and than the sacrificer's self ⁵⁴⁾, "for *Prajāpati* is the self". "Hence when they draw that (ladleful) they produce that self of his . . . and verily the sacrificer is born with his whole body in yonder world". That the person "who redeems the oblation by the *anvāhārya* mess of rice" ⁵⁵⁾ causes the entire sacrifice to be redeemed, which then becomes the sacrificer's self in yonder world, so "that the sacrificer who knows this comes into existence in yonder world, with a complete body", is clearly stated in *ŚB.* 11, 1, 8, 6 ⁵⁶⁾. There can be no doubt that the same idea of corporeal rebirth or survival in the heavenly regions was implied, or could easily be read, in other texts. Thus *AV.* 6, 117, 3 (cf. *Kauś.* 67, 19) "May we be without guilt in this (world), in the higher world, in the third world . . ." is explained in the commentary . . . : "in the higher world i.e. 'in heaven etc.', i.e. 'in a place where to enjoy the fruits of (our ritual and religious) merits by giving up this body and receiving a celestial body'". *AV.* 4, 14, 2 which stimulates the performer of a *sava* rite—the text is used in

⁴⁹⁾ See Caland on *ĀpŚS.* 3, 1, 1.

⁵⁰⁾ For particulars, Caland-Henry, *L'Agniṣṭoma*, Paris 1906, p. 223 f.

⁵¹⁾ See above, p. 27.

⁵²⁾ It may however be recalled that elsewhere a similar parallelism was assumed to exist between the *haviryajñas* (simple offerings of clarified butter etc.) and the *soma* libations. The mortar is for instance addressed as a wooden stone (*VS.* 1, 14; *ŚB.* 1, 1, 4, 7), i.e. believed to represent the pressing-stones with which *soma* juice is extracted, "for just as in the *soma*-sacrifice they press *soma* out with stones, thus here also he prepares the oblation by means of the mortar and pestle . . .".

⁵³⁾ See Eggeling, in *S. B. E.* 26, p. 424, n. 1.

⁵⁴⁾ For this identity see above, p. 38; 41.

⁵⁵⁾ See above, p. 21 f.

⁵⁶⁾ For a similar statement in connection with the man who is consecrated by the *sautrāmaṇi* see *ŚB.* 12, 8, 3, 31.

Kauśika 64, 23 and 68, 27—to go to heaven and to join the gods, and similar texts may of course be understood in the same way.

Refraining from adducing abundant evidence of the Vedic belief that the man who accumulated ritual merit builds his own 'heaven'—cf. e.g. RV. 1, 125, 4; 5; AV. 3, 28, 5; 6; 6, 120, 3; 7, 80, 4⁵⁷)—I find that this idea is not foreign to those circles which handed down the texts used in the sava rites. The commentary on AV. 4, 14, 2 explains the words "go to heaven" as follows: "ascend the 'vault of heaven' which is the fruit of the sava-rites which you have performed . . .; reach that world (*loka-*) which is the result of rites, supporting yourself by the various merits which were produced by sacrificial ceremonies etc."⁵⁸).

A curious passage in the Śatapathabrāhmaṇa (11, 5, 1, 14 f.) is among those places from which it is warranted to infer that also outside the atharvaṇic circles the cooking of a mess of rice was considered an element in an esoteric ritual procedure to obtain a higher state of existence. When Purūravas wished to become a *gandharva* it appeared that there was, among men, not that holy form of fire by sacrificing with which one would become a *gandharva*. Therefore the *gandharvas* advised him to cook for a whole year a mess of rice (*odana-*) sufficient for four persons while taking logs from the *aśvattha* tree etc. which were to be consecrated with particular mantras. This procedure is however called esoteric (*parokṣam*), so that another method was indicated also: make a fire by means of two pieces of *aśvattha* wood. The text is silent on the function of the *odana*, and almost all attention is focussed on the fire and firewood, but this does not mean that the rice-dish is in the 'esoteric rite' a matter of indifference. After all that has been said in the above pages it is clear that the first advice given to Purūravas was: "Cook a *brahmaudana*", because a *brahmaudana* was intended for four persons (*cātuṣprāśyam*). The same term occurs ŚB. 2, 1, 4, 4 dealing with the establishment of the sacred fires: "they then cook a rice-dish sufficient for the four (priests) to eat" (*cātuṣprāśyam odanaṃ pacanti*); the commentary explains: "for the officiants, viz. the *adhvaryu*, the *brahman* etc."). The complete expression is used ŚB. 13, 4, 1, 5 *tebhyo 'dhvaryuś cātuṣprāśyaṃ brahmaudanaṃ nirvapati*. It seems worth while to consider this special *odana*—the name

⁵⁷) It is my intention to discuss the relevant places elsewhere.

⁵⁸) Some of the publications of M. Eliade may be helpful in understanding the significance of these rites from the point of view of phenomenology of religion: *Le mythe de l'éternel retour. Archétypes et répétition*, Paris 1949, p. 65 f. ("... Dans la mesure où il répète le sacrifice archétypal, le sacrificateur en pleine opération cérémonielle abandonne le monde profane des mortels et s'insère dans le monde divin des immortels"); p. 120; p. 125 etc.; *Birth and rebirth. The religious meanings of initiation in human culture*, New York 1958 (the same book in French: *Naissances mystiques*, Paris 1959); *The sacred and the profane. The nature of religion, the significance of religious myth, symbolism, and ritual within life and culture*, New York 1959.

of which opens the list of the twenty-two sava rites discussed in Kauśika, chapter VIII—more closely.

In the brāhmaṇas and śrautasūtras the term *brahmaudana* denotes the “rice boiled for the priests officiating at a sacrifice”⁵⁹). This cooking constitutes the opening ceremony of the *aśvamedha*⁶⁰), and it is, according to ŚB. 13, 1, 1, 1, to produce seed (seminal fluid: *retah*). “Le premier acte des cérémonies préparatoires du sacrifice est un acte qui symbolise le désir d’obtenir la fécondité”⁶¹). The “seed” which is to be thrown in the officiants is rather to fecundate the sacrificer himself; cf. 13, 1, 1, 4 “when the principal priests eat the brahmaudana the sacrificer thereby secures for himself the greatness (*mahimānam*) of the sacrifice; . . . he thus lays—whether or not through the intermediary of the victim—seed into him(self)”⁶²). The rice mess is sufficient for four persons: “four bowlfuls, four double handfals, four handfals, that is to say, it is twelvefold⁶³), and twelve months are a year, and a year is everything”, so that thereby “the sacrificer gains and secures everything” (13, 4, 1, 5)⁶⁴).

In expounding the *aśvamedha* TaittBr. 3, 8, 2, 1 ff. furnishes us with the following information: *catuṣṭayya āpo bhavanti. catuḥśapho vā aśvaḥ prājāpatyaḥ samṛdhyai. tā digbhyaḥ samābhṛtā bhavanti. dikṣu vā āpaḥ. annam vā āpaḥ. adbhyo vā annam jāyate. yad evādbhyo ’nnaṃ jāyate, tad avarundhe. tāsu brahmaudanaṃ pacati. reto eva tad dadhāti. (2) catuḥśarāvo bhavati. dikṣv eva pratitiṣṭhati. . . . catvāro ārṣeyāḥ prāśnanti. diśām eva jyotiṣi juhoti. catvāri hiraṇyāni dadāti. diśām eva jyotiṃsy avarundhe*: “The waters are fourfold (rain-water, water from a well, stagnant and flowing water, comm.). The horse has four hooves, it belongs to Prajāpati, (Prajāpati is in § 3 identified with the odana. The congruence in this being fourfold between the horse and the waters which are brought near) is to promote prosperity. These (waters) are collected from the (four) regions. The waters are, indeed, in the (four) regions. The waters are food. Food, indeed, arises from water. He secures the food which arises from the water. In these (waters) he cooks a brahmaudana. (Because seed proceeds from the rice-dish, comm.) it is seed he thus produces. (In § 4

⁵⁹) For a description of technical particulars see P. E. Dumont, *L’Aśvamedha*, Paris-Louvain 1927, p. 14 f. For an explication of the term: comm. on ŚB. 13, 1, 1, 1 *brāhmaṇebhya ṛtvigbhyah (deyah) odanaḥ brahmodanaḥ*.

⁶⁰) Cf. also ĀśvŚS. 1, 4, 1 *agnyādheyagrahaṇam aśvamedhe yat brahmaudanaṃ tatra* (“on other occasions”) *naivam kartavyam*.

⁶¹) Dumont, o.c., p. 14, § 28.

⁶²) See also further on and Dumont, o.c., p. 15, § 32.

⁶³) For the number 12 see also TB. 3, 9, 18, 1 and 2: *dvādaśa brahmaudanān . . . nirvapet. dvādaśabhīr veṣṭibhīr yajeta . . .*

⁶⁴) Cf. also KātyŚS. 4, 8, 4, the comm. adding some particulars with regard to the preparation: *caturbhīḥ pātraiś carmanī prakṣiptam haviṣyam cātusprāśyam caturṇām prāśanārham tṛptijananasamartham odanaṃ tasmīn gārhapatyāgāre sthāpīte ’gnav pacati*.

the odana is identified with the seminal fluid: *reto vai odanaḥ*). (2) It is (a dish) measuring four śarāvas (this should be the amount of rice from which the dish is to be prepared, comm.). It is (because of the sameness of the numbers, comm.) established in the (four) regions . . . Four descendants of the ṛṣis (chief officiants, *mahartvijah*, comm.) eat it. He really offers the oblation in the light of the regions. He gives (to the four officiants) four amounts of gold. He (thereby) just secures the lights of the regions." Cf. also *ĀpŚS.* 20, 2, 3 ff.

That the number four—for which see also *ĀpŚS.* 5, 5, 1 and 4: four measures of rice and water—is characteristic of the brahmaudana is also apparent from *TS.* 3, 4, 8, 7: "If the head of a family is expelled, the *rāṣṭrabhṛt* mantras (which are part of the agnicayana, or piling of the great fireplace: see *TS.* 3, 4, 7) should be pronounced in a rite for his benefit; they are greatness or pre-eminence (*varṣman-*), so that he will be pre-eminent among his equals. One should also cook a brahmaudana four śarāvas (platters, plates) in size, so that he will find support in the four quarters. Four descendants of ṛṣis should partake of it . . ." One cannot help remembering the *catuḥśarāva-sava* of *Kauś.* 64, 1 and 67, 27 which, like the rice-dish mentioned in *TS.*, is enriched with ghee and offered to the guardian deities of the quarters.

The number four⁶⁵) is, first and foremost, conditioned by the use to be made of this dish. Four was the number of the priests required in simple *iṣṭis* (rites other than soma or animal sacrifices) like the Full and New Moon sacrifices⁶⁶), and of the chief priests officiating at the more complicated *śrauta* rites⁶⁷). Cf. e.g. *KātyŚS.* 4, 8, 12 comm. *tena* (i.e. *cātuṣprāśyena*) *caturo brāhmaṇān bhojayitvā*. In view of the strong inclination of the Vedic Aryans to associate and co-ordinate entities and concepts belonging to different provinces of nature, earthly phenomena and domains of thought it was inevitable that these four priests—whatever the prehistory of the institution⁶⁸)—were connected with other 'fourfold wholes'. When, in the *rājasūya* ceremonies, the priests sit down in a circle round the king in order to do homage to him, they are seated towards the four points of the compass⁶⁹). Moreover, "whatever there is towards the middle of the kingdom . . ., of that the eastern region belongs to the hotar, the southern to the brahman, the western to the adhvaryu, the northern to the udgātar" (*ŚB.* 13, 5, 4, 24; 13, 6, 2, 18; 13, 7, 1, 13). That means that this ritual four was brought into close connection with the 'cosmic number' four, the number of the regions of the universe

⁶⁵) Cf. also *ĀpŚS.* 5, 5, 1 and Caland's translation.

⁶⁶) For particulars see e.g. A. B. Keith, *Religion and philosophy of the Veda and Upanishads*, Cambridge Mass. 1925, p. 294 ff.; Kane, *Hist. of Dharmasāstra*, II, p. 981, n. 2228.

⁶⁷) Cf. e.g. *ĀpŚS.* 10, 1, 8 ff. and Caland's notes (*Śrautas. des Āpast.*, II, p. 122).

⁶⁸) Cf. *Die Religionen Indiens*, I, p. 141 f.; Keith, o.c., p. 289 ff.

⁶⁹) See also Eggeling, in *S. B. E.* 41, p. 108 f. (note).

which together constitute a complete whole⁷⁰). As winning the four quarters of space, i.e. the universe, was believed to be the preliminary of access to heaven, we may have discovered here one of the motives why the brahmaudana was considered a means of conveying the sacrificer to the celestial regions. Four might moreover be easily converted into twelve, the number of the months of the year, "which is the All (*sarvam*)", by taking, for the mess of rice, four bowlfuls, four double handfals, and four handfals: thus one gains and secures the All (ŚB. 13, 4, 1, 5).

The above association between a brahmaudana, sacrificial butter, śarāvas (platters) and the number four (four brahmins) is characteristic of the ritual act mentioned at TS. 5, 7, 3, 4 and ĀpŚS. 17, 17, 10; LāṭyŚS. 4, 9, 10 ff. Among the miscellaneous rites connected with the construction of the great fire-place (*agnicayana*-) is the cooking of a brahmaudana in butter (*ājya*-) which happens to be left over. Four brahmins should eat it (LāṭyŚS. 4, 10, 11 . . . *catvāro mahartviṣaḥ prāśnantīti ha cātusprāśya-prāśanam*). As the brahmin is (identical with) Agni Vaiśvānara and Vaiśvānara is the form dear to Agni, one establishes this food in the god's dear form. Whereas the TaittSamh. has the sacrificer give four cows, so that he will in the hereafter "milk with them the fire" (*tābhir . . . agniṃ duhe*), Āp. offers a choice: one may instead of the brahmaudana cook an odana four śarāvas in size, besprinkle it with sacrificial butter and offer it, as food, to the brahmins (. . . *brahmaudanam paktvā caturo brāhmaṇān bhojayet, catuḥśarāvaṃ vaudanam paktvā . . . bhojayet*). It is clear that this authority, like Kauśika, distinguishes a *brahmaudana*- from a *śarāva-odana*-. In his case these rites may be performed alternatively⁷¹). The number four is still more in prominence in the parallel text MŚS. 6, 2, 5, 27: "One shall boil in the rest of the sacrificial butter four dishfuls of rice of 'living' (germinant) grains⁷²) and give it to the chief priests, and to each of them four milch cows" (*ājyāt śeṣe catuḥśarāvaṃ jīvataṇḍulam odanam paktvā madhyataḥkārībhyaḥ dadyāt, tebhyaś catasraś catasro dhenūḥ*).

TS. 6, 5, 6 relates the mythical story of the goddess Aditi, who being desirous of offspring, cooked a brahmin's rice mess for the Sādhyas gods. They gave the remains to her, which she ate. Thereupon, she became pregnant and gave birth to the four Ādityas. She cooked a second mess from which she ate first expecting stronger ones to be born from her. As this design turned out a failure, she cooked a third dish for the Ādityas

⁷⁰) See F. Heiler, *Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 166. On the importance of numbers in the Veda H. Oldenberg, *Vorwissenschaftliche Wissenschaft. Die Weltanschauung der Brāhmaṇa-Texte*, Göttingen 1919, p. 46 ff. (p. 48: "So sind die Zahlen ein wesentlicher Faktor, der diesem mystischen Weltbild seinen Charakter geben hilft").

⁷¹) Cf. also Caland, o.c., II, p. 93, note on ĀpŚS. 17, 17, 10.

⁷²) The expression *jīvataṇḍulam* (sc. *odanam*) occurs also ĀpŚS. 1, 7, 12. Caland (*Das Śrautasūtra des Āpastamba*, I, Göttingen-Leipzig 1921, p. 20), translating "von lebendigen Körnern", remarks: "das Mahlen, d.h. das Töten der Körner, findet also nicht statt. Die Körner sollen ganz bleiben".

who wished that he who should be born might be one of them, etc. What is interesting is, first, that eating the remains of sacrificial food offered to gods leads to success, not cooking for oneself, or eating first, before the gods or others, and in the second place that the number of the Ādityas which usually is seven, or eight (, or twelve)⁷³, here initially is four. This narrative of Aditi's cooking being also referred to in AV. 11, 1, 1 (quoted Kauś. 60, 19) and 11, 1, 11 (quoted 61, 23) constitutes so to say a bond between the brahmaudana of the brāhmaṇas and that described in Kauśika and the Atharvaveda⁷⁴). It no doubt was a well-known myth explaining the origin of the rite and basing it on a sound foundation, viz. on an event in the divine sphere beyond phenomenal time and reality.

Postponing a comparison between both rites we will now look more closely at some variants of this narrative and its place in the ritual. In the above Taitt. text it serves to introduce an exposition of the *ādityagraha*-, i.e. that particular ladle-full of soma which, at the beginning of the afternoon(evening)-service is poured in honour of the Ādityas⁷⁵). It is, however, no more than an introduction; the essential part of the exposition is concerned with the ritual significance of the *ādityagraha*, which is drawn from the remnant because the Ādityas were born from the remnant of the sacrificial food. It may even be absent: thus the parallel tradition of the Kāṭhas Kapiṣṭhalas makes no mention of Aditi and her cooking (KāṭhS. 28, 6; KapS. 44, 6; see also MS. 4, 6, 9)⁷⁶).

In the five texts which are to follow the theme under consideration forms part of a discussion of the agnyādheya rite⁷⁷) which being an *iṣṭi* and therefore performed by the sacrificer and his wife with the help of four officiants is the solemn placing of burning fuel for the generation of the *gārhapatya* and other fires, meant for all sacrificial rites⁷⁸). This rite comprises, *inter alia*, the kindling of a particular fire, the *brāhmaudanika*-⁷⁹). To the west of that fire—which, like the porridge which is to be cooked on it, will be the pivot of a series of interesting ritual acts—the *adhvaryu* puts apart—he “scatters”: *nirvapati*—, at night, on the red hide of a bull four dishfuls of rice with the fourfold formula (ĀpŚS. 5, 5, 2) “I scatter what is pleasing to *prāṇa* (“expiration”; etc.⁸⁰)) which is brahman”⁸¹). He cooks the grains in four vessels. Part of the food is offered

⁷³) See the translation and the commentary and compare also AV. 11, 1, 24 (Kauś. 62, 1) and 12, 3, 11 (Kauś. 61, 3). See also AV. 6, 81, 3.

⁷⁴) I fail to see why the references in the brāhmaṇas should be considered “an echo” of AV. 11, 1, 1 (Whitney-Lanman, o.c., p. 612).

⁷⁵) See Caland-Henry, L’Agniṣṭoma, p. 330.

⁷⁶) Cf. ŚB. 4, 3, 5, 1 ff.

⁷⁷) I also refer to Die Religionen Indiens, I, p. 139.

⁷⁸) Keith, Religion and Philosophy, p. 316 ff.; Kane, o.c., II, p. 986 ff.

⁷⁹) See further on.

⁸⁰) For *prāṇa*- etc. see Dumont, J. Am. Or. Soc. 77, p. 46 f.

⁸¹) Cf. BaudhŚS. 2, 13: 55, 16 “I scatter what pleases brahman” (*brahmaṇe juṣṭam nirvapāmi*).

into the brāhmaudanika fire ("this is for brahman, not mine")⁸²). Finally he offers the food on the four (thus ĀpŚS. 5, 5, 9) dishes in a peculiar way to the four priests. The remaining portion of the brahmaudana is enriched by the rest of the clarified sacrificial butter and three pieces of firewood which are a span in length are turned about in it and then put on the brāhmaudanika fire. At this moment the sacrificer gives three heifers to the adhvaryu and a similar number to each of the officiants who eat the boiled rice⁸³). It may be parenthetically recalled that this is not the only occasion on which food is distributed among the four officiants. At the Full and New Moon sacrifice, before the cooking of the anvāhārya odana which is to be the dakṣiṇā for the officiants, the sacrificial cake sacred to Agni is divided among these functionaries: "Der Yajamāna⁸⁴) legt diese vier Teile in die vier Zwischengegenden . . . und weist sie . . . bei der Agni gehörigen Stelle beginnend den Priestern zu"⁸⁵).

A shorter version of the Aditi myth is handed down in the Kāṭhakam (KS. 7, 15 and the parallels KapS. 6, 5 and the atharvānic GopB. 1, 2, 15): "Aditi who was desirous of offspring cooked an *odana*-. She ate the remnants of it. She conceived a child. Thereupon the Ādityas were born". Leaving the different phraseology out of consideration, it may be noticed, first that the food is here simply an *odana*, not a brahmaudana, and in the second place that the Sādhyā gods are omitted, the text being silent about the recipients. The author adds that cooking an *odana* means a beginning, an approach. It is, moreover, a womb and the firewood, which must measure a short span – that is the length of the ātman, corresponding to Prajāpati –, is the semen. After a year "the seed which is deposited (in the womb) is born". When after a year one adds fuel to the fire one adds it to him who then has been born. A shorter term is possible at the sacrificer's option. The Ādityas who partake of the remainders went with the sacrificer who added fuel to the fire to the world beyond, protecting the road, and so now also that sacrificer goes to heaven who duly performs the ritual acts in connection with the agnyādheya and anoints the firewood with the remnant.

According to another variant of the same mythical narrative, Aditi conceives, after cooking four times, four times two sons: TB. 1, 1, 9, 1 ff. "Aditi was desirous of sons. She cooked a brahmaudana for the Sādhyā gods. They gave her the remains. She ate these. She became pregnant. To her Dhātār and Aryaman were born. She cooked a second time. They gave her the remains. She ate these. She became pregnant. To her Mitra

⁸²) Cf. also the comm. on AV. 11, 1, 11 (see further on, p. 71); Kane, o.c., II, p. 990.

⁸³) One might also refer to LāṭyŚS. 4, 12, 9 *cātusprāśyaṃ ca prāśnatsu dhenuṃ dadyād brahmaṇe 'dhvaryave cāgnipadam . . .*

⁸⁴) The sacrificer.

⁸⁵) Hillebrandt, Neu- und Vollmondsopfer, p. 127 f. See e.g. TB. 3, 3, 8, 7; ĀpŚS. 3, 3.

and Varuṇa were born. She . . . ; to her Amśa and Bhaga were born. She . . . ; to her Indra and Vivasvān were born. When one cooks a brahmaudana which is to be eaten by brahmins, one 'places seed' (i.e. one fecundates)". The fire must accordingly burn for a year because an embryo grows for a year: the cooking is a pregnancy⁸⁶). The ritual direction to cook a brahmaudana (ĀpŚS. 5, 5, 1 ff.) is based on this text (cf. KS. 7, 15; MS. 1, 6, 11): "der Opferveranstalter bringt dadurch den Samen in seine Gattin"⁸⁷). There must be room here for the observation that according to the commentator (Sāyaṇa) on TB. 1, 1, 9 the brahmaudana is so called because it is a rice-dish cooked in order to be an oblation for the god Brahmā and food for the brahmins and officiants (*brahmāṇam devam uddīśya homārtham brāhmaṇānām ṛtvijām ca prāśanārtham ca pacyamāna odano brahmaudanaḥ*). Some of the accompanying mantras are of special interest: "from the human sphere I (the sacrificer) go to the divine"; "kindling the fire I will conquer death" (TB. 1, 2, 1, 15). The sacrificer kindles a new fire by means of fire-sticks which have been heated on the brahmaudana fire when the latter has gone out⁸⁸). He thus propagates the fire, and this will in like manner propagate him in heaven.

In the Maitrāyaṇī Saṃhitā, 1, 6, 12 the motif of the birth of four pairs of twins and that of Aditi's desire to eat first combine and the story is related in illustration of the ritual direction that the sacrificer who is in the morning to add fuel to his fires should in the night⁸⁹) before cook an odana on four śarāvas and offer it to the brahmins as germinant rice (*catuḥśarāvam odanam paktvā brāhmaṇebhyo jīvataṇḍulam ivopaharet*)⁹⁰).

Likewise in connection with the horse-sacrifice KātyāyanaŚrS. 20, 1, 4 f. prescribes that "he should cook a brahmaudana of four bowls, four double handfuls, and four handfuls, offer that to the four chief officiants and give then four thousand cows and four quantities of gold" (that is to say, the commentator observes, to each priest one thousand cows etc.)⁹¹).

Here our attention is caught by a remark made by Keśava on Kauśika ch. 63: *iti brahmaudana prakṛtisarvasavavidhānam samāptaṃ . . . atharvavedavīhitā yāgā etc. āvasathyādhāne savayajñān kṛtvā tato 'gnyādhānam kuryāt,*

⁸⁶) TB. 1, 1, 9, 10 *yathā loke saṃvatsaram garbhe dhatte reto 'nte prajānāyati tadvat etad bhavati.*

⁸⁷) Caland, Śrautas. des Āpast., I, p. 139.

⁸⁸) Cf. the comm. on TB. 1, 1, 9, 10 (B. Ind., II, p. 62) *brāhmaudanikāgnisambandhibhasmāny apodūhya niḥsārya tasmīn sthāne taptābhyām aranībhyām agnīm manthet. tasmīn sthāne yeyam manthanakriyā saiva brahmaudanikasayāgner utpatsyamānenāgninā saha sā santatiḥ.*

⁸⁹) See above, p. 56.

⁹⁰) Another reference to the same narrative which need not interest us here occurs in the same work 2, 1, 12: *aditir vai prajākāmaudanam apacat socchiṣtam āśnāt taṃ vā indram antar eva garbham santam ayasmayena dāmnāpaumbhat so 'pobdho 'jāyata.*

⁹¹) The *pañcaśarāva- odana-* for Indra mentioned in TB. 3, 7, 1, 8 need not detain us here. See also the notes on Kauś. 64, 6-16 and 64, 27.

brahmaudanaṃ vā kuryāt. . . ādhāne nityaṃ savadānam. From this interesting note it appears that the savas—the standard form of which is the brahmaudana—, which are sacrificial ceremonies enjoined by the Atharva-veda, are, also according to this authority, to be performed when one establishes a domestic fire (cf. PGS. 1, 2, 13) and to be followed by an agnyādhāna (= agnyādheya)⁹² ceremony or a brahmaudana; on the occasion of the placing of the sacred fire a sava-oblation (*savadāna-*) is obligatory.

Yet, the difference between the atharvanic brahmaudana and the rite of the same name mentioned in the brāhmaṇas and sūtras is considerable. This may explain that atharvanic scholarship even was in a state of uncertainty as to the meaning of the very term. The commentator on AV. 11, 1, 1 defines it as either *brahmaṇe jagatsraṣṭre svāhākāreṇa deya odanaḥ* “a rice-dish to be offered to Brahmā, the creator of the world to the accompaniment of the consecratory utterance *svāhā*” or (*yad vā*) *brahmaudanasavākhye 'smin karmani brāhmaṇānām bhojanāya bhāgatvena kalpita odano brahmaudanaḥ* “a b. is a rice-dish prepared and divided in parts in order to feed (the) brahmans in this rite which is called brahmaudanasava”. (It is true that both purposes combine in the above definition given in the commentary on TB. 1, 1, 9). Whereas in the brāhmaṇas etc. a brahmaudana is, as already pointed out, a rice-dish to be eaten at a given moment of a sacrifice by the chief officiants (see also ĀpŚS. 5, 5, 1 ff.), so that the sacrificer may win “the greatness of the sacrifice” etc., an atharvanic brahmaudana is indeed a central rite, in a way a substitute for a soma sacrifice, and essentially intended to secure for the sacrificer the heavenly regions; it is the path leading to the gods (AV. 11, 1, 20), although it secondarily increases his offspring, expels demons, etc. (11, 1, 21 f.).

From the elaborate directions given by Āpastamba (ŚrS. 5, 4, 12–5, 7, 15)⁹³ it appears that this food is to be prepared on a special fire fetched from the domestic fire and kindled behind the gārhapatya—or according to some authorities on the gārhapatya fire-place—or (with or without some special ritual acts) in the entire domestic fire, or in a new fire. The atharvanic rice is on the other hand cooked on the aupāsana fire. Unlike Kauśika the TaittBr. and ĀpastŚrS. dwell on the fire on which the dish is to be cooked. This fire is to be maintained for a year (TB. 1, 1, 9, 7). The rite is obligatory for an Aryan who wishes to establish his ritual fires (TB. 1, 1, 9, 10). Some ritualists even went so far as to consider that the cooking of the rice-dish takes place, not with the view of the latter being eaten by the officiants, but merely to afford an opportunity for putting the kindling-sticks on the fire, and thereby securing to the sacrificer

⁹²) Cf. Kauś. 60, 1 with the note.

⁹³) For a complete translation with notes see Caland, Śrautas. des Āpast., I, p. 139 ff.

the benefits accruing to him from the mode of ignition associated with the brahmaudana (Sāyaṇa on ŚB. 2, 1, 4, 5 *samidādhānārtha evaudana prāśanārtha iti tat prāśanam nādarāṇyam*).

The mantras used in both rituals are different. The rice which in the former rite must be "alive" is in the latter pounded, a process identified with the pressing of the soma stalks⁹⁴). Whereas the rather concise description of the śrautasūtras dwells mainly on the procedure to be adopted in offering the food to the four officiants—who, as in Kauśika, must be descendants of the great ṛṣis of yore—and on the remains of the odana (remember the Aditi myth) and the pieces of aśvattha wood which are to be thrown into them—TB. 1, 1, 9, 4 ("this is to furnish the seed with bones") intimating that the brahmaudana is a fecundity rite—, Kauśika provides us with an elaborate description of a rite intended to raise the sacrificer to the celestial world and, in addition to this, expected to bring him cattle, offspring, advancement etc.

Despite the considerable difference between the two rites there is a curious point of agreement in the occurrence of the characteristic number four. This recurs Kauś. 61, 12—in a context different from the śrauta rite—"or (he scatters) four times with the cooking vessel". What is of greater interest is that Kauśika is 63, 3 quite explicit in stating that four descendants of ṛṣis, who know the Atharvaveda are to sit down near the offering, the commentator Keśava adding that they are to be invited and quoting AV. 11, 1, 26 in which "the seers, descendants of the seers are invited to the brahmaudana"⁹⁵).

Interestingly enough the importance of tetrads in connection with the brahmaudana is much emphasized in the Gopathabrāhmaṇa, which does not only belong to the Atharvaveda, but in its first part is especially bent on exalting the functions of the brahman priest, i.e. on glorifying the Atharvan officiants, their tenets and rites⁹⁶). In GB. 1, 2, 16⁹⁷) we are informed that Prajāpati (the Lord and creator of creatures), i.e. (cf. 1, 1, 4) Atharvan (who here is the Primeval One), God, after having performed austerity (tapas) created the *cātuḥprāśyam brahmaudanam*, which is homologized with the four worlds (earth, atmosphere, heaven, water), the four gods (Agni, Vāyu, Sun and Moon), the four Vedas (the threefold Knowledge and the atharvaṇic corpus, called brahmaveda), and the four sacerdotal functions (of hotar, adhvaryu, udgātar and brahman). It may be remembered that to the Gopathabrāhmaṇa in order to maintain the fourfold nature of Vedic tradition and to carry to the front the Atharvaveda and the fourth priest, the brahman, who must be a knower

⁹⁴) See also the note on Kauś. 63, 3.

⁹⁵) See the note on 63, 3.

⁹⁶) Bloomfield, AV. and GB., p. 101 f.; 107 f.

⁹⁷) GB. 1, 1, 15 briefly relates the familiar story of Aditi eating the leavings of the brahmaudana dilating upon the significance of fire-sticks, fire etc.; see above.

of that Veda, "every tetrad is a veritable godsend"⁹⁸), which could serve to prove the "need and primordiality of the fourfold Veda". As already observed by Bloomfield⁹⁹) this subject is not, as might be expected, dealt with in relation to AV. 11, 1 and 12, 3 and the atharvanic type of the brahmaudana described in Kauśika, but in order to show that the brahmaudana at the agnyādheya is an essential element in the atharvanic system of tetrads. This view is supported by liturgic explanations of the mantra *catvāri śṛṅgā* etc., which is *inter alia* ṚV. 4, 58, 3 glorifying soma as a marvellous bull, an explanation which is parallel to, yet different from, that presented by the ritualists belonging to other schools. Thus Mahīdhara, on VājSamh. 17, 91 takes the view that this bull is the genius of the sacrifice (*yaññapurusa-*). The two heads mentioned in the stanza are in GB., l.c. said to be the brahmaudana and pravargya¹⁰⁰) rites, an interpretation found also in Sāyaṇa's commentary on ṚV. 4, 58, 3. That is to say the brahmaudana, accompanied by the mantras is the head of the sacrifice. The sacrifice of the man who performs a brahmaudana without the mantras will be headless¹⁰¹). Therefore one should perform it with the mantras¹⁰²).

A comparison between ŚB. 12, 3, 5, 3 ff. and JB. 2, 38 seems to show a relation between the brahmaudana with the soma and a certain interchangeability between this rite and other offerings. In these sections the problem is discussed as to how to guard against the interruption of the obligatory sacrifices in case the sacrificer is undertaking a year-long consecration. The answer is that the fast-milk is a substitute for the agnihotra, the ghee and the sacrificial cake for the Full-moon sacrifice, etc. Whereas both texts are in the main in agreement, there are some striking differences, of which one is relevant to our theme. In addition to the agnihotra etc. JB. makes mention of the grhamedha (domestic sacrifice), the brahmaudana and cohabitation. Instead of these ŚB. mentions the offering of the first-fruits and the soma sacrifice. While ŚB. 12, 3, 5, 7 presents the view that a soma caru (*saumyacaru-*, an oblation of rice, barley etc. boiled with butter and milk)¹⁰³) may serve as a substitute for the first-fruits rite, JB. considers it a means of precluding the omission of the brahmaudana. It may be interesting to mention also ŚB. 2, 4, 3, 13 teaching in connection with the offering of the first-fruits that

⁹⁸) Bloomfield, o.c., p. 105.

⁹⁹) Bloomfield, o.c., p. 112.

¹⁰⁰) Die Religionen Indiens, I, p. 153.

¹⁰¹) This seems to be the author's intention; the text is corrupt.

¹⁰²) Discussing in 1, 2, 18-21 the significance of the agnyādheya the author of GB. relates that Agni Jātavedas exhibits his virtues in four different ways. In 21 he explains why a cow (i.e. the cow which has yielded the milk for the brahmaudana) and gold is presented to the brahmans at the ceremony of the *cātuhprāśya-odana-* (see Vait. 6, 6; LāṭyŚS. 4, 12, 8 f.).

¹⁰³) Caland-Henry, L'Agniṣṭoma, p. 362 ff. See also JB. 1, 167 (translated by Caland, Jaim. br. in Auswahl, no. 60).

the dakṣiṇā (*sic!*)¹⁰⁴, as circumstances may require, is either the first-born calf, or an odana for four persons, to be eaten by the priests. In the same work, 2, 1, 4, 4 the opinion is pronounced that one obtains the same wish by entertaining brahmans with a *cātuṣprāśya-odana-* and by having them in one's house as residents.

The term *brahmaudana-* occurs also in the domestic ritual. *ĀśvGS.* 1, 22, 12 has the Veda student after collecting his begged food cook, in the evening, such a dish from that food, known as "belonging to the study of the Veda": *astam ite brahmaudanam anupravacanīyaṃ śrapayitvūcāryāya vedayīta*. The commentator Nārāyaṇa adds that this food is prepared in the manner prescribed for the (domestic) cooked sacrifices. It is offered to the brahmans after the student's teacher, to whom the dish has been announced, has four times offered from it.

It is clear that there existed not one uniform brahmaudana rite, but several variants (cf. also *ĀśvŚS.* 1, 4, 1 and the comm.)¹⁰⁵. The agnyādheya and aśvamedha rites of the śrauta ceremonies incorporated, together with many other elements, a ritual cooking of a brahman rice-dish. According to some authorities (cf. *ŚB.* 13, 3, 6, 6; cf. *KātyŚS.* 20, 8, 29, and the comm.: *athavā pratyahaṃ brahmaudano bhavati*) the preparation of such a mess could, in the horse-sacrifice, even be replaced by the performance of the same number of iṣṭis, a procedure from which the followers of the Śatapathabrāhmaṇa are however dissuaded (13, 3, 6, 7). Like the brahmaudana which might incidentally find a place in gṛhya-ritual this ritual act remained a subordinate event, an episode introduced into, or forming part of, a long series of ritual acts. In the atharvaṇic ritual however it is not only an important rite of considerable proportions, but even—together with the svargaudana—the model or standard to be followed in performing a score of variant rites. The assumption seems warranted that this atharvaṇic complex of rites—which seems to have been a practice of long standing (*AV.* 11, 1, 19)—is the result of a particular development the initial stage of which must have been the establishment of the brahman rice-cooking as a complicated rite of considerable dimensions. In the preceding pages it has been my endeavour to show that some characteristic aspects of ritual rice cooking and of the offering of a rice-mess to brahmans may have considerably tended to facilitate this development. The use made in the atharvan school of Vedic ritual and the underlying theory

¹⁰⁴) See above, section III, p. 18ff.

¹⁰⁵) It is no part of my task to inquire into the later development of the ideas concerning the brahmaudana. The brahmaudana fire is e.g. *MatsyaP.* 51. 8 regarded as the foremost of the sacrificial fires, and also called *bhārata-* (*bharata-*) which is another name for Agni (*ŚB.* 1, 4, 2, 2; 1, 5, 1, 8). Brahmaudana is the fundamental principle brahman itself, whose food (*odana-*) is the cosmos. The universe is as food offered to brahman, which is a fiery principle and the self-existent ultimate creative force (cf. *RV.* 10, 81, 1); or brahman is performing the *sarvahut-* sacrifice (cf. *RV.* 10, 90, 8). Other speculations tend to identify the brahmaudana with Agni Vaiśvānara. (See also V. S. Agrawala, *Matsya-Purāṇa*, Varanasi 1963, p. 158).

which must have formed in the brains of the atharvanic thinkers are in a way the consequence of a complex of ideas widely and from of old accepted in connection with rice cooking¹⁰⁶). We must however beware of the conclusion that the only atharvanic use made of the brahmaudana rite was that which comes to the fore in Kauśika VIII. From a place such as AV. 4, 35, 7 it is sufficiently clear that it was also to make the sacrificer successful in worldly affairs and matters of social and practical religious moment: "I beat down the hater, the god-insulter, let my rivals be (driven) away. I cook the all-conquering brahman rice-mess. Let the gods hear me who am full of 'faith'".

The two main sūktas (AV. 11, 1 and 12, 3) are no less explicit on this point. Although there can be no doubt whatever that the most desired effect of the cooking is that the sacrificer and his wife "will come into existence from what is cooked" (AV. 12, 3, 2; 9)—in 11, 1, 4 Agni is besought to make, while cooking the oblation, the sacrificer ascend the highest firmament; notice also the frequent occurrence of *svarga*- "heaven" in these texts—, other purposes are, as already observed, by no means excluded: "This act of worship must acquire (secure) for you unimpaired welfare, protection, offspring, cattle, heroes; it must be creatively powerful (*ugrah*)" (11, 1, 15). From the interesting passage Kauś. 61, 15–17 it is, moreover, evident that the sacrificer and his wife might, during this rite, choose particular boons. As is well known sacrifices were generally speaking performed for a great variety of purposes—prosperity, superiority, freedom from fear or illness, victory, continuance of life etc.—, but among these were also special wishes or relief from distress or anxiety of almost any kind¹⁰⁷).

VI

As already observed by Bloomfield¹) many of the savas enumerated in these sections of the Kauśikasūtra "centre around an animal". Yet this statement also might lead the reader to draw incorrect conclusions. Of the twenty-two savas distinguished by Keśava²) twelve involve the immolation of an animal. The two rites which are considered as paradigmatic and therefore are described at full length, the *brahmaudana*- and the *svargaudana*-, are bloodless, and so are the *catuḥśarāvasava*- (64, 1: the offerings of rice enriched with ghee are made to four gods on four platters or potsherds); the *brahmāsyaudana*- (66, 6: cooked rice is filled

¹⁰⁶) Remember also Indra's fivefold rice-dish in TB. 3, 7, 1, 8 and Kauś. 64, 6 ff.

¹⁰⁷) Cf. e.g. Caland, *Altindische Zauberei*, Amsterdam 1908; *Over de wensch-offers*, Amsterdam 1902; Dumont, *L'Agnihotra*, Baltimore 1939, p. 40 f. etc.; *ĀpŚS.* 19, 18.

¹) Bloomfield, AV. and GB., p. 78.

²) Bloomfield's edition, p. 364.

up with honey, ghee, liquor, milk etc.); the sava for escaping death (*atimṛtyusava-* 66, 11); the *paunaḥśilasava-* (66, 15: a honey-dish is offered); the *pavītrasava-* (66, 16: a dish consisting of rice and sesame is prepared and presented); the *urvarāsava-* (66, 15: the offer consists of a cultivated field); the *śālasava-* (66, 22 ff., a horse is 'offered') and the *brhaspatisava-*, Keśava, p. 365, l. 2). In other cases however the offering of the cooked rice combines indeed with the offering of an animal³). Thus there are: a sava with a white-footed sheep (*avisava-*, 64, 2), two savas with a goat (*ajāudanasava-*, 64, 23, and *pañcarudanasava-*, 64, 6 and 27); the *śataudanasava-* (65, 1), in which a barren cow (*vaśā-*) is slaughtered and, in accordance with the name of the rite, offered together with a hundred portions of cooked rice; the *anaḍuhsava-* (66, 12) of which a draught-ox is the victim which is to be offered together with the cooked rice; the *karkīsava-* (66, 13), involving the immolation of a white calf; the *prṣṇisava-* and *prṣṇigasava-* (66, 14) in which a spotted cow is sacrificed; the *ṛṣabhasava-* (66, 18) involving the offering of a bull; the two *vaśāsavāḥ* (66, 20) in performing which a barren cow is offered; the *gosava-* (66, 19) in which a cow is killed, its parts being offered to different deities.

What strikes us in these texts is the extollation of these victims and their assimilation to, or identification with, powers of high standing, and even with the highest powers or deities. In 4, 11 for instance – with regard to which I would not be able to substantiate the view expressed by Bloomfield⁴) that it has been adopted secondarily – the draught-ox is explicitly said to be Indra, and, as to his drawing or conducting power, Agni, the god of fire who conveys the oblations to the gods; that he sustains the parts of the universe, traversing its triple ways, that such high divinities and powers as Prajāpati and Virāj have gone into him etc. The bull of AV. 9, 4 is assimilated to such celestial "bulls" as Indra and the "Ruddy One", i.e. the sun; he is said to be Indra's force, Varuṇa's two arms etc. We may endorse what in this connection has been said by Bloomfield⁵): "Every animal offered . . . is both itself and a cosmic power of the first rank". Thus the gift of a goat (*ajā-*) is accompanied by assertions such as "the he-goat is Agni and the goat is called light" (AV. 9, 5, 7); "expelling darkness he is invited to ascend to the world of religious merit" (9, 5, 9). Instead of the thesis that the gift of this animal "finds in the divine Aja Ekapād⁶) a convenient peg to fasten 'theosophic'

³) For a survey of the twenty-two savas see N. J. Shende, Religion and philosophy of the AV., Poona 1952, p. 190 ff.

⁴) Bloomfield, l.c.

⁵) Bloomfield, o.c., p. 87; 90.

⁶) See e.g. Keith, Religion and philosophy, p. 62 ("the one-footed goat may be the lightning flash that descends to earth in a single streak", cf. also E. W. Fay, The Aryan god of lightning, Am. J. of Phil. 17, p. 1 ff.; ?); H. Oldenberg, Die Religion des Veda, Stuttgart 3, 1923, p. 70 saw in that figure the conception of a goat which holds apart sky and earth, ?; according to Henry, Les hymnes Rohitas,

disquisitions upon", I would rather suppose the divinization of the he-goat—whose name may also be understood as the "unborn one" i.e. "he who exists from all eternity"—to have been facilitated by the speculations on that divine being whose name, it is true, occurs in the AV. (19, 11, 3), but not in the relevant sūtras⁷⁾. These identifications are however also found in other sources⁸⁾. They essentially are to express the idea that, at least in the sacred sphere of the rite which is being performed, the animal represents, or simply is, the highest deity or the highest power. The rites and especially the consecratory stanzas accompanying it are to 'transmute' the victim—as well as the rice-dish⁹⁾—, to transform it into a 'divine' 'universal' bull or 'draught-ox', to identify it with the many and various aspects of the highest divine principle, with manifold ideas representing the last and most general concepts which had by various sages and thinkers been assumed to be the foundation of all phenomenal existence and which were at the same time supposed to be of the utmost importance for those who aspire to the Highest Good¹⁰⁾. The victims are means of realizing the ambitions of these sacrificers who by the proper ritual techniques or by identifying themselves with them by means of the right ritual and 'mystic' knowledge wished to gain heavenly or divine existence. The man who believes in the Highest (whether it is God, or a power), who (which) is also the sacrificial bull or ox, will, provided he perform the rite prescribed by Kauśika, succeed and eventually gain celestial life, or be absorbed in God (Cūlikā Upan. 20 f.).

That is why I would object to formulations such as: ". . . the devoted *vaśā-* (barren cow of AV. 10, 10)¹¹⁾ provokes metaphysical disquisitions so fleeting, disjointed and unsteady, that it is a relief to reassure one's self with the aid of st. 1 that it is after all a cow with hoofs and a tail"¹²⁾;

Paris 1891, p. 25, it is a solar being, ?; Dumont, J. Am. Or. Soc. 53 (1933), p. 326 regards this goat as a representative of the sun, his one foot being a sort of pillar which supports that luminary; (cf. also J. Przyłuski, in Bull. Sch. of Or. Stud. 6 (1930), p. 457 f.); J. W. Hauer, in R. Otto, Das Gefühl des Überweltlichen, München 1932, p. 69 as the aerial vortex conceived as a numinous being.

⁷⁾ See also the note on Kauś. 64, 23.

⁸⁾ See the relative notes and as to AV. 4, 11 also "A note on Atharvaveda 4,11" in Umesha Mishra Commem. Vol., Allahabad 1965.

⁹⁾ For the *odana-* and especially for its remnant see also section VII.

¹⁰⁾ To what extent a sacrifice may co-operate in bringing about important 'technical' effects or results which cannot be attained by mere technics or non-ritual skill may appear from an important type of ritual acts studied by Eliade. "Pour assurer la fusion, le 'mariage des métaux', il faut qu'un être vivant 'anime' l'opération, et la meilleure voie reste le sacrifice, le transfert d'une vie. L'âme de la victime change d'enveloppe charnelle: elle échange son corps humain pour un nouveau 'corps' . . . qu'elle rend 'vivant', qu'elle 'anime' . . . le sacrifice aux fourneaux constitue une application du mythe cosmogonique, et les nouvelles valeurs qu'il développe" (Forgerons et alchimistes, Paris 1956, p. 66 ff.).

¹¹⁾ Cf. also H. Lommel, Die alten Arier, Frankfurt a. M. 1935, p. 116 ff.

¹²⁾ Bloomfield, o.c. p. 87.

such judgments fail to appreciate the very character of these texts and ignore what is going on in sacrificial rites¹³). Nor should we say that the reader of the Atharvaveda “will frequently encounter a transition from philosophy to sophistry”, and that “philosophical ideas gone to seed, half decomposed, mixed and coagulated, bandied about and transferred in the relentless desire to produce some magic effect, or to exalt some divinity far beyond its proper sphere”¹⁴). Any attempt to judge the contents of these texts by our modern standards and definitions (of e.g. “philosophy”) will prove to be a failure and any distinction, in this connection, between such ‘provinces’ of human activity as magic, religion, philosophy and mysticism a hopeless undertaking. — Heaven is, indeed, the only foundation, the only finale to the sacrifice (ŚB. 8, 7, 4, 6; AiB. 2, 1, 1 “by means of the sacrifice the gods went upwards to the world of heaven”), which is the only “principle of life (*ātman-*) of the gods and of all beings” (ŚB. 14, 3, 2, 1).

It is according to the ritualists to whom we owe the *brāhmaṇas* the consecrated victim in which resides the *medha-* “the essence of the sacrifice, the sacrificial virtue” (AiB. 2, 8)¹⁵) and which moreover, in its nature as Prajāpati, represents all the deities (ŚB. 10, 6, 5, 8 *sarvadevatyaṃ prokṣitam prājāpatyam*). Prajāpati indeed is the sacrifice (ŚB. 3, 2, 2, 4; 5, 1, 1, 2 etc.); he is the sacrificial animals (mare, horse, bull, ram, he-goat, 10, 2, 1, 1) as well as the one sacrificial animal (3, 2, 2, 1)¹⁶). He, the immortal one (6, 3, 1, 17), who is the whole brahman (7, 3, 1, 42), without whom there is no firm foundation (8, 1, 2, 2), has given himself up to the gods and created the sacrifice as a counterpart of himself (11, 1, 8, 2 f.; PB. 7, 2, 1). This primeval sacrifice is the pattern for all sacrifices performed in this world. “In the same way when the sacrificer enters upon his observances he gives himself up to the gods and when he performs the sacrifice he redeems himself by the sacrifice from the gods, even as Prajāpati redeemed himself by it” (ŚB. 11, 1, 8, 4 f.). The sacrificial essence and the victim are on the other hand identical (AiB. 2, 6, 4) and the latter is in essence the sacrificer, who through the victim — i.e. by ritually and ‘mystically’ identifying himself with it and with Prajāpati — will go to the world of heaven (2, 11, 5).

¹³) For which see e.g. H. Hubert and M. Mauss, *Essai sur la nature et la fonction du sacrifice*, *Année sociologique*, 2, Paris 1897–98; Van der Leeuw, *Religion*, ch. 50 ff.; F. Heiler, *Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 176 ff.; J. Wach, *Vergleichende Religionsforschung*, Stuttgart 1962, ch. IV.

¹⁴) Bloomfield, *o.c.*, p. 87.

¹⁵) See also S. Lévi, *La doctrine du sacrifice dans les brāhmaṇas*, Paris 1898, p. 137.

¹⁶) Lévi, *o.c.*, p. 29.

VII

As to those portions of the Atharvaveda which are quoted in Kauśika VIII among which AV. 11, 1 and 12, 3 which belong to the brahmaudana and the svargaudana occupy the first place, they seem to me, generally speaking, to fit their ritual use very well. I have at least not been able to prove the correctness of the view expressed by Bloomfield¹⁾: "There are . . . many signs of a secondary and forced employment of the stanzas in the ritual, and the stanzas themselves exhibit occasionally secondary changes which arouse the suspicion that their form and their grouping here are not altogether primary and original". Reserving a brief discussion of the grouping of the stanzas to another paragraph of this section it may, by way of recapitulation of many relative notes in the commentary be emphasized here that these mantras—which are for a considerable part not used or quoted in connection with other rites and which may therefore be considered to have been exclusively intended to consecrate the ritual acts of the odanasavas—are extremely helpful in elucidating the signification of the acts mentioned in the sūtras and constitute with the sūtras a harmonious whole. In general they answer one of the purposes for which they were collected and recited, that is as also Śāṅḍilya quoted by the commentator Dhanvin or DrāhŚS. 1, 1, 27 puts it: "a mantra is to illuminate the meaning of what is to be carried out".

The comparative study of the various occurrences of mantras, word-groups etc. in different passages which has been touched upon at the end of section I of this introduction, could have led me to an investigation into the principles underlying the structure of the relevant passages or, at least, of the tendencies by which the poets and diaskeuasts were, in this respect, led. I am however strongly convinced that these studies should be broached, not incidentally in connection with a rather limited number of hymns and parallel passages, but on a much larger scale, or to express myself otherwise, that they should be the subject of another monograph. Stray notes may however be found in the commentary on this point as well as on the question as to why stanzas or groups of stanzas used in the sava rites have been included in texts which are mainly concerned with other subjects or are prescribed in other rites or why they combine with other groups of stanzas with which they, at least at first sight, have little in common²⁾.

For the same reason I have given up any attempt at penetrating, thoroughly and consistently, the structure of the relevant AV. hymns as such and their relation to the collections of quotations given by Kauśika. Reserving this point as well as the relation between the Śaunakiya and Paippalāda recensions for consideration in other publications, I must for the moment confine myself to the following remarks.

1) Bloomfield, *Hymns of the Atharva-veda*, in S. B. E. 42, p. 610.

2) As a case in point attention may be drawn to AV. 4, 38, 5-7.

Sometimes Bloomfield's notes on the mantras quoted in Kauśika's sūtras lead his readers astray. In the case of AV. 9, 5 it is perfectly true that the stanzas 1-6 are in the same order prescribed in Kauś. 64, 6-16; 25 and 26 in 64, 25; and 23 is used in Kauś. 66, 31 and 32, but this does not mean that the other stanzas of this sūkta remain unused in Kauśika's ritual. As appears from the occurrences of the term *sūkta*- in 64, 27 it is not, as suggested by Bloomfield, 9, 5, 1 that is prescribed there, but the whole sūkta³⁾. However, stanza 1-6 belong together; they constitute a whole. They contain injunctions, express intentions in connection with the performance of the rite, motivating these by references to the purpose of the ceremony. The stanzas 7 etc. on the other hand enlarge on the nature and essence of the victim, on what it is expected to achieve, i.e. on the transcendent effects of the sacrificial acts, the realization of the sacrificer's wishes, containing also references to mythical events, to lines of ritual conduct resulting from the character of the rite and the victim, and to mundane profit to be derived by the sacrificer from a correct performance of the rite. Two of the stanzas of the last type in which the word "five" occurs several times found a place in Kauśika's description of this offering of a he-goat and five rice-dishes (*pañcaudana*-). The Śaunakiya recension however adds some references to other desirable effects of the rite and, in 31-36, one of those series of parallel stanzas which analytically expatiate upon a truth, 'knowledge' or identification, which is of special interest in connection with the matter under consideration. The stanzas 37 and 38 bring the sūkta to its conclusion. It is clear that most of its stanzas are ill adapted for practical use in the performance of ritual ceremonies, but it is no less evident that the sūkta in its entirety is a very suitable means of consecrating the offerings and of transmuting, through the power inherent in the mantras⁴⁾, the material oblations into potent entities credited with the power to achieve transcendent effects. Hence its use in connection with the residue of the sacrificial gifts to which in AV. 11, 7 not only are transferred the highest divine attributes but in which also all existence, 'immortality', "the being one and the non-being one", life and death are said to reside. In short, the residue is in this sūkta, which must have arisen within the same sphere of conceptions, extolled as the origin of all existence in earth and the creator of the universe, or as the commentator on AV. 11, 7 (introd.) puts it: ... *brahmaudanākhya savayajñe hutāśiṣṭasya odanasya sarvajagatkāraṇabhūtabrahmābhedenā stutiḥ kriyate*: "the rice-mess which at the savayajña called brahmaudana forms the remnant of the oblations is praised as identical with brahman, the cause of the universe".

This is not to contend that all elements of the Saṃhitā texts must have been known to Kauśika or that some of them are likely to have been

3) I also refer to the note.

4) See my article on the Indian mantra in *Oriens*, 16 (1963), p. 244 ff.

intentionally ignored by him. In particular cases one or more stanzas in the Saṃhitā text may owe their existence to a digression, a variation in a thought already expressed etc. Compare for instance AV. 11, 1, 26 and 32 which are not in Kauśika and are partly made up of the same material, expressing complementary ideas, in relation to 25 and 31 (32 d moreover is identical with 25 d). AV. 12, 3, 2 ab dilates upon the subject broached in st. 1 and pāda d is identical with 9 d. Compare also AV. 12, 3, 23. The "parenthetical verse of praise and prayer" (Whitney) 11, 1, 20 resumes the idea expressed in 19 (*sahasrapṛsthah*).

These considerations may give us a hint of a partial answer to the vexing and interesting problem touched upon by Lanman⁵): the order in which the mantras occur in the sūtras often differs from that in which they are found in the Atharvaveda-saṃhitā and the "relation of the two groupings is a matter no less important than it is obscure: the obscurity is especially striking in those cases in which the natural order of the component ritual acts of a long ceremony is disregarded by the diaskeuasts of the Saṃhitā"⁶). It might however be suggested that in cases such as the ritual use of AV. 9, 5, that is of a sūkta of which only a few stanzas were considered fit to accompany particular ritual acts, those stanzas which could serve that purpose need not necessarily occur in the ritual handbook in the order exhibited by the diaskeuast of the Saṃhitā. In other cases we may imagine the order of definite ritual acts to have been a matter of indifference, or a mantra might have accompanied the same process in different stages of development. Whereas for instance Kauś. 60, 19 ff. focuses our attention first on the fire to be produced, next (25 ff.) on the woman who is to go for the water in which the sacrificial rice is to be prepared, and then (30) on the spreading of the hide on which the sacrificer is to take his stand and the water is to be placed, to turn further on (61, 8-29) to the processes to which the rice is to be subjected before the cooking and what is annexed to these processes, the Saṃhitā arranges the relative stanzas (11, 1, 1-15) as follows: kindling of the fire (1-4), acts in connection with the rice etc. (7; 9-12, the hide being referred to in st. 8), the woman going for the water etc. (13 f.). I fail to see why the diaskeuast might not have followed a (actual or supposed) ritual performance in which the order of the above elements of the ceremony was not the same as in Kauśika. This does not however explain why two stanzas which address Agni (4 and 6) are separated by a mantra (5) which is to accompany the division of the rice into three heaps.

AV. 12, 3, 19-21 are in Kauś. 61 prescribed in the order st. 23, 25; 27, 28; 26. This minor variation is in itself of no consequence, because all stanzas and all sūtras deal with the winnowing of the rice-grains⁷). The place of st. 21 after st. 20 and not after st. 19 was perhaps conditioned

⁵) Whitney-Lanman, o.c., p. LXXV f.

⁶) Cf. Whitney-Lanman, o.c., in connection with AV. 18.

⁷) For stanza 21 see the note on Kauś. 61, 26.

by the reference, in both stanzas, to the pressing of the soma; from a certain point of view they may be regarded as belonging together. On the other hand, st. 19 and 20 are in a way linked together by the occurrence of the winnowing basket. The common reference to "treasure-keepers" and to the person who goes to heaven may in a similar way have contributed to the order AV. 12, 3, 41 and 42, although 41 is used at Kauś. 62, 18 and 42 at 62, 10. The insertion of 12, 3, 44 prescribed at Kauś. 62, 18 together with 41 between 43 (Kauś. 62, 14) and 45 (62, 15) is in all probability due to the recurrence of the Ādityas and the Āngirases (43 a) in 44 a. The Āngirases are also mentioned in 45 d.

The different positions of the stanzas AV. 12, 3, 16 and 17 may perhaps be explained from a (partly no doubt mnemonic) tendency to combine, in drawing up a *saṃhitā* text, stanzas of similar contents or exhibiting identical words or phrases. That they occur in close succession in the *Samhitā* is not surprising, because the words *sá naḥ svargám abhí neṣa lokám* (16 d) recur (in 17 a) as *svargám lokám abhí no nayāsi*⁸⁾. In the *Samhitā* they interrupt the proceedings in connection with the mortar and the pestle used to pound the sacrificial rice, but could not the acts which they are to accompany—and which are indicated only in a vague way⁹⁾—have taken place also between the setting up of the pestle (in 15) and the pounding with that implement (in 18), acts which occur in Kauśika's descriptions (Kauś. 61, 21 and 22)?

Sometimes however stanzas similar in meaning and purport and identical in metrical structure found a place in another chapter of the ritual handbook where they occur in immediate succession to stanzas to be used in another rite. See e.g. AV. 12, 3, 46–48. AV. 11, 1, 28 expressing like st. 27 the idea of depositing offerings in (the hands of) brahmins is quoted at Kauś. 62, 22, whereas st. 27 occurs at 63, 4 and 29 at 63, 6; however 28 b occurs at 63, 5.

Elsewhere a stanza which is quite intelligible in itself is not used by Kauśika although he might have inserted it to accompany a ritual act. Thus AV. 12, 3, 13 which while referring to mortar and pestle deals with a (ominous) black bird which has "sat upon the orifice" and with a female slave who has "smeared over with wet hands" is, notwithstanding Whitney-Lanman's dissentient view¹⁰⁾, perfectly clear: if the sacrificial implements have been defiled¹¹⁾ they should be purified by water. The stanza is indeed prescribed, no doubt with a view to this purpose, in Kauś. 8, 14¹²⁾.

One point deserves special attention, viz. the curious combination of

⁸⁾ For this procedure (concatenation) see my Stylistic repetition in the Veda, Amsterdam, Acad. 1959, p. 321 f.; 353 f.

⁹⁾ See the relative note.

¹⁰⁾ Whitney-Lanman, o.c., p. 685.

¹¹⁾ Cf. V. Henry, *La magie dans l'Inde antique*, Paris 1904. p. 173; 176.

¹²⁾ Compare Dārila (schol.) on Kauś. 2, 6 (with AV. 12, 3, 13) *mantroktaprakṣā-litāni nīrvāpacarmanī sthāpayet*.

AV. 11, 1, traditionally — cf. e.g. the commentary — intended to accompany the brahmaudanasava and AV. 12, 3, the mantra collection for the svargaudanasava (*svargaudanaviṣayakam sūktam*, comm. AV.). Both sūktas are used in Kauśika 60–63, and in a number of cases — e.g. Kauś. 61, 18 (AV. 11, 1, 9; 12, 3, 14); 61, 23–25 (11, 1, 9 d; 11; 12, 3, 19); 61, 34 (11, 1, 17; 12, 3, 25) — even two stanzas, each taken from a different sūkta, and quoted conjointly. An examination of the distribution of the stanzas belonging to each sūkta shows that Kauś. 60, 19–30 require mantras from AV. 11, 1; Kauś. 60, 31–61, 4; 61, 45–62, 14 mantras from AV. 12, 3. Whereas a number (a good dozen) of ritual acts are to be performed with two mantras (one from each sūkta; see above and cf. Kauś. 61, 34–37; 41; 62, 15; 17; 22; 63, 5), the stanzas are elsewhere and throughout a considerable part of the adhyāyas 60–63 used, roughly speaking, alternately. The author's statement (68, 4) that the svargaudana and the brahmaudana constitute the basic type of all the rites described obviously means that the stanzas relating to both rites are to be combined. From 63, 19 and 21 it may be inferred that he was acquainted with the mantras as being collected in two different sūktas.

However, the question may be put as to which parts of the ritual require stanzas from AV. 11, 1 and which parts are to be performed with quotations from AV. 12, 3. The distribution of the mantras shows that mantras contained in AV. 11, 1 are to accompany the kindling of the sacral fire, the fetching etc. of the water to be used for the cooking, the spreading of the hide on which important ritual acts are to be carried out (Kauś. 60, 19–30 and 34); the distribution of the rice so as to form different heaps and the acts relative to it (61, 8–11); the invitation to choose three boons (61, 15); the scattering of the rice into the mortar (61, 19–20); the sifting out of the grains (61, 29); the placing of the vessel on the fire (61, 31); the taking of water (61, 33); the turning of the cooking vessel etc. (61, 42; 44); with a modification of AV. 11, 1, 31 ab a brahman who is not an adhvaryu should be addressed (62, 16); with AV. 11, 1, 25 and 27 four ārṣeyas are invited to sit down and are given the rice food (63, 3 and 4); AV. 11, 1, 29 deals with the husks and the chaff (63, 6 and 7); AV. 11, 1, 36 accompanies an oblation of melted butter. The mantras belonging to AV. 12, 3 on the other hand are prescribed when the sacrificer takes his stand on the hide (60, 31), lies down together with his wife (60, 35), goes, with her, around following the vessel of water, moves in every direction, and performs the ceremonies requiring water (61, 1–4); when they touch the grains of rice and he grasps her hand (61, 13–14); when she sets up the pestle (61, 21); when the husks are removed, the husked grains are touched (by the sacrificer and his wife), the grains are thrown up (61, 26–28); the cooking vessel is besmeared (61, 30), the fire is arranged around the kettle (61, 32); these mantras accompany the cutting of the sacred grass and the spreading of the barhis (61, 38–40), the placing of a dish upon the barhis (61, 43), the acts relating to the under-layer of

melted butter (61, 45 and 46); with AV. 12, 3, 34; 42; 39; 43 the rice-dish is placed to the west of the fire, three portions are made etc., the oblation is offered and fire is carried round the oblation (62, 9-14); with AV. 12, 3, 41 and 44 the dish is sprinkled with juices (62, 18); with AV. 12, 3, 49 a milch cow is consecrated (62, 19); with AV. 12, 3, 51 a garment with gold is laid down (62, 23); AV. 12, 3, 52 accompanies the dressing (63, 1); with AV. 12, 3, 54 chaff and small grains are scattered (63, 8).

Stanzas from both sūktas are required when mortar, pestle and winnowing-basket are placed on the hide (61, 8) and these implements are used (61, 22-25); when the water is mixed with the rice grains and the porridge is made to cook (61, 34-37); when the vessel is removed from the fire-place (61, 41); after a cavity is made in the rice-dish (62, 15); when melted butter is sprinkled on it (62, 17), and a piece of gold is placed upon it (62, 22); when an unspecified object is taken away (63, 5). Besides, both sūktas are consistently prescribed in their entirety in the passage 63, 19 ff. where the consecration of the rice-dish with the remnant of the ghee and the succeeding words of the giver and the presentation of the food are to take place twice, each time to the accompaniment of another sūkta.

From the above synopsis it is clear that the mantras borrowed from AV. 11, 1—in accordance with the title of this sūkta—belong to a brahmaudana; they are mainly to consecrate the cooking proper and the necessary preparations for this process and the feeding of the brahmins, that is to say, they are used in performing those elements of the rite which may, *mutatis mutandis*, be paralleled to the non-atharvānic descriptions of the brahmaudana ceremonies (see e.g. ĀpŚS. 5, 5 1 ff.). The study of the entire sūkta as it is found in the Atharvaveda gives us the same impression, however numerous are the self-explanatory references to the manifold good results to be desired by the sacrificer and his wife, in this world and that beyond, from a successful performance of the rice-cooking. The occurrence of Aditi's name in the first stanza, and the reference to the brahmins to be fed in a few stanzas which are not, or not separately, used by Kauśika (st. 26; 32) point in the same direction.

The much longer sūkta AV. 12, 3 on the other hand furnishes a number of mantras which—at least when unaccompanied by quotations from AV. 11, 1—are neither concerned with the cooking proper nor with the feeding of the brahmins. They are mainly to consecrate various acts which, though—from the point of view of those who have to prepare a brahmaudana—of a more or less secondary character, are of special importance for the realization of the sacrificer's wish to secure continuance of life in the heavenly regions: the sūkta is, as we know, said to refer to a svargaudana. Part of these mantras accompany those actions of the sacrificer (and his wife) by which they bring themselves into contact with the 'sacredness' of the rite and "win the quarters of space" so as to be enabled to rise to the heavenly regions. Other formulas are to consecrate

acts in connection with the arrangement of the barhis and other preliminary acts culminating in the sacrificing proper (Kauś. 62, 13) and the consecration, followed by other acts for the benefit of the sacrificer, who through the rite hopes to overcome death and to go, after transforming his body, to the celestial regions. That much attention will, in the sūкта, be paid to the sacrificer and his desire to survive in the hereafter is already apparent in the initial stanzas expressing the wish that the sacrificer and his wife will come with unimpaired faculties into existence from what is cooked. In other unquoted stanzas emphasis is laid on the interest the sacrificer and his wife have in the cooking (st. 5 f.; 26 f.). It may finally be remembered that it is AV. 12, 3 in which the conception is brought to the fore of the rice-dish being the sacrificer's treasure in the heavenly regions.

As to the (not always complete) stanzas which being borrowed from both sūktas occur in pairs they never directly refer to the feeding of the brahmins and rarely dwell on the ritual cooking of the sacred dish. Not infrequently they are of a 'technical' character, describing or elucidating what is going on, enjoining an act or enforcing obedience (i.e. causing the ritual elements to bring about the result desired). These results consist of course in, or are supposed to contribute to, the sacrificer's secular and celestial welfare: "the cooker of the rice-dish must go to the world of those who have performed meritorious work" (AV. 11, 1, 17). Moreover, AV. 11, 1, 28 and 12, 3, 50 combine to accompany at Kauś. 62, 22 the placing of a piece of gold, the sacrificer's "immortal light", upon the rice-dish. Mention of this precious metal is also made in the non-atharvanic brahmaudana rite (cf. KātyŚS. 4, 8, 12; 15, 17 and the comm.). As a matter of course they 'describe', or refer to acts which are common and essential to both types of odana rites. The injunction given in 63, 17 may apply to these cases: if there are two ritual texts which could serve the same purpose they may be used conjointly or one has the option.

Only incidentally a stanza belonging to these two sūktas is mentioned in other chapters of Kauśika's handbook. AV. 11, 1, 16-18 occur 2, 7-9 to accompany, in the description of the Full and New Moon sacrifices, some ritual acts which are identical with those discussed in Kauś. 61, 31; 34; 36; this double occurrence points to undeniable relations between these savayajñas and the Full and New Moon rites. AV. 12, 3, 31, occurring Kauś. 61, 38 and 39, is likewise required at the beginning of the same rites (Kauś. 1, 24 and 25) and, moreover, in the section containing the general rules (8, 11) for a similar purpose; it no doubt was a text to be recited while handing over the sickle for gathering the sacred grass and was as such included in the description of various rites.

The conclusion seems therefore to be that the author has skilfully grafted a collection of mantras taken from a sūкта (AV. 12, 3), which is mainly concerned with ritual acts intended to guarantee the survival of the sacrificer and with the latter's ritual behaviour, upon a collection of mantras belonging to a brahmaudana rite *modo atharvanico*. Whereas

AV. 11, 1 is, as already pointed out, actually concerned with the process of cooking and the feeding of the brahmans, the technicalities connected with the cooking proper are in AV. 12, 3 almost absent (cf. however st. 29). It often, it is true, refers to the cooking and to the prepared food, but mainly to state that it is, or should be, cooked (st. 4; 27), that it is offered as an oblation (st. 7; 32), that it should be protected by divine powers (st. 8; 11; 24), that it permeates the universe (st. 5) and possesses other supranormal properties (st. 12; 48), that the sacrificer and his wife will come into existence from it (st. 2; 9), that "we hope to be united with it" (st. 55). The amalgamation of mantras belonging to both sūktas in the ritual has therefore tended to throw into relief the transcendent qualities of the rice-dish and the celestial life the sacrificer hopes to gain through its preparation, offering and presenting as food to the brahmans. As to the two points mentioned last, it is no doubt significant that in AV. 12, 3—apart from the not completely unambiguous "I give" in st. 47—no reference is found to the presentation of the rice-dish to the brahmans, whereas AV. 11, 1, 4 on the other hand contains an unequivocal request to Agni to bring the gods and to cook for them the oblation by which the sacrificer hopes to go towards Heaven (cf. also st. 36). With regard to AV. 12, 3 the comm. AV. provides us with some interesting introductory remarks. Instructing either the rice-dish or the sacrificer and his wife, the inspired poet (*ṛṣi-*), considering the glowing heat of the *svargaudana-* and the transcendent results to be obtained by it, holds out a prospect of union between the sacrificer and his offspring in heaven. The rite will also preserve the sacrificer from demoniac powers, the Ādityas and the Aṅgirasas being, in this respect, his protectors. The *brahmaudana-* will yield fruit (bring profit) after sixty years (cf. 12, 3, 34; 41). In the final part of the sūkta the regions of the universe are besought to protect the rice-dish from evil and danger impending from all directions and the hope is expressed that those performing the ritual act will be happy and not die prematurely.

Thus Kauś. 60–63 do not contain quotations from other sūktas than AV. 11, 1 and 12, 3 with the exception however of AV. 4, 14, 5 which at 63, 9 joins 11, 1, 36 and of some stanzas prescribed at 63, 29. AV. 4, 14, 5 forms part of a sūkta which, in its entirety, is to return 64, 23 ff. with the goat and rice-mess (*ajaudana-*). It is to accompany the pouring of the ghee into the fire and occurs also Kauś. 137, 27 in the rite called *ājyatantra-*¹³). At 63, 29 use is made of the stanzas 6, 122, 1; 6, 123, 1 and 10, 9, 26; that is to say that the closing oblations are accompanied by stanzas expressing the intention to commit the oblations to divine powers and to express the sacrificer's wish to "cross over safely", following the oblations. AV. 10, 9, 26 ("let Agni as hotar make (this) well-offered"), which is also used Vait. 4, 9 (cf. also AV. 6, 71, 1 and 2), forms part of a

¹³) See Caland, Zauberritual, p. VI f.

sūkta which is in 65, 1 to accompany the offering of a cow and a hundred rice-dishes (*śataudana-*).

The desire of the author to use as many mantras of AV. 11, 1 and 12, 3 as possible and to present them and the ritual acts accompanied and consecrated by them in a comparatively succinct and surveyable exposition has no doubt been the main motive for postponing the description of part of the proceedings and ceremonies belonging to the ritual under discussion to the end of adhyāya VIII.

The middle part of the treatise contains a short description of the other savayajñas for which the combined brahmaudana and svargaudana constitute the pattern or basic schema. That means that those sūktas are prescribed which were considered exclusively appropriate for the performance of the other sava rites (which constitute variations on the basic schema or may be considered to have been grafted upon the same), and were particularly suited to accompany and consecrate, as the stereotyped phrase in the commentary on the AV. puts it, the acts of touching the scattered oblations, those in connection with the remnants, in connection with the words the giver invited by the officiant has to speak and in connection with the act of giving. In 63, 23 Kausika accordingly enjoins the substitution of (certain) mantras by others as the particular sava rite performed may require, and in 63, 12 he makes it a rule to adapt a mantra according to the sava in which it is recited. Thus the odanasava of the four platters or potsherds (*catuṣśarāva-*) is to be accompanied by the short sūkta—significantly consisting of four stanzas—AV. 1, 31, 1 in which the number four is also otherwise in prominence. It is a kāmya rite, i.e. a rite for some special desire¹⁴), and the text is to be recited when the rice is being cooked, enriched with ghee and given over to brahmins for some specific wish¹⁵).

In the two closing chapters 67 and 68—in which are contained some general, introductory, parallel¹⁶) and additional rules¹⁷) and prescriptions with regard to what must follow the preparation and offering of the food and the oblations which are characteristic of the sava-ceremonies—a number of other texts are prescribed, some of which are not included in the Atharvaveda-saṃhitā. It obviously was the author's intention to round off his exposition with additional acts which could not be considered to be typically sava rites and to lay down the schema for a complex of atharvaṇic ritual ceremonies. Parts of the mantra material quoted recur in other chapters of his work—e.g. AV. 6, 117, 1 (67, 19) in 133, 1 (omina and portenta)—and sometimes stanzas which had already been prescribed in one of the sava rites are repeated: thus AV. 11, 1, 19 and 28 (61, 37

¹⁴) Cf. also Shende, Religion and philosophy, p. 193, and Caland, Zauberritual, p. VIII.

¹⁵) For the other rites see the commentary.

¹⁶) Notice 68, 18–23: 62, 2–7.

¹⁷) There is a remarkable frequency of references to dissentient views.

and 62, 22) and AV. 4, 14, 2-4 (cf. 64, 23) occur 68, 27¹⁸). AV. 12, 3, 46-48 which are not singly used in 60-64 are prescribed at 68, 27.

In considering the structure of adhyāya VIII it is important to repeat Bloomfield's observation¹⁹) that Keśava's treatment of this chapter deviates materially in arrangements and subject matter from that of Kauśika himself. The sections (kaṇḍikās) 60-63 are in his comment closely interwoven with 67-68, their subject matter being treated along with the first four kaṇḍikās (60-63). In consequence of this plan passages of one division alternate with passages of the other. This again shows that it has been Kauśika's endeavour to arrange his materials primarily from the point of view of the special sava mantras as collected in the Atharvaveda-saṃhitā. Keśava however preferred a disposition of the same material in which ritual practice was to a greater extent taken into account.

From Keśava's comment it also appears that in chapter VIII part of the complete function is left undescribed. As was at the time seen by Caland most of the 'magic' rites contained in Kauśika's handbook were to be performed within the framework of the rites of Full and New Moon²⁰), which for that reason is dealt with in the initial sections of the work. Wherever a particular rite requires anointing or besmearing with the residue of the sacrificial substance the said sacrifice should have been performed up to the so-called "pre-sacrifices" (preliminary libations of sacrificial butter) and the libations of ghee, which in Kauś. 137, 42 correspond to the libations called *abhyātānāni*²¹) (pūrvatantra). Then follows the offering of the principal oblations (accompanied by the text prescribed in the particular rite) and the above acts in connection with the residue, after which the Full and New Moon sacrifice is brought to a close (uttaratantra). Now Keśava's notes²²) teach us that, obviously after some special preliminaries, in the sava-rites also the schema of the above ājyatantra was to be followed. However, the sava proper did not begin before the uttaratantra had been brought to a close. It was to take place on the fourteenth day of the complete series of ceremonies.

¹⁸) For particulars see the commentary.

¹⁹) Bloomfield, Kauśikasūtra edition, p. 362.

²⁰) Caland, Zauberritual, p. VI f. This sacrifice is the basic form of all bloodless and animal śrauta sacrifices.

²¹) The *abhyātāna*-mantras which are enumerated in TS. 3, 4, 5 (see also PGS. 1, 5, 7; 10; HGS. 1, 3, 8-10; ĀpŚS. 19, 17, 18 f.; BaudhŚS. 14, 16) are a supplement to the *jaya*- (victory) mantras of TS. 3, 4, 4; they were to be used to "aim at" or to fell a rival: "Agni, overlord of creatures, must help me, Indra . . . , Yama . . . , etc."

²²) which are translated at the beginning of the commentary.

TRANSLATION

- 60, 1. He who is about to place fires on the fire-place or to perform sava-sacrifices kindles for a year the fire for cooking a rice-dish which is to be offered to brahmans.
2. Or a day and a night.
3. Or he does as he likes.
4. However, (the period of) a year is considered advisable.
5. The sava-fire and the army-fire are intended for that purpose or are to be produced by rubbing wood.
6. And both *aupāsana*-fires are assuredly recognized (as suited to the purpose by the authorities).
7. In that (fire) he (the officiant) must pour the clarified (sacrificial) butter with the stanzas AV. 6, 114, 1 ff.
8. He must lay logs of wood on (the fire).
9. Or chips.
10. In that (fire) he performs sava-sacrifices, one, two, or all of them, as desired.
11. Moreover, he causes the giver to recite, one by one, benedictions for himself,
12. benedictions for another, the *anumantraṇa*, and undefined benedictions.
13. The giver and his wife perform the ritual acts.
14. They accompany (the acts) with consecrating formulas according to the characteristic words.
15. With those (words) which have "both" as characteristic both of them, with (those) which have "male" as characteristic the giver, with (those) which have "female" as characteristic his wife,
16. with the exception of the directions to the (woman who) is to fetch water.
17. Next, the place where to sacrifice to the gods.
18. That (should be a place) which is level, overgrown (with grass etc.), not burnt, firm, shelving to the east or north, which has been scattered over with clods from the fields in their natural shape (and) earth taken from an ant-hill, and with tufts of sacrificial grass (*darbhair̥h*), (and) with hairs of domestic animals (*paśūnām*).
19. With (the stanza AV. 11, 1, 1) "O Agni, be thou born [Aditi here, seeking help, is cooking a brahman-rice-dish, desiring sons; let the seven seers, being-makers, churn you here together with progeny]" he accompanies those who rotate the stick for producing fire,

20. the wife (of the sacrificer) adapts the mantra to the special purpose,
21. and the sacrificer.
22. With (the stanza AV. 11, 1, 2) "Make smoke [, O ye strong ones, companions, assisted by the sincere one (which is to move) unto (this) sacred word; here (is) Agni, the overpowering one in battles, the hero, by whom the gods overpowered their enemies]" (he accompanies) the smoke.
23. With (AV. 11, 1, 3) "O Agni, thou hast been born [unto (a deed of) great heroism, unto the cooking of the brahman-rice-dish, O Jātavedas; the seven seers, being-makers, have given thee birth; do thou bestow upon this (woman) wealth consisting of unimpaired heroes]" (he accompanies) the birth (of the fire).
24. With (AV. 11, 1, 4) "Kindled, O Agni [, be thou kindled by means of the firewood; bring thou hither, knowingly, the worshipful gods; while cooking for them the oblation, O Jātavedas, make thou this one to ascend to the highest firmament]" (he accompanies, consecrates) the fire when it sets (the wood) alight.
25. With (AV. 11, 1, 13) "Go away, woman [, come back quickly; the stall of the waters has ascended you for, bearing (it); seize then of them whichever will be worshipful; having caused (others) to distribute (them) wisely (or, according to AVPp., having distributed (them) wisely), then leave (the others)]" he instructs the water-carrier who is screened and adorned.
26. With (AV. 11, 1, 14a) "These [young women] have come [looking beautiful]" he accompanies her coming (back).
27. With (AV. 11, 1, 14bc) "Stand up, O woman [, take hold of the strong one; happily married with (your) husband, well-furnished with progeny; to you has come the sacrifice]" he calls upon the wife (of the sacrificer).
28. To the accompaniment of (AV. 11, 1, 14d) "take hold of the vessel" she accepts it.
29. To the accompaniment of (AV. 11, 1, 15a) "[It is a] portion of refreshing food [which has been preserved for you of old]" she sets down (the jar).
30. With (AV. 11, 1, 8) "This great [goddess earth must accept the hide favourably; may we then go to the world of meritorious work]" he (the officiant) spreads a hide with the neck turned eastward and the hairs turned upwards.
31. With (AV. 12, 3, 1) "[Take,] a man [, your stand on the hide] of a man [, go; call there her who (of many) is dear to you; of what age you two first came together in the beginning, let that be your same age in Yama's realm]" he causes (the sacrificer) to take his stand (on the hide),
32. who calls his wife.
33. On the occasion of the third (stanza) he calls (their) offspring.

34. With (AV. 11, 1, 15b-d) "Instructed by the seers [fetch these waters. This sacrifice must clear for you the way for unimpeded welfare, secure refuge and offspring, be creatively powerful, secure cattle and 'hero(ic' sons)s]" she places the vessel with water on the hide.
35. Then with (AV. 12, 3, 4) "O children, [surround] the waters [, O ye that are rich in vital power, having come together to this one who is alive; share the one of them which they call the 'immortal', (viz.) the rice-dish (which your) mother cooks for you both]" they lie down together, accompanied by their offspring after (the vessel).
- 61, 1. While (AV. 12, 3, 7) "[Seize you two] the eastern (direction) etc. [; in this world they who have faith participate; what cooked (offering) of yours is served up in the fire, unite, O husband and wife, in order to guard that]" is pronounced, (they do) what is said in the mantra.
2. With four stanzas (AV. 12, 3, 7-10) they go around following the vessel of water. (The stanzas 8-10 run as follows:) [(8) "Reaching the southern quarter, turn round this vessel; in it Yama will, in concord with the Fathers, give abundant protection to your cooked (offering); (9) this western of the quarters verily is something excellent, since Soma is the overlord in it and (the god) who shows favour; to it resort you two; belong to the 'meritorious' (*sukṛtaḥ*); then, O couple, will you come into being from what is cooked; (10) the northern of the quarters will help us to a superior realm, which possesses superiority by progeny, the best of its kind; the person has become a five-fold metre; may we come into being with all, all our limbs"].
3. They move respectfully in every direction to the accompaniment of (AV. 12, 3, 11) "This fixed (quarter) is Virāj [; homage be to her; let her be propitious to (my) sons and to me; do thou therefore, O goddess Aditi, who possessest all desired objects, like an alert herdsman guard our cooked (offering)]".
4. With (AV. 12, 3, 12) "[Embrace us,] as a father his sons [; let the winds blow propitiously for us here on the earth; let the rice-dish which the two deities cook here know our 'austerity' and 'truth']" they take (the vessel with water from the hide and place it) on the ground and perform with it the ceremonies requiring water.
5. They consecrate themselves by sprinkling with the purifying (mantras).
6. With the extremities of two tufts of sacrificial grass he sprinkles the hide and the oblation.
7. She hands (the grains of rice) over to a woman who knows the ins and outs of the instructions.

8. With (AV. 11, 1, 5) "Threefold (has been set down) the portion [that is yours of old, of gods, of Fathers, of mortal men; know (plur.) (your) portions; I distribute them to you (plur.); that (portion) which is the gods' will (I expect) set this (woman) across]" he (i.e. the officiant) puts (them) down on (i.e. so as to form) heaps of rice.
9. That (heap) of them which is intended for the Fathers, he sets apart for a śrāddha.
10. With that intended for men he feeds the brahmins.
11. He scatters, with closed fist, the palm of the hand stretched out, with both hands placed side by side, the (heap intended) for the gods in an earthen cooking vessel with (AV. 11, 1, 6) "O Agni, overwhelming one [, overpowering, thou prevailst; press down (our) hating rivals (so as to go) downwards. This portion (of food), which is being measured out and has been measured out, must make (your) relatives tribute-bringers (to Agni and yourself)"]; (in doing so) he bends his right knee, the face directed towards the north-east quarter, or bowing.
12. Or (he scatters) four times with the cooking vessel.
13. They (the sacrificer and his wife) touch these (the grains of rice) together with their offspring to the accompaniment of (AV. 12, 3, 16). "[The sacrificial animals took completely possession of] the seven (kinds of) sacrificial essence [, that of these which is luminous as well as that which is faint; the thirty-three deities associate themselves with them; do thou therefore conduct us to the heavenly world]".
14. With (AV. 12, 3, 17cd) "I grasp (her) hand, [let her come after me; let not destruction subdue us, nor envy]", (he does) what is stated in the mantra.
15. With (AV. 11, 1, 10cd) "Three boons [, whichever you choose — these successes I here achieve for you]" he (the officiant says:) "choose three boons".
16. With (the words): "Through this rite unchangeable . . ." he (the giver) chooses first.
17. His wife (chooses) the two other (boons).
18. (He pronounces the stanzas AV. 11, 1, 9 and 12, 3, 14) "[Set to work, on the hide,] these two [united] stones [, split asunder the soma-stalks successfully for the sacrificer; thrusting down (the pestle) strike down those who would attack her (it, ?), lifting (the pestle) up elevate (our) offspring upwards]" (and) "[Let] this (, broad-based) pressing-stone [, which possesses (and bestows) energy, purified by purifiers, ward off the demoniac power; place thyself on the hide; offer great protection; let not the married couple incur evil in their children]" after placing the mortar and

the pestle, (as well as) the winnowing basket after cleansing, on the hide.

19. With (AV. 11, 1, 10ab) "Seize [in your hand, O eminent man,] the two pressing-stones [which act jointly; the gods who are worthy of worship have come to your sacrifice]" she seizes both (utensils).
20. With (AV. 11, 1, 7) "In company with your kinsmen [be united with 'milk'; rouse her to (a deed of) great heroism. Ascend upwards to (so as to be on) the height of the firmament, which they give the name of the heavenly world]" she scatters the rice grains in the mortar.
21. To the accompaniment of (AV. 12, 3, 15) "The forest tree [has come to us together with the gods, driving away the demoniac power, the piśācas; he will stand erect, will raise his voice; may we with him conquer all worlds]" she sets up the pestle.
22. To the accompaniment of (AV. 11, 1, 9b and 12, 3, 18) "Split asunder the soma-stalks [successfully for the sacrificer]" and "The 'seizure', evil [- that we pass by them; having dispersed darkness thou wilt raise thy voice lovely; made of the forest tree, do not injure (when thou art) lifted up; do not crush to pieces the rice-grain which serves the gods]" she thrusts (the pestle) down.
23. With (AV. 11, 1, 11ab and 12, 3, 19c) "This is thy ritual text [and this thy place of birth; Aditi, of heroic (eminent) sons, must seize thee]" and "[Seize the] rain-increased [winnowing-basket]" she grasps the winnowing-basket.
24. With (AV. 11, 1, 9d and 12, 3, 19ab) "[Lifting (the pestle) up elevate (our)] offspring upwards" and "[About to become] all-embracing, [ghee-backed, go together with your origin to that world]" (he accompanies) the raising (of the winnowingbasket) by the woman¹).
25. With (AV. 11, 1, 11cd and 12, 3, 19d) "Clear away [those who would attack her; do thou bestow upon her wealth with unimpaired 'heroes' (eminent men)]" and "[That must single out] the chaff, the husks" (he accompanies) her clearing of (the chaff).
26. With (AV. 12, 3, 21) "[Manifoldly] diverse are the forms [of cattle; as one-formed you come into being through the success (of the rite). That red skin, thrust that away; the pressing-stone shall embellish (the grains) like a washerman (?) the clothes]" (he accompanies) her removing (the husks).
27. With (AV. 12, 3, 20) "The three worlds [are commensurate with the brahman power (*brāhmaṇa-*), yonder heaven, earth, atmosphere. Having seized the soma-stalks, take you two hold (of them) from behind. Let them swell; let them come again to the winnowing-

¹) Quotations are not always correctly indicated in the edition (cf. 63, 25).

- basket]”, they (the sacrificer and his wife) touch husked (rice grains).
28. With (a fragment of AV. 12, 3, 20d) “Let them come again to the winnowing-basket” he throws up (the rice-grains).
 29. With (AV. 11, 1, 12) “[Sit down] in the [wooden] winnowing receptacle [; be you separated, sacred ones, from the husks. May we surpass all equals by prosperity; I make haters to fall down underfoot]” he sifts (them) out.
 30. With (AV. 12, 3, 22) “Thee (that art) earth [I make enter] into earth [; this body of thine which is identical is damaged; whatever of thee is spoilt by fire or scratched by fastening, do not leak with that. I strew that over with brahman]” he besmears the earthen cooking vessel.
 31. With (AV. 11, 1, 16) “O Agni, the [sacred] cooking pot [has placed itself above you; bright, very hot, do thou heat it intensely. Let the descendants of the ṛsis, the divine beings, after having approached together to their share, (being) pre-eminently hot, heat this in harmony with the regular divisions of time]” he puts (the vessel) on the fire.
 32. With (AV. 12, 3, 24) “Agni, cooking [(you), must protect you from the East; Indra, with the Maruts, must protect you from the South; Varuṇa shall establish thee on firm ground from the West; Soma shall fix thee from the North]” he arranges (the fire) round about (the kettle).
 33. With (AV. 11, 1, 15b) “Instructed by the seers [, fetch these waters]” he takes out water.
 34. After having with (AV. 11, 1, 17 and 12, 3, 25) “Clean, pure [, let these sacred young women, the waters, go (splendidly) down into the cooking pot. They have given us abundant progeny and cattle. The cooker of the rice-dish must go to the world of those who have performed meritorious work]” and “Purified with purifiers [, they purify themselves, (coming) from the cloud; they go to heaven and to earth (as their) worlds. Let the fire surround them, (which are) full of life, rich in vital power, a firm foundation, (when they have been) poured into the vessel, with flames]” placed (the two ‘purifiers’) between,
 35. he pours the water out.
 36. With (AV. 11, 1, 18; 12, 3, 28) “Cleansed with brahman [and purified with ghee, are the stalks of soma, these sacred rice grains. Enter (plur.) the waters; let the cooking-pot receive you. Having cooked this go (plur.) to the world of those who have acquired religious merit]” and “The countable drops [attach themselves to the earth, being commensurate with expirations and inhalations, with the herbs; being thrown into (the water) in an innumerable multitude, the clean ones, of good colour, have permeated complete

- cleanness]" the water—having 'washed' them therein he mixes the grains of rice (with it).
37. With (AV. 11, 1, 19; 12, 3, 29) "Increase so as to become broad [with great greatness, with a thousand backs in the world of meritorious work. Grandfathers, fathers, progeny, descendants—, I am thy fifteenth cooker]" and "They vie with each other in rising to the bubbling surface [, they jump towards (the sides of the pot), being heated; they hurl foam and abundant drops. Like a woman who is in the days after the menses on seeing her husband, be united, O waters, with these grains of rice]", he makes (them) to cook.
38. With (AV. 12, 3, 31a) "Hold out (give) the sickle [; hasten, bring (the grass) eagerly]" he gives a crooked knife to the man who has to fetch the darbha.
39. With (part of AV. 12, 3, 31b-d) "Let them [without doing (them) harm] cut the herbs at the joints" he mows (the grass) on the joints.
40. With (AV. 12, 3, 32) "[Spread (, plur.)] a new barhis [for the rice-dish; it must be dear to the heart, attractive to the eye; on it the gods and the female divine ones must settle together; let them, after having sat down, eat this in the divisions of time regularly appointed to them]" he spreads the barhis.
41. With (AV. 11, 1, 21; 12, 3, 35) "Go up to the vedi [; increase her with progeny; remove the demoniac power; prolong her (life). May we surpass all equals by prosperity. I make haters to fall down underfoot]" and "Supporter, support thyself [on the firm ground of the earth; let the deities cause thee that art unmoved to move; husband and wife, alive, having sons who are alive, shall remove thee out of the receptacle for the sacred fire]" she removes (the cooking-vessel from the fire-place).
42. With (AV. 11, 1, 22) "Turn toward [her together with cattle; face her together with the divinities. Let not curse attain you, nor incantation; bear rule in your own land, free from disease]" he makes the cooking-vessel turn from left to right.
43. With (AV. 12, 3, 33) "O forest tree [, sit down on the barhis] which has been spread [, being commensurate with the agniṣṭoma, with the deities. Like a form well made by the Fashioner with an axe, thus let the eager ones be seen round about in the vessel]" he places a vessel (dish) upon the barhis.
44. With (AV. 11, 1, 23cd) "[Hold in readiness, O woman, the clean] portion-holder [; there place the rice-dish of (for) the divine ones]" she holds (the vessel which is to hold the portions) in readiness.
45. With (AV. 12, 3, 37) "Make an under-layer (of melted butter) [, spread (it) forward, sprinkle this vessel with ghee. As a lowing cow toward a young (calf) which desires the udder, do ye, O gods,

utter the sound *hiñ* toward this one]” he makes an under-layer with melted butter.

46. (AV. 12, 3, 38) “You have made an under-layer [, you made this world; let the broad unequalled heavenly world expand. In it shall the bull, the eagle abide; the gods shall deliver him to the deities]” he pronounces as the consecrating formula when (the dish) has been furnished with an under-layer.
- 62, 1. With (AV. 11, 1, 24; 12, 3, 36) “[This ladle, the second] hand of Aditi [, which made the seven seers, being-makers, let the scoop which knows the members of the rice-dish heap it on the sacrificial bed (*vedi-*)]” and “You [have conquered, and] completely arrived at, all the [worlds; however many (your) desires, you have satisfied them wholly. Dive you two—the stirring stick and the wooden ladle—(into the cooking-vessel). Take (sing.) him up into one dish!]” (one does as) stated in the mantras.
 2. Thereupon he takes water and pours it into the dish,
 3. with the wooden ladle into the cooking-vessel.
 4. Exactly on that (spot) where (a mixture) was made by the wooden ladle he pours (the contents of the vessel, meant in 62, 2) to it.
 5. After having taken off the uppermost (portion of the cooked dish) with the wooden ladle a friend of his, who has taken a seat to the south of the fire, facing the North, holds (it).
 6. Then he ladles out (the rice-dish).
 7. When it has been ladled out he places that which (the friend) after having taken (it) off holds, on the higher (northern) part of it.
 8. Because (on the surface of a rice-dish) there is no higher or lower (that) which is northern (is considered) higher; a rice-dish is a rice-dish.
 9. With (AV. 12, 3, 34) “At the end of sixty years [the guardian of deposits (treasures) shall long (for him); he shall reach heaven through this cooked food. Both Fathers and sons will be supported by him (it); make thou this one go to the celestial end of Fire]” he sets (the rice-dish) down to the west of the fire.
 10. With (AV. 12, 3, 42) “The guardian of treasures [shall long for the deposit (treasure), for him; others must not have power (over it) on both sides. Given by us, deposited (‘set apart’), heaven-going, it has with three portions ascended to the three celestial regions]” he makes three portions.
 11. With (AV. 12, 3, 39) “Whatever the wife [cooks without you, or whatever, (further), your husband, O wife (cooks) apart from you, you should ‘pool’ that; that must be yours in common,—providing together one world]” he (does, or causes to do) what is said in the mantra.
 12. She takes hold of her husband from behind.
 13. When they have hold (of the others) he sacrifices from this time on.

14. With (AV. 12, 3, 43) "[Let] Agni [consume by heat the godless] demoniac power [; let the flesh-eating piśāca not begin to swallow here; we push him away, we repel him from us; the Ādityas, the Aṅgirasas must pursue him]" he carries fire round the oblation.
15. With (AV. 11, 1, 31ab; 12, 3, 45ab) "[Wipe off,] O adhvaryu, [this surface] of the bearing one [; make knowingly room for the melted sacrificial butter]" and "I have obtained this [highest division of it, the world from which the Parameṣṭhin gained complete obtainment]" he makes, on the upper side, a cavity for fluid.
16. To somebody who is not an adhvaryu he should say: "[Wipe off,] O brahman, [this face] of the bearing one [, etc." (see 62, 15; a modification of AV. 11, 1, 31ab)].
17. With (AV. 11, 1, 31cd; 12, 3, 45cd) "[Wipe off] with ghee [along all] (its) members [; I make for myself a heaven-going path to the Fathers]" and "Pour on the melted butter [anoint (the vessel) so that it (will be) full of ghee. This is for us here the portion of Aṅgiras]" he sprinkles (the vessel) with melted butter.
18. With (AV. 12, 3, 41; 44) "The showers of wealth [swelled with honey, mixed with ghee, navels of 'immortality', of all those does the one who goes to the celestial regions take possession. At the end of sixty years the guardian of deposits (treasures) shall long (for him)]" and "To the Ādityas, to the Aṅgirasas [I announce this honey mixed with ghee. With pure hands, without attempting a brahman('s life or possessions), go you two, O ye who have acquired religious merit, go into this celestial world]" he sprinkles (the dish) with juices.
19. With (AV. 12, 3, 49) "[We shall (or, let us) do] what is dear to those who are dear [; They must go to darkness who hate (us). Milch-cow, draught-ox, each vigour which falls to (our share)—, they must drive away death caused by men]" he consecrates a milch-cow and so on to the north of the fire.
20. After having caused her in the above-mentioned way to be milked with the mantra "She has run near (as the) first" he sprinkles (her).
21. "She has run near (as the) first, in order to be milked, supporting all sacrifices, sacred to all the gods. Lead (plur.) the calf near; the cow lows; she has discharged (milk), well-disposed she utters the sound *hiñ.*"

"Bind (the cow); bridle (the calf), being of service. Having washed (the milking-pail), milker, sit near (to the cow), milk, causing the (refreshing) draught (of milk), the rice-dish, the sweet beverage, the ghee, the intoxicating liquor, the share of food to be abundant for him".

"Let her with her calf run to those whose king is Yama, the

- good milch-cow (?) (which) by the path (has been) given here (as the) first (?). Given not quickly has she come here (as the) first. Unite the cow of all forms (with the calf)".
22. With (AV. 11, 1, 28; 12, 3, 50) "This [gold is] my [immortal] light; [cooked from the soil, this (the cow) which yields all the objects of my desire (like milk); I place these riches in the brahmans; I make a heaven-going path to the Fathers]" and "The fires are in [concord, one with another, those which are inherent in the herbs as well as those (which attach themselves) to the streams, (and) all gods that radiate heat in the sky—gold is the light of him who cooks]" he (the officiant) places (a piece of) gold upon (the rice-dish).
23. With (AV. 12, 3, 51) "This one of coverings [has come into being on man; not naked are all the other creatures—you two will cause yourselves to be wrapped in authority—; a home-woven garment the surface of the rice-dish]" he lays down a home-woven garment with gold on the surface.
- 63, 1. With (AV. 12, 3, 52) "What[ever untruth you speak] at dice [, what in company, or what (untruth) you speak from desire of gain—, clothing yourselves (dual.) in the same web, you shall put on it all pollution]" the two become dressed in the same garment.
2. (They put on) a second (garment). That becomes an article of clothing (which carries off) evil. Some (authorities are of the opinion) that he should give that to the lowest of men.
3. With (AV. 11, 1, 25) "[Let the divine ones sit near] thee (who art) a cooked offering. [Having moved gently from the fire become again placid with regard to them. Purified by soma sit in the stomach of the brahmans. Let not the descendants of the ṛṣis, who partake of thee, suffer harm]" he has four descendants of the ṛṣis who know the (texts of the) Bhṛgu and Aṅgirasas sit down near (the offering).
4. With (AV. 11, 1, 27) "[I place these] clean, pure [sacred young women one by one in the hands of the brahmans. Indra with the Maruts, he shall give me that desirous of which I here sprinkle you]" he does what is said in the mantra.
5. With (AV. 11, 1, 28b; 12, 3, 53) "Cooked from the soil [, this (cow) which yields all the objects of my desire]" and "Win thou rain [, go unto the gods; thou shalt make vapour fly up out of the skin. About to become all-embracing, ghee-backed, go together with your origin unto that world]" he takes away.
6. With (AV. 11, 1, 29) "[Throw] the husks into the fire [, in Jāta-vedas; wipe off (remove) the chaff far away. We have heard that this is the portion of the king of the house; likewise we know the portion due to Nirṛti]" he throws the husks (into the fire).

7. With (AV. 11, 1, 29b) "[Wipe off (remove)] the chaff far [away]" he removes with his left foot the chaff (and the smallest grains of the rice).
8. With (AV. 12, 3, 54) "He who goes to the celestial regions [has transformed] his body [in many ways, according as he finds in himself one of another colour. He has got rid of the black one, producing a shining (white) one by purification. The red one, that I offer (as an oblation) to thee in the fire]" he scatters other (chaff and small grains).
9. With (AV. 4, 14, 5; 11, 1, 36) "O Agni, advance [, first of the divinities, eye of the gods and of the human beings. Desiring to worship in harmony with the Bhrgus, let the sacrificers happily go to the celestial sphere]" and "Gather yourself up [, go forth after (the fire). O Agni, make ready the paths which lead to the gods. By them, well-made, we should like to go after the act of worship which stands upon heaven with seven 'rays']" he must pour an oblation of melted butter (into the fire).
10. This is the sacred ceremony of the savas.
11. The suppressed elements are omitted.
12. One adapts the mantras according to the sava.
13. As to the 'index', one should, immediately after the conclusion of (a mantra characterized by) an 'index', find out in the regular order of every ritual act the (next) 'index'.
14. Or (one should find out the order) by an 'index'.
15. According to the regular order in which the rites occur it is considered better.
16. When things do not occur in this way, according to the 'indices'.
17. (There is) accumulation of (ritual texts) serving the same purpose or (one has the) option.
18. Next the different use(s made of) these two.
19. He anoints (the rice-dish) with the remnants of the ghee the first time to the accompaniment of the (entire) sūkta (AV. 11, 1).
20. Or with the stanzas beginning with (AV. 11, 1, 30) "[Have a correct notion] of the toiling [, cooking, (soma-) pressing one. Make him ascend the path which leads to the celestial region, by which he will ascend, after having attained to superior vigour, to the highest heaven, to the furthest vault". (32) "O bearing One, strew demoniac power and strife to all those non-brahmans who will sit near thee. Let not these descendants of the ṛṣis, who partake of thee, possessing 'a fertile soil', spreading themselves forward, suffer harm". (33) "I place thee, O rice-dish, among the descendants of the ṛṣis; for those who are not descendants of the ṛṣis there is not (also) here. Let Agni, the guardian, and all the Maruts, (and) the All-gods protect my cooked (offering)". (34) "The sacrifice, yielding milk—for ever swollen up, a male milch-cow, seat of

goods—, continuance of life through offspring, a long life-time,— and may we sit near thee with abundances of wealth”. (35) “Thou art a bull which goes to heaven. Go to the ṛṣis and to the descendants of the ṛṣis. Sit down in the world of those who have gained religious merit; there (it) will be perfectly prepared for us both”. (37) “We shall with the light with which the gods after having cooked the brahman-rice-dish went up to heaven, to the world of the religious merit, go to the world of religious merit, ascending the celestial region, unto the highest firmament]”. After he (the officiant) has, with the sūkta, performed the consecration (of the rice-dish) and has pronounced the ritual injunctions with regard (to it) the giver, who is made to pronounce (the ritual words) should give (the oblation).

21. With the chapter (AV. 12, 3) he anoints (the rice-dish) with the remnants of the ghee the last time.
22. Or with (AV. 12, 3, 55 ff.) “To the eastern quarter [, to Agni as regent, to the black (serpent) as defender, to Āditya possessed of arrows we entrust thee (the rice-dish) here. Guard ye him (the rice-dish) for us until our coming. He must lead us on here to our appointed (life-time), unto old age. Let old age entrust us to death. Then may we be united with the cooked (offering)”. (56) “To the southern quarter, to Indra as regent, to the cross-lined (serpent) as defender, to Yama possessed of arrows . . . thee here etc.” (57) “To the western quarter, to Varuṇa as regent, to the adder as defender, to food possessed of arrows . . . thee here etc.”. (58) “To the northern quarter, to Soma as regent, to the viper as defender, to the thunderbolt possessed of arrows . . . thee here etc.”. (59) “To the fixed (central) quarter, to Viṣṇu as regent, to the (serpent) with the spotted neck as defender, to the herbs possessed of arrows . . . thee here etc.”. (60) “To the upward quarter, to Bṛhaspati as regent, to the white (serpent) as defender, to rain possessed of arrows . . . thee here etc.]”. After he (the officiant) has with (this) section performed the consecration (of the rice-dish) and has pronounced the ritual injunctions with regard (to it) the giver, who is made to pronounce (the ritual words) should give (the oblations).
23. (One must) according to the sava (performed use) other (collections of mantras) or (mantras) singly or severally; this is the basic form.
24. All (rice-dish ceremonies take place) according to their being mentioned by the authorities with the exception of the pañcaudana.
25. Those (mantras) which have been used are not used again.
26. Some (authorities hold) a milch cow with gold to be the dakṣiṇā.
27. Or a cow is the dakṣiṇā (, says) Kaurupathi.
28. After he (the officiant) has consecrated, with a mantra, the (oblations) which have been anointed with the remnants of the

ghee and has pronounced the ritual injunctions with regard (to it) the giver, who is made to pronounce (the ritual words) should give (the oblations).

29. The closing oblations (take place) to the accompaniment of (AV. 6, 122, 1; 6, 123, 1; and 10, 9, 26) "[I commit] this portion [to thee, O Viśvakarman, first-born of ṛta, knowingly. It is given by us, beyond old age; may we cross safely over in unbroken continuity]"; "This, O Seats, [I commit to You which Jātavedas shall carry (as) a treasure. The sacrificer will (no doubt) follow successfully. Do ye notice him in the highest heaven]", (and) "[What is] in the mortar [, on the pestle, and on the hide, or the grain of corn which is in the winnowing-basket, or what the wind, Mātariśvan purifying shook, let Agni as hotar make that well-offered]".
30. He inserts (insertions),
31. (and performs) the consecration by mantras.
64. 1. With (AV. 1, 31, 1) "[To the four 'immortal' guardians] of the regions [, to the superintendents of what exists would we now pay worship with an oblation, etc.]" one (prepares a sacrificial cake) four platters in size.
2. With (AV. 3, 29, 1) "What the kings, yonder assessors of Yama, [share among themselves, the sixteenth part of (the merit obtained by) sacrifices and meritorious works, from that the white-footed ram, when given as a refreshing oblation (*svadhā*), releases]" he looks at (the sacrificial animal). [(The other stanzas of this sūkta which, or part of which, are probably recited when the ritual acts in s. 3-5 are performed are:) (2) "It fulfils all desires, coming into existence, coming forth, becoming; accomplisher of intentions the white-footed ram, being given, is not exhausted". (3) "He who gives a white-footed ram which is commensurate with (his heavenly) world ascends unto the vault of heaven where no tax is paid by a weak man to a stronger one". (4) "The giver subsists upon the white-footed ram, (which being) accompanied by five cakes, (is) commensurate with (his heavenly world) (and is) undecaying in the world of the Fathers". (5) "The giver subsists upon the white-footed ram, (which being) accompanied by five cakes, is commensurate with (his heavenly) world (and is) undecaying in sun and moon". (6) "Like refreshing drink it is not exhausted; like the ocean (it is) a great draught; like the two gods who dwell together the white-footed one is not exhausted". (7) "Who has given this to whom? Desire has given (it) to desire. Desire is giver, desire the one who accepts; desire has entered into (and now is in) the ocean. With desire I accept thee. Desire, that (be) for thee". (8) "Earth must accept thee, this great atmosphere (must accept) thee. Let me not, having accepted, lose breath, my (whole) person (and) progeny]".

3. He puts down a cake on each single foot (of the animal) the feet of which have been washed,
4. and the fifth on its navel,
5. freeing (the victim) from (its) bonds after having (furnished it) with a cloth, with gold and (made it) anointed with the remnants of the ghee.
6. With (AV. 9, 5, 1) "Lead him hither [; take hold (of him)]; let him knowingly go unto the world of those who have earned religious merit. Having crossed the manifoldly great darknesses, let the he-goat step to the third heaven]" he consecrates a he-goat who is conducted from the north-eastern quarter.
7. With (AV. 9, 5, 2 ab) "[Around] the share for Indra [I lead thee (the fire), the patron for the sacrificer at this sacrifice]" (he accompanies) the carrying round of the (lustral) fire.
8. With (AV. 9, 5, 2 cd) "Whoever hate us [, take hold of them; the (eminent) men of the sacrificer (must be regarded as) innocent]" (he accompanies) the 'quieting' (of the animal).
9. With (AV. 9, 5, 3) "[Wash] (his) feet [, the (results of the) wickedness he practised; with clean hoofs let him knowingly go on. Having crossed the darknesses, looking out in different directions the goat must step to the third heaven]" (he accompanies the activity of the officiant) who washes the (victim's) feet.
10. With (AV. 9, 5, 4) "Cut up along [this skin] with the dark [(metal), O slaughterer, joint after joint with the knife. Do not intend to injure him. Do not be hostile to (him). Prepare him joint-wise. Direct him towards the third heaven (so as to place him) in (it)]" (he accompanies his activity) when he dissects (the victim) joint-wise.
11. With (AV. 9, 5, 5a) "With a sacred verse [I place] the cooking vessels [on the fire]" when he puts (the vessel) on (the fire).
12. With (AV. 9, 5, 5b former fragment) "Pour on [the water]" when he pours on (water).
13. With (AV. 9, 5, 5b latter fragment): "Place [him] in (it)" when he places (the victim) in (the water).
14. With (AV. 9, 5, 5c) "Surround [(the vessel) with fire, O allayers]" when he surrounds (the vessel with fire).
15. With (AV. 9, 5, 5d): "When cooked, let him go [to the world of those who have earned religious merits]" when he removes (the vessel from the fire).
16. With (AV. 9, 5, 6) "Ascend from here [, if thou hast been heated all round, from the heated cooking vessel on to the third heaven; (being) Agni, hast thou come into being out of Agni; conquer that luminous world]", when he takes (the boiled victim) from (the fire, placing it), to the west of the fire, on tufts of kuśa grass.
17. When it has been taken from (the fire) he anoints it with ghee,

- (pronouncing the initial words of AV. 4, 14, 6 a): "I anoint the goat".
18. With the stanza (AV. 4, 14, 7) "[Take up (from the fire)] (the victim) accompanied by five rice-messes [with the five fingers; with a ladle five-fold that rice-mess. Place the head of the goat in the eastern quarter; in the southern quarter place his right side]" [which is continued by AV. 4, 14, 8: "In the western quarter place his hinder parts; in the northern quarter place his left side; in the upward quarter place the goat's backbone; in the fixed quarter place the under part of his belly; in the atmosphere, midway, his middle]" (he has) what is said in the mantra (performed).
 19. He puts the rice-messes, one by one, down on the feet.
 20. On the middle (of the goat's body) the fifth (portion of the rice).
 21. After having sprinkled the right hinder part (of the victim) with broth;
 22. with (AV. 4, 14, 9) "[Envelop] the cooked goat [with (his) cooked skin, possessed of his complete limbs, omniform. Rise up from here unto the highest heaven. Stand, with thy four feet, firm in the quarters (of the universe)]" his (the goat's) skin from which head and legs have not been severed;
 23. (he anoints) with the sūkta (AV. 4, 14 beginning with) "Since the he-goat [has been born from the heat of Agni, he saw his generator in the beginning. By him the gods in the beginning attained to (their) divinity; those who are fit for sacrifice have through him ascended the heights]" (the oblation) with the remnants of the ghee as has been prescribed.
 24. From the North he lays down a (piece of home-woven cloth) with gold on the surface of it.
 25. With (AV. 9, 5, 26) "Five gold ornaments [become light for him; his garments become a defensive armour for his body, he attains the heavenly world, who gives a goat with five rice-dishes, with the dakṣiṇā as (his) light]" he (dedicates the offerings) as stated in the mantra;
 26. together with a milch cow on the north side, a coverlet with a cushion, a garment and gold.
 27. (He anoints the goat which constitutes the oblation) with the remnant of the ghee with the sūkta (AV. 9, 5, 1) beginning with "Lead him hither": [(For AV. 9, 5, 1-6 see above). (7) "The goat (is) Agni, and they call the goat light. They say that the goat is to be given to a brahman by one who remains alive. The goat, given in this world by one who has faith, wards off the darknesses far away". (8) "With five rice-dishes, let him traverse (move away) five-fold, about to move unto the three lights. Go thou forth to the midst of those who have worshipped, have earned religious merits. Do thou resort to the third heaven (to

stay there)on". (9) "Ascend, O goat, to the world of those who have earned religious merits. That thou, like a scared *śarabha* (locust?, Paipp.) hasten (away) across difficult places. Given, with five rice-dishes, to a brahman, he shall satisfy the giver greatly". (10) "The goat places him who has given (it) on the threefold heaven with threefold vault and threefold back, on the back of heaven (*nākasya*). Being given with five rice-dishes to a brahman, thou alone art of various forms, a milch cow yielding the object of desire". (11) "He gives this third light of yours, O Fathers, the goat with five rice-dishes to a brahman. The goat, given in this world by one who has faith, wards off the darknesses, far away". (12) "Desiring the world of those who have worshipped and have earned religious merits he gives a goat with five rice-dishes to a brahman. Do thou therefore acquire complete attainment, (viz.) that world. Be he, accepted, propitious to us". (13) "For the goat has been born from the heat of Agni, the seer, from the conquering power of the seer, (he) the inspired one. Let the gods at the proper time dispose (the merit of) that which has been offered, (the merit of) what has been bestowed (and of) what has been fulfilled, what has been offered with the *vaṣaṭ*". (14) "He should give a home-woven garment, also gold as a sacrificial gift (*dakṣiṇā*-); thus he fully obtains the heavenly as well as the earthly worlds". (15) "Unto thee, O goat, let these streams of soma go, divine, ghee-backed, overflowing with honey. Establish sky and earth upon the 'seven-rayed' back of the vault of heaven". (16) "Thou art eternal (or, a goat); O goat, thou art going to heaven. By thee the *Āṅgirasas* discerned (their heavenly) world. That holy world I come to discern". (17) "With which (power) thou carriest a thousand, with which, O Agni, (the offering of) one's whole possession, with that carry thou this offering (presented) by us to go to heaven, (to be) among the gods". (18) "The cooked goat, which is accompanied by five rice-dishes, which drives off perdition, places (us) in the heavenly world. May we with it win worlds where is the Sun". (19) "The (he-goat) which he (one) deposited with (in) the brahman and which among the people (or, rather, with Paipp., in the quarters of the universe), the scattered drops which (there are) of the rice-dishes of the goat, all that of ours, O Agni, do thou then recognize in the world of those who have earned religious merit, at the meeting of the paths". (20) "The goat verily traversed this (universe) in the beginning; its breast became this (earth), its back the sky, its middle the atmosphere, its (two) sides the quarters, (the cavity of) his abdomen the (two) oceans"; (21) "'truth' and 'universal order' its eyes, the universe its form (thus Paipp.), 'faith' its breath, the *Virāj* its head. This verily is an unlimited

sacrifice, namely the goat with five rice-dishes". (22) "He obtains an unlimited sacrifice, he secures an unlimited world who gives a goat accompanied by five rice-dishes, whose (i.e. the goat's) light is the sacrificial gift". (23) "He should not split its bones; he should not suck out its marrow. After having placed it together as a complete whole he should cause it to enter various (places)". (24) "These various (places become) his manifestation; with this he endows it. Refreshing drink, greatness, invigorating food it yields to him who gives a goat accompanied by five rice-dishes, whose light is the sacrificial gift". (25 and 26 see Kauś. 64, 25 and the note). (27) "Whoever (fem.) having found a former husband, then finds another later one—if these two shall give a goat with five rice-dishes, they shall not be separated". (28) "The second husband comes to have the same world with his remarried wife, when he gives a goat with five rice-dishes, whose light is the sacrificial gift". (29) "Those (people) go to the highest heaven who have given a milch cow which calves regularly, a draught-ox, a pillow, a garment, gold". (30) "Myself, father, son, grandson, grandfather, wife, the mother who bore (me), those who are dear I call upon". (31) "Whoever knows the season "scorching" by name—the goat with five rice-dishes verily is the season "scorching" by name—he burns out the fortune of his unfriendly rival, he thrives himself, who gives a goat with five rice-dishes, whose light is the sacrificial gift". (32) "Whoever knows the season "productive" by name, each productive fortune of his unfriendly rival he takes to himself. The goat . . . verily is the season "productive" by name . . . etc. (as in 31)". (33) "Whoever knows the season "meeting" by name, each meeting fortune of his unfriendly rival he takes to himself. The (goat . . . verily is the season) "meeting" by name . . . etc." (34) "Whoever knows the season "distending" by name, each distending fortune of his unfriendly rival he takes to himself. The (goat . . . verily is the season) "distending" by name . . . etc." (35) "Whoever knows the season "rising" by name, each rising fortune of his unfriendly rival he takes to himself. The (goat . . . verily is the season) "rising" by name . . . etc." (36) "Whoever knows the season "superior" by name, each superior fortune of his unfriendly rival he takes to himself.—The goat with five rice-dishes is the season "superior" by name—; he burns out the fortune of his unfriendly rival, he thrives himself, who gives a goat with five rice-dishes, whose light is the sacrificial gift". (37) "Cook ye the goat and the five rice-dishes. Let all the quarters of space, unanimous, associated, together with the intermediate directions accept that of thee!" (38) "Let them (fem.), for you, guard this of yours for you. To them I pour sacrificial butter, this oblation into the fire!"]".

28. As far as the ointment (the performance of the immolation of a cow) accompanied by a hundred rice-dishes is explained by means of the five rice-dishes rite.
65. 1. With (AV. 10, 9, 1a) “[Close the mouths] of those who intend to injure” he accompanies (consecrates) the closing of the mouth (of the victim).
2. With (AV. 10, 9, 1b; 10, 9, 2d) “[Direct this] thunderbolt against (our) rivals” and “[Let] this pressing-stone [dance over you]” he accompanies the falling down (of the victim).
3. With (AV. 10, 9, 2 a-c) “Thy [skin must be] the sacrificial bank [, thy hairs (must be) the layer of sacred grass. This strap has seized thee]” he spreads what is mentioned in the mantra.
4. (Having arranged them) in rows of twenty rice-dishes (each) he places a hundred portions tied together by a leathern thong on each single rice-dish.
5. In the first aperture of the middle (row) he encloses curd, in the tenth everywhere seven cakes.
6. In the fifteenth, two sacrificial cakes.
7. In front, gold.
8. With (AV. 10, 9, 27) “[I place] the divine waters [, rich in honey, dripping with ghee, in separate succession, in the hands of the brahmans. Let all that fall to my share desirous of which I now pour you on. May we be lords of possessions]” (he places) jars with water in front.
9. With the (part of the) sūкта (beginning with AV. 10, 9, 3) “Thy tail-tufts [must be the waters for sprinkling (consecrating); thy tongue must do the cleansing, O cow. Do thou, having become pure and worthy of being sacrificed, go on to heaven, O thou (who art accompanied) by the hundred rice-dishes]” he anoints (the cow which constitutes the oblation) with the remnants of the ghee.
10. After the fire has been carried round about from left to right the sitting down, the washing and the sipping have been mentioned.
11. After having poured water into the hand.
12. he next, after having twice cut off (a portion) from the middle and the front part of yonder rice-mess and from the portions and after having sprinkled (them) on the upper side with water he offers (the oblation) to the accompaniment of (AV. 11, 1, 25c; 11, 1, 33a) “Purified by Soma sit in the belly of the brahmans” and “I place thee, O rice-dish, among the descendants of the ṛṣis”.
13. Next he eats (of the oblation).
14. He consecrates the food with (the mantras) “I eat thee with the jaws of Agni, with the mouth of Bṛhaspati. I place thee in the belly of Indra, in the stomach of Varuṇa. Namely, as one might eat what has been offered and sacrificed, being of divine self I eat

- thee. Thou art Ātman, O Ātman, do not harm my ātman (i.e. my self)".
15. He makes the giver pronounce (the following formulas): "In the fire which is kind to men by name which has entered the brahmans this rice-dish must be offered well. It must not harm me in the highest heaven. It must fall to our share in the highest heaven".
 16. As far as the looking-at (the sacrificial portion) (the performance of the immolation of a cow) accompanied by a hundred rice-dishes is explained by means of the morning-prayer.
66. 1. With the formulas (AV. 19, 60, 1; 2 or rather Vait. 3, 14) "Speech in my mouth [, in (my) nostrils breath, sight in (my) eyes, hearing in (my) ears, in (my) arms strength, in (my) thighs (generative) power, in (my) legs speed, in (my) feet firm standing. All my limbs must be uninjured, (my) body (person) (united with) my body]" he addresses the (parts of his body) mentioned in the formulas with consecratory texts.
2. He pronounces (the formulas AV. 5, 10, 8; 6, 53; 7, 67) "With the firm one [I invoke] 'mind' [, by Mātariśvan expiration and inhalation. From the sun (I call) sight, from the atmosphere hearing, from the earth body. Through (the help of) Sarasvatī who is yoked by mind we invoke speech]"; (6, 53, 1) "Let both Sky [now and Earth, the attentive ones, let the Bright, Firm One, through the sacrificial gift (*dakṣiṇā*), rescue me; let the Svadhā, Soma, Agni favour me; let Vāyu, Savitar, and Bhaga protect us". (2) "Let breath, let the self come back into us; let sight, let life come back into us; let Vaiśvānara, our reliable body-protector, stand between (us and) all difficulties". (3) "We have become united with lustre, with vital fluid, with bodies, with propitious mind. Let Tvaṣṭar here make for us no narrow room; let him smooth what of our body was injured]"; (7, 67) "My bodily and psychical faculties must return into me [, re(turn) my self ('soul'), property, and sacred power; let the dhiṣṇya-fires again become practicable and successful just here in their respective stations]" in response to (the former mantras).
 3. After the response has been pronounced they (plur.) eat (what remains of the dish of sacrificial food) after (portions) have been cut off (from it).
 4. At the (sava of the cow) accompanied by a hundred rice-dishes (there are) a hundred and twelve dakṣiṇās.
 5. To him who gives a surplus accrues the fulfilment of desires.
 6. He makes, in every direction, pools in the rice-mess to the accompaniment of (AV. 4, 34): (1) "Brahman is its [head, the *br̥hat* its back; the *vāmadevya* the belly of the rice-mess; the metres are the (two) sides, truth is its mouth; the *viṣṭārin* is a sacrifice born out of austerity". (2) "Boneless, cleansed, purified with the

purifier, undefiled they go to an undefiled world. Jātavedas does not burn away their virile member; in the heavenly world much women-folk is theirs". (3) "Bad fortune never attaches to those who cook the viṣṭārin rice-mess. (Such a one) stays with Yama, goes to the gods, revels with the soma-drinking gandharvas". (4) "Yama does not rob of their seed those who cook the viṣṭārin rice-mess. Going in a chariot, (such a one) goes about upon a chariot-road; becoming winged, he goes all across the skies". (5) "This, extended, is of sacrifices the best carrier. Having cooked the viṣṭārin one has entered heaven. The egg-shaped waterlily stretches its root-stock, (also) the esculent root; (there is also) the hoof-shaped (root), the fibrous root. All these streams must come into you, honey-like swelling in the heavenly world. Let lotus-ponds present themselves to you on all sides". (6) "With pools filled with ghee, with slopes of honey, with liquor for water, filled with milk, with water, with coagulated milk, all these streams, etc." (7) "I offer four jars, filled with milk, with water, with coagulated milk, in four places (i.e. in the four principal directions); all these streams etc." (8) "I deposit this rice-dish in the brahmins, the viṣṭārin that conquers the world and goes to heaven. Let it not perish for me, swelling by its own virtue. It must be a cow of all forms which milks my desires]".

7. (He makes,) on the upper side, a cavity for fluid,
8. and on the sides of that four canals directed to the quarters of the sky.
9. He fills these with juices,
10. after having placed in every quarter of the sky on the earth (together) with liquor and water the (objects) mentioned in the mantras including the egg-shaped bulbs.
11. With (AV. 4, 35 one performs) the (sava) for escaping death (, the text running as follows:) (1) "The rice-dish which [Prajāpati, the first born of ṛta, cooked with austerity for the embodiment of brahman, which being a boundary-line between the worlds will not go wrong—, let me by that rice-dish overcome death". (2) "(The rice-dish) by which the being-makers overcame death; which they discovered by austerity, by exertion; which brāhman of old cooked for brahmán (the embodiment of brāhman)—, let me etc." (3) "(The rice-dish) which sustains the all-nourishing earth; which filled the atmosphere with juice; which (going) upwards supported the heavens by (its) greatness, let me etc." (4) "That out of which were fashioned the months with thirty spokes; out of which was fashioned the year with twelve spokes; which the days-and-nights which recur in a cycle do not reach, let me etc." (5) "(That) which has become breath-giving, possessing (the) breath-giving one(s); for which (the) worlds rich in ghee

flow (with ghee); of which are all the luminous regions of the sky, let me etc." (6) "From which, when cooked, 'immortality' has come into being; who has become the ruler of the *gāyatrī*; in which are deposited the Vedas of all forms, let me . . ." (7) "I keep off the hater, the reviler of the gods; those who are my rivals must be far away. I cook the all-conquering brahman-rice-dish. Let the gods hear me who am full of faith]".

12. With (AV. 4, 11 one performs) the draught-ox (*sava*): (1) "The draught-ox [sustains sky and earth; the draught-ox sustains the wide atmosphere; the draught-ox sustains the six wide directions; the draught-ox has entered into all existence". (2) "The draught-ox is Indra; he looks away from the domestic animals (?). The mighty one traverses the triple ways; yielding the existences both what is and what is to be", he practises all the rules of functional conduct of the gods". (3) "(Being) Indra, born among human beings; (being) a heated hot drink, he continues shining brightly. Blessed with offspring he shall not run in the mist who, understanding, will not partake of the draught-ox". (4) "The draught-ox yields milk in the world of religious merit. The one who purifies himself (*Soma*) makes him swell beforehand; *Parjanya* is his streams (of milk), the *Maruts* his udder, the sacrifice is (his) milk, the gift to the priest(s) (*dakṣiṇā*) the milking of him". (5) "Of whom the lord of the sacrifice is not master, nor the sacrifice; not the giver is master of him, nor the recipient; who is all-conquering, all-supporting, all-creating—tell ye us the hot-drink which among the many is four-footed". (6) "By whom the gods ascended to heaven, giving up the body, to the navel of 'immortality', by him shall we go to the world of religious merit, desirous of prestige, by observing the ritual usages in connection with the hot-drink, by austerity". (7) "Indra by form, *Agni* by his drawing (conducting) function, *Prajāpati*, *Parameṣṭhin*, *Virāj*, (this Highest Being) went into *Viśvānara*, went into *Vaiśvānara*, went into the draught-ox. He established; he sustained". (8) "That is the middle of the draught-ox, where this drawing (conducting) function is placed; so much of him is in front as is brought together of him on the opposite side". (9) "Whoso knows the seven unfailing milkings of the draught-ox attains both progeny and a (celestial) world. Thus the seven seers know". (10) "With his feet treading down decline, with his shanks drawing out refreshing drink— with exertion go the draught-ox and the ploughman unto the sweet beverage". (11) "Twelve, indeed, they declare (to be) those days of the ritual observances connected with *Prajāpati*. Who knows the brahman therein—that verily is the ritual observance of the draught-ox". (12) "He yields milk at evening, he yields milk in the morning, he yields milk about midday. The

- milking of him which combine, these we know as unfailing]”.
13. He gives a white calf with a (barren) cow which is to be fastened (for slaughtering) to the accompaniment of (AV. 4, 38, 5 ff.) “[They (fem.) who go about] after the rays of the sun [or who go about with the shining motes – ; whose (fem.) bull, possessing manifestations of generative power, from afar moves around at once all the worlds, protecting (these) – ; let him come unto us, enjoying this libation, together with the atmosphere, possessing manifestations of generative power”. (6) “Together with the atmosphere, O thou who possessest manifestations of generative power, protect thou here the white calf, O possessor of generative power (*vāja*-). Here are abundant drops for thee; come here; this is thy white calf; here be thy mind”. (7) “Together with the atmosphere, O thou who possessest manifestations of generative power, protect thou here the white calf, O possessor of generative power (*vāja*-). Here is fodder; here is the pen. Here we bind the calf. According to name we have power over you (plur.). Hail!]”.
14. He (gives) a dappled cow (bull) with (AV. 6, 31; 7, 22), (the *sūktas* running as follows): (6, 31, 1) “This dappled bull [has approached, has sat in front upon his mother and father, going to the sun”. (2) “He moves in the middle of the luminous spheres through his own breath when he is (lit. the breath of himself who is) inhaling. The buffalo has looked at the sun”. (3) “He is illustrious through thirty places. Speech, the bird, sat down upon the day with the lights of morning”. (7, 22, 1) “This one [must for a] thousand [(years be) near to us to be seen (by us), (being) inspired thought of the sages, light so as to diffuse itself, (2) the yellowish red one causing the dawns to make, all together, their appearance, the spotless, unanimous, most spirited ones in the constructed ‘pen’ of the ‘cow’]”.
15. (One presents a sava called) *paunaḥśila* (and consisting of a) honey-drink with gold (and anointed) with the residue (of the ghee while reciting AV. 6, 30, 1:) “The gods [obtained by ploughing, on account of a ‘jewel’ (?),] this barley combined with honey [on the Sarasvatī. Indra was the lord of the furrow, the hundredfold resourceful (one); the Maruts who bestow abundantly were the ploughmen]”.
16. With (AV. 6, 19): (1) “The divine people must purify me [; men must purify me with inspired verses. All beings must purify me; the purifying One must purify me”. (2) “The purifying One must purify me in order to (enable me to acquire) inventiveness, ability, life and, moreover, uninjured preservation”, (3) “With both, O divine impeller, with purifier and with impulse, do thou purify us that we may see]” a purificatory (*sava*, consisting of) a *kṛsāra*-dish.

17. With (AV. 7, 104) "Who [enjoying companionship with Bṛhaspati shall shape (to be his) body at his will] the spotted [milch cow which yields much, always possesses a calf, (and is) given by Varuṇa to Atharvan]" (one offers) a cultivated field (as a sava).
18. With AV. 9, 4 (one offers) a bull: (1) "[The impetuous bull] who is worth a thousand (?), [who is rich in semen, bearing all forms in his belly, endeavouring to effect for (his) giver, the sacrificer, what is excellent, the reddish one of Bṛhaspati has extended his line (i.e. propagated his species)]." (2) "He who in the beginning has become (and now is) the counterpart of the waters, a match for everything like the goddess earth, father of calves, husband of cows, he must arrange us in thousandfold prosperity". (3) "A male, (yet) pregnant, strong, rich in semen, the bull bears a trunk of wealth. Let Agni Jātavedas him, sacrificed to Indra, convey by the roads which lead to the gods". (4) "Father of calves, husband of cows, and also father of great churns; calf, afterbirth, fresh milk, beestings, curd, ghee, that is his seed". (5) "This bundle is the portion of the gods, the juice of the waters, of the herbs, of the ghee. The mighty one chose a drink of soma. A firm stone became (his) body". (6) "Thou bearest a jar full of soma, shaper of forms, generator of cattle. These pudenda here must be propitious to thee. Procure us, O knife, those (pudenda) which are yonder". (7) "He bears sacrificial butter; ghee is his seed. Thousandfold prosperity—that, they say, is the sacrifice. The bull, clothing himself in Indra's form—let him, O gods, come propitious to us, when given". (8) "Indra's creative—and—inaugurative power, Varuṇa's two arms, the Aśvins' two shoulders, of the Maruts this hump. They who have received inspiration, the sage poets who possess immediate insight into the essence of things call him the 'composed' Bṛhaspati". (9) "Rich in milk, thou stretchest unto the celestial tribes. They call thee Indra and Sarasvant. He who offers a bull as an oblation into a brahman gives a thousand (head of cattle) facing the same direction". (10) "Bṛhaspati, Savitar bestowed on thee (youthful) energy; from Tvaṣṭar, from Vāyu was brought hither thy 'self'. I sacrifice thee with (my) mind in the atmosphere. Let both heaven and earth be thy barhis". (11) "He who like Indra among the gods goes, roaring here and there, among the cows—, the brahman must of that bull praise the limbs properly in an auspicious manner". (12) "(His) sides were Anumati's, (his) flanks(?) were Bhoga's; with regard to (his) knees Mitra said: 'These are exclusively mine' ". (13) "(His) hinder and secret parts were the Ādityas'; (his) buttocks were Bṛhaspati's. (His) tail (was) of the divine Wind; with that he shakes the herbs". (14) "(His) intestines were Sinivālī's; they called (his) skin Sūryā's; they called his

feet (plur.) the Riser's, when they prepared the bull". (15) "(His) breast was Jāmiśamsa's; (his) rumen (?) held to be Soma's, when all the gods, coming together, divided the bull into portions". (16) "They assigned the dew-claws to Saramā, the hooves to the tortoises; for the worms (and) the carrion-insects(?) they destined the content of his bowels". (17) "With his (two) horns he pounces upon the demoniac power, with his eye he slays bad fortune; with his ears he hears what is auspicious, (he,) the inviolable lord of cattle". (18) "He who sacrifices a bull into (*sic*) a brahman performs an act of worship which is equivalent to a hundred such acts, the fires do not consume him; all the gods animate him". (19) "Having given a bull to brahmans one makes oneself greatly free from care. He beholds prosperity of the inviolable (cows) in his own stable". (20) "Let there be cows, let there be children, let there likewise be physical strength; let the gods accord all that to the giver of a bull". (21) "Let this burly(?) (bull), (who is) indeed Indra, bestow conspicuous wealth. Let this one milk the well-milking cow, which is always possessed of a calf, the inspired one, according to wish, on the other side of the heavens". (22) "Of reddish-brown colour, of the nature of clouds, possessing (and bestowing) energy, Indra's valour, omniform, he has come to us, assigning to us a complete lifetime and progeny. Let him attach himself to us with abundances of wealth". (23) "Near to us here, O thou who effectst (sexual) partnership, come near (as a partner of the cows) in this cow-pen; near the semen of the bull, near, O Indra, thy virility". (24) "We place this young male near you here. Keep on playing with him according to wish. Do not fail us, O fortunate ones, with regard to birth, and attach yourselves to us with abundances (*sic*) of wealth"]".

19. With AV. 9, 7 one offers an ox: (1) "Prajāpati as well [as the Supreme Being (*parameṣṭhin-*) (are his) two horns; Indra (his) head, Agni (his) forehead, Yama the joint of (his) neck". (2) "King Soma (his) brain, the sky (his) upper jaw, the earth (his) lower jaw". (3) "Lightning (his) tongue, the Maruts (his) teeth, the Revatis (his) neck, the Pleiads (his) shoulders, the Gharma (his) withers". (4) "Vāyu (is his) 'all', the heavenly world (his) *kṛṣṇadra*, the whirlwind (his) *vidhāraṇī*". (5) "The eagle (his) breast, the atmosphere the underpart of (his) belly, Bṛhaspati (his) hump, the *brhatih* (his) vertebrae". (6) "The spouses of the gods (the part of) his ribs (called *prṣṭi-*), the upasads (the part of) his ribs (called *parśu-*)". (7) "Both Mitra and Varuṇa (his two) shoulders, both Tvaṣṭar and Aryaman (his two) shanks; Mahādeva the upper parts of (his) two fore-feet". (8) "Indrāṇī (his) hinder and secret parts, Vāyu (his) tail, (Soma) which is being purified the hairs of (his) tail". (9) "Both the brahman-

- order and the ksatriya-order his two buttocks, force (his) two thighs". (10) "Dhātar and Savitar (are his) knees, the gandharvas (his) shanks, the apsarases (his) dew-claws, Aditi (his) hooves". (11) "Thought (his) heart, wisdom (his) liver, religious observance (his) pericardium(?)". (12) "Hunger (his) abdomen, refreshing food (his) rectum, the mountains (his) vessel of excreta". (13) "Anger (his) kidneys, passion (his) testicles, progeny (his) virile member". (14) "The river (his) womb, the lords of rain (his) teats, the thunder-cloud (his) udder". (15) "The one who encompasses all things (his) hide, the herbs (the) hairs (of his body), the constellations (his beautiful) form". (16) "The host of the divine beings (i.e. the snakes his) intestines, human beings (his) entrails, 'devourers' (his) belly". (17) "The demoniac beings (his) blood, the Other Folk the contents of (his) bowels". (18) "The cloud (his) fat, the finale (his) marrow". (19) "(He is) Agni when sitting, when arisen the (two) Aśvins"; (20) "Indra when standing eastward, when standing southward Yama"; (21) "when standing westward Dhātar, when standing northward Savitar"; (22) "when having obtained grass King Soma"; (23) "Mitra when looking, when turned this way Delight"; (24) "when being yoked, belonging to all the gods; when yoked, Prajāpati; when released, the All". (25) "That verily has the form of everything, has the form of all, has the form of the Cow". (26) "Cattle of every form, all-formed approach him (in order to serve him) who knows thus]".
20. With AV. 10, 10 and AV. 12, 4 he (the officiant) sprinkles a (barren) cow with a water-jar which contains (also) the residue, consecrates (her with the mantras), pronounces the ritual injunctions with regard (to her) and, after he has been made to recite (the ritual words), the giver gives (her). (The mantras are:) (10, 10, 1) "Homage to thee while being born, [also when born homage to thee; to the hair of thy tail, to (thy) hooves, (thy) form, O inviolable one, (be) homage". (2) "Whoever knows the seven declivities (and) knows the seven distances, whoever knows the head of the sacrifice—he may accept the (barren) cow". (3) "I know the seven declivities (and) I know the seven distances, I know the head of the sacrifice, and the clear-sighted soma in her". (4) "By whom the sky, the earth, these waters are guarded —we address the cow of a thousand streams with a sacred text". (5) "A hundred metal vessels, a hundred milkers, a hundred guardians (are) behind her. The gods who breathe in her, [they] know the cow alone". (6) "The cow, whose feet are worship (?), whose milk is refreshing food, whose breath is svadhā, whose 'world' is the earth (?), whose consort is Parjanya; approaches the gods through (our) sacred text". (7) "Agni followed in entering thee, Soma followed, O cow, in thee. Thine udder, O gracious

one, is Parjanya; the lightnings are thy teats, O cow". (8) "Thou yieldest (as milk) the waters first, the cultivated fields later, O cow; as the third, thou yieldest kingship, food, milk, O cow". (9) "When, called upon by the Ādityas, thou didst approach, O thou who occupiest a central position in the universal order, Indra made thee drink soma, a thousand vessels, O cow". (10) "When thou didst go, following Indra, then the bull called thee. Therefore the Vṛtra-slayer, angry, took thy juice, (thy) milk, O cow". (11) "Thy milk which the lord of wealth, angry, took, O cow, the firmament now keeps that self-same (milk) in three vessels". (12) "In three vessels the divine cow took that soma, when Atharvan, undergoing the consecration, sat on a golden barhis". (13) "Since she had united with soma, and with all that has feet, the cow stood upon the ocean, together with the gandharvas (and) Kali (*cum suis*)". (14) "Since she had united with the wind and with all the winged ones, the cow began to dance on the ocean, bearing the ṛg-verses and the sāmans". (15) "Since she had united with the sun and with all sight, the cow has overlooked the ocean, bearing excellent lights". (16) "When thou didst stand decked with gold, O thou who occupiest a central position in the universal order, the ocean, having become a horse, covered thee (in copulation,) O cow". (17) "There the excellent ones united, (viz.) the cow, Deṣṭrī and also Svadhā, where Atharvan, undergoing the consecration, sat on a golden barhis". (18) "The cow is the mother of the nobleman; the cow is thy mother, O Svadhā. Of the cow the weapon is born (Paipp., or "worship (the sacrifice) is the weapon of the cow", as handed down in Śaun.); from her was born the (enlightened) thought". (19) "A drop went forth, rising upwards, from the summit of bráhmaṇ. Of that thou art born, O cow; from that the hotar was born". (20) "From thy mouth came the (stanzas called) gāthās, from thy (two) nape-bones, O cow, force; from the underpart of thy belly was born the sacrifice, from thy teats the rays". (21) "From thy (two) fore-legs and thighs motion was born, O cow; from thine entrails were born 'devourers', out of thy belly the plants". (22) "When, O cow, thou didst enter the belly of Varuṇa, thence the brahmán (priest) called thee out, for he knew thy conduct(ing)". (23) "All trembled at the embryo, when it was born, of (him) who gave birth to one who does not herself give birth. For indeed they said: "He has given birth to her, viz. (to) the cow". For that is her original connection, well ordered by the manifestations of brahmaṇ (by the powerful formulas)". (24) "He engages in contests who alone is in control of her. The sacrifices became powers-to-overcome-and-acquire; the cow became the 'eye' of (these) powers-to-overcome-and-acquire". (25)

“The cow accepted the sacrifice; the cow supported the sun. The rice-dish entered into the cow together with the brahmán (priest)”. (26) “They call the cow ‘immortality’; they regard the cow (reverentially) as death; the cow became this all, gods, men, asuras, Fathers, ṛṣis”. (27) “Whoso knows thus may accept the cow, for so the ‘all-footed’ (i.e. integral) sacrifice yields, without lashing out, (‘milk’) to the giver”. (28) “Three tongues glitter in the mouth of Varuṇa; of these, the one which stands forth in the middle is the cow, hard of acceptance”. (29) “The semen of the cow was (divided into) four parts: the waters were (became) a quarter, ‘immortality’ (*amṛtam*) a quarter, sacrifice a quarter, cattle a quarter”. (30) “The cow is the sky, the cow the earth, the cow Viṣṇu (and) Prajāpati. The sādhyas and the vasus drank the yield of the cow”. (31) “Having drunk the yield of the cow, the sādhyas and the vasus approach her milk courting at the summit of the yellow one”. (32) “Some milk soma out of her, others sit courting near the ghee. They who have given the cow to the one who knows thus have gone to the highest heaven”. (33) “Having given the (barren) cow to brahmans one gains (access to) all the ‘worlds’, for ṛta is founded on her, also bráhmaṇ and, moreover, tapas”. (34) “The gods subsist on the cow, and men also on the cow. The cow had become this all, as far as the sun looks]”. (AV. 12, 4, 1) “‘I give’, [thus he should say, if they have noticed her, ‘the (barren) cow to the brahmáns who ask (for her)’. That (gift) produces (much) progeny (and) descendants”. (2) “He barter away his progeny, he becomes deprived of cattle, who is not willing to give the cow of the gods to the descendants of the ṛṣis who ask for her”. (3) “By a hornless one (cow) they break down for him; by a lame one he stumbles into a hole; by a crippled one his house is burned; by a one-eyed one his property is given away (or, captured, Paipp.)”. (4) “Anaemia (?) visits the owner of the cow from (her) standing-place, (viz.) from (her) dung. So is the covenant of the cow: “Thou art indeed said to be ‘swallowing evil’ ” (Paipp., or “hard to be injured”?, Śaun.). (5) “The (disease called) viklindu, indeed, visits (him) in (his) foot from her standing-place. Because of (her) unfriendly disposition break down those (cows) which she snuffs at with (her) mouth”. (6) “He who punches her ears estranges himself from the gods; if he thinks ‘I am making a mark (upon her), he diminishes his (own) property’”. (7) “If for any advantage any one cuts off her tail-tuft, then his colts die, and the wolf kills his calves”. (8) “If a crow has pulled her hair, as long as she is with her owner, then his boys (children) die, (and) the cachexy attacks (him, them?) because of (her) unfriendly disposition”. (9) “If a female slave mixes her dung, (which so to say is) lye (with water etc.),

then is born a monstrosity that will be inseparably associated with this sin". (10) "In her very birth the (barren) cow is born for the gods together with (and) the brahmans. Therefore she is to be given to the brahmans; that, they say, means the preservation of one's property". (11) "To those who come to win her belongs this cow made by the gods. They called it oppression of brahmans, if one keeps her for oneself". (12) "Who is not willing to give the cow of the gods to the descendants of the ṛṣis who ask for her, estranges himself from the gods and (incurs) the wrath of the brahmans". (13) "Whatever may be the use he (derives) from the (barren) cow, he should then seek another (cow). When refused she injures a man, if he refuses to give her when she has been asked for". (14) "The (barren) cow is as a treasure deposited for the brahmans (or "the cow of the brahmans is as a deposited treasure"). Thus they come for her, with whomsoever she is born". (15) "They come thus to their own property, when the brahmans (come) to the (barren) cow; as one might oppress them for some motive or other, so is the keeping back of her". (16) "She may roam about up to a period of three years, without her disease (disability) being ascertained, but should he (the owner) find her to be a barren cow, O Nārada, then (the) brahmans are to be sought for". (17) "If he denies that she is a barren cow, the deposit (treasure) deposited for the gods, Bhava and Śarva, both, having advanced round (him) hurl their arrow upon him". (18) "To him who is neither acquainted with her udder, nor with her teats, with both the (barren) cow yields milk to him, if he has prevailed upon himself to give her away". (19) "Hard to injure she lies on him, if he is not willing to give her when asked for (or, "he sinks down on evil, if he does not give her when she is eagerly sought for" (Paipp.,??). His desires are not fulfilled, if he wishes to accomplish them without giving her away". (20) "The gods asked for the (barren) cow, having made the (representative of) brahman (power) their mouth, the indignation of them all incurs the man who does not give (her)". (21) "He incurs the indignation of cattle who does not give the (barren) cow to the brahmans, if a mortal man keeps for himself the share deposited for the gods". (22) "If a hundred other brahmans should ask the owner of the cow for the (barren) cow, yet the gods said of her: 'the (barren) cow belongs to him who knows thus' ". (23) "If one who has not given the (barren) cow to him who knows thus then gives (her) to others (another, Paipp.), the earth with its deities is difficult to go upon for him in (his) abode". (24) "The gods asked the (barren) cow (of him) with whom she was, in the beginning, born. That same one might Nārada have known; together with the gods he drove her along (with himself)". (25) "The (barren)

cow renders a man destitute of progeny, poor in cattle, if, when (she has been) asked for by (the) brahmans, he yet keeps her for himself". (26) "For Agni and Soma, for Kāma, for Mitra and for Varuṇa, for these the brahmans ask her; from these he estranges himself, if he does not give (her)". (27) "So long as her master should not himself have heard the sacred verses, so long she may go about among his cattle; she may not stay in his house after he has heard (these)". (28) "Of him who, after having heard the sacred verses (relating) to her yet made her go about among his cattle, the gods, having become angry, cut off his (complete duration of) life and his prosperity ("good fortune", Paipp.)". (29) "The (barren) cow (even) when she wanders about in many directions, is a treasure deposited for the gods. 'Make thy forms (manifestations) evident, when one desires to obstruct thy (rightful) place (?)' ". (30) "She (indeed) manifests herself, when one desires to obstruct her (rightful) place. Then the (barren) cow directs her mind towards the brahmans that they (may) ask (for her)". (31) "She has the impulse with (in) her mind; that (thought) reaches the gods. Then the brahmans come to ask for the (barren) cow". (32) "By the call svadhā to the Fathers, by the sacrifice to the deities, by the gift of the (barren) cow the nobleman does not incur the wrath of the mother". (33) "The (barren) cow is the mother of the nobleman. So it has prevailed from the beginning. They call it a non-surrendering that she is given to the brahmans". (34) "As if one might take away (or, waste) from the spoon the sacrificial butter which is stretched forth to Agni (the fire), thus he who does not give the (barren) cow to the brahmans estranges himself from Agni". (35) "With the sacrificial cake as calf milking well, she approaches him in the world (obligingly). The (barren) cow yields (fulfills) to him who has given (her) all his wishes". (36) "The (barren) cow yields (fulfills) all his wishes in Yama's realm to him who has given (her). Moreover they call infernal the world of him who withholds her when she has been asked for". (37) "When he tries to have her impregnated, the (barren) cow lives in anger at her owner: 'Since he thinks me to be a cow that miscarries he must be bound in the fetters of Death' ". (38) "And he who, thinking her to be a cow that miscarries, roasts the (barren) cow at home – his sons (children) and grandsons (grandchildren) also does Bṛhaspati cause to be asked for". (39) "Fiercely she radiates heat downwards, when she goes about as merely a cow (*gauḥ*) among cows (*goṣu*); the barren cow (*vaśā*), moreover, milks poison for the cow-owner who has not given her". (40) "It pleases the cattle, that she is presented to the brahmans. It pleases, moreover, the (barren) cow that she will be an oblation among the gods (of, to, the deities, Paipp.)". (41) "From the

(barren) cows which the gods had fashioned after having come upwards from a sacrifice (or, . . . had fashioned out of a sacrifice after having arisen from it) Nārada drove out (for himself) the terrible *vilipti*". (42) "With regard to her the gods questioned: 'Is she a (barren) cow or not a (barren) cow?'. Nārada said of her (to them, Paipp.): 'She is of the (barren) cows the (barren) cow *par excellence*'". (43) "How many are the (barren) cows, O Nārada, which thou knowest to be born among men? I ask thee who knowest about these; of which may a non-brahman not partake?". (44) "Of the *vilipti*, O Bṛhaspati, and (of the cow) which has given birth to a barren cow (or, rather, "which remains barren after her first calf"), (and of) the (simple barren) cow (herself), of these the non-brahman, who wishes to attain to prosperity should not eat". (45) "Homage be to thee, O Nārada! The (barren) cow (belongs) to him who knows (this) at once ("Homage be to thee, O Nārada, who knows the (barren) cow at once", Paipp.). Which one of them (these cows) is the most terrible, by withholding which one would perish?". (46) "The *vilipti*, O Bṛhaspati, further the cow which has given birth to a barren cow (or, rather, "which remains barren after her first calf"), (and) the (simple barren) cow (herself), of these (Paipp.) the non-brahman who wishes to attain to prosperity should not eat". (47) "Three indeed are the kinds of (barren) cow, (viz.) the *vilipti*, the cow which has given birth to a barren cow (or, rather, "which remains barren after her first calf), (and) the (simple barren) cow (herself). These one should present to the brahmans; (then) one does not estrange oneself from Prajāpati". (48) "This, O brahmans, is your oblation', thus, when asked (for) her, should one think, if they should ask him for the (barren) cow which is terrible in the house of him who refuses to give (her)". (49) "The gods, having become angry (saying) 'he has not given her to us' (i.e. because he had . . . to them) reviled Bheda with regard to the (barren) cow, with these verses. That is indeed why he (Bheda) perished (succumbed)". (50) "And Bheda did not give her, when asked by Indra for the (barren) cow. On account of that sin the gods 'cut him off' in the contest for pre-eminence". (51) "They who, wheedling, recommend not to give the cow estrange themselves, the villains, from Indra (incurring) through infatuation (his) wrath". (52) "Those who after leading the owner of the cow away then say: 'Do not give', run through infatuation into the missile hurled by Rudra". (53) "If one roasts the (barren) cow at home, whether as offered or not as offered, one offends the gods together with the brahmans and forfeits the (heavenly) world]".

21. (The officiant) accepts her (the cow) with (AV. 3, 29, 8): "[Let]

Earth [accept] thee [, (and) this great Atmosphere. Let me not, having accepted, be deprived of breath, nor with (my) self (person), nor with progeny]”.

22. With AV. 9, 3 that which he is about to give together with the house, is (placed) within (the house), locked up. [(The sūкта runs as follows): (1) “Of the props, of the supports, and also of the connecting beams of the house which possesses all desired objects we loosen the ties”. (2) “What of thee is tied, O thou that possessest all desired objects, the fetter and knot which have been made (on thee), we cause that to fall down (to get loose) with (our) word, like Bṛhaspati (did) Vala”. (3) “One has drawn (thy frame) tight, one has joined firmly, has made firm knots (upon) thee. Like a skilful dissecter the joints we loosen (thy ‘joints’) with Indra(’s aid)”. (4) “Of thy beams, bolts, connections and thatch, of thy ‘walls’ (sides), O thou that possessest all desired objects, we loosen the ties”. (5) “Of the clamps, of the coverings, and of the matting of the Lady of the building we now loosen the ties” (“... we loosen all the ties”, Paipp.). (6) “These suspended things which they have fastened within thee for pleasure, I loosen from thee. Be thou propitious to our persons, O Lady of the building, when (thou hast again been) erected”. (7) “The havirdhāna, the ‘house’ for keeping the sacrificial fires, the seat of the wives, the sadas, the seat of the gods art thou, O divine house”. (8) “The *akṣu*, the turban which with a thousand eyes is extended on the central (ridge-pole), which is tied on, put on (or, fastened, placed upon, Paipp.), we loosen with brahman (mantras)”. (9) “He who accepts thee, O house, as well as he by whom thou hast been built, let both these, O Lady of the building, live to attain old age”. (10) “Do thou go to him in the world to come, firm, tied, prepared, thou of which we loosen limb by limb, joint by joint”. (11) “He who, O house, (AVŚ., “formerly” Paipp.) erected thee, who brought together the stems of the forest-trees, with a view to progeny he has made thee, O house, (a) *Parameṣṭhin* (“the Supreme” or “Highest Being”) *Prajāpati*”. (12) “We pay homage to him, and homage to the giver, the lord of the house; homage to the Fire which (Agni who) discharges (its, his sacred function) and homage to thy *puruṣa*”. (13) “To the cows, the horses homage, (to) what is born in the house. O thou that hast brought forth (children etc.), (that art) rich in offspring, we loosen thy fetters”. (14) “Thou shelterest within the fire, the men together with the cattle. O thou that hast brought forth (children etc.), (that art) rich in offspring, we loosen thy fetters”. (15) “With the expanse which (there is) between heaven and earth, I accept this house from thee. I make the atmosphere which measures out space a receptacle for

treasures. With that I accept the house in the interest of this one". (16) "Rich in (strengthening) food, rich in milk, erected, (built) upon the earth, bearing all food, O dwelling, do thou not harm those who accept (thee)". (17) "Wrapped with grass, clothing itself in coverings is the house, providing, like night, men and animals with a resting-place. Built on the earth thou standest, like a she-elephant, firm of foot". (18) "I loosen what of reed is tied on thee (by way of covering), opening (it). Let Mitra in the morning uncover thee that hast been closed up by Varuṇa". (19) "Indra and Agni, the immortal ones, must protect the house, the seat of soma, the house which was erected by (means of) bráhmaṇ (consecratory formulas), erected (and) built by inspired sages". (20) "A receptacle (a human body?) upon a receptacle (a human body?), a case (the scrotum?) pressed closely upon a case (the womb?) – there the mortal (being) originates, from whom everything comes into existence". (21) "In the house which is erected with two 'walls' (sides), with four 'walls', with six 'walls', with eight 'walls', with ten 'walls', the Lady of the building, Agni lies like an embryo". (20) "Turning towards (thee) that art turned towards me, O house, I move forward to thee that does not harm me. For fire and water are within, the first gate of ṛta". (23) "I bring forward (present) this water which is free from cachexy, and which destroys cachexy. I settle down in the house together with (the) immortal Fire". (24) "Fasten thou not on us a fetter; (though) a heavy burden, become thou light. Like a bride, O house, we carry thee according to wish". (25) "From the eastern quarter homage to the greatness of the house! Hail to the gods who are to be addressed with hail!" (26) "From the southern quarter homage . . . hail!" (27) "From the western quarter homage . . . hail!" (28) "From the northern quarter homage . . . hail!" (29) "From the fixed (central) quarter homage . . . hail!" (30) "From the upward quarter homage . . . hail!" (31) "From every quarter homage to the greatness of the house! Hail to the gods who are to be addressed with hail!"]".

23. The (objects) mentioned in the mantras (of AV. 9, 3) are however recommended.
24. With (AV. 9, 3) st. 18 (see above) he moves the door away (or, lets it down).
25. With (AV. 9, 3) st. 22 (see above) they take up the water-jar and the fire and enter (the house).
26. Within, he pours with the (entire) sūkta (AV. 9, 3) the residue (of the ghee) out into that (water-jar).
27. After he (the officiant) has sprinkled the house (with water from) the water-jar which contains (also) the residue and has consecrated (it with the mantras) and pronounced the ritual injunctions with

- regard (to it), the giver after he has been made to pronounce (the ritual words), should give (the oblation).
28. (The recipient) while reciting (AV. 9, 3) st. 15, accepts it.
 29. While reciting (AV. 9, 3) st. 1 he loosens the objects mentioned in the mantra.
 30. Addressing (them) with (AV. 9, 3) st. 24 he carries (them off).
 31. With (AV. 9, 5, 23 ab) "[He should] not [split] its bones; [he should not suck out its marrow]" (he does) as stated (before).
 32. With (AV. 9, 5, 23 cd) "After having placed it together as a complete whole [he should cause it to enter various (places)]" he pierces (it) and scatters it into a pit filled with water.
 33. And (he performs the rite of the cow) accompanied by a hundred rice-dishes.
67. 1. After having procured the objects required for the performance of a sava he (the sacrificer) should choose a brahman to (be his) sacrificial priest,
2. (viz.) a ṛṣi, a descendant of a ṛṣi, who is (worthy) of an appropriate dakṣiṇā and is not an interpreter of prognostics.
 3. He verily is a ṛṣi, a descendant of a ṛṣi, (worthy) of an appropriate dakṣiṇā, who has at least three ancestors endowed with (sacred) knowledge, moral conduct, good behaviour and an honest character.
 4. Some (authorities are of the opinion) that (this should take place) in the half year from the winter to the summer solstice.
 5. Now we shall explain in detail the rules with regard to the (ancillary) practices (to be adopted in performing) the rice-dish savas.
 6. After having celebrated savas he (the sacrificer; or, one) should place the (sacred) fires (on the sacrificial fire-place).
 7. (He must be) versed in all the Vedas according to some (authorities).
 8. All the Vedas means practically two.
 9. The consecration (of the sacrificer: *dīkṣā*) (lasts) at the most a month or a period of twelve days.
 10. A period of three days according to some (authorities).
 11. They should eat (only) (those kinds of) substances which are fit for sacrifices and observe chastity.
 12. They should (at night) lie on the bare ground.
 13. Until the completion (of the rite) they (other people) should not employ the officiant and the giver willingly, if they would like to continue uninterruptedly.
 14. According to some (authorities) this rite is brought to completion in one day.
 15. For (re-entering) normal life, the giver and his wife or the giver (alone) should have the hair of the head, beard and hair of the body shorn and their nails (cut).
 16. The wife (of the sacrificer) with the exception of the hair of the head.

