Anecdota Oxoniensia

The Aitareya Āraṇyaka

Edited from the manuscripts in the India Office and the Library of the Royal Asiatic Society with introduction, translation, notes, indexes and an appendix containing the portion hitherto unpublished of the Śāṅkhāyana Āraṇyaka

By

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PREFACE

This book owes its existence to the Boden Professor of Sanskrit, Dr. A. A. Macdonell, who suggested to me the writing of it, and who secured its acceptance for publication by the Delegates of the Clarendon Press. Professor Macdonell was also so good as to read the proofs of the first three sheets before he left England in 1907 for his tour in India, and for this and all the other help he has given me in the course of my Sanskrit studies I desire to express my most sincere thanks.

The editing of the text has been rendered possible for me by the liberality of the India Office and of the Royal Asiatic Society, which lent to me the manuscripts on which the text is based. To the Secretary of the Society, Miss Hughes, and to the Librarian of the India Office, Mr. F. W. Thomas, I owe grateful acknowledgements of the assistance afforded me in this and other ways.

I have tried by the translation and commentary to extract as much as possible from the Aitareya Āranyaka, as I recognize that a text of this class should as far as practicable be made by its editor to yield all that can be derived from it for the knowledge of the period when it was produced. With this end in view I have added a series of Indexes which contain in great fulness the lexical material of the work, while the material will also serve for grammatical purposes, as in each case the precise form which occurs is specified. I need make no apology for the distinction made between the Mantra, the Āranyaka, and Sūtra forms; not to distinguish the different strata of the text would be merely misleading.

In the commentary I have tried to avoid repeating what can easily be found in such standard works as the St. Petersburg Dictionaries, Colonel Jacob's Concordance to the Upaniṣads, and Deussen's treatise on the Philosophy of the Upanishads. Nor have I thought it worth while to note in detail the verbal coincidences between the Aitareya Brāhmaṇa and the Āranyaka. As might be expected they are constant and show unmistakeably the connexion of the two works. Some other points arising out of the book I hope to deal with elsewhere.
I had not originally any intention of including in the book the text of a portion of the Śāṅkha-yana Āranyaka which now forms the appendix. I hoped that Dr. Friedländer would complete his projected edition of that text, and it was only after a considerable portion of the book was in type that I learned that there was little or no prospect of the appearance of an edition at any early date. I then obtained the permission of the Delegates to print so much of the text of the Śāṅkha-yana as was unpublished, and the Royal Asiatic Society were so good as to include a translation of the whole Āranyaka in their series of Oriental Translations, and to publish an article of mine on the Śāṅkha-yana Āranyaka in the Journal of the Society for 1908. The translation and the article will be found to supplement in some important points the information as to the Śāṅkha-yana contained in this book.

The printing of the work has occupied over two years, and has entailed a good deal of trouble on all those concerned with it. I desire to express my thanks to Mr. R. W. Chapman, of the Clarendon Press, for the interest which he has taken in it and for valuable suggestions which he has made from time to time on points of form. It gives me also much pleasure to acknowledge the great pains taken by the Oriental Reader of the Clarendon Press, Mr. J. C. Pembrey, Hon. M.A. of Oxford, in dealing with the proofs. For such errors as remain I must accept responsibility. This is the fourth book of mine which has had the advantage of Mr. Pembrey's care and skill, and I feel that it would be difficult to exaggerate the value of his assistance.

A. BERRIEDALE KEITH.

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# CONTENTS

**INTRODUCTION** ................................................................. 1  
   I. The Text ......................................................................... 1  
   II. The Commentaries .......................................................... 11  
   III. Divisions of the Āraṇyaka and their date ......................... 15  
   IV. The Mahāvrata ceremony, and the relation of Aitareya Āraṇyaka  
       I and V to the Śāṅkhāyana Āraṇyaka ............................ 26  
   V. The Upaniṣads of the Aitareya Āraṇyaka ............................ 39  
   VI. Style and Grammar .......................................................... 52  

**TEXT AND CRITICAL NOTES** .................................................. 75  

**TRANSLATION AND NOTES** .................................................... 161  

**APPENDIX: ŚĀṅKHĀYANA ĀRAṆYAKA VII–XV** ................................. 305  

**INDEXES** .............................................................................. 329  
   I. Quotations from Rgveda .................................................... 329  
   II. Quotations from other sources, &c. ................................... 334  
   III. Proper Names, excluding those of Deities ......................... 342  
   IV. Words in Verses other than Rgvedic, &c. ............................ 344  
   V. Words in Āraṇyakas I–III, other than words in quotations .... 354  
   VI. Words in Āraṇyaka V, and in the parallel passages of Śāṅkhāyana  
       Āraṇyaka I and II, other than words in quotations ............ 378  
   VII. Beginnings of Khaṇḍas of Āraṇyakas ............................... 385  
   VIII. Introduction and Notes ................................................... 388
THE AITAREYA ĀRANYAKA

INTRODUCTION

I. The Text.

When, in June, 1905, I commenced preparations for the production of an edition of the Aitareya Āranyaka, I was mainly influenced by the expectation, raised in part by the reference in Prof. Bühler's Report ¹ on his Kashmir journey to differences in the text in a birch-bark MS., that it might be possible to amend considerably the text of Rājendralāla Mitra's edition. Rājendralāla used only two complete MSS. of the text, and three of Sāyāna's commentary, besides three other MSS. of parts of the text or commentary, and it seemed reasonable to suppose that the employment of additional MS. material would add to the correctness of the text. This expectation has not been justified. The use of additional MSS. enables me to correct a good many slips and one or two serious omissions in Rājendralāla's text, but it establishes the fact that the tradition as to the text seems unbroken. Variant readings occur here and there, but none of sufficient importance to justify the idea that any different recensions of the text ever existed, and it is hardly ever possible to feel serious doubt as to the correct reading. What is especially important is that MSS. from both the extreme north—as Bühler's MS. from Kashmir—and the south agree in presenting the same text. Further, the commentary of Sāyāna presents the same text as the commentaries of Śaṅkara on Books II and III, and of Ānandatīrtha and Viśveśvara on the same books.

The MS. Material.

The MSS. which directly or indirectly have been used for this edition are as follows:—

1. A. This MS. is dated samvat 1854 (= A.D. 1797), and contains the text of the Āranyaka complete. It belonged to Colebrooke, who

¹ *Journal Bombay Branch Royal Asiatic Society*, 1877, Extra No., p. 34.
annotated it, and used it when writing his *Essays*. The substance of his note on the authorship, *Essays*, I, 46, occurs on fol. 60v of the MS. The MS. is No. 78 in Eggeling’s *Catalogue of the Sanskrit MSS. in the Library of the India Office*, Part I. Written on paper in Devanāgarī.

2. B. This MS. is on birch-bark and in Śāradā characters. It contains the Rgveda Samhitā, the Khilakāṇḍa, and on ff. 188v–191, the Aitareya Āranyaka, Book III, only. It was discovered by Prof. Bühler, and the information it offers regarding the Khilas is discussed by Prof. Macdonell, *Brhaddevatā*, I, xxxi. See also Max Müller, *S. B. E.*, I, lxxviii, lxxix, who used it in preparing his translation of the Upaniṣad, and Dr. Scheftelowitz, *Die Apokryphen des Rgveda*, pp. 32 sq., 167, 168. It probably dates about A.D. 1575.¹

The variants of this MS. have been referred to as important, both by Bühler and Dr. Scheftelowitz. This view appears to me erroneous. Whatever may be the value of the MS. for the criticism of the text of the Rgveda,² it contributes, in my opinion, not a single correction to the text of Āranyaka III. It contains many errors, e.g. *prajaya, prajayah* for *prajayā; sanhitāya* for *sāmhitāya; sandhīn* for *sandhīn; abhyāsam* for *abhyāsam*, &c. Most of its variants can be proved incorrect from the context. In III, 1, 4, *cen* is omitted in the first clause, but in the second *cen* occurs and it is most improbable that the word should be omitted in the first of two precisely parallel clauses. Then also *chaknuvantam* is read without the negative, which reduces the passage to nonsense. In III, 1, 5, *pūrva* is omitted before *rūpam*, but the context urgently requires its presence; the words *putra āha* are also omitted, but leave *madhyamāḥ* unintelligible, and *ekikurvan* for *anekikurvan* is contradicted by the next clause. In III, 1, 6, a whole clause is omitted because it begins and ends with the same words as the preceding clause; *tāṃ* is omitted in a Rgvedic quotation, while by diplography *sa saīśādītih* stands for *saīśādītih*. In III, 2, 1, an unnecessary *iti* is inserted before *etat proktam*, presumably because an *iti* is expected with the form *proktam*, and the whole phrase *trayām tu eva na ity etat proktam* is repeated in III, 2, 2, where it is not in place. In III, 2, 1, it is required because it contradicts a view of Hravva Māṇḍūkeya that there was a fourth class. In III, 2, 2, the threefold division is accepted. The same tendency to

diplography is seen in the double ahar in the same section. In III, 2, 3, the obvious brāhmaṇam appears for brahmaṇam, but just before we have brahma rasaḥ. In the list in III, 2, 2, manomayah is wanting, but it appears in the precisely similar list in III, 2, 3. Another omission is seen in nasyaṇūkte, III, 2, 4, for na tasyaṇūkte, and mato has fallen out between gato and nato. The defective āskandati is balanced by jīvavijñayati.

Other alterations are inferior in sense. In III, 2, 4, vāsarīram for vāsirasam after jihnaśirasam postulates the possibility of perceiving a disembodied spirit, which is difficult; caṇḍramā evādityo, ibid., is inferior to ivādityo; apagirati is required rather than avagirati, &c.

The only passage in which B offers at first sight a better text is III, 2, 6: Prajāpatīḥ praṇāḥ sṛṣṭvā vyasaṃsad ā saṃvatsaram, where it may be suggested to take ā saṃvatsaram as = over a year. This is not quite impossible, but it is not likely, and then the proper form is undoubtedly the middle, cf. visraṃsata, Aitareya Brāhmaṇa, III, 27, &c. Further, it is very difficult to see how the standard text could ever have been altered from this reading. But palaeographically the corruption found here is quite easy. d and t are not very different in Śāradā MSS., and t actually appears for dh in III, 2, 3, anuvitān for anuvīdham, a much less easy mistake. Then a and ā are often interchanged, as in anuvitān just cited, and in āṇyāni, III, 2, 3, for anuṣāni; anuṣāṁhitām, III, 2, 6, for anusāṁhitam. saṃvatsaram may have followed when a became ā, or have been an independent attempt at an easier reading.

Other errors are the interchange of a and i, saṁhitāḥ, III, 1, 1, for saṁhataḥ; baṭṭarākāni, III, 2, 4, for baṭṭarākāni; of a and e, the characteristic stroke for the latter being omitted, agnar and rātrisūktana, III, 2, 4. r is treated like ri and so written in rite, III, 2, 2; so in the Khilas, V, 3, vajrin rūjase is written for vajrin; cf. Scheffelowitz, p. 175. i and ī are also confused.

In some points the MS. is accurate. Before gutturals and labials the appropriate sign for h is used. For ḍ ṣ or ḍ s, ṣṣ or ss always occur, and anusvāra is practically never misused. After r and m duplication of consonants is regular, and for d ha is always written d ḍha.

But on the whole, I consider the MS., though in many ways valuable, yet to contain many corruptions due in part to the errors inevitable in transcription and copying of Śāradā MSS. and in part to attempted correction of the text. The result of the comparison with the text of the
INTRODUCTION

Āraṇyaṅka and with the Śāṅkhāyana Āraṇyaṅka leads me to look with doubt on the readings of the MS. where they differ from other sources.

3. C. This MS. was written in śāke 1585 (= A.D. 1663), śobha āṣādhavadi 7 bhṛgau by Śāradānandavāmśodbhava Mahādeva. The first sixteen leaves, however, are in a different hand and originally formed part of another MS. They contain part of Book II, while the rest of the MS. contains part of Book III (ff. 17–103) and the last Khaṇḍa of the third Adhyāya of Book V, in each case with Śāyaṇa's commentary. See Eggeling, No. 83. Written on paper in Devanāgarī.

4. D. This MS. is one of the Whish collection in the Library of the Royal Asiatic Society. It is on palm-leaves and in Grantha characters, legible and not very incorrect. See Thomas in Winternitz, Catalogue of South Indian Sanskrit Manuscripts, No. 191. It contains the Āraṇyaṅka complete. Its probable date is A.D. 1700.

5. E. This MS. was presented by Dr. Burnell to the India Office. It is fairly well written in Grantha characters on palm-leaves. It is No. 84 of Dr. Burnell's collection, see Catalogue of a Collection of Sanskrit Manuscripts, Part I, Vedic Manuscripts. It contains the Āraṇyaṅka complete. It probably dates from the eighteenth century.

6. F. This MS. belonged to Colonel Claud Martin, and like G appears to have been presented to the India Office by Colebrooke. It forms part of a corpus, consisting of the Āṣvalāyana Śrauta Sūtra, Pūrvaśatka (ff. 1–20), Uttaraśatka (ff. 1–11), Gṛhya Sūtra (ff. 1–17), Sarvāṇukramaṇi (ff. 17–24), and Āraṇyaṅka (ff. 25–35). It contains the Āraṇyaṅka complete. See Eggeling, No. 80. Written on paper in Devanāgarī about the end of the eighteenth century.

7. G. Like F this MS. belonged to Col. Claud Martin, and was presented to the India Office by Colebrooke. It also contains a corpus, consisting of Āṣvalāyana Śrauta Sūtra, Pūrvaśatka (ff. 1–64), Uttaraśatka (ff. 1–40), Gṛhya Sūtra (ff. 1–26), Sarvāṇukramaṇi (ff. 1–28), and Āraṇyaṅka (ff. 1–45), complete. See Eggeling, No. 79. Written on paper in Devanāgarī about the end of the eighteenth century. This MS. is closely connected with F.

8. H. This MS. contains the commentary of Viśveśvaratīrtha on a commentary by Ānandatīrtha on Books II and III of the Āraṇyaṅka. The text is not cited in full, but the commentary shows that it was identical with the text of Śāyaṇa. See Eggeling, No. 84. Written on paper in Devanāgarī in the seventeenth century.

10. J. This symbol denotes two copies of Śaṅkara's commentary on Book II, 4-6, dated śake 1665 (= A.D. 1743) and samvat 1848 (= A.D. 1791). See Eggeling, Nos. 85 and 86. Written on paper in Devanāgarī. Only pratīkas are cited, but the commentary shows the usual text. They formerly belonged to Colebrooke.

11. K. This MS. contains the Āraṇyaka complete. It was written by Devagovinda Rāya at Benares in sam 1827, śake 1692 (= A.D. 1770), and was presented by Colebrooke to the India Office. See Eggeling, No. 81. Written on paper in Devanāgarī.

12. L. This MS. contains the Āraṇyaka complete. It was written in śake 1684, samvat 1819 (= A.D. 1762). See Eggeling, No. 82. Written on paper in Devanāgarī. This MS. is closely connected with K.

13. M. This MS. contains the text of the Upaniṣad together with Śaṅkara's commentary and Ānandatīrtha's super-commentary. Ānandatīrtha here is styled Abhinavanārāyaṇendra as in several other MSS. This is one of the MSS. in the Bodleian, and is described in Winternitz and Keith's Catalogue of the Sanskrit Manuscripts in the Bodleian Library, No. 977. Written on paper in Devanāgarī in A.D. 1819.

14. N. This MS. has the same contents as M, and Ānandatīrtha is here also styled Abhinavanārāyaṇendra. It is one of the Wilson collection in the Bodleian; see the Catalogue, No. 1010 (5). Written on paper in Devanāgarī about A.D. 1801.

15. O. This MS. contains, like H, Viśveśvaratīrtha's commentary on Ānandatīrtha's commentary on Books II and III of the Āraṇyaka. It is one of the Wilson MSS. in the Bodleian, see the Catalogue, No. 1011 (3). Written on paper in Devanāgarī about the end of the sixteenth century.

16. P. This MS. contains Śaṅkara's commentary on Book II of the Āraṇyaka, but is imperfect, extending only to Adhyāyas 1-3 and a small part of 4. It is one of the Mill collection in the Bodleian and is described in the Catalogue, No. 1014 (1). Written on paper in Devanāgarī in the eighteenth century.

17. Q. This MS. contains the Upaniṣad with Śaṅkara's commentary and Ānandatīrtha's (called Abhinavanārāyaṇendra) super-commentary.
INTRODUCTION

See Eggeling, No. 87. Written on paper in Devanāgarī in saṃvat 1853 (= A.D. 1796).

18-25. R₁⁻⁸ are the MSS. used by Rājendralāla Mitra for his edition, Aitareya Āranyaka with the Commentary of Sāyaṇa Ācārya, Bibl. Ind., Nos. 325, 329, 335, 337, and 345, Calcutta, 1875-1876. Their description is (Introd., pp. 20, 21) as follows:—

Ka (= R₁), lent by Panḍit Vāmana, of the Benares Sanskrit College, dated saṃvat 1816 (= A.D. 1759), virodhisāṃvatsare kāṛttikāsuklasaptaṁyāṁ Viśveśvarārājadhānāyāṁ. It contained the commentary of Sāyaṇa on the whole Āranyaka.

Kha (= R₂), from the Sanskrit College at Calcutta, containing Sāyaṇa’s commentary on Books I and II. Apparently old.

Ga (= R₃), from Dr. G. Bühler, of Bombay, dated śrāvaṇavadi 30 śanivāre śāke 1788 (= A.D. 1866) kṣayanāmasāṃvatsare, containing the commentary complete.

Gha (= R₄), copied for Rājendralāla under the superintendence of Bābu Amṛtalāla of Benares and collated with two different codices, the codex copied being dated saṃvat 1828 (= A.D. 1771) śrāvaṇavadi 3. It contained the commentary complete.

Ka (= R₅), copied for Rājendralāla under Amṛtalāla’s superintendence and collated with a MS. dated saṃvat 1775 (= A.D. 1718) kilakanāma-sāṃvatsare daksināyane varṣā ṛtāu bhādarapade māsi kṛṣṇapakṣe bhṛguvā-sare taddine pustakam samāptam. It contained the text complete.

Kha (= R₆), copied for Dr. Burnell, of Mangalore, and lent to Rājendralāla. The original belonged to a panḍit in Tanjore. It contained the text complete. Cf. E.

Ga (= R₇), from the Library of the Asiatic Society of Bengal, containing Book II only of the text, written in the śaka year named Vyayya by Nārāyaṇa, of Candrapūra, for his master Śivarāma.

Gha (= R₈), from the Library of the Sanskrit College, Calcutta, containing Book IV, with Sāyaṇa’s commentary.

Of these ka and kha (presumably R₅ and R₆) are said to belong to the same class. But it is clear that Rājendralāla merely compiled an eclectic text from the various MSS., and that he did not contemplate a critical text. R denotes the reading of the edition when it appears to rest on all the MSS. available.

26-34. S₁⁻⁹ are the MSS. used in the edition in the Ānandāśrama
series, 1898, No. 38, with Sāyaṇa’s commentary by Bābāśāstri Phaḍake. They are as follows:—

Ka (= S¹), containing text and commentary complete, belonging to Śrīmat Gurumahārāja, of Karavirapura.

Kha (= S²), containing text and commentary complete, belonging to Gaṅgādhara Śāstri Dātāra, of Puṇyapattana.

Ga (= S³) and Gha (= S⁴), containing text and commentary complete, from the Ānandāśrama library.

Na (= S⁵), containing text and commentary of Books II–IV, belonging to Bhāūśāheba Bāḷāsāheba Kibe, of Indūrapura.

Ca (= S⁶) and Cha (= S⁷), containing text only, from the Ānandāśrama library.

Fa (= S⁸), containing text only, belonging to Bhāūśāheba Bāḷāsāheba Kibe, of Indūrapura.

Fha (= S⁹), containing text only, belonging to Śaṅkararāva Bhāgavata, of Thāne.

There is no doubt that some care has been taken in giving the variant readings which are practically confined to the commentary. Where the MSS. appear to agree, S is used to denote the reading of the edition. The text of the Āraṇyaka in this edition contains some errors and omissions, but is superior to that of Rājendralāla.

35. T. This is the version found in the collection of 108 Upaniṣads published in Telugu character at Madras in 1883. It contains no important variants, and seems conclusively to prove that the South had no separate recension. See Deussen, *Sechzig Upanishad’s des Veda*, p. 534. In view of Śaṅkara’s influence in Southern India, this was only to be expected.

36. U. This symbol is used to denote the text of the Upaniṣad with Śaṅkara’s commentary, Ānandatīrtha’s super-commentary, and with Vidyārānya’s (Śaṅkara’s) Dipikā, published in the Ānandāśrama series, 1889, No. 11. For this edition were used five MSS. (ka, kha, ga, gha, ńa) of the text, commentary, and super-commentary; six MSS. (ca, cha, ja, jha, tha, da) of the commentary, two MSS. (ka, kha) of the text alone, and four MSS. (ka, kha, ga, gha) of the Dipikā, besides two editions (ńa, ta). The variants are, however, almost confined to the commentary.

37. W. This MS. contains Sāyaṇa’s commentary on Book I of the Āraṇyaka. It is on palm-leaves and in Malayālam characters, and is very
INTRODUCTION

inaccurate. It is one of the Whish MSS. in the Library of the Royal Asiatic Society. See Winternitz, No. i (b), who assigns it to the eighteenth or nineteenth century.

38. X. This MS. contains Śaṅkara’s commentary on Books II and III of the Āraṇyaka. It is written on palm-leaves in Malayālam characters. The MS. is much damaged. It is No. 158 in Winternitz’s Catalogue, and may be assigned to the seventeenth century.

Of these MSS. I have collated all save R1–8, S1–9, and those used in U. There are many other MSS. and editions of the Upaniṣad in existence and several MSS. of the Āraṇyaka (see Aufrecht, Catalogus Catalogorum, s. v.v.), but there is no reason to suppose that any of them would add anything new to the text. Max Müller used (cf. S.B.E., I, xcvi) a MS. of the text with Śaṅkara and Ānandatīrtha’s commentaries, and also a commentary by Śaṅkara1 on Book III, Adhyāya 1, but he states that the MSS. he used gave little aid. It appears from Weber’s Catalogue that the Berlin MSS. have no independent value.

The MSS. used are on the whole decidedly inferior. They are modern copies and contain many clerical errors. No useful purpose would be served by recording all the blunders of the scribes. I have therefore printed only those which seemed of more importance, either textually or palaeographically, save in the case of B, in view of the special—if somewhat artificial—interest of that MS.

In Rājendraḷāla’s edition, and in Max Müller’s translation of the first three books of the Āraṇyaka (S.B.E., I), the text, besides the division into Adhyāyas and Khāṇḍas shown in all the MSS., is divided into short sections which are numbered. These numbers seem to be attributable to Rājendraḷāla himself, as there is no trace of them in any of the MSS. I have used or in the Ānandāśrama edition. The divisions follow the treatment by Śāyanā of the text in his commentary, but they cannot be said to be always satisfactory, consistent, or convenient, and I have not felt bound to adopt them. None of the MSS. show any satisfactory or consistent punctuation—such a punctuation being practically unknown in Sanskrit MSS. of prose works—and I have therefore adopted what seemed to me the most convenient punctuation.

1 That this is the correct description of the work follows from a comparison with X, though the MS. does not name the author (Wickremasinghe, J.R.A.S., 1902, p. 632).
In the Upaniṣad (II, 4-6), within the Khaṇḍas there is a division into sections in accordance with Śāṅkara’s commentary which differs greatly from that of Sāyaṇa, and which has been adopted in the editions of the Upaniṣad. This enumeration might have been retained for convenience of reference, but for the sake of consistency I have preferred to omit it.

With regard to the text of Sāyaṇa’s commentary it may be observed that neither Rājendralāla nor the Ānandāśrama edition gives a very correct version. It is clear that Rājendralāla freely corrected his MSS., and that even the numerous variants given in the Ānandāśrama do not exhaust the variations of reading. Curiously enough the editors of the latter cannot have consulted the former. For example the commentary on madhumati in V, 2, 2, reads: saraso (cāsa is suggested as a correction) madhuvādīmadhuryarasopetavān madhumān. Rājendralāla has: sa ca somājvādīmadhuryarasopetavān madhumān, which, as the noun is (upa) prakṣe glossed as yāgāpradeśe, is neat and convincing. Or again V, 2, 1, where Rājendralāla has the obvious savaḥ vairinām balaṃ, while the Ānandāśrama has [vair] nāṃ [sva? ] balaṃ, while just after im atisyathir is rendered according to Rājendralāla enam śatrum atishayena calitavān, and according to the Ānandāśrama iman sattum &c. One MS., S₃, has santum, and of course there is no easier mistake in MSS. than that of tr, tt, and nt, while interchange of sibilants is constant. Or again in the quotations at the end of V, 1, 5, both editions present bad texts, but Rājendralāla has etac carma while the Ānandāśrama has etac ca karma, which in view of the context is absurd. Many other instances could be quoted, and undoubtedly either in many places Rājendralāla’s MSS. were superior or his critical judgement was better, probably the former. Further, there are repeated,—sometimes very serious, e. g. I, 5, 2,—omissions in the Ānandāśrama text, and in places, e. g. I, 5, 1, the text has been badly confused.

On the other hand, there are many instances where the Ānandāśrama text is superior to that of Rājendralāla. For example the note in the latter edition on II, 3, 4, p. 226, line 3 from foot, dhyānajapyaṃ° anenaikapakṣah is meaningless, but a perfectly good sense is given by the Ānandāśrama reading (see note on p. 135) Dhānāmjaṇiṣayam.

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° Cf. the absurd reading in the ed. of Lāṭyāyana Śrauta Sūtra, III, 12, 11, Dhānāmjaṇiṣayam.
The comparison of the two editions would give a satisfactory text in all respects save in quotations from unknown works. In these Rājendralāla is usually superior to the Ānandāśrama, but neither is very accurate, and further MS. authority would be requisite.

From a comparison of the recorded readings the MSS. of the commentary appear to be divisible into the following classes. (1) R¹ and R², with which may be classed C, and so far as it goes I; (2) S¹, S², S⁴, S⁶, which approach closely to class (1),—in this class S¹ and S², and S⁴ and S⁶ are closely related; (3) S³ which falls into a distinct class of its own; (4) R² and R⁴ which again form a distinct class, and (5) W.

The MS. material available would not suffice to form a text either of Śaṅkara’s commentary on the Āraṇyakas II and III, or of Viśveśvara’s super-commentary on Ānandatīrtha’s commentary on those Āraṇyakas, the more so in the latter case that no MSS. of the commentary itself have yet come to light.

In the edition of Rājendralāla and in the MSS. A and E only are accents used. These accents are clearly confined to those verses not occurring in the Rgveda Sāmhitā which are quoted in full in the Āraṇyaka V. Unfortunately in the edition the accents are often obviously incorrect, one word having two accents, or a series of words being incorrectly accented so as to show that an error in printing must have taken place. The MSS. also, as often, are carelessly and inaccurately accented, and it is therefore not possible to lay stress on the accentuation of any rare words, especially compounds. The matter is of little consequence, however, as the total number of accented words is small, and nearly all, save a few compound words, are recorded in well-accented texts.