17. Having bathed, wearing unwashed (i.e. new) clothes, sweet-smelling, undertaking religious observances, behaving suitably for religious action they abide in a state of abstinence from food.
18. The next day he (the officiant) should, invested with the sacred thread, make propitiatory water and besprinkle the sacrificial ground and after having produced (by means of fire-sticks) the fire on which the brahmaudana is to be cooked,
19. with the following three sūktas (AV. 6, 114; 6, 115; 6, 117), the giver seizing hold of him from behind, should offer a complete oblation. (The texts are the following:) (6, 114, 1) "If, O gods, [we have committed, O gods,] anything that offends the gods, [from that, O Ādityas, do ye release us by (means of) the essence of fundamental truth-and-order (*ṛta-*)". (2) "By the essence of fundamental truth-and-order, O Ādityas, (O ye) that are worthy of worship, release us here, if, O ye carriers of the sacrifice, we, though attempting to accomplish the sacrifice, have proved unable (to do so)". (3) "It is contrary to desire, O all gods, (if, when) sacrificing with what is rich in fat, (when) making oblations of sacrificial butter with the spoon, we, though attempting to accomplish the sacrifice, have proved unable (to do so)]". (6, 115, 1) "If knowingly, if unknowingly, [we have committed sins, do ye, O all gods, release from that (evil) us in mutual harmony". (2) "If awake, if asleep, I have, sinful, committed a sin, what is and what is to be must, as if from a wooden post, release me from that". (3) "Being freed as if from a post, as one in a sweat (is cleansed) of filth by bathing, like sacrificial butter is clarified by the strainer, let all (gods) cleanse me of sin]". (AV. 6, 117, 1) "The debt which, not given back, [is with this (person, i.e. with me, Paipp.), the tribute due to Yama with which I go about, now, O Agni, I become free with regard to that. Thou (indeed) knowest how to unfasten all fetters". (2) "Being just here we give it back; in life we pay it off to the living. The grain which I have consumed, owing it (to creditors), now, O Agni, I become free with regard to that". (3) "Free from debt in this (world), free from debt in the other world, free from debt in the third world we might be. The worlds which lead to the gods and which lead to the Fathers — may we abide in all the roads free from debt]".
20. After having, in the forenoon, outside, added (to the fire) fuel of an auspicious tree (placing it) in the eastward direction;
21. having swept together around (the fire), having sprinkled around, having strewn around the sacrificial grass, having placed a vessel with water near-by, having, with due ceremony attended to the sacrificial butter;
22. having offered the usual introductory oblations and two portions of sacrificial butter;

23. having spread to the west of the fire a red hide of a bull or an ox which has been tanned and put in order with the neck turned eastward and the hairs turned upwards;
 24. he prepares two 'strainers'.
 25. Having washed off two bunches of kuśa grass, the ends of which have not been split off, he rubs them lengthways with the fibres for cleaning.
 26. Bending his right knee, the face directed towards the north-east, or bowing, with closed fist, with the palm of the hand stretched out, with both hands placed side by side, (he scatters) with that vessel in which he is to have it cooked the fourth part (of the sacrificial substance);
 27. with a platter, a measure of four platters (while pronouncing the formulas): "I scatter thee, on the impulse of god Savitar, as agreeable to the ṛsis, thee to the descendants of the ṛsis, thee to the sole ṛṣi".
- 68, 1. "The Vasus must scatter thee with the gāyatrī metre. May I subsist on strengthening food, which remains undecayed, does not decay", thus he makes the giver say.
2. "The Rudras (must scatter) thee with the triṣṭubh metre. The Ādityas (must scatter) thee with the jagatī metre. The All-gods must scatter thee with the anuṣṭubh metre. May I subsist on strengthening food, which remains undecayed, does not decay", thus he makes the giver say.
 3. When it has been scattered he touches it with the sūkta (relative to the particular rite).
 4. The svargaudana and the brahmaudana are the basic form.
 5. In case of collision (between the basic forms of both odana rites) he should pour on so much water as is usual in performing a brahmaudana, in portions.
 6. He should neither pour upon any of the grains (of rice), nor pour (water in addition to what has already been poured).
 7. If he might pour upon (them) the brahman causes the sacrificer to pronounce (AV. 6, 69, 3): "In me (be) the brilliance of vital energy and also renown [, also the quintessence of the sacrifice, let Prajāpati make that firm in me, as the celestial light in the firmament]".
 8. And if he pours (water in addition to what has already been poured),
 9. he should pour (in addition) with the two ṛg-stanzas beginning with "Swell" (and) "Together thy strengthening juices" (ṚV. 1, 91, 16; 18):
 10. "Swell; let thy manly power, O Soma, come together from all sides. Be in the meeting-place of generative power (*vāja-*)". "Let thy strengthening juices, thy generative powers, the manly

powers of thee, O conquerer of inimical disposition, come together. Swelling, O Soma, in order to (become and spend) 'immortality' (*amṛtāya*), earn the highest renown in heaven".

11. If he would not (?) for the sake of mere appearance put, with his nail, some salt in it, it turns by that to food for his own use only.
12. He (the sacrificer) lies on a new garment to the south.
13. That (garment) is provided with gold.
14. On it are placed two vessels with water,
15. one to the south, the other in the interior.
16. That which is in the interior (is the one) over which he is to walk.
17. That which is outside is a light vessel.
18. Having taken water out of that he pours it into the vessel (dish),
19. with the wooden ladle into the cooking vessel.
20. Exactly on that (spot) where (a mixture) was made by the wooden ladle he pours (the contents of the vessel, meant in 68, 18) to it.
21. After having taken off the uppermost (portion of the cooked dish) with the wooden ladle a friend of his, who has taken a seat to the south of the fire, facing the North, holds (it).
22. He then ladles (the rice-dish) out.
23. When it has been ladled up and he has placed that which (the friend) after having taken (it) off holds on the higher (northern) part of it, and sprinkled it with juices, the giver brings (it) to the receiver.
24. He (the officiant) has the giver who touches him from behind speak (pronounce).
25. The basic form is (the relative) *sūkta* (recited) quarter by quarter with a bath (ablution) and the stanzas beginning with the words "These wings of thine" (and) "When thou hast taken thy stand" (see 26).
26. "By the ever young, feathered wings of thine by which thou wardest off the demoniac powers, O rice-dish, may we go to the world of religious merit where (are) the first-born seers, those of yore". "When thou hadst taken thy stand on the 'back' of heaven, in the Highest, O rice-dish, the brahmans of right religious behaviour followed together with Success".
27. (AV. 4, 14, 2) "Stride with the fire (with Agni) to the vault of heaven [, bearing in your hands the vessel-(fires). Having gone to the 'back' of heaven, the bright celestial world, abide (there) intermingled with the gods]". (3) "From the back of the earth I have indeed ascended to the atmosphere; [from the atmosphere I have ascended to heaven (*divam*); from the 'back' of the sky, of the firmament, I have indeed gone to the bright celestial world, to light]". (4) "Going to the bright celestial world, they look not away [, they ascend to heaven, (become co-extensive with?) heaven and earth, the very knowing ones who have pe formed the

sacrifice the stream of which flows everywhere". (AV. 11, 1, 19) "Increase so as to become broad with great greatness [, with a thousand backs in the world of meritorious work. Grandfathers, fathers, progeny, descendants—I am thy fifteenth cooker]". (11, 1, 28) "This [gold is] my [immortal] light [, cooked from the soil, this (the cow) which yields all the objects of my desire (like milk); I place these riches in the brahmins; I make a heaven-going path to the Fathers]". The three [stanzas] beginning with (AV. 12, 3, 46, viz.) "With a view to 'truth' and [with a view to 'austerity', to the gods we entrust this deposit, (this) treasure, let it not be lost in our game (of dice), nor in company; do not release it to another in preference to me". (47) "I cook, I give; and also my wife at the religious work, the achievement. A youthful ('virgin') world has been born as a son. Seize ye (dual.) hold of a superior vigorous age". (48) "No offence is here, no seat (of an offence). (It is) not that he (the sacrificer) is acting under pressure from friends. Not empty this vessel of ours is deposited. The cooked (dish) will enter again him that cooked (it)]". (50) "The fires [are] in concord [, one with another, those which are inherent in the herbs as well as those (which attach themselves) to the streams, (and) all gods that radiate heat in the sky—gold is the light of him who cooks]", together with that [rc-].

28. Thereupon he should, when (the sacrificer) has been made to pronounce (the formulas), when (the oblation) has been poured, when (the sacrificial rite) is completed, while mentioning his name (pronounce the formula) "I give you such and such (an animal)", (and) touch (water).
29. With the dakṣiṇā (AV. 19, 52), as has (already) been stated: "Desire then [came into being in the beginning, which became the first seed of 'mind'. O Kāma, being of the same origin as the fundamental Desire, do thou therefore impart abundance of wealth to the sacrificer". (2) "Thou, O Kāma, art supporter with overwhelming power, (art) mightily pervasive, brilliant, a companion for him who attaches himself as a companion; do thou, energetic, overpowering in contests, impart overwhelming and creative power to the sacrificer". (3) "The quarters of space gave ear to him, who was longing from afar, who trembled at the undecaying. (Together) with Kāma they generated heaven, (or, overwhelming power, Paipp.)". (4) "Through Kāma (Desire) desire has come to me, out of heart to heart. The 'mind' which is theirs yonder, let that come unto me here". (5) "Desiring what, O Kāma, we make to thee this oblation, let that all be successful for us. Then eat thou of this oblation. Svāhā!"]".
30. The introductory oblations (*purastād homas*) (take place) with (AV. 2, 35, 1): "Those who eating (sacrificial food) [have not

succeeded in making their property thrive; on account of whom the fires on the sacrificial hearths were distressed, that Viśvakarman (will) make the expiation (for, TS.) the defect in their sacrifice for us a good sacrifice". (2) "The seers declare the lord of the sacrifice because of his 'sin' excluded (from his portion of good results), distressed about his offspring. Let Viśvakarman unite us with those honeyed drops which he has forfeited". (3) "Thinking the soma-drinkers to be unworthy of gifts he is (though) having knowledge of sacrificial worship not wise with regard to the covenant—the 'sin' which he has committed so that he is bound, O Viśvakarman release him (from that) for (his) well-being". (4) "Terrible are the seers; homage be to them! (and homage to) their eye and the truth of their mind. For Bṛhaspati, O buffalo, (be) excellent homage; O Viśvakarman, homage to thee; protect thou us". (5) "The eye of the sacrifice, (its) offering, and 'face', with voice, ear, mind I make oblation. To this sacrifice, extended (i.e. carried out) by Viśvakarman, let the gods come, with favouring minds]".

31. "O Agni, be thou our intimate (friend); and a gracious protector; affording shelter! We therefore come now to thee, O most bright, O radiant one, for (, i.e. that thou mayest bestow thy) favour (upon our) companions. Procurer of domestic wealth, destroyer of trouble, bestower of wealth, augments of affluence, be thou a good friend, benevolent", (with these formulas) the two portions of clarified butter (are poured into the fire).
32. Having poured water into the hand, (in the way) as (already) has been stated—
33. until the response—,
34. after the response has been pronounced they (plur.) eat (what remains of the dish of sacrificial food) after (portions) have been cut off (from it).
35. With the stanzas (beginning with) "to the idāvatsara" he should (, performing) the ceremony of the termination of the ritual observance, pour sacrificial butter into the fire.
36. He should (with the same stanzas) put logs of wood (on the fire). [These stanzas are the following: (1) "We announce this to the idātvatsara, the parivatsara, the samvatsara. If we have incurred something that has gone evil, something malignant in (our) ritual observances, with this pollution we (hereby) anoint (the oblations and the fuel)". (2) "If my ritual observance, O lord of ritual observances, has gone astray, (then) day and night must redress that for me. Let the moon arising in the East be the healer; let the sun with his rays accept it propitiously". (3) "The ritual observance which I have neglected with (my) intention, with (in my) mind (, and) heart, let the Ādityas, the Rudras and the

- Vasus cause that to go up in flames". (4) "I undertake the ritual observances for Agni, the lord of the observances. He must make (give) me illustriousness, unshakable honour, a long life-time"].
37. With regard to this there are two stanzas: "After having performed sava sacrifices in the fire which is produced by friction with a yajus formula, to which fuel has been added with a yajus formula, how should the abandonment of the sava-fire take place? After having made (the giver) pronounce all (the formulas relating to the) savas and having received (the dakṣiṇā) according to the ritual prescriptions and having sacrificed to the accompaniment of the stanzas expressing obeisance, then the abandonment (should take place; thus) Kauśika has declared".
 38. Turning eastward or towards the north-eastern quarter they proceed to the final bath.
 39. After having immersed themselves with the sūktas of the waters, turned to the right, touched water they go, without looking back, in the contrary direction.
 40. They (try to) win the brahmans with a meal.
 41. The dakṣiṇās are as mentioned (above). The dakṣiṇās are as mentioned (above).

COMMENTARY

For the introduction given in 60, 1-7 the commentator Keśava substitutes that of 67, 1-18 (see also the Introduction, section VII, p. 76): "Now we shall explain in detail the regulations of the sava acts of worship (*savayājñānām*). When the objects required for the performance of a sava have been procured (cf. 67, 1) the place where to sacrifice to the gods has been described (cf. 60, 18); in the half year from the winter to the summer solstice (cf. 67, 4). He (the sacrificer) chooses a ṛṣi, a descendant of ṛṣis, officiants who are characterized by virtues (cf. 67, 1 ff.). This is the ritual rule regarding the officiants. The madhuparka (a respectful offering of a mixture of honey, curds and butter etc. to a guest, *in casu* to the officiants; see e.g. Caland-Henry, L'Agniṣṭoma, p. 6) has been mentioned (prescribed). After having, on the eleventh day, made a choice and having, after the ritual rules of the godāna ceremony (a ceremony performed with the side-hair of a youth of sixteen or eighteen: Kauś. 53, 1-54, 14), the hair of their head, his beard, the hair of their body and their nails cut—his wife with the exception of the hair of her head—, he has their nails trimmed. They i.e. the sacrificer and his wife, remain in a pure condition after bathing and are wearing new clothes. After having perfumed themselves the giver (the sacrificer) wears, as is the case in the *upanayana*- (the initiation of an Aryan youth into the Veda by a guru), a staff, a girdle and (his) sacred thread. For three days he undertakes together with his wife the consecration (*dīkṣāgrahaṇa*-: cf. 67, 10). After having announced his observance (vow: *vrata*-) to Agni, Brahman, and his guru he next places eight pieces of firewood relating to the undertaking of the observance (on the fire; 60, 8) (cf. e.g. Caland-Henry, o.c., p. 20; A. Hillebrandt, Das altind. Neu- und Vollmondsopfer, Jena 1880, p. 5 f.). Thereupon the performer (i.e. the officiant) performs the *uttaratantra*- (i.e. latter part of the basic schema, see the Introduction, section VII) from the *abhyātānāni* (Kauś. 137, 42) onwards. The performer, he who has the rite performed (the *yajamāna*-) and the (latter's) wife perform (the acts relating to) the eating of the sacrificial food etc. Thereupon he should, on the fourteenth day, in the early morning, wearing his sacred thread, prepare propitiatory water, besprinkle the sacrificial place, scatter (it) over with clods from the fields in their natural shape (Caland, Zauberritual, p. 15, n. 10) and (material from) an ant-hill (cf. Kauś. 8, 16, like the clods auspicious matter) . . . with bunches of sacred grass, hairs of cows, horses, goats and sheep . . . The sacrificer should produce fire by rotating two pieces of palāśa wood, (to the ac-

companionment of) AV. 11, 1, 1 (see Kauś. 60, 1)". This introduction helps us to understand the framework, of which the description beginning Kauś. 60 forms a part. See the Introduction, section VII.

60, 1. "To place fires...": for the usual expression *agnim ā-dhā-* (middle forms of the verb) "to place fire on one's sacred fire-place", cf. e.g. AV. 13, 1, 46; Kauś. 55, 6. I refer to the Introduction, section V. — For *sava-* and *brahmaudana-* see the Introduction. — For the ritual significance of the year and year-long performances see Die Religionen Indiens, I, Stuttgart 1960, p. 163 ff., etc.; S. Lévi, La doctrine du sacrifice dans les brāhmaṇas, Paris 1898, p. 16 etc.; J. Eggeling, The Śatapatha-brāhmaṇa translated, IV (S.B.E. 43, Oxford 1897, p. XV ff.), and texts such as AV. 15, 3, 1; RV. 7, 103, 1. The 'year' is the full term of pregnancy (cf. TB. 1, 6, 2, 2; PB. 6, 1, 3; 10, 1, 9) and of ripening of the crops (cf. also J. C. Heesterman, The ancient Indian royal consecration, Thesis Utrecht 1957, p. 28 f. etc.). The year is regarded as the womb of all beings (ŚB. 8, 4, 1, 18), their strength (ibid. 20), and foundation (ibid. 22); it shapes and forms all beings (ibid. 21). It is generative power (ŚB. 8, 7, 1, 1) and contains all objects of desire (ŚB. 8, 2, 4, 1), etc. Only after "gaining the year" the gods became immortal (ŚB. 11, 1, 2, 12). Thus the sacrifice, being identified with the god of biological creation or "productiveness" (ŚB. 5, 1, 3, 9), of creation in general and, in the brāhmaṇas the highest deity (Die Religionen Indiens, I, p. 180 ff.; 185 ff.) Prajāpati, is explicitly said to be identical with the year (ŚB. 11, 1, 1, 1; 11, 2, 7, 1).

60, 2. For similar shorter performances and lightening of ritual obligations see e.g. A. Hillebrandt, Ritualliteratur (Grundriss), Strassburg 1897, p. 96; 114 etc. The rites of Full and New Moon which in principle are to be executed as long as a sacrificer lives, may be limited to 30 or 15 years, or, on certain conditions, to one year. See also Eggeling, in S.B.E. 12 (Oxford 1882), p. 374 f. Cf. e.g. also ĀpŚS. 22, 7, 14; 22, 25, 10. The *savas*, as for instance described by Āp. (ŚS. 22, 7, 14 ff.; 25-28) are so-called *ekāhas*, i.e. ceremonies which last one day.

60, 4. "Advisable": the term *praśastam* includes also such ideas as "considered fit, auspicious, happy". Cf. e.g. ĀśvGS. 2, 8, 3 in connection with auguries relating to a site for a house; 2, 10, 8 in connections with cows which are implored to confer happiness on the man who meets and addresses them.

60, 5. The "army-fire" (*senāgni-*) is also mentioned by a comm. on PGS. 1, 10, 1: if a king meets with an accident an offering is to be presented to the gods after adding fuel to the army-fire. If a similar accident happens to a bridal couple the wood should be added to the

marriage-fire. The conclusion is warranted that the *senāgni-* is meant in case the sacrificer is a *ksatriya*. This fire may be supposed to be historically related to that mentioned in descriptions of the royal or military lustration ceremonies; see e.g. *Kāl. Ragh.* 4, 25 (and the notes by Nandargikar and Kale); *AgniPur.* ch. 267; *PadmaP., U.* ch. 107; *Varāh. B.S.* 44, 8; 13: the king has to take his seat on a tiger-skin, near the fire which is placed on a sacrificial bank (*vedi-*); J. J. Meyer, *Trilogie altindischer Mächte und Texte der Vegetation*, Zürich-Leipzig 1937, II, p. 116.—“Rubbing”: for *nirmath-* (the usual method of producing the ritual fire) see e.g. *RV.* 3, 23, 1 etc. and *ŚB.* 2, 5, 2, 48; 2, 6, 2, 19 etc.; *ĀpŚS.* 5, 1, 1 ff. For technical details: J. Schwab, *Das altindische Thieropfer*, Erlangen 1886, p. 77 ff.

60, 6. *Aupāsana-*: the fire used for domestic worship, in the first place intended to prepare the *piṇḍa* offerings presented to the Fathers (*ĀpŚS.* 1, 10, 18; see also the comm. on *KātyŚS.* 1, 1, 20; *PGS.* 1, 9, 1; 3, 8, 3). Cf. W. Caland, *W.Z.K.M.* 23, p. 59 and *Z.D.M.G.* 58, p. 508, and the same, *Die altindischen Todten- und Bestattungsgebräuche*, Amsterdam Acad. 1896, p. 92, discussing the question as to in which fire the deceased Aryan was to be cremated; “ob von alters her das geweihte häusliche (*aupāsana-*) Feuer auch dazu verwendet wurde, ist weniger sicher”. The dual no doubt refers to the fires of the *sabhā* and the *āvasatha*, which where respectively the ‘hall’ of a Vedic nobleman’s house and the place of reception for those who came to the *sabhā*.—The particle *ca* marks the complementary character of 5 and 6.

60, 7. *AV.* 6, 114, 1 ff.: according to the scholiast (on *Kauś.* 46, 30) and the comm. the term *devahedana-* occurring in the text applies to the *anuvāka* (section) *AV.* 6, 114–124, the first stanza of 6, 114 running as follows: “If, O gods!, we have committed, O gods, anything that offends the gods, from that, O *Ādityas*, release us . . .” (*yad devā devahedanam . . .*). (For *hedana-* see S. Rodhe, *Deliver us from evil*, Lund 1946, p. 136 f. and L. Renou, *Et. véd. et pān.* VII, Paris 1960, p. 12). Cf. 63, 29; 67, 19. This section is *Kauś.* 46, 30–35 (and see the comm. on this place) prescribed for expiating the evil arising from the death of a guru, from eating certain articles of food, or for expiation in general. While quoting *Kauś.* 60, 1, and 7–9 the comm. (on the *AV.*) observes: *tathā savān ādhāsyamānaḥ savāgnau anenānuvākena ājyaṃ juhuyāt samidhaḥ śakalām* (cf. *Kauś.* 60, 8 and 9) *vā ādadhyāt*. The stanzas of *AV.* 6, 114 are to counteract disability in sacrifice, those of 6, 115 ff. to deliver a person from ‘sin’ or guilt, to guarantee access to heaven, success of an offering etc. In the same *savayajña* chapter (67, 19) *Kauś.* uses 114, 115 and 117 with the offering of a “full oblation”. See also Whitney-Lanman, o.c., p. 363 f.—“With the stanzas . . .”: it seems useful to recall that generally speaking “sacrificial acts should be made to fall in with the

close of a mantra" (ŚŚS. 1, 2, 26; cf. MŚS. 1, 1, 1, 4 f.; KŚS. 1, 3, 5 ff.). — "He": cf. Kauś. 7, 17 etc.

60, 9. Chips (*śakala-*) are frequently used in Vedic ritual. Cf. e.g. Kauś. 13, 5; 29, 30 etc.

60, 11. "He": the officiating priest. — "Giver", not "sacrificer" is used because the text has *dātar-*.

60, 12. *Anumantraṇa-* is the recitation of a consecratory formula after a ritual act, to be pronounced in a low voice and forming part of the task of the institutor of the sacrifice (ĀśvŚS. 1, 1, 20; ĀpŚS. 4, 1, 3; ŚāṅkhŚS. 7, 2, 15). The part of the sacrificer in the sacrifice consists, inter alia, in muttering those formulas which contain a wish concerning himself and in the anumantraṇa. — For "benedictions" (*āśis-*) cf. e.g. TS. 3, 1, 8, 3 " . . . do not destroy my power and virile strength"; 5, 2, 2, 1 "do thou further the donor, bestow strength on our bipeds and quadrupeds"; ŚB. 1, 3, 1, 26 "whatever blessing the officiating priests invoke during the sacrifice that is for the benefit of the sacrificer alone"; 1, 8, 1, 9; 2, 1, 4, 28 etc. — "Undefined": *anirdiṣṭa-*, for the idea expressed by *nir-diṣ-* see e.g. PB. 10, 3, 4; TB. 1, 6, 5, 2; 1, 6, 10, 2; TĀ. 5, 2, 7.

60, 13. ". . . and his wife": for the elliptic dual see R. Delbrück, Altindische Syntax, Halle a.S. 1888, p. 98. — Although a married woman is not authorized to perform religious acts independently of her husband or without his consent, she has to co-operate with him in the worship of the divine powers (ĀpDhŚ. 2, 6, 14, 17–19). Husband and wife share the rewards for works by which spiritual merit is acquired: TB. 3, 7, 5, 11 "let the wife together with her husband partake of meritorious deeds; they two became yoked like oxen (i.e. having become fit for drawing) to the sacrifice . . . ; may they attain non-ageing light in heaven" (cf. KS. 5, 4). One of the purposes of marriage even was to enable a man, by becoming a householder, to perform sacrificial rites (e.g. RV. 1, 72, 5). It is also taught (see e.g. GGS. 1, 4, 16–19; Manu 3, 121) that husband and wife may offer portions of food by turns.

60, 14. ". . . words": *liṅga-* here denotes the distinguishing words of mantras. For example Kauś. 28, 13 *kuṣṭhalīṅgābhiḥ* "with the stanzas the 'Stichwort' of which is *costus speciosus*" i.e. with (AV. 5, 4, 1; 3; 4); here the word *kuṣṭha-* is not initial, but indicates the central idea of these stanzas. Thus the authority Śākapuni (quoted Nir. 12, 40) held that "only that 'hymn' which has "all" as its 'characteristic word' should be used in addressing the 'All-gods'". Cf. DŚS. 2, 1, 5; Renou, J. A. 233, p. 153.

60, 15. The accusatives "both of them" etc. may be supposed to

depend on *vācayati* in 11. — The sacrificer is called *dātar*-“giver”, in harmony with the phrase *sāvān . . . dāsyān* in 1.

60, 16. “To fetch water” (*udahrt*-): cf. 60, 25 and 75, 13 (*udāhāra*-). — “Direction”: *sampraīṣa*-, a term denoting, in the śrauta rites, especially the directions given by the *adhvaryu*.

60, 17f. Rules about the choosing of the place of worship (*devayajana*-) are laid down in ŚB. 3, 1, 1, 1 ff.; KātyŚS. 7, 1, 10–19; LātyŚS. 1, 1, 14–19; DrāhŚS. 1, 1, 14–19; cf. also AiB. 1, 3. It should be the highest place of the district, be even and firm etc. (see Kauś. 60, 18); “for it was from thence that the gods ascended to heaven, and he who is consecrated indeed ascends to the gods; he thus worships on a place of worship frequented by the gods” (ŚB. 3, 1, 1, 1). It is required that the sacrificer after consecration (*dīkṣita*-) is to walk about and sit usually in the *devayajana*-; he must not leave it at all at sunrise, sunset and when the priests are engaged in a particular part of the rites (cf. AiB. 1, 3, 14). Compare also AV. 9, 6, 3 and especially W. Caland-V. Henry, *L’Agniṣṭoma*, Paris 1906, p. 6 f. (“qualités requises pour le terrain de sacrifice”); Caland, *Todten- und Best.*, p. 31; the same, *Das Śrautasūtra des Āpastamba*, II, Amsterdam 1924, p. 162; P. V. Kane, *History of Dharmaśāstra*, II, Poona 1941, p. 988 n. and 1134 f. The significance and the consequence of these properties of the sacrificial place are for instance explained in TS. 6, 2, 6; ŚB. 2, 10, 11 ff. (and see W. B. Bollee, *Ṣaḍvīmśa-brāhmaṇa*, Thesis Utrecht 1956, p. 63). Cf. e.g. TS. 6, 2, 6, 3 “On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm (*pratiṣṭhitam*), which is level (*samam*) on all sides; verily he finds support”. The north is the quarter of men, the east that of the gods (ŚB. 3, 1, 1, 2). — “Overgrown”: the sacrificial place should indeed have many plants growing in it. “Everyone here delights in plants” (ŚB. 9, 4, 1, 7); plants and plant life are often eulogized (cf. e.g. Kane, o.c., II, p. 894). Vedic religion was very much aware of the fundamental importance of vegetative life (Aspects of early Viṣṇuism, Utrecht 1954, *passim*) and waste and infertile grounds were generally speaking considered unfit for normal sacrificial purposes because they are seized by *Nirṛti*, the goddess of destruction (TS. 6, 2, 6, 4). For the special qualities of wild plants see Meyer, *Trilogie*, I, p. 210 f.; III, p. 252 f. — Burnt soil which is infertile was regarded as inauspicious. — “Firm”: *pratiṣṭhitam*; cf. TS. 6, 2, 6, 3 “on a place of sacrifice which is firm (*pratiṣṭhite*) should he make him sacrifice who desires support (*pratiṣṭhā-kāmam*)”; for the idea of “a firm ground, solid basis” (*pratiṣṭhā*) see my article in *Studia indologica intern.*, Poona-Paris 1954. Man and the entities and powers which are of importance to him and to the well-being of the universe should be settled and placed on a firm foundation. Then they are also able to balance other powers and to prevent the occurrence

of abnormal conditions. The TS. *ibid.* also says that the man who desires to go to the world of heaven should sacrifice on a place of worship which is elevated in three places. Kauś. is silent on this point, but compare 83, 10 ff. — For *ākṛtiloṣṭa* ("clod . . .") see also Kauś. 8, 16 (where Caland, *Altind. Zauberritual*, Amsterdam Acad. 1900, p. 15 translates by "Rasestück"), mentioning it, together with earth taken from an ant-hill, as used as a *res fausta*. — For earth taken from an ant-hill see also Kauś. 8, 16; 11, 4; 25, 7; ŚB. 2, 6, 2, 17; ants are 'chthonic' animals and hence related to the powers of fertility and to the deceased (Meyer, *Trilogie*, III, p. 56; 77; 219; V. Henry, *La magie dans l'Inde antique*, Paris 1904, p. 53 ff.). Ant-hills are the ears of the earth (TS. 5, 1, 2, 5) and belong to the great creator-god Prajāpati who is identical with the sacrifice (KapKS. 48, 17; cf. ĀpŚS. 9, 2, 4). Generally speaking, ant-hills are avoided in choosing a sacrificial place (see e.g. Caland, *Todten- und Best.*, p. 31). — *Darbhahī*: the well-known tufts or bunches of kuśa-grass used for sacrificial and purificatory (ŚB. 12, 4, 4, 6 etc.) purposes; see e.g. H. Zimmer, *Altindisches Leben*, Berlin 1879, p. 70. Cf. e.g. AV. 6, 43, 1 (where it is used for 'appeasement'); 8, 7, 20 ("remedial, immortal son of heaven"); 10, 4, 13 etc.; Kane, *o.c.*, II, p. 657; Eggeling, in *S.B.E.* 12 (Oxford 1882), p. 84. — "Hairs": that means that the place is visited by cattle. For hairs of animals see also Kauś. 26, 14; 21; 27, 15.

60, 19. AV. 11, 1 is found also in Paipp. 16, 89–92; the order of the stanzas is 1–10, 12, 11, 13–18, 22, 19, 20, 21, 23–37. As far as appears from Bloomfield's *Vedic Concordance* etc. the stanza quoted does not occur elsewhere. — This stanza (and other quotations from the AV.) are also discussed in the Introduction, see esp. p. 55 ff. — The process of 'churning' — i.e. producing by friction or by rapidly rotating a dry piece of wood — fire (AV. 11, 1, 1) which in the mythical sphere was required to enable Aditi to cook a brahmaudana is repeated in the rite. It is however not only actually carried out by those busy on the place of sacrifice but at the same time ideologically ascribed to the seven seers who are said to be "being-makers" and to perform the process in order to produce, not only fire, but also progeny. The deeds of ṛṣis, typified by a particular group of seven and representatives of the 'sacred past', patriarchal sages and ancestors of the brahmanic families, are not rarely referred to as if they were deeds of divine beings. As is well known gods or godlike beings are often said to have performed a rite for the first time or to have 'invented' it; cf. e.g. AV. 10, 9, 1. For particulars see A. A. Macdonell and A. B. Keith, *Vedic index of names and subjects*, ²Benares 1958, I, p. 115 ff. The adjective *bhūtakṛt-*, which is especially characteristic of the AV., applies to them also AV. 6, 108, 4; 133, 4 and 5; 11, 1 also 3 and 24; 12, 1, 39. It is used substantively AV. 3, 28, 1; 19, 16, 2 and 27, 15 — where it obviously refers to those divine beings who preside over the creation of new living beings — and 4, 35, 2 (the text being intended

to extol a rice-dish offering) "let me overpass death by that rice-dish by which the being-makers overpassed death". But see also TĀ. 1, 9, 6 *yad akṣaram bhūtakṛtaṃ viśve devā upāsate (ākāśādi bhūtarūpeṇa niṣpannam, comm.)*.—For *nāthitā* Ppp. gives *noditā* "urged".—"Accompanies", and "consecrates": *anumantrayate*; see the note on Kauś. 60, 12.—"He": the officiant.—For the consecratory functions of the Veda word (mantras) see e.g. Die Religionen Indiens, I, p. 21 ff.; 32; 108; 335 ff.; The vision of the Vedic poets, 's-Gravenhage 1963, passim, and see e.g. ŚB. 1. 9, 1, 2: the sacrifice realizes the blessings invoked by the hotar (priest).

60, 20. "Wife": *patnī-* refers to the wife of the sacrificer.—"Adapts": for the use of *saṃnamayati* (cf. also Kauś. 63, 12) see ĀśvGS. 3, 8, 7 *ātmani mantrānt saṃnamayet* "he should adapt the mantras so as to refer to himself" (i.e., e.g., by replacing "him" by "me"). The names of the sacrificer and his wife who repeat Aditi's cooking replace the name of the goddess: comm. AV. 11, 1, 1 *aditikarṭṛkasya brahmaudanapākasya pūrvam ativṛttatvena idānim abhāvāt aditiśabdasya sthāne patnīyajamānāyor nāmagrahaṇaṃ kartavyam*.

60, 21. The acc. *yajamānam* must depend on the verb of sūtra 19. However, the nom. in *yajamānaś ca*, which is handed down in the comm. on AV. 11, 1, 1 is to be preferred and has been translated; the comm. observing that the names of the sacrificer and his wife are to be pronounced instead of Aditi's. For Aditi, the Mother of the gods, in the function of a housewife see VS. 11, 56; 57 "may she, O . . . Aditi, bestow the fire-pan in thy hands . . .".

60. 22. Apart from the difficult and probably corrupt pāda b and *kr̥ṇuta . . . vṛṣaṇaḥ* in a this stanza is ṚV. 3, 29, 9 (*kr̥ṇota . . . vṛṣaṇam*), which forms part of a sūkta "zur feierlichen Erzeugung und Einsetzung des Opferfeuers im Beginn der Opferhandlung" (Geldner). In b *vācam* (i.e. the mantra recited in order to praise the fire which is being generated, comm. on AV.; similarly, V. Henry, Les livres X, XI et XII de l'AV., Paris 1896, p. 134; for this use of *vāc-* see e.g. ṚV. 1, 53, 1; 1, 112, 24) seems to be less intelligible than *vājam* (ṚV.), which means "generative power" rather than "Ziel" (Geldner). Cf. ṚV. 5, 9, 7 where Agni is implored to assist those praying in winning *vāja*; 5, 23, 2 where he is requested to lead to victory in battle (*prtanāśaḥ-*) and stated to be the giver of *vāja* consisting of cattle. Although pāda d is metrically deficient it cannot be said (Bloomfield, in S.B.E. 42, p. 611) to give scarcely any sense. In connection with Agni *prtanāśāt* see my remarks on the special relation of this god to the power called *sahas-* in Some observations on the relations between 'gods' and 'powers', 's-Gravenhage 1957, esp. p. 45 ff. The stanza is no doubt intended to stimulate and utilize the overpowering force inherent in the fire which is generated and which enabled even the gods

to conquer their enemies. For smoke as the strength of fire see VS. 18, 51 (and Mahīdhara: *śavasā*: *balena*) and ŚB. 9, 4, 4, 3. — “Enemies”: *dasyūn*, human and superhuman beings characterized by their being devoid of (Aryan) rites and addicted to strange religious practices (see e.g. Macdonell-Keith, Vedic Index, I, p. 347 ff.). Ppp. has *śatrūn*. — The comm. explains *sakhāyah*, by “the seven seers” (cf. st. 1) or “officiants”; “make smoke”, viz. “by rotating the fire-sticks”; *adrogha-* (rightly) by *sucaritra-*, making it refer to the sacrificers in general; however, Agni is ṚV. 6, 5, 1 implored as the *adruh-* “sincere” one, and his words are “absolutely reliable” (see Epithets in the Ṛgveda, ’s-Gravenhage 1959, p. 141), and so the god himself seems to be said to help those who produce him. — “Hero”: *svīra-* (on the accent J. Wackernagel, Altindische Grammatik, II, 1, Göttingen 1905, p. 268; 295) is usually taken to mean “with good heroes”, but compare ṚV. 1, 31, 10, . . . *tvā* (Agni) *rāyah* . . . *svīram yanti*; 7, 15, 7 (Agni); 8, 26, 7 (Aśvins, in an invocation to come); and see also st. 3a *vīryāya*. — The person for the benefit of whom the rite is performed should inhale the smoke (Kaus. 7, 28).

60, 23. The stanza does not occur elsewhere. According to Keśava the pādas a–c are to accompany the birth of fire (*jātam*), the pāda d the sacrificer’s wife. Otherwise the reading of AVPp. (*asme* “to us” for *asyai*) might be preferred. — For *sarvavīra-* see my article on *sarva-*, in Ind. Linguistics 16, (S. K. Chatterji Jubilee Volume), Madras 1955, p. 53 ff. — The comm. (on st. 3 and 4) does not omit to draw attention to the power of the mantras in the process of generating the sacred fire. — The cooking (b) may be an explicative apposition to the deed of heroism (i.e. “ability”, comm.) in a. — For Agni’s name Jātavedas see ṚV. 8, 39, 6 *agnīr jātā devānām* . . . *veda* “Agni knows the origins (races) of the gods”.

60, 24. The pādas a–c of AV. 11, 1, 4 are not found elsewhere. Instead of “by the firewood” a translation “intensively” would also be admissible; for *samidhā samidhyasva* see my Stylistic repetition in the Veda, Amsterdam 1959, p. 240. — The participle *vidvān* is ‘verbalappositiv’ (“skilfully”, Bloomfield, in S.B.E. 42, p. 180). — “Firmament”: *nāka-*, cf. also H. Lüders, Varuṇa, Göttingen 1951–1959, p. 76 ff.; Ppp. has *svargam lokam*. — Whereas in st. 3 the incipient fire is addressed, st. 4 addresses the blazing fire. — According to Keśava AV. 11, 1, 4d is pronounced by the “giver”. The comm. on AV. rightly adds: “after death”. — This pāda occurs also AV. 1, 9, 2d and 4d (“for some one’s advancement and success”); 6, 63, 3d and 84, 4d (“for some one’s release from perdition”) and with some variation in VS. 12, 63d (among mantras relating to the treatment of Ukhya Agni and the preparation of the great fire-place, and in connection with a formula to avert Nirṛti); cf. TS. 4, 2, 5, 3 etc.; ŚB. 7, 2, 1, 10. In TĀ. 6, 4, 2 it appositely belongs to the formulas used after the cremation of a dead body.

60, 25. The stanza is only AV. 11, 1, 13. In d AVPp. (16, 90, 3) reads: . . . *vibhajya †hvayīta*.—Pāda b no doubt means: “the vessel in which the water is to be brought is on your head or shoulder” (see Whitney-Lanman). Keśava observes: “In the early morning of the day of new moon he has the water brought. He summons a brahman woman [not the sacrificer’s wife, as is held by Henry, p. 136] who is adorned, who speaks rightly (truthfully) . . . and who has taken a water-jar in her hand, (to do so)”.—“Screened” (*anuguptām*): the water to be used for ritual purposes must be covered or protected from evil influences (see e.g. GobhGS. 1, 1, 9; 24; 1, 5, 19: lest it should be seen by ritually impure persons etc. who might pollute it by their evil eye (comm.)); adorned: ‘ornaments’ are as a rule at the same time amulets protecting the person who wears them against evil influences; see my article on *Alamkāra*, in *New Ind. Antiquary* (Festschrift F. W. Thomas), Bombay 1939, p. 97 ff.

60, 26–28. AV. 11, 1, 14 is not found elsewhere. Instead of *rabhasva* Paipp. has *bharasva* “bear”.—The “young women” are the waters themselves (see st. 17; 27), not “the water-bringing women” (comm. AV.). The woman addressed is the wife of the sacrificer who is invited to accept the water brought by the servant. The “strong one” is the “vessel” (Whitney-Lanman, p. 615). On 28 Keśava explains: “at the house-door”.—“Happily married”: *supātñī*, lit. “well-provided with a husband”.—“With (your) husband”, or “by, through . . .”.

60, 29 and 34. The stanza quoted does not occur elsewhere, but pāda b is prescribed also Kauś. 61, 33. Instead of *†ṣipraśiṣṭā* Paipp. has *†ṣiprabhṛtā* “introduced or praised by the seers”.—In contradistinction to Whitney-Lanman who consider “instructed” to refer to the water-bearer and “yours” and “you” to those interested in the ceremony, I would prefer connecting the first word with the wife of the sacrificer and the pronouns to herself and her relatives (*yajamānapatnyādayaḥ*, comm. AV.).—For *vaḥ* in the sense of “you and others with you” see J. S. Speyer, *Sanskrit Syntax*, Leiden 1886, p. 195, for *nihita*—see the note on 62, 9.—The comm. on AV. not ineptly inserts: “this, being brought here, is set down”.—All utensils are to be consecrated by a mantra (Kauś. 7, 16).

60, 30. The last pāda of AV. 11, 1, 8 is identical with 6, 121, 1d; 7, 83, 4d (for release from evil and Varuṇa’s fetters).—That is to say, the sacrificial skin is spread out—to the west of the fire (Kauś. 7, 22, and see 67, 23)—as was usual in ritual performances. For the ritual uses of an ox-hide (*carmopastaraṇam*, *ānaḍuham carma*, comm. on AV.) see Caland-Henry, o.c., p. 29; 41; 103 f. and M. J. Dresden, *Mānavagṛhyasūtra*, Thesis Utrecht 1941, p. 59; 70 (with a bibliography): the bride is to sit down upon such a red bull-skin, see also AV. 14, 2, 22–24; RV. 5, 85, 1;

ŚB. 7, 3, 2, 1 (“why on a skin?: for the obtainment of forms, the skin being the outward form; – on the hairy side: for the obtainment of forms, hair being outward form . . . , on (the skin) of an ox: for the obtainment of Agni’s forms, the ox being the same as Agni; on (the skin spread) with the neck towards the east, for that (tends) godward”): here the bricks of the first layer of the so-called fire-altar are “appeased” (*sama-vaśamayanti*, Latin “placare”) on the skin, i.e. the evil influences are neutralized and destroyed by performing this act. There can be no doubt that this often was the purport of the rite, the skin constituting a ‘natural boundary’ between two spheres. See J. Pley, *De lanæ in antiquorum ritibus usu*, Giessen 1911 and H. Bächtold-Stäubli in *Handwörterbuch des deutschen Aberglaubens*, Berlin-Leipzig 1927 ff., II, 1332 (sitting down upon or standing on a hide in concluding a treaty, contracting a marriage, adopting or baptizing a person, taking an oath etc.), mentioning several attempts to explain the rite: the hide of a sacrificial animal belonging to the god achieves a close relation between god and worshipper (W. Kroll, *Archiv f. Religionswiss.* 8 (1905), Beiheft, p. 37); the hide is “ein guter Leiter für die Übertragung der in der Erde vorausgesetzten Kräfte” (O. Gruppe, *Mythol. Lit.* 1898–1905, Leipzig 1908, p. 311 etc.); or the object is purificatory or “entsühnend” by nature. According to Kauś. 7, 22 the sacrificial material (rice, etc.) undergoes a *saṃskāra*- (“purification, consecration”) by being placed on the skin, i.e. it is made ‘ritually fit’. The hide must have belonged to an animal which has not died of a disease or of old age (Kauś. 7, 24). – “World of meritorious work” (*sukṛtāsya lokām*), i.e. the ‘celestial’ state gained and achieved by a person’s religious and ritual merits. The comm. on AV. rightly explains: *yāgādijanyasya puṇyasya phalabhūtaṃ lokam*. (It is my intention elsewhere to revert to this expression). Paipp. reads *adhī gacchema sukṛtām u lokam*. – The comm. on AV. explains “earth” by “sacrificial place”.

60, 31. AV. 12, 3 occurs with slight differences of order in Paipp. as 17, 36–41. – This stanza is not found elsewhere. According to Keśava pāda a is used when the yajamāna is invited to take his stand on the hide; b when he is to invite his wife to come near. The translation of *pumsó ’dhi tiṣṭha cārmehi* “a man, upon men; go to the hide” (Whitney-Lanman) is to be rejected. The “man” is the male animal the skin of which is used. – The use of the pronoun *yatamā* need not point to polygamy as is suggested by Henry, o.c., p. 238 f.; cf. e.g. AV. 5, 29, 2; 4. – Notice *yāvanti*- “of what age”. – “In the beginning”: when they married. – For life in the realm of the dead, see E. Rohde, *Psyche*, Tübingen–Leipzig 1903, II, p. 400 f. According to the ancient Iranians (Bund. 30, 28) adults are to rise from the dead at the age of forty, children at the age of fifteen which is the ‘âge paradisiaque’ (Darmesteter) or an eternal ‘sweet seventeen’; cf. e.g. also Yasna 9, 5: in Yima’s paradisiac realm, where there was no old age nor death, all men went about as youths of fifteen. According

to medieval Christians the age of resurrection was thirty. Compare also passages such as ŚB. 12, 8, 3, 7. A collection of Vedic places illustrating the beliefs with regard to life in the hereafter may be found in W. Kirfel, *Die Kosmographie der Inder*, Bonn-Leipzig 1920, p. 43 ff.; 49 ff. – Notice the expression Yama's realm, "mit dem die Vorstellung von Licht und Seligkeit nicht fest verbunden war" (Oldenberg, *Religion des Veda*, 3p. 547, n. 2). See also AV. 12, 4, 36 (Kauś. 66, 20). – After 12, 3, 1 AV. has a stanza (2) which is not quoted by Kauśika (see the Introduction, p. 69): "Your sight (shall be) as great (or, as clear, as formerly; cf. st. 1c), your vigour (*viryāni*) as many, your brilliant energy (*tejah*) as great, your vital powers (*vājināni*) as manifold. When Agni attaches himself to the body, to the fuel, then, O paired ones, shall ye come into being from what is cooked". That is to say, after death the rice-dish rite will effect your rebirth, as a married couple, in the celestial world, not that the stanza is to accompany, or refers to, an actual cremation (cf. Whitney-Lanman, p. 683). – Pāda d=9d.

60, 32. Read *patnīm*.

60, 33. As far as appears from the text it is AV. 12, 3, 3 that is meant here. It runs as follows: "Unite in this world, on the road traversed by the gods (or, perhaps better, "on the road leading to the gods"), in the realms of Yama; purified by purifiers call to yourselves whatever seed came into being from you". Keśava however observes: "with the quarter AV. 12, 3, 1c he must call his children (offspring) to his side". For *devayāne* see AV. 11, 1, 20; 36 (and the note on Kauś. 63, 9); 18, 4, 14 where for the sacrificer who after death has ascended the piled fire, about to fly up to heaven the heavenly road leading to the gods is said to become visible; 8, 10, 20; 12, 2, 21; 15, 11, 3; 12, 5; 9; 3, 15, 2 and 6, 55, 1 speaking of "the many roads, travelled by the gods, which go about between heaven and earth"; 6, 117, 3 of "roads travelled by the gods and roads travelled by the Fathers" (but "roads travelled by the Fathers" are hardly different from "roads leading to the Fathers"); 2, 34, 5 "go to heaven (*svarga-*) by the roads which lead to the gods"; 12, 2, 41; 18, 4, 2. In TS. 1, 6, 3, 2 etc. the wish is formulated that the sacrifice may go along the road that leads to the gods (cf. AV. 9, 4, 3). According to TS. 2, 5, 6, 2 full and new moon are the path (*sic*) on which the gods fare.

60, 34. See also the note on 60, 29. – *ā bhara; āstīrṇe carmaṇi āhara, sthāpayety arthaḥ* (comm. on AV.). Here again the quotation is, in my opinion, addressed to the wife, not to the water-bearer. – "... the seers", i.e. the mighty authorities of yore to whom we are indebted for the Veda and the ritual and ordinances contained in it. (For *ṛṣi-* see also my *The vision of the Vedic poets*, The Hague 1963, p. 40 ff.) – "Places" or "sets down": *nidadhāti-*; for the use of *nidhā-* and *nidhi-* in these texts see

the note on Kauś. 62, 9. — “Unimpeded welfare” (*gātu-*): the adjective *gātuvid-* (: *gātoḥ svargamārgasya lambhakaḥ*, comm. AV.) is RV. 8, 66, 14 very appropriately used; Indra is requested to protect those speaking and to preserve them from hunger etc.; cf. J. Gonda, Epithets in the R̥gveda, The Hague 1959, p. 181. For *gātu-* (cf. AV. 10, 9, 1, Kauś. 65, 1), belonging to those ‘nomina actionis’ which formed part of the ancient vocabulary of the spheres of nature, ‘sacred law’, ritual, crafts, abilities etc. see W. Havers, in Anthropos 49, p. 182 ff. — “Refuge”: for *nātha-* implying “help” and “protection” cf. e.g. AV. 9, 2, 7. — “Creatively powerful” (*ugra-*): for this adjective which etymologically belongs to *ojas-*, the power-substance of supranormal creativeness, vitality, and powerful inauguratory energy see my Ancient Indian *ojas* . . . , Utrecht 1952, esp. p. 13 ff. — ‘Heroic’: including ideas such as “energetic”, “eminent” (henceforth also given as a translation).

60, 35. That is to say: the couple lie down together, accompanied by their offspring, beside (behind) the vessel of water (*udakaghaṭam*, Keśava) which has been placed on the hide. — The meaning and connection of the stanza quoted — which does not occur elsewhere — do not seem to be as obscure as Whitney-Lanman held. The sacrificer’s offspring is invited to surround the water, after having come to “this living man”, i.e., if I am not mistaken, the sacrificer himself. The offspring is directed to share the one immortal ‘portion’ of the waters, viz. the rice-dish (*odana-* here is masc.; cf. 10, 10, 25 etc.) which is to be cooked by their mother. — We could adopt the reading *vas* (Ppp.) instead of *vām* in d, but *vām*, at first sight the *lectio difficilior*, though clumsy, is intelligible if connected with *pacati*, the rice being cooked for the married couple, which then is addressed in d. — “Children”: the plural *putrāḥ* may include the female offspring. — For *abhi-saṃ-viś-* see AV. 3, 3, 4 *imam . . . abhisamvisadhvam* “settle together around this (man)”; 8, 5, 20 *imaṃ methim abhisamvisadhvam* which does not mean “enter ye together unto this post” (Whitney-Lanman); VS. 13, 25 *indram iva devā abhisamvisantu*. — The vocative *jivadhanyāḥ* “O ye that are . . .” probably is suggestive (Epithets in the R̥gveda, ’s-Gravenhage 1959, p. 180 f.) and intended to enhance the children’s vitality. “Ce sont les enfants qui sont riches de vie, puisqu’ils doivent perpétuer la race”. For “rich in vital powers” see also the note on 61, 34. If the adjective was accented it might here also have belonged to “waters”. “Water is the cause of the activity of all creatures”, (the Viṣṇuite) KāśyapaSamh. 17, p. 25. — For the acc. pl. *āpaḥ* see L. Renou, Grammaire de la langue védique, § 238, n. 2. — Bloomfield rightly prefers the reading *anunipadyete* (dual.) to *-padyate*. — After stanza 4 AV. 12, 3 expatiates upon 3d and the signification of the rice-dish: (5 and 6) “The rice-dish which the father of you two cooks, and which (your) mother, in order to be released from ‘uncleanness’ (*riprāt*) and from pollution of speech — that rice-dish of a hundred streams, which goes to heaven (cf.

11, 1, 20 ab), has permeated by (its) greatness both heaven and earth (*nabhasi*). Both heaven and earth, and the worlds of both kinds, the celestial (worlds) which are conquered by the sacrificers, in that of them which in the beginning (was, and always will be?) full of light, full of honey, join (du.) with your sons in old age”.

61, 1. That is: they move towards every direction (cf. Keśava who uses a singular verb form (?)).—The stanza quoted here is, apart from the different beginning (“catch you two from behind, catch together from behind”) identical with AV. 6, 122, 3 which forms part of a text to be recited with an offering for offspring appearing in Kauś. 63, 29.—Note that the sequence of the quarters of the sky as mentioned in the next stanzas is in the *pradakṣiṇa*-order; see also Whitney-Lanman, on AV. 3, 26, Introd.—The expression *prācīṃ prācīṃ pradīśam* must mean “towards the eastern and (then) every following point of the compass”, not “each forward direction” (Whitney-Lanman); cf. st. 8 etc.—“They who have faith”: *śraddadhānāḥ*, that is to say: “they who have every confidence in the rites, being fully convinced of their efficacy, and unconditionally affirming that they are the right and exclusive method of achieving religious ends”. For this important concept see the type-written and unpublished thesis by H. W. Köhler, *Śraddhā*, Göttingen 1948, (not satisfactory), and especially P. Hacker, in *Zs. f. Missionswiss. und Religionswiss.* 38 (1954), p. 51 ff.; and the same in *Wiener Zs. f. d. Kunde S. u. Ostasiens*, 7 (1963), p. 151 ff.—“Participate”: or, “attach themselves”.—See also Whitney-Lanman on AV. 6, 122, 3.—As to the movement of the sacrificer in the quarters of space (*diśah*) it may be remembered that a similar act is also performed in other rites. When the royal sacrificer has been clad and equipped for the unction ceremony the *adhvaryu* has him “mount the quarters” by making a step in each direction. Through this rite the sacrificer ascends to heavenly regions (see MS. 4, 4, 4: 54, 3; VS. 10, 10 ff.; ŚB. 5, 4, 1, 3 ff.). However, this sacrificer wins at the same time the quarters of space or the seasons, thus mastering the whole of the universe in respect to space as well as to time (see J. C. Heesterman, *The ancient Indian royal consecration*, Thesis Utrecht 1957, p. 103 f.). Here the ritual act effects the ‘protection’ or ‘preservation’ of the dish which is to be cooked. The *brāhmaṇas* also teach that the offering must be protected, using the same expression: see e.g. ŚB. 1, 1, 2, 23 by placing the sacrificial rice in the centre, i.e. in the lap of Aditi (*Die Religionen Indiens*, I, p. 83 f.), the centre being safe from danger, one protects the offering; the enclosing-sticks are likewise intended to protect the sacrifice and the sacrificial fire (ŚB. 1, 3, 4, 8; 3, 5, 2, 18 *guptyai*); from ŚB. 3, 9, 2, 16 we learn that water is carried round for the sake of protection; from AiB. 2, 11, 1 that the gods “placed around three forts consisting of citadels made of fire, to protect themselves and the sacrifice”. In AV. 12, 3 also a ‘centre’ is made in which the ritual act is to take place safely.

See e.g. also W. Caland, *Een Indogermaansch lustratiegebruik*, Amsterdam Acad. 1898; for the religious significance of the centre also M. Eliade, *The sacred and the profane*, New York 1959, p. 36 ff. Sacred space, a break in the homogeneity of space, is "the centre of the world" in which heaven and earth are put in communication. In consequence the offering is not lost. For "protection" (of the oblation) compare e.g. also TB. 3, 2, 3, 12 *viṣṇo havyaṃ rakṣasvety āha guptyai*; TB. 3, 8, 1, 2 *vācaṃ yatvo-pavasati, suvargasya lokasya guptyai*. — The verb *anvārabh-* is the technical term for seizing or catching from behind in order to attract the power generated through the performance of rites. Thus the sacrificer had during definite ritual acts to catch the adhvaryu etc. (*Die Religionen Indiens*, I, p. 143; cf. e.g. ŚB. 4, 2, 5, 4; ĀśvŚS. 1, 3, 25): a clear instance of 'contactus' (see e.g. F. Heiler, *Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 230; H. Wagenvoort, *Roman dynamism*, Oxford 1947, p. 12 ff. and on the touching of the altar, p. 45 ff.). Compare also TS. 2, 2, 5, 5 *devatā evānvārabhya suvargaṃ lokam eti* "grasping the deities from behind he goes to the celestial world". — "Served up", viz. to the gods. — Paipp. 17, 36, 7 which has *srjante* ("acquire", ?) instead of *sacante* in b. For cd it has another line: *mimāthāṃ pātraṃ tad vām pūrnam astu sa vām pakvaḥ pītryāna etv āmo yah* "measure out (the sacrificer and his wife are addressed) the vessel; that must be full for you; that dish of yours which is uncooked must go on the path which leads to the Fathers (i.e. not to heaven, cf. AV. 8, 10, 19 f.; 12, 2, 10; 15, 12, 5)".

61, 2. These stanzas do not occur elsewhere, only 10 d is found also MŚS. 2, 5, 4, 24 (agniṣṭoma, conclusion, the offering over the dregs) "when he has torn asunder, O king Soma, with the pressing stone thy firm, dear limbs, thy body, then restore thyself and make thyself grow; may I be united with all my limbs". — For the western region see the note on Kauś. 61, 32. — Soma is usually (thus also st. 24) the god of the northern region, Varuṇa the lord of the West. Soma is vital juice *par excellence*, the draught of life and of continuance of life, "Beleber und Erhalter von allem" (*Die Religionen Indiens*, I, p. 65). The western quarter represents hope and prosperity or distinction (*śrī-*, ŚB. 11, 1, 6, 23). — For the expression *praticī disām* see also TS. 4, 3, 3, 1. "Propre à l'AV. est, d'une part, l'extension du nombre des 'orient', de l'autre leur protraction sur des versets séparés, soulignant en somme des affectations distinctes. Ceci rentre d'ailleurs dans le principe de la composition 'étalée', typique de l'AV. D'autre part, la notation des orient rappelle le goût intense des Atharvan pour les valeurs temporelles et spatiales. L'univers prend forme" (L. Renou, *Etudes védiques et paṇinéennes*, I, Paris 1955, p. 76, n. 1). — The *sukṛtaḥ* are those who have acquitted themselves well of their religious duties, earned the merits thereof and enjoy the reward of their ritual meritorious deeds in the other world. — Whereas AVŚ. reads for 9d as in its st. 2 Paipp. 17, 36 reads cd as follows: *tasyām*

mimāthāṃ sukṛtaḥ sacethāṃ adhā pakvena saha saṃsuvema “be contained in it, belong to the ‘meritorious’; then may we generate together with the cooked food”.

From AV. 12, 3, 7; 8 and 11 it appears that the ritual acts prescribed are also to effect the protection of the offering. See also the note on Kauś. 61, 1. In this connection attention may be drawn to the verb *pariyāvartethāṃ* in pāda 8 b which may be taken to denote a ‘turning round’ or circum-ambulatory movements: cf. KātyŚS. 3, 7, 18 where *savyenāvṛtya* is explained by *pradakṣiṇaṃ paritya . . .* and Kauś. 6, 15 *abhidakṣiṇaṃ āvartate*; ŚGS. 2, 3, 4 *tūṣṇīm prasavyaṃ pariyāvṛtya*. The meaning obviously is that when they while executing the prescribed acts turn to the South, Yama, the ruler of the realm of the deceased who resides in the South, will protect the sacrificial food which is to be cooked and the cooking of which guarantees the sacrificer and his wife continuance of life.—In 12, 3, 8c Paipp. gives *tasmai*.

Stanza AV. 12, 3, 10: for *uttarāvat-* see AV. 4, 22, 5 *uttarāvantam* (“possessing, and hence, giving superiority”) *indraṃ yēna jāyanti nā parājāyante*; 10, 8, 22 *yó devām uttarāvantam upāsātai sanātānam*. The expression *śvaśṛeyasam uttarāvat* in ŚB. 2, 1, 1, 13 was translated by Eggeling “a prevailing (or advancing) better-to-morrow”, i.e. “a progressive improvement”. Paipp. has *prajayam uttarāvad* (?).—For a close connection between the North, “the region of men” (e.g. ŚB. 14, 1, 2, 2), and offspring (similar to the relation between the South and the Fathers etc.) see ŚB. 14, 2, 2, 28. Kubera who in later times is the god of the North is among other things a promoter of productivity, invoked “for the man” at weddings. He also entertains close connections with the amorous gandharvas who are *inter alia* concerned with conception (cf. E. W. Hopkins, *Epic Mythology*, Strassburg 1915, p. 147 f.; Meyer, *Trilogie*, III, p. 74; Gonda, *Die Religionen Indiens*, I, p. 101).—For *agram* see RV. 1, 123, 4 *ágram-agram id bhajate vásūnām*.—Although *chandas-* may denote a hymn of the AV. (as distinguished from those of the RV. etc.), and a metrical incantation or ‘sacred text’ in general, the meaning “metre” seems to suit the context best, the more so as correlations or homologations with metres are very frequent. See e.g. ŚB. 5, 4, 1, 3 ff. The *pañkti-* (or fivefold metre consisting of five pādas of eight syllables each) is ŚB. 8, 2, 4, 3 described as the slow metre in the shape of which men were produced. According to ŚB. 8, 3, 1, 12 the northern region is the *anuṣṭubh* and the upper region (*ūrdhvā-*, the zenith) the *pañkti*. It may be remembered that in the section of the Rājasūya rites called *digvyāsthāpanam* the quarters of space are associated with (*inter alia*) the metres, the East with the *gāyatrī* etc., and the Zenith with the *pañkti*. In grouping the quarters, i.e. the divisions of space, the seasons, i.e. the divisions of time, together with the ritual powers (metres etc.) and the forces constituting the ‘social cosmos’ (*brahman-*, *kṣatra-*, *viś-* etc.) the authors of the brāhmaṇas clearly based themselves on a principle of

numerical 'symbolism', articulating the whole on the number five. The universe is divided into four parts with a fifth which is its 'centre', that is to say, which represents the idea of the whole, surpassing and encompassing the constituent parts: the permanent and inseparable *dhruva-*, the "source as well as the merging place" of them all (see also the chapter on the Number sixteen, in Change and continuity in the history of Indian religion; A. Bergaigne, *La religion védique*, II, Paris 1881, p. 123 ff.; G. J. Held, *The Mahābhārata*, Thesis Leiden 1935, p. 123; Heesterman, o.c., p. 13 f.; 104). The number five is, moreover, no doubt not only taken from the five fingers of the hand, but also under the influence of this cosmic and ritual 'philosophy' a frequent 'symbol' of completeness: there are five winds, five *prāṇas* (breaths), the animal sacrifice is fivefold (cf. BĀU. 1, 4, 17 "the sacrifice is fivefold; the sacrificial animal is fivefold, a person is fivefold, this whole world, whatever there is, is fivefold", the term used being *pañkta-*; AiB. 1, 5, 13 therefore teaches that the man who desires the sacrifice should use *pañkti* verses); in later times the Sāṃkhya system distinguishes five coarse and five fine 'elements', five organs of cognition and five organs of action. In Buddhism also five is the number of 'comprehensive' and yet 'simple' unity or a set. Thus man is also fivefold: PB. 2, 4, 2; 14, 5, 26; in AiB. 6, 29, 4 this fact is co-ordinated with the fivefold *pañkti* metre.—It may be remembered that *puruṣa-* (translated "person") also is the personal, individual, or animating principle in a living being; cf. e.g. also AV. 10, 2, 28; 30.—In my opinion *viśvāṅgaiḥ* is a karmadhāraya compound (a *bahuvrīhi* according to the Petr. Dict., Monier-Williams, Whitney-Lanman); for the tautologic word group see Mbh. 14, 27, 19 *sapta saptarṣayah*; *viśvaviśva-mbharā*, quoted Petr. Dict. VI, 1223, and for tautological paronomasia in the AV. see 2, 33, 5; J. Gonda, *Stylistic repetition in the Veda*, Amsterdam Acad. 1959, p. 258 f.—The wish expressed in st. 10 is twofold, superiority and 'rebirth' in an unimpaired condition, although there is a connection between the offspring mentioned in the former half and the continuance of life alluded to in the latter.

61, 3. This stanza also is not found elsewhere.—The term *dhruvā* not only denotes, in connection with *diś-*, the idea of the fixed, but also the central 'quarter' or region: AV. 3, 27, 5 and 12, 3, 59 where Viṣṇu who in the course of time came to represent the Virāj-idea, is said to be its regent; 15, 6, 1; AiB. 8, 14, 3 *asyām dhruvāyām madhyamāyām pratiṣṭhāyām diśi . . .*; BĀU. 3, 9, 24 where the translation "the zenith" (Hume, Radhakrishnan) is incorrect; "Fusspunkt" (Petr. Dict.) or "nadir" (Bloomfield, S.B.E. 42, p. 186) likewise lead to misunderstanding. (Cf. also B. Schlerath, *Das Königtum im Rīg- und Atharvaveda*, Wiesbaden 1960, p. 28 ff.).—Virāj is the all, the totality, the sum of all existence, the hypostatization of the universe viewed as a whole, as evolving, expanding and creative; see my *Aspects of early Viṣṇuism*, Utrecht 1954,

p. 67 f. It may be remembered that Aditi is the divine 'first cooker' of the porridge. Aditi and Virāj must here be identical, the former being not only the representative of "freedom", but also a Great Mother, who is ṚV. 1, 89, 10 practically identified with the universe: "Sie vertritt die Ideen der Breite, Weite, Unbeschränktheit in der erzeugenden und Leben im Stand erhaltenden Natur . . ." (Die Religionen Indiens, I, p. 84).— The epithet *viśvavāra-* does not only mean "possessing or containing all desired objects", but also "bestowing these", a being or god who wins, captures, or possesses wealth etc., being expected to redistribute it among his supporters or adherents or at least to give up part of it (see my Epithets in the Ṛgveda, 's-Gravenhage 1959, p. 45 ff. etc.).

61, 4. The stanza quoted, which is not used in other contexts, confronts us with some difficulties. The phrase *pīteva putram* (*putrān*) is a frequent occurrence, mostly followed by *rakṣatād imam*; e.g. AV. 2, 13, 1 (a text to be recited for welfare and long life of a child). A father-son relation between the god and his adorer is for instance also found ṚV. 7, 54, 2 *pīteva putrān prāti no juṣasva* "take delight in us as a father in his sons". The question arises as to which person or object is addressed here. As the simile in st. 11d refers to a herdsman, Aditi's behaviour may here be compared to that of a father, and she is indeed more likely to "embrace" the worshipper than the offering which may be the other possible thing.

"Embracing" here no doubt is a contactual transference of blessing, strengthening and protective energy. Like kissing as "Austausch von zauberhafter Seelensubstanz" and a means of transferring 'power' (see e.g. K. M. Hofmann, *Philema hagion*, Gütersloh 1948; A. Schimmel, in *Die Religion in Geschichte und Gegenwart*, IV, ³Tübingen 1957 ff., p. 189 f.; X. Wolters, *Notes on antique folklore*, Thesis Utrecht 1935, p. 76 f.), the embrace (with or without the kiss) is not only an expression of love and veneration but also a means of contact, and a procedure to bring about union, between a bearer of power and a person desirous of strengthening himself (see e.g. J. G. Frazer, *The Golden Bough*, I, ³London 1907, p. 40; J. J. Meyer, *Trilogie altindischer Mächte und Texte der Vegetation*, Zürich-Leipzig 1937, I, p. 73, n. 1 on kissing; *Hdwtb. d. deutsch. Abergl.* VIII, 1302; A. E. Crawley, in *Hastings' E.R.E.* VII, 741). Those who implore help or protection are often inclined to embrace the person to whom they resort. " 'Sei brünstiglich umfangen', betet Zinzendorf, 'mein Heil, lasz dich umfassen, von dir will ich nicht mehr lassen' " Johannes Frank (*F. Heiler, Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 230). In kissing Saul during the latter's consecration Samuel transferred his 'power' to him (Holy Bible, 1 Sam. 10, 1). The mystic Mechthild von Magdeburg often used expressions such as *umbevāhen* "encompass" and *umbehalsen* "to embrace" or as "so Gott sie küsset mit süszer Einigung" (G. Lüers, *Die Sprache der deutschen Mystiker des Mittelalters . . .*, München 1926, p. 211 ff.) and Margareta Ebner prayed:

“Gib uns den Kusz deines ewigen Friedens durch das Herz in die Seele” (P. Strauch, Margarete Ebner . . . , Freiburg-Tübingen 1882, p. 165). The embracement may, moreover, constitute a ‘magic circle’. For *pari-ṣvaj-* in this connection compare, besides AV. 10, 8, 25 *tātaḥ pariṣvajīyasī devātā*, AV. 6, 133, 5 where a girdle is addressed as follows: “Thou which the ancient being-making seers (the mythical prototype) bound on, do thou embrace me, that I may live long, O girdle”. (For the ritual function of girdles see e.g. AV. 14, 1, 42; 2, 70; Kauś. 76, 7: the bride is to be girded “in order to become ‘immortal’ or “to obtain wealth and progeny”; ŚB. 3, 2, 1, 10 the girdle is a source of strength and hence to be worn by the man who is consecrated, etc.; see also my Notes on AV. book 14, in Indo-Iranian Journal, 8 (1964) p. 22 f.). The contact of the officiant performing the consecration with the king who while being consecrated is to sit down on a tiger skin (as described in Kauś. 17, 11 ff. (see esp. 13)) is AV. 4, 8, 7 also indicated by the same verb: “thus, embracing the tiger (i.e. the king), they stimulate the lion (i.e. the king) unto great prosperity . . . , they rub (him) thoroughly amid the waters” (they pour the consecratory waters upon him). Cf. also TB. 2, 7, 16, 4. The birds in the famous stanza ṚV. 1, 164, 20 on the other hand “embrace” (*pari-ṣvaj-*) the tree of knowledge. See also ṚV. 10, 133, 2 where Indra who is stated to have plenty of desirable objects is embraced by those speaking; 10, 43, 1 the poems of the poet embrace the same god as a wife her husband (*pāri svajante jánayo yáthā pátim*). The simile contained in AV. 12, 3, 12 “as a father his sons” alludes to such paternal kisses and embraces as are referred to in ĀśvGS. 1, 15, 9: “when a father returns from a journey he holds in his hands his son’s head . . . and thrice ‘smells’ (kisses) his son on the head” (cf. also my Four studies in the language of the Veda, ’s-Gravenhage 1959, p. 80).

As to the propitious winds—Paipp. has, in b, *śagmāḥ* “mighty, effective” instead of *bhūmau*—see AV. 7, 69, 1 (a prayer for good fortune) “weal for us let the wind blow and the sun shine”; ṚV. 1, 90, 6 *mádhu vātā ṛtāyaté . . . kṣaranti* “the winds cause honey to flow for him who sticks to truth and order” (see also Lüders, Varuṇa, p. 339 f.; 479 f.); 9, 31, 3 *túbhyaṃ* (Soma is addressed) *vātā abhí priyas* (Lüders, o.c., p. 240); 10, 128, 2 *máhyaṃ vātaḥ pavatāṃ káme asmín* (i.e. *anugunaṃ pravātu* “according to merits, i.e. favourably”, Sāyaṇa); 10, 169, 1 *mayobhūr vāto abhí vātūsrá* “erquickend soll der Wind die Kühle anwehen” (Geldner). I am under the impression that in popular belief the wind must, in ancient India, have played a still more important rôle than appears from the texts. Generally speaking, the wind, especially the stormy wind, is often regarded as an evil being who may be intimidated, driven away, or even killed (see e.g. Frazer, The Golden Bough, abr. ed. I, London 1957, p. 105 ff.). The wind is indeed “unassailable and irresistible” (ŚB. 14, 2, 2, 4; cf. also ṚV. 10, 115, 4) and in the Veda often mentioned because of its swiftness, force and intensity. Vedic texts (VS. 16, 65; ŚB. 9, 1, 1, 36) consider the

wind to be the arrows of the Rudras who dwell in the air and who by the wind injure whom they wish to injure. Blowing can call forth a visible or invisible activity (W. Aly, in *Handwörterbuch des deutschen Aberglaubens*, I, s.v. Blasen 1354), and the wind was also found or believed to be a bringer of rain and refreshment and a furtherer of vegetable growth (see e.g. A. Hillebrandt, *Vedische Mythologie*, II, Breslau 1929, p. 297, cf. e.g. TS. 2, 4, 9, 1 *vāyur vai vṛṣṭyā īśe*; 5, 1, 5, 1; 3, 1, 3 etc.; Meyer, *Trilogie*, III, p. 153) and was as a demoniac power in popular belief often associated with the deities presiding over fertility (Zimmermann, in *Hdwtb. deutsch. Abergl.* IX, 630 ff.). The Wind is moreover believed to exert a purificatory function (e.g. AV. 6, 51, 1; 6, 62, 1) and a healing power (RV. 10, 137, 3). He is able to prolong life, because there is a treasure of *amṛta* in his house (RV. 10, 186, 1; 3). Besides, the wind is often credited with omniscience and regarded as a manifestation, messenger, or informant of the Sky-god (cf. ŚB. 3, 4, 2, 6: the wind tells the gods the thoughts of men); the latter also fertilizes the earth in and through the wind (see R. Pettazzoni, *The all-knowing god*, London 1956, p. 10 ff.). Whereas, for instance in the American religions, the wind is among the beneficent spirits (see e.g. A. H. Keane, in *Hastings' E.R.E.* I, p. 252 f.; W. Krickeberg usw., *Die Religionen des alten Amerika*, Stuttgart 1961, *passim*), in Korea and other countries of the Far East the belief obtains that air and wind may easily be infested by many malevolent beings.

Who are, in c, the two deities (*devate*)? In all probability, the sacrificer and his wife, and not, with Henry, p. 241, heaven and earth. As is well known a Vedic Aryan may succeed in attaining the state or position of the devas by the *dikṣā* or consecration (see my *Change and continuity*, ch. X, *passim*: the performance of a Soma rite being a ritual rebirth, the *dikṣita*-, i.e. the one who has prepared himself for it by a consecration undergoes a process of transmutation into a divine state), by *tapas* "generative austerity" or "asceticism" (see e.g. PB. 25, 14, 3), by knowledge (PB. 4, 8, 10; JB. 1, 28), by *sāmans* (C. W. J. van der Linden, *The concept of deva*, I, Thesis Utrecht 1954, p. 88). The sacrificer, who is really intended to be born in heaven (ŚB. 7, 3, 1, 12; "le sacrifice étant une oeuvre divine et ayant pour objet de transformer l'homme en dieu, tout ce qui est proprement humain lui est contraire", S. Lévi, *La doctrine du sacrifice dans les brāhmaṇas*, Paris 1898, p. 86), may, like the brahman in general (Manu 9, 317), be considered a "divinity". When provided with the soma-drink he is placed with the deities in heaven (ŚB. 12, 8, 1, 2).—For the combination *tapah* ("austerity", "asceticism", based on the belief in the creative power of heat, see *Die Religionen Indiens*, I, p. 184 f. etc., and my remarks in *Indo-Iranian Journal*, 8, 61 ff.) and *satyam* ("sticking to reality, truth"; see my remarks in *Oriens*, 13-14, p. 400 ff.; "Satyam ist gewisz nicht nur die in Worten ausgedrückte Wahrheit, das Übereinstimmen einer Aussage mit der Wirklichkeit,

sondern das universelle Prinzip des im-Einklang-seins mit dem Seienden, dem wirklich Existierenden, der Realität, dem tatsächlichen Sachverhalt im Universum, in der Natur, in der Menschenwelt, das universelle Prinzip, das auch dadurch im Stande erhalten wird, dasz die Menschen sich im völligen Einklang damit betragen" (ibidem, p. 404; 405)), see e.g. AV. 12, 3, 46; 11, 7, 17; 12, 1, 1.—As already observed by Whitney-Lanman "that" (*tat*) in *pāda* *d* is neuter; one should however hesitate to subscribe to their conclusion that it is not correlative to "what" (*yam*, masc.) in *c*. For exceptions to the rules of concord in gender see e.g. H. Oldenberg, *Rgveda, Textkritische und exegetische Noten*, I, Berlin 1909, p. 428; for occurrences of the 'indefinite neuter' see M. Bloomfield, F. Edgerton, M. B. Emeneau, *Vedic variants*, III, Philadelphia Pa. 1934, p. 408 ff. and compare, in Greek, Soph. O.R. 542 *τῶν ἀνδρῶν . . . ὅ*; Plato, Polit. 300 D *νόμοι . . . παρὰ ταῦτα* and other cases of the vaguely and indefinitely anaphorical use of the neuter.—The thought expressed in the second line comes to this: the oblation to be prepared by the sacrificer and his wife is supposed to be able to know (or "to take notice of": *vettu*) their moral or religious merits. Compare AV. 6, 123, 5 and 11, 1, 30 which is quoted Kauś. 63, 20. (Gods are addressed in a similar way, cf. e.g. RV. 7, 31, 4).—Keśava's comment on the sūtra runs as follows: "he places on the ground; he should perform all ritual acts [i.e. throughout the ceremony] with that water".—For *udakārtha-* see PGS. 2, 8, 6; Mbh. 1, 3, 136.

61, 5. Compare Keśava: "The collection of texts to be used for purification is AV. 6, 19, 1; 6, 51, 1; 6, 62, 1; therewith the offerer should sprinkle his wife and offspring . . . with a means of purification (a strainer or a similar utensil)". (According to the comm. on AV. 6, 19 intr. the wife should sprinkle her sons). These texts are included in the so-called *bṛhacchāntigaṇa*, described by Kauś. in 9, 2. They serve to accompany ritual acts "for ceremonial purification and various blessings", cf. also Kauś. 9, 6: "these (those mentioned above and many other texts) are the (atharvaṇic) texts appropriate for appeasement" (*śāntiyuktāni*). "Das unter Hersagung der jedesmal vorgeschriebenen Sūktas eingegossene und eingeseignete Wasser dient dann als Weihwasser zur Besprengung, zum Einschlürfen usw." (Caland, *Altind. Zauberritual*, Amsterdam 1900, p. 17, n. 3). In 6, 19, 1 gods, men and all beings are implored to purify the man speaking; in 6, 51, 1 soma being purified with Vāyu's purifier is said "to have run opposite"; 6, 62, 1 asks Agni Vaiśvānara "to purify us" by his rays and the wind by his breath.

61, 6. The next portion corresponds to the so-called *nirvāpakaraṇam* (Keśava), i.e. "the performance of the 'scattering', i.e. of the preparatory acts in connection with the sacrificial material"; J. Eggeling, *The Śatapatha-brāhmaṇa translated*, I, S.B.E. 12, Oxford 1882, p. 168, n. 1

“the taking out (lit. throwing out) of (handfuls of) havis from the receptacle and putting it into the winnowing basket (or other vessels)”; “*nirvāpa*-peut se traduire par ‘apprêt’ (des gâteaux, consistant à verser les grains dans le van, à en griller une partie, à réduire une autre partie en farine versée dans une écuelle avec du beurre et mise au feu” (L. Renou, *Vocabulaire du rituel védique*, Paris 1954, p. 86; see also Caland-Henry, o.c., p. 134 f.; A. Minard, *Trois énigmes sur les Cent Chemins*, I, Paris 1949, p. 129 (§ 365 b) “prélever quelques poignées sur la masse de l’oblation (riz, ordinairement . . . , parfois un liquide) et les répandre (comme en semant?) dans un vaisseau ou à part”. See e.g. *ĀpŚS.* 1, 7, 7; 1, 7, 12; and compare *AiB.* 1, 1, 3 and, in connection with the *brahmaudana*-*ŚB.* 13, 3, 6, 6 *dvādaśa brahmaudanān utthāya nirvapati* “having stepped out (of the water) he prepares twelve messes of cooked rice for the priests”. — *Carmahaviḥ* is a dvandva compound of the type *trṇodakam* “grass and water”, *kaśīpūpabarhanam* “mat and pillow”. — “Sacrificial grass” (*darbha*-) is homologized with water (*ŚB.* 2, 2, 3, 11), it is pure and able to render pure what is not (*ŚB.* 5, 2, 1, 8; 5, 5, 4, 22 etc.). See also *TB.* 3, 2, 5, 1. In *ŚB.* 7, 3, 2, 3 we find a complete explication: “whatever sacrificial food is buttered (sprinkled with ghee) is palatable and meet for sacrifice...; sacrificial food is basted silently, by means of kuśa stalks (*darbha*-), for these are pure and meet for sacrifice; by means of the tops (*agra*-), for the top is sacred to the gods”. Similarly, *ŚB.* 9, 2, 1, 12 “everywhere he sprinkles . . . ; everywhere he thus bestows on him the highest form; by means of *darbha*- . . . , because it is pure and meet for sacrifice; by means of their tops, for etc.” The top is the foremost part, which has appeared first and, I suppose, as such a sort of ‘first-fruit’, or is at least regarded as something similar as the first-fruits which are in many countries sacred to the gods. See e.g. H. Ringgren, *Israelitische Religion*, Stuttgart 1963, p. 152 f.

61, 7 and 8. Keśava explains: “Thereupon he divides, on the ox(-hide), the grains of rice into three portions”. (For *anaḍuhi* — not “sur le dos d’un taureau” (Henry, o.c., p. 135) — cf. e.g. *ṚV.* 10, 94, 9 *gavi = gor adhi tvaci* (*ṚV.* 1, 28, 9).) Then the wife (of the sacrificer) hands the threefold rice (set apart) for gods, Fathers (*śrāddha*-) and men (a meal for the brahmans, cf. comm. *AV.*) over to a woman who knows the ins and outs (of it). The officiant (*kartā*) gives the order. The officiant, having put down the grains of rice in portions, accompanies (this act) with three *pādas* of *AV.* 11, 1, 5”. For the reading of *sūtra* 7 see Bloomfield’s critical note. The subject must be the wife of the sacrificer.

61, 7. Instead of *yāh purā vo Ppp.* gives *jātavedo*. — For *jñā* — the subject is “gods etc.” — with the gen., which is remarkable, see e.g. *BhG.* 6, 44 *jñāsur api yogasya*; however, *Mbh.* 3, 52, 19 cr. ed. *jñātum icchāmi te*, the pronoun has the syntactic value of an ablative, not, as is supposed

by Siecke, of a genitive; cf. E. Siecke, *De genetivi in lingua sa nscritica, imprimis vedica, usu*, Thesis Berlin 1869, p. 53; C. Gaedicke, *Der Accusativ im Veda*, Breslau 1880, p. 45 ff.; for Gr. *γινώσκω* + gen. E. Schwyzler – A. Debrunner, *Griech. Grammatik*, II, München 1950, p. 106; B. Delbrück, *Vergl. Syntax der indogerm. Sprachen*, I, Strassburg 1893, p. 309 ff. For compounds beginning with an *a-* see J. Wackernagel, *Altind. Grammatik*, II, 1, Göttingen 1905, p. 79.

61, 8. The comm. AV. explains: “with the portion intended for the gods an offering should be made, with that intended for the Fathers a śrāddha, with that intended for men a meal for the brahmans”. – Instead of “that is yours of old” – a reference to the time-honoured and ‘original’ character of this rite – Ppp. 16, 89, 5 reads “O Jatavedas”, invoking Agni. I disagree with Bloomfield, S.B.E. 42, p. 611 who considers this vocative a “marked improvement”. – The comm. is no doubt right in explaining pāda d “bring her to the further shore (i.e. the complete attainment of) the desired result (*iṣṭaphalasya*)”. Ppp. reads *evam* “thus”, leaving the object unexpressed. This is the only occurrence of the stanza.

61, 9. Cf. Keśava: “With the portion intended for the Fathers he performs at the end of the final ablution of the sacrificer etc. (*avabhṛtha-*, see *Die Religionen Indiens*, I, p. 157) a *vṛddhiśrāddha-* (i.e. a śrāddha on a prosperous occasion)”. – A *śrāddha-* is a ceremony for the benefit of the Fathers, being a reverential homage to them or a supplement to the funeral rites and observed at various fixed periods and on occasions of rejoicing as well as mourning. See *Die Religionen Indiens*, I, p. 136 f.; M. Monier-Williams, *Brāhmanism and Hinduism*, London 1891, p. 305. Many śrāddhas appear to have more reference to the living than to the dead . . . Part of them are a homage paid to ancestors before marriage, investiture with the sacred thread, etc. A *vṛddhiśrāddha* is in the BhavPur. (quoted by Tārānātha Tarkavācaspati, *Vācaspatyam*, VI, Benares 1962, 5151) defined as follows: *vṛddhau yat kriyate śrāddham vṛddhiśrāddham tad ucyate* (“if the motive is increase in prosperity it is a *vṛddhiśrāddha*”). See also Caland, *Altindischer Ahnencult*, Leiden 1893, p. 216 f.

61, 11. The stanza 11, 1, 6 does not occur elsewhere. The comm. does not try to give *ny ubja* a more distinctive meaning than *adhomukhān pātaya*. One could also translate: “overthrow” (Whitney-Lanman). – As to the epithets of Agni, *sahasvān* means “possessed of victorious, conquering, overwhelming power” (see Some observations on the relations between ‘gods’ and ‘powers’ in the Veda, ’s-Gravenhage 1957, p. 15 etc. and cf. the comm. *sahaḥ: parābhībhavanakṣamaṃ balam*). – The at first sight obscure *mātrā* in pāda c which is wrongly considered an instr. by the comm. does not mean “measure”, but “small portion of food”, cf. e.g. KātyŚS. 9, 11, 25 *puroḍāśamātrā* “a small portion (*sūkṣmakhaṇḍam*, comm.) of the sacrificial cake (made of a mass of ground rice rounded

into a kind of pastry and usually divided into pieces, placed on receptacles"; similarly, ib. 10, 5, 11; cf. also ŚGS. 4, 15, 8 *varnakasya mātṛā-* (of unguent) etc. — For *mīyāmānā mītā ca* compare my Stilistic repetition in the Veda, Amsterdam Acad. 1959, p. 246. These verbal forms do not only express the idea of "measuring out" and of "apportioning" but also that of "preparing, arranging". — The "relatives" ("kinsmen, fellows": *sajāta-*, cf. AV. 18, 4, 37) are the sacrificer's, not Agni's (as is supposed by my predecessors; see esp. Henry, o.c., p. 135). This category of men is, in the Atharvaveda in a large majority of cases, either ill-disposed to those on behalf of whom the text is recited (1, 19, 3; 3, 3, 6; 13, 1, 31) or actually or possibly subjected or subordinate to them (1, 9, 3; 2, 6, 4; 3, 3, 4; 4, 3; 8, 2; 6, 5, 2; 73, 1; 2; 3; 19, 46, 7). Compare especially AV. 3, 8, 3 "this fire will shine for very long, kindled by (my) relatives who do not gainsay." Men, worshippers, being a god's "tribute-bearers", occur e.g. also AV. 11, 1, 20; 12, 1, 62. The sense of the passage under consideration may be elucidated by AV. 11, 4, 19 "As, O breath (*prāna-*, the divinity extolled in this 'hymn'), all these creatures are tribute-bearers to thee, so shall they bring tribute to him who will hear thee". I tentatively follow the comm. on AV. in regarding the *pādas* c and d as addressed to the sacrificer; one could however also read: "(our) relatives tribute-bringers (to thee), or . . . (to thee and us)".

The right knee is bent in ritual acts belonging to 'the cult of the gods', the left in funeral ceremonies etc. See e.g. also ŚB. 2, 4, 2, 1; 12, 5, 1, 12; RV. 10, 15, 6. For the knee in general see R. B. Onians, *The origins of European thought*, Cambridge 1954, ch. IV. — The North-East—here called "the unconquered" (*aparājīta-*) is the quarter of gods and men (e.g. ŚB. 6, 6, 2, 3); there is the gate of heaven (ŚB. 6, 6, 2, 4); therefore libations are offered and other ritual acts performed in that direction (ibid.). For a mythical account of its being "invisible" see AiB. 1, 14, 5: here the gods were not conquered by their enemies, the asuras, "therefore", the text adds, "one should strive in this quarter". It is no doubt not by chance that in this Kauś. place and Manu 6, 31 this quarter is denoted by this name; Manu 6, 31 allows the hermit (if he is incurably diseased, comm.) to go in a north-easterly direction until he dies. — "Fist etc.": compare on the one hand the expression *prahvāñjalipuṭa-* "bowing with the hands joined" Rām. 2, 14, after 17 Bar. and on the other Kauś. 67, 26 (a passage which is largely parallel) reading: . . . *prahvo vā muṣṭinā prasṛtināñjalinā* . . . Thus the sense seems to be as given in the above translation, the text describing three successive positions of the hand and the plural pointing to three different gestures. The verbal adj. *prasṛta-* is in *gṛhya-* and *śrautasūtras* used to indicate "the palm of the hand stretched out and hollowed as if to hold liquids" (cf. Petr. Dict. IV, 1101). — I have not been able to trace the source of N. J. Shende's (*Religion and Philosophy of the AV.*, Poona 1952, p. 191) remark: "This share is for protecting the wife of the sacrificer (AV. 11, 1, 6)".

61, 12. For "four times" cf. AV. 11, 2, 9 "Four times homage, eight times, to Bhava" (Rudra-hymn); for four or eight ladlings taken with the dipping-spoon: ŚB. 1, 3, 2, 7; see also 2, 3, 1, 17; ĀśvGS. 1, 14, 5 a ritual act is to be performed three (sūtra 4) or four times. In the rice-mess offering AV. 4, 34 four vessels (*kumbha-*) are required (st. 7) which according to the comm. are placed towards the four points of the compass. The goat which is sacrificed in AV. 4, 14 is in st. 9 requested to stand firm in the (four) quarters. The number four—for which see the Introduction, section V—is indeed characteristic of the quarters of the sky: see also AV. 1, 11, 2; 1, 31, 1; 2, 2, 6, 1; 2, 10, 3; 3, 22, 5 etc. Without subscribing to all opinions expressed by L. Frobenius, Monumenta terrarum, Erlebte Erdteile, VII, p. 301 ff. the number four (Vierzahl) may be regarded "als Ausdruck durch den Horizont begrenzten Raumgeföhls auf der Pläne".

61, 13. This is the only occurrence of the difficult stanza.—The pronoun *tān* does not refer to "something" (Whitney-Lanman, on 12, 3, 16) but to the grains of rice which have been scattered (Keśava).—The verb form *pariyagrñan* being an imperfect the process is thought to belong to the mythical or legendary past.—The RV. (4, 7, 5 and 9, 102, 2) speaks of the seven forms—*dhāman-* "la forme, en tant que résultant d'une fonction" (Renou, Et. véd. et pāṇ. I, Paris 1955, p. 21)—of the sacrifice (*yajñāsya*) *saptā dhāmabhiḥ*. "Seven" is also in the Veda (cf. E. W. Hopkins, in J. Am. Or. Soc. 16, p. 277 ff.) frequently used to denote "totum, universitas, perfectio" (St. Augustinus, Ep. 55, 5 (9) etc.; for some particulars and a bibliography see Heiler, o.c., p. 167 f.): ŚB. 9, 5, 2, 8: ". . . there are seven seasons, seven regions, seven worlds of the gods . . . , seven domestic animals, seven wild animals, . . . and whatever else there is of seven kinds, relating to deities and relating to the self, all that he secures by that (hymn of seven stanzas)"; AiB. 2, 2, 33 "seven (stanzas) he repeats, perfect in form; that in the sacrifice is perfect which is perfect in form". The supposition is therefore warranted that there might also be seven oblations, but in AiB. 2, 8 which I suppose furnishes the clue to the understanding of pāda a this distinction is not made, although the number seven is implied in the context. The text relates that the gods slew man as the victim. His essence ("nourishing sap": *medha-*) left him and entered the horse which became fit for sacrifice. They then slew the horse, whose *medha* entered the ox, etc. The *medha* of the ox entered the sheep, etc. The *medha* of the sheep, the goat. That of the goat, the earth. The *medha* of the earth became rice (remember that Kauś. is describing a rice-mess sacrifice!). "In that they offer (*anunirva-panti*) also a cake (*puroḷāśam*) in the animal sacrifice (it is because they think:) 'Let our sacrifice be with a victim with *medha*; let our sacrifice be with a victim which is complete in itself (*kevala-*)'. His sacrifice is performed with sap, his sacrifice is performed with a victim which is complete in itself who knows thus" (§ 7 and 8). In ch. 9, 3 the author

continues: "... with the medha of all animals he sacrifices who sacrifices with a cake". It may be recalled that the savas—and the brahmaudana is a sava—are less complicated sacrificial rites than the elaborate great sacrifices.

Instead of *jyotiṣmān* in pāda b Ppp. 17, 37, 6 has *medhasvān* ("and *j.* must be taken as having the sense of *m.*" Whitney-Lanman), i.e. "possessing sacrificial essence"; *medhas-* is apart from the specific force conveyed by the suffix *-as-* (which forms nouns for 'power-concepts', see my Anc. Ind. *ojas*, passim) 'synonymous' with *medha-* (see e.g. ŚBM. 2, 5, 3, 4, where ŚBK. has *medha-* in connection with strengthening sacrificial food consisting of whole rice-grains; ŚB. 13, 3, 6, 1 and 2). In any case, the adjective and the verb *cakarśa* "is feeble, lean, attenuated, emaciated" must be contrary terms.—In elucidation of the construction of the first half of the stanza it may be observed that in Vedic verses the correlative demonstrative pronoun is not rarely wanting (see my Ellipsis, brachylogy . . . in the Ṛgveda, Amsterdam Acad. 1960, p. 34 ff.). For the construction see also Stylistic repetition in the Veda, p. 344. For the translation of *ya-* see my remarks in *Lingua*, 4 (Amsterdam 1954, p. 1 ff.). Pāda b may syntactically speaking qualify *medhān* as well as *paśavaḥ*; stylistic (*sapta medhān* continued by a 'polare Wortgruppe') and semantic considerations however turn the scale in favour of *medhān*.—Compare AVPpp. (16, 92, 7, corresponding to AVŚ. 11, 1, 37) *taṃ tvā pacāmi jyotiṣām jyotir uttamam sa nas tad dhehi sukrtām u loke* "I cook thee (i.e. the brahmaudana), the excellent light of lights; do thou then place us in the world of those who have accumulated religious merit". In AV. 11, 1, 37 ab the gods are said to have gone up to the heavenly regions with light (*jyotiḥ*) after having cooked the brahmaudana. In AV. 4, 35, 5 the wish is expressed to overcome (escape) death by the rice-mess "of which are all the light-filled directions" (cf. 10, 5, 38). The goat which is slaughtered and cooked as a victim in AV. 9, 5 is st. 7 identified with Agni and stated to be called "light" (*jyotiḥ*); cf. st. 11 "This third light of yours, O Fathers, the goat with five rice-dishes one gives to a priest". AV. 9, 5, 6 the same offerings are requested to conquer (their way) unto the world of light. AV. 13, 3, 11 *br̥hat* and *rathamtara* are said to clothe themselves in light; in ṚV. 1, 46, 6 (and AV. 19, 40, 4) the matutinal light is indicated by the expression "luminous refreshment" or "invigorating food full of light" (*jyotiṣmatī is-*). Here the term "light" is used for "(spiritual) victory, welfare, salvation". It is not only applied to oblations and the essence of the sacrifice, but also to an amulet (AV. 2, 11, 5). The medha is therefore as a means of salvation called *jyotiṣmat-*.

The number of the gods is thirty-three (Whitney-Lanman's "thirty" must be a slip of the pen under the influence of the frequent shorter expression); see e.g. ṚV. 9, 92, 4; ŚB. 5, 1, 2, 13; 12, 8, 3, 29.—For the verb *sac-* which, being of considerable frequency in AV. 12, 3, generally speaking implies also ideas such as "being attached to, favouring, assisting,

furthering",—which however may be absent, since a being's 'association' with another may also be inconvenient and detrimental—, see e.g. AV. 6, 116, 3 "the fury of all the Fathers who have associated themselves with us be propitious to us". According to 4, 34, 3 ruin or bad fortune (*avarti-*) will never "fasten on" those who cook a definite rice-mess"; to 4, 37, 11 the Gandharva (see *Die Religionen Indiens*, I, p. 101)—who possesses women before marriage—is said to attach himself to women, to 4, 21, 3 the lord of kine will "go in company" with those head of cattle with whom one sacrifices to the gods. Paipp. 17, 37, 6 has *sajante* "are attached to".—For the aor. imper. *neṣa* cf. A. A. Macdonell, *Vedic grammar*, Strassburg 1910, p. 381, § 526. Paipp. has *neṣi*.—The 'person' addressed (thou) is no doubt the rice-mess which is to be prepared.—The pronoun "us" is plural (*naḥ*), i.e. the sacrificer *cum suis*.

61, 14. The use of the first half of AV. 12, 3, 17 which is a 'recapitulative continuation' (cf. *Stylistic repetition*, p. 316 ff.). "To the heavenly world shalt thou conduct us; may we be united with wife and sons" is not prescribed by Kauśika. For similar prayers for, or references to, reunion of families in heaven see also AV. 6, 120, 3; 9, 5, 27. Like the second half this line does not occur elsewhere.—Whitney-Lanman were no doubt right in supposing "her" to be supplemented. The expression *grhṇāmi hastam* occurs also AV. 14, 1, 50 (cf. RV. 10, 85, 36) "I grasp your hand in order to (further your) happiness, that with me as husband you may live to an old age" the person speaking, the bridegroom, addressing the bride. The ceremonious grasping of the hand obviously is to bring about union and transference of power. It may, moreover, be 'symbolical' of taking the charge and responsibility of the person whose hand is grasped. As is well known "the taking of the (bride's) hand" is one of the most essential acts of the ancient Indian marriage rites; the term *pānigraha(ṇa)*—came even to denote the marriage itself, *pāniṃ dā-* (of a girl) meaning "to give the hand in marriage". This rite, which recurs in ancient Rome, Germany and elsewhere and which has in many places survived to the present day, may be considered to have been 'Indo-European'. See e.g. M. Winternitz, *Das altind. Hochzeitsrituell . . .*, *Denkschriften Wiener Akad.*, ph.-h. Kl. 40 (1892), p. 48 f.; A. Roszbach, *Untersuchungen über die römische Ehe*, Stuttgart 1853, p. 37 ff.; 308 f.; K. Lehmann, *Verlobung und Hochzeit nach den nordgermanischen Rechten des frühen Mittelalters*, München 1882, p. 130; 133. The ancient Indian rite—for which see e.g. R. B. Pandey, *Hindu saṃskāras*, Benares 1949, p. 378 f.; V. M. Apte, *Social and religious life in the grhya-sūtras*, Bombay 1954, p. 27 f.—presents a close affinity to the corresponding part of the upanayana ceremony (the initiation of the Veda student by the teacher).—For the imper. "must follow" cf. 6, 89, 2 "let your mind go after me" (the text is to win a woman's affection). One might have expected to find the 2nd person.—As to pāda d cf. AV. 2, 7, 4 d *mā nas tāriṣur ābhimātayaḥ* "let

not the insidious enemies get the mastery of us” and 6, 124, 3 d *mā tārīn nīrṛtir mó arātiḥ* “let not Perdition get the mastery of us nor Enviousness”. Nīrṛti, the goddess and ‘personification’ of perdition, occurs e.g. ṚV. 5, 41, 17; 7, 37, 7; and often in the AV. See also the note on 63, 6. “Envy”: *arāti-*, also “malignity, adversity, an inimical disposition”.

61, 15–17. Keśava supplies us with the following information: “After having given the direction to the giver: “Choose three boons” he gives (the direction) to the wife (of the sacrificer). He (the officiant) accompanies the choosing of these two, choosing each spouse separately, with the half-stanza ‘three boons . . .’ The offerer chooses first with the formulas which cause the prosperity of all rites”. For *yajñasya samṛddhi-* “the success of the sacrifice” see TS. 1, 5, 2, 4; cf. also 7, 1, 6, 6; for *karma-samṛddhi-* Śaṅkara on ChU., Intr., Varāh. BS. 48, 71 makes, in connection with verses prescribed in the ritual of the Atharvaveda, mention of a ritual text called *samṛddhi-*. See my Change and continuity, ch. X, 5. The comm. on AV. 1, 11, 10 explains: *karmasamṛddhiḥ tatphalabhūtā aihiki samṛddhiḥ āmaṣmiki samṛddhir iti* (the good results in this world and in the hereafter arising from the success of the sacrifice), and “here” by *asmin yajñe*.—Special wishes may, or should, be inserted in rites. Compare e.g. ĀpŚS. 8, 3, 4; 8, 7, 8; 8, 12, 5. These wishes may be formulated in the form of choosing a boon (*vara-*). Thus the king who has the royal consecration rites (*rājasūya*) performed may choose a boon; “and verily, whatsoever boon he who is consecrated chooses, that is completely fulfilled for him” (ŚB. 5, 4, 4, 8). Cf. also TB. 2, 2, 1, 5 *varam asmai deyaḥ*. In the brahmaudana rite as described by Kātyāyana (4, 8, 10) the sacrificer grants the officiants a boon after they have partaken of the rice-dish; this boon may *inter alia* consist of gold. For the fulfilment of wishes and the attainment of the place where all desires are satisfied see e.g. JB. 1, 22–25 (Caland, Das Jaiminīya-brāhmaṇa in Auswahl, Amsterdam 1919, § 6). Cf. also AV. 10, 9, 4; 11, 7, 8; KS. 66, 5. “C’est le thème connu des ‘trois souhaits’ qui a passé du folk-lore vulgaire à la pratique religieuse” (Henry, o.c., p. 136); if at least such a distinction may for pre- and protohistoric times be made between folk-lore and religious practice. Cf. also KaU. 1, 9 and, in the rites connected with the great fire-place, the injunction (TS. 5, 2, 8, 2) “three boons should he give; the breaths are three; (verily they serve) to guard the breaths” and PB. 13, 4, 17 where three boons are granted to three persons, the first of them choosing might, the second priestly lustre, the third cattle. For a few remarks on the number three in India, which could easily be multiplied (cf. e.g. also cases such as ŚB. 1, 1, 4, 23 the rice is to be cleaned three times, for the sacrifice is threefold; ĀpŚS. 1, 21, 1 f.; 8, 8, 1; 11, 6, 11), see W. Kirfel, Symbolik des Hinduismus und des Jainismus, Stuttgart 1959, p. 96. “Die Dreizahl bedeutet die Totalität und Abgeschlossenheit, da sie Anfang, Mitte und Ende umfasst”

(Heiler, o.c., p. 163 f., vgl. Aristoteles, De caelo, I, p. 268 a 12). Hence no doubt also the predilection for tripartition, threefold formulations and threefold entities (for three in Viṣṇuism see also Aspects of early Viṣṇuism, p. 55 f.; for three in general also W. Kirfel, Die dreiköpfige Gottheit, Bonn 1948, passim).

61, 15. The first half of stanza AV. 11, 1, 10, which does not occur elsewhere, is prescribed in Kauś. 61, 19. The meaning of the pādas cd obviously is "whatsoever wish you have, I bring about its successful fulfilment".

61, 16. The formula—which as far as I know is not found in other texts—rests on a doubtful emendation; see Bloomfield's note. One might suggest supplementing *lokān āpnuyām* "...I should like to reach unchangeable (lasting) 'worlds'". Imperishableness and durability is not rarely wished for; cf. e.g. TB. 3, 3, 11, 2 *prajāṃ puṣṭim atho dhanam dvipado naś catuṣpadaḥ dhruvān anapagān kuru*.

61, 18. This is the first sūtra to prescribe the use of two stanzas, one taken from AV. 11, 1 and one from 12, 3.—As to 11, 1, 9a and 12, 3, 14a notice the use of *grāvāṇau* "the soma-pressing-stones" for mortar and pestle. As already observed the sava described is a 'symbolical' Soma-sacrifice; rice being the substitute for soma, the pestle and mortar are called "pressing-stones". The grains of rice are in a similar way referred to as *aṃśavaḥ* "filament (of the soma plant)". One may compare AV. 9, 6, 14 f. "the grains of rice and barley which are scattered out are the soma-shoots (*aṃśu-*); the pestle and mortar are the pressing-stones". Cf. also the comm. on AV. 11, 1, 9 *ulūkhalamusalayor grāvatvena rūpaṇād vrīhayaḥ somāṃśutvena rūpyante*.—"Smiting down" and "lifting up" are the alternate movements of the pestle, each viewed not only in their natural function, but also as effecting a 'transcendental' result, the annihilation of adversaries and the elevation of the offspring of the (sacrificer and his) lady. A similar effect is ascribed to the pressing-stones: cf. RV. 7, 104, 17 *grāvāṇo ghnantu rakṣāsa upabdaīḥ*: "the pressing-stones must with their noises smite the demoniac powers" (=AV. 8, 4, 17); 10, 36, 4 *grāvā vādann āpa rākṣāṃsi sedhatu* "the sounding pressing-stone must drive away the demoniac powers"; 10, 175, 2 *grāvāṇo āpa duchūnām āpa sedhatu durmatīm* "O pressing-stones, drive away the misfortune, the bad disposition of mind"; cf. also 8, 42, 4; 10, 94, 2 (where the stones are said to achieve good effects); 100, 9; 7, 35, 7 (where the wish is expressed that they will operate auspiciously or for good fortune (*śam*)); 9, 80, 4 (where soma, being pressed, is besought to call, while purifying itself, all the gods); in AV. 5, 22, 1 Agni (Fire), Soma, the pressing-stone, and Varuṇa are among the powers invoked to drive away fever; in 6, 3, 2 with heaven and earth, Soma and Agni among those

powers which may be expected to protect those speaking; in 6, 138, 2 these stones are an instrument with which Indra carries out an imprecation.—For pounding rice on the hide see also ŚB. 1, 2, 1, 19 ff. and the above note on 60, 30.—As to 11, 1, 9d one might compare also TS. 3, 1, 8, 3 “. . . do not destroy my psychical and sensory faculties (*indriya-*) and virility (*vīrya-*)”, a stanza to be recited during the pressing of the soma (see ĀpŚS. 12, 7, 11; MŚS. 2, 3, 3, 10; Caland-Henry, L’Agniṣṭoma, p. 153).

The stanza AV. 11, 1, 9 does not as far as I am able to see occur in other works. The verb *yuñdhi*—which probably addresses the wife of the sacrificer, not, as is stated in the comm., an officiant—may imply the idea of “bringing together” as well as “using, applying, setting to work”; *sayujā* might also be translated by “companions”.—“The fem. participles in c, d indicate that the verse is addressed to the wife of the sacrificer, though the comm. understands the first half as for the priest” (Whitney-Lanman). The wife, however, may be supposed to be the one who actually pounds the grains with the pestle and mortar. Cf. e.g. ĀpŚS. 1, 21, 7 f.; ŚB. 1, 1, 4, 13: in former times it was no other than the wife (of the sacrificer) who acted as the preparer of the sacrificial food. Then *imām*—which, however, is redundant as regards both metre and sense (cf. also Henry, o.c., p. 135)—is, after *jahi* (said to the wife, and certainly not, with Bloomfield, S.B.E. 42, p. 181, to the earth) strange (cf. J. S. Speyer, Vedische und Sanskrit Syntax, Strassburg 1896, p. 40, § 131 Anm. 1). If *imām* is retained it might, with the comm., be considered to refer to *prajām* in d (: *ātṁvīyām prajām*) rather than the wife of the sacrificer. In the latter case a maid might be the one who pounds the rice grains (cf. e.g. ĀpŚS. 1, 21, 8).—For the construction of *prtanyavaḥ*: Speyer, o.c., p. 9, § 25.—In d: “our”: *asmadīyam* (comm.), the stanzas being spoken on behalf of the married couple; “your” would however also be a possible translation. As appears from the translation I combine *udvaha* and *prajām*. Compare the comm.: *udbharantī: musalam ūrdhvam harantī; udvaha unnataṃ sthānam udgamaya, śraiṣṭhyam gamayety arthaḥ*. “Elevating” should indeed be taken in the sense of “raising to a high position”. For the disjunction (the participle separates verb and object) compare for the time being Oldenberg, Ṛgveda, Noten, Berlin 1909–1912, I, p. 427 and II, p. 377 (s.v. Wortstellung) and cases such as AV. 10, 1, 25 *sārvaṃ bhārantī duritām*; ṚV. 1, 113, 2 *vārṇam carata āmināné*.

As to AV. 12, 3, 14—which is not used elsewhere—it may be remarked that *vayas-* translated by “energy” implies the ideas of “force” and “power” (see Renou, Études sur le vocabulaire du Ṛgveda, Pondichéry 1958, p. 38 ff. “. . . plus souvent, *vāyas* est la ‘force’ issue de la possession des biens matériels . . . ; le *vāyas* émane aussi de la nourriture”).—“Demoniac power”: for the term *rakṣas-* see Die Religionen Indiens, I, p. 37 f.; 125.—“Purified”: for the cleansing of the vessels and other utensils used at a sacrifice see AVPar. 23, 13, 2 f.; for the purification

(and consecration) of the soma-pressing-stones see ĀpŚS. 12, 2, 15, prescribing the use of the formula *rakṣoghno (vo) valagaghnaḥ prokṣāmi vaiṣṇavān* (KS. 2, 11; 25, 9; MS. 1, 2, 11: 21, 6; cf. also MŚS. 2, 2, 3, 32) "I besprinkle (thee) who slayest the demoniac powers, destroyest the secret charms and belongs to Viṣṇu".— "Place thyself": the verb *ā-ruh-* should often be translated by "go and stand, sit down on, place thyself on etc." rather than "mount" or "ascend".— For the hide see e.g. ĀpŚS. 12, 2, 15.— In c and d the 'pressing-stone' is addressed; cf. st. 21 and AV. 5, 22, 1; 6, 3, 2.— "Observer . . . l'assonance intentionnelle sur *cārma* et *śārma*" (Henry, o.c., p. 241).— For d *pautram agham* cf. ĀśvGS. in a rite during pregnancy 1, 13, 7 *māham pautram agham ni yām* ("should be *gām*, probably", Whitney-Lanman); PGS. 1, 5, 11 *yatheyaṃ strī pautram agham na rodāt*; HGS. 1, 19, 7. The term *agha-* is a general expression for "evil" (S. Rodhe, Deliver us from evil, Lund-Copenhagen 1946, p. 43 f. etc.).— For the *śūrpa-* ("woven basket for winnowing") see Zimmer, o.c., p. 238. According to the Nirukta 6, 9 it is an *aśana-pavanam* "a purifier (strainer, winnow) for food". Its function is defined by Mahīdhara, on VS. 1, 6 as follows: *vrihinirvāpadhāraṇam ulūkhale vrihiprakṣepaḥ punaruddharaṇam cetyādayaḥ śūrpavyāpārāḥ* (GGS. 2, 2, 11 rice is moreover thrown into the fire by means of a *śūrpa*).— For 12, 3, 14d ("on n'aperçoit pas la suite des idées, mais peut-être n'y en a-t-il pas", Henry, o.c., p. 241) compare AV. 11, 1, 9 c d and ŚB. 1, 2, 1, 19 where according to Mahīdhara's interpretation (on VS. 1, 20) the rice is put on the black antelope skin for increasing the life of the sacrificer with a view to a long continuance of the sacrificial work; TS. 1, 1, 6 i; ĀpŚS. 1, 21, 7.— The compound *ulūkhala-musalam*, which occurs also AV. 9, 6, 15 (singular in Ppp.); ŚB. 1, 1, 1, 22 (dual); KātyŚS. 2, 3, 8; 17, 5, 3 (dual), conflicts with Pāṇini's rule 2, 2, 34 (when a dvandva consists of two words of an unequal number of syllables, the shorter word precedes) but Manu 3, 88 *musalolūkhala-*; 5, 117. Compare also Pāṇ. 2, 2, 31 and the note by Renou, La grammaire de Pāṇini, I, Paris 1947, p. 70. On Pāṇ. 2, 2, 34 see Caland, in Acta Or. 9, p. 59 ff. This tendency has in modern times been re-discovered by O. Behaghel (the so-called Gesetz der wachsenden Glieder), Ind. Forsch. 25 (1909), p. 110 ff.; cf. also the same, Deutsche Syntax, III, Heidelberg 1928, p. 367 f.; a short bibliography in W. Havers, Handbuch der erklärenden Syntax, Heidelberg 1931, p. 262.

61, 19. AV. 11, 1, 10, for which see the note on 61,15, does not occur in other contexts. The word *sakṣt-* is not elsewhere found used as an adjective (Whitney-Lanman). The Paipp. 16, 89, 10 has the equivalent *sayujā*.— Unlike Bloomfield (Kauś. p. 168, n. 15) I am not convinced that the *pādas* c d are repeated here. Compare also the comm. "with the (first) half-stanza he causes the wife of the sacrificer to seize hold of the pestle and the mortar for 'striking down' (pounding)". As to "the wife": this

collides with *vīra* in the stanza (Bloomfield, S.B.E. 42, p. 613, n. 1); according to the comm. on AV. *vīra* = *adhvaryo*. The solution of the puzzle may lie either in the transference of the stanza from a real soma-pressing to this rite or in the homologation of the mortar and pestle with the pressing-stones which are manipulated by a man. Cf. also st. 7 b *viryāya*. The officiant in pronouncing the stanzas of the AV. consecrates the action of the women.—For success (*samṛddhi*-) and the three boons see the note on 61, 15–17.

61, 20. This stanza also is not found elsewhere.—The term *payas*-, though not rarely—and often correctly—translated by “milk” belongs, *inter alia*, with soma, honey and ghee to the ingredients of the heavenly reservoirs (see e.g. H. Lüders, Varuṇa, Göttingen 1951–1959, p. 351 ff.). Yet, Lüders’ view (o.c., p. 359 “es ist nicht richtig, in . . . *pāyas* immer nur figürliche oder poetische Bezeichnungen des Wassers oder Regens oder gar der Fruchtbarkeit zu sehen”) may just as well lead to misunderstanding as Geldner’s opinion (“*payas*: 1. Milch; 2. Nasz als Milch der Wolke oder Flüsse, Wasser, Flut, oft ist Bedeutung 1 als Bild festgehalten” (K. F. Geldner, Der Rigveda in Auswahl, I, Stuttgart 1907, p. 105). It is, in my view, the idea of nutritive and refreshing liquid in general which is indicated by the term for “milk”, just as *madhu*- “honey” serves to denote also juices which are or represent the essence of all vegetable food. “Be united with ‘milk’” may therefore mean “. . . , i.e. enjoy that substantial fluid which is e.g. in the cow, in the heavenly reservoir, in the soma, in the sacrificial butter etc. Compare the comm.: *payasā*: *payovat sārabhūtena karmaphalena* “the fruit of the rite which is substantial (or) essential like milk”. One should not forget that milk and spoon-meat were the main articles of food (see H. Zimmer, Altindisches Leben, Berlin 1879, p. 268 f.). For the varied use of *payas*- in the RV. see Grassmann, Wörterbuch, 773 f.—According to the comm., the person addressed is the sacrificer.—“Rouse”, the verb *ubj*- meaning something like “to press down, keep under, subdue” the rare compound *ud ubj*- may express the sense indicated in the comm. *udgamaya* “cause to rise up” rather than *unnataśiraskām kuru* “let (her) hold up her head” (“urge”, Whitney-Lanman). The sacrificer, not the mortar (Bloomfield) is addressed.—“Her”: the sacrificer’s wife (comm. AV.).—“Firmament”: for the phrase *nākasya . . . viṣṭap*- see Lüders, Varuṇa, p. 73 ff. and esp. 77, where this pāda is translated as follows: “Nach oben steige auf die Höhe des Firmaments . . .”, and also K. F. Johansson, in Indog. Forsch. 2, n. 35, and N. N. Chaudhari, in Proc. Trans. IXth All-Ind. Or. Conf. Trivandrum 1937.—For the purport of the second line compare e.g. TB. 3, 7, 6, 5; 8, 2 *swarge loke yajamānam hi dhehi* (the sacrificial strew is addressed) “place the sacrificer in the celestial world”, quoted ĀpŚS. 4, 5, 5; 9, 18, 1; MŚS. 1, 4, 1, 26 and the comm. AV. which comes to: “go after death to heaven”.

61, 21. The stanza quoted is Kauś. 125, 3 prescribed with reference to the sacrificial post in case it puts forth fresh shoots, and Vait. 10, 8 to accompany the erection of the sacrificial post in the paśubandha (animal sacrifice).—Piśācas are a class of demoniac beings, ghouls mentioned in the AV. and later. Being opposed to men, Fathers and devas they are associated with the asuras and rākṣasas. See e.g. Macdonell, Vedic Mythology, p. 164; J. Charpentier, Kleine Beiträge zur indo-iranischen Mythologie, Upsala 1911, ch. I; V. Henry, La magie dans l'Inde antique, Paris 1904, p. 158; 167 f.; G. A. Grierson, in J.R.A.S. 1905, p. 285 ff., and the same, in Hastings' E.R.E., X, p. 43.—The forest tree (*vanaspati-*) is of course the pestle. ṚV. 1, 28, 6 the same term is applied to the mortar, the dual denoting pestle and mortar (ṚV. 1, 28, 8). Elsewhere also implements of wood used in rites—e.g. the sacrificial post, which is likewise a means of gaining heavenly worlds (ŚB. 11, 7, 4, 1)—are denoted by this term, indicating the material of which they were made. This is not, or not merely, a preference for big names (as is supposed by Whitney-Lanman, p. 241), but the object made of some material was believed to possess the properties and characteristics of that material and to represent it. Thus AV. 6, 85, 1 an amulet made of varāṇa wood (*crataeva* Roxburghii)—*varāṇavṛkṣanīrmito maṇiḥ*, comm.—, which was used in medicine and was supposed to possess magical virtues is used as an amulet and called a divine forest tree. In a comparable way the war-chariot is AV. 6, 125, 1 addressed as a “forest tree”, and products of cattle (e.g. strips of cow-hide) are given the name “cow”.—In AiB. 2, 1, 4 the sacrificial post (see above) is in a similar way considered a thunderbolt, standing erect as a weapon against the enemy. The erection of the yūpa destroys evil and the powers of darkness. So do banners, standards, flagstaffs etc. (Aspects of early Viṣṇuism, Utrecht 1954, p. 255 ff.). Remarkably enough, Keśava has the second half of AV. 11, 1, 7 recited to accompany the setting up of the pestle by the sacrificer's wife (... *musalam ucchrayantīm anumantryate*).—Cf. also Kauś. 62, 1.

61, 22. For AV. 11, 1, 9 b see above (61, 18). This is the only occurrence of AV. 12, 3, 18.—In pāda a the term *grāhi-* lit. “a female seizer” (“Saisisseuse”, J. Filiozat, La doctrine classique de la médecine indienne, Paris 1949, p. 36) applies to a class of demons of disease (see Rodhe, Deliver us . . . , p. 38 f.; 73; 148 f.) which cause *inter alia* swoon, fainting fit and death. Cf. e.g. ṚV. 10, 161, 1 (∞ AV. 3, 11, 1); AV. 2, 9, 1; 10, 6; 8; 6, 112, 1; 113, 1 etc.—The term *pāpman-* (“evil”), which appears rather frequently in AV., the brāhmaṇas and upaniṣads, can generally comprise various forms of evil, e.g. diseases, the effects of sin or hostile curse and—also without any specifications—other eventualities which threaten life and well-being. See Rodhe, o.c., p. 33 ff. etc.—The verb form *ayāma* (subj.) may also be translated by: “we hope to . . .”, or “we see ourselves . . .”, this mood generally expressing that the speaker

views the process as not (yet) having a higher degree of being than mental existence (see The character of the Indo-European moods, Wiesbaden 1956, esp. ch. VI).—“Darkness” (*tamas-*) is likewise among the terms for a variety of evil; night and darkness are in the Veda often mentioned as evil phenomena (cf. e.g. ṚV. 7, 71, 5; 7, 78, 2; ŚB. 2, 3, 1, 6 and 7, 2, 1, 2). See also Rodhe, o.c., p. 72 ff. etc.—In the pādas b-d the pestle is addressed.—“Rice-grain”: the word used, *tanḍula-*, applies to grain after threshing and winnowing.—The second half expresses the fear of the annihilation of the sacrificial substance, which is also attested by other Vedic texts. Thus the sacrificial animal is strangled, not slain with a butcher’s knife: cf. e.g. ŚB. 3, 8, 1, 15; A. Weber, Indische Studien, IX, p. 222; X, p. 345; Bloomfield, Contributions to the interpretation of the Veda, 6th series, Z.D.M.G. 48, p. 556; A. Hillebrandt, Ritual-literatur, Strassburg 1897, p. 122 f.; Megasthenes, Indica, Fragm. ed. E. A. Schwanbeck, Bonn 1846, p. 115: “They do not slaughter the victim, but strangle it, in order that it is given to the god, not mutilated but complete and sound in all parts”. One of the formulas pronounced in pressing out the soma-stalks (e.g. ĀpŚS. 12, 10, 2) is: “The King Soma has not been broken to pieces (*ahataḥ*)”; see Caland-Henry, o.c., p. 153; Caland, Das Śrautasūtra des Āpastamba, Amsterdam Acad. 1924, p. 260. Compare also the thought expressed in ṚV. 9, 71, 8 *yátrāsayat sámṛtā sédhati sridhāḥ*: “Hier wird der in den Brāhmaṇa’s wiederholt ausgesprochene Gedanke (ŚB. 3, 3, 2, 6; TB. 2, 7, 4, 1) angedeutet, dass dem ausgeschlagenen Soma Gewalt angetan wird. Er wehrt aber die angetanen Schäden von sich ab, indem er als reiner Saft sein glänzendes Aussehen annimmt” (Geldner, Der Rig-veda übersetzt, III, p. 64). The pressing of the soma is considered a murder; see e.g. TS. 6, 4, 4, 4 “when they press Soma they kill him”. Hence also the custom to lay a root, or grassblade or a piece of wood between the soma and the pressing stone, so as to create the impression that it is one of the former objects which is crushed (MSS. 2, 3, 3, 11). Cf. also AV. 12, 3, 31 b (quoted 61, 39).—In c Paipp. has *vānaspatyāḥ sambhṛta usriyābhīr* “made of the forest tree, brought together with the ruddy kine” (=AVŚ. 5, 20, 1b; 5, 21, 3a; in connection with the war-drum!).

61, 23. AV. 11, 1, 11 does not occur elsewhere; however 11 d=3 d; 11 c (d) is also prescribed Kauś. 61, 25; as to 11 c compare 9 c. Probably only 11 ab are to be recited here. For AV. 12, 3, 19 c cf. the note on 61, 24.—In 11, 1, 11 a *dhītiḥ* is explained by the comm. as *pāna-* “drinking; drink” (root *dhe-* *dhayati*, “to suck, drink”). Whitney-Lanman would like to derive it from *dhā-* “to put, place”, as “place” or something similar. In my opinion the word has its usual meaning, viz. “vision converted into a liturgical text” (see especially The vision of the Vedic poets, The Hague 1963, ch. III). As these ritual texts are repeatedly said to cooperate in the production of the soma draught (cf. e.g. ṚV. 9, 68, 7

where the ṛṣis are said to urge on the soma when it has been pressed out* "with thoughts and ritual texts (*matibhir dhātibhiḥ*); 9, 40, 1; 62, 17; 107, 24); as further this production of soma is not rarely described as a "birth" (see ṚV. 9, 29, 2; 68, 5; 74, 4; 94, 4; 96, 10; 98, 9; 102, 4); and as, finally, the winnowing basket is homologized with the soma-strainer (AV. 9, 6, 16), the pāda 11, 1, 11 a seems to be addressed to the rice, not—as is contended in the comm.—to the winnowing-basket. The formula itself is the *dhiti*- accompanying the "birth" of the ritual food which takes place in the basket.—The idea of "birth-place" (*janitram*) is not foreign to other AV. texts, e.g. 6, 46, 2 "we know thy place of birth, O sleep"; 16, 5, 1-6; 13, 3, 21. For the idea of "birth" compare also TS. 5, 1, 9, 4 where fire is said to come to life from a pan, for from that object it is produced.—Aditi, whose sons are heroes—in later texts she is called "Mother of the gods" (*devamātā*)—, is as we have seen (see 11, 1, 11) the mythical *Urbild* of the sacrificer who performs the brahmaudana rite. She cooked the rice-mess with a view to becoming the mother of sons. The epithet may be supposed to intimate that her hope was realized, and that the rite proved to be effective. Although this goddess is otherwise implored for lending assistance and for bringing welfare (cf. e.g. ṚV. 8, 18, 7; AV. 19, 10, 9), she is here believed to be active in the person who actually takes the winnowing-basket, just as the bride in ṚV. 10, 85, 20 ∞ AV. 14, 1, 61 is addressed as *Suryā*, her mythical prototype (cf. 14, 1, 53; 2, 32).—There is in my opinion no "calembour sur *śūra(putrā)* et *śūrpa-*, dont on se sert à ce moment" (Henry).—In pāda b the winnowing-basket is addressed.

61, 24. For AV. 11, 1, 9 d see the note on Kauś. 61, 18. The first half of AV. 12, 3, 19 is identical with 12, 3, 53 c d. See the note on Kauś. 63, 5. The stanza does not occur elsewhere.—It might seem that the winnowing-basket is for obvious reasons described as "increased by rain", because when rain is sufficient there will be plenty of rice. However, ŚB. 1, 1, 4, 19 provides good ground for preferring another explication: "For rain-grown it is indeed, whether it be made of reeds or of cane or of rushes, since it is the rain which makes it grow". This shows, as Zimmer, *Altindisches Leben*, p. 238 observes (cf. also Bloomfield, S.B.E. 42, p. 649), that a *śūrpa-* was sometimes made of reeds, not of dry wood. Compare also Mahīdhara, on VS. 1, 16 *varṣavṛddhayeṇuśalākānirmitatvāt śūrpasya varṣavṛddhatvam*, adding *vṛhiśūrpayor varṣavṛddhatvād bhrātṛtvam*. Rice is indeed also rain-grown (VS. 1, 16; ŚB. 1, 1, 4, 22) "Rain-grown also are these (grains) . . . By these words he establishes an understanding between them and the winnowing-basket, in the hope 'that they will not injure each other' ". Hence, I suppose, the use of the epithet.

The adjective *viśvavyacas-* "embracing or absorbing all things" occurs e.g. ṚV. 3, 46, 4; VS. 5, 33 it applies to the seat of the brahman priest where brahman itself is supposed to sit; 13, 56 and 15, 17 to the sun;

18, 41 to the wind. However, TS. 1, 1, 3, 1 d the adjective qualifies the pot or cauldron used for heating the milk (Full and New Moon Sacrifice); 4, 4, 12, 5 the goddess Aditi. It is no doubt to indicate 'co-extensiveness' with all things. — The epithet "ghee-backed" belongs to Agni (RV.; AV. 2, 13, 1), to streams of soma (AV. 9, 5, 15), to heavenly worlds (AV. 18, 4, 5), to the barhis (sacrificial bed of kuśa-grass; RV. 1, 13, 5). Ghee, which is eulogized already in RV. 4, 58, is homologized with soma and said to possess the same salutary and supernatural properties. It has, together with the soma, acquired 'immortality' (RV. 4, 58, 1). Cf. also AV. 9, 5, 15. It is a form of the vital juice of the universe (cf. also ŚB. 2, 4, 3, 10; 7, 2, 3, 4) and the term *ghṛta-* is used to indicate welfare and happiness (see e.g. AV. 3, 12, 1; 3, 16, 7). In Agni's mouth it becomes food of the gods (RV. 3, 26, 7) and so it is said to belong to them (ŚB. 3, 1, 3, 8). The epithet "ghee-backed" does not only help to homologize the rice with the soma (cf. AV. 9, 5, 15 "streams of soma, divine, ghee-backed, honey-dripping"), but may also be taken anticipatorily to refer to Kauś. 62, 17 where the rice-dish is sprinkled with melted butter. Ghee being, in Indian ritual, very often used to consecrate living beings, sacred utensils etc. (see e.g. also ŚB. 5, 3, 4, 20) the epithet may in any case be indicative of a certain transmutation. It would further appear to me that the adjectives in AV. 12, 3, 19 ab—notice the masculine endings—point also to the identification of the sacrificer and the sacrificial substance. The sacrificer indeed is "the body of the sacrifice" (ŚB. 9, 5, 2, 16) and the sacrifice becomes his body after death (ŚB. 11, 1, 8, 5 f.; 11, 2, 2, 5). As the adjective *sayoniḥ*—which when qualifying the rice-meal must refer to the vessel in which it is cooked—seems to mean here "together with its place of origin", or "in harmony with its place of origin"—cf. e.g. TS. 5, 1, 4, 2; 2, 6, 5; 4, 2, 1; 5, 4, 8, 3; 6, 1, 3, 7; KS. 14, 10: 209, 2; and see MS. 1, 11, 9: 171, 3; PB. 18, 6, 9,—the thought to be understood may be the following: in performing the sacrifice under consideration the sacrificer acquires some qualities which are characteristic of a state of transfiguration, going to the other (i.e. heavenly) world together with (or in harmony with) his 'womb' or place of origin, i.e. the sacrifice. As is well known the Vedic sacrificer who is in the centre of the ritual drama does not only master the universe in respect to space as well as to time, but is also reborn out of the sacrifice (see e.g. ŚB. 3, 2, 1, 11 "and in like manner as Prajāpati, having become an embryo, sprung forth from that sacrifice, so does he become an embryo and spring forth from that sacrifice"; 3, 2, 1, 40 "he is truly born who is born of brahman, of the sacrifice"; AiB. 6, 9, 7, where the sacrifice (*yajña-*) is called the "womb of the gods"; MS. 3, 67: 68, 16 etc.; J. C. Heesterman, The ancient Indian royal consecration, Thesis Utrecht 1957, p. 6 f.; 104 etc.; for ritual birth in general: M. Eliade, Birth and rebirth, New York 1958, p. 53 ff.). AV. 6, 122, 4 might be a parallel (*yajñām yāntam mānasā . . . anvādrohāmi tāpasā sayoniḥ* "I ascend after the . . . sacrifice

as it goes with 'mind', with austerity", but *sayoniḥ* may also be connected with *tapasā* (cf. AV. 3, 5, 8; JB. 2, 30).—As to *ghṛtapṛsthā-*, one might perhaps compare the compound *ghṛtapadī*, attributed RV. 10, 70, 8 to the goddess *Īlā*, who represents the oblation and was born from Manu's sacrifice (ŚB. 1, 8, 1, 9): "whose feet drop with ghee".—For the pronoun *etam* (pāda d) in the sense of "the before-mentioned"—it no doubt refers to the "heavenly world" in 12, 3, 16 and 17—see B. Delbrück, *Altindische Syntax*, Halle a.S. 1888, p. 220. AVPpp. 17, 37, 9 has *vidvān* "knowing(ly)" instead of *etam*.—It is possible that only the first half of the stanza is used here; see Whitney-Lanman, on AV. 12, 3, 19.—For the text of the sūtra see Bloomfield's note.—AV. 12, 3, 19 cd are addressed to the woman.

61, 25. For the mantras see the notes on 61, 23 and 24.—Instead of "drive away" a verb is, in the usual way, preferred which is in harmony with the characteristic function of the instrument used or power invoked. Cf. e.g. VS. 1, 16; TS. 1, 1, 5, 2; ŚB. 1, 1, 4, 21 etc. in dealing with the rice to be winnowed for the Full and New moon sacrifices, "He now winnows (the rice) with: 'Cleared off is the raksas!, cleared off are the evil-doers' (*pārāpūtam rākṣaḥ pārāpūtā arātayaḥ*)", that is to say, together with the fallen husks (Mahidhara on VS. 1, 16 *śūrpeṇa tuṣeṣu parāpūteṣu tadgataṁ rakṣo 'pi taiḥ saha bhūmau pūtitam; arātayaḥ haviḥpratikūlāḥ ālasyādīśatravaś ca parāpūtā nirākṛtāḥ*). Cf. also AV. 11, 3, 4.—In pāda 11, 1, 11 b-d the winnowing-basket containing the rice is addressed. In connection with the above supposition that in 11, 1, 11 a the rice itself is addressed, attention may be drawn to st. 12 which whilst accompanying the operation of winnowing (see Kauś. 61, 29) is directed to the grains of rice.

61, 26. The stanza quoted is not found elsewhere.—Adjectives denoting "of various forms" or "of one form" are often used in connection with cattle, sacrificial cows or wild animals (e.g. AV. 2, 34, 4; TS. 3, 1, 4, 2; 7, 4, 17, 1; PB. 6, 8, 8; JB. 1, 160; ŚB. 2, 1, 2, 6; 3, 3, 1, 16). Perhaps Bloomfield (S.B.E. 42, p. 648 f.) may be right in supposing the (unwinnowed) grain to be likened to cattle. The compound *ekarūpa-* "uniform, of one form or kind" ("like water", ŚB. 4, 2, 4, 18) may of course refer to the winnowed grain and the porridge which is to be prepared from it, but it is on the other hand also found to give an impression of "the highest" (*paramam*): "where everything becomes of one form". Compare also TejobU. 6, 72 *nityānandamayam brahma kevalam sarvadā svayam anantam avyayam śāntam ekarūpam anāmāyam* (cf. 2, 42). The state of complete concentration, meditative *Versenkung* or identification, indicated by the term *samādhi-* is *ekarūpa-* (ŚāṅḍU. 1, 1), and compare also the advice given AnnapU. 5, 9 *ekarūpaḥ praśāntātmā maunī svātmasukho bhava*. The uniform or homogeneous is also beyond copulation and procreation (cf. JB. 1, 330). In Vedānta works the term denotes the "simplicité absolue

de l'être pur" (O. Lacombe, L'absolu selon le Védānta, Paris 1934, p. 34). The general meaning of the first line seems therefore to be that the sacrificer, in contradistinction to natural life which is pluriform, will be 'homogeneous' and this process is thought to be furthered by the homogeneous sacrificial matter, which when cooked is of one colour.—The translations proposed by Whitney-Lanman for *ékarūpo bhavasi sám sámṛddhyā*, viz. "thou becomest one-formed together with success" or "thou comest into being one-formed with success" are in view of the syntactic peculiarities of *sam* (Delbrück, o.c., p. 469; Renou, Gramm. védique, p. 321) not probable (cf. e.g. also R.V. 10, 125, 8).—For *samṛddhi*-in connection with the sacrifice see Rām. 1, 49, 2; 30 cr. ed. One might also translate "successfully".—After the completion of the winnowing the red skin is obviously put aside. The hide is, according to ŚB. 1, 1, 4, 3 used "for the completeness of the sacrifice"; hence not only the rite of initiation for the soma sacrifice is performed on an antelope skin, but it "is also used for husking and bruising (the rice) on, in order that nothing of the oblation may get spilt; and that, if any grain or flour should now be spilt on it, the sacrifice would still remain securely established in the sacrifice".—As according to the homologization in AV. 9, 6 the chaff is the pomace (or residue of soma after the juice has been pressed out: *rjīṣa-*, st. 16), as this residue is "an empty body, unfit for offering" (ŚB. 4, 4, 5, 16)—there is no juice or essence in it (Mahīdhara VS. 8, 25 *gatasāraḥ soma rjīṣaḥ*; ŚB. 4, 4, 5, 1 *tasmin na raso 'sti*—and redundant (MS. 4, 8, 5: 112, 3 *áiriktaṃ vā etád yajñāsya yád rjīṣáh*)—cf. also KŚS. 9, 5, 13; 25, 13, 19—and as it should therefore be subjected to a special procedure (ŚB. 4, 4, 5, 1 ff.; ĀpŚS. 12, 12, 11), the chaff should likewise undergo a special treatment. In 11, 1, 29 it is enjoined to wipe the redundant particles far away. AiB. 2, 7, 1 relates how the gods deprived the demons (*rakṣases*) of the offerings of oblations (of cereals etc.) with the husks and the polishings, with blood of the great sacrifice (*tusair vai phalīkaraṇair devā haviryajñebhyo rakṣāṃsi nirabhajam, asnā mahāyajñāt*). That is to say: the chaff is the portion of the demons (TS. 1, 1, 5, 2) with which they are contented (TB. 3, 2, 5, 11 *tusair eva rakṣāṃsi niravadayate*; cf. TS. 6, 3, 9, 2; ĀpŚS. 1, 20, 9 and Sāyaṇa's note on AiB. 2, 7, 1).—The translation of the hapax *malaga-* is a guess.—Keśava, remarking *asyai rayim iti pādenāvaksinantīm* (*sic*), prescribes AV. 11, 1, 11 d "[do thou bestow] upon her wealth [with unimpaired eminent men]" (see under 61, 23),

61, 27. This is the only occurrence of the stanza. Cf. also 61, 28.—Hyperbolic eulogies of the fundamental principle brahman (e.g. ŚB. 6, 1, 1, 8; 8, 4, 1, 3; 11, 2, 3, 11) and of the brahmans—who, whether learned or not, are a manifestation of *bráhman* among men (ŚB. 8, 6, 1, 5; BĀU. 1, 4, 15), great deities (Manu 9, 317) and by the very fact of their birth are an object of honour even to the gods (Manu 11, 84)—are often

found in the dharma texts and later literature (for some particulars see P. V. Kane, *History of Dharmasāstra*, II, 1, Poona 1941, p. 134 ff.; for the *brāhmaṇas* see however also W. Rau, *Staat und Gesellschaft im alten Indien*, Wiesbaden 1957, p. 61 f.). Cf. also AV. 19, 22, 21 (the *brahmán* as the first of creatures). The sacrificer for whose benefit the cosmic processes are, by means of the rites, set in motion, represents in his person the cosmic drama. The whole world is centred upon him. He "becomes this all". See also the note on 62, 1. As the representative of *brāhmaṇ* (cf. also ŚB. 11, 2, 3, 1 ff.) the *brahmán* comprises all beings: "all beings, indeed, pass into the *brahmán*, and from the *brahmán* they are again produced" (ŚB. 11, 5, 3, 12).— "Being commensurate" (*saṃmita-*) is from the ritual point of view essential (cf. also st. 27; 28; 33). The white-footed sheep which is to be offered in the *sava*, described Kauś. 64 is to be "commensurate with the world" (st. 3; 5); this apparently means: it must be proportioned in ritual qualities to the place in the heavenly world desired by the giver. In describing the preparation of the sacred fire-pan TS. 5, 1, 6, 4 states *iyatiṃ karoti prajāpatinā yajñamukhena saṃmitām*. Cf. also TS. 6, 1, 4, 1 the staff is made of udumbara wood which is strength; it is level with the mouth (*mukhena saṃmitaḥ*); therefore they enjoy strength from the mouth; 6, 2, 10, 3; ŚB. 1, 2, 5, 5; 14 "let the sacrificial bank (*vedi-*) be of a man's size"; 3, 1, 3, 17 "the sacrifice is of equal measure with the year". This commensurateness should be viewed against the background of a view of the world according to which the "brahmán who knows" and who coincides with the *brāhmaṇ* is by his knowledge of connections and correlations able to exert influence upon cosmic, mundane, physiological processes by means of a complicated system of rites (see e.g. H. Oldenberg, *Die Weltanschauung der Brāhmaṇa-Texte*, Göttingen 1919; S. Schayer, in *Rocznik Orient.* 3, p. 57 ff.; and in *Zs. f. Buddhismus*, 6, p. 259 ff.). However, *brāhmaṇena* (accent, cf. AV. 12, 4, 20, and see A. Minard, *Trois énigmes sur les Cent Chemins*, I, Paris 1949, p. 51; Wackernagel-Debrunner, *Altind. Gramm.* II, 2, p. 130 f.) may be regarded as neuter and express the idea of "brahman power" (cf. AV. 10, 7, 17 "whoever knows Prajāpati and the chief brahman power"; 10, 8, 20; 33; 37; 38 etc.), but this makes no great difference, because then the statement may still be considered to refer also to the brahman who embodies the brahman power,—if at least it is our endeavour to interpret this line also so as to fit in with the rite under discussion.—For *eva* after *dyauḥ* see Delbrück, o.c., p. 482.—For "seizing from behind" (*anvārabh-*) see also AV. 12, 3, 47. This act is to bring about the transmission of the sacral power inherent in the sacrificial substance. Thus it reads ŚB. 4, 2, 5, 4 *ṛtvijo yajamāno 'nvārabhate* "the sacrificer seizes the officiants from behind (that is, each of them holds on to the hem of the garment of the one who precedes him) . . .; hence the sacrificer thereby takes hold of the sacrifice"; 3, 4, 1, 6 "let him (i.e. the *adhvaryu*) take out (the material for offering) with all speed . . .

The housewife holds on to it from behind (that is, by touching the adhvaryu while he takes out the sacrificial food”); 3, 6, 3, 2 “let him who takes part in the rite (relatives of the sacrificer) touch (the sacrificer) from behind”, and see also TS. 2, 2, 5, 5 *devatā evānvārabhya svargam lokam eti* “grasping the deities he goes to the heavenly world”. — “The soma-stalks”, i.e. the grains of rice which are scattered out (see above and AV. 9, 6, 14). — The verb “to swell” (*ā-pyā-*) is used in connection with the soma ṚV. 1, 91, 16–18; 9, 31, 4 where it is invited to swell in one of the two water-baths to which the soma is to be subjected before it can be used. In 10, 85, 5 (∞ AV. 14, 1, 4) the divine draught is stated to “swell up” again when it has been drunk. In the AV. this process occurs in a simile: “let this man swell (fill) up like a soma-stalk” (AV. 5, 29, 12; 13); a macrocosmic-microcosmic parallelism occurs 7, 81, 5; and this type of increase is also wished for by the man on whose behalf AV. 6, 78, 1 is recited. — One might be tempted to parallel the last words of the stanza also by a reference to a phase of the preparation of soma. We know that the soma also may be spilt (*skanna-*); cf. e.g. ṚV. 10, 17, 11–13. It was deemed important to gather them so as to add them to the oblation: ṚV. 10, 17, 13. There even existed special rites designed to atone for these drops of soma: the so-called *vipruddhoma* (ĀśvŚS. 5, 2, 6; ĀpŚS. 12, 7, 11; 12, 16, 15); see also Caland-Henry, o.c., p. 153. There were also expiations for soma-stalks which fell and were missed. They were put back again on their proper place (ĀpŚS. 12, 7, 11). (One should not drop crumbs of sacred food). Kauśika’s text is not completely unequivocal, because the rare verb form used (*avakṣiṇa-*, see 61, 26) which while literally meaning “diminished off, destroyed away” (in the passive the verb means “to waste away, to be emaciated, to decay”; cf. also P. K. Gode and C. G. Karve, Sanskrit-English dictionary, I, Poona 1957, p. 239), must refer to the process of winnowing, may at first sight refer to the chaff (thus Bloomfield, S.B.E. 42, p. 649). As however the husks which have fallen on the ground are, in other rites (cf. ŚB. 1, 1, 4, 21 describing the Full and New moon sacrifices) thrown away, because they represent the evil powers (“cleared off is the rakṣas”) and as it is for intrinsic reasons the rice which, representing the soma-stalks, must be touched (see above and compare KātyŚS. 2, 4, 21 with the comm.: the grains are touched or looked at while pronouncing VS. 1, 16 “God Savitar, the golden-handed must grasp you with a hand which lets no grains fall”) and, as we have seen, fallen soma-stalks or the spilt soma-drops are offered also, I would take it in the sense of “husked”.

61, 28. For the mantra as well as the sūtra see under 61, 27. — The verb *ud-vap-* does not mean here, as sometimes elsewhere “to dig up” etc., but “to throw out” (cf. ŚB. 6, 6, 4, 1; 7, 4, 14; 8, 2, 1; KātyŚS. 2, 4, 17 *havir udvapati*; *udvapana-* KātyŚS. 16, 6, 1 *ukhāyā bhasmod-vapanam astamite pātre*; 16, 6, 3), or rather “to throw up”. Compare

utkirati in the sense of "to scatter upwards" ("aufwirbeln"): Rām. 6, 90, 26 *vāyur utkiramś ca rajo mahat*; Kāl. Ragh. 1, 42. — According to the commentary on KātyŚS. 2, 4, 20 comm. the person who winnowed the rice separated the husked grains from the unhusked by holding the mouth of the winnowing basket sideways or horizontally and making the husked ones fall into the pot; according to ŚB. 1, 1, 4, 22 the wind was to separate the two kinds of grain from each other. Nowadays also the rice is, after threshing, lifted up in cane winnowing scoops and thrown into the air. Often the man who is doing the winnowing stands upon a high bamboo platform to throw the rice. The heavier grain falls in a heap at the foot of the platform, but the lighter chaff is blown further away before it falls, so that the natural force of the wind separates grains and husks into two piles (J. Hill, *The Indian Sub-continent*, London 1963, p. 124; for the religious significance of threshing see also W. Koppers, *Die Bhil in Zentralindien*, Horn-Wien 1948, p. 188 ff.).

61, 29. The stanza does not occur elsewhere, but the second line is to recur as AV. 11, 1, 21 cd. Paipp. reads *pādāyema* (d). — The word *upaśvasa-* — which apparently is a hapax — in pāda a was translated by "dröhnend" in the Petr. Dict., by "das Blasen, Luftzug" in the Minor Petr. Dict. ("breeze, draught of air", Monier Williams) and, tentatively, by "draught" (Bloomfield) and "blower" (Whitney-Lanman). There are, as far as I am able to see, two possibilities: it is either a sort of fan or instrument for "blowing over, towards, or under" the rice grains when they are thrown up, or it is the winnowing-basket itself (compare the above quotation from KātyŚS. 2, 4, 20 etc.). As I fail to see how the rice could be said to "sit" in the former implement, the *upaśvasa-* must, I think, be the winnowing-basket itself, which, being made of wicker (Zimmer, *Ind. Leben*, p. 238 and the above note on 61, 24) could be qualified as "wooden". It may have been a 'taboo substitute'. That there is in Indian eyes a connection between the winnowing basket and "falling out or off" may also appear from L. Sarup's translation (*The Nighaṇṭu and the Nirukta*, Benares 1962, p. 96) of Nir. 6, 9 (*śūrpam . . . śrṇāteḥ*) "*śūrpa-* is derived from (the root) *śr̥-* "to fall off" ("*śr̥-* may also mean "to crush, break"). — The word *druvaya-* which was in the Petr. Dict. considered a substantive ("ein hölzernes Gefäss, der Holzkasten der Trommel") obviously means "wooden" (or "the wooden one", of the war-drum, in AV. 5, 20, 2); as regards its form see J. Wackernagel-A. Debrunner, *Altindische Grammatik*, II, 2 Göttingen 1954, p. 213 (§ 109 b). The comm. AV. is mistaken (= *dhrūva-*). — In pāda a the rice-grains which have returned (cf. 61, 28) are ordered to sit down in the basket. The locative indicates that the subject reaches the place to remain there. See my note in *Miscelánea homenaje a A. Martinet*, La Laguna Can. 1957, I, p. 52 f. — The addition of *yūyam* to the imperative expresses friendly insistence. — The grains are addressed as "sacred", i.e.

“fit for sacrifice” (*yajñiyāśah*), like the pot in st. 16, the sacrificial instruments in 7, 28, 1, a sacrificial animal in 10, 9, 3. The translation “worshipful” (Whitney-Lanman) is not always satisfactory; often “associated with ritual acts, fit for sacrifice, sacred” would be preferable. For the suffix *-iya-* (*-ya-*) see Wackernagel-Debrunner, o.c., II, 2, p. 358; 634; 651. — “Separated”: the verb *vi-vic-* is also used for ‘sifting’ grain by tossing or blowing: VS. 1, 16 *vāyúr vo ví vinaktu* “Wind must separate you (i.e. the husked and unhusked grain)”; ŚB. 1, 1, 4, 22 quoting this place and adding that “it is the wind (produced by the winnowing) which separates”; ĀśvŚS. 2, 6, 7 in connection with rice (*kr̥ṣṇājīna ulūkhalaṃ kṛtvetarān patny avahanyād avivecam*). — “Prosperity”: *śrī-*, for which (also translated by “welfare, abundance, bliss, fortune, manifestation of powerfulness and well-being”) see Aspects of early Viṣṇuism, p. 176 ff. — For “under (our) feet” see also AV. 5, 8, 5; 8; 7, 34, 1; 7, 62, 1. — There must here also be a relation between the process performed and the words spoken. The haters must fall like the useless parts of the rice-grains, the sacrificer *cum suis* must prosper: there is an intimate connection between *śrī-* and rice or food in general (Aspects of early Viṣṇuism, p. 223 ff. etc.; Meyer, Trilogie, III, p. 339 s.v. *śūrpa-*). Compare also the mantras “cleared off are the fiends; cleared off the evil beings” (VS. 1, 16) used in similar circumstances in the Full and New moon sacrifice (A. Hillebrandt, Das altind. Neu- und Vollmondsopfer, Jena 1880, p. 30 f.; cf. e.g. KātyŚS. 2, 4, 17 f.; ĀpŚS. 1, 20, 6 ff.; BhārŚS. 1, 22, 2 ff.).

61, 30. Pāda a of AV. 12, 3, 22 is repeated as AV. 18, 4, 48 a; being part of the funeral texts it is there to express the idea worded by the English phrases “earth to earth” or “dust thou art and unto dust shalt thou return”. The pādas b-d do not enter into the composition of other texts. In VaitS. 28, 12 this stanza and 23 accompany the fashioning of a cooking pot (*ukhā-*, made of clay and usually mentioned in connection with sacrifices; see W. Caland, Das Vaitānasūtra des Atharvaveda, Amsterdam Acad. 1910, p. 80). — For pāda a Paipp. 17, 38, 3 reads *bhūmyāṃ bhūmim adhi dhārayāmi* “I carry thee (that art) earth over earth”. It may be remembered that *bhūmi-* usually evokes the idea of “the soil”, *ṛthivi-* that of the earth considered as an expanse. From stanza 23 and 24 it may, it is true, be inferred that the pot is to be fastened into the earth, but at this stage of the proceedings the reading of Paipp. seems to be the more suitable. — The adjective *vikṛtā* in b apparently expresses its usual sense of “disfigured, misshapen, mutilated, damaged”. Not rarely the connotations “strange, ugly” and “terrible” (*ghora-*) are implied; cf. Mbh. 3, 63, 12; 3, 74, 1; 3, 111, 17; Rām. 7, 22, 9 *dr̥ṣṭvā tathaiṃ vikṛtaṃ rathaṃ mṛtyusamanvitam (ghoraṃ vikṛtasamṇāhaṃ ca, “terrible and of damaged equipment”, comm.)*. Events or objects which are *vikṛta-* are abnormal or defective and hence from the ritual and religious points of view unwished for and dangerous, cf. e.g. AVPar. 70 c, 32, 14 *vikṛtajanānam*

(the birth of misshapen offspring, abortion) . . . *mahati bhaye mṛgapakṣiṇo vadanti*; Manu 9, 247; Varāh. B.S. 32, 26 *saṃdhyāvīkārāḥ* "unnatural signs at dawn and twilight" (as an omen of evil portent); *ibid.* 46, 15; 17. — It is difficult to determine the exact connotation of *samāni* in pāda b. One might suppose "actually the same (as formerly or, in spite of changing circumstances), identical"; cf. BĀU. 4, 3, 7 *sa samānaḥ sann ubhau lokāv anusamcarati* "he, remaining the same, goes along with both worlds . . ."; 6, 5, 4; but there seems more to be said for Bloomfield's interpretation (S.B.E. 42, p. 188) "your substance is the same" (viz. as that of the earth). — "Spoilt by fire": the adjective *dyuttā* (c) confronts us with a semantic and etymological difficulty. In ŚB. 2, 3, 4, 15 the form *dyutā* may be translated by "shining"; *dyutaṃ śukraṃ duduhre* . . . "(they) have milked the shining juice", and so *dyuttā* — which occurs also AV. 4, 12, 2 — might be a verbal adjective of the root *dyut-* "to shine, be bright, brilliant". However, this sense does not at first sight seem to suit the contexts. AV. 4, 12, 2 ("to heal serious wounds") it occurs after *riṣtam* "hurt, torn" (AVŚ.) or *śirṇam* "broken, crushed" (AVPpp.), and the help of the deity (Dhātār) is called in to "put that together again, joint with joint" (see A. Weber, Ind. Studien 18, p. 46 ff.). Whitney-Lanman's tentative translation "inflamed" is unconvincing because the ideas of "brilliance" and "inflammation" are widely different. That is why Roth's assumption that there existed a second *dyut-* "to break" (Petr. Dict. III, 790) is worth considering. The causative form in AV. 4, 23, 5 *yéno ṛṣayo balám ádyotayan yujá* may however be taken to mean "with whom (Agni) as an ally the seers made (their) strength be brilliant" (see The vision of the Vedic poets, p. 272 ff.). The existence of *dyut-* "to break" (see also F. B. J. Kuiper, in Zs. f. Ind. u. Ir. 8, p. 263) was recently defended by M. Mayrhofer, Kurzgef. etym. Wörterb. d. Altind., II, Heidelberg 1957 —, p. 70 on the strength of the improbability of a metaphorical use: "scheinen" > "durch die Tür scheinen"; "durchleuchten" > "durchdringen, aufbrechen" — which indeed is highly speculative — and in 1949 rejected by Filliozat, Doctrine classique de la médecine indienne, p. 89 f., n. 2, mainly because of the terms *hr̥dyotá-* (*hr̥ddyotá-*) and *hr̥dyótana-* which, though translated by "ein inneres Gebrechen" ("an internal disease", Monier-Williams) and "das Herz brechend" (Petr. Dict. VII, 1647) etc. must, he not unconvincingly holds, mean "éclat qui est dans le coeur" because this disease is intimately associated with jaundice *harimán-*: AV. 1, 22, 1 *ánu sūryam úd ayatāṃ hr̥dyotó harimá ca te*, where Whitney-Lanman's translation is not quite satisfactory: "let them (both) go up towards the sun, thy heart-burn and yellowness". One can indeed hardly escape the impression that this disease has something to do with "yellowness". Although Filliozat's explication ("*dyut-* 'briller', dans un aspect péjoratif") is not completely clear to me, one might try to connect this disease with an excessive influence of celestial light. In AV. 6, 24, 1 f. the help of cold water is invoked against the *hr̥dyota-* as well as against an

illness in eyes and feet, the manifestation of which is likewise indicated by a derivative of *dyut-*, viz. *ādidyóta* ("würde anbrüchig", Petr. Dict.; "has burnt", Whitney-Lanman). In AV. 5, 20, 12 the battle-drum is requested to be *hṛdyótano dviṣatām* "das Herz brechend" (Petr. Dict.) or "burning the hearts" (Whitney-Lanman; for st. 3 see further on). It might be recalled that AV. 5, 21, 10 it is *Āditya*, the Sun, who is besought to take away the sight of the enemies, and that in st. 12 the armies of the gods are called sun-bannered; that the ancient Indians actually ascribed some diseases to the heat of the sun (e.g. the *sūryāvarta*: "in den Augen und Augenbrauen tritt bei Sonnenschein starker Schmerz auf, der Nachts aufhört" (J. Jolly, *Medicin*, Strassburg 1901, p. 118); that among the diseases resulting from "divine power" was also that brought about by lightning (*vidyut-*, which in contradistinction to the *aśani-*, which may be fatal, does not strike; cf. *Suśruta* 1, 24 with the comm.); that children should not only be protected against rain and wind but also against sun and lightning (Jolly, o.c., p. 59); that the somewhat mysterious words (see Change and continuity in Indian history, ch. X, section C, p. 370 f.) *Kauś. 82, 11 nakṣatrāṇām mā samkṣāś ca pratikṣāś cāvātām* "the shine and the reflection of the constellations must favour me" may attest to the fear of the influence of the light of stars. Last, but not least, the root *śuc-* and its derivatives express the ideas of "shining, glowing, flaming" as well as those of "suffering violent heat or pain, be afflicted", the noun *śuc-* meaning "glow, flame, heat" as well as "pain, sorrow, grief". Sometimes it is difficult to make out the exact nuance: AV. 5, 20, 3 (for st. 12 see above) *śucā vidhya hṛdayaṃ páreṣām* "pierce thou (the battle-drum) with burning pain (or, simply, pain)"; 3, 25, 4 where the pain may indeed be "hot": *śucā viddhā viṣayā śúṣkāsyā . . .* "pierced with scorching pain, dry-mouthed . . .". See also Ch. J. Blair, *Heat in the Rig Veda and Atharva Veda*, New Haven Conn. 1961, p. 97. The conclusion seems to be that there may be something to be said for the supposition that *dyuttá-* etc. belong to *dyut-* "to shine etc." and that AV. 12, 3, 22 the meaning is "damaged whilst exhibiting the effects of exposures to heat (*in casu*, of fire)". In this sense Whitney-Lanman's "burnt" may for the time being be retained. The wounds mentioned in AV. 4, 12, 2 might have been due to excessive heat, or the commentary may be right in considering it an expression for heat arising from the pain caused by wounds (compare the Engl. *inflammation* etc.).

The noun *arpaṇa-* in c was translated by "Einstossen, Durchbohren" (Petr. Dict.), "piercing" (Monier-Williams); "driving" (Whitney-Lanman). However the verbal adjective *arpita-* denotes the idea of "putting or setting in, being inserted, fixed into, fastened", cf. *ṚV. 1, 164, 48* (in connection with pegs or nails); *VS. 23, 51 kṛny antāḥ pūruṣe arpītāni* "which things have been placed in (*sthāpitāni*, Mahīdhara) in the Puruṣa?", i.e. "which things has P. contained within him?" In connection with *likhitam* *Kāl. Śāk. 3, 24* is worth quoting: *manmathalekha eṣa nalinīpatre*

nakhair arpitāḥ "this love-letter incised with her nails on a lotus leaf". — "Brahman" (*brahmaṇā*) i.e. with a mantra, Vedic text, in which the fundamental power brahman often materializes and which therefore, being of transcendental origin, is believed to be able to bring about supranormal effects. — "Cooking vessel": a *kumbhī-* is a small earthen jar, pot or cooking vessel, not so big in size as a *kumbha-*, i.e. a big earthen jar with a narrow mouth (an utensil for storage etc.; see e.g. V. S. Agrawala, India as known to Pāṇini, Lucknow 1953, p. 144; 147; M. Th. de Mallmann, Les enseignements iconographiques de l'Agni-Purāṇa, Paris 1963, p. 242). — "Besmeared": the text is silent on details. The purpose of this prescription is no doubt ritual; the ointment must make good the damage done to the vessel as far as this is from the ritual point of view relevant. "L'onguent est un symbole de santé et de force" (V. Henry, La magie dans l'Inde antique, Paris 1904, p. 88). The 'anointing' of persons is in Vedic texts of frequent occurrence. Thus the newly wedded bride is, before the consummation of the marriage, to be rubbed with an ointment from the remains of the oblations up to the nails and the hair (GGS. 2, 5, 6); the sacrificer is on various occasions anointed (i.e. consecrated) — e.g. with fat gravy, while being seated on a black antelope skin at the Sautrāmaṇī rite — see e.g. ŚB. 12, 8, 3, 11 f. where gravy is said to be excellence and the essence of cattle (see e.g. also Caland, Śrautasūtra des Āpastamba, III, p. 457, s.v. Salben; Meyer, Trilogie, III, p. 294, s.v. Einschmierem; Aspects of early Viṣṇuism, p. 95 etc). For ritual utensils being anointed see e.g. Kauś. 23, 12. — AV. 12, 3, 23 — not used by Kauśika — runs as follows: "Welcome (it) as a mother a son; I unite thee that art earth with the earth (cf. st. 22 a and see the above note); a kettle, a cooking-vessel, do not stagger on the sacrificial bed (*vedi-*), when the implements of sacrifice and the sacrificial butter are brought into contact with thee".

61, 31. The stanza (AV. 11, 1, 16) which is not used in other sūktas is also ritually applied in Kauś. 2, 7 which, while describing the Full and New moon sacrifices enjoins the person concerned to place the cooking vessel upon the fire after having cleansed the rice well from the husks and washed it (compare Hillebrandt, Altind. Neu- und Vollm., p. 31 ff.). — "Pot": the term *caru-* denotes a kettle, pot or a cooking utensil in general made of iron, bronze etc. in which a particular oblation is prepared. The contents, i.e. oblation itself may be denoted by the same word. — "Has placed itself": the verb form *adhyarukṣat* is no causative, the pot being supposed to discharge its duties of its own free will. Compare the similar use of the same verb (in connection with an amulet) AV. 10, 6, 31; 32; (in connection with the dead body which has ascended the funeral pyre) AV. 18, 4, 14. — "Intensely", literally: "with heat" (*tāpasā tapainam*); see Stylistic repetition in the Veda, p. 239 ff. (cf. e.g. RV. 7, 10, 1 *ā bhātī bhāsā*; 7, 17, 1 etc.). — In b Agni is invoked; the

epithets belong to him, and the commentator may, as far as I am able to see, be of the same opinion (cf. Whitney-Lanman's note).—The comm. on AV. explains: *tapasā : samtāpakena ātmīyena tejasā*. The comm. understands *ārṣeyā daivāḥ* in c of two groups, viz. "brahmans" and "attendants on Indra and the other gods"; Bloomfield, S.B.E. 42, p. 182 of one group "the divine descendants of the ṛṣis"; Whitney-Lanman of "the flames of Agni" (it is not clear whether they were led to this interpretation by Agni *ārṣeya-*, for whom see Eggeling, on ŚB. 1, 4, 2, 3 (S.B.E. 12, Oxford 1882; cf. Henry, AV. X–XII, p. 99), p. 115, n. 1; L. Renou, Vocabulaire du rituel védique, Paris 1954, p. 110). The question however arises whether the term *ārṣeya-*—which is to return no less than five times in this text—should not convey the same meaning in all these stanzas. In st. 25 the sense must be "descendants of the ṛṣis": cf. Kauś. 63, 3 in which this stanza is quoted: four *ārṣeyas* who know the *bhṛgvāṅgiras* (see the note on 63, 3) and the words *te . . . prāśītārah* in 25 d "partakers of thee". In 26 the ṛṣis and the *ārṣeyas* are invited to the brahmaudana dish. St. 32 d=st. 25 d. In 33 and 35 the term has the same meaning. Cf. also AV. 12, 4, 2; 12 *ārṣeya-*=*brahmān-* (st. 1). A consistent distinction between ṛṣis and *ārṣeyas* is made in the Gopathabrāhmaṇa: 1, 1, 5 ff. where brahman is said to have elaborated Atharvan into ten Atharvan ṛṣis and to have made from them the ten ātharvaṇa *ārṣeyas*; they represent the twenty books of the AV. From the sage Aṅgiras brahman elaborates twenty aṅgiras ṛṣis and makes from them the ten aṅgirasa *ārṣeyas*. It is clear that *ārṣeya-* is in a sense "descendant" of the ṛṣis or "secondary ṛṣi". For *ātharvaṇa-* as referring to the auspicious practices and *aṅgirasa-* to the spells, 'sorcery' etc. of the AV. see M. Bloomfield, The AV. and the GB., Strassburg 1899, p. 8; 22 etc.—The word *daiva-*, translated by "those of the gods" (Whitney-Lanman), recurs in st. 23 and 25; it no doubt refers to the divine guests. See especially AV. 12, 3, 32 (quoted Kauś. 61, 40, see further on), where the gods and the female *daivas* are invited to sit down and to partake of the dish. The comm. may therefore be right. That is to say, the brahmans and the divine powers are said to heat, in co-operation with the god Fire, the vessel, the former category no doubt with their mantras, the latter because—as ŚB. 1, 2, 2, 14 says in connection with the baking of the cakes (Full and New moon sacrifices)—"it is not a man that bakes, but it is a god". Cf. also 12, 3, 35 b, quoted 61, 41; 12, 3, 38, quoted 61, 46.—For the vague term *daiva-* "belonging to or adherent of the gods, divine or celestial being" see also W. Caland's note on PB. 17, 1 (Pañcaviṃśa-brāhmaṇa translated, Calcutta 1931, p. 454 f.). For similar activities ascribed to "the divine hotars" see AV. 5, 3, 5; 27, 9.—What is, in d, the rôle of the *ṛtus*? Although this term is usually translated by "season", its sense is less limited: "time appointed for any, esp. ritual, action or regular worship"; in the plural "les divisions temporelles régulières (ou: organisées)" (Renou, Ét. véd. et pāṇ. III, p. 30); "temps rituels (découpant un continuum)" (the same, ibid. X, p.

117); and see especially the same, in Archiv Orientalní 18, p. 431 ff., arriving at the conclusion that *rtu-* is “facteur de répartition, l’élément qui sectionne pour ainsi dire une continuité ou la portion ainsi sectionnée”; hence *rtu-* is a term for “division dans la sacrée, dans un continuum temporal”, hence, *inter alia*, “season”. *Rtugraha-* is the name of the twelve libations of Soma (of as much as can be taken with a ladle) drawn alternately by the adhvaryu and his chief assistant, the pratīprasthātar. In a fixed order (which in the Ṛgveda is not associated with the twelve months) these libations are offered to twelve gods, viz. Indra, the Maruts, Tvaṣṭar and the wives of the gods, Agni, Indra—Brahman, Mitra—Varuṇa, Draviṇodas or “Grantor of Possessions” (7–10), the Aśvins and Agni Gṛhapati (“Lord of the House”). These gods obviously act as the divine patrons of the officiants of the rite. “Nous sommes en présence d’une vieille correspondance entre les divinités et les prêtres, d’une répartition traditionnelle visant à associer certains dieux, certaines fonctions divines, aux fonctions sacerdotales” (Renou, Arch. Or. 18, p. 431). The libations, with the exception of the last two, are offered up entire. When either of the two above-mentioned functionaries is about to offer a libation he calls on the maitrāvaruṇa, an assistant of the hotar “to prompt” the latter “at the right time” (*rtunā preṣya*). In the case of the numbers 7–10 the formula is “prompt at the right times” (*rtubhiḥ preṣya*). Yet, “at the right time” is no more than “in his turn” a completely satisfactory translation: “*rtu-* est la fonction distributive en vertu de laquelle officiants et dieux sont liés les uns aux autres suivant un système stable à des fins déterminés”. The maitrāvaruṇa’s formula runs as follows: “Let the hotar worship (pronounce the offering formula to) Indra, etc.; . . ., allied with Heaven and Earth, let him drink soma at the right time (*rtunā*)”. These formulas are slightly varied according to the deity to whom the libation is presented. See KātyŚS. 9, 13; MŚS. 2, 4, 2, 1–16; VaitS. 19, 23–20, 5; ŚāṅkhŚS. 7, 8 (for a complete translation of the formulas see Caland, Śāṅkhāyana-Śrautasūtra, edited by Lokesh Chandra, Nagpur 1953, p. 177 f.), etc.; Eggeling, on ŚB. 4, 3, 1, 10 (S.B.E. 26, Oxford 1885, p. 319 f., n. 1); Caland-Henry, L’Agniṣṭoma, p. 224 ff.; Hillebrandt, Ritual-literatur, p. 131; Geldner, Rig-veda übersetzt, 2I, p. 15. The expression *rtubhiḥ* is of frequent occurrence in the ṚV.; see e.g. 1, 15, 9; 2, 37, 1–3 *sóman draviṇodaḥ pība rtúbhiḥ*; 3, 47, 3 *utá rtúbhir rtupāḥ pāhi sóman índra devébhiḥ sákhībhiḥ sutám naḥ* . . . “und trink den Soma nach den Zeiten, du Zeitentrinker, den von uns ausgepressten, O Indra, mit den Göttern, deinen Freunden . . .”; 4, 34, 2; 4, 53, 7; 6, 52, 10. See also AV. 12, 3, 32 (quoted Kauś. 61, 40). For the instr. temporis, denoting in what time something is accomplished, *rtubhiḥ* compare *ahnā*, *ahorātrābhyām*, *dinaiḥ* “in process of days (of time)”, and standing phrases such as *tena kālena*. If the subject ceases the action before having reached its aim, the instrumental is not employed. See Speyer, Sanskrit syntax, Leiden 1886, p. 57 f. The *rtus* assuming a more or less personal character

tend to become genii—a process not uncommon in the ‘ritual mysticism’ of these texts—, whose co-operation may be needed in performing definite ritual acts: AV. 3, 8, 1 (an obscure stanza) *ā yātu mitrā ṛtūbhiḥ kálpamānaḥ* . . . “let Mitra come, arranging with the ṛtus . . .”; 5, 28, 2 “Fire, sun, moon . . ., they of the ṛtus in concord with the ṛtus . . ., let them rescue me . . .”; *ibid.* 13; in 17, 29 their protection is invoked. Cf. e.g. also ŚB. 8, 7, 1, 6, where everything is said to fit in with its place by means of the seasons. The ṛtus are—as the “seasons”—even identified with “the gods and the Fathers” (ŚB. 2, 1, 3, 2), or with the Fathers (ŚB. 9, 4, 3, 8). They appear in connection with the Aṣṭakā (the ceremonies on the eighth day after full moon in the winter months, on which the progenitors are worshipped), and rank, together with the All-gods and the Fathers, as the deities of these ceremonies. Their co-operation in the process of heating mentioned in AV. 11, 1, 16 may be reminiscent of the part played by the “seasonal bricks”—which are expressly identified with the “seasons”; see ŚB. 7, 4, 2, 29; 8, 2, 1, 16; 8, 7, 1, 1—in the ritual building of the sacred fire-place (*agnicayana*-); see ŚB. 8, 7, 1, 1 ff.: (5) “these single bricks are the same as those fires”. They are however, in general, considered creative and generative powers (see also E. W. Hopkins, *Epic mythology*, Strassburg 1915, p. 36).

61, 32. The stanza, which does not occur elsewhere, is prescribed in Vait. 28, 13—dealing with the piling up etc. of the sacrificial fire and the manufacture of the saucepan—to accompany (after st. 22 and 23 quoted in 28, 12) the baking of the saucepan (cf. also KātyŚS. 16, 4, 16–19).—For this procedure compare also KātyŚS. 16, 3, 26–29; 7, 8–11 and ĀpŚS. 16, 5, 9 and 10.—It is interesting to notice that Agni who in AV. 11, 1, 16 quoted in the preceding sūtra has been invoked to heat the cooking-vessel, is now, in AV. 12, 3, 24 said to be cooking.—The protective function of (the god of) fire is well-known: he burns, slays and dispels demons, annihilates hostile magic, protects the sacrifice (e.g. RV. 10, 87, 9). See e.g. Macdonell, *Vedic mythology*, p. 95; Shende, *Foundations*, p. 15 ff.; H. Oldenberg, *Religion des Veda*, Stuttgart-Berlin 1923, p. 338 ff.; in general, F. Heiler, *Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 178. In RV. 3, 13, 4 he is said to protect the sacrifice.—According to AV. 3, 27, 1; ŚB. 8, 6, 1, 5 and 6 Agni is the protector of the eastern, Indra of the southern region (cf. W. Kirfel, *Die Kosmographie der Inder*, Bonn-Leipzig 1920, p. 22). For Indra as the overlord of the southern direction see AV. 3, 27, 2. In later times Agni is the guardian of the South-East, Indra of the East (see e.g. *ibidem*, p. 95; Hopkins, *o.c.*, p. 149, with particulars). For the Maruts as Indra’s allies: Macdonell, *o.c.*, p. 80 f. Varuṇa is the guardian of the West (cf. e.g. AV. 3, 27, 3; Shende, *o.c.*, p. 85). For Soma as the guardian of the North: AV. 3, 27, 4; 4, 40, 3; 15, 14, 4; ŚB. 8, 6, 1, 8.—The quarters are again enumerated in the pradakṣiṇa order (from left to right, clock-

wise).—In c, Ppp. (17, 38, 4) reads: *somas tvā dṛṃhād dharane praticyā* and in d, metrically correct, but otherwise strangely, *varuṇaḥ* instead of *somaḥ*.—For *dharuṇa-*, rhyming to *Varuṇa*, in the sense of “firm ground, foundation” see also ṚV. 1, 52, 2 *sā pārvato nā dharuṇeṣv ācyutaḥ* “he (Indra) is unwavering like a mountain on its foundations”; 9, 89, 5 *samāné antār dharuṇe nīṣattāḥ*. With the verb *dṛṃh-*: VS. 1, 18; for the sense of *dṛṃh-* see e.g. 2, 12, 2; 17, 5.—According to ŚB. 11, 1, 6, 23 the western quarter—the region of the all-important water (e.g. AV. 3, 26, 3; 15, 4, 3)—represents hope (*āśā-*) and *śrī-* “distinction, prosperity etc.” (cf. also ŚB. 4, 5, 8, 11); according to ŚB. 7, 3, 1, 22 it is “the path of the sacrifice”. (See also the note on 62, 9). Being *Varuṇa*’s region it is, moreover, the quarter which disposes of *ṛta*, the fundamental order and truth (cf. JB. 2). See also AV. 12, 3, 9 and the note on Kauś. 61, 2 (“the western of quarters is something excellent”) and the rite described Kauś. 42, 7 (Caland, Zauberritual, p. 144). So one might consider regarding *praticyāḥ* as a genitive: “on the firm ground of the West”. Then however the phrasing in pāda c would change. Compare also Caland’s note on ĀpŚS. 1, 25, 15 (translation: Das Śrautasūtra des Āpastamba, Göttingen-Leipzig 1921, p. 47) and, on *Varuṇa* in the AV., L. Renou, in Festgabe für H. Lommel, Wiesbaden 1960, p. 122 ff., who (p. 125) invites attention to AV. 9, 3, 18 stating that *Mitra* must, in the morning, open what *Varuṇa*—obviously in the evening—had closed up, observing in connection with the relations between *Varuṇa* and the West that “les répartitions spatiales sont en général inconnues du ṚV.”—The translation of *sām dadātai* in d “may give (thee) together” (Whitney-Lanman) is incomprehensible; “zusammenhalten” (Petr. Dict.) a more felicitous supposition. In view of the frequent meaning “to place, put, apply” of *dā-* in *smṛti* texts etc. (cf. *Manu* 3, 234 *kutapaṃ cāsane dadyāt* “let him place a Nepal blanket on the seat (of each guest)”; *Suśruta* 2, 28 *paṭṭopari kuśān dattvā*; and cf. *pra-dā-* in cases such as *Yājñ.* 1, 236 *kutaśeṣaṃ pradadyāt tu bhājanēṣu*) I would propose “to place completely, fix”.—The object (“you”) is of course everywhere the porridge.

61, 33. For the quotation, AV. 11, 1, 15 d see Kauś. 60, 29 and 34.—“Takes out”: out of a container, I suppose.

61, 34. Pāda a of AV. 11, 1, 17 is identical with 11, 1, 27 a (see 63, 4) and 6, 122, 5 a. The latter belongs to a text to be recited for obtaining offspring, used Kauś. 63, 29 to accompany an offering. In Kauś. 2, 8 it is also prescribed when water is poured. For d compare AV. 11, 1, 18 d.—At first sight the text does not contain any indication that the water—which when running is clear and pure, and from the ritual point of view free from dirt and defilement (cf. e.g. ṚV. 10, 9, 7 ff.; TS. 6, 4, 2, 3; ŚB. 13, 8, 4, 6 etc.)—has been “cleansed” or “purified” (Whitney-Lanman). However, the comm. on AV. 11, 1, 17 *pūtāḥ* (Ppp. has *āpo*): *pavitṛābhyām*

utpūtā utpavanākhyasamskāreṇa pavitrikṛtāḥ assists us in understanding what is going on. The water, while poured into the vessel passes two blades of kuśagrass (*darbha-*), called *pavitre* “means of purification”, ‘strainer’, (see e.g. VS. 1, 2; 1, 12 *pavitre stho vaiṣṇavyau*; KātyŚS. 7, 3, 1 *kuśapavitra-* (explained as *kuśās ca tāni pavitrāṇi ca . . . samūlāni sāgrāṇi tṛṇāni*); ŚB. 3, 1, 3, 18 *darbhapavitrena*) to which a purificatory function is attributed; cf. e.g. ŚB. 5, 2, 1, 8; 7, 3, 2, 3. Cf. also Kauś. 2, 8 and 6, 33 *adhīśrayaṇaparyagnikaraṇābhīghāraṇodvāsānālamkaraṇotpavanaiḥ saṃskṛtya*. The *pavitram* or strainer, made of two or three blades of kuśa grass, is in the Full and New Moon rites fastened to the accompaniment of VS. 1, 2; see e.g. KātyŚS. 2, 3, 33 with the comm.: he pours the water out into the *agnihotrahaṇi* (a spoon with a long handle used in the agnihotra) purifying it with the two pavitras with VS. 1, 12. Cf. e.g. also ĀpŚS. 1, 11, 9–10; 1, 19, 1; Hir. 1, 16, 8 etc. (see Hillebrandt, Altind. Neu- und Vollm., p. 26 f.). Cf. also ŚB. 1, 3, 1, 22. In ĀpŚS. 1, 11, 9 this process is described as follows: . . . *pavitrāntarhitāyām agnihotrahaṇyām* “. . . in the *a*. (part of) which is covered by the *p*.”—The words *carūm āva sarpantu* are explained by the comm. as *sthālīm praviśantu*; why “allmählich überziehen” (Petr. Dict.), “to flow over gradually” (Monier-Williams)? The compound seems to be a perfect expression for the flowing of the water which is slowly and cautiously poured down into the cooking-vessel.—A *caru-* is a vessel in which a particular oblation is prepared (see the note on 61, 31).—I translate *śubhrāḥ* as a ‘verbalappositives Adjektiv’.—In *c* the mss. are about equally divided between *bahulām* (with *prajām*) and *bahulān* (with *paśūn*); see Whitney-Lanman. Ppp. has *dadat* for *aduḥ*.—In *d* the comm. reads *pakvā* instead of *paktā* (i.e. the sacrificer). Ppp. has *eti*, not *etu*. For *sukṛtām* . . . *lokam* (*sukhopabhogasthānaṃ svargādikam*) see the note on 60, 30.

AV. 12, 3, 25 does not occur elsewhere.—At the end of *b* Ppp. 17, 38, 7 reads *dharmāṇā* instead of *ca lokān*.—For *pavitraiḥ* see also st. 3 and 14; cf. 6, 115, 3; 12, 1, 30.—“Coming”: for ‘ellipsis’ (cf. st. 26 *a*) of the verb see my Ellipsis, brachylogy etc., Amsterdam Acad. 1960, p. 47 ff.—For *abhrāt*: RV. 7, 94, 1.—For the waters in heaven: H. Lüders, Varuṇa, Göttingen 1951–59, p. 111 ff.—“Rich in vital power, in the principle of life”: see AV. 12, 3, 4. The compound characterizes the waters in RV. 1, 80, 4; 10, 30, 14 (why: “die den Lebenden Glück bringen”, Geldner, ?); 36, 8; 169, 1.—The term *pratiṣṭhā*—for which see my paper in *Studia Indologica Internationalia*, I, Poona–Paris 1954—denotes the idea of “firm foundation”. Thus the earth is, in a natural way, considered a *pratiṣṭhā* (ŚB. 1, 9, 1, 29). An ‘establishment’ in the ritual sphere can by means of the supposed parallelism between sacrificial acts and processes in nature and society automatically produce a desired ‘establishment’ of a person or an object: ŚB. 2, 2, 1, 19 Aditi is the earth, the earth is a *pratiṣṭhā*; so by offering to Aditi one takes one’s stand on this *pratiṣṭhā*. Water is said to be the *pratiṣṭhā* of everything here in ŚB. 4, 5, 2, 14;

and in 6, 8, 2, 2 it is regarded as the *pratiṣṭhā* of the universe (similarly, 12, 5, 2, 14); this leads to the conclusion that in taking down ashes to the water one may reproduce from the water what there is of Agni's nature in the ashes. In the AV. *pratiṣṭhā* is associated with *āyatanam* "support, one's own resort": 11, 3, 49 "without *p.* and *ā.* shalt thou die" (cf. St. Schayer, in Zs. f. Buddhismus, 6, p. 279 f. "Jede magische Substanz hat ihre *pratiṣṭhā*, d.h. sie ist in einer anderen Substanz magisch begründet und gegründet. Die Aufgabe des Opfers ist die Substanzen auseinander zu stützen"). In the same corpus 15, 12, 7 and 11 *āyatanam* occurs in the sense of "support" for a person who makes an oblation. One who is firmly established in his own resort (*sva āyatane pratiṣṭhitah*) suffers no harm (ŚB. 9, 3, 4, 13). In ŚB. 11, 5, 2, 10 the priest makes the sacrificer reach the heavenly world (*svarge loke āyātayati*) and establishes him therein (*pratiṣṭhāpayati*). The concept of *pratiṣṭhā* sometimes combines with that of *śānti*- "immunity from ritually or magically dangerous powers obtained by certain ritual acts etc." (see also Schayer, o.c., p. 281; p. 11 of my article). "Being established" can mean: "being in the right or normal condition, thrive, prosper, being successful". It may therefore be concluded that *pratiṣṭhā* represents the idea of steadiness for which Vedic man was eager. The possession of such a foundation was appreciated as a great advantage and a cause of welfare: cf. e.g. AV. 2, 34, 5; 4, 14, 9; 6, 32, 3; 12, 5, 3; 14, 2, 15. One's *pratiṣṭhā* in a power-substance implies being in possession of it, reaping benefits from it. The man who, for instance, has established himself in strength is stronger than cattle (AiB. 4, 3, 3). The very numerous passages where man is said to be able, by means of ritual acts, to establish such a firm foundation testify to the well-known fact that the "sacrifice" was considered an important means of maintaining the universe, keeping the power-substances in their respective spheres or placing them so as to work to man's advantage. It may therefore be assumed that the waters - which are full of life - are in this verse regarded as a firm basis for the sacrificer on which to build, in performing the rite, his expectations of success. Henry's interpretation (p. 243), viz. (*jīva*-)*pratiṣṭhās* is less probable. The word *pratiṣṭhāḥ* is, in accordance with *āpah*, in the plural. Instead of it AVPpp. 17, 38, 7 reads *sametāḥ*. - *Pari-indh*- (not in Petr. Dict. and Monier-Williams) must mean "to surround with flames"; cf. *abhi-indh*- AV. 11, 3, 18 *carūm . . . għarmò 'bhīndhe* "heat burns upon the pot"; ŚB. 1, 2, 1, 21 *abhīndhate kapālāni*, etc. Paipp. has *pary . . . † andhyām* (i.e. *andhām*) "smear around", which is less natural. - For *pavitra*-, usually a "strainer", made of thread, hair or straw and well-known from the descriptions of the preparation of soma, see the above note on the blades of kuśa-grass. The R̥gveda does not contain precise statements about the way in which the pressed soma was poured out into the strainer (cf. also Geldner, R̥g-Veda übersetzt, III, p. 6). - The digression AV. 12, 3, 26 and 27 is not quoted in Kauśika's ritual handbook: "They come from the sky; they attach

themselves to the earth; from the earth they attach themselves to the atmosphere; being cleansed they become still more beautiful. They must conduct us to the heavenly world" (cf. Kauś. s. 61, 34, and 35). "Whether ye are abundant or just sufficient, also bright, pure and immortal—, as such do ye, O waters, instructed by husband and wife, offering your services cook the rice-dish, you of good refuge".

61, 35. The water is here and elsewhere in the sūtras called *udakam* (*udan-*), in the stanzas *āpah*, the former term applying, e.g. in RV. and AV., to the liquid as occurring in daily life and used for various practical purposes, the latter to the waters as divine powers which may assume a more or less personal character—which must not, with A. A. Macdonell, Vedic Mythology, Strassburg 1897, p. 85, be characterized as "an incipient personification"—as young wives, mothers and goddesses who bestow boons and so on. The *āpah* may be used in various rites, for medical purposes, enter into relation with other divine powers etc. (see Shende, Foundations, p. 74 ff.). Some places are instructive: AV. 9, 6, 4 *yād udakām yācaty āpāḥ prā ṇayati* "when one offers water (*udakam*) (to a guest), one brings forward the (sacrificial) waters (*apah*)"; 12, 3, 30; 15, 11, 4.

61, 36. Stanza 11, 1, 18—for d cf. 11, 1, 17 d—does not occur elsewhere, but is also prescribed Kauś. 2, 9 in connection with a similar ritual act (Full and New Moon rites; see above).—*brāhmaṇā*: cf. AV. 12, 3, 22, quoted Kauś. 61, 30. Whitney-Lanman who in 12, 3, 22 translated by "spell", here give "prayer" ("formule sainte", Henry). Here also the fundamental power inherent or materializing in the formulas is meant (*mantreṇa*, comm. AV.).—Ghee (*ghṛta-*) is the well-known melted and hardened sacrificial butter which, being considered a form of life-sap (cf. e.g. ŚB. 7, 2, 3, 4; 7, 5, 1, 3), is offered to the gods and up to the present day used for purification and consecration. Ghee is ŚB. 5, 3, 4, 20 said to be a kind of water (both substances being used for consecratory purposes) and so the water may be meant; see the comm. which adds another explication: the ghee anticipatorily refers to the sprinkling with butter after the cooking.—For the identification with soma see the Introduction.—d "this . . .": cf. also the comm.: *imam*, sc. *odanam*. The author obviously intends to say that rice-grains will cook the rice-mess. Elsewhere the cooking-vessel (Agrawala, India as known to Pāṇini, p. 144) may be the subject of this verb: *sthālī pacati* (Pāṇ. 1, 4, 54 comm.).

AV. 12, 3, 28—which is wanting in Ppp.—is not found elsewhere.—In my opinion, the countable, i.e. few, drops of water which splash up when the rice is scattered into the cooking-vessel are opposed to the innumerable grains which mix with the liquid.—The adj. *saṃkhyāta-* "counted number" may be translated by "countable" as opposed to *asaṃkhyāta-* in c which means "innumerable"; cf. *marta-* "mortal"; BhG. 2, 28 *avyaktādīni bhūtāni vyaktamadyāni* "beings have a beginning which is imperceptible

and a middle which is perceptible (manifest)". See Wackernagel-Debrunner, o.c., II, 2, p. 578 f. — Pāda b seems only intelligible in connection with the belief that spilling water which is sacrificial material—like being touched by drops of water (AV. 6, 124, 1; Kauś. 46, 41)—may be dangerous or ominous. For spilling in general compare ŚB. 1, 1, 4, 3: the black antelope skin is used for husking and bruising the rice on, "in order that nothing of the oblation may get spilt; and that, if any grain or flour should now be spilt on it, the sacrifice would still remain securely established in the sacrifice"; 1, 3, 3, 16; 4, 2, 5, 1 ff. "having drawn the cups of soma . . ., he offers the oblation of drops (*vipruṣāṃ homaṃ juhōti*) . . .; whatever drops of soma are spilt here, to them he now wishes a safe journey to the āhavanīya . . ."; the drops which are spilt are, to the accompaniment of VS. 7, 26 ∞ ṚV. 10, 17, 12, offered and consecrated mentally; then the adhvaryu takes two stalks of grass from the sacrificial bed (*vedi-*) and walks with his assistant, representing *prāna-* and *udāna-* of the sacrifice, and other priests representing other components of it are seized hold of from behind by the sacrificer, who now seizes the whole sacrifice; 13, 1, 3, 1 f. "just as some of the offering-material may be spilled before it is offered, so also (part) of the victim (horse) is here spilled . . .; when he offers the 'oblations of drops' (*stokīyāḥ*), he offers that (horse) as a complete offering, so as to neutralize any spilling (that may have taken place) . . .; he offers a thousand (oblations of drops) for obtaining the heavenly world, for the heavenly world is equal in extent (*sahasrasaṃmita-*) to a thousand . . .; he offers unmeasured (*amita-*) (oblations) for the obtainment of the unlimited (*aparimita-*)". — The conclusion may be that in AV. 12, 3, 28 ab the spilled drops are mentally declared to be equivalent to respiration (i.e. the life-sustaining vital airs) and herbs (a vital power *par excellence*) in order to neutralize the evil effects of the spilling. — For "expiration" and "inhalation" see Caland, in Z.D.M.G. 55, p. 261 f. on *prāna-* and *apāna-*. The compound *prāṇāpāna-* is, quite naturally, often in the dual, but occurs also in the plural: AV. 11, 3, 2 (the *p.* of a rice-dish; JB. 2, 394 speaks of expiration and inhalation of the year); 38 "if you have eaten it with other *p.* than those with which the ancient seers ate this, *p.* will quit you". Here, no doubt, the repeated and continuous breathing-process is meant (cf. e.g. KB. 10, 3). — For *saṃmita-* see AV. 12, 3, 20, quoted in Kauś. 61, 27. — "Innumerable": the emphasis laid on this adjective may, I suppose, be due to the above-mentioned (ŚB. 13, 1, 3, 1 f.) belief that 'unlimited' oblations hold out a prospect of unlimited rewards. Similarly, AiB. 8, 20, 2. Compare also ŚB. 7, 3, 1, 42 where "unnumbered, unlimited" sand is scattered because one does not know how great is the lost part of brahman. — "Permeated" or "spread through" in d (*vyāpuḥ*): cf. 12, 3, 5; 8, 9, 20; 13, 2, 20; ṚV. 10, 114, 1. — "Complete cleanness", viz. of the water. For *sarva-* see the note on 60, 23, and for the word group compare cases such as AV. 12, 3, 52 *sarvaṃ samalam.* — Notice the rare noun *śucitvam.*

The text of the sūtra is in most or all mss. corrupt; see Bloomfield's note. After the noun *āpaḥ*, which must be an acc. (see AV. 11, 2, 8; 12, 3, 4), an absolutive may be wanting.—In ṚV. 9, 71, 3 soma is washed in water (*nenikte apsu*). During the pressing the soma is repeatedly bathed and washed in water, see e.g. ṚV. 9, 72, 7; 98, 6; 109, 10) and, in general, Geldner, Rig-Veda übersetzt, III, p. 5 f. As the soma is either covered with water (e.g. ṚV. 9, 65, 6) or flows from the strainer into the large soma-cask which is partly filled with water (e.g. ṚV. 9, 21, 3), the "bathing" is only another name for the latter process; for other terms ("swimming" etc.) used in this connection, see Geldner, o.c., III, p. 6. Apart from the ritual implications the washing mentioned in the sūtra therefore comes to moistening, bringing into contact with the water.—Hence the translation "mixes with" (Germ. "beimengen") instead of "scatters into" for *āvapati*. Cf. ŚB. 2, 5, 3, 4 *carur u hy eva sa yatra kva ca taṇḍulān āvapanti*.

61, 37. The stanza 11, 1, 19 is in connection with other stanzas—among which are AV. 12, 3, 46–48 and 50—also employed at 68, 27 in another sava-rite (goat- or goat-and-rice-mess, *ajāudana*).—For the text see Bloomfield, S.B.E. 42, p. 615; Whitney-Lanman, p. 616.—AV. 11, 1, 19 b *sahasraprsthah*: *sahasrāvayavaḥ* "with a thousand limbs" (comm.), not "having a thousand level places" (Monier-Williams after the Petr. Dict.); the adjective no doubt refers to the "backs" or surfaces of the many grains which come to the surface of the water which is already heated. One might be tempted to think of the adj. *triprsthah*—"with three backs" which is used in connection with soma (e.g. ṚV. 7, 37, 1; see Geldner's note).—A connection is supposed to exist between the number thousand and the heavenly world (ŚB. 13, 1, 3, 1). A thousand, moreover, is everything (ŚB. 4, 6, 1, 15; 8, 7, 4, 11; 10, 2, 1, 11; 13, 4, 1, 6; cf. 11, 4, 3, 20).—*sukṛtasya loke* (see the note on 60, 30): *puṇyasya phalabhūte loke* "the 'world' which is the fruit of religious merit", comm. The process which is actually going on in the cooking-vessel should however take place also in the heavenly world.—"Grandfathers" etc. Although the obligation laid on a brahman to pronounce the names of his important ancestors who were the founders of his family, whenever he has to perform a sacred act dates from later times this so-called pravara-ceremony was already in the times of the sūtras well established as a frequent and important element in the ritual, the earliest direct references to it appearing in the YajurVeda texts (for details see J. Brough, The early brahmanical system of gotra and pravara, Cambridge 1953, p. 8 ff.). It does therefore not appear to be strange that the present poet speaks—for this must in my opinion be the sense of the ordinal *pañcadaśāḥ*—of the "fifteenth" person in the same family who performs this rite. See also Bloomfield, Atharva-veda and Gopatha-Brāhmaṇa, p. 78. There is alliteration rather than "jeu de mots" (Henry, p. 137). "Fifteen" is, it is

true, an otherwise significant number: see Change and continuity in Indian history, Chapter IV. — After pāda c there is aposiopesis (see my Ellipsis, brachylogy etc., p. 48 etc.). According to the comm. AV. the ancestors are pleased by the (ritual) work carried out by the present sacrificer. — After stanza 19 AVŚ. has the following stanza which is not used by Kauśika (see also Introduction, p. 69): “With a thousand backs, with a hundred streams, unexhausted the brahman rice-dish (*brahmaudana-*) is leading to the gods, going to heaven. I assign them yonder to thee; injure them in (respect of their) offspring; be (then) gracious to me who brings tribute”. — As to *devayāna-* the comm. AV. observes: “i.e. those who have performed meritorious ritual deeds go by it to the gods, i.e. it is a means of being raised to the rank of a deity”. — “Them yonder” must be “rivals” or “enemies” (Bloomfield, S.B.E. 42, p. 182; “well-known relatives”, comm. AV.) — “Offspring”: cf. Speyer, Ved. Skt. Syntax, § 38. — The comm. and some mss. give *reṣaya* (: *leṣaya*) “hurt, destroy”; Ppp. 16, 91, 1, however, *reṣaya*. — “Be”: the rice-dish is addressed (comm. AV.). — “Tribute”: viz. by undertaking the rite and offering.

This is the only occurrence and employment of AV. 12, 3, 29. In b Paipp. 17, 38, 8 has *bahulaṃ ca bindum*. — “They”: *udyodhanti* is a very felicitous expression to indicate the process which is going on. — In the time after the menses which is favourable for conception, women are more inclined to love-making than in other days; see e.g. J. J. Meyer, Sexual life in ancient India, London 1930, p. 215 ff. — Similes derived from sexual life are of frequent occurrence: cf. ṚV. 9, 32, 5; 9, 101, 14 etc. Remember that *āpaḥ* “water” is feminine, *taṇḍulāḥ* “rice grains” masculine. — “Makes to cook”, or “makes the water to boil”: *śrapayati*. — St. 29 is in AVŚ. followed by st. 30 which, being a digression, is not quoted by Kauśika: “Stir (the grains) up, as they sit on the bottom; let them bring themselves into contact with the water. I have measured the water here with cups; measured are the rice grains as (*yathā* AVPpp. 17, 38, 9, ?, *yadi* AVŚ.) the regions of space (are measured)”. — The imper. (sing.) in pāda a may be addressed to the sacrificer’s wife. — The sing. *ātmānam* (cf. Bloomfield, in S.B.E., 42, p. 650) is normal (Speyer, Ved. Skt. Synt., § 127). — Are the last words — the sense of which is uncertain — a reference to the relation between the points of the compass? (See the Introduction, p. 54ff). For another suggestion see Whitney-Lanman, p. 688.

61, 38. The stanza AV. 12, 3, 31 is in its entirety not found elsewhere. Pāda a is prescribed at Kauś. 1, 24 (Full and New Moon sacrifices) for a similar purpose. It — or the whole stanza — is moreover used in the section dealing with general directions 8, 11, likewise to accompany the handing over of a tool for cutting grass. For pāda b–d see further on. This sūtra is identical with 1, 24. — A *parśu* is a curved knife or sickle. — There are some difficulties. The person addressed by the officiant who gives him a sort of sickle, being, in pāda a, in the singular and the usual

meaning of *prayaccha* being "hold out to, offer, give" one expects the persons indicated, in b, by the plural to be other people (subordinates?) who have to carry out the order (cf. *harantv* in Paipp. 17, 39, 1 instead of *harauśám*). However, the verb in sūtra 39 is in the singular. The solution seems to be that the officiant is the subject of "mows, cuts through" (*lunāti*) in 39—this verb as elsewhere in ritual texts meaning that the officiant has the action performed by a specialist or specialists. This procedure is in harmony with what seems to have been ritual usage, viz. that the introductory initial stage of a technical action was performed by the officiant, the action itself (e.g. shaving) was left to a specialist. See e.g. P. V. Kane, History of Dharmasāstra, II, 1, Poona 1941, p. 262; Caland-Henry, L'Agniṣṭoma, p. 11; Caland's note on ĀpŚS. 10, 5, 8 and the directions in connection with the ritual tonsure of a body's head (see e.g. Mānavagṛhyasūtra 1, 21, esp. 7 (translated by M. J. Dresden, Mānavagṛhyasūtra, Thesis Utrecht 1941, p. 88 ff.).—In pāda a there is no hysteron proteron, but the object of *ā hara* is the grass which is to be brought by the person addressed.—According to the paddhati called Daśa karmāṇi (see Bloomfield, Kauś. Intr., p. XIV) the quotation *prayacha parśum* covers a pāda and a half, including *ahimsantaḥ* (note on 137, 4). However, this participle, being a plural, belongs syntactically and semantically to *dāntu*. Since *ośadhīr dāntu parvan* occurs also at Kauś. 1, 25 to give a similar direction, it may have been a usual injunction. *Parvan* is better than *sarvam* (Paipp.).—For *darbha*- (a bunch of grass, esp. of kuśa grass, used for sacrificial purposes) see also Zimmer, Altindisches Leben, p. 70.

61, 39. The mantra beginning with *ośadhīh* is Kauś. 1, 25 used under similar circumstances. See the note on 61, 38. The grass is indicated by the term "herbs" (*ośadhīh*), no doubt because its salutary and beneficial character is to be emphasized. The term *ośadhi-* is, generally speaking, employed to denote plants as possessing a healing power or some other useful quality. The verb *dā-* stands for "cutting, mowing".—"Joints": the text has the singular (*parvan*). For the procedure compare the elaborate description of the way in which *darbha* is according to the Taittirīya-school of the Black Yajurveda to be cut (ĀpŚS. 1, 3, esp. 1, 3, 13 with the comm.): "with the mantra (TS. 1, 1, 2, 1) 'Let me hit thy joints' he places the sickle on the joints". Cf. also Hillebrandt, Neu- und Vollmondsopfer, p. 8. For the importance of joints in breaking etc. cf. e.g. ŚB. 4, 2, 3, 4; 5; 11, 5, 8, 6; 12, 6, 1, 2; AiB. 5, 32, 6 from which it may appear that "joints unite". Dissolution of joints is especially dangerous or fatal (AV. 1, 12, 2; 2, 9, 1; 6, 14, 1; 8, 3, 4; 12, 5, 42; 71). So cutting the joints seems to guarantee a complete, a definitive severance. The gen. *parvanām* with *upari* in the sūtra seems to indicate that the blades of grass are only in part concerned in the process of mowing (for which compare ĀpŚS. 1, 3, 6 ff.; the mower who obviously must stoop

—he does not use a scythe—takes hold of a tuft of grass, but does not cut off all of it; cf. MS. 4, 1, 2: 3, 7 and Caland's note on ĀpŚS. 1, 3, 9). —For "not injuring" (*ahimsantaḥ*, which is not in the quotation) the sacrificial material see the note on 61, 22. In TS. 1, 1, 2, 1; ĀpŚS. 1, 3, 14 the person who cuts the grass prays "not to come to harm in cutting thee". A similar idea is expressed in the second part of the stanza which may have been recited also: "let the plants whose kingdom Soma rules be without wrath toward us". "Il ne faut pas que les plantes gardent rancune à celui qui les fauche" (Henry, p. 244).—For *ámanyutāḥ* cf. W. D. Whitney, Sanskrit grammar, § 1176 b.—For Soma as the ruler of the vegetable kingdom see Die Religionen Indiens, I, p. 65.

61, 40. The stanza quoted does not, as far as I am able to see, enter into the composition of other saṃhitā or sūtra texts.—A *barhis-* is the litter of grass strewn on the sacrificial ground—and especially over the sacrificial bed (*vedi-*, see the note on 61, 41) on which the gods are summoned to seat themselves—, to serve as a sacred surface on which to present oblations etc.—Notice the chiasmus in pāda b, for the stylistic significance of which see my Stylistic repetition, ch. V.—For *daivīḥ* and *ṛtubhīḥ* see the note on 61, 31. The female divine ones may be wives of the gods. Paipp. has *devaiḥ saha daivīr*.—"Spreads": that is, to all appearance, he leaves the performance itself to the persons addressed.

61, 41. Pāda a of AV. 11, 1, 21 is—but for *asmān* instead of *enām*—identical with MŚS. 1, 6, 1, 21 a used while during the agnihotra the milk has been heated and followed by "throw hatred away, let us have safety . . ."; with these words the pot is removed toward the North. See P. E. Dumont, L'Agnihotra, Baltimore 1939, p. 141. The second half is identical with 11, 1, 12 cd; see above. Pāda b does not occur elsewhere.—The *vedi-* is a somewhat elevated piece of ground generally strewn with kuśa grass, serving for a sacrificial bed—wrongly called "altar"—, on which the oblations and some ritual implements are placed (*havirūsādanāya prokṣaṇādibarhīstaraṇādīsamskārasamskṛtā bhūmiḥ*, comm. AV.). "Leave, O porridge, the nearness of the fire and sit down on the vedi" (comm.).—"Her": the wife of the sacrificer. For the question as to how far the rite was designed to promote the fecundity of the sacrificer's wife see the introd., p. 28. The Paipp. (16, 91, 2) reads *enam* at the end of a and likewise at the end of b; then the sacrificer himself is meant. The editor, Barret, however reads *enām*.—"Demonic power": for *rakṣas* see 12, 3, 14 and 15 and the note on 61, 18. For the phrase *pratarāṃ dhehy enām* see ṚV. 1, 53, 11 *drāghīya āyuh pratarāṃ dādhānāḥ* "unser Leben noch weiter recht lange ausdehnend"; 10, 18, 2 and 3. Similarly AV. 8, 2, 2 "come . . . unto the light of the living . . . , I take you in order to live a hundred years; loosening the fetters of death . . . , I prolong your life so as to be uncommonly long" (for the force of the so-called com-

parative see Speyer, Sanskrit Syntax, p. 187; Renou, Gramm. sanscrite, p. 239).

The stanza AV. 12, 3, 35 accompanies in Vait. 10, 9 the insertion of the lower end of the sacrificial post in the ground. Cf. KātyŚS. 6, 3, 7; ĀpŚS. 7, 10, 8 using another mantra. — For the use of *dhartar-* in the AV. compare 5, 1, 1; 18, 3, 29; 36; 19, 58, 2. — For *dharuṇa* see 12, 3, 24 quoted 61, 32, and AV. 5, 1, 6; ṚV. 5, 15, 2 etc. The words *dhāruṇe pṛthivyāḥ* may perhaps in itself also mean “being engaged in the maintenance of the earth, on account of . . .” (for the *nimittasaptamī* see e.g. Speyer, Sanskrit Syntax, § 147; the same, Ved. und Sanskrit Syntax, § 77, 4; examples are BAU. 1, 3, 1; KaU. 6, 16). This idea is clearly expressed in TS. 1, 3, 6 h, accompanying the placing of the sacrificial post: *pṛthivīm upareṇa dṛṃha* “make the earth firm with thy base”. — For *acyuta-* cf. AV. 5, 28, 14 (of an amulet); 6, 88, 3. — The words “alive” etc. while making a statement are intended to bring about continuance of life for those concerned. This implies that the act mentioned in this half-stanza should not be detrimental to their health and well-being. — “Receptacle”: for the *agnidhāna-* see ṚV. 10, 165, 3 (≈ AV. 6, 27, 3) where Sāyaṇa explains *agnisahite pradese* (“Herd”, Geldner; “fire-holder” Whitney-Lanman). — “He removes”: these stanzas evidently accompany the removal of the dish from the place where it has been cooked to the place of offering (see the comm. on AV., quoted above). The verb *udvāsayati* is technically used for removing the fire from the fire-place (e.g. TS. 1, 5, 2, 1; ŚB. 2, 3, 3, 4) or for “removing” the oblation (*havis-*), e.g. AiB. 5, 26, 6 where the exact place of this act among the sixteen phases of the preparation of the Agnihotra milk is indicated: “. . . when put on the fire . . ., when swelling up . . ., when pouring over . . ., when bubbling . . ., when covered with a film . . ., when removed (*agnisthānād bahir avasthāpitam*, Sāyaṇa) . . ., when it is ready (for the hotar) . . ., when it is being taken (for the oblation) . . ., when put (on the vedi) . . .” Cf. also KātyŚS. 4, 14, 5; ĀpŚS. 6, 6, 8 etc.

61, 42. This is the only occurrence of AV. 11, 1, 22. In cd Paipp., after emendation, reads: *svargaṃ lokam abhisamvahnām āditya deva parame vyoman* (16, 90, 9) “bring it (the vessel) to the celestial world, O god Āditya, in the highest heaven”. — In pāda a and b the comm. on AV. 11, 1, 22 reads *enām* instead of *enām*, explaining it as *patnīyajamānādīm*. Cattle, *paśubhiḥ* is according to the same comm. *labdhavyair gomahīśādyaiḥ*. — As to pāda a, a parallel is, in a text for successful agriculture, AV. 3, 17, 9 *sā naḥ śīte pāyasābhyāvavṛtsva* “turn, O furrow, hither unto us with milk”; cf. also ṚV. 10, 64, 1 (of deities); 7, 59, 4 (of divine help). — For *pratyañ* “facing towards, being opposite to” cf. ṚV. 1, 124, 7. — The comm. on AV. 11, 1, 22 takes “thee” (*tvā*) in c as referring to the sacrificer or his wife. If one would hold the view that this is only indirectly the case, the rice-dish being addressed, it should be remarked that *vi-rāj-*,

though elsewhere said of gods and men is, it is true, AV. 3, 12, 6 used in connection with the upper beam of a house, but the *sāpa*- and *abhicāra*-fall in the AV. only upon living beings; *kṣetra*-, moreover, is in RV. and AV. always "field, landed property, land" etc. — Compare moreover MŚS. 1, 6, 1, 21 cd used in removing the caldron (*sthālī*-) *mā no hiṃsīḥ* (read *hiṃsīt*, or understand: *hiṃsīḥ, mā hiṃsīt*) *śapatho mābhicārah śive kṣetre anamitre virāje* "that no curse, no incantation do harm to us in a propitious, splendid land without enemies". — For "curse" cf. e.g. AV. 4, 9, 5; 19, 38, 1. — "Incantation": *abhicāra*- is the employment of spells for a malevolent purpose; see V. Henry, *La magie dans l'Inde antique*, Paris 1904, p. 220 f. — The ritual boiling of the Agnihotra milk comprises a circumambulation from left to right of the milk in the pot; the officiant while executing this part of his task, bears a flaming torch and pronounces mantras stating the annihilation and elimination of evil deeds and demoniac powers. After this he removes the pot from the fire. See ĀpŚS. 6, 6, 8; BaudhŚS. 3, 5, 6; MGS. 1, 6, 1, 20; cf. HŚS. 3, 7, 35; ĀśvŚS. 2, 3, 7, ŚāṅkhŚS. 2, 8, 11 f.; KātyŚS. 4, 14, 5 f. and Vait. 7, 3 being silent on this point. For the rite compare also ĀpŚS. 1, 25, 8 etc.

61, 43. This stanza, which is also ritually employed Vait. 10, 7 — see further on —, is not found in other texts. — "Being commensurate . . ." (cf. 12, 3, 20; 27; 28; see the note on Kauś. 61, 27; 36; Henry, p. 244 is not right in believing that there is a "jeu de mots" sur *saṃmita*- "érigé" et "mesuré") apparently expresses the equivalence with the elaborate ceremony called Agniṣṭoma. The performer of this protracted complex of rites is a brahman who maintains the sacred fire, the offering is soma, the deities Indra etc., the number of the priests required is sixteen; see e.g. Caland-Henry, *L'Agniṣṭoma*; Hillebrandt, *Ritualliteratur*, Strassburg 1897, p. 124 ff.; Gonda, *Die Religionen Indiens*, I, p. 150 f. Compare AV. 9, 6, 40 "he who knowing thus, pours out milk and presents it (to a guest) acquires as much as he acquires by sacrificing with a very successful agniṣṭoma" and also 10, 9, 8; 11, 7, 7. The purport of the statement is to establish the equivalence of the rite with the Agniṣṭoma and that of the wooden object with the deities. — In the large majority of cases Tvaṣṭar is, in the AV., the proper name of the god who, also in the RV., is the shaper of forms *par excellence* (see Macdonell, *Vedic Mythology*, p. 116 f. and compare AV. 2, 26, 1; 5, 12, 9; 25, 5; 26, 8; Shende, *Foundations*, p. 133). One of the feats of his skill was the new cup (RV. 1, 20, 6) which contained the beverage of the gods (RV. 1, 161, 5); this object is usually called a *camasa*-, but RV. 10, 53, 9 Tvaṣṭar is said to possess the *pātrā* (vessels) out of which the gods drink. As he is also a shaper of human and animal forms (see Macdonell, o.c., p. 116) the passage AV. 9, 4, 6 "thou bearest a vessel filled with soma", *tvāṣṭā rūpānām janitā paśūnām* where Whitney-Lanman translate *tvāṣṭā* by "shaper", no doubt alludes to the god. If the occurrence of the genitivus qualitatis

(Latin Cic. Cael. 64 *plurimarum fabularum poetria* "a poetess who has made many dramas") was, in the Veda, beyond dispute (see B. Delbrück, *Vergl. Syntax der indogerm. Sprachen*, I, Strassburg 1893, p. 348; cf. RV. 6, 19, 5 ?), we could translate "Tvastar characterized by forms, i.e. who makes many forms"; *rūpānām* may, like *paśūnām*, depend on *janitā*; the verb *jan-* may go with "song of praise", "fear", friendship and similar objects. It is questionable whether AV. 12, 3, 33 is the only place where Tvastar does not stand for, or allude to, the god. That is why here and 9, 4, 6 I prefer to translate "the Fashioner", i.e. to give the name of the god its original meaning as a common noun (for the etymology see Mayrhofer, *Etym. Wörterb.* I, p. 539; cf. Avestan *θwarəχštar* "fashioner" and the verb *θwarəs-* "schnitzen sva. schneidend gestalten, schaffen, hervorbringen").—"Axe" or "carpenter's knife": *svadhiti-*, see A. A. Macdonell and A. B. Keith, *Vedic Index of names and subjects*, II, Varanasi 1958, p. 492; the word occurs also in the above-mentioned stanza 9, 4, 6.—"Seen": the form *dadṛśrām* which must be an imperative of the perfect is wholly unsupported by other text-places (Whitney-Lanman), the ending *-rām* being unique (A. A. Macdonell, *Vedic grammar*, Strassburg 1910, p. 362, § 490); Ppp. (17, 39, 3) gives *dadṛśyām*.—"The eager ones" (*chāh*) must refer to the rice in the bubbling water.—"Pot": the sūtra here uses the word *pātrīm*.—Sūtra and mantra are in harmony but the vocative "forest tree" presents a difficulty. The stanza is on the other hand quoted Vait. 10, 7 to accompany a ritual act which is not mentioned elsewhere (Caland, *Vaitānasūtra des AV.*, Amsterdam Acad. 1910, p. 29), viz. the laying of the sacrificial post which has been cut down, anointed and draped with clothes, upon the barhis. In this case "forest tree"—a frequent designation of the sacrificial post (see also the note on 61, 21)—is excellent, but the "eager ones" do not fit in with the ritual context. If the Ppp. which it is true does not furnish us with a completely intelligible pāda d, does not contain the word for "the eager ones" (*hyās* ms.: *chās* Barret), giving the verb for "see" in the 1st person opt. act. (*dadṛśyām*), there seems to be room for the supposition that the application in Vait. is primary and the reading of AVŚ. exhibits a reinterpretation and ritual adaptation. We may escape the implication that then the vocative "O forest tree" was awkwardly retained by the assumption that the rice-dish was scooped into a wooden vessel (the *pātrī-*, a dish-, pot- or troughlike vessel) which was addressed as *vana-spati-*. As is well-known the term may apply to various objects made of wood, such as drums, amulets, parts of a car etc.

61, 44. The pādas quoted are AV. 11, 1, 23 cd. For the text see Whitney-Lanman's note. I have adopted the reading of the comm. *aṃśadhṛīm* lit. "portion-holder" which seems to convey a better sense than *aṃśadhṛīm* "shoulder-bearer" or *aṃsadrīm* ("cruche à porter sur l'épaule", Henry, p. 100, ?) which is in the editions; the comm. explains:

aṁśān bhāgān devamanuṣyapitṛsambandhino dhārayatīty aṁśadhri. For Bloomfield's unsuccessful explanation see S.B.E. 42, p. 616. — The mantra obviously is a direction given to the housewife to "place near or under", i.e. to hold in readiness—for *upadhā-* cf. AV. 8, 3, 3; 14, 2, 39—, the vessel indicated by the term "portion-holder". A free translation would be "Hold up the dish, O woman, and put the divine ones' share in it". Paipp. gives *ava dhehi*. For *nāri* as a mode of address to the wife of the person on whose behalf the rite is performed see RV. 10, 18, 8; *nārī* in connection with the bride AV. 14, 2, 20; 32. — The other part of the stanza, which does not occur elsewhere, runs as follows: "Fashioned by *ṛta* (the principle of universal order and truth), placed by 'mind' (*manas-*, the seat and organ of mental and physical activity) is this *vedi* put in order (*maharṣibhiḥ kalpitā*, comm.) for the brahmaudana in the beginning . . ." (for *ṛta-* and *manas-*: Lüders, Varuṇa, p. 544; for *daivānām* AV. 11, 1, 16, and the note on Kauś. 61, 31). — "She": i.e. the wife of the sacrificer. One could also translate "he has (the wife of the sacrificer) hold the . . . in readiness".

61, 45. The stanza AV. 12, 3, 37 is not found elsewhere. Pāda d may be compared to AV. 8, 5, 21 b *imāṁ devāso abhisāmviśadhvam* "enter ye, O gods, this (man) together (in order to let him attain to old age)". The verb *ūpa strñīhi* is here used in the technical sense of making an *upastaraṇa-*, i.e. a covering or substratum, and specifically an under-layer of melted butter under sacrificial food; cf. e.g. KātyŚS. 9, 9, 24; ĀpŚS. 1, 8, 3; BaudhŚS. 6, 18; ŚāGS. 1, 13, 16; see also ŚB. 2, 5, 3, 9; 10 etc. — "Sprinkle", i.e. perform the *abhighāraṇa-* "the sprinkling of ghee on the sacrificial food". — For the phrase *prathāya purāstāt* cf. AV. 11, 1, 32; 12, 1, 55. — The lowing sound *hiṅ* is uttered by the cow toward the calf: RV. 1, 164, 27 and 28. The verb *hiṅkaroti* is used for making a similar sound ("einen gurrenden Laut ausstossen") in ritual contexts (cf. e.g. ĀśvŚS. 1, 2, 3 *hiṁ iti hiṁkṛtya bhūr bhuvah svar om iti japati*; ibid. 5). For an understanding of part of the relevant texts (e.g. AV. 9, 6, 45; ChU. 2, 2, 1) one should know that the sound *hiṅ* precedes the lowing proper of the cow (AV. 9, 10, 6), so that in ritual use the *hiṅkāra-* is a "preliminary vocalizing" preceding the "prelude" or "introductory praise" (*prastāva-*). Cf. also ŚB. 1, 4, 1, 1 and 2; 2, 2, 4, 12; 9, 1, 2, 34 etc. the sacrifice is not performed without the *sāman* (metrical song of praise) and the *sāman* is not chanted without the introductory *hiṅ* (cf. also TS. 2, 5, 7, 1). The syllable is further homologized with breath (e.g. ŚB. 4, 2, 2, 11); by pronouncing it one infuses breath. The compound *abhihiṅkaroti* occurs also Kauś. 62, 21, 1 (see further on); KS. 27, 9: 150, 4 *gaur vatsam jātam abhihiṅkaroti* "a cow utters the sound *hiṅ* over a calf which has been born" (similarly, PB. 12, 10, 13); PB. 12, 10, 12 "when (the fire) has been produced, he utters the *hiṅ*-sound over it". A father who after having been away returns should, KauṣU. 2, 11 says,

kiss and embrace his son as well as "make the sound *hiñ* over him with the *hiñ* of the cows". These passages may give us an impression of the ritual and at the same time emotional connotations of the verb in pāda d. It implies welcome, kindness and represents an initial stage (cf. also ChU. 1, 12, 4). — "This one": the sacrificer represented by the rice-meal. — "Melted butter": *ājya-*; cf. e.g. AVPar. 23, 5, 3. — "He makes" i.e. "he has another person make" (compare "you have made" in st. 12, 3, 38).

61, 46. The stanza, AV. 12, 3, 38, which is pronounced when the operation mentioned in 61, 45 is completed, does not occur elsewhere. — The general meaning of AV. 12, 3, 38 ab may be clarified by ŚB. 11, 7, 4, 4 (explaining the animal sacrifice): "He makes an under-layer of ghee (in the offering-ladle): this he makes a manifestation (*rūpam*) of the earth; he then puts a chip of gold on it: this he makes a manifestation of fire; he then puts the omentum on it: this he makes a manifestation of the atmosphere; he then puts a chip of gold on it: this he makes an manifestation of the sun; and the (ghee) which he pours upon it (*abhighārayati*), he makes a manifestation of heavens (*divaḥ*) . . .". — Notice the aorist *upāstarīḥ* expressing a process which has reached its close but has not lost its 'actuality' ('topicality'), and the imperfect *akaroh*, which while expressing continuance helps to suggest that the process, though taking place in the past, persists in its results and consequences. Compare e.g. AiĀ. 2, 1, 5 "(because men say) 'he has gone to rest' (*samāgāt*)". For the significance of an upastaraṇa see also TĀ. 4, 1, 1 *tasmā aham idam upastaraṇam upastr̥ṇa upastaraṇam me prajāyāi paśūnāṃ bhūyād upastaraṇam aham prajāyāi paśūnāṃ bhūyāsam*. — "This world": *lokām etām*; the pronoun *eta-* "weist auf etwas dem Hörenden Bekanntes hin, sei es, dass es vor seinen Augen liegt, sei es, dass es in seiner Vorstellung vorhanden ist" (Delbrück, Altind. Syntax, p. 219); *idam* "this (world)", *iyam* "this (earth)" primarily express the idea of presence. The forms of *eta-* may, in a sense, be more emphatic than those of *i-*. — The word *suparṇa-* (pāda c) lit. "well-winged", denoting any large bird of prey (as eagle, vulture, etc.), is often applied to the sun (e.g. AV. 13, 2, 9; 32; 36; 37; 19, 65, 1; ŚB. 9, 2, 3, 18), but also to Agni (ŚB. 6, 1, 2, 36). The term was however applied to other concepts (cf. e.g. ŚaĀ. 1, 8) which may have occupied the author's or reciter's minds also. In ŚB. 9, 4, 4, 3 the sacrificial fire is called a heavenly bird, great in vigour (VS. 18, 51), by which "we would like to go to the region of the bay (horse, i.e. the sun), mounting up to the heavenly world, beyond the highest firmament". Similarly, ŚB. 6, 7, 2, 6 in connection with Agni in the fire-pan (VS. 12, 4), and ŚB. 9, 2, 3, 34 (VS. 17, 72). In ŚB. 6, 1, 1, 2 ff. the seven vital airs are represented as assuming the form of a bird, the Puruṣa Prajāpati, who "is this very Agni (i.e. the fire place) that is now built" (5). The golden man who being laid on a gold plate in the first layer of the fire place is, on the one hand Agni-Prajāpati (ŚB. 7, 4, 1, 15) and on the

other the sacrificer (ibidem), or his divine body (ŚB. 7, 4, 2, 17), is ŚB. 7, 4, 2, 5 identified with the eagle in VS. 13, 16. As the fire is explicitly identified with the sacrificer (ŚB. 8, 5, 3, 8; 7, 4, 1, 21; 9, 2, 3, 33), and the fire place which has the form of a large bird—see e.g. the ground-plan in L. Renou et J. Filiozat, *L'Inde classique*, I, Paris 1947, p. 351—and the rites connected with it are also said to be the sacrificer's divine, immortal body (ŚB. 9, 5, 2, 13), the belief that rites performed with fire were "conducive to heaven" (ŚB. 9, 5, 2, 15) was apt to arise. In ŚB. 6, 1, 2, 35 the opinion is indeed quoted of those who say that the fire-place is built in order to become a bird which, being Agni himself, will bear the sacrificer to the heavenly world (*suparṇo mā bhūtva divaṃ vahāt*). A similar function was ascribed to the *Suparṇa* hymn "which is a bird; like it becoming a winged one, a bird, so he attains in safety the world of heaven" (KB. 18, 4; see H. Oldenberg, in *Gött. Gel. Anz.* 1907, p. 229, n. 6; A. B. Keith, *Rigveda Brāhmaṇas*, Cambridge Mass. 1920, p. 446, n.).—The word *mahiṣaḥ* "bull" is often applied to the sun; see e.g. AV. 13, 2, 30 where this luminary is called a heaven-conquering (*svarjīt-*) bull; 32 exhibiting the same combination *mahiṣāḥ suparṇāḥ* then translated by Whitney-Lanman "a bull, an eagle", in 12, 3, 38 "the mighty eagle"; ibid. 33 "a winged one full of light, a vigour-bestowing bull"; 42; 43; 44.—One might ask oneself, if a representation of the sun as meant in ŚB. 11, 7, 4, 4 (see above) was placed on the sacrificial food; in any case, the author and the mantras are silent on it.—The purport of the second line seems to be that the sacrificer reaches the heavenly regions through the sun. It may be recalled that the access to "Viṣṇu's world" as the abode of the devout deceased (RV. 1, 154, 5), which is KaU. 3, 9 the end of the journey of the man who knows how to control his soul in order to obtain final emancipation, is, according to MaitrU. 6, 30, through the disk of the sun which is pierced by those who ascend from this world. In a similar passage (BĀU. 5, 10, 1) a person departing from this world gains access to the sun through an opening like the hole in a drum. According to JUB. 1, 3, 5 "one escapes through the midst of the sun". Compare also the Hindu belief that the sun is a residence of the perfect yogin, e.g. SauraPur. 13, 36. For the sun as the goal to which the sacrificer leads see also TB. 3, 8, 10, 3 "there are 21 'worlds' of the gods . . . ; the sun is the 21th; that is the celestial world" (. . . *asāv āditya ekamviṃśaḥ; eṣa suvargo lokaḥ*); 3, 8, 12, 2. For other particulars see my *Aspects of early Viṣṇuism*, Utrecht 1954, p. 93 f. On the sun as psychopompos in general: M. Eliade, *Traité d'histoire des religions*, Paris 1949, § 42, p. 125 ff.—The middle forms of *śri-* + locative generally express the idea of "resting on, clinging to, abiding in or on, going into": RV. 1, 32, 2; 6, 11, 5; cf. also AV. 11, 3, 51 *bradhñāloko bhavati, bradhñāsya viṣṭāpi śrayate yā evāṃ veda* "he comes to have the sun for his world, he abides on the summit of the ruddy one who knows thus"; 10, 7, 38; 11, 5, 11.—"Him": the pronoun *enam* apparently refers to

the sacrificer represented by the porridge.—“Deliver”: for the sense of *pra yam-* (“to extend, assign etc.”, cf. AV. 10, 2, 15; 18, 3, 43; 19, 64, 1 etc.) see especially AV. 8, 8, 10 *mṛtyáve ’mūn prá yacchāmi* “to death do I make over those yonder”.—“Gods”: the divine powers which are believed to be active while the ritual acts are performed (see the note on 61, 31). Bloomfield, in S.B.E. 42, p. 652 understood: “the acting priests shall give the porridge to the priests for whom the porridge is prepared”, both classes of ‘priests’ being called “gods”.—“Furnished”: *upastīrṇām*, sc. *patrīm* (s. 43).

62, 1. Neither stanza (AV. 11, 1, 24 and 12, 3, 36) occurs, as far as I am able to see, elsewhere. — In AV. 11, 1, 24 a the comm. reads *hastam* and *dvitīyam*, indicating that he regards the adjective as qualifying “hand” rather than “ladle”. In translating I preferred these readings to those of the editions: *ádīter hástām* (thus also Kauś.) *srúcam etām dvitīyām* translated by Whitney-Lanman (“Aditi’s hand, this second ladle”). See however Bloomfield, S.B.E. 42, p. 616. The form *hastā-* seems, in this sense, to be a hapax. — “Ladle”: a *sruc-* is a sort of large wooden ladle, as long as an arm, with a receptacle (bowl) at the end of the size of a hand and a beaklike spout; it is used for pouring clarified butter (ghee) on a sacrificial fire. There are three (sometimes four) varieties, *juhū*, *upabhṛt*, *dhruvā*; see e.g. AVPar. 21, 2, 5; 23, 3, 4; Eggeling, in S.B.E. 12, p. 67 and the representations in Caland-Henry, L’Agniṣṭoma, plate I after p. 256, no 1–3 and plate II, no 3; 4; 9. These implements are ŚB. 7, 4, 1, 36 stated to be arms. Compare also the well-known formula TS. 1, 3, 1 a *aśvinor bāhubhyām pūṣṇo hastābhyām*. — In the second half of the stanza this ladle is called *darvi-* “a wooden ladle or scoop” (also *darvī-*); “die Darvī ist wohl eigentlich der Löffel, den die Hausfrau beim Bereiten der Speise verwendet” (Caland, Śrautasūtra des Āpastamba, II, Amsterdam Acad. 1924, p. 40). According to MS. 1, 10, 16: 155, 14 this “*darvī* is the hand of the (sacrificer’s) wife”. The comm. AV. identifies *sruc-* and *darvi-*. — It may be remembered that it is Aditi who cooked the brahmaudana (AV. 11, 1, 1). The same goddess, moreover, performs other ritual acts: thus she shaves the beard of the youth in the godāna ceremony (AV. 6, 68, 2). — For the “seven seers” etc. see AV. 11, 1, 1 (quoted Kauś. 60, 19) and 11, 1, 3. — Notice the remarkable use of *gātrāṇi* “limbs”. — “It”: the brahmaudana (comm. AV.).

The stanza AV. 12, 3, 36 does not appear to be so obscure as is the opinion of Whitney-Lanman. The person addressed in a and b must, I presume, be the sacrificer whose hopes have now been realized. — For the idea of “conquering all the ‘worlds’” compare AV. 12, 3, 15, quoted Kauś. 61, 21 and AV. 12, 3, 20, quoted Kauś. 61, 27. As already stated (note on 61, 27) the sacrificer — “to whom belong the blessings of the successful sacrifice” (cf. KB. 2, 2) — represents in his person the cosmic drama, the whole world being centred upon him. The sacrificial ground

being identical with the cosmos – the course of the sacrifice representing the year and the three fires being the three divisions of space – the great cosmic drama of integration and disintegration, of “death and rebirth” is enacted on that place and reversely brought, by the officiants who know the rites and their meaning, to bear upon the macrocosmos. In the centre of this drama stands the sacrificer for whose benefit the cosmic processes are set in motion. Realizing through the ritual ‘symbolisms’ or ‘homologizations’ his identity with the universe, he experiences the cyclical rhythm of the same. Hence statements such as ŚB. 12, 4, 1, 2 “he who lays down his two fires doubtless spreads himself all over these worlds”; AiB. 1, 5, 8 “with twenty-one (verses) each he mounts (*rohati*) these worlds; with the sixty-fourth he finds support (*pratitiṣṭhati*) in the world of heaven”; cf. also AiB. 5, 10; KB. 2, 2; PB. 7, 10, 7; 8, 9, 3; AiB. 4, 19, 1 “in that they perform the Svāra Sāmāns, they give him a share in these worlds”; PB. 3, 10, 2 “in that he . . . progenerates himself in accordance with these worlds” (*triṣv api lokeṣu samṛddho bhavati*, comm.); ŚB. 12, 1, 3, 19 “when they (perform such-and-such a ritual act), they indeed worship these deities, these ‘worlds’: they become these deities, these worlds, and attain to fellowship and co-existence with these worlds”, and ŚB. 12, 3, 4, 11 “‘I have placed all the worlds, the gods, the Vedas, and the vital airs within mine own self, and I have placed mine own self within all the worlds, the gods, the Vedas and the vital airs’. For imperishable indeed are the ‘worlds’, the gods, the Vedas, the vital airs, and this All (*sarvam*); and, verily, whosoever thus knows this, passes from the imperishable to the imperishable, conquers recurrent death, and attains the full measure of life (*sarvam āyur eti*)”; ŚB. 12, 8, 3, 31; ŚB. 12, 5, 2, 10 “if . . ., one may know . . . that he has been foremost in conquering the worlds (*mukhato lokān ajaiṣīl*) and that those behind him will be foremost in this world (*mukham eva te ’smīn loke bhaviṣyanti*)”. Cf. also ŚB. 11, 1, 2, 8; 11, 2, 7, 8; 12, 8, 2, 32; KB. 3, 8 “in that he . . ., verily thus he obtains these worlds”; KB. 4, 11. – “You (i.e. the sacrificer) have . . .”, for the aorist see the note on 61, 46. – The obtainment of all desires is a stereotyped feature in the discussions of the results of sacrificing in the brāhmaṇas. See e.g. JB. 1, 25 *etān eva kāmān avarunddhe ya evaṃ vedātho yasyaivaṃ vidvān agnihotraṃ juhoti* “of (the fulfilment of) these desires that man makes sure who knows thus and also (the man) for whom he knowing thus performs the agnihotra”. Cf. also TB. 1, 2, 1, 27; 1, 4, 8, 5; 2, 6, 5, 8; ŚB. 1, 5, 2, 20; 2, 1, 4, 30; 2, 2, 1, 21; 4, 2, 4, 21; PB. 7, 7, 8; JUB. 1, 6, 3, 10; 1, 18, 3, 4, etc.; ŚB. 2, 3, 4, 16 “within these two (worlds) all desires are contained; and these two are in accord with each other for his (the sacrificer’s) benefit, and concede all his wishes”. For the fulfilment of desires in the AV. cf. e.g. 3, 10, 13; 3, 29, 2 (the offering of a white-footed sheep); 12, 4, 35 and 36 the cow of the brahmans yields all his desires, (also) in Yama’s realm. – “Satisfied”: again the aorist.

In c two sacrificial implements are addressed, which plunging into the rice-dish and ladling it out—for *uddhara* see further on—are no doubt expected to assist the officiant in reaching the transmutative objects of the rite. Compare AV. 9, 6, 19, exalting the entertainment of guests: “in that he says ‘take up (*uddhara*) the larger one (of the portions), he thereby makes his breath longer”. The *adhvaryu*, while being about to draw the Agnihotra milk out of the vessel says, according to *ĀpŚS.* 6, 7, 1 c; *HirŚS.* 3, 7, 43: p. 345, *om unnesyāmi havyam devebhyah pāpmano yajamānam iti* “Om, I will draw the libation (out of the vessel) for the gods (and) the sacrificer out of evil” (“Om, ich werde ausschöpfen die Opfergabe den Göttern, (ich werde hinausretten) den Opferherrs aus dem bösen Geschick”, Caland, *Śrautasūtra des Āpastamba*, I, Göttingen-Leipzig 1921, p. 185). It may be parenthetically observed that *pātra*- (see further on) “container” may also refer to that which contains an embryo (“egg-shell” *RV.* 1, 104, 8) or to “a body” (R. Schmidt, *Nachträge zum Sanskrit-Wörterbuch*, Leipzig 1928, p. 252) and so constitute a reference to the new ‘womb’ into which the sacrificer is to be reborn. For this rebirth out of the sacrifice compare e.g. *MS.* 3, 6, 7: 68, 16 *puruṣaḥ sa vai yajñenaiva jāyate*; *AB.* 6, 9, 8; *ŚB.* 3, 2, 1, 11; 40; 4, 4, 2, 9; *ChU.* 3, 17, 5. Compare also places such as *AiB.* 5, 26, 1; *GB.* 2, 1, 24, and also *AV.* 6, 119, 1. According to the comm. on *AV.* 4, 14, 7 (*uddhara pañcadhaitām odanām* “take up five-fold, that rice-dish”) *uddhara* means: *sthālyāḥ sakāśād uddhṛtya barhiṣi sthāpaya* “take out of the cooking-vessel and set on the barhis”. Cf. also *AVPar.* 38, 2, 4; 6. Elsewhere however the meaning “to rescue from danger etc., to save, deliver” comes to the fore: *AV.* 8, 7, 28 *ūt tvāhārṣam . . . viśvasmād devakilbiṣāt*; *AVPar.* 36, 26, 3.—The *āyavana*- is a stirring stick or spoon (*AV.* 9, 6, 17; in *AV.* 11, 3, 16 and *MŚS.* 1, 1, 2, 2, likewise combining with the *darvi*). This tool is usually called *mekṣaṇa*-, a wooden stick for stirring up the oblation of rice etc. boiled with butter and milk or for taking small portions from it (see Renou, *Vocab. du rit. véd.*, p. 126; representation in Caland-Henry, *L’Agniṣṭoma*, plate III after p. 256, no 20).—It is, I presume, a matter of the merest chance that the *Petr. Dict.*, *Monier-Williams* etc. give examples of *gāh*- “to dive in” with the accusative only; in their quotations the locative does occur with *ava-gāh*- and *vi-gāh*-. The words *ékasmin pātre* may therefore be understood as an *ἀπό κοινοῦ*. Or one might punctuate after *pātre*. As however the *pātra*- is the dish, it is more probable that the word indicating the cooking-vessel is not expressed, and that the diving of the spoon etc. refers to the latter.—As observed by Whitney-Lanman, we should expect in c *gāhetām* (dual 3rd pers.), as the nouns are not vocative.—The words *āyavanam ca dārvih* apparently form a parenthesis (see W. Wüst, *Schaltatz im Ṛgveda*, Thesis München 1923; Gonda, *Ellipsis, brachylogy . . .*, p. 75). For the nominative joining or ‘replacing’ a vocative—cf. in Latin, *Plaut. Asin.* 691 *mi Libane, ocellus aureus* and, probably, *RV.* 1, 91, 6 *tvām ca soma . . .*

priyāstoto vānaspātih, and constructions such as, in Greek *a* 50 f. *νήσσο ἐν ἀμφιούτῃ. . . / νῆσσο δεινδρήεσσα*—see my paper in *Lingua* 6 (Amsterdam 1956), p. 89 ff. The nominative, expressing the mere nominal idea (cf. Pāṇini 2, 3, 46), is apt to appear in “a position of syntactic rest” (“in syntaktischer Ruhelage”), when the construction of the sentence is for a moment lost sight of; remember for instance the isolated nominative occurring in descriptive passages of a vivid or pathetic character, constructions such as Mbh. 7, 69, 29 C. *hairanyān akarod rājā ye kecit pārthivā bhūvi tān brāhmaṇebhyaḥ prāyacchat*, and formulas such as *na saṁśayaḥ* “no doubt” (see also my paper Defining the nominative, in *Lingua* 5 (Amsterdam 1956), p. 288 ff.)—“One (and the same)”: as opposed to the two implements.—I venture to understand *enam* as referring to the sacrificer as well as the rice-dish.—For *uddhara* (singular!) see above. This is not the only instance of an otherwise unknown *adhy-ud-harati* “to draw (water) from” (Monier-Williams after the Petr. Dict.).—For *adhi* + loc. in the sense of “on . . . to”, “towards (from above downwards)” (“bei den Verben der Hinbewegung nach einem Ziele *auf* . . . *hin*”) see H. Grassmann, *Wörterbuch zum Rig-veda*, 46, *adhi* no 13.—“Stated . . .”, that is to say, the rice is, on the vedi, ladled out by means of two tools. Cf. also comm. AV. before 11, 1, 21 . . . *iti rcā srucam vedyām sādayet*. According to Keśava the officiant has this act performed by the wife of the sacrificer (*patnyā darviṃ grāhayati*). It is, after the preparatives mentioned in 62, 2–5, executed in 62, 6.

62, 2–6 are to return as Kauś. 68, 18–22, sūtra 7 being as . . . *ādhyā* the first part of 68, 23.

62, 2. “Pours”: the verb *ā-nī-* “to bring, carry to a place, fetch” occurs e.g. ṚV. 9, 96, 24; KātyŚS. 3, 2, 22; ŚB. 1, 7, 1, 16 “when it (the milk of each of the three cows) is poured (by the milker from the wooden pail through the strainer into the pot) . . .”; 11, 5, 3, 4.—“Dish”: the receiving *pātrī-* mentioned in 61, 43.—For the act itself see the note on 62, 4.

62, 3. “Cooking-vessel”: the *kumbhī-* mentioned in 61, 30 and 42.

62, 4. “Pours . . . to”: the verb *pratyānayati* indicating the process of “pouring or filling up again, to” is used ŚB. 1, 7, 1, 18 (New-moon sacrifice) where a similar ritual act is explained: “After having the last (cow) milked, and having poured (*ānīya*) a drop of water into the pail which he has made the milker use, and stirred it, he pours it to (the milk: *pratyānayati*), thinking ‘let the milk which was left there be also here’—(he does so) for the completeness (*sarvatvāya*) of the sap; for when it rains here plants spring up, and on the plants being eaten and the water drunk, is this juice produced; and therefore (the water is poured

to the milk) for the completeness (*sarvatvāya*) of the sap". According to TS. 1, 1, 3; KātyŚS. 4, 2, 32 etc. the priest while doing so pronounces the text "Unite, ye that are in harmony with universal order (*rtavarīh*), ye waving ones, ye sweetest (filling the milk with honey, Kāty.), ye delightful ones, for the obtainment of wealth". See also ŚB. 2, 3, 1, 16 (agnihotra) "He illumines it (the agnihotra milk, viz. with a burning straw; see Dumont, Agnihotra, p. 13) . . . He then pours some water to it (*pratyānayati*, with the sruva, i.e. a small wooden ladle; see Caland-Henry, o.c., plate I after p. 256, no 9; II, no 11), both for the sake of appeasement (*śāntyai*), and for completeness (*sarvatvāya*) of the juice. For when it rains here . . . etc. And therefore, if it should happen to him to have to drink pure milk, let him have one drop of water poured into it, both for the sake of appeasement and of completeness of the juice". (This instruction may remind us of the washing out, or rinsing out, of the Chalice, the priest being directed to drink the last drop of (water and) wine to complete the sacrifice). ŚBK. 1, 3, 1, 9: 24 gives some additional explanation: "that (agnihotra) is sprung from Agni's seed; water is a means of tempering or appeasing (*śāntih*); (it is) for tempering (appeasing: *śāntaya eva*)". These places mentioned last refer to the usage adopted by some ritual schools to add cold water or cold milk to the hot agnihotra milk. On the pros and the cons of this procedure as discussed by the ritualists see D. J. Hoens, Śānti, a contribution to ancient Indian religious terminology, Thesis Utrecht 1951, p. 32 ff. "One ought", MS. 1, 8, 3: 119, 6 f. etc. argues, "to sacrifice with rice-milk, when it is watered. For this, when it has been watered, tempered, and is fit for sacrifice, forms a couple which want to produce" (*odanena hotavyaṃ yasya pratiṣekyaṃ syāt; eṣa hi pratiṣiktaḥ śānto medhyo mithunaḥ prajaniṣṇuḥ*; cf. KS. 6, 3: 1, 52, 10 ff. = KapKS. 4, 2: 39, 13 ff.). The drop of water is added to escape a twofold danger: if one should take away the glow of the agnihotra, the sacrificial fire would be extinguished and one would be deprived of its beneficial effect (see e.g. KS. 6, 3: 1, 51, 16 ff.). If one should not temper the blaze of the agnihotra at all, the cattle would perish, and no new cattle would come forth (e.g. KS. 6, 3: 1, 52, 10 ff.).—By adding only one drop one "runs with the hare and hunts with the hounds". See also TB. 2, 1, 3, 2.—It is clear that this act is, in the agnihotra rites, performed at an earlier stage (before the removal of the cooking vessel from the fire) than in the brahmaudana rites.—For the verb cf. also Kauś. 109, 6 and 7 (describing the preparation of a dish of barley or rice boiled in milk (*sthālipāka*-) to avert the ill omen of the birth of twins) *udapātre saṃpātān* (the remnants, residue of a fluid) *ānayati. uttamam saṃpātam odane pratyānayati*.—Keśava explains: *tasmin darvikṛte śeṣam . . .*, i.e. "in that made by the wooden ladle (he pours) the rest . . .".

62, 5. "Uppermost" (*uttamam*), cf. Kauś. 109, 7 quoted in the note

on 62, 4.—As is also the case with many other ritual acts the lading out of sacrificial milk etc. can be varied in order to reach the object of a variety of desires; see e.g. *ĀpŚS.* 6, 7, 1 ff. in connection with the Agnihotra milk.—“A friend of his”: viz. of the sacrificer. For *suhṛdah* in atharvanic rites see also *AVPar.* 4, 4, 11; 17, 2, 17. Cf. also Hillebrandt, *Ritualliteratur*, p. 64.—“To the South”: the words *dakṣiṇata udānmukha āsīnaḥ* occur also in another text belonging to the AV.: *GB.* 1, 1, 15 relating a doctrine of the teacher Atharvan (see Bloomfield, *The AV. and the GB.*, p. 19) with regard to the function of the brahman priest as the curer of the flaws of the sacrifice. Notwithstanding shortcomings in the performance of the ritual that man will not be reborn and move freely in all worlds for whom a brahman priest “who knows thus offers, while being seated in the South, facing the North”—for this cf. e.g. also *KŚS.* 5, 10, 4—oblations consisting of clarified butter (*yasya caivaṃvidvān brahmā dakṣiṇata udānmukha āsīno yajña ājyāhotir juhoti*). For the function of the brahman priest in general—he is the ‘guardian’ of the sacrifice—see *Die Religionen Indiens*, I, p. 142. For his seat see e.g. *ĀpŚS.* 1, 15, 5; 3, 18, 4; 14, 8, 5 (the brahman is seated to the South of the place where those engaged in a soma sacrifice perform certain important acts); 14, 9, 3; 14, 10, 5. Cf. also *AV.* 18, 4, 15 and *DrāhŚS.* 12, 1, 1 *sarvatra brahmā dakṣiṇataḥ* (“in all śrauta- and smārta-rites the brahman ought to be in the South”, comm.); *Kauś.* 2, 18. He faces the North. For the beneficial results of facing the North in general see e.g. *ChU.* 2, 24, 3; 7; 11; *Manu.* 2, 52 (eating while facing this direction); 61 and 70 (sipping). In general, see also passages such as *AiĀ.* 5, 1, 2. For the North as the auspicious region see also H. Hartmann, *Der Totenkult in Irland*, Heidelberg 1952, p. 96 f.—Whatever the exact sense of these directions, the friend may be supposed to fulfil the function of the brahman priest “protecting” the sacred acts and the sacrifice (cf. also *ŚB.* 14, 1, 3, 2).

62, 6. “She”: the wife of the sacrificer, I suppose (cf. Keśava, quoted in the note on 62, 1).

62, 7–8. For the signification of the “northern half” in the ritual see *ŚB.* 1, 7, 3, 20 “he cuts (the portions for Agni Sviṣṭakṛt) from the north part (of the sacrificial dishes) and offers them up on the north part (of the fire)”; 4, 3, 5, 7; 4, 4, 2, 16; 5, 4, 2, 10;—4, 1, 1, 27; 9, 1, 1, 10. For the use of the terms *uttarārdhaḥ*, *dakṣiṇārdhaḥ* etc. in connection with the sacrificial ground see *TĀ.* 5, 1, 1. We are reminded of *ŚB.* 14, 2, 2, 28 (*pravargya*), where the milk which is being cooked is said to rise for the benefit of the sacrificer; if it does so on the north side, it does so also for his offspring.—“Of it”: of the rice-dish.

62, 9. The first pāda of *AV.* 12, 3, 34 will recur as *AV.* 12, 3, 41d, used in 62, 18. Otherwise the stanza is not prescribed elsewhere.—

“Years”: the text gives, in the usual way, “autumns”. AVPpp. 17, 39, 5 reads *ṣaṣṭām* (*sic*) *śaradbhyaṣ pari dadhmā enam*, emended by Barret into *ṣaṣṭyā śaradbhiṣ pari dadhma enam* “we envelop him with sixty years”. Is sixty years the poet’s life expectancy? As a rule the rites aim at a full life-time of a hundred years (cf. e.g. AV. 1, 10, 2; 2, 13, 3 and 4; 2, 28, 4). Or has sixty been preferred because it is a ‘typical’ number (cf. e.g. ŚB. 6, 2, 2, 35–37; 10, 2, 6, 1)? So this number is perhaps to be added to the supposedly actual age of the sacrificer (cf. Henry, p. 244). — The locative must mean “at the end of . . .”: cf. Delbrück, *Altind. Syntax*, p. 117. — The compound *abhīchati* “to long for” is in the present in the Vedic *saṃhitās* found only AV. 12, 3, 34; 41; 42. Cf. AiB. 3, 9, 6 “seeks, desires (something lost)”. — “Will”: it is difficult to translate the subjunctive which while generally expressing ‘mental reality’ — that is to say, the speaker views the process denoted by the verb which is capable of realization or even awaits realization as existing before his mental eyes, as not yet having a higher degree of being than mental existence — may be prospective, adhortative, voluntative etc. All three verbs in a–c are subjunctives. — “Live under”: the verb *upa-jīv-* may express the idea of “living under, being dependent on” as well as “living upon, being supported by”. In the latter sense, the verb occurs (the Fathers being subject): AV. 3, 29, 4; 5; 10, 6, 32; 18, 4, 32. The *pāda* could also mean “both his father and his relatives of the same generation (i.e. father or parents, and uncles, see e.g. *Manu* 2, 151) and sons will live under him” implying the wish that the father of the sacrificer etc. will live to see their grandchildren. However, Bloomfield’s translation (“... shall live upon it”) is not impossible. The Ppp. gives *upainam putrān pitaraś ca sīdām* which when emended (*upainam putrāḥ pitaraś ca sīdān*) may mean: “his sons and Fathers (or father and uncles etc.,?) will (shall) approach him (respectfully, asking)”. The verb *upa-sad-* may mean “to be or live near” (AV. 3, 14, 6, object: *kine*). — “This one”: the sacrificer. — “Celestial”: the term *svarga-* is of frequent occurrence in AV. 11, 1 and 12, 3. In 11, 1, 20 and 12, 3, 5 (not used by *Kauś.*) the rice-dish is qualified as “heaven-going”, in 11, 1, 35 (see *Kauś.* 63, 20) the *brahmaudana* is styled a bull which goes to heaven; cf. 9, 5, 16 (of the sacrificial goat); in 11, 1, 28 the cooker of the rice-dish makes a road to the Fathers which is “heaven-going”; 30 enjoins the ascension of the sacrificer along this road; cf. also 32. Cf. also 12, 3, 16; 17; 38; 41; 42; 44; 54. — “To the west of”: see the note on 61, 32. For parallels see *ĀpŚS.* 6, 8, 11 where the *agnihotrahavaṇī* (i.e. spoon used at the *agnihotra*) is to be placed to the west of the *āhavanīya* (i.e. the eastern of the three fires of a *śrauta* rite which is to receive the oblations), to the accompaniment of mantras which express *inter alia* the injunction to place the offering and the sacrificer in the world of the seven *ṛṣis*; cf. *BaudhŚS.* 3, 5, 15; *HŚS.* 3, 7, 59: 347; *MŚS.* 1, 6, 1, 33; *VaitS.* 7, 9. The last *sūtra* (7, 9 and 10a) is worth quoting: “Nach dem er (die *Sruc*, die *Agnihotrahavaṇī* . . .) auf

Streu niedergelegt hat, legt er das (Sūtra 8 erwähnte) Brennholz (im *Āhavanīya*) an, indem er flüstert: "dich, der du Agni's Glanz hast . . . lege ich an für den Himmel (d.h. zur Erreichung des Himmels) . . ." (Caland's translation). In *ĀpŚS.* 6, 8, 4 the spoon was placed to the west of the *gārhapatya* fire, the fire on which the oblations are prepared and from which the other fires are lighted. The significance of the West in this connection finds its explanation in the fact that the sun when setting was widely supposed to go to the realms of the deceased without experiencing death itself (see also Caland, *Todten- und Bestattungsgebräuche*, p. 174). "Bien qu'immortel, le Soleil descend chaque nuit au royaume des morts; par suite il peut amener avec lui des hommes et en se couchant, les mettre à mort; mais en même temps, il peut, d'autre part, guider les âmes à travers les régions infernales et les ramener le lendemain, avec le jour, à la lumière" (M. Eliade, *Traité d'histoire des religions*, Paris 1949, p. 126). Not infrequently the abode of the blessed after death is believed to be in the West, e.g. the paradise *Sukhāvātī* of the Buddhists (H. von Glasenapp, *Der Buddhismus*, Berlin-Zürich 1936, p. 66; also in China). The "towns of the dead" of the ancient Egyptians were situated to the west of the dwellings of those alive; "die Sonne ging ja im Westen unter, wo der Eingang zur 'andern Erde' war" (H. O. Lange, in A. Bertholet und E. Lehmann, (*Chantapie de la Saussaye*), *Lehrbuch der Religionsgeschichte*, Tübingen 1925, I, p. 467, cf. p. 473; 476; see also A. Erman, *Die Religion der Aegypter*, Berlin-Leipzig 1934, p. 17; 211). According to Semitic belief the entrance to the realm of the dead was likewise in the West (F. Jeremias, in Bertholet-Lehmann, o.c., p. 585). According to the Aethiopian Book of Henoch the nether world is likewise in the West (H. Bergema, *De boom des levens in Schrift en historie*, Thesis Amsterdam V.U. 1938, p. 245). There are many beliefs in connection with the West in other religions: the Greek Hesperides, daughters of Night, dwelt in an island on the western verge of the world and guarded a garden with golden apples. Heracles must pluck these: an attempt to conquer Death. On the abode of the blessed also E. Rohde, *Psyche*, Tübingen-Leipzig 31903, p. 436 s.v. According to the Celts the islands of the deceased are in the West (J. de Vries, *Keltische Religion*, Stuttgart 1961, p. 257). In Ireland, St. Brandan's fairy Isle, the abode of the blessed, is said to be seen once in seven years from the cliffs of Aran looking to the West. "Gone West" is the soldier's expression for "killed". See also Hartmann, o.c., p. 96; J. G. Frazer, *Belief in immortality*, London 1913 ff., I, p. 175; 357; II, p. 239 f.—The expression in *d* may be elucidated by a reference to the well-known places such as *RV.* 3, 3, 2 where Agni is a messenger between heaven and earth; 3, 3, 10 where he fills and spans the worlds of heaven and earth; 1, 96, 5 where he shines between heaven and earth; 4, 8, 4 where he moves between both worlds; *AV.* 10, 8, 39 he goes on burning between heaven and earth, etc. (See also Macdonell, *Vedic Mythology*, p. 96; Shende, *Foundations*, p. 9 f.). For the purport

of the injunction compare e.g. AV. 4, 14, 5 "O Agni, let the sacrificers (who offer a goat) go to heaven" (and cf. *ibid.* 9); 6, 121, 2.

The term *nidhipā-* occurring AV. 12, 3, 34; 41 and 42 confronts us with an interesting puzzle. Whitney-Lanman translating literally ("treasure-keeper") add no comment. The commentary is wanting (see W. D. Whitney, in *Festgruss an R. Roth*, Stuttgart 1893, p. 89 ff.). The form *nidhipati-*, from which it can hardly be dissociated, is found AV. 7, 17, 4. In later times *nidhipati-*, like *dhanapati-* "Lord of riches" is a name of Kubera, the god of wealth and treasures and regent of the northern quarter (see e.g. Hopkins, *Epic mythology*, p. 142 ff.), whose name is, in another function, first mentioned ŚB. 13, 4, 3, 10 (see *Die Religionen Indiens*, I, p. 324; cf. e.g. also ŚŚS. 16, 2, 17), and who TĀ. 1, 31, 3 is addressed as *sarvabhūtādhipati-*. In AV. 7, 17 which is a prayer for blessings the 4th stanza runs as follows: *dhātā rātiḥ savitédāṃ juṣantāṃ prajāpatir nidhipatir no agniḥ tvāṣṭā viṣṇuḥ prajāyā samrarāṇó yajamānāya draviṇaṃ dadhātu* (the stanza recurs VS. 8, 17; ŚB. 4, 4, 4, 9 . . . *nidhipā devó . . .*) "Let Dhātar (the god who in st. 1 is implored to give wealth), Rāti (the 'goddess' of gifts), Savitar enjoy this, Prajāpati, Agni, our treasure-lord (VS.: . . . the treasure-lord, the god . . .); let Tvāṣṭar, Viṣṇu (who are, *inter alia*, concerned with the propagation of the human race: Shende, *Foundations*, p. 38; 133), bestowing liberally assign wealth with offspring to the sacrificer". This hymn is according to Keśava and the commentary (see also Caland, *Altind. Zauberritual*, p. 117) used in the women's rite Kauś. 35, 16 to procure the birth of a male child, and, together with other texts from AV. 7 in Kauś. 59, 19 by one who while worshipping Prajāpati desires all kinds of benefits. While it may be assumed that *nidhipatiḥ* in the text quoted qualifies Agni, one may ask what 'treasures' (or, rather "deposits") are meant. The comm. (AV.) explains: *nidhiyante puruṣārthā yeṣv iti nidhayo vedāḥ teṣāṃ pātā rakṣitā*. This however is no doubt a later re-interpretation, Agni being in the ṚV. (5, 4, 1) called "a lord of goods or possessions" (*vásupatiṃ vāsūnām*), and elsewhere in the same corpus "a giver of goods etc." (1, 96, 1 *draviṇoddm*; 2, 6, 3; cf. 7, 1, 5; 8, 39, 6; 8, 52, 5 etc.). It may be observed that the epithet *draviṇodas-* "granter of property" impresses us at 2, 37, 1-3 as a proper noun of an otherwise anonymous god ("Reichtumspender", Geldner, *Rig-Veda übersetzt*, I², p. 324). With *nidhi-* though occurring in various connections the Ṛgvedic Agni does not on the other hand concern himself. There is however another god who in the ṚV. is associated with the idea expressed by *nidhi-*, viz. Pūṣan who must be meant—compare Sāyaṇa's note—in 8, 29, 6 *pathā ékaḥ pīpāya táskaro yathā eṣá veda nidhīndm* "one is the guardian of the paths like a robber; he has knowledge of treasures" (S. D. Atkins, *Pūṣan in the Rig-veda*, Princeton 1941, p. 79: ". . ., like a robber this one knows (where) hidden goods (are)"). Pūṣan is a god of wealth and abundance (Atkins, *o.c.*, p. 18 ff.) as well as the lord of the paths (Atkins, *o.c.*, p. 16 ff.) and as such also a conveyer

of the souls of the deceased (see e.g. E. D. Perry, in *Class. studies in honour of H. Drisler*, New York 1894, p. 243, and *Die Religionen Indiens I*, p. 99; compare *ṚV.* 10, 17, 3-6, *AV.* 18, 2, 54 f.); according to the *kalpa* (collection of rules for ritual acts) on *TĀ.* 6, 1, 1 these stanzas are addressed to the deceased while being escorted to the pyre; according to *ĀśvŚS.* 6, 10, 19 after the 'Einäscherung'. If we regard the form *nidhipā(h)* in *AV.* 12, 34; 41, not, with Whitney-Lanman, as a plur. accusative, but as a sing. nominative—in the other ancient texts this word is always singular (in st. 42 this is the only possibility)—it may in itself be a reference to Pūṣan who while expected to conduct the sacrificer by the safest path to the world of the Fathers (*ṚV.* 10, 17, 3), longs for him—for the ellipsis of the grammatical object, which does occur in st. 42a, see my *Ellipsis, brachylogy . . .*, p. 41—, after he has completed another sixty years, as for a treasure. It may in this connection be remembered that *nidhi-* is *ṚV.* 1, 183, 4; 7, 67, 7; 7, 69, 3 (in each case in an *Aśvin* hymn) used for the offered soma draught, whereas *ṚV.* 10, 186, 3 (*Vāyu* hymn (*amṛtasya nidhiḥ* the "treasure of 'immortality'"—i.e. of continuance of life—must mean the "light of life").

Whereas therefore there might perhaps be something to be said in favour of this interpretation as long as the three places in *AV.* 12, 3 are considered as a thing by itself, the fact may not be suppressed that the other occurrences of *nidhipā-* do not point to the god Pūṣan. Turning our attention to the *gṛhyasūtras* we however notice the same term *nidhipā-* in another textual and ritual connection. *PārGS.* 2, 4, 2 this formula is used in connection with the rite of *agniparicaryā*, the respectful maintenance of the teacher's fire by the resident pupil (Hillebrandt, *Ritualliteratur*, p. 55) and especially with the *samidādhāna*, i.e. the placing of the wood on the fire (§ 1; see P. V. Kane, *History of Dharmaśāstra*, II, Poona 1941, p. 307): *pāniṇāgniṃ parisamūhati agne suśravaḥ suśravasaṃ mā kuru, yathā tvam agne suśravaḥ suśravā asy evaṃ mām suśravaḥ saśravasaṃ kuru; yathā tvam agne devānām yajñasya nidhipā asy evaṃ ahaṃ manuṣyānām vedasya nidhipo bhūyāsām iti*, i.e. "he sweeps the fire together with the hand, pronouncing the formula: 'O Agni, glorious One (the word *suśravas-* means also 'who hears well'), make me hearing well (i.e. 'learning the Veda well by hearing it from my teacher', and hence 'glorious'); as thou, O Agni, glorious One, art glorious, make me, O glorious One, hearing well (etc.); as thou, O Agni, art the guardian of the treasure of the sacrifice for the gods, may I in like manner become the guardian of the Veda for men (the same noun combines with two genitives indicating to different syntactic relations; for Greek instances, see R. Kühner-B. Gerth, *Ausf. Gramm. d. Griech. Sprache, Satzlehre*, I, Leverkusen 1955, § 414, A. 4, I, p. 337)". In *ĀśvGS.* the same words occur in connection with the *medhājanana* (1, 22, 21) i.e. "the generation of intelligence" by virtue of which it was supposed that the student's intellect was made capable of mastering the Veda.

Agni's name is however absent and the formula is to accompany the pupil's pradakṣiṇa of a palāśa sprout with one root, or of a bunch of kuśa grass, with a pitcher (see Kane, o.c., p. 306). The BhārGS. (I, 10) likewise prescribes this rite on the fourth day after upanayana (introduction of the student to the teacher) adding the direction that a palāśa tree with one root is to be anointed (for the palāśa see further on) with clarified butter (*ājya-*) and the mantra *suśravaḥ* is to be muttered; instead of *nidhipā-* this text (p. 10, 1. 10 and 11 ed. H. J. W. Salomons, Thesis Utrecht 1913) reads *nidhigopa-*. MānGS. 1, 22, 17 mentions the rite in the form of a special precept for a student who is desirous of wisdom: "he (the teacher) has (the pupil) say in the shadow of a palāśa tree which is smeared with fresh butter: 'O glorious One . . .; as thou art the preserver of the treasure of the Vedas for the gods, may I thus become the preserver of the treasure of the Vedas for men'". Similarly—with a difference in the ritual act which needs not detain us here—in KGS. 41, 21 (see Caland, *Kāṭhakaḡrhyasūtra*, Lahore 1925, p. 174, n. 5 and 177, n. 2), where however the second stanza reads as follows: *yathā tvaṃ suśravo devānām vedasya nidhigopo 'sy evam ahaṃ brāhmaṇānām brahmaṇo vedasya nidhigopo bhūyāsām* (varia lectio, not to be preferred: *brāhmaṇo* instead of *brahmaṇo*, see Caland, o.c., p. 176, n. 3). VārGS. 5, 26 (ed. Raghu Vira, Thesis Utrecht 1929, Lahore 1929, p. 26) runs parallel. The general purport of these acts and words is perfectly clear. The palāśa tree (*butea frondosa*) is often declared to be, i.e. to be a representative or manifestation of, brahman: ŚB. 5, 2, 4, 18; 5, 3, 5, 11; 6, 6, 3, 7; 12, 7, 2, 15 "the . . . vessels are of palāśa wood (cf. also Zimmer, *Altind. Leben*, p. 59); the palāśa is brahman: it is by brahman that he gains the heavenly world"; cf. also AiB. 2, 1, 10 ff. and Eggeling's note on ŚB. 1, 3, 3, 19 (S.B.E. 12, p. 90). The rite is to effect the elevation of the student to the guardianship of the treasure of the Veda (see especially *Manu* 2, 114 f.); for that purpose he has to worship the brahmavṛkṣa (another name of the palāśa) which as a divine being—for trees and herbs as *devas* see C. W. J. van der Linden, *The concept of deva in the Vedic age*, Thesis Utrecht 1954, p. 70—is said to be a 'guardian' of the Veda for (or among) the gods. (Compare also AV. 11, 5, 10 mentioning two *nidhis* i.e. receptacles, of the *brāhmaṇam*, one on this side of the heavens (i.e. in the heart of the brahman who knows the Veda, comm.), the other on the other side (i.e. in the form of the god(s) taught by the Veda, comm.), both of them being guarded by the brahmācārin). In like manner Agni, whose relations to worship and sacrifice are manifold (see e.g. Geldner-Nobel, *Der Rig-Veda übersetzt*, IV, p. 21 ff.), is in the RV. said to be a protector of the sacrifice: 2, 5, 8 *yāthā vidvāṃ āraṃ kárad víśvebhyo yajatébhyah ayám agne tvé ápi yám yajñám cakṛmá vayám* "auf dass er (the sacrificer, Sāyaṇa) kundig allen Opferwürdigen es recht mache, (sei) dieses Opfer in deiner Hut, O Agni, das wir bereitet haben" (Geldner); 3, 9, 6 *viśvān yád yajñám abhipāsi* "that thou guardst all sacrifices".

Cf. also ṚV. 1, 1, 4; 8 *rājantam adhvarāñām gopām ṛtāsya* – for this phrase which is in most cases applied to Agni, see Lüders, Varuṇa, p. 402, with n. 8; cf. ṚV. 3, 10, 2; 10, 8, 5; 10, 118, 7–, and other places. The parallel between Agni and the palāśa tree is closer because the god is identified with the oblation as the tree is identified with brahman: ṚV. 3, 26, 7 *havir asi nāma* and ŚB. 5, 2, 3, 6 Agni is like Viṣṇu said to be the sacrifice (*yajña*-). It is moreover worth noticing that the transference of the mantra containing the expression under discussion from one divinity to another – and this probably means from Agni to the palāśa which is not mentioned in the oldest documents – may have been facilitated by the fact that they are both identified with brahman: ŚB. 1, 3, 3, 19 “the palāśa tree is brahman, and Agni also is brahman; therefore the Agnis (or enclosing-sticks) should be of palāśa wood”. In this connection it is interesting to recall AV. 18, 4, 41 where Agni is explicitly declared to “know the deposited deposits, the Fathers who have gone away to the distances” (*sā veda nīhitān nidhīn pitṛn parāvāto gatān*). This stanza is (Kauś. 87, 22) used, with AV. 12, 2, 34; 3, 47 and 48) in the piṇḍapitryajña ceremony, to accompany the setting up of a lighted stick and piling fuel around it and (Kauś. 86, 18) at the end of the ceremony of interment on “making the devouring fire blaze up”. In AV. 18, 2, 20 the dead person is said to be deposited (*nī dhīyasva*) in the wide space of earth. There can therefore be no doubt that *nidhi*- and *nidhā*- could be used also in connection with the deceased.

As to *nidhi*- “deposit, treasure” the term occurs TB. 2, 8, 1, 3 in the following series of mantras which are to accompany the unction of the sacrificer who has an aśvamedha performed: *vayāṃ syāma pātayo rayinām* (ṚV. 4, 50, 6d etc.); *rayinām pātīm yajataṃ bṛhantaṃ* (only MS. 4, 14, 1 a); *asmīn bhare nītamam vājasūtau* (ṚV. 3, 20, 22b etc.); *prajāpatiṃ prathamajām ṛtāsya* (cf. AV. 12, 1, 61d); *yājāma devām adhi no bravītu* (only MS. 4, 14, 1d); *prajāpate tvam nidhipāḥ* (text: *nidhīyāḥ*) *purāṇāḥ* (only MS.); *devānām pitā janitā prajānām* (MS.); *pātir viśvasya jāgataḥ paraspāḥ* (MS.); *havir no deva vihavé juṣasva* (MS.); *tavemé lokdḥ pradīśo dīśas ca* (MS. 4, 14, 1a; ĀŚS. 2, 14, 12a; ĀpŚS. 20, 20, 9a; cf. also P. E. Dumont, L’Aśvamedha, Paris-Louvain 1927, p. 281). In these stanzas Prajāpati, called the ancient *nidhipā*-, the father of gods and creatures, and the lord of the entire world, is adored; his are the worlds and the quarters of space; he is requested to delight in the oblation.

According to Sāyaṇa’s commentary the formula containing the term under consideration is the *puroḍāśasya puro’nvākya* and *nidhipā* means *śaṅkhapadmādinām nidhīnām pālakaḥ* “guardian of the treasures viz. the conch, lotus etc.”, *purāṇaḥ* being *jāgataḥ sraṣṭṛtvād anādīḥ*. His interpretation of *nidhi*- however is clearly anachronistic, since the conch-shell and the lotus are highly conspicuous among the emblems of Viṣṇu (Aspects of early Viṣṇuism, p. 100 f. and 103 f.) and belong also to the nine treasures of Kubera (Mbh. 2, 4, 8 etc.). There can however be no doubt

about the *nidhipā-*. Here it is Prajāpati who is given the title. In favour of the hypothesis that it was transferred to him from the god of fire, one could refer to a considerable number of brāhmaṇa texts which identify both divinities (see also Eggeling, in S.B.E. 43, p. XVII; Die Religionen Indiens, I, p. 193 f.): ŚB. 6, 1, 1, 5 “that Person (*puruṣaḥ*) which became Prajāpati is this very Agni (the fire-place), who (is now) (to be) built”; 6, 1, 2, 13 “therefore, while being Prajāpati, they call him Agni”; 6, 1, 2, 21; 6, 2, 1, 23 “Prajāpati is the Puruṣa, and Prajāpati is Agni”, etc. Prajāpati is moreover also the ‘sacrifice’, i.e. the ‘sacral act’ (*yajña-*), the earthly counterpart of the great cosmic drama which he, as the creator who is also the created universe, personalizes (see Die Religionen Indiens, I, p. 190). The above transference must, in my opinion, be understood as follows: a definite superhuman, incomprehensible, mysterious function, being considered ‘divine’, was given a name or title and could be attributed to one or—in case of partial similarity or affinity of functions or of character—more gods: thus Dhātār “the establisher, founder, supporter” was identified with Savitar, Tvaṣṭar, Prajāpati, Viṣṇu etc. who each of them were in one way or other concerned with establishing, founding or supporting.

This explains that elsewhere the title is given, i.e. the function is— if appearances are not deceptive— attributed, to Indra, the great champion of gods and mankind. TB. 2, 8, 4, 3 *yá imé dyāvāprthivī mahitvá balenādr̥mhad abhimātikéndrāḥ sá no havīḥ práti gr̥bhñātu rātáye, devánām devó nidhipá no avyát . . .* (cf. MS. 4, 14, 12; 236, 2) “Indra, the destroyer of the enemies, who by his greatness established (fixed) heaven and earth by means of force, must accept our oblation in order to favour (us with his gifts); may the god of gods (cf. VS. 20, 41 d, likewise of Indra), the guardian of treasures, help us”. Here Sāyaṇa furnishes us with the same explication of *nidhipā-*, but it would again seem preferable to disagree with him: here again those ‘goods’ may be meant which from the ritual and religious point of view are especially valuable. Indra, the protector *par excellence*, is (ŚB. 1, 4, 5, 4; cf. 9, 5, 1, 33) the “deity of sacrifice” (*yajñasya devatā*).

The words TB. 3, 9, 6, 1 . . . *priyām tvā priyānām vārṣiṣṭham āpyānām nidhīndm̄ tvā nidhipátim̄ havāmahe vaso maméty āha* “the loved one of the loved ones, the greatest of friends, the lord of deposits (treasures) we invoke, O my wealth”—Sāyaṇa explaining *he aśva . . . śaṅkha-pad-mādinidhivīśeṣāṇām pālakam; athavā kim anena viśeṣaṇena sarvanidhīnām pālakam*—belong like the parallel texts MS. 3, 12, 20; 166, 9 ff.; VS. 23, 19 *gaṇānām tvā gaṇapatiṃ havāmahe; priyānām tvā priyapatiṃ havāmahe; nidhīnām tvā nidhipatiṃ havāmāhe*—*nidhīnām: sukhanidhīnām* “of treasures of happiness” (Uvaṭa); *sukhanidheḥ pālakam* (Mahīdhara), explications which seem more to the point—to the formulas to be recited by the queen when they walk round the sacrificial horse (Aśvamedha, at the moment when the chief queen is to lie down with the dead animal;

see Hillebrandt, *Ritualliteratur*, p. 152; Dumont, *L'Áśvamedha*, p. 177 f.). MS. quoting the identical formula adds a few words which show that the queen was desirous of virile progeny. ŚB. 13, 2, 8, 4 quoting the formula adds nothing to its understanding. Is the horse here and TS. 7, 4, 12, 1 addressed as a "(treasure-)lord of treasures", and if so, why? Has it anything to do with the conviction expressed ŚB. 13, 2, 3, 1; 13, 2, 8, 1 that the sacrificial horse knows the way to the heavenly world and with its being sacred to Prajāpati (ŚB. 6, 5, 3, 9; 13, 1, 2, 3; cf. also 10, 6, 4, 1)? If so, Mahīdhara's explication (on VS. 23, 19) of *gaṇapati-* in the first of the three parallel lines quoted (viz. *gaṇānām madhye gaṇapatiṃ gaṇarūpeṇa pālakam*) may perhaps be regarded as less beside the mark than Uvāta's *gaṇānām tvā strigaṇānām madhye tvām yugapat gaṇapatiṃ havāmahe āhvayāmaḥ*. The title *gaṇapati-* generally denoting a leader of a class or troop of inferior deities is, it is true, in later times given to Gaṇeśa but in the Ṛgveda to two other gods, once in the complete phrase (2, 23, 1) to Brahmanaspati and once (10, 112, 9) to Indra. The former verse which is no doubt quoted here occurs also TS. 2, 3, 14, 3 (the chapter deals with special sacrifices); MS. 3, 12, 20: 166, 11 (*aśvamedha*); KS. 10, 13: 141, 17; its use is TS. 2, 3, 3, 4 prescribed for the man who has recourse to Bṛhaspati; AiB. 1, 21, 1 (*pravargya*) to heal the sacrificer with brahman (Brahmanaspati); cf. also KB. 8, 5 (and 9, 6). The verse is moreover used by Hiraṇyakeśin (GS. 1, 6, 11) in a *gr̥hya* rite, viz. as an introductory formula to the teaching of the Sāvitrī to a Veda student, the commentator Māṛḍatta explaining: *kumārābhimantraṇārthaṃ liṅgād brahmanaspatēr mā bhūd iti. atra brahmaṇo vedasya pātratvāt pālayitr̥tvād vā kumāra eva brahmanaspatir abhimataḥ*. That is to say, this Brahmanaspati mantra is pronounced over the boy because he, who is to be a 'guardian of brahman', may be identified with the god. However, ŚGS. 2, 2, 15 has the mantra, at an early stage of the ceremonies in connection with studentship, used alternatively for those who are desirous of "followers or attendants" (*gaṇa-*; see also Hillebrandt, *Ritualliteratur*, p. 53). For other ritual applications see also ŚSS. 5, 9, 18; 5, 14, 19. It is therefore intelligible that Ṛgvidh. 1, 29, 4 f. the *sūkta* ṚV. 2, 23 is called an "increaser of comfort" to be recited by those who wish to destroy their enemies and to increase their possessions (cf. st. 4, 5; 7; 8, 10 of the hymn). Turning our attention again to the *Áśvamedha* we see that contrary to the tradition handed down in ŚB. 13, 2, 8, 4 and MŚS. 9, 2, 4, 13, ĀpŚS. 20, 18, 1 has the formulas used by the chief queen herself after lying down with the dead horse. All things considered and notwithstanding certain relations between Bṛhaspati and the horse there seems to be a strong presumption that it is, in the *Áśvamedha*, in the first place Bṛhaspati himself who is invoked, who as the lord and representative of brahman, as priest of the gods and lord of the *gaṇas* (cf. also ṚV. 5, 51, 12, *sārvagaṇa-*) is expected to favour man's ritual endeavour (cf. ṚV. 10, 35, 11; 10, 128, 7) and to promote

the interests of those who resort to him (RV. 2, 25, 1-5; 2, 26, 3). For other traits of Bṛhaspati's character which may have added to the importance of his rôle see my Notes on brahman, Utrecht 1950, p. 66 ff., and Heesterman, Royal consecration, p. 60 ff.

There is no need to cite further text-places. Here it is enough to have suggested that *nidhi-* was used in the sense of something which was from the ritual and religious point of view valuable, of a 'deposit' or something on man's credit side in the invisible world or in the hereafter, and that there was a function of "keeper of the deposit(s)" which was not rarely considered one of the activities of Agni, Prajāpati, Bṛhaspati. (An interesting light on *nidhi-* is thrown by TĀ. 2, 3 *yat kusīdam apratitaṃ mayeha yena yamasya nidhinā (duṣṭasikṣādhikārīṇaḥ nidhisthānīyena pratyarpayitavyena, comm.) carāmi*). For the above sense of *nidhi-* one may for instance also compare TĀ. 6, 7, 2 *eṣa te yamasādane svadhā nidhīyate gr̥he, akṣitir nāma te asau*, ŚGS. 1, 2, 8 (see the Introduction, section V); KaU. 2, 10, and the use of the adjective *nihita-* (see the note on 62, 10) in texts such as ŚvU. 3, 20 and MuU. 2, 1, 10; 3, 1, 7 (the Ātman or supreme Person "set in" the heart; cf. also MaiU. 6, 4)—and see ChU. 8, 3, 2 where the brahma-world is compared to a hidden treasure—and Buddhist passages such as Sutta-Nip. 285 (2, 7, 2) "no herds had brahmins then, no gold or pelf; their wealth was holy lore and holy life" (Chalmers' translation): *brahman̄ nidhim apālayum̄*. In Dhammap. 76 a wise man is compared to a revealer of hidden treasures. Khuddaka-pāṭha 8, 9 speaks of *acorāharaṇo nidhi*; here Rhys Davids and Stede, Pāli Text Soc. Pāli-Engl. Dict. s.v. aptly compare Matt. 6, 20 "treasures in heaven, where thieves do not . . . steal". That there existed an association between *nidhi*'s and 'deathlessness' becomes also clear from TĀ. 4, 42, 2 *yad ado vāta te gr̥he amṛtasya nidhir hitaḥ, tato no dehi jīvase tato no dhehi bheṣajam* and from the simile AṅgNik. 11, 2, 17 (p. 346) "just as if, Ānanda, a man searching for the entrance to a single hidden treasure (*nidhimukham̄*, thus F. L. Woodward, The book of gradual sayings, London 1955, p. 223; "treasure" comm., "excellent treasure" Pāli Dict.) should . . . come upon the entrance to eleven such treasures; even so I . . . in my search for a single door to the deathless (*amatadvāram̄*), . . . come to win eleven such doors to enter in".

Returning for a moment to VS. 8, 17 (∞ AV. 7, 17, 4 and quoted ŚB. 4, 4, 4, 9) it may be observed that according to the commentator Uvāṭa all six gods who are mentioned in the stanza are *nidhipās*. They are invited to accept the offering and to comply with the sacrificer's wishes. The conclusion does not seem to be too hazardous that among the "treasures" they are expected to keep or guard are the transcendent effects of the very oblations offered by their worshippers. The sacrifice which is placed "in the womb of the meritorious deed" (RV. 3, 29, 8) is indeed "a treasure of long standing (*dīrghó rayīh̄*) rich in refreshment" (RV. 4, 2, 5), it is "heaven for the worshipper" (AV. 5, 26, 12). The

transcendent effects—for which see e.g. S. Lévi, *La doctrine du sacrifice*, Paris 1898, p. 87 ff. and places such as ŚB. 10, 1, 5, 4—may consist of something valuable of which man on his arrival in the other world has the disposal. Cf. e.g. ŚB. 1, 6, 1 “the effects of the good deeds (*sukṛtam*) of those who . . . thus disappears, for in the other world (*amṛgmin loke*) they cannot dispose of that (*na hi tad . . . śaknuvanti*) which they had not made when passing away from this world”. Hence the injunction to follow the sacrifice to heavens (VS. 18, 58; *ibid.* 52), the wish “to be united with what is cooked” (AV. 6, 119, 2, *pakvena : paripakvena svargā-dīphalena*, comm.) and the hope or conviction that one may go to the world of religious merit, to the celestial regions by, or through, the oblation (AV. 4, 14, 6). There are also texts to show that the rewards earned by sacrifices which are the path to the world of religious merit (*sukṛtasya loka-*) invite the sacrificer to a sojourn in these regions or welcome him on his arrival: MuU. 1, 2, 6 (cf. 1, 2, 1) “the . . . offerings invite him with the words ‘come, come’ and carry the sacrificer by the rays of the sun (cf. ṚV. 10, 17, 4), . . . saluting him: ‘this is your holy world of brahman won through good (religious) deeds’”. Or the roads to the heavenly dwellings open themselves to him (shine for him): cf. AV. 18, 4, 3; 7; 1, 4, or Agni is invoked to convey the deceased sacrificer to the celestial regions (AV. 18, 4, 1 etc.; Pūṣan in 16, 9, 2). Elsewhere (cf. TS. 7, 1, 6, 8) a divine power is invoked to proclaim the sacrificer among the gods who then take note of him. In the stanzas under discussion the *nidhis* seem therefore to be the deposits in heaven, consisting of religious merit; the *nidhipās* those divine powers who keep and guard them and who afterwards welcome the sacrificer who had earned them. If so this idea is neatly paralleled in other religions.

62, 10. The stanza AV. 12, 3, 42 does not occur in other texts. The initial words *nidhīm nidhipā abhī enam ichāt* can grammatically be hardly different from the last words of st. 41 . . . *nidhipā abhīchāt* (for “concatenation” see my *Stylistic repetition in the Veda*, Amsterdam Acad. 1959, Index, p. 403), that is to say Whitney-Lanman’s interpretation (in 41d the “treasure-keepers” object, in 42a subject) seems no more probable than an interpretation according to which the word *nidhipā(h)* is plural in 34 a and 41 d and singular in 42 a.—“No power”: *ānīśvara-* in pāda b does not mean “herrenlos” (Petr. Dict., cf. Henry), the first member of a *karmadhāraya* being as a rule accented when it is the privative particle. Cf. *anīśa-* Manu 9, 104 etc.—“Others”: the words *yé ’nyé* do not mean “those who are others” (Whitney-Lanman) but an emphatic “others” (see my remarks in *Lingua* 4, Amsterdam 1954, p. 1 ff.).—“On both sides”, sc. the earthly and heavenly side of the journey to be made by the oblation. This translation of *abhītaḥ* (“about”, Whitney-Lanman) which can also mean “before and after” or “on all sides; entirely” is a guess. Cf. also the idea expressed in AV. 11, 5, 10 (see

the note on 62, 9).—“Set apart”, viz. as sacred, consecrated (*nīhitah*). It is hardly possible to disconnect this occurrence of a form of the verb *nī-dhā-* (cf. e.g. 18, 4, 41; 19, 27, 9) in pāda c from the above *nīdhi-* etc. in pāda a. (Compare also the note on 62, 9). This compound is not infrequently used to express the idea of “placing, putting down, setting apart; committing, depositing” something sacred or some substance or ‘power-substance’ of religious, ritual or weltanschauliches import (cf. e.g. AV. 2, 1, 2; 5, 2, 6; 10, 8, 6; 11, 1, 5; 15; 18, 3, 70 of the bone-relics of a dead person)—sometimes (e.g. AV. 2, 1, 2) in secret—somewhere, for instance into another sphere or domain. Thus the verb may apply to evil, unfavourable or contagious powers, influences or ‘power-substances’ (e.g. AV. 3, 23, 1 ‘that’ which makes barren is set down elsewhere; 6, 113, 3; 12, 1, 30; 14, 2, 65; 69) or to ‘qualities’ which are made to be inherent in a being (AV. 6, 92, 2 speed in the hooves of a horse). It is on the other hand also used of the Vedas who are AV. 4, 35, 6 stated to have been deposited in the rice-mess “from which when cooked ‘immortality’ (for this idea see P. Thieme, Studien zur indogerm. Wortkunde und Religionsgeschichte, Berlin 1952, p. 15 ff., and my Four studies, Ch. III) came into being” and by which the person speaking hopes to overcome death. Thus the ritually important powers as well as success, greatness, prosperity etc. or ideas which are believed to be inherent in, or dependent on, the remnant (*ucchiṣṭa-*) of the offering which is extolled in AV. 11, 7 are stated to have been “deposited” in it (st. 10; 22). Of special interest are AV. 4, 34, 8 where the world-conquering heaven-going rice-mess offering is said to have been “put down” in the brahmans (here another aspect of the compound comes to the fore; the offering is put or deposited in the right place, the brahmans being receivers or repositories of the oblation). It is therefore intelligible that by “depositing” the cooked rice in the brahmans one makes a heaven-going road to the Fathers (AV. 11, 1, 28; see the note on Kauś. 62, 22). Cf. also AV. 11, 1, 33. The goat which together with five rice-dishes is the subject of AV. 9, 5 and which is said to drive off perdition and to set the sacrificer in the heavenly region (st. 18) is (st. 19) likewise “put” or “deposited” in a brahman (*brāhmaṇe*), but the god Agni is implored to know, later, “in the world of those who have accumulated religious merit” all the scattered drops of the victim and the rice-dishes. In 6, 140, 2 the sense of the verbal adjective verges on “set apart for, consecrated to”: the danger inherent in the appearance of the two upper teeth of a child before the teeth of the lower jaw is warded off by giving them—ritually, of course—, rice etc. to eat, which is called the *bhāgō nīhitah ratnadhēyāya* “their entrusted portion to be taken as a treasure”. The gods also have their “deposited deposits” or “treasured treasures”: in 19, 27, 9 it apparently is gold, discovered by Indra. This expression however may also mean a deposit, a treasure, which while properly belonging to the gods has been committed to the care of men, that is to

say, a sacred object, an object "set apart" for, or consecrated to a deity. Thus 12, 4, 14; 17; 21; 29 in connection with the cow which belongs exclusively to the brahmans. Cf. also AV. 11, 1, 5; 15. In the remedial ceremony described Kauś. 28, 17 ff. AV. 5, 9 is employed to invoke the protection of various gods; in st. 7 the person speaking (i.e. the one on whose behalf the rite is performed) "deposits himself for heaven and earth to guard" (st. 7 *sá ātmānaṃ nidadhe dyāvāpṛthivībhyāṃ gopīthāya*) by entrusting his eye to the sun, his breath to the wind etc.: the purport of acts and words obviously is that by identifying himself with, or by being absorbed by, the cosmic powers, one overcomes earthly imperfections and bodily infirmities. — It must be conceded that pāda a admits of other translations, e.g. "as a treasure the g. of t. shall long for him". We had however better avoid "this treasure" (Bloomfield); see Speyer, *Ved. und Skt. Syntax*, § 136. Henry and Whitney-Lanman are compelled to insert some words. The deposit is the oblation.

"Three heavens" (*trīn svargān*). As is well known (see W. Kirfel, *Kosmographie der Inder*, Bonn-Leipzig 1920, p. 4 f. and Lüders, *Varuṇa*, p. 59 ff., who does not quote Kirfel) the Vedic Aryan assumed the existence of threefold earthly and celestial regions, denoted by the terms *dyauh* and *bhūmī*, *mahī*. Besides, there are some places testifying to a likewise manifold nature of the svarga, the celestial abode of light and bliss, to which those deceased are transferred who have accumulated religious merit and may have a claim to bliss. Thus JB. 1, 325 *atho trayāḥ sāmno svargās trayo narakāḥ* "now (we will deal with) the three celestial and three infernal regions of the sāman". Elsewhere however mention is made of the seven celestial regions: AiB. 5, 10, 1, f. . . . *rohati sapta svargāṃl lokān ya evaṃ veda*; GB. 2, 6, 10 *ārohati sapta svargāṃl lokān*. According to AiB. 4, 16, 3 there are nine of them. In GB. 2, 6, 2 (p. 246 Gaastra) mention is made of ten *svargāḥ*, correlated to the ten kinds of breath in man etc. Or the text speaks of the celestial regions in the indefinite plural: AiB. 4, 16, 3; 7, 1, 3; 6, 18, 9 *ahīnān svargāṃl lokān sarvarūpān sarvasamṛddhān avāpnavāma*; 7, 10, 4; KB. 2, 2; 6, 15; AiĀ. 1, 2, 4; ŚĀ. 5, 4 "obtain the worlds of heaven, your desire". — "Three portions", i.e. he divides the rice-dish into three parts. This feature is no doubt closely allied to the division of the sacrificial animal as described e.g. ĀśvŚS. 12, 9; AiB. 7, 1; GB. 3, 18 (see J. Schwab, *Das altind. Thieropfer*, Erlangen 1886, p. 126 ff.; Keith, *Rigveda brāhmaṇas*, p. 289): (AiB. 7, 1, 3) "these thirty-six (divisions) each of one foot support the sacrifice; the *brhati* (metre) has thirty-six syllables, the worlds of heaven are connected with the *brhati*; verily thus they obtain the breaths and the worlds of heaven; verily thus they proceed finding support in the breaths and in the worlds of heaven". This statement has nothing to do with "les nœuds . . . (qui) symbolisent les pas de Viṣṇu" (Henry, p. 246).

62, 11. The stanza and its components do not occur elsewhere. — The second, unaccented *paraḥ* in the first line is superfluous; *pate* "O husband" (conj. Henry, Bloomfield)!. Whitney-Lanman, like Bloomfield, Vedic Concordance, 758, seem to have interpreted *tvát parāḥparaḥ*, surmising a second *pácati* to have fallen out after *jāye*; cf. however Renou, Gramm. sanscrite, p. 163 top (§ 125 n.). Or should we read *páraḥ* and translate "the other, viz."? Compare, for *apara-*, e.g. Rām. 1, 43, 12 (B. v.l.) *hlādinī yavanī caiva nalinī ca tathāparā* "... and further N."; KālPur. 50, 44 where four persons are referred to, two being *nāsatyau devau*, followed by *dvāv aparau narau*. See also Speyer, Sanskrit Syntax, Leiden 1886, p. 213, § 283, rem. 2 and my Reflections on the numerals 'one' and 'two', Utrecht 1953, p. 56 ff. — "Apart from you" (*tvát tirāḥ*), or "without your knowing it". — In pāda a the husband is addressed, in b his wife; in c also the wife, although (cf. the dual participle in d) the process meant in c is common to both partners. — "Pool": the verb *sam-srj-* is used of combining wealth or resources; cf. e.g. Manu 9, 212 and 216; Yājñ. 2, 139 with the commentaries. This is the so-called reciproque ātmanepadam, presupposing the being concerned of two parties; cf. e.g. *samvadante* "they speak together", *spardhete* "they (dual) emulate"; the verb may however be in the singular: ṚV. 1, 61, 15 *prāitasam sūrye pasprdhānam ... āvad indraḥ*. — Whitney's tentative translation of pāda d ("agreeing", cf. e.g. AiB. 2, 25, 1 + loc.), though Vedic, is less acceptable than Roth's (Petr. Dict. VII, 443) "to reach, attain"; cf. Rām. 5, 3, 40 *javenāśu laṅkāṃ sampādāye dhruvam*. There is another possibility: "to bring about, produce; to effect for someone, to accord, bestow on (a person)", e.g. AiB. 2, 5, 9 *tan manaseritayā vācā devebhyo havyaṃ sampādāyati* ("he provides the oblation for the gods", Keith). — For the anacoluthon see my Ellipsis, brachylogy etc., p. 25 ff. Practically, however, this comes to "to reach". — "Said in the mantra": this seems to allude to a custom to make by a special act that sacrificial food which is in some way or other superabundant, part of the oblation. As we have not read in the text that "chacun des deux époux a fait pour son compte une petite cuisine à part" (Henry), the most plausible solution seems to be that this injunction refers to the case that something like this has happened. The words *yad yat* could mean "when (if) something" (cf. Manu 7, 96 *yo yaj jayati tasya tat*): see Lingua 4, p. 36 ff.; Speyer, Sanskrit Syntax, § 454. — After st. 39 AVŚ. gives a stanza which is neither quoted by Kauśika nor found in other texts. It is no doubt to invite the children of the yajamāna and his wife to come together and to witness the ceremony: "As many of her (children) live on (lit. "are attached to") the earth, the sons which have come into being from us (AVŚ.; "from him, i.e. the sacrificer", AVPpp. 17, 39, 10), call (du., the married couple is addressed) all these near to the vessel. Knowing the 'navel', the young ones shall come together". — If in b *asmāt* is the genuine reading "man and wife are correlated" (Bloomfield, in S.B.E.,

42, p. 652).—“To . . .”, not “in the vessel” (Whitney).—“Navel”: see the note on AV. 4, 11, 6 (Kaus. 66, 12).

62, 12. The locative *patyau* is remarkable, cf. *taṃ pāṇāv ādāya*; ĀśvŚS. 1, 3, 25 *aṃse 'dhvāryum anvārabheta pārśvasthena pāṇinā* (a part of the person's body being in the locative).—See the note on 61, 1.

62, 13. The verbal adjective *anvārabdha-* can be used actively and passively; cf. Caland, in Z.D.M.G. 53, p. 215. From Kaus. 7, 21 it appears that the sacrificer touches, or takes hold of, the officiant; he is at the same time touched by his wife. See 61, 27; 68, 24. For another indication of the same situation see LāṭyŚS. 1, 3, 1 *anvārabdhe yajamāne patnyām ca*.—For this use of *karoti* cf. ṚV. 4, 2, 19; 4, 17, 18; ŚB. 14, 6, 1, 9; Manu 3, 210 *agnau kuryāt . . . brāhmanaḥ*. From Kaus. 1, 9 it appears that he sacrifices while turning to the East and in a low voice.

62, 14. The stanza is not found elsewhere.—For Agni cf. e.g. ṚV. 7, 15, 10; AV. 8, 3, 26. For demoniac power (or demons collectively) see above, note on 61, 18; 41.—Piśācas are bloody and injurious demons (see Shende, Foundations, p. 216).—“Swallow”: the verb *pā-* “to drink” may also express the ideas of “sipping, drinking” and “feasting upon”.—For the rather indefinite group of great gods called Ādityas see e.g. Die Religionen Indiens, I, p. 73 ff.; Macdonell, Vedic Mythology, p. 43 ff.; Shende, Foundations, p. 115. In AV. 1, 9, 1 they are requested to maintain “this one” in superior light; in 5, 3, 9 to protect the sacrificer from perdition; in 8, 1, 16 to “bear him up” lest he perishes; they defend him from heaven (19, 16, 2); they watch over him (cf. 1, 30, 1).—For the mythical Āngirases, “sons of heaven” or “seers who are sons of the gods”, sages and mythical fire-priests see Hillebrandt, Vedische Mythologie, I, Breslau 21927, p. 169 etc.; Macdonell, Vedic Mythology, p. 142 f.; Bloomfield, Atharva-veda and Gopathabrāhmaṇa, Index, p. 129, s.v.; Shende, Foundations, p. 142 f. They are regarded as the authors of the ‘hostile sorcery practices’ of the AV. (Bloomfield, o.c., p. 8), of the *ghora-* (“terrible”) portions of this corpus. They were on the other hand closely associated with Agni Vaiśvānara, who made their texts effective (AV. 6, 35, 3). They are also invoked to avert evil and performers of evil (eg. AV. 2, 12, 5; 3, 21, 8) and concerned with amulets etc. (e.g. 19, 34, 6), and became the leaders of sacrificial activities (20, 135, 7). Their help is invoked together with that of the Ādityas and other gods etc. AV. 2, 12, 4; 11, 6, 13. In 18, 4, 3 the Ādityas are in the celestial regions, to which, it is intimated, the Āngirases ascend.—“Carries”: for the *paryagnikarāṇa-*, the ceremony of carrying fire round an object in order to protect it against demons, evil, plagues and inimical influences (e.g. ĀpŚS. 16, 6, 7) see W. Caland, Een indogerm. lustratiegebruik, Amsterdam Acad. 1898; Hillebrandt, Ritualiteratur, p. 122; Gonda, Die Religionen Indiens, I, p. 125.

62, 15. The stanza AV. 11, 1, 31 does not occur elsewhere, but pāda d is identical with st. 28d, quoted by Kauś. at 62, 22 and 68, 27, whereas b is quoted at 63, 5. See further on. — The adjective *babhri-* (Wackernagel-Debrunner, *Altindische Grammatik*, II, 2, § 186 a, p. 291) means “bearing” or “carrying” (RV. 6, 23, 4); “nourishing”, tentatively adopted (after the Petr. Dict.) by Monier-Williams is in itself possible, or *sous entendu*, because the rice-dish, while conveying the sacrifice to the celestial regions (I take it thus) may be nourishing. Compare the commentary: *bharaṇaśīlasya poṣakasya pakvasya odanasya*. Roth’s supposition “corrupt for *babhru-*” (Petr. Dict. V, 22) is superfluous. — The *adhvaryu* is the officiating priest engaged with the ritual actions. — “Surface”: *mukham*, or “upper part” (*uparipradeśam*, comm.). — “Knowingly”: or “skilfully” *pravidvān* (‘verbalappositives’ adjective). — “Butter”: *ājyāya*, see also the note on 62, 17. — “Room”: *sthānaṃ gartarūpam*. — After st. 31 AV. 11, 1 has a stanza which is, in this connection, not used by Kauśika. But see the note on 63, 20.

The stanza AV. 12, 3, 45 is not found elsewhere, but pāda c is again quoted by Kauś. at 62, 17. This means that the first half of this stanza is to be recited here, the second half in connection with the direction given in 62, 17. According to Whitney-Lanman AV. 11, 1, 31 is divided in like manner; however, the direction given in 62, 15 is not only in harmony with 11, 1, 31b, but also with pāda d. — For the use of *sam-āp-* (“heranreichen”) “to reach, obtain, completely”, that is also “to permeate all” in connection with heavenly and other worlds see AV. 9, 5, 14; 10, 9, 6; 11, 3, 19. Cf. also BhagG. 11, 40 *sarvaṃ samāpnoṣi tato 'si sarvaḥ* “thou hast all (the totality) within thy reach; therefore thou art all”. Here the verb seems to have been employed absolutely. Whitney-Lanman’s insertion “(it)” is not clear to me, because the meaning seems to be that the three portions being homologized with the three celestial regions, the *parameṣṭhin-*, i.e. the ‘mythical Urbild’, obtained from — i.e. starting from, or basing himself upon — the highest division or region completely that which the sacrificer expects to acquire. — The construction *yāsmāl lokāt* (‘antecedent in the subordinated clause’) indicates that the noun is essentially determined by the attributive clause, not by other elements, the word group introduced by the form *ya-* being brought into prominence. See my remarks in *Lingua* 4, p. 22 ff. It follows that *lokāt* must be considered an apposition to *uttamām kāṇḍam*, for which compare st. 42 d. — *Parameṣṭhin* (“Highest, Principal, Supreme Being”) belongs in the AV. to the highest ‘beings’ or categories of being: 11, 5, 7 *brāhman*, the waters, the world, *Prajāpati*, *Parameṣṭhin*; he is mentioned together with deities of high rank among whom is *Prajāpati* (8, 5, 10; 13, 3, 5; 15, 14, 12); is distinguished from *Prajāpati* (9, 7, 1; 10, 7, 17; 15, 6, 9; 15, 7, 2) with whom he obviously constitutes a complementary pair (. . . *ca* . . . *ca*). Alone: 13, 1, 6. He is the object of various speculations: “Whoever know the *brāhman* in man, they know the most exalted one;

whoever knows the most exalted one and whoever knows Prajāpati . . . they know the frame of creation" (10, 7, 17); 19, 53, 9. In VS. 14, 31; ŚB. 8, 4, 3, 18 he is however identical with Prajāpati, whose son he is called ŚB. 11, 1, 6, 16, where it is also taught that "he became the waters, for the waters are everything here, inasmuch as they abide in the furthest place".—Keśava: *odanasyopari gartaṃ karoti* "he makes a hole or 'canal' on (the upper side of) the rice-dish". (Cf. also Kauś. 66, 7). This is in harmony with the comm. on AV. 11, 1, 31b: (*lokam kṛṇuki*;) *ājyasya dhāraṇārthaṃ sthānaṃ gartarūpaṃ kuru*, i.e. *odanamadhye kalpaya*. For *āpāna*- see also Bloomfield, Kauś., Introd., p. XLVII. What is meant, may become clearer by a reference to ŚB. 2, 1, 4, 5 (*agnyādāna*, preparation of the brahmaudana for four officiants) *tasya sarpirāsecanaṃ kṛtvā sarpir āsicya* "having then made a hollow in it (the pap) for clarified butter to be poured in, and having poured clarified butter into it . . ."; 2, 5, 3, 6 (*sākamedhāḥ*); ŚŚS. 8, 4, 5 etc.; Hillebrandt, Rituallitteratur, p. 106 "Inmitten der Speise wird eine Vertiefung gemacht, Butter hineingegossen; drei Scheite aus frischem Aśvattaholz werden darin gesalbt und unter Hersagung von Sprüchen ins Feuer getan". Compare also the preparations for the offering of the *paśupurodāśa*-; see J. Schwab, Das altindische Thieropfer, Erlangen 1886, p. 132: "Der fertige Reiskuchen wird in eine eigene Schaale (*pātrī*) auf einer Butterunterlage niedergelegt . . .; dann schneidet er . . . zwei Stücke von dem Kuchen . . ., die für die Hauptgötter bestimmt sind, ab, und ein Stück . . . für das Sviṣṭakṛd-Opfer; über die Stücke giesst er einen Butteraufguss".

62, 16. For *anadhvaryu*- cf. e.g. *abrahman*- "a non-brahman" in AV. 11, 1, 32 (not quoted by Kauś.).—'Modifications' of mantras quoted (*ūha*-, lit. "shift, transposition") affect the grammatical gender or number, a mode of address "wenn statt des in einer überlieferten Formel genannten Wortes der Sachverhalt ein anderes Wort erheischt" (Caland, Śrautasūtra des Āpastamba, III, p. 387, on 24, 1, 35).

62, 17. For the stanzas quoted see the relative note on 62, 15.—"Path": *panthām* denotes a way unbeaten and not devoid of risks (E. Benveniste, in *Linguistics today*, 1954, p. 136 f.).—"Heaven-going": *svarlokaṃ prati rjtvēna gacchati tathāvidah* (comm.).—"Fathers": in the locative, denoting that those going to the world of the Fathers intend to remain there: for the locative as 'Wohinkasus' see also C. Gaedicke, *Der Accusativ im Veda*, Breslau 1880, p. 128 ff.; Speyer, *Vedische und Sanskrit-Syntax*, § 76, and compare Somadeva, *Nala* (ed. Brockhaus) 76 *panthānaṃ darśayāmāsa damayantyaḥ pitur grhe* "zum Hause des Vaters".—"Melted butter": according to Sāyaṇa, on AiB. 1, 3, 5 *sarpis*- is melted butter in a liquid, ghee the same stuff in a solid condition (*sarpir vilīnam ājyaṃ syād ghanībhrītaṃ ghṛtaṃ viduḥ*). Modern authorities (e.g. Roth in the *Petr. Dict.*) often regard both terms as synonyms: cf. also Tārānātha

Tarkavācaspati, Vācaspatyam, Benares 1962, I, p. 644 and VI, p. 5257 who gives, for *ājya-*, the following meanings: “: 1. *ghṛta-*; 2 melted *sarpis-*; 3 abode of Śrī, sandal”, and for *sarpis-* only “*ghṛta-*”. Anyhow, AV. 9, 2, 8 *ājyam ghṛtāvat* “sacrificial butter, full of (containing) ghee” and AV. 18, 2, 3 (cf. 3, 17, 9) *ghṛtāvat pāyah* “milk containing ghee” (cf. also 7, 68, 2 *hāvyaṃ ghṛtāvat*) might suggest considering *sārpīr ghṛtāvat* a word group (melted butter full of ghee) and *sarpis-* something different from *ghṛta-*. Elsewhere however *ghṛtāvat-* qualifies the sacrificial substance, see e.g. RV. 10, 14, 14; 10, 45, 9. — “Anoint”: the object of *sam anūdhy* is tacitly understood. — Aṅgiras (see the note on 62, 14) is here in the singular. Other places recognizing a father of the race of the Aṅgiras are RV. 1, 45, 3; 1, 78, 3; 1, 139, 9 and 10, 92, 15 (“the first A.” or “A. of yore”); AV. 19, 34, 6; ChU. 1, 2, 10. He no doubt figures here as the mythical prototype. The present portion is considered a repetition or representation of Aṅgiras’ mythical portion (cf., *mutatis mutandis*, RV. 1, 31, 17; 10, 92, 15 (“A. . . ., an dessen Stelle der jetzige Priester steht”, Geldner, Rig-Veda übersetzt, III, p. 293); AV. 19, 34, 6). — For the pouring of melted butter compare the parallels quoted in the note on 62, 15.

62, 18. Pāda AV. 12, 3, 41d is, as already observed, identical with 12, 3, 34a. There are no further occurrences. — “Showers of wealth” (*vasor yā dhārā*): there is, in the framework of the elaborate ritual connected with the building of the sacred fire-place (agnicayana) among the ceremonies to install and consecrate the fire, a rite called “Shower of wealth” (*vasor dhārā*). “Consisting of an uninterrupted series of 401 libations to Agni — through which all the powers of the god are to be secured to the sacrificer —”, it is intended as the equivalent of the consecration (*abhiseka-*) ceremony for the installation of Agni as king, “and, indeed, as a kind of superior consecration ceremony for the (royal) sacrificer himself . . .”. The same tendency of exalting the efficacy of the agnicayana, and of making it take the place of the whole of the ordinary sacrificial ceremonial is *mutatis mutandis* to be noticed in the text under discussion. ŚB. 9, 3, 2, 1 ff. it reads: “Thereupon he (the sacrificer; cf. KātyŚS. 18, 5, 1; cf. however A. Weber, Indische Studien, XIII, p. 283) offers the *vasor dhārā*. . . . Agni is the vasu; to that vasu the gods offered this shower, whence it is called *vasor dhārā* . . . (2) This is Agni’s *abhiseka-* (see above); for the gods . . . showered upon him those objects of desire, this *vasor dhārā*; and in like manner does the sacrificer . . . (4) And in order that this shower, be it of milk or of melted butter (*sarpīh*), (may be) fraught with wealth, this oblation of ghee is thus offered for the beginning; and inasmuch as this shower is fraught with wealth, it is called ‘shower of wealth’. (5) . . . He says: ‘herewith I gratify thee, and therewith; herewith I anoint (consecrate) thee, and therewith’; . . . and as soon as that shower reaches the fire, that prayer (*yajuh*) is fulfilled. (6) . . . this (sacrificer), having gratified him (Agni) by this food . . . and having anointed

him with this shower of wealth, now solicits from him these objects of desire . . . ; . . . and he (Agni) grants him these objects of desire". Cf. also ŚB. 9, 3, 3, 15. For the general purport of the rites of this description see also VS. 18, 65 (quoted ŚB. 9, 5, 1, 50) "There where all never-failing streams of honey and of ghee (*dhārāḥ . . . mādhor ghṛtāsya ca*) flow, Agni . . . shall place us in the celestial region among the gods". When, in Mbh. 1, 8146 C. Agni complains of supersaturation and exhaustion because he had consumed too many oblations Brahmā observes: *tvayā dvādaśavarṣāṇi vasor dhārāhutam haviḥ upayuktam . . . tena te glānir āviśat*. Nilakanṭha explains: *vasor dhārā pātraviśeṣaḥ, yena hūyamānaḥ ghṛtadravyaḥ santatadhārārūpeṇa kṣarati tena hutam havir arthād ghṛtam eva. vasor dhārām juhōtīty upakramya ghṛtāsya vā enam eṣā dhāreti vākyaseṣāt*. Notice the importance attached to the idea of circulation. However the term does not only refer to an oblation or a dish, but also to a sacred bathing-place (Mbh. 3, 80, 92 cr. ed. = 82, 76 B.), by a visit to which one earns the same merits as by a horse sacrifice; after bathing there one will be glorified in Viṣṇu's celestial world. In Mbh. 13, 80, 5 liberal donors are said to go to those places where are golden palaces, *vasor dhārāḥ* and gandharvas and apsaras. There can be no doubt that the author of AV. 12, 3, 41 did not invent the term.—For the idea of 'navel' (*nābhi-*) "central spot", "place of origin, source (of creation)", "centre of the universe, the birthplace of all existence" etc. see my Aspects of early Viṣṇuism, p. 84 ff.; W. H. Roscher, Der Omphalosedanke bei verschiedenen Völkern, SitzBer. Leipzig 80, 2 (1918); A. J. Wensinck, The ideas of the Western Semites concerning the navel of the earth, Amsterdam Acad. 1916. The phrase "navel of 'immortality'" (*amṛtāsya nābhīḥ*), i.e. "source of life" occurs ṚV. 2, 40, 1 where Soma and Pūṣan, who are known to the poet as creators of wealth (*rayiṇām*) and of sky and earth, are said to have been made by the gods the 'navel of immortality', i.e. not (with Geldner) "Mittelpunkt der Unsterblichkeit", but "source of life". The same predicate is ṚV. 3, 17, 4 found in connection with Agni (cf. also 10, 5, 3); in 4, 58, 1 the same phrase clearly applies to the ghee as soma (see Geldner's notes, o.c., I², p. 488); AV. 4, 11, 6 (quoted Kauś. 66, 12; see further on); AV. 9, 1, 4 the phrase denotes the 'honey-whip' (see Macdonell, Vedic mythology, p. 49; 54; Oldenberg, Religion des Veda⁴, p. 208, n. 1 and p. 51, n. 1; H. S. Vodskov, Sjaeledyrkelse og Naturdyrkelse, I, Copenhagen 1897, p. 519 ff.) which is also called "breath of creatures" and "dripping with ghee". As the point of contact with the high and indispensable powers this 'navel' occurs e.g. ṚV. 1, 185, 5. Notice the plural of *nābhi-* (apposition to *dhārāḥ*) which in this sense seems to be rare.—For *svarga-* see AV. 11, 1, 28; 31 (Kauś. 62, 15); 35 etc. AV. 12, 3, 44 does not occur elsewhere.—For the Ādityas and the Āngirasas see above, note on 62, 14.—"Announce": the verb *prati vedayati* means "to announce and present (an offering)"; cf. e.g. ṚV. 1, 162, 4; Kauś. 42, 17.—"Honey": the word *madhu-* is often applied to denote

substances of similar ritual value, e.g. soma (Die Religionen Indiens, I, p. 64; Macdonell, Vedic Mythology, p. 114).—“Hands”: the compound *śuddhāhastau*, which as far as I know is a hapax, seems to be equivalent to the literal English translation (cf. e.g. also *śuddhabhāva-* “pure of mind”; *śuddhabuddhi-* “id.”; *śuddhamati-* “id.” etc.). A ritual hand-washing (before the performance of ritual acts) is however not unknown in Vedic religion, cf. e.g. ŚB. 1, 2, 5, 23; 3, 2, 2, 17; ĀpŚS. 8, 9, 13; see also Kauś. 73, 1. Roth (Petr. Dict. VII, 1506) translated: “mit reinen Händen als solche, die am Brahmanen sich nicht vergriffen haben”, obviously taking the genitive in the ‘partitive’ sense taught for *ni- pra-han-* by Pāṇ. 2, 3, 56 when “injury or harm to life or property” is meant (*himsāyām*)—see also O. Böhtlingk, Pāṇini’s Grammatik, Leipzig 1887, p. 62 (see Renou, Gramm. sanscrite, Paris 1930, p. 304 f.)—, an example furnished by a comm. being *caurasya nihanti*; cf. also TB. 3, 8, 4, 1 *śunaś caturakṣasya pra hanti* “er schlägt auf den vieräugigen Hund los”; ŚB. 3, 8, 1, 15 *tasya na kṛtena praghnanti*: “to hit out at”; Bhaṭṭikāvya 2, 35; 8, 121. Compare the ‘Genetiv des erstrebten Zieles’ in Greek with verbs expressing speedy movements, aiming at a goal etc., e.g. Homer, *Ψ* 855 ἦς ἄρ’ ἀνώγει τοξέειν; *P* 304 Ἐκτωρ δ’ ἀντ’ Αἴαντος ἀκόντισε δουρὶ (cf. R. Kühner-B. Gerth, Ausf. Gramm. der griech. Sprache, Satzlehre, I, Leverkusen 1955, p. 351). Whitney, though translating “not smiting down [anything of] the Brahman’s” refers to Delbrück, Altind. Syntax, p. 161 where the same fact is discussed.—“Religious merit”: for *sukṛtau* see 60, 30.—For “food” and “juices” see also AV. 19, 31, 4. For the idea of “juice; essence; fluid bearing vital power, juice of life, life-sap” (*rasa-*) compare e.g. AV. 1, 5, 2; 3, 13, 5; 4, 4, 5 etc.; ŚB. 1, 6, 2, 1 where the essence (*rasa-*) of the sacrifice is compared to the honey of the plants. Water is the *rasa* of the useful, medicinal plants (ŚB. 3, 6, 1, 7), and it belongs to heaven and earth (2, 4, 3, 1); compare also texts such as TU. 2, 7; MU. 5, 2, and Dumont, in Belvalkar Felicitation Volume, Benares 1957, p. 16 ff. For the explication of this sūtra see Kauś. 8, 19 (under the heading ‘general directions’) *dadhi gṛtam madhūdakam iti rasāḥ* “the rasas are coagulated milk, ghee and honey diluted in water”, Keśava adding that in every ritual act concerning rasas these rasas must be understood collectively. The same mixture is prescribed elsewhere, e.g. for sprinkling the completed fire-place (agnicayana rite): ŚB. 9, 2, 1, 1; 11 “these three are every kind of food”. Cf. also the compound *dadhimadhughṛtākta-* AVPar. 36, 3, 3. Coagulated (thick sour) milk (sour curds) (*dadhi-*) is ŚB. 7, 4, 1, 38 called “life-sap” (*rasa-*), and *ibid.* 7, 5, 1, 3 it is regarded as the life-sap of the earth, ghee as that of the air, honey as that of the sky.

62, 19. There are, as far as I see, no other occurrences of AV. 12, 3, 49.—Henry (p. 247) may be right in considering *evá* (in c) an intrusion and in supposing *karma* to have been omitted in a after *kṛṇavāma*.—What

is the purport of pāda a in this connection? For 'deariness' in general compare e.g. AV. 6, 47, 2; 12, 2, 34; 19, 32, 8; 19, 62, 1; ṚV. 10, 85, 27; 10, 151, 2. The man who affronts his relatives and other people may expect to incur their displeasure and enmity. The curse in pāda b is obviously aimed at those who are hostile without having grounds for feeling provoked. These enemies may even attempt the sacrificer's life. Hence pāda d.—For "darkness" (*tamas-*) see e.g. AV. 1, 21, 2 "make go to lowest darkness whoso vexes us"; 8, 1, 10 ("for some one's continued life") "do not follow that road . . . to that darkness do not go"; *ibid.* 16; 21; 8, 2, 1; 24 "do not die, nor go to lowest darkness", etc.—"Vigour" (*vayas-*) may be granted by gods or superhuman powers in general (AV. 9, 4, 10; 2, 10, 3) or gained (18, 3, 73). From 19, 37, 1 and 2 it appears that an amulet which is asked to "place splendour, power, force, vigour etc. in someone's body or person" (2) is at the same time addressed as splendour, power, force, vigour etc. which "has come" (1). This leads us to the supposition that here are meant amulets and other bringers or bearers of useful or invigorating power. On the strength of ŚB. 4, 3, 4, 29; 8, 2, 4, 9; 10 we may even assume that the two animals are (the) bearers of the life-power and vigour denoted by the term *vayas-*: there the draught-ox or steer and the milch-cow are among those beings which are expressly identified with *vayas-* (cf. also ṚV. 6, 28, 6). The milch-cow (for *dhenu-* see also Macdonell and Keith, Vedic Index, I, p. 404), besides being a source of food, is a granter of wishes (AV. 9, 5, 10; 12, 1, 45; 18, 4, 33). The ox, "the chief among moving creatures" (AV. 8, 5, 11; 19, 39, 4) is highly extolled in AV. 4, 11 where he is stated to sustain heaven, earth and atmosphere, is homologized with Indra and said to "yield milk in the world of those who have acquired religious merits"; by him the gods ascended to the celestial region, etc. AV. 4, 11 is used by Kauś. in a sava rite with the draught-ox as sava (66, 12). Cf. e.g. also AV. 9, 1, 22.—For *vayas-* as that which saves the sacrificer also ŚB. 4, 2, 3, 10; for cattle driving off the evil-doer ŚB. 8, 2, 3, 14.—For "coming" see also AV. 13, 1, 14 where brilliant energies (*tejāmsi*) are said to have "come unto me" from the ruddy one (the sun). For *ā-i-* "to come, approach" in the sense of "fall to somebody's share" see KaU. 2, 2 *śreyas ca preyas ca manuṣyam etaḥ*.—For *apa-nud-* "to remove, drive away" cf. e.g. ṚV. 3, 47, 2; for "driving away" death AV. 11, 5, 19; 12, 2, 2; 3 etc.—The adjective "human" (*pauruṣeyam*) may, as already observed by Whitney-Lanman, mean "coming from men" as well as "concerning, coming upon, belonging to men". In view of AV. 1, 30, 1; 4, 26, 7; 10, 3, 4; 19, 20, 1; ṚV. 8, 71, 2 where it combines with "weapon", "fear", "fury" the former possibility is to be preferred in case the noun refers to a cause of harm and grief; cf. ŚB. 2, 10, 7 *ārtim evāpauruṣeyim* (*devakartṛkām*, comm.) "pain of superhuman origin"; Mbh. 5, 70, 65 cr. ed.; in AV. 8, 3, 15; 8, 6, 23 ("flesh of men"); 11, 9, 10 ("carion of men"); 7, 105, 1 we find the other sense. VS. 15, 15 *dañkṣṇāvahaḥ paśāvo hetih*

paūruṣeyo vadhāḥ prāhetih means "biting animals are his weapon, death caused by men (*paūruṣajanitah*, Uvāṭa) his missile"; ". . . homicide is . . ." (R. T. H. Griffith, *The White Yajurveda*, Benares 1927, p. 160). Cf. also *vārttika* 2 on Pāṇ. 5, 1, 10: the suffix *-eya* with *puruṣa-* to qualify a murder, a change, a crowd, or "made by".—It may be inferred from this and the next sūtra that the animals (etc.) mentioned in the mantra are expected to come or are, at this moment, already standing to the north of the fire. One may compare here the milking of the agnihotra cow. The main oblation to be offered during the daily agnihotra rites was milk, to be milked by an Aryan into a pail made by an Aryan and to be heated and mixed with water on the *gārhapatya*, and offered in the *āhavanīya* and *gārhapatya* fires. Cf. e.g. KātyŚS. 4, 4, 1 *agnihotrīm dohayati puṃvatsām asūdreṇa sthālyām āryakṛtyām ūrdhvakapālāyām dakṣiṇataḥ prācīm udīcīm vā. tato 'gnihotrīm dhukṣveti dogdhāraṃ prati praiṣah*. In ĀpŚS. 6, 3, 9 this cow is identified with the earth (cf. also *Die Religionen Indiens*, I, p. 84), Agni being her calf, and besought to give the celestial world and *amṛta-* ("life") as milk. See also HirŚS. 3, 7, 16 ff. etc. This cow is however placed to the south of the fires.—Compare also Kauś. 64, 26.

62, 20. The form *atyāśarat* which seems to be a hapax, is an aorist. The adjective *atyāśarin-* occurs TS. 2, 6, 5, 4. The verb suggests that the cow has come freely and eagerly.—"Above-mentioned": where? Cf. however VaitS. 7, 2; see also Caland's note "(Subject is) wohl der Yajamāna selber".

62, 21. The three stanzas belong exclusively to Kauśika. They constitute one of those mantra passages incorporated in this sūtra which are not derived from the AV., and therefore are given completely (cf. e.g. Kauś. 47, 16).—According to Keśava st. 1 ab are addressed to the cow which is running near (*abhisaranīm*). In this case—as elsewhere, cf. Bloomfield, *Introduction to the edition*, p. XXIX—both the *pratīka* (initial words) and the *sakalapāṭha* (complete text) of the same mantra occur together.—The epithet *vaiśvadevī-* is AV. 12, 5, 53, given to the sacrosanct cow of the brahman, 7, 27, 1 to the "ghee-footed, soma-backed" *Idā* (the personified 'Opfersegen' and sacrificial nourishment, a goddess of sacrifice, and a name of the sacrificial cow as a representative of feeding and nourishment) who "has approached the sacrifice"; 8, 7, 4 to the plants "which give life to men". Cf. also 12, 2, 28 "take hold on that which is sacred to all the gods with a view to acquiring brilliant energy (*varcase*)".— "Lead near" (*upa . . . sṛjata*) for admitting in the usual way a calf to its mother in order to make the milk flow, cf. also RV. 8, 72, 7; 9, 69, 1; VS. 8, 51; ŚB. 1, 7, 1, 10; 11, 5, 3, 2; ŚŚS. 2, 8, 1 and ŚB. 1, 5, 2, 20.— "When lowing the brahman's cow thunders" (AV. 12, 5, 20); this is an auspicious sound. For lowing in general: RV. 2, 2, 2 (a cow lows, lowing

for her calf). Cf. especially AV. 9, 10, 6 ab ∞ RV. 1, 164, 28 ab *gavīr amīmed abhī (ānu RV.) vatsām miśāntam mūrdhānam hīñ akṛṇon mdtavd u* "the cow lowed towards the blinking calf; she uttered *hīñ* at (its) head, in order to lowing". For *hīñ* see the note on 61, 45. Cf. also AV. 9, 1, 8, which being in part identical ends: "she lows loudly, she abounds with milk"; RV. 1, 73, 6. However, if one's agnihotra cow when being milked lows she is supposed to foresee hunger for the sacrificer who should, by way of expiation (*śānti-*), make her eat food (AiB. 5, 27, 6; similarly ŚB. 12, 4, 1, 12 "let him pluck a bunch of grass and make her eat of it"). — "Discharged": cf. AV. 12, 1, 10 "let that earth to us, a mother to a son, discharge milk"; RV. 1, 36, 9 of Agni discharging smoke; 10, 31, 9 of Agni discharging heat (the same form *vy asṛṣta*). — For *sumanas-* "benevolent, well-disposed, gracious, etc." in connection with powerful beings or objects see e.g. AV. 3, 12, 5; 17, 8; 3, 20, 2; 6, 123, 5 etc. — According to Keśava he, i.e. in all probability the sacrificer himself — cf. also Caland's note on Vaitānasūtra 7, 2 and compare ĀpŚS. 5, 22, 13 —, causes the calf to be urged on with "lead . . . near". The words "the cow lows" are to accompany the lowing; the other words her uttering the sound *hīñ*. — For the text of this sūtra see Bloomfield's note, p. 171, n. 8. The text as edited seems intelligible.

"Bind": neither the sequence of injunctions nor the succession of acts referred to is known to me from another Vedic text. Cf. however ŚB. 11, 3, 1, 1; 14, 2, 1, 6 ff. For the binding of the cow see also ĀpŚS. 1, 11, 5; 1, 12, 7; 9, from which it appears that its hind-legs are bound, whereas a halter is put on to the calf. However, Keśava considers *vatsam* to be the object of "bind": *badhāna . . . iti vatsam bandhayati*; but see his comment on stanza 3 ab! — "Bridle": cf. AV. 4, 16, 7 *abhī dhehī . . . enam*. For the use of the word see also MaB. 2, 8, 13 *muñca gāṃ varuṇapāsād dviśāntam me bhidhehī*. — "Being of service": the form is feminine, but it does not appear which woman is meant. — "Having washed": notice the absolutive *nijya*. — According to Keśava the words *bhuñjati nijya* belong together: *bh. n. iti niyojayati*. Neither the sense nor the caesura between these words recommend this interpretation. — For the object of "washing" — as far as I am able to see the milking pail (cf. ĀpŚS. 6, 3, 15) — see Kauś. 48, 43; *āmapātram abhyavanenecti*; ŚB. 1, 3, 1, 2 *pātrāṇi nirṇenijati*, and especially ĀpŚS. 1, 11, 6 ff. — "Milker": a *goduh-* is a "milkman" or "milkmaid". Cf. RV. 1, 4, 1; 1, 164, 26; 8, 52, 4; AV. 7, 73, 6; 7. "With the words 'milker, sit near (the cow)' he causes a brahman to approach (the cow) for milking (her)" (Keśava). According to the ritual regulations a śūdra should not perform the ritual milking, "because he has arisen from something inferior, (viz. Prajāpati's) feet" (cf. also TS. 7, 1, 1, 6). "Milk, milked by a śūdra is unfit for sacrificial use" (TB. 3, 2, 3, 9 *śūdra eva na duhyāt, asato vā eṣa sambhūtaḥ yac chūdraḥ. ahavir eva tad ity āhuḥ yac chūdro dogdhīti*). This text however adds that this prohibition is to be recognized only in the case of agnihotra milk

because this is not purified from ritual defects. If the milk is subjected to a process of purification a śūdra may draw it from the cow. See also ĀpŚS. 1, 12, 15; 6, 3, 11 ff. — “He has the milking performed — by pronouncing the half-stanza together with ‘milk’ ” (Keśava). — The first noun of the second line, *irā-*, denotes a refreshing and nutritive drink (“Labe-trank”), for instance a draught of milk, see e.g. AV. 3, 29, 6; 4, 11, 10; 5, 13, 1; TĀ. 6, 6, 2 *irā viśvasmai bhuvanāya jāyate yat parjanyaḥ pṛthivīm retasāvati*. — “Intoxicating liquor”: the term *mada-* applies to any spirituous liquor, including soma, honey drinks etc. — For *pinvamāna-* in the sense of “causing to swell” cf. ṚV. 9, 63, 2 *īsam ūrjaṃ ca pinvase*; VS. 19, 86 *sthālīr mādhu pinvamānāḥ*; 29, 1 *ghṛtām . . . mādhumat pinvamānāḥ*.