It may here be mentioned that I have, wherever necessary, restored correct spellings, e.g. patram, not patram, and have, in accordance with the normal practice of the MSS.,¹ omitted visarga before a sibilant followed by a hard consonant. In the case of ch I have never inserted the c,² but in deference to the ordinary practice I have always written tad dhi, not tad hi, and, of course, uddhṛtya for ud-hṛtya.

hand, duplication after r has been omitted, though it is usual in all the MSS., while the avagraha is inserted wherever it is properly required despite its omission in the MSS. The nasal in Pluti is represented by the ardhaçandra mark. In R the ordinary anusvāra is used as is done in the MSS., but not in S.

II. The Commentaries.

The commentaries on the Āranyaka which I have used are the following:—

1. Śaṅkara’s commentary on the Upaniṣad (II, 4–6). Śaṅkara’s date has now, through the evidence of the Āryavidyāsudhākara and Paṭhak’s researches (Journal Bombay Branch Royal Asiatic Society, XVIII, 88, 218 sq.), been definitely fixed from A.D. 788 to the middle of the ninth century. The date A.D. 820, formerly assigned to his death, must refer to the commencement of his labours. This commentary has been repeatedly printed, best in the Ānandāśrama series, Poona, 1889.

2. Śaṅkara’s commentary on Book II, the first part of the Mahātāreyopaniṣad. This is only available in the MSS. P and X, neither of which presents an accurate text. In the Adhyāyas 4–6, it is, of course, identical with (1). Fortunately the analogy of Śāyana’s commentary on Adhyāyas 4–6 and comparison of the two commentaries on Adhyāyas 1–3 establish the fact that Śāyana followed Śaṅkara with considerable fidelity.

3. Śaṅkara’s commentary on Book III, the Saṃhitopaniṣad. This is only available in the MS. X, but is followed by Śāyana.

4. Ānandatīrtha’s super-commentary on Śaṅkara’s commentary on the Upaniṣad. Ānandatīrtha is said to have died in A.D. 1198, and to have been a pontiff of the Mādhva sect (Bhandarkar, Report on the Search for Sanskrit Manuscripts, 1882, 1883, pp. 18, 103). The date has recently been questioned by Harikṛṣṇa Śāstrī (Epigr. Ind., VI, 261), who prefers to date him from A.D. 1238–1317, on epigraphic evidence of considerable weight. This commentary has frequently been printed, best in the Ānandāśrama series. As has been mentioned above, in several MSS. the commentary is attributed to Abhinavanārāyaṇendra, who in one of the MSS. in the Bodleian Library (Catalogue, No. 977) is thus described: iti śrīmatkaivalyendrasarasvatīpūjyaśīyakṛṣimatjñānendrasarasvatīpūjyaśīyasyāśrīmadabhavinānārāyaṇendraśrīmadabhinānārāyaṇendraśrīmadabhinīvirecitāyaṃ Aitareyabhāṣyaṭāṭikāyāṃ. There can be little doubt but that we
must assume Ānandatīrtha’s real name to have been Abhinavanārāyaṇendra Sarasvatī, especially as he is indifferently called Ānandatīrtha, Ānandagiri, or Ānandajñana, the name he probably took as pontiff. Cf. also No. 1010 (3) in the Catalogue, where he is called Nārāyaṇendra Sarasvatī.

5. Viśvesvaratīrtha’s super-commentary on Ānandatīrtha’s commentary on Books II and III. This is only available in the MSS. H and O, and no MSS. of the commentary itself appear to be extant. Ānandatīrtha, who is called bhagavatpādācārya, must, I think, be identical with the Ānandatīrtha above mentioned, and must have written two different works in connexion with the Āranyaka, first the super-commentary on Śaṅkara’s commentary, and second an independent commentary on the Āranyaka, in which he interprets it in a Vaiśṇava sense. Max Müller (S.B.E., I, xcviii) appears to doubt this identity, but it must be remembered that Ānandatīrtha was a Mādhva and so not unlikely to be disposed to adopt a Vaiśṇava interpretation, and that there is nothing rare in Indian literary history in finding an author ready to comment on both sides of a question. Compare the case of Vācaspatimisra, who wrote commentaries on the works of all the philosophical schools save one. Further the interpretation of Śaṅkara had always to contend against that of Rāmānuja, and it was by no means unnatural for a scholar like Ānandatīrtha to set forth both views, the Vaiśṇava interpretation representing his own.

Viśvesvaratīrtha appears to have been the pupil of Ānandatīrtha, and to have written this work in the lifetime of his master, as is indicated by verse 3 of the introduction: Aitareyopanisado vyākurmo bhāsyam uttamam śrīmadānandatīrthāryān natvā tatprātikāmukāh 3 lIt is worth noting that Jayatīrtha, the successor of Ānandatīrtha, similarly wrote a super-commentary on Ānandatīrtha’s commentary on the Praśna Upaniṣad, and that that commentary is distinct from Ānandatīrtha’s super-commentary on the commentary of Śaṅkara on that Upaniṣad. The same remark applies to Ānandatīrtha’s commentary on the IŚāvāṣya Upaniṣad and to his super-commentary on the commentary of Śaṅkara

1 See Jayatīrtha’s original name was Raghunātha, Bhandarkar, l.c.
2 See Cowell and Gough, Translation of Sārvadarsanasaṃgraha, Preface, p. vii, n. i.
4 See the Bodleian Catalogue, No. 1013 (2).
5 Ibid., No. 1013 (3).
THE COMMENTARIES

on that Upaniṣad. Viśveśvara was evidently closely connected with Ānandatīrtha, as a MS. of Ānandatīrtha’s super-commentary on Śaṅkara’s commentary on the Bṛhadāraṇyaka Upaniṣad of the seventeenth century is described by a later hand as Viśveśvaraānandatīrthamaṭhasṭhaḥ (Bendall, Catalogue of Sanskrit Manuscripts in the British Museum, p. 15). Bendall, l.c., refers to a commentary by Viśveśvaratīrtha on the super-commentary of Ānandatīrtha on the Bṛhadāraṇyaka Upaniṣad, but the evidence cited above leaves little doubt but that the commentary of Viśveśvaratīrtha is on an independent commentary by Ānandatīrtha and not on his super-commentary. The exact locality of this Maṭh is unknown, but Jayatīrtha, it may be noted, was a native of Maṅgalaveḍheṃ near Paṇḍharpur.

6. Śaṅkā’s commentary on the whole Āraṇyaka. Besides the edition of Rājendralāla Mitra and that in the Ānandaśrama series, I have used MSS. C, I, and W. There are many minor variants in the text, but there is no trace of any double recension. In the Ānandaśrama edition of the Upaniṣad the commentary is attributed to śrīmatpara- maḥaṁśaparivrājakāryavidyāraṇyamuni. This, as Klemm has shown in the Gurupūjākamudī, is the title of Mādhava, the brother of Śaṅkā, and not of Śaṅkā. This attribution to Mādhava is an error; Śaṅkā, in the preface, tells us distinctly that the work is his: tatkaṭakṣeṇa tadṛṣṭaḥ dadhad Bukkamahiḥpatiḥ ādiśat Śaṅkācāryaṃ vedārthaḥ sva prakāśane II 3 II. In all probability it was genuinely composed by Śaṅkā himself; it agrees with his Rgveda commentary in general, and was written after the commentary on the Aitareya Brāhmaṇa. It was written probably under Bukka I, who was certainly reigning in A.D. 1354. That Śaṅkā died in A.D. 1387 is probably an error, though that may be the year of Mādhava’s death. His commentary throughout is dependent on that of Śaṅkara on Books II and III, as he admits in the introduction to Book II.

Śaṅkara, Ānandatīrtha in his super-commentary, and Śaṅkā all interpret the Upaniṣads in II and III in the light of the Vedānta. On the other hand, Viśveśvara in the super-commentary follows Ānandatīrtha in giving a Viṣṇava interpretation. I have not followed either view. The Upaniṣads can only be satisfactorily explained by regarding them as what they are, early attempts at philosophy, and by refraining from reading later ideas into them. The interpretations given by the com-
mentators have, however, a value as showing the development of philosophical ideas, and I have therefore whenever desirable referred to them. In several cases too they afford great assistance in the interpretation of the text.

It may here be mentioned¹ that most of Book II, that is, Adhyāyas 1–3, 4, and Adhyāyas 4–6, are translated by the author of the Persian translation which was made for Dārā Shukoh between A.D. 1656–1657, and retranslated into Latin in 1801, 1802, by Anquetil Duperron. This translation, besides being much less intelligible than the original, adds, as far as I can see, nothing substantial to our knowledge.

The commentary of Śaṅkara establishes for the ninth century the text of the second and third books of the Āraṇyaka as we now have them. Whether there were variants in his time we cannot determine with certainty, as his text has clearly alone formed the subject of study. The other commentators all depend to some degree on him. Ānandatīrtha, in his own work, uses him, and Śāyaṇa uses both him and Ānandatīrtha. The evidence for the time before Śaṅkara is wanting. The later Upaniṣads borrowed their doctrines and phrases from works which were more developed and displayed more literary pretensions than the Aitareya, while the secular literature makes no direct quotations. All we can say is that the Mokṣadharma of the Mahābhārata and Bādarāyana in his Brahma Sūtra (II, 3, 16, 17) probably used the Aitareya Upaniṣad,² but the next evidence is again Śaṅkara’s commentary on those Sūtras.

Though strict proof beyond Śaṅkara cannot be attempted, there is no reason to doubt the integrity of the text of these books. They are not, in subject-matter, open to easy interpolation, and in all probability in their present form they fairly represent their original shape in the time of Śaunaka.

Nor is there any special reason to assume alteration in the verses which make up Book IV, for which there is considerable independent evidence.

For Books I and V we have no earlier authority than Śāyaṇa. But he appears to have had before him a fixed text, and the various readings which he gives are practically limited to the last chapter of V, 3, the contents of which certainly lay it open to interpolation: yet Śāyaṇa of


² Cf. Deussen, Philosophie der Upaniṣad’s, p. 28; English Translation, p. 29; and, for the Mokṣadharma, note on II, 5.
course was not the first to write a commentary on the Áranyaka. He expressly refers, on V, 1, 1, to differences of interpretation, as to whether tivrasyābhivyayasaḥ (RV., X, 160, 1) meant four verses or one only according to rule, and on V, 3, 3, he refers to differences both of reading and of opinion. We are therefore justified in regarding the text he gives as practically a textus receptus by the fourteenth century A.D.

Whether or not it is original cannot be answered with certainty. Amongst others, Hillebrandt (Śāṅkhāyana Śrauta Sūtra, pp. x–xv) considers that the text of the Sūtras is much altered from the original, but in the case of the Áranyaka I, or V, it would be difficult to prove this doctrine, inasmuch as the Áranyaka seldom presents the truly remarkable variety of rules and exceptions shown by the present text of Śāṅkhāyana. Further the text of the first book assists in checking the fifth book, and appears throughout to agree with it. Again in the former case, where the work is a true Áranyaka, the idea of later alteration is less probable than in a formless work like the fifth book, which is practically a Sūtra itself. Moreover, although a certain fluidity of text may be admitted in the Sūtras, the extent of such fluidity appears to be greatly exaggerated by Hillebrandt.

III. The divisions of the Áranyaka and their date.

There is some uncertainty as to the exact meaning of the word Áranyaka. Sāyaṇa gives two somewhat different interpretations of it. In the preface to the Aitareya Brāhmaṇa (Aufeucht's edition, p. iii) he describes it as Áranyavratarūpaṇa brāhmaṇam; in the preface to the Áranyaka itself he says: Aitareyabrāhmaṇe 'sti kāṇḍam Áranyakābhidham | aranya eva pāthyatvād áranyakaṃ itīryate || 5 || and: sattraprakaraṇe 'nuktir aranyādhyayanāya hi | mahāvratasya tasyātra hauṭrat karma vivicyate || 8 ||. The latter view is energetically supported by Oldenberg,¹ and is adopted by Macdonell.² The former has the support of Weber,³ and Deussen⁴ argues in favour of it on the ground that the aim of the Áranyakas was to supply a substitute for the sacrificial rites to be used by Vānaprasthas. This view, however, is rather far-fetched. The Áranyaka seems originally to have existed to give secret explanations of the ritual, and to have presupposed that the ritual was still in use and was known. No doubt the tendency was for the secret explana-

¹ Prolegomena, p. 291.
² Sanskrit Literature, p. 34.
³ Indian Literature, p. 48.
⁴ Philosophie der Upanishad's, p. 3.
tion to grow independent of the ritual until the stage is reached where the Āraṇyaka passes into the Upaniṣad, and contemporaneously the life of the Hindu is differentiated into the four Āśramas. But originally an Āraṇyaka must have merely meant a book of instruction to be given in the forest.

It is not now possible to decide exactly why the Aitareya Brāhmaṇa does not deal with the Mahāvrata rite. In Śāyāna’s time it was already held that the author of the Aitareya Brāhmaṇa was also the author of the Aitareya Āraṇyaka, Books I–III,1 and Śaṅkara may conceivably have held the same view, as he calls the Upaniṣad the Bahvṛcabrāhmaṇa Upaniṣad.2 It is, however, impossible to accept this version as correct. It is probable enough that Mahidāsa Aitareya is the editor or arranger of the Aitareya Brāhmaṇa, as Aufrechte thought. It is true that the Aitareya Brāhmaṇa is not in all probability the work of one hand or period,3 but it must have been at some early date welded into one work, and tradition may fairly be considered to have given us the name of the man who did it. We know from Pāṇini, V, 1, 62, that in his day Brāhmaṇas of thirty and forty Adhyāyas existed, and Weber’s4 conjecture that the reference is to the Śaṅkhāyana and Aitareya Brāhmaṇas is almost certainly correct. But though we can fairly ascribe to Mahidāsa the arrangement of the Brāhmaṇa, it would be incorrect to ascribe to him even the first three books of the Āraṇyaka, since in them he is cited as a teacher. He is named expressly in II, 1, 8 and 3, 7, and is clearly referred to in I, 1, 1. This must be taken as decisive5 against his authorship of these books of the Aitareya Āraṇyaka, though it is clear that some of his views are expressed in them. We may perhaps suppose that Mahidāsa, besides editing the Brāhmaṇa, was a philosopher of some distinction, since otherwise his name would hardly have come down to us. Of his life we know nothing. Śāyāna tells us a legend of his being the son of

1 See Aufrechte’s edition of the Brāhmaṇa, p. iii; Max Müller, S.B.E., I, civ.
2 Max Müller, l.c., p. xcii.
3 See Macdonell, Sanskrit Literature, p. 205.
4 Indian Literature, p. 45.
5 So Rājendralāla, Introduction, p. 8; Weber, Indian Literature, p. 48; and cf. Macdonell, Brhaddevata, I, xxiii, for a similar case. See also, however, Weber, Ind. Stud., XIII, 322 sq., according to whom Patañjali appears to allude to himself in the third person. This, however, is less likely to be the case at so early a date as that of Mahidāsa, though later, it is not rare.
Itarā; Ānandatīrtha, in his original commentary, describes him as the son of Viśāla and an incarnation of Nārāyaṇa. Perhaps there is some truth in the reference to him in the Chāndogya Upaniṣad, III, 16, 7, and the Jaiminiya Upaniṣad Brāhmaṇa, IV, 2, where he is said to have lived for 116 years; at any rate it shows that he was a famous sage and probably a real person.¹

The three books attributed to him can on internal evidence be divided into four parts. The first book consists of an explanation of the Mahāvrata from a ritualistic and allegorical point of view. It describes the different Śāstras of the morning, midday and evening libations of the Mahāvrata day of the Gavāmayana, a theme touched on in the Aitareya Brāhmaṇa, III, 1–38, IV, 14, but indulges in further allegorical play of ideas. On the whole it bears a close resemblance in contents and style to the Brāhmaṇa, but it is doubtless more recent in date, or it would have been included in the Brāhmaṇa. Śāyaṇa in his introduction to Book V calls it an apaurusṛeyam brāhmaṇam, and Śaṅkara calls the Upaniṣad similarly Bahūcābrāhmaṇa Upaniṣad.

The second book consists of two distinct parts. The first, comprising Adhyāyas 1–3, deals with the allegorical signification of the Uktha, that is the Nīkevalya Śastra, three sets of eighty verses, which was the midday Śastra of the Mahāvrata, as being Prāṇa or Puruṣa. It is not directly connected with Book I, and it is doubtless later than it. The second part comprises Adhyāyas 4–6, and is the Upaniṣad par excellence. It is probably later than part one.

The third book treats of the mystic meaning of the various forms of the text of the Saṃhitā, the nirbhujā, pratyṛṇa and ubhayamantareṇa, and of the vowels, semivowels and consonants. It quotes Māṇḍūkeya and Śākalya among others, and makes use of the above terms to describe the saṃhitā, pada, and krama pāthas of the Saṃhitā. These are so far signs of late origin, but at the same time the treatment of the subject-matter is at a much earlier stage than that reached by Yāska or the authors of the Prātiśākhyas. It will be seen later that its philosophical view is more advanced than that of the Upaniṣad proper, and it can probably be dated about the sixth cent. B.C. This result is important,

¹ The references to Aitareya and Mahātāreya in Śānikhāyana Grhya Śūtra, IV, 10, 3, and Āśvalāyana Grhya Śūtra, III, 4, 4, throw no light on him, and are probably late; cf. Hopkins, Great Epic of India, p. 390.
as it gives us a lower date for the rest of the earlier books of the Upaniṣad.

The fourth book consists solely of the Mahānāmī verses. The presence of these verses is explained by Śāyaṇa on the ground that they must be studied in the forest. Their use is set forth by Āśvalāyana in his Śrauta Sūtra, VII, 12, 10, where he says that on the fifth day of the six day Pṛṣṭhya rite after the Marutvatiya Śastra, when the Niṣkevalya Śastra is being performed, ‘if the Udgaṭras make the Śākvarasāman the Pṛṣṭha Stotra, then the nine verses called the Mahānāmīs and certain puriṣapadas, to fill up the lines, are to be used.’ Tradition ascribes this Āranyaka to Āśvalāyana. Śaḍgurūśiśya, in his account of the works of Āśvalāyana, says: \[ dvādaśā śādhyāyakaṁ sūtraṁ catuṣkam grhyam eva ca caturthārāanyakam ceti hy Āśvalāyanasūtrakam \] This view, however, has been questioned in connexion with the authorship of the fifth book.

The fifth book consists mainly of a description in a Sūtra style of the Niṣkevalya Śastra, the great Śastra of the midday libation of the Mahāvratā. It forms a sort of complement to Book I, which is the Brāhmaṇa as contrasted with the Sūtra. The natural conclusion is, therefore, that Āśvalāyana wrote Book V. The arguments in favour of this view are: (1) Book IV contains merely a collection of Mahānāmī verses; it is not a Sūtra at all, and therefore Āśvalāyana cannot have been its author. The reply is perhaps that the verses may have been collected by Āśvalāyana and put into the Āranyaka in order that they might be available for being commented on in the Sūtra, and that it would therefore be natural to ascribe the Āranyaka to Āśvalāyana. It is a sort of Āśvalāyana Saṃhitā like the Śākala Saṃhitā. (2) It is argued that Śāyaṇa in the introduction to Āranyaka V, where he expressly ascribes that Āranyaka as contrasted with I to a Ṛṣi, uses the words: \[ tasmād athaitasya samāmnāyasvetādi dvādaśā Śādhyāyavam mahāvratasya pañcavimśatim ityādi pañcamārāanyakam sūtram eva \] This would no doubt be quite natural if Āśvalāyana were the author of the Āranyaka, but it is at least equally natural if Śaunaka was. (3) Colebrooke ( Essays, I, 307) says, with reference to a Sūtra of the Pūrva

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1 Max Müller, Ancient Sanskrit Literature, p. 238; Macdonell, Sarvanukramani, p. xix.
2 See especially Oldenberg, S. B. E., XXIX, 154 sq. On p. 155 the words ‘fifth and fourth’ should be transposed.
4 i.e. Śrauta Śūtra, I, 1, 1.
Mīmāṃsā: ‘It is, however, acknowledged that a mistake may be made, and the work of a human author may be erroneously received as a part of the sacred book by those who are unacquainted with its true origin. An instance occurs among those who use the Bahūryā, a śākhā of the Rigveda, by whom a ritual of Āśvalāyana has been admitted, under the title of a fifth Aranyakā, as a part of the Rigveda.’ Rājendralāla was unable to discover the source of this statement, and it seems probably to be a confusion of Āśvalāyana with Śaunaka; or it may rather confirm the view of Śaṅgurūṣiśya, since IV could be confused with the Rigveda, but not V. (4) The MSS. F and G end, iti Āśvalāyanoktam Aranyakāṇaṃ samāptaṃ | This, however, is a matter of no moment, and probably does not even preserve a tradition of Āśvalāyana’s authorship of Aranyakā IV. These two MSS., which are recent and inaccurate copies, and are probably ultimately derived from one original, contain collections of works attributed to Āśvalāyana, and there is nothing surprising in the fact that they attribute the authorship of the Aranyakā to him. (5) Much more important is the fact, which forms Oldenberg’s second argument, that in his commentary on the Sāmaveda Śāyaṇa refers (I, p. 19) the authorship to Āśvalāyana. But against this solitary reference must be set the facts noted below. (6) There is undoubtedly great similarity between the two works, Aranyakā V, and the Śrāuta Sūtra. I think it certain that the author of the Aranyakā knew the Sūtra. For example, in V, 2, 2, eṣa brahmaṇi tisrah stands without explanation, but as Śāyaṇa points out the verses referred to are given in Āśvalāyana Śrāuta Sūtra, VI, 2, 6. Again in V, 3, 2, occurs uktam vāṣṭkāraṇumāntraṇam, which is not only a phrase used by Āśvalāyana himself, but is a clear reference to Āśvalāyana Śrāuta Sūtra, I, 5, 17. Further the vocabulary and syntax of the works is identical; e.g. the use of na vā in Aranyakā, V, 3, 1, as often in the Sūtra, e.g. VI, 5, 22; or the phrase api nidarśanāyodāhaṁ kāriṣyāmāḥ, or the word ekapātiṁyāḥ. These facts, however, which were not known to Oldenberg, merely prove that

1 But I do not feel sure as to the reference. The words are: bahūryām adhyātākā mahātratayogapratipādakam Āśvalāyananirmitam kalpaśūtram aranye 'dhiyamānāḥ pācacam aranyakam iti vedatvena vyavaharanti, and there is clearly some confusion between the Sūtra and Aranyakā, which discredits the evidence.

2 Cf. also V, 1, 5, ukthaviryāṇi is not explained, but is in the Sūtra.
Śaunaka knew and used Āśvalāyana’s work, which indeed was only natural, since the Śūtra deals with the Agniṣṭoma, the prakṛti of the Mahāvrata. It will be seen that this agrees perfectly with the native tradition handed down by Śaḍguruśiṣya.

There is therefore no sound evidence to ascribe the fifth Āranyaka to Āśvalāyana, and Śaḍguruśiṣya’s attribution to him of the fourth Āranyaka remains the most probable.¹ For Śaunaka’s authorship of the fifth Āranyaka we have the distinct and repeated authority of Śāyaṇa. Colebrooke (Essays, I, 46) first pointed out that Āranyaka V, 2, 5, is cited by Śāyaṇa on the Rgveda, I, 8, 1, as Śaunaka’s, and Max Müller (S.B.E., I, xciv) says that ‘Śāyaṇa when quoting in his commentary on the Rigveda from the last books² constantly calls it a Śūtra of Saunaka.’ Further, in his commentary on the Aitareya Āranyaka he repeatedly refers to Śaunaka as the author of the fifth book. E.g. on I, 4, 1, he says: ata eva pañcame Śaunakenodāḥṛtyah and again: tāś ca pañcame Śaunakena śākhāntaram āśritya paṭhitah.³ See also Śāyaṇa on I, 4, 2 (ter); 3 (bis); I, 5, 2 (quater); 3 (bis). These references beyond question show that to Śāyaṇa Śaunaka was the author of the fifth Āranyaka. There is no conceivable reason why this work should have been ascribed to him unless it was his. Similar as the book is in language to the Śrauta Śūtra, yet it is in style less compressed and more intelligible than that work. We have certain evidence that Śaunaka did compose similar works, for, in the introduction to his commentary on the Sarvānukramaṇī of Kātyāyana, Śaḍguruśiṣya expressly records that he composed a Śrauta Śūtra which he destroyed when his pupil Āśvalāyana had written his Śūtra. This tradition would explain the close knowledge of Āśvalāyana’s Śrauta Śūtra, which, as we have seen above, the writer of this book undoubtedly possessed. No doubt it is possible that he may eventually have been credited with the authorship of one of the works of his pupil,

¹ With reference to Oldenberg’s remark (p. 157) that Āśvalāyanasūtrakam cannot refer to the Mahānāmīs, I would observe that the expression refers to the Śrauta and Gṛhya Śūtras with the Āranyaka IV thrown in.
² Book must be meant. Āranyaka IV cannot be quoted.
³ It may be noted that the reference in the Śāṃveda commentary is probably not the work of Śāyaṇa. His pupils no doubt did much of his so-called work. Cf. the case of the Atharvaveda, Whitney, p. lxvii. The fact that passages in the Śāṃveda commentary are identical with those in the Rgveda commentary is of course quite consistent with this view.
as has been shown to be the case by Professor Macdonell in the matter of the Brhaddevatā, but that is a mere possibility against which tradition is certainly strong. It is impossible to argue that in Saḍguru-śiṣya's eyes the term caturthāranyakam covered the fifth book also, for the two are quite distinct and cannot ever have been combined into one book. Moreover it must be remembered that a Grhya Sūtra by Śaunaka is referred to by Saḍguru-śiṣya, and appears to have been known to Hemādri in the thirteenth century.¹ So there is nothing at all improbable in the ascription of the Āraṇyaka V to Śaunaka.

Now it is possible to throw some light on Śaunaka's date. The Brhaddevatā, which is attributed to him, but is certainly not his but the work of a pupil—probably not far removed in date—is posterior to Yāska and anterior to the Sarvāṇukramaṇi of Kātyāyana. Kātyāyana, who is in all probability the author of the Śrauta Sūtra and the Vājasaneyi Anukramaṇi, is most probably anterior to Pāṇini, since the Sarvāṇukramaṇi shows forms earlier than Pāṇini's grammar approves (see Macdonell, Sarvāṇukramaṇi, p. viii, Brhaddevatā, I, xxii, xxiii). The argument from the use of Vedic forms is no doubt not certain, but the balance of probability is in its favour, and it has been maintained by Bühler (S. B. E., II, xl, Z. D. M. G., XL, 527 sq.) and Winternitz (Hochzeitsrituell, pp. 13 sq.) against the objections of Böhtlingk (Z. D. M. G., XXXIX, 517, XLI, 669, XLIII, 598 sq.).² Thus it appears that Śaunaka ³ must be considerably older than Pāṇini. On the other hand, we must not push him too far back, or else it would be difficult to explain how Śaunaka is not cited in Pāṇini. Further, B. Liebich in his Pāṇini, ch. iii, has shown grounds for the belief that the Āśvalāyana and Śāṅkhāyana Grhya Sūtras are in point of language closely connected in time with Pāṇini. It does not, therefore, seem necessary to allow more than 100–150 years between Pāṇini and Śaunaka, and the time may perhaps be shorter.

Pāṇini's date unfortunately is not yet certainly fixed. There lie between him and Patañjali not only the Vārttikas of Kātyāyana, but also


² Bühler's results are accepted by Hillebrandt (Ritual-Litteratur, p. 24), Jolly (Recht und Sitte, p. 3), and Macdonell (Sanskrit Literature, p. 259).

³ It may also be noted that the anuṣṭubhs of Śaunaka are of an early type, the first pāda sometimes ending in \( \ast - \ast \); cf. Oldenberg, S. B. E., XXX, xxxv. So in the Brhaddevatā (Keith, J. R. A. S., 1906, p. 6).
emendations of those Vārttikas by the Bhāradvājīyas, Saunāgas, and others and perhaps a Ślokavārttika, which certainly presupposes a considerable interval of time. Bhandarkar ¹ has further adduced evidence of changes in the language and extension of geographical knowledge especially as regards the peoples and places of the south between Pāṇini, Kātyāyana, and Patañjali. Goldstücker ² and Bhandarkar ³ have adduced evidence to prove that Patañjali was a contemporary of Puṣyamitra (B.C. 178–142) and Menander (B.C. 144–120) and wrote his Mahābhāṣya in or about B.C. 144–142. This result is by no means certain, because even accepting as fixed Puṣyamitra and Menander’s dates, ⁴ still, in the first place the MSS. of the Mahābhāṣya do not all contain the passages in which the statements relied on occur, and in the second place it is always possible that the examples occurred in the Ślokavārttika or in some other earlier source whence they were taken over bodily ⁵ by Patañjali. It may even be argued that Patañjali is not earlier than the second century A.D. inasmuch as he seems to know the r vowel-sign, and according to Chinese tradition this vowel-sign was a discovery of Nāgārjuna’s, and Nāgārjuna’s date is possibly in the second century A.D. under Kaniska. ⁶ The latter, however, is probably to be referred to the first century B.C., and it would be a mistake to lay much stress on this argument. The r vowel-sign may have existed in grammatical circles long ere Sanskrit inscriptions become usual. Further the Rājatarāṅgini, I, 174, is an authority for the existence of the Mahābhāṣya in the reign of Abhimanuyu of Kashmir, whose date is however now quite uncertain. But whatever be Patañjali’s date, there seems little doubt that the examples which point to the time of Puṣyamitra and Menander must be genuine and that they prove the existence of some commentary on Pāṇini in the middle of the second century B.C. Kātyāyana is assigned by Hiuen Tsang to 300 years after the death of Buddha, which taking the Chinese reckoning of the Nirvāṇa gives the

¹ Journal Bombay Branch Royal Asiatic Society, XVI, 269 sq.
² Pāṇini, p. 228.
³ Ind. Ant., I, 299; II, 59.
⁴ Cf. Duff, Chronol. of India, pp. 14–17; Hoernle and Stark, Hist. of India, pp. 39 sq. Vincent Smith (Hist. of India, pp. 192, 193) arrives at a slightly earlier date.
⁶ Kaniṣka’s date is most doubtful, but see V. Smith, J. R. A. S., 1903, pp. 1–64; Fleet, J. R. A. S., 1906, p. 979; 1907, pp. 171, 1034 sq.; Hoernle, Osteology, p. 8.
middle of the third century B.C. as his date. This evidence is not of
great weight, but it is not improbably nearly correct.\(^1\) \(\text{Pāṇini cannot}
therefore be less than fifty years older than Kātyāyana and must at
latest belong to about B.C. 300.\) The question arises whether this
date cannot be put further back. The chief argument against doing so
is the use of the word \(\text{Yavanāni}\) in \(\text{Pāṇini, IV, i, 49.\) Doubtless this
means Greek (Ionian) writing, but it does not necessarily follow that the
word dates from after the invasion of Alexander.\(^2\) Indeed the probability
seems to me against this being the case. For it is certainly remarkable
that Ionian should be the name given to the Greeks if first made known
to India through the invasion of Alexander, whose army was certainly
in no conceivable sense Ionian.\(^3\) On the other hand, the Ionian name \(^4\)
wasp evidently the great name in the ears of Persians, and of those subjects
who were led into Greece on the expedition of Xerxes, and \(^5\) it must be
remembered that the Gandarians were part of Dareios' empire and a
contingent from Gandhāra, accompanied Xerxes on the Grecian
expedition. If it is borne in mind that \(\text{Pāṇini was a native of Gandhāra}
according to Hiuen Tsang, a view confirmed by the references in his
grammar,\(^6\) it will not seem far fetched to consider that it was most
probably from the older tradition that the name \(\text{Yavanāni}\) was derived.
In this connexion reference may be made to Burnell \(^7\) that
the word \(\text{dīpi}\) which occurs in \(\text{Pāṇini, III, 2, 21, is borrowed from the}
Achaemenidean \(\text{dīpi}, meaning an edict, a view not at all improbable, and
one which supports the view here maintained that it was through the
Persian conquest of Gandhāra that the word \(\text{Yavanāni}\) became familiar
to India. Goldstücker \(^8\) argued, indeed, that \(\text{Yavanāni}\) referred to

\(^1\) Cf. Wackernagel, \textit{Altindische Grammatik}, I, lx; Pischel, \textit{Prākrit Grammar}, p. 34; Liebich, op. cit., ch. ii, \textit{Vienna Oriental Journal}, XIII, 312, where he ascribes him to 150 B.C., taking the references to Menander and Puṣyamitra to be his.

\(^2\) This view is held by Benfey, \textit{Geschichte d. Sprachwissenschaft}, p. 48, n. 1; Burnell, \textit{Aindra Grammarians}, p. 44; Weber, l.c., p. 221; Wackernagel, l.c., p. lix.

\(^3\) So in Arrian Ionia appears merely

\(^4\) We have for this the contemporary evidence of the Athenian Aeschylus and of Herodotus. Cf. also Busolt, \textit{Griech. Ges.}, II, 515.

\(^5\) See Herodotus, iii, 91; vii, 66.


\(^8\) \textit{Pāṇini}, p. 16.
INTRODUCTION

Persian writing, but this view cannot be maintained. But Weber himself admits that perhaps the name Yavana may have become known before Alexander’s time through the Persian war in which the Indians served as auxiliaries. There is also a striking piece of evidence that Greek writing was known in North India before Alexander’s time; coins have been found with Greek inscriptions of pre-Alexandrian date. Greek engraved gems, of a pattern much earlier than Macedonian times, have been found in the Punjab, and the caduceus was known in India by B.C. 325 at latest.

I do not therefore consider that the evidence of Yavanāṇī is conclusive as to Pāṇini’s date, though it certainly shows that he cannot be earlier than the fifth century. Weber also argues that his use of letters as numerals is a proof of Greek influence, but it may be equally well a proof of Semitic influence or a mere independent invention, as indeed seems most likely from the fact that the use remains isolated. Weber’s other arguments, e.g. that from the date of Āpiśali, rest on too slight a basis to bear serious examination. On the other hand, it is not possible to follow Goldstücker in referring Pāṇini to a date before Buddha on the strength of nirvāṇa vāte, VIII, 2, 50, because Pāṇini probably deliberately ignored Buddhism or perhaps lived when the influence of Buddhism had yet to become great. Bhandarkar refers Pāṇini to the beginning of the seventh century B.C., dating Kātyāyana in accordance with the legend of the Kathāsaritsāgara in the fourth century B.C., but he does not meet the difficulty as to Yavanāṇī, though his proposed date would in some ways suit the history of Sanskrit literature. On the whole I incline to fix Pāṇini’s date at about 400–350 B.C. Böhtlingk, in the introduction to his edition, fixed the date at about 350 B.C., and Lassen assigned Pāṇini to 330 B.C.

1 See Ind. Stud., IV, 89; Berlin Monatsbericht, 1871, p. 616, n.
2 Head, quoted in Bühler, Palaeography, p. 3.
4 Indian Literature, p. 222, n.; Goldstücker, Pāṇini, pp. 50 sq.
7 Weber, Ind. Stud., V, 139, brings evidence that Pāṇini knew Buddhism. It is not quite conclusive, but is very probable.
8 Bombay Gazetteer, I, ii, 140 sq. The legend cannot be relied upon in any particular, though accepted by V. Smith, Hist. of India, p. 337, n. 2.
9 Ind. Alt., II, 477. Rapson (J. R. A. S.,
DATE OF THE ĀRANYAKA

If this date is accepted for Pāṇini it is necessary to throw the older Kātyāyana, and therefore Śaunaka, a little further back. Śaunaka may perhaps be assigned to about 450 B.C. or possibly even to 500 B.C., which would then represent the probable date of Book V of the Āranyaka, while the collection of Book IV would be a product of the same period, since the evidence goes to show that Āśvalāyana and he worked contemporaneously.

Now it will hardly be doubted that Books I–III are decidedly older than Books IV, V. This is clearly reflected in the native tradition preserved in Sāyaṇa’s distinction between the āpauroṣeyam character of the first three books and their attribution to the author of the Brāhmaṇa. It is not possible to say how much this means. But it is at least probable that the latest part of the first three books, Āranyaka III, belongs to not later than 550 B.C. and the earlier parts may be dated between 700 B.C. and 550 B.C. It will be seen that there is probably a considerable difference in time between the first book, and the two sections of the second, so that 700 B.C. is not too early a date for Book I.

I do not think that these results need be regarded as in any way surprising. The Brāhmaṇa period, according to Max Müller, probably extended from about 800–600 B.C., and this view has the weighty support of Prof. Macdonell.1 The Aitareya Brāhmaṇa cannot be far removed in date from the first book of the Āranyaka, but the Gopatha Brāhmaṇa, which contains many borrowings from it, is in the opinion of Aufrecht 2 known to Yāska. Now Yāska is certainly anterior to Śaunaka and Pāṇini, for he is cited in the Rgvedaprātiṣākhya,3 the Bṛhaddevatā, and is apparently known to the Aṣṭādhyāyī. His date cannot, therefore, be reasonably placed later than 500 B.C. and it may go back to 550 B.C. This date is confirmed by the character of the Nirukta which certainly is anterior to either the Prātiṣākhyas or Pāṇini. If, therefore, the Gopatha Brāhmaṇa was known to him,4 even that late work must be dated about

1904, p. 442) adopts 350 B.C. If a late date is adopted, then the question of finding a place for the Bhaṣā becomes more and more difficult, cf. J. R. A. S., 1904, pp. 435 sq., 457 sq., and (for the date of the Epic) ibid., 1906, p. 2; 1507, p. 682.

1 Sanskrit Literature, pp. 12, 202 sq.
2 Aitareya Brāhmaṇa, p. vi.
3 Weber, Indian Literature, p. 41.
4 The argument is not certain. It is based on the fact that Yāska, Nirukta, VIII, 22, quotes Aitareya Brāhmaṇa, III,
600 b.C., and the Aitareya Brāhmaṇa must be earlier, even apparently including the last ten chapters which are later than the earliest portions of the Brāhmaṇa. Thus the Brāhmaṇa cannot well be placed later than 800–700 B.C. and the Āraṇyaka I is not to be dated much later.

Further the early date of even the Upaniṣad portions in Books II and III appears to be only what is to be expected from the history of philosophy. The Upaniṣad doctrines there set forth are essentially earlier than the doctrines of the earliest Buddhism, which belong to the fifth century B.C., and we shall see that the Upaniṣads probably belong to the earliest of the extant works (Sect. V). Moreover, Bühler (S. B. E., II, xxvii) has pointed out that Āpastamba (? 300 b.C.) knows the Vedānta school, which presupposes the full development of the Upaniṣad, while Gautama (before 400 B.C.) knows even the Atharvaśiras Upaniṣad, which is cited also in the Mokṣadharma (MBh., XII, 12864).

IV. The Mahāvrata ceremony, and the relation of Aitareya Āraṇyaka I and V to the Śaṅkhaṭya Āraṇyaka.

Śaṅkhaṭya in his commentary on V, 1, 1, tells us that there are three forms of the Mahāvrata ceremony, according as it is a one day rite, or a part of an ahina, or the second last day of a Sattra.¹ But he says that the Sattra form is the original or prakrti of the others which are vikrtis. The Sattra differs from the ahina in that it requires that all engaged

8, as: yasyai devatāyai havir gṛhitāṃ syat tām manasā dhyāyant vaśātkuryānd. Now the manasā here does not appear in the original, but only in Gopatha Brāhmaṇa, VIII, 4: tām manasā dhyāyan vaśātkuryād. It is hardly open to doubt that the form found in the Gopatha passage must have been before Yāska’s mind. For though it is not unnatural for the author of the Gopatha, or some other Brāhmaṇa, who borrowed the main body of his work from other sources, to alter his original by inserting manasā, yet it is improbable that Yāska would have made the quotation incorrectly, but for the existence of the alternative version. The instance does not amount to proof, and on the other hand, it may be argued, with Bloomfield (J.A.O.S., XI, 375 sq.; XIX, ii, 1–11), that the Gopatha borrows from the Vāitāna Śutra and so is very late. But even assuming that the borrowing from the Vāitāna is real, yet it is more than possible that the text of the Gopatha, a very unimportant work, has suffered interpolation, or perhaps the Gopatha Brāhmaṇa as we now have it is a working over of an earlier Brāhmaṇa which itself borrowed from the Aitareya. But in any case the Aitareya Brāhmaṇa is unquestionably much older than Yāska.

¹ For the characteristics of Sattras see Hillebrandt, Ritual-Litteratur, p. 154; Weber, Ind. Stud., X, 17, 92, 355.
should be *dikṣita*, the Hotṛ being also the *yajamāṇa*, and in that it extends even to a year. In the *ahīna* the Mahāvrata is the tenth day of the Pauṇḍarika ceremony, but neither the *ekāha* or *ahīna* form is of importance.

In the Sattrā form the Mahāvrata is the last day but one of the Gavāmayaṇa Sattrā which lasts the whole year, and no doubt represents in some way the year. Hillebrandt,¹ who has most carefully examined this question, concludes that considerable alterations in course of time took place in this ceremony. As it stood later and as it is represented in most of our texts, the two important days were the middle day, the Viṣuvat, and the last day but one, the Mahāvrata, corresponding to the Summer and Winter solstices respectively. But the Tāṇḍya Brāhmaṇa,² certainly an old work, refers to a view, which it disputes, that the Mahāvrata belongs to the middle of the year, and it is clear that Indra is the god *par excellence* of the Mahāvrata. It may be argued with some plausibility that Indra belongs to the beginning of the rainy season, or the middle of June, and certainly the rites of the Mahāvrata show traces of a popular origin, like the celebrations of the Johannisstag in Germany.³ It is not impossible that at one time the Mahāvrata was the first day of the year, when, as the Aitareya Āraṇyaka, I, 1, 1, has it, Indra slew Vṛtra and became great, and Hillebrandt adduces as evidence of this the month Tīṣya as compared with the Avestan Tiṣṭrya, Sirius.

Once then, in any case, the Mahāvrata may well have been a day of popular festival and worship. The Viṣuvat day receives scant treatment in the texts; possibly, as Dr. Friedländer⁴ suggests, because the ceremonies connected with that day were transferred⁵ to the Mahāvrata to help to wipe out the popular character of that rite. It is, however, simple to suppose that in the usual manner the Brāhmaṇas seized upon

² IV, 10, 3.
³ Many examples of such ceremonies are collected in Frazer, *Golden Bough*, 2nd ed. Oldenberg, *Religion des Veda*, p. 444, n. 1, does not accept this part of Hillebrandt’s theory, and it may be pointed out that the Winter solstice is more naturally the time for rites intended in part to increase the sun’s heat, cf. Frazer, *Adonis, Attis, Osiris*, pp. 196, 241 sq.
⁴ *Der Mahāvrata-Abschnitt des Śāṅkhāyana Āraṇyaka*, p. 2, n. 5.
⁵ Liturgically the Viṣuvat is the *prakṛti* of the Mahāvrata.
the popular Mahāvrata and made it their own by an accumulation of purely technical ritual. At any rate they have left clear traces of the original nature of the ceremony. Warriors, fully armed, pierce with arrows the outstretched skin of a barren cow, which is probably a rain spell. An Ārya and a Śūdra strive on a round hide, the Āryan proving victorious, which may be interpreted as a spell to produce sunshine. Servant maids encircle the Mārjāliya fire with jugs of water on their heads either thrice or until the Mahāvrata Stotra is finished, evidently as a magic rite to procure sunlight and rain for the crops. Sympathetic magic is shown in the effort to produce fertility by maithuna. Music is played and obscene language used, both possibly with the same object to terrify away hostile demons, especially as the form of music affected is drumming.

But from the point of view of the Āranyaka these old customs are meaningless survivals. The importance of the sacrifice is purely in the ritual as regards the use of the hymns. The Mahāvrata is one of the forms of the Agniṣṭoma, and is therefore divided into three parts, the morning, midday, and evening pressing of the Soma. Each pressing has an equal number of Stotras and Śastras. The morning pressing has the Bahišpavamāna and four Ājya Stotras, and the Ājya and Prauiga Āsras of the Hoṭr and three Ājya Śastras of the Hotrakas. The midday pressing has the Mādhyandinapavamāna and four Pṛṣṭha Stotras, and the Marutvatiya and Niṣkevalya Śastras of the Hoṭr and three Niṣkevalya Śastras of the Hotrakas. The evening pressing has the Ārbaṇavapavamāna Stotra and the Agniṣṭoma Sāman, together with the Vaiśvadeva and Āgnimārata Śastras of the Hotr. But in the Mahāvrata the morning and evening ritual is mainly derived from the prakṛti, that is ultimately the Agniṣṭoma, and it is the Pṛṣṭha Stotra called the Mahāvrata Sāman and the corresponding Niṣkevalaya Śstra or Mahaduktha which form the important part of the liturgy.

1 Cf. the account in Oldenberg, Religion des Veda, pp. 444, 445, 506, whose explanations are slightly different, and my note on V, 1, 5.
2 See for it Hillebrandt, op. cit., pp. 124 sq. It is a prakṛti of all the more elaborate forms, and these again are related as prakṛti and vikṛti in order. So the Viṣuvat is a prakṛti of the Mahāvrata as is the Viśvajit.
4 This is the explanation of such passages as I, 1, 3 ad fin.: tad vaikāhikān rūpasamṛddham.
The most characteristic of the features of the Mahāvrata Śāman and the Mahaduktha is their division according to the form of a bird. The origin of the idea appears to be the theory which appears in the Śatapatha Brāhmaṇa\(^1\) of the bird-like shape of the fire-altar. Similarly, the Mahāvrata Śāman has five parts corresponding to the body, head, right wing, left wing, and tail. The Mahaduktha is not so simple, the parts correspond to the body, neck, head, vertebrae, wings, tail, and stomach, but there is a general correspondence with the Śāman, the first verses of each part appearing in the Śāman. Besides these parts there are also three groups each of eighty trecas, one in gāyatrī, one in uṣṇih, and one in bhātī metre, which form the food of the bird.

These collections of verses make up a very considerable body of hymns, and it appears from the Śāṅkhāyana Gṛhya Sūtra\(^2\) that to a certain extent the collection came to be regarded as a new Saṃhitā through the rearrangement of the verses, much as the Śāmaveda differs mainly in arrangement from the Ṛgveda, so that the study of the Āraṇyaka verses (not the Āraṇyaka itself) was taken up immediately after that of the Saṃhitā. This is at least the view of Oldenberg,\(^3\) and it is far from improbable. This new Saṃhitā was regarded as extremely sacred; perhaps the reason was that the likeness of the fire-altar to the shape of a bird was the discovery of some theologian who, in the true spirit later seen in the Upaniṣads, was most anxious not to permit his mystic discovery to become common property. This at least seems to me a legitimate inference from the fact that the Śatapatha Brāhmaṇa expressly enjoins secrecy for the three samudrāh, the Agnicayana, the Mahāvrata Śāman, and the Mahaduktha; and the Aitareya Āraṇyaka\(^4\) and the Śāṅkhāyana Āraṇyaka\(^5\) devote chapters to declarations of the secret nature of their subject-matter. Thus a rite originally popular became, through theological speculation, one of the most secret doctrines of the Brāhmaṇas.

As a result of this secrecy the description of the activity of the Hotṛ in the Mahāvrata rite is not recorded in the Aitareya Brāhmaṇa or in the Śāṅkhāyana Brāhmaṇa, but in the Aitareya Āraṇyaka\(^6\) and the

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\(^1\) IX, 1, 2, 35 sq.
\(^2\) II, 11, 13.
\(^3\) Prolegomena, pp. 291 sq.
\(^4\) V, 3, 3.
\(^5\) I, 1. The desire for secrecy reflects probably the magic-worker's fear of his magic being stolen and used against him.
\(^6\) Book I.
Śāṅkhāyana Āranyaka. When as time went on there was felt the need of a formal exposition of the rite as a whole, since in neither the Aitareya nor the Śāṅkhāyana Āranyaka is the account of the rite intelligible as it stands, in the case of the Aitareya, as we have seen, a Sūtra-like book was added by Śaunaka, but in that very book the secret nature of the doctrine is reiterated with the greatest force. The case of the Śāṅkhāyana Āranyaka is different. No addition was made to the Āranyaka, so far as we now know it, but two books, XVII and XVIII, were added to the Śāṅkhāyana Śrauta Sūtra. These books were not commented on by Ānartiya, but by Govinda, and they cannot be regarded as forming part of the Sūtra at his date. In fact, we have conclusive proof that to Ānartiya the eighteenth, and doubtless also the seventeenth book, was an Āranyaka. For in commenting on Śrauta Sūtra, XIII, 14, 7, he quotes XVIII, 24, 30, as an Āranyaka. This fact, the full significance of which does not seem to have been realized by Hillebrandt, supports his view, which was based on other considerations, that the two books are not more recent than the rest of the Sūtra. On the contrary it is at least as probable that they are older, but the important consideration is that the Sūtra treatment of the material was still considered too secret for insertion in the Sūtra. We must therefore recognize that at one time the Śāṅkhāyana Āranyaka, in addition to the Brāhmaṇa treatment in Books I and II, contained a Sūtra treatment like Book V of the Aitareya. As Books III–VI of the Śāṅkhāyana contain the Kauṣitaki Upaniṣad, and correspond to Book II of the Aitareya, and Books VII and VIII of the Śāṅkhāyana correspond in some measure to Book III of the Aitareya, it is not surprising that the Śrauta Sūtra treatment of the so-called Books XVII and XVIII should have formed part of the Āranyaka.

On the other hand it was not felt that any special sanctity or mystery attached to the Udgātr or Adhvaryu's functions. These are described

1 Books I and II.
2 Book V.
3 V, 3, 3.
4 Or of the same date, see my note, J. R. A. S., 1907, pp. 410 sq.
5 Hillebrandt, Ritual-Litteratur, p. 25.
in the Saṃhitās and Brāhmaṇas of the other schools (see the Tāṇḍya Brāhmaṇa, IV, 10, V, 1-6; Lātyāyana Śrauta Sūtra, III, 9-12, IV, 1-3, for the Udgāt; and for the Adhvaryu, Taittirīya Saṃhitā, VII, 5, 8-12; Taittirīya Brāhmaṇa, I, 2, 6, 1-7; Kāṭhaka Saṃhitā, XXXIV, 5; Śatapatha Brāhmaṇa, IV, 6, 4, 1, VIII, 6, 2, 3, X, 1, 2, 1; Kāṭyāyana Śrāvaṇa Sūtra, XIII, 2, 17-4, 2, and scattered notices in Āpastamba Śrāvaṇa Sūtra, XXII, XXIII). It is worthy of note that in his explanation of the ritual Sāyaṇa freely quotes and follows Āpastamba, as he does sometimes in his commentary on the Aitareya Brāhmaṇa.

The date of the Śāṅkhāyana Āraṇyaka, like that of the Aitareya, presents considerable difficulty. As the Aitareya Āraṇyaka with the Aitareya Brāhmaṇa, the Śāṅkhāyana is closely connected with the Kauśitaki Brāhmaṇa. Vināyaka, the commentator on the Brāhmaṇa, actually, in one place, reckons the Books I and II as XXXI and XXXII of the Brāhmaṇa, and there are clear references to the Brāhmaṇa in the Āraṇyaka, while several passages agree even verbally. But though these signs are so far clear evidence that the connexion is close, they tend also to show that the Āraṇyaka is dependent on the Brāhmaṇa, and this conclusion is strengthened by the fact that, at the time of Pāṇini (about 350 B.C.), there seems to have been known to him a Brāhmaṇa of thirty chapters, which Weber must be right in considering to be the Kauśitaki. Therefore the Āraṇyaka must stand to the Kauśitaki in precisely the same relation as the Aitareya Āraṇyaka to its Brāhmaṇa.

Now the relation in time of the Aitareya and Kauśitaki Brāhmaṇas is still open to discussion. The evidence seems to me, however, decidedly in favour of the priority of the Aitareya, though that priority is not in all probability a great one. (1) The Śāṅkhāyana is a more elaborate work than the Aitareya; it is completed by treating of the Haviryaśa as well as of the Soma sacrifice proper, giving the Agnīdhāna, the Dārśapūrṇamāsa, and the Cāturmāṣyāṇi. It is more probable that the less systematic Aitareya is the earlier. (2) The Śāṅkhāyana seems,
as Weber¹ points out, to represent a fusion of the views of Paṇḍya and Kaśñitaki, whereas these names are unknown to the Aitareya,² which appears to represent a less dependent point of view and to show more originality. (3) In point of view of style the Śāṅkhāyana is much more condensed than the Aitareya. This fact is open to various interpretations, but on the whole the most probable theory is that the older a work, the less condensed its style, though later again the style becomes freer. This argument, which is applied to the Sarvāṇukramaṇī and Kātyāyana Śrauta Sūtra by Prof. Macdonell,³ appears to me to hold equally well in the case of the Brāhmaṇas. (4) The use of unaugmented tenses is more frequent in the Aitareya than in the Śāṅkhāyana.⁴ In favour of the priority of the Śāṅkhāyana the only prima facie piece of evidence⁵ appears to be the argument from the use of the perfect as a narrative tense. Now I do not dispute the value of this criterion, as the evidence appears to me adequate that, so far as Vedic is concerned, the history of the perfect is that of an originally present force, such as persisted in words like āha or veda, to a narrative use. The perfect in narrative is indeed known to the oldest language, but the growth of the narrative use is decidedly a mark of lateness, and is accepted as such by Wackernagel.⁶ But the facts of the case are that in the first thirty Adhyāyas of the Aitareya the use of the perfect is usually that of a present, and that it is only in the last ten that the perfect is used for narrative, whereas in the Kaśñitaki Brāhmaṇa there are nearly three perfects for every five imperfects. The narrative of Śunaḥṣepa in Book XXXIII is carried on in perfects, but it is universally admitted that the last ten Adhyāyas are a later addition, since (1) they have no corresponding

¹ *Indian Literature*, p. 46.
² According to Aufrecht’s Index. Cf. Weber, l.c.
³ *Bṛhaddevatā*, I, xxii. This is borne out by the fact that Pāṇini, who is probably later than Kātyāyana, reaches a further degree of unintelligibility.
matter in the Śāṅkhāyana, while the Śāṅkhāyana Śrauta Sūtra has a version of the Śuṇahṣeṇa legend, and (2) their subject-matter is quite unconnected with the functions of the Hotṛ at the Jyotiṣṭoma rite, which is the main topic of the Aitareya. Deductions from the style of the Aitareya Brāhmaṇa taken as a whole are therefore very risky, and Aufrecht has, conclusively it seems to me, shown that the Taittiriya Saṁhitā in Book VI, which deals with the Soma sacrifice, follows the Aitareya Brāhmaṇa, which has thus a just claim to rank as one of the earliest Brāhmaṇas, as it is of course indisputably older than the Satapatha Brāhmaṇa and the Taittiriya Brāhmaṇa, the latter being admittedly later than the Saṁhitā, which it was clearly composed in order to complete. It is worth noticing that that Brāhmaṇa contains in Book III the description of the new and full moon sacrifices which is omitted in the Saṁhitā, and it may be considered that this helps to show that the Śāṅkhāyana Brāhmaṇa in which these rites are treated is later than the Aitareya.