“She”: the cow. “With this half-stanza he accompanies the unloosening of the cow” (Keśava). — “Whose king is Yama”: the form *yamarājñah* may be a sing. gen.: for the ellipsis of “abode, residence” (cf. the Greek εἰς Ἰλδαο), see Delbrück, Altindische Syntax, p. 9 and in later Sanskrit, Kāl. Pur. 23, 104 *dyānasthasya vasiṣṭhasya devaiḥ saha jagāma ha*. — However, the term *yamarājan-* is, in other Vedic texts, a bahuvrīhi, cf. e.g. ṚV. 10, 16, 9 = AV. 12, 2, 8; AV. 18, 2, 46; as a karmadhāraya it occurs BhāgPur. 6, 2, 21 (which, it is true, has many archaisms). I have preferred the former interpretation also on account of ṚV. 10, 6, 9 (see above) which is to neutralize the evil influences of the funeral fire: *kravyādam agnīm prā hiṇomi dūrāṃ yamarājño gachatu ripravāhāḥ* “I send far away the flesh-eating Agni (cf. Kauś. 69, 1; 71, 1); let him go, carrying impurity to Yama’s subjects” (see also Caland, Die Altind. Todten- und Bestattungsgebräuche, Amsterdam Acad. 1896, p. 113 ff.). One cannot therefore consider pāda a an imprecation; it may more accurately be described as an incomplete request (aposiopesis?) to carry ritual evil away, — or to bring the virtue of the sacral act to the world of Yama? — The formula to be addressed to the agnihotra cow when being milked is TB. 3, 7, 4, 15 “I do not bring you as a sick one together with your young one” (cf. ĀpŚS. 1, 12, 7; 6, 4, 4). — Pāda b is not clear; the form *sudughām* is corrupt or a misprint for *sudughā* (no plur. gen. in *-ām*: see A. Debrunner-J. Wackernagel, Altind. Grammatik, III, Göttingen 1930, p. 124 f.). — For *sudughā-* “a well-milking cow” see e.g. AV. 7, 73, 7 (= 9, 10, 4, the passage st. 4–6 being instructive); 9, 4, 21. — “Given . . .”: *atūrṇadattā* in c seems to be a hapax, which I translate literally. The sense is not clear. — “Unite”: cf. Keśava’s note: “with 3 cd he causes (the cow) to be united with the calf”. — For the epithet (*viśvarūpa-*) cf. AV. 9, 5, 10 (offering of a goat and five rice-dishes) “thou art a single milch-cow, of all forms, granting wishes”. Such a cow, which moreover was “all-inciting”, was fashioned by the Ṛbhus for Bṛhaspati (ṚV. 4, 33, 8; 1, 161, 6). This famous cow is perhaps regarded as the divine prototype of the cow mentioned by Kauśika. Cf. also AVPar. 9, 2, 6; and Hillebrandt, Ved. Mythologie, II, Breslau 1929, p. 382, n. 2. For *viśvarūpa* in connection with a cow also TĀ. 10, 42, 1 *ā mām medhā*

surabhir viśvarūpā hiraṇyavarṇā jagatī jagamyā where the adjective is explained by Sāyaṇa: *sakalavedasāstradhāraṇakṣamatvena bahurūpā*; MaB. 2, 2, 16 *eṣaiva sā yā prathamā vyaucchat. sa dhenur abhavad viśvarūpā*, explained: *bahujanasevyatvād bahurūpā*.

62, 22. The stanza AV. 11, 1, 28 does not occur in other mantra collections, but pāda d is, as already observed, identical with 11, 1, 31 d, quoted 62, 15. It is (together with other stanzas) also used Kauś. 68, 27 with the goat- or goat-and-rice-mess as a sava; at 63, 5 Kauś. cites pāda b (see the note on that sūtra).—“Light” (*jyotiḥ*): for the sense to be attributed to this noun in these texts compare the following places. The goat of AV. 9, 5, driving away the darknesses, is (st. 7) called “light” (cf. st. 11); five gold ornaments become light for him (9, 5, 26); “outwards is light for thee, hitherward is no road for thee” (10, 1, 16); “the light of the living” (8, 2, 2); “may we, living, attain to light” (18, 3, 67); “we have gone to the highest light” (18, 3, 64); “lead us to broad space, celestial light” (19, 15, 4).—The adjective *amṛtam* qualifies *jyotiḥ* ṚV. 6, 9, 4; 7, 76, 1; AV. 12, 1, 15 always *jyotir amṛtam*; cf. also *jyotir ajasram* “perpetual light” (RV. 9, 113, 7; AV. 16, 2, 5) and ṚV. 8, 48, 3 *amṛtā abhūmāganma jyotiḥ*. The adjective goes on the other hand with *hiraṇyam* in AV. 5, 28, 11 (*amṛtam hiraṇyam!*) and 19, 26, 1 (*h. a.*). For gold and ‘immortality’ see e.g. ŚB. 5, 2, 1, 20 “gold is ‘immortal life’” (*amṛtam āyur hiraṇyam*); 5, 3, 5, 15; 5, 4, 1, 14; 12, 8, 1, 22; cf. also 6, 7, 1, 2 “gold is light, and he (the sun) is light” (*jyotiḥ*); “gold is ‘immortality’ and he is ‘immortality’”; 10, 4, 1, 6 “gold means light (*jyotiḥ*) . . . and ‘immortal life’”. Cf. AV. 10, 9, 6 (Kauś. 65, 1) and TB. 3, 8, 2, 2 *catuḥśarāvo bhavati, dikṣv eva pratitiṣṭhati . . . catvāra ārṣeyāḥ prāśnanti, diśām eva jyotiṣi juhoti. catvāri hiraṇyāni dadāti, diśām eva jyotiṣy avarundhe*. See also M. Eliade, *Forgerons et alchimistes*, Paris 1956, passim; for the solar character of gold, “the only metal that corresponds to divine perfection”; the same, *Birth and rebirth*, New York 1958, p. 56; 124.—The expression “cooked . . .” (*pakvaṃ kṣetrāt*) is short, but intelligible; for brachylogy in Vedic poetry see my *Ellipsis, brachylogy . . .*, p. 50 f. etc.; for *pakvam* cf. AV. 11, 1, 33 where the rice-dish is meant; similarly 12, 3, 11 (quoted Kauś. 61, 3); also 6, 122, 3 “cooked” elliptically instead of “cooked offering”.—“Cow which . . .”: the famous *kāmaduh-* or *kāmadughā-* (Pāṇ. 3, 2, 70) of Indian literature: “the cow which milks wishes” occurs from the AV. onwards. Cf. e.g. E. W. Hopkins, *Epic Mythology*, Strassburg 1915, p. 78 etc.—For *ni-dhā-* see the note on 62, 9; for the locative *pitṛṣu* and *svargaḥ* the note on 62, 15 (AV. 11, 1, 31).

AV. 12, 3, 50, which does not occur in other mantra collections, is likewise quoted by Kauś. at 68, 27. As to this stanza the construction of the first line appears to be in accordance with the principle of the expression of (distributive) specification of a plural. The *ye . . . ye* groups in b specify the plural in a; cf. e.g. RV. 2, 27, 10 *tvām viśveṣāṃ varuṇāsi*

rdjā yé ca devā asura yé ca mártāh. That is to say, two or three kinds of fire are—in accordance with AV. 12, 1, 19 “Agni is in the earth, in the herbs; the waters bear Agni”; cf. also 3, 21, 1; for “the fires which are within the waters” also 8, 1, 11; 10, 5, 21; 12, 1, 37—recognized. See, in general, Die Religionen Indiens, I, p. 68 f.: “Seiner (Agni’s) Formen oder Geburten sind zwei oder drei; entweder ist er himmlischer und irdischer Natur oder aber er wird im Himmel, im Wasser und in den Reibhölzern erzeugt (vgl. RV. 10, 45, 1) . . .”. For Agni and the herbs or medical and useful plants see also J. Ph. Vogel, Het Sanskrit woord tejas in de beteekenis van magische kracht, Amsterdam Acad. 1930, p. 35 f.—The verb *sac-* is in the sense of “to attach oneself to, to be closely connected with” frequent in this sūkta and in the AV. in general.—The noun *sindhu-* usually translated by “river” may denote any “stream or flood or flowing water”; see e.g. Grassmann, Wörterbuch zum Rigveda, 1519.—Pāda c probably refers to the third kind, or abode, of fire, the sky. Gods who are concerned with the light and fire of heaven and the diffusion of heat and light are e.g. Sūrya (AV. 8, 2, 14; 10, 3, 17; 13, 3, 13 etc.) and Savitar (see Shende, Foundations, p. 33 f.). The verb *ā-tap-* expresses the idea of radiating heat (cf. e.g. AV. 8, 2, 14; 8, 6, 12; 12, 1, 20 and the noun *ātapa-* means “heat, esp. of the sun, sunshine”).—For gold, light, and immortality see the above remarks in connection with AV. 11, 1, 28.—For *babhūva* “has become and now is” cf. e.g. AV. 2, 36, 4; 3, 22, 6; 3, 23, 6 (cf. L. Renou, La valeur du parfait dans les hymnes védiques, Paris 1925, p. 19 f.).—For placing a piece of gold on sacrificial matter (*odane hiraṇyam nidadhyāt*, comm. AV. before st. 21) see e.g. Kauś. 64, 24; ŚB. 7, 5, 2, 8 ff. where gold is homologized with the vital air; 9, 2, 1, 8 where chips of gold are thrown into the ghee for the oblation on the completed ‘fire-altar’; KātyŚS. 4, 8, 12 comm. (*cātuṣprāśyam*) *tena caturo brāhmaṇān bhojayitvā bhūmanu hiraṇyasaḥkalam nidhāya*; according to 10, 1, 3, 7 Prajāpati became immortal by the chips of gold which are scattered on that fire-place. In the piling of that ‘altar’ a gold plate is, moreover, set down to be an image of the sun (7, 4, 1, 10); this gold plate had been worn by the sacrificer round his neck during the dikṣā or consecration: 6, 7, 1, 1, where it is explained as being truth (or, rather, being in conformity with reality: *satyam*) and being able to sustain the fire in the pan (*ukhya-agni-*) which the sacrificer is to carry about (6, 6, 4, 10). Pieces of gold are also placed on the seven openings in the head of the deceased (JGS. 2, 4; Caland, Todten- und Bestattungsgebräuche, p. 47). Mān. Anugr. S. 19 prescribes the use of those formulas which are also recited in laying pieces of gold in the human head which is placed on the ‘fire-altar’. For the protection given by gold against disintegration see TB. 1, 7, 8, 2. The intimate connection of gold and fire may also appear from the ban on studying the Veda in a place where there is neither the one nor the other (A. B. Keith, The religion and philosophy of the Veda and Upanishads, Cambridge Mass. 1925, p. 67).—Keśava

provides us with the following information: "After having caused (the cow) to be milked in the above way and having sprinkled the rice-mess with the milk he has the "giver" (*dātar-*, i.e. the sacrificer) pronounce AV. 11, 1, 28 a and places the gold (on it). The giver makes, with the *sūkta*, all ready. Or he has sacrificer, his wife and offspring touch each other from behind to the accompaniment of 11, 1, 30 ff." (see further on).

62, 23. AV. 12, 3, 51 does not occur elsewhere.—"Coverings": for *tvac-* in a wider sense than "skin" see e.g. RV. 8, 1, 32; 1, 145, 5; AV. 6, 21, 1.—For the partitive construction *eṣā tvacām* compare *mutatis mutandis*, the Greek Hom. Od. 1, 170 *τίς πόθεν εἰς ἀνδρῶν*, 4, 640 . . . *ποῦ . . . ἀγγῶν*; Lat. *ubi gentium*; *unde terrarum*; Gr. Xen. Comm. 2, 8, 3 *τοῖς τοιοῦτοις τῶν ἔργων* etc.; Lat. *qui captivorum*.—"Creatures": the idea expressed by *paśu-* "cattle, kine" may also comprise human beings, cf. AV. 11, 2, 9 ". . . there five 'creatures' (*paśavaḥ*): cows, horses, men, sheep and goats".—" . . . into being": or simply "is found", cf. e.g. AV. 12, 1, 23; 3, 3 (see above, Kauś. 60, 33).—Whitney poses the question whether this stanza has anything to do with the legend, as he calls it, mentioned under AV. 2, 13, 3 about the cow and her skin which the gods took from men and gave to her (cf. ŚB. 3, 1, 2, 13–17). This question may be answered in the affirmative so far that according to that narrative as told in ŚB. (§ 16) none but man wears "that skin, i.e. the garment, (having put it on him as his skin)". Whereas on the other hand the motif of the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, is absent, the thought expressed seems to be: although clothes are proper to men—"the garment is men's outward appearance" (ŚB. 13, 4, 1, 15)—, it cannot be said that the other creatures go naked. For the identity of cloth and skin see ŚB. 4, 3, 4, 26; 30.—The purport of these words is elucidated by AV. 9, 5, 14 (the offering of a goat and five rice-dishes) "he should give a home-woven garment (the same expression) and also gold as a sacrificial gift; so he fully obtains the celestial and earthly worlds", obviously the former, by the gold, the latter by the garment. Cf. also AV. 9, 5, 29. The same combination, gold and garment, occurs in Kauś. 68, 12 f.; ŚB. 4, 3, 4, 7; 13, 2, 8, 1 (see Eggeling's note); 13, 5, 2, 1. Cf. also Caland-Henry, p. 289. The garment is apparently characteristic of earthly life, because it is taken off and replaced after death (AV. 18, 2, 57; 4, 31; Kauś. 80, 17). For other uses of a piece of cloth in the ritual see e.g. ŚB. 3, 3, 2, 3; 4, 3, 4, 7 (with gold). For the idea of investing oneself with a dignity, quality, or honour while covering oneself with special clothes compare: AV. 2, 13, 2; 13, 1, 20; 1, 22, 1; cf. also RV. 1, 121, 10; 5, 18, 4; for clothing see also AV. 8, 2, 16; 10, 2, 15; 19, 24, 5; 6 "you have wrapped yourself in this garment in order to well-being" (st. 1 ". . . in order to attain to royal dignity"); 2, 13, 3. AgniPur. 210, 30 prescribes that when a gift of a cow is made, she should have the horns

and hoofs tipped with gold and silver respectively, be accompanied with a bell metal vessel (for milking her) and be covered with a cloth. For cow and gold see also AV. 10, 9, 6. — Pāda c impresses me as a parenthesis, d constituting the continuation of a. — The dual must refer to the sacrificer and his wife. — That the idea expressed by *kṣatreṇa* should be mentioned here is at first sight somewhat surprising, because it points to “worldly dominion” (“wo *kṣatriya*- in einem speziellen Sinne gebraucht wird, bezeichnet es den Mann aus dem Hochadel [I would prefer ‘Adel’], besonders in seiner Eigenschaft als Landesherr”, W. Rau, Staat- und Gesellschaft im alten Indien, Wiesbaden 1957, p. 70; cf. p. 72). However, *kṣatra*- is also used in a less special, rather vague, sense, e.g. AV. 5, 18, 4; 10, 2, 22; 11, 8, 20; 16, 1, 13. — For *mukha*- in the sense of “surface, upper part” see also AV. 11, 1, 31 (quoted 62, 15); cf. Boehtlingk, Ind. Sprüche, 1729 *viṣakumbhaṃ payomukham*. Elsewhere however “mouth” is, in connection with a sacrificial rice-dish, the right translation (AV. 11, 3, 1); cf. also 13, 1, 13; 13, 2, 39. — For *agra*- “top” see AV. 4, 10, 2; RV. 3, 55, 7 etc. — It may be observed that the covering of sacrificial substances or sacred materials with a (new) cloth belongs for instance also to later Viṣṇuite rites (see e.g. D. B. K. Rangachari, The Śri-Vaiṣṇava Brahmins, Bull. Madras Gov. Museum, N.S., Gen. Sect. II, Madras 1931, passim).

63, 1. AV. 12, 3, 52 is as such not found in other texts; however pāda c recurs as TB. 3, 1, 3, 1 b *samānaṃ tantuṃ paritātanāte*. — “Untruth”: *anṛta*-, in connection with verbs of speaking etc. a fairly useful translation. As a rule this word signifies sins connected with speech, but it may also have a wider content, denoting any infidelity to fact or inconformity with what is true, real and constitutes the established order, anything improper. It has in our terminology to do with the physical, the moral and the ritual or cult spheres. See e.g. S. Rodhe, Deliver us from evil, Lund-Copenhagen 1946, p. 140 ff.; 152 f.; 159 f.; Lüders, Varuṇa, p. 412 ff. who in translating *anṛta*- exclusively by “Unwahrheit, Betrug” extends the force of these German terms beyond reason and measure, overlooking the fact that ideas of this description do not exactly correspond to each other in different languages and civilizations. See my remarks in Oriens, 13–14, p. 400 ff., and History of Religions, 1 (Chicago 1961), p. 256 f. — For protection against the evil consequences of speaking untruth (of improper speech) see e.g. RV. 1, 23, 22; AV. 1, 10, 3; 7, 89, 3; 10, 5, 22. — “Dice”, i.e. while gambling, an obvious occasion for improper speech and behaviour. The ‘sin’ produced in this way may materialize, although there is no indication in the text that it attaches itself to the dice. (For ‘witchcraft’ in the dice and in the company of others: AV. 5, 31, 6; for “brilliant energy” (*varcaḥ*) in dice: AV. 14, 1, 35). — “Company”: *samiti*- not necessarily refers to an “erlauchte Gesellschaft” or “Gremium höherer Ordnung” (Rau, o.c., p. 82): cf. AV. 5, 19, 15; 6, 64, 2. — Cf. AV. 12, 3, 46 c “in our play and in compa-

ny".—The subjunctive *vadāh* here helps to express a general statement; cf. e.g. ṚV. 5, 29, 14 *yá cin nú vajrin kṛṇávaḥ* "whatever thou perform(est), O bearer of the vajra"; 8, 31, 1 *yó yájāti* "(anyone) who worships" (The character of the Indo-European moods, Wiesbaden 1956, p. 97).—For the syntactic and stylistic structure of the first line (tricolon abundans) see Stylistic repetition in the Veda, p. 68 f. etc.).—"Clothing": *abhi-sam-vas-*: one of those numerous verbal combinations with *abhi-sam* occurring in the *saṃhitās*.—"Web": or "thread": *tantu-* in the sense of "woven fabric".—"Pollution" (*śamala-*): Rodhe, o.c., p. 150. In AV. 7, 65, 2 those speaking wipe off "the pollution, what we have done evilly", by the plant *apāmārga* (for which see H. Oldenberg, Die Religion des Veda, Stuttgart-Berlin 31923, p. 327). AV. 12, 2, 40 it reads: "what pollution (*śamala-*) we have committed . . . from that let the waters cleanse me". The idea is that the 'sin', the 'pollution' is 'placed' and confined in the garment. For clothes as a 'scapegoat', i.e. as visible and tangible vehicles used to convey invisible and intangible evils, see ŚB. 12, 9, 2, 10. Cf. also Kauś. 18, 1 and 4 (a black garment worn during a Nirṛti-rite) and *ibid.* 79, 20 in connection with AV. 14, 1, 25 (cf. also M. Winternitz, Das altindische Hochzeitsrituell, Wien 1892, p. 100).—The term *pāpacailam* used in sūtra 63, 2—and which might be supposed to refer to the garment meant in sūtra 63, 1—is however—as far as I am able to see—a hapax.—"Garment": 'magic sympathy' being maintained between a person and his clothes, community of dress no doubt was to bring about a close connection and community of interests between those concerned. This is also apparent from Kauś. 27, 13 prescribing, in a rite for curing a person of excessive thirst, that the patient and another person should be covered with one and the same garment and drink the same drink. From s. 11 and AV. 2, 29, 6 which is to be recited it appears that the disease which by a previous rite is transferred to the other man (cf. Caland, in Z.D.M.G. 53, p. 220) has come to an end; both persons have "put on the forms of the (two) Aśvins".

63, 2. "The lowest of men": the synonymous *narādharma-* occurs e.g. Manu 10, 26 (applied to *caṇḍālas*); 12, 52 (in connection with fools). Ritually 'dangerous' objects, i.e. objects charged with evil power or dangerous potency are not rarely removed, transferred, or neutralized by giving them to beings who in some way or other are immune against evil influences or cannot be made worse than they already are. Thus a bath serves, at the end of the horse sacrifice, as the mode of driving out evil in a curious rite (TB. 3, 9, 15; ŚB. 13, 3, 6, 5): an ugly man who is in bad health is driven into water up to his mouth; "thus one redeems oneself from Varuṇa" (see Dumont, L'Aśvamedha, Louvain 1927, p. 227; A. B. Keith, in J.R.A.S. 1908, p. 846; Gonda, Die Religionen Indiens, I, p. 171). Here it is the *anṛtam* which is confined in the garment that should be given to the lowest of men: cf. ŚB. 14, 1, 1, 30 "woman, the

śūdra, the dog, and the black bird are anṛtam". The presence of low people, particularly that of caṇḍālas, is considered a sufficient ground for stopping the recitation of the Veda (see e.g. ŚGS. 4, 7, 33); and the very sight of these persons ("these meanest men on earth", Jātaka, IV, 397) forbodes evil (Jātaka, IV, 376; 390 f.). A *dīkṣita*- (a person who has undertaken a consecration as part of a rite) is asked not to speak to a śūdra (ŚB. 3, 1, 1, 10 etc.). Cf. also R. Sh. Sharma, Śūdras in ancient India, Benares 1958, p. 77 ff.; 126 ff. Elsewhere a brahman is chosen to serve as a 'scapegoat', doubtless because his 'holiness' is supposed to be proof against evil influences; cf. e.g. AV. 14, 1, 29; ŚB. 12, 4, 1, 9.

63, 3. AV. 11, 1, 25 is not found elsewhere, but pāda d is to recur as 32 d. — "Divine Ones": cf. 11, 1, 16, quoted Kauś. 61, 31, and 11, 1, 23 d. — "Sit near" or "approach" viz. respectfully, reverently (*yaṣṭavyā devā upasannā bhavantu*, comm. on AV. 11, 1, 25). — "Cooked": the comm. on AV. refers to TS. 2, 6, 3, 4 from which it appears that an offering which is burnt belongs to Nirṛti; that which is not cooked, to Rudra; that which is cooked, to the gods. — "Placid" (*pra sīda*): I decidedly reject Whitney's "sit thou forward again to them" as well as the commentary's "approach" (*prāpnuhi*). The verb *pra sad-* means "to settle down, become tranquil, pleased etc.", the accusative indicating an indefinite relation between the verbal and nominal ideas concerned (see my remarks in Misc. hom. a A. Martinet, I, La Laguna Can. 1957, p. 47 ff. Cf. e.g. AiB. 3, 35, 2 *agnīn . . . aśāntān prasidann eti*. — For the reading of AVPpp. which — after emendation: *anusṛpya . . . sarpa* in b — is not to be preferred, see also the note by Whitney-Lanman. — The pronoun "them" (*enān*) refers to *daiivāḥ*. — "By soma": it may be remembered that in AV. 11, 1, 18 (quoted Kauś. 61, 36) the rice-grains are explicitly identified with soma-stalks. Here however they are said to have been purified by the soma juice consisting of "the draught of 'immortality' in the form of milk and coagulated milk": thus the comm. on AV., quoting TB. 3, 2, 3, 11. — ". . . ṛṣis": *ārṣeyāḥ*, see AV. 11, 1, 16 (quoted Kauś. 61, 31). Cf. also AV. 11, 1, 32 (see above); 33; 35. — For Aṅgiras see also the note on 62, 14. Bhṛgu is the name of a mythical priestly race, devoted to the fire cult (cf. also AV. 4, 14, 5) and often conjoined with the Aṅgirasas, the Atharvans etc. (cf. e.g. AV. 18, 1, 58). In post-Rgvedic literature the Bhṛgus are a real family, mentioned in connection with various rites. In the AV. the name of the eponymous ancestor Bhṛgu occurs to exemplify the dangers incurred by those who oppress brahmans (5, 19, 1). See also V. W. Karambelkar, The Bhṛgus and the Atharvans, in Journal of Ind. History (Travancore), 26, p. 107 ff. who makes an attempt to show that Atharvans and Bhṛgus were amalgamated in Vedic times, the post-Vedic Bhṛgus continuing to share the glory of the ancient Atharvans. — "Texts of . . .": i.e. the Atharvaveda which is associated with these mythic fire-priests, and hence also called

Atharvāṅgirasah. See also Bloomfield, Atharva-Veda and Gopatha-Brahmaṇa, p. 1 etc.—Keśava adds the comment: “Now it is time to call upon brahmans with a view to the recitation of texts belonging to the Atharvaveda. After the “giver” has with the stanza (AV. 11, 1, 26) “O king Soma, extend your complacence to these (people, pl.) who as good brahmans shall sit (reverentially) near thee (cf. AV. 11, 1, 32 ab). I emphatically invite these ṛṣis and descendants of ṛṣis, who have been born from austerity, to the rice-dish” invited four descendants of ṛṣis who know the Atharvaveda . . . (the instruction given in sūtra 3 is to be followed)”. Here again the rice-dish is homologized with soma (*tadātmakabrahmaudana*, comm.).—For Soma as a king see Die Religionen Indiens, I, p. 65 (with a bibliographical note).—“Complacence” (*saṃjñānam*): for “complacence, harmony, (mental) agreement, sympathy” of a divine being towards a worshipper see also AV. 3, 14, 4. The comm. on AV. 11, 1, 26 explains *saṃjñānam ā vapa* as *mohaṃ mā kṛthāḥ*; Whitney: “harmony”, i.e. “mutual agreement”; cf. e.g. AiĀ. 1, 2, 2 and texts such as ŚB. 1, 5, 2, 19; 1, 1, 4, 5.—“Born from austerity”: recurs AV. 4, 34, 1 d. Cf. also RV. 10, 129, 3; 10, 183, 1; 10, 190, 1 and ŚB. 3, 3, 3, 8; 6, 1, 3, 9. The comm. on AV. st. 26 rightly explains *dikṣārūpāt tapasa utpannāḥ*, quoting ĀpŚS. 10, 11, 6 “he who undertakes the *dikṣā* (“consecration”, which is closely associated with *tapah*, see my Change and continuity in Indian religion, ch. 10, p. 340ff.) is born from brahman”.—This stanza is not found elsewhere.—The view ventilated by the comm. on AV.: “*suhavā* feminine and the sacrificer’s wife the speaker” is erroneous.

63, 4. The stanza AV. 11, 1, 27 occurs also, with a slight variation at the end (*dadātu tān me*), as AV. 6, 122, 5 (quoted Kauś. 63, 29). The young women are the waters and they are addressed as such in AV. 10, 9, 27 which occur in a text to accompany the offering of a cow and a hundred rice-dishes (see further on). Pāda a: = AV. 11, 1, 17 a (cf. Kauś. 61, 34), see also Kauś. 2, 8; cf. also st. 18 a; in Paipp. (16, 91, 7) pāda a runs (after emendation) as follows: *idam apo madhumatir ghrtaścyuto*.—“Pure” and hence “fit to purify something other” (comm.).—The comm. on AV. 11, 1, 27 needlessly remarks “(in the hands of the brahmans) under the pretext of washing the hands”; cf. the same comm. before st. 21 . . . *teṣām ṛtviḥjāṃ hastaprakṣālanārtham udakaṃ dadyāt*.—“One by one”: “lest they should be mixed together” (comm.).—For Indra with the Maruts compare AV. 12, 3, 24, quoted at Kauś. 61, 32.—As to d compare HGS. 1, 7, 11 c *indro marudbhīr iha te dadhātu* and similar pādas. It may be remembered that these gods are concerned with the process of raining and with what results from it (Macdonell, Vedic Myth. p. 61; 80). For the signification of the rite compare AV. 10, 9, 27 “I place the heavenly waters, rich in honey . . . in separate succession in the hands of the brahmans; with what desire I now pour you on, let all that fall to my share”. This stanza is quoted in Kauś. 65, 8. Sprinkling of water

takes also place in later Hindu rites, see e.g. Rangachari, o.c., *passim*.

63, 5. For AV. 11, 1, 28 b see above, note on Kauś. 62, 22 where the entire stanza was used. —The second half-stanza of AV. 12, 3, 53 is identical with the first half of 12, 3, 19; see the note on 61, 24. The Paipp. 17, 41, 3 however has a different line: *viśvavyacā viśvakarmā svargas sayoniṃ lokam upa yāhy ekam* “all-embracing, accomplishing everything, going to the celestial world, approach the one world which is connected with your origin” (rather to be emended: *sayonir* “together with your origin”). —The phrase “to win (*vanute*) rain” occurs AV. 4, 15, 10 where Agni Jātavedas is implored to “win rain for us, . . . amṛta out of the sky”, and 15 where the same prayer is addressed to the Fathers. RV. 10, 98, 3 (the story of Devāpi who acting as a domestic priest for his brother sang in praise of the gods with the view to win rain; see Bṛhaddevatā 7, 155 ff.; Geldner, *Der Rig-Veda übersetzt*, III, p. 308; Macdonell and Keith, *Vedic Index*, I, p. 377 f.). It is therefore not surprising that a ‘divinized’ oblation (and sacrificer) should be implored to obtain rain. There were also particular ritual acts which could be inserted e.g. in the Agniṣṭoma with a view to producing rain (see e.g. ĀpŚS. 12, 11, 3; 13, 9, 8). Compare, in addition to these texts, ŚB. 1, 5, 2, 19. —At first sight the word for “skin” (*tvac*)—here, rather, “bag” (?), cf. RV. 9, 74, 5—seems to denote the cloud also RV. 1, 129, 3 *vṛṣaṇam pīnvasi tvācam (samvaranavantaṃ putabandhanavad udakaveṣṭanavantaṃ . . . jaladhāriṇaṃ megham, Sāyana*; Indra is addressed; Geldner prefers: “Der volle Schlauch ist Bild des Überflusses . . .”). For “vapour” compare ŚB. 7, 4, 2, 22 “this (terrestrial world) sheds seed upwards from here (in the form of) vapour; it becomes rain in yonder world, and yonder world (sheds) that rain from above”. Is therefore Henry (p. 247) right in supposing the skin to refer to the earth?—For *cd* see above.—The sense of *etam* is “that which has been mentioned, that which you know”.—For the sūtra see Whitney-Lanman, on AV. 11, 1, 28 and 12, 3, 53. They suppose the garment to be the object, whereas the comm., reading *upakarṣati*,—correctly, I suppose—thinks of the rice-dish; cf. also comm. before st. 21 . . . *barhiṣy āsāditam odanam iṣat karṣayet*.

63, 6. AV. 11, 1, 29; no other occurrences. For pāda b (Paipp. *upa* instead of *apa*) see 63, 7.—“Jātavedas”: Agni.—“Chaff” or “husks” (*kambūka*-): *phalīkaraṇān* “chaff of rice or smallest grain”, comm. AV., obviously the *palāvāḥ* of AV. 12, 3, 19. Cf. also Gṛhyasaṃgr. 2, 14.—“Wipe off”: *pādenāpamārjanaṃ kuru* “wipe off, remove with the foot” (comm. AV., following Kauś. 63, 7).—“Heard”, viz. from experts (comm.)—“King . . .”: this term (*grharāja*-)—which does not seem to occur elsewhere in ancient Vedic literature—refers to Agni, the god to whom the epithet *grhapati*- “lord of the house” is frequently applied. It is especially with the help of Agni *gārhapatya*-, the sacrificial god of the

householder's fire, that the sins of the sacrificer are done away with and that he is led to the world of those who have accumulated religious merits. — Nirṛti: (the goddess of) perdition — “whomsoever she seizes upon with evil, him she seizes upon with perdition” (ŚB. 5, 2, 3, 3) —, cf. AV. 12, 3, 17 d quoted at Kauś. 61, 14. In the ritual Nirṛti obtains special oblations, e.g. pap of black rice split by finger-nails (VS. 9, 35; ŚB. 5, 3, 1, 13). The husks (*tuṣāḥ*) belong to this goddess (ŚB. 7, 2, 1, 7). One offers to her after having made up a fire in a natural cleft in the ground, or on barren land (ŚB. 5, 2, 3, 2 f.). In the text under consideration the *tuṣāḥ* obviously accrue to Agni (cf. also ŚB. 1, 1, 4, 21 and the comm. on KātyŚS. 2, 4, 20: “the husks are put on the central one of the potsherds for the Agni cake”; *āgneyasya madhyame kapāle tuṣān opya kṛṣṇājina-syādhasṭān nirasyati utkaradeṣe*), the *kambūkāḥ* to Nirṛti, for whom no special sacrificial fire is made. — For the husks etc. see above, Kauś. 61, 23–25; 29; TB. 3, 2, 5, 11 *tuṣair eva rakṣāṃsi niravadayate*; *ibid.* 1, 6, 5, 5 *tuṣaiś ca niṣkāṣeṇa cāvabhṛtam avaiti*.

63, 7. That is to say, pāda 11, 1, 29 b is to accompany this act. — “Left”: the left hand is used in rites concerning the deceased (Caland, *Todten- und Bestattungsgebräuche*, p. 172 f.), in witchcraft etc., and also in the Nirṛti rite described Kauś. 18, 17 (cf. also the scapegoat rite in connection with the same goddess, Kauś. 18, 16). For the significance of the left hand or foot in ritual compare e.g. also ŚB. 1, 1, 4, 5 f.; 1, 3, 4, 12 f.; 11, 4, 2, 1 and 3.

63, 8. There are no other occurrences of AV. 12, 3, 54 but to pāda c compare ṚV. 10, 3, 1 d *ásiknīm eti rúsatīm apdjan*; see Bloomfield, in Z.D.M.G. 48, p. 576. Paipp. reads: *tanvas* instead of *tanvam*. — “Body”: *tanū-* which does not only refer to the phenomenal body. The following “one . . .” and the other adjectives, being feminine, relate to this noun. References to the assumption of another body by the deceased who after cremation goes to heaven are e.g. found ṚV. 10, 15, 14, where the deceased himself is invited to assume a new body (see Geldner's note); 10, 16, 5; AV. 18, 3, 59; cf. also AV. 7, 104, 1. — “. . . colour”, or “outward appearance”: *anyávarṇām*. The three colours meant in this stanza recur in other connections. In the Nirṛti rite described at Kauś. 18, 17 a dark-coloured undergarment, a red upper garment, and a white head-band are required. (Cf. also A. Weber, *Indische Studien*, 5, p. 308). In the doctrine propounded by Aruṇa with regard to the sun (ChU. 3, 3) this luminary has a red, a white, a dark, an exceedingly dark colour. According to the Mbh. (12, 291, 45 cr. ed.) there are three colours, white, red, and black, which affect all things in prakṛti (*śuklaloहितakṛṣṇāni rūpāṇy etāni trīṇi tu sarvāṇy etāni rūpāṇi yāniha prakṛtāni vai*). These colours are set parallel to the three guṇas as signs of the soul which goes to hell if it is *tāmasa-* (dark), to a human condition if *rājasa-* (red), to

heaven if *sāttvika-* (white). ŚvetU. 4, 5 makes mention of a tricoloured being (*ajām ekām lohitaśuklakṛṣṇām*), obviously “die Materie mit ihren drei Konstituenten” (R. Hauschild, *Die Śvetāśvatara-Upan.*, Leipzig 1927, p. 23); see also Mbh. 5, 44, 19. The doctrine of the colours is also found in a more elaborate form, that is to say, a simple idea of a pure white or colourless soul (ŚvetU. 4, 1) which assumes colours through its union with the body and matter—that is, it is tinged with the fruit of acts—in general is in the Mbh. worked up into a confused theory which need not detain us here. The soul passes out from the heart through the sun to immortality (ChU. 8, 6) and the channels of the heart which arise from the finest essence and through which the soul passes are stated to be of five colours, viz. reddish-brown, white, dark (blue), yellow, and red (8, 6, 1). The sun, it is added, has the same colours, and rays starting from it enter into these channels, and the soul enters these rays. Yājñavalkya, in describing the ‘journey’ of the soul of the released who is brahman, observes (BĀU. 4, 4, 8 f.) that there is an ancient narrow path, by which the wise, the knowers of brahman, who are released go up to the ‘celestial world’; on that path there is white, dark (blue, black), yellow, green and red. (It is very questionable whether we should think of “kleine Regenbögen aus einem Bambusgeflecht—wie die noch heute üblichen Hängebrücken”, W. Ruben, *Die Philosophen der Upanishaden*, Bern 1947, p. 207. One is rather reminded of the popular belief which inspired the poet of the old song “Riding on a rainbow”; in the Netherlands children were—fifty years ago and perhaps also nowadays—told that the deceased travelled to heaven by the rainbow.). For the doctrine of the different colours of the souls compare also Mbh. 12, a. 28 (in P. Deussen’s translation: *Vier philosophische Texte des Mbh.*, Leipzig 1906, p. 493), where six colours are distinguished; E. Abegg, *Indische Psychologie*, Zürich 1945, p. 105; H. von Glasenapp, *Der Jainismus*, Berlin 1925, p. 183 f., and, in connection with other epic texts, E. W. Hopkins, *The great epic of India*, New York 1902, p. 179 f. The stereotyped number of colours is usually five, corresponding to the five cosmic elements: water is white, earth black or yellow, fire red, air yellow or blue, space (*ākāśa-*) green. These five colours (*pañcaraṅga-* or *pañcavarṇa-*) play an important rôle in Indian art and ritual. See e.g. J. J. Meyer, *Trilogie altindischer Mächte und Feste der Vegetation*, Zürich-Leipzig 1937, II, p. 168 (with references to magical uses). In later religious and iconographic systems a deep spiritual significance attaches to colours. In Buddhism, for instance, a single deity may take any colour according to the particular (Tantric) rite in which he is invoked. That is to say, in a propitiatory rite the god takes the white or yellow colour; if total destruction is the aim of his appearance his colour is blue (see e.g. B. Bhattacharya, *The Indian Buddhist iconography*, Calcutta 1958, p. 389 f.; for the fixed symbolical significance of colours in Buddhist art see also D. Seckel, *Kunst des Buddhismus*, Baden-Baden 1962, p. 277; and for colours in

connection with the doctrine of the three bodies or levels of existence on which the Buddha is believed to exist simultaneously, the same, *Buddhische Kunst Ostasiens*, Stuttgart 1957, p. 18 f. etc.; for the symbolism of colours in general also W. Kirfel, *Symbolik des Hinduismus und des Jainismus*, Stuttgart 1959, p. 95 ff.; the same, *Symbolik des Buddhismus*, Stuttgart 1959, p. 70). The cakras or 'mystic circles' which according to the Tantric views are distinguished in the human body—the 'centres of predominance' in the conduit of vital force before it leaves the body through the cranium—are likewise characterized by colours: like a flame, like the sun, red, golden, etc. See e.g. A. Avalon, *The serpent power*, Madras 1950, p. 118 ff.; 141; *Die Religionen Indiens*, by the present author, II, p. 38 f.; *GaruḍaPur.*, *Pretakalpa* 15, 74 ff. (E. Abegg, *Der Pretakalpa des Garuḍa-Purāṇa*, Berlin-Leipzig 1921, p. 210 f.). Already in the brāhmaṇas special importance is attached to colours; cf. e.g. ŚB. 13, 4, 2, 2 "as to its (the sacrificial horse's) being one marked with all colours, it is for the sake of his (the sacrificer's) obtaining and securing everything, for colour (outward appearance) is everything". Whereas ŚB. 8, 7, 2, 16 black is called the colour of the sickly, red is 7, 3, 2, 1 stated to comprise all other colours.—For the unusual *vidé*, a form of the 3rd sing. middle coincident with the 1st sing. see W. D. Whitney, *A Sanskrit grammar*, Leipzig 1924, § 613. — "Get rid of" or "overcome": the compound *apajayati* literally means "to get rid of something by defeating, surpassing, or conquering it"; the simple verb is—e.g. *Manu* 2, 70, 98; 6, 34; 7, 44—used in the sense of subduing, overcoming or removing desires, diseases, difficulties. The compound combines with objects such as "death" (PB. 25, 15, 4 "through this rite the serpents overcome death"); "repeated death" (ŚB. 10, 1, 4, 14; 10, 6, 1, 4, by means of rites or ritual knowledge). For *ajait* see Lanman's note on AV. 6, 32, 2 and Bloomfield, in Z.D.M.G. 48, p. 576 ff. — "Shining": *ruśatīm* "brilliant, bright, shining, white": as is well known, colour names are often untranslatable (cf. e.g. A. E. Kober, the use of colour terms in the Greek poets, Thesis Columbia Univ. 1932; S. Öhman, *Wortinhalt und Weltbild*, Stockholm 1951, p. 136 ff.). — "Producing . . .": *ruśatīm punānāh*; the accusative is regarded as denoting the predicative adjective as e.g. in the German *der die Berge fest setzt; liess ein Hufeisen fertig schmieden* (compare Dutch constructions such as *iemand dood slaan* "beat a person to death"; *iets schoon wassen* and the synonymous English *to wash clean*). — "Chaff etc.": cf. s. 8, notwithstanding Kauś. 7, 5.

63, 9. AV. 4, 14, 5 forms part of a sūkta of nine stanzas which is to accompany the sacrifice of a he-goat (see A. Weber, *Ind. Studien*, 18, Leipzig 1898, p. 51 ff.). The stanzas 1–6 are in different order AVpp. 3, 38, 3 and occur also in various texts of the YajurVeda, viz.—as far as this stanza is concerned—as VS. 17, 69 (with some variants, for which see Whitney-Lanman, AV., p. 171) among the propitiatory and pre-

paratory ceremonies in connection with Agni being placed on the 'fire-altar': Agni is carried forward by the *adhvaryu* who mounts the 'fire-altar' (for the ritual application: ŚB. 9, 2, 3, 28); as TS. 4, 6, 5, 2 (similarly, and cf. 5, 4, 7, 1 f.); MS. 2, 10, 6: 138, 4; KS. 18, 4: 236, 1 (parallel). The stanza is quoted *pratīkena* Vait. 8, 17 to accompany the transfer of the two *āhavanīya* fires (see Caland, *Vaitānasūtra*, p. 24; cf. ĀpŚS. 8, 5, 22; KātyŚS. 5, 4, 2-7), and Vait. 15, 9 likewise in similar circumstances (viz. when the fire is brought to the *uttaravedi*: *agniṣṭoma*). Besides, st. 2-5 are used Vait. 29, 17 in the (above-mentioned) ceremony as the priests mount the 'fire-altar'. The 5th stanza is also used Kauś. 137, 27 (*ājya-tantra*) likewise to accompany the bringing forward of fire. The use of the complete hymn is prescribed in Kauś. 64, 23 (*sava* sacrifices) with a goat or goat-and-rice-mess (*ajaudana-*) as *sava*. The comm. on 63, 9 holds that st. 5 is to be used with an oblation in all *savas*.—It is worth noticing that the ritual application in Kauś. 63, 9 differs from that in the above YV. texts. In AV. 4, 14 the goat which is offered and through the intermediary of which the sacrificer ascends unto the higher regions is said to have been "born" from Agni's heat. The sacrificer, bearing the vessel-fire (*ukhya-agni-*, see e.g. A. Hillebrandt, *Ritualliteratur*, Strassburg 1897, p. 8 and 162) is supposed to go to these spheres and to the gods with the fire. It is especially *pāda* d of st. 5 "let the sacrificers go to heaven" which makes it suit this ritual context, and these words have no doubt also led to its insertion in the ritual described in Kauś. 60-63. The imperative *prehi* is explained by the comm. (in connection with AV. 4, 14) as *āhavanīyadeśam prāpnuhi* "approach the place of the *āhavanīya* fire (the consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations)". This remark is not pertinent to the rite under discussion. See the note on 60, 6.—*Pāda* c of AV. 4, 14, 5 occurs also MS. 3, 3, 9: 41, 20 as part of a series of verses to be used in erecting the fire-place (*agniciti-*): *kramadhvam agninā nākam ity āha, svargasya lokasya samaṣṭyai; divaḥ prṣṭham svargatveti, prṣṭhena hi yanty; ūrjam no dhehi dvīpade catuṣpadā iti, dvīpātsu caiva catuṣpātsu ca paśu-śūrjam dadhāti; iyakṣamānā* etc.—For Agni as the first of the gods see e.g. ṚV. 4, 11, 5; TB. 2, 4, 3, 3 *agnir agre prathamodevatānām*; for his greatness and superiority ṚV. 1, 68, 2; on his precedence my remarks in *Studia Indologica*, *Festschrift-Kirfel*, Bonn 1955, p. 109 ff.; the comm. refers to his precedence at definite sacrifices.—For Agni as the eye of gods and men see ṚV. 5, 8, 6 *tvām agne . . . tveṣam cakṣur dadhire codayān-mati*: 6, 7, 6 his eye is the sun (cf. 3, 2, 14); elsewhere Agni's glow and light are called his eyes (cf. e.g. ṚV. 4, 2, 19). We need not endorse the commentator's view: Agni is dear to the gods like the eyes because he conveys the oblations and to men because he shows the way to heaven. The author of TS. 5, 4, 7, 2 is of the opinion that "with (these words) he bestows eyesight upon both gods and men".—"Desiring . . .": the desiderative *iyakṣamānāḥ* is correctly explained as *yaṣṭum icchantāḥ* (comm.); cf.

J. von Negelein, Zur Sprachgeschichte des Veda (Verbalsystem des AV.), Berlin 1898, p. 68, n. 2; Macdonell, Vedic grammar, p. 388 (§ 542 a); Renou, Gramm. védique, § 36. — Bhṛgus: see the note on 63, 3 ("together with the Bhṛgus", Eggeling, ŚB. 9, 2, 3, 28). — "Celestial sphere": *svargam, karmaphalabhūtam* (comm.) — "Happily": *svasti, kṣemeṇa* (comm.), translated as "to well-being" (Whitney); "in safety" (Griffith, VS. 17, 69); "hail" (Eggeling, ŚB. 9, 2, 3, 28); the form may indeed be used adverbially (cf. Renou, Gramm. védique, § 271, n. 2).

In this form the stanza AV. 11, 1, 36 does not occur elsewhere. One might however compare MS. 2, 12, 4: 148, 1 *agne cyavasva sam anu prayāhi*, and VS. 15, 53; TS. 4, 7, 13, 4; 5, 7, 7, 2; MS. 2, 12, 4: 148, 4; KS. 18, 18: 278, 16; ŚB. 8, 6, 3, 22 *saṃ pra cyavadhvam upa* (TS. *anu saṃ pra yāta* for pāda a; VS., TS., KS., ŚB. (see above) *agne patho devayānān kṛṇudhvam*, and MS. (2, 12, 4) *āviṣ patho devayānān kṛṇudhvam* for b; MS. (2, 12, 4) *ebhiḥ sukrtair anugachema devāḥ* and *ibid. idam idam sukṛtam ārabhasva* for c; AV. 9, 5, 15 d *nākasya prsthē ādhi saptā-raśmau* for d. In MS. pāda d runs as follows *yatrā ṛṣayo jagmuḥ prathamā ye purānāḥ* and *yatra naḥ pūrve pitarah paretāḥ* (MS. has two stanzas). — "Gather . . . up" ("dispose-toi en couches régulières", Henry): for *samācinuṣva* AVPp. 16, 92, 6 reads *samātanuṣva* "to extend (oneself)", which is not usual in the Veda. In c it reads *ebhis . . . prageṣma*. The translation proposed by the Petr. Dict. and Monier-Williams, Dict. "to fill up cavities in a road" is erroneous. The interpretation of the AV. comm. which regards pāda a as addressed to the rice-dish—which is to "gather up all its members" (*samācayanam sarveṣām aṅgānām samūhībhavanam kuru*) — is no doubt correct. It implies the rice-dish's going after the fire, which is a quite intelligible thought. The sacrificer in his turn follows the sacred dish. — "O Agni", in pāda b (Whitney's emendation; see Whitney-Lanman, p. 619). — For "leading to the gods", not, with Whitney-Lanman, "god-travelled" (*devayāna-*) in connection with the rice-dish see AV. 11, 1, 20 (not used by Kauś.). The heavenly road leading to the gods (*pānthāḥ . . . devayānāḥ*) shines for the sacrificer who has ascended the funeral pile (AV. 18, 4, 14). Similarly AV. 8, 10, 20 (where Whitney's rendering is correct). See also the note on 60, 33 and RV. 10, 51, 2; VS. 12, 73. The Mbh. likewise speaks of a *devayāna-*: 3, 114, 6 cr. ed. *devayānena pathā svargam upeyuṣaḥ*; beyond and over the high mountains of the North goes the *devayāna-*, i.e. the *devalokasya mārgaḥ* and the *divyo devapathaḥ* found by the mortal who however might not go upon it (3, 147, 41 cr. ed.). The home of Kubera is on the top of mount Kailāsa and beyond it stretches the path leading to the heavenly world, "a terrible uneven path only wide enough for one". Elsewhere however the *devapatha-* is "the path by which the gods go", but then also the path leads to a celestial abode. For example, by such a path ascended Rudra to heaven from a place in the Kāliṅga country (Mbh. 3, 114, 6 cr. ed.). — "Make ready": cf. RV. 10, 52, 4 *agnir vidvān yajñām naḥ kalpayāti*. — For pāda c

AVPp. has *yebhiḥ sukṛtair anu prajñesthams sa yajñe*, i.e. *yebhiḥ s. a. prageṣma yajñam*. — “Act . . .”: *yajñam* “sacral act”, usually translated by “sacrifice”. — “Heaven . . .”: *nāke . . . saptāraśmau*; for this phrase compare AV. 9, 5, 15 where the goat is implored “to establish sky and earth upon the seven-rayed back of the firmament” (*nākasya pṛsthé údhi saptāraśmau*). If Roth’s explication (Petr. Diet. VII, 665) “von den Gurten, die unter der Himmelsdecke gezogen sind” is right, the qualificatory adjective has been borrowed from the expression *rathah saptaraśmiḥ* (RV. 2, 18, 1; 6, 44, 24) “a chariot with seven ‘webs’” (intended to support the body of the vehicle, cf. Zimmer, Altind. Leben, p. 246), or, rather “. . . with seven reins”, the vehicles being mythical and the number seven indicating, in contexts of this character, that the object qualified belongs to the divine sphere (cf. ŚB. 9, 5, 2, 8 “whatever else there is of seven kinds, relating to deities . . ., he thereby secures”; ibid. 10, 2, 4, 4), that it is complete in itself, regarded as perfect, etc. One can hardly avoid the conclusion that “the firmament with seven rays or reins” in AV. 11, 1, 36 is reminiscent of the vehicle of RV. 6, 44, 24 where, according to Sāyaṇa, the chariot of the sun is meant. Compare also the occurrences of “seven” in RV. 1, 164, 3; 12; 2, 40, 3. As far as this vehicle is concerned, I agree with Lüders, o.c., p. 690 f. who is however strongly inclined to explain *raśmi-* “rein” as denoting the heavenly rivers: “mit den sieben raśmis sind die sieben Himmelsströme gemeint”. Cf. 2, 12, 12 *yāḥ saptāraśmir vṛṣabhās tūviṣmān avāsrjat sártave saptá sindhūn* “the mighty bull with seven reins who let loose the seven streams to flow”; Lüders’ interpretation is no doubt correct in that he explains *saptāraśmiḥ*, not as “hard to restrain (Geldner, Macdonell, Vedic reader, p. 54), but as “having seven reins”; disputable in that he identifies the reins and the streams: “Indra . . . hält sieben Zügel in der Hand, weil er die als Rosse gedachten sieben Ströme zum laufen herabsendet”. Why should he send the horses down, and why should the rain be regarded as horses? The comm. on AV. 11, 1, 36 says: *saptāraśmau: ādityamaṇḍalasyopari*. In AV. 9, 5, 1; 3; 6 it is the goat of the goat-offering which is said to set foot on the “firmament” or rather “heaven” (*nākam*). In AV. 11, 1, 4; 30; 37 the wish is expressed that the sacrificer may ascend to it, and in 9, 5, 10 the goat places him there. As shown by Lüders, Varuṇa, p. 73 ff. (p. 76, l. 2 f. b. read “sichtbaren”) *nāka-* which, at first meant “firmament, the (visible) sky” came, more generally, to denote “(the) heaven(s)” (cf. RV. 1, 164, 50; AV. 3, 29, 3; 6, 123, 5; 7, 80, 4 etc.). The comm. on AV. 11, 1, 36 accordingly observes: *nāke: duḥkhāsamsprṣṭe svarge loke*. — The connection between the sūtra and the mantra which was not clear to Whitney-Lanman is according to the comm. to be elucidated by Manu 3, 76 “an oblation duly thrown into the fire reaches the sun”. Offering melted or clarified butter (*ājya-*) is often recommended to the man who desires to gain the brilliant energy called *tejah*, cf. e.g. TS. 3, 5, 9, 3 (because, the text states, *ājya is tejah*). Ghee is on the other hand considered

sacred to Agni, and in offering butter to (the god of) Fire "one regales him with his own juice" (ŚB. 9, 2, 2, 3). It is evident that butter causes the fire to flare up more intensively (cf. e.g. ṚV. 1, 58, 2; 1, 132, 6; 2, 7, 4; 4, 58, 8; 7, 3, 5; for Agni's burning and flaming compare also AiB. 3, 4). Nor is it surprising to see that ṚV. 4, 58, 10 (VS. 17, 98) it is the butter which is implored to bear the oblation offered to the gods (*imām yajñām nayata devātā no ghr̥tāsya*). Then again, Agni, after having been covered with butter, is urged on to bring the gods to the sacrificial place (ṚV. 1, 188, 3; 5, 26, 2). Thus the fire, sprinkled with, and made to flame through, butter is the conveyer of the sacrificial gifts (cf. ṚV. 1, 96, 3; 1, 128, 2; 5, 8, 6; 5, 28, 5 and 6; 8, 44, 8; 10, 57, 2). The god is therefore also the friend and the protector of the sacrificers (1, 68, 6; 94, 14; 3, 4, 2; 8, 44, 15 etc.). Agni moreover rules over 'immortality' (5, 28, 2), to which he according to 1, 31, 7 conducts mortal men (*tvām tām agne amṛtatvá uttamé mṛtam dadhāsi*). He also brings, not only the offerings of the man who has sacrificed, but also the sacrificer himself, after death, to the heavenly regions (AV. 18, 4, 1).

63, 10. For *sava-* see 60, 1.—The term "sacred ceremony" (*saṃskāra-*)—often translated by "sacraments"—is used in a narrower and a wider sense. Generally expressing the idea of a "ceremony leading to perfection and accomplishment" it embraces purificatory, eliminatory, sanctifying and transformative rites by which a human being, body mind and soul, is raised to a higher state of perfection, so that he will be able to come up to the requirements of the next phase of his existence; a *saṃskāra* endows the person who undertakes it with an almost undefinable religious merit, with a peculiar excellence residing in soul or body. In the narrower sense the term applies to the twelve, sixteen or eighteen domestic rites such as conception, birth ceremonies, Veda studentship, the bath on completion of studentship, marriage etc. (see e.g. R. B. Pandey, *Hindu saṃskāras*, Benares 1949; P. V. Kane, *History of Dharmaśāstra*, II, Poona 1941, ch. VI, p. 188 f.; Gonda, *Die Religionen Indiens*, I, p. 115 ff.). In its wider sense the concept of *saṃskāras* comprises also a number of sacrificial rites, according to Gautama (DhS. 8, 16 ff.) the performance of the five daily sacrifices to gods, Fathers, men, 'goblins' and brahman, seven simple or cooked sacrifices (*pākayajña-*), seven acts of worship comprising burnt offerings (*haviryajña-*), and seven soma-sacrifices. There is however a great divergence of opinion among authorities about the number of the *saṃskāras*. The term is moreover used to denote various ritual acts of the above description executed in connection with human beings, offerings, or sacred utensils (for examples see Kane, o.c., II, p. 190). Śabara (comm. on Jaiminī, MīmS. 3, 1, 3: p. 660) therefore explains it as that which being effected makes a certain object or person fit for a certain purpose. This fitness is of two kinds,

because it arises from the removal of negative qualities and from the generation of positive qualities.

63, 11. "The . . .": the term *arthalopa-* denotes "failing or non-existence of an aim or object" (KātyŚS. *vikṛtau vacanārthalopavirodhebhyo 'pravṛttiḥ*; ŚāŚS. 3, 19, 2 *arthalope pratidinidhiḥ* "if the object proper fails, a substitute (is adhibited)".—For the technical sense of *nivartate* in ritual works see e.g. LātyŚS. 1, 12, 19 *pravarās tu nivartante*; 2, 4, 15; 2, 9, 16; *tasyāpṛṣṭhasya sato nivarateran dharmāḥ*; Kauś. 141, 7.

63, 12. Cf. 60, 20.—"One": the sacrificer or officiant.—"Mantras": the text has the singular, this term being also applied to a division of the Veda, or to a particular Vedic saṃhitā collectively (*vedabhede, vedaviśeṣe, vedāṃśe*).

63, 13. 'Index': the term *liṅga-* signifies the "characteristic mark" or "sign", which gives some information, especially with regard to the divinity with which a stanza or a mantra is concerned. (For references see L. Renou, Terminologie grammaticale du sanskrit, II, Paris 1942, p. 74).—" . . . the conclusion": the verb *pari-dhā-* and the noun *paridhāna-* are used to express the idea of "closing or concluding the recitation of liturgical words"; see e.g. AiB. 1, 16, 35 . . . *ity uttamayā paridadhāti*; 4, 10, 15; KB. 18, 4; 26, 4; ŚSS. 6, 6, 20 . . . *iti sa kālah paridhānasya āntaryāmād vāgyamanam*.

63, 18. "Different use(s)": *vibhāga-* "difference, distribution".

63, 19. —"Sūkta": i.e. the entire text AV. 11, 1. The phrase *sampā-tavantam karoti* must be seen here in the light of the comment given by Caland (Altind. Zauberritual, p. 11 f., n. 8) on Kauś. 7, 15: ". . . wo im Folgenden das Essen (eines Pfannkuchens usw.), das Umbinden (eines Amulets usw.), das Begiessen (mit Wasser), der Gebrauch eines Fuhrwerks oder Reitthieres, das Geniessen (von Reibrei, Opferkuchen oder Säften) vorgeschrieben wird, sind die betreffenden Gegenstände immer mit den Neigen der vorher dargebrachten Butterspende zu versehen oder zu bestreichen". Compare also the details and references added by Caland and Kauś. 7, 27 *sampātavatām aśnāti nyaṅkte vā* "von den (Substanzen), welche mit den Neigen versehen worden sind, isst er (wohl der Yajamāna) oder er salbt sich (die Augen) damit". In the paradigm of the regular rites as described in kaṇḍikā 1–6 three subdivisions are distinguished, the invariable former part (*pūrvatantra-*), comprising the introductory sacrifice and the two ājya oblations; the principal oblation(s) (*pradhāna-homa-*), which vary according to the special exigencies of the rite and for which the Vedic texts, as a rule a complete sūkta, which are to be recited are given in Kauśika's sūtras and the invariable final part (*uttara-*

tantra-), comprising *inter alia* the "last oblation" (*paścāddhomāḥ*). "Mit den Neigen nun der Opferbutter, die von den Hauptspenden im Opferlöffel zurückbleiben und die natürlich voller Heiligkeit und magischer Kraft sind, wird das Amulet, das man umbindet, die Speise die man genießt usw. getränkt". Caland was no doubt right in supposing the phrase *uttarāḥ sampātāḥ* which occurs e.g. Kauś. 20, 13; 34, 4; 41, 22 etc. to signify the remnant of the oblations of the uttaratantra. In the text under discussion the anointing with the remnant clearly is a double act, which may take place with the *uttarāḥ* and *pūrvāḥ sampātāḥ* (cf. s. 21 and 19).

63, 20. AV. 11, 1, 30 does not occur in other texts. "Or": "optionally" (*vikalpena*), comm. AV. — "Stanzas . . .": this seems to mean: with AV. 11, 1, 30–37, except 31 and 36 which have already been used. See also the note on AV. 11, 1, 32. — "Have . . . notion": an attempt to translate *viddhi* + genitive (cf. E. Siecke, *De genetivi in lingua sanscritica . . . usu*, Thesis Berlin 1869, p. 47 f.; Delbrück, *Altind. Syntax*, p. 158). The comm. takes the three participles in pāda a as plur. accus., reading *enān* in b. — The verb *śram-* is also used of the one who exerts himself in performing ritual acts ṚV. 8, 67, 6 *śrāntāya sunvaté* "für den abgearbeiteten Somapresser" (Geldner); cf. also ṚV. 1, 179, 3. The comm. explains *dīkṣārūpaṃ tapas tapyamānam*; it is true that *śram-* occurs also in connection with 'asceticism', cf. e.g. ŚB. 1, 8, 1, 7; 10, 6, 5, 2. — "Cooking", viz. the rice-dish. — "Pressing", because the sava-sacrifice is considered to be the equivalent of a soma-sacrifice (cf. the comm. *savayajña eva somayāgatvena rūpyate*). — The comm. incorrectly takes *vayaḥ* in pāda c as "bird" quoting TS. 5, 4, 11, 1 "becoming a hawk he flies to the world of heaven". — Pāda d may be considered to continue pāda b. AVPp. 16, 91, 10 reading, for b, *svargam lokam adhi . . .*, omits d. — It is true that the sūtra casts no light on this stanza (Whitney-Lanman), but its content speaks for itself, since the comm. is no doubt right in regarding the rice-dish as the 'person' addressed (cf. stanza 33). — "Vigour", not "fullest age" (Bloomfield, SBr. 42, p. 184). For *vayas-* see the somewhat onesided explication by Renou, *Études sur le vocabulaire du Ṛgveda*, Pondichéry 1958, p. 38 ff. — "Highest heaven": *uttamaṃ nākam*; this phrase occurs e.g. also AV. 1, 9, 2; 4; 6, 63, 3; 6, 84, 4; 11, 1, 4; VS. 12, 63 etc. — "Vault": the phrase *paramaṃ vyoma* is, in the locative, frequent in the ṚV., e.g. 1, 62, 7; see also 1, 164, 34 and 35 (VS. 23, 61 and 62) where "the extremest limit" of the earth is identified with the *vedī-*, the sacrificial bank as the "place nearest heaven, and the brahman with the *vācāḥ paramāṃ vjoma*.

AV. 11, 1, 32 ff. The stanzas 32–37 (except 36) are quite intelligible if taken as relating to the rice-dish. The comm. is no doubt right in explaining e.g. the vocative *babhre* (32 a) as being equivalent to *brahmaudana*. The stanzas 31, in which the priest is addressed (cf. Kauś. 62, 15) and 36 (cf. 63, 9) interrupt this coherent sequence of stanzas.

11, 1, 32. This is the only occurrence, but pāda d = AV. 11, 1, 25 d (see Kauś. 63, 3). — “Bearing”, cf. the note on 62, 15. — “Demonic power”: the form *rakṣas* usually is, in the AV., put on a par with other evil powers and the object of verbs of smiting, burning, destroying; cf. also 11, 1, 21; 12, 3, 14; 15; 43 (see also Grassmann, Wörterbuch zum Rigveda 1131). This makes the commentator’s view of this passage — he combines *rakṣas* into a compound with *samādam*, neglecting the accent — understandable — Henry and Bloomfield, putting *rākṣaḥ* and *samādam* on a par, take *rākṣaḥ* to be an accusative — and any identification of *babhre* and *rākṣaḥ* including Whitney’s interpretation “O bearing one (as) a demon” questionable. Yet the demons, though as a rule injuring spontaneously and particularly aiming at sacrifices (see Macdonell, Vedic Mythology, p. 162 ff.) are sometimes thought to act at the instigation of men. AV. 2, 24, 1 etc. calls upon them to devour him who sent them; AV. 7, 70, 2 (“let the ‘sorcerers’, perdition, also the demon (*rākṣas*) smite . . .”) is a spell meant to nullify the sacrifice of an enemy through the wiles of the *rakṣas*. The latter text is used Kauś. 48, 27: “To the detriment of an enemy who has established the sacral fires one scatters — in order to make his sacrifices a failure — grains of corn, prepares with them porridge and offers that to the accompaniment of this text” (cf. Caland, Altind. Zauberritual, p. 169). After all however, the most satisfactory solution seems to be to regard *rakṣas* as an acc. in the sense of “demonic power” (cf. AV. 4, 17, 5; 8, 2, 12; 12, 1, 49; 13, 4, 25; ṚV. 7, 104, 23; 8, 60, 20). — For *ā vap-* cf. the use of this verb in AV. 11, 1, 26. — “Sit near . . .”, viz. in order to partake of the rice-dish (comm.). — With the first line compare stanza 26 ab, quoted by Keśava (see note on 63, 3). — “Strife”: *samadaṃ kr-* or *dhā-* + dat. likewise occurs in the sense of “to cause strife among or between . . .” (cf. ṚV. 10, 125, 6; TB. 2, 1, 2, 10; cf. also ŚB. 1, 1, 2, 18 *tābhya evāsamadaṃ karoti* “he establishes concord among them”). — For *abrāhmaṇa-* see AV. 5, 17, 8; 12, 4, 43; 44; 46. The readings of AVPPP. *sumatim* (instead of *samadam*) and *subrāhmaṇās* (cf. st. 26 b) give another sense: “O bearing One, demonic power, strew a good disposition to all those good brahmans who . . .” — On *purīṣa-*, *purīṣin-*, here translated by “fertile soil” (which may perhaps be taken in an extended or metaphorical sense), see Geldner, Rigveda übersetzt, ²I, p. 225 (on ṚV. 1, 163, 1 incorrectly assuming the sense of “Urquell” for *purīṣa-* in the early Vedic texts); Renou, in Journal asiatique 1939, p. 387 ff.; the same, Ét. véd. et pāṇ. IV, Paris 1959, p. 81 f.: “un domaine ou terroir riche, fécondant”. This general sense must indeed underlie the uses in ṚV. 5, 53, 9; 5, 55, 5; 6, 49, 6; 10, 48, 4; 10, 65, 9. For the meaning “ordure, excrement” in later texts compare also Aspects of early Viṣṇuism, p. 213 etc. (in connection with *karīṣin-*); for the sense “loose earth used to fill up interstices” e.g. TS. 2, 6, 4, 3 quoted in the comm. on AV. 11, 1, 32; 5, 6, 10, 2; MS. 3, 3, 3: 35, 2 ff. However, this “loose earth” is (TS.) homologized with offspring and cattle. In connection with AV. 11, 1, 32

the use of *purīṣin-* in ṚV. 1, 164, 12 is of some interest: the Universal Father is said to be seated *pāre ārdhe purīṣin-* "in the higher half of heaven possessed of a 'fertile soil' ". In ṚV. 10, 27, 21 a *purīṣa-* ("Wasserquell" Geldner, ?) is attributed to the sun; in 4, 21, 3 Indra is said to come "from the sky, from the earth, from the sea, from the *purīṣa-*, from the region *svarṇava-* (which is rich in soma) . . .". Here the word seems to refer to "a land of milk and honey". For the etymology, Mayrhofer, Etym. Wörterbuch, II, p. 311 f. (questionable). It is my intention to discuss this word elsewhere. — "Spreading": the verb *prath-* also implies "to become known or celebrated etc."; cf. AV. 11, 1, 19, quoted by Kauś. at 61, 37. The comm. explains *loke putrapanutrādisamṛddhyā vistiryamānāḥ*, which is possible. — "Descendants . . .", for *ārṣeya-* see AV. 11: 1, 16; 25; 26; 33; 35.

AV. 11, 1, 33. The first pāda is together with (and after) 25 c quoted at Kauś. 65, 12. Pāda d corresponds to AV. 5, 3, 4 d (. . . *meha*) "let the All-gods defend me here"; 8, 1, 7 c (. . . *tveha*) ". . . you here", the former stanza forming part of a series of blessings and prayers for protection, the latter of a prayer for someone's continued life; cf. also SMB. 1, 1, 12; ĀpMB. 1, 4, 10; HGS. 1, 19, 7 (wedding ceremonies). In c Paipp. gives *guptvā* instead of *goptā*. — "Not also", literal translation of *na . . . apy asti* (cf. *abrāhmaṇa-*, AV. 12, 4, 43 etc.) i.e. "there is no portion . . .". — For Agni as a protector (*goptar-*) see AV. 17, 30 and compare TB. 1, 2, 1, 24. As is well known, Agni, the sacrificial god *par excellence*, who has already been mentioned several times, repels rakṣas and other evil powers and protects the sacrifice (cf. e.g. ṚV. 10, 87, 9; see Macdonell, Vedic mythology, p. 95). — As to the Maruts as protectors, these gods of wind and atmosphere are no doubt invoked because the brahmaudana is to traverse the air. These gods are e.g. ṚV. 7, 56, 9 implored to prevent their weapon, lightning, from hurting their worshippers. — The *Viśve devāḥ* "All-gods" (see Die Religionen Indiens, I, p. 99 etc.) sometimes represent all the gods, but are elsewhere conceived as a narrower group, being invoked with other deities. Although they are of frequent occurrence in the ṚV. — where at least forty entire hymns are devoted to their praise — as well as in the AV., they have largely escaped the notice of Macdonell (Mythology) and Shende (Foundations). See however Renou, Ét. véd. et pāṇ. V, Paris 1959, p. 1 ff. For their help or protection see e.g. AV. 8, 1, 7; 2, 21; 9, 2, 7; 9, 4, 18. — For the general purport of these words compare AV. 12, 3, 11 (Kauś. 61, 3). — I take *me* as belonging to *pakvam*, not to *goptā*: J. Wackernagel's syntactic tendency: Über ein Gesetz der indogerm. Wortstellung, I. F. 1 (1892), p. 333 ff. (= Kleine Schriften, I, Göttingen 1953); cf. also B. Delbrück, Syntaktische Forschungen, Halle 1878, III, p. 47 f.; Chr. Bartholomae, Arische Forschungen, Halle 1886, II, p. 3 ff. (Die Stellung der enklitischen Pronomina und Partikeln).

AV. 11, 1, 34: there are no other occurrences. In d Paipp. has *poṣam*. — "Yielding milk": the subject of *duh-* ātm., is not always a cow, but

also a river (RV. 7, 95, 2), the soma-stalk (RV. 5, 43, 4), heaven (sky) and earth (RV. 6, 70, 2). The object is not necessarily milk, in the proper sense (see further on). In AV. 10, 10, 27 the sacrifice likewise yields milk, in 4, 11, 4 the sacrifice (*yajñah*) is homologized with milk; in 5, 26, 12 it is called heaven for the sacrificer; for the sacrifice and ever-flowing blessings see ŚB. 8, 6, 1, 20; in ŚB. 9, 2, 3, 27 the sacrifice is stated to be "all-sustaining"; cf. also AV. 7, 5, 2 "let it (the sacrifice) assign wealth to us".— "Swollen up": *prápīnam: pravṛddhodhaskam* "with swollen udder".— "Male": the words *yajña-* and *brahmaudana-* (comm.) are masculine. For the oxymoron compare e.g. AV. 9, 4, 4 *pīmān antārvān* "a male, (yet) pregnant".— For *sādanam rayīnām* see RV. 1, 96, 7 (of Agni); 6, 7, 2; AV. 7, 40, 2 (Sarasvant, a deity concerned with water and fertility).— "Continuance (i.e. 'immortality') . . .": *prajāmr̥tatvām*, the only occurrence of this compound in AVŚ. and the other saṃhitās, but cf. AVPpp. (16, 92, 4, this place) and 16, 72, 8 (it is as far as I know not found in the brāhmaṇas). The word means, not "perpetuity of offspring" (Monier-Williams, following the Petr. Dict.) but *prajā putrapautrādīrūpā tayā yat amṛtatvam* (comm.); the commentator appositely quotes TB. 1, 5, 5, 6 *prajāṃ anu prajāyase* "you are (re)produced after (along with) your offspring" and RV. 5, 4, 10 *prajdbhir agne amṛtatvām aśyām* "may I, O Agni, attain 'immortality' by progeny".— "The construction of the third pāda is very indeterminable; the words may be either nominative or accusative; they express in some way what the offering is to procure" (Whitney-Lanman). The sentence clearly is an anacolouthon (see Ellipsis, brachylogy etc., p. 82), the words of pāda 3 being, at a distance, the object of *duhānam*.— Pādas c and d: compare AV. 9, 4, 22 (accompanying the gift of a bull) *dyur asmābhyam dādhat prajāṃ ca rāyāś ca pōśair abhī nah sacatām* "assigning to us a full life-time and progeny; and let him attach to us with 'abundances of wealth' ". See also AV. 9, 4, 24 d; 18, 4, 62; RV. 1, 166, 3 etc.— "Life-time": the comm. explains (in the usual way) "of a hundred years".

AV. 11, 1, 35. This stanza does not, as such, recur elsewhere. Compare, however, with a TB. 3, 10, 4, 2 *ṛṣabho 'si svargo lokaḥ (yasyām diśi mahīyase tato no maha āvaha vāyur bhūtvā sarvā diśa āvāhi etc.)*, with c d TS. 1, 4, 43, 2; MS. 1, 3, 37; 44, 2; 4, 82; 109, 7 *sukṛtām loke sīdata tan nah samskṛtam* "sit (plur.) in the world of those who have . . . ; (be) that perfectly prepared for us" (occurring in a section which deals with the offerings accompanying the dakṣiṇās to the priests and pronounced by the sacrificer as he looks at the dakṣiṇās; this is an indispensable element in sacrificing. The dakṣiṇā makes the sacrifice complete (ŚBK. 1, 2, 2, 1), "the sacrifice goes to the world of the gods, after it follows the dakṣiṇā, and holding on to the dakṣiṇā (follows) the sacrificer" (ŚB. 1, 9, 3, 1); "sacrifice is twofold, oblation to the gods, and dakṣiṇās to the priests, the human gods . . . ; these two kinds of gods, when gratified, convey him to the celestial world" (ŚB. 4, 3, 4, 4). Hence no doubt the comm.:

“thou goest or makest go to heaven”. For d see also KS. 4, 9: 35, 7; VS. 4, 34, addressing the soma, the sacrificer’s “gracious helper”, which is asked to “fly away, having become a falcon, to the “dwelling of the sacrificer”. Paipp. has *tan nav.*—“Bull”: this term is often applied to virile, mighty, powerful beings (cf. e.g. also AV. 12, 1, 37; 13, 1, 12; 25; 33) and even to lifeless objects. Thus RV. 9, 72, 7 to Soma, 2, 16, 6 to Indra’s vajra and chariot and to the soma-draught; AV. 12, 2, 41 “upon the back of the virile (*vr̥ṣabhá-*) mountain the ancient streams go about new”; 19, 13, 1 Indra’s arms are two successful bulls; 19, 27, 1 “bull” is used of an amulet the protection of which is invoked; similarly 19, 36, 5. On AV. 4, 24, 3 Indra is called a bull and a finder of heavens (*vr̥ṣabháh svarvít*). The idea expressed is that of generative or productive powerfulness. The comm. accordingly explains “O brahmaudana, thou art one who rains wishes”.—The term *sam̐skṛtam*—the verbal adjective beside *sam̐skāra-* (see the note on 63, 10)—in pāda d expresses such ideas as “well or completely formed, completed, perfected, well-prepared in order to serve higher purposes, consecrated, sanctified, elaborated, refined”. Cf. also J. Kirste, in J.R.A.S. 1905, p. 353 (incorrect), and my remarks in New Ind. Antiquary 1939 (A volume of Eastern and Indian studies in honour of F. W. Thomas), p. 97 ff., passim. The comm. explains: *sam̐skārah: bhoktṛbhoktavayātmakeh* “of the nature of enjoyer and that which is to be enjoyed”, adding *sampatsyate* “will fall to our share”.—“For us both” i.e. the sacrificer and his wife.—The comm. rightly elucidates the connection between the two halves of the stanza: “after having been consumed by the ‘ṛṣis’ etc. (the brahmins) sit in the form of the unseen merit attaching to a man’s conduct and the corresponding reward in the hereafter (*adṛṣṭarūpeṇa*, for *adṛṣṭam* see e.g. E. Frauwallner, Geschichte der indischen Philosophie, II, Salzburg 1956, p. 92 ff.; Gonda, Inleiding tot het Indische denken, Antwerpen 1948, ch. XV) down in the world which is the result of religious merits called the “ceiling of the firmament (*nākapṛṣṭha-*)”.

AV. 11, 1, 37: as to pāda a compare TS. 5, 7, 2, 2 and 3; MS. 2, 7, 12: 91, 9; KS. 22, 10; 38: 13; MŚS. 6, 1, 4, 20; ĀpŚS. 16, 11, 1; BDhŚ. 2, 10, 17, 35, where *jyotiṣā dhyām*; in TS., l.c. (piling of the ‘fire-altar’) “let the sacrificer go successfully with the light with which . . .”; adding the explanation: “the fire is piled for the world of heaven, with the words ‘with the light . . .’ he lights the fire in the pan . . . he puts down the bricks . . . to win the world of heaven”. Pāda cd is identical with AV. 4, 14, 6 (sacrifice of a goat); see the note by Whitney-Lanman, o.c., p. 171. Pāda c also recurs as AV. 4, 11, 6 (in praise of the draught-ox): “may we go by him, by whom the gods ascended to the celestial regions . . . to the world of . . .”.—“Light”: *jyotiṣā*.—The (a-modal, a-temporal) injunctive *geṣma* is untranslatable (see The character of the I.-E. moods, p. 33 ff.), “may we” (Whitney-Lanman), “would we” (Bloomfield); “puissions-nous” (Henry) being approximations of equal merit. In Dutch

I would venture "gaan we" which, as I feel it, is somewhat less adhortative than "let us go". The comm. reads *jeṣma*, explaining it by *jayema = prāpnuyāma*.—For the example of the gods who have shown the way in "the timeless mythical past" which is reproduced in phenomenal reality, see e.g. AV. 3, 22, 3; 3, 30, 4; 9, 2, 17; ṚV. 10, 53, 10 etc.—Notice the occurrence of *brahmaudanam* in this final stanza. The comm. rightly observes that the words *sukṛtāsya lokām* serve to define or specify the term heaven (*dyām*).—"Firmament", to avoid a second "heaven" in the translation; for *nāka*- see AV. 11, 1, 4; 7; 30; 36. Instead of the repetition Ppp. has a new half-verse: *taṃ tvā pacāmi jyotiṣāṃ jyotir uttamaṃ sa nas tad dhehi sukṛtām u loke* "I cook thee, O highest light of lights, place us therefore in the world of those who have acquired religious merits".

Returning to Kauś. 63, 20 I punctuate after *vā* because of sense and place of that particle (Delbrück, *Altindische Syntax*, p. 475).—For "pronounced . . ." (*abhi-ni-gad-*) see Kauś. 39, 27 and 44, 6; *ni-gadati* means: "to recite, announce, proclaim etc."; *nigada-* is an audible recitation or sacrificial formula recited—by the *adhvaryu*—and intended to urge others on or to call upon them to perform a ritual act. From the ordinary *yajus* formulas they are distinguished by their being spoken loudly—(see Jaiminī, *Pūrvamīm.* 2, 1, 38 ff.).—"Giver", see above, 60, 11.—"After having . . .": the *sūtra*—which is to recur 63, 20; 22; 28; 66, 20; 27—has been translated as literally as possible. It is hardly credible that it is the "giver", i.e. the *yajamāna*, himself who is to perform the consecration and to pronounce the mantras. I would prefer assuming an irregular syntactic construction. The officiant has the giver perform the act of giving and pronounce the accompanying formula (cf. 65, 15; 68, 1). For the use of the absolutive compare e.g. JB. 2, 64 *tad adbhīr abhyukṣya chāyāyāṃ niṣektavai brūyāt* "so soll er befehlen, den Rest, nachdem dieser mit Wasser besprengt worden ist, (auf die Erde) auszugießen . . ." (Caland, JB. in *Auswahl*, p. 140); *ĀpDhS.* 2, 29, 7 *puṇyāhne . . . ubhayataḥ samākhyāpya sarvānumate mukhyaḥ satyaṃ praśnaṃ brūyāt* "a person who is possessed of good qualities . . . shall answer the questions put to him according to truth on an auspicious day . . . and with the consent of all (of both parties etc.) after having been exhorted (by the judge) to be fair to both sides" (G. Bühler, *S.B.E.* II, p. 170); cf. also sentences such as MGS. 2, 11, 5 *gartaṃ khātvā yat taiḥ pāṃsubhīḥ prati-pūryeta tad vā* "(and a spot), where a pit, which has been dug, can be filled up (again) with the same earth (i.e. which has been dug out)"; VaikhSS. 3, 1 *yad . . . vṛttavayaḥsaṃpannam āhūya . . . kanyālaṃkṛtā dāsyate* "when a girl, when adorned, shall be given to a (young) man of good conduct and in the prime of life who has been invited . . .".

63, 21. The note in Bloomfield's edition (p. 173, n. 16) and index (p. 409) is incorrect; the *sūkta* AV. 12, 3 (which has 60 stanzas) is no doubt meant; that may perhaps mean (cf. 63, 19 f.), those stanzas of

12, 3 which have not yet been used, or, rather, as may be implied in the next sūtra, these together with 12, 3, 55 ff., 54 being the last stanza used in Kauś. 63, 8. The 'hymn' to the sun including an imprecation on an evil-doer has nothing to do with the rite under consideration.

63, 22. For the interpunction see the note on sūtra 20. — The 'stanzas' 12, 3, 55 ff. are partly unmetrical. For the text of Paipp. see also the note by Whitney-Lanman and Barret's edition 16, 41, 5 ff. The powers mentioned in the first divisions of these 'paragraphs' may be compared to the corresponding ones in AV. 3, 27, 1-6: "Eastern quarter; Agni regent; the black (serpent) defender; the Ādityas arrows. Homage to these overlords; homage to the defenders; homage to the arrows; homage be to them. Who hates us, whom we hate, him we put in your jaws" (an imprecation against enemies). The sequences *taṃ no* etc., and *diṣṭaṃ no* etc., and *jarā* etc. are not found elsewhere. The concluding pāda of the metrical refrain is identical with AV. 6, 119, 2 d. The three stanzas of 6, 119 serve to relieve somebody from guilt or obligation; Vaiśvānara is implored to lead that person to the world of religious merit and the wish is expressed "to be united with what is cooked", that is, the comm. explains, with the "quite ripe fruit of heaven etc." See the introduction. — For the quarters etc. see also AV. 12, 3, 24 where Agni, Indra, Varuṇa and Soma are in the same quarter as in 55-58 (for Agni see e.g. also 11, 1, 33). — The term *adhipati-* "regent, overlord" is of frequent occurrence in the AV.; see e.g. 4, 8, 1; 4, 35, 6; and 5, 24, passim, dealing with various gods as "regents" of a large variety of 'concepts' and entities. — That the black one in 55 and the being mentioned in 56 are serpents becomes evident from 57 and 58, the *prḍāku-* and *svaja-* being "adders" or "vipers". — Āditya with the arrows must be the sun (cf. e.g. AV. 2, 32, 1; 6, 52, 1 etc.). — For the classificatory systems of the quarters and the co-ordination of other entities with them compare, in the AV., e.g. 3, 26 and 27; 4, 40, 1-7; 5, 10, 1-6; 9, 3, 25-30; 15, 4, 1-6; 15, 5, 1-6. Cf. e.g. J. Ph. Vogel, *Indian Serpent-Lore*, London 1926, p. 198; 212 ff. etc.; G. J. Held, *The Mahābhārata*, Thesis Leiden 1935, p. 116 etc. — The padapāṭha rightly divides *gopayata ā asmākam ā-etoḥ*. — "Appointed (lifetime)": for *diṣṭam* "fate, destiny etc." see AV. 10, 3, 16 *purā diṣṭāt purdyuṣaḥ*; VS. 30, 7; Mbh. 14, 52, 16 *na diṣṭam abhyatikrāntuṃ śakyam buddhyā balena vā*; cf. also Rām. cr. ed. after 2, 95, 12 *diṣṭām gatim*, euphemistically for "death". — Notice the difference between the acc. *diṣṭam* and the (final) dative *jarase* "unto old age", i.e. "with a view to reach old age". — "Let old age . . .", i.e. "let us not die before old age", the untimely death being feared as abnormal and terrifying.

AV. 12, 3, 56. "Cross-lined", the term occurs also AV. 6, 56, 2 (for protection from serpents); 7, 56, 1 and elsewhere, the comm. explaining: *tiraścīnās tiryag avasthitā rājayaḥ valayo yasya sa tiraścīrājīḥ* (6, 56, 2).

AV. 12, 3, 57: whereas the connection between the Sun and the East,

and between Yama and the South in 55 and 56 is clear, that between food and the West may have been founded on the intimate relation between Varuṇa, the protector of that region, and corn, agriculture and fertility, cf. e.g. MS. 1, 10, 12; 151, 18 where Varuṇa and barley (*yava-*; are identified; barley-pap is offered to him (ŚB. 5, 2, 5, 13; 5, 3, 1, 5 13, 3, 8, 5) to him belongs also what is cooked by fire (ŚB. 5, 3, 2, 8) and what grows in ploughed ground (ŚB. 5, 3, 3, 8). In ŚB. 12, 7, 2, 20 he is explicitly identified with Virāj, who is called the lord of food (*annapatiḥ*). See also J. J. Meyer, *Trilogie altindischer Mächte und Texte der Vegetation*, Zürich-Leipzig 1937, Register, III, p. 325.

AV. 12, 3, 58. As to the thunderbolt (and thunder) and the North cf. AV. 3, 27, 4. See also AVPar. 59, 8 (D. J. Kohlbrugge, *Atharvaveda-pariśiṣṭa über Omina*, Thesis Utrecht 1938, p. 54 f.); for lightning and Śiva to whom belongs the North (E. Arbman, *Rudra*, Uppsala 1922, p. 45 f.) cf. Arbman, o.c., p. 11 f.; E. W. Hopkins, *Epic Mythology* Strassburg 1915, p. 222.

AV. 12, 3, 59. For the "fixed or central quarter" (*dhruvā-*) see AV 12, 3, 11 (and the note on Kauś. 61, 3).—The presence of Viṣṇu in this connection becomes clear when we realize that this god is concerned with the axis mundi, that he thus occupies the centre of the world, that he is the god of the *yūpa-* (sacrificial post), which being a representative of the axis mundi is essentially identical with the fulcrum or pillar of the universe (*skambha-*) described in AV. 10, 7 (cf. *Aspects of early Viṣṇuism*, p. 81 f. etc.); that, on the other hand, Viṣṇu was in the course of time identified with the Virāj, i.e. the All, the Totality, the hypostatization of the conception of the universe as a whole (*Aspects*, p. 67). The *dhruvā diś-* is according to AV. 12, 3, 11 (see Kauś. 61, 3) identical with Virāj.—The sūtra: "After having . . .", cf. s. 20.

AV. 12, 3, 60. Bṛhaspati, the priest of the gods, is the divinity of the zenith: TS. 1, 8, 13 e etc.; he was born in the highest heaven (ṚV. 4, 50, 4), to which he is also said to ascend (ṚV. 10, 67, 10). In the TS. (4, 4, 10, 1) he is the deity of the constellation Tīṣya, and in post-Vedic literature he is the regent of the planet Jupiter. For an explication of the relations between the upper region and this god see also ŚB. 5, 1, 1, 4 ("the upper region belongs to him"); 5, 3, 1, 2; 5, 5, 1, 12. Rain comes down from the upward regions: ŚB. 7, 4, 2, 22. Elsewhere winter is associated with the zenith (VS. 10, 14 etc.). In ṚV. 10, 98 it is Bṛhaspati who enabled Devāpi, who had sacrificed to him, to praise the gods when he was desirous of rain; cf. st. 1 "O B. cause Parjanya to rain"; 3 B. and D. will "win" rain; st. 7 B. gives D. rain-winning speech.

63, 23. "Singly or severally": *prthak*.—Prakṛti is "the basic or fundamental form, the pattern, standard, rule or model". Cf. e.g. ĀpŚS. 24, 3, 32 where the Full and New moon sacrifices are called the *prakṛti-* of all iṣṭis (i.e. of the bloodless sacrifices). As appears from a final remark

in Keśava's commentary the brahmaudana was considered the basic form of all savas: "Thus is brought to completion (the description of) the rules with regard to the savas, the standard of which is the b." See also the Introduction.

63, 24. "According to . . .": compare (in Brāhm. and Śrautas.) *yatho-papādām* "just as (or where) anything may occur (or happens)"; *yathopa-pādin-* (Kauś. 138, 2) "as it happens to turn up". The term *utpatti-* is also used for "occurrence", or "the being quoted or mentioned (as a Vedic passage)".—"Authorities": an *ācārya* is a teacher, a spiritual guide, especially one who imparts instruction in the Veda, in the rules of sacrifice, religion, doctrines and the rules of right conduct and behaviour.—For the *pañcaudana* see the *sūkta* AV. 9, 5 (which is to accompany the offering of a goat and five rice-dishes) and AV. 4, 14, 7. Compare Kauś. 64, 6, 1–16 and the relevant notes.

63, 25. "The difference of a mantra (indicates) the difference of a (ritual) act" (ŚaṅkhŚS. 1, 2, 24).

63, 26. *Dakṣiṇā*: the offer to be presented to the priest, not as a fee, but as a part and a "key-stone" of the oblations; see the Introduction; Die Religionen Indiens, I, p. 43; J. C. Heesterman, in I.I.J., 3, p. 241 ff. When nothing is specified a cow is presented (KātyŚS. 15, 2, 13; LātyŚS. 8, 1, 2). Milch-cows are for instance the *dakṣiṇā* to be given after the performance of a soma-sacrifice (cf. e.g. ĀpŚS. 13, 5, 1; 14, 11, 1 ff.); for gold, cow and other objects and animals *ibid.* 18, 21, 6. A milch-cow (*dhenu-*) is stated to be vigour (ŚB. 8, 2, 4, 10). For gold (cf. Zimmer, Altind. Leben, p. 47 ff.) and cattle cf. e.g. ĀpŚS. 5, 29, 1; 18, 21, 6; AVPar. 31, 7, 3; ŚB. 4, 3, 4, 7. Were the horns of the animal covered with gold (cf. AgniP. 210, 30; AV. 19, 36, 5)?

63, 27. The name *Kaurupathi* occurs also, together with the names of other authorities, Kauś. 9, 10.

63, 29. A *saṁsthītahoma-* is a closing libation, *saṁsthā-* meaning the completion of a rite. Cf. Kauś. 3, 19; 6, 3; 47, 10, and in connection with *yajña-* ŚB. 1, 9, 3, 1; 1, 5, 3, 21; with *yajñīyaṁ karma* ŚB. 13, 8, 1, 17.—The stanza 6, 122, 1 belongs to a hymn designed to accompany an offering for offspring; st. 5 has, according to the comm., been used by Kauś. at 63, 4 (see above). Vait. 22, 23 has both 6, 122 and 6, 123 (see further on) together with AV. 7, 41, 2 employed in the *agniṣṭoma*. The stanza does not in this form occur elsewhere; cf. however TĀ. 2, 6, 1 *asmābhir dattaṁ jarasaḥ parastād achinnaṁ tantum anu saṁ carema.*—"I commit", viz. 'in order to protect it' (*rakṣaṇārtham*, comm. AV.)—"This portion": "this cooked food or portion of the oblation" (comm.

AV.).—The name Viśvakarman (“whose work is everything, or the whole world”, i.e. “the creator of the universe”, comm. AV. 6, 122, 1) is in AV. 2, 34, 3 used to qualify the sacrificial god Agni, but in 13, 1, 14 it denotes an individual god to whom a sacrifice is prepared. In AV. 19, 17, 7 and 18, 7 he is invoked for protection. In AV. 2, 35 the god Viśvakarman is besought to repair the mistakes or to redeem the errors made in sacrificing and to release a man who has committed a sin; besides, he is invoked for protection (st. 4); the sūkta ends by inviting the gods to come “to this sacrifice, extended by V.”. Especially the last-mentioned text-places show what was expected of the god by those who remembered him at this moment. See also further on. Other occurrences of Viśvakarman in the AV. are irrelevant.—The phrase “beyond old age” (i.e. “after death”, with the implication “(may we enjoy) until old age a full length of life”, comm. AV.) recurs in st. 4 “may we, being called upon, O Agni, beyond old age revel . . . in the third heaven”.—For comparable and otherwise interesting uses of *parasiāt* see also ŚB. 1, 4, 2, 4; 1, 9, 3, 10; 2, 4, 2, 14; 4, 6, 9, 6.—For *tantu-*, lit. “thread, line” and expressing the idea of “uninterrupted continuity or succession” compare e.g. AV. 10, 2, 17 “who put in him seed, saying ‘let his line be extended’?” (notice the ‘figura etymologica’: *tántur á tāyatām*)—cf. also comm. AV. “the continuation of one’s family”—and, on the other hand, RV. 10, 57, 2 (=AV. 13, 1, 60), where Agni also brings about the “(uninterrupted) connection” between sacrificers and gods (cf. TB. 2, 4, 2, 6 (*á tántum agnīr divyām tatāna, tvān nas tántur utá sétur agne*) and therefore is a tantu himself and is called the bridge or way which leads to the latter (TB. ib. *tvām pánthā bhavasi devayānaḥ, tvāyāgne pṛṣṭām vayām áruhema*) is meant by the words *yó yajñāsya prasāddhanas tántur devēṣv átataḥ* “the ‘line’ which brings about the act of worship is stretched to the gods”. (According to AiB. 3, 11, 19 this *tantu-* is offspring). For the “thread of the sacrifice” compare ŚB. 8, 6, 3, 22 and RV. 10, 53, 6 (see Geldner’s note): the sacrifice is the thread uniting heaven and earth: cf. e.g. RV. 1, 142, 1 etc. (see Geldner’s note). In AV. 9, 4, 1 the words *bārhaspatyá usríyas tántum átān* seem to mean “he, the ruddy (bull) of B., has stretched the ‘line’”, i.e. “has extended or performed the sacrifice (Whitney-Lanman) (and so brought about the connection with the transcendent)”. Cf. also GB. 1, 1, 34 and 36 *avichinno ’sya tantur avichinnaṃ jīvanam bhavati ya evaṃ veda*. Elsewhere the term seems to denote the ‘line’ connecting heaven and earth (AV. 13, 1, 6; the above TB. 2, 4, 2, 6). Compare also TB. 2, 5, 2, 3 *róhito dyāvāpṛthivī jajāna, tásmims tántu (sic) paramesṭhī tatāna* and places such as MaitrU. 6, 22 “as the spider moves upwards by the thread (*tantunā*) and obtains free space, thus indeed the meditator moving upwards by the syllable *auṃ* obtains independence”. (For the expression *ṛtāsya tantu-* see H. Lüders, Varuṇa, Göttingen 1951–9, p. 470 ff.). One is also reminded of the “bond” or “connection” said to exist (RV. 10, 129, 4) between “*sat*” “the ‘cosmos’”

and "asat—" "the 'non-existent'" or rather a sort of 'chaos'. For similar 'connections' between heaven and earth, and especially between heaven and sacred mundane space see Eliade, *Traité d'histoire des religions*, Paris 1949, p. 319 ff.; C. J. Bleeker, *The sacred bridge*, Leiden 1963, p. 180 ff.

AV. 6, 123 which is not found in Paipp. serves to make an offering successful. Stanza 1, which is quoted here recurs (with some variants) VS. 18, 59 (VS. 18 contains the formulas for the performance of the "shower of wealth"—cf. the note on 62, 18—, the adhvaryu reciting the mantras which are to gain for the sacrificer all the temporal and transcendent blessings indicated therein); this place is quoted, in a discussion of the oblations to Viśvakarman—ŚB. 9, 5, 1, 42 "this agnicayana indeed includes all sacrificial rites (*viśvāni karmāṇi*), and all its rites have been performed in it . . .; moreover, this Agni is Viśvakarman: it is him he thereby gratifies"—, ŚB. 9, 5, 1, 46; TS. 5, 7, 7, 1; KS. 40, 13; MŚS. 2, 5, 5, 21, at the end of the soma-sacrifice, in the so-called breaking up sacrifice. It is worth while to quote also the next stanza as occurring e.g. in MŚS.: "Know him then in the highest firmament, O gods Seats; know the 'form' ('appearance': *rūpam*) of him who will come by the paths which lead to the gods; reveal then to him (*asmai*) the merit of the rites (performed) by him and the awards of his meritorious work (stored up in heaven)" (for the other occurrences see Whitney-Lanman, p. 373).— "This" (*etam*): it is worth mentioning that the comm., more probably (cf. pāda c), adds *havirbhāgam* ("share in an oblation"), whereas Mahīdhara on SV. 18, 59 supplies *yajamānam*, explaining these words as follows: "O heavenly Seat (*sadhasṭhaḥ = svargah*), I commit this sacrifice to Thee, the treasure which Jātavedas brings (there)"; cf. also Uvaṭa: *etam sadhasṭham etam yajamānam sadhasṭham samāsthānam*.—"Seats": for *sadhāstha*- see F. B. J. Kuiper, in I.I.J. 1 ('s-Gravenhage 1957), p. 309 ff. The use of the vocative of this word is exceptional. For the idea conveyed by it compare RV. 3, 6, 4 where it refers to the "seat" of Agni who moves between heaven and earth (cf. 10, 11, 9); 3, 62, 15; 9, 1, 2; 9, 16, 4; etc., where it indicates Soma's seat (i.e. one of the wooden vessels into which the soma is poured); 10, 17, 6 with reference to Pūṣan who moves in heaven and earth, and especially 9, 48, 1 where Soma is said to convey the manly deeds (*nr̥mṇāni*) to the seats of the great heaven (to remain there). The "seats of heaven" are VS. 34, 32 called *divaḥ sadāmsi*. The conclusion may be that the word especially applied to the seats of 'sacred entities', and in the text under consideration to the heavenly seats which are to receive the oblation and the sacrificer. The comm. (*saha tiṣṭhantī ekatra svarge loka sthāne yajamānena saha nivasantīti sadhasṭhā devāḥ*) explains the term, no doubt incorrectly, as meaning "the gods".—"Commit": *paridānam rakṣaṇārtham dānam* "to give something in order to be kept and guarded (by the donee)", (comm.)—For Jātavedas see the note on 60, 23 and the comm.: *jātānām veditā*. Has the name been

chosen intentionally? (cf. however Epithets in the Rgveda, 's-Gravenhage 1959, p. 256).—“Treasure”: *śevadhi-* (see e.g. AV. 5, 23, 14) used in connection with the brahman's cow AV. 12, 4, 14; cf. also 9, 3, 15 and especially RV. 2, 13, 6 *sá śevadhīm ní dadhiṣe vivāsvati* “du (Indra) hast dir bei Vivasvat (dem typischen Opferer) einen Schatz angelegt” (Geldner). For the idea of treasure see the note on 62, 9. Significantly enough, *nidhi-* and *śevadhi-* occur in collocation in AV. 12, 3, 46 (quoted Kauś. 68, 27).—“(No doubt)”: the use of a periphrastic future implies that the author wishes to emphasize that the occurrence is sure to take place (see my relative article in *Lingua* 6, Amsterdam 1957, p. 158 ff.).—“Notice” i.e. “do not fail to recognize his merits”: *avagacchata, mā vismaratety arthaḥ* (comm., which rightly calls attention to the emphatic particle *sma*).—“Heaven”: *vyoman*, for the use of which compare e.g. also AV. 5, 17, 6; 7, 5, 3; 8, 9, 8; 9, 10, 18; 12, 1, 8.

AV. 10, 9, 26 belongs to a series of stanzas intended to accompany the offerings of a cow and a hundred rice-dishes. Being a prayer for successful offering it is also described in Vait. 4, 9. In this form the stanza does not occur elsewhere; as to *pāda* a cf. however *ulūkhale musale yac ca śūrpe* in VSK. 2, 5, 2a; TB. 3, 7, 6, 21a; KātyŚS. 3, 7, 19a; ĀpŚS. 3, 10, 1a and . . . *yat kapāle* in MS. 1, 3, 5, 13a. In order to illustrate the purpose of the stanza it may be observed that according to TB. etc. the All-gods are invited to accept all the oblations, whether they stick to the mortar etc. or have fallen aside: cf. TB. 3, 7, 6, 21 *ulūkhale musale yac ca śūrpe aśiśleṣa dṛṣādi yat kapāle . . . viśve devā havir idam juṣantām*. The last *pāda* is identical with AV. 6, 71, 1d and 2d.—For the mortar, the pestle etc. see 61, 18; for the wind see note on 61, 28.—For the wind as purifier compare Macdonell, *Ved. Myth.* p. 77; 82. Mātariśvan (see J. Charpentier, *Kleine Beiträge zur indoiran. Myth.*, Uppsala 1911; Macdonell, p. 71 ff.) is the ‘Indian Prometheus’ and the messenger of Vivasvat, the first sacrificer. Sometimes M. is a ‘secret name’ of fire, in post-Rgvedic texts of the Wind, and often used as an apposition to Vāta.—For Agni as the hotar see *Die Religionen Indiens*, I, p. 70 ff.: “Als Ausrichter des Opfers wird er der beste und kundigste Opferer und sehr häufig ein Hotarpreister genannt. (Er . . .) macht die Gaben . . . für die Menschen erfolgreich . . .”.

63, 30. What is meant by *ā-vap-* appears from places such as *ĀśvŚS.* 2, 16, 4 (and the comm.): “if the fire which is being produced by applying the firesticks does not manifest itself the person concerned inserts the mantras “Agni thou killest the devourer” (i.e. RV. 10, 118, 1) etc. and repeats this *sūkta* until the fire is actually produced (*agne hamsy atriṇam iti sūktam āvapate punaḥ punar ā janmanoḥ*); *ibid.* 2, 16, 9 *dhāyye virājavau nava prayājāḥ prāguttamāc catura avapeta duro agna ājyasya vyantūṣāsā naktāgna ājyasya vitām daivyā hotārā 'gna ājyasya vitām tisro devir agna ājyasya vyantv iti*, that is, the comm. explains, *barhir agna iti prayājā-*

nantaram etān āvapeta; *ibid.* 7, 2, 16 *mahāvālabhidaṃ cec chaṃsed* (subject is the mairāvaruṇa, one of the officiants, comm.) *ūrdhvam anurūpebhya* (the antistrophes) *ārambhanīyābhyo* (the 'commencements') *vā nābhākāms tṛcān* (triplet composed by Nabhāka) *āvaperan* (subject: the priests called hotrakas, comm.) *gāyatrīkāram*; LāṭyŚS. 4, 4, 1 *pañcaviṃśe caturviṃśasyottame paryāye paricarāyām* (particular verses which may be put at the beginning or middle or end of a hymn) *avaped iti gautamaḥ*; *ibid.* 6, 6, 17; ŚB. 13, 5, 1, 18. In AiB. 6, 19, 8 ff. the object of *ā-vap-* is *āvāpam* "insertion", the author observing that by means of these insertions the gods and the ṛṣis conquered the world of heaven, so that the sacrificer by following their example will also go to heaven.

64, 1. According to Keśāva Kauś. 64, 1 describes the "sava four platters in size" (*catuḥśarāvasava-*) and 64, 2(-5) the ram-sava (*avi-sava-*). Notice the succinctness of these descriptions. The comm. on AV. (introduction to AV. 3, 29) has the rite referred to by AV. 3, 29; Kauś. 64, 2 ff. take place in the framework of an odanasava, which is taken by Whitney-Lanman o.c., p. 135 to be the "four-dishes sava" (64, 1). Keśava does not say that all four stanzas of AV. 1, 31 are to be used, although this is beyond doubt. The stanzas 2-4 implore the deities invoked to release those speaking from "the fetters of perdition and distress" (st. 2), to bring welfare etc.; "having perfect use of my limbs I sacrifice to thee and make oblations to thee with ghee; the god who is the fourth guardian of the regions must bring welfare to us" (st. 3); "well-being be to our father and mother, to cattle, creatures, men; all welfare be ours . . . ; long may we see the sun".—AV. 1, 31 which is directed to the divine guardians of the points of the compass and after its initial words is called *āsāpāliyam* (Kauś. 38, 11) is Kauś. 38, 16 used in a ceremony for establishing a house and 127, 6 in a portent ceremony against obscuration of the constellation called the Seven Ṛṣis, i.e. the Plough and Ursa Major. Vait. 36, 20 has it used in the aśvamedha sacrifice to accompany the turning loose of the horse. See also Whitney-Lanman, p. 31. Stanza 1 occurs also TB. 2, 5, 3, 3 (with *tvā* after *āsānām* in a) and ĀśvŚS. 2, 10, 18 (without variants); ĀpŚS. 4, 11, 1 (prescriptions regarding the share of the sacrificer in the ritual acts), not to mention single pādas. Cf. also TB. 3, 7, 5, 8.—For "what exists" (*bhūtasya*) cf. also AV. 1, 32, 2; 3, 10, 9 and 10 (*bhūtasya pātaye yaje*); 4, 2, 7 (where the golden embryo is called the sole lord of existence); 5, 25, 7 etc. The comm. explains: *sattām prāptasya sthāvarajāṅgamātmakasya jagataḥ*.—For "superintendents" or "overseers" (*ādhyakṣebhyaḥ*) cf. also RV. 10, 129, 7; AV. 5, 3, 1 where Agni and 9, 2, 7 where Kāma, when implored for help, are given this qualification; in 10, 1, 6 the Āngirasa—who likewise is a helper—is the *ādhyakṣaḥ puróhitaḥ* of those speaking. The comm. explains: *adhīpatibhyaḥ indrādibhyaḥ*.—"Now": i.e. "at the moment of offering the sava of four dishes" (comm.); "oblation", viz. "the rice-dish prepared and sanctified (*sams-*

kṛtena) by mantras" (comm.). — "Platters": a *śarāva-* is a shallow cup, plate, dish or platter, or earthenware vessel. The ritual act of cooking a cake four *śarāvas* in size is mentioned TS. 3, 3, 8, 4 (the section deals with the *avabhṛtha* or final bath of the soma sacrifice; "on the *ekāṣṭaka*, the divider of the days"), and TS. 3, 4, 8, 7: "if the head of a family is expelled, one should . . . cook a brahman's rice-mess of 4 *ś.* in size": *brahmaudanam catuḥśarāvam*; the section deals with the *rāṣṭrabhṛt* mantras, which are part of the *agnicayana* (construction of the 'fire-altar'). See Kauś. 67, 27 and the Introduction, p. 55.

64, 2. *Avisava* (see the note on 64, 1). — Here the entire hymn AV. 3, 29 is meant. Being intended to accompany the offering of a white-footed ram it expresses the conviction that this victim — being unexhausted like refreshing drink — fulfills all desires, causing the offerer to ascend unto the vault of heaven and to live in the world of the Fathers. For these stanzas see Whitney-Lanman, o.c. p. 135 ff. Stanza 1 does not occur elsewhere. By offering the white-footed ram one is obviously released from the payment of one-sixteenth of one's ritual merits otherwise due to Yama's councillors on admission into the other world. For this idea — which is rarely attested to — see Hillebrandt, *Vedische Mythologie*, Breslau 1891, I, p. 511; A. Weber, *Sitz. Ber. Berlin* 1895, p. 845. — The "assessors" of Yama — *sabhāsadaḥ* ("those who assist at a meeting, the members of a council") —, here called "kings", are, according to the comm., *duṣṭānigrahe śiṣṭāparipālāne ca niyuktāḥ* "in charge of the coercion of the wicked and the protection of the disciplined". — For the idea of one-sixteenth see Change and continuity, ch. IV. In later times the tax levied by kings seems in many cases to have been the sixth part of produce or output. The ruler also received one-sixth of his subjects' merit or demerit (Manu 8, 304 f.; 11, 23; their demerit in case he did not protect them). (For taxes in general see W. Rau, *Staat und Gesellschaft im alten Indien*, Wiesbaden 1957, p. 104; J. J. Meyer, *Das altindische Buch vom Welt- und Staatsleben*, Leipzig 1926, Sachregister, p. 928, s.v. Steuern; J. W. Spellman, *Political Theory of ancient India*, Oxford 1964, p. 284, s.v. Revenue). The comm. explains as follows: "they subtract from the total of merit (*puṇyam*) the demerit (evil: *pāpam*) which amounts to one-sixteenth", adding that this part is "cleansed away" by Yama's assistants, and also that offering the ram on the occasion of the *sava* under consideration delivers a person from the evil which is taken away by Yama's assessors. The undesirability of the assessor's activity obviously needs no showing. The other explication: "the sixteenth part of the *iṣṭāpūrta-*" is preferable. See also the note on st. 3. — The expression *iṣṭāpūrta-* — a *dvandva* compound, see e.g. AiB. 7, 21; ŚB. 13, 1, 5, 6 — is explained, e.g. by the comm., as follows: *iṣṭam śrutivihitam yāgādikarma, pūrtam smṛtivihitam vāpikūpataṭākādinirmāṇalakṣaṇam karma*, i.e. "the performance of Vedic rites and of meritorious works"; by

E. Windisch, in Festschrift O. v. Böhtlingk, Stuttgart 1888, p. 115 ff. as "what has been sacrificed to the gods and presented to the priests". It must however be observed that there was no hard-and-fast line between acts of 'pious liberality' such as feeding a brahman or digging a well and meritorious acts in what we would call the 'ritual sphere' such as giving dakṣiṇās and the performance of rites which produce useful effects. In any case *pūrta-* "filled, complete(d), perfected; granted" belongs to *pṛ-*, *pīpartī* etc. "to fill", but also "to satiate, to satisfy, to grant abundantly, bestow", and *iṣṭa-* to *yaj-* (TS. 1, 7, 3, 3; ŚB. 13, 1, 5, 6). Cf. e.g. RV. 1, 125, 4; 6, 28, 2. See also J. Filliozat, Les doctrines indiennes de la charité, Annuaire Collège de France, Paris 1955, p. 229 ff. From RV. 10, 14, 8 it appears that the *iṣṭāpūrta-* of a man were believed to be accumulated for him in the hereafter: *sám gachasva . . . iṣṭāpūrténa paramé vyoman* "triff . . . mit deinen Opfern und den (anderen) guten Werken im höchsten Himmel (zusammen)" (Geldner). — ". . . oblation": the noun *svadhā-*, explained by the comm. as either "oblation and food for the assistants of Yama" or "libation offered to the deceased ancestors", is elsewhere, not incorrectly, said to mean *havirlakṣaṇam annam* "refreshing food in the form of oblations (in general)" (comm. on AV. 6, 97, 3); see also AV. 2, 29, 7; 4, 34, 8; 8, 10, 11; 23. — "Looks at": the supplement is suggested by the stanza quoted, which speaks of a ram. Cf. also Bloomfield, Kauś. ed., p. 174, n. 7 and Keśava's note, mentioned in connection with 64, 1. Cf. e.g. also ĀpŚS. 7, 17, 2; Schwab, Das altind. Tieropfer, p. 104; Śrautakośa, publ. by Vaidika Saṁsodhana Maṇḍala, Poona, Engl. Sect. I, 1958, p. 265; for the power of, and the contact established by, looking see e.g. Henry, La magie dans l'Inde antique, p. 283, s.v. Regard. The look may, *inter alia*, direct a magic or ritual act (cf. e.g. Kauś. 15, 6; 35, 16), transfer will-power (S. Seligmann, Die Zauberkraft des Auges und das Berufen, Hamburg 1922), or co-ordinate mind or intention and action (cf. ŚB. 6, 7, 2, 16); see especially TS. 6, 6, 7, 1 f. "they look at the victim (soma), for soma is a purifier; verily they purify themselves . . . Having made it (the somacaru) full all round he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying): "That mind of mine which has gone away . . . we keep within us by means of King Soma". See ĀpŚS. 13, 14, 2; ŚŚS. 8, 4, 5 "the hotar having gazed on the mess of rice for Soma touches the butter (on the mess)". The same direction occurs e.g. in the Jaim. Br. Weber's guess (Ind. Stud. 17, p. 303: *avokṣati* "to sprinkle" instead of *avekṣati*) is senseless.

St. 2. Pāda 2d is to recur as 6d. — "All . . .": *putrapaśvādiviṣayān*, comm. — The three related participles in 2 are misunderstood by Ludwig, Der Rigveda, Prague, 1876 ff., III, p. 375 ("kommend, entstehend, lebend"), Weber (Ind. Stud. 17, p. 303 "da seiend, tüchtig und kräftig"), and the comm.: *vyāpnuvan*, *phaladānāya samartho bhavan*, *vardhayiṣṇuḥ san*. For *ā-bhū-* cf. e.g. RV. 10, 129, 7 *iyám viśrṣṭir yāta ābabhūva* "whence

this phenomenal emanation has come into existence" (similarly, 6) and *ibid.* 4 *tuchyēnābhū āpīhitam yād āsīt* "which, being virtually existent, was covered with the void". The text refers to three successive stages of development. Cf. e.g. also AV. 11, 4, 20 *ābhūto bhūtāḥ sā u jāyate pūnaḥ* "having come into existence, having existed, he is born again" and, especially, TB. 3, 10, 1, 2 *ābhavan prabhavan sambhavan sambhūto bhūtāḥ*.—"Accomplisher . . .": *ākūti-* the 'original' sense of which seems to have been "what one sees before the mental eye or has in view" (The vision of the Vedic poets, p. 43); *ākūti-*=*saṃkalpa-* "conception, idea, intention formed in the mind or heart".—"Given", i.e. on the occasion of this sacrifice (comm.).—"Is not . . .": i.e. "it increases according to desire" (comm.).

St. 3. Pāda b recurs as 5b.—For "commensurate" (*saṃmita-*) cf. AV. 12, 3, 20; 27; 28; 33 and the note on Kauś. 61, 27. The comm. explains: "the sacrificer who offers a wh. sh. which is commensurate—i.e. wholly determined (as congruent) and of unfailing results—with the fruit, the dimensions of which guarantee the obtainment of a better world . . ., or commensurate with, i.e. conformable to the earthly world . . .". Whitney-Lanman rightly explain: "proportioned in value to the place in the heavenly world sought by the giver".—"Vault . . .": *nākam*.—"Tax": for the reading *śulka-* see Whitney-Lanman; for the meaning of this term my article on the *ārṣa* and *āsura* forms of marriage, in *Sarūpa-bhāratī*, L. Sarup Mem. Vol., Hosiarpur 1954, p. 223 ff. The comm. paraphrases it as "a kind of tax (*kara-*) which must be given to a king of superior power by another king of deficient power situated in his neighbourland". The term *śulka-*, which probably is of non-aryan origin, usually refers to money levied at ferries, roads, passes and other tolls, customs and taxes, to be paid by those who travelled for commercial purposes, made use of a ferry etc.; a considerable part of these people were, I suppose, foreigners in the locality where the tax was levied (see e.g. J. J. Meyer, *Das altindische Buch vom Welt- und Staatsleben*, Leipzig 1926, p. 217 f.). The sheep however was an oblation and as such was out of the commercial sphere. It was to guarantee the sacrificer "an unexhausted life" (cf. st. 4 and 5) in the hereafter, fulfilling all his desires (st. 2) and hence, of course, also freeing him from 'duties' (st. 1) and conveying him to a world beyond all taxation (st. 3). So the fact that the offering of the sheep exempts the sacrificer from this 'tax' (cf. st. 1) does not, as has been supposed, mean that this offering was itself considered a tax; that Weber, followed by Whitney, is right in saying that 3d "in einem gewissen Widerspruch mit 1 steht"; and that this *sūkta* is "eine Abfindung mit dem Zoll im Jenseits" (Weber, *Ind. Stud.* 17, p. 304; 302).

St. 4. The pādas a-c are to return as 5a-c.—"Five cakes": the comm. rightly refers to Kauś. 64, 3 and 4.—"Undecaying . . .": the comm. explains *pitṛñām vasvādirūpaṃ prāptānām loke somalokākāhye sthāne*

akṣitam kṣayarahitam phalam "undecaying result in the world-of-the-moon of the Fathers who have obtained the nature of (the classes of gods called) Vasu and so on". Of the world of the moon (cf. KauṣU. 1, 2; PrU. 5, 4) there is an indication in stanza 5. The sheep will be an "inexhaustible supply for the sacrificer's needs" (Whitney-Lanman).

St. 5. For a-c see 4 a-c. — "Sun and moon": Weber's interpretation "so lange Sonne und Mond bestehen" (o.c., p. 304) was rightly ignored by Whitney-Lanman. There is more to say for the view (cf. the comm.) that the thoughts expressed in 4 and 5 are identical. For the sun as the entrance to "immortality" cf. ChU. 8, 6, 5; for sun and moon, ChU. 4, 15, 5; 5, 10 1 ff., etc. For the moon as a 'Totenseelengottheit' see Meyer, Trilogie, II, p. 230 etc.; for the moon and 'immortality' my Change and Continuity, ch. II.

St. 6. No other occurrences; pada d is 2 d. — "Gods": the Ásvins (comm.; Weber), or heaven and earth (Ludwig), or sun and moon (Whitney-Lanman)? The adj. *savāsín-* occurs also AV. 2, 29, 6, the Ásvins being mentioned in the same context. In favour of these gods ṚV. 1, 139, 5 may be adduced: *mā vāṃ rātír ūpa dasat kádā cana* "your (i.e. the Ásvin's) liberality will never fail" (the same verb is used in the text under consideration); they drive, moreover, one and the same vehicle (e.g. ṚV. 10, 106, 11).

St. 7. Cf. the long note by Whitney-Lanman, p. 137. This non-metrical series of formulas is—with some variations—found in a considerable number of texts (*inter alia* VS. 7, 48; KS. 9, 9; PB. 1, 8, 17; TĀ. 3, 10, 1-2, 4), as a formula for expiating or avoiding what may be improper in connection with the acceptance of a dakṣiṇā (cf. TB. 2, 2, 5, 1 *ya evaṃ vidvān vyāvṛtya dakṣiṇāṃ pratigrhṇāti naināṃ dakṣiṇā vlināti*). According to LāṭyŚS. 2, 7, 18 and DrāhyŚS. 5, 3, 19 it is to be muttered after each formula of acceptance. Although Whitney-Lanman (p. 137) may be right in supposing st. 7 and 8 "to have nothing to do with the preceding part of the hymn"—the anukramaṇikā supports the view that the sūkta had, in accordance with the norm of book 3, six stanzas—it may perhaps have served a similar purpose. Cf. e.g. ŚB. 4, 3, 4, 32 f.; and whatever other gift he (the sacrificer) gives that he gives with the hope 'may I also have this in yonder world'. That he (the priest) accepts with these formulas, assigning the gift to a deity, or according to other authorities without assigning it to any deity because an oblation offered in kindled fire and a gift offered to a learned brahman are equivalent. St. 7 and 8 occur also Kauś. 45, 17. — "Desire", viz. on the part of the giver the desire for transcendent results, and on the part of the acceptor the desire for mundane fruits (comm.). — "Ocean": *samudra-* may suggest here the idea of a remote and extensive region (cf. e.g. AV. 10, 5, 23; 16, 1, 6) from which desire, being satisfied, is not likely to return. Elsewhere however (cf. ṚV. 10, 114, 4) entering the ocean implies contemplating the whole world. The time-honoured motif of the rivers entering the ocean is on the other

hand in ChU. 6, 10, 1 etc. made a 'symbol' of the merging of individuality into the whole. According to TB. 2, 2, 5, 5, reading (in the formula under discussion) *kāmaṃ samudrām ā viśa*, desire and ocean are identified, both of them being "endless" (ibid. 6).

St. 8. It is still more doubtful whether this stanza—which is to return at 66, 21—was to be recited at this place. There are no other occurrences. —"Thee": the object accepted (comm.). —"Let me . . .": "because of the 'guilt' (*doṣa*-) produced by accepting" (comm.). —"(Whole) person": *ātmanā*, i.e. either "life" or "body" (comm.), the latter meaning being preferable: in the *brāhmaṇas* etc. the word not rarely denotes the person or the whole body considered as one and opposed to the separate limbs and parts of the body: ŚB. 9, 5, 2, 16; 12, 2, 3, 6; BĀU. 1, 1, 1.

Sūtra 2. "He looks": see the note on 65, 16.

64, 3-4. Compare the introductory remark in the comm. on AV. 3, 29: *yad rājānaḥ iti . . . odanasave karmaṇi paśvavayaveṣu pañcāpūpani-dhānaṃ nirupāhaviṛabhimarśanādikaṃ ca kuryāt*. —"Washed": for the bathing etc. of the sacrificial animal see Schwab, *Das altindische Tieropfer*, p. 74; Śrautakośa (see above), Engl. sect. II, Poona 1962, p. 808; cf. e.g. also ĀpŚS. 7, 12, 1 ff. and especially Kauś. 64, 9. —As appears from AV. 4, 14, 9 (quoted Kauś. 64, 22; for the entire *sūkta* cf. 64, 23) the victim is supposed to stand with its four feet firm in the points of the compass; that means, that it becomes universal: one is reminded of the sacrificer's "mounting the quarters of space" by making a step in each of the five directions (TS. 1, 8, 13; ŚB. 5, 4, 1, 3-8; KātyŚS. 15, 5, 23 etc.). —As to the navel and the ideas associated with it, see my *Aspects of early Viṣṇuism*, p. 84 ff., where places are collected and discussed from which it appears that in the Veda also the navel was considered a centre or central spot, an 'omphalos'. This idea often denoted the centre and source of creation, the central and most important point of various things (cf. e.g. ŚB. 1, 1, 2, 23). The navel is, as appears from RV. 1, 185, 5 the centre of the universe, the birthplace of all existence where heaven and earth meet and kiss each other. Here the navel is clearly meant to express the fifth surpassing and encompassing a four-partite whole (see above, note on 61, 2). See also the note on 64, 18. —For the ritual act described see 64, 19 f.

64, 5. See the more detailed description in Kauś. 64, 23 f., and 62, 22 f.

64, 6-16. According to Keśava 64, 6 is the beginning of the description of the *pañcaudanasava*, "the sava with the five rice-dishes". For the numeral "five" cf. e.g. AV. 9, 5, 18 (and the note), 37; ŚB. 11, 7, 4, 4 "the sacrifice is fivefold, the sacrificial animal is fivefold, and there are five seasons in the year; this is why the omentum consists of five portions"; BĀU. 1, 4, 17 "so this sacrifice is fivefold, fivefold is the

animal, fivefold is the (human) person, fivefold is all this world, whatever there is. He who knows this as such obtains all this". Cf. also RV. 10, 52, 4; 10, 124, 1. As already observed (Introduction, section V, note 91) Indra is given a pañcaśarāva odana (TB. 3, 7, 1, 8), of which the rite under discussion may be the atharvanic variant. — It will be noticed that Kauś. 6–16 prescribes AV. 9, 5, 1–6 in the order in which these stanzas appear in the AV., where they introduce a long sūkta of 38 stanzas designed to accompany the offering of a goat and five rice-dishes. According to the comm. AV. the sūkta 'praises' the goat which is led from the North-East and immolated at this 'five rice-dishes' sacrifice. The animal is to satisfy Indra and after going to heaven to destroy darkness for the sacrificer etc. who has gone there before: *asmiñ sūkte pañcaudane nāma save hūyamānasyājasya jīvato mārītasya ca praśamsāparājītāyā ānīyamāno 'jaḥ proktaprakāreṇa hataḥ saṃskṛtaś ca indram tarpaṇitvā trīṭīyanāke nāma svargabhāge yad vā suktāṃ puṇyaloke gacchati. tatra gatapūrvasya yajamānādeś ca tamohantā bhavātītyādi varṇanam.* The sūkta is, the comm. continues, used to accompany the touching of the oblation presented, the anointing with the residue, and the formal offering. The stanzas of this sūkta—for which see 64, 28—are for the most part also found in AVPpp., but not all together, not even all in the same book; the greater part, however, among which are 1–6, occur in Paipp. 16. That is to say, AVPpp. 16, 97, 1 corresponds to AVŚ. 1 ab and 3 cd; 2 ab to AVŚ. 3 ab; 3 to AVŚ. 4; 4 to AVŚ. 5; 5 to AVŚ. 6; 6 to AVŚ. 8. It is interesting to observe that AVPpp. 16, 97 follows after AVPpp. 16, 89–92 which correspond to AVŚ. 11, 1; 93 which is somewhat similar to the end of Ś. 3, 96, of which 1 a is AVŚ. 12, 3, 1 a; AV. 16, 94 and 95 constituting a continuation of 93.

64, 6. The stanza is Vait. 10, 14 quoted in connection with the sacrifice of an animal, to accompany the first of the same series of ritual acts which is prescribed by Kauś. in 64, 6–17 ("anumantraṇa zum Heranführen des Opfertieres, Herumtragen des Feuerbrandes, Töten, Abwaschen der Füße des Tieres, Zerschneiden, . . .", Caland, Vaitānas., p. 30). For pāda a see also 64, 27; for pāda c cf. 3 c; pāda d recurs as 3 d.—For *prajānāti* in the more special sense of "knowing the way" cf. e.g. AV. 8, 10, 19 *prā pitryānaṃ pānthāṃ jānāti*; 20; 15, 12, 5; elsewhere the verb refers to knowledge of (the way or methods leading to) the celestial world: AV. 9, 5, 16 *tvāyā lokāṃ āṅgīrasaḥ prājānan, tāṃ lokāṃ puṇyam prā jñeṣam*; AiB. 2, 1, 1 (*svargaṃ lokam*); Pāṇ. 1, 3, 76 comm. *svargaṃ lokam na prajānāti mūdhah*, or to knowledge of the effective methods of sacrificing: AiB. 1, 7, 3 "when the sacrifice had gone away from the gods they could not perform ritual acts (*kartum*), they did not know the ritual methods (*na prājānan*); they addressed Agni: 'through thee let us come to know the sacrifice (*yajñam prajānāma*)' ". In AV. 9, 5, 1; 3 Henry, Les livres VIII et IX de l'AV., Paris 1894, p.

93 rightly translated: "connaissant sa route". — "Manifoldly": for *bahudhā* qualifying an adjective cf. AV. 10, 4, 23 (*b. mahānti*); 3, 4, 7; 4, 15, 16; 12, 3, 21. — "Darknesses": *tamāṃsi* is a pluralis extensus, cf. W. Havers, Zur Bedeutung des Plurals, in Festschrift P. Kretschmer, Wien 1926, p. 47 ff.: "Eine besondere Schattierung des intensiven Plurals zeigt sich bei Raum- und Zeitbegriffen, wo durch den Plural die ununterbrochene Ausdehnung und Erstreckung zum Ausdruck gebracht werden kann"; cf. e.g., in Latin, Curtius 4, 7, 6 *steriles harenae* ("endlos sich ausdehnende Sandwüsten") *iacent* (see also G. Landgraf, in Archiv für lat. Lexicogr. 14, 66); E. Löfstedt, Syntactica, I,² Lund 1956, p. 29 ff.; Engl. *the high seas* etc. Similarly, st. 3 c. — "Heaven": *nāka-*, see the notes on 61, 20; 63, 9; 20 — "North-eastern": *aparājītāt*; see the note on 61, 11. For the expression: AiB. 1, 14, 5 "the gods and the asuras contended for these worlds . . .; they contended for the North-eastern quarter; they were not conquered thence. This is the unconquered quarter; therefore one should contend there . . .".

64, 7. In AVPpp. this stanza comes after what is in the AVŚ. st. 24, reading as follows (16, 100, 3) *indrāya bhāgaṃ śamitā kṛnotu yajñam yajñapatiś ca sūriḥ | ye no dveṣanty anu tān dravasvāriṣṭā vīrā yajamānās ca sarve* which, while being in itself somewhat more convincing, is not well suited to the purpose mentioned in the sūtra: "The slaughterer must prepare a share for Indra, the lord (institutor) of the sacrifice, the patron, (perform) the sacrifice; whoever hate us, pursue them; the heroes (heroic sons) and all the sacrificers (must remain) unhurt". The stanza AVŚ. 9, 5, 2 impresses me as an awkward adaptation to the exigencies of the *paryagnikarāna-* (the carrying fire round the victim). Cf. ĀpŚS. 7, 17, 2 exhibiting a partly untranslatable variant, which is to accompany, in the description of the killing of the sacrificial animal, the looking at the animal when it gives a cry: *indrasya bhāgas sūvite dadhātanemaṃ yajñam yajamānaṃ ca sūrau | yo no dveṣṭy anu taṃ rabhasvānagaso yajamānasya vīrāḥ*. — The meaning of the first half of the stanza AVŚ. 9, 5, 2 seems to have been misunderstood by Henry and Whitney-Lanman. It is the fire which is led round. Cf. Schwab, Tieropfer, p. 97: "Der Āgnidhra, den Feuerbrand mit der rechten Hand den betreffenden Objecten zugewandt haltend, (geht) . . . um das Thier, das Śamitra-Feuer (the fire for cooking the sacrificial flesh) . . ., wobei er um jedes einzelne mit dem Feuerbrande einen Kreis beschreibt . . ." — "(Lustral) fire": cf. the note on Kauś. 62, 14. — For the dative *indrāya* compare phrases such as *yūpāya dāru* "wood for, i.e. in order to make, a sacrificial post" which must be ancient (Lat. *satui semen*; *receptui signum* etc.); that is to say, the dative is also used to denote a direct object of a verb which could be supplied: "a share for, i.e. to gratify, Indra". See also my note in Lingua 11 (Amsterdam 1962), p. 145. — For *agnim (anu)pariṇī-* see e.g. Kauś. 54, 8; 55, 7. — "Patron": the term *sūri-* is not rarely applied to gods, to Agni

RV. 2, 6, 4, to an amulet AV. 2, 11, 4. For similar imprecations see RV. 3, 53, 21; 10, 164, 5; AV. 12, 2, 3; Kauś. 13, 62 etc.

64, 8. For the stanza see the note on 64, 7. For similar imprecations see RV. 3, 53, 21; 10, 164, 5; AV. 12; 2, 3; Kauś. 13, 62 etc.—“Eminent men”: as often elsewhere the term *virāḥ* denotes the brave, helpful and competent men, leaders, heroes and spokesmen, but also the capable sons, followers etc. of the sacrificer; not rarely however in the first place his vigorous and energetic sons. Cf. also Geldner in Z.D.M.G. 52, p. 738. Renou, who translated *svīrya-* by “possession d’hommes économiquement utiles” (Ét. véd. et pāṇ. III, p. 25), is inclined to follow G. Dumézil, *Révue des études latines* 31, p. 175 in associating this term with the ‘third estate’, but the conclusion drawn from this association by Mrs. J. Manessy, *Les substantifs en -as- dans la Ṛk-Saṃhitā*, Dakar 1961, p. 223 “*Virāḥ*, ce sont les hommes de la troisième fonction qui sont un élément nécessaire de la richesse des hommes de la deuxième fonction” is not free from onesidedness.—“Quieting”: *saṃjñāpyamānam*; the verb literally means “to cause the victim to acquiesce (in the killing)”; ‘euphemistically’, because the animal ought not to be led forcibly to its death. Cf. e.g. ŚB. 2, 2, 2, 1; 4, 5, 2, 1; ŚŚS. 4, 14, 14; Kauś. 44, 17;

64, 9. AV. 9, 5, 3 is as such not found elsewhere. For pādas cd see further on.—The verb *nij-* “to wash” seems to combine here with two accusatives, one denoting the object washed and the other indicating the dirt which is washed away (cf. e.g. Mbh. 1, 110, 17 and 12, 9, 27 cr. ed. *sunirñiktātmakalmaṣa-*). The form *paddḥ* probably is acc. pl., because all the feet are to be washed. The metrical redundancy of the pāda may however prove its secondary character. The compound *ava-nij-* is especially used for washing hands or feet; the Paipp. has *pra . . . nenigdhi-*—“Wickedness”, or “ill-conduct”: *duścaritam*, cf. e.g. VS. 4, 28; KU. 2, 24; Manu 11, 48 etc. The comm. explain by *pāpacaraṇa-*, *pāpa-* (“evil”), *pratiśiddha-* *śrutismṛtyavihīta-* *pāpakarman-* (“evil deeds forbidden by śruti and smṛti”), *niśiddhācaraṇa-*—“Knowingly”: as above (note on 64, 6).—Pāda cd: cf. AV. 9, 5, 1 cd (64, 6). Instead of cd Paipp. (16, 97, 2) has: *jyotiṣmantaṃ sukṛtāṃ lokam īpsan tṛtīye nāke adhi vi kramasva* “wishing to reach the luminous world of those who have earned religious merit (go) away (and) set foot on the third heaven”. Thus the repetition of 1 cd is avoided.—“Looking out . . .”: an attempt to translate *bahudhā vipāśyan-*—“Step to”, or “approach”.—“Washes”: the sūtra has the verb *prakṣālayati* which does not occur in the RV. and AV. saṃhitās.

64, 10. This is the only occurrence of AV. 9, 5, 4. However, pāda d recurs in the form of *t.n.a. vi śrayasva* as 8 d and AV. 18, 4, 3 e (in connection with the deceased who is to go to heaven).—The adj. “dark” (*syāma-*) qualifies *ayas-* “metal” in AV. 11, 3, 7 (the combination no doubt stands

for "iron"). However, *syāmena* which is metrically redundant may be a gloss (Henry, o.c., p. 134).—"Joint": cf. the note on 61, 39.—"Knife": *asi-*, usually denoting the sacrificial knife (RV. 1, 162, 20; 10, 79, 6 etc.), but occasionally also a weapon used in war; see also E. W. Hopkins, in J. Am. Or. Soc. 13, p. 284.—"Injure": cf. e.g. AV. 5, 19, 9; 6, 6, 1; 8, 1, 12; 11, 2, 8; ŚB. 13, 3, 4, 3 *na tatra rudraḥ paśūn abhimanyate*; 3, 6, 2, 20; VS. 13, 41 "spare him with thy heat, harbour not evil thoughts against him", i.e., ŚB. 7, 5, 2, 17 explains, "do not hurt him" (*mainam himsiḥ*). For the idea expressed see e.g. Weber, Indische Studien, 9, p. 222; 10, p. 345; Hillebrandt, Ritualliteratur, p. 123 and, e.g., RV. 1, 162, 20 which was misunderstood by Henry, l.c.—For *abhidruh-* "to be hostile, to assail maliciously" cf. AV. 7, 89, 3; RV. 1, 5, 10; 1, 23, 22 etc.—"Direct . . .": *ādhi vi śrayainam* obviously corresponds to *ā kramatām* in 3 d. Paipp. 16, 97, 3 d reads *sukṛtām madhye adhi vi śrayemam*.

64, 11. AV. 9, 5, 5 a does not occur elsewhere. Paipp. 16, 97, 4 has *bhūmyāṃ tvā bhūmim adhi dhārayāmi* "I carry thee (who art made of earth) over the earth". Cf. AV. 12, 3, 22, quoted at Kauś. 61, 30.—"Sacred verse": *ṛcā*.

64, 12 and 13. AV. 9, 5, 5 b: no other occurrences.

64, 14. AV. 9, 5, 5 c: no other occurrences.—"Il résulte de la description que le bouc est bouilli, non rôti, . . ." (Henry, l.c.).—"Allayers" (*śamitārah*); notice the plural (the sūtras have the singular); the term, which avoids mentioning the idea of slaughtering, implies also the idea of "preparer". They are in charge of the killing, dissecting and preparing of the victim, but do not belong to the officiants proper.

64, 15. AV. 9, 5, 5 d: no other occurrences.—"Removes": for the technical term *udvāsayati* cf. 61, 41 and the note.

64, 16. AV. 9, 5, 6 has no parallel in other texts. "Heated": "The translation of a implies the emendation to *ūtapthās*, which seems very probable (mss. *ataptās*)" (Whitney-Lanman, p. 534). AVPPP. 16, 97, 5 has . . . *pari ced uddhatas* "if thou hast moved upwards, or, rather, hast swelled up".—"Heaven": again the term *nāka-*.—For pāda d Paipp. reads *jyotiṣmān gaccha sukṛtām yatra lokāḥ*, the qualification "luminous, possessed of light, celestial" appositely applying to the oblation (cf. 7 a).—As the imperative "conquer" is no doubt directed to the victim which in 7 c is explicitly identified with Agni and in 13 is said to have been born from Agni, it is preferable to translate by "Agni", not by "fire". The goat belongs to, i.e. is slaughtered for Agni (ŚB. 6, 2, 1, 5) and is said to go in search of the god (ŚB. 6, 3, 2, 6).—"Takes": for *ud-ḥarati* in this sense cf. TS. 3, 4, 8, 7, the comm. adding that this "taking out"

takes place with a ladle (*darvī-*; cf. AV. 4, 14, 7, quoted Kauś. 64, 18); KātyŚS. 26, 1, 25 *pakvān uddharanti*.—“Wast”: see the note on 62, 9.—“Tufts . . .”: *darbheṣu*; for the use of the plural cf. AV. 10, 4, 13.

64, 17. The next quotations are taken from AV. 4, 14 which is to accompany the sacrifice of a he-goat (see the note on 63, 9). The words quoted in 17 occur in st. 6 “I anoint the goat with milk, with ghee, (him), the heavenly eagle . . ., by it will we go to the world of religious merit . . .”. For parallels see also Whitney-Lanman, p. 171. The purport of the verse is obviously to consecrate the sacred act of anointing so that the he-goat, adopting the nature of an eagle and going to heaven will be able to carry the sacrificer with it. Cf. also AV. 12, 3, 38 (quoted Kauś. 61, 46). The expression *divyāḥ suparṇāḥ* is AV. 7, 41, 2; 13, 2, 9 applied to the sun.

64, 18. AVŚ. 4, 14, 7-9 are not found in other texts; they are however, with variants, as 16, 98, 10; 99, 1-3 included in AVPpp.; that is to say, after stanzas which run parallel to AVŚ. 9, 5, 16; 17 and 37 a, and before a stanza corresponding to AVŚ. 9, 5, 37 bc and 38. Weber’s comment on the sūкта AV. 4, 14 (Ind. Stud. 18, p. 51) is largely antiquated.—Although the comm. AV. cannot be followed in every respect (he explains *pāñcaudanam*, against the accent, as *pañcadhā vibhaktam odanam*), the information he gives is not worthless: *uddhara* means “take out of the vessel and set on the barhis”. Cf. the note on 62, 1. He has the ‘odana’, i.e. the cooked rice, divided into five portions, substituting, both here and in the next stanza, for the actual part of the animal the cooked meat taken from such a part with the share of the rice-mess that goes with it. As the meat of the victim can hardly be called an odana Whitney’s interpretation, according to which *pāñcaudanam* qualifies *odanam* (in b) cannot be right. Obviously the cooked victim must be taken out with the fingers, the porridge quite intelligibly with a ladle. The rice which has been cooked in one vessel is to be ladled out into five portions. The chiasmic order of the words (antithetical chiasmus) is an argument in favour of this interpretation (Stylistic repetition in the Veda, p. 124; 126). Compare also 9, 5, 37 a *ajāṃ ca pācata pāñca caudanān*, and 9, 5, 8 ff.—The comm. continues: “Put one portion (of the rice) and the cooked head of the goat (i.e., in his view, the meat of the head) in the east(ern direction) etc.”.—“Southern” and “right”: both ideas are expressed by *dakṣiṇa-*.—Instead of the above pādas cd Ppp. reads *prācīm diśam dakṣiṇām prācīm udicīm dhruvām ūrdhvām diśam ā kramasva*, i.e. “move towards the six regions of the universe”. AVPpp. 16, 99, 1 ab is identical with AVŚ. 4, 14, 7 cd.—The purpose of the ritual act under discussion obviously is to achieve the coincidence of the sacrificial animal and the ‘divisions of space’. Under the seal of the number five (see above, the note on 61, 2) entities of a different nature are, here again, grouped together, viz. the five portions of the sacred porridge, the four legs and

the middle of the victim and the four regions of the compass and the centre. This ritual realization of this system of correspondences is to make the victim—and with it, the sacrificer—“mount” or “win” the quarters of space, so as to master the whole of the universe in respect of space.—As st. 7 mentions only two quarters of space one can hardly imagine that st. 8—to which corresponds, with some variations in the order of words Paipp. 16, 99, 1 cd; 2 ac—was not recited, although the text is silent about it and (as already observed by Weber, Ind. Stud. 18, p. 57 f.) it adds not three, but five regions more. Rather than considering this a case of “secundäre Exuberanz” (Weber) I would observe that the *ūrdhvā* and the *dhruvā diśah* constitute together with “in the atmosphere, midway” a threefold reference to the centre. The three parts of the victim’s body are obviously placed over each other. For the centre cf. e.g. ŚB. 9, 5, 1, 36 in connection with 7, 2, 3, 1 f. and also places such as RV. 10, 42, 11; TB. 3, 1, 1, 6. It may be noticed that in this way the centre forms so to say a pillar, which was no doubt homologized with the cosmic pillar and that here again the sacrifice is placed at the very heart of reality, spreading out, like the cosmos itself, toward the four horizons. It is worth recalling that in Tantrism the spinal column is known as Merudaṇḍa, the Meru being the mountain which is thought to be situated at the centre of the world (see e.g. S. B. Dasgupta, An Introduction to Tantric Buddhism, Calcutta 1950, p. 161 f.). Notice also the significant distribution of the parts of the animal’s body over the regions, from which we may conclude that *pāyasya-* means “underpart of the belly” (in Latin, inguen) (cf. also Bailey in B.S.O.A.S. 12, p. 326), not “flanks, side”. Compare also BĀU. 1, 1, 1 (the world as a sacrificial horse) “. . . the sky is the back (cf. the sacrificial animal), the atmosphere, his belly (*udaram*); the earth his *pājasyam* (*sic*) . . .”.

64, 19. There is—contrary to the view expressed by the comm. on AV. 4, 14, 7 (see above)—no indication in Kauśika that the victim is completely dissected in as many portions. We may suppose the stanza AV. 4, 14, 8—or, rather, parts of it—to have been recited to accompany the corresponding acts. The translation of this stanza which runs parallel to AVPpp. 16, 99, 1 cd; 2 abc is: “Place his hinder parts in the western quarter; place his left side in the northern quarter; (place the goat’s backbone in the upper quarter; place his belly in the *dhruvā* quarter; see the note on 61, 3); midway in the atmosphere his middle”. The commentary continues explaining . . . *udīcyām diśi odanabhāgasahitam uttara-pārśvasaṃbandhi māṃsaṃ dhehi*; *dhruvāyām* is explained as *sthīrāyām bhūmyātmikāyām adhastād diśi*, i.e. the nadir, and *dhehi* in this connection as *nikhana* “dig (it) into the ground”, which does not seem probable.

64, 20. This is another example of the importance attached to the highest number of a series in general and to the number five with regard

to the numbers 1–4 in particular. The fifth is the central one which not only concludes but also exceeds and encompasses the four others. For a similar ritual practice compare e.g. the description of the so-called “five-holed porridge” rite in ŚB. 5, 5, 1, 1. For the use of the ordinal number (the ordinal very often characterizes a person or an object which by joining a definite group or number completes it; hence the Indian term *pūrana-*: Pāṇini 2, 2, 11; 5, 2, 48 etc.) see Wackernagel-Debrunner, *Altind. Gramm.*, III, Göttingen 1930, § 201; E. Benveniste, *Noms d’agent et noms d’action en indo-européen*, Paris 1948, p. 158, with whom I do not agree in every detail; and my paper ‘Observations on ordinal numbers’, Binkisan Budi, ‘Festschrift’—Ph. S. v. Ronkel, Leiden 1950, p. 135 ff., esp. p. 139 f.

64, 21. The term *paścārdha-* occurs also ŚB. 5, 2, 4, 5; 5, 5, 1, 1; AiĀ. 5, 1, 4. —“Broth” (*yūṣa-*), a sort of soup made from the flesh of the sacrificial animal (cf. TB. comm. B.I., I, Calcutta 1859, p. 668; Zimmer, *Altind. Leben*, p. 271 “Fleischbrühe”). See ṚV. 1, 162, 13 (in connection with the horse-sacrifice); TS. 6, 3, 11, 1 and 4 where the “soup” (Keith, *The Veda of the Black Yajus School*, Cambridge Mass. 1914, p. 526 f.) is called the “sap” (*rasa-*) of cattle. The śūlagava rites require a mixture of a mass of boiled rice, broth, meat and liquified butter (ŚŚS. 4, 18, 10); in Gobhila’s description of the aṣṭakā ceremonies it reads (4, 1, 6): *tasminn evāgnau śrapayaty odanacarum ca māṃsacarum ca pṛthak*, and 12 *caror uddhṛtya bilvamātram avadānaiḥ saha yuṣeṇa sammayet*.

64, 22. AVŚ. 4, 14, 9 corresponds to AVPpp. 16, 99, 3 which however reads *ekam* instead of *ajam* in a, *prehi* instead of *ito abhi* in c; pāda d occurs twice, as 2 d and 3 d. There are, as far as I am able to see, no other occurrences of the stanza.—According to the comm. on AV. the *śamitar* is addressed in a.—The compound *anubaddhaśiraḥpāda-* (“from which head and legs have not yet been severed”) in the sūtra occurs also Kauś. 24, 10 and 81, 28 in description of magical and funeral rites. The importance of this detail is also clear from the comm.: *aśeṣair hastapādādyavayavaiḥ samyuktaṃ sarvākāram . . .*, the goat being *sarvāṅgasahitaḥ*. For the idea expressed by *sarva-* “complete, intact, undamaged, unimpaired etc.”, cf. the note on 60, 23.—For the adj. *sambhṛta-* in the sense of “united, provided, or furnished with” cf. e.g. AV. 5, 20, 1; 5, 21, 3.—The adj. “omniform” (*viśvarūpa-*)—for which see Epithets in the Ṛgveda, p. 112 f.—is used with reference to someone who approaches “immortality” ṚV. 1, 162, 2 in connection with the he-goat(!) who is to walk in front towards heavenly regions when ‘the sacrificial horse’—the victim—is led away (*ajó . . . v. indrāpūṣṇóḥ priyám āpy eti pāthah*); AV. 9, 5, 10 the goat who conducts the one who offers him to heavens is, when presented with five rice-dishes to a priest, addressed as a “wish-fulfilling omniform milch cow”; ṚV. 3, 38, 4 (AV. 4, 8, 3; VS. 33, 22);

AV. 4, 34, 8 (a rice-mess oblation). AV. 9, 1, 5 speaks of an "all-formed embryo" (*gárbho . . . viśvārūpaḥ*); this word is not rarely used to qualify very highly important ideas or representatives of universal or fundamental power, e.g. the Vedas (AV. 4, 35, 6) which are deposited in the sacred rice-dish by which the sacrificer hopes to overcome death; the sacrificial bull who assigns life-time and progeny (AV. 9, 4, 22); the cosmic or universal ox (AV. 9, 7, 25); the "milk of the honey-whip" (AV. 9, 1, 2); that which sustains the earth and, combining, becomes one (AV. 10, 8, 11); the bride who when entering the nuptial bed is explicitly compared to her mythical prototype Sūryā (AV. 14, 2, 32). Anyhow, this adjective, to which it is my intention to revert elsewhere, helps to suggest the ideas of universality, omnipresence etc. — "Rise up": the goat is addressed. — "Heaven": *nākam*. — For pāda d cf. st. 7 and 8; "quarters": the cardinal points of the compass, i.e. the regions of the universe.

64, 23. Here the entire sūkta 4, 14 is no doubt meant (cf. 63, 19), not the stanza 4, 14, 1 or 9, 5, 13 (cf. Bloomfield's note, ed., p. 175, n. 7). See also Keśava's remark *ajó hy agnér ájaniṣṭeti sūktena ajaudanasavam*. — Stanza 1 occurs (with slight variation) also VS. 13, 51 (used when in performing the ceremonies connected with the so-called great fire-altar the head of the he-goat, one of the victims, is removed); MS. 2, 7, 17; KS. 16, 17; ŚB. 7, 5, 2, 36 (explaining VS. 13, 51); cf. also TS. 4, 2, 10, 4. The stanza is prescribed Vait. 29, 3 (cayana or piling of the fire place, when the head of the he-goat is put down; cf. KātyŚS. 17, 5, 17; ĀpŚS. 16, 27, 7; 12. — For the goat and Agni see above, the note on 64, 16. — According to ŚB. 7, 5, 2, 36 and the comm. on AV. the generator of the goat is Prajāpati, who is identified with Agni. Cf. ŚB. 6, 1, 1, 5 (beginning of the long dissertation on the combination of the 'fire-altar'): "the same Person (*puruṣaḥ*) became Prajāpati, and he is this very Agni". And see Die Religionen Indiens, I, p. 191 ff. Hence also the thesis that the goat is Prajāpati (ŚB. 5, 2, 1, 24). See also the note on AV. 9, 5, 13 (Kauś. 64, 27). — "In the beginning": *agre*, i.e. 'before or beyond phenomenal time', in the mythical past which is the prototype (Urbild) of the reality which is known to us and in which we live (see my Inleiding tot het Indische denken, Antwerpen-Nijmegen 1948, p. 40). The comm. on AV. explains *agre* as "before the creation of all (other) creatures by Prajāpati", quoting TS. 2, 1, 1, 4. — The gods who are elsewhere stated to have been created from Prajāpati's breath (ŚB. 11, 1, 6, 7) or from his upper vital airs (ŚB. 6, 1, 2, 11) are here said to owe their divinity to the primeval goat. — It is difficult to say what were the author's ideas about the goat's ability to confer divinity upon other beings. (For the goat as the "first progenerative principle" see also V. S. Agrawala, The thousand-syllabled speech I, Benares 1963, p. 134). The he-goat was, partly because of the possibility of explaining his name as the "unborn one" already at an early date the object of speculative thought. The sure-footed animal was

in any case believed to be able to find the passage to the next world. That is why it was slain with the sacrificial horse to show the way (ṚV. 1, 162, 2; 3) and, partly for similar reasons (A. B. Keith, *The religion and philosophy of the Veda and Upanishads*, Cambridge Mass. 1925, p. 423 f.) burned together with a dead body (ṚV. 10, 16, 4; 7; cf. also Caland, *Die altind. Todten- und Bestattungsgebräuche*, Amsterdam Acad. 1896, p. 60; p. 61 f., n. 235* for the right interpretation of the words *ajo bhāgaḥ* in ṚV. 10, 16, 4 which has even in modern times given rise to unfounded speculations). Other places showing the supranormal qualities of this animal are e.g. AV. 9, 5 passim; 10, 7, 31; 10, 8, 41; 13, 1, 16; 18, 2, 9. — “Heights” (*rohān*): “heavenly worlds etc.” (comm.). — The perfect *rurukuh* means “have ascended . . . (and remain there)”. — “Therefore”, the comm. concludes, “the goat-rice-dish sava which achieves such effects brings about the obtainment of all results such as divinity etc.; this is the meaning”. — “. . . described”: see 63, 19. — For a translation of the stanzas 2–4 see 68, 27; for 5 see 63, 9; for 6, 64, 17; for 7, 64, 18; for 8, the note on 64, 19; for 9, 64, 22.

64, 24. Cf. 62, 23. — It is difficult to determine the meaning of *uttaraḥ* if it does not stand for *uttarataḥ* “from the North” or “to the left”. Cf. also 62, 5; 6; 8; 19; 64, 26.

64, 25. Here the difficulty is that both AV. 9, 5, 25 and 26 begin with *pāñca rukmā*. The former is left undescribed in the Anukramaṇikā; the latter seems to be more in harmony with the purpose of the rite. Neither stanza is in this form found in Ppp.; compare however the divergent and corrupt AV Ppp. 16, 100, 4. The translation of st. 25 is: “Five golden ornaments, five new garments, five milch cows milking his desire come to be his (i.e. . . . grant to him his wishes who . . .) who gives a goat with five rice-dishes, with the dakṣiṇā as (his) light”. Notice, here also, the emphasis laid, for obvious reasons, upon the number five. The compound *dakṣiṇā-ḥyotis-* does not seem to occur in other texts. For the idea compare ŚB. 14, 1, 1, 32 where the dakṣiṇā is called *yaśas-* (“glory”) which is in the same context identified with the sun, and places such as ṚV. 10, 62, 11 “his dakṣiṇā should come keeping pace with the sun”.

There are no other occurrences of AV. 9, 5, 26. — For the relations between gold and the light of heaven see ṚV. 6, 51, 1; 7, 63, 4 where the sun is said to have risen like a golden ornament of heavens; cf. also ṚV. 5, 1, 12; 5, 61, 12. For the importance of light in general see also my remarks in *The vision of the Vedic poets*, The Hague 1963, ch. XI and the literature quoted in the notes. — “. . . armour” (*varma*), for the implications of this idea cf. e.g. AV. 8, 2, 10 “we make brahman a defensive armour for him” (similarly, 1, 19, 4; 9, 2, 16); 8, 5, 10; 14; 18; 19 etc. where the term is used with reference to an amulet (similarly, 10, 6, 2); 14, 2, 21; 19, 16, 2; 19, 20, 3; 4 etc.

64, 26. Cf. 62, 19. —“North”: injunctions of this character are frequent in ritual texts. —For coverlet (*āstarāṇa-*) and cushion or pillow (here *upadhāna-*, in the AV. *upabarhāṇa-*) cf. AV. 15, 3, 7; AiB. 8, 12, 3. —From AV. 9, 5, 14 it may appear that these objects were intended to be the dakṣiṇā.

64, 27. For “remnant” cf. the note on 63, 19. Here the form *sampā-tavantam* is masculine, in 65, 9 feminine. That means, that here *ajam*, in 65, 9 *gām* (being the oblation) is to be supplied. —For the text of st. 1–6 see 64, 6 ff.

St. 7. Pāda cd=11 cd. —Generally speaking, the correspondences between AVŚ. 9, 5 and AVP. 16, 97–100 are varied and at times not close. —Paipp. 16, 97, 7 reads in a *ajam evāgnim* . . . —According to V. Henry, *Les livres VIII et IX de l’Atharva-véda*, Paris 1894, p. 94 and 135 *jīvatā* means: “par le survivant”, i.e. “celui qui survit au mort pour qui se fait l’offrande”. —“To a brahman”; similarly st. 10; 11, i.e. to be consumed by (a) brahman(s). —“Faith”: see AV. 12, 3, 7, quoted Kauś. 61, 1. —“Darknesses”: pluralis intensivus.

St. 8. Pāda d is to return as AV. 18, 4, 3 e, cf. also 9, 5, 4 d, quoted at Kauś. 64, 10. —In pāda cd, as in AV. 18, 4, 3 the deceased, the sacrificer might be addressed. —In d Paipp. reads *jyotiṣmantam abhi lokam jayāsmāi*, which Barret has ineptly altered into . . . *asmān*, the meaning being “conquer that world of light for him” (the goat being addressed), not “win the . . . world from us”; cf. AVŚ. 6 d (Kauś. 64, 15). —“Five”: cf. st. 25; 26; 37; the being five-fold is of course closely connected with the five rice-dishes, over which the parts of the victim’s body have been distributed. Cf. also the pañcaśarāva odana TB. 3, 7, 1, 8. —“Traverse” (*vī kramatām*): cf. the note on st. 20. —“Three”: the same expression recurs AV. 10, 7, 40. What is threefold belongs to the gods (ŚB. 5, 1, 4, 11) and light is immortality (ŚB. 7, 4, 2, 21 and 9, 4, 2, 14). However, the three great lights to which Prajāpati is attached (VS. 8, 36) are Agni (on the earth), Vāyu (in the atmosphere), the sun (in the sky); see also Uvāṭa and Mahīdhara.

St. 9. Pāda c=10 c. No other occurrences; for Paipp. see further on. —In later times a *śarabha-* (see also Zimmer, *Altind. Leben*, p. 87) is a fabulous animal, supposed to have eight legs and to equal or surpass the lion and the elephant in strength; in ancient texts it is an undefined wild animal which lives in forests (VS. 13, 51; TS. 4, 2, 10, 4). From ŚB. 1, 2, 3, 9 (see also AiB. 2, 8, 5) it seems to appear that the ‘relation’ between the goat and this animal was held to be similar to that between a man and a depraved man (dwarf, savage?: *kimpuruṣa-*), or that between a horse and a bos gaurus, between an ox and a bos galyal (bos gavaeus), a sheep and a camel. Although it seems impossible to specify this relation biologically so much is clear from the text that the *kimpuruṣa* etc. were ritually impure. We should therefore not conclude, with Macdonell-Keith,

Vedic Index, II, p. 357 f. (cf. p. 365), from AV. 9, 5, 9 that the animal is "akin to the goat". The reading *śarabha-* "locust" in Paipp. is in any case "more sensible" (Whitney-Lanman), and according to H. H. Wilson, quoted by Monier-Williams, Dict., *śarabha-* can be synonymous with *śalabha-*. Henry's (o.c., p. 135) conjecture *śarabhēna* ("dissimulé par le bouquetin") has little to recommend it; his reference to the he-goat which in the Jewish tradition replaced Isaac is beside the mark. — "Hastens": *eṣah*: *eṣ-*, *eṣate gatau* Dhātup. 16, 17; cf. AV. 8, 6, 17 (of a demon) *upeṣantam* "hastening up" (Whitney-Lanman); 6, 67, 3 *pārān mītra eṣatu* . . . "let the enemy hasten away"; these forms may however belong to *iṣ-*, *eṣate*, *iṣyati*. — Here again the text shifts from the 2nd pers. sg. to the 3rd pers. — "Greatly": literally "with satisfaction", but see Stylistic repetition, p. 239 ff. — In AVPpp. st. 10 d reads *viśvarūpā kāmādughāsya ekā* "thou (curiously enough feminine!) alone art of various forms (and) yielding the objects of desire" (cf. AVŚ. 10 d), AVŚ. 9, 5, 9 d is Paipp. 16, 98, 2 but *dhātāram* instead of *dātāram*. — Before this stanza Paipp. has a stanza consisting of 10 c (= AVŚ. 10 c), AVŚ. 1 d = 3 e; *vīcakramāṇas sukṛtasya loke svar jyotiṣā tamo apa hantu dūram*.

St. 10. Pāda d = AV. 4, 34, 8 (with *me astu* instead of *asy ekā*), forming part of a sūkta which is to extol a rice-dish offering, used in Kauś. 66, 6 (see the relative note). — *Triṇākā-* is considered a synonym of *tridivā-*; cf. ṚV. 9, 113, 9 *triṇāké tridivé divāḥ* "im dritten triṇāka Himmelsraum des Himmels", Lüders, Varuṇa, p. 61, who p. 75 prefers *triṇākā-* = *tridivā-* ("Verstärkung des Ausdrucks") to the translation "mit drei Firmamenten versehen", doubting (n. 8) the correctness of Whitney's translation in AV. 9, 5, 10: "sollten nicht aber *triṇākā-* und ebenso *tripṛṣṭhā-*, nach dem Muster von *tridivā-* gebildet, einfach wie jenes Ausdruck für den höchsten dritten Himmel sein?" For the accentuation see Wackernagel, Altind. Gramm., II, 1, p. 295 f. — Paipp. 16, 98, 2 reads in b *sukṛtām loke* for *nākasya pṛṣṭhé*; its pāda d corresponds to AVŚ. 9 d.