On the other hand no argument either way can be drawn from the prominence of Śiva in the Śāṅkhāyana, since Aufrecht has proved that even the Aitareya Śiva is the great god in his form of Rudra, just as he is in the Satapatha, the later books of the Vājasaneyi Saṁhitā, and portions of the Atharvaveda. It must be recognized that the deity later known as Śiva came at an early period to be the most prominent member of the Hindu pantheon, and to represent that striving at pantheistic monotheism which in one or other of its forms is so characteristic of all the developments of Indian religious thought. It is probable that several conceptions have merged in the idea of the later Śiva. Originally a god of the storm which destroys, he later amalgamated with a god of the forest or wood, or rather perhaps with the vegetation spirit which has been rendered so familiar by the studies of Frazer following Mannhardt. Possibly, too, traits of his character are derived from the idea of the evil powers of the spirits of the dead, as

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4 Cf. Weber, Indian Literature, p. 45.
5 Cf. Macdonell, Vedic Mythology, p. 77.
suggested by v. Schroeder,\(^1\) who regards him as chief of the spirits of the dead. But at any rate he cannot be regarded as a late deity, just as Visnu also belongs to an early period. Another sign of the fact that no very great distance in time separates the two Brähmanas may be seen in the fact that both employ in essentials the same style and language. It is worthy of note that in both the base *enad* occurs in the nominative.\(^2\)

It seems, therefore, practically certain that at least the first thirty Adhyāyas of the Aitareya are earlier than the Kauśitaki, and the temptation is strong to assume that the fact that the Kauśitaki has precisely thirty Adhyāyas is due to an imitation of the Aitareya. If this is so, then we would be sure that the last ten Adhyāyas were later than the Kauśitaki, a view itself extremely probable on the ground of contents and of the use of the perfect as a narrative tense. But even so the Brähmana as a whole of forty Adhyāyas is older than Pāṇini.\(^3\) Further the Paṅgya, who is cited as an authority in the Kauśitaki, is, according to the Kāśikā on Pāṇini, IV, 3, 105, a *cirantana*, so that the Kauśitaki, like the Aitareya, can claim considerable antiquity.\(^4\)

If the Aitareya Brähmana is older than the Śāṅkhāyana, it is not unreasonable to expect the same relation to exist in the case of the Āranyakas. This certainly is borne out by comparison of the ritual described. It at least appears to have been deliberately modified to differentiate it from the ritual of the Aitareya. It is not of course conclusive that the Āranyaka itself is necessarily later, since the description of the earlier ritual may be the later, but there is nothing to suggest that this is the case, and the condensed style of the Śāṅkhāyana appears more modern than that of the Aitareya.

Even in the Brähmanas the ritual differences begin to appear. The Praūga Śastra at the Prātaḥsāvana of the Agniṣṭoma and of the Viśuvat, following the model of the Agniṣṭoma, consists of Rgveda, I, 2 and 3, in *gāyatrī* metre.\(^5\) In the Viśuvat, according to the Kauśitaki Brähmana,\(^6\) the Śastra is in *tristubh* metre, though the other form is mentioned as

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\(^1\) *Vienna Oriental Journal*, IX, 248.  
\(^2\) Aufrecht, *Aitareya Brähmaṇa*, p. 429. As the Aitareya example occurs in VII, 22, it is possible that it is a case of imitation. In VII, 17, the periphrastic perfect with *āsa* occurs, a very late form, Whitney, *Sanskrit Grammar*, § 1074 d.  
\(^3\) V, 1, 62.  
\(^6\) XXV, 3.
more correct, and consists of verses from different hymns on the model of the Aitareya form. But most of the differences\(^1\) occur in connexion with the most important part of the Āraṇyaka, the Mahaduktha. Govinda, the commentator on the Śāṅkhāyana Śrāuta Sūtra, tells us\(^2\) that the parts of the Mahaduktha are the parts of the human form and not of the bird form. This is borne out by the words used, aksā, bāhū, prahastakam, and the omission of the vijāvah and pucham. The bird form is the older; it is that of the fire-altar and of the Mahāvrata Sāman, and probably it is to the change of form that the confusion in the Śāṅkhāyana Āraṇyaka is due.

In the Aitareya the Mahaduktha is divided into parts corresponding to the body, neck, head, vertebrae, wings, stomach, then comes the food of the bird in the form of the three aṣītis, the vaśa hymn, and ten miscellaneous hymns called the urū. The Śāṅkhāyana divides the Uktha into the body, head with neck, the two sides, divided into shoulder, arm, and hand, the back, consisting of the caturuttarāṇi, the food in the form of the three aṣītis, together with the udara. Then, as the beginning of the end, come the dvipadās, which in the Aitareya form the tail, the Aindrāṇa sūkta, the beginning of the urū in the Aitareya, and a collection of disconnected groups of verses, āvapana, triṣṭupchata, &c. The explanation of this confusion seems to be\(^3\) that the human form had no pucha and required fewer verses for the pakṣa, and so the verses necessary to make up the total of 1,000 brhatī verses, required by the rite, were appended at the end. To the alteration in form is probably to be attributed the fact that the sides are composed of equal numbers of verses, whereas in the corresponding Sāman one side has the Paṅcadaśa, the other the Saptadaśa Stoma, and in the Aitareya one side has 101, the other 102 verses,\(^4\) probably, as Dr. Friedländer suggests, because in flight one wing of a bird appears longer than the other.

A similar complication is made in the case of the three aṣītis.\(^5\) In the Aitareya the gāyatrī and uṣṇih aṣītis are composed of eighty gāyatrī and (with a slight exception) uṣṇih trecas respectively, while the brhatī aṣīti contains eighty satobrhatī verses. In the Śāṅkhāyana the brhatī aṣīti consists of eighty brhatīs and eighty pragāthas (brhatī and satobrhatīs).

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\(^1\) Friedländer, op. cit., pp. 10 sq.  
\(^2\) XVIII, 2, 1.  
\(^3\) Friedländer, p. 11, who has discussed very carefully this question.  
\(^4\) 1, 4, 2.  
\(^5\) For the details see notes on V, 2, 3–5.
INTRODUCTION

The additional syllables are added to the usūnah aśīti which is composed of gāyatrīs, brhatis, and pragāthas. The priority of the Aitareya is quite clear. Again in the Aitareya, the hymns corresponding to the Brhat and Rathantara Sāmans stand on the right and left wings of the bird, in the Sāṃkhāyana they no longer correspond to the Sāmans in position, but are grouped at the end.

The apparently deliberate divergence from the Aitareya appears also in the treatment of the verses from the Rgveda used in the litanies. For example, the usūnah aśīti in the Aitareya commences with Rgveda VIII, 12 and 13; in the Śāṅkhāyana the order is simply reversed. Again in the vaśa hymn, VIII, 46, in the Aitareya only vv. 1-20 are prescribed, since they alone are addressed to Indra, in the Śāṅkhāyana the whole hymn, though vv. 21-24 are a dānastuti, and vv. 25-28, and 32 are addressed to Vāyu. Similarly at the evening Soma pressing the Aitareya used the Viśvedeva verses, 1-41, of Rgveda, I, 164, only, while the Śāṅkhāyana improperly uses all the verses.

There is yet another sign of the earlier character of the Aitareya, so far as its Sūtra part at least is concerned. The Sūtra part of the Śāṅkhāyana, the so-called Śrauta Sūtra, when mentioning the various improper rites, says tad etat puruṣam utsannam na kāryam! There can be no doubt that this is a clear sign of a more reflective and refined age.

Further, the language of the Śāṅkhāyana suggests a close relation with the Aitareya, which must either be due to a common source, or perhaps more probably to borrowing. For example, in the Aitareya occurs: brahmaśayanad ahar brahmaṇaiva tad brahma pratipadyate; in the Śāṅkhāyana, brahmaśayanad ahar brahmaṇaiva tad brahma samar-dhayati. On the whole the priority probably lies with the Aitareya.

If, as seems clearly the case, the ritual of the Śāṅkhāyana is more recent than that of the Aitareya, an interesting question arises as to the relation of the Aitareya I to the Śatapatha Brāhmaṇa VIII and IX, in which the Mahāvrata is treated. The evidence available on this point is not decisive. (1) In IX, 3, 3, 19, occurs the expression yāny aṣṭācatvā-riṃśat tau caturvīṃśat pākṣau, which certainly points to the equality of the pākṣas, and, possibly, to the human form as the object of

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1 II, 10. 2 II, 16. 3 II, 11. Vv. 29, 31, 33 are also addressed to Indra, but they do not run consecutively. 4 XVII, 6, 2. 5 I, 2, 2. 6 I, 2. 7 Friedländer, op. cit., p. 14.
comparison as contrasted with the unequal and longer wings of the
bird. (2) In the same passage it is said yāni trayātrimsat sa vaśah,
and, as we have seen above, the thirty-three verses of Rgveda, VIII,
64, are employed in the Śāṅkhāyana only, the Aitareya using but
twenty. (3) In the third verse of Rgveda, X, 120, corresponding to
the body, the Aitareya, V, 1, 6,\(^1\) omits the second half and fills up
the gap with a pāda from the verses for the right and left wings.
The Śāṅkhāyana Śrauta Sūtra, XVIII, 14, 7, omits the half-verse, and
puts nothing in its place, but puts the half-verse together with the
second half of the verse called nada, Rgveda, VIII, 69, 2, before the
dvipadās. Now the Śatapatha, VIII, 6, 2, 3, refers to ardharcau, which
name fits better the case of the Śāṅkhāyana, with its two half-verses
existing independently, than that of the Aitareya, where two separate
pādas (not half-verses) are interpolated to make up one missing half-
verse. Dr. Friedländer holds that the other points\(^2\) in the account of
the Śatapatha, which is far from being a clear one, seem to throw little
or no further light on the matter; and it is quite possible that the
Śatapatha represents a version older than the Śāṅkhāyana. But he
appears to have overlooked one or two indications which tell strongly
against this theory. It is clear from Śatapatha Brāhmaṇa, VIII, 6, 2, 3,
that the general arrangement of the Śastra in the Mahāvrata was similar
to that of the Śāṅkhāyana, the vaśa hymn being followed by the
dvipadās, the Aindrāga sūkta, and the āvapana. What is still more
significant is that the aśitis are clearly composed in the same way as in
the Śāṅkhāyana, for the direction in Śāṅkhāyana Āraṇyaka, II, 10, to
take twenty-four sets of four syllables from the kākubh pragāthas has
a parallel in VIII, 6, 2, 3. Finally, the priority of the Śāṅkhāyana
appears definitely established by the fact that in X, 4, 2, 19, the Śatapatha
distinctly condemns the use of seventeen priests, which, as Eggeling
(S. B. E., XLIII, 348, n. 1) points out, is laid down by the Śāṅkhāyana.
Book X is undoubtedly of the same period as or at least not earlier than
Books VIII and IX, and to argue from it to the date of these Books
is perfectly fair. It would probably therefore be best to regard the
Śatapatha as exhibiting a version which is later than, but which does not

\(^1\) Not, however, in I.

\(^2\) Eggeling, in his translation, S. B. E.,
XLIII, naturally followed the Aitareya,

the only source then available, but save
in the points above noted, the Śāṅkhāyana
does not help.
necessarily follow throughout the Śāṅkhāyana version; I do not think even that version would satisfactorily explain all the details of the Śatapatha.

It does not of course necessarily follow that the Śatapatha is later than the Aitareya Āraṇyaka I, but on the other hand this result is by no means impossible. For by common consent the Śatapatha is one of the youngest of the great Brāhmanaṇas. It is no doubt anterior to Pāṇini, and as far as the controversy over the Sūtra, IV, 3, 105, yields any results it is that Kātyāyana considered that Yājñavalkya was a purāṇa, as opposed to a recent author, though therein it seems he disagreed with Pāṇini. It is abundantly clear that the name Śatapatha was well known to Kātyāyana. But there is nothing inconsistent in this with the view that the Śatapatha in its present form may be younger than the Aitareya Āraṇyaka I. It will be seen in Section VI that grammatically the Āraṇyaka I–III is older than Śatapatha Brāhmaṇa, I–V, X, XII–XIV.

It is perhaps well here to mention a theory recently put forward by Dr. Hoernle. He points out that in Śatapatha Brāhmaṇa, XII, 2, 4, 10, the word grīvāh, which occurs in Aitareya Āraṇyaka, I, 3, 4, is used to denote the seven cervical vertebrae, whereas in the Rgveda and Atharvaveda it seems to denote the throat or windpipe. This view must, he argues, have been derived from the medical school of Yājñavalkya's day, that of Ātreya, and he refers to the fact that Indian tradition assigns both Yājñavalkya and Ātreya to the time of Buddha, the sixth century B.C. Clearly much stress cannot be laid on this argument as far as it might be applied to fixing the date of either the Aitareya Āraṇyaka or the Śatapatha Brāhmaṇa XII. For though

2 Weber, Ind. Stud., XIII, 443, 444. Indian Literature, p. 130; Bühler, S. B. E., II, xxxix, n.; XII, xxxv. It seems usually to be considered that Kātyāyana was right. But the evidence seems rather the other way, as Āpastamba calls Yājñavalkya's contemporary Śvetaketu an avara, and this agrees well with the theory here maintained.
3 Vārttika on IV, 2, 60.
4 J. R. A. S., 1906, pp. 918, 919. It is hardly accurate to regard Yājñavalkya as the author of the Brāhmaṇa. His opinions are represented—with what fidelity we know not—in part only of it, and even that part must have been written by his pupils, cf. Weber, Indian Literature, pp. 120 sq.
5 For Buddha's date see Duff, Chronol. of India, p. 6; and especially Fleet, J. R. A. S., 1904, pp. 1 sq., 355.
grīvāḥ in the former work no doubt refers to cervical vertebrae, as the context shows, yet the passage shows none of the detailed knowledge of the Śatapatha (grīvāḥ pañcadasaḥ caturdaśa vā etāśām karukarāṇi vīryaṁ pañcadasam), to which it is certainly prior, as we have seen on other grounds. But the tradition connecting Yājñavalkya with Buddha’s date is probably inaccurate, for the Brāhadāraṇyaka Upaniṣad must, I think, be counted as earlier than Buddha, and yet it is later than the mass of the Brāhmaṇa, and Yājñavalkya is to it a figure of ancient fame, while we are hardly yet in a position to decide the date or opinions of Ātreya, since we can scarcely assume that Caraka represents him, through Agnivesa, with much accuracy. But it may be noted that the later date of the Śatapatha is distinctly indicated by the fact that Āpastamba 1 calls Śvetaketu, a contemporary of Yājñavalkya, modern, while the Kauśitaki Brāhmaṇa, which also 2 cites Śvetaketu, shows again a connexion with the Śatapatha which denotes its posteriority to the Āitreya.

V. The three Upaniṣads of the Aitareya Āraṇyaka.

There is some doubt as to the exact designations borne in early days by the Upaniṣads contained in the Āraṇyaka. According to Max Müller, 3 the distinction is between the Aitareya Upaniṣad properly so-called, which fills the fourth, fifth, and sixth Adhyāyas of the second Āraṇyaka, and the Mahaitareya Upaniṣad, also called by a more general name Bahvṛca Upaniṣad, which comprises the whole of the second and third Āraṇyakas. There is no doubt that the term Aitareya Upaniṣad especially belongs to II, 4–6; but the term Mahaitareya or Bahvṛcabrahmaṇa Upaniṣad, though it sometimes 4 applies to both Āraṇyaka II and III, sometimes 5 is confined to Āraṇyaka II. Further the form, Bahvṛcabrahmaṇa Upaniṣad, is in the Anandāśrama edition given to the Upaniṣad itself, while on the other hand, in one of the MSS. in the Bodleian, 6 the second book is described simply as Aitareya Upaniṣad. Clearly the nomenclature was not definitely fixed. Book III bore the

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1 Bühler, S. B. E., II, xxxviii.
2 XXVI, 4.
3 S. B. E., I, xcvi.
4 e.g. in Winternitz and Keith, Catalogue of the Sanskrit Manuscripts in the Bodleian Library, No. 1011.
5 Winternitz, Royal Asiatic Society Catalogue, p. 216.
6 Catalogue, No. 1014. Deussen, Sechzig Upanishads, p. 13, is incorrect as to Saṅkara’s view.
special title of Saṃhitā Upaniṣad, which is given to it in Śaṅkara’s commentary and which it claims for itself by its opening words. The term Mahaitareya may have been applied at an early date since it appears to have given rise to the fiction of a Rṣi, Mahaitareya, by the date of the composition of Āśvalāyana Gṛhya Sūtra, III, 4, but the text of these Sūtras is not very certain.

It must be recognized that the interpretation of these Upaniṣads is far from certain or easy. They were no doubt originally accompanied in the Vedic schools by explanations which might, had they been preserved, have shown how much we now misinterpret them. But it is impossible to regard Śaṅkara’s explanations as traditional. There must have been somewhere a gap in the tradition. This is shown clearly by the fact that Śaṅkara explains all the Upaniṣads as exhibiting one doctrine, an impossible view, and that Bādarāyaṇa,¹ who in his Brahma Sūtra does precisely the same thing, adopted a different doctrine as the fundamental key to the system. All that can now be done is to take the Upaniṣads and endeavour to extract what seems the most natural meaning from the actual words.

In the eyes of Śaṅkara and Sāyaṇa there is no difference in time nor in essential doctrines between the three Upaniṣads, which they regard as one. There are three classes of men, says Sāyaṇa ² in the Introduction to Book III, those who desire immediate freedom through the knowledge of Brahman, and accordingly find it by aid of Book II, 4–6; those who desire to become free gradually by attaining to the world of Hiranyagarbha, for whom II, 1–3, is intended; and those who care only for prosperity, for whom the third Āraṇyaka serves. In the Introduction to II, 1, 2, he adds that it lays down aids to the concentration of thought in the shape of the performance of certain upāsanas or meditations. Such meditation may be of two kinds, Brahmopāsana, or Pratikopāsana; the former consists in contemplation of Brahman as endowed with qualities, the latter in considering worldly objects as Brahman, whether, as in the second Book, they are sacrificial objects or non-sacrificial.

It is undoubtedly the case that the Upaniṣad, II, 1–3, is intended in some degree to supersede sacrifice, or rather while assuming sacrifice to

² Śaṅkara, according to Max Müller, S. B. E., I, 200. It is true he follows Śaṅkara, but they are not Śaṅkara’s actual words.
THE UPAŅIŚĀDS OF THE AITAREYA ĀRAṆYAKA 41

explain it mystically, the mystic meaning being the essential part. The
path par excellence is knowledge of the real meaning of the Uktha. Uktha
is earth, sky, and heaven; its objects are Agni, Vāyu, and Aditya, its
āsītis are food, whereby all is obtained. It is also the body, mouth,
nosrits, and forehead of Prajāpati. The breath is Uktha, and sattva, and
as bhātī supports all things. Puruṣa, II, 1, 7, again, creates the earth,
fire, the sky, the air, heaven, and the sun.

In Adhyāya 2, Praṇa is identified with the authors of the hymns of the
Ṛgveda, the ṛṣis, the ardharcas, and Indra declares himself to be Praṇa,
and, II, 2, 4, the worshipper is identified with the sun.

In Adhyāya 3 the identity of the individual and the Uktha or Praṇa is
insisted upon. The growth of self is traced from the sap of herbs and
trees through animals, which show hunger and thirst, to knowledge in man,
and after the identification of Uktha and Praṇa the Adhyāya ends with
some obscure versés alleged to treat of the winning of Hiranyakarbara.

The precise meaning of the doctrine is hard to decid Elvis. It appears,
however, to amount to a vague pantheism, which recognizes the unity of
all existence physical or otherwise, and at the same time tends, as
pantheistic views naturally do tend, to become a cosmogonism, especially
in the account of the powers of Puruṣa (II, 1, 7). It is too early yet to
speak of a clear differentiation of mind and body, though distinct signs
appear in II, 3, 2, where men, animals, and trees are regarded as showing
in inverse order the growth of intelligence. But the Praṇa or Puruṣa
does not consist in mind as opposed to body: all things exist in him, and
both mind and body seem equally essential elements.

Deussen, in Die Philosophie der Upanishad's,1 argues that the oldest
Upaniṣads are dominated by a doctrine derived from Yājñavalkya which
may be styled 'Idealism' and which may be summed up in the pro-
positions: (1) the Ātman is the knowing subject within us; (2) the
Ātman is itself as subject unknown; (3) the Ātman is the sole reality.
These propositions undoubtedly are found in the Brhadāranya Upaniṣad,
I–IV, and I agree with Deussen in thinking that they were taken over
and partly misunderstood by the Chāndogya Upaniṣad, and that the
Taittirīya and Kauśitaki Upaniṣads are probably later still.2 Nor as

1 Pp. 209 sq., 357; E. T., pp. 231 sq.,
397 sq.

2 Ibid., pp. 23, 24; E. T., pp. 23, 24. The Kauśitaki Upaniṣad, it may be noted,
stands in no organic relation to the Kauśi-
taki Brāhmaṇa, unlike the Aitareya Upa-
niṣad, see Lindner, Kauśitaki Brāhmaṇa,
p. ix. This goes to prove its later date.
regards the first two of these propositions can there be much dispute as to their meaning. But the third proposition is more difficult. Deussen interprets it, it appears, to mean only that there is no reality outside the one Ātman, and that what seems to be knowledge of reality is really only an illusory knowledge of things as they appear, not as they are in themselves. That is he discerns in the Advaita doctrine the same principle as appears in Kant, a separation between things in themselves and empirical reality. It is probable that those who held the doctrine of Māyā were less subtle thinkers than this, as is shown by the naïve manner in which knowledge is made the characteristic of the Ātman, while at the same time all empirical knowledge is declared illusory. For such knowledge as is not empirical is meaningless to us and should not be described as knowledge. They rather resembled the early Atomists, like Democritus, who denied the reality of anything save atoms and the void. Dissatisfied with the changing nature of life and appearances, they thought that they reached finality and truth by denying the reality of phenomena, and they carried that metaphysical doctrine into ethics by regarding the acts of the ordinary life as fundamentally indifferent and unreal. The result of this metaphysical theory has had a considerable influence in Hindu life and thought, and it has undoubtedly retarded natural development and to some extent moral progress, though the facts of life have been too strong for it. But whatever the exact significance of the doctrine, it is clear that Yājñavalkya, and those who followed him, did in some sense or other, hold that the world was unreal, a view which is not in any true sense Kantian.

To these three doctrines characteristic of the Yājñavalkya belief, may be added (4) the allied doctrines of the transmigration of souls,1 of Mokṣa, and the reward in a future birth of good and evil. This doctrine is certainly not older than the Upaniṣads, and it is intimately connected with views of moral retribution,2 which are hardly logically to be reconciled with the

1 Deussen, op. cit., pp. 292 sq.; E. T., pp. 315 sq.; Garbe, Philosophy of Ancient India, pp. 4-6; Macdonell, Vedic Mythology, p. 168, Sanskrit Literature, pp. 223, 224, 386-389; Hopkins, Religions of India, p. 145. Aboriginal influence (Gough, Philosophy of the Upanishads, pp. 24, 25) is most probable in view of the scanty traces in Vedic religion (Oldenberg, Religion des Veda, pp. 562-564) of the belief of the passing of souls into trees and animals.

other three doctrines, which naturally lead to the recognition that no such thing as transmigration can exist, and that mere knowledge is freedom and there is no consciousness after death.

The question arises how far these doctrines have any counterpart in II, 1–3. The answer seems that the Upaniṣad stands in regard to them all on an earlier plane of development. (1) The Ātman is not yet recognized as the unity. That is designated as Prāṇa or Puruṣa, and in II, 3, 2, the Puruṣa has an Ātman which is developed in various degrees in the Puruṣa according to the diverse forms which Puruṣa adopts as man, beast, plant, &c. There is a pantheistic conception, but it is not one of consciousness as the sole reality. (2) There is naturally no trace of the doctrine of the unknowableness of the Ātman. (3) What is more important, there is no trace of the doctrine of the unreality of things. Puruṣa exists in them all, but either he is identical with, or creates (II, 1, 7) them, and he does not exist outside them. The nearest approach to a hint of the later idea is found in II, 1, 5, where it is said that if one knows what is Sattva, then even if falsehood is spoken by him, yet he says what is true. But it is only a vague hint. (4) The doctrine of transmigration cannot be proved to be known to this Upaniṣad. Śaṅkara and Śāṅkara of course assume its existence, but the passages can be explained otherwise. They are II, 1, 3, *tad idam karma kṛtam āyaṁ puruṣah*, which most probably means that action is the man, a man is what he does, not a man is what he did in a former birth, which is not really suitable in the context, and 3, 2, *yathāprajñāṁ hi sambhavāḥ*, which I take to signify: ‘for their experiences are according to their intelligence,’ a meaning which avoids dragging in a doctrine by no means needed or even intelligible in the context. The doctrine of the Upaniṣad is immortality in another world with the gods, II, 2, 4, &c.

There appears therefore no legitimate room for doubt that the Upaniṣad, II, 1–3, is anterior to the spread of the Yājñavalkya doctrine and to all subsequent Upaniṣads which contain that doctrine. Parts of the Brhadāraṇyaka and Chāndogya Upaniṣads may be equally early, for some of their texts contain no reference to transmigration, but it would seem that *Aitareya Āranyaka II, 1–3*, which forms a unity, is the oldest long Upaniṣad extant.

In the Upaniṣad proper, II, 4–6, there is clear evidence of a further development of doctrine. In Adhyāya 4 the idea is that the Ātman
produces everything, cosmogonism in fact. In Adhyāya 6 we reach the identifications of Prajñāna with Brahman and these two with Ātman. We thus have clearly the doctrine that the Ātman is consciousness, for it is intended evidently not to identify reality with the Ātman, but, as in Adhyāya 4, in a rough way, to show that all things, the gods, the elements, men, animals, &c., are dependent on knowledge, that is the Ātman. But there is still no statement that the self is unknowable; that is, the conception of subject as contrasted with object is not yet clear. On the other hand the sole existence of the Ātman appears in II, 4, 3, where it is asserted that there is no other self. But this view carries with it no denial of the reality of things which depend on Ātman. The Māyā conception is not even implicit. Nor is the doctrine of transmigration apparently present. It is true that Śaṅkara and Śaṅkara found it in II, 5: 

\[ \text{athanāyaṃ itara ātmā kṛtyaśaḥ vayoṣaḥ praiti sa itah prayāna eva punar jāyate tad asya trīṣyaḥ janma} \]

But itah must mean 'hence' and the third birth must be in the heaven, an idea of course familiar to the Brāhmaṇas which know nothing of transmigration.

There is not, therefore, anything in my opinion in this Upaniṣad to justify us in assigning it to a later date than the period anterior to the main doctrines of the Brhadāraṇyaka.

In the third Upaniṣad, III, 1-2, there is little of philosophical interest. There is a repeated identification of the incorporeal conscious self and the sun, and there is a distinct assertion that the self is that which hears, thinks, sees, &c., but is not heard or thought, and which is within all beings. This gives us (1) the conscious Ātman, which (2) is not knowable and (3) probably is all that is real. But there is no sign of the doctrine of Māyā, nor of transmigration, nor of freedom in knowledge. On the contrary the fate of the good is repeatedly stated to be prosperity in this world and Svarga in the next. So even this Upaniṣad may be earlier than the Brhadāraṇyaka Upaniṣad.

External evidence for the dates of the Upaniṣads is not forthcoming. It is true that the first Upaniṣad presupposes that the Rgveda was already arranged as we have it at the time when the Upaniṣad was composed, but Oldenberg has shown that the Rgveda assumed its present


2 In his Prolegomena, and cf. his review of Schefelowitz's Die Apokryphen des Rgveda in Gött. Gel. Anzeig., 1907, pp.
form at a date before the composition of the Sāmaveda, the oldest form of the Yajurveda, and the Atharvaveda. The Saṃhitā Upaniṣad shows a knowledge of the saṃhitā, pada, and krama pāṭhas of the Ṛgveda, and of the doctrines of nātva and satva. But all that this shows is that it belongs to a period relatively later than that of the Brāhmaṇas, a view which of course is undisputed. It is probably older than Yāśka, who evidently was much more advanced in grammatical studies than the author of this Upaniṣad, and it may be dated in the sixth century B.C., perhaps earlier, since the transmigration doctrine had by the time when Buddha preached apparently obtained a complete grasp of the Indian sage's mind, though of course it is quite possible and almost probable that the doctrine spread first in some definite locality, perhaps in the East, which may not have been that of the home of the Aitareya. It may be noted that the Aitareya Brāhmaṇa had its origin among the Kuru-Paṇcālas, and the Śatapatha among the Kosala-Videhas, in so far at least as the books attributed to Yājñavalkya are concerned.

Deussen is of opinion that the Aitareya Upaniṣad is later than the Bṛhadāraṇyaka and Chāndogya and also than the Taittiriya. It is hardly possible, for the reasons already given, to accept this view. He points out that in Chāndogya Upaniṣad, VI, 3, 1, there are three kinds of organic beings, in Aitareya Upaniṣad, II, 6, there are four, svedaja being added. This argument is of no real weight, in view of the fact that enumerations of classes in these Upaniṣads are always careless and often incomplete, indeed the assertion in the Chāndogya is so couched as to appear to be deliberately directed against an assertion that the number was other than three, and may be a reference to the Aitareya. The substantial arguments on the other side are those from the contents. The same argument applies to the Taittiriya. The Ānandavalli contains an elaborately developed doctrine which certainly regards the Ātman as conscious, as unknowable, and as unique, besides treating of the nature of transmigration in a very subtle manner. The argument of Deussen from the fact of the less elaborate description of the entrance of the Ātman into creation

1 Cf. Macdonell, Sanskrit Literature, pp. 265 sq.
2 Macdonell, Sanskrit Literature, pp. 207, 214; Weber, Indian Literature, pp. 45, 120 sq.
4 Deussen, Sechzig Upanishad's, pp. 224-228.
in II, 6, in comparison with the Aitareya account in II, 4, 3, is quite incon-
clusive. Further, the Taittirīya Upaniṣad 1 sets a high value on asceti-
cism, and thus differs from the Aitareya and even the Brhadāranyaka and 
Chāndogya. Historically the earliest view appears to have been opposed to 
asceticism, which only later was regarded as an aid to knowledge. 
Again in the Śiśāvallī the knowledge of grammar shown is at least as 
great as that of the Saṃhitā Upaniṣad. Another sign of the comparative 
lateness of the Taittirīya 2 is the addition of mahas to the triad, bhūr, 
bhuvah, svar.

There can, in any case, be no question of the priority of the Aitareya to 
the Kauśitaki Upaniṣad. The Kauśitaki is decidedly late. 3 Adhyāya 1 
is a variant of the transmigration legend found in Chāndogya, V, 
3–10, and Brhadāranyaka, VI, 2, which are both late passages in 
their Upaniṣads. 4 The twelve explanations of Bālāki Gārgya in the 
Brhadāranyaka, II, 1, are expanded to sixteen in Kauśitaki, IV. 5 The 
prānasanvāda of the Aitareya, II, 4, is certainly older than either that 
of the Brhadāranyaka, VI, 11–14, or the Chāndogya, V, 1, or the Kauśi-
taki, II, 12–14, III, 3. The name, indriya, for the organs of sense first 
occurs in Kauśitaki, II, 15, 6 and in Aitareya, III, 2, 1, and the word manus 
occurs in the sense of an organ, like speech, sight, hearing, instead of the 
old sense ‘consciousness,’ in Kauśitaki, III. 7

Further it may be noted that in the Aitareya, even in III, 2, 3, there 
is no hint of the recognition of the Atharva as a fourth Veda. Such 
hints occur in the Brhadāranyaka, V, 13, and VI, 4, 13, and Athar-
vana occurs in Chāndogya, VII, 1, 2, while the Atharvans and Aṅgirases 
are mentioned in the early text, Brhadāranyaka, II, 4, 10.

Other Upaniṣads, including the Jaiminiya Upaniṣad Brāhmaṇa, may 
fairly be left out of account. None of them can claim to be older than 
the Aitareya and many must be much more modern. They are marked 
by a greater formalism of doctrine, accompanied by attempts to graft 
popular doctrines on to the philosophical conceptions of the Upaniṣads, 
which were apparently soon found too abstruse for the comprehension 
of their successors.

1 I, 5.
3 Cf. supra, p. 40, n. 2.
4 Deussen, op. cit., pp. 296 sq.; E. T., pp. 334 sq.
5 Ibid., p. 80; E. T., p. 87.
6 Ibid., p. 244; E. T., p. 270.
7 Ibid., p. 245; E. T., p. 272.
It may therefore be concluded that the first two Upaniṣads certainly, and probably also the third, precede the Brhadāranyaka and Chāndogya Upaniṣads in their main portions, especially the Vaiśāvalkya section of the former, that they are pre-Buddhistic, as is proved both by the contents and the language, and that they date from about 700–500 B.C.

In connexion with the relation of the Upaniṣads to Buddhism it may be well to trace the history of the Ātman doctrine. The derivation of the word is in dispute and throws no clear light on the meaning. But at any rate, it is certain that the Indians obtained gradually, doubtless through the phenomena of dreams and swoons and death, the conception of the body being animated by a soul. This conception naturally reacted on their views of religion. It is impossible to suppose, as is now so often done, that the earliest or even an early form of religion was the belief in spirits which take up their abode from time to time in various forms. It cannot have been until after long experience that the idea of a disembodied spirit can have been intelligible. Primitive man must long have regarded body and mind as one. So his earliest worship must have been addressed to things which seemed to him to be able to help or hurt him. We cannot believe with Rhys Davids that the early worship of trees was really dryad worship. The early believer regarded certain trees as divine, just as he regarded certain animals, like the cow or the snake, as divine because of their beneficent or maleficent powers, and it was only later that the idea of the spirit as separable from the tree or animal appears. Once the idea of a separate spirit is arrived at of course the nature of the deity changes, anthropomorphism arises, or other animals or things than that which the deity originally was become his place of abode. Further, other abstract deities can arise, and we pass from worship of natural objects to worship of spirits embodied from time to time in natural forms. It was not unnatural that the thinker should endeavour to find some common explanation of the vast world of souls, and still less unnatural that he should decide that all souls were identical;

1 Liebich, Pāṇini, ch. iii, concludes that the language of the Brhadāranyaka is pre-Pāṇinean. This incidentally supports the theory of the date of the Aitareya.
4 Hence the fetishism described in Farnell, Evolution of Religion, pp. 44–47; and cf. my article, J. R. A. S., 1907, pp. 929–949, on theriomorphic deities.
for the soul being merely a spirit had when separated from its body no characteristic or distinguishing features.

But the merit of the Upaniṣads does not rest on this mere identification. It rests on the attempt to discover the nature of the soul. At first the conception may no doubt have been that it was material, and traces of that view persist late, but at any rate the author of the Aitareya Upaniṣad was well aware that the essential characteristic of soul was consciousness, and I think we must admit that the Upaniṣad fully recognizes that all existence whatever is dependent on consciousness. It is true that the Upaniṣad does not clearly analyse or realize what that means, but the idea is there. The Brhadāraṇyaka and Chāndogya supply a further account, and at the same time they develop the theme that recognition of the true facts as to the Ātman means freedom, whereas failure to recognize means transmigration. Buddhism is certainly later than these doctrines, from which it is an illogical and unsatisfactory derivative so far as metaphysics go. It is significant of its later origin that it arose at a time when Tapas was laid great stress upon even in the philosophic schools, whereas Tapas is not recognized as a factor in knowledge until the Taîttrīya Upaniṣad, and becomes prominent only in the Kena and Śvetāsvatara Upaniṣads. Its derivative nature is plainly seen in the fundamental doctrine of the rejection of the Ātman, and the illogical substitution of a Karman which performs the functions of an Ātman for purposes of transmigration, and in the consequent doctrine of Nirvāṇa, which is nonentity, as all content has been rendered impossible by the rejection of the theory of Ātman as conscious. It is true that the theory was inevitable, inasmuch as the Upaniṣads came to insist on emptying the Ātman of all meaning by rejecting the objective side of consciousness, so that the Ātman ceased to be anything but a subject without an object, a view that is not that of the Aitareya Upaniṣad. But to accept the doctrine that there existed no Ātman at all was to adopt a view which, strictly speaking, rendered all knowledge meaningless, for there must be

1 As Rhys Davids appears to think, op. cit., p. 256.
3 No doubt Buddhism is not in the main a metaphysical system (cf. Lovejoy, J. A. O. S., XIX, ii, 132 sq.), but it rests on a metaphysical basis which is thoroughly unsound, and, as empirical psychology, is hopelessly confused and self-contradictory. Cf. the significant admissions by Mrs. Rhys Davids, J. R. A. S., 1903, pp. 687–691.
a subject, and it is no answer that there need be no permanent individual self.

The doctrine of *anattā* therefore destroys all the basis of *samsāra*, and is complete proof that Buddhism is entirely dependent on the *Upaniṣads* which first clearly develop that view. There are numerous other signs of dependence. The dialogue form is copied from the dialogues of the Brhadāraṇyaka and Chāndogya, and even the style of the *Aitareya Upaniṣad*, II, 6: *yad etad hṛdayam manaś caicit samjñānam ājñānaṃ vijñānaṃ praṇānaṃ medhā drṣṭir dhṛtar matir maniśā jūtiḥ smṛtiḥ sampālapāḥ kratur asuḥ kāmo vaśa iti sarvāy evaitāni praṇānasya nāma-
dheyāni*, is a forecast of those intolerable lists of practically meaningless synonyms which disfigure the pages of the Pāli Suttas. In estimating the causes of the fall of Buddhism,¹ it must, I think, be recognized how great a part was played by the unphilosophical and uncritical nature of the metaphysical doctrine, and by the elaborate mass of inaccurate and fanciful psychology,² which the school endeavoured to set up as its contribution to the knowledge of truth. The *Upaniṣads* contain much that is foolish and meaningless, but they are the first books of a new faith and were fated to be the sources of a system of philosophy whose influence in India is still paramount.

It follows with certainty that the *Aitareya Upaniṣads* are considerably older than Buddha, whose date of death is certainly about 487 or 477 B.C.³ We must therefore probably fix 600 B.C. as the lowest limit for their composition, or put 550 B.C. at the very latest, thus modifying slightly the results above reached. It is not possible to estimate how quickly thought then worked, but about 50 to 100 years will be required for the development from the earliest to the latest *Upaniṣad*, and I incline to fix approximately the dates at from about 700–600 B.C. for Āraṇyaka II, and 550 for Āraṇyaka III. Āraṇyaka I may be somewhat earlier, but not necessarily much earlier, while, as seen above, the Āraṇyakas IV and V belong to about 450 B.C., thus explaining the dictum of Śāyaṇa which distinguishes so sharply between the two parts. The upper date may

² Mrs. Rhys Davids in her *Buddhist Psychology* has done much for the study, but the fact remains that it is not worthy of the labour bestowed on it. Cf. Hopkins, *J.R.A.S.*, 1906, p. 581; Louis de la Vallée Poussin, *J.R.A.S.*, 1906, p. 944.
³ Cf. p. 37, n. 5.
perhaps be pushed farther back, but this involves the pushing back of the date of the Ṛgveda, for which, at least at present, no satisfactory evidence has been adduced. Among recent writers Rhys Davids and Garbe ascribe to the eighth and seventh centuries the older Upaniṣads.

The position of the Aitareya gives some light with regard to the question how far the Brahmins were the authors of the change in philosophy shown in the Upaniṣads. Of late it has been more and more the practice to ascribe to the Kṣatriyas this step in philosophic progress. This view has recently been pressed by Garbe and Deussen. But it seems to me to rest on no substantial evidence and to be a priori improbable. The Aitareya shows a legitimate development from the Brāhmaṇa to the Upaniṣad, and no reason appears why the Brahmins should be considered unable to develop further the ideas which Deussen himself has shown were latent in the Brāhmaṇas. Doubtless, as the history of Jñātaputra and Gautama show, the Kṣatriyas in the eighth to the sixth centuries B.C. took an interest in the intellectual life of the day, but that is not to say that the Kṣatriyas developed new views as opposed to the Brahmins. The fact is that society had not yet attained that artificial character of separation of classes which is seen in the Mānava Dharmāśāstra. The literary activities of the Kṣatriyas were mainly spent at this time on the development of the epic which was soon to produce the Rāmaṇya, a development shared by the Brahmins but mainly directed by the Kṣatriyas, just as the latter shared the philosophic researches which were the main task of the former.

It is not unimportant to observe that there is as yet no trace in the Āranyaka of the doctrine of the misery of existence which characterizes both the Jaina and Buddhist creeds. It is I think correct to assume that these doctrines are descended from a Sāṃkhya view of existence which fell into pessimism by its unsatisfactory dualistic metaphysics. However open to criticism Jacobi’s detailed derivation of the doctrines of Buddhism

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1 Cf. Macdonell, Sanskrit Literature, p. 12; Winternitz, Gesch. der ind. Litt., I, 348 sq.
2 Buddhist India, p. 162.
3 Philosophy of Ancient India, p. 69.
5 Philosophie der Upanishad’s, p. 17;
6 See Jacobi, Das Rāmaṇya; Macdonell, Sanskrit Literature, pp. 302 sq.
7 Cf. Deussen, Philosophie der Upanishad’s, chap. x; Jacobi, Z. D. M. G., L11, 1 sq.; Garbe, Philosophy of Ancient India, p. 11; Macdonell, Sanskrit Literature, p. 397; Oldenberg, Buddha, ed. 3.
from the Sāṃkhya may be, yet it is clear that it was from the Sāṃkhya that Buddhism derived its theory of the soulless entity which yet goes through transmigration. For this is precisely the liṅgaṣṭrī which alone migrates, puruṣa being a truth utterly dissociated from matter. From this point of view also is reached the result that the Aitareya is considerably anterior to Buddhism.

Āraṇyaka I contains, in comparison with the Upaniṣads, little of philosophic interest. It is important, however, to observe that in it brahman appears already as a principle of unity. In I, 1, 3, gāyatrī is identified with brahman and the Mahāvrata day is also identified, because it leads to brahman. Similarly Vasukra is brahman and so is identified with the Mahāvrata day. There can be no doubt that the brahman conception is older than that of the Ātman, and that it originally meant the power of prayer, which even in the Rgveda is treated as a spell to bend the gods by its own force to grant what is craved, instead of being considered an appeal to the lovingkindness of the gods. That eventually this doctrine was amalgamated with a younger rival, the Ātman doctrine, as Oldenberg suggests, seems to me undoubted. The assimilation is seen complete in the Upaniṣad II, 6, which indicates the length of time which we must assume between the first book and the Upaniṣad proper.

It remains to consider whether any explanation can be given of the connexion with the doctrines of the Upaniṣad of the Mahāvrata rite. Some light on this matter is thrown by Prof. Eggeling in the introduction to Part IV1 of his translation of the Śatapatha Brāhmaṇa. He there points out that the Agnicayana and the Mahāvrata appear to have been developed in connexion with a doctrine of the production of the world from the sacrifice of Puruṣa (cf. Rgveda, X, 90), which eventually yields the equation of Prajāpati at once to the sacrifice and the sacrificer (cf. Aitareya Āraṇyaka, II, 1, 2). But the sacrifice lasts a year, and so Prajāpati becomes time, and death, and eventually mind. Thus the Mahāvrata rite is treated in the Āraṇyaka as specially secret, and finds a natural development in the more purely philosophic Upaniṣads.

In conclusion, a few words may be said as to the relation of Āraṇyaka III to the other Vedic texts of similar content. It is of course very closely related to the Śāṅkhāyana Āraṇyaka VII, VIII, with which it agrees verbally in some parts, showing that both versions go back to

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1 S.B.E., XLIII, xiii-xxvii.

E 2
a not very distant common ancestor. But on the whole the version of the Śāṅkhāyana seems the more modern in several respects.  

The Saṃhitopaniṣad Brāhmaṇa is certainly a much more recent work. Burnell, in the preface to his edition, has urged general considerations for its comparatively late date. It shows a considerable advance of phonetic science, and mentions such points as lopa, atihāra, rephasandhi, and visargopagraha, while it deals with the svaras. Three sorts of Saṃhitā are distinguished, the deva, asura, and ṛṣi, an artificial conception. The Saṃhitā is also considered as sūdhā, aduhṣprśṭā, and anirbhujā. In the last section philosophy has degenerated into meaningless formulae, and the demand for gifts in Section IV is beneath the dignity of the older Āryanyakas and Upaniṣads. Nor is it without significance that in so short a text are found sukhībhavati and gulmībhūtā, forms rare indeed in the older texts, while the only narrative tense found is the perfect (in III), and the language is classical.

The Āranyaka III is also in all probability older than Taittirīya Upaniṣad, I, 3, which appears, as will be seen from the note on III, 1, 2, to be an enlarged version of the older Saṃhitā doctrine, although it seems likely that the Upaniṣad is much older than the Saṃhitopaniṣad Brāhmaṇa.

VI. Style and Grammar.

In this connexion it will be sufficient to consider the first three Āranyakas as forming one whole, as distinct from the fifth Āranyaka, and to disregard the differences in date among their parts. The quotations contained in the fourth Āranyaka, and also scattered throughout the rest of the work, may be left out of consideration until later (p. 74).

The prose of the Āranyaka is of considerable historic interest. The history of Sanskrit prose is one of continual degradation so far as the grammatical structure of the language is concerned. Classical prose, whatever the subject-matter, whether romance, as in Subandhu and Bāṇa,

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1 I have had available for comparison the MS. Sansk. e. 2 of the Bodleian Library, described in Winternitz and Keith's Catalogue, pp. 59, 60, and, as I fear Dr. Friedländer will not carry out his projected edition, I have not refrained from quotation from the text.

2 Whitney, Sanskrit Grammar, §§ 1093, 1094.

3 Cf. Wackernagel, Altindische Grammatik, I, xxxi, n. 2.
fable, as in the Pañcatantra, or philosophy, is composed in a style which combines all the disadvantages of an inflected with those of an uninflccted language. It is characterized by the use of enormous compounds which, in addition to rendering comprehension of the meaning intended difficult and slow, make all precision impossible, and by the consequent paucity of verbal forms. The proportion of finite verbs to other forms of speech steadily decreases, and among finite forms the present indicative and the imperfect are predominant. Sentences are constantly cast in the passive, and the past participle passive becomes extremely frequent. A further economy in the use of finite verbs is effected by the employment of the gerund, which can conveniently convey a large variety of meanings, and take the place of subordinate clauses denoting time, cause, concession, &c. The past tenses, imperfect, aorist, and perfect, when the two latter occur, are used without discrimination of meaning. All clearness, precision, and accuracy are lost, and in addition to the disappearance of much that was merely superfluous in the older style the new prose loses the chance of variation by giving up the use of all but a few particles, and by diminishing the number of its prepositions.

The prose of the first three Āranyakas is free from many of these faults. The use of compounds is, as in the Brāhmaṇas, generally restricted to combinations of two members for the most part, with a few exceptions easily explained, like manovākprāṇasamhatah (III, 1, 1), and the two members stand in natural relations. The use of finite verbal forms is in no way restricted, and both aorist and perfect are used normally with correctness. Passive forms are comparatively rare, and the gerund is quite infrequent. The subjunctive is still occasionally used in persons other than the first, while the use of particles is comparatively varied. The style is essentially simple and natural in grammatical structure in comparison with the artifice of the later prose, while it possesses a considerable number of variant forms which reveal the poverty of the classical style. But beyond simplicity it has little to commend it. Prof. Macdonell¹ has described the style of the Aitareya Brāhmaṇa in words which also apply well to the Aitareya Āranyaka, as 'crude, clumsy, abrupt, and elliptical'. The art of constructing sentences is entirely wanting; a long series of co-ordinate

¹ Sanskrit Literature, p. 207. Cf. also Wackernagel, Altindische Grammatik, I, xxix sq.
clauses takes the place of due subordination, and an inordinate love for parallelism of structure is the chief sign of conscious literary effort (cf. II, 1, 4; 4, 3). There is no power of transition from thought to thought, and in other cases it is difficult to tell whether it is the thought which is defective or the language which has failed to express it (cf. e.g. II, 1, 2: na tasyeṣe yan nādyād yad vaisaṃ nādyuḥ; II, 1, 5: na tasyeṣe yan mahaṃ na dadyuḥ). Some defects it shares with all Sanskrit prose. Although it has at command a considerable range of particles, it fails to use them with any clear discrimination of sense, thus contrasting with the analogous phenomena in Greek literature where a delicate discrimination in the use of particles runs on from Homeric into classical Greek. Again, although it commands a wide range of pronominal forms, they are not used with any clear difference of sense, and indeed a characteristic of the Aitareya, as of all Brāhmaṇa prose, is the use of double pronouns, like sa eṣa, without the slightest real difference of sense from the single pronouns. The same result, lack of precision, arises from the free use of the cases of the noun and the absence of prepositions to define exactly the sense intended.

But utterly lacking as is the style in precision, balance, and elegance, and although the Āraṇyaka is destitute of any attempt at ornament, it has nevertheless a certain fitness to its subject-matter. The naive speculations, the vague guessings after truth, the confusion of thought, which make up the matter, are not inadequately mirrored in the harsh abruptness and elliptic brevity of the style, and a certain variety is introduced in the frequent quotations of verses intended to bear out the argument.

The historical position of the prose is not open to serious doubt. It cannot be contemporary with the classical prose of the Kāvya type, and it is clearly anterior to the prose of the Śūtras. This is shown not merely by the disuse in the Śūtras of various grammatical forms still found in the Āraṇyaka, but still more by the form of the Śūtras. The Āraṇyaka is written in prose as a literary composition; other Śūtras consist merely of strings of rules, and though, as Dr. Knauer in his edition of the Gobhiliya Gṛhya Śūtra, and Hillebrandt in his edition of the Śāṅkhāyana Śrauta Śūtra have shown, they can be construed as texts written continuously, still such compositions must be later than original prose works. On the other hand, not only does the Āraṇyaka
contain fewer grammatical antiquities than the Aitareya Brāhmaṇa, but it is written in a more developed style and with a greater approach to a command over the language.

The style shows also interesting affinities with that of the Buddhist Pāli Sūtras. It is impossible not to recognize in both the same long lists (e.g. II, 6) of names of mental phenomena, in which thought is hidden under meaningless verbal distinctions. Similar in both is the affection for parallelism of structure and the remorseless love of completeness which insists on repeating in every detail ideas applicable to more than one subject in every instance in which they apply, while the set formulae with which the Pāli Sūtras open and close have close parallels in the Āraṇyaka.

On the whole the vocabulary of the Āraṇyaka shows little that is remarkable; a few Rgvedic words are used with direct reference to the passages in the Saṃhitā in which they occur. Viśva is found only in the phrase viṣve devāh and twice in etymologies, I, 2, 2; II, 2, 1. Yathā tu kathā ca occurs twice, III, 1, 3; 4. Other interesting words are āyattāh, III, 1, 2, from yāt, to stretch; āndam, III, 1, 2; addhātama, I, 2, 3; bidale, III, 1, 2; bātrarakā, III, 2, 4; mañjiṣṭhā, III, 2, 4; saṃbhāgatamāh from bhū, I, 4, 1; bisāni, III, 2, 4, and brsik, I, 2, 4, where the dental s is remarkable; dutah, I, 4, 1, which is taken by Sāyana from du gatau; ubaniṣṇu, II, 3, 8; āvayat, II, 4, 3, which is usually derived from av, meaning 'devour'; santani, I, 2, 2; viṣṭapam, II, 1, 2; viṣkudram, I, 5, 1; vijayah, of doubtful number, I, 4, 1; sattyam for satyam, II, 1, 5; samānādakam, I, 5, 3; stomaṭiṣamsanāyai, I, 4, 1; antastyam, I, 5, 1; kṣudramiśrāṇi, II, 6; udbhijjāni, II, 6, &c.

Throughout between vowels d and dh are written l and lh. This is carefully observed in the best MSS. and has been followed consistently. In II, 4, 3, saiśo is supported by the MSS.; and in III, 2, 4, mayūragrīvāmeghe seems to stand for mayūragrīvā(ḥ) ameghe, and cf. acyostoḥ-varābhyaṃ, III, 1, 3. Namo astu is the form in the MSS. in III, 1, 3; 4, and they read in III, 1, 2: tasmin ha smin. Irregular lengthening of vowels appears in iti nu, III, 1, 2, and viṣvāya, II, 3, 8, in the latter case in a verse. The sandhi of au is peculiar; it becomes āv before all vowels except u or ū, when it becomes ā. The same rule is usually followed in the Aitareya and other Brāhmaṇas (Aufrecht's ed., p. 427).