St. 11. Pāda b = 12 b; 11 cd = 7 cd. — Henry's translation is also possible: "La voici, ô Mânes, votre troisième splendeur: (le sacrificant) donne . . ." — "Light": cf. st. 8. If appearances are not deceptive the goat is here identified with the third light mentioned in AV. 18, 3, 7 ∼ ṚV. 10, 56, 1 where the deceased is addressed as follows: "Here is one (light) for thee, in the hereafter is one for thee; enter thou into union with the third light". According to Sāyaṇa on the ṚV. the third light is the splendour (*tejah*) called the sun (*āditya-*). This explication is decidedly to be preferred to the view expressed in the comm. AV.: the three ritual fires, the third being the āhavanīya, a view shared by the comm. on Kauś. 80, 36 (see also Whitney-Lanman, p. 851). Still more probable, however, is the opinion upheld by Geldner (Rig-Veda übersetzt, III, p. 220) "das im entferntesten unsichtbaren Himmel, mit dem der Tote sich vereinigt" and Whitney-Lanman, p. 851: "three regions of light, to the highest of which the deceased is to be translated".

St. 12. Pāda b=11 b. No other occurrences. Paipp. 16, 98, 1 reads: *īyotiṣmantam sukṛtām lokam īpsan . . . | sa vyāpto neṣy* (e conj.: *sa vyāpo niṣy* ms.) *abhi lokam jāyāsmāi . . . edhi* “desiring the luminous world of those who . . .; obtained do thou therefore conduct (? the meaning may be: “having obtained that conduct (him) to that world”, the last word being used ἀπό κοινοῦ; for *neṣi* Renou, Gramm. véd., § 316); “conquer for him the world; be . . .”. — “Have worshipped”: perfect participle, i.e. the process is so to say continued in its results. “Complete . . .”: *vyāpti*-cf. AV. 11, 7, 22. — Pāda c might, again, be addressed to the sacrificer.

St. 13. Pāda a is identical with AV. 4, 14, 1 a (Kauś. 64, 23; see the note); as to b compare RV. 5, 81, 1 b etc. *viprā viprasya brhato vipāścitaḥ*; as to c, RV. 1, 162, 15 c (VS. 25, 37 c; TS. 4, 6, 9, 2 c etc.) *iṣtam vitam abhigūrtam vaṣatḥkṛtam* (describing the sacrificial horse which is accepted by the gods!); d is not found elsewhere (see Geldner, o.c., I², p. 223 f.). — For the goat and Agni see the note on Kauś. 64, 23. When viewed in association with pāda b the first pāda impresses us as suggesting that the goat is a manifestation or representative of the heat of Fire (for the expression of this idea by terms of blood-relationship etc. see Some observations on the relations between ‘gods’ and ‘powers’ in the Veda, ’s-Gravenhage 1957, passim). — “Seer”: a *vipra*- is “a man who experiences the vibration, energy, rapture of religious and aesthetic inspiration” (The vision of the Vedic poets, p. 39). — “Conquering power”: *sahas*-“victorious, conquering or preponderating power, irresistibility, overwhelming force etc.” (‘Gods’ and ‘powers’, p. 15 and passim). It may be remembered that Agni is “the son, i.e. representative or manifestation of *sahas*”. Agni is also repeatedly stated to possess *sahas*, the adjectives *sahasāvan* and *sahasvat*- being well-known epithets of this god (‘Gods’ and ‘powers’, p. 45). Like inspired seers (Vision, p. 37), the goat is said to have sprung from Agni, who — being a great furtherer of inspiration, rapture and enlightenment — is also characterized as a *vipra*- (RV. 1, 14, 9; 3, 26, 2 etc.). — “Inspired . . .”: this adjective (*vipāscit*-) not rarely qualifies gods (Agni, Soma, Indra etc.). Paipp. (16, 98, 3) has *vayodhāḥ* “possessing or bestowing vigour” instead of *vipāscit*. In pāda c Paipp. reads: *hutam iṣtam abhipūrtam* v. Ludwig, o.c., III, p. 370 proposed to emend to *gūrtam abhigūrtam* (cf. RV. 1, 162, 15 c etc.). Although *abhipūrta*- “what has been fulfilled” is rare, the text is however intelligible. — “Merit” cf. *iṣṭāpūrta*- AV. 3, 29, 1 (Kauś. 64, 2). — “Dispose”: *kalpayantu* which may express also nuances such as “set in order, arrange, to help anyone in obtaining anything etc.”. — In RV. 1, 162, 15 cd etc. (see above) the gods are said to accept with favour the sacrificial horse which has been consecrated etc. — *Vaṣat*: an exclamation uttered by the hotar at the end of the sacrificial verse, on hearing which the adhvaryu casts the oblation offered to the deity into the fire.

St. 14. Pāda d recurs as AV. 10, 9, 6 b, where the man who gives “a cow of a hundred rice-dishes” is stated to obtain both worlds. — “. . . gar-

ment" and "gold", cf. Kauś. 64, 26. — For gold as the foremost dakṣiṇā see Kane, History of Dharmasāstra, II, p. 855. 'Productivity' being one of the main characteristic features of the dakṣiṇā it is the donor who is considered to derive benefit from his gift (cf. my article 'Gifts' and 'giving' in the Ṛgveda, in Vishveshvaranand Indol. Journ. 2, Hoshiarpur 1964, p. 9 ff.).

St. 15 does not occur elsewhere. Paipp. 16, 98 reads: *etās tvā dhārās samayanti viśvatas . . . | so pṛthiviṃ divaṃ sadasva nāke tiṣṭhāsy adhi s.* "these streams appease thee from all sides; do thou therefore sit down on heaven and earth, thou wilt take thy stand above the vault of heaven". — Compare with the pādas ab the refrain to AV. 4, 34, 5–7, and see the note on 66, 6. — "Streams of . . .": *dhārāḥ somyāḥ*, i.e. the streams are homologized with, and considered to be of the nature of, soma. — For "ghee-backed" cf. AV. 12, 3, 19; 53 (Kauś. 63, 5). — "Overflowing . . .": this adjective occurs AV. 7, 56, 2 in connection with a potent plant; 18, 2, 20 (funeral stanzas) with sacrificial offerings (*svadhāḥ*): "the s. which you made when living, be they dripping with honey for you"; RV. 9, 62, 7 with streams of soma. Honey (cf. AV. 12, 3, 41; Kauś. 62, 18) here also is the essence of all vegetable food. — "Seven-rayed . . .": for this epithet (*saptāraśmi-*) cf. AV. 11, 1, 36 and the note on Kauś. 63, 9.

St. 16. Pāda c is VS. 20, 25 c and 26 c (Sautrāmaṇi): "I would know that holy world where the deities with Agni dwell . . . , . . . where want and languor are unknown". — I am not quite certain whether Henry, o.c., p. 95 is right in translating "Tu es le non-né, O bouc . . .", although it must be admitted that the other possibility is a truism. In any case it is no "play on words" (Whitney-Lanman, p. 535). If this text is considered as it is there is nothing in it which would induce us to translate *aja-* by "the unborn" (KaU. 5, 1; ŚvU. 4, 5 etc.), i.e. "the eternal One". We know that many savas centre around an animal. This is however not to contend that the ritual function of the he-goat in ceremonies like the one under consideration may not—together with the homonymous *aja-* "unborn"—have led to the speculations on the he-goat as the individual soul and the she-goat as the "primary substance" (*prakṛti-*). For speculations on the "goat" (*aja-*) in connection with *aja-* "unborn" see the Introduction, p. 64 f. and A. Bergaigne, La religion védique, Paris 21963, III, p. 236 "l'une de ces formes multiples du père . . ."; Macdonell, Vedic Mythology, p. 73 f.; P. E. Dumont, in J.A.O.S. 53 (1933), 326 ff.: "The Vedic god called the one-legged goat, the god who rises in the east, seems to be the sun. In the Mahābhārata, Aja is one of the names of the sun, and Ekapād is one of the names of Viṣṇu, who himself identified with the sun (Mbh. 3, 3, 6; 13, 149, 95 vulg.). The 'leg' is the support which the sun needs in its journey through the sky"; H. Oldenberg, Die Lehre der Upanishaden, Göttingen 1923, p. 186 etc. ("Der Bock ist der Geist, der von der Verbindung mit der Natur ungelöste und der göttliche oder gelöste", in connection with the ŚvU.). — *Āngirases*: cf. AV. 12, 3, 43 ff.

(Kauś. 62, 8; 14; 15).—“Holy”: *puṇya-*.—“I come . . .”: the injunctive *jñeṣam* admits also of the translation “shall I . . ., would I . . .”. In Paipp. (3, 38, 9; 16, 98, 7 Barret) the last pāda reads *taṃ lokam anu (pra) jñeṣma*, 1st. pers. plur. (Renou, Gramm. véd., § 344 n.).

St. 17. This stanza corresponds to VS. 15, 55 (construction of the great fire-place; see also ŚB. 8, 6, 3, 24).—“With which”: Mahīdhara supplies *sāmarthyena* “power, ability, fitness”.—“A thousand”: i.e. “a sacrifice with a thousandfold dakṣiṇā” (Mahīdhara). The compound *sahaśradakṣiṇa-* occurs AV. 18, 2, 17=RV. 10, 154, 3 to qualify sacrificers.—For “thousand” also AV. 11, 1, 6; Kauś. 61, 11.—“To go to . . .”: “when the sacrifice has reached heaven we shall go also” (Uvāṭa). Similarly, TS. 4, 7, 13, 4; 5, 7, 7, 3; MS. 2, 12, 4; KS. 18, 18. For its occurrence in connection with the vaiśvakarmahoma (also in the agnicayana) which according to ŚB. 9, 5, 1, 43 ff. constitutes the final rite of the cayana proper, see Vait. 29, 23.

St. 18. Pāda c is TB. 3, 7, 6, 14 c; ĀpŚS. 4, 8, 4 c to accompany the sacrificer’s touching the sacrificial gifts when these have been prepared.—“Perdition”: *nirṛtim*, cf. AV. 11, 1, 29; 12, 3, 17 (Kauś. 61, 14).—“Worlds”: pluralis intensivus. Henry’s translation “. . . les mondes où règne Sūrya” is worth considering. Sūrya is indeed said to be “heaven, the highest light” (ŚB. 12, 9, 2, 10; 14, 3, 1, 28); RV. 5, 47, 2 perhaps refers to his horses “which have taken their stand on the navel of immortality”.—Here Paipp. has a stanza: “Cook (plur.) the he-goat as well as five rice-dishes; after having cooked the goat (and) the five rice-dishes they have reached the worlds of the gods”.

St. 19. Pāda d occurs also TB. 3, 7, 13, 3 d *yat ta āsthitaṃ śam u tat te astu, jānītāt . . ., etaṃ jānītāt parama vyoman* and Vait. 24, 1 d.—“Deposited” (*nidadhē*) (not “disposé pour”, Henry): cf. the use of *nidhi-* etc. AV. 12, 3, 42 etc., and AV. 4, 34, 8. One should also remember that “all beings are again produced from the brahmán” (ŚB. 11, 5, 3, 12).—The word *vikṣú* (“ . . . people”) given by AVŚ. may mean “in the houses”, “among the people (in general)”, and “among the vaiśyas”. Cf. also AV. 2, 2, 1; 8, 3, 10; 8, 4, 18. Parts of the offerings are indeed consumed, not only by the priest but also by the sacrificer’s relatives and other people concerned in the ceremony (see 66, 3). However, Paipp. 16, 99, 5 reads *dikṣu* “in the regions (of the sky, the universe)”. Cf. AV. 18, 1, 46 “The Fathers who are now in the regions (of the universe), having good abodes” and especially 4, 14, 9 where the sacrificial goat is enjoined to stand with his four feet firm in the quarters. The regions of the universe, which are sometimes expressly said to be the heavenly world (ŚB. 8, 6, 1, 4) and to be exempt from death (ŚB. 8, 4, 2, 10), are “both inside and outside of these worlds” (ŚB. 6, 5, 2, 7) and “between these two worlds” (ŚB. 7, 3, 1, 27) and hence are an intermediate place from which it is possible to rise above the limitations of the mundane condition (cf. e.g. ŚB. 5, 4, 1, 3 ff.): “from the quarters he goes to the heavenly

world" (MS. 4, 44: 54, 3); "(from the quarters) he 'mounts' the seasons, the year, he is high, high above everything" (ŚB. 5, 4, 1, 8). — "Drops" (*viprúṣaḥ*) or "bits" and Agni: cf. Kauś. 63, 6 f. and the *vipruddhoma*-mentioned in one of the notes on 61, 27. — "Rice-dishes of the goat": thus with Henry ("of the r., of the g.", Whitney-Lanman); thus the goat is mentioned in pāda a, the rice-messes in b. — Agni is to carry these substances to the higher regions. — "Meeting . . .": the euphemistic sense of the expression is clear; however, the usual meaning of *saṅgamāna*-is "gatherer, assembler" (AV. 4, 30, 2; 7, 79, 3; 10, 8, 42; 18, 1, 49; 18, 3, 13).

St. 20. This stanza does not occur elsewhere. Paipp. 16, 99, 6 reads: *a. pañcaudano vy a. tasyora i. a. | udaram ant. dyaus te prṣṭham diśaḥ pārśve.* — "Traversed" (*vyakramata*) or "went beyond, strode through, moved on": it may be noticed that this is the typical verb for indicating that activity of divine powers — first and foremost of Viṣṇu (Aspects of early Viṣṇuism, p. 55 ff.) — which consists in traversing and pervading the universe. By imitating these steps the sacrificer ascends these worlds and is high above everything here (cf. e.g. ŚB. 5, 4, 2, 6). In that one makes these steps one becomes the traversing god (Viṣṇu) and wins these worlds (TS. 5, 2, 1, 1; 7; ĀpŚS. 4, 14, 6 etc.). Cf. also AV. 4, 8, 4. — Compare, in general, passages such as ṚV. 10, 90, 14 (in connection with the Puruṣa); ŚB. 7, 1, 2, 7 (Prajāpati, whose dismemberment means the creation of the universe, cf. Eggeling, in S.B.E. 43, p. XV); obviously the goat is put on a par with primordial and universal divine beings who represent the idea of totality.

St. 21. Like 20 prose in cadence. Continuation of 20. No other occurrences. — Henry, o.c., p. 136 was right: *viśvaṃ satyaṃ* doivent recéler une corruption. The Paipp. — which before *satyaṃ* has some words more: *diśaś cātidiśaś ca śrṅge* "the quarters of space and the 'extraordinary' quarters its horns", reading *paruḥ* "limb" instead of "head" (*śiraḥ*) — gives *viśvarūpam* indicating thereby that the correct reading was *rūpam* "form" instead of *satyaṃ*. — For the more or less traditional translations "truth" and "order" (cf. AV. 4, 35, 1; Kauś. 66, 11; AV. 12, 3, 12 and 46; Kauś. 61, 4 and 68, 27) which cannot ever be regarded as satisfactory approximations, see my note in Oriens, 13–14, p. 400 ff. *Satyaṃ* may for particular purposes be considered to denote "the act of sticking to truth, to one's word, keeping close to truth and reality", *ṛtam* "die auf Gesetzmässigkeit und Regelmässigkeit beruhende normale und deshalb richtige, natürliche und deshalb wiederum wahre Struktur des kosmischen, weltlichen, menschlichen, rituellen Geschehens" (Die Religionen Indiens, I, p. 78). Both concepts often are complementary. — "All": for *viśvaṃ* in this sense ("all, everything") cf. e.g. AV. 8, 9, 9; 9, 3, 20; 9, 10, 26; ṚV. 1, 81, 5; cf. also "all existence" (*viśvaṃ bhūvanam*), e.g. AV. 11, 4, 22. — "Form" (*rūpa*-): i.e. "outward or sensuous appearance", i.e. that which is realized by perception or imagination, cf. also AV. 9, 4, 7; 9, 7, 15 and see M. Falk, *Nāma-rūpa* and *dharma-rūpa*, Calcutta 1943, esp. p.

19 ff. — “Faith” (*śraddhā*): see st. 7 and 11 and the note. — Virāj: cf. AV. 12, 3, 11 (Kaus. 61, 3). — “Unlimited” (*aparimita*): cf. e.g. AV. 15, 15, 9 “. . . seventh (and last) unlimited by name, that is the creatures”; ŚB. 3, 6, 4, 26; 6, 5, 2, 7 (the quarters of space); 7, 3, 1, 42; 10, 4, 3, 5.

St. 22. No other occurrences, but pāda c is to return as 24 d; 25 c; 26 d; 28 c. — “Unlimited” (see st. 21): cf. ŚB. 3, 6, 4, 26 “. . . and in like wise does he now conquer the unmeasured with that unmeasured thunderbolt (the sacrificial stake); therefore it may be unmeasured”. — “Whose light . . .”: the compound *dākṣiṇājyotis-*, which occurs several times in this sūkta, was translated “durch die Opferspende Glanz empfangend” (Roth, in the Petr. Diot.), “dont la splendeur est la *dakṣiṇā*” (Henry), “with the light of sacrificial gifts” (Whitney). I would venture “whose light (as opposed to “darkness”) is the *dakṣiṇā*”, i.e. without the light of the sacrificial gift the oblation (the goat) would not find its way to heaven; cf. e.g. ṚV. 1, 33, 10, and especially AV. 11, 1, 37. — These lines are wanting in Paipp. — AVPpp. 16, 99, 7 ∞ AVŚ. 9, 5, 21 ab is followed by 8 ab = Ś. 21 cd and *nir apriyaṃ bhrātrvyaṃ dahati bhāraty ātmanā | parāsyati yo bhrātrvyo bhavati* which are not found in AVŚ.: see the translation of, and note on, st. 31 ff.

St. 23 and 24. Paipp. 16, 100, 1 has *nirdahet* “consume by fire” instead of *nirdhayet*, and, in c, *sarvāṇi*, both readings being inferior. — Stanza 23 is also quoted at Kaus. 66, 31 f. (see the note); it does not occur elsewhere. — It is another example of the ritual fiction that the victim should not be destroyed. — “Various . . .”: *idam idam* (cf. ṚV. 8, 21, 9), referring to a variety or plurality of places or entities near the speaker, known, or present. — The idea of entering (*pra-viś-*) is often expressed in the AV. Cf. e.g. 10, 7, 8 and 9; 11, 4, 20; 11, 6, 23; 11, 8, 11; 11, 8, 23; 30. — The meaning of 23 cd and 24 ab which belong closely together seems to be that by entering various places the victim pervades them and fills them with its virtue so that they become his “manifestations” (*rūpa-*). For *rūpa-* “Körperlichkeit” see e.g. E. Frauwallner, *Geschichte der indischen Philosophie*, Salzburg 1953, p. 193. — Stanza 24 does not occur in other texts. Paipp. 16, 100, 2 reads *idam idam asya rūpaṃ . . . | svadhām ūrjam akṣitiṃ maho 'smai duhe ya evam viduṣo 'jam . . .* “. . . he yields ‘inherent power’ (manifesting as invigorating food), vigour, ‘imperishableness’ (i.e. continuance of life), greatness . . .”. This stanza is followed by a stanza corresponding to AVŚ. 9, 5, 2. — “He endows . . .”, viz. the sacrificer. — “Greatness”: *mahaḥ*, see *Journal Orient. Inst. Baroda*, 8 (1959), p. 234 ff. — “Yields”, lit. “gives as milk” (*duhe*).

St. 27 does not occur elsewhere. — This stanza and 28 are in AVPpp. 8, 19, 10 and 11. — In 27 d Paipp. reads *pacatas* “cook” for *dadātas* “shall give” and *vy añcataḥ* instead of *vi yoṣataḥ*. — “Separated”, viz. in the hereafter; the subject obviously is the married couple. As is well known, among brahmans and other groups holding or endeavouring to hold a high place in the hierarchy of social orders and castes widow remarriage

has been forbidden for many centuries. How far a widow was in Vedic times at liberty to marry again is difficult to decide (see e.g. Zimmer, *Altind. Leben*, p. 328 f.; M. Winternitz, *Die Witwe im Veda*, in *W.Z.K.M.* 29, p. 172 ff. ("keinesfalls lässt sich aus dem Veda ein Verbot der Witwenheirat entnehmen"); Kane, *Hist. of Dharmasāstra*, II, Poona 1941, p. 608 ff.). The *gṛhyasūtras*, for instance, are silent on this point. From AV. 5, 17, 8 and 9 (discussed by Kane, *o.c.*, II, p. 614) it may be inferred that remarriage of a widow was not altogether unknown to the poets of this corpus. Cf. KS. 31, 7 *didhiṣūpati*- "a husband married for the second time". It does not seem necessary to hold (with Kane, p. 614 f.) that this place and 9, 5, 27 and 28 refer to the promise of a girl in marriage and the subsequent death of the intended bridegroom before the marriage ceremonies, so that she could be given to another. Nor should we unreservedly follow the same author (p. 615) in considering the ritual act a means of removing "some sort of sin or inferiority attached to the remarried widow". Although to certain authorities (cf. *Manu* 3, 166) the husband of a remarried widow must be as carefully avoided as a carrier of dead bodies, an unbiassed examination of st. 27 and 28 viewed in their context seems to warrant the conclusion that the author is concerned with the problem of the relation of the second husband to his wife in the hereafter. "These two" will therefore – also for syntactical reasons – refer to the woman and her second husband.

St. 28. There are no other occurrences of the *pādas* ab. In c Paipp. reads *ajam ca* instead of *yo 'jam*. – "Remarried wife": the authorities on dharma while holding different views distinguish many kinds of *punarbhū*-, e.g. a maiden whose hand was taken in marriage but whose marriage was not consummated; a woman who returns to her former husband after having betaken herself to another man; etc. From Kaśyapa's enumeration of possibilities (*Smṛticandrikā* I, 75; see Kane, *o.c.*, I, p. 343 ff.) it appears that this term was applied to girls whose 'bridegroom' due to a variety of circumstances, died or left the further prosecution of the marriage rites before the consummation as well as those who had had sexual intercourse or who had even borne a child (for further particulars see Kane, *o.c.*, II, p. 608 ff.). As these differences obviously were largely unessential we had better make no conjectures about the marital condition of woman "who renews herself" (*punarbhū*-) mentioned in this text.

St. 29 is not found elsewhere. – "Which . . ." seems to be a hapax. Such an animal may, I suppose, guarantee continuity. – Some of these *dākṣiṇā* gifts are already known to us. Cf. e.g. st. 14 and compare *yad annam admi bahudhā virūpaṃ vaso hiraṇyam uta gām ajām avim* in TĀ. 2, 6, 2. For milch cow and draught-ox AV. 12, 3, 49; Kauś. 62, 19; see the relative note. – According to the comm. on AiB. 8, 12, 3 an *upabarhaṇa*- is a "pillow" (*śirasa upadhānam*).

St. 30 has no parallel in other texts. – After the statement of the *dākṣiṇā* the sacrificer specifies those whose presence and assistance is

wanted. As is well known, the relatives of the sacrificer could derive benefit from their presence. — “La nécessité pour le sacrificiant de ‘s’invoquer soi-même’ vient de ce qu’il est le centre d’où rayonne et en qui s’unit la lignée à laquelle il sacrifie” (Henry, o.c., p. 136 f.). — “Mother who . . .”: the last member of the enumeration is bipartite (the Behaghel tendency to make the last member(s) longer; see Stylistic repetition in the Veda, p. 407, s.v. increasing magnitude). — “Dear”, not: “(tous) ceux qui sont chers (l’un à l’autre) . . .” (Henry), but, I suppose, the unnamed relatives of the sacrificer.

St. 31–36 are represented by similar, but briefer material in Paipp. 16, 100, 5–12. “Les six ‘saisons’ sont respectivement: l’été, l’automne, qui produit les dons de la terre; l’hiver, parce qu’il unit *hemanta-* et *śiśira-* (i.e. the winter proper and the cool season); la saison des pluies, qui ‘gonfle’ le ciel et la terre; le printemps; et enfin, l’année, qui les comprend toutes; d’autant qu’il manquerait quelque chose à la divinisation du bouc, s’il n’était identifié à l’année entière” (Henry, o.c., p. 137). Whereas the names of the seasons are, in AVŚ., *naidāgha-*, *kurvant-*, *saṃyant-*, *pinvant-*, *udyant-* and *abhibhū-*, those enumerated in AVPpp. are *āyant-*, *saṃyant-*, *bhavant-*, *atibhavant-*, *abhibhavant-*, *udyanti-* (*sic* editor, rather *udyant-*, ms.), *mūrdhan-*, and *sarva-*, i.e. the approaching, the meeting, the thriving one or that which comes into being, the excelling, the superior (surpassing) one, the rising, the highest (‘skull’, topmost), and the whole. As to the number of the seasons — which in later times is six (see e.g. W. Kirfel, *Die Kosmographie der Inder*, Bonn-Leipzig 1920, p. 131) — in Vedic texts (the Ṛgveda excepted) the usual division is into five, viz. spring (*hemanta-*), summer (*grīṣma-*), rains (*varsāḥ*), autumn (*śarad-*) and winter and cool season (*hemanta-* with *śiśira-*; see e.g. AV. 8, 2, 22; 13, 1, 18; TS. 1, 6, 2, 3; 4, 3, 3, 1; 2, etc., for other places see Macdonell-Keith, *Vedic index*, I, p. 110, n. 4). Sometimes six seasons are reckoned, *hemanta-* and *śiśira-* being divided (e.g. AV. 6, 55, 2; 12, 1, 36; see also Macdonell-Keith, o.c., p. 111, n. 6). In AVŚ. 9, 5, 31–36 the year is the sixth season, that is, the one which surpasses and encompasses the totality of the seasons. This is in harmony with places such as ŚB. 6, 1, 2, 18 “Prajāpati is the year, and those five bodily parts of his . . . are the seasons; for there are five seasons . . .”. The he-goat is therefore identified with all the seasons i.e. with all aspects of cyclic time — the seasons “making the year continuous” (ŚB. 8, 7, 1, 3) — as well as with the year, i.e. with the full time cycle, which as a cosmological entity (cf. also PB. 18, 9, 7) is space (ŚB. 8, 4, 1, 11), and the womb of all beings (ŚB. 8, 4, 1, 18); it is spread over all things and is their strength (ŚB. 8, 4, 1, 17; 20); it is generative power and “everything here” (ŚB. 8, 7, 1, 1); beyond it lies the wish-granting world which is ‘immortality’ (ŚB. 10, 2, 6, 4); only after winning the year the gods became ‘immortal’ (ŚB. 11, 1, 2, 12). Hence the year is an aspect of totality, of the Absolute and hence is identified with Prajāpati (ŚB. 10, 2, 6, 1; 11, 1, 1, 1 etc.,

cf. also 8, 4, 1, 11 etc.). The last "season" of the eight enumerated in Paipp. may of course be likewise identified with the surpassing and encompassing whole. It possibly was added, as the eighth, to the seven seasons mentioned AV. 6, 61, 2; 8, 9, 18, ŚB. 6, 6, 1, 14 etc. The names of these seasons are largely a variation on the stems of the participles of "going" and "becoming", although *bhavant-* may correspond to *pinvant-* in AVŚ. etc.—The sentence "he burns out . . . thrives himself" occurs also as the second clause of Paipp. 16, 99, 8 after a clause corresponding to AVŚ. 9, 5, 21 cd and before *parāsyati yo bhrātrvyo bhavati* "it throws down the rival".

St. 31. "Rival": *bhrātrvyā-* lit. "cousin", also "(hostile) relative, adversary etc.".—"Burns out": *nīr . . . dahati*: "one would expect *nī . . . dahati*, to correspond with *naidāgha-*" (Whitney-Lanman).

St. 32. "Productive": *kurvant-*, lit. "making, performing" (see above).

St. 33. "Meeting" or "coming together": *saṃyant-*.

St. 34. "Distending" or "causing to swell": *pinvant-*.

St. 35. "Rising": *udyant-*.

St. 36. "Superior" or "surpassing": *abhibhū-*.

St. 37. Pāda a is Paipp. 16, 98, 9 a; b is AVŚ. 6, 88, 3 c, which forms part of a sūkta accompanying the establishment of a sovereign: "fixed, unmoved, do thou slaughter the foes . . .; be all the quarters . . .". AV. 6, 88 is—together with 6, 87—used by Kauśika, in a kāmya rite (59, 13), by one desiring fixity; in a rite of expiation of earthquakes (98, 3) and in the indramahotsava (140, 8). The comm. regards these sūktas as intended by *dhruvan* "immovable" at Kauś. 136, 7.—"Intermediate . . .": the term *antardeśa-* occurs several times in the AV. (cf. *antardiś-* MGS. 2, 5, 3). The purport of AV. 9, 5, 37 becomes more clear if we notice that 4, 40, 8 faces up to the possibility that enemies may by magico-ritual means open hostilities from the intermediate quarters (similarly, 5, 10, 7). According to 15, 14, 12 there is a sort of relation between the intermediate directions and the most exalted One (*parameṣṭhin-*) which corresponds to that between the western quarter and Varuṇa, progeny and Prajāpati, the Fathers and Yama, etc. However, in 9, 5, 37 the wish is expressed that the regions, i.e. (the universe viewed as) space, by accepting the sacrifice may protect and "establish" it, i.e. that they may impart safety and 'fixity' to it. The quarters are mentioned among the divine powers whose protection is invoked AV. 5, 28, 2; 11, 6, 6; cf. also 19, 20, 2 and 19, 45, 3 and 4 ". . . make the quarters, the directions, propitious to you"; "be all the quarters safe for thee".

St. 38 does not occur in other texts.—"Them": i.e. the quarters mentioned in st. 37.—"For you . . .": *sic (te . . . tava tubhyam)*.—Sacrificial butter: cf. the note on 62, 17.—It may be remembered that the breaking-up oblation (*udavasānīyeṣṭi-*, Caland-Henry, L'Agniṣṭoma, p. 411) for the daśapeya rite etc. is a series of offerings to the quarters of space called *diśām aveṣṭayaḥ*. These offerings are intended to form the counterpart

of the ceremony of "mounting the quarters of space", by which the sacrificer mounts to the zenith. Now he descends to earth and thus obtains a firm footing, the ritual act redeeming him from the quarters (ŚB. 5, 5, 1, 2 . . . *evainam etena niṣkrināti*). Otherwise he would be lost and even go mad (TB. 1, 8, 3, 1; MS. 4, 4, 9: 60, 7 ff.; ŚB. 5, 5, 1, 2). "Having gone ritually through these two terminal stations, the sacrificer secures his safe journey along the road to heaven and back to the earth" (Heesterman, *The ancient Indian royal consecration*, p. 197). We may remember also that the regions being "inside as well as outside of these worlds" (ŚB. 6, 5, 2, 7) are an indispensable intermediary in the sava process. — In Paipp. the two concluding stanzas (16, 100, 13 and 14) which have no parallel in other texts run as follows: "As many hairs of it (viz. of the goat) the brahmans (priest) scatters upon the sacrificial bed (*vedi*-), so many showers (of invigorating fluid) it has, unbroken (uninterrupted) like (the streams of) the ocean". (14) "It must yield milk, it must be clarified butter for them. Having become a sovereign it will (must) approach (and attend upon) the drinker of spirituous liquor. It must milk, a stream of honey, generative power (*ojah*) for the rulers. It must, rejoicing, take its stand in (the vault of) heaven".

64, 28. "As far . . .": i.e. the performances ending with sūtra 17. Whereas the goat, assimilated to Aja Ekapād, and garnished with five rice-dishes is the subject of ch. 64, 6 ff. the offering of the cow correlated with the heavenly cow and accompanied by a hundred rice-dishes is discussed in the following sūtras. The main AV. text used is 10, 9 (see also Keśava's note: "with AV. 10, 9 the śataudana sava") which is, as 16, 136–138, found also in Paipp. According to the comm. on AV. (introd. 10, 9) this sūkta is designed to accompany the offering of a barren cow which is said to excel even the Agniṣṭoma rite. Those who kill her attempt to set her at ease by assuming her that she will be a goddess in heaven, protected by all the gods. The man who slaughters, cooks and offers her will go to the highest heaven. The comm. quotes the complete section Kauś. 65.

65, 1–2. The stanza AV. 10, 9, 1 does not enter into the composition of other texts. The unexpressed (female) victim is the cow of pāda c and d which is to be immolated. I subjoin the translation of these pādas, followed by a commentary on the whole stanza: "Given by Indra, formerly, (this immolated cow) with a hundred rice-dishes, (is) rival-slaying, a facilitation of the progress of the sacrificer". — "Intend to . . .": for *aghāy*- cf. also AV. 10, 4, 10, etc.; cf. also the adjective *aghāyu*- "mischievous, malignant" (1, 27, 1 etc.); for *agha*-, a general expression of evil see also S. Rodhe, *Deliver us from evil*, Lund-Copenhagen 1946, p. 43 f. — "Fasten . . .": cf. AV. 7, 70, 4; 5 ("against an enemy's sacrifice"); 6, 50, 1. — "Thunderbolt" (*vajra*-), in connection with Indra e.g. AV. 2, 3, 6, but 6, 134, 1; 2; 3

applied to a girdle by which the operator hopes to slay his enemy referred to by the term *vr̥tra-* (cf. Kauś. 47, 14 ff.); cf. 6, 135, 1. Rivals and enemies may indeed be combatted with 'vajras': AV. 13, 1, 30 etc. In AV. 19, 66, 1 Agni when about to destroy the asuras is called a th.; 4, 32, 1 Fury ("Kampfwut") is addressed as "missile th."; in 5, 22, 6 Fever is invoked: "make (that) woman meet a th."; in 12, 5, 18 the brahman's cow is said to be a th. when running (cf. st. 54). In 11, 10, 12 and 13 the gods are related to have conquered the universe with an offering, which is called a thunderbolt and an asura-slaying weapon, "poured" by Br̥haspati; sacrifices indeed may slay an opponent (8, 5, 15). In AV. 10, 9, 1 the performance of a rite and especially the power inherent in the victim are no doubt meant. — Indra: this god is obviously believed to have instituted this sacrifice. Indra who was very much a favourite with the poets of the AV. and particularly dear to the brahmans is *inter alia* said to be superior to death (and its opposite?) (AV. 13, 4, 46) and to lead the pious worshipper to the place where the knowers of brahman go (19, 43, 6). Besides, Indra is the deity of the sacrifice (ŚB. 1, 4, 5, 4; 9, 5, 1, 33) or its leader (ŚB. 4, 1, 2, 16), and the god to whom the cows are sacred (ŚB. 12, 7, 2, 7). For special relations between Indra and kine see also AV. 4, 21. — The term *gātu-* (cf. 60, 34 and the note), translated by "facilitation . . .", occurs also in the sense of "track": see e.g. ṚV. 10, 14, 2 a = AV. 18, 1, 50 a "Yama first found for us a track (viz. to the world of the blessed)" (cf. 13, 1, 4); in 13, 2, 44 the bull is called "the *gātu-* of the implorer", i.e. "the facilitator of his progress". "L'animal qui va au ciel (*svarga-*) est censé le chemin du ciel" (Henry, Les livres X, XI et XII de l'AV., p. 83). In AV. 7, 97, 7 the gods are called *gātuvidah* i.e. "finding 'ways' or the 'way'", and this compound which is translatable by "finding or opening a way, promoting welfare" is in the ṚV. very appropriately used, e.g. 8, 66, 14 where Indra is asked to protect those speaking and to preserve them from hunger etc. — "Mouth": the sacrificial animal is to die the death from asphyxiation: KātyŚS. 6, 5, 18 and 19 *saṃgrhya mukhaṃ tam ayanty avāśyamānaṃ śvāsarodho yathā syāt . . .* See also Schwab, o.c., p. 106 f.; ŚB. 3, 8, 1, 15; Caland, Śrautas. d. Āp., I, p. 248. — "Pressing-stone": cf. also AV. 11, 1, 9; 10; 12, 3, 14; 21; here again, the rite is, at least at this moment, obviously viewed as, or identified with, a soma offering. For the dancing of the pressing-stones cf. ṚV. 10, 94, 4; AV. 5, 20, 10. The pressing-stones are believed to slay the demons etc. with their noises (AV. 8, 4, 17). A similar thought is expressed ṚV. 10, 36, 4 *grāvā vādann āpa rākṣāṃsi sedhatu duṣvāpnyam nīrtim viśvam atrīṇam* "the sounding pressing-stone must ward off the demoniac powers, the evil dream, Perdition, every 'devourer' ". "You" (*tvā*) in pāda d may therefore be taken to refer to the speaker's enemy, who must be slain by the falling cow which for a moment is identified with a pressing-stone of the soma sacrifice. However, the reading *dveṣo* handed down in Paipp. and improbably altered by the editor is clearer

and preferable: "Let this p.s. dance over the enemies". The reading offered by AVŚ. may be due to 2 a-c (quoted in sūtra 3), the idea being that the pressing-stones dance over the cow('s skin)?

65, 3. The stanza AV. 10, 9, 2 does not occur elsewhere. Whitney Lanman correctly comment: "The parts of this and the preceding verse are . . . to be used to accompany certain sacrificial acts to which they are adapted".—For the "sacrificial bank" (*vedi-*) see AV. 11, 1, 21 (Kauś. 61, 41); for the "layer" (of kuśa grass) (*barhis-*) AV. 12, 3, 32 f. (Kauś. 61, 40).—"Strap": cf. KātyŚS. 6, 5, 19 *tathā dṛḍham mukhasya grahaṇam kṛtvā*.

65, 4. "Row": for *śrayaṇī-* which is handed down in part of the mss. and must be equivalent to *śreṇī-* see Bloomfield, in Am. J. Phil. 5 (Baltimore 1884), p. 27; and cf. *ibid.* 12, p. 421 A; J. Wackernagel, *Altind. Gramm.*, I, Göttingen 1896, p. 53 f.; A. Debrunner, *Nachträge zu J. W.*, *Altind. Gramm.*, Göttingen 1957, p. 31.—"Leathern thong": *vadhri-*.—One might compare, in the Viṣṇuite Kāśyapañānakāṇḍa, i.e. the Kāśyapa-saṃhitā (ed. Tirupati 1948), ch. 58 (describing the presentation of young sprouts, *aṅkurārpaṇavidhi-*): "Having collected such vessels, he should on the northern or eastern side of the temple besmear (a spot or pavillion) with cowdung, adorn it with five colours, and make (on it) a 'row' (*paṅkti-*) by means of vṛihi or taṇḍula rice grains, with a length of five hastas . . .".

65, 5. "Aperture" (*viz.* between the dishes): notice the form *randhri-* n. (beside *randhra-* n.) "hole, aperture, opening, cavity, fissure".—"Curds" (*āmikṣā-*) is a mixture of boiled and coagulated milk, a mess of clotted curds. See e.g. TS. 2, 5, 5, 4; 3, 3, 9, 2; MS. 2, 1, 9; 11, 3; VS. 19, 21; 23; ŚB. 1, 8, 1, 7; 9 etc.—"Encloses": the verb *pariśrayati* is used to express the idea of enclosing, for instance a piece of ground (ŚB. 2, 2, 4, 11), a ritual fire (ŚB. 12, 4, 2, 1; KātyŚS. 25, 2, 2); for drawing a rampart round a place (ŚB. 6, 3, 3, 24) etc. Such an enclosure serves ritual purposes (cf. e.g. ŚB. 4, 6, 7, 9).

65, 6. "... cakes": *puroḍāś-*, "a mass of ground rice rounded into a kind of cake, usually divided into pieces, placed on receptacles".

65, 7. "Gold" which represents eternal light, 'immortal life', immortality etc. (cf. e.g. ŚB. 5, 2, 1, 20; 5, 3, 5, 15; 7, 4, 1, 15 etc.); cf. Kauś. 62, 23.

65, 8. The stanza AV. 10, 9, 27 is in part coincident with AV. 11, 1, 27 and 6, 122, 5; see the note on 63, 4, where 11, 1, 27 has been quoted. It has the same pratika as AV. 1, 4, 3 (invoking the waters for blessings), which however can hardly be meant here. A stanza beginning *apo devīr*

madhumatir agrhnan (agrbhnām) occurs TS. 1, 8, 11, 1 (with reference to the waters of consecration; rājasūya rites); MS. 2, 6, 8: 68, 9; KS. 15, 6; ĀpŚS. 18, 13, 19 (rājasūya; see above). For pāda c cf. PGS. 2, 17, 9 c *tan me sarvaṃ samṛdhyatām* and TB. 3, 11, 2, 4; Kauś. 56, 7 etc. *tan me samṛdhyatām (samṛddham)*. The final pāda is of very frequent occurrence, especially at the end of a sūkta; see e.g. ṚV. 4, 50, 6 d; 5, 55, 10 d; AV. 3, 10, 5 d; 7, 79, 4; 7, 80, 3 etc. The Paipp. reads *imā apo m. . .* —The placing of jars containing water (*udakumbha-*) on a sacrificial place or elsewhere for ritual purposes is already mentioned in the ŚB., e.g. 3, 3, 2, 5 (the purchase of the soma: see W. Caland-V. Henry, L'Agniṣṭoma, Paris 1906, p. 36). What it means is described in full detail in ŚB. 1, 9, 3, 1 ff. "The sacrifice being now complete, he (the adhvaryu) walks round (the fire) to the south, and pours out a vessel (of water); for thus it is (poured out) towards south; therefore he pours it out after walking round to the south. He who sacrifices, does so with a desire that he may also obtain a place in the world of the gods . . . Now water is (a means of) lustration; hence he thereby lustrates that path. He pours out a full (vessel), because full means all: hence he thereby lustrates that (path) by means of all (the All). And again . . ., where anything is done wrongly at the sacrifice, there they tear or wound it; and—water being (a means of) lustration—he lustrates it by that (means of) lustration, viz. water; he heals it with water. . . . He pours it out continuously, uninterruptedly; hence he thereby heals it in a continuous, uninterrupted manner . . ." Cf. also ŚB. 4, 4, 3, 14 and ŚŚS. 4, 11, 3 and 4 "Having touched (subject is the sacrificer) the vessel full of water with the formula 'The good thou art; may good come to me. All thou art, may all come to me. Full art thou, may the full come to me. Imperishable art thou, mayest thou not perish for me . . .'" Compare also AV. 3, 12, 8; 19, 53, 3; KātyŚS. 3, 8, 9 f.; 7, 6, 6; 13, 3, 18; ĀpŚS. 3, 10, 8; Vait. 4, 17, etc. The ritual importance of this vessel appears also from AVPar. 37, 18, 1 teaching a ceremony required in case it is destroyed, moves, or breaks. In Hindu ritual the *udakumbha-* is often to make the lustrative (Heiler, Erscheinungsformen, p. 186 ff.) and fertilizing (Meyer, Trilogie, III, p. 328) power of the water felt (cf. also Die Religionen Indiens, I, p. 162), the form of the vessel contributing to this effect (see F. D. K. Bosch, De gouden kiem, Amsterdam 1948, p. 126 ff.). Cf. e.g. also St. Kramrisch, The Hindu temple, Calcutta 1946, p. 112, 221; 245; 405 etc.

65, 9. The Stanza AV. 10, 9, 3 (=Paipp. 16, 163, 3) does not, as far as I am able to see, occur elsewhere but 3 d recurs as 11 d. Obviously the rest of the sūkta 10, 9 from this stanza onwards is to be included in the recitation. — ". . . for sprinkling": the term *prokṣanīh* "sprinkling waters (mixed with rice and barley)" occurs also AV. 5, 26, 6; see however also VS. 1, 28 where this water is called upon to aid in defending the sacrifice from interruption; AiB. 5, 28, 1; TB. 3, 2, 9, 14; ŚB. 1, 1, 3, 3

etc. — At first sight the function attributed to the hairs of the victim's tail is somewhat surprising. It should however be remembered that a tail-whisk was thought to turn away evil (ŚB. 12, 7, 2, 13) and was a means of purifying (ŚB. 12, 8, 1, 14 "such a tail-whisk is a manifestation of kine and horses; with kine and horses they thus purify him"). In AV. 9, 7, 8 the soma which is purifying itself is identified with the tail-whisk of the cosmic ox. The importance of the tail is also emphasized in AV. 10, 10, 1; 12, 4, 7. The word *vāla-* may also mean "a sieve made of hair" (e.g. VS. 19, 88). — For the tongue cf. VS. 19, 88 *jihvā pavitram* "his tongue is the strainer (purifier)". For the tongue in the AV. compare e.g. 5, 18, 8; 10, 7, 19. — If the etymology repeatedly proposed for *aghnya-* "bull", fem. "cow" (cf. Av. *agṇyā* "milch cow") is right ("he, she, that is not to be slain") it is a very ancient epithet which must have replaced a common noun for this animal (see esp. W. Schulze, *Kleine Schriften*, Göttingen 1933, p. 207). In *Epithets in the Ṛgveda*, p. 245, n. 130 I remarked that this sense cannot be attributed to *aghnya-* in the ṚV.; the contexts in which it occurs do not point in this direction. Remember the other 'euphemisms' in connection with the animal sacrifice: *sam-jñāpayati* "to cause to agree or acquiesce": the victim ought not to be led forcibly to its death: *samayati* "to appease, pacify, calm" (instead of "to put to death"); *ālabhate* "to take hold of" (instead of "to kill, sacrifice"). The above etymology which has recently been defended by L. Alsdorf, *Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien*, Akad. d. Wiss. Mainz, Geistesw. 1961, 6, p. 64 ff., is decidedly to be preferred to the untenable etymological explanation by H. W. Bailey, in *B.S.O.A.S.* 20, p. 44 ff. ("the animal which is full of liquid as well as wanton"). Some incorrect notions have also crept into the paper 'Opfergaben' by B. Schlerath, in *Festgabe-H. Lommel*, Wiesbaden 1960, p. 163 f.

65, 10. For the circumambulation (lustration) with fire cf. e.g. ŚB. 12, 9, 3, 9 (it shuts out or wards off demoniac powers); one performs circumambulation of an oblation whilst holding a fire-brand in one's hand: ŚB. 1, 2, 2, 13; 3, 8, 1, 6; 13, 2, 4, 3; KātyŚS. 2, 5, 22 ("removed is the demoniac power; removed are the enemies etc."); 6, 5, 2 one of the priests circumambulates three times the place comprising victim, ghee, sacrificial post, slaughtering-place etc. For *pradakṣiṇa-* cf. Kauś. 61, 42; and see AV. 12, 3, 25, quoted Kauś. 61, 34. For *anu-pari-nī-* Kauś. 54, 8; 55, 7. — "Washing": cf. also Kauś. 16, 1; 52, 12. Before proceeding actually to offer the sacrificial gifts the *adhvaryu* had to wash his hands (Schwab, *Thieropfer*, p. 53; Caland, *Śrautas. d. Āpast.* I, p. 33); cf. e.g. KS. 31, 3: 4, 5 "Water is the favourite abode of the gods; it destroys the evil powers, it is *śraddhā* "faith", (hence) he washes his hands"; HirŚS. 1, 4, 21 f. "after having washed his hands with the formula: 'For the rite you two; may I be able for (the sake of) the gods'";

ĀpŚS. 1, 15, 4. —“Sipping” (*ācamana-*); before religious ceremonies water must be sipped from the palm of the hand for purification. —“Mentioned”: viz. by the authorities.

65, 11. In ritual contexts the compound *ā-nī-* litt. “to lead near, bring, fetch” is used for “pouring into, mixing”, e.g. ṚV. 9, 96, 24; KātyŚS. 3, 2, 22; ĀśvGS. 1, 24, 5.

65, 12. “Cut off”: the verb *ava-dyati* is especially used to denote the cutting off or dividing of the sacrificial cake or other objects offered in a sacrifice. —For the fore-part (*pūrvārdha-*) of the oblation to be eaten by the sacrificer see ŚB. 1, 8, 1, 13; 39. —“Portions”, viz. those mentioned in 65, 4. Cf. e.g. ŚB. 2, 3, 1, 21 “. . . in any other (havis-)sacrifice one pours into the fire all that one cuts off (from the sacrificial dish)”. In ŚB. 1, 5, 3, 25 the sprinkling is said to render the dishes or kinds of sacrificial food efficient. “Hence also from whatever sacrificial food he . . . cuts off (a portion for a deity), that he again sprinkles (with butter), that he replenishes and renders efficient . . .”. For cutting off from a definite part of the dishes see also ŚB. 1, 7, 3, 20; for a special part of the body of the victim, 3, 8, 3, 15 f.; ĀśvGS. 1, 11. —The mantras are quoted in full. For AV. 11, 1, 25 c cf. Kauś. 63, 3 and the note. AV. 11, 1, 33 has not been quoted before. Pāda a does not seem to occur elsewhere. —“Descendants . . .”: cf. AV. 11, 1, 16 etc.

65, 13. Cf. also Kauś. 7, 15 from which it—as already observed—appears that that what was to be eaten should have been anointed with the remnants of the ghee. —“He”, i.e. the officiant.

65, 14. Bloomfield (ed., p. 176, n. 8) observes: “Cf. up to (“Varuṇa”) VSKā. 2, 3, 5; 7 (Weber, p. 58); KātyŚS. 2, 2, 20”; cf. also ĀśvŚS. 1, 13, 1. One might for the former half of the formula compare also Vait. 3, 11; GB. 2, 1, 2; ŚB. 1, 7, 4, 15; KB. 6, 14; ŚŚS. 4, 7, 8; LāṭyŚS. 4, 11, 13; see also TS. 2, 6, 8, 6; ĀpŚS. 3, 19, 7; MŚS. 5, 2, 15, 18 *a. t. ā. p.*, *brahmaṇasyodareṇa* . . . —Formulas of this character are often used in order to secure the assistance of mighty divinities or temporarily to ‘substitute’ the parts of their body for one’s own limbs and organs: cf. e.g. ŚB. 1, 7, 4, 13 “. . . I receive thee with the arms of the Aśvins, with the hands of Pūṣan”; Vait. 3, 4 “I look at thee with the eye of the sun”. According to GB. 2, 1, 2 Agni’s mouth, Indra’s belly and Varuṇa’s stomach harm nothing. —“Jaws”, or rather, “mouths”, the text using the synonyms *āsyena* and *mukhena*. —Cf. ŚB. 1, 7, 4, 15 “for it does not injure Agni in any way, and so neither does it injure him (the brahman)”; KB. 6, 14 “Agni is the appeaser of foods; verily thus he appeases it”; ŚB. 1, 7, 4, 21 “. . . he has recourse to Brhaspati, because he is the brahman of the gods”. —As to Indra’s belly cf. KB. 6, 14: “At the end he touches

his navel (saying): 'In the belly of Indra I place thee', for Indra thus appeared it"; ĀpŚS. 3, 20, 1 "Enter Indra's belly . . .; do not mix with my food". Indra is moreover the soma-drinker *par excellence*, whose "belly" or "stomach" (*jāthara-*, the word also used here) is repeatedly mentioned in the ṚV., e.g. 1, 140, 9; 2, 16, 2; 2, 22, 2 etc. The other term (*udara-*) occurs e.g. ṚV. 1, 30, 3. It is worth noticing that the duplication *varuṇasyodare* occurs only in the AV. texts GB. and Kauś. Varuṇa's help is sought in various atharvaṇic rites (Shende, Foundations, p. 85 ff.) and there seems to have been special relations between the atharvaṇic poets—who in other cases appeal to Indra (*ibidem*, p. 25 f.)—and this god (*ibidem*, p. 88). Incidentally, however, Varuṇa is said to drink soma: ṚV. 9, 64, 24 etc.—The formula introduced by *tad yathā* is not known to me from elsewhere. The tenor obviously is that the sacrificer now eats the sacred food in a divinized state.—"Offered . . .": *hutam iṣtam*, lit. "what has been made an oblation and what is the material object with which to worship".—The words beginning with *ātmāsi* recur Vait. 3, 11 and (as *ātmāsy ātmanām*. . ., "wo wohl auch *ātmāsy ātmanā ā* u.s.w. zu lesen ist", Caland, Vaitānasūtra, p. 8) GB. 2, 1, 3, to accompany the detailed description of the brahman's partaking of the *prāśitra-* (i.e. of that portion of the oblation which is eaten (or more exactly, put into the mouth; see further on) by the brahman) at the Full and New Moon ceremonies; however, in these texts the formula is followed by *svāhā*. GB., i.e., observes: *annam vai sarveṣāṃ bhūtānam ātmā, tenaivainac chamayāṃ cakāra*.—The term *ātman-* ("the centre of a personality determining its individuality" or "the substratum underlying the phenomena and functions of life"; see e.g. Die Religionen Indiens, I, p. 200 ff.; H. G. Narahari, Ātman, Adyar 1944) may be translated here by "principle of life". The food representing 'divine life' is besought not to be detrimental to the eater. The ritual formula *mā mā himsiḥ* "do not harm me" is of considerable frequency; also (e.g. VS. 38, 16) in connection with sacrificial food eaten by the sacrificer.—"Food": notice the form *prāśitam* which though used by Manu 3, 74 in connection with the daily oblation to the deceased progenitors, occurs ŚB. 1, 8, 1, 39 to denote the (symbolical) eating of the *idā* oblation ("die Opfersegen": Die Religionen Indiens, I, p. 106) by the priests and the sacrificer (which they are supposed to "offer in their vital airs"). From places such as Manu 2, 62 it appears that *pra-aśnāti* is especially used to denote putting food into the mouth (*kaṇṭham aprāpta-*, Kullūka), which may be in harmony with Vait. 3, 11 "he partakes of the *prāśitra* without touching it with his teeth"). The sacrificer must swallow the food without chewing it (ĀpŚS. 3, 19, 7; cf. KātyŚS. 2, 2, 18 *prāśnāti dantair anupasprśan*; MŚS. 5, 2, 15, 18). (An English lady informs me that at her confirmation she was told not to bite the Communion bread with her teeth). For the term *prāśitra-* "portion of havis, of the sacrificial cake which is to be consumed by the brahman at a sacrificial session" (see above) see ĀpŚS. 3, 1, 1 and

GB. 2, 1, 2 ff. Here it is eaten by the officiant, who of course is a brahman. For the special portions of the oblations see ŚB. 11, 4, 1, 11.

65, 15. The first line occurs in the same form GB. 2, 1, 3 and Vait. 3, 12. The third part of the quotation corresponds to *tasmīn ma etat suhutām astu prāśītram* in the two other texts. It cannot be decided which formulation is the more original one. Accordingly GB. and Vait. read *tad* instead of *sa* in the next part of the formula. The words *so asmabhyam* etc. are on the other hand not given by the two other texts. — The adjective *nṛmaṇas-* — which is rarely found outside the ṚV. — may mean something like “whose mind is (well, kindly) disposed towards men” (or, in other contexts “manly-minded”); Geldner translates it ṚV. 1, 51, 5; 4, 16, 9, where it qualifies Indra, by “Mannherziger” or “mannhaft Gesinnter”; for the occurrences in the Agni-hymn ṚV. 10, 45 see Geldner, ṚV. übersetzt, III, p. 201. Cf. AV. 16, 3, 5 *brhaspātīr ma ātmā nṛmāṇā nāma hṛdyah*; VS. 22, 19. — BĀU. 5, 9, 1 “this is the universal (*vaiśvānara-*) fire which is here within a person, by means of which the food that is eaten is cooked (digested)”; MaiU. 2, 6; 6, 17; 6, 26; 6, 34. See also J. Filliozat, *La doctrine classique de la médecine indienne*, Paris 1949, p. 48 who draws attention to AV. 6, 71 where the connection between the “universal fire” and digestion seems already to be implied, “car il constitue une bénédiction de la nourriture prise et non seulement il demande qu’Agni rende cette nourriture comme “bien présentée en oblations” (*suhuta-*) mais veut encore qu’une nourriture mangée indûment et douteuse soit rendue “mielleuse” “par la grandeur du grand Agni vaiśvānara” (st. 3). An allusion to this internal fire is possibly also made in ṚV. 10, 5, 1 (see also A. Bergaigne, *La religion védique*, Paris 1963, I, p. 34; Filliozat, o.c., p. 48, n. 4; Lüders, *Varuṇa*, p. 100; 305; 386; 613 f.; 629). — Agni is implored to make the oblation “well-offered” (*suhuta-*), e.g. ṚV. 8, 60, 14; AV. 10, 9, 26. — “Heaven”: *vyoman* (twice).

65, 16. “Explained”: *vyākhyātām*; see e.g. KātyŚS. 1, 2, 1, a *vyākhyāna-* being an “exposition, explication, comment, interpretation”. That is to say, the next acts are not specified because they may be known from another (parallel) rite. — Vait. 3, 8 explicitly prescribes that the brahman before accepting the *prāśītra-* (see above s. 14) should look at it with the formula “With the eye of the sun I look at thee” (*sūryasya tvā cakṣuṣā pratikṣe*). The other occurrences of this obviously atharvanic formula are GB. 2, 1, 2 and Kauś. 91, 2. From GB. 2, 1, 2 (dealing with the *prāśītra*) it appears that this act is to exert a salutary influence because “the eye of the sun harms nothing”. Cf. also R. Gopal, *India of Vedic kalpasūtras*, Delhi 1959, p. 458. In TS. 2, 6, 8, 5 (cf. ĀpŚS. 3, 19, 6) the purpose of the formula (*s. t. c. prati paśyāmi*) is explained in the same way. Cf. also KātyŚS. 2, 2, 15; MŚS. 5, 2, 15, 17 (“with the eye of the well-winged heavenly bird I look at thee”); at Āp. 15, 4, 7 discussing

the pravargya ceremony a similar formula (*s. t. c. amīkṣe*) is followed by *ṛjave tvā sādhave tvā suksītyai tvā bhūtyai tvā* (TĀ. 4, 3, 3): according to TĀ. 5, 3, 7 the sense is: “who looks at the pravargya is liable to go blind; hence he pronounces this formula, viz. in order to protect his eyes from injury”. Cf. also MŚS. 4, 1, 26. For this ritual act compare also ĀsvGS. 1, 24, 14; PGS. 1, 3, 16 etc. dealing (like Kauś. 91, 2; see above) with the ceremonious reception of a guest: *mitrasya tveti madhuparkaṃ pratīkṣate* “with the formula ‘(with the eye) of Mitra (I look at) thee’ he (subject is the guest to be honoured) looks at the mixture of honey”. It is clear that the circumstances are similar: an important person receives a special portion of sacred food. (For particulars see Kane, Hist. of Dharmas., II, p. 543 f.). Cf. 64, 2.

66, 1. For the words quoted compare AV. 19, 60, 1. As to the use made by Kauś. of AV. 19 see Whitney-Lanman, p. 896. The śūkta 19, 60 which contains only two sections is wanting in Paipp. as well as the comm. A similar enumeration (cf. also AV. 19, 60, 2) is found in TS. 5, 5, 9, 2 (the piling of the fireplace), where the formula is prescribed in order to prevent the breaths departing from the man who piling that place steps down on it; similarly, ĀpŚS. 16, 21, 14; MŚS. 5, 2, 15, 20 (dealing with the behaviour of the brahman priest at the Full and New Moon rites), the text adding: “(with this mantra) he touches his limbs according to the indications”; similarly, ĀpŚS. 3, 20, 2; cf. also GB. 2, 1, 3; PGS. 1, 3, 25 (describing the respectful reception of a guest; see further on, the note on Kauś. 66, 2; AV. 7, 67) “after the host has sipped water he touches his five organs of sensation while speaking the formula . . .”; see also TĀ. 10, 72 *vāñ me āsan, nasoḥ prāṇaḥ . . . ariṣṭā viśvāny aṅgāni tanūḥ tanuvā me saha . . .*; BaudhDhŚ. 2, 10, 18, 11; Vait. 3, 13 f. again in the Full and New Moon rites. Vait. quotes the formula in full; it corresponds to AV. 19, 60, 1 and 2, minus the words “my hair not gray, my teeth not broken” which differ from the other elements of the formula. I suppose Kauś. to have prescribed the same ‘abridged’ (Caland, Vaitāna-sūtra, p. 8) or, rather, ‘non-enlarged’ form of the formula, perhaps minus the last words which are, in Vait. 3, 14, to accompany the touching of the navel which is not explicitly mentioned in the mantras. It is worth recalling that elsewhere man is said to consist of nine vital forces, with the navel—the centre—as the tenth (KS. 9, 16: 119, 7; cf. AV. 5, 28, 1; ŚB. 5, 4, 1, 13 etc.; for the number ten e.g. ŚB. 6, 8, 2, 12); according to ŚB. 8, 3, 4, 5 there is one in each limb; according to ŚB. 8, 4, 3, 8 there are ten, with the ātman (“person”) as the eleventh. Notice the ninefold formula in Vait., the elevenfold in AV. 19, 60.—The general purpose of these formulas no doubt is to guarantee or to effect the completeness and the unimpaired condition of one’s person. From a variety of texts it appears that the ancient Aryans attached much value to “completeness”, i.e. psychical and bodily integrity (see my article on *sarva-* in Vedic texts,

Festschrift Chatterji = Ind. Linguistics, 16 (Madras 1955), p. 53 ff.). This ideal played an important rôle among the objects pursued in religion. Rites concerned with 'death' and 'rebirth' imply disintegration which must be counteracted by ritual reintegration. For instance, when Indra was anointed his strength disintegrated into ten parts and the sautrāmaṇī rite was performed for his reintegration (TB. 1, 8, 5, 1ff., in 3: *nava vai puruṣe prāṇāḥ, nābhir daśamī*). —“(Generative) power”: *ojas*- “inaugurative, creative and regenerative power or energy”, distinct from physical force: see Gonda, Ancient-Indian *ojas*, Utrecht 1952. It was very often attributed to Indra, the god who while exhibiting his mighty exploits, re-established the world. In Indian medical theory *ojas* being the quintessence of the seven essential constituents which form the human body is the bearer of the vital functions (e.g. Vāgbhaṭa, *Aṣṭāṅgahṛdayasaṃhitā*, 11, 37; übers. von L. Hilgenberg und W. Kirfel, Leiden 1941, p. 66). For the thighs cf. Anc.-Ind. *ojas*, p. 5 and R. B. Onians, *The origins of European thought*, Cambridge 1954, p. 109; 182 f.; 280, where evidence is discussed that for various ancient peoples (Egyptians, Hebrews, Greeks) the thighs contained life-power and were considered to be sources of procreation. As appears from Vait. 3, 14 the navel is touched while pronouncing the last words. The same text 3, 13 prescribes sipping water and cleansing oneself with water before proceeding to perform the ritual acts of touching the parts of the body.

66, 2. “He”: the priest. —The first text quoted is AV. 5, 10, 8 (prose), the parts 1–7, which being to defend the person speaking from all quarters, are used in the ceremony for the welfare of a house in Kauś. 51, 14. In Vait. 29, 11 these parts are addressed to the stones of enclosure in the agnicayana. The final part is alien to the contents of 1–7. Its first component occurs GB. 2, 3, 5 – GB. 2, 3, 1–6 dealing with the agniṣṭoma and presenting with slight modifications AiB. 3, 5–3, 8 –; AiB. 3, 8, 3 (the same context). In AiB. and GB. the formula however reads like this: *b. m. u. h. vyānena śarīram*. The other components do not occur elsewhere. —“Mind”: *manas*-, used in a vague and wide sense to denote not only the mental powers (perception, cognition etc.) but also the seat of feeling and volition. See e.g. H. Oldenberg, *Vorwissenschaftliche Wissenschaft*, Göttingen 1919, p. 69 ff.; P. Tuxen, *Forestellungen om sjælen i Rigveda*, Acad. Copenhagen 1919, passim; E. Abegg, *Indische Psychologie*, Zürich 1945, p. 8 etc.; R. N. Dandekar, *Der vedische Mensch*, Heidelberg 1938, p. 65 f.; A. K. Coomaraswamy, in A. C. Woolner Commem. Vol., Lahore 1940. —Taking for granted that in the following formulas *śarīram* (“the bodily frame, the solid parts of the body”) represents, in a way, feeling (touch, *sparsa*-, also called *tvac*- “skin” and cf. BĀU. 2, 4, 11; “feeling (“Berührung”) is perceived by the skin, and is especially characteristic of the ‘element’ earth”, Praśastapāda, *Padārthadh.* p. 106, 8 ff.), the seat of which is the whole of the body, and that breath is related to

the sense of smell, this passage refers in a somewhat primitive form to the five 'senses', sense-organs or 'faculties of sense perception' with *manas-*, the 'inner sense' as the sixth (e.g. KaU. 3, 3 f.; MuU. 2, 1, 3; and R. Garbe, *Die Sāṃkhya-Philosophie*, ²Leipzig 1917, p. 314 ff.). As is well known, the enumeration of, and the terminology applied to, the sense organs are in the oldest texts including the upaniṣads not yet fixed (P. Deussen, *Alg. Geschichte der Philosophie*, I, 2, ⁴Leipzig 1920, p. 241 ff.; for *manas-* e.g. also O. Strauss, *Ind. Philosophie*, München 1925, p. 37 etc.; J. Sinha, *Indian psychology*, London 1934, p. 2 etc.; E. W. Hopkins, *The great epic of India*, New York 1902, p. 33 f., etc. etc.; R. N. Dandekar, *Der vedische Mensch*, Heidelberg 1938, p. 40 ff.).—For "firm"—an attempt to translate *brhat-*—see my Notes on brahman, Utrecht 1950, p. 31 ff. In all probability the sky is meant, cf. ṚV. 1, 52, 13 (as opposed to the earth) and see also ṚV. 5, 10, 4; AV. 9, 9, 18 the mind is called "heavenly" (*devam*); 13, 2, 42 "the sun ascends the *brhatīḥ*".—Mātariśvan: the 'Indian Prometheus' who in post-Ṛgvedic literature is identified with wind: J. Charpentier, *Kleine Beiträge z. indoir. Myth.*, Upsala 1911; Gonda, *Die Religionen Indiens*, I, p. 69; 94.—"Expiration . . .": *prāṇā-pānu*: see Caland, in *Z.D.M.G.* 55, p. 261 ff.—For the intelligible correlation between sun and sight and between wind and breath see already ṚV. 10, 90, 13, and further also BĀU. 2, 5, 5 and 4. In ṚV. 10, 90, 14 and BĀU. 2, 5, 6 the ear (hearing) and the regions or quarters of space (*diśaḥ*) are correlated. BĀU. 2, 5, 1 is in harmony with AV. 5, 10, 8 in that it connects earth and 'body'; in 3 speech is however correlated with fire and in 7 *manas* with the moon; according to ṚV. 10, 90, 13 the moon arose from the *manas* of the primeval Puruṣa (cf. also AV. 19, 43, 4; BĀU. 1, 3, 16; AiU. 1, 1, 4 etc.), Indra and Agni, the god of fire, from his mouth. According to the later theory 'space' (*ākāśa-*) "bears" sound; the atmosphere, feeling; fire, sight; water, taste; and earth, smell, the typical qualities of the 'elements' being audibility, tangibility, visibility, capacity of being tasted and capacity of being smelled (Garbe, o.c., p. 300). Passages exhibiting similar co-ordinations are, in the AV. 8, 2, 3 (breath; sight); 19, 43, 1 ff. "let Agni impart to me wisdom (*medhā-*: see Renou, *Ét. véd. et pāṇ.* I, p. 3; IV, p. 13); the sun, sight; the moon, mind etc.—Sarasvatī: *Die Religionen Indiens*, I, p. 36; 44; 96; M. P. L. Sastry, in *The Poona Orientalist* 6 (1941–42), p. 190; H. Willman-Grabowska, in *Rocznik Orient.* 17 (1953), p. 250; Gonda, *The vision of the Vedic poets*, p. 85 ff. In the ṚV. she *inter alia* furthers the poems and prayers of the inspired poets; in the brāhmaṇas she is identified with Vāc "Word, Speech".—The adjective *manoju-* (with Sarasvatī also AV. 5, 7, 5) does not only, in the ṚV., qualify the horses of Agni, Vāyu or the Aśvins, but also the vision or inspiration of the poets: 8, 13, 26 etc.; VS. 4, 11 it qualifies *devāḥ* "the gods" generally.

For an enumeration of the various uses of AV. 6, 53, which implores the protection of a variety of divinities, see Whitney-Lanman, p. 320.

Kauś. prescribes it also 31, 9 in a remedial rite, and 59, 28 in a rite for recovery of lost valuables. Possibly, all three stanzas are meant here, because in st. 2 the wish is expressed that breath, sight etc. may come to those speaking, and st. 3 states their being united with body, mind etc. See also the note on AV. 7, 67.

For the text of st. 1 see Whitney-Lanman, l.c. The first pāda is practically identical with RV. 10, 36 2 a; KS. 37, 9 a; for a-c cf. especially TB. 2, 7, 8, 2; 16, 2. —“Attentive”: *pracetasau*, denoting a special aspect of practical knowledge and applied to various deities. —“The Bright One”: Soma (Whitney-Lanman), as often in the RV., although the comm. explains it as *sūrya*- “the sun” and Soma occurs in pāda c. —For the dakṣiṇā cf. RV. 10, 107; ŚB. 10, 1, 1, 10 (quoting RV. 10, 107, 7) where it wins food and ibidem, 12, 7, 1, 14 where it is said to be healing medicine. —*Svadhā*: its first sense is “institution propre à (un dieu etc.)”: Renou, Études sur le vocabulaire du R̥gveda, Pondichéry 1958, p. 18 ff.; the other meaning “sacrificial offering (due to each god)” is in all probability secondary. —“Favour”: *anu-ci-* elsewhere unknown, but cf. *anu-jñā-* (thus the comm.); *anu-man-*. —“Me”: I follow the Paipp. which reads *mā*.

Stanza 2 is quoted Vait. 11, 15 in the description of the rites of the agniṣṭoma: after the performance of the dikṣā (consecration of the yajamāna) and of the acts mentioned in Kauś. 24, 28–34 (being seated, standing, looking about etc.) the person concerned should pronounce this stanza over the entities enumerated in it; cf. ĀpŚS. 10, 18, 3; ŚB. 3, 2, 2, 23, where the use of a similar mantra is enjoined in case the dikṣita (the person undergoing the consecration) has slept and does not wish to fall asleep again (“for thought . . ., breath etc. depart from him when he sleeps”). Cf. also MGS. 1, 3, 2 to be muttered by the Veda student if the sun has set upon him (for details: M. J. Dresden, Mānavagṛhyasūtra, Thesis Utrecht 1941, p. 11 f.), that is again in case the person concerned might fear that ‘the components of his personality’ might remain disintegrated. —“Self” or “soul”: *ātman-*. —“Life”: *asu-*, the vital physiological aspect of the human personality; see e.g. Tuxen, Forestellingen, passim; E. Arbman, Untersuchungen zur primitiven Seelenvorstellungen mit besonderer Rücksicht auf Indien, Le Monde oriental, 21, p. 1 ff. — Vaiśvānara, i.e. an aspect of Agni (in the RV. both names are always found together): see Epithets in the R̥gveda, p. 95 f.; Macdonell, Vedic Mythology, p. 99. For Agni as a protector and a benefactor see e.g. Geldner-Nobel, Rig-veda übersetzt, IV, Register, p. 28 f.; for (Agni) Vaiśvānara e.g. AV. 4, 36, 1; 6, 35, 1; 6, 119, 1; 8, 1, 11 etc. —“Reliable”: *adabdha-* “free from deceit etc.” (see also Renou, Ét. véd. et pāṇ., IV, p. 87). —For the use of *antar* “between, in the middle” cf. *antar-dhā-*, med. “to place oneself between a person and an object”, hence “to hide, conceal or obscure, nullify”, e.g. AV. 5, 28, 8 *ántardhānā duritāni viśvā*. Like all words on IE. *-ter(o)-* and *-ter* (e.g. Lat. *alter*, Gr. *ἔτερος*, Lat. *dexter*: *sinister*, Gr. *ἡμέτερος*: *ὁμέτερος*, *ὀρέστερος* etc.), Lat. *inter*, Skt.

antar etc. presuppose a complementary relation, i.e. the (actual or virtual) presence of two persons, entities, sides, parties etc. concerned. (See also E. Benveniste, *Noms d'agent et noms d'action en Indo-Européen*, Paris 1948, p. 120 f.).

St. 3. This stanza occurs among the texts required at the Full and New Moon ceremonies, e.g. VS. 2, 24; ŚB. 1, 9, 3, 6; when the sacrifice, by which the sacrificer intends to go to the world of the gods, is complete this formula serves to heal what might have been "torn". (See also Eggeling, in S.B.E. 12, p. 268, n. 1). Similarly, VS. 8, 14; ŚB. 4, 4, 3, 14 (at the end of the Soma sacrifice): wherever they in this rite gall or scratch themselves they heal the wound by touching vessels filled with water while pronouncing this formula; TS. 1, 4, 44, 1; MS. 1, 3, 38: 44, 8 etc. belonging to the concluding ceremony of the animal sacrifice (see Schwab, *Thieropfer*, p. 160 f.; Keith, *Veda of the Black Yajus School*, p. 64, n. 4). According to ŚŚS. 4, 11, 6 one should after having touched the full vessel meant at ŚB. 1, 9, 3, 1 ff. touch the openings of one's vital breath with this stanza, ending with "may he (Tvaṣṭar) make even what was injured in our body". Omitting a discussion of other occurrences (see also Whitney-Lanman, p. 321) I draw attention to Vait. 4, 17 where the formula is—likewise at the end of the Full and New Moon rites and likewise after the *samiṣṭayajus* (Hillebrandt, *Neu- und Vollmondsopfer*, p. 168; Renou, *Vocabulaire du rituel védique*, p. 160)—to be used by the sacrificer while touching his face (cf. also Caland's note, referring to KātyŚS. 3, 8, 9 f.; ĀpŚS. 3, 10, 8); no comment is given, but the purpose of the ritual act obviously is, again, the establishment of all elements, organs and functions in the person of the sacrificer so as to make him whole and sound. This is specially essential to the sacrificer who wishes to go to, or to be reborn in, the next world: cf. e.g. ŚB. 4, 6, 1, 1 as a result of a definite ritual act "the sacrificer is born with his whole body (*sarvatanū-*) in yonder world"; 11, 1, 8, 6; 12, 8, 3, 31. For the formula cf. also PB. 1, 3, 9. —"Lustre . . ." other translations are: "with splendour, with fatness" (Whitney-Lanman), "with lustre, vital sap" (R. T. H. Griffith, *The White Yajurveda*, Benares 1927, p. 73); "with glory, with milk" (Keith, *o.c.*, p. 64). Like *tanūbhiḥ* and *manasā* (which, being the last word, is followed by an adjective: tendency to increasing length of parallel word groups etc.: O. Behaghel, *Berliner Phil. Wochenschrift* 1919, p. 193 etc.; see e.g. also E. Lindholm, *Stilistische Studien zur Erweiterung der Satzglieder im Lateinischen*, Thesis Lund 1931) *varcasā* and *payasā* seem, in a way, to complement each other; *payas* may denote "milk, water" but also other important fluids, including the semen virile, which may be meant here. —Tvaṣṭar: the skillful artisan of the gods who not only produces various objects but also develops the germ in the womb and shapes the human and animal forms. See e.g. Macdonell, *Vedic Mythology*, p. 116 ff. —"No narrow room": *variyaḥ* i.e. "rather wide, comparatively wide, but on no account narrow"; cf. *tariyas-* "easily

passing through"; *alpīyasā kālena* "in a rather short time". For the aversion of Vedic man to, and his fear, of physical, social and economical narrowness including scarcity, trouble, distress etc. (*aṃhas*) see my article in I.I.J. 1, p. 33 f. — "Injured": *virīṣtam*: for the implications of the root *riś-* "to hurt, tear, injure, harm" see e.g. AV. 1, 15, 1-6; 2, 6, 2; 3, 12, 6; 6, 109, 2; 7, 9, 3 etc., the adj. *arīṣta-* meaning "unhurt, secure, safe, proof against injury or damage", a state eagerly wished for: AV. 5, 3, 5 "may we be uninjured in our body (person: *tanvā*)"; 4, 5, 6 "let me be awake uninjured"; 7, 50, 7 "may we be first among kings, unharmed"; 7, 53, 5; 8, 2, 8 "unharmed, whole-limbed, hundred years old"; 8, 2, 24 "you, uninjured one, shall not die", etc.; the fear of 'incompleteness' and disintegration is not rarely obvious.

AV. 7, 67, consisting of only one stanza and serving to bring about the recovery of the senses, is employed by Kauś. for several purposes which have in common expiation or propitiation in order to avert the bad consequences of an action or event (*śānti-*) and the re-establishment of a safe condition (cf. also Kauś. 9, 2) 45, 17 and 18, after any ceremony performed, in a sacred act connected with the due acceptance of the *dakṣiṇā*, an occasion on which according to other texts mantras are required such as VS. 7, 47 a "may I gain 'immortality' (i.e. "life")", the *dakṣiṇā* cow being besought to be breath for the giver etc. (Caland-Henry, o.c., p. 294 f.; P. V. Kane, History of Dharmasāstra, II, Poona 1941, p. 1189 f.). The purpose of the mantra obviously is to prevent the gift from carrying with itself the donor's vital power and to guarantee him the possession of that important entity. As is well known property is widely considered to be closely attached to its owner and to be the vehicle of his religious, social and spiritual power. Even when abandoned by the giver, a gift still forms a part of him; "to give" means to place oneself in relation, and then to participate in another person, by means of an object which actually is a part of one's own self. (See e.g. G. van der Leeuw, Religion in essence and manifestation, London 1938, p. 351 etc.). The mantra is also prescribed Kauś. 54, 2, together with AV. 6, 53, 2 in the *godāna* ceremony (first shaving). A mantra used elsewhere, being "do not deprive him of life" (*ĀśvGS.* 1, 18, 5); 57, 8 in the ceremonies regarding the Vedic student, when supplying the place of a staff lost or destroyed, on occasion of which ŚGS. 2, 13, 3 prescribes a penance. With a variant of this stanza ŚSS. 8, 10, 1 has the performer of a Soma-sacrifice, before the *avabhṛtha* (final purification) fix his looks on all the *dhiṣṇyas* (subordinate fire-places); that is to say, when about to give up his consecrated state he expresses the wish that 'the components of his personality' should 'return' unharmed. Cf. also MGS. 1, 3, 1: the man who has slept while the sun rises upon him should, for the sake of atonement, pronounce a parallel verse (see also *ĀśvGS.* 3, 7, 1-2); *ĀśvGS.* 3, 6, 8 that mantra is prescribed in case one should have had illicit sexual intercourse, have sacrificed for somebody for whom one

must not perform sacrifices etc.; GGS. 3, 3, 34 in case the person concerned has touched a post on a place of cremation; when his ears sing or his (left) eye flutters; BĀU. 6, 4, 5 in case he has spilt semen (cf. Manu, 2, 181). Cf. also HGS. 1, 17, 4. In all these cases one obviously has to correct mistakes, to retrieve errors, to make good damage and to re-establish the normal, safe situation for fear of personal harm and diminution of vital power. Compare also TĀ. 1, 30, 1 (and the kalpa mentioned in the commentary, explaining, *inter alia* : *etat sarvaṃ mama punaḥ punar vardhatām ity arthaḥ*; the text also makes mention of the spilling of semen, which then is for the sake of longevity and vital splendour (*varcase*) "taken back again"; the words are addressed to Parjanya imploring him to drive away evils from the place of sacrifice. See also TĀ. 1, 32, 1. — The reading *punar maitv* . . . (as against *punar mām aitu*) in pāda a is proper to AV., Vait. and Kauś. — "A complete command of all bodily and psychical faculties, including virile power etc." was in all probability the meaning of the singular *indriya-* in passages like this. Cf. on this word Renou, J. A. 1939, p. 357 and Ét. véd. et pāṇ. X, p. 66 "le propre d'Indra" and, hence, in the course of time "force ou manifestation concrète, sensorielle (comme y prêtait la vision d'Indra)"; O. H. de A. Wijesekara, in Univ. Ceylon Review, 2 (Nov. 1944); A. Minard, Trois énigmes sur les Cent Chemins, Paris 1949, p. 31; H. W. Bailey, Analecta Indoscythica, J.R.A.S. 1953, p. 103 ff., who may be right in tracing *indriya-* "faculty, senses" to an adjective **indra-* "forceful", not to the name of the god, although the attempt undertaken by the same scholar (see also J. Charpentier, in Le monde oriental, 25, p. 1 ff. and esp. p. 27) to derive this word from *nar-* "man" fails to carry complete conviction, notwithstanding the occurrence, in Celtic, of Ir. *ner* "strength", in Welsh of *nerth* "force, strength" and "host" etc. (cf. also Mayrhofer, Etym. Wtb. I, p. 89 and E. Polomé, in Revue belge de phil. et d'hist. 30, p. 450, n. 1). In AV. 15, 10, 10 f.; 19, 42, 4 the term *indriya-* is associated with Indra and translated by Whitney-Lanman as "Indra's quality" (elsewhere as "sense" or "force"). The comm. explains "(virile) power (*viryam*) given by Indra". — "Sacred power": an attempt to translate *brāhmaṇam* ("sacred knowledge", Whitney-Lanman, p. 433, which is not essentially different; *mantrabrahmaṇātmake vedaḥ*, comm.); cf. 7, 66, 1; 10, 7, 17; 8, 20, 33; 37; 38 etc. — *dhiṣṇya-*: see above and, e.g., Renou, Vocab. rituel védique, p. 80. The *dhiṣṇyas* are to prevent discontinuity of the sacred work (ŚB. 7, 1, 2, 23). While establishing them one prays that they may protect and do no wrong (Caland-Henry, L'Agniṣṭoma, p. 104 f.). Among them is the *mārjālīya-* which serves for purification. (For the protective function of Agni in general cf. e.g. also TĀ. 1, 28). — ". . . practicable and successful": a tentative translation of *kalpayantām* (cf. the comm.: *samarthāḥ pravṛddhā bhavantu*; "officiate", Whitney-Lanman); cf. e.g. the adj. *kalpa-* in the sense of "feasible, practicable" (cf. ŚB. 2, 4, 3, 3), "competent" (BhāgP.). — ". . . in re-

sponse": the verb *pratimantrayati* occurs also Kauś. 68, 34 (cf. 33 *pratimantraṇa-* "Erwiederung", Petr. Dict.); 90, 18; 92, 13. See also LātyŚS. 1, 10; 2, 10, 5 *tam (camasaṃ bhakṣārtham) āhriyamāṇaṃ pratimantrayeran*. It does not mean "zurufen" (Petr. Dict., where for epic occurrences the meaning "mit einem Spruch besprechen" is given), but "to pronounce mantras in response to other mantras", cf. e.g. *pratigara-* "responsive call of the adhvaryu (to words spoken by the hotar)"; *prativac-* "to answer, reply"; *pratijalpa-* "response"; *pratipraśna-* "question in return". The formulas quoted in the sūtras 1 and 2 are obviously to be pronounced alternately by the sacrificer and the priest. Cf. also Kauś. 68, 33 f.

66, 3. "Cut off": the verb *avadyati* is especially used for cutting off portions of the sacrificial cake and other objects offered in a sacrifice. See e.g. TB. 3, 8, 20, 4; ŚB. 1, 3, 2, 10; 1, 5, 3, 25. — "They": i.e. those concerned; cf. e.g. also KātyŚS. 3, 8, 31; ĀpŚS. 7, 27, 11 ff.; 4, 16, 17 etc.; AV. 4, 34, 8 a quoted Kauś. 66, 6.

66, 4. "... 112": cf. W. D. Whitney, A Sanskrit grammar, § 479. Why 112? While the number 100 is intelligible, the offering consisting of 100 rice-dishes — cf. e.g. ĀpŚS. 21, 5, 9: 1200 cows are the dakṣiṇā at a twelve-day sacrifice; 18, 3, 4: 17 horses, 17 elephants, etc. at the Vājapeya at which this number prevails (Eggeling, S.B.E. 41, p. 8) —, the number 12 occurs rather frequently in the AV. to qualify concepts or entities of religious importance (4, 11, 11; 6, 113, 3; 9, 9, 12; 13; 9, 6, 43 (twelve-day sacrifice); 10, 8, 4; 11, 6, 22; 11, 7, 12). In AV. 4, 35, 4 the "twelve-spoked year" is said to have been fashioned out of the rice-mess. Does this furnish us with the clue?: the year — characterized by the number twelve — is "the womb of all beings" (ŚB. 8, 4, 1, 18), the imperishable world (ŚB. 11, 1, 2, 12) and identical with Prajāpati and the sacrifice (ŚB. 11, 1, 1, 1 etc.). For 12 in connection with dakṣiṇās see also ĀpŚS. 18, 21, 6; for other large numbers *ibid.* 13, 5, 1.

66, 5. "Fulfilment ...", for *kāmapra-* see AV. 11, 7, 8 where the *kāmapraḥ* (masc.) is, together with the establishment of a ritual fire and the consecration (*dikṣā*) said to be "set" in the remnant of the offering, and especially 10, 9, 4 where the man who cooks the oblations under discussion is said to be qualified for the fulfilment of wishes, "for all his priests, being gratified, go as they should". ŚB. 11, 1, 6, 17 makes mention of an act of worship (*yajña-*) which fulfils wishes (*kāmapra-*), and 10, 2, 6, 4 of the "wish-granting world", "the wish-granting one being the 'immortal' (*amṛtam*)"; cf. also ŚāŚS. 17, 16, 4 *athottaraṃ bhāgam ātmano 'tikharaṇ japati viśve tvā devā anuṣṭubhena chandasārohantu tān aham anvārohāmi kāmaprāyeti*; this formula follows after some other mantras of similar structure and purpose ending in *rājyāya, svarājyāya,*

sāmrājyāya, kāmāprāya. — “A surplus” (“more than is required”: *adhikam*), cf. also Sāyaṇa on AiB. 2, 3 *adhikaṃ na doṣāya*. For the significance of the surplus or of “the something given into the bargain” (the English *baker’s dozen*)—the one which exceeds an even number “remains over for . . . prosperity” (ŚB. 3, 9, 3, 34)—see also my Reflections on the numerals “one” and “two” . . ., Utrecht 1953, p. 46 f.

66, 6. According to Keśava—*brahmāsya śiṛṣam iti sūktena brahmā-syaudanaṃ savaṃ*—the text now passes on to the so-called brahmā-syaudana sava, named after the beginning of AV. 4, 34, 1 which, as will appear from the sūtras 6 ff., accompanies the making of pools and channels in the rice-mess, filling them with juices and setting plants on the ground. “Doubtless it is on account of this treatment that the rice-mess in question is (AV. 4, 34, 1 d) called *viṣṭārin-* “out-strewn, expanded”” (Whitney-Lanman, p. 206). Keśava is no doubt right in considering the whole sūkta to be meant by the text; it is to accompany also the acts mentioned in the sūtras 7–10. The title given to this sūkta by A. Weber, Ind. Studien, 18, Leipzig 1898, p. 136: “Ein Muss für gute Buhlschaft im Jenseits” is somewhat deceptive. — “Pools” etc., compare Kauś. 62, 15.

AV. 4, 34 occurs, as 6, 22 (see J.A.O.S. 34, p. 407) also in Paipp., for the readings of which see also Whitney-Lanman, p. 206 ff. Other occurrences are not known to me.—The comm. explains *brahman-* as signifying here the rathantara sāman which indeed is often mentioned together with the bṛhat, adding that the r. has together with the brahmans sprung from Prajāpati’s mouth. For these two powerful sāmans (liturgical melodies and combinations of melody and liturgical text as collected and taught in the Sāmaveda) see e.g. Eggeling, S.B.E. 41, p. XIV ff. The rathantara is said to be connected with the brahman, i.e. the social class of the brahmans (ŚB. 5, 4, 1, 3; JB. 1, 128)—who have arisen from the mouth of the Primeval Being, ṚV. 10, 90, 12—and the bṛhat-sāman is related to the kṣatriyas. In JB. 1, 128 the rathantara is identified with speech or word (*vāc-*), bṛhat with ‘mind’ (*manas-*). Cf. also PB. 7, 6. In any Agniṣṭoma belonging to the series of the longer soma sacrifices the rathantara has indeed precedence (Caland-Henry, o.c., p. 306). Cf. also TB. 2, 7, 1, 1 *brahmavarcaṣaṃ vai rathantaram*. The vāmadevya, another sāman, is ŚB. 9, 1, 2, 38 identified with the vital air (breath) and Vāyu. Compare, in the AV., also places such as 8, 10, 13 ff.; 9, 10, 3; 11, 3, 16; 15, 3, 5 and especially 13, 3, 11 f. (addressed to the sun) “the bṛhat dresses itself in him in front; the rathantara accepts (him) behind” . . .; “the b. was his wing on the one side, the r. on the other”. We should realize that these sāmans are elsewhere (e.g. ŚB. passim) identified with mighty divinities, heaven, quarters of the sky etc. The meaning obviously is that the component parts of the deified rice-dish are equivalent to the might inherent in these sāmans or representations of that power just as the rathantara must be united with the greatness in the cows, in water,

in fire, etc. (PB. 7, 7, 19).—“Truth”: *satyam*. According to the comm. either the *sāman* is called *satyam*—such a *sāman* indeed exists—or the highest brahman.—*Viṣṭārin-*: see above; according to the comm. this means “the members (portions) of which are spread out” (*vistīryamāṇāvayavaḥ*). The term does not seem to occur elsewhere.—“Austerity”: *tapasaḥ*, that is, the comm. observes, from brahman’s (i.e. Prajāpati’s) tapas. For Prajāpati creating the sacrifice as a counterpart of himself ŚB. 11, 1, 8, 3.

St. 2. “They”: those who perform the sava sacrifice.—For life after death in general see e.g. Zimmer, o.c., p. 412 f.—“Boneless”: i.e. according to the no doubt anachronistic interpretation of the comm. “they have no body which is enveloped in the six sheaths” (*ṣaṭkauśikam*); cf. e.g. Nilakanṭha, on Mbh. 14, 21, 7 (634) vulg. *retojanaye śarīre ’bhimānavān tasya kāye ṣaṭkauśike vijñātā jīvaḥ sūkṣmaśarīrabhṛt liṅgābhimānī asti*; in accordance with the Sāṃkhya doctrines, the body is said to consist of six sheaths, viz. hair, blood, flesh, tendons, bones, and marrow; see also Mādhva, Sarvadarśanas. Bibl. Ind. 1858, p. 98, l. 10 (Raseśvaradarśana). Notice the boneless existence of the beatified, which does not exclude sensual pleasures. For the former idea compare the Avestan *astvant-* lit. “having bones” to characterize bodily or material existence, and places such as RV. 1, 164, 4; ŚB. 6, 6, 2, 9.—For “sexual intercourse in heaven” RV. 10, 16, 5 and AV. 14, 2, 32 cannot with Ch. R. Lanman, A Sanskrit reader, Boston 1888, be quoted; the sexual union of the gods (AV. 14, 2, 32) and “their birthplace” (AiB. 1, 22, 14) are unrelated to the case at issue. Weber, Ind. Stud. 18, p. 136 likewise pronounced one-sided views. (See also J. Muir, Original Sanskrit texts, V, London 1872, p. 307 ff.).—Paipp. makes *pūtāḥ* and *śuddhāḥ* in pāda a exchange place which seems preferable—and has been followed in the translation—because of the paronomasia *p. p.* and the tendency to place the longer or longest word group at the end of the sentence or pāda. Cf. e.g. also AV. 18, 3, 11 *pāvanaḥ punantu*; AVPar. 20, 7, 9 *pavanena pūtāḥ*; according to the comm. the *pavana-* is Vāyu, the wind which goes through the atmosphere. As it appears from ĀsvGS. 4, 5, 7 that the bones of the deceased were carefully cleansed (*pavanena sampūya*) after cremation, the instrument used being a winnowing basket, and as the smṛtis and purāṇas provide that the corpse should be first bathed with water and then cremated (Kane, Hist. of Dharmaśāstra, IV, Poona 1953, p. 241 and 216), the text may however refer to the ritually pure condition of the beatified.—“Undeiled”: the translation chosen here for *śuci-* (see 11, 1, 16; 12, 3, 27; 28) which may also be rendered by “clean, pure (lit. and fig.), bright, radiant, ‘holy’ etc.” (*dīpyamānaṃ jyotirmayam*, comm.).—“World”: “worlds” (*lokān*), Paipp.—For the fear to lose one’s generative power see e.g. V. Henry, La magie dans l’Inde antique, Paris 1904, p. 130 ff.; Meyer, Trilogie, III, p. 297 s.v. Geschlechtliches. The human, and manly self-respect (which may be lost if one’s generative power is annihilated), the fear of dis-

integration in general and the importance attached to procreation may have contributed to this sensual passage, which, though stigmatized by Lanman, i.e., as "repulsive", may be paralleled by ideas of heavenly joy prevalent in other religions (see e.g. Heiler, *Erscheinungsformen und Wesen der Religion*, p. 529; 535 etc.; J. de Vries, *Keltische Religion*, Stuttgart 1961, p. 258 f.): in the religions of Finnic peoples earthly life is after death continued: "Verwandte wohnen zusammen . . . Die Toten besuchen einander, heiraten und haben Kinder . . . Morduin und Tscheremissen glaubten, dass der Tote im Jenseits kein ewiges Leben hat; auch er stirbt einmal wieder ("zweiter Tod") und wird dann entweder auf Erden wieder geboren oder man weiss nichts mehr von seiner weiteren Existenz zu berichten" (I. Paulson, in *Die Religionen Nordeurasiens und der amerikanischen Arktis*, Stuttgart 1962, p. 272); as is well known the faithful Muslim will after death enjoy the company of the houris or nymphs of Paradise. As to India, cf. TS. 5, 3, 7, 2 *apsarasa evainam etā bhūtā amusmiṃ loka upāṣere* "they (bricks of a certain type) becoming apsarasas wait on him in the other world"; KaU. 1, 25 *rāmāḥ sarathāḥ satūryāḥ*; the long description of the apsarasas in the brahmaworld in KauśU. 1, 4, who however only offer fruits etc. and adorn the beatified with the adornment of brahman.—For *straiṇam* "the female sex, womankind" see AV. 8, 6, 4.—After this pāda Paipp. has: *naisāṃ yamaḥ pari muṣṇāti retaḥ | āste (?) yama upa yāti devān saṃ gandharvair madate (?) saumyaiḥ*.

St. 3. "Bad fortune", "Herabgekommenheit (Grassmann)": *avarti-* (<*ava-ṛti-*), see RV. 1, 118, 3; 3, 58, 3; 4, 18, 13; 5, 76, 2.—("Such a one"): notice the transition from the plural to the singular and the comm.'s remark after *sacate*: "comprehensive singular".—Yama: this god is here not yet looked upon as a dreadful punisher of men. In the RV. he is mostly a beneficent ruler of men, although there is an element of fear associated with him (cf. st. 4). The AV. often refers to him in the same strain, making no mention of torture in his realm. He is the king of the Fathers (AV. 5, 24, 14), yet he is only the Father of the oldest standing (11, 6, 11). See e.g. Macdonell, *Vedic Myth.*, p. 171 ff.; Kane, o.c., IV, p. 159 f.; Shende, o.c., p. 53 ff.—"Soma-drinking": *somyebhiḥ* (*somārhaiḥ*, comm.) AVŚ. (cf. e.g. RV. 3, 51, 11); *saumyaiḥ* AVPpp.—The gandharvas, handsome divine beings, associated with the apsarasas and concerned with marriage and fertility (see e.g. Macdonell, o.c.; *Die Religionen Indiens*, I, p. 101 f.) are in the RV. not rarely connected with soma, which they are said to guard (*somapālāḥ*, comm.) and cherish, keeping it for the gods (MS. 3, 8, 10). The gandharva Viśvāvasu stole the soma: PB. 6, 9, 22 (and cf. RV. 10, 139, 4 f.); AV. 4, 37, 9 the gandharvas are generally said to eat oblations. Elsewhere (AV. 8, 10, 27) they are held to live on pure or sacred fragrance. The Fathers are said to be worthy of soma in RV. 10, 15, 1; 5; 8.—"Revel": *amṛtamayasoma-pānena mādyati*.

St. 4. "Rob", see the relative note on st. 2. — "Those": for *enān* as an antecedent, see Delbrück, *Altind. Syntax*, p. 567. — "Going . . .": a reference to status and prestige. As is well known the gods are often said to own and use chariots and chariot races were a favourite 'amusement' of the ancient Indian nobility. For particulars see Macdonell, *Vedic Myth.*, p. 18 and my *Change and continuity*, ch. III. — "Skies": pluralis extensus: *antarikṣaprabhṛtīn uparitanān lokān*. — "Winged": the Petr. Dict. IV, 349 takes *pakṣī* to mean "a bird"; but cf. PB. 14, 1, 12. The upaniṣadic view is that the soul may wander like a goose (*haṃsa-*): BĀU. 4, 3, 11; 12; ŚvU. 1, 6; 3, 19 and hence is a *haṃsa-*. As is well known the name of this bird is also given to the supreme spirit with which the individual soul is identical (cf. also MaiU. 6, 34 f.). In the epics Brahmā and Varuṇa assume the shape of a haṃsa. (Cf. also J. Ph. Vogel, *The goose in Indian literature and art*, Leiden 1962, p. 12 ff.).

St. 5. "Extended": *vitataḥ*, i.e. *viśṛtaḥ* (comm.); cf. the name *viṣṭārin-* (a particular oblation, "the outspread one"), due to the fact that the rice-mess was kneaded into furrows and juices were poured into them (Whitney-Lanman, p. 206). — "Carrier" (thus the comm. as against *bahiṣṭho* of most mss.; see Whitney-Lanman), the idea being that a sacrifice carries the sacrificer to heaven. See e.g. AiB. 1, 13, 29 where the sacrifice is called a ship that conveys easily across; ŚB. 4, 2, 5, 10 "every sacrifice is a ship bound heavenwards"; ŚB. 11, 1, 8, 5 and 6; 11, 2, 2, 6 etc.; for other places: S. Lévi, *La doctrine du sacrifice*, Paris 1898, p. 87 f. — "Heaven": *divam* (*svargam*, comm.). — "The things mentioned in c, d appear to be edible parts of water-lilies: the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savoury, and which are eaten sometimes as asparagus", Whitney-Lanman, who though being right in observing that this passage suggests a region abounding in standing waters may err in supposing these articles to be "special gifts to (to be eaten by) the pious" indicating "quite primitive conditions". The presence of lotus-ponds, lotus-plants or flowers and lotus fibres is from early times a very frequent representation of vegetative fertility and hence of creative energy and of the renewal of life (cf. e.g. ŚB. 7, 4, 1, 8 "the lotus means the waters"). "Wenige Pflanzen sind in der Tat so geeignet, die sich selbst reproduzierende Fruchtbarkeit des Bodens und die Macht des Grundwassers, das alles nährt und das Leben im Stande erhält, zu vertreten" (*Die Religionen Indiens*, I, p. 319; see also F. D. K. Bosch, *De gouden kiem*, Amsterdam 1948, Engl. transl. *The golden germ*, The Hague 1960, passim). The lotus, moreover, is the immortal element, immortal light (*amṛtam*, *arciḥ*: ŚB. 10, 5, 1, 5). Sprouting from the mysterious depths of water and mire this plant was an excellent 'symbol' of life arising from darkness and expanding itself in light. For the lotus in Indian art and iconography e.g. also M. Th. de Mallmann, *Les enseignements iconographiques de l'Agni-Purāṇa*, Paris 1963, passim; Gonda, *Viṣṇuism*, Index, p. 267, s.v.; J. Ph. Vogel, *Indian*

serpent-lore, London 1926, Index, p. 304, s.v.; O. Viennot, *Le culte de l'arbre dans l'Inde ancienne*, Paris 1954, passim; S. Morenz and J. Schubert, *Der Gott auf der Blume*, Ascona 1954, p. 116 ff.; E. Baktay, *Die Kunst Indiens*, Budapest 1964, p. 51, 85 etc. — The translation of pādas od is only tentative. — “Egg-shaped”: *āṇḍika-* also AV. 5, 17, 16 to qualify *bisam*, and Kauś. 66, 10, the comm. (AV. 4, 34, 5) explaining *āṇḍākrteḥ kandād utpannam* “sprung from an egg-shaped bulbous root”. For botanical particulars see H. Zimmer, *Myths and symbols in Indian art and civilization*, New York 1947, p. 90 ff. and the same, *The art of Indian Asia*, I, New York 1955, passim. Paipp. reads *punḍarikam* “white lotus flower”. — “Stretch”: there apparently is no object as in AV. 8, 7, 16 *bhūmim samtanvatīr ita (ośadhayah)*. — The *kumuda-* is the white water-lily. — “Root-stock”: *bisa-*, according to the comm. the root-bulb of the *nelumbium speciosum*, is the film or fibre of the lotus and the part of its stalk which is underground and which may be eaten. — “. . . root”: the *sālūka-* is the esculent root of different kinds of lotus; according to the comm. however the bulbous root of the *nymphaea* or blue lotus (*utpala-*). — The same comm. regards the term *śaphaka-* as meaning a “hoof-shaped water-plant”; cf. *śapha-* in the sense of “root of a tree”? It may however be right in identifying *mulālī* and *mṛṇālī* “the edible fibrous root of some kinds of lotus; the fibre attached to the stalk of a water-lily”. (Cf. Mayrhofer, *Etymol. Wtb.* II, p. 657). Like *bisa-* this word answers to “rhizome” or “root-stock” extending itself in horizontal direction. According to the comm. these components of the lotus must be constructed in the lakes or pools of the rice-dish, in order to guarantee that the person concerned will be enabled to enjoy lotus ponds. (Cf. also pāda g; 6 e; 7 e). This may be true on the understanding that these primarily have also a religious purpose. Hence also pāda e. Weber, o.c., p. 138 regards the botanical names as indicating the material from which the mess has been prepared. This does not however appear from the text. — “Streams”: obviously the streams led through the canals made in the rice; streams of coagulated milk, honey and ghee filling the canals extending to the quarters of space (comm.). — “. . . on all sides”: cf. Paipp., in which the pādas e and g are preceded by 7 ab (with variants and corruptions), e reading *etās tvā kulyā upa yanti viśvahā*; in f *svadhayā* instead of *madhumat*.

St. 6. “Slopes”: “we should expect rather *madhukulyāḥ* “with canals (filled) with honey” (Whitney-Lanman). For the refrain — which “appears much more in place with this verse than in st. 5” (Whitney-Lanman) Paipp. has *etās tvām kulyā upa yanti viśvataḥ svarge loke svadhayā mādayantiḥ* “these canals approach you from all sides, spontaneously delighting (you) in the heavenly world”. — “Liquor”: *surā*, “strong drink”, a kind of beer or ale (Whitney-Lanman); it was originally made from barley, later from rice (for the preparation cf. *KātyŚS.* 19, 1, 20 ff. and *Mahīdhara* on *VS.* 19, 1; for particulars see P. Aalto, in *Jñānamuktāvalī*, *Comm.* Vol. J. Nobel, New Delhi 1963, p. 19 etc.). — This stanza is to guarantee

the sacrificer a large quantity of refreshing and invigorating—and of course enjoyable—drinks and food in the hereafter. For ghee and honey cf. 12, 3, 41, quoted Kauś. 62, 18. Milk is said to be “breath” or “life” (ŚB. 6, 5, 4, 15) and “vital sap” (ŚB. 9, 2, 3, 31); sour curds (*dadhi-*) life-sap (ŚB. 7, 4, 1, 38). Even the surā might be appreciated, because it is held to be food (ŚB. 12, 7, 3, 8 “for milk is soma, and the surā-liquor food, through the milk he secures the soma-drink and through the surā-liquor food”) and the essence of waters and plants (ŚB. 12, 8, 1, 4); it purifies the sacrificer (ŚB. 12, 8, 1, 16) and falls to the share of the Fathers of him who drinks it (ŚB. 12, 8, 1, 6). For its ritual and medical uses see e.g. Die Religionen Indiens, I, Index, s.v. *surā*, and Aalto, o.c., p. 25.

St. 7. “Four . . .”: the adverb *caturdhā* and *dadhāmi* (instead of *dadāmi*) are explained by the comm. as *prāgādidigbhedena catuṣprakāraṃ dikṣu nidadhāmi*.—AVPpp. has the pādas a and b in its st. 5, reading *catuṣkumbhyāṃ caturdhā dadāti*. Its st. 7 is AVŚ. 5 cd, together with 5 cd and the last two pādas of the refrain.

St. 8. “Brahmans”, who partake (of it, comm.).—“Conquers . . .”: Weber errs in considering *l.s.* to stand for *svargalokajitam* (o.c., p. 139); the rice-dish is a means of winning a ‘world’, i.e. a well-founded position and hence leading to heaven, i.e. “being a means of acquiring that unsurpassed happiness that is separated from sorrow and known as ‘heaven’ ” (comm. who like AVPpp. reads *svargyam*).—“... by its own virtue”: *svadhayā* (: *kṣīrādirasena*, comm.), “by its own nature”, “spontaneously”, rather than “with a sacrificial oblation”; see the relative note on 66, 1 (AV. 6, 53, 1).—“Of all forms”: *viśvarūpā*, i.e. such as to grant various good results (comm.). Cf. AV. 4, 14, 9, quoted Kauś. 64, 22 and the relative note.—Paipp. has for a *yam odanam pacasi miśrad dadhāno . . .* “the rice-dish you cook making it mixed (diverse)”.

66, 7. Cf. Kauś. 62, 15.

66, 8. For *kulyā-* cf. AV. 5, 19, 3; 18, 3, 72; 4, 57.

66, 9. For *rasa-* cf. Kauś. 62, 18.

66, 10. For the text see Bloomfield’s edition, p. 177, n. 15, from which it appears that *āṇḍīkādivanti* is a doubtful conjecture.—For *āṇḍīka-* see AV. 4, 35, 5 (the note on sūtra 6).

66, 11. Compare Keśava’s note: “with the sūkta AV. 4, 35 the *atimṛtyu sava* (is to be performed)”.—According to the comm. this sūkta, which does not occur in the Paipp. text, was also used in the ceremony of expiation (sprinkling and oblation with fire) for the birth of twin calves meant Kauś. 109, 1. See Whitney-Lanman, p. 208.—The refrain (pāda d) occurs also ĀpŚS. 4, 11, 3 d (and HŚS.) in an exposition of the rules

regarding the task of the sacrificer. The Āp. sūtra is in some respects too close a parallel to be left unquoted here: "He (the sacrificer) touches the *anvāhārya*- (i.e. a gift, consisting of food prepared with rice and to be presented to the ṛtvij priest at the Full and New Moon sacrifices; e.g. Renou, Vocab. rit. véd., p. 14 f.) . . . saying: "O ruddy one, swell. (My property) as I give must not waste away, (my act) as I work not be exhausted. Thou art the portion of Prajāpati, full of strength and milk. Protect my expiration and inspiration . . . Thou art imperishable; (I touch thee) for imperishableness. Thou must not perish for me, neither in yonder nor in this world" (cf. also TS. 1, 6, 3, p-t, and the stanza TB. 3, 7, 6, 11; ĀpŚS. 4, 7, 2; 4, 11, 3). "This dish filled with amṛta, an exhaustible fountain with a thousand streams, supports the earth, the atmosphere and heaven. By means of this rice-dish I will overcome death".

St. 1. Prajāpati: the creator god "Lord of creatures"; see Die Religionen Indiens, I, Register, p. 364, s.v.; Shende, Foundations, p. 131 f. He appears as the first-born of ṛta (i.e. the first and most important manifestation of the fundamental order, norm and truth; the prototype of those beings or ideas embodying ṛta) also AV. 12, 1, 61 where he is appositely besought to fill up everything deficient of, or in, the earth. The phrase is used in connection with Agni ṚV. 10, 5, 7 and in other connections. Thus the plant addressed in AV. 4, 4, 5 is the "first-born of the waters"; an amulet the first-born force of the gods: 1, 35, 2; cf. also 8, 9, 16; 21. See especially Some observations on the relation between 'gods' and 'powers' in the Veda, 's-Gravenhage 1957, p. 74 ff. — For Prajāpati's austerity (*tapas*) by which he created the worlds see ŚB. 11, 5, 8, 1; for his creative activity in general e.g. ŚB. 10, 4, 2, 1. — ". . . Brahman": this translation is deliberate. I have some doubt about the correctness of Whitney-Lanman's translation ". . . cooked for Brahmán". The occurrence of the god Brahmā, who generally speaking does not make his appearance before the later brāhmaṇas (Die Religionen Indiens, I, p. 73), in the AV. is — notwithstanding the comm.: *brahmaṇe: svakāraṇabhūtāya devāya* — somewhat questionable, places such as AV. 10, 8, 1 and 11, 8, 30 being for instance misinterpreted by P. D. Mehta, Early Indian religious thought, London 1956, p. 76 f. In most cases the word *brahmán* — clearly denotes the brahman as a well-informed authority or officiating priest. From several places it however appears that "the brahmán" — who is said to have been born as the first of creatures (19, 22, 21) and hence is unassailable — was as an embodiment of brāhman considered able to exert a favourable influence upon the 'divinization' aspired to by the sacrificer; see e.g. AV. 9, 5, 9 etc.; 10, 10, 25. Thus *brahmā* may even at 19, 9, 12 and 19, 43, 8 (where the comm. explains by *jagatsraṣṭā hiraṇyagarbhā*) refer to the human embodiment of the fundamental power (cf. 19, 9, 12 ab mentioning the seven ṛṣis and the ritual fires beside Prajāpati and Dhātar) who "knows the gods eye to eye" (10, 7, 24). "A brāhmaṇa descended from a ṛṣi represents all the deities" (see ŚB. 12, 4, 4, 6) and to him belongs the

realization of the sacrificer's *iṣṭāpūrta-* (ŚB. 13, 1, 5, 6). Sometimes a brahmán enters into a special relation to an individual god: AV. 2, 6, 2 "be thy (Agni's) brahmáns glorious!"; cf. 9, 4, 11. Finally, the comm. on st. 2 explains "cooked": "that is to say, gave (the dish) to the brahmans after having cooked it which belonged to that god (Brahmā)".—For the text of the difficult pāda c see Whitney-Lanman.—The noun *vidhrti-* (cf. also AV. 19, 54, 5) may also mean "disposition, arrangement"—not only "separation" ("separator", Whitney; cf. the comm.: *vidhārayitā*)—and anything which "separates or divides, a boundary-line" (cf. e.g. TS. 1, 5, 2, 2; 5, 2, 3, 5; ŚB. 1, 3, 4, 10 between nobility and the third estate). The rice-mess may be said to constitute a boundary-line between the worlds because it is a means of transcending the world in which the sacrificer has hitherto lived.—For the verb cf. e.g. ŚB. 12, 4, 1, 5 *yad vai yajñasya riṣṭam yad aśāntam* "what has gone wrong or remained unpropitiated in the sacrifice"; ChU. 4, 16, 3 *yajñam riṣyantam yajamāno nuriṣyati* "when the sacrifice suffers damage (goes wrong) the sacrificer fails". Conjectures—e.g. Weber, Ind. Stud. 18, p. 139 *nābhir esām* "is their navel"—are superfluous.—"By that . . .", viz. "by giving that . . ." (comm.).

St. 2: no other occurrences.—For "being-makers" see AV. 11, 1, 1, 3; 24 and the note on Kauś. 60, 19. Here the comm. explains it as "the gods who create the animate beings", but elsewhere *ṛṣayaḥ* is the noun used with it.—"Discovered" (*anvavindan*); it is worth while to collect the objects accompanying this compound; in the ṚV. e.g. the hidden light recovered by the Fathers (7, 76, 4); the obscured sun, found by the Atris (5, 40, 9); the hidden ghee found by the Paṇis (4, 58, 4), Agni, concealed and found by the Aṅgiras (5, 11, 6) etc.; in the AV. immortality found by the gods (4, 23, 6; 13, 1, 7); the "ruddy one", i.e. the sun, discovered by the six spaces (13, 1, 4); the hidden treasure of the gods discovered by Indra (19, 27, 9); a potent plant, discovered by the eagle (2, 27, 2; 5, 14, 1); further, heaven (TB. 3, 12, 2, 2 *tām yajñakratūbhir nānvavindat*); the brahma-world (ChU. 8, 4, 3); the self (*ātman-*, ChU. 8, 7, 1), etc.—"Exertion": *śrama-* often is a means of realizing religious aspirations, cf. e.g. AV. 6, 133, 3; 11, 5, 4; 11, 7, 17 etc.; ŚB. 1, 6, 2, 3 "for by (religious) toil the gods indeed gained what they wished to gain" (Eggeling); 6, 1, 1, 1, and see TB. 2, 4, 1, 11 *pāhī no manyo tāpasā śrāmeṇa*.—"Cooked" see the comm. quoted on st. 1.

St. 3. Not found elsewhere.—"Upwards": *ūrdhvaḥ*; cf. AV. 5, 27, 1 "uplifted becomes his fuel and the bright burnings of Agni"; 10, 7, 4; 5, 27, 9 "sing unto our uplifted sacrifice" (Whitney) and especially 11, 1, 7 quoted Kauś. 61, 20 (see above).—"All-nourishing": *viśvasya kṛtsnasya prāñjātasya bhogyabhūtām*; *viśvaṃ bhunakti pālayatīti viśvabhōjāḥ* (comm.).—"Supported" or "established, fixed firmly" (*astabhñāt*); for a similar idea AV. 9, 5, 15 where the goat to be offered with five rice-dishes (Kauś. 64, 6 ff.) is besought to "establish sky and earth upon the back of the

firmament"; 10, 7, 7 Prajāpati is the subject.—For *mahimnā* "by its greatness": cf. AV. 4, 30, 8; 6, 71, 3; 11, 1, 19 (quoted Kauś. 61, 37); 13, 1, 8. The idea of "greatness" implying "mighty character, energy and powerfulness" *mahiman-* was one of those power-substances which were believed to lead—to a certain extent—an autonomous existence. (See also Journ. Orient. Inst. Baroda, 8, p. 257).

St. 4. No other occurrences.—The general meaning obviously is: the divisions of time owe their origin to the rice-dish under consideration, but even the largest division, the cyclical year, does not reach it, because it is beyond the compass of the year or of any earthly time ("the *odana-*surpasses the year etc.", comm.). For the year as the encompassing time unit, the womb and foundation of all beings, from which all creatures evolve see ŚB. 8, 4, 1, 13 ff.; beyond the year lies the wish-granting world which is 'immortality' (ŚB. 10, 2, 6, 4). It may be remembered that Prajāpati is as a rule equated with the year (e.g. ŚB. 11, 1, 1, 1), that the year is also considered identical with the universe (ŚB. 8, 2, 1, 17; 8, 7, 1, 1), and with "everything" (ŚB. 10, 2, 5, 16). For the 30 spokes of the month ("because they turn round like a wheel", comm.) cf. Mbh. 1, 3, 150 cr. ed. and see also AV. 13, 3, 8 (30 members). The metaphorical use of "spokes" is illustrated by places such as AV. 3, 30, 6 "worship ye Agni united, like spokes all round in a nave".—For the year with 12 spokes: RV. 1, 164, 11; AV. 9, 9, 13; and cf. TB. 2, 5, 8, 12.—According to the comm. the rice-dish is *brahmātmaka-*, i.e. "of the nature of brahman".— "Reach": *āpuh*, the perfect, as often elsewhere, indicating that the process expressed by the verb took place in the past, but the situation resulting from it continues in the present. Similarly *dādhāra* in st. 3 a; *papāca* in 2 c "cooked so that the result of the cooking continues to exist in the present time"; *babhūva* in st. 5 a "has become and now is"; st. 6. For the text of the stanza see the note by Whitney-Lanman.

St. 5. No other occurrences.—For *prāṇa-* as "life-breath" or a life-bearing principle ("central life-potency") see e.g. Arbman, in *Le monde oriental*, 20, p. 85 ff.; 21, 1 ff.; A. H. Ewing, *The Hindu conception of the functions of breath*, J.A.O.S. 22, p. 249 ff.; J. Filliozat, *La force organique et la force cosmique dans la philosophie médicale de l'Inde et dans le Véda*, *Revue philosophique* 116 (1933), p. 410; A. K. Coomaraswamy, in B.S.O.(A.)S. 8 (1935); O. H. de A. Wijesekara, in *Univ. of Ceylon Review*, 2 (1944); E. Frauwallner, *Geschichte der indischen Philosophie*, I, Salzburg 1953, p. 55 ff.; G. Oberhammer, in *Ammann Festgabe*, Innsbruck 1953 f., p. 27 ff.—For *prāṇada-* cf. e.g. VS. 17, 15 (Agni); ĀśvGS. 2, 4, 14 *saṃvatsaro 'dhipatiḥ prāṇadaḥ*; Mbh. 1, 143, 15 cr. ed. *punyaṃ prāṇān dhārayati punyaṃ prāṇadam ucyate*.—The hapax *prāṇadāvān* (which is misunderstood by the comm. and suspected by Weber, *Ind. Stud.* 18, p. 140) seems to signify that the rice-mess also encompasses other principles which may grant the life-bearing principle "breath".—"Rich in ghee": for ghee see e.g. AV. 11, 1, 18; 31; 12, 3, 37;

41; 44 and the note on 61, 36. The adj. *ghṛtavant-* occurs e.g. AV. 3, 12, 2 (of a house); 3, 17, 9; 7, 68, 2; RV. 6, 70, 1 (heaven and earth, being also called "giving honey"). Here the word "worlds" in any case includes heavenly worlds. Cf. also AV. 11, 3, 19; 15, 13, 1 ff. and places such as 18, 4, 4; 10, 7, 36 etc. — "Flow" seems to mean "give forth a stream of ghee", cf. e.g. RV. 1, 90, 6 *mádhu kṣaranti síndhavaḥ*; AV. 7, 18, 2 *ápaś cid asmai ghṛtám ít kṣaranti*; Manu 2, 107 etc. — "Regions": the term *pradiśaḥ* denotes, as well "direction" in a vague sense as "intermediate points of the compass". — For "luminous" (*jyotiṣmant-*) see AV. 12, 3, 6 and 16 (Kauś. 61, 13). In AV. 10, 5, 38 "the quarters (*diśaḥ*) full of light" are besought to give property and the illustrious dignity of a brahman. The explication of the comm. may be substantially right: the directions are luminous (*praśastatejaskāḥ*, comm.) by, or because of, the tejas of the rice-dish.

St. 6. No other occurrences. — "Immortality": *amṛtam* (viz. *dyulokastham* "being in the world of heaven", comm.); see AV. 11, 1, 28 (Kauś. 62, 22 and the relative note) and AV. 12, 3, 4 (Kauś. 60, 35). For *amṛta-* "continuance of life and security against death" see e.g. K. Rönnow, *Trita Āptya*, Uppsala 1927, p. 64; G. Dumézil, *Le festin d'immortalité*, in *Annales Musée Guimet* 34, Paris 1924; P. Thieme, *Studien zur indogerm. Wortkunde* . . ., Berlin 1952, p. 15 ff. — *Gāyatrī*: a well-known Vedic metrical schema of 24 syllables, and of any text composed in it. The Vedic metres not rarely occur in 'mystical' passages (e.g. AV. 8, 9, 14; 9, 10, 1 ff.; 13, 1, 10; 18, 2, 6): like the words and the melodies they occupy, so to say, an intermediate place between the phenomenal world and the unseen, so that by using and operating them one believes oneself to be able to influence the divine powers. Like other important concepts and entities the metres are also identified or homologized with various other powers; see e.g. AV. 8, 10, 12. ŚB. 5, 4, 1, 3 the *gāyatrī* is connected with brahman (as the first order of society). Cf. especially AV. 10, 8, 41 "higher, as it were, than the *gāyatrī*, upon the immortal (*amṛta-*) he strode out"; 13, 3, 20 *antár gāyatrīdm amṛtasya gárbhe* "within the g., the womb of immortality"; ŚB. 11, 4, 1, 8 "the golden, brilliant-winged g. which bears the sacrificer to the heavenly world". — Weber, surprised at the statement that "the *amṛtam*" derives its existence from the rice-dish, obviously misunderstood the purport of the text. — "Deposited": *nihitāḥ*, for *ni-dhā-*, *nidhi-* etc. see the note on Kauś. 62, 9. Obviously, the Vedas are so to say stored up in this famous metrical schema. — "Of all forms": *viśvarūpāḥ*; for this idea cf. AV. 4, 14, 9 and the note on Kauś. 64, 22, the comm. explaining "of all forms in consequence of the differences of schools".

St. 7. This is the only occurrence. — For *ava-bādh-* "to keep off, beat down" cf. e.g. RV. 2, 14, 4; MS. 1, 3, 12 b: 34, 12; ĀpŚS. 12, 22, 5 b. — "Reviler . . .": *devapīyūm*; cf. e.g. AV. 5, 18, 5; 8; 13, where this man "who has swallowed poison" is said to be excluded from "the world

to which the Fathers go"; 12, 5, 15 the cow of the brahman is said to bind him in the shackle of death (cf. also st. 60 and 65); 11, 2, 23; 12, 1, 37; 19, 57, 4. For these enemies of gods and men see S. Rodhe, Deliver us from evil, Lund 1946, p. 46 ff. — ". . . far away": cf. the noun *apabhūti* in a similar imprecation in AV. 5, 8, 5; the verb is used in the ṚV. to express the wish that evil thought, illness etc. must be far away (1, 131, 7; 9, 85, 1; 10, 67, 11). — "Rival", a stereotyped translation of *sapatna* which in the ṚV. does not occur outside the 10th maṇḍala, but is very often used in AV., ŚB. etc. to denote the human enemy who is supposed to injure those speaking, to be always down on them or to attempt to get the upper hand over them. — "Brahman-rice-dish": interestingly enough the term *brahmaudana* which we know from AV. 11, 1, 1 etc.; Kauś. 60, 1 recurs here. It is characterized as *viśvajit* — "all-conquering" (cf. e.g. AV. 6, 107, 1 ff.; 11, 7, 12), which is ṚV. 2, 21, 1 and AV. 17, 1, 11 applied to Indra; ṚV. 8, 79, 1 and 9, 59, 1 to Soma, both being deities of the highest rank; ṚV. 10, 170, 3 to the light *par excellence*, i.e. the light of the sun; 4, 11, 5 (see 66, 12) to the draught-ox who is to achieve the sacrificer's victory over death. Light is further shed upon the connotation of the word by its use as the name of a particular one-day sacrificial ceremony, by which one is believed "to win all"; the dakṣiṇās to be presented on its occasion might, accordingly, consist of all one's property (see also LāṭyŚŚ. 8, 1, 28; Die Religionen Indiens, I, p. 158; Eggeling, in S.B.E., 26, p. 426 f.). Curiously enough it is ĀpŚŚ. 22, 1, 6 said to be instituted for the man who is desirous of precedence or supremacy (cf. also PB. 16, 4, 1 f.) or who seeks to gain everything (ŚB. 13, 7, 1, 12). ŚB. 10, 2, 5, 16 it is called the substitute for a year of soma-pressing, "for the year is everything" (see above, the note on st. 4) and "the *viśvajit* means everything" (cf. also ŚB. 14, 2, 2, 47). The result of this ceremony was heaven (comm. on Jaimini, Mim., Introd.). — "Full of faith": *śraddadhānasya*; for *śraddhā* (for want of a better translation rendered by "faith") see e.g. M. Bloomfield, The religion of the Veda, New York 1908, p. 69 ff.; 186 ff.; H. W. Köhler, Śraddhā, (typewritten) thesis Göttingen 1948 (not in all respects convincing); P. Hacker, in Zs. f. Missionswiss. und Religionswiss. 38 (1954), p. 51 ff.; the same, in Wiener Zs. Kunde S. und Ostasiens 7 (1963), p. 151 ff. The concept implies faith, trust, confidence and especially affirmation ('Bejahung'), i.e. an active, positive and affirmative attitude towards religious acts including the confidence in their transcendental effects. Devala defines the term as follows: *pratyaḥ dharmakāryeṣu tathā śraddhety upāhṛtā, nāsti hy aśraddadhānasya dharmakṛtye prayojanam* "śraddhā is confidence (in the efficacy) of religious acts; one who has no 'faith' has no motive for engaging in religious acts" (see Kane, Hist. of Dharmasāstra, IV, Poona 1953, p. 352). Cf. e.g. ṚV. 2, 26, 3; 9, 113, 4; KB. 7, 4; according to AVPar. 4, 4, 11 a priest should perform a rite only for the man who has śraddhā. "Śraddhā", the comm. on Patañjali,

Yogas. 1, 20 observes, "is the mental approval or the composure of mind which like a good mother watches over the man who strives after religious perfection (*yogīnam*)". However, śraddhā is also a dynamic force, a psychical disposition urging a religious man towards an ideal (e.g. self-realization) and to avail himself, to the best of his ability, of the means (rites etc.) by which this ideal may be realized. Cf. e.g. JB. 1, 266; ŚB. 12, 8, 2, 4. Thus śraddhā is the unwavering confidence in the infallibility and efficacy of the rites, the power of the gods whose assistance is invoked (e.g. ṚV. 7, 32, 14) and the ability and competency of the priest(s) employed (e.g. TB. 3, 11, 9, 8 f.) which urges someone to resort to these.

66, 12. "With the sūkta AV. 4, 11", Keśava informs us, "one (performs) the draught-ox sava". The comm. observes that this sūkta is to accompany the touching of the oblations offered, the sacral act with regard to the remnant and the recitation incumbent upon the sacrificer. Cf. Whitney-Lanman, introductory note to AV. 4, 11, p. 163, who remarking that "the hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of 'henotheism'" seem to have overlooked the fact that it is not exactly a feeling of respect, affection, and admiration which prompts the author to extol the draught-ox, but the animal's indispensable function in a rite of paramount 'practical' importance. Other authors who failed to grasp the meaning of this text are P. Deussen, *Allg. Gesch. d. Phil.*, I, 1, Leipzig ⁴1920, p. 230 f. according to whom it represents a popular and symbolical version of the conception of Prajāpati as the great generative power in nature and has nothing to do with the sacrifice of an ox, and M. Winternitz, *Geschichte der indischen Litteratur*, Leipzig, I, ²1907, p. 134, who is of the opinion that any effort to clear up 'das mystische Halbdunkel' of these stanzas would be futile. "Wir dürfen keine grosse philosophische Wahrheiten in einem Hymnus wie AV. 4, 11 vermuten, wo der Ochs als Schöpfer und Erhalter der Welt gepriesen wird . . . Es kann uns auch nicht imponieren, dass dieser Ochs mit Indra und anderen höchsten Göttern gleich gesetzt wird . . . Es ist mit diesem Ochsen nicht viel weiter her als mit dem Stier, der in AV. 9, 4 überschwenglich gefeiert wird . . . und von dem sich schliesslich herausstellt, dass er nur ein gewöhnlicher Opferstier ist". The view pronounced by J. Muir, *Original Sanskrit texts*, V, London ³1884, p. 399 that the ox metaphorically stands for the cooking-vessel used in performing rites is likewise unacceptable. See also M. A. Muusses, *Koecultus bij de Hindoes*, Thesis Utrecht 1920, p. 10 ff. — This sūkta is found in the AVPpp. as 3, 25 (in a different verse-order; published J.A.O.S. 32, p. 370 ff.). In *CūlikāU.* 11 it is designated as *anadvān*. Among the innumerable souls, this upaniṣad teaches, there is one, God, who, though inactive, partakes of the fruits

(cf. RV. 1, 164, 20) and whom the Atharvaveda proclaims as the *brahmacārin*- "the chaste Veda student" (AV. 11, 5); the *skambha*- or "frame of creation" (AV. 10, 7 and 8; see further on), as *rohita*- "the ruddy one", i.e. the sun (AV. 13, 1; 2; 3); as *ucchiṣṭa*- or "remnant of the sacrificial food" (AV. 11, 7); as *kāla*- "time" (AV. 19, 53; 54); as *prāṇa*- or "vital breath" (AV. 11, 4), as *bhagavān ātmā* "the reverend soul" (AV. 10, 8, 44); as *puruṣa*- or "primeval man" (AV. 19, 6), as *īśvara*- (and *puruṣa*-) "the Lord" (AV. 19, 6, 4), as Prajāpati, the creator god (AV. 2, 1; 4, 2 etc.), as Virāj, the hypostatization of the conception of the universe as a whole and a female principle of creation (AV. 8, 9 and 10), as the draught-ox which is the subject of the text under discussion etc. etc. For other particulars see P. Deussen, *Sechzig Upanishad's des Veda*, Leipzig ³1921 (Darmstadt 1963), p. 637 ff. The tendency clearly is to identify the many and various important ideas representing the last and most general principles which were on the one hand believed to be of universal and fundamental importance, and on the other hand assumed to be promotive of the realization of the ideals of those who by influencing them by the proper ritual technics or by identifying themselves with them by means of the right 'mystic' and ritual knowledge aspired to the highest good. The man who proclaims this God, who is brahman and who *inter alia* is also the draught-ox, and who recognizes him as the Highest, will eventually be absorbed in Him (CūlikāU. 20 f.). It is in this connection worth noticing that the comm. (on st. 1) allows us the alternative of regarding dharma, in ox-form, as the subject of the sūkta. As is well known dharma, the socio-religious norm and right conduct, is in certain contexts translatable by "religious merit" and is, in later times, sometimes identified with the Supreme Being. The comm. refers to TĀ. 10, 63, 1 *dharmo viśvasya jagataḥ pratiṣṭhā* "dharma is the firm foundation of the whole world".

St. 1 does not as such occur elsewhere, but compare MS. 4, 14, 7: 225, 3 f. *indro bhūtasya bhuvanasya rājā indro dādhāra pṛthivīm utemām | indre ha viśvā bhuvanā śritāni indraṃ manye pitaraṃ mātaraṃ ca* (for Indra cf. AV. 4, 11, 2 a; 3 a) and the oft recurring verse *sa dādhāra pṛthivīm uta dyām* or *p. d. utemām* etc.: RV. 10, 121, 1 c (subject is the unknown Supreme God) (∞ AV. 4, 2, 7 c); AV. 11, 5, 1 c (subject is the brahmacārin; see my remarks in Change and continuity, chapter IX, p. 285ff.); VS. 13, 4 c; 23, 1 c; 25, 10 c (Hiranyagarbha, the original golden germ, see RV. 10, 121, 1 c); ŚB. 7, 4, 1, 19 (Prajāpati) etc. While this AV. stanza is clearly reminiscent of the verse describing the fundamental power of the Highest or Primeval Being, it is on the other hand, as already observed by Whitney-Lanman, p. 163 nearly identical with AV. 10, 7, 35 where the same all-sustaining function is attributed to the "support or frame of creation" (*skambha*-), a manifestation of brahman (see e.g. Muir, *Orig. Skt. texts*, V, p. 380 ff.; L. Scherman, *Philos. hymnen aus der Rg- und Atharva-Saṃhitā . . .*, Strassburg 1887, p. 50 ff.; M. Lindenau, in *Zs. f.*

Indol. u. Iran. 3, p. 235 ff.). This points to the assumption of a partial functional identity of this frame and the sacral draught-ox. That is to say, the rite under discussion is to transfigure, for the benefit of the sacrificer, the ox into a mighty being whose function in this important respect coincides with that of the frame of creation. — The comm., while emphasizing that the ox is meant in his capacity of draught-animal, says that he sustains the earth, i.e. causes it to prosper by ploughing, carrying heavy weights and conveying loads. This consideration may indeed lie at the root of the animal's extollation and 'divinization'. The comm. adds that the ox helps to realize (*poṣayati*) the heavenly world by the sacrificial oblations (*carupuroḍāsādhaviṣā*) produced by agriculture. — For the perfect *dādhāra* see the note on AV. 4, 35, 4 (Kaus. 66, 11); in d the perfect *ā viveśa* is explained as *praviśya vartate* (comm.). — For "directions" (*pradiśaḥ*) see the note on AV. 4, 35, 5. For the number six see AV. 3, 27; BĀU. 4, 2, 4. According to the comm. the directions are east etc., which is correct, and the "six wide ones" are "heaven, earth, day, night, waters and plants" (enumerated in ĀśvŚS. 1, 2, 1), which is erroneous. — "Entered" (*ā viveśa*): "for the sake of protection". The verb is often used to indicate the entering of a power into a being or entity, for instance illness into the human body (AV. 1, 12, 3); the wise one into the one who is simple (AV. 9, 9, 22); brahman into the structure of man (AV. 10, 2, 33); speech in heaven and earth (RV. 10, 125, 6 = AV. 4, 30, 5); see also AV. 3, 29, 7; 5, 1, 2; 7, 82, 4 etc.

St. 2. No other occurrences. — "Indra": cf. MS. 4, 14, 7 quoted under st. 1 and the note on st. 1. The use of the adjective *śakra-*, a well-known epithet of Indra, for which see Epithets in the Ṛgveda, p. 64 ff. etc., is in harmony with this identification. It may be remembered that Indra is often called a bull (Macdonell, Vedic Mythology, p. 18; 150). Paipp. has *indrasya* for *indraḥ śa*, which is no doubt corrupt (cf. st. 3 a; 7 a). — The translation of the difficult words *śa paśúbhyo vi caṣṭe* is a guess: "er schaut hin (sorgt) für das Vieh" (Weber, Ind. Stud. 18, p. 40); "he looks out from (for?) the cattle" (Whitney-Lanman). The comm. gives us the option between "he becomes visible (for the sake of the domestic animals, viz. under the influence of his sexual desire (like Indra))" and "he appears as virile (, going away) from the presence of other animals, after having like Indra fecundated some of them and so contributed to the maintenance of earthly life". The sexual aspect of Indra's bull nature is however not emphasized in RV. and AV. Perhaps the draught-ox is said to show his divinity by "looking away" — i.e. by keeping his distance; cf. also AV. 3, 31, 3 — from ordinary domestic animals. — Pāda b may perhaps be interpreted in the light of RV. 10, 45, 2 where mention is made of Agni's "three times triple places" which are in any case located in the threefold universe. In ŚvU. 1, 9 "threefoldness" is identified with brahman. Cf. also RV. 8, 70, 6 where Indra is said to have "filled all". The comm. reads *stiyān*, explaining this as *āpaḥ* (Yāska, Nir. 6, 17). —

For ways (*adhvanah*) cf. e.g. ṚV. 1, 71, 9 and 3, 30, 12 (of the sun); 1, 72, 7 (leading to the gods); 7, 60, 4; 10, 22, 4 in connection with divinities. Here the meaning seems to be "he penetrates the threefold universe". — For *vi mimite* cf. ṚV. 1, 154, 1 (Viṣṇu is the subject, the terrestrial regions the object). — "Existences": the term *bhuvana-* may denote "being, creature" as well as "world"; the meaning proposed in the comm.'s explication ("the present time") — which is followed by Weber, p. 40 — is unusual. The sense seems to be that the draught-ox having become commensurate with the universe creates what is and what will be. The sequence *bhūtaṃ bhaviṣyat* is rather frequent: AV. 11, 7, 17; ĀśvGS. 2, 4, 14 etc., and JB. 2, 72 *bh. bh. bhuvanaṃ prajāpatiḥ*. — For the "rules of functional conduct" (*vrātāni*) of the gods cf. e.g. ṚV. 7, 76, 5; 10, 33, 9 etc.; *vrātāni car-* (Lat. *colere* "to cultivate, practise, devote oneself to, respect" etc.) ṚV. 8, 25, 16; cf. *vratacārin-* "engaged in any religious practice or observance" (7, 103, 1). The sense of the nearly untranslatable *vrata-* was amply discussed by H. P. Schmidt, *Vedisch vratā und awestisch urvāta*, Hamburg 1958, whose uniform translation "Gelübde" fails to convince me (see my Notes on the study of ancient-Indian religious terminology, in *History of religions*, 1 (Chicago 1961), esp. p. 259 f.). In the ṚV. where the term occurs over 200 times a *vrata* is never, like a vow or solemn and inviolable promise, made or taken; it is, moreover, practically limited to the sphere of the gods. The word sometimes seems to verge on the ideas of "rule of conduct, fixed and regular behaviour, observance, (divine) order, function". The above translation is merely approximative. Some other opinions may be found in Rönnow, *Trita Āptya*, p. 175 n.; W. Gampert, *Die Sühnezeremonien in der altind. Rechtsliteratur*, Prag 1939, p. 29; V. M. Apte, *All about 'vrata' in the Ṛgveda*, Bull. Deccan College Res. Inst. 3 (Poona 1942), p. 407 ff.; H. P. Schmidt, o.c.; Renou, *Ét. véd. et pāṇ.*, III, Paris 1957, p. 67; IV, Paris 1958, p. 46 ("domaine où s'exerce la volonté divine"); *Hist. of rel.* (see above), 1, p. 260. The meaning seems to be that the ox combines, and so transcends, the functions of the great divine powers which are active in the phenomenal universe.

St. 3. No other occurrences. Weber and Whitney-Lanman are in all probability right in translating *gharmaḥ* by "Glühtrank" and "hot-drink" (cf. also st. 5 and 6 and the comm.). The text may indeed be taken to refer to the hot milk boiled in a cauldron (which is also known as *gharma-*) and offered in the pravargya rite (*Die Religionen Indiens*, I, p. 153). The cauldron which may be regarded as representing the sun (cf. TĀ. 4, 8, 22, and Eggeling, in *S.B.E.* 44, p. XLVI) may have been intended to give the sacrificer who partakes of the milk a share in the glow of that luminary. According to TĀ. 5, 2, 6 this important rite — which "is treated with a considerable amount of mystic solemnity" — was to procure a head to the sacrifice and, hence, to the universe and the sacrificer; according to AiB. 1, 22, 14 f. to give a new body to the sacrificer and to make him

attain to the deities. Hence the identification attested to in this stanza. The rough cooking-vessel—probably a ritual equivalent of the sun; cf. also the comm.: *gharmah: dīptaḥ sūryaḥ san*—is, like the draught-ox of AV. 4, 11, the object of the highest respect and regarded as a deity of well-nigh paramount power.—Pāda a: or, with AVPPP., “he is I”.—“Continues”: the comm. explains as “wanders (about in the upper atmosphere)”, which is also possible. Paipp. has *saṃśīśānaḥ* “being whetted thoroughly”. The comm.’s explication of “heated” (*taptaḥ*), viz. “by his exertion in ploughing etc.” is, like Weber’s “wegen seines Feuers und Schnaubens”, wide of the mark.—*Udāra*- must mean “rising fog or mist” (cf. also AV. 11, 10, 1; AiB. 2, 31, 4) and this place is elucidated by AV. 6, 113, 2 where “seizure”, the evil meant in that *sūkta* (J. Filiozat, La doctrine classique de la médecine indienne, Paris 1949, p. 36 f.), is ordered to “go unto the mists and the fogs” and to disappear “along the foams of the rivers” (see also the note by Whitney-Lanman, p. 363).

—The second half of the stanza is a promise to whoever will abstain from eating the ox. Compare e.g. 5, 18, 1 directed against those who would eat the cow of a brahman (Bloomfield, Atharva-veda and Gopatha-brāhmaṇa, p. 77).—“Run”: the form *sarṣat* (aor. subj.) seems to be a hapax (cf. A. A. Macdonell, Vedic grammar, Strassburg 1910, § 523).—“Understanding”: cf. AV. 12, 5, 17 and for the connotations of the verb 9, 9, 15; 9, 10, 15; 10, 7, 43; 10, 8, 5 (understanding facts, relations, connections of special ritual or ‘mystic’ importance).—The comm., though mistaken in explaining *saṃ* (instead of *san*) *sarṣat* as *saṃsarati* “undergoes transmigration”, draws attention to the interesting text PB. 18, 3, 3 f. where in a description of the *dūṇāśa*-ceremony the man who knows this and performs this rite is said to reach the world of the ox, the luminous holy world (i.e., the comm. explains) the world of the sun (*ādityaloka*-).

St. 4. No other occurrences.—“Yields milk” (*duhe*), i.e. “undecaying result”: *akṣayaṃ phalam dugdhe* (comm.). Milk being “Sinnbild aller Fülle”, the verb *duh-* is not rarely used for “yielding highly desired objects”.—“The one who . . .”: according to the comm. the soma undergoing the process of clarification (see e.g. Geldner, Rig-Veda übersetzt, III, p. 1 ff.); similarly e.g. Lüders, Varuṇa, p. 475, n. 3. Whitney-Lanman give the option between soma and the wind. However, milk is identified with soma (see e.g. ŚB. 12, 7, 3, 7) and Soma is repeatedly implored to give refreshing food etc. (RV. 9, 41, 4; 49, 3; 94, 5; cf. 9, 110, 11 etc.). Notice that the ox here is treated as a cow, without change of the grammatical expression to feminine forms. For the same paradox see RV. 3, 1, 9; 4, 3, 10; 4, 22, 6; 7, 36, 3, and Geldner’s note on RV. 4, 3, 10 (Der RV. übers. I², p. 421). An androgynous character is attributed, not only to deities presiding over vegetation etc. (J. J. Meyer, Trilogie alt-indischer Mächte und Feste der Vegetation, Zürich 1937, III, p. 288) but also to Primaeval and Highest Beings: Die Religionen Indiens, I, p. 103; II, p. 207; 212; J. W. Hauer, Glaubensgeschichte der Indo-

germanen, Stuttgart 1937, p. 191. — For *purastāt* “of old, formerly, before” — rather than “in front”, “von vorn” (Lüders-Alsdorf) — cf. AV. 4, 1, 1; RV. 3, 29, 5 etc. — Parjanya, the god of rain, should give milk and honey and hence happiness: RV. 4, 57, 8; for relations between Parjanya and the bull, RV. 3, 55, 17; 5, 83, 1; 7, 101, 1; 6. For P. as a fructifier etc.: Macdonell, Vedic Mythology, p. 84. For the celestial udder, e.g. RV. 1, 64, 5; 7, 101, 1. Rain is RV. 5, 63, 5 represented as the milk (*payas*) of heavens, with which the Maruts fecundate the earth (RV. 1, 64, 5). The Maruts are often concerned with rain (see e.g. Macdonell, Vedic Mythology, p. 79 f.), which they are RV. 5, 85, 4 said to produce, and 1, 64, 6; 8, 7, 10; 16 said to milk. In RV. 1, 166, 3 rain is their milk. — “Sacrifice”: this is ŚB. 11, 6, 3, 9 stated to be cattle and 7, 3, 1, 34 happiness. The author no doubt intends to say that the ritual act is a source of invigorating food: cf. e.g. RV. 4, 2, 5 “the sacrifice gives cattle, horses, heavenly food, children . . ., it is an abiding treasure”. Here the *sava* is of course meant (comm.) — “Milking”: *doha-* (cf. also st. 9 and 12) is not likely to mean “milk” here, rather the process of milking, the technical operation resulting in the yield or output. For “milking” see e.g. also VS. 8, 62 “spread far and wide is sacrifice’s milking; eightfold along heaven has it extended”; ŚB. 1, 5, 2, 20. The comm. winds up with: *ittham indrādidevatātmakasya anadūho doho ’pi devatātmakaḥ saṃpanna iti akṣayaphalakam*. Weber’s comment (p. 40 f.) is beside the mark. — The *dakṣiṇā* is an indispensable offering presented to the officiating priest(s) by which the sacrifice is made complete (ŚBK. 1, 2, 2, 1) and which, following the sacrifice, and in its turn clutched by the sacrificer, goes to the world of the gods (ŚB. 1, 9, 3, 1; Die Religionen Indiens, I, p. 43). “L’action de la *dakṣiṇā* ne s’exerce pas seulement sur le sacrifiant; le sacrifice même en éprouve l’efficacité; c’est à la *dakṣiṇā* qu’il doit de ressusciter après chaque mise à mort” (Lévi, Doctrine du sacrifice, p. 91). The *dakṣiṇā* is RV. 1, 125, 4; 5 expressly called an ever yielding milch cow; to the man who gives one streams of ghee come up from all sides, its returns being the result of one of those impersonal processes which were often assumed to take place in the ritual sphere.

St. 5. This stanza is not found elsewhere. — “Lord . . .”, i.e. the sacrificer who institutes and bears the expense of a sacrifice. The tenor of the first line is: the draught-ox is in all respects a master and not to be ruled over; this idea is developed in the second line (comm.) — “All-conquering”: *viśvajit-*, see AV. 4, 35, 7 (quoted Kauś. 66, 11) and the note. The Paipp. reads *viśvadṛk* “all-seeing”. — “All-supporting”: “either the sustainer of all or the nourisher of all” (comm.); in AV. 5, 28, 5 this compound *viśvabhṛt-* qualifies the earth. MaitrU. 6, 6 and 13 speaks of the all-supporting form (“body”: *tanū-*) of Prajāpati and Viṣṇu, observing in connection with the former that the whole world is hidden in it — a statement of interest in connection with the identification of the draught-ox and the highest concepts (see above) —, and it is hidden in this whole world,

and in connection with the latter that it is food. The Paipp. reads *viśvakṛt* "all-making". — Viśvakarman, generally speaking, is either a qualification of a divine being — e.g. ṚV. 8, 98, 2 Indra; 10, 170, 4 the Sun; AV. 2, 34, 3 Agni — "creating or accomplishing everything", or, as 'a proper name', the divine creative 'architect' (e.g. AV. 2, 35). In later Vedic texts the idea is attributed to Prajāpati (VS. 12, 61) and the divine figure is expressly identified with this great creator god (ŚB. 8, 2, 1, 10; 8, 2, 3, 13). See Macdonell, Vedic Mythology, p. 118. The comm. accordingly takes the adjective to refer, in view of st. 7 b, to this god. We should rather consider it a qualification of the ox which is to be identified with the highest beings and concepts. — Pāda d: "the intended answer, of course, is that this wondrous sacrificial drink is the ox". — The comm. is mistaken in identifying the *gharma-* (see above) with "the blazing sun". — Weber's note (p. 43) on the winter solstice is senseless.

St. 6. Pāda c recurs as AV. 4, 14, 6 c (Kauś. 64, 17) and AV. 11, 1, 37 c (Kauś. 63, 20); see the above notes. Cf. also Bloomfield, in Am. J. of Phil. 17, p. 419. — "Heaven" (*svar-*): see also AV. 11, 1, 37; 12, 3, 34. — For the gods' entering heaven from below, e.g. ŚB. 8, 6, 1, 23; in the beginning the gods were mortal: ŚB. 9, 2, 3, 6; JB. 1, 120; 121; 135; cf. also PB. 9, 2, 9 etc. — "Body", viz. "the earthly body" (comm.). — "Navel . . .": cf. AV. 12, 3, 41, quoted Kauś. 62, 18 and the relative note. This is — somewhat anachronistically — the "gate of final emancipation" (*mokṣadvāra-*; comm.). Being the place "which is kissed by heaven and earth" meeting each other there (ṚV. 1, 185, 5), the omphalos indeed represents the point in which the *axis mundi* reaches the earth. As this axle is believed to connect earth with heaven it in a sense touches heaven, so that the territory surrounding it is holy ground because from here it is possible to reach heaven. See also M. Éliade, The myth of the Eternal Return, New York 1954, p. 10 ff.; the same, The sacred and the profane, New York 1961, p. 38–47. For "the gate of heaven" see the book mentioned last, p. 26. For heaven as "navel or birthplace of 'immortality'" see also Aspects of early Viṣṇuism, p. 87 f. Paipp. has *dhāma* instead of *nābhim*, for which cf. ṚV. 9, 94, 2; 9, 97, 32 ("dhāman- est 'séjour' et 'institution' à la fois", Renou, Ét. véd. et pān. IX, p. 108). — In c the comm. has *jeṣma*, explained as *jayema*. — "Prestige": the comm., quoting TĀ. 10, 1, 2 *nā tāsyēṣe kāś cana tāsyā* (: *paramātmanaḥ*, comm.) *nāma mahād yaśaḥ*, argues that here also the term *yaśaḥ* — which may be translated by "prestige", glory, renown, honour, dignity" — refers to the unique brahman, adding again the anachronistic comment that the persons speaking strive after the unsurpassed bliss of final emancipation characterized as *yaśaḥ*. On *yaśas-* see especially J. Manessy, Les substantifs en *-as-* dans la Ṛk-Saṃhitā, Dakar 1961, p. 223 f., who observes, *inter alia*, "cette manière d'auréole ne se conquiert pas; ce sont les dieux qui la donnent". — "By . . . with": a tentative rendering of *vrata-*; cf. the above note on st. 2. — Weber, p. 43 misunderstood the function of the

gharma-. — “Austerity”: *tapas-*, see AV. 12, 3, 12; “l'échauffement provoqué par la préparation spirituelle, la tension interne de l'officiant, comme en RV. 10, 183, 1 il est la chaleur née dans l'époux qui s'est préparé à la procréation, qui se trouve régénéré par le *tápas-* (né du *tápas-*) . . . Ce sens de chaleur préparatoire et nécessaire à la génération va peu à peu l'emporter” (Manessy, o.c., p. 243).

St. 7. Pāda b recurs as AV. 8, 5, 10 c and TS. 5, 7, 4, 4 b. — “Indra . . .”: this is no doubt a reference to Indra's bull-like nature (cf. st. 2). However there seems also to be room for the observation that the R̥gvedic poets not rarely dwell on Indra's outward appearance and that according to the well-known stanza RV. 6, 47, 18 this god *rūpām rūpam prátirūpo babhūva* and *māyābhiḥ pururūpa iyate*, i.e. “he is corresponding in form to every form . . . by his wonderful creative power he goes about in many forms” (cf. also BĀU. 2, 5, 19; JUB. 1, 44, 1; 4). — “Agni . . .”: the comm., followed by Weber, erroneously explains *vaha-* as “the place that carries the yoke, the shoulder”. The word must mean “the act of bearing”; the verb *vah-* is used in connection with Agni in the sense of “carrying, conveying” (viz. the offerings to the gods), Agni being the *vahni-* and the *havyavāhana-* (cf. e.g. RV. 1, 60, 1; 3, 11, 4; 10, 51, 5; 10, 52, 1; 3; 4). However, Agni also takes the deceased to the other world, to the Fathers and the gods (RV. 10, 16, 1–4; 17, 3), to the world of those who have acquired religious merit (RV. 10, 16, 4), placing the mortal in the highest ‘immortality’ (RV. 1, 31, 7). Through Agni, the divine bird, men go to the highest heaven, to which the ancient seers have gone (VS. 18, 51 f.). Cf. also AV. 6, 120, 1 (Shende's notes on this point (Foundations, p. 11) are inexact). In ŚB. 6, 1, 2, 36 certain authorities are referred to as making the fire place (Agni) take the form of a bird in order to carry the sacrificer to heaven. There is room for the assumption that AV. 4, 11, 7 the ox is identified with Agni because of the same function. — “Prajāpati . . .”: other identifications; see above, intr. note on AV. 4, 11. — “Parameṣṭhin”: cf. also AV. 12, 3, 45 (quoted Kauś. 62, 15); *parame satyaloke tiṣṭhatīti parameṣṭhī ādibrahmā* (comm.). The combination *prajāpatiḥ parameṣṭhī* (*adhīpatir āsīt* VS. 14, 31 etc.) or *pr. p.* (*mano gandharvaḥ* MS. 2, 12, 2) occurs also elsewhere, *p.* being an apposition to *prajāpatiḥ*. — According to the comm. Prajāpati is the subject of the first *akramata* in pāda 3 (which, he says, means “has entered with identity of nature”: *tādātmyena praviṣṭaḥ*), Parameṣṭhin of the second verb, whereas Virāj has entered the draft-ox (pāda d). However ingenious, this explication is too artificial. Probably the ox is the subject of pādas a and b, after b the subject shifts (or b is an *ἀπό κοινῶν*) and Prajāpati, who is at the same time P. and V. — read “the Supreme Being” —, is said to have entered the three figures mentioned in the second line. The comm. is however right in regarding the stanza as “praising the ox as having the nature of Prajāpati”. Weber's interpretation is to be rejected (“mit *akramata* werden wohl die Festtheilnehmer angeredet”). — Viśvānara impresses us as a proper noun (see

also the comm. and Petr. Dict. VI, 1237), whereas the poets of the ṚV. use it as an adjective: "belonging to all men" (1, 186, 1 Savitar; 10, 50, 1 Indra; 8, 68, 4 *viśvānarasya . . . pātīm . . . śávasaḥ* "the lord of heroic power which . . ., i.e. Indra; hence, with the comm., the deity Viśvānara?).

– Vaiśvānara: for this aspect of Agni (the descending heavenly fire, spreading itself on behalf of mankind over all terrestrial fires, and identical with all fires, the year etc.) see Die Religionen Indiens, I, p. 71; ŚB. 10, 6, 1, 11: V. is the Puruṣa or Primeval Man or Soul; and he who knows this repels death. – "Went into": *kram-* with the loc. "to go towards and stay in a place", hence also, in later texts, "to take possession of".

– For pāda e see Whitney-Lanman, p. 165. – "Established": the active forms of *dṛh-* (*dṛmhati* etc.) are used to denote a god's "establishing (making firm)" the earth (ṚV. 2, 12, 2 Indra), heaven (ṚV. 10, 149, 1 Savitar), mountains (ṚV. 2, 17, 5 Indra); in ritual contexts the sacrificial stake (VS. 6, 2) representing the axis mundi may be the subject, or (VS. 5, 13) the enclosing sticks; ŚB. 11, 8, 1, 2 Prajāpati is the subject, the tripartite universe, the object. – "Sustained": *adhārayat*, cf. e.g. ṚV. 2, 17, 5 (Indra) *ádhārayat pṛthivīm*; Prajāpati is AV. 10, 7, 7 the subject: *prajāpatir lokānt sárvaṃ ádhārayat*. Cf. also places such as AV. 4, 2, 7; 6, 60, 3. – AVPPP. has a quite different text: *indro balenāsya paramēsthī vratena yena gauṣ tena vaiśvadevaḥ | yo 'smān dveṣṭi yaṃ ca vayaṃ dviṣmas tasya prāṇān apa vahes tasya prāṇān vi barhaḥ* (3, 25, 13) which as such is not mentioned in the Vedic Concordance; "Indra by his force, the Highest Being by (his) religious practice and observance. On account of which he is a bovine animal, for that reason he belongs to all the gods. He who hates us and he whom we hate (a frequent sequence), mayest thou carry off his life, tear his life(-breaths) in pieces".

St. 8. No other occurrences. – According to the comm. 7 e belongs to 8, constituting one sentence with 8 ab: "He (Prajāpati, having entered the ox) made the middle (i.e. the body) of the ox firm and able to carry loads". – Whitney-Lanman may be right so far that the second half-stanza emphasizes that the two parts of the ox, before and behind the point mentioned in pāda b, are equal. That is to say, the second line is to stress that that point is exactly in the middle. The reason why this is insisted on seems to lie in the importance, from the point of view of *weltanschauliches* theory, of the centre, reference to which has already been made. (Places of some interest in the AV. are 4, 1, 3; 14, 8; 15, 15; 6, 89, 3; 9, 5, 8; 10, 8; 10, 7, 38 (8, 15); 10, 28; 13, 2, 36; 18, 1, 19; 2, 35; 19, 36, 2). In the practice of the maṇḍala known from later texts it is assumed that when the mystic identifies himself with the centre of this geometric projection of the world and the scheme of reintegration from the many to the One, it transforms him and helps him to experience the unity of an undiverted consciousness and to restore in himself the ideal principle of things (G. Tucci, The theory and practice of the maṇḍala, London 1961, p. 25). In this way he becomes free, a "sovereign", superior

to the cosmic powers (for the *cakravartin*-idea see e.g. K. A. Nilakanta Sastri, in *New Indian Antiquary* 3 (Bombay 1940–41), p. 307 ff.; Gonda, in *Numen* 4 (Leiden 1957), p. 144 ff.). An older expression of this intuition is found BĀU. 2, 5, 15 “as all the spokes are connected both with the hub and with the rim, so all creatures, all gods, all worlds . . . are held together in this ātman”. In connection with this passage it has been remarked: “Die Nabe ist in der chinesischen Philosophie das Leere, das Nichtseiende, und dieses ist die Essenz des Seienden. Denn der Tao-Te-King sagt: ‘Dreissig Speichen treffen sich in einer Nabe. Auf dem Nichts darin (dem leeren Raum) beruht des Wagens Brauchbarkeit’ ” (J. M. van Gelder, *Der Ātman in der Grossen-Wald-Geheimlehre*, ’s-Gravenhage 1957, p. 37). The cosmic axis along which communication with heaven is possible is located in the “middle”, at the “navel of the earth” – for these phrases see also AV. 12, 1, 12 –; hence holy sites and sanctuaries – which are held to constitute a link between heaven and earth – are believed to be situated at the centre of the world (for details Éliade, *The sacred and the profane*, p. 36 ff.; the same, in *Le symbolisme cosmique des monuments religieux*, Serie orient. Roma 14 (1957), p. 57 ff.). Similar cosmologic principles were recognized by other ancient peoples: Babylonian sanctuaries were considered bonds or links between heaven and earth (Th. Dombart, *Der Sakralturm*, I, München 1920, p. 34); in Mesopotamia man was believed to have been created on the navel of the earth, where is the *dur-an-ki* “the link between heaven and earth” (E. Burrows, in *The Labyrinth*, ed. by S. H. Hooke, London 1935, p. 45 ff.). The “heart” is in a comparable way the organ by means of which one comes into touch with the divine (The vision of the Vedic poets, p. 276 ff.), and the heart of the fire place (i.e. Agni, Prajāpati), that important device for divinizing the sacrificer, is the sun (ŚB. 9, 1, 2, 40), through which according to ChU. 8, 6 the soul passes out from the heart to ‘immortality’. These considerations, which could easily be multiplied, seem to warrant the supposition that the middle of the draught-ox was of special importance in regard to the object pursued by the sacrificer. Hence the emphatic statement that the ‘carrying capacity’ of the ox is in its centre. If this explication is in the main correct, Weber’s objection (p. 44: the animal’s hump is not in the middle of its body) is no longer valid. – “Brought . . .”: the expression, if this is the sense, is indeed strange, but remember the *persona pro re* constructions studied by Th. Kalepky, *Zs. f. französ. Sprache und Lit.* 41 (Berlin-Jena 1913), p. 257 f.; 44 (1917), p. 243; W. Havers, *Handbuch der erklärenden Syntax*, Heidelberg 1931, p. 165 f.; 258 etc.

St. 9. No other occurrences. – The sequence *yo veda paramēṣṭhinam* opens AV. 10, 7, 17 c; *yo veda nihitam guhāyām paramē vyoman* TĀ. 8, 1, 1; TU. 2, 1, 1; for other examples of the all-important power of ‘knowledge’ (cf. e.g. H. Oldenberg, *Die Lehre der Upanishaden*, Göttingen 1923, passim; Gonda, *Inleiding tot het Indische denken*, Antwerpen-

Nijmegen 1948, *passim*) see e.g. AV. 9, 5, 31 ff.—For *doha-* see st. 4.—The number seven—see AV. 12, 3, 16 (Kaus. 61, 13)—, occurring in the AV. in connection with rivers (4, 6, 2), Varuṇa's fetters (4, 16, 6), Agni's mouths (4, 39, 10), the seasons (6, 61, 2; 3), treasures (7, 29, 1; cf. also Nilakanta Sastri, in *New Ind. Antiquary*, 3, p. 307 ff.) etc. etc. is in the comm. explained alternatively as "the seven cultivated plants, viz. rice etc." or "the seven worlds and oceans". Weber's guess is "the seven seasons",? Perhaps the poet did not think of a definite nominal concept. See the note on 61, 13.—"Unfailing": *anupadasvant-*, cf. *anupadasta-* Kaus. 88, 8 and other forms: "not decaying"; see also st. 12; AV. 2, 36, 5 of the boat of Bhaga by which a girl hopes to find a suitable husband; 7, 80, 2 of wealth ("unfailing").—Here *loka-* is again used in the sense of "celestial world" (*svargādīlokam*, comm.) or "world of religious merit".—*"The seven seers"*: see AV. 11, 1, 1, quoted Kaus. 60, 19. The comm. quotes their names from Āśv. (ĀśvŚrP. 12, 1; BaudhŚrP. 48: 12): Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha, Kaśyapa, adding the comment that this mystical knowledge of Prajāpati's embodiment in the draught-ox was perceived by the inspired ṛṣis, not by other people: "die sieben ṛṣi als Inhaber der höchsten Weisheit" (Weber, p. 44).