In noun and adjective declension there are few irregularities. Atman,
I, 5, 2, occurs besides ātmāní, II, 5; śirsan, I, 5, 2, also is found. Aksībhyaṁ, II, 4, 1 (cf. Rgveda, X, 163), shows irregular lengthening of the vowel. Āpah, II, 4, 1, appears to be an accusative as not seldom elsewhere. Aikya, III, 2, 3, is perhaps a neuter instrumental. The genitive singular of nouns and adjectives and pronouns which show āh in the Rgveda and in the later language have ai as usual in the Brāhmaṇas. The only exceptions appear to be prthivyāh, II, 1, 7; III, 1, 2; asyāh, and animṣyāh, III, 1, 2; 2, 5. In the ablative is found bhātyai, II, 3, 6; asyai pratiṣṭhāyai, I, 2, 4; of superlatives, brahmata tamam, II, 4, 3, for brahmata tata tamam, and annatamān pratyacyante, I, 4, 1, are remarkable. Catuspādāh and catuspatsu occur in I, 1, 2, with a v. l. catuspāḍah. Navasrakti in II, 3, 6, anomalously appears to stand for navasraktih. Enat in II, 4, 3, is apparently a nominative as in Aitareya Brāhmaṇa, VII, 22, and if so parān is used as a neuter. Nābhyai with the longer form occurs in II, 4, 1, in the ablative. Enam is used almost as an adjective, III, 1, 3. Imasmīr occurs in II, 3, 7.

The numerals show certain interesting forms. Ekayā na trimśat occurs in I, 1, 2. Besides sapta šatani viṁśatiś ca, III, 2, 1, appears sapta viṁśatiśatāni, III, 2, 1; so also trini saṣṭiśatāni (= 360), III, 2, 1; and pañca catvāriṁśatāsati (= 540), III, 2, 2, as usual in the Brāhmaṇas. The form saṭtrinśatam sahasrāni, II, 2, 4; 3, 8, denotes 36,000, and may be considered, perhaps, like saṭtrinśatatam ekapadāḥ, Aitareya Brāhmaṇa, VII, 1, as an irregular use of accusative for nominative; cf. pañcaviṁśatam sāmidhenvaḥ, V, 1, 1.

Among verbal forms may be noted the Vedic forms, duhe, I, 3, 2, and īše, II, 1, 2, 5, as third persons; both these forms occur in the Aitareya Brāhmaṇa. As in that Brāhmaṇa unaugmented forms occur in ikṣata, II, 4, 1; 3; and pādi, II, 1, 2. Upaṇiṣasasāda in II, 2, 3, is supported by all the MSS. Abhivyaihyat in II, 4, 3, appears, if the reading is correct, to be the aorist of abhivikhyā with the vi augmented. Atṛaysyat and the irregular agrahaiysyat, II, 4, 3, are examples of the rare conditional. The perfects dādhāra, I, 5, 2; II, 1, 7; and bibhāya, I, 3, 4, occur also in the Brāhmaṇa. Dadṛse, II, 1, 3; 8; and meṇe, III, 1, 1, are, the former certainly, the latter probably, passive. The √kr alone is used as an auxiliary in the periphrastic perfect, viz. upāṣāṃ cakrire, II, 1, 8, and vedāyāṃ cakre, III, 1, 1. The following desiderative forms occur: īpsati, II, 3, 2; īpsantaḥ, I, 1, 1; vicikṣīt, III, 2, 6;
STYLE AND GRAMMAR

ajighrksat, II, 4, 3; atyajighamsat, II, 4, 3; abhititrtsati, I, 3, 1;
bibhatseta, II, 3, 7; mimnmsante, III, 2, 3; viruruciseta, III, 2, 5; and
the rare aorist samadhitsvam, III, 2, 5, which is a distinct sign of
antiquity. The only intensives are poplyyante, sarispyante, I, 3, 5, and
probably the form vavadisat, II, 4, 3, which I take as an aorist sub-
jective, also an old form. The denominative pattyasi occurs in I, 3, 5.
For the infinitive and subjunctive forms see below. There are no
irregularities in the use of tv and yu, such irregularities being charac-
teristic especially in the case of yu of epic style, not of the Vedic style.
The gerund in am appears in pranavam and chandaskaram, I, 5, 1. It
may be noted that in II, 1, 4, smah is substituted for smasi of the
quotation. Attam, II, 3, 6, and apkhita, III, 2, 5, may also be mentioned.

Very characteristic of the early date of the Aranyaka is the separation
of prefixes and their verbs. It is not normal; the great majority of
prefixes are placed immediately before the verb, and I have accordingly
printed them as forming compounds. But the older tradition survives
in the following cases: ati-manyeta, II, 3, 3; anu-yujyate, II, 3, 8 (in
a verse); abhi-sayvahanti, ibid.; a-gachati, gachatah, gachanti, I, 1, 4;
a-jayate, II, 3, 1; abhi-trnatti, I, 3, 1; para-bhavati, II, 1, 4, &c.; adhi-
caranti, bhavati, jayate, II, 3, 1.

Pluti and the consequent lengthening of the vowels concerned occurs
sporadically. The MSS. differ considerably, like the editions, in noting
the Pluti, and it has as a rule been considered proper to insert it in the
text only where Sayaña mentions its presence.

In regard to syntax it may be noted that the rules of concord are
usually carefully followed as in all old works. In II, 1, 7, examples will
be found of a masculine and a feminine singular, and a masculine and
a neuter singular, being accompanied by a verb in the dual, and a plural
masculine accompanies a feminine plural and a masculine singular.
Andam in III, 1, 2, is unusual, as andah would be expected, but cf.
sarvan asani, I, 5, 2; samnam asitayah, II, 1, 2. In III, 2, 4, etesam kiścicd
occurs, although svapnānām is to be understood. The usual attraction
to the number and gender of the predicate occurs in I, 4, 1: athato
vijivas tā virājo bhavanti; II, 6, 1, &c. The plural in adyuh, II, 1, 2,
and adyuh, II, 1, 5, offers difficulties.

In the use of the pronouns there is little of note. The forms of the
base enad occur frequently, but as in all the Brāhmaṇas the pronouns
are used in a very confusing and inaccurate way. Double pronouns are very common: e.g. sa eṣāḥ, II, 1, 5; 8; 3, 3; 6; 4, 3; III, 1, 1; 2, 4, &c.; saīṣā, II, 3, 6; 4, 3; III, 1, 6; tād etad, II, 1, 2; 3, 6; 4, 3; tasyaitasya, (neut.) II, 2, 4; III, 2, 1; (masc.) III, 2, 1; 3; tasyā etasyai, (gen.) III, 2, 6; tā etāḥ, II, 1, 4; 2, 2; 3, 3; 4, 2; etat tad, II, 1, 8; tam imam, I, 1, 2; tad idam, II, 1, 2; tā imāḥ, II, 1, 1; tānimāṇi, II, 1, 1; so 'yam, II, 5, 1; sayam, II, 1, 2; tasya me, II, 2, 3; ya eṣāḥ, II, 2, 1; yo 'yam, III, 2, 3, &c. Ya forms numerous indefinite combinations which are given in the Index, s. v. The usual correlations are ya and sa; e.g. ye-te, II, 1, 1, &c.; yad-tad, II, 3, 6, &c. More unusual are tad etad-yad etad, II, 1, 2; yad etad-tad etad, II, 5, 1; etad-yad etad, II, 3, 6; yad etad-tad, II, 3, 7. In one case it is uncertain whether a relative is not omitted, viz. II, 5: ko 'yam atmeti vayam upāśmahe, where yam may be read.

In case construction there is the usual freedom. The accusative denotes duration of time in śataṇ āvarṣaṇī, II, 2, 1; saṁvatsaraṇam gā rakṣayate, III, 1, 6, where the use of the historic present is to be noted; ahorātre varṣati, III, 1, 2, where the meaning is ‘day and night continuously’. The cognate accusative appears in atyāyam āyau, II, 1, 1, and kākakulāyagandhi-kāṃ vāyati, III, 2, 4. Other uses are: sarvam madhyato dadhe, II, 2, 1; enam atikṣaranti, II, 2, 2; jyotiḥ prakāśam kuroti, II, 1, 8; ahaḥ saṁset, III, 2, 4. More unusual is the use of the accusative as if in apposition to the main sentence, as in īryatāṁ cābhyutthānāṁ ca, I, 5, 1. The instrumental is used with śtu: mahāvratena stavita, III, 2, 4. The dative is used with arc: sarvebhyaḥ bhūtebhyaḥ ‘rcata, II, 2, 2, and sarvebhyaḥ ‘rdhebhyaḥ ‘rcata, ibid., which is probably an extension of the usual dative commodi found in the same passage with kṣarati. The date of ‘work contemplated’ appears in punyebhyaḥ karmabhyāḥ pratidhiyate, II, 5. Other datives used predicatively are practically equivalent to infinitives, see below. In sarvebhyaḥ bhūtebhyaḥ dadṛṣe, II, 1, 3; 8, the case may be dative or ablative. The ablative follows anyat in anyat kuśalād brāhmaṇaṁ brāyāt, III, 1, 3 (cf. I, 1, 2), when the double accusative is interesting. In III, 2, 4, ātmana evāśya tat kṛtam bhavati, ātmana may stand for ātmanaḥ, a predicative genitive, or for ātmane, a dative commodi; the former view is supported by V, 3, 3, ātmano haivāśya tac chāstaṇ bhavati. In either case asya is to be taken probably directly with kṛtam and kṣastam; cf. naḥ proktam, III, 2, 1; asya-uditaḥ, II, 1, 5. Worthy of note is the construction in
III, 2, 1, tasyaitasya trayasyāsthāṁ majjāṁ ārthanāṁ iti. Iti cannot here mean 'et cetera', and the most probable explanation is that the preceding genitive attracted the subsequent nouns. Compare the not infrequent use of iti with the accusative for iti with the nominative found several times in as early a work as the Brhaddevatā. For the locative there is the rare sense 'for the sake of' in etasyāṁ smopaniṣadāḥ, III, 1, 6. The use of the accusative and dative with ādṛ may be noted, I, 1, 1. In the verses in II, 3, 8, aṣṭīramaṇāṁ is used instead of the accusative with bruvaṇ.

With regard to prepositions, ā is separated from the ablative by several words in āhāṁ māṁ devebhyaḥ veda omad deveṇ veda, II, 1, 8. The phrase ubhāyaṁ antareṇa in III, 1, 3, is used as an undecinable noun in the accusative and locative. See also Index V, s. vv. adhi, abhi, ā, parastād, pari.

With reference to the use of the numbers, nah in III, 2, 1, may denote the school of the teacher, Sākalya, and may be contrasted with the singular of the Buddhist style, evam me sutam. Compare iti nah śrutik, Brhaddevatā, VI, 148. The same plural, which is the source of the plural of authorship, appears passim in Āraṇyaka III, in the verb.

The use of the tenses of the indicative is of special importance, as it enables us to confirm the views already arrived at as to the date of the Āraṇyaka. The case of the aorist is the simplest, and may be taken first. In the whole Āraṇyaka I–III, the aorist has its true use in the Brāhmaṇas, viz. that of a proximate past. The examples are: udagā, I, 4; samāgā, II, 1, 5; samagā, III, 1, 1; upagā, II, 2, 3; adarśam, II, 4, 3; acyotstā, III, 1, 3; ārāh, III, 1, 3; samadham, III, 1, 4; samadhitāsram, III, 2, 5; agamā, III, 1, 6; avocāma, III, 2, 2; 3; avocata, II, 2, 2; asāri, II, 1, 4; pratā, II, 1, 5. The exceptions are: abhiprāgā, which occurs twice in II, 2, 2¹, and padī, which also occurs twice in that passage. In these cases the sense perhaps rather is equivalent to a present than to a narrative imperfect. Abhivyākhyatat, II, 4, 3, must be as narrative aorist, but the form is so extraordinary that it is almost certain that abhivyākṣat⁵ should be read, for the Parasmapada of ākṣ is found though sporadically. The regularity of the use of the aorist is conclusive for a relatively early date.

¹ See note ad loc.  
² For similar confusions of kṣ and khy 1, p. 249, and note ad loc.

Cf. Hillebrandt, Sāṅkhāyana Śrauta Sūtra,
Whitney has shown that the use of the imperfect and perfect as narrative tenses varies greatly in the several Brāhmaṇas, and it is now usually considered fair to regard the increasing use of the perfect as an indication of relatively late date. The facts of the case are as follows. In Āranyaka I there are seven occurrences of the imperfect from five roots (abhavat (3), udayachat, samajānata, apāhata, vyāharat). Of perfects, omitting aha and veda which are used frequently, as throughout the literature, as presents, there occur bibhāya, I, 3, 4; dūdāra, I, 5, 2; vivyāca, I, 5, 2, used in a present sense. This is probably a sign of early date, since in the Rgveda the present sense of the perfect is decidedly frequent. Of narrative perfects āsa occurs twice for a special reason, I, 2, 2, and vivyāca once in I, 2, 2, the latter in connexion with udayachat. It may, however, have a present sense. In Āranyaka II, 1–3, there are sixty-seven occurrences from twenty-three forms of nineteen roots (āyan (3), apadyata (3), abhavat (7), abhavatām, abhavan, abravit (3), abruvan (6), asarpat (2), aśrayata (2), ahiṃsanta (2), udakramat (5), āsta (5), anayanta, aṭāyata, aṛcata (4), aṛcata (4), aṣīt (2), aṭrāyata (2), apavayata (2), aṣīrṣyata, aviṣat (5), āṣayat (4), aṭiṣṭhat). There are also in the Ślokas in II, 3, 8, the forms aśvindan and aṭrpyan (2). On the other hand the only perfects used in narrative are (except in II, 2, 3 and 4), babhūvah, II, 1, 8, and parababbhūvah, ibid., and II, 1, 1, three occurrences of one root (cf. the use of āsa twice in Āranyaka I). In II, 2, 3 and 4, however, no imperfects occur, but seventeen instances from seven forms of six roots of perfects occur in narrative (in II, 2, 3, upaniṣasāda, saṃsāra (3), upeyāya (3), uvāca (6); in II, 2, 4, babhūva, lebbe, provāca (2)). It is impossible to assume that this can be accidental, and the only fair conclusion is that these sections are not by the same hand as the rest of II, 2, a conclusion which runs in no way counter to their contents, which stand in no organic relation to II, 2, 1 or 2. The latter fact would, in so incoherent a work as II, 2, be quite insufficient as an argument for difference of authorship, but the argument from syntax seems irresistible. It may also be pointed out that in the parallel passage to II, 2, 3, the dialogue of Viśvāmitra and Indra, in Śāṅkhāyana

1 Transactions Am. Phil. Ass., 1892, pp. 5–34; above, p. 32, n. 6.  
2 See e.g. Macdonell, Sanskrit Literature, p. 205.  
3 The numbers in brackets denote the times of occurrence. For ref. see Index.  
4 The prefixes are omitted.
Aranyaka I, 6, there occur—as usually in the rest of the Aranyaka—perfects, upajagama (cf. upayya), uvaca, and ute. There must be a common source for the two narratives despite the difference of their present forms, and it must have used perfects in narrative. Besides these narrative perfects, perfects in the present sense occur in dadhara, II, 1, 7; dadrse, II, 1, 3; 8, both of which are conjoined with present tenses.

In Aranyaka II, 4–6, occur sixty-one examples of the imperfect from twenty-three forms of nineteen roots (asit, asrjata, ikshata (5), amurchyat, atapat (2), abhidyata (5), abhidyetam (3), apatan, arjat, abravit (2), abrutam, abruvan (4), anayat (3), avisat (5), avisam (3), ajayata (2), ajighamsat, ajighyksat (8), asknot (7), avayat, apadyata, apasyat, abhavat (2). The only narrative perfect is uvaca, II, 5, and there is one present perfect, dadhe, II, 2, 1.

In Aranyaka III occur asramasata and adadhvat (2), III, 1, 6, and the present perfects, mene, III, 1, 1; viduh, III, 2, 5.

The two periphrastic perfects, upasam cakrire, II, 1, 8, and vedayam cakre, III, 1, 1, may both be narrative perfects, but the latter may be a present perfect.

The results may be tabulated as follows, omitting periphrastic forms; the Slokas in II, 3, 8, are not taken into account. The numbers in brackets denote the number of roots.

<table>
<thead>
<tr>
<th>Aranyaka</th>
<th>Imperfects</th>
<th>Present Perfects</th>
<th>Narrative Perfects</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,</td>
<td>7 (5)</td>
<td>3 (3)</td>
<td>3 (2, asa and vivyaca (?))</td>
</tr>
<tr>
<td>II, 1; 2, 1–2; 3</td>
<td>67 (19)</td>
<td>2 (2)</td>
<td>3 (1, babhuvuh)</td>
</tr>
<tr>
<td>II, 2, 3–4</td>
<td>None</td>
<td>None</td>
<td>17 (6)</td>
</tr>
<tr>
<td>II, 4–6</td>
<td>61 (19)</td>
<td>1 (1)</td>
<td>None</td>
</tr>
</tbody>
</table>

The fair conclusion is that the Aranyaka is older than the later books, VI–VIII, of the Aitareya Brhamana, as is indeed probable in view of the much more developed narrative style of the Sunahsepa legend. It is probably older than parts (if not the whole) of the Satapatha Brhamana, viz. I–V, X, XII–XIV, including the Brhadaranyaka Upanisad, which uses the narrative perfect throughout. In view of the copious and rich style of that Upanisad, with its wealth of metaphor, ease of motion, and dignity, it seems impossible to doubt that it belongs to a much later period than the Aitareya, just as we have seen that its philosophic content goes far beyond that of the Aitareya. Bearing in mind that the Brhadaranyaka shows considerable evidence of the activity of the Ksatriyas, and that
the perfect as a narrative tense is common in the Epic, it may be suggested that the origin of the narrative use in the Brāhmaṇas is to be found in a borrowing from the style of the old Itihāsa literature. It is perhaps not without significance that such legends as that of Śunaḥsepa, Purūravas and Urvasī (Śatapatha Brāhmaṇa, XI, 5, 1), Cyavana (ibid., IV, 1, 5), and, in the Aitareya Āranyaka itself, that of Viśvāmitra, II, 2, 3, should be told in perfects. It may be noted that in the Śāṅkhāyana Śrauta Sūtra, XV, 17 sq., the Śunaḥsepa legend is also set out in perfects. The Brāhmaṇa use of the perfect is as a present, while both usages are found in the earlier language of the Rgveda Saṁhitā. The older is undoubtedly the Brāhmaṇa use, as it corresponds most closely with the use of the Greek perfect as a completed action or state (cf. Monro, Homeric Grammar, p. 31).

The future indicative is used in its ordinary way as denoting future time in assertions or questions, but the so-called second future never occurs, as it does, e.g. in the Jaiminiya Upaniṣad Brāhmaṇa.

The optative is of comparatively very frequent occurrence. (1) Its use as denoting wish is infrequent, the subjunctive usually being preferred, but (2) its use in directions as a mild imperative occurs passim. (3) It is also used in questions to express doubt, precisely as is used the subjunctive with which it alternates in II, 4, 3: katham na idam madṛte syāt katarena prapadyai. (4) Its most characteristic use in the Āranyaka is in the protasis and apodosis of conditional sentences. In the apodosis it may denote either direction or the potential. In all cases the condition is one referring to the future, and is of the type, ‘If A happens, then B will happen, or should be done.’ Examples of two potentials are yadisyāṣṭavātmāṁyeta, II, 3, 3; so III, 1, 6; (with yadi = if) II, 3, 6; III, 2, 2; (with yathā) III, 1, 3; 4. Examples of a potential protasis and imperative apodosis are: (with yadi) I, 1, 1; III, 1, 3; 6; 2, 4; 6; (with relatives) I, 2, 2; III, 2, 4; 5, and without any particle, paśvet-drṣṭeyātām-vidyāt, III, 2, 4; with double protasis, upaśṛṣṭyāt-yadā śṛṣṭyāt-vidyāt, III, 2, 4. (5) Arising from this potential use the optative appears as an indefinite, like the Greek subjunctive and optative or the Latin subjunctive. This is possibly the explanation of the difficult phrases in II, 1, 2: na tasyeṣe yan nādyād yad vainam nādyuḥ; II, 1, 5: na tasyeṣe yan mahyaṁ na dadyuḥ, though the meaning might be merely a future. Definitely indefinite is III, 2, 1, yathā śālavaṁśe sarve 'nyā vamsāḥ.
samāhitāḥ syuh, since the apodosis is an assertion of fact. (6) An optative of characteristic, that is of result, is found in III, 2, 3, brahmānam-kurvāta yo-paśyet. It will be seen that none of these usages offer any difficulty of explanation on the now generally accepted theory¹ that the optative is originally a weak future in sense.

As in other languages the indicative can be used modally, and in conditional sentences this use is well developed in the Āraṇyaka. In II, 3, 3, yady antarikṣalokam aśnute 'ty enam manyate is clearly modal, and is followed by yadi-aśnūvāta-manyeta. So yatra vihiyete-vidyāt in III, 2, 4. Hence indicatives are sometimes combined with optatives in protases of conditional sentences; the following occur in III, 2, 4:
yatra-dṛṣyate-paśyet-na paśyet-paśyeta, vidyāt; yatra-dṛṣyate-abhikhyāyeta-paśyet, vidyāt; upekṣeta-tad yathā-dṛṣyante-yadā na paśyet, vidyāt;
III, 1, 4, ya-upavadet-cen manyeta-āha, brūyāt. The indicative also occurs in conditions where the fact is asserted in the apodosis (with yadi), e.g. II, 4, 3, or when the protasis and apodosis refer to the future, e.g. yasmin patsyati-bhaviṣyati, II, 1, 4.

The only case of a condition in the past which was not fulfilled occurs in II, 4, 3, yad hainad vācāgraahaisyaḥ abhīvyāṛtya haivānam atrapṣyat, &c., where the conditional is correctly employed. This accuracy in the use of the conditional and generally in the use of the optative is characteristic of an early date.

The subjunctive is of comparatively frequent occurrence, usually in the first person. It denotes (a) resolve: praviśāna, utkṛṣṭāna, II, 1, 4; sṛjai, II, 4, 1; 3; adāma (in a relative clause), II, 4, 2; (b) desire: asāni, I, 5, 2; II, 1, 4; 2, 2; asat, I, 4, 3; 5, 1; āpnavāni, I, 4, 3; 5, 2; avaruṇadhāi, I, 4, 3; aśnavai, I, 4, 3; (c) doubt in questions: bravāni, III, 2, 6; prapadyai, II, 4, 3; vāvadiṣat, II, 4, 3, if this is so taken; (d) with ned: ucchidyai, I, 2, 4; asat, I, 5, 2.

The imperative occurs several times, but there is no instance of the use of mā, except in II, 7, 1, which is not genuine, where mā prahāsīh (or prahāsīt) is found. The Śāṅkhāyana Āraṇyaka, XI, 6, has mā with the future.

The infinitive in tum occurs only twice, in both cases with the verb

¹ Cf. Goodwin, Greek Moods and Tenses, App. A. This would account for the disappearance of one of the tenses in Latin, Teutonic, and Balto-Slavic (Lindsay, Latin Language, pp. 511–516).
šak, saṃdhātum nāsakaḥ, III, 1, 4; aśaknot-grahitum, II, 4, 3. This is consistent with the early date of the Āraṇyaka. On the other hand, as in the Aitareya Brāhmaṇa, īśvara is construed with the infinitive in "toḥ, bhavitoh, II, 3, 5; 6; caritoh, I, 1, 1; praitoh, II, 3, 5. Mention should also be made of a series of dativés formed from verbal roots by the affix "tyai which serve as predicative datives signifying that to which an active tends, viz. klptai, I, 3, 8; abhijitayai, I, 1, 2; prajātai, I, 2, 4; 3, 1; 4; 4, 1; samatayai, II, 5; āptai, I, 1, 3; 2, 1; 3, 3, 8; abhyāptai, I, 4, 2; upāptai, I, 3, 7; avarddhayai, I, 1, 2, &c.; apaśayai (probably), I, 2, 2. The use of these forms is not precisely that of infinitives, but it is analogous and forms a distinct feature of the style of the Āraṇyaka. Similar forms occur in the Aitareya Brāhmaṇa.

The injunctive, except in the form of the second person plural imperative, occurs only in arjayan, I, 5, 2.

In the use of participles the most characteristic feature is their use in place of finite verbs, a use arising from their employment as predicative adjectives. In the following cases the substantive verb is expressed: uktam bhavati, I, 3, 8; II, 1, 5; 8; III, 2, 4; uditam bhavati, II, 1, 5; vistō'smi, II, 2, 3; vyāptam bhavati, III, 1, 3; samāhitam sfuh, III, 2, 1; kṛtam bhavati, III, 2, 4; āpihitā bhavati, III, 2, 5; anuṣaktā asat, I, 5, 2.

In all these cases the expression means more than the corresponding form of the finite verb would have conveyed, and denotes a completed action whose results persist in the present. The accurate use of these forms is a distinct sign of early style. The same remark applies to most of the cases of the use without the copula: shtam, I, 1, 1; pratiṣṭhitam, I, 1, 2; pratiṣṭhitah, I, 2, 2; 4, 2; pratiṣṭhitā, I, 3, 4; viśtah, viśtāḥ, I, 3, 8; āviśtah, nivis̄tah, II, 1, 1; śrītāḥ, I, 5, 3; II, 1, 4; channaḥ, II, 1, 6; sṛṣṭau, sṛṣṭāḥ, II, 1, 7; āttam, II, 3, 6; āvṛtam, II, 1, 6; viśṭabdhaḥ, viśṭabdhaṇi, II, 1, 6; sitam, II, 1, 6; nivis̄tah, II, 3, 3; samāhitāḥ, III, 2, 1; vyastah, III, 2, 4; samparetaḥ, III, 2, 4; in these instances the effect persists into the present, and no examples of a use like drśtā = 'she was seen', occur. In II, 4, 3, yadi vācābhivyāhṛtam, &c., the sense approximates very closely to a mere present passive indicative.

There is no instance of the participle in vat formed from the past participle passive, which is so common later. That participle occurs also combined with the participle of √as: dutāḥ satyāḥ, I, 4, 1; siktan sat, I, 4, 2.
In one case the present participle is combined with the √ as: tapann asmi, II, 2, 3, expressing a continuing present. It is used with √ man in śaknuvan manyeta-asaśaknuvantam manyeta, III, 1, 4, where the change of case is remarkable. Note also anūdgrhnaṃ saṃdadhād varṣati, III, 1, 2.

The gerund appears equivalent to a present participle in hīṅkṛtya pratipadaya, I, 3, 1, where the action of the verb and participle are simultaneous (cf. my note on the gerund, J. R. A. S., 1907, p. 164).

The gerundive karaṇyam is used with √ man in III, 2, 4. Here may be noted the strange form abhivyāhāraṇa, III, 1, 6, which has the sense of a future participle and the form of a participle of the s aorist. No correction seems probable as āhāraṇya (cf. Whitney, Translation of Atharvaveda, p. 846) is impossible.