St. 10 is not found elsewhere.—If the literal interpretation proposed by Weber ("Nur durch harte Anstrengung gelangt der Stier (wie der Bauer) dazu, sein Werk zu vollenden") and Whitney is correct, the conclusion indeed forces itself on us that this stanza is rather out of place here. Considering a metaphorical or symbolical interpretation one might draw attention to the use of *sedī-*—for which see AV. 2, 14, 3 and 8, 8, 9; 18; 12, 5, 24, where this term for "debility" or "decline" (*alaksṃīm* "bad luck, distress" comm.) combines with various other manifestations of evil, such as ill-success, mishap, hunger, death; Kaus. 70, 1 Agni is implored to keep off *sedī-*, hunger, and thirst—in VS. 12, 105 (preparation of the great fire-place): "I from this place have fed on strength and vigour . . . I quit decline . . ." and 20, 26 "I would like to know that holy world (heaven) where decline is unknown". The term *irā-* on the other hand signifies "a refreshing draught (esp. of milk)": Kaus. 62, 21 it occurs with reference to the milk to be used for the rice-dish; like VS. 30, 11 this text combines it with *kīlāla-* "sweet beverage". In AV. 3, 29, 6 (see Kaus. 64, 2) the white-footed sheep is said to be not exhausted like *irā-*. VS. 30, 11 admits the existence of a connection between *irā-* and the ploughman.—"Drawing out": from its unspecified source (cf. AV. 3, 29, 6)?—Is the meaning of the second line: both ox and sacrificer ("the ploughman") have to exert themselves in order to gain the "sweet drink"?—For *kīlāla-* (cf. Kaus. 62, 21) see also AV. 4, 26, 6 and 27, 5 (together with ghee given by heaven and earth and by the Maruts); 6, 69, 1; 10, 6, 25 and especially VS. 2, 34 *ūrjaṃ vāhanūr amṛtaṃ ghr̥tāṃ pāyas kīdīlam . . .* (addressing the waters)

“bearing invigorating juice, the power to banish death and disease, ghee, ‘milk’, sweet beverage . . .”; 3, 43; 20, 65 (: *annarasam*, comm.). Although the word is used in a vague way and the nature of the beverage is uncertain—Caland, Kauś. 12, 16 etc. leaves it untranslated—, it is by Indian lexicographers sometimes identified with *amṛta*- (cf. e.g. Vachaspatyam, III, Varanasi 1962, p. 2061, *kīlāla*-: *amṛte*, *madhuni*). I venture the supposition that here also this ‘draught of immortality’, the object pursued by ox and sacrificer, is meant.

St. 11. No other occurrences.—Weber’s conjectures as to the twelve nights (A. Weber, *Omina und Portenta*, Berlin 1858, p. 388, and Ind. St. 18, p. 45)—“die Vorstellung . . . beruht auf dem Bestreben, zwischen dem Mondjahr von rund 354 Tagen und dem Sonnenjahr von rund 366 Tagen eine Harmonie herzustellen”—are far from convincing. As the term *vrata*- is not rarely used for *prāyaścitta*- “atonement, expiation” or *kṛcchra*- “religious penance and mortification”, the text no doubt refers to the well-known *prājāpatya*-(*kṛcchra*-) which is an expiatory ceremony continuing, in its classical form, for twelve days (for particulars: W. Gampert, *Die Sühnezeremonien in der altind. Rechtslit.*, Prag 1939, p. 47 f.). Twelve is however also the number of the *dikṣā* (consecration, initiation, that is to say, the preparation for ritual rebirth) days in so important a ritual as the *aśvamedha* (ŚB. 13, 4, 4, 1). The possibility of substituting the *dikṣā* by a wreath of twelve lotus flowers (JB. 2, 200; see Heesterman, *The ancient Indian royal consecration*, p. 179) likewise points to a close connection between this ceremony and the number twelve. The comm. quoting TS. 5, 6, 7, 1 “for twelve days should he be consecrated; the year has twelve months; the *virāj* is the year; he obtains the *virāj*” and KāthS. 23, 6: 82, 1 *tasmād dikṣito dvādaśāhaṃ bhṛtim vanvīta* seems to be right in recalling this important consecratory ceremony. The term *vrata*-, which often denotes a religious practice such as fasting, continence etc., may indeed be used in connection with the *dikṣā* (e.g. AiB. 7, 23, 1). See also Change and continuity, Ch. X, 1. The meaning of the stanza seems therefore to be that, twelve being the number of the days during which the *Prajāpati*-*vrata* is to be performed, and the ox being *Prajāpati* (*anaduḥi samkrāntasya yajñātmakasya prajāpateḥ*, comm.) the religious observances (cf. st. 3 and 6) required for a successful performance of the rite under description must continue for twelve days, on the understanding that the sacrificer knows that “there is brahman within”, i.e. that he is aware of the fundamental transcendent power inherent in the rite, brahman being one in nature with *Prajāpati* and manifesting itself as the ox (comm.). Such a sacrificer is entitled to the draught-ox *sava* (comm.).—“Indeed”: “the word *vai* makes clear that this point is well known from other Vedic texts” (comm.).—“Days”: *rātrīḥ*, the night being the unit in reckoning time. The phrase *vratyam ahaḥ* (“the day of the religious vow”, Dumont, in Proc. Amer. Phil. Soc. 105, p. 14) occurs TB. 3, 7, 1, 9. (For *vratyā*- e.g. also KātyŚS. 12, 2, 12;

ŚSS. 3, 4, 11). — “That”: the comm. supplies “knowledge” (*jñānam*); it rather refers back to pāda a-c integrally.

St. 12. There are no other occurrences. — The comm. takes *duhe* to be the 1st pers. sing., which would however interrupt the connection with *asya* in 12 c. For *duhe* as a 3rd pers. see Pāṇ. 7, 1, 41 and Renou, Gramm. védique, § 314. — The former explication of the comm.: “earn(s) the fruits of that (rite) being present at it (and performing it) in the form of a god” is, because of the construction of *doha-*, cf. st. 4 and 9, *asya* referring to the ox, less convincing than the alternative: “the ox yields milk, i.e. the fruits of the sacrifice for the sacrificer”. For the anaphoric use of *asya* see Speyer, Ved. und Skt. Syntax, § 133. — Weber’s translation of *dohā yé* (“welche seine . . .”) is not only impossible German, but also an incorrect interpretation of the text. — “Combine”: that is to say, “they come together and exert their beneficial influence conjointly”; cf. also AV. 4, 15, 8; 11, 9, 11 etc.

66, 13. Bloomfield (ed., p. 177, n. 19) errs in assuming, contrary to Keśava’s note, that only AV. 4, 38, 5 is meant. AV. 4, 38 actually consists of two parts, the stanzas 1-4 serving to guarantee success in gambling (cf. their application in Kauś. 41, 13), and 5-7 being called *karkīpravādāḥ* “proclaiming, making mention of, the *karkī-*” and used (Kauś. 21, 11) in a rite for the prosperity of kine, and also in the rite under discussion performed with a white calf — according to the comm. on AV. 4, 38, 6 this is the meaning of *karkī-* (lexicographers, e.g. Amara, also give “a white horse”) — as the sacrificial animal (cf. Keśava). The comm. attempts no conclusive explanation of the mutual relation between the two apparently unconnected parts of the hymn, which does not occur in Paipp. (see further on). Weber’s guess (Ind. Stud. 18, p. 149) cannot, as far as I am able to see, be substantiated. For a white calf see also BaudhŚS. 13, 17 (transl.: Śrautakośa, I, Engl. sect., Poona 1962, p. 607). — “Barren cow”: an *anūbandhyā* (see e.g. ŚB. 2, 4, 4, 14; 3, 8, 5, 11; 4, 5, 1, 5 ff.; KātyŚS. 13, 4, 6; 24; etc., the word occurs as a subst. and as an adj.) is a barren cow which is to be fastened (as a sacrificial animal) for slaughtering at the end of the sacrifice (ĀpŚS. 13, 23, 6 *yajñam anubadhyate*).

The stanza AV. 4, 38, 5 does not occur elsewhere, but compare, to pāda a JB. 3, 312, 1 d *sūryasya raśmīn anvayanti sṛṣṭāḥ*; TB. 1, 4, 4, 10 b etc. *sūryasya raśmīn anv ātatāna*; pāda f is to recur as 6 a and 7 a. — “They”: according to the comm. the apsarases, a single *apsarā* (sic) being invoked in st. 1 ff. where she figures as a deity concerned with gambling. This apparently is according to the comm. the connection between the two parts of the hymn. However mechanical this connection the general bearing of his explication is not so fantastic as Whitney-Lanman seem to suppose. So much is indeed clear that the sun is invoked (cf. the comm.). Sūrya is RV. 5, 47, 3 called a bird as well as a bull. For his generative power etc. see Meyer, Trilogie, III, p. 320. The sunbeams

constitute a link between the sun and the human world: AV. 6, 108, 1 and 5 enlightenment (*medhā*) comes to men with these rays. — For the apsarases as sun-motes see TS. 3, 4, 7, 1; ŚB. 9, 4, 1, 8. — “Whose”: I consider the sentence an anacoluthon, the pādas a and b being logically subordinate statements about circumstances concomitant of sunshine which however partly because of their relative independence and the anonymity of their grammatical subject, partly because of the formulaic character of the line (see above) are not introduced by the masculine relative pronoun referring to the sun which might be expected. Syntactically more ‘regular’ would be *tāsām* at the beginning of c. — “Shining motes” (*maricīḥ*): the comm. explains *sūryakiraṇasambandhiniḥ maricīḥ prabhāḥ*, the word meaning “ray or particle of light; shining mote in the air”. — For *vājīnīvant-* “possessed of what is related to the generative power by which new food and new life are obtained” (*vāja-*, a power manifesting in animal and vegetative life and very apt to materialize: *annam asyām asti*, comm.) see e.g. The vision of the Vedic poets, p. 99 f. etc.; Aspects of early Viṣṇuism, p. 48 etc. Thus the Aśvins, Uṣas, Indra and other gods are said to possess representatives of *vāja-* (in the first place horses, which are denoted by the term, *vājīni-* being a mare). For the sun-steeds see e.g. ṚV. 1, 163, 10; 4, 45, 6; 5, 45, 9 etc. For the sun as a gandharva and the “sun-motes” or “sun-beams” as apsarases see TS. 3, 4, 7, 1 (quoted by the comm.) and for the sun as the heavenly gandharva ŚB. 6, 3, 1, 19; for “couples of gandharvas and apsarases” going forth from Prajāpati in general see ŚB. 9, 4, 1, 2 ff. — “Atmosphere”: the comm. regards *antarikṣeṇa* as an elliptical expression for “the apsarases who move through the air”, i.e. the sun-beams and the motes. According to ŚB. 11, 8, 1, 2 Prajāpati established or steadied the atmosphere by the birds and the *maricayah*; cf. also ṚV. 10, 66, 9 “the gods created heaven and earth for the sake of the religious observances . . ., they filled the atmosphere with the light of the sun with a view to assistance (*rakṣaṇāya*, Sāyana)”: . . . *antarikṣaṃ sṅar ā paprur ūtāye*.

St. 6. No other occurrences, but pāda a = 7 a (cf. 5 f.); pāda b = 7 b. — See the critical notes by Whitney-Lanman. — “Atmosphere”: the comm. again regards this as referring to the apsarases. — “Drops”: viz. of milk, ghee etc. (comm.). — “Here . . .”: *iha te mano 'stu*: cf., in another context AV. 8, 1, 3. The comm. reads *iha te namo 'stu*.

St. 7. For ab see 6 ab. The pādas c and d are quoted at Kauś. 21, 11 with the direction to do “as directed in the text”. Keśava (on 21, 11; see above) explains that a rope is to be made with twelve ties, and that with pāda c fodder is to be offered to the kine, and with d the calves (or “calf”, cf. Caland, Altind. Zauberritual, p. 55) are to be tied to the rope. — “Calf”: in connection with the rite under consideration the singular is correct (see the note by Whitney-Lanman). — “According . . .”: the comm. who reads “calves” (d) in the plur. explains: “we are masters of you and thus we bind (you)”. If we retain the singular, *vaḥ* can, because

of *yathānāmā*, hardly be a honorific plural. Does it refer to the feminine beings in st. 5? From RV. 8, 71, 2; 10, 33, 8 it appears that divine beings may be the object of *īś-* "to have power over".—"Hail!": *svāhā*, an exclamation used in making oblations to the gods.—It may be noticed that the contents of AV. 4, 38, 5–7 are different from those of the *sūktas* quoted hitherto. Here a mighty divinity is invoked to protect and to enjoy the oblation. There is no question of the divinity and supernatural power of the victim and of the divinization of the sacrificer. The stanzas which in all probability were an invocation of divine powers for the protection of a calf (or of young cattle in general) may have come to serve as a *sava* text.

66, 14. To Keśava we owe the information that the three stanzas of AV. 6, 31 were to accompany "the *sava* of a dappled (cow)" (*prśnisavam*) and the two stanzas of 7, 22 a "spotted-cow *sava*" (*prśniḡām savam*). Kauśika however makes mention of one rite. For spotted cattle in ritual see also BaudhŚS. 13, 20; 30.—Whatever the original function of AV. 6, 31 so much seems clear that the words *gavih prśniḡ* in 1 a have made it suited to sacrificial purposes. Add to this st. 1 and st. 2 c stating that the bull has "shone upon" or "looked at" heaven and it obviously proved itself fit to serve a sacrificer who attempted to gain access to heaven.—AV. 6, 31 occurs, with variations, also in AVPpp. (19, 45, 11–13) and, moreover as 10, 189 in the RV., as 2, 726–728 in SV., as 3, 6–8 in VS., as 1, 5, 3, 1 in TS., as 7, 13 in KS., as 1, 6, 1 in MS. Like 7, 22 and the preceding stanzas this *sūkta* has often been considered a hymn to Sūrya (RV. anukr., Sāyaṇa, many modern scholars; cf. e.g. C. Florenz, *Das sechste Buch des AV. übersetzt*, in *Bezenb. Beitr. z. Kunde d. indogerm. Spr.* 12, p. 291: "Das Lied ist an die soeben aufgehende Sonne gerichtet"); others (cf. *Bṛhaddevatā* 8, 90 f.) were of the opinion that it praises Vāc (Speech) as occupying the three spheres. The YV. prescribes its use in the *Agnypasthāna* (worship of Agni at the conclusion of the *Agnihotra*), see VS. 3, 6–8. Hence the view expressed by the commentators on VS. —who were followed by Oldenberg, *R̥gveda, Noten*, II, Berlin 1912, p. 366—that Agni is the deity praised. Geldner, *R̥V. übersetzt*, III, p. 403, considered that both opinions are acceptable: "Der bunte Stier, d.h. das Morgenfeuer, vereinigt sich mit dem Sonnenball (1 c) und wird zum Sūrya . . . Es ist ein echtes Morgenlied . . ." Cf. also Florenz, o.c., p. 291: "Vers 1 recitiert der Yajamāna, indem er an das . . . angelegte āhavanīya-feuer herantritt." In TS. etc. these three stanzas accompany the establishing of the *gārhapatya* fire (cf. also ĀpŚS. 5, 11, 6; 5, 16, 2 etc.). Vait. 6, 3 uses them in the *agnyādheya* ceremony (the preparation of the three sacred fires; cf. e.g. MŚS. 1, 5, 2, 20) as the sacrificer approaches the *āhavanīya* fire (KātyŚS. 4, 9, 18; ĀpŚS. 5, 15, 6) and again in the *daśarātrah* "the Ten days' ceremony" (33, 28; cf. AiB. 5, 23; KB. 27, 4; TB. 2, 2, 6, 1). These stanzas are often designated as *sārparājñyah*,

because the authorship of them is ascribed to the queen of serpents, who is (e.g. TS. 7, 3, 1, 3) identified with the earth. (See also Caland's note on ĀpŚS. 5, 12, 1 b (Das Śrautas. des Āp., I, Göttingen 1921, p. 150). They are frequently quoted. When one renews the gārhapatya fire with them, one establishes it as 'immortal' (TS. 1, 5, 4, 1); by muttering them one obtains all benefits which have not been obtained by other means (ŚB. 2, 1, 4, 29; cf. 4, 6, 9, 17 through the queen of serpents who is the earth one obtains everything). An interesting use is taught by PB. 4, 9, 4 ff. Having entered with their face westward (cf. the note on 62, 9) they perform the mental laud (*mānasa-stotra-*, cf. Eggeling, in S.B.E. 26, p. 451, n. 1; this laud is performed inaudibly, "mentally"; in connection with it an imaginary libation to Prajāpati-Vāyu is offered) with the stanzas of Sārparājñī (LāṭyŚS. 3, 8, 1); . . . by means of these one removes one's dead skin; thus one obtains firm support on these three worlds . . .; the mental performance is "for the sake of reaching the unreached". (Cf. also Renou, La valeur du silence dans le culte védique, J.A.O.S. 69 (1949), p. 11 ff.). Cf. also PB. 9, 8, 7 ff. (cf. 10 "in yonder world they fan him" and Caland's note; see also the same, Śrautas. des Āp., II, p. 401 f.). According to ŚŚS. 10, 13, 26 these stanzas should be recited whisperingly (see also ĀśvŚS. 6, 10, 16). If a consecrated sacrificer dies during the ceremonies, these stanzas should be chanted: ĀpŚS. 14, 21, 13; see Caland's note, II, p. 401 and JB. 1, 345, from which it appears that by a special ritual procedure the chanters prepare him a firm foundation in the hereafter. (See also Caland, Altind. Todten- und Bestattungsgebräuche, Amsterdam Acad. 1896, p. 26). The text was also used in *prāyaścittas* (expiations), to be freed of all sins (BaudhDhŚ. 4, 4, 3). As it was connected with the rejuvenation of the snakes (cf. also Caland, Śr. d. Āp. I, p. 150) its use in ṚVidh. 4, 23, 4—"by muttering it one wards off snakes"—becomes intelligible (see also my note in Ṛgvidhāna, Utrecht 1951, p. 119 f.).—"Cow": the text admits of the translations "cow" and "bull"; for a spotted ox see also ṚV. 1, 164, 43 = AV. 9, 19, 25. Cf. also st. 2 b *mahiṣah*.

The pādas b and c have been translated variously: ". . . hath sat upon his mother in the east, and going forward to his father, the heaven" (Whitney); "sat before the Mother (i.e. Earth) and before the Father (the Sky), mounting up to heaven" (R. T. H. Griffith, The texts of the White Yajurveda, Benares, 1927, p. 21; cf. the commentaries and Florenz, o.c., p. 290); similarly, Geldner, ṚV. übers., III, p. 403 (as to c: *prayān svaḥ* "oder: als Sonne erscheinend"). There is also difference of opinion with regard to the symbolism of the bovine animal. According to some commentators (Sāyaṇa on ṚV.; comm. AV.) it symbolizes the sun, according to others (Uvaṭa and Mahīdhara on VS.) Agni (see above). Whitney-Lanman expressing the opinion that the stanza seems to describe the rising of a heavenly body, prefer—on account of "spotted" (dappled)—the moon. They forget that *prśni-* in ṚV. and AV. never

qualifies the moon. It occurs, on the other hand, ṚV. 4, 3, 10 *vṛṣā śukrām dudruhe pṛśnir údhaḥ* "als Pṛśnikuh hat der Stier sein helles Euter ausgemolken", Geldner, who draws attention to the favourite mythological motif of the androgynous bull (ṚV. übers., I, p. 421; "so ist auch hier die Milch der irdischen Kuh dem himmlischen Euter der Pṛśni, d.h. der Regenwolke gegenübergestellt"; cf. the note on AV. 4, 11, 4; Kauś. 66, 12); the cow Pṛśni is the mother of the Maruts; she "presumably represents the mottled storm-cloud", Agni being their father (Macdonell, Vedic Mythology, p. 78). Agni is, moreover, repeatedly described as a bull or buffalo (cf. *mahiṣa-* in 2 c): ṚV. 1, 95, 9; 10, 8, 1 *prá ketúnā bṛhatā yāty agnir ā ródasī vṛṣabhó roravīti*; 1, 128, 3; 4, 3, 10; 4, 5, 3; 10, 140, 6 . . . *mahiṣám . . . agnīm . . . dadhire puró jánāḥ*. The term *mahiṣa-* is applied to him 1, 95, 9; 10, 8, 1; 10, 140, 6. From these and other passages (cf. also AV. 1, 7, 5; 5, 29, 1; ṚV. 3, 27, 7 etc.) it also appears that the adverb *puráh* "in front" is for obvious reasons (see my observations in *Studia Indologica*, Festschrift-Kirfel, Bonn 1955, p. 110 ff.) found in texts dedicated to Agni, the god who is expected to protect man "in front", i.e. to be before him so as to avert evil and inimical influences (cf. e.g. ṚV. 10, 140, 6 . . . *mahiṣám . . . agnīm . . . dadhire puró jánāḥ* "people have placed the buffalo Agni in front"). As the words "mother" and "father" are used for the kindling-sticks out of which fire is made ("als Mutter des Agni erscheint zunächst das Holz, aus welchem durch Reiben mit dem härteren Holzstücke, dem Vater, das Feuer entzündet wird, daher beide Holzstücke als seine Aeltern bezeichnet werden", Grassmann, Wtb. 1030; cf. ṚV. 3, 29, 11; 5, 2, 1; 2; 1, 31, 4), there can hardly be any doubt that Agni is meant here. — For *sad-* with acc. cf. ṚV. 1, 13, 9; 6, 15, 16. — The words *prayán svaḥ* in c could, as noticed by Geldner, also mean "coming forth, appearing as the sun" (cf. ṚV. 10, 170, 4 a and Mahīdhara on VS. 3, 6: *ādityarūpeṇa svarge samcaran*); compare however, in connection with Agni, TB. 3, 7, 4, 3 (*agnīm gṛhṇāmi surātham yó mayobhūḥ*) *ya udyāntam āróhati sūryam āhne* "who ascends to the rising sun . . ."; 2, 1, 2, 10 *udyāntam vāvādityám agnir ānu samdrohati*; ṚV. 4, 3, 11 "the sun appeared when Agni was born"; 10, 88, 2 c etc.; AV. 12, 1, 20 etc. — Hence also the terminological similarity between this place and AV. 9, 5, 1 and 3 where the verb *ā-kram-* is used in connection with the sacred goat who goes to heaven. Uvaṭa (on VS. 3, 6) says: *ākramūt: ākramate* (grammatically incorrect): *aiśvaryarūpeṇāyam agniḥ gauḥ gantū*.

St. 2. See the critical notes on the variants in the texts by Whitney-Lanman. The reconstruction and interpretation of the stanza are extremely difficult. So much is clear that *prāṇād apānatāḥ* is a case of the well-known opposition between *prāṇa-* "expiration" and *apāna-* "inhalation" (Caland, Z.D.M.G. 55, p. 261; cf. also AV. 11, 4, 14). — Basing ourselves upon the text of AVŚ. which seems less obscure than the other texts, Ppp. reading *yasya prāṇād apānaty antas carati rocanā | vy akhyan mahiṣo divam* — and taking *svaḥ* (1 c) in the sense of "sun" we may,

considering that luminary's moving through the sky (ṚV. 4, 16, 12; 8, 72, 17), the sense of "luminous sphere" ("Lichtraum") often attributed to *rocana-* (ṚV. 1, 102, 8; 10, 32, 2; 10, 65, 4 etc.) as well as Agni's entering these spheres (ṚV. 1, 149, 4 . . . *trī rocandni . . . śusucānó asthāt*; cf. also Lüders, Varuṇa, p. 68, who however, prefers another interpretation of the place under examination, o.c., p. 73), and finally the reflexive function of *asya* (Renou, Gramm. védique, § 401, n. 3), venture the interpretation: "Agni, ascending traverses the luminous spheres driven on by his own breath". For Agni and breath cf. ŚB. 8, 1, 1, 4 *prāṇo hūgnir bhūtīvā purastāt tasthau*; ibid. 5 Prajāpati fashioned breath from fire; 10, 1, 4, 12 Agni is the *prāṇa-* of the gods; 10, 4, 5, 1 according to some teachers Agni is Vāyu, the wind . . .; 10, 4, 1, 23 Agni is the sun as to the deity, and the vital breath as to the body, the flame being breath; 11, 8, 3, 7 the sun took unto himself Agni's breath, whence fire has to be fanned; see also places such as AV. 3, 31, 6. ṚV. and VS. read *apānatī* (see also Oldenberg, o.c., p. 366, and cf. Ppp.), but I fail to understand Griffith's translation "as expiration from his breath his radiance penetrated". Whereas Uvaṭa and Mahīdhara consider the stanza a eulogy upon Agni as Vāyu, Grassmann (Wtb. 50) and Geldner supposed Uṣas to be the subject; Geldner translates: "Die leuchtende (Uṣas?) geht zwischen (Himmel und Erde), von seinem Aushauch (Leben) einatmend". Whatever its sense, this reading would not fit in with the AV. context. — "Buffalo": see the above note on st. 1. — The last words may by themselves also mean "has shone like the sun". The comm. says: *svaḥ svargopalakṣitam uparitanam samastam lokam vyakhyat vicaṣṭe prakāśayati*.

St. 3. "Places" (? , other translations are worth considering): *dhāmā* (*dhāma*, Ppp.) is explained by Sāyaṇa on ṚV., AV. and TS. 1, 5, 3, 1 as well as the comm. on VS. as the 'moments', "hours" of day and night (*muhūrtāni*). For this sense of *muhūrta-* cf. TB. 3, 10, 9, 7 *eṣa hy eva te 'kno muhūrtāḥ, eṣa rātre*; 3, 12, 9, 6; ŚB. 10, 4, 2, 18 etc. This 'anachronism' (Whitney-Lanman, p. 303) seems more probable than to understand the number 30 of the days of the moon's revolution (see also Geldner, Rig-Veda übersetzt, III, p. 403) or of the 33 gods (Ludwig, Der Rigveda, IV, p. 11). Griffith's (The texts of the White Yajurveda, Benares 1927, p. 21) explication "all the divisions of the world, the number being used indefinitely" is as far as its last part is concerned, unconvincing, because numbers are as a rule not devoid of meaning. — "Is illustrious (or eminent)", or "rules far and wide". — "Bird . . .": the reading of AVŚ. implies that Speech or the 'Word' (see Die Religionen Indiens, p. 96; 102 etc.) is in some way or other identified with a bird ("Vāk, the bird in the form of the three Vedas", comm.). This is of course not the well-known motif of the talking bird (see e.g. B. Essers, Vāc, Thesis, Groningen 1952, p. 91). It should be remembered that the bird is a symbol of internal light or enlightenment (ṚV. 10, 177 and Geldner's introductory note; 10, 189, 3; 6, 9, 4 and 5; for other particulars The Vision of the Vedic

poets, The Hague 1963, p. 31 f.; 277). The "wise" or inspired ones see the bird, i.e. the inner light of the visionary illumination and perception (RV. 10, 177). The bird is naturally regarded as bringing towards the earth what is in the celestial sphere. It is moreover stated to urge on Dawn (RV. 1, 48, 5). In RV. 4, 42 Agni's glow is considered a bird. MaitrU. 6, 34 makes mention of a bird of golden hue abiding in the heart and in the sun, and to be worshipped in the fire; it is no other than brahman which is infinite, everywhere and luminous. On the other hand, Vāc, which is sometimes represented as a cow, was also regarded as daughter of the sun (RV. 3, 53, 15).—“Sat down”: *asiśriyat*, which seems to be more difficult if taken as a causative.—“Lights”: *dyubhis* (see Grassmann, Wörterbuch zum RV. 601) and e.g. RV. 2, 1, 1 *tvām agne dyūbhis . . . jāyase* “thou, Agni, art born with the lights-of-day”; 6, 5, 6; 7, 31, 8 etc. As is well known, the inspired and visionary word of the poet appeared especially at daybreak (Vision, p. 77 ff. etc.).—For other interpretations and the readings of the parallel texts see Whitney-Lanman, p. 303 f. It may be doubted whether their statement, that the variety of reading of the texts indicates as in many other like cases the perplexity of the text-makers, is absolutely true. The reading of RV. 10, 189, 3 *vāk patanḡāya dhīyate* “to the bird—which must be the light of visionary knowledge—speech is given” is in a text dealing with the matutinal light not senseless. TS. 1, 5, 3, 1 *vāk patanḡāya śiśriye, prāty asya vaha dyūbhiḥ* which may perhaps mean: “Speech resorts to the bird; bear it to it with the lights (of morning)”. Ppp. gives . . . *vāk patanḡāya śiśriyat prati vastor ahar divi*.

AV. 7, 22 is also prescribed in Vait. 13, 8 (agniṣṭoma, the brahman, while selecting the soma on the bull's hide: cf. e.g. KātyŚS. 7, 6, 1–6 etc.; Caland, Vaitānasūtra, p. 36). For a parallel with variants see SV. 1, 458 where both stanzas form a single long stanza; cf. also ĀpŚS. 21, 9, 15 (eleventh day of the twelve-day-rite; homage paid to the āhavanīya fire); and PB. 4, 9, 1 (tenth day of the ten-day-rite after the patnīsam-yājas), in s. 2 this verse is said to be “equal to these worlds”, so that “they obtain firm support in these worlds”. Similarly MŚS. 7, 2, 3. For the difficult text see Whitney-Lanman, p. 404 and Caland, Śrautas. d. Āpast. III, p. 279. According to the comm. the hymn praises the sun, st. 1 a meaning: this one, i.e. the sun, comes for a thousand years within the range of our eyes.

St. 1. “Be near”: *ā*; the verb is no doubt to be supplied (*upasargaśruter yogyakriyādhyāhārah*, comm. who supplies *bhavatu* “must be present”; or, *āgacchatu?*). Henry, Le livre VII de l'AV., Paris 1892, p. 61 arbitrarily reads: *ayam sahasram dṛṣe kaḥ kavīnām*.—“. . . thoughts”: *matī-* “inspired thoughts of the illumined poets which acquired the shape of hymns and formulas”.—“Sages”: *kavi-* is the inspired poet and sage who mentally or spiritually enters into contact with divine power, with the transcendent and the world of the unseen (Vision, p. 44 ff.). The comm.

explains by *krāntadarśin-*. — “So as . . .”: *vidharmaṇi*: according to the comm. *vividhe dharmasādhane karmaṇi* and a *nimittasaptamī* (Speyer, Skt. syntax § 147). SV. ends with *vidharma*, Āpast. with *vidharmā* (“Behälter”, Caland). The sense of the noun may, generally speaking, be “that which bears, holds, divides, disposes, surrounds; expansion etc.” In AV. 16, 3, 6 *samudró . . . vidharmanā* may mean “an ocean by extent” or rather “while extending (myself)”; in 9, 10, 17 Whitney’s translation “the seed of existence stand(s) in Viṣṇu’s distribution” (*vidharmaṇi*) is worth considering. The use of this noun, and especially of its locative, in the RV. (cf. e.g. 9, 4, 9; 64, 9; 86, 29; 100, 7) has been briefly commented upon by Renou, *Ét. véd. pāṇ. VIII*, p. 52, whose conclusion: “de manière à s’étendre (dans l’espace)” may for the time being be adopted. For the relations between the sun or light and inspiration, supranormal insight and knowledge see *Vision*, passim, and especially ch. XI.

St. 2. “. . . yellowish red”: *bradhnaḥ*, secondarily “the sun” (Renou, in *J. as.* 1939, p. 333). The comm. explains: “the sun as the one who binds (notice the attempt to explain *bradhna-* by *bandhaka-*) everybody to his deeds and their results”! — If st. 1 and 2 are regarded as a syntactic unity Whitney’s conjecture *airayat* (thus SV.) is not necessary. For the compound cf. e.g. RV. 4, 34, 2 *asmé rayīm érayadhvam*, according to the comm. with a view to good works. — “All . . .”: *samīcīḥ*: *saṃgatāni anukrameṇa prāptāni*, comm. — “Spirited”: the frequent meaning “fury” (*manyu-*) does not seem to suit the context; cf. however RV. 1, 24, 6; 8, 82, 3 etc. (“Eifer, Tatendrang”, Grassmann, Wtb.). — “Pen”: on *svāsara-* which is often translated by “stall, fold, nest” (but “Frühweide, Frühausflug aus dem Nest, Frühlibation”, Geldner and “day”, comm.) recently Renou, *Vishveshv. Indol. Journ.* 1, Hoshiarpur 1963, p. 37 ff. (“pasture, grazing ground, without reference to time, morning or evening”) and A. Venkatasubbiah, *ibid.* 2, p. 73 ff. (“saṃdhyā time, i.e. morning, evening etc.”). Places such as RV. 2, 2, 2 and 8, 88, 1 “they cry like milch cows (cry out) to the calves *svāsareṣu*” seem to point to the sense “in the pens (to which they return after grazing)” (see Venkatasubbiah’s relative remarks). In connection with birds (RV. 2, 19, 2) “feeding-place” has been preferred by Geldner and other scholars to Sāyaṇa’s “nest”. — *Cīta-* can hardly mean “gathered” (Whitney-Lanman). Henry, *Le livre VII*, p. 62 regards the words *cīte góḥ* as “une ajouture de fantaisie (probablement une glose de *svāsare*) . . .” (he also arbitrarily alters into *svāsareṣu dyumāttamāḥ*: “quelques-unes de ces bizarreries peuvent procéder de raffinements intentionnels”). The usual sense is “constructed (by being piled up)”. “Cow” is sometimes used to refer to the inspiration of the poets (*dhī-*) which often comes to them in the early morning (*Vision*, p. 126 f.); cf. e.g. RV. 10, 101, 9. This “cow” needs a good pasture which will give her good grazing and in this connection the poet of RV. 9, 94, 2 uses the term *svāsara-*: “elaborated visions which swell like cows in their own places (pens)”. See especially W. P. Schmid, in *I. F.* 64, p. 1 ff. *Are*

the dawns said to make their appearance in the 'pen' or 'enclosure' of the inspiration?

66, 15. Here the author deals with a sava called *paunaḥśīla-* which may mean something like "the rite of the repeated gleaning(s)": cf. AV. 6, 30, 1. AV. comm. on 6, 29, intr. calls it *paunasira-* "relating to repeated veins"?, informing us that this sūkta is to accompany the ritual acts of touching the mantha (see further on). — "Honey-drink": a *madhumantha-* is a kind of beverage mixed with honey: LāṭyŚS. 1, 2, 7; ĀśvGS. 2, 5, 2; 4; Kauś. 29, 15; 35, 9; 83, 31; a *mantha-* is a drink in which other ingredients are mixed by stirring (usually parched barley-meal stirred round in milk). — The stanza quoted is wholly unconnected in meaning with AV. 6, 30, 2 and 3 which were intended to further the growth of the hair (see also Whitney-Lanman, p. 302); st. 2 is used at Kauś. 31, 1. St. 1 occurs (*etam u tyam m. . . sarasvatyās . . . manāv . . .*) also in TB., viz. 2, 4, 8, 7, repeated in ĀpŚS. at 6, 30, 20 (accompanying the sacrificer's eating of his share in the sacrificial cake at the ceremonies connected with the first-fruits) and PGS. 3, 1, 6 (the eating of the fresh-gathered products of the fields by a man who has no śrauta sacrificial fires); cf. also MB. 2, 1, 16; KS. 13, 15: 168, 15. — ". . . ploughing": cf. AV. 12, 2, 36 where *karṣate* (*ātmanepadam*) means: "wins by ploughing". — For *adhi* "on (a river)" see e.g. ṚV. 8, 72, 7, and cf. the comm.: *sarasvatyākhyāyā nadyāḥ samīpe*. — The River Sarasvatī, the holy stream of the ancient Aryans, is often mentioned in the Veda. Sūtra texts — e.g. KātyŚS. 24, 6, 24; ŚŚS. 13, 29, 1 — consider sacrifices held on its banks as of special importance and sanctity. For geographic and other particulars: Macdonell and Keith, Vedic Index, II, p. 434 ff. The water from this river was used for the consecration of a king (ŚB. 5, 3, 4, 3), and in VS. 10, 1 this water is called "honey-sweet" (*madhumatiḥ*). See also Die Religionen Indiens, p. 36; 44; 59; 96. — The form *maṇau* (*mānā* KS.; *manāv* TB. etc.) could denote a locality, Maṇi or Maṇu by name, or also a "water-jar" (= *maṇika-*). I guess that it is the locative (*nimittasaptamī*) of the well-known *maṇi-* "jewel, gem, precious object with supranormal properties of which there are many varieties" (see also ŚāĀr. 12, 9): "in order to come into possession of a maṇi". In the AV. a *maṇi-* usually is an amulet (1, 29, 4 etc.). This is not to deny that the likewise difficult reading *manau* might be more original. — "Hundredfold . . .": the epithet *śatakratu-* may be equivalent to "possessed of hundredfold resourceful intelligence or inventiveness enabling a person to proceed to successful (creative) action": see Four studies, p. 182 f.; Epithets, p. 36 f.; Vision, p. 183 f.; 261 f. — "Lord . . .": this compound does not seem to occur in other connections. However, Indra is in the sūtras lord of the plough and is often concerned with the furrow or combined with the 'goddess' of the furrow, Sītā (Die Religionen Indiens, I, p. 59). For names of gods ending in *-pati* ("Herr einer Macht oder eines Wirkungsbereiches") — an ancient manner of expressing or

emphasizing the personal aspect of a divine power—see *Die Religionen Indiens*, I, p. 37.—Maruts: *ibidem*, p. 51; 56, 61 f.; they are a troop of deities particularly associated with the phenomena of wind, rain etc. They are called *sudānavaḥ* “pouring out or bestowing abundantly (the object being “rain”: *dānu-* “fluid, drop”)” in ṚV. 1, 40, 1 etc. (Epithets, p. 123), and are often, as his train, associated with Indra.

66, 16. The pavitra sava (Keśava). The sūtra texts make various uses of the three stanzas of AV. 6, 19 which generally speaking are to consecrate purificatory acts. In Kauś. 41, 14 the sūkta appears in a rite for good fortune; in 9, 2 it is included in the expiatory texts to be used for averting evil (*śānti-*). (See also the note on 61, 5 and my *Vision*, p. 105 f.). Vait. 11, 10 prescribes it in a purification in the agniṣṭoma and *ibid.* 30, 13 it accompanies the pouring out of the liquor (*surā*) in the sautrāmaṇi ceremony. The comm. on AV. 6, 19 intr. informs us that this sūkta is to accompany the ritual acts in connection with the touching of the offerings, the remnant etc. This sava was no doubt primarily designed to serve purificatory purposes.

St. 1 (Paipp. 19, 7, 11) occurs in sundry other texts with considerable varieties of reading: ṚV. 9, 67, 27 (see Geldner’s note on st. 22–27: “Gebet um innere Läuterung; im ṚV. beziehen sich . . . die Verse auf die vorbereitende innere Läuterung und Weihung des Dichters für die Dichtung und heilige Handlung”; Renou, *Ét. véd. pāṇ.* VIII, p. 103; S. S. Bhawe, *The soma-hymns of the Ṛgveda*, III, Baroda 1962, p. 131; Gonda, *Vision*, p. 105 f.).—“Inspired . . .”: *dhīḥ*; it is clear that ‘vision’ or ‘inspiration’, i.e. a direct form of contact with the unseen and the ‘sacred texts’ into which it was converted were considered a source of purification. I cannot adopt Geldner’s translation of *dhīyá* “mit Verständnis” and Renou’s “grâce à (ma) prière”.—“Divine people”: “les *devajaná-* (expression atharvanique bien connue) semblent résumer Āditya’s et Rudra’s ou équivaloir à Viśve Devāḥ” (Renou, l.c.).—“Purifying” (*pavamānaḥ*), i.e. the wind or the soma (comm.); either interpretation corroborated by parallels: cf. e.g. AV. 9, 7, 8; 10, 2, 26; 10, 8, 40; 10, 9, 26. However, from Vait. 6, 11—mentioning Agni Pavamāna, Agni Pāvaka and Agni Śuci—it may be inferred that a particular aspect of the god of fire is meant which is also found TS. 2, 2, 4, 2 “he who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure (the same names as in Vait.); in that he offers to Agni, the purifying, he bestows health upon him . . .” According to TB. 1, 1, 5, 10 an offering to Agni Pavamāna purifies, an offering to Agni Pāvaka gives food, an offering to Agni Śuci bestows pre-eminence in brahmanical sanctity (*brahmavarcaśá-*) on the person concerned. AiB. 2, 37, 6 quotes a ṛṣi: “Agni, the seer, the purifying”. See also BhāgP. 4, 24, 4 where Pāvaka, Pavamāna and Śuci are related to have been previous births of Agni because of a curse; MārK. 52, 28

etc., and ṚV. 9, 67, 22–24, imploring Agni to purify with his ‘strainer’ which is in his flames and has rays of light.

St. 2. Pāda a occurs also MS. 3, 11, 10 a; 155, 15 which alone of all the other texts has a parallel stanza; pāda b is in other contexts ṚV. 10, 57, 4 b; AV. 18, 2, 23 b; VS. 3, 54 b; TS. 1, 8, 5, 3 b; Kauś. 89, 1 b etc. Vait. 6, 11 has the stanza used among the formulas to be recited at the ‘Feuergründung’. For pāda c Paipp. (19, 7, 12) gives *jyok ca sūryaṃ dr̥śe* which occurs also as ṚV. 10, 57, 4 c etc. and AV. 1, 6, 3 c etc. (“and long to see the sun”).—“Ability”: *dakṣa-*; see Vision, p. 111; 132.—“. . . preservation”: for *ariṣṭatāti-* see AV. (almost always in the dative) 3, 5, 5; 5, 30, 12; 6, 80, 2 etc., and for *ariṣṭa-* “proof against injury or damage” Four studies, p. 104.—The comm. quoting TS. 2, 5, 2, 4 *prāṇo vai dakṣo pānaḥ kratuh* “ability is expiration, inventiveness (is) inspiration” leaves it to his readers to understand: “in order to establish expiration and inspiration in (my) body”.

St. 3 is found in all the texts which have st. 1. ṚV. 9, 67, 25 and VS. 19, 43 give, for c, *mām punīhi viśvātah* “purify me on every side”.—“Impeller”: Savitar, the sun as the divine ‘motor’, the light of heaven viewed in its dynamic aspect (Die Religionen Indiens, I, p. 94 f.). “La mention de Savitar mène à considérer qu’on a (RV. 9, 67, 24) affaire à *sava-* “incitation (émanent de Savitar)” ”(Renou, l.c.). However, the forms of *sū-* “to impel, to consecrate” and of *sū-* “to procreate” often coincide: TB. 1, 6, 2, 2 Savitar, the impeller, is said to cause the creatures to be born (cf. Heesterman, Royal consecration, p. 72 f.). According to the comm. it is the sun’s fiery energy (*tejas*) which brings about the purification.

“Purificatory . . .”: *pavitram*, cf. Keśava.—A *kṛsara-* or *kṛsara-* (see also Kauś. 84, 3) is a dish consisting of sesamum and grain (a mixture of rice and peas with a few spices). It is often mentioned in the sūtras. See e.g. ŚB. 5, 2, 3 (where it serves to appease portents); ĀśvGS. 2, 4; 5 (where it is offered to the Fathers); GobhGS. 2, 7, 9; 9, 5; Manu 5, 7 etc. and Petr. Dict. II, 422.

66, 17. Here the *sava* is a cultivated field (*urvarākhye savayajñe* comm.).—In explanation of the only stanza of AV. 7, 104—of which there is no parallel—the comm. refers to AV. 5, 11: Varuṇa had a mind to take back the miraculous cow which he gave to Atharvan (the head of a semi-divine family of mythical priests; see e.g. Macdonell, Vedic Myth., p. 141) or a sacrificial gift, but gave up his intention at the latter’s request. Making, on the strength of ṚV. 10, 121, 1 etc., vain attempts to show that “who” (*kaḥ*) in AV. 7, 103 refers to Prajāpati the same comm. maintains that the answer to the question put in this stanza is: Prajāpati. Compare, to pāda b AV. 9, 4, 21 c, and to pāda d VS. 19, 60 d, and AV. 18, 3, 59 d; and, with *kalpayasva* ṚV. 10, 15, 14 d, where a person who obviously has died recently is addressed “form yourself a (new)

body at will". "Es wird sich also wohl um eine der eigentlichen Manenfeier angeschlossene Aufnahme des jüngsten Toten in den Kreis der Manen handeln" (Geldner, Rig-Veda übersetzt, III, p. 147). In AV. 18 and VS. 19 it is a god who is expected to prepare the new body; see also Geldner, l.c. — Instead of *tanvāḥ* Paipp. 20, 3, 6 has *tanvām* which is also translated by Whitney. Both Henry (Le livre VII, p. 41 and 116) and Whitney-Lanman regard *tanvāḥ* or *tanvam* as well as *dhenum* as the object of the verb; "Qui (disposera comme il faut) la vache . . . , (qui,) . . . disposera . . . les corps (de cette vache)"; ". . . shall shape (its) body . . . — the spotted milch-cow". As however the parallel texts clearly deal with the (new) body of a man who has died and as it is generally speaking the very aim of those who perform sava rites to secure continued or renewed existence, and as moreover many savas centre around an animal, I would consider taking *dhenum* as the object, *tanvam* as a predicative accusative. It is true that *klp-* + 2 acc. ("declare as, consider as, intend for") is foreign to the Veda proper (cf. Petr. Dict. II, 168), but it does not follow that this usage was unknown in pre-epic times and in ritual milieus. The relation between the cow described in the quotation and the fertile soil mentioned in the sūtra seems enigmatic. If a sava-dish is prepared with the products of the soil the cow may in the above way (cf. 66, 14) have been associated with it. — Brhaspati, in later Vedic texts the brahman priest of the gods (Oldenberg, Rel. des Veda, p. 382), has already in the RV., where he occupies a position of considerable prominence, some functions and qualities which may be of interest in this connection (see Macdonell, Ved. Myth. p. 101 ff.; Shende, Foundations, p. 129 ff.). Being among the gods who inspire and further the words of the human seers and poets (Vision, p. 48; 78; 107; 280; 353 f.) he is associated with the eulogists (RV. 7, 10, 4; 10, 14, 3; cf. also 2, 23, 10), who are called his friends (10, 67, 3); cf. also 10, 108, 11. Homage is paid to him along with father Atharvan (see above) "in order that thou mayest be generator of all, inspired poet, god, 'immune', possessed of thy own nature" (AV. 4, 1, 7). He belongs to the Fathers (RV. 10, 14, 3; AV. 18, 1, 47). He is implored to protect the sacrifice and make it effective (RV. 10, 35, 11; 128, 7). Being the lord of the upward direction (AV. 3, 27, 6) he is moreover spoken of as ascending to heaven (RV. 10, 67, 10), bearing light. He is a dispeller of darkness, who found Dawn, light, and Agni (RV. 10, 68, 9). Protecting the pious man from all dangers and calamities (RV. 1, 18, 3; 2, 23, 4 ff.; 26, 4), he is remover of disease, prolonger of life (1, 18, 2; 2, 25, 1; 10, 100, 5), a releaser of the fetters of old age and death (AV. 3, 11, 8), who is alive to the interests and the happiness of his favourites and associates (RV. 2, 25, 1 ff.; 26, 3), causing them to enjoy the celestial waters (2, 25, 4). He releases the eulogist from the existence in Yama's world (AV. 7, 53, 1). By order of Brhaspati the plants and herbs will deliver his followers from distress (RV. 10, 97, 15; 19). He is the head of the sacrificial rice-dish (AV. 11, 3, 1). Is the conclusion too incon-

siderate that also in AV. 7, 104, 1 the favourite of Bṛhaspati hopes to continue his existence by means of the cow—for which see also AV. 9, 4, 21; Kauś. 66, 18—and the rite under discussion? Bṛhaspati is, moreover, directly called an Aṅgiras when—in the Indra myth—he drives out the cows (RV. 4, 50, 5; 2, 23, 18; see Macdonell, o.c., p. 102; 142; cf. also AV. 9, 4, 1, quoted at Kauś. 66, 18), and the Aṅgirasas are like the Atharvans—and the Bṛghus whose ancestor is Varuṇa (ŚB. 11, 6, 1, 1), who however has also generated “father Atharvan” (AV. 5, 11, 11)—“Fathers” and closely associated with Yama (RV. 10, 14, 3–5). Did all elements of the sūtra and the stanza once fit in with, or form, a greater mythological theme?—For *nītyavatsām* (b) Paipp. 20, 3, 6 awkwardly reads: *dhenum etām*; for *sakhyām* (c), *sakhyā*.

66, 18. The bull-sava is to be performed with the entire sūkta AV. 9, 4 (Keśava). The sūkta occurs also in Paipp. 16, viz. 24, 1 ff. (the order of the stanzas is different in places). It is quoted (together with AV. 7, 111) in Kauś. 24, 19 in the ceremony of turning a bull loose (*vṛṣotsarga-*: Caland, Zauberritual, p. 64; A. F. Stenzler, Ind. Hausregeln, II, 2, Abh. deutsch. morgenl. Ges., Leipzig 1878, p. 94 f.; Kane, Hist. of Dharmaśāstra, IV, Poona 1953, p. 539 ff.; Ram Gopal, India of Vedic kalpasūtras, Delhi 1959, p. 431). Whitney-Lanman are too pessimistic with regard to the possibility of drawing some conclusions from the occurrences of AV. 9, 4 in Kauśika. In Kauś. 19, 1 it is said to belong to a number of texts which are beneficial to well-being and fecundity of cows. The man who wishes to be successful in an undertaking should use the same text whilst offering a white bull to Indra (Kauś. 24, 23). The *vṛṣotsarga-* rite of 24, 19 ff. consists in the ritual letting loose of a young bull which will be “the husband of some young calves” instead of the old one. The bull is (Kauś. 24, 20) “to fecundate the calves to put vital power into them, to form a herd, to produce prosperity . . .”. Like other texts discussed in this book, the text AV. 9, 4 serves a double purpose: it is also to further the prosperity of the yajamāna who is the owner of the animal: cf. Kauś. 24, 22 and AV. 9, 4, 1; 18; 22; 24. The correctness of the interpretation of the *vṛṣotsarga* proposed by Stenzler (see above: “die Überlassung eines jungen Zuchtstiers an die Ortsgemeinde”) and endorsed by Hillebrandt (Ritualliteratur, Strassburg 1897, p. 85) has been questioned by Meyer, Trilogie, II, p. 77 ff. This was in any case only one aspect of the ceremony; the other was formulated (Meyer, o.c., p. 81) as follows: “Mit jungen Kühen zusammen . . . soll der ursprünglich offenbar rote (cf. also AV. 9, 4, 22) Stier seine Zeugungskraft gehörig betätigen und damit vermöge der magischen Analogiewirkung auch die Totenseelen zu segenvoller Vegetations- und Zeugungsenergie bringen”. This interpretation explains at least why this ceremony is so often considered part of the rites for the benefit of the dead (Meyer, o.c., II, p. 79 with the note). There is however a third aspect: “the pool at which the bull which is

let loose drinks water serves the Manes and the earth which it scratches becomes abundant food for them" (ViDhS. 86, 19 f.; cf. VāP. 83, 45-48). Thus the animal contributes something to the subsistence of the Fathers. The use of AV. 9, 4 in Kauś. 66, 18 implies that presenting a bull while reciting this text was also believed to activate regenerative power for the benefit of the sacrificer himself.

The comm. AV. provides us with a valuable introduction to this sūkta. The brahman (officiant) kills a bull and offers its flesh, each portion to a different god. The bull is praised (*praśamsā*, i.e. its good qualities are enumerated by a competent person) and its limbs etc. are divided and offered to various gods, to each of them that portion which is especially dear to him. The greatness of the offering of the sacrificial portion of the bull is described and the bliss which ensues from it is extolled. The sūkta is traditionally used as follows: at the vṛṣotsarga (see above) it consecrates the bull which is let loose. The calf is sprinkled after it has been consecrated with the six formulas of Kauś. 24, 20 (see above) and the stanza AV. 9, 4, 24. The man who is desirous of prosperity (*puṣṭikāma-*) should in the same way, while reciting this sūkta, according to the ritual rules of (the immolation of) the barren cow (Kauś. 44), worship Indra with a bull. The man who is desirous of success (*sampatkāma-*) should also in the same way, with this sūkta, according to the ritual rules of (the immolation of) the barren cow, worship, at the full moon day, Indra with a white bull. After quoting Kauś. 24, 19-23 the comm. continues: one should in the same way at the bull-sava perform, with this sūkta, the ritual acts concerning the touching of the presented oblations, the residues, the recitation of the offerer and the gift (Kauś. 66, 18). The comm. refers also to his explanations apropos of AV. 1, 31, adding that also in AVPar. 18 c, 1, 7 this sūkta is prescribed. AVPar. 18 c is indeed an expanded version of the ceremony described in Kauś. 24, 19-23. — The text is not noticed in the Vaitānasūtra.

St. 1 is identical with Paipp. 16, 24, 1. There are no parallels. — In st. 1-10 this sacrificial bull "est essentiellement confondu avec le Taureau céleste" (Henry, Les livres VIII et IX de l'AV., p. 128), or rather the animal is represented as the primeval bull. — "Impetuous": for *tveṣa-* see Epithets, p. 73. — "Thousand": *sāhasra-* may mean "relating to . . ., consisting of . . ., bought with, procuring a thousand". The sense mentioned last, or "worth a thousand, equal to a thousand" (cf. st. 2 and 9) seems most probable. Cf. also ŚB. 13, 4, 2, 2 "as to its being worth a thousand (cows: *sahasrārhaḥ*), it is for the sake of his obtaining and securing everything". The number 1000 is very frequent in connection with cows (see Petr. Dict. VII, 868 f.), the expression *vṛṣabhaikasahasrā gāḥ* (Manu 11, 128 etc.) meaning "a thousand cows and one bull". — For *payas-* "semen" see ṚV. 7, 101, 3, etc. "Parce qu'il prend toutes les formes? ou équivalent de *sahasradhārah*, cf. AV. 7, 15 etc.?" (Henry). — "Belly": *vakṣāṇāsu*: cf. ṚV. 10, 27, 16 "the mother bears the embryo in her . . ." —

“Excellent”, or “auspicious, prosperous, good, pleasant, dear”: *bhadram*. — *Bṛhaspati*: see the note on 7, 104, 1 (Kauś. 66, 17). It should be added that *Bṛhaspati* is the ruler of the tame animals (ŚB. 8, 4, 3, 11). — The word *tantu-* “thread, line” is often used in connection with any continuity, and especially with the propagation of a family in regular succession: *KātyāṢṢ*. 3, 8, 25 *tato 'si tantur asi*; *ibid.* 27; *TU*. 1, 11, 1. Cf. especially *AV*. 10, 2, 17 *kó asmin réto n̄y adhāt tántur á tāyatām íti* “who has put seed in him (man), saying let his line be extended?” (similarly *Whitney-Lanman*, in *AV*. 9, 4, 1 explain: “has extended or performed the sacrifice”). Similarly, *AV*. 13, 1, 6.

St. 2 = *AVPpp.* 16, 24, 2. No complete parallel but *c=st.* 4 a (see the note). — “In the beginning”: *agre*, see *AV*. 9, 4, 2. — *Pratimā* is in the *Petr. Dict.* IV, 968 translated: “Schöpfer, Bildner” (cf. *RV*. 10, 61, 19?), by *Whitney-Lanman*: “counterpart” which seems to be the sense *AV*. 8, 9, 6; the bull as well as the waters represent fertility. In my opinion, the waters are to be understood as the foundation and origin of the universe (cf. *AV*. 4, 2, 6; 8; *ŚB*. 6, 8, 2, 2; 3; 11, 1, 6, 1; see also *Shende, Foundations*, p. 75 f.) and the bull resembles them, being their “image” or “counterpart”: cf. also *TB*. 3, 2, 8, 8 *paśor vai pratimā purodāśah*; *TS*. 5, 5, 3, 2. — *Prabhū-* with the dative here no doubt means “a match for” (*Pāṇ.* 2, 3, 16, *Vārtt.* 2), not “prevailing for” (*Whitney-Lanman*). — The earth is in the *AV*. the supporter (12, 1, 6) and the mother of all, who bears the embryos of all beings (12, 1, 4), the source of water (*Shende, Foundations*, p. 67 ff.). *Indra* is her bull, i.e. the divine power fecundating her (12, 1, 6). She is the mistress of what is and what is to be (12, 1, 1). In the beginning she was water (12, 1, 8). — For *pr̥thivī devī* see *AV*. 11, 1, 8 quoted *Kauś.* 60, 30. — “Cows”: for *aghnyā-* see the note on *AV*. 10, 9, 3; *Kauś.* 65, 9.

St. 3 = *AVPpp.* st. 3; no other occurrences. — “Pregnant”: cf. st. 1. For the idea of the androgynous primeval bull see *RV*. 1, 141, 2; 3, 38, 7; 10, 5, 7 etc., *Geldner's* notes and *AV*. 11, 1, 34 (*Kauś.* 63, 20). — “Strong”: *sthavira-*, also “broad, thick, compact”. — “Semen”: to be in keeping with the translation of *payas-* in st. 1. — *Jātavedas* see *AV*. 11, 1, 3 and 4 (*Kauś.* 60, 23 and 24). — “Roads” or “paths . . .”: see *AV*. 11, 1, 36 (*Kauś.* 63, 9) etc. — *Indra's* sacrificial animal is the bull: *ŚB*. 5, 3, 1, 3; 6, 2, 1, 5.

St. 4. *AVPpp.* st. 5. The stanza occurs with some variants also *TS*. 3, 3, 9, 2; *MS*. 2, 5, 10: 61, 16; *KS*. 13, 9: 161, 18; cf. *ViDh.* 86, 13, using these words among the texts accompanying the special animal offerings, that is the *vṛṣotsarga* (offering up of the aged bull when a new one is substituted); the stanza is intended to accompany the *havis* offering. See also the note on stanza 24. — “Churns”: I would prefer this epic meaning of *gargara-* to that occurring *AV*. 4, 15, 12, viz. “gurgles” (“comme dieu de l'orage”, *Henry*, p. 129; ?).

St. 5. *Ppp.* 4 occurs also in the texts mentioned under st. 4, preceding

however in TS. and MS. our st. 4; in MS. AV. 18, 4, 28 intervenes. As may appear from Ppp., the order in AVŚ. may hardly be regarded as original; 5 a moreover follows naturally after 3 cd. For the numerous variants see also Whitney-Lanman, p. 530. "In this stanza some influence of YV. texts is discerned" (Barret, o.c., p. 26). As the stanza is according to ĀpŚS. 19, 17, 5 to accompany the offering of the omentum (see also Keith, Veda of the Black Yajus School, p. 262) this must be the object meant by the text. TS. reads: "... the germ of waters smeared upon the plants" (see Schwab, Thieropfer, p. 111 ff.); MS.: "the lord of the waters, the bull of the herb". The omentum is rich in fat and is also in other ancient ritual systems treated separately (Keith, Rel. and philos., p. 281).—"... of the gods": cf. Schwab, o.c., p. 112 f.—In c, TS. and MS. read: "Pūṣan chose a drop of soma". In ṚV. 8, 4, 15 this god—who is the protector of cattle—is addressed as *śakra*, a standing epithet of Indra. Cf. also 7 c. Here the bull seems to be meant (see also st. 6 a).—"Drink": *bhakṣam*.—"Firm": *bṛhat*.—"His body": these words are emphasized (*yác chárīram*). The reading of TS. "a great stone was there then for them" is not clear.

St. 6. Ppp. 6 reading *somasya* instead of *somena* is unintelligible in c and d.—The bull is no doubt addressed. For "forms" cf. st. 1 b; "shaper": *tvastā*. Notice the relation assumed to exist between the two generative powers, soma and bull. In the ṚV. Soma is called, or compared to, a bull (Macdonell, Vedic Myth. p. 106; 108). Here soma stands for the bull's semen; cf. st. 7 a and Meyer, Trilogie, III, p. 180 ff.—Why *pūtam* (Barret) "pure" for *pūxxxm* in the Ppp. text? (AVŚ. *pūrnam*).—For "pudenda" (*prajanvāh*) see TB. 3, 11, 4, 2 *tasmīn yonau prajanau prajāyeya*, where the term likewise applies to a female being.—"Propitious": or "benevolent" (*śivāh*).—"Knife" (*svadhiti*): used for dissecting the sacrificial animal (cf. ṚV. 1, 162, 9; 18; 20), not—with Macdonell and Keith, Vedic Index, II, p. 492—the carpenter's axe. The sacrificer hopes to have, by means of the victim, access to female pudenda in heaven, which are opposed to those in this world (*pāda* c). See also the notes on AV. 4, 34, 2 (Kauś. 66, 10). Henry, o.c., p. 130, obviously thinking of male genitals (?) interpreted: "que les parties génitales (sacrifiées) du taureau terrestre (*imās*) augmentent la vigueur fécondante du Taureau céleste (but are not these identical?), et que d'autre part, le sacrifice nous procure la fécondité que versent les parties génitales du Taureau céleste (*amūs*)".

St. 7. Ppp. st. 8 reads ... *sahasrapoṣas* ...—"... butter": *ājya*.—The wish is obviously expressed that the bull when sacrificed will, assuming Indra's form, be propitious to the sacrificer *cum suis*. For Indra's bull-like nature see e.g. Macdonell, o.c., p. 150. In ŚB. 2, 5, 3, 18 the bull is stated to be Indra's form; cf. also TB. 1, 6, 7, 4 *ṛṣabham āhvayati* ... *atho indriyam eva tad vīryam yajamāno bhrātrvyasya vṛṅkte*, etc.—"Given": cf. st. 1 c.

St. 8: Ppp. st. 7 (where *caujo*). Of this stanza also there are no other occurrences but compare AV. 10, 5, 1-6; VS. 37, 6 etc. *indrasyaujo stha*, a formula used in AV. to address a jar from which handfuls of water are to be hurled for magical purposes (Caland, Altind. Zauberritual, p. 171 f.), in VS. to address the *pūtikas*, used to expedite, in the *pravargya* ceremony, the curdling of the sacrificial milk, and as substitutes for the soma plants when these are not available (cf. ŚB. 14, 1, 2, 12 "and inasmuch as Indra . . . encompassed him with ojas, therefore he says: 'Ye are Indra's ojas'"); in AV. 6, 125, 3, used for success with a war-chariot, this vehicle is likewise identified with Indra's *ojas*, and, moreover, with the Maruts' front, Mitra's embryo and Varuṇa's navel. For Indra's relation to the creative and inaugurative power called *ojas* see Ancient-Indian ojas . . ., Utrecht 1952, esp. p. 9 ff. — Varuṇa: although the 'anthropomorphism' of his personality is not much developed on the physical side, the RV. says that Varuṇa (like Mitra) stretches out his arms to the eulogist or the worshipper that the latter may live (5, 64, 2; 7, 62, 5) and that these gods drive their chariot with the rays of the sun as with arms (8, 101, 2). It may moreover be remembered that Varuṇa is the representative of the static aspects of kingship (see my observations in Numen (Leiden 1956), 3, p. 63) and that kingly and protective power was widely believed to reside in the ruler's arms (see my observations in Kuhn's Zs. für vergl. Sprachf. 73 (1956), p. 151 ff.; epithets such as *dīrghabāhu-* and AV. 10, 2, 5; ŚB. 6, 3, 1, 33 etc.). — *Ásvins*: in AV. 9, 7, 7 Mitra and Varuṇa are said to be the two shoulders of the ox which is extolled in that hymn, but among the numerous formulas accompanying the oblation made of the various parts of the sacrificial horse it reads (VS. 25, 3) "I gratify . . . Speed with his two thighs; the Way with his two fore-legs . . .; the *Ásvins* with his shoulders". Obviously a definite relation was assumed to exist between the *Ásvins* and the shoulder (as is expressed also VS. 25, 2 "with his breath I gratify Wind . . .; with the pupils of his eyes, Lightning etc."). Has the association anything to do with the difficult verse RV. 10, 106, 2 a? However, according to ŚB. 8, 2, 1, 11 the *Ásvins* took the part of *Prajāpati* below the waist and above the feet (which is sacred to them). — "Hump" (viz. on the shoulders of the Indian bullock": *kakud-*): according to VS. 25, 6 (see above) the upper part of the back (the region from the neck to the shoulder-joint: *skandha-*) belongs to the Maruts who RV. 1, 64, 7 are called buffaloes, and 5, 87, 9 are said to rise high into the air like mountains. In AV. 9, 7, 5 the hump is however associated with *Bṛhaspati*. — ". . . have received . . .": *dhīrāḥ*; see Vision, p. 209 ff. etc. — "Sage poets": *kavayah*; ibidem, p. 44 ff. — "Possess . . ." *manīṣin-* must have meant something like "powerful and purposeful, inspired and non-discursive thought" (ibidem, p. 51 ff.). — The participle *sambhṛtam* occurs e.g. also AV. 4, 14, 9 (Kauś. 64, 22; see above); 7, 56, 1 (in connection with different sorts of poison gathered from various animals and combined into one); 8, 7, 18; 10, 2, 1;

it seems to have been used in connection with the coming into being of structures, organisms etc. which are composed of a variety of components (cf. also Mbh. 1, 3, 15). Here our "synthetic" might serve; I translate "composed" ("d'ensemble il est B.", Henry, p. 91). — Bṛhaspati, the father of the deities (ṚV. 2, 26, 3) and the lord of brahman (7, 97, 3), is said to belong to all the gods (3, 62, 4; 1, 190, 2; 4, 50, 6) and to be the most godlike (*devatama-*) of them (2, 24, 3). As a god he moreover embraces and penetrates all things (compare 2, 24, 11); he has all forms (*viśvárūpa-*; 3, 62, 6). The poet obviously intends to say that the combination of Indra's force etc. in the sacrificial animal results in its being a manifestation of Bṛhaspati.

St. 9: Paipp. 9. — "Rich in milk": *payasvān*; cf. st. 1. — "Celestial tribes": the expression *daivīr viśaḥ* occurs also VS. 28, 14 c; TB. 2, 6, 10, 2 c (sautrāmaṇī); MS. 4, 12, 2 c: 181, 14; KS. 8, 17 c. — For *ā tanoti* cf. e.g. AV. 12, 1, 15. — "And" (pāda b): for the anaphora *tvām . . . tvām* in the text see Stylistic repetition in the Veda, p. 128 ff.; 318 f. etc. — Sarasvant: the male correlative of the river goddess Sarasvatī (Die Religionen Indiens, I, p. 96 etc.) who ṚV. 7, 96, 4-6 is invoked by worshippers desiring plenty and assistance, wives and offspring, and 7, 95, 3 is called the male young bull among the female deities, whereas 1, 164, 52 identifies him with Agni, the Sun, the Divine Eagle. AV. 7, 40, being a prayer to this god—who according to the Petr. Dict. VII, 785 is "ein Bewahrer der himmlischen Wasser, der durch Regen und Bäche Fruchtbarkeit schenkt"—, describes him as the liberal lord of prosperity, whose established course all the cattle go. In PB. 16, 5, 15 he is explicitly declared to be the celestial world, in MS. 1, 4, 15 he is identified with the full moon and the full moon-sacrifice is conducive to heaven (comm. quoting TS. 3, 5, 1, 4; see also 2, 5, 4, 2). These data may help us in understanding the occurrence of the god's name in this stanza. — According to Monier-Williams following the Petr. Dict. *ekāmukha-* here means: "having the face turned towards the same direction" which seems preferable to Whitney's (and Henry's) "with one face" because a herd of cattle may not rarely be seen to graze etc. this way. Cf. also AV. 13, 4, 6 which does not—as is supposed by Henry, p. 131—prove that here also the rays of the sun are meant. — (Petr. Dict. VII, 1635 quoting this place reads *brahmaṇā ṛṣabhām*). — Whitney's interpretation of *brāhmaṇā* (+ vowel; cf. also st. 18) implies the idea that the victim is given to a brahman. The locative moreover signifies that the oblation is poured into, or offered in, a brahman (cf. e.g. ŚāṅkhGS. 1, 10, 7 *brāhmaṇe hutah*; see also Henry, p. 131 and especially Oldenberg in Indog. Forsch. 6, Anz., p. 183 f. "es handelt sich um einen Freigebigen, der dem Brahmanen den Stier gibt; eine solche Gabe aber wird von der Phantasie jenes Zeitalters (*sic*) als ein Opfern in dem Brahmanen (wie in einem Opferfeuer) aufgefasst . . ."). It seems as if this stanza which in a way interrupts the enumeration of the parts of the bull's body, deals, in anticipation of

st. 19 (cf. also st. 18), not with an immolated animal but with a dakṣiṇā bull. See the Introduction, III. Henry's (p. 91) translation "le brāhmane (nom.) qui sacrifie le taureau . . ." is grammatically admissible.—I do not see why pāda c should mean "il procure (au sacrifiant) les mille femelles" (Henry, p. 91). The author seems to say that the sacrifice under discussion is equivalent to a gift or to the offering of a thousand cows, the number thousand meaning "everything" (ŚB. 8, 7, 4, 9; 10, 2, 1, 11; cf. also AV. 8, 8, 7; 18, 4, 35). Compare statements such as ŚB. 9, 5, 1, 42 "the agnicayana includes all sacrificial rites", "the aśva-medha is the bull among sacrifices" (13, 1, 2, 2) and, in this sūkta, st. 18 a.

St. 10: Ppp. 10 where *mano* ("mind") instead of *vayo* ("energy, vigour"; see AV. 11, 1, 30; 12, 3, 1; 47; 49) in a and *abhūtām* instead of *ubhe stām* in d; not found elsewhere. For the sequence *bṛhaspatiḥ savitā* see AV. 8, 5, 5 b; 19, 24, 8 d; 31, 5 d; KS. 16, 12 b etc. In ṚV. 7, 45, 4 Savitar and in 10, 68, 12 Bṛhaspati is implored to bring *vayaḥ*.—"Brought . . ."; for *pary ā bhr-* cf. AV. 7, 45, 1; ṚV. 6, 47, 27; 9, 86, 24 (the soma brought from the celestial regions by the eagle).—"Self" or "person": *ātmā*; see also AV. 7, 67, 1 quoted Kauś. 66, 2. Tvaṣṭar is the lord and shaper of all human and animal forms (Macdonell, Vedic Mythology, p. 116); cf. e.g. also AV. 2, 26, 1; ŚB. 11, 4, 3, 3; TB. 1, 4, 7, 1 etc. For the connection between the ātman and wind see Macdonell, o.c., p. 166.—The verb *hu-* meaning, with the locative, "to sacrifice or present an oblation in (e.g. fire, AV. 12, 3, 54), to pour sacrificial material into", the third pāda probably means that the atmosphere is the material recipient of the offering.—"Mind" (in its widest sense): the traditional but unsatisfactory translation of *manas-*, i.e. the psychical organ in which the processes of thought, will and feeling take place; for its activity see e.g. Vision, p. 278 etc. The process described is represented as taking place 'mentally', which does by no means exclude the conviction, on the part of the performer of the rite, that it is real.—The *barhiḥ* is the 'sacrificial bed', a layer of kuśa grass which is usually strewed over the sacrificial ground and especially over the vedi (see AV. 11, 1, 21; 23; 24; 12, 3, 23; Kauś. 61, 41) to serve as a sacred surface on which to present the oblations, as a seat for the gods who come to partake of the offerings etc. The thought expressed in pāda d becomes more comprehensible if we remember that ṚV. 1, 185, 1 heaven and earth are said to bear anything and that 2, 41, 20 they are supposed to convey, or to present, the sacrificial gifts to the gods. A parallel is ŚB. 12, 8, 2, 36 where the sautrāmaṇī rite (Die Religionen Indiens, I, p. 173) is identified with the year, i.e. 'totality in its temporal aspect' ("everything here, whatever there is, is the year"), the vedi being identified with the earth, the barhis with the sky, the priests with the quarters, the sacrificer with the sun etc.

St. 11: Ppp. 16, 25, 1 where *aindrīva deveṣv eṣu* (*ya indra iva deveṣv eti . . .*, Barret); there are no other occurrences. According to the Atharvapaṅdhati this stanza was at the Vṛṣotsarga-ceremony (Kauś. 24, 19) to

be whispered in the right ear of the released cow.—The simile is based on the bull-like nature of Indra; cf. st. 7. Indra is the first among the gods (RV. 1, 102, 9; 4, 22, 3 etc.; Shende, Foundations, p. 22).—“Brahman”: the officiating priest.—“Properly” and “completely”: *saṃ* (*stautu*); for the force of *saṃ* see The aspectual function of the R̥gvedic present and aorist, 's-Gravenhage 1962, p. 225 ff.—“In . . .”: *bhadrāyā*, for which compare AV. 3, 30, 3; 4, 12, 2; 12, 1, 52 etc. This stanza may at first sight seem to be out of place here, but the next stanzas—which in a way form the continuation of what precedes—may be considered to be the content of the brahman's “praise”, which, consisting mainly of an enumeration and ‘confirmation’ (in the literal sense) of characteristic qualities and excellencies of the deity addressed, is a potent means of strengthening a being: “das Wachsen durch Lob usw. liegt auf derselben Ebene wie das Kräftigbleiben durch die beim Opfer dargereichte Speise: RV. 4, 22, 1; 6, 24, 7; 8, 7, 19” (Die Religionen Indiens, I, p. 41; see also G. van der Leeuw, Religion in essence and manifestation, London 1938, p. 430).

St. 12: Ppp. 2 where *mṛtyur* instead of *mitro* (pāda d).—As to contents and syntax cf. st. 8. All the nouns are duals. For a better understanding of st. 12 and 13 the thought expressed in 14 d has to be supplied.—The parts and limbs of the animal are set apart or intended for the gods mentioned.—Anumati, “Approval, Goodwill” (cf. also AV. 1, 18, 2; 7, 20) is in AV. and VS. also a goddess of love presiding over propagation (AV. 6, 11, 3; 6, 131, 2 where her other function is at the same time obvious).—Bhaga, the gracious bestower of wealth, is also the patron of connubial happiness. He and Anumati occur together AV. 5, 7, 4.—“Flanks”: *anūvrj-* seems to be a hapax: “ein Körpertheil in der Nähe der Rippen” (Petr. Dict.).—Presuming that the poet had his reasons for associating these two gods with the sides of the body—cf. the correlation in st. 8 and 10—we are led to the conclusion that in Vedic times the conviction existed that there is a certain connection between this part of the body and sexual love.—“Knees”: these joints and the parts surrounding them were in some ancient civilizations believed to be a seat of strength or of the *γυχῆ*, the source of semen and the place of birth (R. B. Onians, The origins of European thought, Cambridge 1954, esp. p. 175 ff.). Has this association anything to do with a life-giving function of the god as discussed in connection with the Iranian Mithra by I. Gershevitch, The Avestan hymn to Mithra, Cambridge 1959, p. 32 f.?? In a similar passage in AV. 9, 7 Dhātara and Savitara are considered the knees of the sacrificial ox (st. 10), Mitra and Varuṇa being his shoulders (st. 7).

St. 13: Ppp. 3; no other occurrences.—“Hinder and secret parts, (also) the mons veneris etc.”: *bhasad-*: cf. also Mayrhofer, Etym. Wtb., II, p. 489. Why is the region of the anus and genitals correlated with the Ādityas whose function is, generally speaking, not specifically charac-

terized? Has it anything to do with the belief that the man who has won their favour will have offspring (cf. RV. 2, 27, 13), a function which is however more evidently attributed to other deities? Among other peoples however the belief is not unknown that the abdomen is the seat of spirit and intellectual functions (Onians, o.c., p. 485 ff.).—“Buttocks”: or “hips and loins”: *śronī*.—Bṛhaspati (cf. st. 8) is AV. 9, 7, 5 brought into relation with the hump, the thighs being (st. 9) correlated with physical force. Is Bṛhaspati’s powerful nature (RV. 1, 190, 8; Epithets, p. 115) the missing link??—“Wind”: Vāta, in contradistinction to Vāyu “das herumfahrende, in der Luft gehende, . . . ungesehene, nur durch sein Sausen wahrgenommene . . . Phenomenon” (Die Religionen Indiens, I, p. 51).—The explanation of the relation between tail and Wind—which is to recur in AV. 9, 7, 8—is implied in pāda d. (“Seul détail quelque peu topique”, incorrectly Henry, p. 131). Moreover, tails were, at least in later times, used as fly-flaps.

St. 14 ab: Ppp. 5 ab; 14 cd: Ppp. 4 cd, where . . . *pado yad ṛṣabham* . . . ; no other occurrences.—Sinivālī is a patroness of childbirth, implored to grant offspring.—Sūryā is the sun-maiden or “daughter of Sūrya, the Sun”. There can be hardly any doubt that she was believed to have a fair skin; cf. the adj. *sūryatvac-* (RV., AV., e.g. 2, 2, 2) “whose skin is like the sun”. Henry, p. 131 opines that the Sun himself is meant who is not otherwise mentioned in these stanzas.—The Riser is no doubt a “Sondergott” (Die Religionen Indiens, I, p. 26 f.), not “Beschliesser” (PW. I, 897 followed by Monier-Williams), but “the one who rises” (cf. ChU. 7, 8, 1).

St. 15 ab: Ppp. 4 ab; 15 cd: Ppp. 5 cd, where *devās . . . sarvam* in c; no other occurrences.—Jāmiśaṃsa does not occur in other texts; AV. 2, 10, 1 it follows “perdition” (*nirṛti-*) etc., meaning “curse pronounced by a relative”. This idea was obviously—and in the usual way—considered a power which could assume a more or less personal character. “On est irrésistiblement reporté a Narāśaṃsa et à son ‘frère’, le Śaṃsā des Dieux (A. Bergaigne, Religion védique, Paris 1963, I, p. 307) . . .”. (Henry, who p. 92 translates: “couple fraternel des Śaṃsas”,?). It may be observed that *-śaṃsa-* may also mean “praise, wishing well” (see my remarks in Acta Orient. 20, p. 187), the general sense of the root being “to qualify or classify (a person)—‘favourably’ or ‘unfavourably’—by more or less solemn or authoritative statements” (cf. also Renou, in J. as. 1939, p. 177 f.; G. Dumézil, Servius et la Fortune, Paris 1943, p. 76 ff.; Gonda, l.c.).—“Rumen”: *kalāśa-* means “jar, pitcher”. It is not clear what part of the bull is his “vessel”, although it may be supposed to be one of his digestive organs; I guess, his rumen, which is shaped like an ancient jar or pitcher. My translation is a guess. The association with soma may be due to the fact that the wooden soma tub (*dronakalāśa-*) is frequently referred to in the ritual. Cf. also RV. 9, 86, 11 etc. and Geldner, Der Rig-Veda übersetzt, III, p. 8; Zimmer, Altind. Leben, p.

280. — “Divided . . .”: lit. “arranged in different directions” (*vyakalpayan*).

St. 16: Ppp. 6, where *śivarātrebhyo* (?) in d; not found elsewhere. — “Dew-claws” (or, in general, similar parts of the leg of the victim; cf. also AV. 10, 9, 23): *kuṣṭhikāḥ*, which were considered worthless for sacrificial purposes (cf. AiB. 2, 11, 10). — Saramā is in the ṚV. Indra’s messenger but in the later Vedic literature she is regarded as a bitch: “the bitch of the gods” (Yāska, Nir. 11, 25). In AV. 9, 7, 10 the apsarases are associated with this part of the victim’s body. It would be intelligible if the dew-claw was here also associated with a divine figure which is conceived as an (unclean) dog: “. . . de même qu’on abandonne aux chiens les restes dont les hommes ne veulent pas” (Henry, p. 132, referring to Zimmer, Altind. Leben, p. 233). Henry’s translation is preferable to Whitney’s (“those dew-claws (were) Saramā’s”). — “Hooves”: “ils en firent des carapaces pour les tortues” (Henry, p. 132). For the rôle of the tortoise in ancient Indian thought see Die Religionen Indiens, I, p. 80; 102; 189; 192; 226; 250 f. The hooves are AiB. 2, 11, 10 mentioned among those parts of the victim that “fall away”; ŚB. 4, 2, 4, 17 they are called “something different from the creatures themselves”. — “Carrion-insects”: “the mss. are divided between *śavarta-* and *śvavarta-*, while two have *śvaśavarta-*, and one *śaśavarta-*. The occurrence of *śavartā-* in TS. (5, 7, 23, 1, also in connection with *ūbadhya-*; in an enumeration of the parts of the sacrificial horse and of the deities and beings for whom these are destined: *śavavartān ūbadhyena*) determined the reading of our text . . .” (Whitney-Lanman, p. 531). The pada text however divides the word, which favours the interpretation *śva-* “dog” + *varta-* “occurring in” or something like this. Hence, Henry, p. 132: “peut-être ‘hundsfliegen’”. I would suggest: *śavarta-* < **śava-varta-* “subsisting on dead bodies”, i.e. “carrion-beetles” and similar insects such as flies etc. feeding upon corpses and dead animals. — “Content . . .”: *ūbadhya-* or *ūvadhya-* means the undigested grass etc. in the stomach or bowels of an animal killed for sacrificial purposes (ṚV. 1, 162, 10 etc.).

St. 17: Ppp. 7 where . . . *rakṣa ṛṣad rātim* (*arātim* Barret). As to pāda a cf. AV. 19, 36, 2 a, . . . *nudate*, dealing with an amulet (see Whitney-Lanman, p. 955); there are no other parallels. — “Pounces upon”: *ṛṣati*, probably from the root *ṛṣ-* “to move (with a quick motion), to flow quickly” (ṚV. etc.), see also Dhātup. 28, 7; according to Monier-Williams (unconvincingly) “to stab, kill”; cf. also ṚV. 1, 52, 7 *hradām ná hí tvā nyrṣānty ūrmāyah*, not, with Geldner, “erfüllen”, but “to fall down upon” (cf. ṚV. 9, 95, 3). — “Bad fortune”: *avartim*; according to Ppp. “malignity, adversity”. — “Lord” or “spouse” (of the cows: *patih*). — “Inviolable” for *aghnya-* cf. st. 2; 4; 19; there is indeed much to be said for Henry’s translation “sacré”.

St. 18: Ppp. 8, where *ṛnvanty* (b) and *sarve* (c); no other occurrences. — “. . . sacrifice”: we need not follow the Petr. Dict. and Monier-Williams in considering this form an adverb (cf. also C. Gaedicke, Der accusativ

im Veda, Breslau 1880, p. 241).—Cf. st. 9, and the note on pāda 9 d.—“Les mérites du taureau (17) se reportent sur le prêtre qui dirige l’oblation (18), et ceux-ci sur le donateur (19)” (Henry, p. 132).—“Fires”: viz. when the sacrificer is to be cremated. It may be remembered that a dead Aryan was laid on the funeral pyre in the midst of three fires produced from the three sacred fires maintained by him (if he did so maintain them); these fires were combined by means of dry grass. The god of fire was however implored not to do harm to him (Caland, Todten- und Bestattungsgebräuche, p. 63 ff.).—“All the gods” seems preferable to “the All-gods” (cf. Paipp.).—“Animate”: cf. e.g. VS. 8, 7.

St. 19: Ppp. 9, where *brāhmaṇāya* which seems preferable (in pāda a) and *vi paśyatu* (d); no parallels.—“Bull”: this must be the dakṣiṇā to be presented to the officiant(s).—“One makes . . .”: lit. “one makes one’s ‘mind’ (*manaḥ*) wider” (*varīyaḥ*, or: to a considerable degree wide), (which cannot however be adopted, with Whitney, as a translation, because this “wide” does not mean, like the English phrase, “of extensive scope, comprehending many objects”), i.e. “one is to a considerable degree relieved from mental distress, sorrow, anxiety”, etc.; cf. also the Engl. *a light heart* etc.; “il met son coeur à l’aise” (Henry, p. 92). For the implications of “width, broadness, etc.” see my observations in I. I. J. 1, p. 33 ff.—“Prosperity”: *puṣṭim*, implying the ideas of thriving, increase, well-nourished condition, etc.—“Stable”, or “cow-house, cow-pen etc.” (*goṣṭha-*).

St. 20: Ppp. 10, where *tat* is put after *sarvam* (c); no parallels.—“Physical . . .”: *tanūbalām* which seems to be a hapax.—Notice that here the mundane results of the rite are emphasized.

St. 21: Ppp. 16, 26, 1 where however *ayaṃ pipāna indriyaṃ gayāṃ bibharti tejanā* in ab, and *duhe* instead of *duhām* in d; no other occurrences, but cf. (c) AV. 7, 104, 1 b *átharvaṇe sudúghāṃ nityavatsām*.—“Burly” (*pípānaḥ*): see Bloomfield, in Am. J. Phil. 12, p. 443: “the root *pī-* ‘to swell, fatten’ . . . offers an excellent basis for the meaning, not without, however, leaving some phonetic difficulties unsolved”; normally, it belongs to *pā-* “to drink” (cf. also Renou, Gramm. véd., p. 263; 272); is it, then, a reference to the usage of making the victim drink before the immolation (Dumont, L’Ásvamedha, p. 165)?—Indra: cf. st. 9; 11.—“Conspicuous”: cf. RV. 9, 31, 1 (subject: the soma juices) *rayīm kṛvanti cétanam*.—As to pāda c compare AV. 7, 104, 1 b used Kauś. 66, 17 (see the note). It may be supposed that the milch-cow meant is identical with the animal mentioned in 7, 104. The bull when sacrificed will easily succeed in milking that mythical cow by means of which—if my hypothesis (see the note on Kauś. 66, 17) is right—individual existence may be continued. If so, Whitney-Lanman’s translation: “let this one (bestow) a . . . cow . . .; let him yield inspired will beyond the sky” is to be rejected. As the verb *duh-* may mean “to milk” also in its middle forms (e.g. RV. 7, 101, 1) and as with two accusatives it expresses the idea of “extracting, drawing

anything out of another thing”, the question forces itself on me whether the poet intends to say that it is the *vipaścīt-* who is ‘extracted out’ of the cow. The term *vipaścīt-* “inspired (sage)” not rarely applies to divine persons (Vision, p. 115); here it may perhaps be the ‘deified’ sacrificer. Elsewhere, however it qualifies a life-giving plant (AV. 6, 52, 3), and, what is more interesting, the goat which plays a part in the savas (9, 5, 13; cf. Kauś. 64, 23).—For *vaśam* “at pleasure” see TS. 2, 1, 7, 7 *vaśam vā eṣa carati yad ukṣā*.

St. 22; Ppp. 16, 26, 2, but with another second line: *prajām asmabhyam dadhatu rayīm ca dīrghāyutvāya śataśārādāya*. To pāda a compare ṚV. 2, 3, 9 a etc. *p. subharo v.* in connection with a son who it is hoped will be born. The second line agrees nearly with AV. 18, 4, 62 cd, where *dādhatas* and *sacadhvam*; cf. also HGS. 2, 10, 5 c (on the occasion of the *māsikam*, i.e. oblations to the deceased ancestors to be offered every new moon) *prajām asmabhyam dadato rayīm ca dīrghāyutvam ca śataśāradaṃ ca*; KS. 7, 12 d *p. a. janayan r. ca.*—“Reddish-brown” or “reddish-yellow, tawny” the adj. *piśāṅgarūpa-* qualifies, in ṚV. 1, 181, 5 the bullock of the Aśvins; 8, 33, 3 of *vāja-* (“regenerative power”) consisting in cattle; the poet of ṚV. 2, 41, 9 speaks of *rayīm piśāṅgasamdr̥śam* “wealth of reddish-yellow appearance”. For the significance of this colour in general see also Aspects of early Viṣṇuism, p. 107; 219; 235.—“... nature . . .” (*nabhasá-*) according to Roth, Petr. Dict. IV, 38 “dunstig”, to Henry—who p. 132 suggests *nabhaso vayodhāḥ* “apportant la nourriture (qu’il tire) de la nuée”:?—“en forme de nuée”, to Whitney “clouded (?)”. However, *nabhas-* is in connection with soma pavamāna (soma which is purified) used to indicate the rain-cloud as well as the water with which the soma is mixed and the soma itself (ṚV. 3, 12, 1); see the notes by Geldner, Rig-Veda übersetzt, III, p. 60 and Renou, Ét. véd. et pāp. IX, p. 78. Like the soma the clouded firmament represents and produces fecundity and continuance of life. It might therefore perhaps be supposed that this word—which as an adj. seems to be a hapax—means, as an expression borrowed from the Soma sphere, something like “of the nature of clouds”. As is well known those other representatives of fertility, the elephants, were in later times thought to be the cousins of the clouds (H. Zimmer, Myths and symbols in Indian art and civilization, Washington D.C. 1946, p. 102 ff.).—“Possessing . . .”: for *vayodhā-* cf. AV. 12, 3, 14; Kauś. 61, 18.—“Valour”: *śuśma-*, a term often associated with the name of the god Indra, who is *śuśmin-* “vigorous, courageous, efficacious, impetuous” (Epithets, p. 150; 181). The term applies also to *ṛta-* (ṚV. 4, 23, 10), medicinal herbs (ṚV. 10, 97, 8; AV. 5, 5, 7), the irresistible war-drum (AV. 5, 20, 2) etc.—“Omniform”: cf. also AV. 9, 5, 10, where the sacrificial goat, addressed as a unique milch cow is styled *viśvarūpā*. Being *viśvarūpa-* a deity “approaches immortal things” (ṚV. 3, 38, 4 = AV. 4, 8, 3); the epithet—which may no doubt imply the idea of “representing and conditioning all aspects of existence”—applies to the skilful

divine artificer *Tvaṣtar*, not necessarily suggesting that the god himself is "omniform" (e.g. *ṚV.* 3, 55, 19 "the god T., the vivifier, the omniform one"; see *Epithets*, p. 112 f.). Cf. also *AV.* 6, 59, 3 where an amulet or herb is called "omniform" and "vivifying"; 10, 1, 1; 24 of a product of a 'sorcerer'. However, the first being to be mentioned here is the androgynous *Ṛgvedic* bull (*vṛṣabha-*) "Omniform" (3, 38, 4; 3, 56, 3) who is *ṚV.* 6, 41, 3 identified with the soma and 3, 62, 6 a qualification or manifestation of *Bṛhaspati*, "the lord of brahman". Cf. also *AV.* 4, 14, 9 (*Kauś.* 64, 22); 4, 34, 8 (*Kauś.* 66, 6). — "Complete . . .": *āyuh*. In the funeral stanza *AV.* 18, 4, 62 (see above) the Fathers are implored to approach and to assign the same valuable assets. — Henry, p. 132 proposes, for the sake of the metre, to read *dadhātu* "he must assign". — "Attach": *abhiṣac-* "to turn favourably to etc."; cf. *sac-* in *AV.* 12, 3, 2; 7; 16 etc.

St. 23: Ppp. 4, where *upehopaparcanam asmin . . . pr̥ñcatu*. The stanza is a variant of *ṚV.* 6, 28, 8 with which *TB.* 2, 8, 8, 12 and *LāṭyśS.* 3, 3, 4 completely agree (*ūpedām u-m āsú goṣṭūpa pr̥cyatām; r̥tasi* for *yad r̥etaḥ* in c and *vīrye* at the end so that the sense is very different). Interestingly enough the stanza is in *ṚV.* 6, 28 the last of a series of verses to be used "als Segen über die heimkehrenden Kühe" (*Geldner, Rig-Veda übersetzt*, II, p. 127); see *ŚāṅkhGS.* 3, 9. The same stanzas except 8 (!) constitute *AVŚ.* 4, 21 (not in *Paipp.*), being prescribed by *Kauś.* 19, 1 in a rite for ailing kine and 21, 8 in one for the prosperity of cattle when in the evening they return to their pen. In *Vait.* 21, 24 (dealing with the *agniṣṭoma*) the sacrificer greets the cows intended as sacrificial gifts with this hymn. — "O thou . . .": *upaparcanam*, according to the *Petr. Dict.*, I, 958 "Beimischung", to *Monier-Williams* "coition, impregnation", to *Whitney* "closeness", the verb *upa-prc-* meaning "to approach; come near; mix, couple" (*ṚV.* 5, 47, 6). *Geldner*, o.c., I, p. 128 while translating "Befruchtungsmittel" observes: "Am Schluss ein Fruchtbarkeitszauber . . .; der Stier wäre der Stier der Herde, *vṛṣabhāsya r̥tasi* in *ṚV.* 9, 19, 4 vom Somasaft. Man könnte darum auch an die beiden Ingredienzien des Soma, Milch und den Pflanzensaft denken. Dann wäre u. 'Mischung'". There can hardly be any doubt that the young bull of the *vṛṣotsarga* rite is addressed here adjectivally rather than as a "means or instrument of mixing (sexually)" (for this meaning of *-anam* see *Wackernagel-Debrunner*, *Altind. Gramm.* II, 2, p. 185); cf. also the reading of *ṚV.* etc. (see above). — The repeated *upa* ("near (to)") is to enhance the effectiveness of the stanza as a charm (*Stylistic repetition*, p. 145). "Near" in c, viz. "to us", or rather "to our cows"; *upa*, viz. *pr̥ñcatu*. — *Indra*: cf. st. 7; 11; 21. — "Virility": *vīryam*, not "heroism" (*Whitney-Lanman*); according to the *Petr. Dict.* the 'concrete' meaning "semen" does not appear in Vedic literature.

St. 24: Ppp. 3 without variation. *Pāda d* recurs as *AV.* 18, 4, 62 d (see the note on stanza 22). The stanza is found, in a form which *Whitney* not quite convincingly regarded as much more acceptable, in *TS.*: 3, 3,

9, 1 followed after one intervening verse, by our st. 5 and 4 (see the above notes); and in PGS: 3, 9, 6. These texts read *etaṃ yuvānaṃ pari (patim, PGS.) vo dadāmi tena kṛḍantiś carata priyeṇa | mā naḥ śāpta januṣā subhāgā rāyas poṣeṇa sam iṣā madema* (d is nearly AV. 3, 15, 8 c), i.e. "I surrender this young one to you (as a husband, PGS.). Keep on playing with him who is dear. Do not curse us in (on account of) birth (? see Keith, Veda Bl. Y. School, p. 262). O ye fortunate ones; may we revel in abundance of wealth, in comfort-and-refreshment". St. 24 is quoted in Kauś. 24, 21 to accompany the sending away of the older bull and the release of the young one (vṛṣotsarga). (See also Caland, in Z.D.M.G. 53, p. 220). The stanza is also referred to in Dārila's comm. on Kauś. 25, 24 (prescribing ritual acts in order to exorcize demons etc.).—"Place near", or "offer, present": *prāti dadhmaḥ*.—"Young male": *yuvānam*; as is well known this word is also used in connection with animals: KātyŚS. 4, 9, 13; 25, 12, 9; Mbh. 1, 5570 C.—"Playing": the participle is, of course, feminine, the cows being addressed. The verb here denotes amorous amusements.—"According . . .": *vaśāṃ anu*; notice the plural.—"Fail": the verb *hā-* expressing ideas such as "to leave, abandon, desert, forsake, quit" is also used for "giving up, deserting those who have a claim on one, e.g. ṚV. 4, 18, 11; 8, 7, 31. Here the sense seems to be: "to fail, i.e. not to render the services expected, to disappoint one's hopes". Henry's interpretation (p. 93; 133) is no doubt right: "ne nous frustrez pas en naissance", i.e. "ne nous laissez pas manquer de postérité".—"Birth", viz. of calves (and of children).

66, 19. Here again only the pratika of the first stanza of AV. 9, 7 is quoted. Keśava however expressly states that the whole sūtra is meant. The sūkta (prose) is for the most part also found in Paipp. book 16. The Vaitānasūtra does not notice it.

§ 1: Ppp. 16, 139, 1, where *yamaḥ kṛkātam* is omitted. No parallels.—For . . . *ca . . . ca* ". . . as well as . . ." see my notes in Vāk 5 (Poona 1957), p. 1 ff.—"The Supreme Being" see AV. 4, 11, 7 (Kauś. 66, 12): here different from Prajāpati but forming, with this god, a complementary pair.—"Horns": for similar correlations see AV. 9, 4, passim (Kauś. 66, 18).—"Head": Indra is the highest and mightiest of the gods and may as such have pride of place.—Agni is the leader of the gods (ṚV. 1, 188, 11; 4, 11, 5), who goes in front of them (3, 27, 7; AiB. 1, 30, 8 f.).

§ 2: Ppp. 2 inserting, after *mastiṣkaḥ*, *satyaṃ cakṣur ṛtaṃ śrotre prāṇā-pānanu nāsike* "Truth (his) eye, Ṛta (his) ears, breath and inhalation his nose". Satyam and ṛta occur as a complementary pair; see my notes in Oriens, 13–14 (Leiden 1961), p. 400 f.—Soma is often called "King"; see Die Religionen Indiens, I, p. 65: he is not only the ruler of plants and waters, but lord of the entire cosmos as far as it is subject to (periodical) growth and decay. Whereas the correlation of the jaws with

heaven and earth is clear, the association of soma with the brain is less evident. Has it anything to do with an ancient belief that the *genius* is in the brains, and that definite passions are, as fire, burning in the head (see e.g. Onians, o.c., p. 146 f.)?; cf. AV. 10, 2, 26; or rather with the effects of the soma intoxication which must have been perceptible in the drinker's head?

§ 3: Ppp. 3, giving only as far as *dantāḥ*, adds *pavamānaḥ prānaḥ* "(Soma,) the one which is purifying himself, breath": the root *pā-* "to cleanse, purify" and its derivatives are also used in connection with the Maruts and wind (e.g. RV. 10, 128, 2); the latter is correlated with breath. — "Lightning": *vidyut*; the flashing phenomenon is compared to a tongue, the tongues of fire (Agni) being likewise called *jihvā-*; cf. the compound *vidyujjihva-* "having a lightning-like tongue" (Rām. 7, 23, 1, 74). — The Maruts (see AV. 9, 4, 8; Kauś. 66, 18) are well known for their brilliance; they are golden, self-luminous and shine like fire (Macdonell, Ved. Myth., p. 78); the whiteness and brilliance of the teeth are on the other hand often referred to in later Indian literature. — *Revatī(h)*: the name of the fifth nakṣatra ("constellation through which the moon passes, 'lunar mansion'"); see W. Kirfel, Die Kosmographie der Inder, Bonn-Leipzig 1920, p. 139 and — for a list of the nakṣatras as occurring in Vedic texts — Macdonell-Keith, Vedic Index, p. 409 ff. — Although Whitney (p. 547) is exaggerating — "the connection (of these asterisms) with the parts (of the body) to which they are assigned is, as in nearly all the other cases in this hymn, of the most purely imaginary and meaningless kind" — it must be conceded that in this case it is not easy to trace the lines followed by the fantasy of the author and his contemporaries. Perhaps the outward form of the constellation — which is in later times supposed to be that of a tambourine — may have played a part in this process. — The Kṛttikās are the Pleiads, originally, the first, but in later times the third 'lunar mansion'. Consisting of six stars, it is sometimes represented as a flame or as a kind of knife or razor. — "Shoulders": *skandhāḥ*, "the upper part of the back, the region from the neck to the shoulder-joint". — *Gharma-*, the hot milk or any other hot beverage offered as an oblation and the caldron in which it is prepared (*pravargya*; cf. AV. 4, 11, 3; Kauś. 66, 12 and AV. 7, 73); being identified with the sun (ŚB. 14, 1, 3, 17) it is revered as a godhead (*deva-*) and the lord of the universe (14, 1, 4, 11, quoting VS. 37, 18). — "Withers": *vaha-*, "the shoulder of an ox or any draught animal, that part on which the yoke rests", and also "the shoulder-piece of a yoke". See also AV. 4, 11, 7 and 8 used Kauś. 66, 12, where mention is made of the animal's *vaha-* (there translated by "place of his drawing, conducting function"). As this part of the body is AV. 4, 11, 7 associated with Agni — the god who "bears (*vah-*) the oblations to the gods" (*havya-vāhana-* etc.) —, the heat of fire communicated to the *gharma* may perhaps be supposed to be the missing link.

§ 4: Ppp. 4, reading *viśvaṃ vāyuh kanṭhaḥ* (this word is omitted in

Barret's emended text) *svargo lokah kṛṣṇadram vidharinī vivaśvaḥ*; and then it adds the omitted part of AVŚ. 3 (but *vaś* instead of *vahaḥ*). — "The words here in part (and in the last clause the distinction of subject and predicate) are wholly obscure" (Whitney-Lanman). For Henry's hazardous conjectures see *ibid.*, p. 140. — "All", i.e. viewed as analysable, as a sum of units ("le tout disséminé; comme éparpillement", L. Silburn, *Instant et cause*, Paris 1955, p. 53; 120), not as undivided and complete totality: in later (Vedānta) philosophy *viśva-* is a term for the faculty which perceives individuality, or the faculty experiencing the external world while we are awake (S. Dasgupta, *A history of Indian philosophy*, I, Cambridge, 1951, p. 424), hence "the individual" (*ibid.* II, Cambridge 1932, p. 76). Does the text refer to a similar idea conceived in a more 'primitive' way? Is Vāyu mentioned here because he is *viśvadeva-* (RV. 1, 142, 12) or encompasses all things in the universe (AV. 4, 25, 1)? — The meaning of the hapax *kṛṣṇadrá-* is obscure; does the pada-text, dividing *kṛṣṇa-drám* interpret it as "black-runner"? — "Whirlwind": *niveśyá-* means "whirlpool (ŚB. 5, 3, 4, 11), whirlwind or any similar phenomenon" (VS. 25, 2 where it is associated with the head of the sacrificial horse); according to the Petr. Dict. IV, 227 here "ein Theil am Ober- oder Vorderkörper des Thieres (viell. Wirbel)", ?? — "Separator, divider, distributer etc." may be 'literal' translations of the obscure *vidhāraṇī-*.

§ 5: Ppp. 6 and 8 bc inserting as 7 and 8 a AVŚ. 7. — "Eagle" or "falcon" (see Bloomfield, in J.A.O.S. 16, p. 1 ff.): because this bird (*śyena-*), "the king of birds", is believed to have come into existence "from the heart in Indra's breast" (ŚB. 12, 7, 1, 6)? — "... belly": *pājasya-*, see AV. 4, 14, 8 (*pāja iti balanāma, tatra hitam udaragatam ūvadhyaṃ*, comm.), where it is correlated with the *dhruvā* quarter, the middle with the atmosphere; VS. 25, 8 "the belly (of the sacrificial horse) belongs to Aditi (who, in a way, represents universal motherhood)"; ŚB. 10, 6, 4, 1 "the atmosphere is the belly (*udaram*), the earth the *pājasyam*". Both belly and atmosphere occupy a position in the centre. — For Bṛhaspati see AV. 9, 4, 8 and 10; for the hump 9, 4, 8. Bṛhaspati who is related to the upper region (ŚB. 5, 5, 1, 12) is ŚB. 5, 3, 1, 2; 5, 5, 1, 12 associated with the white-backed bullock. — "*Bṛhatī-*" is the name of a Vedic metre, consisting of 36 syllables. Sets of such metres are mentioned ŚB. 8, 6, 2, 3 in a discussion of the hymns and stanzas meant 'symbolically' to represent certain parts of Agni-Prajāpati's bird-shaped body which the ceremony is intended to reconstruct; in the same passage jagatī stanzas are said to be the spine. Forming a plurality the *bṛhatīḥ* are here associated with the joints of the spinal column. In Suśruta's medical handbook the term denotes a part of the body between the breast and the backbone. — "Vertebrae": *kikasāḥ* seem to be the cartilagine costarum, i.e. the cartilages of the ribs connected with the breast-bone; according to V. W. Karambelkar, *The Atharvaveda and the Āyur-Veda*, Nagpur 1961, p. 90 "probably the cervical portion of the vertebral column". The association of this anatomical

term with the *bṛhatī* metre may be explained from the number of the ribs, which according to Suśruta (see A. F. R. Hoernle, *Studies in ancient Indian medicine*, J.R.A.S. 1906, p. 915 ff.; 1907, p. 1 ff.; Karambelkar, o.c., p. 82) is thirty-six.

§ 6: Ppp. 9 where Barret altered *prṣṭáyā* (*sic*) into *prṣṭya(h)*.—“Spouses . . .”: RV. 1, 22, 9; 5, 46, 7 etc. Whereas these wives of the gods are in the RV. mentioned occasionally, they have in the brāhmaṇas an established place assigned to them in the cult (ŚB. 1, 9, 2, 11). The terms *prṣṭi-* and *parśu-* which according to the dictionaries are synonymous (“rib”) are likewise found together AV. 10, 9, 20. Does the former denote the back (cf. Karambelkar, o.c., p. 81), the latter the front of the ribs? (cf. the etymological problem presented by the words (Mayrhofer, *Etym. Wtb.*, II, p. 337 f.).—The *upasadaḥ* constitute a ceremony preceding the pressing of the soma and lasting several days (see e.g. Eggeling, in S.B.E. 26, p. 104 ff.). In ŚB. 3, 4, 4, 1 they are said to be the neck of the sacrifice. As they are performed twice a day (Eggeling, in S.B.E. 43, p. 316) they are ŚB. 10, 2, 5, 1 regarded as “the two strongholds” between which the fireplace is built; according to 11, 2, 7, 27 they are “(of a) backward direction”. Hence the association with the ribs? Henry (p. 140) seems to be mistaken in identifying the *upasadaḥ* with the wives of the gods.

§ 7: Ppp. 7 and 8 a.—Mitra etc.: cf. AV. 9, 4, 8 and 12. For the representations of these gods by other ideas or identities occurring in pairs see Eggeling, in S.B.E. 44, p. 550 f.; for an association with the arms ŚB. 5, 3, 5, 28; 5, 4, 1, 15.—Tvaṣṭar (cf. AV. 9, 4, 10) and Aryaman: an uncommon combination.—“Shanks”: *doṣan-* is “the fore-arm” and the lower part of the fore-foot of an animal. “No part of Tvaṣṭar’s physical form is mentioned except his arm or hand . . .” (Macdonell, *Ved. Myth.*, p. 116). Aryaman, the divine family friend and best man represented various social ties. His presence in this company can hardly be due to his propensity for giving (e.g. AV. 3, 20, 3).—Mahādeva, “the Great God”, is a form of the god Rudra-Śiva (VS. 39, 8). In ŚB. 11, 5, 3, 5 the Agnihotra milk is said to belong to Mahādeva “when lifted up”; in 6, 9, 6–9 he is the god who slays the cattle. For another correlation see TĀ. 3, 21, 1 *mahādevam antahpārśvena* “the flesh at both sides”. In later texts the elements and provinces of the cosmos were assigned as ‘stations’ to the aspects of the great god Śiva; see e.g. MārKP. 52, 8 f., and especially H. Meinhard, *Beiträge zur Kenntnis des Śivaismus nach den Purāṇa’s*, Berlin 1928. These AV. passages may be regarded as heralding the more systematic classification and identifications of later times.

§ 8: omitted in Ppp.—Indrāṇī, Indra’s wife (ŚB. 14, 2, 1, 8), several times referred to in RV. and AV.—“Hinder . . .”: cf. AV. 9, 4, 13.—Vāyu: cf. AV. 9, 4, 13.—“Hairs . . .”: *vālāḥ*, “whisk” (Whitney); the word is also used for the “hair-sieve”, with which (ŚB. 12, 7, 3, 11; 12, 8, 1, 14)

surā "liquor (a sort of beer)" is purified. Soma is purified by means of a sieve of sheep's hair.

§ 9: Ppp. 10. For *śroni-* "hips and loins, buttocks" cf. AV. 9, 4, 13. — "Force": Henry, p. 141, referring to Zimmer, *Altind. Leben*, p. 194 supposes the third estate to be meant; the association may indeed have been suggested by the fact that "through the third estate nobility becomes strong" (ŚB. 4, 3, 3, 6; 9 *viśā vai kṣatriyo balavān bhavati*); cf. also 3, 6, 1, 24.

§ 10: Ppp. 11 where † *ṛtaḥ śaphāḥ*. — Dhātār, the "Establisher, Orderer", name of a 'Sondergott' personifying these functions and presiding over various processes implying founding, establishing, arranging etc. In ŚB. 9, 5, 1, 37 he is identified with the Sun (Āditya); in AV. 9, 7, 21; 5, 3, 9; 7, 17, 4; 8, 1, 15; 14, 1, 33; 19, 20, 1; 19, 31, 1 and 3 he is mentioned together with Savitar, the sun as a dynamic power and the great stimulator of life and motion in the universe. — "Knees": cf. 9, 4, 12. — "Gandharvas": genii concerned with conception, procreation etc. (*Die Religionen Indiens*, I, p. 101), partners of the apsarases, nymphs living in water, forest and atmosphere, with whom they are frequently associated (AV. 8, 5, 13; 12, 1, 23; 50 etc.). They are TS. 5, 7, 15 more intelligibly connected with the penis and the scrotum of the sacrificial horse. The gandharva Viśvāvasu is ṚV. 10, 139, 5 called a measurer of space and in several passages "the gandharva" is closely connected with some form of celestial light. — "Shanks": according to AV. 19, 60, 2 the place of speed. Here the hind-legs (from the ankles to the knees) must be meant; see § 7. — "Hoofs": cf. AV. 9, 4, 16. — Aditi is ṚV. 1, 136, 3 called a supporter of the races of men and their settlements.

§ 11: Ppp. 12 inserts, after *medhā, harimā pitum* († *harimā cittam*, Barret, ?) which must mean "jaundice his juice". For *hariman-* see J. Filliozat, *La doctrine classique de la médecine indienne*, Paris 1949, p. 89 f. — "Thought": *cetas-* "intelligence, thought, consciousness" viewed as a power-substance (cf. e.g. AV. 6, 41, 1; 64, 2; 6, 116, 3; VS. 34, 3). Cf. e.g. R. N. Dandekar, *Der vedische Mensch*, Heidelberg 1938, p. 66 ff.: "Die *cit*-Fähigkeit ermöglicht dem Menschen, eine unmittelbare Anschauung von Gegenständen zu haben". For the heart as the seat of 'thought' and as the organ with which one is able to see what is denied to the physical eye see *Vision*, ch. XII etc. — "Wisdom": *medhā-*: *Vision*, p. 57 f.; 104; 127 etc.; Renou, *Ét. véd. et pān.* I, p. 3; IV, p. 13 (also "enlightenment"). — "Liver" was widely regarded as one of the important organs, for instance because it was like heart, head, eye a receptacle of power, 'seelenhaltig' (for this idea in general see the now somewhat antiquated expositions by E. Arbmänn, *Zur primitiven Seelenvorstellung*, in *Le monde oriental*, 20 (1926), p. 85 ff. and 21 (1927), p. 1 ff. and L. Lévy-Bruhl, *L'âme primitive*, Paris 1927) or seat of emotions (see e.g. Onians, o.c., p. 84 ff.; 505 f.; H. Ringgren, *Israelitische Religion*, Stuttgart 1963, p. 109). The well-known use of this part of the body of a victim

for prognostic purposes ('Leberschau': some literature may be found in O. Schrader-A. Nehring, Reall. der idg. Altertumskunde, II, Berlin-Leipzig 1929, p. 144 and F. Heiler, Erscheinungsformen und Wesen der Religion, Stuttgart 1961, p. 277 ff.) likewise shows that the liver was considered a bearer of knowledge, or at least a means of obtaining knowledge. In ancient Babylonia the liver had indeed great importance as the organ of the mind and in Rome also it appears to have been the seat of consciousness not limited to love and anger: Pacuvius, fr. 83 R. plusque ex alieno iecore sapiunt quam ex suo. For the liver as the seat or storehouse of vital power see also Bargheer, in Hdwtb. des deutschen Abergl. V, 976 ff.; A. C. Kruyt, in Hastings, E.R.E. VII, p. 233 (Indonesia). — ". . . observance" or, what would perhaps suit this context more satisfactorily, "domaine où s'exerce la volonté divine" (Renou, Ét. véd. et pāṇ. IV, p. 46): *vrata-*, cf. AV. 4, 11, 6 (quoted Kauś. 66, 12). — "Pericardium": according to Monier-Williams, following the Petr. Dict., either "the pericardium or some other organ near the heart" (thus Henry) or "the intestines" ("pituitary gland", Karambelkar, o.c., p. 93); cf. also AV. 10, 9, 15; VS. 25, 8; 39, 9; KātyŚŚ. 6, 7, 11; ŚB. 8, 5, 4, 6 etc. There exists also a form *pulītat-* (MS.); the word is etymologically obscure. In VS. 25, 8 (horse sacrifice) it is associated with the firmament (*antarikṣa-*), Uvāṭa and Mahīdhara explaining: *hrdayācchādakam antram*; 39, 9 (*pravargya*) with Paśupati.

§ 12: Ppp. 13, where *prāśa* (*plāśayaḥ*, Barret). — "Hunger" etc.: the association is evident. — ". . . food": *irā-*, also "refreshment in general" and "any refreshing fluid." — The *vaniṣṭhu-* is according to commentaries either "the rectum" or "a particular part of the intestines near the omentum"; cf. comm. (Sāyaṇa) ṚV. 10, 163, 3; AV. 2, 33, 4 *sthavirāntra-* ("pelvic colon", Karambelkar, o.c., p. 295). — "Vessel . . .": "*plāśi-* nach Sāyaṇa "Lunge, Milz usw.". Nach den Komm. zu VS. 25, 8 "die Gefäße der Peniswurzel". Komm. AV. 2, 33, 3 *bahucchidrān malapātrāt*" (Geldner, ṚV. übers. III, p. 390, on ṚV. 10, 163, 4, translating "Gekröse?"); hence "the vessel of excreta with many holes" (Karambelkar, o.c., p. 93; but p. 295 "spleen". Cf. also ŚB. 12, 9, 1, 3 describing the birth of man from the sacrifice ("Indra's cake is his heart etc."): *plāśiḥ satātrṇṇā tad yat sā bahudhā vitrṇṇā bhavati tasmāt plāśir bahudhā vikṛtaḥ* "the (pan) perforated with a hundred holes, the *plāśi-*, — and inasmuch as that (pan) is much perforated, therefore that organ (*p.*) is much divided."

§ 13: Ppp. 16, after AVŚ. 17. — "Kidneys": this organ was e.g. in ancient Germany considered an important 'power-bearer' (F. Eckstein, in Hdwtb. d. deutsch. Abergl. II, 1602). — "Passion": *manyu-*, elsewhere translatable by "ardour, fury, rage (Kampfwut); grief, affliction". — For the relations between diseases, temperament, physical defects and peculiarities etc. and the organs of the body see e.g. J. Jolly, Medicin, Strassburg 1901, p. 39 ff.; E. Abegg, Indische Psychologie, Zürich 1945, p. 98 ff.; W. Kirfel, Die fünf Elemente, Bonn 1951.

§ 14: Ppp. 17 reading *samudro vastir* ("ocean (his) bladder") *nadī* . . . *ūdho vars. pat. stanāḥ*.—The hapax *sūtrī-* was translated by "Geburts-glied" (Petr. Dict.), "matrice" (Henry), "birth-giver" (Whitney), "genitals" (Monier-Williams) etc. It may be remembered that the animal is androgynous. "Womb" seems to suit the context best.—"Lords": *patayaḥ*; for the conception of "Herr eines Wirkungsbereiches" see Die Religionen Indiens, I, p. 37.—"Thunder-cloud"—a meaning given for later texts, e.g. BhāgP. 8, 10, 49—is no doubt intended, not "thunder"; in ṚV. 4, 3, 10 the hermaphrodite primeval bull (cf. also Agrawala, Thousand-syll. speech, I, p. 136 etc.) is said to have yielded milk from his udders, the celestial udder of the cow Pr̥ṣni, the mother of the Maruts being the rain-cloud (e.g. ṚV. 1, 64, 5; 2, 34, 10).

§ 15: Ppp. 18 where *viśvavyacaḥ* (neuter) and *romāṇi*.—The relation between a divine person or concept known as "the all-embracing (one), the co-extensive with all things" and the hide is easily understood. "Embracing or absorbing all things" (*vyacas-* "expanse, compass") which ṚV. 3, 46, 4 applies to the spring of inspired thoughts, that is Indra, is—as we have seen in the note on Kauś. 61, 24—used to qualify the sun, the wind, Aditi and the cauldron used for heating the sacrificial milk. According to VS. 15, 17 and ŚB. 8, 6, 1, 18 Viśvavyacas is beside Agni, Vāyu etc. associated with a quarter of the sky (the West) and a season (rainy season); ŚB. 8, 6, 1, 18 explains his name as "the sun"; TB. 1, 5, 1, 5 *viśvavyacāḥ parastād viśvakṣitir avastāt*; 2, 4, 2, 7 *viśvavyacā aditiḥ sūryatvak*; "l'Espace en tant qu'embrasseur" (Henry, p. 141), less probable.—For "hair" and "plants" see ṚV. 1, 65, 8 where the latter are called "the hair of the earth"; BhāgP. 4, 24, 22.—"Constellations": see the note on § 3.—"Form", because I suppose the constellations are mainly characterized by their forms. Similarly, VS. 25, 9.

§ 16: Ppp. 14 reading . . . *abhrā u. (atrā u., Barret)*.—"Host . . .": although literally meaning "(troop or host of) divine beings" (cf. e.g. AV. 6, 19, 1) the term *devajana-* is ŚB. 10, 5, 2, 20 distinguished from gods (*deva-*) as well as 'demons' (*asura-*), but 13, 4, 3, 10 it is clearly identical with the *rakṣas-* "evil, demoniac being(s)"; in AV. 6, 56, 1 they are snakes (euphemism); cf. also 11, 9, 5. The expression *sarpadevajana-* VS. 30, 8 (cf. *rakṣodevajana-* ŚāṅkhB. 2, 2) seems to convey the same meaning; cf. also ŚāṅkhŚS. 6, 2, 2; Kane, Hist. Dharmasāstra, II, p. 821, n. 1946 is no doubt right in taking the formula *sarpadevajanebhyaḥ svāhā* in the sarpabali (cf. e.g. ĀśvGS. 2, 1, 9) to mean "serpents that are a divine host" (or the "d. h. of the s."); not "s. and the d. h." or "serpents, gods and men" (A. F. Stenzler, Ind. Hausregeln, I, Leipzig 1864, Abh. De. Morgenl. Ges. 3, 4, p. 65). This is not to deny that the compound *sarpadevajana-vidyā-* may elsewhere (ChU. 7, 1, 2) rather mean "knowledge of (averting) snakes and 'demonology' (i.e. knowledge of the means of averting demoniac beings) (euphemism): see B. Faddegon, in Acta Orientalia, 4, Leiden 1926, p. 42 ff.; *devajana-vidyā* alone occurs

e.g. ŚB. 13, 4, 3, 10. — “Intestines, bowels”: cf. 9, 4, 14. The serpents are also gratified with the entrails of the sacrificial horse (VS. 25, 7). — “Entrails”: *āntra-* is by the comm. AV. 1, 3, 6 explained as *udarāntargatapurītat-*; by Sāyaṇa on ṚV. 10, 163, 3 as *purītat annapāmayor ādhānabhūtam*; *gudā-* by the latter, *ibid.*: *yābhir nāḍībhir annarasaḥ samānavāyunā dhātuṣu nīyate.* — “Devourer”: *atra-* occurs, as a generic name of a class or sort of demons ṚV. 1, 129, 8; 5, 32, 8; AV. 10, 10, 21 where these beings are said to have been born from the entrails of the cow meant at Kauś. 66, 20.

§ 17: Ppp. 15, inverting the order of the two clauses. — “. . . beings”: *rakṣāmsi.* — “Other Folk”: *itarajanāḥ*, a euphemistic name of certain beings who appear to be regarded as spirits of darkness; AV. 8, 10, 28 they are correlated with concealment; cf. also 11, 9, 16; 11, 10, 1 (“classes of deities other than serpents” comm.); VS. 24, 36 (“so, in England, fairies are called Folk, People, Neighbours; in Germany, Little Folk, in Switzerland, Hill People and Earth People”, Griffith, White YV. transl., p. 263); TS. 5, 5, 19, 1.

§ 18: Ppp. 19, following AVŚ. 15, reading *pavam* . . . instead of *pībo* . . . and preceding 20 <*īśāno*, Barret> *bhūtyāḥ prajāyāḥ paśūnām bhavati ya evam veda* “he becomes a master of prosperity, of progeny, of cattle who knows thus”. — “Cloud”: *abhra-* is the “rain-cloud”; in English and in Dutch the weather may be called “greasy” (“vet”), i.e. “thick, dirty, damp”. Cf. also passages such as ṚV. 1, 181, 8 where clouds are said to have swollen. — “Finale”: Henry is doubtless right so far that *nidhanam* which means, *inter alia*, “the concluding passage of a sāman” and “any finale or conclusion” is deliberately placed at the end of the long enumeration. In JUB. 1, 12, 2 Prajāpati after creating the creatures gave the *nidhana-* to the Fathers, who “rest on” it.

§ 19 is wanting in Ppp. — Agni: as the ritual fire. — The Aśvins are matutinal gods who come from heaven (ṚV. 8, 8, 7), from the air (8, 8, 3), from heaven and air (8, 8, 4; 8, 9, 2) etc. — §§ 19 and 20 are built chastically.

§ 20: Ppp. 21. — Indra is, it is true, traditionally connected with the eastern quarters but AV. 6, 98, 3 he is king of East and North and also connected with the other regions; in 3, 72, 2 he is the lord of the South, whereas in 1 Agni is the lord of the East (cf. also Macdonell, Vedic Myth., p. 34); also ŚB. 3, 2, 3, 16 etc.

§ 21: Ppp. 22. — For Dhātār see § 10 where he is likewise coupled with Savitar. The West is assigned to Savitar in ŚB. 3, 2, 3, 18, where Pathyā Svasti “Happy Journey” is connected with the North, which elsewhere is Rudra’s region (e.g. ŚB. 14, 2, 2, 38); but Dhātār is ŚB. 9, 5, 1, 37 identified with the sun.

§ 22: Ppp. 23 where *trṇān.* — “King Soma”: see § 2. — “Grass”: Soma is king of herbs and plants (ṚV. 10, 97, 18; 19; 22), and the essence of cows (9, 97, 31).

§ 23: Ppp. 24 reading *āvṛta ānanda īkṣamāṇo mitrāvaruṇau.* — The two

clauses form a chiasm.—For the eye of Mitra and Varuṇa, the sun, see Macdonell, o.c., p. 23; Mitra sees with never-closing eyes (R̥V. 3, 59, 1); the omniscience of these two gods is essentially the power of universal vision (R. Pettazzoni, *The all-knowing god*, London 1956, p. 120).—“Delight” (*ānanda*-): intense joy and happiness, sensual as well as celestial; often translated, in German, by “Wonne”. In R̥V. 9, 113, 6 (“Verherrlichung der himmlischen Freuden und der Unsterblichkeit”, Geldner, *Rig-Veda übersetzt*, III, p. 119) it is produced by soma (cf. st. 12); cf. also AV. 10, 2, 9; 11, 7, 26; 11, 8, 24; ŚB. 10, 3, 5, 13 f.

§ 24: Ppp. 25 reading *vaiśvānaraḥ* “belonging to all men” instead of *vaiśvadevaḥ*.—The adjective “belonging to all the gods” should be taken literally: AV. 7, 27, 1 (*Idā*); 8, 7, 4 (the plants); 12, 2, 28; 12, 5, 53 (the brahman’s cow).—This interesting line assigns to Prajāpati (AV. 4, 11, 7 and 11; Kauś. 66, 12; AV. 9, 7, 1 etc.), “the first-born of *rta*” (AV. 12, 1, 61), the creator (10, 7, 8) and the Lord of creatures, who maintains all the worlds (10, 7, 7) and who is also called “the Highest Being” (*parameṣṭhin-*, 9, 3, 11), a position between the plurality of all (*viśva-*) the divine powers and the one and unanalysable All (*sarvam*).—In AV. 10, 10, 30 the cow is identified with Prajāpati, in 4, 11, 7 the sacred draught-ox (Kauś. 66, 12).

§ 25: Ppp. 26 *etad vai vo rūpam*, omitting the two other words.—“That” (neuter) must refer to *sarvam* in 24.—“... everything” (“omniform”): cf. AV. 9, 4, 22 (Kauś. 66, 18); 9, 5, 10; 9, 6, 55–59; in 13, 1, 8 the sun is said to have examined the “all (*viśva-*)-formed”; in 10, 7, 8 Prajāpati’s creation is called “omniform”; 10, 8, 1 the omniform, combining, becomes one only (*ekam eva*).—“... All” (*sarvarūpa-*): cf. ŚB. 13, 4, 2, 1 (in connection with the sacrificial horse): “who is characterized with all forms . . . worth a thousand . . .”; KātyŚS. 20, 1, 29.—“... cow”, rather than “of kine-form” (Whitney), because, it would appear to me, the ox is equalized to, or identified with, the cow which is extolled in AV. 10, 10 (see Kauś. 66, 20) as a cosmic power of the first rank.

§ 26: Ppp. 27, where *upainam rūpavantaḥ* (“with a beautiful form”) *paśavas* . . ., less acceptable.—“... who knows thus”: the well-known closing formula; see e.g. also AV. 9, 1, 22 ff.; 9, 6, 45 ff. and frequently in the brāhmaṇas.

66, 20. Here Keśava prescribes the use of AV. 10, 10 (hence Lanman’s correction in Whitney’s introductory note) and the anuvāka (section) beginning with AV. 12, 4, 1, i.e. the sūkta 12, 4.—“Cow”: *vaśū*—of uncertain origin; not with A. Walde-J. Pokorny, *Vergl. Wtb. d. idg. Spr.* I, Berlin-Leipzig 1930, p. 214; 244 to be connected with *vaś-* “to will, command, desire etc.”—denotes especially a barren cow (freemartin?), although this limitation is often not indicated by the texts themselves. The word seems to have primarily denoted a cow which is neither in calf, nor suckling; the commentators however often explain it as meaning

a sterile cow (e.g. the comm. Dārila on Kauś. 44, 1: *vaśā* = *gaur yā garbham na gṛhṇāti*; cf. also Petr. Dict. VI, 821). Cf. e.g. RV. 2, 7, 5; AV. 7, 113, 2. A barren cow may, for economical reasons, have been preferred in sacrificing; a *vaśā* is indeed often qualified as *anūbandhyā*—“to be bound for slaughtering” (e.g. TS. 2, 2, 9, 7; KS. 10, 1). See also Macdonell-Keith, Vedic Index, II, p. 273. There may however also be a magico-religious motive for giving an abnormal animal to brahmans; see the note on AV. 10, 10, 16.—“... injunctions”: cf. 63, 20; 22.

AV. 10, 10 occurs with a somewhat varied order of stanzas also in Paipp.: 16, 107–110. It is not noticed in the Vaitānasūtra.—To the comm. AV. we owe the following introduction: “In this sūkta the cow is, not only according to what has been said in the former sūkta, a being consisting of flesh fit for sacrifice, but she has immediately after being slaughtered become a great deity and is, ‘consisting (having the nature of, identical with) of the All’ (*sarvātmikā*) among the gods, being worthy of worship among those worthy of worship. In this and other ways her glory and exalted position are praised”. The same comm. adds that according to those who know the tradition one has to perform the following acts to the accompaniment of this sūkta: the touching of the oblations which have been presented, the *sampāta*, the recitation by the ‘giver’ and the presentation of the sacrificial gifts. “Hymne à la Vache, analogue au précédent (AV. 10, 9, see Kauś. 65, 1 ff.), à cela près qu’il n’est plus question de la Śataudanā: la Vache, qui se nomme Aghnyā et Śataudanā en 9, s’appelle ici de préférence *Vaśā*” (Henry, Les livres X, XI et XII de l’AV., Paris 1896, p. 85). Ludwig, Rigveda, III, p. 534 places the title “Kuhkult” at the head of his translation, P. Deussen, though right in stating (Allg. Geschichte der Philosophie, I, 1, Leipzig 1920, p. 233) that, as appears from “den ihr beigelegten Prädikaten” the *vaśā* is “das schaffende und tragende Prinzip aller Dinge”, did no justice to the character of the text: “die Aussagen unseres Dichters über die *vaśā*, über ihr Verhältnis zu dem Opfer, zu den Göttern, zu den Dingen (sind) so wenig zusammenstimmend, und die über dieselben vorgebrachten Mythen tragen so sehr das Gepräge des Geheimnisvollen, ohne doch eigentlich tiefsinnig zu sein, dass wir nicht an den philosophischen Ernst des Verfassers glauben können, vielmehr in seinem Gedichte ein Stück Philosophie und Geheimnistuerei im Dienste äusserer, materieller Zwecke zu erkennen meinen”. The author is mistaken in expecting “a piece of philosophy” in this text and fails to ask himself what could be the deeper sense underlying the “Geheimnistuerei im Dienste materieller Zwecke”. More convincingly: H. Lommel, Die alten Arier, Von Art und Adel ihrer Götter, Frankfurt a. M. 1935, p. 117 f.

St. 1 ab: chiasmus; see Stylistic repetition, ch. V.—It is not clear to me why special mention is made of tail and hoofs.

St. 2. “Declivities”: see R. Pischel in R. P. and K. F. Geldner, Ved. Studien, II, Stuttgart 1897, p. 66; Henry, in Revue critique, 34 (1892),

p. 426; W. Neisser, in Fs. Hillebrandt, Halle S. 1913, p. 152 ff.; Oldenberg, in Fs. Windisch, Leipzig 1914, p. 116 ff.; Renou, *Ét. véd. et pāṇ.* IV, p. 100; VIII, p. 54; IX, p. 87 (“déclivité, étendue-droite-au-loin”); other references in Mayrhofer, *Etym. Wtb.* II, p. 367. These ‘declivities’ may, or may not, be beds of torrents. — “Seven” cf. AV. 4, 11, 9 (Kaus. 66, 12); 12, 3, 16 (Kaus. 61, 13). Cf. ṚV. 4, 19, 3 where in connection with the Vṛtra it reads: *saptá prāti praváta āśáyānam*; 9, 54, 2 in connection with seven ‘streams’ of soma (“‘fleuves’ pour *pravát-* avec Hillebrandt et Lüders, est moins nécessaire que 4, 19, 3”, Renou, *Ét. véd. et pāṇ.* VIII, p. 87). — ṚV. 1, 34, 7; 8, 5, 8; 8, 32, 22 the “three distances” seem to be the unlimited cosmic distances. The two nouns of line 1 may in any case be supposed to refer to cosmic or cosmogonic concepts of fundamental importance, probably something like the vertical and horizontal dimensions of the universe. — The phrase “head of . . .” (“most important element of . . .”) occurs also AV. 13, 4, 40; cf. also ŚB. 13, 3, 3, 10 where the “twenty-one-fold” fire-place (see Eggeling, in S.B.E. 44, p. 334, n. 2) is said to be the head and the top of the sacrifice. What is the connection between pāda c and the first line? In GB. 1, 2, 16 the stanza is quoted and explained as follows: the seven declivities are the expirations (*prāṇāḥ*), the seven distances the inhalations (*apānāḥ*), the head of the sacrifice is the brahmaudana accompanied by the recitation of mantras. “The man who performs a brahmaudana without the mantras performs a sacrifice without a head” (the text is corrupt). — “Accept”: the verb *prati-grh-* which occurs several times in this sūkta (cf. st. 25; 27) has, in the dharma-sāstras, a technical meaning. Medhātithi (IXth cent.) on Manu 4, 5 observes that “merely taking an object from another person does not constitute *pratigraha-* as understood in the dharma books. The term is applicable only to a particular kind of acceptance, viz. when a person accepts what is given by the donor with the idea that the latter will derive from that act some unseen spiritual result (*adṛṣṭa-* or *punya-*) and when in making the gift a Vedic mantra is repeated” (*naiva grahaṇamātraṃ pratigrahaḥ. viśiṣṭa eva svikāre pratipūrvo grhṇātir vartate. adṛṣṭabuddhyā dīyamāṇaṃ mantrapūrvaṃ grhṇataḥ pratigraho bhavati*).

St. 3. “In her”: *asyām*, viz. *vaśāyām* (“the cow”). — “Clear-sighted”: *vicakṣana-* may mean “visible, bright, perceptible; clear-sighted, clever, wise”. In the ṚV. it is a frequent epithet of soma: e.g. 9, 12, 4 *divó nābhā vicakṣanaḥ* “(le dieu) qui regarde au loin au nombril du ciel” (Renou, o.c., VIII, p. 9); 9, 37, 2 “the well-seeing” (Bhawe, *Somahymns*, II, p. 70); 9, 86, 23 “du Weitblickender” (Geldner); I also refer to Geldner-Nobel, *Rigveda übersetzt*, IV, p. 227 f.; Bergaigne, *Rel. védique*, I, p. 185 f., and my *Vision*, p. 193 f.: “clear-sighted, wise, possessed of an ‘omniscience’ which is based essentially on the power of sight”. — “In her”: Henry, p. 85 is no doubt right: “tout ce qui a été dénommé réside dans la Vache”. For the ‘identity’ of Soma and milk see e.g. ṚV. 2, 13, 1 and, further on, st. 32; Lommel, o.c., p. 117 f.

St. 4. "By whom" is in the text anaphorically repeated. — "Thousand": i.e. "infinite", cf. e.g. AV. 9, 4, 9 (Kauś. 66, 18). See e.g. also VS. 17, 74 "the great cow, the thousand-streamed, teeming with milk" (cf. the note on st. 8). — "Streams", viz. of milk; cf. e.g. AV. 9, 1, 7. — "... text"; *brāhmaṇā*.

St. 5: in Ppp. 5 Barret's text has *khaṃsāḥ*,? A *khaṃsa-* is a vessel made of metal, a cup or goblet, here no doubt used as a milk-pail. — "After (in space)" must be the sense of *pr̥sthe* "behind, at the rear", not "upon the back" (Whitney). — "Breathe": this seems to mean that the breathing, and hence the very existence of the gods, is conditioned by the cow. Cf. also AV. 1, 32, 1; 13, 3, 3. — "Alone": *ekadhā* properly means "(existing) in one way, not in two- or manifold ways" (cf. e.g. *pañcadhā* "in five ways, ... parts, fivefold"; ChU. 7, 26, 2 *sa ekadhā bhavati, tridhā bhavati* . . .); AV. 5, 17, 8 "if a brahman has seized the hand of a woman he alone is her husband so as to exclude others" (*sā evā pátir ekadhā*); 8, 9, 26; TS. 5, 2, 3, 7 *ekadhā vai suvargo lokaḥ* (as distinct from, in 6, the fivefold sacrifice etc.) "existing only in one way"; 2, 1, 2, 9 "he seizes the kingdom on either side and in one way (i.e. at once), he appropriates it" (*ekadhā samāvṛñkte*); ŚB. 2, 5, 1, 18 *tredhā barhiḥ samnaddham bhavati tat punar ekadhā* "the barhis is tied up in three (bunches), and then again in one"; 5, 1, 3, 6 "they cook the portions in one lot" (*ekadhā*); 1, 6, 3, 22 *yo haivam etad vedaikadhā haiva svānāṃ śreṣṭho bhavati* ". . . becomes in one (exclusive and uncomplicated) way the chief of his own people"; 9, 5, 2, 7 *ekayā . . . ekadhāntataḥ sarvān kāmān ātmann akurvata* "made once for all, by the one (verse) all objects of wishes their own"; BĀU. 4, 4, 20 "one-and-homogeneous"; KBU. 3, 3.

St. 6: Ppp. 6 gives *yajñapatiḥ* (-*padīr*, Barret) . . . *mahīlokā(h)* which does not solve the problem of the hapax *mahīlukā*. It is nevertheless translated here (as a *bahuvrīhi*, cf. AV. 11, 3, 51 *bradhñaloka-* "having the ruddy one (the sun) for his 'world'"). Henry's 'conjecture' *mahīkulā* "qui a la terre (entière) pour maisonnée", however ingenious, is to be rejected; Edgerton's (F. Edgerton, *The K-suffixes of Indo-Iranian*, I, Leipzig 1911, = J.A.O.S. 31, p. 93 ff. and especially p. 149 f.; 296 ff.) interpretation as "cow", or "probably nothing more than 'female'", the -*ī-* being an instance of the tendency to iambic cadence — which is endorsed by Wackernagel-Debrunner, II, 2, p. 482 and Mayrhofer, *Etym. Wtb.*, II, p. 612: *mahīlā-* "woman" and suffix -*ukā-* of *dhenukā-* "cow, any female animal" — is unconvincing; the "cow" which is the subject of the sentence is represented by *vaśā*, and an adjective for 'female' is a superfluity. — "... worship": *yajñapadī-*; notwithstanding the accent a more probable translation than "taking a step or steps with the feet during a sacrifice" (Monier-Williams). As to *pada-* I waver between "feet" and "station, place". — "... food": *irā-*. — For *svadhā-* see AV. 3, 29, 1 (Kauś. 64, 2); AV. 6, 53, 1 (Kauś. 66, 2). — For "world" (*loka-*) see also AV. 11, 1, 7; 8 etc. — Parjanya: cf. AV. 4, 11, 4 (Kauś. 66, 12). In RV. 7, 102, 2 the

god of rain is said to place the germ not only in plants but also in cows, mares and women; in 7, 101, 6 he is the bull who impregnates all females. —“Through . . .”: the consecratory formulas of the priest achieve the divinization of the cow which is co-extensive with, or encompasses, the universe. One could meet Deussen’s criticism (o.c., p. 234) by observing that the process of divinization is to be performed constantly and that it is presupposed by the gods’ “breathing in her” (st. 5).

St. 7. Whitney’s translation “after thee entered . . .” is incorrect. The RV. informs us of the relations between Agni or Soma and the cow; the term “cow” is however not always to be understood literally. Soma’s entering the cow refers to the ritual act of pouring the pressed soma juice into the milk with which it is mixed (RV. 9, 68, 2; 74, 8; for particulars Geldner, o.c., III, p. 6 and Renou, *Ét. véd. et pāṇ.* IX, p. 17; 24 etc.; for soma and the cow see also texts such as RV. 9, 97, 31). For Agni cf. RV. 1, 62, 9 emphasizing the remarkable fact that there is boiled (hot) milk in the cow: (Indra is addressed) *āmāsu cid dadhiṣe pakvām antāḥ pāyah* “in die rohen (Kühe) legtest du die gekochte Milch”; similarly 2, 40, 2; 3, 30, 11 *āmā pakvām carati bibhrati gauḥ* etc. — Parjanya: as the shedder of rain. If we realize that the Vedic ‘deities’ show various aspects, that for instance Parjanya sheds rain and fertilizes the soil, we will not, with Deussen (l.c.), take offence at finding that this god is (in the latter function) the cow’s husband (st. 6) (and in the former) called her udder (st. 7). In addition to this there is room for the observation that “die Lebensmächte Feuer und Soma (der in allen Flüssigkeiten gegenwärtige Lebenssaft) alle Lebewesen erfüllen und durchdringen, und so auch die Kuh als Urgestalt alles animalischen Lebens” (Lommel, o.c., p. 117, n. 1). —“Gracious”: *bhadre*, also “blessed, auspicious, prosperous, friendly, excellent, dear etc.”. —“Lightnings”: “parce qu’ils font tomber la pluie (compare, indeed RV. 1, 39, 9 . . . *ā na ūtibhir gāntā vṛṣṭīm ná vidyūtāḥ*; 9, 76, 3 *prā ṇaḥ pinva vidyūd abhréva ródasi*), mais sûrement aussi parce qu’ils tonnent (*stan-* “to roar, thunder”: *stana-* “teat”); Henry, o.c., p. 86.

St. 8. Already in the RV. the cow is lauded for her liberality (2, 18, 8). Here the fundamental conditions of physical and social life are said to be her ‘milk’, i.e. to be due to her. Whereas this animal is on the one hand extolled as a Highest Being and creator, there in on the other hand room for the supposition that the popular motif of the cow of plenty has contributed to the idea expressed in this stanza. Compare e.g. VS. 12, 72; 17, 74 (quoted ŚB. 9, 2, 3, 38) referring to the famous ṛṣi Kaṇva who was wont to milk his thousand-streamed, great cow, which milked him all the objects of his desire; AV. 4, 34, 8 (Kaus. 66, 6); 9, 5, 10; 25 (Kaus. 64, 25); 11, 1, 28 (Kaus. 62, 22); 12, 1, 61 (the wish-fulfilling Aditi); 18, 4, 33 (“be these . . . thy milch kine which yield what is desired”). TS. 2, 1, 5, 4 “he who desires prosperity should offer to Indra (a cow) which is barren after one birth”. In ŚB. 7, 5, 2, 19 the cow is moreover identified with the *virāj*-concept, i.e. the sum of all existence, the hypo-

statization of the conception of the universe as a whole and the feminine Principle of Creation, and is in its turn identified with food. See also VS. 13, 43 "do not harm to the cow, Aditi, Virāj". The cow, ŚB. 6, 1, 2, 35 holds, means these worlds. — For the divine origin and character of kingship, "the prime cause of social order founded on dharma" (cf. Mbh. 3, 183, 22 cr. ed.) see my Ancient Indian kingship . . ., Numen, 3, p. 36 ff., 60 etc., passim (e.g. Mbh. 13, 152, 16; Manu 9, 315 f.; AgniP. 225, 16 ff.).

St. 9–12 may, with Deussen, o.c., p. 235, be considered a reference to a myth: "Indra tränkt sie (die Kuh) mit Soma, sie aber wendet sich dem Stier (etwa dem Vṛtra) zu, worauf Indra erzürnt ihr die Milch raubt und sie in drei Schalen an den Himmel versetzt; hingegen raubt die Kuh wiederum vom himmlischen Opfersitze des Atharvan in drei Schalen den Soma". Deussen's note: "Eine zugrunde liegende Naturanschauung, und damit eine Existenzberechtigung des Mythos, ist nicht erkennbar" is however antiquated.

St. 9. Ādityas: i.e. Mitra, Varuṇa and the other sons of Aditi, cf. AV. 12, 3, 43 (Kauś. 62, 14). — "O thou . . .": *ṛtāvarī*, also "keeping within the fixed order and truth, being in harmony with the fundamental norm and structure of the universe"; for *ṛta*- see AV. 11, 1, 23 (Kauś. 61, 14), for the adjective AV. 3, 13, 7 (the waters); 6, 36, 1 (Agni); 5, 15, 1–11; 6, 30, 3 (plants used in rites); 6, 62, 1 (heaven and earth). The word — used in the ṚV. in connection with Uṣas (Dawn), the rivers etc. — is untranslatable (cf. also Lüders, Varuṇa, p. 545: "mit der Wahrheit versehen"). — The soma is also drunk by other gods: see Geldner-Nobel, Rig-veda, IV, p. 238 f. The myth — cf. also Shende, Foundations, p. 206 f. — which is unknown to me no doubt expresses the idea that the Ādityas and Indra co-operate in granting unlimited vital power to the 'cosmic' cow.

St. 10: Ppp. 10 gives *urdhūcī* ("going upwards"?) and *'bharad* instead of *'harad* in d. See also Whitney's note p. 606). — "Bull": although the demon Vṛtra, the typical enemy (ṚV. 6, 13, 3; VS. 10, 8), is usually conceived as having the form of a serpent, he is ṚV. 4, 17, 3 called the bull (or another male animal: *vr̥ṣṇi*-) of the waters. The epithet *vr̥trahan-* (= Indra) in c and the consideration that any male animal in connection with a cow may be called a bull seem to point in the same direction. However, Indra himself is often the Bull (Geldner-Nobel, o.c., IV, p. 92) and so there might be something to be said in favour of Henry's interpretation (p. 86): "le Taureau (= Indra) t'appela (et tu ne répondis pas à son appel)", if this is not strange after a: "the cow followed Indra". Is Indra's taking the milk a reminiscence of his stealing the soma (ṚV. 3, 48, 4; 8, 4, 4)? Perhaps, therefore, the bull simply is her male who prevents her from following her divine vocation.

St. 11: Ppp. 16, 108, 1, reading, in b, *kṣīram devy abharad* . . . (Barret). — "Lord of wealth" (*dhanapati*-), also applied to Indra in AV. 5, 23, 2. — The imperfects refer to 'mythical' processes. — "Self-same": cf. Delbrück,

Altind. Syntax, § 138, p. 212; usually however *ta-* precedes another pronoun. — “Firmament”: Henry, p. 87 aptly refers to RV. 7, 101, 4 where mention is made of the three heavens, from which the waters stream threefold, and (where) three pails or buckets allow the abundance of sweet drink to flow in all directions; according to Lüders, Varuṇa, p. 78 “stellt der Hinweis auf die drei Gefäße die Beziehung auf den dreigeteilten unsichtbaren Himmel sicher”. There are no indications in the text that that milk is the soma mentioned in st. 12 as is supposed by Shende, o.c., p. 207. — Notice the cases of repetition, responsio and concatenation in the stanzas 10–12.

St. 12. Ppp. 2 reads *hitam* for *tam* in a (*tam*, Barret). — “Atharvan”: the ‘typical’ priest and “connection of the gods” (AV. 5, 11, 11); see AV. 7, 104, 1 (Kaus. 66, 17). According to RV. 9, 11, 2 the Atharvans had mixed the “milk” (juice) of Soma with fresh milk. AV. 18, 3, 54 makes mention of “the bowl which Atharvan bore full to Indra and in which soma ever purifies itself”. — “. . . consecration”: *dikṣita-*; for *dikṣā* “the consecration of the sacrificer and his preparation for ritual rebirth”, see Change and continuity, chapter X. — “Barhis”: cf. AV. 12, 3, 32 and 33 (Kaus. 61, 40 and 43). — “Golden”, an adjective of frequent application to objects possessed by divine beings (Indra, Agni, Savitar, Soma etc.).

St. 13–15. St. 13 is in Ppp. preceded by a stanza made up of 15 ab and 14 cd in AVŚ. In 4 c (≈ AVŚ. 13) it reads *uttiṣṭhāt*. — “United”: it is not clear what plurality of beings is addressed if *āgata* is, with Henry, p. 36 and 87, taken as a plural 2nd person. Deussen, following Ludwig (*āgata*, imperative) translates: “Nun kommt herbei mit Gott Soma und allem, was da Füße hat . . .” (cf. Ludwig, Rigveda, III, p. 535): “alle Götter der drei Weltgebiete, von Soma, Vāta und Sūrya geführt und von den entsprechenden Geschöpfen begleitet, sollen Zeugen der Vermählung der Kuh mit dem Ozean, d.h. wohl des Eingießens der Milch (*vaśā-*) in die Soma-Kufe (*samudra-*) sein, woraus unser Dichter ein grosses Mysterium macht”. It is true that *samudra-* “sea, ocean” not rarely means the jar into which the soma, after passing the filter, flows and the soma itself; the word is however also used to denote the world-ocean (Lüders, Varuṇa, p. 92 ff.) and the celestial ocean (ibidem, p. 111 ff.). These ‘oceans’ may, moreover, coincide. — Whereas the correlations contained in the st. 14 and 15 are perfectly clear it is not so easy to see why in st. 13 the soma is closely associated with “all that has feet” and the idea of “standing”. Soma is on the contrary repeatedly and explicitly described as the ruler of the universe (RV. 9, 66, 2; 9, 96, 10 etc.), as the lord of heaven (9, 86, 33) or as otherwise connected with the sun or the celestial regions (9, 85, 9–12; 9, 86, 46; 9, 108, 16 etc.); he is moreover the ruler of the vegetable kingdom (9, 114, 2; 10, 97, 18 etc.). The solution seems to be that *pad-* “foot” in *padvant-* was, like *pāda-* in later Sanskrit, also applicable to the “feet”, i.e. “the roots” of plants and trees. — That the union

of the cow, which here is described as a female primeval being, with Soma etc. is represented as sexual in character was already observed by Lommel, o.c., p. 117, n. 3. This union with eminent representatives of the tripartite universe enables the cow to perform the activities mentioned in these stanzas, which impress me as a triplication and transposition, a lifting to a cosmical level, of the ritual process of the union of the cow (i.e. her milk) with soma in the soma-vessel (the ocean), upon which she (i.e. the milk) is said to stand (see above, the note on st. 7). As 'the ocean' may be considered identical with the cosmic ocean (see e.g. Lüders, Varuṇa, p. 202 ff.) this process may be believed to assume a cosmic character and to take place on a trifold level.—The gandharvas are, as already observed, sometimes associated with Soma; elsewhere they are connected with the waters (RV. 9, 86, 36; 10, 10, 4; AV. 2, 2, 3). In other passages however they are genii of vegetation and fertility (see e.g. Meyer, Trilogie, I, p. 98; 153 etc.; A. K. Coomaraswamy, Yakṣas, Washington 1928; 1931, I, p. 32 ff., II, p. 33; O. Viennot, Le culte de l'arbre dans l'Inde ancienne, Paris 1954, p. 56 etc.) and related to live in trees etc.; cf. e.g. AV. 14, 2, 9 "the gandharvas and apsarases who take up their abode in the trees"; TS. 3, 4, 8, 4 where the nyagrodha and three other trees are said to be the homes of the gandharvas and the apsarases, etc.

—“Kali”: interestingly enough the Mbh. makes mention of a 'devagandharva' i.e. a divine gandharva of this name: 1, 59, 43 etc. On Kali Bergaigne, Rel. véd. II, p. 482 wrote the following note: "Le mot *kali*- est employé au pluriel au vers RV. 8, 66, 15, et paraît y désigner une famille de prêtres dont le Kali protégé des Aśvins serait probablement l'ancêtre. Le caractère mythique de ce personnage, lors même qu'il ne serait pas confirmé par un vers de l'AV., 10, 10, 13, . . . serait suffisamment indiqué par sa ressemblance avec ceux qui ont été précédemment étudiés (viz. Cyavāna etc.). Nous lisons en effet au vers RV. 10, 39, 8 que les Aśvins ont rendu la jeunesse au prêtre Kali vieilli . . .". According to Ludwig, Der Rigveda . . . übersetzt, III, p. 163 the Kalis of AV. 10, 10, 13 are the demons of dice-playing (see also Hopkins, in J.A.O.S. 17, p. 89; Macdonell-Keith, Vedic Index, I, p. 142: ". . . as in the AV. the apsarases, the wives of the gandharvas, are fond of dice, and bestow luck at play"; cf. also Macdonell, Vedic Myth. p. 135). If the latter supposition is right and the plural *kalayaḥ* may be regarded as 'elliptical' (Delbrück, Altind. Syntax, p. 102; Kali is in any case the most important among the 'dice': ŚB. 5, 4, 4, 6), the occurrence of this name could perhaps be explained from the religious character attached to gambling. Up to the present day the game at dice is an obligatory element in the celebration of a number of fertility ceremonies and festivities (see Meyer, o.c., III, p. 329). It is not only auspicious (B. A. Gupte, Hindu holidays and ceremonials, Calcutta 1919, p. 41) but also a 'magical means' of securing one's luck for the coming year (W. Crooke, Popular religion and folklore of Northern India, ed. R. E. Enthoven, Oxford 1926). The meritorious nature of this

game (M. M. Underhill, *The Hindu religious year*, Calcutta 1921, p. 58; B. S. Kothare, *Hindu holidays*, Bombay 1904, p. 72 ff.), nay its indispensability, is also apparent from its figuring in the Vedic rites connected with the royal consecration, where it seems to be a sort of 'cosmogonical rite' intended to bring about regeneration, especially the (periodical) regeneration of the universe and the ritual rebirth of the king (Heesterman, *Royal consecration*, p. 153). The ritual significance of the game and the great importance of the dice appears also in other cultures where dice-playing is found at, or side by side with, wedding-ceremonies, divinatory or propitiatory rites etc. (G. J. Held, *The Mahābhārata*, Thesis Leiden 1935, p. 250 ff.). It may finally be observed that the ritual preparation of the soma juice runs parallel with the activity of genii of fertility such as the gandharvas and the effects of ritual gambling. "Während in der Natur die himmlische Flüssigkeit sich in Pflanzensaft und mittelbar in die Lebensäfte von Tier und Mensch verwandelt und auf diese Weise . . . die Lebenskraft darstellt, die alles belebende Feuchtigkeit—deshalb auch die Milch der Kuh, die Gras und Kräuter gefressen hat, und die männliche Zeugungskraft (TS. 7, 4, 18, 2), den Trank der Lebensfortdauer, wird im Kult . . . dieser überaus wichtige Prozess von dem Offizianten reproduziert . . . so dass die Kontinuität des Kreislaufes gesichert ist" (*Die Religionen Indiens*, I, p. 65). As to the presence of the cow in the three provinces of the universe reference may be made to similar ideas with regard to the creator and Highest Being Prajāpati who, in the brāhmaṇas, is believed, not only "to be these worlds" (ŚB. 6, 3, 1, 11), but also to exist, as Vāyu, in the air (8, 3, 4, 11 ff.), whereas he is believed to go up to the world where the sun shines (10, 2, 2, 1); in addition to this 'distributive omnipresence' this earth is stated to be his foundation (*pratiṣṭhā*), his downward vital air is said to be the fire on earth, the air his body, the sky his head, etc. (7, 1, 2, 7).—The above tentative interpretation of this difficult passage implies the probability of Whitney's explication of the verbal form *āgata* (sg. 3rd pers. middle root-aorist: Whitney, *Sanskrit grammar*, § 834 b) which, being accented, marks the virtually subordinate character of the clause. For *hī* Macdonell, *Ved. Grammar for students*, p. 467, 19 B. For the aorist of the antecedent process see my *Aspectual function of the Ṛgvedic present and aorist*, 's-Gravenhage 1962, ch. IV.

St. 14. After having, as noted above, combined AVŚ. 15 ab with 14 cd, Ppp. now combines (as 16, 10, 5) AVŚ. 14 ab and 15 cd, without other variants.—The association of the birds with the wind—Vāta is chiefly the element—is self-evident.—"Dance": I fail to see how we could read in the text that "she ruled and danced over the ṛcs and sāmans" (Shende, *Foundations*, p. 207).—"Ṛg-verses . . .", i.e. the Ṛg- and Sāmaveda. As these corpora are embodiments of Speech (Vāk)—the adherents of the later grammatical schools of philosophic thought conceiving the Supreme Reality as Vāk or Śabda-Brahman (*Vision*, ch. XV, esp. p. 346)—and as there are interesting connections between speech and the atmospheric

powers representing or presiding over wind, storm, thunder etc. (B. Essers, Vāc, Thesis Groningen 1952, p. 70 ff.; cf. e.g. ṚV. 1, 166, 7) the idea developed in the text is not absurd.

St. 15. "Sun": *sūrya-*, i.e. the sun as the celestial body. — "Sight", or "faculty of seeing": *cakṣuh-*. — "Overlooked" ("looked at . . . from a higher position"): now the verb of the principal clause is an aorist, which though expressing a mythical event is more 'dramatic'. See the Ṛgvedic examples of a similar sentence construction examined in Aspectual function, p. 97. — "Excellent": *bhadra-*, see the note on st. 7. — "Light": *jyotis-* primarily denotes the light of the sun, dawn, moon, stars, the brightness of the sky etc. In ṚV. 1. 154, 6 the stars seem to be conceived as cattle.

St. 16 is in Ppp. (st. 7) put after AVŚ. 17. — If we remember that the pressed Soma is on the one hand often called an ocean (see above) and on the other hand repeatedly described as a horse or courser (ṚV. 7, 42, 1; 8, 1, 19; 8, 24, 22 etc.), and also that the milk which is mixed with the soma may be referred to by the name cow (e.g. ṚV. 7, 42, 1; 9, 77, 1) this stanza is not so "bizarre" as it is supposed to be by Henry, o.c., p. 87. — "Gold": as the cow here is, in a way, represented as a bride it may be observed that before the wedding ceremonies the bride puts on new clothes or an ornament (Kane, Hist. of Dharmaśāstra, I, p. 532 f.; see e.g. MGS. 1, 9, 24). Gold may, here again, indicate the divinity of the person who wears it (cf. also st. 12). — "O thou . . .": see st. 9. — "Covered": cf. ṚV. 10, 61, 7.

St. 17: Ppp. 6 where *samagacchanti* (-nta, Barret). Pāda cd = 12 cd, making the close connection of both passages. — Henry is probably right: "trois noms pour une seule entité", or, rather, at this point in the narrative the poet realizes that the High Being which is the cow has also other aspects. — *Deṣṭrī*: "directress" (Whitney): *deṣṭrī-* is ṚV. 10, 85, 47 (marriage ceremonies) no doubt a female 'Sondergott' who at the end of the stanzas containing blessings for the newly married woman is, together with Dhātār (see AV. 9, 7, 10 and 21, quoted Kauś. 66, 19) invoked to unite her intimately to her husband: . . . *sām dhātā sām u deṣṭrī dadhātu nau*. The name is variously explained: "giver of fruits or good results" i.e. Sarasvatī (*dātrī phalānām*, Sāyaṇa); "the deity teaching the socio-religious norms, duties, usages, observances etc." (*dharmopadeṣṭrī devatā*, Rāmakṛṣṇa on PGS. 1, 4, 14). In accordance with the latter explication ĀpMB. 1, 11, 3 d reads *sam u deṣṭrī dideṣṭu nau*. SMB. 1, 2, 15 (wedding ceremonies) *sam u deṣṭrī dadhātu nau* is explained: *ādesadātrī hṛdayādhi-ṣṭhātrī śaktiḥ devī* (comm.). In AV. 11, 4, 12 (extolling breath) health (*prāṇa-*) is said to be virāj, (the) *deṣṭrī*, all worship, sun, moon, Prajāpati, the comm. explaining: "the highest deity stimulating (directing) all beings each into the fulfilment of his own functions" (*svasvavyūpāreṣu sarveṣām prerayitrī paradevatā*): so much appears from this text that Deṣṭrī could figure among the highest deities and concepts. None of these explications is irreconcilable with the general sense of the root *dīk-*, Skt. *diś-* from

which the name derives (see Gonda, *Δείκνυμι*, Thesis Utrecht 1929, esp. p. 222 ff.), although the last seems to accord best with *deṣtra-* "direction" in ṚV. 10, 85, 15 (AV. 14, 1, 14); 10, 114, 2.—*Svadhā*: see st. 6.

St. 18: Ppp. 8, no variants, if in AVŚ. *yajñé* (c) is emended to *yajñé*; see Whitney's note. However, without the emendation the sense may be clear. Now the poet obviously proceeds to enumerate the powers and powerful substances which sprang from the union. Here also Deussen's comment (o.c., p. 236 ". . . wobei der Dichter seinen andächtigen Zuhörern wieder einigen mystischen und mythologischen Sand in die Augen streut") is wide of the mark.—Pāda a recurs as AV. 12, 4, 33 a (this śukta dealing with the cow (*vaśā-*) as belonging exclusively to the brahmans).—"Nobleman" (*rājanya-*), a man of the 'regal' or 'military' order, also as distinct from the 'king' an 'ordinary' nobleman: W. Rau, *Staat und Gesellschaft im alten Indien*, Wiesbaden 1957, p. 67.—*Svadhā*, here the cow's daughter, but in st. 17 apparently an aspect of the cow: manifestation of a divine power is not rarely denoted by terms of relationship, especially by a father-son relation (Some observations on the relations between 'gods' and 'powers', 's-Gravenhage 1957).—"Weapon": *āyudha-* may also refer to ritual utensils etc. with which to conquer the evil powers (e.g. ṚV. 10, 101, 2). In later times a god's weapons 'symbolize' aspects of his character and are considered worthy of special worship (*Die Religionen Indiens*, II, p. 116; 205; 279).—"From her": *tataḥ* is ambiguous: "from it (the weapon)" (Whitney), rather: "from the cow" (cf. Henry, p. 37).—" . . . thought": *cittam*; see also Oldenberg, *Vorwissenschaftliche Wissenschaft*, Göttingen 1919, p. 73 ff.; Dandekar, *Ved. Mensch*, p. 67 f. "Vorhaben". ("La racine *cit-* atteste d'emblée les deux aspects, sensoriel et intellectuel, celui-ci largement dominant", Renou, *Études sur le voc. du ṚV.*, p. 17).