The use of conjunctive particles is marked by the number of combinations allowed as contrasted with the comparatively barren character of the later language. In most of them ha plays some part. Examples are: ha vai, I, 2, 1, &c.; II, 1, 2, &c.; III, 1, 2, &c.; na ha vai, I, 2, 1; 5, 2; III, 2, 2; u haiva, I, 3, 8; II, 2, 4; evam u haiva, I, 3, 4; 8; atho-ha vai, I, 4, 2; haiva, I, 5, 2; II, 1, 4; 8; 3, 7; 4, 3; u ha sma, I, 1, 1, &c.; evam u ha smā, III, 1, 2; ha sma vai, I, 1, 3; II, 1, 5; 8; 2, 4; III, 2, 5; 6; ha sma, II, 3, 5; 7; III, 1, 3; 2, 1; ha tu, II, 3, 5; ato ha, III, 1, 1; 5; u ha-u, I, 3, 3; aṭhāpi, III, 2, 4; aṭha khalu, III, 1, 5; 2, 5; aṭhātaḥ, I, 4, 1, &c.; aṭho, I, 1, 2, &c.; u khalu, III, 1, 6; u eva, II, 1, 1; 2, 1; III, 1, 3; tv eva, I, 1, 1; 5, 2; II, 1, 4; tasmād hāpy etarhi, II, 1, 8; utāpi, III, 1, 2; ahaiva (?), II, 1, 2.

Of single conjunctions the use of ca is most important. The regular use is ca-ca, a formalism distinctly indicative of age; see I, 1, 4; 2, 3; 3, 1; 2, 4; 5; 7, 5, 1; II, 1, 2; 6; 7; 8; 2, 2; 6, 1; III, 1, 1; 6; 2, 3; and in I, 1, 2, chandaḥ is in apposition to bhātīṃ ca virājaḥ ca. A single ca is practically restricted to numerals, e.g. viṃśati ca, II, 3, 6. In I, 2, 2, is found ca-cacæ; and in II, 6; III, 1, 6, ca-ca-ca-ca. In the Ślokas in II, 3, 8, appears yad-yac ca-yac ca-yad u ca. These facts render the usual division of vāyūṃśi vāṅgavagadhāś cerapādāḥ, II, 1, 1, into ca ītrapādāḥ excessively improbable. Iva is used frequently (see ref. in Index V) in a sense hardly differing from eva, as is also the case in the Aitareya Brāhmaṇa, though it can always be translated ‘as if they were’, merely modifying the literal sense of the verb; cf. I, 1, 2.
cirataram iva vā-āgachanti. Vā has the sense ‘indeed’ as well as that of ‘or’, but a single vā is more common than a double vā, unlike the case of ca. Hanta is used with the subjunctive, II, 1, 4, as in the Aitareya Brāhmaṇa. Itī has as usual a large variety of uses, and is never misplaced. Cama in III, 1, 3; 4, following na appears to have the force of ‘even’. Kāma, I, 1, 1; III, 2, 4; vata, II, 2, 2; 4, 2; and vāva, I, 3, 4, &c., also occur. Aha is contrasted with u in II, 3, 7.

The same relative wealth is seen in the case of correlative particles. The most common form is yad-tad, denoting time or cause, or comparison, I, 1, 1; 3, 1; II, 1, 4; 2, 2; 5, 1; III, 1, 3; variants are yat-tena, III, 2, 6; yat-tasmāt, II, 1, 6; 2, 1; 2; 3, 6; III, 2, 6, more definitely signifying cause. So yad hi-tasmāt, II, 1, 3. A characteristic and frequent type of sentence is I, 1, 3, tad yan mādhuchandasam śamstati sarveśam kāmānām avaruddhyat; cf. I, 2, 2, &c. Yathā is usually balanced by evam, II, 1, 6; 3, 5; III, 1, 2; 2, 1; 5; it stands alone in yathāndam, II, 4, 1; yathā svayam anāgān, II, 5, 1. It is balanced by tathā in yathā prthivī tathā, &c., in II, 1, 2. In I, 3, 1, is yathā vai-evam. Yatra either has no correlative, as in III, 2, 4, or is balanced by tad, II, 1, 8; tad utāpi, III, 1, 2; tadā, III, 1, 6. Yadā is balanced by atha, II, 5; yadi ha vā api by haiva, II, 1, 5; yad ha by haiva, II, 4, 3. In III, 1, 3; 4, occurs the phrase yathā tu kathā ca-brūyād-abhyāsam eva yat tathā syāt, where the words abhyāsam eva yat tathā practically form a compound adverb.

Finally it may be mentioned that the grammatical terms yosan and vṛṣan are used for feminine and masculine, I, 2, 4, as in Aitareya Brāhmaṇa, VI, 2.

A comparison of the forms and usages cited above with the valuable list of similar forms in the Aitareya Brāhmaṇa given by Aufrecht ¹ shows conclusively that the Āraṇyaka stands on nearly the same footing as the first five books of the Brāhmaṇa. It is not so old, e.g. it has fewer forms of the subjunctive, no infinitives in -e or -ah or -tavai, and none in tōh after a or purā, but it is not much younger. The use of the narrative tenses is some argument for its being older than Books VI–VIII, to which otherwise it stands close in point of language, though it is much less developed in style.

¹ Aitareya Brāhmaṇa, pp. 427–431.
The conclusion arrived at above on grounds of doctrine that the Śāṅkhāyana Āraṇyaka I, II, is later than the Aitareya Āraṇyaka I—III, is confirmed by the linguistic tests. Generally the two works correspond most closely in vocabulary, and confirm the view that they must be derived ultimately from a common source. For example, Dr. Friedländer well explains atiharau in Śāṅkhāyana Āraṇyaka, I, 7, as ‘laying across’, as it means in Aitareya Āraṇyaka, V, 1, 4, and not, as explained by the commentator on the Śrauta Sūtra, in the sense ‘withdrawing’. Probably the common source of the two Āraṇyakas had the word which has survived only in the Sūtra part of the Aitareya, but in both the Sūtra and Āraṇyaka of the Śāṅkhāyanas. With the forms quoted above may be compared the irregular sandhi niṣ tad, I, 8; the noun and adjective forms, ātman, I, 8; II, 1; etasyai devatāyai (gen.), I, 8; adhitarāṁ, I, 7; udyatatarah, I, 7; the datives of end served, bhogyā, I, 8; śāntyai, I, 4; bhāṣajyāyai, I, 4; avāptyai, āptyai, I, 2; II, 6; the constructions isvarah-nāparājetok, I, 8; gamisyantī bhavati, I, 8; upāpta āsan, I, 6; śaṁsipyate, I, 5 (cf. śaṁsipyantam, Aitareya, II, 2, 3); yathā-parivayayet-dhatte, II, 16; I ad fin.; the use of the particles u vai, I, 1; 3; na ha vai, I, 8; ha vai, I, 5; 7; tathā ha, II, 1; u ha, I, 6; II, 10; the construction of the sentence with tad yad, II, 10; the irregular numeral sapta viṁśatiśatānā, II, 10. As has been seen above the narrative perfect occurs in II, 6, the parallel passage to Aitareya, II, 2, 3, and it occurs also in II, 17 (provāca, jijāva), which may be compared with II, 2, 4, as far as the provāca is concerned. Whereas, however, the perfects in the Aitareya are marked exceptions, there is no other narrative tense in Śāṅkhāyana. Further, the language of the Śāṅkhāyana Āraṇyaka is much more accurate and modern than that of the Aitareya. Instead of śaṭtriṃśataṁ sahasrāṇi the correct śaṭtriṃśat is found, II, 17; there are no subjunctives other than those of the first person, which occur with ned, I, 1, as in the Aitareya; there are no irregular forms either of nouns, pronouns, or verbs, save those mentioned above; the aorist is only represented by avocam in I, 6. Ca is used in śastrya ca vratacar-yayā, I, 6, in a way not paralleled in the Aitareya, and in that chapter occurs the form viṣijñāsam eva cakre, a periphrastic perfect of the desiderative, a form elsewhere practically confined to the Śatapatha Brāhmaṇa. After making full allowance for the difference of length, the posteriority of the Śāṅkhāyana is almost certain. If, as seems probable,
brahma¹ and brāhmaṇī in I, 5; 6, refer to Brahman and his wife, who perhaps owes her origin to these passages, then a strong argument is added for the later date of the Śāṅkhāyana, since the Aitareya does not even certainly know Brahman, since the passages in which brahma certainly appears refer to the Brahman priest, and in all the others brahma may equally well be read. Brahman, however, appears in Aitareya Brāhmaṇa, V, 33, 1. Books VII–XIII of the Śāṅkhāyana are still later.

Āraṇyaka V is written in the regular Sūtra style. It is practically impossible to understand it without a commentary, for as usual the rules are condensed into unintelligibility. Characteristic is the weight thrown on single words and phrases, e.g. ajapaya vṛtā, V, 1, 4; asvāhākāraḥ, V, 1, 1, and the frequent use of gerunds, besides the piling up of adjectives and adverbial phrases.

In Sandhi it appears that au before u becomes ā, although here, as in Āraṇyaka I–III, the MSS. and the Ānandāśrama edition vary. Unusual forms are atman, V, 1, 6; uttare (loc.), V, 1, 2; vadiyāḥ, without n, V, 1, 1; ardharṣyaḥ, V, 2, 5, meaning ‘to be recited by half-verses’; bhṛhatikāram, V, 1, 6; gāyatrīkāram, V, 3, 1; tṛtiyavarjam, V, 1, 6; sammutuḥ, V, 1, 3. Of desideratives occur jījiviset, V, 3, 1; jīgamiṣet, V, 1, 4; and, as amended, a desiderative causal cikīrtaṃset, V, 3, 3. The imperative prabrūtāt occurs, in a direction, in V, 1, 5. The feminine genitive form is aḥ, not ai.

More characteristic is the pregnant use of case constructions, when for the sake of brevity everything is made to depend on the mere case relation, e.g., (accusative) avabrtham preṅkham hareyuh, II, 3, 2; aprakampi, V, 1, 3, in quasi-apposition to the sentence; (dative) niśkevalyāya stuva, V, 1, 5; avaśyakarme jīgamiṣet, V, 1, 4; (abl.) hotraḥ caturvīṃśat, V, 1, 1; (gen.) mahāvrataṣya pañcaviṃśatim sāmīdhenyāḥ, V, 1, 1, where the irregular pañcaviṃśatim is also noteworthy; (abl. and gen.) caturvīṃśan marutvarṣayātānāḥ, V, 1, 1; (loc.) dīkṣite yajamānasabdaḥ, V, 1, 5; na vatsa ca na tṛtiye (‘in the case of ’), V, 3, 3; (loc. and instr.) upyuṣu cēta samāmnatāsā rājanena sāmnā stūrṇa, V, 1, 6; cf. bhuyāsiṣu cēt stūrṇa, V, 3, 2; other uses are the dative after dhatte with sam, sam pakṣayoh pataṇāya, V, 1, 6; an apposition of whole and part sākhya mūladeśaṇā, V, 1, 4; and abuddham-asya, V, 3, 2. Very strange is

¹ The form brāhmaṇī is curious, and his wife. Cf. Jaiminīya Upaniṣad the passage may mean ‘the Brahman Brāhmaṇa, III, 4, 9.'
śriyam gor aśvam ātman dhatte, V, 1, 6, where goh may be a possessive genitive or a genitive of description.

In the verb occur two subjunctives in directions put in the mouth of the sacrificer, parivrājāthā, V, 1, 1; ninayātha, V, 1, 2. In V, 3, 2, purpose is expressed by yathā na with hanisyasīti, a curious but not rare (e.g. in the Śatapatha Brāhmaṇa) use. The optative occurs in directions frequently, and in both protasis and apodosis of conditions, (a) with potential force in both, e.g. yāvatīr-āvaperan tāvanti-jijīviṣet, V, 3, 1; (b) with imperative force in the apodosis (with yatra-tatra, and yatra tu-kāmaṁ-tatra), V, 3, 3; (with yadi), V, 1, 4; 3, 3; (with ced), V, 1, 6; (with a relative), V, 1, 5. In V, 1, 4, yadā śrāmyet is probably indefinite; in V, 3, 3, yady api-adhiyāt-na snātako bhavati, the indicative in the apodosis probably expresses the certainty of the result; in V, 3, 2, the apodosis to ēyaveta ced is curtailed; so also in V, 2, 1.

With regard to participles jāgarito bhavati, V, 1, 1, and upaklpto bhavati, V, 1, 3, both denote a past action resulting in a present state. Upālambhaniyāḥ, V, 1, 1, is a sign of comparatively late date, the earlier form being upālambhyāḥ, cf. Śāṅkhāyana Āranyaka, I, 1. No infinitives occur, but many gerunds, e.g. V, 3, 3, and in all about 36 instances are found. In place of an infinitive there is in V, 3, 2, ījyāyai sampreśītaḥ. The past participle passive in yathetam, V, 1, 2; 3, is simply the equivalent of a past indicative.

The use of particles is comparatively restricted. There occur the following combinations: atha ha, V, 2, 4; ihaiva, iho eva, V, 1, 6; ha sma, V, 3, 3; haiva, V, 3, 3; no eva, V, 3, 3; īva is equal to eva in V, 3, 2; aha occurs in V, 1, 6; khalu in V, 1, 6; kāmaṁ in V, 3, 3; punar api in V, 1, 4. In the case of ca the single use is the more common, as compared with Āranyaka I-III; in na vate ca na trīye, V, 3, 3, the ca may connect with the previous sentence, or be like śastreṇa ca brahmacaryayā in Śāṅkhāyana Āranyaka, I, 6. In V, 1, 1, etaiś caivaśvāhākāraṁ (mantraṁ) ehy-madhu iti ca occurs. In V, 3, 3, is na-cana.

Among other signs of late date may be reckoned the frequency of the locative absolute, the use of adverbial expressions like antarvedi, V, 1, 1; anuparikramaṇam, V, 1, 4; viharaṇaprabhṛti, V, 1, 1; anuvṛcam, V, 1, 1; the plural of authorship as found in nidarśanāyodāharisyāmah, V, 3, 3; and the use of gerunds like nāpitena kārayitvā, V, 3, 3.
The same style and diction are found in Āśvalāyana’s Śrauta Sūtra, which, like Āranyakā V, consists of a disconnected string of sentences, which, when consisting of more than a few words, are constructed by heaping adjectives on adjectives, adding adverbial phrases, using gerunds, and piling up cases in different senses. There is no independent evidence to show that there is any great difference in time between the Āranyakā V and the Śrauta Sūtra.

There seems no reason to suppose that the Āranyakā V is not more ancient than the Śāṅkhāyana Śrauta Sūtra XVII, XVIII. Hillebrandt has, indeed, suggested that the Śāṅkhāyana Śrauta Sūtra is older than Āśvalāyana, and although the last two Adhyāyas may be of different date from the first sixteen, still they are hardly likely to be later, so that, if Hillebrandt’s conclusions are sound, the Sūtra XVII, XVIII, will be older than the Āranyakā V. But Hillebrandt’s reasons are not convincing.¹ He points out that, as Weber has said, parts of the Sūtra are written in the Brāhmaṇa style. This refers mainly to Adhyāyas XV, XVI, which contain inter alia the Śunahśepa legend. But even assuming that these books are part of the original Sūtra, it cannot be denied that the version of the legend is in no way original; it is merely the same as that in the Aitareya Brāhmaṇa, and differs so little from it that both versions must be descended from a common source. The part of the Aitareya where it occurs is decidedly later than the first five books. The Brāhmaṇa-like style is therefore not to be attributed to Suyajña, the author of the Sūtra. Secondly, he refers to the description of the Āsvamedha and of the Puruṣāmedha as signs of early age. But this argument depends greatly for its force on acceptance of the theory that Ēṛgveda, X, 18, 8, can be explained from Śrauta Sūtra, XVI, 13, and this view is not now usually accepted.² Thirdly, he points out that the Sūtra is not written with the full brevity of the latest Sūtra style. This is true, but the argument is really in favour of the priority of Āranyakā V. For that work is written in a style less condensed than that of Suyajña, and certainly less condensed than that of Books XVII, XVIII. Further, it must be admitted that as a Sūtra these books are much superior to the Āranyakā V. The ritual directions are far more

¹ Cf. my note, J. R. A. S., 1907, pp. 410-413.
² Cf. Whitney, Translation of Atharvaveda, p. 848; Oldenberg, Gött. Gel. Anz., 1907, p. 218, n. 1; see, however, Lanman, Sanskrit Reader, p. 385.
precise and detailed, contrasting with the brevity of the directions in the Āraṇyaka, which mainly concerns itself with a description of the litanies. In the Sūtra the whole process is gone through methodically while the Āraṇyaka covers only a part of the field. The style is of the usual Sūtra type; it is not in any marked manner more recent than that of the Āraṇyaka, but it contains practically no irregular forms. With the forms quoted above from the Āraṇyaka the following facts may be compared. The Sandhi of $a + r$ is $ar$, XVII, 5, 9; 7, 8; of $au + u$ is $a$, XVII, 10, 5; 16, 5; while tasyāḥ occurs in XVII, 3, 2, as always in Aitareya Āraṇyaka V, tasyai is found XVIII, 2, 4; 19, and prathamāyai, dvitiyāyai, uttamāyai, XVIII, 20. In XVII, 3, 12; 15, occur ghāṭarīḥ and ghāṭakarkarīḥ, nominatives with the $s$ preserved. The locative is used with $\sqrt{stu}$ in XVIII, 2, 2; 22, 7, and extended to $\sqrt{kr}$ in atichandaḥsu kuryaḥ, XVIII, 22, 9. Adverbial phrases besides antarvedi are prasalavi, XVII, 14, 16; 15, 4; antahsadar, XVII, 4, 3; nānā badhnanti, XVII, 3, 8; while jaghanena is used with the accusative, XVII, 5, 8.

Of verbal forms may be noted pratyāgrāhīt, XVII, 14, 3; prabrūtīt, XVII, 14, 4; vininīśamānah, I, 7, 3; paryasyanto bhavanti, XVII, 4, 8; bhokṣyamānāḥ bhavanti, dhakṣyanto (bhavanti), XVIII, 24, 14; 15; the gerundives prāyanīyah, udayaniyah, XVIII, 24, 2; kāryam, XVII, 6, 2; deyam, XVIII, 24, 32; the gerunds in am, punarādāyam, XVIII, 4, 3; 4; 5, 3; 4; kakupkāram, XVIII, 4, 3; 4; 5, 3; 4; pāṅktisāṃsam, XVIII, 6, 4; 14, 4; 17, 5; gāyatrisāṃsam, XVIII, 16, 1; and the late simple form śaṃsam, XVIII, 16, 2. Of the uses of the optative that in clauses of purpose with na is very frequent; in XVII, 10, 8, yadi-syāt-mimīte, it is purely indefinite; in yadi-na vidyeta ya etām dhiyām kuryaḥ kuryaḥ sa etat kuryaḥ, XVII, 5, 4, the second optative is one of characteristic, 'one who can do.' In XVIII, 24, 15, yadi dhakṣyanto (bhavanti)-syāt, the protasis is future in fact and the apodosis is equivalent to a mild future. In XVIII, 23, 4, yadi yajñāyajñīyam-kuryus-tasyoktau stotriyānurūpau, the real apodosis is suppressed. Of particles may be noticed the use of api vā, XVIII, 3, 4, and of yady u vai, XVIII, 7, 17; 23, 5. It may be noted as a sign of more recent date that very few particles occur, ha only in XVII, 13, 8; u ha in XVIII, 2, 3; 5. In XVII, 9, 7; XVIII, 22, 10, is found the remarkable phrase iti nv a u Marutvatīyam, Vaiṣvavedam; in XVII, 1, 5, athāpi; in XVIII, 20, 6, atho.

The results arrived at may be supported by a comparison with a work
of date somewhat later than the Āraṇyaka V, the Brhaddevatā, which shows a style much more modern, even despite poetic licences, than the Āraṇyaka I–III, but which is still in vocabulary an archaic work, coeval in date with the early epic. An interesting list of its irregularities is given by Prof. Macdonell, but they are rather of the epic type, e.g. use of ya for tvā in the gerund, nominative for accusative, unaugmented pasts, &c. It is significant that (1) no genitives or ablatives for ā, i, ū, stems in ai occur; (2) there are no subjunctive forms other than first person forms; (3) the infinitive in tum is common and no other form is found, while in VI, 37, even saptukāmah occurs. Significant also is the use of the narrative tenses. The aorist occurs only in the later narrative use and is rare, being formed only from the roots gā, bhū, vac, vadā. The perfect surpasses the imperfect in frequency as a narrative tense, for in some 340 lines of narrative there occur 202 perfects to 150 imperfects, and the proportion elsewhere is not materially different. Further, the periphrastic perfect with āsa is frequent, kāmayām āsa, VI, 76; utsādayām āsa, VII, 53; ṣikṣayām āsa, III, 84; bodhayām āsa, VI, 37; varayām āsa, VI, 38; chandayām āsa, VII, 157; prasādayām āsa, VIII, 3; kirtayām āsa, VI, 24; prasvāpayām āsa, VI, 13; darśayām āsa, V, 63; while the use of kr is very rare, upāmanitrīyāṃ cakre, V, 20. Further, the past participles passive are freely used to denote action either past or present in place of finite verbs, and use is made of the new participial form in vat, kṛtavat occurring in VI, 41; VII, 58; VIII, 18; drśṭavān, V, 58; drśṭavāti, VIII, 33; prśṭavān, V, 71; labdhavān, V, 66; hatavān, VI, 152, &c. Prefixes are not separated from the verbs with which they are connected. Particles are much restricted in number, and combinations are limited. Mention may also be made of the great development in grammatical doctrine seen not only in the discussion in I as to nouns, &c., and in II, 93, as to particles, but in the use of such forms as ēvi, locative of au, the case termination, ayoh from e, the sign of the dual, īdi, the root īd, and so on. Indeed it is hard to resist the conclusion that the bulk of the Āraṇyaka I–III must lie before the more systematic treatment of grammatical questions in Yāska's Nirukta, and a new support is derived for the giving an early date to these books, since Yāska cannot well be later than 500 B.C.

1 Brhaddevatā, I, xxvii.
2 See the fourth Index to Prof. Macdonell's Brhaddevatā.
It has been noted that Book III presupposes the Padapāṭha of the Ṛgveda ¹ and also the Kramapāṭha. It is therefore later than Śākalya, the author of the Padapāṭha. This, however, leaves the date undetermined, since Śākalya’s date is still uncertain. Geldner ² has recently argued that he dates from the later Vājasaneyya period, and not as supposed by Oldenberg from the end of the Brāhmaṇa period, and that he was a contemporary of the Āruṇi and Yājñavalkya known from the Brāhmaṇas. But it is extremely hard to reconcile this with the facts that the Padapāṭha presupposes the Saṃhitā, that the Saṃhitā exhibits a text which cannot be reconciled with the statements of the Brāhmaṇa texts ³ as to the number of syllables in word groups, in consequence of the Sandhi carried out in the Saṃhitā. The evidence, therefore, is certainly in favour of Oldenberg’s hypothesis, but it leaves the lower date of Śākalya vague. He is, however, cited by Yāska and older than Śaunaka, so that in all probability he must date not later than 600 B.C. The Āraṇyaka III need not be much later than Śākalya; and if it is, as seems most probable, earlier than Yāska, it may be dated from about 600–550 B.C. It may be added that it must be older than the Taṇṭiriya Upaniṣad and the Śaṅkhāyana Āraṇyaka, VII, VIII (see note on III, 1, 2).

These chronological results are admittedly uncertain. They are based on the views that (1) the Āraṇyaka I–III is older than Buddhism by reason of the undeveloped character of its philosophic content; (2) that these books are older than the Brhaddevatā and Śaunaka, who may be dated about 450–400 B.C., and probably older than Yāska, who can hardly be brought down lower than 550–500 B.C.; (3) that they are older than the developed systems of philosophy whose beginnings are at any rate known to Āpastamba, whom Bühler dates in the fourth or fifth centuries B.C., and who cannot well, on any view, be later than 300 B.C., and that they are older than the Atharvāsiras Upaniṣad, known, it seems, to Gautama, who is older than Āpastamba by some generations; (4) that they are older than Pāṇini, Kātyāyana, and Patañjali, who cannot well be dated later than 300, 200, and 100 B.C. respectively; (5) that

¹ Oldenberg, Prolegomena, p. 380.
² Vedische Studien, III, 144–146. See Scheffelowitz, Die Apokryphen des Ṛgveda, pp. 4, 5, who also supports this view; Wackernagel, Altindische Grammatik, I, lxv, n. 7.
³ Cf. Macdonell, Sanskrit Literature, pp. 49, 50, and note on III, 1, 2.
Books I and II date from the later Brāhmaṇa\(^1\) period, but are probably older than the Śatapatha Brāhmaṇa, parts of the Jaiminiya Brāhmaṇa and Upaniṣad, the Gopatha Brāhmaṇa, and the Chāndogya Upaniṣad, and so belong to a comparatively early date.

The **verses and sentences quoted** contain, despite their brevity, a remarkable set of old forms. The Ślokas in II, 3, 8, and the prose directions in Āraṇyaka V, are more properly treated as above as part of the main work, with which the latter no doubt coincide in time, while the former are not very much older. Of these forms may be mentioned tanūm, tanvāṁ (loc.), but tanvah (gen.) in I, 3, 5; sarvasyai (gen.) in the verse in III, 2, 5, which is a sign of more recent origin; the compounds Vārunavāyvantam, prthivyupāram, brāhmaṇabhartykam, varṣāpavitrām, V, 3, 2; the forms ārājah (?), tājah, dī vāthih, rāntyam, vānam (?), ādhrṣah, in V, 2, 1. Among verbal forms are the third person singulars īše, vide, IV, 1; the first person stusē, IV, 1. The curious forms ṛṭjāse, sāmnyase, bhūvah, IV, 1; duhām, V, 3, 2; the subjunctives ānusamsīsah, parasat, IV, 1; jūjoṣat, V, 2, 2; vibhajātha, V, 1, 1; the injunctives vidāh (?), IV, 1; spr̥sat (?), V, 2, 2; kartana, V, 2, 2; and perhaps āvīt, V, 1, 1; the precatives, āpyāsam, V, 3, 2; bhūyāsam, V, 1, 1. Of noun constructions may be noted, yaja samānām, V, 3, 2; svar yajñam va-kṣyantim, V, 1, 5; vaśāṁ anu, IV, 1; prati vām ṛṣiṣi, V, 2, 1. In V, 2, 2, kartana seems used instead of a dual; in IV, 1, bravāvahai needs explanation. In V, 1, 1, occur antarikṣam ivānāpyam-bhūyāsam, &c., where the predicate adjective follows the gender and number of the nearest noun, the object of comparison. The uses of svam in that passage, of maricayah, and of īnāh and sāmajaḥ in V, 2, 1, are all unusual. The question of the date of the verses in IV, 1, has been dealt with in the note on that passage, and cf. F. R. A. S., 1907, pp. 224 sq.; Oldenberg, Gött. Gel. Anz., 1907, pp. 215 sq.

\(^1\) The Brāhmaṇa parts of the Taittiriya Samhitā and Brāhmaṇa, Maitrāyaṇiṣya Samhitā, Kāṭhaka Samhitā, the Pañca-

vimśa Brāhmaṇa, the Aitareya Brāhmaṇa, I–XXX, and possibly the Kauśitaki Brāhmaṇa are earlier.
AITAREYA ĀRAṆYAKA.

II ĀSTH PRAYAMARĀJAYAKM II

Adhyāya 1.