St. 19: no variants in Ppp. 9.—Is *kākuda-* a substantive of a literal sense ("summit" Henry, Deussen, Whitney) or an adjective and metaphorical ("chief, pre-eminent", Indian lexicographers: *prādhānya-*, *vara-*, *śreṣṭha-*; Monier-Williams)?—For "drop, globule" (*bindu-*) in a cosmogonical context see AV. 19, 30, 5 (golden; cf. 9, 1, 21). (For "drops that spring up" in a simile: *MaitrU.* 6, 35). It may be suggested that this conception is allied to the well-known golden germ or embryo of ṚV. 10, 121 where the Primeval Being is said to have come into existence as a *hiraṇyagarbha-* (cf. also AV. 4, 2, 8 (for a collection of text places see F. D. K. Bosch, *De Gouden kiem*, Amsterdam 1948, p. 49 ff.=The Golden Germ, The Hague 1960, ch. II). Is further "brahman's summit"—if this is the right interpretation—something like "brahman's town, stronghold or rampart" of AV. 10, 2, 28–31 in which the golden principle of life is said to abide? "(Rising) upwards" can hardly convey another sense than "towards heaven".—Hotar, the priest who at a Vedic sacrifice invokes the gods and recites portions of the Ṛgveda; his title (probably "the one who offers the oblations") and function seem to originate in

prehistoric times (Die Religionen Indiens, I, p. 142).—This difficult stanza which interrupts the 'genealogy' (st. 18, 20 f.) may be regarded as a parenthesis; or does it belong to st. 22?

St. 20: Ppp. 10, reading (in a) *bhavanti* (*abhavan*, Barret).—"Gāthās": stanzas, especially those which do not belong to the Vedic *saṃhitās* (R̥gveda etc.). The AiB. distinguishes between *ṛc*- and *gāthā*- as divine and human respectively (7, 18, 13). For particulars: Maedonell-Keith, Vedic Index, I, p. 224 f.—"Nape-bones": for *uṣṇihā* R̥V. 10, 163, 2; AV. 6, 134, 1; 9, 8, 21; according to Karambelkar, AV. and Āyurveda, p. 90 "nape of the neck or most probably medulla oblongata. — ". . . belly": cf. 9, 7, 5 quoted Kauś. 66, 19.—The associations are generally clear, the tractive power of a head of cattle residing in its 'neck' (Zimmer, Altindisches Leben, p. 236 f.); and squirts (of liquid) and rays (of light) being so similar that some languages, e.g. Dutch, use the same word for them. The pivotal character of the sacrifice, which is the navel of the world (R̥V. 1, 164, 35; ŚB. 13, 5, 2, 21), is perhaps not foreign to the statement in *pāda c*.

St. 21: Ppp. 16, 109, 1 (somewhat corrupted).—"Motion": here also considered a "Daseinsmacht" or "power substance", i.e. a potency which may be conceived as a substance or to a certain degree as a person, and which within some form of experience is supposed to be present in persons, things and phenomena, and by virtue of which these are powerful, effective and influential. See especially H. von Glasenapp, *Entwicklungsstufen des Indischen Denkens*, Halle S. 1940, ch. I.—"Devourer": AV. 9, 7, 16 (Kauś. 66, 19).—"Plants": because they subsist on cow-dung?; for another origin of plants: AV. 8, 7, 2.

St. 22: Ppp. 2.—"Enter": after others (*anu*)?—"Belly . . .": "dans le sein du ciel nocturne" (Henry, p. 88, basing himself upon the theory that Varuṇa is the night sky, *Die Religionen Indiens*, I, p. 74). If this stanza is considered by itself perhaps the ocean may be meant (*ibid.* I, p. 80) and "ocean" may, as pointed out earlier (note on st. 13–15), stand for the jar into which the soma flows. (In R̥V. 9, 77, 5 the soma juice and Varuṇa are identified).—"Thence" or, "then" (*tataḥ*).—"Priest . . .": if the above explication is right, the text may refer here to the scooping out, to the accompaniment of formulas, of cups of soma (cf. e.g. Caland-Henry, *l'Aniṣṭoma*, p. 182 ff.; Keith, *Religion and philosophy*, p. 329).—"Conduct(ing)" (or, "guidance"): the noun *netar*- "leader, conductor" is in the R̥V. used to denote the divine power which conducts the sacrifice and makes it proceed (Agni: 3, 15, 4; 8, 34, 6; 10, 46, 4); Soma is 9, 103, 4 called a leader of inspired thought and the religious stanzas proceeding from it (*netā matinām*).—It seems, however, that the occurrence described in this stanza also takes place on the cosmic level, or that it has cosmogonical significance, or rather, that the ritual events—if they are in the background—may have led the poet to the conception of the Universal and primeval Cow which after having entered the womb of a high god

(see st. 23) was caused by a personal being possessed of the mighty potency brāhman, to be born.

St. 23: Ppp. 3 giving *sasuvaitām* in c.—“Much here is obscure and doubtful” (Whitney-Lanman, p. 607), but Shende’s interpretation (Foundations, p. 207) is worth considering: “When she came out all were afraid of her”, because it is in harmony with “gives birth”, the hapax *asūsāh* (*asūsāh*) meaning “giving birth to one who does not herself give birth” (Whitney, Skt. grammar, § 1147 c)—the cow under discussion is indeed barren—, not “not bringing forth” (= *asū-*, Monier-Williams; Whitney, translation). This form may moreover refer to a male being: Ch. R. Lanman, in J.A.O.S. 10, p. 403; F. Sommer in I.F. 36, p. 177, n. 213; 218; M. Bloomfield, F. Edgerton, and M. B. Emeneau, Vedic Variants, III, Philadelphia 1934, p. 91 f.; Wackernagel-Debrunner, Altind. Gramm. II, 2, p. 492. Is the idea that the cow was born from Varuṇa’s womb a ‘variant’ of the conception that great gods and important phenomena proceed from the womb of ṛta (for details Lüders, Varuṇa, p. 25, who p. 26 regards this expression as denoting the water; for ṛta which not rarely is an independent ultimate power see Die Religionen Indiens, I, p. 77 ff.) of which Varuṇa is lord or guardian (Macdonell, Vedic Myth., p. 26)?—“For”: the accent of *āhūh* indicates that *hi* belongs to it, and not to *sasūva*.—“Cow”: for *iti* distinguishing a single word see Speyer, Ved. u. Skt. Syntax, § 292; e.g. Mbh. 3, 65, 8 cr. ed. *tām . . . tarkayām āsa bhaimīti* “her she guessed to be the daughter of Bhīma”. One might translate also: “understanding her to be a (the) cow” or “as being of the nature of a cow”.—To the bisexual nature of primeval cosmogonic beings attention has already been drawn in the preceding pages. “Divine androgyny is simply a primitive formula for the divine bi-unity; mythological and religious thought, before expressing this concept of divine two-in-oneness in metaphysical terms (*esse* and *non esse*), or theological terms (the revealed and unrevealed), expressed it first in the biological terms of bisexuality” (M. Eliade, Patterns in comparative religion, London-New York 1958, p. 420 f.). The processes of sexual union and birth include, in archaic thought, also cosmological processes. Even the most supreme masculine or feminine divinities may be androgynous. (See also A. Bertholet, Das Geschlecht der Gottheit, Tübingen 1934). The antique gnosis for instance assumed the existence of a considerable number of bisexual ‘Urwesen’: H. Leisegang, Die Gnosis, 1924, p. 138 f.; 289 f. etc.; “nach den Schriften von J. Winthuis denkt sich der Primitive Australiens die schöpferische Urkraft oder das göttliche Urwesen als androgynen persönlichen Gott und die Menschen der Urzeit, d.h. die “vollkommenen” als . . . zweigeschlechtig” (Meyer, Trilogie, I, p. 88, n. 1); almost all the major gods in Old-Norse mythology preserved traces of androgyny (J. de Vries, Handbuch der german. Religionsgeschichte, II, Leipzig 1937, p. 306). The Greek Zeus gave birth to his daughter Athene; from Puruṣa, the cosmic giant of ṚV. 10, 90, Virāj was born

(st. 5); according to BĀU. 1, 4 in the beginning the ātman existed, in the shape of a person, alone; "being as large as a woman and a man in close embrace he caused that (his) self to fall into two parts . . ."; Śiva-Kālī, the most important couple in the Indian pantheon, are also represented as a single being (Ardhanārīśvara). It might also be remembered that deities concerned with fertility and vegetation—and in these Varuṇa is also interested—are often conceived as androgynous (for particulars and non-Indian parallels see Meyer, Trilogie, III, Register, p. 288; Attis, Adonis etc. are like 'feminine' figures such as Cybele bisexual).— ". . . connection": in the brāhmaṇas the *bandhu-* (lit. "connection, relation") denotes the connections between the ritual acts and between these and the powers of, and events in, the universe, connections which give these acts their deeper sense and make their transcendent effects possible ("der Inhalt der Brāhmaṇas ist genau genommen die Darlegung des Bandhu . . .", Oldenberg, Vorwissenschaftliche Wissenschaft, Göttingen 1919, p. 4); cf. e.g. ŚB. 1, 1, 2, 22; 1, 1, 3, 10; 1, 2, 1, 14; 3, 5, 4, 4; 3, 6, 1, 4; 5, 1, 5, 8 etc. See also S. Schayer, in Zs. für Buddhismus 6, p. 276 ff. ("Die anzusetzende Grundbedeutung ist das 'Verbundensein' im Sinne der 'Verwandtschaft', woraus die Bedeutung des magischen Zusammenhangs und der magischen Äquivalenz . . . leicht verständlich ist. Denn so wie . . . das Band der Blutverwandtschaft die Angehörigen . . . einer Sippe magisch zusammenhält, genau so beruhen auch die symbolischen Äquivalenzen der Magie auf einer tiefen, geheimnisvollen Affinität der Substanzen"). The term, which occurs also in the sense of "kinship, relation", is RV. 1, 164, 33 used to indicate the relation between a person and his 'mother': *dyaúr me pitá janitá nábhír átra bándhur me mātá pṛthivī mahíyám* "Heaven (Sky) is my father, my begetter; there is my 'navel' (origin); this great earth is my 'relation' (*bandhu-*), (my) mother"—"die Lösung des Lebensrätsels", die Ausdrücke . . . stellen drastisch das Embryoverhältnis dar (Geldner, Rig-veda übersetzt, I, p. 234—, but 10, 129, 4 the same term serves to make clear the close association between 'Being' (*sat-*: the 'cosmos') and 'Non-Being' (*asat-*, the 'chaos')—cf. Die Religionen Indiens, I, p. 181 etc.: "eher ein Organisiertes und ein Destruktives als ein 'Sein' und ein 'Nichts'"; W. Norman Brown, in J.A.O.S. 61, p. 76 ff.; 62, p. 85—: *sató bándhum ásati* "die Inhärenz des Seins im Nichtsein" (Geldner, o.c., III, p. 360, n. 1); "la connexion originaire de l'être dans le non-être" (L. Silburn, Instant et cause, Paris 1955, p. 64). Thus TS. 2, 3, 14, 6 (cf. AV. 4, 1, 3), the words *prá yó jajñé vidvāṃ asyá bándhum vísvāni devó jánimā vivakti* . . . mean "who was born knowing his (original) connection, the god declares all births . . ." (cf. Whitney-Lanman, p. 114). See also Minard, Trois énigmes, I, p. 51, who after surveying the interpretations proposed by many scholars returns to the meaning "sense, meaning".— ". . . ordered": *klptá-*, or, perhaps, "being in accordance with" (cf. RV. 1, 170, 2).— "Manifestations of brahman" (cf. also AV. 9, 7, 9; Kauś. 66, 19): *brāhmabhīḥ*, no doubt

the formulas recited by the brahmán in st. 22 c. Manifestations or representatives of a power can be denoted by the plural of the term indicating that power.

St. 24: Ppp. 4, where, in c, †*parāṃśri*.—“Engages . . .”: the phrase *yúdhah sám srjati* occurs also ṚV. 10, 103, 3 where Indra, who is praised, is said to be a *sámsraṣṭā* . . . *yúdhah* “the one who engages or implicates (people) in battles or contests” (he is also *samsrṣṭajit*—“the one who conquers those who are engaged (in battles)”). As the ṚV. repeatedly emphasizes this function of the god (1, 55, 5; 4, 42, 5; 6, 35, 2) there can be hardly any doubt that in the first line of this stanza Indra is meant. Indra became the master of the cow when she was born and derives from this privilege the power to unchain war and to decide on peace and victory (cf. ṚV. 2, 12, 9; 3, 46, 2; 6, 25, 6). (These terms need not, of course, be taken exclusively in the narrow military and political sense). —I cannot subscribe to Henry’s (p. 88) view that there is a “jeu de mots sur *vaśin*—‘souverain’ et ‘pourvu d’une vache’.”—“Sacrifice” (or “ritual worship”: *yajña*-) is an all-important source of energy (cf. e.g. ṚV. 5, 15, 2; 7, 34, 7); it is happiness or satisfaction (*sumna*-, ŚB. 7, 3, 1, 34) and confers various powers (ŚB. 10, 1, 5, 4). It is worth recalling that the ‘sacrifice’ is the counterpart of the great cosmic drama (Lévi, *Doctrine du sacrifice*, p. 13 ff.); the ritual acts were believed to influence and determine the course of the macrocosmic events (for particulars and references: *Die Religionen Indiens*, I, p. 190 f.). The *taras* (“powers-to . . .”) into manifestations of which the sacrifice is (in pāda c) said to result or to develop is etymologically—and sometimes in fact, e.g. ṚV. 1, 190, 7; 5, 54, 15; 8, 67, 19; see Renou, *Et. véd. et pāṇ.*, VII, p. 97 f.—“a power or form of energy to pass across, to get through, to attain an end or aim, to accomplish, to surpass, carry through, overcome or acquire”. This general sense of the term (cf. e.g. ṚV. 2, 39, 3; 3, 18, 3; 7, 91, 4; 8, 66, 1) seems to be in harmony with the above-mentioned function and significance of the sacrifice.—The interpretation of pāda d is tentative. “By means of the eye this body moves” (ŚB. 13, 3, 8, 4); in AV. 4, 14, 5 Agni is requested to “go forth first of the divinities, eye of gods and of human beings” (the comm.’s explication “as dear as the eyes” is not the only possibility; cf. AV. 2, 35, 5 a?). Is the cow the guide and leader of the *tarāṃsi*?

St. 25: Ppp. 5, reading however *sūryam* in a and *yajñam* in b.—It is difficult at first sight to ascertain the exact nuance expressed by *praty agrhñāt*, which may mean “accepted” as well as “seized, appropriated”. However the compound is usual in cases such as ṚV. 4, 4, 15 *prāti stómaṃ grbhāya* (Agni is addressed) “accept my hymn of praise”; 5, 42, 2 *prāti me stómaṃ áditir jagrbhyāt*; 6, 47, 28 the god is requested to accept the oblations (*havyā*); cf. 9, 113, 3 etc.; that is to say, it indicates the acceptance of praise and oblations by a god (and of the *dakṣiṇās* by a priest, e.g. TB. 2, 2, 5, 1).—“Supported”: this seems to be another reference to a well-known Ṛgvedic motif. In ṚV. 1, 52, 8 and 8, 12, 30 it is Indra

who supported the sun so that it remained in its proper place to be seen by all creatures: *ádihārayo divy á sūryam drśé*, and *yadā sūryam amim divi śukrām jyótir ádhārayah*. This famous deed which is an important feature in the god's organizing activities by which he created a cosmos and a world for men and gods to live in is, if appearances are not deceptive, here transferred to the cow which seems to have already been associated with the same god in the preceding stanza. — The verb (*pra*) *viś-* "to enter" is repeatedly used in contexts such as RV. 6, 36, 3 "the songs of praise enter (Indra) as the rivers (enter) the ocean"; 10, 96, 1 *á tvā viśantu . . . gīrah* where Geldner's translation "dir . . . sollen die Lobesworte zu Herzen gehen" is not quite exact — the praise strengthens the god, cf. RV. 3, 46, 4 etc. where the soma saps "enter" Indra —, and in a more general way, in cases such as RV. 10, 51, 3 where Agni is said to have 'entered' water and plants, to indicate a power's or divine person's pervading, or becoming inherent in, another power or divine entity. Cf. also AV. 13, 1, 30 in connection with the Ruddy one (the Sun, *rohita-*): "let them (the 'clans', *viśah*, of thine which come into being out of *tapah*) enter into thee"; 12, 1, 55 where well-being is said to have entered the earth when she spread and expanded. In AV. 12, 3, 48 (Kaus. 68, 27) the rice-dish (*odana-*) is stated to enter again him who cooked it. The idea underlying pāda d seems therefore to be that the rice-dish fulfilled, with regard to the cow, a function comparable to soma and praise with regard to Indra or other gods, pervading and strengthening her like Agni who "enters" the plants. This process is obviously shared by the brahmán mentioned in st. 22 who may be believed to be represented on the ritual level in the world of the *hic et nunc* by the brahman who is engaged with the rice-dish. — All the mss. have *brahmāṇā* (Whitney-Lanman), yet Henry explains as if the text gives *bráhmanā*.

St. 26: Ppp. 6. — 'Immortality', or rather "continuance of life" or "protection against a premature death"; see AV. 11, 1, 28 (Kaus. 62, 22); 12, 3, 41 (Kaus. 62, 18). — "Regard as": for the meaning of the compound *upa-ās-* cf. e.g. Oldenberg in Z.D.M.G. 50, p. 450 ("verehrungsvolles Sich-hinsetzen"); the same, *ibidem*, 54, p. 70; E. Senart, in *Floril. Vogüé* 1909, p. 575 ("avoir une connaissance profonde, croire pour certain"); S. Schayer, in *Rocznik Or.* 3, p. 57 ("*upa-ās-*" sich daneben setzen, . . . im Sinne des activen Sich-heranmachens an etwas und des beharrlichen Dabei-seins, des Umworbens und des Bedrängens"; cf. RV. 3, 2, 6; 10, 151, 4; ŚB. 1, 3, 4, 15; 14, 4, 2, 23); (in connection with the Buddhist term *upāsaka-* "a lay devotee") J. Przyluski and E. Lamotte, in B.E.F.E.O. (Hanoi 1932-33); Renou, *Et. véd. et pāṇ.*, I. p. 95. Etymologically the verb means "to sit (in the proper way) near somebody or something which is regarded as higher or more important, whose favour is courted, who should be won over, or who is considered worthy of worship or veneration etc." (the latter connotation is often inherent in verbal compounds with *upa-*); cf. e.g. also ŚB. 1, 3, 4, 15; 3, 2, 3, 16; 3, 3, 2, 5; 3, 9, 3, 7; BĀU.

1, 4, 10; 4, 1, 7; ChU. 5, 24, 5 and AV. 10, 6, 31; 10, 7, 21; with a predicate e.g. ŚB. 10, 4, 5, 1; 10, 6, 3, 1. Here the shade of meaning is "to approach (mentally and reverentially) so as to regard as, to identify with etc." — "Death": the second line emphasizes that the cow is from one point of view "death", from the other point of view "non-dying"; that is to say, in reality the cow is death as well as its opposite (cf. e.g. ŚB. 10, 5, 2, 16), that is, she is beyond the polarity expressed by these concepts. A cause of death or a deity causing death may on the other hand be called "(a) death"; AV. 12, 2, 9; as death the cow is "master of bipeds and quadrupeds" (AV. 8, 2, 23); cf. also 9, 10, 24. But she is also believed to be able to impart that form of freedom from death which is *amṛta-*. Compare also AV. 11, 4, 11 where "breath" (*prāna-*) is at the same time called "death" and worshipped (*upa-ās-*) by the gods, and on the other hand said to place a certain category of men in the highest world; 11, 7, 3 stating that in the remnant there are the being one and the non-being one, death, *vāja-* (the power which generates new food and new life) and Prajāpati; 13, 4, 25 the sun is at the same time death and 'immortality' (*amṛta-*); 10, 2, 14; 10, 7, 15. — "This all": i.e. the totality of this phenomenal world viewed as a unity; cf. RV. 8, 58, 2c; AV. 11, 4, 1. This idea may of course be analyzed from one point of view or the other: AV. 7, 20, 6 "Anumati has become this all, what stands, moves and all that stirs" and especially RV. 10, 90, 2 *puruṣa evédāṃ sárvaṃ yád bhūtāṃ yáca bhávyam* "Puruṣa is this all, that has come into existence as well that which will be", a passage which may have been present to the mind of the poet of AV. 10, 10; see also RV. 8, 58, 2d *ékaṃ vá idāṃ ví babhūva sárvaṃ* "fürwahr das Eine hat sich zu dieser ganzen Welt entfaltet" (Geldner).

St. 27: Ppp. 7. — "Knows": the well-known and frequent formula of the brāhmaṇa texts (e.g. AiB. 6, 2, 4). *Vidyā-*, " 'Wissenschaft', bedeutete praktisch verwendbare Kenntniss, mit deren Hilfe man Zwecke oder Absichten erreichen kann, einen Schlüssel zu besonderen oder ausserordentlichen Leistungen . . ." (Die Religionen Indiens, I, p. 176); without knowledge of, i.e. mental identification with, the significance, function and effects of a rite and a similar knowledge of its 'theoretical basis' and its connections with the divine powers the performance of a rite was useless; the knowledge of a mythical truth or a 'theory' based on an identification (e.g. AV. 8, 10, 1 "Virāj was this (universe) in the beginning"; see e.g. Oldenberg, Vorw. Wiss., p. 110 ff. etc.) alone could suffice to realize this truth in one's own existence (e.g. AV. 8, 10, 2 etc.; 18 ff.; 9, 1, 23 and 24; 15, 2, 1). See also st. 2 of this sūkta. — "Integral": the adj. *sárvapad-* seems to be a hapax which may mean "with all (i.e. "complete") feet" as well as "... quarters" (i.e. "complete"); for *pad-* in the latter sense cf. RV. 10, 90, 4; ŚB. 11, 3, 3, 3. According to Henry, p. 88 "le sacrifice est un 'veau qui donne du lait'", according to Shende, Foundations, p. 207 the *vaśā-* is the all-footed sacrifice; she yields abundant milk to the giver of the *vaśā-*. As *yajña-* "act of worship, sacrifice" may also

denote the "material object offered" (e.g. RV. 1, 162, 5) the poet seems to call the sacred cow, which is indeed offered, "an oblation with all its 'feet'", i.e. a complete or integral sacrifice (this English term now in the concrete sense). — "Without . . .": similarly, RV. 4, 42, 10; 6, 48, 11; 8, 69, 10, likewise of cows which do not refuse to be milked. — "Giver": see AV. 4, 11, 5 (Kaus. 66, 12); 9, 4, 1 (Kaus. 66, 18).

St. 28: Ppp. 8. — "Tongues": "devinette: les trois langues qui s'agitent dans la gueule immense d'entre ciel et terre (soleil, éclair, feu terrestre); ici donc, la Vache est l'éclair, ce qui s'accommode bien de l'épithète en d et n'a rien que de concevable alors qu'elle est dite 'épouse de Parjanya' 6 c" (Henry, p. 89). For tongue and lightning see above (Kaus. 66, 19, AV. 9, 7, 3). I am however not convinced that this explication is definitive. In RV. 3, 20, 2 it is Agni who has three tongues (cf. AV. 6, 76, 1). Mention is made of the mouth of Agni (RV. 1, 75, 1; 3, 26, 7; 6, 7, 1), the Maruts (1, 166, 11), Indra (8, 96, 3), the Ásvins (4, 45, 3) etc., but these places do not shed light on the idea expressed in this text, which probably is an attempt at bringing out the central position occupied by the cow in the universe. The 'image' can hardly be completely understood as long as we grope in the dark about the author's Varuṇa concept. So much may be taken for granted that for him also this god was the great, but ambivalent, lord of the wonders of nature who also maintains the order and upholds the universal law. One is reminded of the epiphany in Bhagavadgītā 11 which lays special emphasis upon the Lord's mouth or mouths (st. 24 ff.). — Although the verb *dī-* "to shine, be bright" is, in the RV., mostly used in connection with Agni it may be accompanied by other subjects. — "Stand forth": *rājati*, for the meaning of which see Kuhn's Zs. f. vergl. Sprachf. 73, p. 165. — "Acceptance": cf. st. 27 b.

St. 29: Ppp. For the idea expressed in this stanza cf. RV. 10, 90, 3 where three-fourths of the Puruṣa or 'Primaeval Man' are said to be what is immortal in heaven and one fourth to be all beings; cf. also st. 4. Similarly, with reference to speech RV. 1, 164, 45. For other instances of fourfold division or distribution cf. RV. 4, 35, 2; 3; AV. 8, 9, 24; 8, 10, 8. Four is a cosmic number (quarters of space, etc., e.g. Heiler, Erscheinungsformen und Wesen der Religion, p. 166; for the Indian four oceans: Lüders, Varuṇa, p. 92 ff.). The divine *kāmadhenu-* (the wonder-cow fulfilling all wishes) of Indian mythology had four udders, from which four squirts of milk streamed forth. — "Semen" (*retah*): again the androgynous nature of the Cow. — "Cattle" or domestic and (or) sacrificial animals (*paśavah*). The combination may at first sight be surprising, but all four objects were of the utmost importance for Vedic man: cattle is from the economic as well as the ritual point of view indispensable, bovine cattle, moreover, representing all animals (ŚB. 13, 3, 2, 3); water is the foundation of the universe (6, 8, 2, 2) and a place of abode to all the gods (14, 3, 2, 13), food being produced from them (9, 4, 1, 10); the sacrifice is the key to all mundane well-being and celestial happiness.

St. 30: Ppp. 10. "Sky . . .": a survey of the data collected by Geldner-Nobel, *Rigveda übersetzt*, IV, p. 175 ff. will easily show the importance of sky and earth in Vedic thought. They are the primeval parents (e.g. *ṚV.* 7, 53, 2) who sprang from the head and feet of Puruṣa (10, 90, 14), and made and sustain all creatures (e.g. 1, 159, 1 ff.). They never grow old (6, 70, 1), are wise (1, 159, 1) and grant food and wealth (6, 70, 6), etc. It is interesting to notice that in the *ṚV.* they are called a bull and a cow (1, 160, 3), both of them being rich in seed (1, 159, 2; 6, 70, 1 f.). They are, to wind up with, also stated to make 'immortal' or possess 'immortality' (1, 185, 3; 1, 185, 6). — "Viṣṇu and Prajāpati": even if these gods appear here in their ancient functions—the all-pervading god who being, *inter alia*, represented by the celestial light, warmth and energy, is closely associated, or 'coincides', with the axis mundi, the navel of the earth etc., and the god of biological creation and lord of creatures respectively—their occurrence in this context may be due to their increasing importance (see e.g. *Die Religionen Indiens*, I, p. 89 f.; 236 ff.; 180 ff.). Already in the *ṚV.* both gods are associated (10, 184, 1 where they are besought to grant offspring); ritual connections between them are mentioned *TS.* 5, 6, 9; *MaitrU.* 6, 16 (see *Aspects of early Viṣṇuism*, p. 78 f., etc.). In the course of time they amalgamated. Viṣṇu after having been a successful competitor of the creator god, who in the *brāhmaṇas* was the supreme divinity of the world, came to assume part of Prajāpati's functions. In the *Mbh.* both gods are often identical. — "Sādhyas": a group of minor—and probably older—gods, mentioned already in the *ṚV.*: 1, 164, 50 (see Geldner's note) and 10, 90, 7; in *AV.* 7, 79, 2 Indra is their chief, in *ChU.* 3, 10 they are connected with *Brahmā*. — "Vasus": another vague group of gods, frequently mentioned in the *ṚV.* and often specially connected with Indra; but in later Vedic texts Agni is their leader; see Macdonell, *Vedic Myth.*, p. 130. According to *ChU.* 3, 6 ff. these groups of gods live on 'nectar' (*amṛtam*).

St. 31: Ppp. 16, 110, 1 where (c) *ime* instead of *te vai* and (d) *'syām* instead of *asyā(h)*. — "... courting": cf. st. 26. — "Her": Ppp. has "in her presence" (?). — "... summit . . .": on this phrase (*bradhñāsya viṣṭāpi*) cf. *ṚV.* 8, 69, 7 "when I (probably Viṣṇu) and Indra go upwards to (our) home, to the summit of the yellowish one we will drink the sweet drink . . ."; 9, 113, 10 this place is where desires are fulfilled, and in that place Soma is implored to make the person speaking 'immortal'. It is clear that here again the author's ideas and phraseology were influenced by (*Ṛgvedic*) concepts about supreme deities, heaven and continuance of life. For the expression itself compare also Lüders, *Varuṇa*, p. 605 f.; Bhave, *Somahymns*, II, p. 81; Renou, *Et. véd. et pāṇ.* VIII, p. 62. — To this stanza compare *AV.* 10, 9, 12 where the cow is requested to yield always milk, butter and honey to the gods of sky, earth and atmosphere; for details of the milking st. 13 ff.

St. 32: Ppp. 2. — As already noticed by Lanman (*Whitney-Lanman*,

p. 608) the first line is a reminiscence of ṚV. 10, 154, 1 (= AV. 18, 2, 14) — “das Lied schildert die in die Seligkeit eingegangenen Manen aller Schattierungen, zu denen der Tote jetzt gelangen soll”, Geldner, Rig-Veda übersetzt, III, p. 385; st. 1 describes the various enjoyments of the Fathers — : “Soma purifies itself for some; some sit reverentially (*upa-ās-*) near the ghee; for whom ‘honey’ runs forward, unto them do thou (the deceased, according to Sāyaṇa on ṚV. “the dying sacrificer”) then go”. Pāda b = ṚV. 10, 154, 1 b etc.; here, however, the ghee produced by the cow may be meant. The “some” and “others” are the divine beings of st. 31 as well as those sacrificers who aspire to the excellence of a divine status. The adherents of the Taittirīya school use ṚV. 10, 154, 1–3 in the so-called Yama hymn recited for the benefit of the deceased when laid on the funeral pile: TĀ. 6, 3, 2. The AV. text (18, 2, 14–18 ∼ ṚV. 10, 152) is likewise intended to accompany the cremation (ĀśvŚS. 6, 10, 19; ĀśvGS. 4, 4, 6). See also Caland, Totengebräuche, p. 66. — For the second line cf. Lüders, Varuṇa, p. 62. The expression *tridivām divāḥ* occurs in the AV. also 10, 9, 5 and 17, 1, 10; Whitney translated “the triple heaven of the heaven”, Lüders “zum dritten Raum des Himmels”. The universe consists of earth, atmosphere and heaven, and each of these regions is again believed to be divided into three parts; hence e.g. ṚV. 2, 3, 2; 7, 101, 4. — “To the one”: here the well-known formula (cf. the note on st. 27) is in the dative. Similarly, AV. 8, 10, 30 “for whomsoever who knows thus one shall pour out . . .”; 12, 4, 23 “whoever, not having given her to one who knows thus, then will give the cow to others . . .”; 45 “(be) the cow to him who at once knows it”. From the stanza mentioned last it also appears that the one who does not give the cow in such a case stands a good chance of perishing. Here also it is the giver who derives the greatest benefit from the transference of the gift to the beneficiary. The gift forges a bond between donor and donee. The former places himself in relation to another person, in whom he, by means of the gift — which in reality is part of the giver’s personality — comes to participate. See my article on ‘gifts’ and ‘giving’ in the R̥gveda, Vishveshv. Indol. Journal II, p. 9 ff.; and Change and continuity, ch. VII.

St. 33: Ppp. 3 where (in c) *āhitam* “placed” instead of *arpitam*. — “‘Worlds’”: this expression is frequent in the AV.; cf. 4, 38, 5; 10, 7, 7; 36 (“who, born from *tapah* attained all the worlds; who made soma all his own . . .”); 10, 9, 10 (in a climax: “sky, earth, Ādityas, Maruts . . . all the worlds”; 12, 3, 15 (quoted Kauś. 61, 21; see the note); 12, 3, 36 (Kauś. 62, 1); 13, 2, 10 (of the sun “which encompasses all the worlds”). Here all parts of the universe are meant, access to which is granted to the blessed. — “R̥ta”: see AV. 11, 1, 23 (Kauś. 61, 44). — “Founded”: again an expression to denote that a being or entity is inherent in another being or entity, rests on it, is founded on it, pervades it, etc. Cf. AV. 10, 7, 12; 10, 8, 6; 13, 3, 10 etc. — “Brahman”: AV. 11, 1, 18 (Kauś. 61, 36); 12, 3, 22 (Kauś. 61, 30). — “Tapas”: AV. 11, 1, 16 (Kauś. 61, 31);

12, 3, 12 (Kauś. 61, 4). For the combination ṛta, brahman, tapas see Lüders, Varuṇa, p. 575, n. 3. Elsewhere (AiB. 3, 6, 4) satya, brahman and tapas. "Charakteristisch für eine Zeit, in der eine ganze Anzahl neuer Potenzen . . . in Wettbewerb treten, ohne dasz man sich aber schon für eine von ihnen als . . . Zentralprinzip . . . entschieden hätte, sind eine Anzahl von Stellen des AV. . . : 10, 10, 33; 11, 7, 17; 12, 1, 1; 12, 5, 1" (Lüders, o.c., p. 645).—The Cow is regarded as the foundation on which rest the highly important and fundamental powers and principles brahman and the "creative glow" by which direct contact with the gods could be accomplished and other supranormal objectives realized.

St. 34: Ppp. 4.—"Men": Lommel's note (o.c., p. 118, n. 1: "Dies ist wieder ganz schlicht die wirkliche Kuh, wie man sie im Stall und auf der Weide hat") is in my opinion not necessarily incorrect, but in any case incomplete: man derives, like the gods, higher benefits from her. The verb *upa-jīv-* "to exist or subsist on" may indeed be used in connection with the blessed and the deceased: AV. 18, 4, 32 "the grains became a milch cow . . . upon her . . . one lives in Yama's world". Cf. also AV. 10, 6, 32; 10, 9, 12.—"This all": cf. st. 26.—"Had—viz. as is related in the preceding stanzas (cf. especially st. 26)—become": in recalling or hinting at the content or subject-matter of a myth Vedic poets often resort to the imperfect, which may be translated by a pluperfect (Aspectual function, p. 115 f.). If appearances are not deceptive, this last and somewhat recapitulatory stanza brings this as a whole well-composed sūkta to a real and satisfactory end.—"Sun": for similar phrases AV. 3, 22, 4 c; 6, 75, 3 f.

AV. 12, 4. See the introductory note on Kauś. 66, 20. Vait. does not notice this sūkta, which with slight differences of order is also found in Paipp. (17, 16, 1 ff.). Whitney-Lanman (p. 693) give this text the title "the cow (*vaśā*) as belonging exclusively to the brahmans; Bloomfield (S.B.E. 42, p. 174), "the necessity of giving away sterile cows to the brahmans", adding (p. 656): "The hymn is an elaborate plea of the brahmans for one of the numerous sources of income which they managed to devise", an explanation which must nowadays be regarded as at least one-sided. Similarly, Henry, Les livres X, XI et XII de l'AV., p. 249.

St. 1: Ppp. 17, 16, 1.—The formula "I give (her)" is also used by the father who gives his daughter away according to the brāhma rite (MGS. 1, 8, 6), and in general in making gifts. "The donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say "I make a gift to you of such and such an article . . ." (Kane, Hist. of Dharmaś. II, p. 855; cf. e.g. also Manu, 9, 47). The words contained in the pādas a and c agree tolerably well with this formula (for another interpretation: Henry, p. 249). According to some authorities (see Kane, o.c., II, p. 110) receiving gifts (*pratigraha-*) from a worthy person of the three higher classes is superior to the acquisition of wealth by teaching or by officiating as a priest.—"Perhaps *ānu ābhutsata*

is rather 'have recognized', i.e. 'have made her out to be the kind of cow that is called *vaśā* . . .', or 'have approved, or taken a liking to' (Whitney, who translates "have noticed"); "les prêtres 'ont songé' à cette vache, ce qui revient à dire qu'ils l'ont désirée ('they have a mind to it')" (Henry, p. 249). In AV. 4, 24, 6 the meaning of this compound seems to be "to notice": *yásya vīryám prathamásyānubuddham*; similarly 9, 1, 24 *ánv enam . . . prajāpátir budhyate* "P. takes notice of him"; TS. 7, 1, 6, 8; ŚB. 1, 8, 3, 20; 2, 2, 3, 17 *sarvo hi kṛtam anubudhyate* "every one becomes aware of what has been done" (Eggeling); 9, 5, 1, 20; "to know something of a person" (Eggeling) 2, 3, 4, 7; in AV. 10, 1, 19 it may mean "to meditate, contemplate" ("hostile magic that was applied, meditated, buried"). — "Ask" (*yāc-*): while BĀU. 5, 14, 5 f. suggests that it is only a learned brahman who could properly accept large gifts, some dharma texts (Gautama 9, 63; Yājñ. 1, 100; Viṣṇu 63, 1 etc.) emphasize that a brahman should approach a nobleman or a rich man for his support and livelihood. Manu 4, 33 and other authorities teach that a brahman when oppressed by hunger should seek help also from his pupil or from one who is able and willing to offer a sacrifice. Hence also statements such as ŚB. 2, 3, 4, 7 *uta vai yācan dātāraṃ labhate* "he (alone) who asks finds a giver". For gifts of cows see Kane, o.c., II, p. 878 ff.; for the spiritual or celestial rewards expected by such a gift when made to a brahman e.g. Mbh. 13, 70, 11 vulg. — "Her": the cow mentioned in st. 2. — For the use of the verb *yāc-* in the AV. see also 6, 118, 3; 7, 57, 1, and especially, in the hymn under consideration, st. 2; 12; 13; 19; 20; 22; 24; 25; 26; 31; 36; 38; 48; 50. This frequency of *yāc-* in this sūkta is a remarkable counterpart of the use of *prati-grah-* in AV. 10, 10 with which it is so closely allied. — "Progeny etc."; these words refer to the reward expected by the donor; cf. e.g. Mbh. 3, 184, 5 ff. "who gives an excellent cow will go to heaven for so many years as she has hairs on her body . . ., who gives a maiden according to the brāhma rite or land enjoys (bliss in) the world of Indra", and the enumeration of purposes for which gifts are usually made in AgniP. 209, 59 ff. (beginning with children and grandchildren . . .). — For the function of the suffix *-vant-* " 'mit dem betr. Nominalbegriff versehen' und zwar meist 'reichlich versehen' ": Wackernagel-Debrunner, Altind. Gramm., II, 2, p. 872 ff. — For the position and non-repetition of *iti*: Delbrück, Altind. Syntax, p. 531; Speyer, Ved. u. Skt. Syntax, § 290; A. B. Keith, Rigveda Brahmanas, Cambridge Mass. 1920, p. 95.

St. 2: Ppp. 2. Pādas cd recur as 12 ab. — This stanza is, so to say, the negative complement of stanza 1. "A rich man who makes no gifts should be drowned" (Aparārka, quoted by Kane, o.c., II, p. 845, n. 1993). — "Barterers . . ."; lit.: "he carries on bartering away with his progeny" ("il trafique de sa descendance", Henry); cf. *vikraya-* in AV. 3, 15, 4 and the verb in VS. 3, 49. — "Cow": here the word *go-* is used. "Cow of the gods": perhaps a reminiscence of places such as RV. 1, 73, 6 where

the cows are called gifts of heaven, or, what is more probable, of places such as RV. 6, 28, 3 stating that cows are intended for the worship of the gods. — “Descendants of . . .”: *ārṣeya-*, see AV. 11, 1, 16 etc. quoted in Kauś. 61, 31 etc.

St. 3: Ppp. 3, where *jīyate* in d. — Just as not all healthy and uninjured cows are, as donations, of equal value and merit — the dark brown, *kapilā*, cow is the best: Mbh. 13, 77 7 ff. vulg.; VarP. 111 —, so are physical defects quite naturally considered to detract from the animal’s value. It is one of the tenets of ritual logic that there exists a correlation between the rite and the results to be expected on the one hand and the nature and the condition of the sacrificial gift on the other — a cow given to a brahman is no mere transference of a part of one’s possessions —, and here also the tendency to ‘casuistry’ has led to a sort of system of correspondences. That is to say, as the result of giving such defective cows definite disasters will happen. — “Hornless” (*kūṭa-* i.e. *bhagnaśṛṅga-*); like the following adjectives this word is feminine, referring to the cow given. A black hornless cow is TS. 1, 8, 9, 1 the *dakṣiṇā* after offering to Nirṛti (Perdition). Cf. also KātyŚS. 22, 3, 20; 23, 4, 16; LāṭyŚS. 8, 5, 16. The cow serving as the price of the soma should not be tailless, hornless, one-eyed, specially marked etc. (ŚB. 3, 3, 1, 16). (On *kūṭa-* see P. v. Bradke, in KZ. 34, p. 157 and T. Burrow, in Trans. Phil. Soc. 1945, p. 95 f.). — The author probably intends to say that the horns which are missing will crush the donor’s descendants and cattle (st. 2); according to Whitney-Lanman, however, the subject to be understood in a is *grhāḥ* “his house”, as in c. — For *saṃ-śr-* with a personal subject cf. st. 5 and AV. 4, 12, 7 *yādi kartam pativā saṃśasré* “if, falling into a pit, he has been crushed”; in PB. 11, 5, 8 a cow is the subject (“broke down”). Henry goes too far: “les (bestiaux du donateur) seront déchirés (par les fauves)”. — For *śloṇa-* cf. TB. 3, 9, 17, 2. — “Stumbles . . .”: *ardati* has been variously translated: “zerstieben, sich auflösen” (Petr. Dict.; “to dissolve”, Monier-Williams); “erstöszt” (Ludwig); “il court” (Henry); “fall” (Whitney); according to the Naigh. the verb has the general meaning of “going, moving”. “To go, walk, run into a pit or well”, would at least in Dutch be a quite correct expression. In all probability the verb was used to denote the stumbling and agitated gait of someone who is liable to have an accident: cf. RV. 7, 104, 24 *vīgrīvāso mūrādevā rdantu* “may those who have faith in foolish gods go down to destruction, breaking their necks” (cf. also H. D. Velankar, Rgveda Maṇḍala VII, Bombay 1963, p. 232); RV. 4, 17, 2; hence also the caus. “to make agitated, excite” in AV. 4, 15, 6; 11; 6, 49, 2; “to do harm, torment etc.” in the Mbh., Rām. etc. and “knock about” (RV. 10, 147, 2). — “Crippled, maimed”: for *baṇḍa-* see, in addition to Mayrhofer, Etym. Wtb., II, 403, Petr. Dict. V, 2 (explained as *chinnuhastaka-*, *hastādivarjita-* “without hands” etc.; by the comm. on Lāṭy. 8, 5, 16 as *vāladhivikṛta-*, i.e. “mutilated as to the tail”); such a person was ill-omened and a representative of evil: AV. 7, 65, 3; AVPar. 1, 32, 5; cf.

also ŚSS. 16, 18, 18. — “His”: the giver’s. — “House”: *grhāḥ* as a plurale tantum. — There is no need for Whitney’s (p. 694) assumption that the pādas b and c have become transposed. — Whitney’s translation of pāda d (“... his possessions are taken away”) implies the ‘emendation’ (against the Padap.) of *kāṇáyā* to *kāṇáyā* i.e. *kāṇáyā ā* (cf. Whitney, in Am. J. Phil. 13, p. 302); Henry translated: “. . ., sa fortune est donnée (à un autre)”; similarly Bloomfield, in S.B.E. 42, p. 174. The reading *jīyate* (Ppp.) “treated badly; acquired by conquest” (cf. Bloomfield, in Am. J. Phil. 7, p. 482) would remove Whitney’s difficulty. — The one-eyed was likewise, as a representative of evil, to be avoided (Manu, 3, 155; cf. 3, 242 and RV. 10, 155, 1); the presence of such a man causes the loss of religious merit (Manu 3, 177). Manu 11, 119 has a one-eyed ass offered to Nirṛti. Cf. also ŚB. 3, 3, 1, 16 (see above) and TS. 6, 1, 6, 7. A one-eyed man is an unworthy recipient of a gift (AVPar. 9, 4, 5). The appointment of a one-eyed purohita causes loss of two of a king’s most important possessions, chariot (or draught-animal) and treasury (AVPar. 2, 3, 5). Obviously a causal connection was assumed to exist between the loss of an eye and loss of property. “In der Mantik gilt jede geistige und körperliche Abnormität als ominös und greift in das Naturganze verhängnisvoll ein” (J. v. Negelein, Der Traumschlüssel des Jagaddeva, Giessen 1912, p. 303; cf. Jagaddeva, 2, 50 f.; 110).

St. 4: Ppp. 4 reading *svām vidyūm* (= *sāmvidyam*, which is also found in some mss. of AVŚ., see Whitney-Lanman, p. 694) in c and †(Barret) *duritagrā* in d. — “Anaemia(?)”: “*vilohita-* (AV. 9, 8, 1; 12, 4, 4) selon la manière dont on envisage la formation du mot serait un flux de sang (du nez?, Bloomfield), la décomposition du sang (Henry) ou l’anémie (Whitney)” (Filliozat, La doctrine classique de la médecine indienne, p. 106). — “. . . dung” does the gen. *śaknāḥ* depend on *adhīṣṭhānat* (Bloomfield, Whitney) or are both nouns juxtaposed (Henry)? The parallel st. 5 ab (where however *padōḥ* and *adhīṣṭhāmāt* are placed in the same pāda) would point in the former direction, but an explicative abl. *śaknāḥ* makes a satisfactory sense — remember the frequent juxtaposition of two words with the same syntactic function: *tatra vane*; Lat. *Romae in foro*; *postero die mane*; Cic. Div. in *Lysandri . . . statua . . . in capite* instead of *in L. statuae capite*; vgl. W. Havers, Handbuch der erklärenden Syntax, Heidelberg 1931, p. 46 —; notice the caesura! — “Visits”, or “befalls, attacks”: *vindati*, cf. RV. 1, 61, 6; 1, 189, 4 (subject: fear); 7, 84, 4 (thirst); 8, 93, 14. — “Owner”: i.e. the man who does not give her away. — “Standing-place”: *adhīṣṭhāna-* “standing-place, seat, abode, residence, settlement, place etc.” cf. st. 5 and 23; the phrase *kasmimścid adhīṣṭhāne* means “in a certain place”. — Henry, p. 249, is of the opinion that “ce sont les bouses de la vache qui sont censées dégager des miasmes mortels à celui qui la détient indument”, without however substantiating this statement by quotations from Vedic texts. Notice Caland’s observation (Zauberritual, p. 67, n. 1): “Man hat nach den alten Indern zwei Arten

von Krankheiten zu unterscheiden: 1. die welche ihre Ursache in den Substanzen haben, die man in den Körper aufgenommen hat . . . ; die welche ihre Ursache in res infaustae haben . . . ; nur für diese, die nicht von den Aerzten geheilt werden können, geben die Atharvans die Heilung an". As is well known cow-dung is 'sacred' and a potent means of purification and ritual fertilization (Kane, Hist. of Dharmas., II, p. 773 f.; Meyer, Trilogie, II, p. 50, n. 1 with a bibliography); was the dung of a cow which the owner did not give away to a brahman, a source of evil? Cf. AV. 5, 18 and 19 directed against those who rob or withhold the cattle of brahmans; these animals become so to say "ill-poisoned udders" (cf. 5, 18, 3); they are burning fire (5, 18, 4 f.); the man who eats their flesh swallows down what has a hundred barbs (5, 18, 7); misfortune befalls the kingdom (5, 19, 8).—None of the explications of the second line proposed by my predecessors carries conviction: "So haben sie der *vaśā*-kuh den Namen gegeben 'weil du unbetrieglich wirst genannt'" (Ludwig, Rigveda, III, p. 449); "telle est la claire connaissance que nous avons de la Vache, quand nous lui disons: 'tu es celle qui tue les avarés'" (Henry); "this understanding there is about the *vaśā*; for thou art said to be very difficult to deceive!" (Bloomfield); "so is the agreement (?) of the cow; for door-damaging art thou called"; see also the notes added by these authors. A form *durādabhnā* could mean "hard to be hurt or injured", cf. *ādabh-* in ṚV. 1, 178, 2 etc. The text of the Paipp. is perhaps easier to explain. For *sāmvidya-* "agreement, mutual understanding, contract, covenant" see TS. 6, 5, 5, 1; PB. 9, 2, 6. The hapax *durita-gra* may mean "swallowing, i.e. destroying (cf. ṚV. 1, 140, 9) 'sin', evil or disaster". Is it the author's intention to say that man had entered into a covenant with the cow (*vaśā-*), which undertook to destroy 'sin' and 'evil', with the implication that if man would not keep to the agreement she would do the same? For the auspicious presence of the cow see Kane, o.c., II, p. 774 f.—"Thou": the cow.—For *durita-* see S. Rodhe, Deliver us from evil, Lund-Copenhagen 1946, p. 74, etc.

St. 5: Ppp. 6 where (before Barret's emendations) *vikulaṃ dvīn* (in b) and *āha mukh.* (in d).—"Her": enclitic pronouns are often placed after the initial word of a sentence, even if they belong to another element (cf. st. 7 a).—If deriving from *vi-klid-* (*klind-*) "to become soft, moist, rotted, decayed" the hapax *viklindu-*—which is not explained by Filliozat. o.c., p. 106—may perhaps be a sort of (leprous or diabetic?) disease impairing, *inter alia*, the feet.—"... disposition": the difficult hapax (also found in st. 8) *anāmandt* is explained as the name of a disease (Petr. Dict.), as an expression for "without sickness" (Ludwig, Bloomfield: *āmana-* "sickness"), as "le (mal) sans nom" (Henry), and as "unexpectedly (?)" (Whitney). I would suppose "unfriendly disposition"; cf. *āmana-* in TS. 2, 3, 9, 1 and 2 . . . *āmanasya devā ye sajātāḥ kumārāḥ samanasaś tān ahaṃ kāmāye* (cf. also MS. 2, 3, 2: 28, 16; KS. 12, 2: 163, 13). The meaning seems to be that the cow, being offended and angry is "un-

friendly disposed": cf. e.g. AV. 5, 18, 11; one should not insult a cow (for instance, by touching her with the foot: ĀpDhS. 1, 31, 6); see also AV. 13, 1, 56; cf. also Manu 4, 162 (and Muusses, Koecultus bij de Hindoes, Thesis Utrecht 1920, p. 67); Kāl. Ragh. 1, 77 (curse of an insulted cow). — In favour of the supposition that *yāh* (in d) is the object, and the cow subject of *jīghrati* attention may be drawn to the belief that a cow was 'holy' in all limbs except her mouth (Medhātithi on Manu 5, 128); Manu 5, 124 accordingly requires food melted or licked by a cow to be purified.

St. 6: Ppp. 5, reading, after emendation, in c, *lakṣmīs kurva iti maṃsyate*, and, in d, *kṛṇute*. — Pāda b recurs as 12 c. — "Punches": for piercing or marking the ears of cows, cf. Zimmer, Altind. Leben, p. 234 and Miss Muusses, o.c., p. 54 f. "En la marquant comme si elle lui appartenait, le fraudeur pense accroître son bien, et il le diminue" (Henry, p. 251). Cf. also GobhGS. 3, 6, 5; AV. 6, 141, 2 with Kauś. 23, 14 ff.; MS. 4, 2, 9: 31, 5 *iti gavāṃ lakṣma kuryād bhūyasīnām evottarāṃ samāṃ karotī*; from GobhGS. 3, 6, 5 it likewise appears that this marking was a ritual procedure in order to increase one's stock of cattle. One might kill such a cow to one's own use (JB. 2, 370); hence, I suppose, her unfitness for sacral purposes. Besides it may be inferred from MS. 4, 2, 9: 32, 9 that cows which were marked were expected "to come, in the hereafter, to their possessor" (*na vā etam etā amutrāgacchanti yā anakṣitā iti*); that implies, that they would not belong to the brahman(s) to whom they were presented. On these passages in general B. Delbrück, in Gurupūjākaumudī (Fs. A. Weber, Leipzig 1896), p. 48 f. — The exact meaning of *ā sku-* is however not quite certain. ŚB. 1, 2, 1, 5 *aṅgāram āskautī* is explained by the comm. as meaning *vibhajati* ("divides"), by Eggeling as "pulls towards oneself"; TS. 6, 2, 1, 5 *niṣkavam* (absol.) means "after tearing". One should, with A. Walde-J. Pokorny, Vergl. Wtb. d. idg. Spr. II, Berlin-Leipzig 1927, p. 546; 552 distinguish this root *sku-* which is etymologically related to words for "transfixed etc." in other languages from *sku-* "to cover", which belongs to another IE. word family. — "Estranges . . ." (or "insulates himself with regard to the gods"): for *ā vraśc-* "to tear off, separate, remove etc." with the loc. see also AV. 15, 12, 6 *nā devēṣv ā vṛścate hutām asya bhavati* "he is not estranged from (lit. "with regard to", loc. respectus, cf. e.g. ṚV. 1, 114, 8 *mā no gōṣu . . . rīriṣaḥ* "do not harm us w. r. t. our cows") the gods; his oblation is successful". Cf. st. 12. For the construction compare st. 26 d; 47 d. — It may be remembered that a marked cow as well as the tailless (cf. st. 7) was unfit for buying soma (ŚB. 3, 3, 1, 16).

St. 7: Ppp. 8, reading in bc *tataḥ kumārā mriyante yakṣmaś caraty ṛatyavamnāḥ* (Barret) which corresponds to AVŚ 8 cd. — Here also Henry, p. 251, quite unnecessarily and improbably proposes to alter the text (*kāsmimścid bhōge*). — "Tail": cf. AV. 10, 10, 1 (Kauś. 66, 20). — "Wolf": this animal (Zimmer, o.c., p. 81) was quite naturally in bad repute; cf. ṚV. 1, 42, 2; 1, 120, 7; 6, 13, 5 etc.; being an enemy of sheep (8, 34, 3)

it was dangerous even to men (1, 105, 11; 18; 2, 29, 6). — “Kills”: for *ghātuka-* with the acc. see Delbrück, *Altind. Syntax*, p. 181.

St. 8: Ppp. 7 ab followed by AVŚ. 7 cd (see above). — “Crow” (*dhvāṅkṣa-*): this bird is also in India ominous (Henry, *Magie*, p. 73; 76), and like a *sūdra*, a dog etc. a representative of ‘untruth’ (ŚB. 14, 1, 1, 31). If it alights, even in a dream, on somebody’s head it forebodes, as a rule, distress (Jagaddeva, 2, 83; cf. v. Negelein, *Traumschlüssel des Jagaddeva*, p. 292 ff.). “Es bedeutet Unheil, wenn Geier, Krähen usw. sich auf Paläste, Häuser, Kuh- oder Pferdeställen . . . niederlassen . . . ; ihre Anwesenheit macht einen Ort opferunfähig. Das Nesterbauen der Krähe bringt Unheil . . .” (v. Negelein, l.c.). Cf. also *Medhātithi* on *Manu* 5, 124; 129. Henry, p. 251 was no doubt right in remarking: “pāda a: à l’étable; si elle est au pâtis, apparemment le mauvais présage est hors de cause”, because these birds are especially ominous when they alight on buildings, human beings and sacred objects such as Indra’s banner. The reference to this omen is however not so strange as was believed by Henry (“why are not all the cows of the cow-owner mentioned?”), because this cow properly belonged to a brahman, and so the owner who failed to interfere for the cow’s protection, allowed the bird to commit a “sacrilège”. — “Cachexy”: *yakṣma-*; formerly often translated as “disease in general or name of a large class of diseases, probably of a consumptive nature; pulmonary disease, consumption etc.”, this general term for a group of diseases — according to VS. 12, 98 there are a hundred forms of *yakṣma-* — is often associated with ‘sin’ (Filliozat, o.c., p. 80) and hence frequently mentioned in the AV. (Rodhe, p. 73 etc.); see e.g. also AV. 2, 10, 6; 3, 11, 1. Filliozat, o.c., p. 83 f. arrived at the conclusion that the term denoted “un dépérissement, une cachexie s’il s’agit d’une maladie généralisée et, sans doute, une atrophie, une paralysie ou encore des nécroses . . . s’il est localisé dans un organe”. — “Her”: for *anāmanāt* see the note on st. 5. The sin of slaying a cow becomes diseases: *Mbh.* 12, 254, 46 ff.

St. 9: Ppp. where *cakṛd* (misprint) in b (for *makṛd* which is handed down), followed by *devī* (!) and *’pirūpam* in c: “if a goddess does what is meant in the stanza something beautiful (cf. e.g. *apigūṇa-* “excellent”) will be born”. — “Lye”: *palpūlana-* (cf. Whitney-Lanman) is “lye, water impregnated with alkaline salt” (*TS.* 2, 5, 5, 6; *Kauś.* 22, 8). “Apparently the word is used here for ‘urine’ ” (Whitney-Lanman) — which as is well known is a highly valuable and purificatory stuff — ; but this sense is as far as I know not found elsewhere, and in *Kauś.* 22, 8 lye and urine are mixed. Besides, the verb *sam-asyati* means “to throw together, mix, mingle”. Now, the asyndeton marks “a short series” (Delbrück, *Altind. Syntax*, p. 59 f.). As moreover lye apparently was a means of cleansing for household purposes, and cow-dung a highly valued purificator for many moral and ritual transgressions and other religious purposes (e.g. ŚB. 12, 4, 4, 1, and see Kane, *Hist. of Dharmas.* II, p. 773 f.; Gampert, *Sühnezeremonien*, p. 48 f. etc.), the transgression meant in this stanza

may seem to have been the mixing of these two and, hence, the desecration of the latter which ought not even fall on the earth (AVPar. 38, 1, 4). The fact that a female slave or maid-servant (*dāsī*, a woman of non-āryan descent), who was considered ritually impure, touched the dung, only aggravated the 'sin'. For *asyāḥ* cf. st. 5 a; 7 a. There is however another possibility which I prefer: the dung may have been called a *palpūlana-* (this word to be taken in a wider sense "means of purifying") and the verb implies "(mixing) with water", with which cow-dung is usually thinned (Kane, o.c., p. 773), or with the other ingredients constituting the *pañcagavya-* or purificatory drink consisting of a cow's milk, curds, ghee, dung and urine; cf. also Bloomfield, o.c., p. 175: "her dung, that bites as lye".—“Will . . .”: *avyeṣyat* (*vi-i-* "to go asunder; be lost, disappear"); as is often the case negative terms beginning with *a-* are preferably translated by positive equivalents (Four studies, p. 95 ff.).—As is well known, definite 'sins' were often, and especially in later casuistry and systematization, supposed to entail definite consequences. Thus the marrying of a younger before an elder brother results in a disease called *grāhi* (AV. 6, 112); a royal sacrificer is ousted from his 'world' by wrong sacrificial behaviour (ŚB. 8, 5, 3, 8).

St. 10: Ppp. 10.—“in . . .”: *jāyamānā* "(when) being born".—“For . . .”: *abhī jāyate*, more literally "unto . . ."—Henry (p. 252) errs in regarding the statements in b and c as a "jeu de mots pour passer du mystique à l'utilitaire", but may be right in considering *gopanam* in d, which in some manuscripts is divided *go panam* in the pada-text, a play upon *go-*.

St. 11: Ppp. 17, 17, 1 (*nu priyāyate* in d).—“Those”: the brahmans; cf. st. 1.—“Win”: for the nomen actionis *vani-* "the winning, acquisition (of an object desired)" see AV. 5, 7, 2; 3; 6.—For *devākṛta-* "made by the gods" compare AV. 5, 19, 10 (in connection with the brahman's cow); 5, 7, 3 (*vani-*); 5, 14, 7 and 19, 35, 5 as opposed to "made by men"; 6, 138, 4; 14, 1, 63. The R̥gvedic use is similar. It is therefore difficult to accept the correctness of Whitney's interpretation: "she is by the gods made theirs". In dealing with cows men should be aware that they are not of his making.—“Keeps”: *nīpriyāyate* which has always, and probably, been translated "to keep for oneself" is a hapax (also st. 21; 25) of a somewhat dubious character (*nīpriya-* does not occur). See also the note by Whitney-Lanman; *priyāyate* (Ppp.) would mean "treats kindly"; M. Scheller, *Vedisch priyā- und die Wortsippe frei . . .*, Göttingen 1959, p. 92 f. does not solve the problem.

St. 12: Ppp. 2 reading, for a b *ya enām yācadbhya* (*yācamānebhyo?*) *ārṣeyebhyo nirucchatī* ('emended' into *yo devānām gām yācadbhya ārṣeyebhyo na dītsati* by Barret!).—Pāda ab = 2 cd, c = 6 b.—For *ā vraśc-* c. dat. cf. R̥V. 10, 87, 18 *ā vr̥śyantām āditaye durēvāḥ* "die Bösewichter sollen sich der Aditi entfremden!" (Geldner); TB. 2, 1, 2, 10 *ā sūryāya vr̥śyate*; TS. 1, 6, 6, 1 *yat te tapas tasmāi te mā vr̥kṣi* "let me not be separated, excluded from thy glow"; MS. 1, 6, 5: 93, 18 *tena tasmāi nāvṛścate* "so

(indem er eine Opfergabe darbringt) wendet er sich von (Agni) nicht ab" (Delbrück, *Altind. Syntax*, p. 143); ŚB. 12, 1, 3, 22 *etābhya tvā devatābhya ā vṛścāmah* "we cut thee off from those deities" (Eggeling); AV. 15, 2, 1 *devēbhya ā vṛscate yāh . . .* not, with Whitney-Lanman, "he offends all the gods who . . ."; similarly, AV. 12, 4, 34 *agnāya ā v.*, "cuts himself off from A." rather than "falls under the wrath of A." (Whitney-Lanman); KS. 21, 2: 39, 12 *etābhya evainam devatābhya āvṛscati*. These middle forms — which may be translated by reflexive constructions — are not, with the Petr. Dict. VI, 1501 and Bloomfield, p. 658, to be substituted by the passive. In st. 12 and 51 *ā vṛśc-* *manyāve* can hardly mean "to estrange oneself from the wrath (of a deity etc.)"; probably "to seclude and insulate oneself (with no other end or result than, i.e.) so as to incur the wrath . . .". See also Bloomfield, p. 658: "The dative *manyāve* . . . involves zeugma".

St. 13: Ppp. 3 has another version: *yasyānyaḥ syād vaśābhogo anyām iccheta tarhi saḥ (iśchetu barhiṣaḥ, ms.) himsrā †ni dhatsvā gopatiṃ* etc., i.e. "the one who might have another use (?) of the cow should then seek another (cow); injurious . . . the master of the cow . . ." — "Whatever . . ." or "even if there is . . ." (in Dutch: "indien ook al"), "however useful the cow might be . . .": in relative clauses of a general tenor *ya-* is often translated by "if someone (something)": Delbrück, o.c., p. 562; Speyer, V.S.S. p. 85 (§ 272, 2). Henry's (p. 252) view ("contamination de *yāsya* et de *yādy asya*) is improbable. — "Refused": *adattā*. — "Man": *puruṣam*; "the person concerned (himself)" (cf. AV. 6, 111, 1; 6, 133, 2; 8, 2, 5; 8, 7, 2 etc.) not, with Bloomfield "(his) folk".

St. 14: Ppp. 4. — "Treasure": for *śevadhī-* "an inexhaustible quantity of goods, treasure" see AV. 6, 123, 1 (Kauś. 63, 29); 12, 3, 46 (Kauś. 68, 27). — "Deposited": cf. *nihita-* and *nidhi-* in AV. 12, 3, 42; 46; 48 (Kauś. 62, 10); this noun is to recur in st. 17 and 29. — "Thus": or "accordingly": *etāt*. — "Come for": "come to" (*accha āyanti* (Padap.), rather *acchā yanti*, but notice the metre!; in Ppp. here and st. 15 a *etad āyanti*) with the implication "come for, attain".

St. 15: Ppp. 5, reading *anyaj jiniyād* (?) in c and *adhirohanam* in d. — Pāda a: notice the responsio (cf. st. 14 c). — In pāda c *anyasmin* may be taken as a masculine form (Ludwig: "um sie (die br.) in einem andern (Wesen) zu bedrücken"; Henry), or as neuter (Bloomfield, Whitney). I would consider *anya-* to be equivalent to our indefinite article (Petr. Dict. I, 262; Wackernagel, in Kuhn's Zs. 55, p. 111 = Kleine Schriften, Göttingen 1953, I, p. 338; Gonda, *Reflections on the numerals 'one' and 'two'*, Utrecht 1953, p. 56; cf. e.g. *anyasminn aḥani* "one day"; *anyadā* "once" etc.) and the locative to be the *nimittasaptamī* (Pāṇ. 2, 3, 36, Vārt. 6, "in Bezug auf welchen Zweck"; cf. e.g. BĀU. 1, 3, 1 *ta eṣu lokeṣv aspardhanta* "they were competing with each other on account of these worlds (which were the motive or purpose of their contest)". The verb is stressed, oppression of brahmans being a grave crime; even threatening them with assault drew the severest condemnation (TS. 2, 6, 10, 1 f.;

GautDhŚ. 22, 2 ff. etc.). In the brāhmaṇas this verb (*jyā-*) is usually found in connection with kṣatriyas oppressing members of the other classes, esp. brahmins: TB. 1, 7, 2, 6; MS. 1, 8, 7: 126, 19; ŚB. 4, 1, 2, 4 *yatra vai somaḥ svam purohitam jīyau* "when Soma had oppressed his own domestic chaplain"; 13, 4, 2, 17; 13, 1, 5, 4 "when the prince chooses he may oppress the brahman, but he will fare the worse for it"; cf. also JB. 2, 196. As is often the case the same usage occurs in the AV.: 12, 5, 5; 13, 3, 1; for *jyā-* with two acc. (Paipp.) cf. PB. 21, 1, 1 ("to take by force from ...").— "Keeping back", or "refusal": *nirodhanam*. Ppp.'s reading ("mounting") may imply that mounting this cow means oppressing the brahmins.

St. 16: Ppp. 6.— "This (stanza) is obscure, but appears to mean that the cow may not betray herself as a *vaśā* for as much as three years; but, as soon as she is recognized as such, she must be delivered over to the brahmins" (Whitney-Lanman). Yet the solution had already been found by Bloomfield (o.c., p. 175). *-gada-* in b means "disease" (cf. e.g. *agada-* in AV. 4, 17, 8), not "speech" (Henry, Whitney), or "poison" (Ludwig); Henry's note on pāda a ("sans qu'on sache à qui elle est") is beside the mark. It is of course true that the defect of a barren animal only dawns on the owner after a number of years.— "Up to": for *ā* with a following abl. cf. Pāṇ. 2, 1, 13 (limit). For an age of three years in connection with calves see Kāty. 22, 9, 13 where *dakṣiṇā vatsatarāḥ* ... *prśnayaḥ* is explained as follows: *prśnayo vicitrāḥ* ("many-coloured, motley"), *vatsataryaś ca trihāyanyo pravītāḥ*: "weaned calves, i.e. three years old, not impregnated" (explained: *akāmitāḥ* "without sexual desire"); Kauś. 12, 8; VS. 18, 26; 28, 27; PB. 16, 13, 9 (a three years old bull for buying soma); 18, 9, 20; 21, 14, 7 f.; KātyŚS. 22, 3, 40; LātyŚS. 8, 3, 9 ff. For a three years' period in connection with speaking untruth see AV. 10, 5, 22.— The compound in b seems to be a hapax.— "Barren ...": *vaśām* occupies the initial position in pāda c.— The occurrence of the name of Nārada in this and several of the following stanzas (cf. also 5, 19, 9, likewise in connection with the brahman's cow) may probably be explained from his being considered an expert in questions such as are discussed in this text (AV. 12, 4, 42 f.). Being a mythical seer and priest (AiB. 7, 13, 1; ŚŚS. 15, 17) and a teacher (MS. 1, 5, 8: 76, 16) he assisted the gods in taking a cow away when they had asked for her (AV. 12, 4, 24); he also selected one for himself (st. 41). In 5, 19, 6 and 12, 4, 16 he is so to say addressed (or invoked) as a witnessing expert. He is no doubt identical with the authority on dharma, to whom the well-known Nārada-smṛti is ascribed (Kane, Hist. of Dharmaś. I, p. 196 ff.), in which much attention is paid to debts, deposits, gifts and their resumption, breach of contract, non-delivery of objects sold, violation of connections etc.— Although it forms no part of the subject under discussion it is worth recalling that AV. 3, 28, 3 the advice is given to present a twinning animal, in order to avert the ill omen, to a brahman, lest it become a flesh-eater

and destroy the cattle. "So it will become pleasant and propitious to men, kine, and field". Cf. also Kauś. 109–111. This practice is no doubt founded on the belief that the potent personality of the brahman will be able to neutralize the dangerous presence of such an ill-omened animal. For the same reason the vessels of a deceased sacrificer should be thrown into the water or given to a brahman who is "a remover of corpses" (ŚB. 12, 5, 2, 14; KātyŚS. 25, 7, 32 f.). Cf. also my observations in *Studia indologica*, Fs. W. Kirfel, Bonn 1955, p. 107 ff. and A. Weber, *Ind. Stud.* 10, p. 61 ff.; see also TS. 2, 1, 2, 2; TB. 1, 2, 5, 2. — "Sought for": cf. AV. 12, 2, 39.

St. 17: Ppp. 7. This stanza must be understood as closely connected with the preceding: "if however, in that case, the owner denies . . ." — "Deposit . . ." (*nidhi-*): see the note on st. 14. For *nihita-*: AV. 11, 1, 5 (Kauś. 61, 8); 11, 1, 15 (60, 29); 12, 3, 42 (62, 10) etc. The phrase *nidhi-nihita-* occurs also AV. 11, 5, 10 (two treasures of a brahman); 19, 27, 9 (of the gods, like 12, 4, 17). — Bhava and Śarva are closely associated, and no doubt popular, divinities — their names often constitute a dvandva compound — who, while foreign to the RV., are of frequent occurrence as 'doubles' or 'embodiments' of Śiva (cf. E. Arbman, *Rudra*, Upsala 1922, p. 29 f.). They are also in AV. 8, 8, 17; 10, 1, 23 etc. invoked to slay enemies or inimical powers, Bhava alone is in 11, 2, 8 implored to avoid those speaking, 11, 2, 28 to be gracious to the sacrificer, but 11, 2, 1; 11, 6, 9 this prayer is addressed to both of them. It is true that these gods are said to roam about through the jungle like wolves (cf. ŚŚS. 4, 20, 1) but this meaning of *pari-kram-* would require the part. *parikramantau*. So Ludwig's "ihn umwandelnd", i.e. "surrounding him (as ferocious animals or waylayers their prey)" would be the most probable translation.

St. 18: Ppp. 9 reading, in b, *yo 'syā stanān uta*, in c, *ubhayenaivainām*; pāda a in AVŚ. = 12, 4, 33 a; see the note on that stanza. — "The sense is as follows: though he did not perceive her udder, because a young and sterile cow is deficient in this mark of prospective maternity, yet when he gives her away, she becomes a fruitful source of blessings" (Bloomfield). Another interpretation is: when he has not tried to milk her (cf. Ludwig) and so has sought no profit from her (Whitney). Anyhow, there is no reason to speak of an "antithèse bizarre" (Henry). — "... prevailed . . .": *asakat*.

St. 19: Ppp. 8 reading, in ab *duritavīnapā śaye dhāvātāñ ca nu diśchatī* (†*duritav enam ā śaye dhāvītām ca na dītsati*, Barret), and in cd *kāmas . . . yam*. — For *duradabhnā* cf. the note on st. 4. Emending *duritav* in Ppp. to *duritāv* and *enam* to *enām* we might perhaps explain its reading as "he lies, or sinks down, on evil if he does not give her when she is eagerly sought for"; cf. expressions such as RV. 10, 95, 14 *ādihā śayīta nīrṛter upāsthe* "should lie in the womb of destruction"; and for *dhāvita-* Bhāravi, Kirāt. 2, 29 (*dhāv-* + acc. "to run after"). — The translation of AVŚ. implies the emendation of *yām* to *yān* in d (so Ludwig, Whitney). — For "desires" (*kāma-*) and success cf. e.g. AV. 11, 7, 13; 12, 3, 36; 19, 52, 5.

St. 20: Ppp. 10, reading *yācanti* (pāda a).—St. a=24 a. Henry's translation ("déguiés sous l'apparence des brāhmanes") and interpretation as "jeu de mots" ("les dieux . . . prenant pour visage le principe même de la splendeur ou de la sainteté (le soleil)") of pāda b are wrong. I have also my doubts about Bloomfield's "mouthpiece". Usually Agni is called the mouth of the gods (e.g. ŚB. 7, 1, 2, 4 "for to whatsoever deity men offer, it is into Agni that they offer . . ."; 13, 4, 1, 12). An object offered or given to brahmans is an oblation offered to the gods. "One should", TB. 3, 7, 3, 2 says, "sacrifice in the right hand of a brahman; the brahman indeed is Agni Vaiśvānara"; and in Manu 4, 117 the hand and the mouth of a brahman are from the ritual point of view, identified. In VāsDhŚ. 30, 3 the brahman and Agni are likewise identified, the former's mouth being (in 5) the āhavanīya, i.e. the consecrated fire prepared for receiving oblations. Cf. also Parāśara 6, 53 "brahmans have all the gods in them . . ." and many other descriptions of the divinity of "these visible gods" (cf. TS. 1, 7, 3, 1).—In b one might expect *brāhmaṇām*, not *brāhmaṇam*; see the note on AV. 12, 3, 20 (Kauś. 61, 27).—For "indignation" (*heḍa-*) "indignation, wrath, anger of a god" cf. Rodhe, Deliver us from evil, p. 136 f. etc.; *devahēdana-* is "an offence against the gods committed by man" (e.g. RV. 10, 100, 7); cf. also AV. 6, 114, 1; TB. 3, 7, 12, 1 *yād devā devahēdanam devāsasā cakṛmā vayām . . .*

St. 21: Ppp. 17, 18, 1 giving, in d, *nu priyāyate*.—Notice the parallelism (20 d: 21 a).—Pāda c: cf. 17 b; pāda d: cf. 11 b.—"Cattle": cf. e.g. also AV. 15, 6, 5; 17, 1, 4 etc.

St. 22: Ppp. 2, where, in c, *etān=etām* (like most mss. of AVŚ; Roth and Whitney's edition: *enām*).—"Owner . . .": *gopati-*; here and elsewhere the cattle-breeder who happens to possess a *vaśā-*, her master.—The cow does not belong to every ordinary brahman, but only to him who has a profound knowledge of her ritual significance. "Cette stance et la suivante n'impliquent pas seulement les prétentions de la caste sacerdotale, mais une concurrence effective entre les membres de cette caste même" (Henry, p. 253). Compare st. 27.—For *atha* (also in the following stanzas) see Delbrück, Altind. Syntax, p. 585; Speyer, Ved. u. Skt. Syntax, § 282 ff.; Renou, Gramm. véd., § 453.—"Knows": the well-known formula.

St. 23: Ppp. 3, where, in b, *anyasmā 'dadad*. See also the note by Whitney-Lanman.—"Abode": *adhiṣṭhāna-*; cf. st. 4 and 5.—"Deities": not "deity" (Whitney-Lanman). The earth, though specially connected with Agni (AV. 12, 1, 19; ŚB. 6, 2, 3, 2) and Prajāpati, is said to be a place of abode for all the gods (ŚB. 14, 3, 2, 4); it is on the earth that these receive the oblations (AV. 12, 1, 22). According to Bloomfield, o.c., p. 659 the brahmans themselves are meant.

St. 24: Ppp. 4, where, in d, *udājītā* (*udajatā*, sic, Barret, read: *udājata*).—"In the beginning" or "at first": *agre*, cf. AV. 11, 1, 23 (Kauś. 61, 44); 12, 3, 1 (Kauś. 60, 31) etc. "Manière de dire que le droit en vertu duquel les dieux (les prêtres) réclament la vache, est immémorial" (Henry, p.

253). The reference to Nārada (see the note on st. 16) — who here seems to be an ancient authority assisting the gods in instituting, on behalf of the brahmans, the practice under discussion — may point in the same direction. — Ludwig (o.c., p. 450), backed up by Whitney-Lanman, needlessly proposed to read *vidvān* for *vidyāt*. The latter is however an instance of an 'achronic' optative, expressing a mild assertion with regard to the past: Gonda, *The character of the I.E. moods*, Wiesbaden 1956, p. 65; W. Neisser, in *Zs. f. Indol. u. Iran.* 5 (1927), p. 283; Speyer, *Skt. Synt.*, § 345. The author apparently intends to say that the cow with which Nārada concerned himself was the same animal as that mentioned in pāda ab. — The middle form *udājata* is not without significance!

St. 25: Ppp. 5 (in d *nu priyāyate*). — Whereas st. 24 might also have preceded st. 20, st. 25 could have been more closely connected with st. 21. — "Keeps": st. 11; 21.

St. 26: Ppp. 6 reading in c *yebhyo*, and, in d *tebhyaḥ*, i.e. "The (man) who does not give her estranges himself from Agni etc., for whom the brahmans ask her", "for whom the b. ask her, viz. Agni etc., from those . . .". — This stanza could have followed st. 20. — Agni-and-Soma: the ritual gods *par excellence*, and the protectors of the sacrifice, whose names often constitute a dvandva compound, e.g. AV. 1, 8, 2 (invoked for assistance); 3, 13, 5; 6, 54, 2 (invoked to secure some one's superiority); 6, 93, 3 (a prayer for protection); 18, 2, 53; see also RV. 1, 93; 10, 66, 7; 10, 19, 1 they are implored to prevent the cows from running away. — Kāma: the god of desire, who in AV. 9, 2 is invoked for the fulfilment of a variety of wishes (in st. 5 his daughter is a milch-cow). For *kāma*- see also further on. — Mitra and Varuṇa (see *Die Religionen Indiens*, I, p. 73 ff.) are the upholders of the sacred practices and observances (VS. 10, 9; ŚB. 5, 3, 5, 34), to whom barren cows are offered (ŚB. 13, 5, 4, 25). — It is time now to revert by way of digression to the *vaśā*-ritual in general (see the above note on Kauś. 20). Kauśika, ch. 44 and 45, describes the so-called *vaśāśamanam*, inserting this rite which has been left untranslated by Caland, *Zauberritual*, in *adhyāya V* which deals with a great variety of rites and charms to ward off evil effects or influences, to remove obstacles in sacrifices, to impart power, vigour, ensure success etc. The chapters 44 and 45 are preceded by rites to avert the evil effects of funeral fires and followed by a rite for obviating the bad consequences of a false accusation. The inference, plausible in itself, that the *vaśāśamanam* was to be performed for a similar purpose is corroborated by Dārila's comment on Kauś. 44, 1: "this ritual application of the text quoted (AV. 4, 2, 1) (is) in fact (prescribed) because it renders noxious influences ineffective (*śāntatvāt*), adding that the rite is to be performed according to the schema of the simple cooked sacrifices — which require only the use of the sacrificer's domestic fire (*pākayajña*-) — for the sake of allaying (*śamana*-) the deficiency, 'sinfulness' or detrimental effects (*doṣa*-) inherent in this animal. (The term *śamana*- is frequently used in this sense and explained by

śānti-; thus we find *rogaśamana-*, *pāpaśamana-*, etc.; VaikhŚS. 1, 11 and 20, 27 makes mention of a *śamanahoma-* ("oblations for appeasing the consequences of an evil event etc."). If the cow after the extraction of the *vapā-* (caul or omentum, see Schwab, Thieropfer, p. 111 ff.) is found to be pregnant the foetus is, likewise with AV. 4, 2, 1, sacrificed (Kaus. 45, 1). Among the mantras accompanying ritual acts connected with the *vaśā* is (Kaus. 45, 11 d) *satyāḥ santu yajamānasya kāmāḥ* "let the desires of the sacrificer be realized". This off-recurring formula follows e.g. RV. 10, 116, 8 d and AV. 19, 42, 3 an invitation addressed to Indra, to partake of the oblations; VS. 12, 44 it is addressed to Agni who is invited to increase his body with the presented butter ("that means", ŚB. 6, 6, 4, 2 explains: "with ghee indeed make thou grow thy body, and for whatever wishes the sacrificer makes up a fire, may they all come true")—see also Schwab, o.c., p. 101 f. and Keith, Veda of the Black Yajus School, p. 227, n. 1—; the words occur also in MGS. 2, 4, 5 to accompany the oblation of the omentum (*paśyuyajña*), and *ibid.* 2, 9, 4 (*anvaṣṭakya*), and in other texts in connection with the same ritual act. See also Kaus. 6, 1 d (Full and New-Moon sacrifices). Another formula arresting our attention occurs Kaus. 45, 16 *kāmo 'si, kāmāya tvā sarvavirāya sarvapuruṣāya sarvagaṇāya sarvakāmāya juhomi*. This looks like an enlarged version of an element of the so-called *jaya*-formulas—mantras causing victory, to be used at each sacrifice at which one wishes to obtain success (MGS. 1, 10, 11)—which are, in different forms, given in various ritual texts (TS. 3, 4, 2, 1; ĀpŚS. 19, 7, 9; VGS. 14, 12; PGS. 1, 5, 8; KGS. 25, 13 etc.; cf. also TS. 3, 4, 6, 1; ĀpŚS. 19, 17, 18). The words *kāmāya tvā* may also occur as an introduction to the explicit expression of a wish (while performing a ritual act): ŚŚS. 1, 15, 11 f.: "While sprinkling water around (upon?) the veda-bunch (i.e. bunch of strong grass made into a broom used for sweeping etc. in rites) . . . he pronounces the formulas: for Desire (*kāmāya*) (I sprinkle) thee. Thou art a bunch. Whereby thou, O bunch, hast become a veda for the gods, thereby be thou a bunch for us. . . . Thou art gain. May I gain . . . Thou art the winner. May I win (*saneyam*)". The formula may also be introduced by the vocative *kāma*, i.e. by an invocation of the divine power Desire (see above), e.g. in the rite related in JB. 1, 362; TĀ. 2, 18; GautDhŚ. 25. In the text under discussion the oblation is apparently identified with Desire and offered "to Desire, accompanied by (i.e. comprising) completeness and a safe and sound condition of heroic men (sons etc.), attendants, associates and objects of desire". There is no need to dwell on this subject any longer, but attention may still be drawn to TS. 3, 4, 2, 2 dealing with the offering of a barren goat (*vaśā ajā*) for one who desires prosperity (cf. ĀpŚS. 19, 17, 6–17). This animal, which is (TS. 3, 4, 3, 2) said to be connected with, or to be sacred to, all the gods, is sent to the gods (TS. 3, 4, 3, 5), finding its support in these worlds. The words "be the desires of the sacrificer fulfilled" (=Kaus. 45, 11 d) are explained as referring to the

desire of the sacrificer that the sacrifice should proceed to its conclusion. The sūkta AV. 4, 2 – which according to the comm. on AV. is to be recited in its entirety on both occasions – is mostly a version, with considerable variants, of the famous ṚV. 10, 121 addressed to “the unknown god”, the sole lord of all existence, by whose greatness heaven, earth and atmosphere are extended. The clue to this at first sight curious application of this sūkta lies in the last (8th) stanza: “the waters generating a young (*vatsa-*) promoted in the beginning the development of an embryo, and of that, when born, the foetal envelope was of gold (viz. the golden embryo becoming the sole lord of existence)”: it may be recalled that the sūkta is to be recited, at Kauś. 44, 1, with the preparation of consecrated water, and 45, 1 ff. with the sacrifice of the foetus.

St. 27: Ppp. 7, where, in d *syā* (*syāt*, Barret) instead of *vaset*. – “Her . . .”: *asyāḥ gópatih*. – “Sacred verses”: *ṛcaḥ* (a special type of mantra with a fixed number of syllables, etc., especially those collected in the Ṛgvedasamhitā); no doubt those with which the brahmans come to claim their rightful property. Is Bloomfield (p. 659) right: “it seems as though stanzas of a more antique and floating character respecting the *vaśā* existed prior to the Atharvan redaction”? – “Himself”: i.e. he need, or should, not act on the authority of others (*svayam* not, as is suggested by Henry (p. 254), to be taken as belonging to *ṛcaḥ*). – Pāda d: negative repetition of a thought expressed affirmatively in the preceding part of the utterance: Stylistic repetition, p. 353. In the next stanza this thought is elaborated.

St. 28: Ppp. 8 where (probably) *śubham* “good fortune, happiness” instead of *bhūtim* in c. – The gen. *asyāḥ* (a) was taken by Henry to depend on *gopatih* suggested by st. 27. I translate it as a gen. relationis (“Zugehörigkeit”), although one might also explain it as implying aim or purpose (cf. ṚV. 9, 96, 6 *svādhitir vānānām* “an axe destined to fell trees”).

St. 29: Ppp. 9. On *-kṛṇuṣva* in pāda c (as against *-kṛṇute* in a few mss., which was translated by Whitney) see Whitney-Lanman, p. 698. – Pāda b (“treasure . . .”): cf. st. 17 b. – The difficult second line has puzzled my predecessors to such a degree that attempts have been made to correct the text: *kṛṇute* instead of *kṛṇuṣva* – so that the difference in meaning between 29 cd and 30 ab becomes less – , *jigāṃsati* “desires to go” instead of *jighāṃsati* (Petr. Dict. VII, 1326 proposes *jihāsati*). Hence Whitney: “. . . manifests her forms, when she desires to go (?) to her station (i.e. her rightful and appointed place)”. This would indeed make excellent sense. We may take the noun *sthāman-* “station, place, seat” in the sense of “place where she properly belongs, home, rightful place” (cf. AV. 6, 77, 1; 7, 96, 1); the verb *han-* is used in a considerable variety of associations admitting of a wide range of translations: “to kill, to destroy, to repress, to obstruct etc.”. – The 3rd person sing. may imply ‘the general subject’ (Fr. “on”). Of course the recalcitrant owner may be meant. – For apostrophe or alternation between the 2nd and 3rd person in the

Veda see e.g. RV. 7, 9, 5 and 6; 7, 28, 3-5; 7, 31, 10-11 etc.; cf. Oldenberg, Rgveda, II, Berlin 1912, p. 379. — For “forms” (*rūpāṇi*) cf. also AV. 9, 5, 21 and 24 (Kaus. 64, 27).

St. 30: Ppp. ab have been omitted, and cd (10) are corrupt: *uto ha vrahmabhyo vaśā † ya aṣṭhāya † kṛṇute manaḥ* (Barret; . . . *namaḥ*, ms.). Read in AVŚ. d *yācñyāya*. — For the verb *jighāmsati* see the note on st. 29 (altered into *jigāmsati*, Bloomfield; Whitney). — “Manifests”: the same verb (*āviṣkr-*) as in st. 29. Whitney adds to his translation (see note on st. 29) the note: “that is, (she) prepares herself to be asked by them”. I would say: “she shows her real nature as a cow intended for the brahmans”. — For the use of *ātmānam* etc. in the AV. see also Deussen, Allg. Gesch. d. Phil. I, 1, p. 327. — Pādas cd have in detail been variously misunderstood. The noun *brahmābhyah* is neither “a dative by attraction (Whitney-Lanman), nor to be translated as a genitive, but an example of the ‘double dative’: both forms, b. as well as *yācñyāya* are dative complements in their own right: “with a view to the b., with a view to asking”. Cf. e.g. RV. 5, 31, 4 *īndram . . . āvardhayann āhave hāntavā u* “they made Indra increase (stronger) . . . to slay the serpent” etc. (see The unity of the Vedic dative, in *Lingua*, 11, p. 144 f). — “Mind”: the phrases *manaḥ*, *buddhim*, *matim* etc. *kr-* mean “to direct the mind (i.e. one’s own mind) towards an object, to turn the attention to” (+ loc., dat. etc.); cf. e.g. RV. 6, 44, 8. Directing the mind to, or concentrating one’s attention on, an object is not rarely a method of exerting influence on that object: cf. AiB. 3, 31, 7 where a person who contemplates the quarters is able to exert a supranormal influence on them; ŚB. 11, 2, 7, 32 “these then are the divinities that officiate for him . . .; let him direct . . . his attention to them, then they indeed officiate for him”; 3, 9, 4, 17; 12, 9, 1, 13; ŚŚS. 5, 9, 19 “for a woman who is desirous of having a son . . ., he should concentrate his attention on a son” etc. Cf. The vision of the Vedic poets, p. 293 f. — In this stanza and in 31 the particle *ha* marks the close connection with the preceding part of the utterance and the continuation of the argument; see the examples collected by Delbrück, *Altind. Syntax*, p. 498.

St. 31: Ppp. 17, 19, 1. — “. . . impulse”: interestingly enough the verb *saṃ kalpayati* is in this stanza not only closely associated with *manasā* but follows also after the phrase *kurute manaḥ* in st. 30 d. The only occurrence of *saṃkalpa-* in the RV. is 10, 164, 5, the last stanza of a *sūkta* beginning with an invocation of the “Lord of *manaḥ*” (*manasas pati-*), “ein Genius, der als Aufseher der (geheimen) Gedanken gedacht ist” (Geldner, o.c., III, p. 391), and exhibiting two other uses of *manaḥ*. According to the ChU. 7, 4, 1 the *saṃkalpa-* is “more” than *manaḥ*: *saṃkalpo vā manaso bhūyān. yadā vai saṃkalpayate atha manasyati, atha vācam īrayati tām u nāmnīrayati . . .* (translated by R. E. Hume, The thirteen principal Upanishads, Oxford 1934, p. 252) “Conception . . . is more than mind. Verily, when one forms a conception, then he has in

mind, then he utters speech, and he utters it in name . . .". The term *saṃkalpa-*—which has also been translated by "Vorstellung und Willensentschließung" (E. Abegg, *Indische Psychologie*, Zürich 1945, p. 13); "will" (S. Radhakrishnan, *The principal Upanisads*, London 1953, p. 472; "resolve" (Whitney-Lanman, AV. 3, 25, 2) and otherwise—is often coupled with *kāma-* "desire", e.g. AV. 3, 25, 2; BĀU. 1, 5, 3; ChU. 8, 1, 5 etc.; see Oldenberg, *Vorwiss. Wissenschaft*, p. 72, n. 1. In BĀU. 1, 5, 3 desire, *saṃkalpa-*, and a number of other faculties or dispositions are collectively said to be "mind" (. . . *etat sarvāṃ māna eva*), and in 2, 4, 11 mind is called the "uniting place" of all "saṃkalpas ("determinations", Radhakrishnan), that is to say, all saṃkalpas unite in *manaḥ* as all waters come together in the ocean. It is sufficiently clear that however vague the conception, the term *saṃkalpa-* has not ineptly been rendered by "impulsion réalisatrice" (L. Silburn, *Instant et cause*, Paris 1955, p. 121, n. 1; 427) and, with regard to Buddhist thought, defined as "la pensée braquée sur un but; elle apparaît comme une disposition particulière de l'attention qui adapte l'esprit à son objet" (the same, o.l., p. 202). It is the mental activity which arranges, classifies and directs our thoughts and ideas. The verb *saṃkalpayati* which generally speaking expresses the idea of a "(productive) arranging" and "aiming at" is here used for an "in praktischer Hinsicht Zurechtstellen dessen, was man zu tun gedenkt" (Oldenberg, o.c., p. 72).—"That": is *tad* (b) pronoun (Bloomfield) or adverb (Henry; Whitney)? ŚB. 3, 4, 2, 7 aptly quoted by Bloomfield, p. 659 would point in the former direction: "Hence it was in regard to this what was said by the ṛṣi: 'In his mind he proposes, and it goes on to the wind; and the wind tells the gods what your mind is, O man'" (Eggeling): *manasā* (the instr. as in AV. 12, 4, 31) *saṃkalpayati, tad vātam apigacchati* (cf. AV. 12, 4, 31 ab!) . . . Here *tad* no doubt is the idea conceived.—"Gods": the real gods or are *deva-* and *brahman-* used synonymously? (Bloomfield). No doubt the real gods, the brahmins being supposed to know their will and intentions: "they indeed have all the gods in himself and therefore their words do not fail" (ParāśaraSm. 6, 53: *brāhmaṇā yāni bhāṣante bhāṣante tāni devatāḥ sarvadevamayā viprā na tadvacanam anyathā*).

St. 32: Ppp. 2, reading *devebhyaḥ*, instead of *devatābhyaḥ* at the end of b.—Bloomfield, p. 660, translating ". . . *svadhā* befriends him with the gods . . ., etc.", was of the opinion that this stanza involves a zeugma. I follow the other translators.—*Svadhā*: this call is the ordinary and typical exclamation in connection with formulas addressed to the Fathers (see e.g. Kauś. 1, 21). For *svadhākāra-* cf. also AV. 15, 14, 7; TS. 6, 3, 2, 5; Kauś. 1, 21 etc.—"Mother": not, with Henry, p. 254, "il échappe même à la plus formidable des malédictions", but mother = *vaśā-* (Ludwig), cf. st. 33 a and AV. 10, 10, 18 a.

St. 33: Ppp. 3 reading (in c) *vaśā rājanya te mātā*.—Pāda a = AV. 10, 10, 18 a.—Henry observes (pāda a): "en ce sens, évidemment, qu'elle

nourit le vaiśya, lequel paie tribut au kṣatriya".—". . . prevailed": cf. *sambhavati* in the sense of "to happen, occur, exist, be found, take place; to prevail".— "Non-surrendering": *anarpanam* seems to be a hapax: "sie wird (gleichsam) nicht weggegeben . . ." (Petr. Dict. I, 177); "they deny that the cow is given as a mere present, or that she is committed to their charge". The donor indeed is, as we have seen, the one who benefits most. For *arpayati* cf. Yājñ. 2, 164 *yathārpitān paśūn* (sc. *prātaḥkāle gosvāminā gaṇayitvā samarpitāḥ*) *gopaḥ sāyaṃ pratyarpayet tathā*; 2, 65 *haste 'nyasya yad arpyate*.

St. 34: Ppp. 4, reading *yad ājyaṃ pratiḥjagrāha sā* (Barret,?) *lumpet s. a. tato 'brāhmaṇo* (Barret) *v. a. v. 'd.*—"Stretched . . .": for *pra-grh-* in the sense of "stretching forth in order to offer or to present" see TS. 2, 1, 1, 4 *vapām agnau prāgrhṇāt*; ŚB. 9, 3, 2, 1; ŚŚS. 7, 5, 1 ff. "having stretched out the bowl with the remains of the soma . . . to . . .".—"Take away", or "waste": the text no doubt refers to (intentionally?) withholding part of the oblation from Agni, the sacrificial fire, which if happening accidentally, requires "expiations" or "atonements" (*prāyaścitta-*): cf. MS. 1, 4, 13: 62, 9–12; ĀpŚS. 19, 13, 1–4; 16, 8; 17, 1 f. Among the objects to be presented to a priest in order to neutralize the bad effects arising from such a waste of oblations is a herbivorous animal such as a cow or a goat.—For pāda d see st. 6 and 12.

St. 35: Ppp. 5, reading, in b, *'syopa t.* and, for c, *sāsmāi s. k. duhe.*—Pāda 35 d=36 b.—See also Whitney-Lanman's note.—The "sacrificial cake" (*puroḍāś-*) consists of a mass of ground rice rounded into a kind of cake which, being usually divided into pieces, is offered as an oblation in fire (cf. e.g. RV. 3, 28), preceding the main oblations. (The cake is ŚB. 1, 2, 1, 2 called the head of the sacrifice). The compound seems to be a hapax; it serves to give an idea of the relation between the cow and the sacrificial cake, but it should be remembered that according to the Indians a cow does not yield milk if her calf is not standing close by. Cf. e.g. also AV. 4, 39, 2; 4; 6; 8; 8, 10, 22–29. Thus without offering such a cake the cow will not give milk. Ritual techniques require a cake to be offered for special purposes, e.g. TS. 2, 3, 2, 8 "he who desires cattle should offer a cake . . . to Agni and Indra; verily Agni produces cattle for him and Indra makes them grow up"; cf. 7, 1, 9, 1: "the sacrificial cake is cattle and food; one wins these by it". It is clear that here the cow is regarded as the divine power which is, by means of the sacrificial cake, induced to grant the sacrificer his wishes.—"Approaches . . .": for *upa-sthā-* cf. AV. 9, 7, 26; 10, 10, 9.—"World": no doubt "this world" is meant, as opposed to Yama's realm in 36 a. For *loke* alone in this sense (= *iha loka*) see Manu 1, 11; 84; 4, 157 etc.; Mbh. 1, 145, 20 cr. ed. etc.

St. 36: Ppp. 6, reading *tathā* for *atha* in c.—"Infernal": according to Roth (Petr. Dict.), Ludwig, Henry, Bloomfield, *nārakaṃ lokam* means "hell". I would prefer to take this adjective—which is not found in the RV.; the substantive *naraka-* does not however occur before TĀ. 1, 19, 1;

Nirukta 1, 11—as a predicate. The pada text reads *nārakam* and Prāt. 3, 21 noting the difference between this reading and that of the *saṃhitā* text does not attach any significance to the *ā*. Moreover, grammarians teach, in connection with Pāṇ. 6, 3, 137, that *nārika-* = *naraka-*; such an adjective may indeed easily be used as a substantive, and it actually occurs as such VS. 30, 5. In AV. 12, 4, 36 two translations are possible: “hell is the world . . .”, as well as “infernal is the w.”. For the concept of hell in Vedic times: W. Norman Brown, in J.A.O.S. 61, p. 76 ff.; Kirfel, Kosmographie, p. 49 ff.; Henry, p. 255 errs in considering it “une invention postérieure du raffinement sacerdotal”.

St. 37: Ppp. 7.—“. . . miscarries”: authorities disagree as to the exact meaning of *vehat-*: “a barren cow, a cow that miscarries (*garbhaghātini gauḥ*, Mahīdhara on VS. 18, 27), a cow desiring the bull, a pregnant cow” (see Petr. Dict. VI, 1384); the comm. on AV. 3, 23, 1 explains by “liable to abort” as well as “barren” (*garbhaghātini vandhyā*); “a cow whose calf is not living” (Śrautakośa, p. 889; 893). Cf. also TS. 2, 1, 5, 3; MŚS. 5, 2, 10, 17; ĀpŚS. 19, 16, 19. In ŚB. 12, 4, 4, 6 such a cow is to be presented to a brahman who after staying at one’s dwelling goes away offended; in AiB. 1, 15, 6 an ox or a *vehat-* is to be killed when a king or another worthy person arrives as a guest. The above meanings may come to the same: “a cow which after having desired the bull is (repeatedly) pregnant, but (always) miscarries”. Anyhow, the stanza seems to have been often misunderstood: Whitney’s “thinking me barren” (c) is impossible, because she is “barren” (*vaśā*) and an owner who desires to keep her for himself would try to prove her to be fecund (cf. st. 16); and this is exactly what is related in pāda a. Bloomfield attempts to retain the translation “sterile” by adding “(without giving me to the brahmans)”, a thought which we would expect to have been made explicit.—“Lives . . .”: *carati kruddhā*; cf. Speyer, Ved. u. Skt. Syntax, § 204, Anm.—For the “fetters of Death” cf. AV. 3, 6, 5 (against enemies); 8, 8, 10. Mr̥tyu is the god who takes away the life of a man who is to die (see Shende, Foundations, p. 56 ff.).

St. 38: Ppp. 8, where, in b for *amā ca*, the equivalent *gṛheṣu, asya svaputrān* in c, and *cālayate* “frightens away” in d.—“Roast”: cf. AiB. 1, 15, 6 (quoted above).—“Bṛhaspati” is the divine representative of the brahmans (cf. e.g. AV. 15, 10, 4; 5) and the brahman of the gods (cf. e.g. ŚB. 1, 7, 4, 21) who undertakes to recover the debt incurred by the unrighteous owner of the cow. See also st. 44, and for Bṛhaspati in the AV. in general Shende, Foundations, p. 129 ff.

St. 39: Ppp. 9, corrupt in a; *tato* instead of *atho ha* in c.—The author makes mention of other evil consequences of unrightful ownership.—“Radiates . . .”: “(*ava tapati* at AV. 12, 4, 39) might mean that she is badly distressed and ‘pines away’, but this would be the only example among the verbal forms (of *tap-*) in the AV. of the idea of mental distress which occurs fairly often in the RV.” (C. J. Blair, Heat in the RV. and

AV., New Haven 1961, p. 37). In my opinion this place is—together with RV. 7, 104, 15 “may I die just today if I were a ‘sorcerer’ or if I had injured with heat (*tatapa*) a man’s life”; 7, 82, 7 *nā tām āmho . . . mārtyam . . . nā tāpaḥ kṛtāś cana* “neither distress . . . nor heat (overtake) that mortal from anywhere”—an example of the widespread belief that “heat, warmth” and “being replete with sacred (‘magico-religious’) power” are closely related conceptions. Power is believed to develop heat, or the presence of heat is an indication for the manifestation of power (H. Webster, *Magic*, Stanford Cal. 1948, p. 6 etc.). In Indonesia a “warm house” is a house afflicted with smallpox, in which power quite intelligibly manifests itself (F. D. E. van Ossenbruggen, in *Bijdragen Taal-, Land- en Volkenkunde* 70 (‘s-Gravenhage 1915) and 71 (1916)). Papuans believe that those who handle powerful objects without authority may expect to be struck by heat (F. E. Williams, *Drama of Orokolō*, Oxford 1940, p. 111 ff.). Thus extraordinary power may be great ‘heat’ which may become not only promotive of luck and welfare, but also dangerous to other people. See also my remarks in *Indo-Īr. Journal* 8 (1964), p. 61 f., and for ‘heat’ and ‘fury’ of warriors filling their adversaries with terror and paralysing them also M. Eliade, *Birth and rebirth*, New York 1958, p. 84. The preverb *ava* “downwards” is explicable from the divine nature of the animal; cf. ŚB. 13, 8, 1, 11 “heated from above (by the sun)”; KātyŚS. 21, 3, 16. This explication is in harmony with the poison milked according to st. 39, for which see also AV. 8, 3, 16; 8, 10, 38; 12, 5, 31, etc.—“Fiercely”: *mahat*, may also correspond to our “very, amply, highly, violently etc.”—“Cow”: notice the use of the noun *gauḥ*; the meaning apparently is “being treated as an ordinary cow” (Whitney-Lanman). Not “obwohl nur eine Kuh” (Ludwig; Henry), nor “though she be a (fruitful) cow” (Bloomfield).—“Merely”: *api*, cf. *mukūrtam api* “only a moment”.—“Poison”: this does not of course be taken literally.

St. 40: Ppp. 10 which has *yad devatāhāvīr asyāḥ*.—“Cattle”: *paśūnām*. That is to say the other cows etc. agree with this religious practice. Without their consent the success of the act was problematic.—“The . . . cow”: the victim’s consent is emphasized. Cf. Oldenberg, *Rel. des Veda*, 4p. 357 f.

St. 41: Ppp. 17, 20, 1 reading, in b, *yajñān* and, in c, *vilapatim*.—“Fashioned”: the compound *ud-klp-* seems to be a hapax: lit. “to arrange or shape out”. In any case the gods are said to have fashioned the *vaśā-*. The imperf. is to be translated by a pluperfect.—What does *udetya* mean?: “returning” (Bloomfield), “rising up” (Whitney), or “arising”? “To arise” is the meaning RV. 6, 51, 1 and AV. 5, 30, 11; 13, 1, 1 (the sun); “to go or come up, near” AV. 11, 1, 21; 11, 6, 18. As the idea that the gods owe their very existence to a ‘sacrifice’ (act of worship) is foreign to RV. and AV. (cf. also Macdonell, *Vedic Myth.*, p. 14), the author seems to say that after performing a sacrificial ceremony—cf. e.g. AV. 11, 10, 12; 11, 10, 27; BĀU. 6, 2, 9–14; ChU. 5, 4, 2—which was to enable them to this creative deed they produced the *vaśā*. However, a translation

“... fashioned the cow out of (cf. ṚV. 10, 90, 8; 9; AV. 13, 4, 39) a sacrifice, after having arisen (themselves) from it” is syntactically unobjectionable. — The preverb *ud-* probably suggests that the sacrifice took place on the earth. — Nārada, see st. 16 and 24. — “Drove . . .”: *udākuruta*: cf. 10, 67, 4. — *Vilīpti*: it is altogether obscure what sort of cow is intended by the term *vilīpti-* which does not seem to occur elsewhere. The long *-ī-* prevents us from comparing the, mostly unaryan, animals’ names in *-ti-* such as *gr̥ṣti-* “cow with one calf”; *sapti-* “horse, courser” (Wackernagel-Debrunner, *Altind. Gramm.* II, 2, p. 642) as well as from deriving the word from *lip-* “to smear (over)” (as supposed by Henry and Whitney). — The mythical narrative upon which the text dwells for a rather long time is unfortunately not dealt with in full detail.

St. 42: Ppp. 2, reading, in c, *tān* (“to them”) instead of *tām* (Barret, “of her”) and omitting *iti* at the end. — See also the critical note by Whitney-Lanman. — “Questioned”: *amīmāṃsanta* “to consider, reflect upon, call in question”. — Nārada is, as stated above, apparently an expert. — “The cow p. exc.”: *vaśatamā* or “the most truly *vaśā-*”; for *-tamā* cf. Wackernagel-Debrunner, o.c., II, 2, p. 601, and ṚV. 2, 41, 16 *āmbitame nādītame dévitame sárasvati*.

St. 43: Ppp. 3 reading, for c, AVŚ. 45 c which is repeated as Ppp. 5 c. — As appears from st. 44 Bṛhaspati (cf. st. 38) acts as the spokesman of the gods. — However plain its language and simple its style this stanza presents a difficulty: is the cow meant in pāda d included among those mentioned in ab or not? The puzzle is solved in st. 47 a from which it appears that it is not the number of cows, but the number of the kinds of cows which interests the interrogator. Besides, Bṛhaspati does not ask the cows “of Nārada” (Whitney); “er erkundigt sich nach ihnen” (Geldner, ṚV. 9, 89, 3 *pr̥chate gāḥ*). — Bloomfield is right so far that at first sight there is considerable disorder in the arrangement of the stanzas 43–47 but I am afraid I cannot follow him in throwing out 44 and reading the passage as follows: 43, 47, 46, 45. It would appear to me that Nārada, quite naturally, answers the second question (43 a) first. This answer evokes the comment of his interlocutor contained in 45 ab and a new question in 45 b. After answering this and indicating that this answer properly belongs to the question put in 43 d — 44 cd are repeated as 46 cd — Nārada proceeds to answer to 43 a–c. — “Non-brahman”: cf. AV. 11, 1, 32 (Kauś. 63, 19).

St. 44: Ppp. 4, reading, in a, *viluptyā* (this form was supposed by Bloomfield, p. 660, to have been the true reading; however, although *viluptya-* means “destroyed, ruined, lost”, a derivative in *-ī-* meaning “miscarrying” is not known to me, and the form (cf. Wackernagel-Debrunner, *Altind. Gramm.*, II, 2, p. 375) points to a female “lost, ruined”, cf. e.g. *parimūrñi-* “decrepit, old (of a cow)” beside *parimūrṇa-*; the form with *u* may be due to popular etymology); in c, *tāsām* (instead of *tasyāḥ*) which — if Whitney were right (see further on) — might point to

viliptyāḥ, nom. pl. (in a) instead of *viliptyā* (see Whitney-Lanman; however the word is always in the sing.). I do not alter the text, translating *tāsām* (as in Ppp.) and considering *viliptyā(h)* the gen. sg.; the word obviously is in the same case as *kasyā(h)* in 43. — According to Whitney-Lanman pāda b refers to one animal: “the cow (*vaśā-*) that has given birth to (such) a cow”. However, notwithstanding the absence of another *ca*, stanza 47 ab seems to be decisive. — The compound *sūtavaśā* (cf. also TB. 2, 7, 4, 1) is translated by the Petr. Dict. and its satellite Monier-Williams: “a cow which remains barren after its first calf” (Sāyaṇa on TB. l.c.: *sakṛt prajām utpādyā paścāt bandhyā sūtavaśā*) and the mythical narratives told in TS. 2, 1, 5, 4; 6, 1, 3, 6 (where the compound is explained!) support that interpretation, which is however inconsistent with the requirements of the accent. However, in these AV. passages a cow which is barren herself after having calved (*sūtā-*, cf. Manu 8, 242) may be expected to belong to the extraordinary kinds of cattle meant by the author rather than an animal which though giving birth to an abnormal calf is quite normal herself. So the accent may be irregular. — “Of these”: AVŚ. has *tasyā(h)*; see above, and for other irregularities in concord some of the examples collected by Oldenberg, *Ṛgveda, Noten*, I, p. 428; II, p. 378.

St. 45: Ppp. 5, where, in b, *vaśām* (*vaśā*, Barret) which is an easier reading. However, Nārada’s knowledge is not limited to the *vaśā*. — “Homage”: the formula *namas te* is frequent in the Veda; cf. e.g. AV. 2, 2, 1 (the gandharva being addressed). — “At once”: the rare adverb *anuṣṭhu* is explained by Sāyaṇa on ṚV. 1, 95, 3 as follows: *samyakśabdasa-mānārthaṃ suṣṭhv iti* (Geldner translates “richtig”, Roth in the Petr. Dict. “unmittelbar, alsbald”). — This line reminds us of BĀU. 4, 1 etc.: King Janaka asks the great teacher Yājñavalkya for what purpose he has come; “because you desire cattle . . .?”, adding after a learned disputation: “I will give you a thousand cows with a bull . . .”. — “Perish”: *parābhavet*; cf. also AV. 1, 29, 4; 16, 5, 5 etc.

St. 46: Ppp. 6, reading, in a, *viluptim* (see st. 44) *bṛhaspataye yā ca*, which was altered by Barret into *vilipti ya b-e yā ca*; and, in c, *tāsām* which is translated here.

St. 47: Ppp. 7 (*viluptis* in b). — “Indeed”: the particle *vai*, sometimes translatable by the German “ja”, often emphasizes, in the brāhmaṇas, a sentence on which the next sentence is logically based; see e.g. Delbrück, *Altind. Syntax*, p. 486. It may also serve to lay stress on the most important of a set of more or less parallel sentences (e.g. ṚV. 8, 58, 2). — “Then one”: *saḥ*; for the conclusive or consecutive force of an initial *sa(h)* see Speyer, *Ved. u. Skt. Syntax*, § 266. — “Estrange”: here the adj. *anāvaska-* is used. — Prajāpati: why this god who has not been mentioned before in AV. 12, 4? The answer is probably given in 10, 10, 30 (see above): “the cow is . . . Prajāpati . . .”. Anyhow, this highly exalted being is naturally believed to maintain the closest relations with the high creator-god.

St. 48: Ppp. 8. — “Oblation”: notice the use of the term *haviḥ* which

properly speaking is the usually vegetable sacrificial substance, and in general, anything offered as an oblation with fire (butter, milk, soma, grain and even the parts of the victim; cf. e.g. BaudhŚS. 24, 1). The cow is presented as a haviḥ, not as a dakṣiṇā. Cf. also Kauś. 45, 17 . . . *pratigrhṇāti* "he accepts".— "Refuses . . .": an attempt at translating the perf. part. *adaduṣaḥ*.

St. 49: Ppp. 9, reading *upāvan* (a); *sā no rājata hīlītā* (b, "if correct, its meaning does not fit well into the context", Barret); *bhedasya* (c).— *Bheda*: there has been some controversial discussion about this, probably noble, person. Whereas Roth (Petr. Dict. V, 374, 13) opined that he is different from the "arrogant" leader Bheda—who may have been associated with the confederacy over which king Sudās is related to have gained a victory on the Jumna (RV. 7, 18, 18 f.; 7, 33, 3; 7, 83, 4)—, Macdonell and Keith, Vedic Index, II, p. 111, preferred to assume that both persons are identical; Bheda's defeat may, they say, have led to his being considered a representative of "the evil end of the wicked man". One might rather argue the other way round: he perished or was defeated (*parābhavat*, st. 49 d) in the battle on the Jumna because he did not honour the brahmans (cf. 50 cd).— "Reviled": *pari-vadati* (AVŚ.) means: "to speak (ill) of or about, revile, accuse"; *upa-vadati* (Ppp.) "to speak ill of, decry, abuse, curse".— "Verses": *ṛgbhīḥ*; as the pronoun *eta-* often refers to what has preceded or to what is known to the audience, these stanzas may be *grosso modo* identical with what has been taught by Nārada.

St. 50: Ppp. 10, *utaitāṃ* (in a; with some mss. of AVŚ.); *enaso* instead of *āgaso* (c); † *nṛṣṭhinnād ahamuttare* (d).— "Indra": this god who now takes action on behalf of his colleagues has not been mentioned earlier in this sūkta. Is it a mere coincidence that at RV. 7, 18, 18 etc. (see the note on st. 49) it is likewise Indra whose help led to Bheda's defeat?— "On account of . . .": cf. RV. 7, 89, 5 *mā nas tasmād énaso deva ririṣaḥ* "let us suffer no harm, O god, on account of this fault".— "Sin": *āgas-*; cf. e.g. Rodhe, Deliver us from evil, p. 138 ff. etc.— "Contest . . .": *ahamuttaré*, cf. also AV. 3, 8, 3; 4, 22, 1.— "Cut . . . off": *avr̥scan*, cf. st. 28, i.e. "they forsook him, let him down", or "they deprived him of prosperity and a full duration of life" (st. 28 cd). The frequent use of this verb no doubt suggests the isolated position in which the asocial man who does not give to the brahmans places himself.

St. 51: Ppp. 11.— "Wheedling": *parirāpīṇaḥ*; "whispering to, talking over, persuading" (Monier-Williams, following the Petr. Dict.); "wheedling" (Whitney); cf. AV. 5, 7, 2; RV. 2, 23, 3; 14 "Ausreden" (Geldner, whose comment: "Es bezeichnet wohl den, der sich durch Ausflüchte von dem Priesterlohn zu drücken suchte" is, not only in view of the rarity of this root, not quite adequate).— "Recommend": *vad-* with the dative indicating the 'object in view'.— "Villain": *jālma-* "a vile, despised or contemptible person", cf. also AV. 4, 16, 7.— "Estrange . . .": cf. st. 12.— ". . . infatuation": *acittyā*; comparatively frequent in the instr.; cf. AV.

5, 17, 12–17 of those who annoy and inconvenience the wife of a brahman; 5, 30, 3 in connection with curse and malice; 5, 31, 10 with witchcraft; ṚV. 4, 54, 3 and 7, 89, 3 of those who sin against gods.

St. 52: Ppp. 12 *yo(?)* instead of *ye* (a); *hetim te* (c); *'cetasah* instead of *acittiyā* (d). — “Lead . . .”: *parā-ñi-*, cf. AV. 5, 14, 4. — “Run . . .”: Whitney-Lanman translate *pariyanti* as if it were *prati yanti* (“go to meet”), “for which it is perhaps a misreading”, but compare TS. 6, 1, 6, 4; 7, 5, 8, 3; ŚB. 6, 2, 1, 7; ChU. 3, 6, 4 for the meaning “to reach, attain (completely)”. Still, the meaning “against, in the direction of, towards” is for *pari* taught by Pāṇ., 1, 4, 90 (*vrkṣam prati, pari* or *anu vi dyotate vidyut* etc.). — Rudra: cf. Die Religionen Indiens, I, p. 85 ff.; for the “unheimliche, schreckenerregende Gestalt Rudras” see Arbman, Rudra, p. 6 f.; for his missile weapon (*heti-*) ṚV. 2, 33, 14; 6, 28, 7 (=AV. 4, 21, 7); AV. 11, 2, 12, and, in general, Macdonell, Vedic Mythology, p. 74. Rudra is not only called upon to destroy demons and other enemies (AV. 6, 32, 1), he is also besought for the safety of cattle (ṚV. 1, 43, 6; 1, 114, 1; ĀśvGS. 4, 8, 40; Kauś. 51, 8), of which he is the lord (cf. AV. 11, 2, 1).

St. 53: Ppp. 13, reading *vā* instead of *ca* (b). — “If”: *ca*, cf. Vāk 5 (Poona 1957), p. 52 f. — “Forfeits”: cf. *jihma-* “oblique, transverse, turned off from the right way”, with *i-* and *gam-*: “to go astray; to miss an aim, to fail to attain to” (+abl.); cf. ŚB. 3, 6, 2, 22; 5, 2, 2, 20; AiB. 5, 9, 6 *na yajñāt prāñāt prajāpateḥ paśubhyo jihmā yanti*. The verb *nirṛchati* is ŚB. 7, 2, 1, 11 correctly associated with Nirṛti “Perdition”: *iyam vai nirṛtir iyam vai tam nirarpayati yo nirṛchati* “this (earth) causes him to perish who perishes;” the ‘privative’ character (also “out of, away from”) of the preverb *nis-* is well known. — “. . . world”: *loka-*—which in the ṚV. also expresses the idea of “free or open space, room, scope etc.” (e.g. 2, 30, 6; 4, 17, 17)—refers to a positively valued ‘residence’ of happy and blessed people; cf. e.g. AV. 3, 28, 5; 6; 4, 11, 6; 9 “he obtains both progeny and ‘world’”; 4, 34, 2; 6, 123, 2 “(his) world is the highest firmament”. It is in any case a ‘place’ or condition of freedom, providing abundant scope for an unimpeded realization of all positive possibilities. — “Belle conclusion et digne de tout le morceau”, Henry, p. 256. — This sūkta also is, generally speaking, well composed and allows us to gain a deep insight into the ideas of those Vedic Indians who strove for success in life and bliss in the hereafter by what was called the *vaśāśava*.

66, 21. The sūkta AV. 3, 29, which is intended to accompany the offering of a white-footed sheep, has already been mentioned in the note on Kauś. 64, 2. Stanza 7 (or, according to the comm. AV. and Dārila, schol. on Kauś. st. 7 and 8) appear in the ceremonious acceptance of the cow in the *vaśāśamana* rite (see above, note on Kauś. 66, 20), viz. Kauś. 45, 17. St. 7 is also used in Vait. (3, 21) to accompany the acceptance of a sacrificial gift (*dakṣiṇā*) in the Full and New Moon sacrifices. It is worth while to quote the AV. comm. (3, 29 introd.) in full: “with st. 7

and 8 he must consecrate and accept the material object which is to be accepted for the sake of appeasement of the faults inherent in culpable or guiltless acceptance".—Stanza 8 does not occur elsewhere. For a right understanding of its purport one should remember that according to the ritual precepts (TS. 2, 3, 2, 1; ĀpŚS. 14, 11, 1 f.) the priest who is about to receive a dakṣiṇā should accept it after inhaling seventeen times. "By that he inflames himself with a view to 'fiery energy' (*tejase*) and 'manly vigour and energy' (*vīryāya*) or, he accepts by that act the dakṣiṇā so as to become Prajāpati (Prajāpati is seventeenfold)". He should, further, "accept the dakṣiṇā in such a way as to turn away or separate himself from it, lest he would be pressed together by it" (ĀpŚS. 14, 12, 6). For that purpose he assigns it, by means of mantras, to a number of deities. Hence such formulas as ĀpŚS. 14, 11, 2 f. "I accept thee . . . with the arms of the Aśvins, with the Lords of Pūṣan. King Varuṇa must conduct thee, O goddess Dakṣiṇā. To Agni the gold; may I by that not die prematurely. Vital power must fall to the giver's share, gladness to me, the receiver. . . . To Soma the garment, to Rudra the cow . . . etc.". For the formulas see also TĀ. 3, 10.—"Earth": the goddess (comm.).— "Thee": the gift.—The transference of the gift to these two powers obviously neutralizes the risk of accepting it, the earth being imperishable and the supporter of all things (Shende, Foundations, p. 68) and the atmosphere being great and wide (Grassmann, Wörterbuch, p. 65).— "Let me not . . .": "as a result of the fault ("sinfulness": *doṣa*-) of accepting it" (comm.).— "Self": *jīvena tadviśiṣṭaśarīreṇa vā* "with (the principle of life) or with (my) body which is distinct from it" (comm.). The stanza AV. 5, 28, 5 (quoted by Bloomfield, Kauś. ed., p. 178, n. 9) has no application in connection with this injunction.

66, 22–30. This passage deals with a sava in which a house is given to a brahman so that the giver would in the hereafter have a firmly built mansion. It is true that several stanzas of AV. 9, 3 (viz. 1; 15; 18; 22; 24) are explicitly quoted, but Keśava and the comm. AV.—*śālāsavaṃ dadāti savayajñavidhānena svargakāmaḥ*—inform us that the complete sūkta is to be recited in connection with this ceremony. It will therefore be translated in full. AV. 9, 3 is not noticed in Vait., but, with some variety in the order of the stanzas, found in Paipp. 16. The arrangement of the stanzas being, in both texts, somewhat disorderly, it is difficult to make conjectures about the 'original' version; in the ritual practice the order may to a certain extent have been a matter of indifference. It may be supposed that single stanzas of the texts were also to accompany some actions which are not specified by Kauśika. Keśava inserts a note: the Bṛhaspatisava is to be performed with the sūkta which is to serve that purpose, i.e. AV. 11, 3. In Kauśika's text which does not discuss this rite this sūkta is however not quoted.

Bloomfield after making use of the information supplied by Kauśika

and Keśava was the first to understand, in the main, the purport of this sūkta (S.B.E. 42, p. 595; cf. the same, AV. and GB., p. 78 f.). Zimmer, *Altind. Leben*, p. 151; 153 had supposed it to be a charm to free one's house from imaginary 'witchcraft' practices. His view (p. 153) that the ties mentioned in the text are "invisible" is untenable. Ludwig, *Rigveda*, III, translated it under the title "Abbruch eines Hauses", but missed the main point. J. Grill, *Hundert Lieder des AV.*, Stuttgart 21888, p. 60; 188 ff., finding no reason for a removal of the house regarded the text as intended for a dedicatory ceremony after the erection. Henry, *Les livres VIII et IX de l'AV.*, Paris 1894, (p. 87); 121 ff. likewise considered it to be a "hymne de bon augure et propitiation, adressée . . . à la Hutte (*sālā-*)" and "la bénédiction d'une maison qu'on vient de construire et dont le propriétaire prend possession". Similarly Renou in *J. As.* 231 (1939), p. 501 "l'érection d'une maison". Attempting to account for the numerous references to detaching and removal of the constituent parts of the structure Henry argued (p. 122): "En construisant la maison, on en assemble les matériaux en les liant de place en place; puis, lorsqu'elle est construite et ses pièces bien ajustées, certains au moins de ces liens ne sont plus nécessaires . . . On les défait donc, et c'est l'occasion d'une cérémonie symbolique impliquant cette idée 'la maison est finie, puisse-t-elle se tenir toute seule', puis, subsidiairement, d'une cérémonie allégorique et propitiatoire sur ce nouveau thème 'la maison était captive (liée), nous la délivrons, puisse-t-elle nous être propice . . .' ". It is not surprising that his false notions made him write: "Il est remarquable que cet hymne aux expressions si techniques et caractéristiques n'ait plus conservé aucun emploi caractérisé dans le rituel des praticiens" (p. 123). Whitney-Lanman p. 525 err in assuming that the sūkta and the ritual act relate to a toy house. "L'importance de la maison est un des traits de la littérature atharvanique" (Renou, o.c., p. 499). See the addenda.

There is however nothing in the sūkta to make us believe that it has anything to do with the construction or inauguration of a house for normal use or with counteraction in connection with 'witchcraft' practices. Oldenberg (in *Indog. Forsch.* 6, Anz., p. 179) already observed that "das Haus . . . abgebrochen und an einem andern Orte neu aufgerichtet werden soll"; however, he errs in adding that "unser Lied es mit dem Jenseits nicht zu tun hat". What is on the other hand right is that "ein Besitzwechsel im Spiel ist". The clue to a right understanding is, if I am not mistaken, first and foremost, furnished by the nine occurrences of the verb *vi-crt-* "to loosen, untie, open". It is the pillars and supports (st. 1), the knots (st. 3), the beams etc. (st. 4), the clamps (st. 5), in short every "limb and joint" (st. 10)—not only the grass on the door-post (Renou, o.c., p. 502)—which is untied. But the reference to limbs and joints as well as the simile (st. 3) "as an expert slaughterer" may be made arguments in favour of the supposition that the house—like the animals which were placed in the centre of the preceding sava rites—is in the first place regarded

as an oblation which is to be dissected. The 'house'—there is nothing in the text which makes us believe that it is an existing and occupied house—is to be offered to a brahman (st. 15) in order to go to, or to be rebuilt in, the hereafter (st. 10), for the donor to live in. That the partial destruction of the 'house'—or, rather, "the temporary shed" (Shende, Foundations, p. 205)—seems to consist mainly in the untying of ties and knots, may, I suppose, be explained, not only from the constructional techniques, but also from the belief that all knots, ties and fetters may easily become chains and snares in which those concerned in the rite are apt to become entangled (st. 24), or which may arrest the successful progress of the rite. Some instances may be added: when an Aryan woman was to be confined a brahman loosened all the knots in the house (as in Germany all doors and locks were, for the same obvious reasons, opened): Henry, *Magie*, p. 143; W. Aly, in *Hdwtb. d. deutsch. Aberggl.*, V, 1401. In a rite to avert misfortune Kauś. 19, 13 has knots to be untied (Caland, in *Z.D.M.G.* 53, p. 222). Compare especially TS. 6, 2, 9, 4 (cf. *ĀpŚS.* 11, 8, 7) "if he were not to unloose the knot which he tied first the adhvaryu would perish from suppression of urine"; cf. *ŚB.* 3, 5, 3, 25 (with 1, 3, 1, 16; 2, 5, 2, 2); TS. 6, 2, 9, 1 "he loosens the knot; verily he sets them free from the noose of Varuṇa". As to the significance of fetters, cf. also AV. 2, 12, 2 "bound in a fetter, plunged in difficulty"; 6, 117, 1 "now, O Agni, I become guiltless as to that; thou knowest how to unfasten all fetters"; 6, 119, 2; 6, 121, 1 and 7, 83, 4 "untie the fetters (with which we are bound); remove from us . . . difficulty; then may we go to the world of those who have earned religious merit", and for a variety of other aspects of binding and loosing AV. 2, 10; 7, 83, 6; 112; 7, 77; 2, 8, 1; 3, 7, 4; 4, 36, 10; etc. It may be remembered that binding and loosening are widespread techniques in dealing with the unseen powers. "Alle Mittel, die eine übernatürliche Fernwirkung schaffen, heissen schlechthin vincula" (W. Aly, in *Hdwtb. d. deutsch. Aberggl.*, I, 1325; see also W. Mannhart, *Zauberglaube*, Berlin 1909, p. 53 ff.). Hence also the meticulous rites in connection with ties and knots (J. Heckenbach, *De nuditate sacra sacrisque vinculis*, Giessen 1911). "Binden ist ein Analogiezauber, indem jedes Festhalten, Behindern oder Vereinigen durch ein konkretes Binden dargestellt und . . . hervorgerufen wird" (Aly, l.c.).

66, 22. St. 1. AV. 9, 3, 1: Ppp. 16, 39, 1 (after correction) *upamitas pratimito 'tho parimitas ca yaḥ | śālāyā viśvavārāyās te naddhāni (naddhān, ms.) vi cṛtāmasi*. There are no other occurrences. — "Props": for *upa-mit-* cf. *ṚV.* 1, 59, 1; 4, 5, 1 (*upasthāpayitā; sthūnā, Sāyaṇa*). *Pratimit-* "support" and *parimit-* "connecting beam or rafter (?)" seem to be hapaxes. "One may imagine that the *upamit-* is a vertical post, the *pratimit-* a slanting support . . . , the *parimit-* a crossbeam . . . ; but no certainty can be reached" (Bloomfield, o.c., p. 596); *pratimit-* and *parimit-* "les *sthūnā* de tel emplacement déterminé" (Renou, in *J. As.* 231, p. 499). Combinations of ety-

mologically related forms of this type (two or more syntactically connected compounds the second members of which are identical) are not rare in the Vedic mantras: Stylistic repetition, p. 270 ff.—“House”: *śālā* (AV. etc.) denotes a “house” in the wide sense of the term, including also a “stall” for cattle, a “shed” for corn etc. “Primarily, (a *śālā* is) a thatch of straw for shelter of men or their cattle and stores, then the homestead inclusive of such stalls and sheds; then houses generally; finally a section or a single room of a house as in *patnī-śālā*, *agni-śālā*” (P. K. Acharya, An encyclopaedia of Hindu architecture, Manasara series, vol. VII, Calcutta 1927, p. 484 with references to later uses; it is however questionable how far the words ‘primarily’, ‘then’, and ‘finally’ in the above quotation must be understood in a chronological sense). According to D. N. Shukla, *Vāstu-Śāstra*, Hindu science of architecture, Chandigarh 1960, p. 313 *śālās* are “private houses, residential houses, suitable abodes of the common man, the middle-class and the humble . . . as opposed to the uncommon houses, the ostentatious buildings and the extraordinary houses, the great edifices like temples . . .”. In ŚB. 3, 1, 1, 7 and TB. 1, 2, 3, 1 a *śālā* is a ‘profane’ house. Here the dwelling proper (cf. st. 11; 13) as well as the annexes (st. 7) seem to be meant, not only “une résidence rituelle” (Renou, o.c., p. 500). As already observed by Zimmer (o.c., p. 153) the house is completely a wood-construction (cf. Arrianus, *Indica* 10, 2 and see B. C. J. Timmer, *Megasthenes en de Indische Maatschappij*, Thesis Amsterdam 1930, p. 291). On the construction of houses in Vedic times see also Ram Gopal, *Indra of Vedic Kalpasūtras*, Delhi 1959, p. 151 ff.—“Who possesseth . . .”: *viśvavāra-* “containing all choice or desired things etc.”: cf. AV. 12, 3, 11, quoted Kauś. 61, 3. The repeated use of this epithet (cf. st. 2; 4) is no doubt suggestive. Elsewhere the AV. applies it to gods or to goods asked for in prayers (7, 20, 4 Anumati “Assent”; 7, 79, 1 Amāvāsyā “New moon”; 7, 15, 1 in connection with Savitar etc.).—“Ties”: *naddhāni*; “fastenings” Bloomfield; “tied (parts)” (Whitney). Almost nothing is known about the technique employed in fixing the bamboo cross-laths (*vamśa-*) to the vertical posts, but Sāyaṇa on TB. 1, 2, 3, 1 says that they are fastened to it by means of cords or strings (cf. Nir. 1, 12): *loke prauḍhāṃ śālāṃ kurvanto madhye unnatān stambhān sthāpayitvā teṣāṃ agre tiryagvamśaṃ dīrghaṃ pratiṣṭhāpya tadādhārenobhau śālāpakṣau nirmimite . . . yathā loke śālāyāḥ pakṣadvayam madhyamena vamśena saha puruṣo rajvā dṛḍhaṃ badhnāti evam . . .* For these cross-beams see also Amita Ray, *Villages, towns and secular buildings in ancient India*, Calcutta 1964, p. 89; 97; see also the note on st. 4.

St. 2: Ppp. 2.—“Word”: *vāc-*: for the power of the spoken word of brahmins, priests etc. in the AV., see Essers, *Vāc*, p. 118 ff.—*Vala*: all the mss. of AVŚ. as well as Paipp. read *Bala*. The text refers to the mythical narrative related in RV. 10, 68; see esp. st. 6: B. broke Vala’s prison open by his powerful words. It is clear that the brahmin speaking compares himself and this word to the divine representative of brahman-

hood Bṛhaspati, but the aim of the latter was to drive out the cows.

St. 3: Ppp. 3. — Notice the three perfects in the first line: the results of a former activity continue to exist. Bloomfield (p. 193) aptly explains: “(the builder) has drawn . . .”. These forms do not point to the simultaneousness (Renou, o.c., p. 502) of building and demolishing. The forms are in any case 3rd persons. I take *ā-yam-* in the sense of “drawing tight(er)” (viz. the beams, pillars etc. by means of the ties). For “joined . . .” (*sam babarha*) cf. however ŚB. 1, 7, 3, 4. — Indra: the divine assistant, invoked by the person speaking. The mention of this god is due, first to his being an oft-invoked helper (Macdonell, Vedic Mythology, p. 62), and probably also because his great antagonist, Vṛtra, is described as lying broken or undone after Indra’s attack (RV. 1, 32, 7; 1, 61, 12; 10, 49, 6). — “Skilful”: *vidvān*, also “knowing, clever etc.” — “Dissector”: *śastar-*, no doubt a ritual functionary is meant; cf. RV. 1, 162, 18 *pāruṣ parur . . . vi śasta*. — The house is compared to a victim. Bloomfield (p. 596) is no doubt right that its parts should not be damaged in the course of these activities.

St. 4: Ppp. 5 (*naddhān* in d, *naddhāni*, Barret). — The terms—part of which are rare—are again technical and not wholly clear. — A *vamśa-* is properly a bamboo beam; cf. ĀśvGS. 2, 8, 13; then also it is a term for a “cross-beam”, for “rafters and laths fastened to the beams of a house”, or “laths running across a roof” (Acharya, o.c., p. 451). — A *nahana-* is “a tie” (Whitney), or “bolt” (Bloomfield); “Riegel, Nagel oder Verbindungsstück in einer Wand” (Petr. Dict.); see also RV. 10, 67, 3, where the *nahanas* in accordance with the situation are made of stone. According to Monier-Williams *prāṇāha-* is “cement”; more cautiously the Petr. Dict.: “Verband, Bindemittel”. The root *nah-* does not appear elsewhere with the prefix *pra-*. — Grass (*tṛṇa-*) was used as straw to roof in a hut or house; cf. st. 17; Kauś. 18, 10 *śālātṛṇa-*; AV. 3, 12, 5 “clothing thyself in grass” (*tṛṇam vāsānā*: the ‘mistress’ of the house is addressed, the text being intended to accompany the building of a house). I would not follow Whitney-Lanman in rendering pāda b “of binding grass”. — “Walls”: many interpretations have been proposed of *pakṣa-*: “Zimmer” (Ludwig); “Seitenpfosten” (Roth in Petr. Dict., Zimmer and Grill); “des piliers, ou si l’on veut, des pièces que délimitent la place et le nombre de ces piliers” (Renou, in J. As. 231, p. 500); “vierbeschwingtes Dach” (*catuṣ-pakṣam*, Weber, Ind. Studien, 17, p. 210); “chambranles” (Henry); “side or wing of a building” (Monier-Williams); “side” (Bloomfield; Whitney). As the many ‘meanings’ of *pakṣa-* are generally speaking closely connected with the ‘original sense’ of “wing, flank, side”—it may also denote the “(leaf or panel of a) door” (Shukla, o.c., p. 332)—and lexicographers make, on the other hand, mention of a meaning “wall of a house, or any wall” (*bhitti-*, *grhabhitti-*) and as, moreover, the comm. AV., on 3, 7, 3, explains *catuṣpakṣam* as *catuṣkoṇam* “quadrangular” (*catuṣpakṣām iva chadiḥ* “square roof”, Acharya, o.c., p. 287), the conclusion may be

warranted that *pakṣa-* denotes some aspect of "side, 'wall'" and that the number of *pakṣas* could vary. Cf. also Kauś. 135, p. 287, 5: *aṣṭasthūno daśapakṣaḥ* showing that *pakṣa-* and *sthūnā-* cannot both mean "pillar, post" (Bloomfield, p. 599). The Handbook of Architecture *Mānasāra*, 34, 58 indeed teaches that the number of walls may be increased to eleven, and the ground floor plans inserted, after p. 484, in Acharya, o.c., show houses of an irregular form with eight walls. We might also suppose every part of the 'wall'—if this term is applicable in view of the materials used—between two posts to be called a *pakṣa-*.

St. 5: Ppp. 4, where *palidānām* (a), *pariṣvaṃcaṃnadasya ca* (b), *sarvā* (instead of *idam*; this alone is adopted by Barret) and *patnī* (c), *naddhān* (d).—"Clamps": *saṃdaṃśa-* must be "a pair of tong- or pincer-like connectives"; cf. e.g. also Kauś. 39, 15 ("tongues, pincers"); ŚB. 3, 10, 1; MārKP. 14, 62 etc.—"Covering(?)": *pala-* meaning "straw", the term *palada-* was explained as "a partic. material for building, prob. bundles of straw or reeds used for roofing and wainscoting" (Petr. Dict.; Monier-Williams); hence also Renou in J. As. 231, p. 501 (= *trṇa-*?); cf. also st. 17; not found elsewhere. "Bedeutung und Etymologie nicht sicher bestimmt; vielleicht auf das Dachstroh zu beziehen, s. dann *palāla-* 'Halm, Stroh (stalk, straw)'" (Mayrhofer, Etym. Wtb. II, p. 231).—"Matting": a *pariṣvañjalya-*, likewise a hapax, can hardly be "a partic. domestic utensil" (Monier-Williams, who probably mistranslated "ein best. zusammenhaltendes Geräthe am Haus", Petr. Dict.); "frame-work" (Bloomfield), "enceinte (?)" (Henry), more probably "clôture de nattes qui 'embrasse' la demeure" (Renou, in J. As. 231, p. 501). Cf. also ĀpŚS. 11, 8, 5. As to the form of the word compare *maṇḍala-* "anything round"; *kundala-* "ring, ear-ring"; *kapucchala-* "tuft of hair" (Wackernagel-Debrunner, Altind. Gramm. II, 2, p. 865 c) and derivatives such as *upapakṣya-* "being along the sides" etc. (ibidem, p. 814)? Ppp.'s reading might mean "producing or effecting 'embracing'". Probably a sort of 'boarding' or 'panelling' is meant.—"Lady . . .": the expression *mānasya patnī* occurs also st. 6; 21 and AV. 3, 12, 5. It is "addressed directly to the house (*śālā-*) . . . (which), after it is erected, is deified, since the weal or woe of its inhabitants are now dependent upon its behaviour" (Bloomfield, o.c., p. 346). The explanations given by the comm. on 3, 12, 5 ("mistress of the reverend lord of the site" or "of the spoiling grain etc.") are useless. The word *māna-* "building, edifice" (cf. Acharya, o.c., p. 418 ff. "a house well measured", the root *mā-* refers to the creative and constructive measuring of the architect) occurs also in the RV. 7, 88, 5. Cf. also *vāstoṣpati-* "the deity presiding over the foundation of a homestead". Here the house itself and the female deity presiding over it coincide.—'Untying' the parts of the house is, in the poet's mind, at the same time a sort of undressing and dissection of the goddess.

St. 6: Ppp. 6, where *amedho ntyāya kaṃ* (in b, altered by Barret) *pra te tā vi* (c); *sarvā* instead of *śivā* (d). ". . . things": The real difficulty is

with *śikyāni*, which is doubtless “an obscure technical term” (Bloomfield, p. 597). Generally speaking, it is “a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load”, and also “a vessel, load or balance so suspended”. Here the word may denote detachable swings, litters or hammocks such as are described in the *Mānasāra*, 50, 152 ff. It may be recalled that also other things, e.g. part of the kitchen utensils, were suspended (J. Auboyer, *La vie quotidienne dans l’Inde antique*, Paris 1961, p. 175). Lanman (Whitney-Lanman, o.c., p. 526) already drew attention to suspended ornaments such as are shown in J. Griffiths, *The paintings in the Buddhist cave-temples of Ajantā*, London 1896, I, plates 6; 10; 13. It is however hardly probable that “strings of pearls or pendent festoons of precious stones” (Rājaśekhara, *Karpūramañjarī* 3, 27) are meant here as is suggested by Lanman. (See also Griffiths, o.c., I, p. 16 a). In later times wicker-work was sometimes suspended from a sort of curtain-pole and bird-cages or water-jars were hung in the windows (Auboyer, p. 176 f.; J. K. de Cock, *Een oudindische stad volgens het epos*, Thesis Amsterdam 1899, p. 120), but these cannot be meant either. One cannot with Renou, o.c., p. 501 ignore the words *raṅyāya kam.*—“Have fastened”: perfect.—“For pleasure”: the adj. *raṅya-* means “pleasant, delectable” (e.g. *ṚV.* 9, 96, 9); as a substantive “something pleasant” it occurs *ṚV.* 1, 85, 10; however, this word is accented *raṅya*, and as such, it is a hapax. For various attempts to explain the crux see Bloomfield, p. 597. However, the AV. has a certain predilection for the accentuation—*ya*, e.g. *parivargya*—“to be avoided” (9, 2, 14); see also Wackernagel-Debrunner, *Altind. Gramm.*, II, 2, p. 802. It seems warranted to identify both forms.—For an attempt to emend the second half of the stanza (by dropping *mānasya patni* and *úddhitā*), which “disturbs the run of the metre” see Delbrück, p. 597. For *śivá . . . nas tanve bhava* cf. AV. 1, 2, 12 *śám astu tanve máma*; 8, 1, 5; 8, 2, 16.—“Erected”: *úddhitā* (cf. *ṚV.* 10, 101, 12; AV. 19, 42, 2, see Whitney-Lanman, p. 964); I adopt Bloomfield’s addition “again”.—“Persons”: the text has *tanve* in the singular; cf., in connection with *ātman-*, Speyer, *Ved. Skt. Syntax*, p. 39, § 127.

St. 7: Ppp. 7.—As already observed by Bloomfield (p. 597 f.) “the various designations of the house represent a fairly complete summary of the huts and other sheltered places which are needed in the larger Vedic sacrifices”. Cf. VS. 19, 18.—The *havirdhāna(maṇḍapa)*- is a shed for the vehicles in which the soma plants are conveyed; cf. Caland-Henry, *L’agniṣṭoma*, p. 80 ff. The hapax (Petr. Dict., but cf. Pāli *aggisālā* “a heated hall, house with fireplace”) *agnisāla-* “the ‘house’ or place for keeping the sacrificial fires” must be the *prācīnavamśū (śālā)* (Roth, Petr. Dict. I, 34), i.e. “the hut the principal supporting beam of which is turned eastward” (for fires, vedi etc.); cf. Caland-Henry, o.c., p. 7, and Renou in J. As. 231, p. 489 ff.—Elsewhere the hut for the wife (singular, = *patnyāh śālā*, Mahīdhara on VS. 19, 18) of the sacrificer is called *patniśālā-* (e.g.

LātyŚS. 1, 2, 22; 3, 3, 11). It is erected to the west of the *prācīnavamśa* (Caland-Henry, o.c., p. 7). Cf. e.g. AiB. 5, 22, 8; ŚB. 4, 6, 9, 8. The plural "wives" may be an indication of the prosperity of the owner of the house meant by the author, for "many wives are a form of prosperity (or social eminence)" (ŚB. 13, 2, 6, 7 *śriyai vā etad rūpaṃ yat patnyah*).—*Sadas* is the technical name of the shed erected in the sacrificial enclosure to the east of the *prācīnavamśa* and containing the *dhiṣṇiyas* or "subordinate fireplaces". Cf. Caland-Henry, o.c., p. 97 ff.; Renou, o.c., p. 494.—The "seat of the gods" must be the *vedi* which ŚB. 8, 6, 3, 6 is called "the world (*loka-*) of the gods"; there they found the sacrifice (AiB. 3, 9, 3).

St. 8: Ppp. 8, where *yakṣmopiśam* (emended by Barret, in a) and *apinaddham apihitam* (c).—*Akṣu*: "a covering of wicker-work, the openings in which suggest a thousand eyes, stretched across a beam and slanting down from it to both sides (*viṣūvati*) in the manner of our roofs" (Bloomfield). On *akṣu*- see also Geldner, Ved. Studien, I, Stuttgart 1889, p. 136 ("Stange", his translation of the stanza is "die in der Mitte als Diadem ausgespannte tausendäugige befestigte aufgesetzte Stange lösen wir durch Besprechung") and RV. übers. I², p. 259, and Renou, o.c., p. 501: "une figuration poétique soit du chaume qui couvre la śālā, soit du stūpa qui surplombe le toit",? From Kauṭ. AŚ. 61 it seems to appear that in the times of its author the parts of an ordinary house were fastened to the beams by means of iron bolts; this procedure was called *setu-* "binding, 'bridge' ". (For another interpretation of this passage see J. J. Meyer, Das altindische Buch vom Welt- und Staatsleben, Leipzig 1926, p. 262). It is however difficult to decide to which of the technical terms mentioned in the handbooks (e.g. *Mānasāra* 16, 121 ff.) *akṣu* may correspond.—"Turban": *opaśa-* is explained as "Haarbusch, Flechte, Zopf" (Grassmann, Wtb.), "top-knot, plume" (Monier-Williams), "turban" (Renou, Et. véd. et pāṇ., IX, p. 20); RV. 1, 173, 6 Indra is said to bear the sky like an *opaśa-* ("Krone", Geldner; *śrṅga-*, Sāyaṇa; cf. also 8, 14, 5). Here it must denote part of roof.—"Central . . .": *viṣūvat-* or *viṣuvat-* "being in the middle, central" (cf. AV. 9, 10, 25; 11, 7, 15; RV. 1, 84, 10; 1, 164, 43).—"Thousand-eyed": the adj. *sahasrākṣā-* is AV. 4, 16, 4 applied to Varuṇa's "spies" (also RV. 7, 87, 3) who look over the earth, elsewhere to gods (e.g. AV. 11, 2, 3; 7; 17) who know everything because they see everything. In AV. 19, 53, 1 it very appropriately applies to time (*kāla-*). The word is 'metaphorically' used AV. 10, 3, 3 where an all-healing amulet is said to be 'thousand-eyed' as it is considered to shield (st. 4), and to a 'forerunner' (st. 2): it 'sees' what is going on and protects its wearer. Cf. also RV. 10, 161, 3. I would prefer a similar 'metaphorical' use—the roof and its parts see all that happens in the house—to the attempts at explaining the adjective literally ("countless holes" Geldner, the "openings of wicker-work", Bloomfield).

St. 9: Ppp. 9 where (in a) *yaś citrā prati* (*yaś ca tvā p.*, Barret); *ca . . . ca* is a perfect expression of the thought and the metre is more regular.—

“Accepts”: again the verb *prati-grhṇāti*.—“Built”: *mitā*; the root *mi-* is in this connection usual: Renou, in J. As. 231, p. 488.—“. . . old age”: *jarádaṣṭi-* (see e.g. AV. 2, 28, 5; 5, 30, 5; 8); misunderstood by Henry, p. 125.

St. 10: Ppp. 10, where (in b) *tridhā* for *dr̥dhā* (emended by Barret), *apiniṣṭhitā* which may mean something like “fixed”; (in c) *tasyās*.—“Him”: not the acceptor (Whitney), but the donor (Bloomfield). Other sacrifices become the sacrificer’s body in yonder world (ŚB. 11, 1, 8, 6); a house given to a brahman, his dwelling. According to Oldenberg, o.c., p. 179 f. *amutra* refers to “die neue Stätte, an der das Haus aufgerichtet werden soll”,?—“Tied”: *naddhā*, all the ties loosened with the preceding stanzas must again be bound fast in the hereafter.—“Prepared”: *pa-riṣkṛtā-*, rather than “adorned, ornamented”.—It is needless to repeat and criticize the remarks made by Henry and others.

St. 11: Ppp. 16, 40, 3, where (in a) *yas tvā pūrvo . . .* which gives more sense than the tautological “O house” which occurs also in c.—Subject is again the owner and giver.—“Forest-trees”: a *vanaspati-* is a large tree, its stem and also the beams or posts etc. made of it.—For *parameṣṭhin-* see AV. 12, 3, 45 (quoted Kauś. 62, 15) and 4, 11, 7 (quoted 66, 12).—The pāda occurs also AraṇyaS. 3, 1 c; cf. AV. 11, 5, 7 b *prajāpatiṃ parameṣṭhinam virājam*; KS. 11, 7; MS. 2, 3, 4; 31, 18 *p-eh p-ah*; ŚB. 8, 4, 3, 19. The man who built the house in order to found a family is a replica of the creator-god.

St. 12: Ppp. 4.—“Him”: no doubt the builder.—Henry’s interpretation is beside the mark. Does the first line mention two or three (Whitney) persons? Since the giver and the owner must be the same person, two.—“Who discharges . . .”: *pracarate*; as often elsewhere Whitney’s translation (“forth-moving”) is too literal. Because of his important services and its ritual indispensability Agni was considered the *gr̥hapati-* “lord of the house” (RV. 1, 12, 6; 5, 8, 2 etc.). This god was moreover the protector of the house and the mediator between gods and men. The Aryan who returns from a journey has to salute his house and to adore his fire (ŚGS. 3, 7, 1 ff.). Worship of the fire has moreover to take place on other occasions, see e.g. MGS. 1, 16, 2.—There are various formulas beginning with *namo ’gnaye* or *agneye namaḥ*, e.g. ŚSS. 1, 4, 5 “Homage to Agni the seer”.—Puruṣa has been differently translated by Ludwig (eine Art lar familiaris? oder penates?), Henry (“Génie de la maison, âme de la demeure”, “conception post-védique, mais possible si le morceau est en partie du moins de facture relativement récente”, Bloomfield (“attendant man”), Whitney (“thy spirit”). Puruṣa is the Primeval Being, the totality of the universe, who according to ŚB. 6, 1, 1, 5 became Prajāpati and according to ChU. 3, 12, 6 f. is brahman, and who is the One and the All (Die Religionen Indiens, I, p. 190; 198; Eggeling, in S.B.E. 43, p. XIV). At 11, 1, 6, 2 the ŚB. speaks of “Puruṣa, this Prajāpati”, at 13, 6, 1, 1 of Puruṣa-Nārāyaṇa (Aspects of early Viṣṇuism, p. 163); he is also identified with Brahmā, Viṣṇu etc.; see also BĀU. 2, 4, 14 etc. This Puruṣa is in the

great fire-place represented by the small gold image of a man (*puruṣa-*) which is laid down below the centre of the first layer, being no other than Agni-Prajāpati and the sacrificer (see especially ŚB. 7, 4, 1, 15 ff.). The text is silent on the provenance of this image (cf. 16, 22, 3 f.), but is it warranted to imagine that it was kept in the sacrificer's house and that it is meant here? Or does the pronoun *te* refer to the donor (as in 15)? (For another difficult occurrence of *puruṣa-* see RV. 10, 52, 8 with Geldner's note).

St. 13 ab = Ppp. 5 ab; the omission of *cd* may have been an oversight in Paipp. (Whitney-Lanman), but the numbering of the stanzas, though not infallible, is against that (Barret). Ppp. 5 *cd* = AVŚ. 15 ab. AVŚ. has 5 *pādas*. St. 13 *cd* = 14 *cd*. — "Hast . . .": *viḷvati* "(a woman) who has brought forth children or, in general, a productive female being" is a hapax. — Men and cattle live together in the house; cf. also AV. 3, 12, 3; ŚGS. 3, 9; see also Renou, in J. As. 231, p. 503.

St. 14: Ppp. 16, 40, 1. — "Men", *puruṣān*, not only the domestics (Bloomfield).

St. 15: Ppp. 5 *cd*, 6 (in *e* = 6 *c* *yac chālām* instead of *tena ś.*). — This stanza is to accompany, in Kauś. 66, 28, the acceptance of the house. It is translated here, in order to avoid interruptions. — To the idea expressed in *ab* cf. AV. 3, 29, 8 (Kauś. 66, 21 and the note). — "From . . .": *te*; although "of thine" is intelligible, the enclitic pronoun may represent an ablative. See Speyer, Ved. Skt. Syntax, § 125 note and places such as Mbh. 3, 51, 18 *cr. ed. śṛṇu me*; Kathāsarits. 99, 37 *khaḍgam caitam grhāṇa me*; BhāgP. 6, 3, 10 *tāṃs te veditum icchāmaḥ*; 7, 10, 15 *varam varaya etat te varadeśān mahēśvara*. — "Space": *rajaḥ*, cf. Renou, Ét. véd. et pān. II, p. 66 f.; T. Burrow, B.S.O.A.S. 12 (1948), p. 645 ff. The phrase *rājaso vimāna-* occurs also RV. 3, 26, 7; 7, 87, 6 (see also H. D. Velankar's note, RV. maṇḍala VII, Bombay 1963, p. 192); 9, 62, 14 etc. in connection with gods. — The statement contained in the *pādas ab (yat . . . tat)* is emphatic. — "Receptacle": *udara-*, lit. "belly, stomach", and "the interior or inside of anything". — "In . . . one": *tasmai*, i.e. the donor who actually is the one who, in the hereafter, derives great benefit from the brahman's acceptance of the house.

St. 16: Ppp. 2. — Compare, again, AV. 3, 29, 8. — The author no doubt intends to say that the house must have food etc., and not injure the donees, or that it must not injure them because of dearth of food. — The first adj. *ūrjāsvant-* "rich in (strengthening) nourishment, in sustenance" qualifies "house" also AV. 3, 12, 2; 7, 60, 2; it often combines with *payāsvant-*, e.g. TS. 1, 1, 1, 1 (addressed to cows); VS. 1, 27 (the *vedi* is addressed); AV. 3, 12, 2. The present *pāda* occurs also ĀśvŚS. 1, 9, 1; ŚŚS. 1, 14, 5. — "Milk" is here and elsewhere used in a wider sense. — For the 'disyllabic repetition' at the end of *b* see Stylistic repetition, p. 224. — "All food": *viśvānna-*, cf. *viśvakarman-* "every action", *viśvajana-* "all men". — "Bearing": I am not sure Henry is right: "*bibhrati* implique

l'idée d'une femme enceinte". In d there is no "jeu de mots" as supposed by the French author. — "Those": notice the plural denoting the recipient *cum suis*.

St. 17: Ppp. (in b *niveśinī*, *-anī*, Barret). — With b compare AV. 12, 1, 6 b *hīraṇyavakṣā jagato nivéśanī* (of the earth). — Cf. also AV. 3, 12, 5. — Night: "a bold and beautiful comparison this, between the house and night who gathers to her bosom all creatures" (Bloomfield, p. 599). — "Men and animals": *jagat*, cf. ṚV. 1, 80, 14 etc. — "She-elephant": I do not agree with Henry: "jeu de mots évident sur *hastinī*". In the Mbh. "the elephant is primarily a figure of might and vitality" (R. K. Sharma, Elements of poetry in the Mahābhārata, Berkeley 1964, p. 62), which appears in various forms as a standard of prominence (firmness, endurance, massiveness etc.).

St. 18: Ppp. 9. — This stanza accompanies the removal of the door (Kaus. 66, 24). — *Ita-* is a kind of reed or grass and a mat or other texture woven from it, cf. AV. 6, 14, 3. "Le v. 18 dénoue ce qui du roseau (*īta-*) était noué en forme de couverture" (Renou, in J. As. 231, p. 502). For binding grass on the door-frame see Caland, on ĀpŚS. 11, 8, 5 and especially Caland-Henry, L'agniṣṭoma, p. 90 f. — Varuṇa: the name of this god has often — but unconvincingly — been connected with *var-* *vr̥noti* "to cover, screen, surround, obstruct". Whereas many scholars adopting this etymology assumed that the god 'originally' represented the encompassing sky, some of them — especially Hillebrandt, Ved. Myth., II, Breslau 21929, p. 1; 47 opined that he was a moon-god. Referring for criticism and particulars to Die Religionen Indiens, I, p. 73 ff. (with a bibliography) I recall here the association of this god with "what is black" (ŚB. 5, 2, 5, 17). In the later Vedic period he comes to be connected with the nocturnal sky (cf. Bergaigne, Rel. véd. III, p. 116 ff., but see esp. p. 117!; L. von Schroeder, in W.Z.K.M. 9, p. 119). According to the TS. the night is said to belong to him and the day to Mitra (2, 1, 7, 4; 6, 4, 8); whereas he has produced the night, Mitra has created the day (6, 4, 8, 3); cf. also TB. 1, 7, 10, 1 *maitraṃ vā ahaḥ, vāruṇī rātriḥ*; Sāyaṇa on ṚV. 1, 89, 3 (*rātryabhīmānidevaḥ*); 7, 87, 1 (*astam gacchan sūrya eva varuṇa ity ucyate*).

St. 19: cf. Ppp. 16, 41, 1 (after emendation) *catuḥsraktiṃ paricakrāṃ kavibhir nimitāṃ mitāṃ | viśvānnaṃ bibhratiṃ śālāṃ amṛtau saumyāṃ mātaḥ*, pāda c being a variant of AVŚ. 16 c. At the end "*pātaḥ* would also be possible" (Barret, p. 43; the ms. has *mataḥ*). This must mean: "Two immortal beings measure out (build) the lovely house with four corners, enclosed by circles (? , a sort of ring-fence?), erected, built by inspired sages, bearing all food". — "Indra and Agni": a frequent and very intimate association of two of the most important gods to which in the ṚV. eleven sūktas are dedicated. (See also A. A. Macdonell, in J.R.A.S. 25, p. 470 f.; the same, Vedic Myth., p. 127 f.). ṚV. 1, 21, 5 they are stated to be the lords of the abode (*sadaspatī*) and to drive away demoniac beings.

Whereas Indra is the great warlike protector, Agni (Fire) is the god who wards off evil. — “Seat . . .”: the phrase *somyam sadaḥ* occurs also RV. 1, 182, 8, where Sāyaṇa explains the adj. as *somayāgasampādaka-* “accomplishing soma sacrifices”. — “Brahman”: neither “pious word” (Bloomfield) nor “worship” (Whitney), but the power inherent in the consecratory formulas formulated (and recited) by the inspired sages and poets. Without the formulas (mantras) a ritual act was ineffective. For rites and mantras relating to the building of a house see Jolly, *Rituallit.*, p. 80 f. AV. 3, 12 is the oldest text intended to accompany this activity; the ceremony itself is described Kauś. 43, 4 ff. Cf. e.g. AV. 3, 12, 1 *ihaivā dhruvām nī minomi ślām* “Just here I erect my house firmly” used (Kauś. 43, 11) to accompany the ramming down of the foundation. “. . . sage”: see *Vision of the Vedic poets*, p. 44 ff. etc.

St. 20: Ppp. 16, 40, 10, with *martyaḥ* in c. — According to Ludwig the first line means “Eine Truhe ist über der andern, ein Korb an den andern gedrängt”, according to Henry (see also p. 127): “Tressage en tressage, tenon en mortaire est assemblé”. Renou, in *J. As.* 231, p. 501 guesses: *kośa-*, “un réduit” corresponding to the *upasthāna-*, “a sort of niche or small sanctuary” mentioned PGS. 3, 4, 9, the construction of which is according to the comm. Jayarāma (who explains by *devatāyatanādīni* “seats, places for (the images) of deities”) obligatory. In view of the general sense of *kośa-* “vessel, cask, box, container, case, store(-room), treasury etc.” this interpretation is worth considering, although particulars remain obscure. The noun *kulāya-* means “a web, nest, woven texture, receptacle etc.” One might however also consider other applications of these terms: *kulāya-* may denote the human body as the dwelling-place of the soul (BĀU. 4, 3, 12; BhāḡP. 10, 87, 22 etc.) and *kośa-* can mean the womb (uterus: Suśr. 1, 120, 12 etc.) as well as the scrotum (Suśr. 1, 290, 4). These meanings — which I have tentatively adopted — would facilitate the understanding of the whole stanza and motivate its occurrence after st. 19: in the intimacy of the house children are procreated. — With the verbs *vī jāyate* and *prajāyate* compare *vijāvati prājāvati* in 13 c and 14 c. — “From whom . . .”: cf. TS. 2, 4, 6, 1 *yad asyām viśvam bhūtam adhi prajāyate* “in that in this (earth) everything is produced”. It may be remembered that the creator god Prajāpati — “to whom man is nearest” (ŚB. 5, 1, 3, 8) and who is the sacrificer (Eggeling, in S.B.E. 43, p. XV) — has also created all existing things (ŚB. 10, 4, 2, 2). It is the mortal which in this world reproduces and regenerates itself.

St. 21: Ppp. 16, 40, 8. — As to *pakṣa-* (“wall”) cf. st. 4. For *daśapakṣa-* see Kauś. 135, 9: p. 287, 5, quoted in the note on st. 4. Considering all that has been said on this point I would not object to thinking of irregular, multilateral sheds or buildings — the *dvīpakṣa-* one being open on two sides, or *pakṣa* may mean a part of the (a) wall between two pillars. — “To lie, repose in” (*śī-*) with the accusative indicating a general, unspecified relation between verbal and nominal concept (see *The character of the*

Skt. acc., in Misc. hom. A. Martinet, I, La Laguna 1957, p. 47 ff.; and The function of the acc., in S. K. Belvalkar Felic. Vol., Benares 1957, p. 72 ff.).—Here again the house and its personal, divine aspect merge, facilitating the use of *garbha-* which is a nom. (“embryo”, with Henry and Whitney) rather than a loc. (“womb”, Bloomfield, cf. also J.A.O.S. 16, p. 15 f.): *sālām* and *patnīm* are in the acc., and Agni is repeatedly called an “embryo” or “new-born child” (of water, plants, world etc., but also without a genitive), cf. ṚV. 3, 31, 3; 6, 15, 1; 10, 8, 2. For the ‘image’ cf. also AV. 11, 7, 6.

St. 22: Ppp. 16, 41, 4 reading at the end *prathamō bhā(h?)* “first light” (?).—In Kauś. 66, 25 this stanza is used to consecrate the “going forward with water-pot and fire”. Cf. especially AV. 3, 12, 8 and Kauś. 43, 10. “The expressions ‘turned towards’ imply “friendly reception on the part of the house, and eagerness on the part of the future possessor” (Bloomfield, p. 600).—For the use of *pratyāñc-* cf. e.g. AV. 11, 3, 26; 12, 2, 55; of *praticīna-* 11, 2, 5.—“Not doing harm”: cf. st. 16. This adjective has a ‘magical’ as well as a psychological implication; it helps on the one hand to ‘confirm’, i.e. to consolidate the power with which the person speaking finds himself confronted, on the other to reassure himself of the innocent and benevolent character of that power.—“Within”: I suppose, in the water-pot and fire-pan.—“Water and fire” are not only the primal elements but also indispensable in ritual (e.g. as purifiers counteracting evil influences) and daily life.—“First . . .”: Lüders, Varuṇa, p. 579, criticizing Bloomfield, p. 600 according to whom water and fire are the “door of the order, or the law of the universe, because they are the primal elements”, is of the opinion that “Tor des Ṛta” “mit Rücksicht auf die zu durchschreitende Tür des Hauses gewählt ist, die das Ṛta schützen soll” (?). If “gate of ṛta” belongs also to the fire, one might, indeed, with Bloomfield quote ṚV. 1, 164, 37; 10, 5, 37: Agni as “first-born (*prathamajāḥ*) of ṛta” etc. As to the water it is the seat of Varuṇa who is the guardian of ṛta, which as a great “weltschaffende und welt-erhaltende Macht” (Lüders, o.c., p. 568 ff.) establishes and maintains order and upholds law, truth and faithfulness. Perhaps the water is regarded here as the gate, through which ṛta manifests itself.

St. 23 is identical with AV. 3, 12, 9 (the final stanza of the sūkta accompanying the building of a house) where it is wanting in Paipp. and neither Kauś. nor the comm. specify anything as to its use. It is an expiation upon st. 22; in 3, 12 the imperative in st. 8 and the 1st pers. sing. in 9 form a lack of harmony which may however be explained away.—Here it is Ppp. 16, 41, 3 (*harāmy* in a, *abhi* for *upa* in c).—“This”: viz. in the jar (comm. AV. 3, 12, 9).—“Cachexy”: cf. AV. 12, 4, 8 (Kauś. 66, 20).—“Settle down . . .” the only occurrence of *upa-pra-sad-* “to enter, inhabit” (Petr. Dict.; Monier-Williams; not explained by the comm.); in any case the primary sense of *pra-sad-* is preserved here.—“In”: *upa* expressing the idea of nearness, being on, at, up to, above, in etc.—

“Fire”: *agni-* is often qualified as *amṛta-*, cf. RV. 1, 44, 5; 3, 14, 7; 4, 11, 5 etc. Cf. also ‘Gods’ and ‘Powers’ in the Veda, ’s-Gravenhage 1957, p. 70 ff.

St. 24: Ppp. 16, 41, 2.—According to Kauś. 66, 30 the parts of the house which have been untied and detached are actually carried off at this stage. The stanza is indeed abundantly plain (cf. also Oldenberg, o.c., p. 179). Henry’s (p. 128) explication (*bharāmasi* in d is used for the sake of a ‘jeu de mots’ with *bhāraḥ* in b) is to be rejected, as *dhārayasi* in Kauś. 66, 30 cannot be misunderstood.—“Do not . . .”: cf. st. 16. The ties should not fetter the persons concerned, i.e. they should not prove to be guilty of destructive activities. As is well known “fetter” (*pāśa-*), is a frequent term for the evil consequences of sinful behaviour consisting of hardship, diseases, physical inconveniences etc. (Rodhe, Deliver us from evil, p. 37 ff. etc.).—“Bride”, rather than “woman” (*vadhūm*). Whereas Henry interprets this line in the light of the expression *uxorem ducere* (to which however answer, in Skt., the compounds *vi-* and *ud-vah-*, not *bhr-*), I would be inclined to think of the ancient custom of carrying a bride over the threshold of the house (cf. PGS. 1, 8, 10; Caland, in Z.D.M.G. 51, p. 133; Meyer, in W.Z.K.M. 46, p. 87; Schrader-Nehring, Reallexikon d. idg. Altert., I, p. 474 f.).

St. 25–31: Ppp. 16, 41, 5–11 putting however the *pāda svāha d. s.* before *prācyāḥ* etc.—Again a clockwise enumeration of the quarters of space; cf. AV. 12, 3, 7–11; Kauś. 61, 1 f. and 12, 3, 55–60, Kauś. 63, 22. These stanzas are to honour and glorify the house. That is to say, the whole of the universe in respect to space is made to co-operate in the homage and reverential salutation. For a similar division of space see AV. 4, 40, 1–7; 5, 10, 1–6 (for defence from all quarters); 15, 4, 1–6; 15, 5, 1–6; 18, 3, 25–28 (protection); 19, 17, 2–10; 19, 18, 1–10. The *namaḥ* is very often addressed to gods, or to their functions, also in propitiation (e.g. AV. 1, 10, 2; 1, 13, 1 “deterrent homage to lightning”; 1, 25, 4 “homage to fever”) or in order to secure their help (3, 26, 1 etc.).—Translators disagree with regard to the construction of the sentence: “From the easterly direction of the house reverence (be) to greatness” (Ludwig; Bloomfield); “From . . . h. to the greatness of the h.” (Henry, Whitney). “Il serait par trop étrange qu’un hymne à la Hutte ne se terminât point par un hommage à la Hutte” (Henry, p. 128). Besides, the interruption of a genitive group by a regens is very common.—“Greatness” implies ideas such as “sublimity, majesty”; see J. Or. Inst. Baroda, 8 (1954), p. 235 ff.—*Svāhā*, translated by “hail (to)!” is an exclamation used in making oblations to the gods. The adj. *svāhya-* does not occur elsewhere (Petr. Dict.).—“Fixed”: *dhruvā* see AV. 12, 3, 11, quoted Kauś. 61, 3 and 12, 3, 59, quoted 63, 22.—“Every quarter”: cf. AV. 10, 3, 10 “let this amulet protect me from every quarter”, and especially, likewise at the end of an enumeration of the quarters, 18, 4, 9; 19, 35, 4.

Kauś. is quite explicit about the character of the rite: house and other things are to be given away.—“Locked up”: st. 24 prescribes the removing of the door.

66, 23. “Recommended”, because they are most auspicious or most suited to the purpose.

66, 25. “Enter”: *prapadyante*; cf. AV. 5, 6, 11; ChU. 8, 14.

66, 26. “Residue”: *sampāta-*.—“Pours”, lit. “he makes (the vessel) supplied with . . .”. For the rite cf. Kauś. 24, 35 . . . *sīraṃ yuktam udapātreṇa sampātavatāvasiñcati* “. . . er begießt den angespannten Pflug aus einer mit den Neigen versehenen Schüssel mit Wasser” (Caland); 27, 2 *śūnyasūlāyām upsu sampātān ānayati* “er giesst in einer verlassenen Wohnung die Neigen in (eine mit) Wasser (gefüllte Schüssel)”, 27, 28.

66, 27. For this sūtra and the formulas see 63, 20; 22 and 66, 20.

66, 28. See above.

66, 29. Mantra: i.e. AV. 9, 3, 1.

66, 31–33. For the mantra (AV. 9, 5, 23, obviously ab; see the note on the next sūtra) see the note on Kauś. 64, 27 (AV. 9, 5, 23).—In these last three sūtras the author obviously returns to subjects dealt with in ch. 64.

At the end of this chapter mention may be made of Keśava’s note, ed. p. 365, 1. 3 ff. “(These) twenty-two sava-sacrifices (*savayajñāḥ*) are mentioned in the (Atharvaveda) Saṃhitā. They are, all of them, to be performed according to the basic form (ritual schema or model) of the svargaudana(sava) or of the brahmaudana(sava), on the strength of the injunction ‘the svarga- and the brahmaudana’s are the ritual schema (model)’ (Kauś. 68, 4)”. See 68, 4 and the note.

67, 1. “Procured . . .”: the fixed phrase; cf. e.g. AV. 11, 8, 13; TB. 1, 3, 1, 5 *na sambhṛtyāḥ sambhāraḥ*. Thus for the performance of a pravargya rite clay, goat’s milk etc. (ĀpŚS. 15, 3) are required. A list of various objects (kuśa-grass, flowers, fruits, garments, nuts, seeds, incense etc.) required at ceremonies may be found in AVPar. 21.—“Sava”: *sāvika-* must mean “relating to the savas under discussion”, not “relating to the extraction of soma” (Monier-Williams). Similarly, VaitS. 23, 20 a, where Kauś. 63, 29 may be compared (see Caland, Vaitānasūtra, p. 66).—“. . . priest”: *ṛtvij-*, i.e. the officiant; cf. e.g. Renou, Voc. rituel véd., p. 51.

67, 2. “Rṣi”, properly an inspired poet of Vedic hymns; also anyone

who alone or with others invokes the deities with the sacred texts of these inspired sages. Cf. e.g. AV. 2, 35, 4; 4, 23, 5; 6, 108, 3. According to later authorities (Kane, Hist. of Dh. II, p. 131 f.) a ṛṣi is a brahman of high rank who is celibate, of austere life, of truthful speech and able to curse or favour. — For *ārṣeya-* see the Introduction, VII, the note on 61, 31, and cf. AV. 11, 1, 16 etc. (61, 31 etc.). See also J. Brough, The early brahmanical system of gotra and pravara, Cambridge 1953, p. 11. Cf. VS. 7, 46 (soma sacrifice): *brāhmaṇām adyā videyaṃ pitṛmāntaṃ pitṛmatyām ṛṣim ārṣeyāṃ sudhātudakṣiṇam* “may I find today a brahman sprung from an illustrious father and grandfather, an ṛṣi . . .” (cf. TS. 1, 4, 43 k); obviously part of a fixed formula, which occurs also KS. 28, 4: 158, 1 f. — “Worthy . . .” the explication given by Uvāta and Mahīdhara on VS. 7, 46 “one who receives precious metal, gold, as a dakṣiṇā” fails to convince me. — The adj. *sudhātu-* qualifies at VS. 1, 12 a (liberal) sacrificer: *śobhanadakṣiṇa-* (Uvāta); *suṣṭhu dakṣiṇādīnā dadhāti yajñam puṣṇātīti sudhātuḥ*. In RV. 7, 60, 11 “our patrons” are said to “seek to overthrow the fury (of their enemies) and to have acquired ample and well-founded (place) for their (own) dwelling (*urū kṣāyāya cakṛire sudhātu*) in the company of that priest who wins the favour of the gods”. At the end of a compound *-dhātu* often means “-fold”: *tridhātu* etc.; thus *sudhātu* may analogically mean “existing of all essential elements or constituent parts” and hence “well qualified, fully adapted to a standard or requirement”. The bahuvrīhi *sudhātudakṣiṇa-* may mean “one who is worthy of d. which are . . .”. — “. . . prognostics”: soothsayers, fortune-tellers etc. were, among the authors of dharma works, in bad repute: Manu 9, 258 and the comm. Cf. also Meyer, Das altind. Buch v. Welt-u. Staatsw., p. 935 s. v. Wahrsager. — AVPar. 3, 1, 10 objection is made to a purohita who has held that office in another family or who occupies himself with incantations, prognostics etc.

67, 3. “Three ancestors”: three is the normal number of the forefathers to which the śrāddhas or ceremonies for the benefit of dead relatives are performed. It may be observed that the only requirement mentioned in the earlier texts is learning: ŚB. 3, 1, 1, 5 “whenever learned brahmans who have studied the Veda and are versed in sacred lore, perform the sacrifice, there no failure takes place”; according to ĀpŚS. 10, 1, 1 they must also be descendants of one of the seven ṛṣis and free from physical defects; cf. also ĀśvGS. 4, 7, 2 (having invited) *brāhmaṇām chrutaśīlavṛttasampannān*. GautS. 11, 12 f. and ĀpDhS. 2, 5, 10, 16 require that a purohita was to be a learned man of good birth, endowed with polished speech, handsome, of a suitable age etc.; ĀpDhS. 1, 1, 1, 12 f. provides that one should desire a guru whose family is hereditarily learned, who is himself learned and is devout in following the dharma. — “Moral conduct”: *carāṇa-*, cf. Mbh. 13, 60, 1. — For *śīlasampanna-* Mbh. 1, 145, 33 cr. ed., and see e.g. GobhGS. 2, 4, 6; ĀśvGS. 1, 5, 3; 4, 7, 2 (śrāddha)

brāhmaṇām chrutaśilavṛttasampannān, and also GautS. 11, 12 the (domestic) priest to be selected should be of a virtuous disposition, live righteously and be austere.

67, 4. "In the half year . . .": *udagayana-* is not rare in sūtra texts; in later texts *uttarāyana-* (Manu 6, 10 etc.). Cf. KB. 19, 3. ŚB. 2, 1, 3, 3 teaches that the sun when moving northwards is among the gods, guarding them; when moving southwards, he is among the Fathers, guarding them. The same authority, § 1 states that spring, summer and rains which belong to the northward course of the sun represent the gods. When, § 4 adds, the sun moves northwards, one may set up one's fires, because then the gods have the evil dispelled from them (by the sun), and thus the sacrificer dispels the evil from himself and attains the full measure of life. An auspicious day in the light half of the month in the *udagayana* is the normal moment for sacrificial worship (LāṭyŚS. 8, 1, 1). Thus the *agniṣṭoma* should for instance be performed in the spring, which is the season of the brahmans, the summer belonging to the *kṣatriyas* (MŚS. 2, 1, 1, 1 etc.); for the *aśvamedha* cf. ŚB. 13, 4, 1, 3 and Dumont, *Aśvamedha*, p. 9; cf. e.g. ĀśvGS. 1, 4; AVPar. 13, 1, 2. The man who wishes to attain to greatness should perform in this period, on an auspicious day of the half-month of the waxing moon etc. a definite ceremony (BĀU. 6, 3, 1). See also TĀ. 10, 64, 1. The half year during which the sun progresses to the north is a day of the gods, the other half year a night (Manu 1, 67). It is the auspicious period to die in (BhagG. 8, 24).

67, 5. ". . . practices": *upācāra-* (for the variant *upacāra-* see Kauś. 140, 1). The word is rare (ŚŚS. 1, 1, 12) and may mean "subordinate or additional customary religious observance" (*upa-ācāra-*) rather than "procedure" (which is given by Monier-Williams).—"Rules": *kalpa-* "sacred precept, ordinance, law, rule, etc."

67, 6. "Celebrated": thus I translate *dattvā*, which in certain expressions may mean "to offer" and "to sacrifice", "to perform a sacrifice".—" . . . fires": the *agnyādhāna-* "the establishing of the sacred fires, the ceremony of preparing these fires" — this term also in KB. — usually called *agnyādheya-* in AV. 11, 7, 8; ĀśvŚS. 1, 1, 2, 1; Manu 2, 143 etc.; see Hillebrandt, *Ritualliteratur*, p. 105 ff. — With reference to this sūtra there is a note in Dārila (schol.) (quoted in the edition, p. 179, n. 3), stating that heaven is the aim of, and is accessible by, those beings who have no body; others however desire good results (of ritual acts) which are of limited nature and duration, because they aim at prosperity. The direction given in the sūtra leads to the good results of the ritual preparation of the fire as if it were a *brahmaudana*.

67, 7. This is the only occurrence of the *sārvavaidika-* mentioned in

the Petr. Dict. We find however also *traivedika-* "relating to the three Vedas", i.e. to Ṛg-, Yājur- and Sāma-, not the Atharvaveda, the latter being often left out in dharma texts etc. In this text the AV. cannot however be dispensed with!

67, 8. "... two". The word *kalpa-* does not seem to mean here "ritual, ritual practice", but (at the end of a compound) "similar to, resembling, like (with a degree of inferiority), almost". In studying the Vedas concessions were made to the shortness of human life and the weakness of human mind (Kane, Hist. of Dharmas. II, p. 327 f.). As a rule, only one Veda was studied, but after a man had studied the Veda known by his ancestors, he could if so minded study a branch of another Veda.

67, 9. "Consecration": *dikṣā*, the ritual preparation of the sacrificer (and his wife) for the religious ceremony, by which he is, for a certain period, brought to a state of sanctity and enabled to receive the good results of the sacrifice. In the soma rites this consecration is carried out in a completely closed hut near the fire. The sacrificer bathes, has his hair cut, is anointed, puts on a fresh garment, is girded with his sacred cord and sits down on a black antelope hide in which 'holy power' is said to reside. He sits in this condition in silence until night comes, and keeps awake all the night, etc. See e.g. Keith, Rel. and Philos., p. 300 f.; Kane, o.c., II, p. 1137 f.; Gonda, Change and continuity, ch. X. — Alternatives such as "one month or twelve days" are not rare in these texts; cf. e.g. TS. 5, 6, 7; ĀpŚS. 22, 13, 1.

67, 11. "They": those concerned. — "Eat . . .", i.e. "anything fit for an oblation (rice or other grain, clarified butter etc.)". Cf. Kauś. 82, 44; ŚŚS. 4, 15, 6. For directions regarding the sacrificer's food see also ŚB. 5, 2, 2, 2 ff. Among the agniṣṭoma-observances of the sacrificer who undertakes the *dikṣā* — and hence is in a state of sanctity — is also the precept that he (like his wife) should subsist on milk, some authorities allowing rice or barley to be cooked in it (see Kane, o.c., II, p. 1139). For the ritual abstinence from definite articles of food, especially meat, fish, alcoholic drinks etc. see also Heiler, Erscheinungsformen und Wesen der Religion, p. 194 ff. — "... chastity": a well-known characteristic of the state of sanctity (see e.g. TĀ. 2, 18, 1 ff. dealing with the evils of sexual incontinence; 10, 62 and 63). For the concept denoted by the term *brahmacārin-* "one (practising sacred study whilst) observing chastity" see Change and continuity, ch. IX; Die Religionen Indiens, I, p. 119 f. (the belief in the 'polluting' effects of sexual intercourse which exposes man to the influence of dangerous powers, the fear of loss of vital power and energy, the conviction that any contact with the holy or divine requires purity and the complete concentration of all energy have, together with the belief that the holiness of rites and spiritual life is incompatible

with sexual activity, in India as well as in other countries, led to various forms of ritual chastity and celibacy). For ritual chastity in general: Heiler, o.c., p. 198 ff. ("Enthaltbarkeit ist vorgeschrieben vor allen rituellen Akten, sowohl für den Priester wie für den Teilnehmer am Kult. Von besonderer Wichtigkeit ist die Enthaltbarkeit vor allen Initiationsriten"); G. van der Leeuw, *Religion in essence and manifestation*, London 1938, ch. 29.

67, 12. "They . . .": *adhah śayīran*, lit. "they should lie below"; *adhahśaya-* (cf. KātyŚS. 16, 4, 39) means "sleeping on the ground" (ŚB. 6, 6, 3, 6). — For the same precept see Caland-Henry, *L'agniṣṭoma*, p. 21 with reference to the sacrificer who undertakes the *dikṣā* for a soma sacrifice, and, in addition to this, e.g. ŚSS. 4, 15, 6. As Vṛddha-Hārīta teaches us an ascetic, a brahmacārī, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deerskin or a blanket or with kuśa-grass. The relatives of a deceased person must *inter alia* not use their ordinary beds, but sleep on the ground and observe chastity. The same behaviour is prescribed in *vratas* and *prāyaścittas* ("expiations"); see e.g. Meyer, *Trilogie*, II, p. 216 etc.; Gampert, *Sühneveremonien*, p. 52 etc. Keith, *Rel. and Phil.*, p. 308 opined that one of the motives of this ritual conduct was the desire to obtain the power belonging to the 'earth spirit'. I would prefer considering it on the one hand — and perhaps more secondarily — a mild form of, or substitute for, the abstinence from sleep which, like night, defiles the 'sanctity' of a person, allowing the demoniac powers to approach him or adding to the risks of his 'tabooed state' etc. (for many examples, Heiler, o.c., p. 194) and on the other a purificatory and at the same time strengthening rite (cf. also ĀpGS. 3, 8, 8 f.): contact with the earth is "heilwirkend" (Meyer, o.c., I, p. 125 f.).

67, 13. "Officiant": *kartr-* is the priest acting in a religious ceremony; see e.g. Kauś. 92, 19; ĀsvGS. 1, 11, 8; 4, 2, 19. — "Completion": *samāpana-*, not rarely found in connection with rites, religious observances, etc.: AiB. 3, 44, 5; GobhGS. 4, 6, 16; Manu 5, 88. — ". . . continue": *saṃtata-*. The concept of continuity is of special importance in Vedic ritual. Cf. e.g. places such as ŚB. 3, 2, 2, 7; 26; 6, 3, 1, 5. Here the uninterrupted, "extended" existence of those concerned is meant. Reciting certain stanzas without drawing breath, i.e. uninterruptedly, guarantees the sacrificer "to be extended, not cut short (by death)"; ŚB. 1, 3, 5, 13 *saṃtatam avyavachinnam*. Cf. also ŚB. 4, 2, 3, 3. Employment of priest and sacrificer would mean interruption of the sacred work and entail evil on those who are the cause of the interruption. Similar bad consequences of violations of ritual customs are not rarely mentioned; cf. e.g. PB. 16, 1, 12; KB. 16, 9; 25, 14.

67, 15. "Normal life": it is often difficult to find an exact equivalent of *yātrā* which may mean "setting off, march, procession, public festivity (with dramatic and other entertainments) etc." (see *Die Religionen Indiens*, II, p. 25). Here however no ceremonious train, formed by those concerned can be meant, but rather what is elsewhere (e.g. *Manu* 9, 25; 27 and often in the epics etc.) called *lokayātrā* "business and traffic of men, ordinary worldly affairs, normal daily life". The same sense occurs e.g. *Manu* 11, 185 "it shall be forbidden to converse (with an excommunicated person) and to hold with him such intercourse as is usual among men": *yātrā caiva hi laukikī (lokavyavahāra- Kullūka)*. That is to say that when about to re-enter the profane state they have to cut their hair etc. Thus the soma sacrificer is not only shaved etc. at the beginning (*dikṣā-*) but also at the end of the soma festivals (Caland-Henry, *L'agniṣṭoma*, p. 407), and a ritual hair-cutting etc. is likewise performed at the end—as well as at the beginning—of studentship (PGS. 2, 6, 17 etc.; Hillebrandt, *Ritualliteratur*, p. 61). Hair, beard and nails were obviously believed to be 'bearers' of a power or substance which might be dangerous when the person concerned left the sacred sphere or condition (cf. e.g. HGS. 1, 9, 18 speaking of "his 'evil' " or, rather, "demerit" (*pāpman-*), and Dresden's note on MGS. transl. 1, 21, 11), and which therefore should by means of an 'eliminary rite' be removed or neutralized. Compare, in general, Heiler, *Erscheinungsformen und Wesen der Religion*, p. 181 ff.; 216 etc. Hence also the same precepts with reference to relatives of a deceased person: "das alte Haar, dem die Todesmächte nahe gekommen sind, soll den Menschen nicht ins neue Leben begleiten" (Oldenberg, *Rel. d. Veda*, 4p. 426). Thus the hair etc. was believed to be closely associated with 'holiness' or a sacred state: "the head is (the seat of) *śrī-* "prosperity, good fortune"; the *śrī-* goes to the head of the consecrated person; if he would shave his hair before a year were over (in case of the consecrated king) he would shave the *śrī-*, not the hair; but in that he shaves his hair after the lapse of a year, he, having gathered the *śrī-* in himself by means of (the revolution of) the year, shaves his hair, not his *śrī-*" (JB. 2, 204). For the interdiction of having his hair cut and beard shaved to which the king who has been consecrated see the long, but somewhat one-sided note by Heesterman, *Royal consecration*, p. 215 ff. — "Shorn" for the form (*vāpayīta*, 'sūtra optative') cf. Bloomfield, ed., p. LXI. — For the meaning of the particle *vā* (the latter possibility is to be "realized only in case the former cannot be realized") see F. Knauer, *Das Gobhila-grhyasūtra*, Dorpat 1884, p. XXIV. Notice the position of *vā*.

67, 16. The hair of a woman is spared; cf. also Caland-Henry, *L'agniṣṭoma*, p. 14; *Die Religionen Indiens*, I, p. 117; *BaudhŚS.* 2, 12: 54, 10.

67, 17. For bathing etc. of the sacrificer and his wife after a *dikṣā* see also Caland-Henry, o.c., p. 401 (*BaudhŚS.* 8, 20; *ĀpŚS.* 13, 21, 1 f.;

22, 2 f. etc.): "Le sacrifiant et sa femme se baignent . . . et se lavent le dos réciproquement. Le sacrifiant ôte sa ceinture en disant: 'Dénoué est le lien de Varuṇa . . .'" The texts, e.g. BaudhŚS. and KātyŚS. (cf. 10, 8, 4; 5, 5, 31 ff.) prescribe putting on new clothes. By the final bath the participants in the ceremonies dispose of the power or 'sacredness' with which they were endowed. It marks a transition to a new stage or period of life. Therefore those who return from this *avabhṛtha*- ("final bath") should not look back, "in order to separate themselves from Varuṇa (the 'binding' or 'seizing' god)": TS. 6, 6, 3, 5; TB. 1, 6, 5, 6 "V. is in the waters. He . . . satisfies V.'s claims by a sacrifice. He is freed from the fetter of V.". Cf. also the obligatory bath of the absolved Veda student: R. B. Pandey, *Hindu saṃskāras*, Benares 1949, p. 249 ff.; Kane, *Hist. of Dharmaś.* II, p. 405 ff.; Gonda, *Die Religionen Indiens*, I, p. 121 etc.; Heiler, o.c., p. 186 f., and for the purificatory, eliminatory and transitional significance of bathing in general Kane, o.c., II, Index, p. 1340 f. Significantly enough a young man who wants to remain a 'Veda student' (*brahmacārin*-) all his life does not undergo this rite.—"Clothes": the expression *ahatavāsas*- is of frequent occurrence in this connection; cf. e.g. Kauś. 8, 1; 18, 5 (after having performed, at night and wearing a black garment, a Nirṛti rite one should throw that garment into the water and put on a new dress); KātyŚS. 4, 7, 12; ŚB. 3, 1, 2, 19 ("let it be a new garment for the sake of unimpaired vigour"); 13, 8, 4, 6, and cf. also BĀU. 6, 4, 13! A new dress not only marks but also helps to promote the newness of his wearer: see also B. Bonnerjea, *L'ethnologie du Bengale*, Thesis Paris 1927, p. 84; for 'newness' in general Gonda, *Ein neues Lied*, in *W.Z.K.M.* 48, p. 275 ff.—"Sweet-smelling" (cf. also Kauś. 73, 10): for the relations between smell or fragrance and a saintly or pure condition see E. Lohmeyer, *Vom göttlichen Wohlgeruch*, in *Sitz. Ber. Heidelberger Akad.* 1919, 9 (for Indian examples *AiĀ.* 2, 1, 7, with the note by A. B. Keith, *Ait. Ar.*, Oxford 1909, p. 209;—is this the explication of the compound *ātagandha*- "humbled, insulted, mortified", literally "whose smell has been taken away" (of a brahman, *Kāl. Śak.* 6, 25+, otherwise *Ragh.* 13, 7)?—; and see ŚB. 14, 1, 2, 12 "they (definite plants) are fragrant, for they originated from the vital juice of the sacrifice"; AV. 6, 124, 3. For the apotropaeic power of an agreeable odour see e.g. AV. 19, 38, 1, for the use of incense, perfumes etc. see also Keith, *Rel. and Phil.*, p. 427. Evil beings etc. are widely believed to be recognizable by their bad odours (*ChU.* 1, 2, 2): D. J. Hoens, *Śānti*, Thesis Utrecht 1951, p. 62.—". . . suitably etc.": for *karmanya*- "fit for (ritual) work" see also Kauś. 94, 9 and 140, 4 in similar contexts; TS. 6, 2, 1, 5.

67, 18. "Invested . . .": *yajñopavītin*- i.e. wearing the 'sacred cord' over the left shoulder in such a way that it hangs down on the right side (*GobhGS.* 1, 2, 2 ff.); cf. especially Kane, o.c., II, p. 287 ff.—". . . water": holy water to destroy evil. Cf. Kauś. 9, 8 ff. from which it appears that

the brahman while wearing a new dress prepares it in a brass vessel using also beneficial herbs; 17, 1 etc. For holy water in general cf. e.g. ŚB. 5, 3, 4, 1 ff.; Henry, *Magie*, p. 49 f. — “Besprinkle”: cf. e.g. passages such as ŚB. 1, 3, 3, 1 ff.; 9, 1, 2, 1 f. (the sprinkling is for appeasement, i.e. for eliminating evil influences); 9, 1, 2, 20; ĀpŚS. 3, 19, 3; Kauś. 53, 8; Schwab, *Thieropfer*, p. 56. — “Brahmaudana”: *brahmaudanikam* for *brāhmaudanikam* in the text.

67, 19. The priest comes into contact with the sacred sacrificial substance. By touching him the sacrificer participates in this contact. See also ŚB. 3, 2, 1, 7 quoted in the note on 68, 3. See also *Die Religionen Indiens*, I, p. 149: (animal sacrifice) one of the priests touches the victim with the roasting-spits, the *adhvaryu* touches this priest, the sacrificer in his turn the *adhvaryu* so that the special virtue of the victim passes to priests and sacrificers; Oldenberg, *Rel. des Veda*, p. 497 f.; Caland, in *Z.D.M.G.* 53, p. 215 ff.; Gött. *Gel. Anz.* 1898, p. 289. Many instances of contactual rites were collected by H. Wagenvoort, *Roman dynamism*, Oxford 1947, p. 12 ff. — “Complete oblation”: *pūrṇahoma-* = *pūrṇahuti-*, “an offering of ghee made with a full ladle, as a rule at the end of the *agnyādhāna*”. See e.g. ĀpŚS. 5, 18, 1; ĀśvŚS. 2, 1, 3; 13; KātyŚS. 4, 7, 14 etc. — For the texts quoted see the note on 60, 7, some additions to which may find a place here. The section constituted by the *sūktas* AV. 6, 114–124 incl. is distinct from what precedes and follows because it does not deal with diseases, implements of war etc., but with relief from guilt and ‘sin’, disabilities in sacrificing, release from evil (demerit), and the success of an offering. Apart from the uses mentioned in the note on 60, 7 — add also its application in connection with oblations of butter, firewood and sacrificial cakes — it is, according to the comm. AV., also — and appropriately — applied in the *Nakṣatra-kalpa* 18 (it does not however occur in the text of the same name in AVPar. 1), in the *mahāśānti* (expiatory ceremony for averting evil) called *yāmyā* — i.e. “relating to Yama, the lord of the deceased”, and to be performed in cases where one stands in fear of that god (*Śāntikalpa*, 17, 4; 18, 6) — and in the funeral ceremony to accompany oblations of sacrificial butter (*ājya-*). The *sūktas* 114 and 115 are, also according to Vait. 22, 15, recited with an oblation (offered to *Āditya*, the Sun) by the brahman priest — adopting the AV. ritual — in the *agniṣṭoma*; cf. Caland, *Vait. des AV.*, p. 62; Caland-Henry, *L’agniṣṭoma*, p. 334 (with a translation of the *sūktas*). They are used again, in the same ceremony, in an expiatory rite mentioned Vait. 23, 11 f.: “Im *Āgnīdhriya-*(-Feuer) bring er (der Brahman) die Allsühnspenden dar (und zwar in der Kauś. 5, 12 f. beschriebenen Weise). Im (*Āgnīdhriya-*)Feuer opfern alle die Holzspähne mit (den folgenden Formeln und mit AV. 6, 114; 115)” (Caland, *Vait. des AV.*, p. 65). Finally, Vait. prescribes it 30, 22 in the *sautrāmaṇī* rites to accompany the washing of the *māsara-* (a particular beverage) vessel (cf. VS. 20, 14). AV. 6, 114

is moreover prescribed in AVPar. 20, which is the ritual of a ceremony in honour of Skanda; the oblations are made with AV. 19, 41, 1; 4, 2, 7; 5, 3, 1; 6, 114, 1 etc.

AV. 6, 114. This sūkta is, with some variants, Ppp. 6, 49, 1-3.—It contains so-called *kuṣmāṇḍa*- formulas (Bloomfield, Vedic Concordance, p. 330), expiatory mantras with which prayers for forgiveness of sins and ritual omissions are introduced.

St. 1. "O gods": Agni etc. (comm. AV.).—"Offends": a verb for "becoming angry or wrathful" (comm.), viz. "evil or demerit (*pāpam*) provoking the wrath of the gods".—"Essence . . .": ". . . ist das Ṛta immerhin die Macht, deren sich die Ādityas zur Erlösung des Übeltäters bedienen . . ." (Lüders, Varuṇa, p. 578). For the comm. AV. the phrase *ṛtasyartena* means either: "with *satya* ('truth') connected with the 'sacrifice'", because *ṛta* is *yajñasya satyasya ca nāmadheyam* "a name for 'sacrifice' and 'truth'", or: "with the mantra in the form of the praṇava (*om*) etc. connected with the highest brahma (i.e. *ṛta*- or *satya*-) as a means (of effecting the aim of the rite)". Translations such as "vermöge der Gerechtigkeit der Weltordnung" (Ludwig, Rigveda, III, p. 443) or "by virtue of the order of the universe" (Bloomfield, in S.B.E. 42, p. 164) are, in any case, to be preferred to "by right of right" (Whitney-Lanman, p. 364). The words probably are an example of the *Ausdrucksverstärkung* studied by H. Oertel, in Sitz. Ber. Bayr. Akad. d. Wiss. 1937, 3 (*satyasya satyam* "das Wahre des Wahren" = "die Quintessenz des Wahren"). Cf., in English, *God of God, Light of Light, Very God of Very God* (Communion service). If so, the expression may have been a more or less 'popular', and in any case more emphatical, equivalent of the great (*mahat*) or "firm, fundamental" (*brhat*) *ṛta*- (RV.). Thus also comm. AV. on st. 2: "the repetition *ṛta*- denotes *satya*-, *satyasya satyam* meaning the highest brahman (*para-brahman*-), cf. BĀU. 2, 1, 20". For similar expressions in other ancient Indo-European languages see M. Leumann-J. B. Hofmann, Lateinische Grammatik, München 1928, p. 390 f.; Gonda, Styl. Repetition, p. 262. Ppp. reads (here and in st. 2a) *ṛtasyantena* "with the end, limit, or 'presence' of *ṛta*-"(?). The sacrificial ground is a seat of *ṛta*, through the power of which the priest may purify the world from untruth, evil etc. (Die Religionen Indiens, I, p. 79).—We cannot discuss here all the other occurrences of this stanza (see Bloomfield, Vedic concordance, p. 757) and the use of similar formulas to those contained in this and the following sūktas. The whole sūkta 6, 114 is with some variants, TB. 2, 4, 4, 8 f. (see Whitney-Lanman, p. 364). In TB. 2, 6, 6, 1; MS. 3, 11, 10: 157, 2; VS. 20, 14 the second half verse reads: "Let Agni set me free from that sin (*enas*-) and all distress (*aṃhas*-)": "he thereby delivers him from the sin committed against the gods" (ŚB. 12, 9, 2, 2, quoting VS. 20, 14). The comm. AV. on st. 2 correctly observes that those speaking here wish to be freed from "all evil (*pāpa*-) arisen because of defects or obstacles in the performance of the sacrificial rites".

St. 2: Ppp. 2 reading, in c *yajñair yad . . .* (cf. *yajñair vas* in TB.), and at the end *śikṣanta (-ntu, ms.) upārīma* "have made a mistake with sacrifices" (*āśikṣanto nā śekīma*, TB.).—See also the note by Whitney-Lanman. Notice the 'concatenation'; see Styl. Repet., p. 314.—"Worthy . . ." or "reverend": cf. e.g. AV. 13, 2, 44 and 45.—". . . carriers . . .", voc.; qualifying gods RV. 1, 15, 11 (Aśvins); 1, 86, 2 (Maruts); 4, 47, 4 (Indra and Vāyu). Among the translations proposed are: "receiving worship; carrying (the) sacrifice(s)"; "durch das Opfer angezogen" (Geldner, RV. 1, 15, 11 etc.); "bearing the sacrifice" (Keith, TS. 1, 8, 3, 1). In this use *-vāhas-* seems to belong to *vah-* "to take or carry with oneself, carry off, fetch". The gods are said to accept the worship, and so help to accomplish it (*yajñasya nirvartakā devāḥ*, comm.). I cannot share Whitney's preference for a nominative (*yajñāvāhas-* "bringing, offering worship etc."):—"Attempting . . ."; cf. e.g. AV. 6, 122, 2.—"We have . . .": an attempt at translating the perfect *nopaśekīma*.

St. 3: Ppp. 3.—"Contrary . . .": *kāmanārahitāḥ, pāpavaśād bibhyata ity arthaḥ* (comm. who ascribes the shortcomings to the destructive influences of the 'evil' or 'demerit' (*pāpa-*)).—" . . . fat": *sphītāvayavena paśunā* "with the fat sacrificial animal" (comm.). Cf. TS. 6, 3, 11, 5 "cattle are distinguished by fat (*medas*)".—" . . . butter": the melted or clarified butter called *ājya-*.—For "all gods" cf. the note on 6, 115, 1.

AV. 6, 115. For the use of this sūkta see the above note on AV. 6, 114. Vait. has it alone in the āgrayaṇa iṣṭi (8, 7), with AV. 2, 16, 2 and 5, 24, 7, and st. 3 appears in the sautrāmaṇī (30, 23).

St. 1: Ppp. 4.—"All gods": notice the accentuation (*devāḥ* is not accented): see Renou, *Ét. ved. et pāṇ.* IV, p. 2; *visva-* here also denotes a totality composed of individuals. The term *visve devāḥ* is ambiguous: "tantôt elle désigne la généralité des dieux et est exempte, pour ainsi dire, de valeur technique (c'est le cas habituel hors des hymnes dédiés aux Visve devāḥ (see Die Religionen Indiens, I, p. 99 etc.); tantôt elle vise une classe à part . . ." (Renou, o.c., p. 6).—"From that": "from the above evil (*pāpa-*, which results from the 'sins'), comm.—". . . harmony": only a few mss. accent the adj. *sajośasaḥ*, though it is a nom. rather than a voc. Cf. RV. 3, 8, 8; 3, 20, 1 and especially 5, 21, 3 *tvdm visve sajóśaso deváso dūtám akrata* "dich haben alle Götter einmütig zu ihrem Boten gemacht", etc.; Sāyaṇa explains: *aikamatyena parasparaṃ saṃgatāḥ* etc.

St. 2: Ppp. 5, reading *rjat (arjat, Barret)* for *yadi*: probably, "standing", or "being in good health". Cf. also the critical note in Whitney-Lanman.—"What is": *bhūtam*. The combination *bhūtaṃ bhavyam* occurs also AV. 6, 12, 2; TB. 2, 5, 1, 1 *bhūtaṃ bhavyam ca gupyate* and TS. 7, 3, 12, 1 *bhūtaṃ bhavyam bhaviṣyat*; elsewhere also *bhūtaṃ bhaviṣyat*, e.g. AV. 11, 7, 17. The comm. gives two explications: "living and future beings" and "this world and the world hereafter"; the latter, for which he quotes TB. 3, 8, 18, 5 f. "this world is what is, yonder, what is to be" (*ayam vai loko bhūtam, asau bhaviṣyat*), is the more probable.—"Wooden post (or

pillar)”: for the noun *drupada-* see e.g. also AVPar. 39, 11; it, is as observed by the comm., a post to which captives are tied: cf. e.g. ṚV. 1, 24, 13. — “From that”: “from the evil of both kinds” (comm.).

St. 3: Ppp. 6 which in b has *sindhau* “in a river” instead of *svinnāḥ* “sweating”. — This stanza occurs in several Yajus texts (see the critical note in Whitney-Lanman), e.g. VS. 20, 20 (*sautrāmaṇī*). — “All (gods)”: *viśve = sarve devāḥ*, comm.

AV. 6, 117 is, together with 118 and 119 used in Kauś. (133, 1) in a rite in expiation of the portent of the burning of one’s house. Keśava, moreover, quotes them as accompanying the satisfaction of a debt after the death of a creditor (to Kauś. 46, 36). In Vait. (24, 15) *sūkta* 117 goes, in the *agnicayana*, with the burning of the *vedi*. With the exception of st. 1 cd, 2 cd 117 occurs also in TB. 3, 7, 9, 8 f.

St. 1: Ppp. 16, 49, 10, reading, in a *apamṛtyum* “sudden or accidental death” (*apamityam*, Barret) *asmin* for *asmi* and, as d *jivann eva prati dadāmi sarvam*, which is pretty well assured by TĀ. 2, 3, 1, 8 j. e. p. *tat te dadhāmi*. Parts of this stanza recur, with considerable variations of reading, in several other texts; for parallels see the long critical note by Whitney-Lanman, p. 366. Thus it is found TS. 3, 3, 8, 1 f. (final bath, soma sacrifice) to accompany the burning of the strew by the sacrificer; MS. 4, 14, 17; TĀ. 2, 3, 1, 8 (mantras of the *kuśmāṇḍa homa*, necessary for the expiation of sins); TB. 3, 7, 9, 8 corresponds only in ab (= ĀpŚS. 13, 22, 5: final ceremonies of the *agniṣṭoma*); its other half corresponds with AV. 6, 117, 2 ab. — “This . . .”: Ludwig (o.c., p. 444) and Whitney adopted an emendation *ādmi* “I eat” for *āsmi*; as however Ppp. gives *asmin* — which may replace the pers. pronoun of the 1st pers. (see also Renou, *Gramm. sanscrite*, p. 375) —, TS. *mayi*, and other texts (MS., TĀ.) *mayeha*, I read *asmin*. — “Debt”: *apamityam* (not “wegzuwerfen”, Petr. Dict. I, 284), also in ĀsvŚS. according to Monier-Williams, “debt of corn etc. which must be paid off” (comm. AV.). — “Not given back”: viz. “to him (the creditor)” (comm.). — “. . . (me)”: see above, and cf. TS. 3, 3, 8, 1 “that loan which I have not yet paid back” (Keith). — For *bali-* in the sense of “tribute, tax, royal revenue” see e.g. AV. 10, 7, 39; 11, 10, 5. The comm. erroneously explains *balinā*: *balavatā* “strong, intense”. — Yama — the king who subjects all men to his authority (Manu 9, 307) — is the god who rules over the settlements of the earth granting them to the sacrificers (ŚB. 7, 1, 1, 3; 13, 8, 2, 6). As stated elsewhere (AV. 3, 29, 1; Kauś. 64, 2) those who entered Yama’s realm were taxed, but the performance of *atharvaṇic sava* sacrifices enabled the deceased to obtain immunity from taxation (cf. also Shende, *Foundations*, p. 54). However, Yama is also among the gods to whom the daily or periodical *bali* offerings (portions of food which may be arranged in a circle or thrown into the air outside the house) are due (see e.g. Manu 3, 87; 211). The TĀ. 6, 5 speaks of a special *tarpaṇa-* (offering of water) offered to Yama; cf. Kane, *Hist. of Dharmaś. II*, p. 695). The comm. explains *yamasya*, sc. *vāśe*

("subject to Y.") which is not necessary. — "Free": *anṛṇa-*. — Agni: i.e. "through thy favour or grace (*tvatprasādāt*)" (comm.). Agni, the repeller of all evil (ŚB. 7, 3, 2, 16) and the great protector and benefactor of his worshipper (Macdonell, Ved. Myth., p. 97 f.), frees them of guilt or sin (RV. 1, 94, 15; 4, 10, 7; Oldenberg, Rel. des Veda, 4p. 298 f.). — "(Indeed)": *khalu* (comm.), the logically superfluous pronoun in this (initial) position is often indicative of emphasis or emotion; see my article 'Pron. d. 1. u. 2. Person' in Acta Orient. 19, p. 211 ff. — "Fetters": "springing from debt and relating to the hereafter" (comm.). — In Paipp. pāda d reads: "still in life I give back all (of it)".

St. 2: Ppp. 16, 50, 1 which has *etat* at the end of a; in c, *apamṛtyu* and further, *jaḡhāsāgnīr mā tasmād anṛṇam kṛṇotu*. In AVŚ. pāda 2d = 1c. TB. nearly agrees with 2ab (see above), reading however *tad yātayāmas* "we requite, return" for *dadma enat*. — "Here": "in this world" (comm.). — "Give . . .": the comm. has *dadhmaḥ* (which would be possible) instead of *dadma(h)* which is in the text. — "Pay off": *nī harati* "to offer (as a gift, reward etc.), transfer" occurs also VS. 3, 50; PB. 19, 4, 3 f. — "To the living": "viz. the creditors" (comm.). — "Consumed": *jaḡhasa*, perfect! — "Owing": "*apamītyam* would be a more manageable form (than the absolute which is handed down)" (Whitney); *apamītya* is however correct and intelligible: "after having borrowed it, or having bought it without payment". — In Ppp. d reads: "Agni must free me from that debt".

St. 3: Ppp. 2, reading, in b *nāke* for *loke*, in c *ye d. uta p.*, in d *adīpa* (? *udīpsema*, Barret). Interestingly enough, TB. 3, 7, 9, 8 f.; TĀ. 2, 15, 4; ĀpŚS. 13, 22, 5 likewise insert *uta* before *p.* (pāda c), omitting *ca lokāḥ*, thus presenting a regular metre!; at the end MŚS. 2, 5, 5, 22 (likewise agniṣṭoma, breaking-up sacrifice) reads *saṃ caremahi* "may we go on". Cf. also Whitney-Lanman, p. 367. — According to the comm. Agni is still addressed. — The comm. also points out that *ṛṇa-* has here both a 'profane' (*laukikam* "mundane") and a 'sacred' (*vaidīkam*) meaning, the latter being the well-known threefold debt of a brahman, who is born with the debt of pupilship to the ṛṣis, of sacrifice to the gods, and of offspring to the Fathers (TS. 6, 3, 10, 5). He is no doubt quite right, but the Engl. "guilt" (Whitney) is not the correct translation. — "Other world": "heaven etc., the place where the good results of ritual merit are enjoyed by giving up this body and assuming a divine body; that is to say: may the non-payment of the debt not prevent (us) from enjoying the heavenly bliss" (cf. comm.). — "Third": "in the ceiling of heavens which is still higher than the celestial region" (*svargād apy utkrṣṭe nākaprṣṭhādau*, comm.). — "Worlds": for *devayāna-* — usually with "way, road" — cf. AV. 11, 1, 20; 12, 3, 3 and AV. 9, 4, 3 (Kauś. 66, 18). The comm. explains a) "on which the gods go" and "the places (*bhūmayāḥ*) of the quite uncommon enjoyments of the Fathers", connecting *lokān* and *pathaḥ* by *ca*, or, more probably, b) "the worlds, i.e. the roads along which they go (one goes) to the gods and Fathers".

67, 20. The words *bāhyataḥ* . . . *upasamādhāya* occur also Kauś. 53, 3 (godāna ceremony).—“Outside”: in the open air.—The auspicious trees (“zu res faustae gebrauchten Holzarten”, Caland) are enumerated Kauś. 8, 15. Such trees are the palāśa, udumbara, jambu, bilva etc. See also AVPar. 23, 6, 4 ff.; Kane, o.c., II, p. 308.—“Eastward”: i.e. “turned from west to east”, that is to say, towards the region of the gods (cf. e.g. ŚB. 14, 2, 2, 28).—For similar directions see e.g. Kauś. 35, 23 (with Caland’s note); ĀpŚS. 5, 14, 5 etc. For other particulars concerning the ritual use of firewood see AVPar. 26.

67, 21. The passage contained in this and the next sūtra recurs Kauś. 53, 4 f. (godāna); 94, 11 f. (omens, etc.; cf. 135, 4 f.), and AVPar. 13, 1, 11.—“Swept”: *parisamuhya*, i.e. . . . round the fire with his moistened right hand in order to remove the grass, rubbish etc. Cf. also Kane, Hist. of Dharmas. II, p. 307. Compare the comm. on KātyŚS. 2, 6, 12 . . . *tato agnīd* (the priest who kindles the fire) *darbhair vedīm adhy āpatitam tṛṇapurīṣādīkam apasārya veder uttarataḥ parisamūhanāpasāritasya tṛṇapurīṣāder utkaram rāśīm karoti*. ŚŚS. 2, 6, 9; PGS. 1, 1, 2; 2, 4, 2; GobhGS. 4, 5, 5; AśvGS. 1, 3, 1 “when he is to sacrifice somewhere . . . he must besprinkle the ground, establish the fire, add (firewood), sweep together the fire . . .; the sprinkling takes place silently”; BĀU. 6, 3, 1 “having swept around, having smeared around, having built up a fire, having strewn it around . . .”, AVPar. 13, 1, 11.—“Sprinkled” cf. KātyŚS. 4, 13, 16 *āhavanīyaṃ paryukṣya*; 4, 14, 30, and the comm. on the former place: *āhavanīyaṃ gārhapatyam dakṣiṇāgniṃ paristīrya tatas tenaiva krameṇa prathamam āhavanīyaṃ paryukṣya hastagṛhītenodakena samantāt siktvā tatra āhavanīyād ārabhya . . . udakasya dhārām gārhapatyam yāvatpratyaksamsthām ninayati*.—“Strewn . . .”: *paristīrya barhiḥ*, likewise a technical term; the verb denotes the strewing round, or enclosing the fire with grass: cf. e.g. ŚB. 1, 1, 1, 22; KātyŚS. 2, 3, 6 “having strewn sacrificial grass (*darbhatṛṇaiḥ*, comm.) around the fires, beginning on the east side”, i.e. “he strews eastward and northward-pointed grass around first the āhavanīya fire, then the gārhapatya, and last the dakṣiṇāgni, beginning each time on the eastern side, and then moving around from left to right, and turning his right side towards the fire, so as to end on the north side” (comm.); ĀpŚS. 1, 14, 12–15. Cf. also AV. 7, 99, 1 *pāri strīhi pāri dhehi vedīm* (see also Hillebrandt, Neu- und Vollmondsopfer, Jena 1880, p. 19; 64). Elsewhere, AśvGS. 2, 5, 2, *barhiḥ* is the object: *samūlam barhis tris apasalair avidhūnvan paristīrya* “after having strewn around the sacrificial grass with the roots three times to the left without shaking it”.—“Placed . . .”: *upasādayati* occurs, with various objects, to denote “the placing or putting sacrificial utensils upon or by the side of . . .”, e.g. the oblation upon the vedi beside the āhavanīya, the offering-spoon to the north of the gārhapatya (ŚŚS. 2, 8, 22) etc.—“With . . .” *paricaraṇa-* “going about,—round, attending to, waiting

upon", cf. *agniparicarana-*; the verb is often used in connection with ritual fires: RV. 7, 1, 15; ŚGS. 1, 17, 8; ĀśvGS. 1, 9, 1; PGS. 2, 14, 22 etc.; for the ritual care and worship of the fire see e.g. the directions given ĀśvGS. 1, 9, 1 ff.; Kane, o.c., II, p. 307.—For the translation of *paricaraneṇa paricarya* cf. Styl. Repetition, p. 240. ". . . butter" *ājya-*: cf. AVPar. 23, 5, 3 *ājyaṃ gṛtaṃ vijānīyān navaṇītaṃ susaṃskṛtaṃ*.

67, 22. "Usual": *nitya-*, i.e. the normal, ordinary, obligatory or indispensable oblations (opposed to *kāmya-* "optional" etc.).—"Introductory . . .": *purastāddhoma-*; this term is frequently used in Kauś. and Vait.; cf. e.g. Kauś. 3, 17 (D. schol.: *p.: ājyabhāgasamsthitaḥoma-*); 4, 9, etc.; Vait. 1, 4; 2, 10 "wenn die Opfergaben (auf der Vedit) hingestellt sind, so bringt er (der Brahman) die (Kauś. 3, 16 f.) vorgeschriebenen Voropfer—bei Behexungen die Behexungsopfer (Kauś. 47, 8; 10)—und die (Kauś. 6, 3 f.) vorgeschriebenen Schlussopfer dar" (Caland's translation): "die atharvanischen *purastāddhomāḥ* fallen also unmittelbar vor dem Hauptteil des Opfers" (Caland, Vait., p. 5).—"Portions": two portions of clarified butter preceding the main oblation; in the Full and New-Moon rites they are offered to Agni and Soma; cf. e.g. ŚB. 1, 6, 3, 19; KātyŚS. 3, 3, 10; ĀśvGS. 1, 10, 13.

67, 23. "Spread": cf. e.g. ĀśvGS. 2, 5, 2; Kauś. 53, 4; Rām. 3, 41, 19=III, p. 209, 19 Bar. (*tvacam*).—"Hide" etc.: cf. Kauś. 60, 30 and the note.—"Tanned": the form *pālpūlita-* occurs also ŚŚS. 3, 8, 12 in connection with a garment; see also Caland, on ĀpŚS. 3, 17, 7. Notice the dvandva compound; cf. Wackernagel, Altind. Gramm. II, 1, p. 173, § 74 f.

67, 24. "Strainers": a *pavitra-* is, generally speaking, a means of purification, such as a filter, strainer, straining-cloth, made of thread, hair, straw; the term is especially applied to two leaves of kuśa grass for holding offerings or for sprinkling and purifying ghee etc.; in preparing these the roots are cut off so that they have the length of a 'short span'.

67, 25. "Rubs . . . cleaning": *anulomam* (lit. "with the hair", i.e. "in the natural direction") *anumārṣti*, i.e. not against the fibres of the grass-stalks. Cf. e.g. KātyŚS. 5, 12, 17; BĀU. 6, 4, 21.

67, 26. ". . . knee": cf. 61, 11.—That it is the sacrificial substance which is to be scattered may also be inferred from Kauś. 7, 5 "when the direction 'he scatters (*āvapati*)' is given (one should supply) rice, barley or sesam".—"Fourth": cf. 61, 12.

67, 27. "Platter": *śarāva-*, also used for a certain measure, equal to two prasthas (which is the name of particular weights and measures of

capacity). For *catuḥśarāva-* “of four platters” see also the Introduction. — “Scatter”, i.e. (as already observed) “scatter and put apart grains from a larger receptacle on to a smaller receptacle for preparation and use in sacrificing”. — “. . . impulses”: *devasya tvā savituh prasave* is a frequent formula (Bloomfield, *Ved. Conc.*, p. 494); see e.g. VS. 2, 11; TS. 2, 6, 8, 6; PB. 1, 8, 1. It is in a more extended form prescribed in preparing the brahmaudana (agnyādheya, cf. the Introduction): KS. 7, 15; ApŚS. 5, 5, 2. “And in like manner as Bṛhaspati then hastened to Savitar for his impulsion—for S. is the impeller of the gods—and said “Impel this for me” and S., the impeller, impelled it for him; and, impelled by S., it did not injure him; so now also this one (the priest) hastens to S. for his impulsion . . . etc.” (ŚB. 1, 7, 4, 14). Cf. also Kauś. 91, 3; PGS. 1, 3, 17. — “As agreeable . . .”: this part of the formula is modelled on the formula *brahmaṇe jṣṭam nirvapāmi* with (or without) which one should measure out four cupfuls of rice-grains for the brahmaudana in the agnyādheya ceremonies (see Śrautakośa, Engl. section, I, p. 15). — “Ṛṣis” and “sole ṛṣi” (*ekarṣi-*): this figure occurs AV. 8, 9, 25 f. (this sūkta, of which Kauśika does not take notice, extols the Virāj) and 10, 7, 14 (dealing with the *skambha-* or frame of creation): among the potencies which are said to be fixed in this *skambha-* is not only the threefold Veda but also the “sole ṛṣi” as well as the first-born seers. One might suppose that from the atharvaṇic point of view the ten primeval seers elaborated by the brahman (the ten primeval ārṣeyas) and the great ṛṣi Atharvan (GB. 1, 1, 4 and 5) are meant (for particulars about these beings see Bloomfield’s extract from the GB. in AV. and GB., p. 107. There are more compounds with *eka-*: AV. 3, 4, 1 (to establish a king) “lord of the people, sole king, bear thou rule”; 19, 13, 2 Indra is called *ekavīrā-* “sole hero”. In BĀU. 2, 6, 3; 4, 6, 3 *ekarṣi-* is a proper noun, but BĀU. 5, 15, 2 (= ĪśaU. 16) it occurs in the prayer which a dying man is to address to Pūṣan, the Sun, as another name or term for that deity; here Śaṅkara’s explication (“one who travels alone, *eka eva ṛṣati gacchati ity ekarṣiḥ*, i.e. the sun, cf. TS. 7, 4, 18, 1) is etymologically incorrect. In PrU. 2, 11 the *ekarṣi* is identified with *prāṇa-* “the breath of life”; here Radhakrishnan (The principal Upan., p. 658) supplies us with the note: “the name given to Agni by the followers of the AV.” According to Deussen, *Sechzig Upanishad’s des Veda*, 4Darmstadt, p. 896 we have to do here with a mythical being of indefinite character, which apparently was the “Urbild der Weisheit”. In the AtharvaśikhāUp. (Deussen, o.c., p. 726 ff.) he seems to appear as another form of the Puruṣa or the Īśāna (the Lord).

68, 1. “Vasus”: cf. AV. 10, 10, 30 f., quoted Kauś. 66, 20. — “Gāyatrī, a well-known Vedic metre of twenty-four syllables, variously arranged, but generally as a triplet of eight syllables each. The gāyatrī is said to belong to Bṛhaspati (VS. 9, 32), to be connected with brahman and with the eastern region (VS. 10, 10) etc. — There exist various formulas (Bloom-

field, Ved. Conc., 847) in which the Vasus—who are the lords of the East (ŚB. 8, 6, 1, 5)—are urged on to take with, or by means of, the gāyatrī part in the sacrificial work, e.g. PB. 6, 6, 7 *v. t. g. ch. punantu* “let the V. purify thee with the g. metre”, the text observing (in 6 and 7) that the metres are the divine purifiers; VS. 23, 8 “let the V. anoint thee with the g. metre”; JB. 1, 81 “let the V. cleanse the . . .”. The Vasus are indeed associated with the gāyatrī, the Rudras (another class of gods) with the triṣṭubh metre, the Ādityas with the jagatī metre (see further on and e.g. PB. 6, 6, 7; MS. 3, 12, 19: 165, 14; VS. 23, 16). Similarly ŚB. 6, 5, 3, 10 invokes the three above classes of gods to make a utensil fragrant by the same three Vedic metres (VS. 11, 60). According to ŚB. 13, 2, 6, 4 (VS. 23, 8) the Vasus are invited to anoint the king with the gāyatrī (in 5 the Rudras with the triṣṭubh etc.), etc. etc. The Vasus are even held to have fashioned this earth-world by means of the same metre (ŚB. 6, 5, 2, 3).—The second formula (“May I . . .”) does not seem to occur in other texts.

68, 2. “Rudras”: a group of eleven gods, who essentially are representatives of the indefinite number of the partial aspects of Rudra’s nature (Die Religionen Indiens, I, p. 87 f.; Hillebrandt, Ved. Mythologie, II, ²Breslau 1929, p. 269; E. Arbman, Rudra, Upsala 1922, p. 164). As already stated, they are, in similar formulas, associated with the triṣṭubh which consists of four pādas of eleven syllables each, and by means of which they are believed to have fashioned the air-world (ŚB. 6, 5, 2, 4).—“Ādityas”: another class of gods (Die Religionen Indiens, I, p. 74), twelve in number and placed in the sky (ŚB. 6, 1, 2, 10), which they are said to have fashioned by means of the jagatī (ŚB. 6, 5, 2, 5), a metre of four times twelve syllables.—“All-gods”: there exist similar formulas to invite the *Viśve devāḥ* (see above, AV. 6, 114, 3, quoted Kauś. 67, 19) to co-operate in the sacrificial work. They are associated with the anuṣṭubh metre which consists of four times eight syllables, and is the northern region (ŚB. 8, 3, 1, 12), cf. e.g. TB. 2, 7, 15, 5 *viśve tvā devā uttarato bhiṣiñcantv ānuṣṭhubhena chandasā*. To the above formulas compare also VS. 1, 27; 5, 2 where the person speaking himself performs ritual acts with the metres.

68, 3. “Sūkta . . .”: as there are no indications in the text or the commentary—as far as published by Bloomfield—with regard to the sūkta meant by the author, we may infer from the context that in each particular rite that sūkta is to be recited which is in the previous chapters said to belong to it, e.g. AV. 9, 5, in case the rite is a pañcaudanasava, etc.—For touching the sacrificial material, cf. 61, 13, and ŚB. 1, 1, 2, 20; 1, 2, 2, 4; 1, 3, 4, 16 “he touches the offerings: ‘Protect these, O Viṣṇu; protect the sacrifice; protect the sacrificer!’”; 3, 3, 2, 7 by touching the soma (plants) and saying “Ours thou art” soma becomes as it were one of

one's own people. For touching in the ritual see e.g. also ŚB. 2, 5, 3, 6; KātyŚS. 5, 6, 14 and cf. ŚB. 3, 2, 1, 5; 7 "and when he says 'I touch you' he means to say 'I enter into you'".

68, 4. The brahmaudana and svargaudana have been described in Kauś. 60–63. The sūkta AV. 11, 1 is attributed to the former, AV. 12, 3 to the latter rite (see the anukramaṇīs and compare Shende, Rel. and Phil., p. 190; 193).—Notice the omission of the second member of *svargaudana*- in the dvandva compound *svargabrahmaudana*. The same expression is used by Keśava in his note (edition, p. 365, 1, 4). The complete expression occurs in comm. AV. intr. on 6, 68.—“Basic form”: *tantram*, the technical term for the “basic form, model or ‘framework’” which sacrifices of the same category (e.g. soma sacrifices, animal sacrifices) have in common. Hence the translations “Grundordnung, System; diejenigen Acte, welche ein Mal ausgeführt für die ganze Dauer der Handlung oder für eine Reihe von Handlungen gelten” (Petr. Dict., III, 230; cf. KātyŚS. 1, 7, 1 *karmanām yugapadbhāvas tantram* (comm.: *yatra pradhānakarmanām yugapadbhāvaḥ sahaprayogaḥ tatrārād upakārakānām aṅgānām tantram sakṛd anuṣṭhānam bhavati*)) and Caland’s translation (ĀpŚS. 14, 5, 3 *tantram aṅgāni vibhavanti*, the comm. explaining: *tatra yāny aṅgāni sakṛtkṛtāny eva sarveṣām upakartum prabhavanti tāni tantram bhavanti*) “die attributären Handlungen (die, welche, einmal verrichtet, für alle Tiere dienen können) sind durchlaufender Ritus (d.h. werden nur einmal verrichtet)”; and expressions such as PB. 23, 19, 1 *trayastrimśam ahar . . . upahavyasya tantre kṛtam* “a thirty-three-versed (day), . . ., arranged in the manner of the upahavya” (Caland); ĀsvGS. 1, 10, 26 *pākayajñānām etat tantram* “dies ist die Grundform der Kochopfer” (Stenzler).

68, 5 ff. Here the author adds some supplementary information of a general character.

68, 5. “Collision”: *saṃnipāta*- is a general term for “meeting, combination, collision, etc.”, e.g. LātyŚS. 8, 1, 1 *udagayanapūrvapakṣa-puṇyāhasaṃnipāte yajñakālah*; ŚŚS. 1, 16, 17 *saṃnipāte haviṣṭhaḥ* “in case of a combination (of the deity and the burnt oblation), the latter is the determining factor”; ĀpŚS. 24, 3, 47 f. Here collision is meant between the basic schema of the svargaudana and the brahmaudana, as appears from the comm. AV., intr. to 6, 68, which reads sūtras 4 and 5 as follows: *svargabrahmaudane tantrasaṃnipāte . . .*—“In portions” (‘portion-wise’): *vibhāga*- means “distribution, apportionment”, cf. RV. 5, 77, 4 *yó bhūyīṣṭham nāsatyābhyām vivēsa cāniṣṭham pitvó rārate vibhāgé* “wer für die Nāsatyas (Ásvins) am meisten ausgerichtet hat, (wer) das Beste spendet bei der Verteilung der Speise . . .”; AiB. 7, 1, 1 in connection with the division of the sacrificial animal. For the double accusative

(C. Gaedicke, *Der Accusativ im Veda*, Breslau 1880, p. 249 ff.) and the 'epexegesis' cf. ŚB. 1, 1, 1, 22 *dvandvaṃ pātrāṇy udāharati* "he fetches the utensils taking two at a time"; ṚV. 8, 7, 10 *trīṇi sārāṃsi duduhré . . . mādhu*.—"Pour on": for *āsecayet* cf. e.g. ĀśvGS. 2, 8, 15 *vrihiyavamatiṛ apa āsecayet*; Kauś. 136, 8.—"So much . . .": *-mita-*: cf. e.g. Varāh. BS. 98, 3 *abdais tārakāmitaiḥ* "in so many years as indicated by the measure of the star(s)".

68, 6. "Any of . . ." for *yāvant-*, a strong expression for "all", cf. AV. 7, 13, 2; 12, 3, 36; 40; 50.—For *prati-ṣic-*, in German "zuguessen, beimischen" cf. TB. 2, 1, 3, 2 *yat pratiṣiñcet paśukāmasya; śāntam iva hi paśavyaṃ* ("the agnihotra which is daily put on fire is an untempered glow) that one should add water (to the milk of the agnihotra) of a man who desires cattle: for when tempered it brings cattle": *na pratiṣiñced brahmavarcasakāmasya; samiddham iva hi brahmavarcasam*; the comm. explaining: *yasmād brahmavarcasam ujjvalaṃ bhāsate, tasmāt tatkāmī pratiṣekena kṣirotṣekaṃ na śamayet*; ĀśvŚS. 2, 3, 5 *sruveṇa pratiṣiñcyāt*, viz. *agnihotradravyam anyatrodakenaiva* (comm.). For pouring and sprinkling accompanied by consecratory formulas as a means of bestowing vigour, power, renown etc. see e.g. ŚB. 13, 1, 2, 5 ff. If the above rule is disregarded an expiation or 'rite of atonement' (*prāyaścitta-*) is needed; hence sūtra 7: *taṇḍulānām avasekaprāyaścittārtham* (comm. AV., intr. to 6, 68), etc.; the stanzas quoted indicating the purpose of these acts (see further on).

68, 7. Subject of *vācayati* is, of course, the priest (*brahmā*, also in comm. AV.).—AV. 6, 69 is several times employed by Kauś., first at 10, 24, at the end of a *medhājanana*-ceremony ("producing mental strength etc. in a person"); twice (at 12, 15 and 13, 6) in *varcasya-* rites, which are to bestow vital power or vigour (*varcas-*) on the sacrificer; then also in the ceremony on beginning the study of the Veda (139, 15). In Vait., in the *sautrāmaṇī* rite (30, 13), the *sūkta* accompanies, with two other *sūktas*, the pouring out of the *surā*; cf. st. 1 bc . . . *yād yāśaḥ sūrāyāṃ sicydmānāyām* "the renown which there is in strong drink (*surā-*) when poured out". Stanza 3, which does not seem to occur in Paipp., corresponds to 3, 1 in the Naigeya supplement to the Sāmaveda (or SV. 1, 603). Parts of it occur in ĀraṇyaS. 3, 1 and 3, 7. Its purpose is to atone for the error made in the performance of the rite and to prevent the sacrificer's renown and vital vigour from leaving him (cf. SāmavidhBr. 3, 7, 8; 3, 9, 5).—"Brilliance . . . energy", an attempt to translate *varcaḥ* "vigour, energy" and also "illustriousness, light, lustre, brilliance"; another, much shorter, attempt is "prestige" (Renou, *Ét. véd. pāṇ.* II, p. 64; 86; see also Minard, *Trois énigmes*, II, p. 156); the comm. AV. explains by *tejaḥ*.—"Quintessence" or "strength": *payah, sārabhūtaṃ phalam* "the result (fruit) which is the quintessence" (comm. AV.); it is a well-known word for

“milk, (in general) juice”. — Prajāpati is also the god without whom there is no firm foundation (ŚB. 7, 1, 2, 1), the creator of all existing things (10, 4, 2, 2) who maintains all worlds (AV. 10, 7, 7). — “. . . firm”: i.e. “as he has fixed the luminous sphere of celestial lights (*dyām*) in the atmosphere (*sic, divi*), the place without a support”; the text uses two forms of the same word *div-* “heaven, sky, light of heaven”.

68, 8. “If”: *yadī* is, after *atha*, not repeated.

68, 9–10. Since the mantras are not included in the AV. they are quoted in full. Very often quoted and used the first stanza is AiB. 1, 17, 4 designated as the *āpīnavatī-* because it contains the word *āpīna-* “(made) fat” (or, rather), *ā pyāyasva* “swell, wax great”. Both stanzas are ŚB. 7, 3, 1, 45 called *āpyānavatī-*. They occur, e.g. ṚV. 1, 91, 16 and 18 (Soma hymn; Soma in the water-bath); TS. 4, 2, 7 m and n and parallel texts for which see Keith, Veda of the Black Yajus School, p. 318 (the piling of the great fire place, to accompany the scattering of sand); VS. 12, 112; 113 similarly, when the sand that has been spread on the fireplace is touched). See also ŚB. 7, 3, 1, 46. In AiB. 7, 34, 7 they are to accompany the filling of a goblet. The first stanza is also prescribed PB. 1, 5, 8 and elsewhere in the so-called *āpyāyana-* rite (Caland-Henry, L’Agniṣṭoma, p. 219 f.) but other texts, among which is Vait. 19, 19, use both mantras (see Caland-Henry, l.c.): “Les camasins (les neuf officiants qui ont chacun un gobelet à son usage propre, et le sacrificiant) procèdent au rite de “faire gonfler” sur tous les gobelets dont ils ont bu. Selon les uns, ce rite consiste simplement à réciter sur le gobelet . . . ṚV. 1, 91, 16 . . .”. However, HirGS. 16, 1; GautDh. 27, 5 uses these stanzas in rites for atonement and penance: GautDh. 27, 5 “he (shall offer) libations of water and of clarified butter . . ., and worship, for obvious reasons, the moon reciting ṚV. 1, 91, 16; 18; 10, 85, 19; for particulars see Gampert, Sühnezereimonien, p. 53 f. According to the Ṛgvidhāna 1, 21, 3 this sūkta has been seen by the seer as a means of destroying death for himself (see my Ṛgvidhāna, Utrecht 1951, p. 27: to be pronounced while worshipping the moon).

68, 10. According to the ancient, but incorrect explication of the first line in ŚB. 7, 3, 1, 46 “manly power” (*vṛṣṇyam*) is “seed” (*retah*). Modern scholars translated, either “let thy m. p. . .” (Geldner, ṚV.; Keith, TS.) or “let . . . gather in thee” (Eggeling, ŚB., Griffith, VS.), Sāyaṇa explaining *tava vīryam (sāmarthyam) sarvataḥ saṃgacchatām tvayā saṃyuktam bhavatu*. — “Gathering-place”: *saṃgatha-*; Sāyaṇa explains: “give us food”, but although this is the ultimate result hoped for it cannot serve as a translation. ŚB., l.c., identifies *vāja-* and “food”. Cf. ṚV. 2, 38, 10 *āyē vāmāsya saṃgathē rayīṇām* “wenn Gut einkommt und Reichtümer sich ansammeln” (Geldner); TB. 3, 6, 2, 1 s. *vāmasya (vananīyasya dhanasya*

samyakprāptinimite, comm.).—“Strengthening . . .”: an attempt to render *payāmsi* into English.—“Conquering”: *abhimātiṣḍhaḥ* is in ŚB. and Sāyaṇa’s commentary taken as a gen. sg.; cf. also L. Sarup’s note in *R̥garthadīpikā*, I, Lahore 1939, p. 449. The adj. is indeed used to qualify deities: *ṚV.* 10, 104, 7 (Indra) and Soma is 9, 65, 15 called *abhimātihan-* “killing . . .”. Geldner, translating “deine Bullenkräfte, die den Feind bezwingen” prefers taking it as an nom. pl. (syntactic irregularity).—“Immortality”: the soma, which is addressed, may be called *amṛta-* “draught of immortality”, cf. 9, 74, 4 where *amṛta* is said to come into existence when the soma is pressed out and prepared; 9, 70, 4. As this draught is however to open up the opportunity to prolong the sacrificer’s life, the swelling of the soma may also be believed to take place in order to procure him ‘immortality’. The Indian commentators were already aware of this double aspect of the term: whereas Sāyaṇa explains: *asmākam . . . amaravāya*, Skandasvāmin takes *amṛta-* in the sense of “divinity”.—“Renown”: the text has the plural *śravāmsi* which by itself could be more literally translated by “tokens or manifestations of . . .”. The commentators point out that this “renown” means “food or wealth (for the worshipper)” (: *kīrtim annāni dhanāni vā*, Skandasvāmin; *annāni asmābhir bhoktavyāni havirlakṣaṇāni vā*, Sāyaṇa). However strange at first sight, this interpretation is not devoid of logic, because “they who have drunk soma are not hungry in the hereafter” (Mādhava).

68, 11. “Not”: *na* is omitted in some mss. and in the quotation in the Petr. Dict. This wavering of the ms. tradition between two opinions—or is it a case of haplography?—is understandable because in some rites the use of salt is prohibited. In the ceremonies relating to the adding of fuel to the sacred fires one should partake of a meal which is full of ghee and curds, but which does not contain salt and meat (Śrautakośa, I, Engl. sect., I, p. 219). When undertaking certain *vratas* one should abstain from meat, beans, salt, pungent condiments, etc. (ŚŚS. 4, 1, 3); for the Veda student cf. e.g. PGS. 2, 5, 10. Devapāla on KāthGS. 1, 8 says that only salt made of sea-water etc. is prohibited if one applies oneself to study of the Veda. In other rites the use of this article is however prescribed: thus BaudhŚS. 23, 7 says that on a certain occasion one should offer butter-milk mixed with salt by means of a leaf of an arka tree. The proclaimer of the soma sacrifice is given food mixed with salt (DrāhŚS. 1, 1, 12). For the signification of salt, which is “ein Träger von Heiligkeitskraft”, and also a means of averting evil or of neutralizing the good luck of an enemy (E. Thurston, *Omens and superstitions of Southern India*, London 1912, p. 28), in ‘magic’ see e.g. Meyer, *Trilogie*, III, p. 317; J. G. Frazer, *The Golden Bough*, abr. ed., London 1957, II, p. 962; S. Eitrem, *Opferitus und Voropfer der Griechen und Römer*, Kristiania 1915, p. 309 ff. Judging from *Manu* 6, 12 (in a discussion of the duties of a hermit in the forest) “having offered those most pure sacrificial viands . . . he

may use the remainder for himself, (mixed with) salt . . ." the negative particle should not be in the text. That the Aryans usually, and intelligibly, ate salted food (R. Gopal, India of Vedic kalpasūtras, Delhi 1959, p. 163) appears also from special injunctions, taboos etc.: a newly married couple must for instance avoid spiced or salted food (Keith, Rel. and Phil., p. 375). It may be observed that the rite referred to by Baudhāyana (cf. TS. 3, 4, 8, 5 f.) is intended to make an enemy meet with a disaster (cf. e.g. also AVPar. 35, 1, 11; 36, 10, 2). Salt (*lavana-*) is never mentioned in the ṚV., and only once in the AV. (7, 76, 1); see Macdonell-Keith, Vedic Index, II, p. 230. — "Some salt": the nomen regens of a partitive genitive may be omitted: ŚB. 1, 6, 1, 21 *ājyasyopastīrya . . . haviṣo 'vadāya . . .* "having basted the oblation with butter and made two cuttings from it . . ."; ĀsvGS. 4, 4, 11 *ādityasya vā dṛśyamāne* "or when part of the sun is still visible". — "For the sake of . . .": "in irgend einem bestimmbaren Maasse, d.i. in dem allergeringsten Maasse" (Petr. Dict., I, 987); *upādhi-* means "qualification, limitation". — ". . . own use": *vrthānnam*; thus we also find ŚB. 9, 4, 3, 9 *vrthodakāni* "das nächste beste Wasser" (Petr. Dict.); 11, 7, 1, 2 *vrthāmāṃsa-* "meat for one's own use" etc.

68, 12. Here begins another series of precepts to be observed in performing sava rites in general. — It is not clear to me why the sacrificer should lie near, and not on, a garment as is suggested by the Petr. Dict. VII, 220, although it is true that in other contexts — cf. Kauś. 73, 10 . . . *bhūman śucir agnim upaśete sugandhiḥ* — "to lie near or by the side of" is the right translation. As pointed out earlier, the sacrificer should on various occasions wear a new garment. Moreover, the dead body of an Aryan should be covered with a new garment before it is placed upon the funeral pyre. I cannot for the moment remember a parallel instance of the act prescribed in this sūtra which may 'symbolize' the sacrificer's gaining continuance of earthly — cf. the note on 62, 23 — and — because of the gold in s. 13 — celestial life. Was it derived from the well-known and no doubt ancient ritual custom to sit on a hide? The article of clothing seems to be identical with that mentioned in 62, 23; see the relative note. Those who perform the sixteenfold (Hinduistic) devapūjā should not sit on the bare ground, or on a seat made of bamboo or stone, but on a woollen blanket, a silken garment or a deer-skin (Kane, Hist. of Dharmaś. II, p. 731).

68, 13. ". . . gold": cf. 62, 23, and for its relations to 'immortality' the note on 62, 22 in connection with AV. 11, 1, 28. For the garment with the gold see Kauś. 62, 23.

68, 14. "Are placed": *nihite bhavataḥ*, this periphrastic expression indicates that at this particular moment of the ritual proceedings these vessels have already been placed there. — The purificatory, apotropæic

and eliminatory function of water needs no comment. For rites with water e.g. Die Religionen Indiens, I, p. 111 etc.; Caland, Altind. Zauberritual, Index, p. 193. For placing water-vessels see e.g. also AVPar. 17, 2, 5; 40, 2, 1; VaikhS. 4, 11: "He fills a jar . . . with purified clear water and places it at the right side of the god . . .". In Hinduism there are of course many parallels; cf. e.g. KāśyapaS. ch. 62 (p. 88, 6): "He should decorate the sacrificial hall . . . with pots full of water (*pūrṇakumbha-*), leaves of kadali and kramuka trees . . .". For the 'symbolism' of the pot filled with water F. D. K. Bosch, *De gouden kiem*, Amsterdam 1948, p. 121 ff. (Engl. ed. *The golden germ*, The Hague 1960); H. Zimmer, *Myths and symbols in Indian art and civilization*, New York 1947, p. 133 etc. One should also notice the remark made by the scholiast on Kauś. 6, 21 "the purpose of a full vessel is to bring about the prosperity of the brahman (officiant) and the performer (of the rite)". — "South": the region of the Fathers (e.g. ŚB. 9, 3, 4, 11 etc.) the deceased in general and the demoniac powers. — "Interior": that this is meant by *antaram*, which could also mean "being adjacent or near", appears from s. 16. One ms. gives *uttaram* which made Bloomfield ask (edition, p. 181, n. 9) whether this ("to the north") should be read in the text. — For the 'symbolism' of water in general see M. Eliade, *Patterns in comparative religion*, London and New York 1958, p. 188 ff.; Zimmer, *Myth and symbols*, passim; the same, *Maya*, Stuttgart 1936, p. 44 ff. etc.

68, 16. ". . . walk": *adhicariṣyan*; the only meaning given for *adhi-car-* is "to walk or move on or over" (RV. 7, 88, 3; ŚB. 1, 9, 1, 8; JB. 1, 291; JUB. 1, 50, 3) and metaphorically "to be superior to" (AiĀ. 2, 3, 1). Stepping over a person, animal or object is indeed not rarely a ritual confirmation of one's 'superiority'; stepping over persons or even over their shadow may for that reason be forbidden. (See e.g. J. G. Frazer, *The golden bough*, abr. ed., London 1957, p. 278; 292 and the data collected by H. Wagenvoort, *Roman dynamism*, Oxford 1947, p. 180 ff.). Whereas this stepping across — which is occasionally termed an 'insult' — has the same effect as passing through, viz. to make 'contact' and to withdraw or diminish the 'power' of the person or object affected, this contact may in other cases be of a positive character, bringing about an endowment of the person who steps across with some power or quality inherent in the object under him. It would be of interest to collect parallels of the rite mentioned in the text, which appears to be a means of getting rid of the sacred state, like water — which 'purifies' — being so to say a boundary. (For water in a Trennungszauber see Meyer, *Trilogie*, I, p. 36; 116). Compare also the rite described AiB. 5, 27, 5: if the agnihotra cow when being milked sits down, one should in expiation place on her udder and her mouth a vessel with water, etc.

68, 17. "Light vessel": the word *jāṇmāyana-* "a certain kind of water-

vessel", (see also Bloomfield, edition, p. L; probably a light vessel in common use, cf. the scholiast on 3, 2) (v.l. *jāgmāyana-*) occurs also 3, 2 *dakṣiṇato jānmāyanam udapātram upasādyābhimantrayate* "after having placed a water-vessel of the *j.* type in the southern direction he consecrates it with a mantra". Compare also Kauś. 6, 17 *aparenāgnim* ("to the west of the fire") *udapātram parihr̥tya*, the scholiast explaining *paścād agner jāgmāyanam sarvāyanam . . . hr̥tvā*.

68, 18. This sūtra is identical with 62, 2. — "Vessel": see 61, 43.

68, 19. This sūtra is, after emendation, identical with 62, 3.

68, 20. This sūtra is identical with 62, 4.

68, 21. This sūtra is identical with 62, 5.

68, 22. This sūtra is identical with 62, 6.

68, 23. The first part of this sūkta is identical with 62, 7, where, at the end, *ādadhāti*. — For *dātar-* and *pratigrahitar-* which, after emendation is in the text, cf. Mbh. 12, 37, 33 ff. cr. ed. The use of the latter noun corresponds of course to that of the verb *prati-grah-* which as pointed out above is in common use in ritual texts to denote the act of receiving dakṣiṇās etc. — "Juices": cf. Kauś. 62, 18; AV. 12, 3, 44.

68, 24. The expression *anvārabdha-* "seizing, catching, touching from behind" has been explained in the notes on 61, 27 and 62, 13. — Notice the locativ *tasmīn*; cf. TS. 2, 6, 2, 5 *brahmann eva kṣatram anvārambhayati*; B. Delbrück, *Vergl. Syntax der idg. Sprachen*, I, Strassburg 1893, p. 229. This pronoun can hardly (in accordance with the obvious syntactic interpretation) refer to the donee because usually the sacrificer takes by this act part in the 'holy power' inherent in sacrifice and priest: ŚB. 4, 2, 5, 4; ĀśvŚS. 1, 3, 25 etc. Cf. the occurrence of *anvārabh-* in AV. 12, 3, 47 (quoted in s. 27).

68, 25. The translation is tentative. "Sūkta": the technical name of a so-called Vedic hymn, i.e. a collection of stanzas which belong (are handed down) as such. — Reciting stanzas (mantras) pāda by pāda (*pacchah*) is not rarely prescribed in the brāhmaṇas and sūtras: Kauś. 56, 9; ŚB. 4, 3, 2, 6; 11, 5, 4, 13 (in order to lay the breathings into the pupil who is to learn the formula; cf. e.g. also PārGS. 2, 3, 5 and Kane, *Hist. of Dharmaś.* II, p. 283; 300 f.); AiB. 2, 18, 3 the morning litany is to be recited by pādas ("feet"), in order to win cattle, because cattle have four feet; 3, 11, 2, because the gods gathered the sacrifice by quarters. In teaching the procedure of the "mixed potion incantation"

ChU. 5, 2, 7 states that one has to recite ṚV. 5, 82, 1 while taking a sip at each pāda. — On certain occasions such as the passing away of a relative or at the end of a sacrifice, or on coming into contact with certain persons or objects (outcasts, 'atheists', Aryans living by unlawful means etc.) one must bathe (*naimittika-snāna*-).

68, 26. The first stanza is a variation on a stanza which in VS. 18, 52; TS. 4, 7, 13, 1; ŚB. 9, 4, 4, 4—the initial words occur also in MŚS. 6, 2, 6—runs as follows: *imau te pakṣau . . . agne / tābhyām patema sukṛtām u lokam yatra ṛṣayo jagmuḥ prathamajāḥ* (VS., ŚB.; *y. r. p. ye purānāḥ* TS.). It is one of the formulas for the agniyoga or agniyojana ceremony, the "yoking or equipment of Agni", causing the sacrificial fire to blaze up (*punaściti*- in TS.): "by these never-decaying, feathered wings of thine with which thou repellst the demons, O Agni, may we fly to the world of those who have acquired religious merit, to which the first-born seers went of old". The stanza occurs with other variants also MS. 2, 12, 3 and elsewhere (see Bloomfield, *Vedic Concordance*, p. 236 etc. and Keith, *Veda Black Yajus School*, p. 384). It is clear that it has been adapted to the odana rites. — "Go": the text has the remarkable precative *pathyāsma* (Dhātup. 1, 900; but see W. D. Whitney, *The roots, verb-forms . . . of the Skt. language*, Leipzig 1885, p. 94). The precative expresses a prayer or wish addressed to the gods almost exclusively. — There are no other occurrences of the second stanza which therefore seems to be specially made and intended for the odana rites. — ". . . taken thy stand": when an imperfect is co-ordinated with another past tense it may not only denote a simultaneous, but also a preceding process. The imperfect is by itself no more a marker of anteriority than the aorist; it is the juxtaposition of the two verbal ideas and verbal forms in two successive clauses occurring in a definite context which creates the impression of anteriority or simultaneity; cf. e.g. ṚV. 1, 161, 11; 4, 33, 7 and *Aspectual function*, p. 123 f. — "Back": *prsthā*- often used for "upper side, surface, top, height", one might also translate "surface of the sky, vault of heaven". The noun *prsthā*- which is etymologically related to the Dutch *vorst* "ridge-pole (of a roof)", OEngl. *first* "roof", denotes, *inter alia*, the horizontal back of an animal which is prominent in the backbone. — "Highest": *vyoman*-, also translated by "sky, heaven, air, atmosphere, space", variously paraphrased by the commentators on the ṚV. — "Of right . . .": *satyadharman*- i.e. "one whose regular socio-religious practices are true or in conformity with reality". It is almost impossible to translate *dharman*-; Kane proposed "fixed principle or rules of conduct" (*Hist. of Dharmaś.* I, p. 1), Geldner (cf. *Rigveda übers.*, 3, 3, 1; 5, 26, 6) resorted to "Satzungen; (heilige) Bräuche". The etymological sense "principle of maintenance, of stability, of preservation of order" is often perceptible, and the belief that man by means of rites and correct conduct contributes to the preservation of the right order and the right course of things in

the universe should in translating always be taken in consideration. When Savitar is R̥V. 10, 34, 8 qualified as *satyadharmān-* this epithet seems to characterize him as the god "whose regular, 'maintaining' behaviour is in conformity with that aspect of reality which he represents", "the one whose norms are realized" rather than the god "of true ordinances". See *Het begrip dharma in het Indische denken*, in *Tijdschrift voor philosophy*, 20 (Louvain 1958), p. 213 ff. — "Success": *rādhas-* which 'originally', i.e. etymologically must have meant "le fait de réussir, de prospérer, d'être bien pourvu" (J. Manessy, *Les substantifs en -as-* dans la *Ṛk-Saṃhitā*, Dakar 1961, p. 67), hence "prosperity, welfare" (R̥V. 1, 9, 5; 7, 77, 4 etc.). The noun is used as a complement to *dātar-* "giver" (2, 22, 3). The translation "success" has been chosen because it comprises "fortunate accomplishment of an aim" (R̥V. 9, 60, 4 *indrasya soma rādhasē sāṃ pavasva*, where Sāyana's *rādhanāya saṃsiddhyai* should not be rejected) as well as "prosperity, good fortune" (which when shown and converted into a display of liberality may 'develop into' "generosity": R̥V. 1, 48, 2 . . . *uśaś cōda rādho maghōnām* "Aurore, stimule la faculté de donner des (patrons) généreux!", Renou, *Et. véd. pāṇ.* III, p. 13; AV. 7, 46, 3). Here the idea is perhaps conceived as a divine person.

68, 27. For the other stanzas of AV. 4, 14, see 64, 23 (st. 1); 63, 9 (st. 5); 64, 17 (st. 6); 64, 18 (st. 7); 64, 22 (st. 9); for st. 8 the note on 64, 19.

St. 2. The parallel texts (VS. 17, 65; TS. 4, 6, 5, 1; MS. 2, 10, 6 etc.) differ but slightly, reading *ukhyam* at the beginning of b. Ppp. — which has *agnibhis* in a — reads *ekṣām* (?) instead of *ukhyān*, for which the comm. (with one ms.) gives *akṣān*. — This stanza belongs to the agnicayana ritual (construction of the great fire place) (TS., l.c.: the placing of the fire, the adhvaryu mounting the fire place). According to the comm. the text addresses everybody concerned (*he janāḥ*). — "Fire", viz. "produced for the sake of the sava sacrifice" (comm.). — ". . . heaven": the highest world which is devoid of sorrow and which is the fruit of the sava rite (comm.). — "Vessel-(fires)": *ukhya-* "contained in a vessel (pan)", of fire (VS. 14, 1; 17, 65; ŚB. 6, 6, 4, 10 etc.). Here also *agni-* is to be supplied. For this ritual custom see e.g. ŚB. 6, 7, 1, 1 etc.; ĀpŚS. 16, 9, 1 ff. etc.: the sacrificer has to carry about fire in a pan during his time of initiation. It may be inferred from ŚB. 10, 2, 6, 9 that only the man who has carried Agni in this way for a year attains to 'immortality'. Weber's comment, o.c., p. 53: "In der Tat mag wohl mancher dabei sein Leben gelassen haben" is undignified. — "Back": see the note on 68, 26 (*prsthavamśavad unnata-pradeśam*, comm.). — "Bright . . . world": an attempt to translate *sva-*, which in other contexts is "sun, lustre, bright sky, etc." and is often translated by "heaven"; cf. the one-sided discussions in J. Hertel, *Die Sonne und Mithra im Avesta*, Leipzig 1927, passim; I. J. S. Taraporewala, in *J. Bombay Br. R.A.S.* 26, p. 121 ff. — "Intermingled": *miśrāḥ*, i.e. "united (with them) because they (now) have the same superhuman

power" (comm.). — "Gods": *deva-*, those who are "pure by birth" (comm.). Cf. also AV. 18, 2, 5 (RV. 10, 16, 2) which has not however to do anything with Buddhism as is supposed by Weber, o.c., p. 54.

St. 3. The other texts (VS. 17, 67; TS. 4, 6, 5, 1; MS. 2, 10, 6; (3, 3, 9); KS. 18, 4; ŚB. 9, 2, 3, 26) agree in omitting *prsthāt* (in a) and adding *ud* after *aham* (likewise in a). — Notice the consistent use of the aorist in this stanza: 'passé actuel' (the comm. explains by present forms!) and the double 'affective' *aham* which is strongly affirmative (translated by "indeed"). — "Back . . .", i.e. "from the terrestrial world" (comm.). — "Light": cf. AV. 11, 1, 28 (Kauś. 66, 28); 11, 1, 37; 12, 3, 50 (62, 22 and the note). The comm. explains *jyotiḥ*: "known as the golden man which is in the orb of the sun". As is well known, in constructing a great fire-place a golden figure of a man, who is identified with Prajāpati-Agni as well as the sacrificer, being the latter's divine body, was to be placed in the first layer (see e.g. ŚB. 7, 4, 1, 15; 7, 4, 2, 17). "He is made of gold, for gold is light . . . and immortality", and hence he is the man in the sun; after the consummation of the sacrifice he rises upwards and enters the sun (10, 5, 2, 6). Cf. also texts such as ŚB. 14, 4, 1, 30; 32 . . . *tamaso mā jyotir gamaya, mṛtyor māmṛtaṃ gamaya*, quoted by Weber, o.c., p. 54.

St. 4. There are no variants in the other texts, but Ppp. ends b with *rohantu rādhasaḥ*. — "Look not away": *nāpekṣanta*, i.e. they have no consideration (*apekṣā*) of, or regard to, their mundane happiness, caused by their children, cattle (comm. AV., Mahīdhara on VS. 17, 68). — "Heaven and earth": *rodasī*; Mahīdhara, l.c., gives a completely impossible explication: *rodasī ruṇaddhī jarāmṛtyusokādīn*, "heaven is called *rodasī* because it stops or withholds (*rudh-*) the pains of old age and death". The comm. AV. ascribes to *dyām* the sense of "atmosphere" (*antarikṣam*) and to *rodasī* its normal meaning "heaven and earth" (cf. RV. 5, 85, 3 *rodasī antarikṣam*); Griffith, White YV. 17, 68 translates: "they rise to heaven through both the worlds" (two syntactically 'different' accusatives!); Weber, o.c., p. 54 ". . . zum Himmel, zu den beiden Welten (*sic!*)"; Whitney, wrongly, ". . . to the sky, the two firmaments". Rather than suspect the poet of inattention (Weber, o.c., p. 55) I would consider regarding pāda b as a compendious climax: "they rise to heaven, become co-extensive with the universe (heaven and earth)". As pointed out elsewhere the royal sacrificer who is being consecrated "appropriates the whole universe" (Heesterman, Consecration, p. 104); TB. 1, 4, 9, 5 is quite explicit: "he who thus knowing performs the four-monthly sacrifices becomes this all"; JB. 2, 289 states that Vasiṣṭha by means of a definite rite "encompassed by strides" (*samasarpat*) the three worlds. — "Performed": *vitenire*, lit. "extended, spread", perfect (i.e. they have instituted the rite in the past and continue performing the sacrifices; the comm. observes: perf. pro praes.). — ". . . flows everywhere": *viśvātodhāram*, "flowing in every direction" (Petr. Dict.) or "pouring its stream on every side" (Griffith) seem preferable to Mahīdhara's "all-sustaining" which is

adopted by Eggeling. Cf. e.g. the name of the libation *vasor dhārā* "stream of wealth" (cf. 62, 18); and phrases such as *ghṛtasya*, *somasya*, *andhasas* etc. *dhārā* (Grassmann, Wtb. RV., 679), and especially VS. 15, 18 *ayám . . . samyádvasuḥ* "this (i.e. "the sacrifice") of ever-flowing, continuous, wealth": not, with Mahīdhara, *yajñāḥ samyak yanti gacchanti vasune dhanāya yaṃ prati janāḥ sa samyadvasuḥ* (cf. also Renou, Ét. véd. pāṇ., IX, p. 75). Notice however comm. AV. . . . *yad vā viśvataḥ sarvato dhāarakāḥ avicchinnaphalaprapṭyupāyā yasmin tādrśām*. Weber's explication (root *dhā-*, *dhī-* "to drink") is wrong.

AV. 11, 1, 19: see the note on 61, 37. Notice that here the entire first pāda is quoted.

AV. 11, 1, 28: see the notes on 62, 22 and 63, 5. Cf. comm. AV. before 11, 1, 21 *samastā ṛg dātrvācane viniyuktā*.

AV. 12, 3, 46–48 have not been used before. They occur also in Paipp.: 17, 40, 6, 8 and 7.

As far as may be seen from the Vedic Concordance, AV. 12, 3, 46 does not occur elsewhere. Ppp. reads, in b *dadhma[h]*; in c, *mātariśvā* instead of *mā sāmitya*. – For "entrust" (*pari dā-*) see AV. 12, 3, 55–60 (Kauś. 63, 22). – For the combination *satya-* and *tapas-* see AV. 12, 3, 12 (Kauś. 61, 4), and also RV. 9, 113, 2; AV. 15, 1, 3. We may perhaps paraphrase the words *satyāya ca tápase* as follows: "in order to be in harmony with the principle of reality", which practically means "in order to keep my word" and "with a view to acquire tapas". It may be remembered that tapas is the source or origin of the ṛṣis (AV. 11, 1, 26), of brahman, which is identified with the *skambha-* or frame of creation (10, 7, 36), of the rice-dish offering itself (4, 34, 1); moreover, the brahmacārin "rose" by means of tapas (11, 5, 5), enters the rays of the sun and the mundane fire by tapas (11, 5, 11), fills his teacher as well as all the gods with tapas (11, 5, 1 and 2): it is therefore, also in the AV., a highly potent creative energy. Of special interest are AV. 19, 43, 1 "let Agni lead me there, where the ṛṣis who know the brahman go by means of tapas and dikṣā"; 6, 122, 4 "I, together with tapas, ascend after the ritual which is carried out . . ."; 4, 11, 6 (Kauś. 66, 12) where tapas is said to be a means of ascending to the celestial regions; 13, 2, 25 the sun has mounted the sky by means of tapas. From these places it appears that tapas enabled its "possessor" to gain access to heaven, and AV. 12, 3, 12 (quoted Kauś. 61, 4) teaches us that the rice-dish was expected "to know the tapas and satya of the sacrificer c.s.". The conclusion may therefore be that 12, 3, 46 affirms that the sacrificer is to keep his word and wishes to acquire tapas which will help him in gaining access to heaven. – "Deposits . . .", Bloomfield, o.c., p. 191 translates "hoarded treasure". As pointed out earlier (see the note on Kauś. 62, 9) these treasures seem to be deposits in heaven, consisting of religious merit. – "Gods": Bloomfield, in S.B.E. 42, p. 653 supposes these *devatāḥ* to be the brahmans (cf. AV. 12, 3, 38); in my opinion the *nidhipās* (see the note on 62, 9) are meant

who will welcome the sacrificer on his arrival in heaven, cf. also 12, 3, 34; 41; 42.—“Be lost” or “pass away”: *ava gāt*.—“Game . . .”: cf. st. 52 a, quoted Kauś. 63, 1. Here again gambling, by which a man is liable to incur guilt (AV. 6, 118), may lead to loss of religious merit.—“Release”, or “let go, hand over” *ut-srj-*; the gods (see above) are addressed.—“In preference to”, or “before, except, beside”: *purā*.

St. 47. Ppp. reads, in a, *ud vadāmi* (which may point to *aham u dadāmi*, Lanman); in b 'pi instead of 'dhi.—To a cf. AV. 6, 123, 4 (for success in offering): *sā pacāmi sā dadāmi* “as that one I cook, as that one I give”. There are no other parallels.—“Achievement”: *karūṇe*; I see no reason to doubt, with Geldner, on RV. 1, 100, 7 and Wackernagel-Debrunner, Altind. Gramm. II, 2, p. 485, this meaning (Naigh. 2, 1). Possibly Sāyaṇa on RV. 1, 100, 7 is right in explaining the words *sā viśvasya karūṇasyeṣe* “he is lord of every . . .” as “he . . . of every work consisting in the bringing about of desired results (*abhimataphalaniṣpādanarūpasya karmaṇaḥ*)”. In TS. 1, 6, 4, 4 k. occurs between *karma* and the verbal form *kriyāsam*; parallel texts, ĀsvŚS. 1, 11, 1; ŚŚS. 1, 15, 12 read *karaṇam*.—“I . . ., my”: these words are thrown into relief (at beginning of the pādas a and b).—If I am not mistaken pāda b emphasizes the co-operation of the sacrificer's wife. Cf. e.g. AV. 12, 3, 7, quoted 61, 1. On the wife depend, not only procreation, but also the performance of religious rites (Manu 9, 28). “The privilege of the wife was to give her co-operation in all religious acts” (Kane, Hist. of Dharmaś., II, p. 556). Bloomfield, o.c., p. 653, is mistaken: “and (so does) my wife at my doing and instigation”.—“World”: it would appear to me that Bloomfield (“with the birth of a son the world of children has arisen (for you)”) completely misunderstood this pāda. The heavenly world is the ‘son’ produced by the ritual co-operation of the sacrificer and his wife.—“Superior”: *uttarāvāt*, “überlegen, siegreich” (Petr. Dict.); cf. AV. 12, 3, 10 and the note; cf. also ŚB. 3, 1, 3, 16; not “beyond (your years)” Bloomfield.—*Anv-ā-rabh-* is, as observed earlier, the technical term for “seizing hold of a person (in order to participate in the ‘holy power’ which that person shares)” or for “to follow in close succession (while grasping)”: TS. 2, 2, 5, 5 *devatā evānvārabhya suvargaṃ lokam eti*.—“Ye”: the dual.—Probably this pāda, or the second line is pronounced by the priest.

St. 48. Ppp. reads, in a 'stu instead of 'sti; in c, which is Ppp. 7 d *no astu* instead of *na etat*; in d, which is 7 c, *ā viśāsi*. These readings are not to be preferred.—The stanza does not occur elsewhere.—“Offence”: *kilbiṣa-*; drinking the milk of the brahman's cow is an offence (*k.*) against the Fathers (AV. 5, 19, 5); RV. 10, 97, 16 the plants are implored to take away every sin against the gods; *devakilbiṣa-* also AV. 8, 7, 28; *brahmakilbiṣa-* “an offence against the brahmans” RV. 10, 109, 1; cf. also AV. 6, 118, 1 and 2 and Rodhe, Deliver us, p. 38 f. etc.—“Seat”: *ādhāra-*; “duplicité” (Bloomfield, ??); “récipliant (de péché), i.e. pécheur” (Henry, Les livres X, XI et XII de l'AV., p. 247; 201; the noun *ādhāra-* meaning,

in general, "a support, prop, substratum; receptacle, container", Monier-Williams, s.v. proposes "the support given, aid, patronage". The word may however be used in connection with persons: Rām. 5, 89, 39 Bo. *gaccha tvam purāṇam prabhum . . . | ādhāraṃ sarvabhūtānām*. One might also recall the grammatical sense of *ādhāra-*: Pāṇ. 1, 4, 45 "the seat of an action", "das Gebiet einer Wirksamkeit oder Tätigkeit" (O. Böhtlingk, Pāṇini's Grammatik, Leipzig 1887, p. 36). So I would, with Henry, suppose the word to indicate the person who is the 'seat' of the offence. — "Under pressure . . .": *sam-am-*: "to agree with" (Whitney); "to conspire" (Bloomfield). The general sense of the root *am-* being "(to advance with) impetuosity" this compound, which is rare, may RV. 8, 53, 8 mean "to solicit, ask eagerly" (+ acc.); ŚB. 3, 4, 2, 13 *etad dha devā bhūyah samāmire* "the gods were fully (emphatically) agreed on this point". In my opinion, the participle should be translated by a passive. The sacrificer seems to emphasize that he is not offering under pressure from friends, but of his own free will. — The difficulty lies in the determination of the subject. If it is the rice-dish (Henry), *eti* may be taken literally; but if — what seems more probable — it is the sacrificer it expresses a continued process (cf. ŚB. 1, 6, 1, 3 *vapanto yanti* "they are sowing"). — "Not empty": *anūnam* is thrown into relief. — "Deposited": *nihitam*, i.e. as a "treasure" (see above; st. 46). This pāda was misunderstood by Henry, o.c., p. 201; 247 "voici la coupe qui jamais ne s'ébrèche (comme le disque du soleil)". — "Cooked": *pakva-*, cf. AV. 11, 1, 28; 33 (Kauś. 62, 22; 65, 12); 12, 3, 7; 8, 11; for "the cooker", *paktar-* see 11, 1, 17; 19. The idea obviously is that the rice-mess, being a treasure deposited in heaven, waits for the sacrificer. For the idea of entering cf. TS. 1, 4, 43 n where one of the mantras to be pronounced by the sacrificer as he looks at the dakṣiṇās which he offers to the priests: "Given by us, go to the gods, full of 'honey'; enter the giver (*pra dātāram ā viśata*); without leaving us by the path which leads to the gods". Cf. AV. 11, 1, 35 and all that has been observed, in this commentary, on *nidhi-* and *nihita-* (see e.g. the note on 62, 8). — After all, these stanzas, when studied in their ritual context, are not so unintelligible as was believed by Whitney-Lanman.

St. 50 has already been used at 62, 22. — "Together with that": the word to be supplied can hardly be other than *rcayā*; s. 27 being syntactically an independent construction these words must refer to the preceding stanza. However, s. 26 mentions two stanzas.

68, 28. "Oblation": cf. e.g. Hillebrandt, Das altind. Neu- und Vollmondsopfer, p. 176: "Der Hotar verehrt nachdem er geopfert hat . . . mit dem Schlussjapa (see further on) . . . das Feuer, geht auf seinem Wege hinaus . . .". — "Completed": *saṃsthite*; *saṃsthā-* when applied to rites means "to be accomplished, completed", *saṃsthā-* being "the completion or termination". Cf. e.g. Kauś. 3, 19; 6, 3; ŚB. 1, 9, 3, 1; 13, 8, 1, 17; TB. 1, 5, 9, 3; KātyŚS. 25, 9, 15. "Unter Recitierung des saṃsthājapa

(siehe *ĀśvŚS.* 3, 15) verlassen Alle den Opferplatz" (final words of J. Schwab's *Alt. Thieropfer*, p. 164).— ". . . name": for *nāmagrāham* cf. e.g. *ŚB.* 8, 3, 1, 14; 9, 1, 1, 24; *MS.* 2, 4, 8: 45, 13 *yathā vā idam nāmagrāham asā asā iti hvayati*. The substantive *nāmagrāha-* occurs e.g. *AV.* 10, 1, 12. — "I give . . .": the formula is curious. Either *amum* represents *tam asau*, *tam* referring to the receiver and being the object of *upasprśet* and the vocative *asau* being in the usual way to be replaced by the receiver's name, or, what seems more probable, *amum* refers to the object given. For the use of the accompanying formula in making gifts see Kane, o.c., II, p. 855: ". . . the donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say 'I make a gift to you of such and such an article', pour water on the donee's hand, and when the donee says 'give' the donor should sprinkle water on the subject of gift and place it in the hand of the donee, who utters the syllable *om* and says *svasti*. Then the *dakṣiṇā* is given to the donee". Thus a detailed formula (see e.g. *AgniP.* 209) should contain the exact date, the name of the donor, his intentions, the name of the recipient and the name of the gift. See also the note on s. 32. — "Touch . . .": cf. e.g. *Kauś.* 7, 14.

68, 29. The stanza quoted is *AV.* 19, 52, 1 "of and to desire (*kāma-*)" (Whitney-Lanman). This *sūkta* (cf. *Keśava* on 6, 37), the *Kāmasūkta* (comm. *AV.*), is *Kauś.* 6, 37 used, with 19, 59 ("for successful sacrifice") at the end of the sections on the Full- and New-moon sacrifices to appease the fuel in case there has been an omission of the due ceremony; further, in 45, 17, (with 3, 29, 7; 6, 71; 7, 67) after the end of the *vaśāsamana-*ceremony to accompany the acceptance of something. The *paddhati* (see the note on *Kauś.* 79, 28, ed., p. 211) adds it at the end of the chapter of marriage ceremonies. The use prescribed here is in harmony with these other applications (*savayajñapratigrahe 'pi idam sūktam viniyuktam*, comm. *AV.*), to which the comm. on *AV.* adds that of *AVPar.* 10, 1 (the rite of presenting a golden image of the earth). Here also no doubt the whole *sūkta* is meant. See also *AVPar.* 46, 2, 6 (for details G. M. Bolling and J. von Negelein, *The Pariśiṣṭas of the Atharvaveda*, Leipzig 1909, p. 290). The main points of the *sūkta* for which it is used, here lie in st. 1 d; 2 d and 5. It occurs also in *Paipp.* 1: 30, 1–5 (there is also a sixth stanza which is *AVŚ.* 3, 29, 7, that *sūkta* being used together with 19, 52 in *Kauś.* 45, 17).— For *ity uktam* cf. e.g. 55, 3.

St. 1. The first half-stanza is nearly identical with *RV.* 10, 129, 4 ab (*adhi* at the end is absent), which forms part of the famous *bhāvavṛttam* ("Zustandsbericht"). See e.g. Geldner, *Rig-veda übers.*, III, p. 359; the same, *Zur Kosmogonie des Rigveda*, Programm Marburg 1908; S. Radhakrishnan, *Indian philosophy*, I, London ⁵1948, p. 99 ff.; P. D. Mehta, *Early Indian religious thought*, London 1956, p. 71 ff.; Gonda, *Die Religionen Indiens*, I, p. 181. If *AV.* 19, 52, 1 ab has been borrowed

from the ṚV. (and *adhi* at the end has been omitted intentionally) the question arises whether *tad*, which in the ṚV. clearly refers to *tad ekam* "that one (i.e. the unevolved universe)" in st. 2 c, should with Whitney-Lanman be translated independently of the ṚV. ("here"). The verb *sam avartata* may be translated with ("turned to, approached") and without ("came into being") accusative complement. The neuter *tad* may be used for *brahman*-. The comm. AV., though explaining it otherwise (see further on), points to "then" although he introduces the stanza by observing that at the time of universal dissolution the Lord (*iśvara*-, *parameśvara*-) planned to make the universe arise again. In any case, *tad* may vaguely refer to a concept which though left unmentioned is present to the poet's mind. — "In the . . .": *agre*, i.e. "in the situation previous to the emanation (creation) of this aggregate of transformation" (*asya vikārajātasya sṛṣṭeḥ prāg avasthāyām*, comm. AV.). — "Desire": "der Drang zur Schöpfung, bez. zur Zeugung, also der Schöpfungstrieb" (Geldner, Rig-veda übers., l.c.; similarly, comm. AV.). — "Which . . .": Geldner, o.c., argues that "das *ekam*, das Fine, zunächst reines *manaḥ*, bloß Denken, ganz geistig (see further on) (ist) . . . In dem *manaḥ*, das dem *ekam* wesensgleich ist, entwickelt sich (or, rather, the 'One' was believed to have or to dispose of a *manaḥ*) der heisse Drang (*tapas*-) und (*kāma*-) . . ., daraus der Same, der der Same der Welt ist (pāda b)". *Manaḥ*, always difficult to translate ("mind" is a makeshift; see e.g. AV. 11, 1, 23; Kauś. 61, 44), is the psychical organ in which the processes of thought, will and feeling take place and which is "essentiellement façonnant" ("l'homme védique confond en lui homo faber et homo sapiens", Renou, Et. véd. pāṇ. VII, p. 61). Obviously the *manaḥ* existed, in the eyes of the AV. poet, already "in the beginning"; cf. the comm.: *manas tattvam api prathamam māyāto jātam*. The comm. AV. quotes TB. 2, 2, 9, 1 *tad asad eva san mano 'kuruta syām iti*. — "Seed": viz. of the phenomenal universe which was to come into existence (comm. AV.). — "First": the comm. AV. anachronistically explains: *atīte kalpe prāṇibhiḥ kṛtaṃ puṇyāpuṇyātmakaṃ karma*. "Therefore", he continues, explaining *tad* by *tato hetoḥ*, *phalapradasya sarvasākṣiṇaḥ karmādhyakṣasya parameśvarasya manasi sīrṣkṣājāyata*. That is to say, the karman accumulated in a former world period had matured, so that in the mind of the Lord who witnesses all, exercises the supervision of karman and allots the 'fruits', the wish to emanate (create) arose. — Whitney's text omits *sa* at the beginning of pāda c which is found, however, also in Paipp. It may be metrically superfluous but gives a very good sense ("therefore, then", German "denn auch"). Cf. ṚV. 1, 36, 2 (quoted by Speyer, Ved. Skt. Syntax, § 266); Mbh. 1, 170, 15 vulg. *te yatadhvam*; 5, 178, 33 *sa gaccha*. The realization of the prayer addressed to (Desire) Kāma is obviously considered a reiteration of the initial creative activity of the Fundamental Desire, the phenomenal god Kāma who is being addressed being "of the same origin" as the transcendent or "undivided" Kāma. Cf. the comm.: *atra kāmo jagadvīṣaya-*

kāmarūpatvena svaphalasiddhyartham stūyate. Cf. also AV. 9, 2, 19 ff. and Bloomfield, AV. and GB., p. 86 f. — “Fundamental”: *brhatā* = *mahatā deśakālavastuparicchedarahitena . . . parameśvareṇa* (comm.), i.e. the ‘undivided’ (*niṣkala-*) Highest (here called Desire). For *brhat* see Notes on brahman, p. 31 ff. — Pāda d is identical with AV. 18, 1, 43 d (funeral stanzas, Sarasvatī being implored to assign wealth to the sacrificer) and 18, 4, 47 d (similarly); cf. also ĀśvŚS. 1, 10, 8 d . . . *dadhātu*; ṚV. 10, 17, 9 d (cf. AV. 18, 1, 43); 10, 122, 8 c (Agni is addressed); ṚV. 8, 59 (Vāl. 11), 7 b (Indra and Varuṇa).

St. 2. Ppp. 2 reads, more probably, *suśakhā sakhīyate* (with ṚV. 10, 91, 1 d devoted to Agni with which pāda b nearly corresponds). There are no further correspondences. — “Overwhelming (or, victorious) power”: for *sahas-* (*paradharsaṇasāmarthyā-*, comm.) see Gods and powers, passim. — “Supported”: *pratiṣṭhita-* “founded, established”; cf. ChU. 5, 17, 1 *tvam pratiṣṭhito 'si prajāyā ca paśubhis ca* “you are supported with offspring and cattle” (“ . . . tu as, en descendance et en troupes, un solide établissement”, E. Senart, Ch. U. traduite, Paris 1930, p. 73). — “Mightily pervasive”: *vibhu-* expresses ideas such as “far-extending, all-pervading, sovereign”; the term was in the course of time especially connected with Viṣṇu. In MuU. 1, 1, 6 it applies to the imperishable sources of all existence. — “Brilliant”: *vibhāvan-*, in AV. only in the 19th book, cf. e.g. 19, 48, 2; 4; in the ṚV. used to qualify Agni and Uṣas. — For the reading *sakhā* etc. in AVŚ. see (Whitney-)Lanman, p. 986; I follow Paipp. — “Energetic”: *ugra-* (difficult to translate) denotes an energetic, impetuous, and creative powerfulness. It is mostly an epithet of Indra (Anc.-Indian *ojas*, p. 69 ff.; Epithets in the Rgveda, p. 71 ff. — “Overpowering . . .”: the phrase *pṛtanāsu sāśahī* occurs ṚV. 2, 23, 11 (Bṛhaspati); 8, 70, 4 (Indra). — For the combination *saha ojah* see also AV. 4, 32, 1 “by worshipping Fury (Manyu) one gains . . .”; 10, 5, 1; 12, 5, 7. — Kāma, being praised, i.e. strengthened, with epithets which elsewhere are characteristic of high and powerful gods (Agni, Indra, Bṛhaspati), is implored to impart similar qualities (*ugra-* is the adjective beside *ojas-*) to the sacrificer.

St. 3: Ppp. st. 3 has, more probably, *sahaḥ* at the end of d. See the remarks on the variants etc. by Whitney-Lanman. The stanza corresponds to TĀ. 3, 15, 1 *sadyās cakamāntīya pravepanāya mṛtyāve | prāsmāi āśā aśṛṇvan kāmēnājanayan pūnaḥ* “the quarters of space gave ear to him, trembling Death, who at once (or, daily) was longing; by desire they generated again”, or what may have been the author’s intention. The AV. version is no more clear. — In b *pratiṣṭhita-* (in some mss.) may mean “bartering”, *pravīpāna-* “trembling” (probably also in Ppp.). — “Quarters”: *āśāḥ*, thus also the comm., not “hopes, expectations”. Has the idea expressed here anything to do with ŚB. 8, 1, 2, 4 “the regions (*disāḥ*) become the ear”? And AV. 9, 2, 21? — “. . . from afar”: “who longed for the fruit which being far away was extremely difficult to obtain” (comm.)? — “Him”, probably Kāma, whose very nature it was “to be longing”:

in Mbh. 13, 85, 11 Kāma is produced as eternal will or desire (*saṃkalpa*-). In AV. 9, 2, 19 ff. Kāma the first-born is described as being, not only superior to the (other) gods, the regions of the universe etc., but also unattainable; neither the gods, nor the mortals or the wind attained him. Hence "from afar" in this stanza?—"Undecaying": in later times *akṣaya*- is among the words denoting the imperishable (bliss in) heaven: Manu 3, 79 (*svargasukham*, Kullūka); cf. 3, 202 (see also 6, 64); 275 of the perpetual and imperishable gratification the Fathers derive from oblations; 4, 23 of the imperishable rewards of sacrifices, 6, 97 of dharma.

—It is easy to say that the text "is nothing but corrupt nonsense" (Whitney). The meaning may perhaps be guessed to be that space, obedient to Creative Desire who (which) was far away (transcendant) and him(it)self trembled at some aspect of the Eternal, produced, in co-operation with, or by means of, Kāma, *sahaḥ*. What then is the sense of pāda b: "who trembled . . ."? Therefore another interpretation might be preferred: the longing one is the sacrificer (cf. also st. 5 a!), who is far from heaven and trembles at the thought, whether he will ever gain access to it; but thanks to the co-operation of the "regions" which create *sahas*—or according to AVŚ. "heaven"—he hopes to succeed. It may be remembered that the sacrificer may "from the quarters go to heaven" (MS. 4, 4, 4: 54, 3).

St. 4. Ppp. has no variants. There is a corresponding stanza in TĀ. 3, 15, 2 which follows the one quoted under 3: *kāmena me kāma ā 'gād dhṛdayād dhṛdayam mṛtyōḥ: yād amīṣām adāḥ priyām tād aitū 'pa mām abhi*. There are, as far as I know, no other parallels.—"Through": the author seems to mean that (earthly) desire is conditioned, or, is only made possible by the existence of transcendent Desire.—The comm. takes *dhṛdayam* to refer to the speaker's heart, *pari* meaning "towards". He explains "theirs yonder" as referring to the nine lustful brahmans who in the beginning were, in order to create the world, generated by Brahman (i.e. the so-called spiritual sons of Brahman, the number of which varies), observing that desire originates in *manaḥ*, and that "out of heart" stands instead of a plural "out of their hearts". Since these brahmans have not been mentioned in the preceding stanzas, it would be better to attach a more general sense to the stanza. The forms of the pronoun *asau* often indicate not only the far and absent, and in addition to this to that or those belonging to the other world (AV. 12, 2, 55 *amīṣām* in connection with the deceased), but also the unmentioned; in that case it may be replaced by "those concerned", or by a proper name. I take it in the last senses: the unnamed ones who are to benefit by the oblations.

St. 5. There are no variants in Ppp. (see Whitney-Lanman, p. 987). The stanza is quoted in full at Kauś. 92, 31, prescribed for use at the end of the madhuparka ceremony (reception of a guest). No further occurrences.—"Successful": i.e. "let all our wishes be fulfilled" (comm.).—Svāhā, which may be translated by "hail", or paraphrased by: "may a blessing rest on it", is a consecratory exclamation used in making oblations to the gods.

68, 30. The *sūkta* is AV. 2, 35. For a translation and commentary see also Weber, Ind. Stud. 13 (1873), p. 211 ff. who incorrectly considers the text as quoted in Kauś. 38, 22 to refer to an ordeal. It occurs, with variants and with the exception of st. 5, also in Paipp.: 1, 88, the order of the stanzas being 2, 3, 1, 4. Being used to expiate errors in sacrificing these same four stanzas are found in TS. 3, 2, 8, 1-3 (the order being 2, 4, 3, 1), containing a miscellaneous series of formulas: supplement to the soma sacrifice, oblations in the agnīdh's fire (*vaiśvakarmaṇahoma*: Caland-Henry, L'Agniṣṭoma, p. 295 ff. after the receipt of the dakṣiṇās), the next mantra referring to the dakṣiṇās given to the officiants. The first three (order: 1, 3, 2) occur also in the parallel passage MS. 2, 3, 8. The *sūkta* is prescribed by Kauś., at 38, 22 in a rite intended to prevent faults of looking (comm.), viz. at food (eaten in the company of others), at 59, 21 (together with AV. 2, 34) in rites to obtain special wishes for one who desires (over-lordship of) the world (cf. Keśava). The comm. AV. quoting Kauś. 59, 21 and 24, declares AV. 2, 35 also to be used in all the sava ceremonies, to accompany — as is stated here — the *purastād* homas. For the *purastād dhomas* see Kauś. 67, 22. Weber's opinion — “durch das Ungeschick eines Genossen beim sattra-Opfer sind, scheint es, die uebrigen in Schaden gerathen und haben nun ein Sühnopfer angestellt; der Schuldige scheint gebunden auf den Opferplatz geführt zu sein” — can hardly be substantiated.

St. 5 is prescribed in Kauś. 3, 16 with a *purastād* homa in the Full and New-moon rites. In Vait. the *sūkta* appears 9, 7 in the *cāturmāsya* ceremony, with two oblations to Mahendra and Viśvakarman, and again (29, 22) in the *agnicayana* (oblations to Viśvakarman). Whitney, p. 79, is mistaken in contending that “in all these applications there is nothing that suits the real character of the hymn”.

St. 1. Ppp. reads, in *c duriṣṭā*, in *d sviṣṭam tad viśvakarmā kṛṇotu*. For the other occurrences see above. “The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand” (Whitney-Lanman, p. 79). One should however distinguish between those who conceived or “made” the *sūkta*, those who included it in the atharvaṇic corpus and those who handed it down. — “Those”: the comm. tries to show that “we” is meant. None of the three explanations furnished by him (*na* = *iva*, not eating, squandering food for non-ritual purposes) is acceptable. After “partaking” Whitney supplies “of soma”. Under the heading “Verweigerte dakṣiṇā” Ludwig, Der Rigveda, III, p. 302 translates “Die, obwohl sie assen (die iḍā . . .) doch ihr Gut nicht gemehrt haben . . .”. — “Did not . . .”: or “did not prosper in good things” (Whitney). — “. . . hearth” a *dhiṣṇya*- is a sort of subordinate fire place, generally a heap of earth covered with sand. (For a description see Renou, Voc. du rituel védique, p. 80). — “Were distressed”: *anu-tap*- can hardly mean “to repent” here, but “to suffer pain, be distressed on account of . . .”.

Cf. the comm.: “. . . the fires (thought): these people are miserable because although they are possessed of wealth their birth is useless, since their sacrifice is defective”. He ascribes this defectiveness however to the fact that they have not given dakṣiṇās etc. For the unsuccessful sacrificer compare in general the considerations of the ritualists in connection with the punarādheya rite (the renewing or replacing of the sacred fires), to be performed by the Aryan who did not benefit by his rites within a year, suffering losses or hardships (see e.g. ĀpŚS. 5, 26, 3), because “fire (Agni) desiring a share after being established assails the offspring and cattle of the sacrificer” (TS. 1, 5, 1, 4); MS. 1, 7, 2: 110, 7, etc.—“Defect” or “failure . . .”: the reading *duristyai* in TS. (see above)—which has been adopted in translating—seems more acceptable than *duristih* in AVŚ.; a locative (?) *duristā* in Ppp. might be explicable.—“Expiation”: *avayā-*, cf. *avayāna-* “appeasing” ṚV. 1, 185, 8 (“Abbitte” Geldner); *avayātaheda-* “whose anger is appeased” ṚV. 1, 171, 6, etc.—“Viśvakarman”: the “all-making”, or “all-creating god” (Macdonell, Vedic Mythology, p. 118) and in later times the sacrificer of the gods, is a beneficent figure, a source of prosperity. The comm. on st. 2 identifies him with Prajāpati. For Viśvakarman in the AV. cf. 6, 122, 1; 13, 1, 14. Cf. also the prayer addressed in VS. 2, 20 to Agni: “protect me from defect in sacrificing, from food injurious to health”, and the comm. AV. *aniṣṭiduristīnivāraṇa-sāmarthyam śobhanatvam iṣṭeh*.

St. 2. Ppp. has, in a (after emendation) *nirbhaktā(h)*, which is also in TS. (see above); *vihāya* MS. (see above); for *prajā(h)* in b Ppp. reads *bhāgūd*, MS. *prajām*; Ppp. has, moreover, 2 cd as its 2 cd, reading *madhyavān stokān upa yān* (ms. *yā*) *rarādha saṃ mā tarais sṛjad viśvakarmā*. In c *madhavya-* is read with the parallel texts, the comm. and Whitney’s translation.—“Seers”: *ṛsayak*, “those who see what is beyond the (cognition of the) senses” (comm.).—“Lord . . .”: the sacrificer (thus MS.).—“Sin”: the comm. unconvincingly says that the instr. *enasā* expresses characterization (Pāṇ. 2, 3, 21: *śikhayā parivrājakaḥ* “un ascète (reconnais-sable) au chignon”). The “sin” (in casu, the ritual imperfections) and the “evil” resulting from it prevent the sacrificer from deriving profit from his rites.—“Excluded” (*nirbhakta-*), i.e. “without a portion (and, hence) distressed”.—“Drops”: TS. and MS. have the dual here, ? ‘Honey’, being another name for soma, means life-sap (Die Religionen Indiens, I, p. 64 etc.); *madhyavya-* “zum Somagenusz geeignet” (Wackernagel-Debrunner, Altind. Gramm. II, 2, p. 813.—“Forfeit”: *aparādh-* must here mean “to forfeit, lose in consequence of a bad act” rather than “to miss” or “to offend”. Notice the perfect.—“Us”: the comm. is no doubt right in so far that the sacrificer is included in “us”.—Here again Viśvakarman is implored to redress the evil.

St. 3. In a Ppp. (emend.) and TS. have *ananyān*; MS. reads *ayajñiyān yajñiyān many*. “thinking the fit for offering to be unfit for offering” or vice versa. Ppp. gives the second line as 1 cd, reading . . . *eṣa tato viśva-*

karman pra mumugdhy enam. For the texts of TS. and MS. see the note by Whitney-Lanman.—The first line is difficult. The hapax *adānya-* means “unworthy of gifts” (Whitney) rather than “not giving” (Petr. Dict.).—“Soma-drinkers”: the adj. *somapa-* does not only refer to gods (e.g. AV. 2, 12, 3; AiB. 2, 18, 8) or to a class of Fathers (ŚB. 5, 4, 5, 4) who are entitled to drink the soma-juice, but also to soma sacrificers, or to brahmins or performers of sacrifices in general. Cf. e.g. Caland, Śrautas. des Āp. III, p. 157 (following HirŚS.: “Wenn die Zeit da ist, den Soma zu genießen, so ist derjenige zum Somatrunk berechtigt, in dessen Geschlechte ohne Unterbrechung bis zum zehnten Vorfahren der Somatrunk genossen worden ist. Hundert Brahmanen begeben sich dazu in das Sadas hinein, nachdem sie die Vorfahren bis zum zehnten der Reihe nach als Somatrinker aufgezählt haben” (rājasūya sacrifice). Cf. also ĀpŚS. 21, 5, 16. The comm. explains: “the other performers of soma-sacrifices (viz. other than the person who is the subject of the sentence), however learned they might be”.—“Not wise . . .”: the words *samayé ná dhīraḥ* are difficult: “courageous in a hostile encounter”; “as if one by confidence in the strength of his own arm should think the opposing soldiers despicable”, comm.); “bei der Bedingung nicht verharrend” (Ludwig); “(doch) im Vertrag nicht achtsam” (Weber); “not wise in the conjuncture” (Whitney). For *samaya-* (‘covenant’ between sacrificer and priests; see also Caland-Henry, o.c., p. 61 and 391 “les officiants et le sacrificiant contractent une alliance”) in ritual texts cf. LātyŚS. 4, 8, 23 *adhvaryubahvrcaiḥ samayaṃ kṛtvā dīkṣeran evam avilopo bhavati* (*adhvaryubhir bahvrcaiḥ ca saha samayaṃ kṛtvā vidhiṃ prati ye vikalpāḥ teṣāṃ ekaṃ kalpam sarve ṅgikṛtya dīkṣeran evaṃ kriyamāne na vivādo bhavati karmaṇaḥ hetūpadānaṃ kimartham iti ced ucyate, etatprakaraṇaviśayam eva kevalaṃ vidhānam mābhūd iti kathaṃ sarvakarmasv adhvaryubahvrcaiḥ saha samayaṃ kṛtvā dīkṣeran alopaheturvād iti*). Cf. e.g. also Caland-Henry, o.c., p. 5 ff. and Stenzler, Ind. Hausregeln, I Āśvalāyana, übers. (Abh. De. Morg. Ges. 4, 1, 2), Leipzig 1865, p. 58.—“. . . worship”: *yajñasya*, i.e. “of the whole aggregate of the Vedic rites”, comm. who thinks also of an ironical meaning: the man meant by the author considers himself an expert par excellence.—“Sin”: *yad* is the neuter noun rather than “as” (“as he is bound having . . ., do thou . . .”); cf. the sequences AV. 10, 3, 8 etc. *yad enaś cakrmā vayam* (followed by *tato naḥ . . .*) and TB. 3, 7, 12, 5 *yad enaś cakrmā nūtanam yat purāṇam*. TS. and MS. have *no yāt* at the beginning of c.—“Bound”: when a deity is besought for deliverance from evil there is question of bondage. Thus VS. 12, 62 ff. it reads “loosen (*vicṛta*, Nirṛti is addressed) this iron (otherwise unspecified) bond (*bandha-*) etc.”; ŚvU. 6, 16 Śiva is characterized as *samsāramokṣasthitibandhahetuḥ* “the cause of worldly existence and of deliverance, of permanence and bondage”.—The offence which the author has in view is not so obscure as was supposed by Whitney (p. 80): the sacrificer has contracted the bad consequences of “sin” (*enaḥ*) because he has not given a *dakṣiṇā*.

For this 'ritual defect' cf. e.g. KāśyapaS. ch. 67: "The sacrificial ceremony which has . . . become complete because of the sacrificial gifts presented will be fruitful. A ceremony at which only a small dakṣiṇā is presented becomes fruitless for the sacrificer"; ch. 68. Atri-Saṃh. 35, 17 ff. observes that the results of the ceremony will fall to the officiants only, if no sacrificial gift is offered; then the sacrificer is called "deluded" or "a fool" (*mūḍhātman-*). As is well known, the dakṣiṇā is the 'key-stone' or rather the 'completing element' in a sacrifice (it makes the sacrifice perfect: ŚBK. 1, 2, 2, 1); there is "no oblation without a dakṣiṇā" (ŚB. 11, 1, 3, 7). It is healing "medicine" (ŚB. 12, 7, 1, 14), counter-balancing, indeed, the powers generated or set in motion by the activity of the priests (see J. C. Heesterman, in I.I.J., 3, p. 241 ff.).

St. 4. Ppp. has *bhīmā* instead of *ghorā*, *tebhyaḥ* instead of *astv ebhyaḥ* (a); *saṃdr̥k* instead of *satyam* (b); *brhaspate mahiṣāya dive namo* instead of *brhaspataye* etc. in c. For TS. see Whitney-Lanman. — "Terrible": *ghora-*, implying also the ideas of "awful, dreadful, vehement etc.", the *ghoraṃ cakṣuḥ* being the "evil eye" (e.g. AV. 4, 9, 6). — For homage to be paid to terrible powerful beings see AV. 5, 7, 9 (Nirṛti); 6, 20, 2 Rudra and fever. — The comm. is no doubt right in understanding pāda b to mean: *cakṣuḥ tasmā api namo 'stu.* — "Truth" or "veracity": *satya-*; *yathārthadarśi* (comm.); it must, however, be a substantive: the 'mind' of the ṛṣis is in conformity with reality. Remember also the well-known epithet *satyadarśin-* given to ṛṣis etc.: "seeing" the truth or the essence of things". In transforming the visions of the poets into intelligible poems their hearts are assisted by the *manaḥ*, cf. e.g. ṚV. 1, 171, 2; The vision of the Vedic poets, p. 278. Ppp. reads "the sight of their mind". The comm. gives an impossible explanation. — "Buffalo": *mahiṣa*; the comm. is mistaken (*mahi* = *mahat* + *sat* = *śobhanam!*). This qualification is AV. 5, 3, 8 given to Indra; 5, 26, 2 to Savitar, 6, 31, 2 and 13, 2, 30 to the Sun. Agni, the god of the sacrifice, might be meant (cf. e.g. ṚV. 10, 140, 6) or the word may mean "great, powerful" (cf. Grassmann, Wtb. z. ṚV., 1022); most likely, however, Viśvakarman is addressed (cf. 3 d). Ppp. reads: "Homage, O Bṛhaspati, to the buffalo, heaven". — "Excellent": *dyumat*, also "brilliant, light splendid"; the term qualifies "word(s)" in ṚV. 10, 98, 2 and 3; cf. 8, 101, 7. — "Protect": the comm. — one-sidedly and, generally speaking, incorrectly — understands this as protection against the disadvantages arising from the 'cruel' or evil eye; in connection with this stanza he also refers to the use in Kauś. 38, 22.

St. 5. "The verse is found in no other text [but compare, with b, AV. 13, 1, 13 b], and is perhaps not a proper part of the hymn; it is repeated as AV. 19, 58, 5" (Whitney-Lanman, p. 81); AV. 19, 58 is a sort of praise of the sacrifice and the various blessings resulting from it. — The comm. is not certain whether the three nominatives in pāda a designate Agni or the sacrificial butter. He quotes ĀpŚS. 4, 9, 11 *agninā yajñāś cakṣuṣmān* "by Agni the sacrifice has visual power (, may I, by worshipping Agni,

gain visual power)"; Agni is moreover the mouth of the gods (RV. 2, 1, 13; AiB. 1, 4, 7). It is true that in the RV. the glare of fire is called Agni's eye (e.g. 4, 2, 19), but the butter-portions (*ājyabhāga*-; see s. 31) are ŚB. 11, 7, 4, 2 stated to be the eye of the sacrifice. — "Offering": *prabhṛti*-, translated by "commencement" (Whitney), means, in the RV., the "bringing forward, offering (of sacrifice or praise)": 2, 24, 1; 3, 36, 1 ("Darbringung", Geldner). The 'face' of the act of worship is its beginning: *yajñamukha*- AiB. 1, 8, 11; see also ŚB. 1, 1, 2, 3; VS. 29, 6. Here the expression apparently applies to the *ājyabhāgau* (see 31). — "Voice": i.e. with the accompanying mantra(s) (cf. the comm.). — "Mind": one should call to mind the deity (to be) worshipped (comm.), cf. AiB. 3, 8, 1 "he should think of (meditate on) the deity for whom the oblation is taken . . .". — "Ear": is mention made of this faculty too, because mind, voice and ear (hearing) sometimes form a group?: ŚB. 12, 9, 1, 13 "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". For a parallel see AV. 13, 1, 13 "to the Ruddy One (Rohita, the Sun) I make oblation with speech, with ear (hearing), with mind". The sacrificer had moreover to take notice of the priest's injunctions. — "Extended": *vitatam*, for "performed, accomplished" (esp. of rites and ceremonies). — For the figure and rôle of Viśvakarman see also RV. 10, 81 and 82. — ". . . minds": *sumanasyamāna*-: cf. AV. 13, 1, 13; 35.

68, 31. The first half-stanza quoted in full is RV. 5, 24, 1 ab; SV. 1, 448; 2, 457; VS. 3, 25 (agnihotra); 15, 48 (agnicayana); 25, 47 (see further on); TS. 1, 5, 6, 2; 4, 4, 4, 8 (agnicayana); MS. 1, 5, 3; 10; 2, 13, 8; KS. 7, 1, 8; KapS. 5, 1; ŚB. 2, 3, 4, 31 a; ĀśvŚS. 8, 2, 3; ĀpŚS. 6, 17, 7; MS. 6, 2, 2; 21; SVidh. 1, 8, 13 (after TS. the second pāda may not be included in this survey). RV. 5, 24 is a prayer addressed to Agni. In VS. 25, 47 the line is used, at the end of the *aśvamedha*, after an invocation of Aditi to "vouchsafe us freedom from 'sin', and a prayer to Indra"; in TS. 1, 5, 6, 2, ŚB. and elsewhere it accompanies the adoration of the *gārhapatya* fire. SVidh. 1, 8, 13 deals with a curative rite. The use of this stanza of two pādas is according to TS. 1, 5, 8, 3 prescribed because to the man who knowing thus pays reverence to the *gārhapatya* fire with stanzas of two 'feet', 'heroic' children with two feet will be born. — "Gracious", or "benign, kind, benevolent" (*śiva*-). — The second line is RV. 5, 24, 2 cd; VS. 3, 26; 15, 48; 25, 47; TS. MS. as mentioned above. — "That (thou) . . .", lit. "for favour for our companions" (two datives). — *Sumna*-, "faveur, expression concrète de la faveur ou de l'hommage", Renou, *Ét. véd. et pāṇ.* III, p. 50; see also Geldner, *Rig-veda übers.* I², p. 350 f. ("Wohlwollen"); Vishva Bandhu, in *Res. Bull. (Arts) Panjab Univ.* 9, 1 (1952) and *Proc. All India Or. Conf.* 16 (1955), p. 20 ff. ("wholesome word"). — The third quotation is the *gāyatrī* stanza RV. 1, 91, 12 (Soma hymn); TS. 4, 3, 13, 5; MS. 4, 10, 4; KS. 2, 14;

ŚB. 11, 4, 3, 19 (Full and New-moon sacrifices) etc., all with *soma no* for *sumano* in Kauś. The relative sections of TS. and MS. contain the *puronuvākyaś* and *yājyāś* (introductory or invitatory and words of consecration) for the *sākamedha* offerings described in TS. 1, 8, 4, 1; this stanza accompanies an offering to the Maruts as *grhamedhins* (*agnicayana*). — “Procuring . . .”: *gayasphāna-* (“den Hausstand mehrend”, Geldner) also RV. 1, 91; 19; 7, 54, 2 (where *Vāstoṣpati* is implored to increase the speaker’s property with cows and horses; see the note by H. D. Velankar, *Rgveda maṇḍala VII*, Bombay 1963, p. 121; *gaya-* does not however etymologically belong to *ji-* “to conquer”). — “Trouble”: *amīva-* is a general term for “distress, grief, tormenting demons, affliction, disease etc.” — The occurrence of the epithet *puṣṭivardhana-* makes the stanza *puṣṭimant-*, i.e. containing a word deriving from the root *puṣ-* “to thrive, to be prosperous”; see e.g. Śrautakośa, I, 2, p. 615. — It is worth noticing that the name of Soma does not occur in the Kauś. version of this stanza. The combination of the great liturgical gods Agni and Soma is (cf. for instance in ŚB. 11, 4, 3, 19) far from strange although the second stanza, as it stands, creates the impression of an invocation of Agni the more so as the epithets *vasuvit-* and *puṣṭivardhana-* are given to Agni (e.g. RV. 1, 45, 7 and 1, 31, 5) as well as Soma (9, 101, 1; 1, 91, 12). However, the *ājyabhāgau* are decisive: to Agni and Soma belong the two portions of clarified butter preceding the main oblation (i.e. one portion to each). Cf. e.g. KātyāṢS. 3, 3, 10; ĀpŚS. 2, 18, 1 f.; Hillebrandt, *Neu- und Vollmondsopfer*, p. 102 ff.; for the two butter-portions in the animal sacrifice see ŚB. 11, 7, 4, 2. For other performances of this ritual act see e.g. Śrautakośa, I, 2, p. 1161 s.v.

68, 32. “Poured”₁ *ānīya* “brought, fetched etc.”; cf. also RV. 9, 96, 24; ŚB. 11, 5, 3, 4; KātyāṢS. 3, 2, 22. — For water being poured out into a recipient’s right hand to confirm the donation, see also J. Ph. Vogel, *Indian Serpent-lore*, London 1926, p. 241, and, e.g., KāśyapaS. ch. 68 (p. 101, 7): “what has been destined for God (*Viṣṇu*), gold, cattle, land, etc. and all other materials, he should deliver into the hands of the spiritual guide (*ācārya-*) or of the temple priest, (consecrating his gift) by means of water (*jalenaiva*), saying ‘this is *Viṣṇu*’s (possession)’”. For ‘*dakṣiṇās* with water’ see e.g. *ibidem*, ch. 67 (p. 99, 1) *sodakāṃ dakṣiṇāṃ dadyāt* “. . . the sacrificer should . . . exert himself in presenting to . . . all these officiants, beginning with the *adhvaryu*, a sacrificial gift accompanied by water”. See also Caland’s note on Kauś. 21, 17. — “The sipping of water (*ācamanam*) with the proper mentality and mantras is enjoined on all occasions as a purificatory thing” (K. Rangachari, *The Śrī Vaishnava brahmans*, Madras 1931, p. 52). — “As (already) . . .”: cf. Kauś. 53, 14 *dakṣiṇe pāṇau . . . uttarasampātāṃ sthālarūpa* (“in the form of a receptacle”) *ānayati*.

68, 33. For "response" (*pratimantraṇa-*) see 66, 2 and 3.—For *-antam* compare PraśnaU. 5, 1 *prāyaṇāntam* "until the end of one's life".

68, 34. This sūtra is identical with s. 66, 3.

68, 35–36. Compare Kauś. 42, 15 ff. occurring in a section prescribing ritual acts which are to bring about success in studying the Veda.

68, 35. St. 1 *Idāvatsara*, originally probably "the present or current year", is one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. See Zimmer, *Altind. Leben*, p. 370. Cf. VS. 27, 45; 30, 15; AV. 6, 55, 3; PGS. 3, 2, 2. In Kauś. 42, 15 ff. one has to offer sacrificial butter and to add fuel to the fire with the four stanzas beginning with *idāvatsara*, which are quoted in full in 24, 17. The implication is, here as well as in ch. 42, that four oblations are poured out and four logs of wood are put on the fire, because there are four stanzas to be recited.—"Parivatsara" etc.: other names of the above cycle of five years.—"Announce": Caland, *Altind. Zaub.*, p. 145 translates "übergeben".—"Something . . .": for *durita-*, also "sin, disaster, discomfort, committed sin as well as the evil consequences" see Rodhe, o.c., p. 74 etc.—"Sin" or "evil" may also comprise ritual errors (see e.g. Keith, *Rel. and Phil.*, p. 478).—For *durhārda-* "malignant" cf. AV. 2, 7, 5; 4, 9, 6; 8, 3, 25 etc.; LāṭyŚS. 3, 11, 3.—". . . observances": *vrateṣu*.—"Pollution": *śamala-*, see e.g. Rodhe, o.c., p. 150. The 'sin' or evil deed is just a stain which can be wiped off or otherwise destroyed.—"Anoint" (*añjmas* is a conjecture, cf. Bloomfield, *Kauś. ed.*, p. 117, n. 3): the sin is to be destroyed in the sacrificial fire. As is well known Agni repels or annihilates all evil. Cf. e.g. ŚB. 6, 6, 3, 11. 'Sins' may also be expiated by a sacrifice (*ava-yaj-*, see e.g. Rodhe, p. 154 f.; 157). Caland: ". . . so befreien wir uns von diesem Schaden".

St. 2. "Lord of . . .": *vratapate*, a name of Agni, e.g. also AV. 7, 74, 4; VS. 1, 5; 2, 28.—"Day and night", the recurrent divisions of time, are mentioned in connection with regeneration: AV. 10, 8, 23; in AV. 11, 6, 5 and 7 they are among the divine powers invoked to free those speaking from distress and curse.—"Must redress": *samadhātām*, "Indikativ mit injunktivischer Funktion" (Caland). For the sun and the moon in this connection see e.g. also AV. 11, 6, 5; 5, 28, 2; 8, 1, 12, and especially 6, 83, 1 "let the sun make remedy; let the moon shine you away". Shende, *Foundations*, p. 35 even goes so far as to say that in the AV. *Sūrya* is a tool in the hands of the witchcraft-makers and medicine-men who use him for curing various diseases, removing demonic influences etc. and "harness him for the purpose of incantation" (p. 37).

St. 3. "Neglected": cf. TS. 6, 3, 4, 8 ". . . that of which when it is passed (*atipanna-*) men say 'this should have been done' ".—For mind (*manas-*),

heart etc. see The vision of the Vedic poets, passim; these terms have already been commented upon. — Ādityas etc.: the three classes of gods, more or less clearly recognized in Vedic mythology which distinguishes the terrestrial Vasus, the aerial Rudras, and the celestial Ādityas. See Macdonell, Ved. Myth., p. 130.

St. 4. "Unshakable", or "firm, strongly fixed" (*brhat*).

From Kauś. 42, 12 ff. and Keśava's commentary it appears that a person who had completed his study of the Veda and wished to give up the conduct appropriate to his religious observance had, while pronouncing AV. 7, 89, to consecrate proprietary water (*śāntiyudakam*), to procure fuel and to place it on the fire. Thereupon he sacrifices etc. with the idāvatsara formulas (see above). In this connection Keśava (ed., p. 344) uses the term *parimokṣavidhi*- "the ritual rules regarding deliverance or giving up", adding that on the occasion of a vedavrata (Kane, Hist. of Dharmas. II, p. 370 ff.), a kalpavrata (a religious observance of six months, see the Ath. Paddh. quoted Kauś. ed. p. 160, n. 12), a mṛgāravrata, a viśāshavrata, a yamavrata, a śirovrata, an aṅgirovrata and other such observances one should likewise with the idāvatsara formulas perform the giving up (termination) of the vrata as well as its announcement (*vrata-śrāvana*-). In short this rule obtains in the case of any Vedic or 'worldly' (*laukika*-) vrata, whether they are prescribed in the Veda or in smṛti texts, purāṇas, etc.

68, 37. This paragraph consists of two ślokas. — The phrase *savān dā*- literally means "to give savas." "Giving" is in this connection quite intelligible. Cf. also *śrāddham dā*- "to perform a śrāddha (for the benefit of dead relatives)", e.g. Mbh. 14, 61, 1. — "Abandonment": *utsarjana*- "the letting loose, abandoning" is used to denote the intentional going out of the sacred fire. Cf. ĀpŚS. 5, 27, 3 and Caland's note: "Nach der Iṣṭi lässt er die Feuer nicht sofort verlöschen, sondern legt erst Brennholz auf und lässt sie dann verlöschen, worauf sie entfernt werden". The same word is used to indicate that a process is discontinued (ĀpŚS. 8, 21, 5). — "... pronounce": *vācayati* "to cause to recite or pronounce (ritual formulas etc.)"; cf. e.g. PGS. 2, 2, 6, AiB. 8, 6, 9 *apāṃ śāntim vācayati* "he makes him speak the appeasement of the waters (i.e. the relative formulas)"; ŚB. 3, 1, 3, 24. — "Stanzas ...": *saṃnati*- "inclination, submission, humility" is also used for mantras expressing this mood; cf. Kauś. 5, 8 (see further on); 72, 37 *saṃnatibhir ājyam jahruyād vyāhṛtibhir vā*. Such a formula is e.g. AV. 4, 39, 1 *prthivyām agnāye samānaman* ... "on the earth they paid reverence to Agni ...". This sūkta is prescribed Kauś. 5, 8 in the Full and New Moon sacrifices with the so-called saṃnati offerings, and st. 9 and 10 earlier in the same ceremonies with two so-called purastād homas (3, 16). It must be meant here also. A similar passage is found in TS. 7, 5, 23 (horse sacrifice) "To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made

harmony, so for me may favourable harmonies be made. To Vāyu (Sūrya etc.) . . .". These mantras accompany the *saṃnatihomas* (obesance offerings) to which others are added in TB. 3, 8, 18, 5 and ĀpŚS. 20, 12, 8. Cf. also the comm. on TB., l.c., *agnaye samanamat pṛthivyai samanamad iti saṃnatihomāñ juhoti, suvargasya lokasya saṃnatyai . . . taddhomena svargasya saṃnatiprāptir bhavati*.—Kauśika: the name of the author occurs in a similar way e.g. Manu 3, 222 and elsewhere.

68, 38. "Turning . . .": notice the inconcinnity of the syntactic structure.—"North-east": *aparajitām*; see AV. 5, 30, 1, quoted Kauś. 66, 15.—"Final bath": *avabhṛtha-*, lit. the "carrying off or removing"; the purification or ablution of the sacrificer, his wife and the sacrificial utensils after a sacrifice. According to some authorities the officiants have to bathe too, according to others they undergo an ablution. This "concluding bath" is the end of the soma sacrifice and also of many other rites. The washing concerns the removal of the "mysterious potency" which has clung since the *dikṣā* to the sacrificer, his wife, etc., rendering them unfit for normal life. See e.g. ĀpŚS. 13, 19, 1 ff.; ŚB. 11, 7, 2, 6; AiB. 1, 3, 22 (*avabhṛtham abhyavaiti*), etc.; Caland-Henry, o.c., p. 393 ff.; Gonda, *Die Religionen Indiens*, I, p. 157.

68, 39. The *sūtra* is identical with Kauś. 140, 20; compare also 7, 14. —"Immersed", or "bathed, washed" etc.; the verb *ā-plu-* is also elsewhere used in connection with the concluding bath: e.g. Kāl. Ragh. 11, 31 *avabhṛthāpluta-*. —For the *sūktas* "of (to) the waters" (*apāṃ sūktāni*) see Dārila to Kauś. 7, 14. AV. 1, 4; 5; 6; 33; 6, 22; 23; 24; 57 are meant. These stanzas are mostly addressed to the water, with a view to obtaining various blessings. —"Turned . . .": the significance of this ritual act have already been commented upon.—"Touched . . .": see above.—"Without . . .", lit. "without looking at (the place they left, the water)": "Wie nach einem Bade zu tun immer gebräuchlich ist; das Unreine, das Schädliche, die 'Tabu-Substanz' lässt man ja hinter sich" (Caland, *Zauber-ritual*, p. 11, n. 6). Cf. also Kauś. 140, 20 (*Indramahotsava*) and e.g. TS. 6, 6, 3, 5 (and ĀpŚS. 13, 22, 5: soma sacrifice) "they advance without looking round, for concealment from Varuṇa". (One should remember that on this occasion one has to sacrifice to Varuṇa, the god who punishes *inter alia* for ritual transgressions, in order to be freed from the god's noose). "Man darf dorthin nicht blicken, wo sich eine göttliche oder dämonische Macht bemerkbar macht" (Aly, in *Hdwtb. d. deutschen Aberggl.*, VIII, 1346; cf. also H. Usener, *Kleine Schriften*, IV, Leipzig-Bonn 1913, p. 55; E. Rohde, *Psyche*, Tübingen 1921, II, p. 85, n. 2; see also S. Seligmann, *Hdwtb. de. Ab.* I, 692; I, 711 etc. Cf. also LāṭyŚS. 5, 3, 13; GGS. 4, 3, 12 (see the Introduction, p. 39).—". . . contrary", i.e. they go back. In 7, 14 it reads "they return to the village" (*grāmam udāvrajanti*).

68, 40. The same formula occurs 54, 22 at the end of the ceremony of tonsure (*cūḍākarāṇa-*). The verb *upa-īps-* seems to occur only here and Kauś. 140, 21 (Indramahotsava) where the same sūtra recurs. Compare also AVPar. 19, 3, 7 (Indramahotsava-): *brāhmaṇān bhaktyā yad īpsitaṃ varapradānaiḥ paritoṣayet.*—“Meal”: *bhaktena-*, see Kauś. 8, 1; 12, 9; 21, 5 etc. A meal offered to any brahmans, not only the officiants, is often prescribed at the end of religious ceremonies. See the Introduction and cf. also GautamaPitrmedha 1, 7 “. . . He should bathe in a pool of water . . . He should feed brahmans with milk or food prepared with milk and make them pronounce benedictions. He should give away a dakṣiṇā according to his capacity. (If he does so) the performer (of rites in honour of a deceased sacrificer) is purified”; KātyŚS. 4, 6, 10 *darśa-pūrṇamāsān ijāno . . . brāhmaṇān bhojayet*; 25, 8, 1; ĀśvGS. 1, 22, 18; 2, 3, 13; Kauś. 6, 23; 43, 14; PGS. 1, 19, 13; 2, 1, 5. For the significance of feeding brahmans see e.g. Manu 3, 96 ff. (it saves from guilt and misfortune), 3, 125 ff. “a very wealthy man shall not be anxious (to entertain) a large company”; etc.

68, 41. The repetition marks the end of the chapter.

ADDENDA

Page

5. For the language of the Paipp. AV.: Renou, *Ét. véd. et pāṇ.* III, Paris 1957, p. 105 ff.
- 27 ff. For the *odana-* as a creative principle now see also V. S. Agrawala, *The thousand-syllabled speech*, Benares 1963, p. 134.
- 30 ff. For AV. 11, 3 see also Renou, *o.c.*, II, p. 96 f., who observes: "Nous avons affaire ici à un Principe qui est à la fois lui-même et autre que lui-même. D'une part c'est 'le plat de riz', avec les ingrédients qui le constituent, les ustensils servant à sa préparation. D'autre part, c'est un Géant dont on énumère les membres et les organes, un Puruṣa. . . . La surrection au niveau cosmique est atteinte vers la fin de l'hymne . . .".
96. Translation of AV. 4, 34, 8: one might translate also "that conquers a 'world'".
119. For *liṅga-* see also L. Renou, *Terminologie grammaticale du sanskrit*, II, Paris 1942, II, p. 72: "indice révélateur, *jñāpaka-*; plus spéc. "indice" auquel on reconnaît qu'un verset concerne telle divinité".
126. For *devayāna-* "road leading to the gods" now see my articles "Ways in Indian religion", in Mikkyo Bunka, *Koyasan Univ.* 1965, and "Adhvara-", to be published in the *Vishveshvaranand Vedic Research Journal*.
129. For the "world" of those who have earned ritual (religious) merits, the *sukrtām lokah* (cf. e.g. also p. 150; 168; 178, etc.) I may refer to a publication on "World and Heaven in ancient India", which is in preparation.
142. Cf. e.g. the fairy-tale *Das kalte Herz*, by Wilhelm Hauff (motif of the three wishes).
152. For chaff etc. see also the comm. on AiB. 2, 9, 2.
153. For *brāhmaṇa-* see also Renou, *Ét. véd. et pāṇ.* III, p. 116.
160. Cf. comm. on AV. 11, 1, 16 *gotrapravartakān ṛṣīn ye vidus te āṛṣeyā brāhmaṇāḥ*.
183. For the function of a friend etc. in ritual see for instance also Caland's note on JB. 2, 67: *Jaim. Br.* in *Auswahl*, p. 143.
184. The term *svarga-* is discussed in the publication on *World and Heaven* (see add. p. 129).
184. As to the West see e.g. also ŚB. 1, 1, 4, 5 where the black antelope skin is spread on the ground, with its neck-part turned to the west (cf. Eggeling's note, I, p. 25); 1, 2, 1, 14, and ĀpŚS. 7, 16, 5.

- For the West in general see also A. Bertholet, *Die Gefilde der Seligen*, Tübingen 1903.
- 189 ff. In connection with *nidhi-* see also Change and continuity in Indian religion, p. 225, and AV. 7, 99, 1; 18, 2, 53. As to the idea of a *nidhipā-* mention should also be made of the interesting Iranian parallel: "Ganz allgemein gesehen ist es ein durchgehender Gedanke aller Perioden der iranischen Religionsgeschichte, daß die Taten der Menschen gewissermaßen eine zweite Persönlichkeit sind, die dem Verstorbenen begegnet und ihm willkommen heißt. Diese tritt . . . der Seele in Gestalt eines schönen Mädchens entgegen, die in *Dāstān i dēnik* 24, 5 "ein(e) Schatzmeister(in) der guten Werke genannt wird. Es empfängt die Seele mit deren Vorrat an guten Taten" (G. Widengren, *Die Religionen Irans*, Stuttgart 1965, p. 39; compare also the same, *The Great Vohu Manah and the Apostle of God*, Uppsala 1945, p. 84 ff.).
192. There are also Buddhist parallels of the belief that "the treasure" awaits the arrival of the deceased in the hereafter: *Dhammapada* 219 f.
- 209, 1. 2 f. b. and p. 231. For horns of a cow tipped with gold see also *BĀU.* 3, 1, 1; *Mbh.* 18, 6, 130, cr. ed. p. 31.
213. AV. 11, 1, 26; cf. also AV. comm. after 11, 1, 20 (p. 1303 ed. Vishva Bandhu) *iti ṛcā catura ārṣeyān ṛtviḥ yajamāna āhvayet.*
- 220, 1. 1. *sukṛtaiḥ*, being accented like those occurrences of this word which are substantives, might be rendered by "right deed", i.e. "an act which from the ritual or religious point of view is correct and meritorious" (see above, add. to p. 129). Then the translation would be: "By these (my) meritorious deeds we should like to go . . ." (see p. 87). However, *yebhiḥ* in Paipp. (which may be corrupt) and the fact that *ayam*, not *esa*, is the proper word if the speaker wishes to denote something belonging to himself by a demonstrative might be considered counter-arguments.
- 222 f. For the remnant see also *BhārṢS.* 1, 14, 6 "He should pour (into the milk) remnants of the agnihotra (milk) with the formula 'Thou art the continuity of the sacrifice; I spread thee after the continuity of the sacrifice' (*TB.* 3, 7, 4, 17 *yajñasya saṃtatir asi; yajñasya tvā saṃtatim anu saṃtanomī*)"; cf. also 1, 17, 4. An interruption in divine worship would have bad results (*Kāśyapa-Saṃh.* ch. 1 "temple worship is continued on earth without interruption"; see also T. Goudriaan, *Kāśyapa's Book of Wisdom*, Thesis Utrecht 1965, p. 23, n. 10). The similarity of this belief and the rites and customs connected with the corn-spirit which is widely supposed to dwell in the last sheaf (see e.g. J. J. Meyer, *Trilogie altindischer Mächte und Feste der Vegetation*, Zürich-Leipzig 1937, III, p. 306 s.v. Korn and p. 307 s.v. Letzte Garbe) may help us in understanding the import of the residue.

- 255, st. 20. See Renou, *Ét. Véd. et pāṇ.* II, p. 95: "Les identifications qui suivent sont senties comme l'effet d'une genèse".
- 279 f. Lotus: see also W. Rau, "Lotusblumen" in *Asiatica*, Fs. F. Weller, Leipzig 1954, p. 505 ff.
283. *vidhṛti*:- boundaries, the sanctity of which is well known, may, like thresholds, be said to participate in two "worlds"; although domains, settlements, spheres of influences are bounded by them so as to constitute "worlds" in themselves, they allow the man who passes them to enter into another "world".
290. For *bhuvana*- see the relative section in *World and Heaven*.
314. Sexual intercourse in the hereafter: cf. also *BĀU.* 6, 4, 12.
324. For the atharvaṇic prose see Renou, *Ét. véd. et pāṇ.* I, p. 71 ff., esp. p. 80 ff.
- 338, l. 10-1 f. b. Notice also the correlations between "feet" and "standing" in 13, between "winged beings" and "dancing" in 14, between "sun etc." and "seeing" in 15.
344. On androgyny also Agrawala, *The thousand-syllabled speech*, p. 63 ff.
345. *Bandhu*:- now see also my article on this term which is to be published in *Adyar Library Bulletin* 1965.
- 346, l. 10. This may of course imply that the man who is the rightful master of the cow is (like) Indra.
349. Lightning and instantaneous enlightenment: cf. also *KenaU.* 4, 4.
349. For the four udders or teats see *AiB.* 1, 25, 4 and Agrawala, *The thousand-syllabled speech*, p. 96 f. on the elaborate purāṇic conception of the cosmic cow with four teats, shedding four streams of milk by which four classes of creatures (*ṛṣis*, Fathers, gods and men) are nourished.
377. Add Renou, *Ét. véd. et pāṇ.* II, Paris 1956, p. 93 f.: "L'idée de base y est, en effet, fort concrète. Il s'agit de 'délier' une maison (qu'on vient de construire), d'en défaire ou disjoindre les éléments, pour en faire don à un bénéficiaire (. . . *tāsmāi* v. 15)".
- 384, st. 11: *parameṣṭhin*- etc.: otherwise ("... la Maison a été, elle aussi, conçue comme un géant") Renou, *Ét. véd. et pāṇ.* II, p. 93 f.; cf. II, p. 96 f.
- 385, st. 12: *puruṣa*; Renou, o.c., p. 94 suggests "hommage au Puruṣa (qui est) toi, (ô Maison!)"

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