ॐ II ĀSTH MAHAṆĀTM II. INDRE VAI VROCÑA HATA MAHAṆĀBHAVASA-MAHĀṆĀBHAVATANMĀHĀṆĀṬMAHAVATANMĀHĀṬMAYA MAHAṆĀṬM.

1 In R there precede Adhyāya 1 the following शान्ति verses, incorrectly accented, taken from R¹: मूर्तिसुप्रस्तुते इदा नम्ब इदा नम्ब च्य्यविभी मल्लकाः मल्लकाः नमो वो अश्वे देवेभः गिविना न्य: शल्ल्मा मब सुमुद्रीका सरलतमि मा ते नम्ब सुमुद्रीक। भद्रेऽ कोर्यभः ||1|| शत्त इद्धारी दास्कु ||1|| सुधी जनम चालक ||11|| काऋ नस्तिव अतिस्ल खोना पुंविविच चालक। In B the शान्ति verses appear as Adhyāya 3 in Āraṇyaka III, at fol. 191 a: छ्रीं नमस्विवाय। छ्रीं उद्दितशुक्रियकहै। तदद्वा-भाव द्रेणे। छुन मादिलिन्द्रियं मधि च्रोमविच चाय। सवंख्य प्राणसत्वं उत्सिद्धायं का श्रीतिस्तितलगु मा यतना देवतां। चर्चवाचुरिलिन्द्रमसुयौं योतियां छ्रोंद्रों द्रोचे मा मा हिंसी। तवचुरंद्वहिं शुब्रमुचरत। पच्चम शरद्वात्रीविम शरद्वात्री-म। चंदे इद्धा मन्ब इद्धा नम्ब च्य्यविभी मल्लकाः मल्लकाः नमो वो अश्वे देवेभः। गिविना नश्ल्ल्मा मब सुमुद्रीका सरलतमि मा ते नम्ब सुमुदरीक। भद्रेऽ कोर्यभः चालक। शत्त इद्धारी दास्कु। सुधी जनम चालक। काऋ नस्तिव कस्त्ता सहो मद्रामाम। अभी धु श्रा: खोना पुंविविच मबा सरव इति शान्तियालिन्विताल। इवौविदे संहितारके तातीयोऽध्यायः। This Adhyāya is not accented at all in B, as would appear from Scheftelowitz's reproduction, Die Apokryphen des Rgveda, p. 167, the accents being wholly omitted from Khila V, 17, 2, onwards, as is correctly stated at p. 163. In E occur the same verses as in R and B, but in different order. First come the verses which are found in R¹, the Rgvedic verses, (भद्रे) I, 89, 8; (पंच) VII, 35, 1; (सुधी) VI, 49, 1; (काँय, कस्त्ता, अभी धु) IV, 31, 1-3; (खोना) I, 22, 15, being quoted in full. Then follow the words उद्दितसं द्वारा to शतम and भद्रे नो चाय
स्याहू चाजे कुर्यादिति हेक्यु अहुरेकिमति लिव स्थितम्। प्र वो
देवायाय इति राखिकाम:। वि:शे वि:शे वो अतिथिमिति

वातय मन:। चौ शानिष्ठातिसिनां: हरिः हरिः। Instead of सर्वेः E, S, and
the other MSS. have सर्वेः स., शिंयतं for शिंयतं, तम: for तम:। A begins like R,
but adds श्युश्यु ख्यु: after कथिः: and सुन्तत: after जन:। It ends युविविन भव चौहारिपथाना:।
वशस्। इति पूर्वः। At the end of the fifth अरण्यका it has उदितस्:— हिनी: as
in B; then तत्त्वेवलिं चौकुः। लमः चलत्या: चौकुः। वाकुः मनसः—वक्कारसः
(as in अरण्यका II, 7)। मद्यः नो बापি वातय मन:। शानिष्ठा: शानिष्ठा: शानिष्ठा: शानिष्ठा: रूपानि—
रा:ग्निः। || 24 || K has, at the end of the fifth अरण्यका, चौ:—
सर्वेः: as in R.

Then चौ तत्त्वेवलिं श्युमायः देवा:। च न राष्टान्य ब्रवतात्वोः:। चौ: ज्ञेय समन
सुन्ततं नयसी:।। कथा न्यायत्व च युविविन तिलस:। द्विभा: युविविन भव।।
तत्त्वेवलिं श्युश्यु:। नयस्याद्वारः। च न चलत्या: चौकुः। मद्यः नो बापि वातय मन:।
चौः शानिष्ठा:। शानिष्ठा:। चौ: वाकुः मनसः (ैं as in II, 7)। 7 ो शानिष्ठा:।
शानिष्ठा:। शानिष्ठा:। इति शानिष्ठिपाहः। T has before II, 4 (the beginning of the
Aitareya Upaniṣad) चौ: वाकुः मनसः (ैं as in II, 7, with श्रा:सीत) ending चौ: शानिष्ठातिसिनां:। Then
follows चौ बापः दुर्या नम दुर्या (ैं as in R down to चौमी यु शः) ending मद्यः नो बापि
वातय मन:। चौः शानिष्ठातिसिनां:। The verses are given in full. In U, at
the end of II, 7, are added verses as in A from उदितः: to चेर्वम सर्बः। शान्त
followed by च चलत्या: चौि: द्रेव चा महेयः। ता: चावतः:। चौः शानिष्ठा:।
शानिष्ठा:।। In S the text is as in R with the addition of चौहारिपथाना: नुजः दृशः:
परिवृता पवः:। सर्वेः: वाच द्रेशा: चार शामि: वात्येव: इति वाय:॥ चौः शानिष्ठा:
शानिष्ठा:। चौ:।। Cf. III, 2, 5। S³, however, has as in R; then follows उदितः:—
शान्त: as in B; then चेलचेल: चौिन: द्रेव चा महेयः। तां चावतः:। चौ: नो
मिन:। चौ विविन:। चौ नो विविन:। चौ नो चेर्वम:। चौ नो विविन:। चौ: मनसः
(ैं as in II, 7)। 7 S at the end of the fifth अरण्यका has चौः उदितः:—
द्रेष्ठा: as in S³; then चौहारिपथाना: नुजः दृशः: महेय:। चौ: चेर्वम:।
चः चेर्वम:। चौ: चेर्वम:। चौ: चेर्वम:। चौ: चेर्वम:। चौ: चेर्वम:।

Then comes चौ: ैं as in II, 7, ending चौः शानिष्ठा:। शानिष्ठा:। शानिष्ठा:।। In one MS.
(ैंचित पुकार) the verse शर्तधारतम: follows II, 7, instead of preceding it. Both
puṣṭikām; ² । puṣṭiविरः puṣṭimān-bhavatītī। ञितिनिर्मिति
पदं भवति । नैतकुरुशद्रियाहुरीशरोऽतिधित्यये चरितोः। तत्रु
ह समाह कुर्यादेव ॥ ये वै भवति य: श्रेष्ठतांमंश्येत् स वा ञिति-
निर्मिते व। न वा असनमानाध्यायायार्याया। तस्मातु कामेक
येवितकुर्यात्। सेये येकुरुशद्रियाहुरीशरोऽतिधित्यये चरिता:। प्रथमं कुर्यात् द एतदा अहरीप्रस्त: संवत्सरस्वस्त: त शांग-
च्छल।। त एते नुकुष्टे शिशुष्ट्यकृत्तलयतुष्टत: भवति ब्रह्म वै गायती
वागनुकुष्टे शिशुष्ट्यकृत्तस्वस्त: तदां तं सूक्तात॥ ञितोध्यामः समिधा
जनानामिति कीर्तिकाम्। होताजनिष्ठ चेतन इति प्रजापुरु-
काम:।।

ञितोध्याम नरो दीर्घिनिभिरस्योरित्यचायकामः। ञितोध्याम
ञितोध्याम नरो दीर्घिनिभिरस्योरित्यचायकामः। ञितोध्याम
ञितोध्याम नरो दीर्घिनिभिरस्योरित्यचायकामः। ञितोध्याम
ञितोध्याम नरो दीर्घिनिभिरस्योरित्यचायकामः। ञितोध्याम

here and at the beginning the verses in S are accented with one or two exceptions in
the case of the verses not in the Ōrgveda. There can be no doubt that these verses
form no integral part of the Aitareya Āraṇyaka. Neither R², D, F, G, nor L contains the
verses. For श्रिव隐: see Atharvaveda, VII, 68, 3, with Whitney’s note. तक्षकुः
is Ōrgveda, VII, 66, 16. See also Sānkhyāyaṇa Āraṇyaka, VII, 1, and Grhya Sūtra, VI, 4,
with Oldenberg’s note. Taṅttiriya Āraṇyaka, I, 30, has: पुर्वमेचित्विक्रिययम्। पुर्वरायुः:

² bis in F, G.
³ श्रेष्ठताम F, G.
⁴ चरसमा L.
⁵ स येकुरुशद्रियाहुरीशरोऽतिधित्यये चरितोः। प्रथमं भवति ॥
⁶ संवत्सरस्वस्त: त शांग-च्छल।। त एते नुकुष्टे शिशुष्ट्यकृत्तलयतुष्टत: भवति ब्रह्म
⁷ वै गायती वागनुकुष्टे शिशुष्ट्यकृत्तस्वस्त: तदां तं सूक्तात॥ ञितोध्याम: समिधा

जनानामिति कीर्तिकाम्। होताजनिष्ठ चेतन इति प्रजापुरु-
काम:।।
पशवः पशुनामवश्चै। तानि चीरि छद्दासि भवन्ति चयो वा इमे चिन्याती लोकमात्रेकः एषांसेव लोकानामस्मिन्यैः। ते ३ वेद छद्दंसीभवताः प्रतिष्ठाया एव। विम्प्रतिष्ठावे पुरुषवश्चतुष्पादाः पशवः यज्ञाधानमेव तदुप्रतिष्ठां चतुष्पादाः पशुपुष प्रतिष्ठापयति। न: पराण्वचन्नेन पञ्चविंशतिभेष्वरन्ति ४ पञ्चविंशोऽंयुनु प्रसिद्धे दश्यया अक्षुलं ययु दश पाण्डा वा जूह ५ हि वाहू आलमी। ६ पञ्चविंशस्त्रमयमानां पञ्चविंश संस्कृते। अयो पञ्चविंशं ७ वा एतदहः पञ्चविंश एतस्याहुः ८ लिम्बस्यानेन समं प्रतिपद्धाते तस्मादेऽ एव पञ्चविंशतिभेष्वरन्ति ९। तातः प्रथमम्या चित्रमयेक्षत्या न विन्यानाभास्य विराह।। नूने वै रेत सिच्चते नूने प्राणः १० नूने सांहां प्रतिष्ठापितेष्वा कमानामवश्चै। एतान्निमानवहृदे य एवं वेद। तात आभिसंपदने वृहतिः च विराजं च छलो वैतस्याहः संपत्ताम्या। अनुष्ठुमनुष्ठवायतनानि वान्यालि। ॥२॥

गायचर उत्तराः कायाद्वितियाः यथा वृहत्वर्गेः गायची तेजस्वी ब्रह्मवर्गी भवतीति। आदाहोऽः उत्तराः कायाद्वितियाः रावणां उष्णागायुस्मान्भवतीति। अनुष्ठुमनः उत्तराः कायाद्वितियाः।
काँच वा अनुशुष्कस्याश्च इति। याहें प्रागं कुष्ठादित्वाहिः श्रीवच बृहत श्रीमान्नवतीति। पालं प्रागं कुष्ठादित्वाहरतस्मि वे पवित्रनवान्नवतीति। चैरभुं प्रागं कुष्ठादित्वाहृतीयं वे चित्त्राब्रीयान्नवतीति। जागतं प्रागं कुष्ठादित्वाहजोगता वे पशवः पशुमान्नवतीति। तदु गायत्रेव कुष्ठाद्रृढ्धे वे गायत्री ब्रह्मजस्तः हर्षर्वघुरशृवं तद्वस प्रतिपद्वते। तदु माधुःक्षरसम्। मधु ह सा वा चणिष्ठ् यो मधुःक्षरायुंक्ती तन्नधुःक्षरस्य मधुःक्षरस्य। चाहो चाहं वे मधु सर्वं वे मधु  
वर्ण सर्वं वे कामा मधु तद्वन्मधुःक्षरस्य श्रंस्ति सर्वेश्च कामानामवत्रस्य। सर्वनामानानविवेभेः य एवं चेद। तब्राह्मणिः रूपसमृः बहु वा एतस्माच्छति किच्च किच्छ वार्ष्ण क्रियेऽशाया एव शारिर्वेन प्रतिदीक्षाहः शायावेच्च तत्तता तिलिप्तायां नास्ति: प्रतितिपन्नी। प्रतितिपन्नि  
एव चेद चेदा चें विद्वानेत्तिही श्रंसति। ॥ ३॥

वायवा याहि दर्शेमेव सोमा श्रीकृता इत्येदनव अहर्रं च देवेभ्यं। चारं हास्या एतद्वेभ्वति य एवं चेद चेदा चें विद्वानेत्तिही श्रंसति। इत्यवायू इमे सुता च च चायात्तम पिण्डाल्पं निष्कृतामिति यैव निष्कृतं तन्नस्कुस्तम्। चा हास्येन्द्र-

1 चाहो ल। 2 bis in F. 3 यान F. 4 हेचं is the regular form in R, S, and the MSS., and so is followed, cf. Whitney, Sanskrit Grammar, § 231. On the other hand हेचं, which is always read in R and which occurs sporadically in the MSS., is simply an example of the constant tendency of MSS. to reduce consonant groups, and is incorrect. S has हेचं throughout. See also Wackernagel, Altindische Grammatik, I, 269. 5 om. F. 6 corr. from गतिपञ्चि A.

1 तिपञ्चि A.
वायू संस्कृतं गजन्तो य एवं वेद षेशं चैवं विद्वानेन शंसंति। जिमं हुवे पुनर्द्र चिथं घुटाची ॥ साधनेति ॥ वायू धीर्घाची। वाचमेवासिन्स्त्रहदानं य एवं वेद षेशं चैवं विद्वानेन शंसंति। श्रीन्ता यष्ट्र इत्यत्र वा इश्वर उन्नीयस्यावहस्त्रिः। ज्ञा यां दृवतत्तनी इत्यास्तास्त्रिः यज्ञश्रृंगी गजन्तो य एवं वेद षेशं चैवं विद्वानेन शंसंति। इत्रा यांहि चिन्हानविन्द्र। यांहि विवेशित इत्रा यांहि नूतजान इत्याम्बायात्प्रहस्त्रि। ज्ञा श्रीन्त्रो यज्ञ गजन्तो य एवं वेद षेशं चैवं विद्वानेन शंसंति। स्मास्त्वर्थशेषेज्ञो विष्णु देवास ज्ञा गलेश्वर हास्य विष्णु देवा हवं गजन्तो य एवं वेद ॥ षेशं चैवं विद्वानेन शंसंति। दाश्वान्तं दाशुष्ण: सुतमिति यदाहं ददुष्ण ॥ ददुष्ण: सुतमित्वेव तदाहं। ददति ॥ हास्मे तं कामं देवा यज्ञाम एतां शंसंति य एवं वेद षेशं चैवं विद्वानेन शंसंति। पार्वका नः सरस्वती यज्ञ वषू धियाम: बसुरिति वायू धियासु। वाचमेवासिन्स्त्रहदानं य एवं वेद षेशं चैवं विद्वानेन शंसंति। यज्ञ वषूतिति यदाहं यज्ञ वहलितेव तदाहं। तः तिराववचनविवन्द्रोमन्बिवंशं य यज्ञहस्तयो श्री श्राद्धा श्रामेकविण्क्ष्यमण्मामनेकविण्डं संस्कृतसे। तास्त्रोऽवमयं चित्रनमयं पञ्चचिन्त-
शतिवृंविनि पञ्चविंश्टं आम्ब पञ्चविंश्टं प्रजापतिदेश हस्यां
अंकलयो दश पाद्य बा उध झी वाहू आम्बेव पञ्चविंश्टं
समामालानं पञ्चविंश्टं संकुलते । अथो पञ्चविंश्टं वा
एतहं पञ्चविंश्टं एतस्यां लोमलसमेत सं म प्रतिपद्दते
नस्ताः एव पञ्चविंश्टं शतिवृंविनि भवनि ॥ ४ ॥

॥ इत्यितैयप्रचमाराथ्यके प्रथमोऽध्याय: ॥ १२ ॥

Adhyāya 2.

आ ला रथं यथोतय इर्दं वसी मुतमथ इति मन्वतीयस्य
प्रतिपद्नुचरी । ऐकाहीको रुपसमृद्दी बहु वा एतस्मशिनि
किन्त्र किन्त्र वारश्च कियले शन्या एव शान्तिवें प्रतिविकाहः शान्तिवें
तत्त्वित्तिह्यामनति: प्रतितिष्ठिति । प्रतितिष्ठिति य एवं
वेद येषां चेिवं विद्वानेत्तथोता शस्त्रि । इद्दे नेतीय एदिः हि
प्र सूतिरा शचीभिर्यं त उक्तित्व इत्युक्तं २ वा एतहस्तक्यः वदूः
रुपसमृद्देत्तवाद्यहो रुपम् । प्रेतु बहस्तस्य पितरित्वति वीर
वदृत्तसमृद्देत्तवाद्यहो रुपम् । उत्तिस्तु व्रहस्तस्य

9 पञ्चविंश्टं महति A.        10 पञ्चविंश्टं A.        11 After this P repeats
पञ्चविंश्टस् — संकुलते.        पञ्चविंश्टस् — संकुलते.
12 Text, A, R; इति प्रथमाराथके प्रथमोऽध्याय: L;
इति प्रथम चारखं प्रथमोऽध्याय: । १० ॥ K; ११ चारखं प्रथमोऽध्याय: F; प्रथमोऽध्याय:
D, G; इरि: हि E; इत्यितैयप्रचमाराथ्यके प्रथमाराथके प्रथमाराथि चतुर्वे:
खण्ड: ॥ ४ ॥ इति बहस्तस्य पितरित्वति वीर-वदृत्तसमृद्देत्तवाद्यहो रुपम् । उत्तिस्तु व्रहस्तस्य

R has been followed in the text. It is of course certain that the divisions and
colophons have no claim to be regarded as contemporaneous with the composition of
the work, in which the only divisions were probably the Adhyāyas and Āraṇyakas.

१ किं च to एतद् is represented by य in A, and this is regularly done when
a passage is repeated or words are repeated. The several instances are not noted
separately hereafter.        २ उक्ति F.        ३ रुपं F.        ४ बहस्तस्य — प्र ब्रूम
सत्ता में जरितः साम्भवेञ् सत्य्वृत्तमिति धन्तसि सत्यं वा एतदः सत्यवृत्तसमृदं तस्मात् रूपम्। तदु्वासुरं ब्रह्मायः व्रम्छन्तुर्भाद्वर्णवृत्तसमृदं मेतस्याहो रूपम्। प्र तूनं ब्रह्मवेयति सत्यं वा नारियमितां वार्णमेतदहरंस्याहो रूपम्। अमः स्थति स वृत्तहिति वार्णसमेतदहरंस्याहो रूपम्। लं सोम तनुभि सुकुटुभृमवं वृषा वृषलेबंधितेन वृषखल्ला इत्यच्य रूपमेतदहरंस्याहो रूपम्। पिन्चन्त्यो तवं न मिहि वि नर्यन्ति वार्णसमेत वार्णमवि इत्यच्य रूपमेतदहरंस्याहो रूपम्। अति उलिं प्रहति सत्यनित्यः स्वाक्षरितमिति सत्यन्यं इत्यच्य रूपमेतदहरंस्याहो रूपम्। प्र व इत्यच्य बृहत्त इति यथे वृहत्तमहान्महं भूप्तसमृद्धसमृद्धसमृदं मेतस्याहो रूपम्। बृहदित्यच्या गायतिति यथे वृहत्तमहान्महं भूप्तसमृद्धसमृदं मेतस्याहो रूपम्। नकः सुदासो रथं पर्यास न रीरमदिति पर्यस्तद्रातिनिद्रूपसमृदं मेतस्याहो रूपम्। सर्वस्वप्राणाः चंसति सर्वायामहाामाः सर्वावासुक्तान्सवर्धां पृष्ठानं सर्वेऽः शताऽः सर्वेऽः प्रज्ञायाः सर्वेऽः सत्वानाम्॥१॥९

om. F, G, because of प्रहरश्चति following.

5 इत्यतः bis G; चहुऽकः A.
6 रूपं F, G.
7 कित् G.
8 सर्वेऽः पृष्ठानं bis F.
9 This Khaṇḍa is numbered 5 in A, D, E, F, G, K, L; 5 at the end of the commentary in R, and 1 at the end of the text. In S both numbers are given throughout. I have kept the lower number for the sake of convenience, as references to the Aitareya have in the past been based on R. Cf Z. D. M. G., XLII, 171.
दामुक्रेष्ठन्मूलतीत्यं प्रतिपद्धति इति न ह वा एतद्वनी वसु- 
क्रान्तिन्मूलतियमुदयकः विश्वाचेति तस्मादामुक्रेष्ठन्मूलतीत्यं 
प्रतिपद्धते। तद्निर्द्वत्ते प्रजापत्यं श्रवण्यनिर्द्वत्ते वै प्रजापति: 
प्रजातेषु श्रवण्यं निरोह तेन्द्रादूर्प्रच्छ प्रच्छवन्। पिबा 
सोमभि यमुनाय तदेऽ इति श्रंसति। ज्ञेव गच्छ यह ग्रंख इत्वे 
देवस्य भद्राभोजी वा अद्वैतमानूचाननमो दीर्घजीवितस्मृतस्थितम अस 
स एतेन सूक्ष्मान पापमानप्राप्तत्व नाद्यताराजशं श्रंसति पापमो 
उपह्या अनूचानो दीर्घजीवी नपस्यानानीति तस्मादाद्यताराजशं 
श्रंसति। कष्ट शुभा सत्यर नादी श्रंसति। ज्ञाशाने 
प्रति हर्षत्युक्तेयुक्त्यत्वा वा एतदाद्तुक्तेयुक्त्यत्वा मूत्रामो 
रूपम्। तदु कायशुभीमेतदि संज्ञापः सन्तो श्रुताय यस्यायु 
भीमेतदि संज्ञाणां गस्यो महत्वेय समजानत तद्यदाय 
श्रुभीमेत्यं श्रंसति श्रंसति। तदायुष्टिः तद्यो ऋस्य प्रियः 5 
श्याकुरु 
योद्वास्य कायशुभीमेत्। महत्वो इत्य वृषभिर रस्ताहितं श्रंसति। 
इत्य वृषभिर इति वृष्ण्यब्य पञ्चस्य रुपमेतद्वहृतस्याः 
रूपम्। तदु वैशालिकां विश्वस्य ह वै सिचं विश्वामित्र ज्ञास। 
विश्व हस्मं सिचं भवित्त य एवं वेद येषां चैवं विश्वामित \तत्त 
श्रंसति। जनीकर उखः सहसे तुमायित निनिवद्यानमाकाहिं 

1 वसुक्रेष्ठन G; वसुक्रेष्ठ तन F; वायु R. 2 वायुक्रान E. 3 वायु 
क्रेष्ठन्नि G, E, F; वायुक्रेष्ठन्नि G. 4 कर K. 5 प्रिय खादु F, G. The 
omission occurs sporadically in the MSS., but has no sufficient authority to justify its 
adoption.
०पसमृज्ञ वहुः वा एतस्मिन्हीनि ६ विज्ञ किष्म वार्यां किर्ती
श्याया हेतु शान्तिविवे भतिभेकताह्यायाभकतातः
प्रतिनिधित्वाति। प्रतिनिधित्व य एव वेद वेषां च वेषां विद्वानेत्वताता
संसाति। नास्ति। परामतन समवभिृवतति सा या नवविप्रा
स्वताधिक्रियू विराजो। अथ या: समवभित्वति वेषां श्रवणसा
सारस्य। ७ तस्या एव। नास्ति। प्रवीण्यह महेशस्यनां भवति
पद्धातिः भक्तधर्माभिृवत्ति देवताश्रमसांस्फलववं च सा
पद्धवित्वति: पद्धविश्रान्तराशि हस्तानि तज्ज्ञा तामनि
मेत्। चाहतं तदायुरित्वियं चिन्नेर तेजसं ज्ञातसं एकशत्म
आयुर्बिन्दूययेयं चिन्नेर तेजयि प्रतिनिदित्त। नास्तिन्नभामभिसंपदनो
चिन्नो हि मध्यदिन।। ॥ २॥

तदाहुः किं प्रेमस्य प्रीतिलमित्यं । वे प्रेमहो वरिः स्यां पवत
एव। हस्तु लोकेषु प्रेमहत् । इति । तमेक्षेपस्य प्रेमस्य
एव। फलवक्त्स्य श्यादित्यावेरक्ष्यं हस्तायं वायुः पवतेः
स्यां रुपेश्वति। तत्तथादृश्यमः। चिन्निष्ठ फलकानि श्यादित्याहुक्ति
या वा इस्मे चिन्निष्ठ लोकाः एवां रुपेश्वति। तत्तथादृश्यमः। वे एव स्यातं
वृंदावन वा इस्मे लोकावध्यात्माविवेदेः यैः उ एतने चन्द्ररेखाणां-

६ एतस्मिन आ। ७ प्रेक्षासात्यायश G। ८ Numbered 6 in A, D, E, F, G, K, L,
and also in R in text. In R in commentary is 2.

१ From च्यस्य to इति om. F. From प्रेक्षायं to लोकेषु om. G. F has प्रेक्षायः.
२ एव R (by misprint? A, D, E, K, L, S, and R in commentary have text).
३ लोकेषु L। ४ भेष्ट G। ५ दे R in text.
काशः सोर्नारिकशलोकस्मादूः एव स्याताम। ादुष्टे स्यातामगृह ाचारमुद्भर ऊर्जााचारस्यावरुद्धी। मध्यत मृद्दूः स्यातां मध्यते वै प्रजा ाचरं धिनाति मध्यत एव तद्वाचारस्य यजमानं द्रक्षात। उभयं रज्जवी भवनं दक्षिणाण सवास्य।\n\nदक्षिणा वा एकेशा पशूनां रज्जवः सवया एकेशा तधूभयं\nरज्जवो भवव्यभेषाः पशूनामाणै। दार्भं: स्यूदेभो वा भूष-\nधीनामपहतपप्पता* तस्माहाभ्य: स्युः।।3।।
\nzerosum

आरतिकामात् उपरि भूमे: प्रेखः स्यादिवाहुरेतावता वै स्यागी लोकः संभिता इति। तत्तचारूऽयम। प्रादेशमाके स्यादिवाहुरेतावता वै प्राशः संभिता इति। तत्तचारूऽयम। मुद्धमाके स्यादेतावता वै सर्वमानां क्रियत एताता सर्वमानाद-\nसभित्वं तस्मानुपित्माच एव स्यात। पुर्वात्मच स्येक्त्रमे-\nरोहेदिवाहुरस्य रूपेष्य य एष तपति पुर्वात्मट्टियं द्वाहोकान्मान्\nवद्विधिरोहितीति। तत्तचारूऽयम। तिर्यंगाचारिरोहिदिवाहुस्थिरद्यं\nवा ाश्रमिरोहिनि तेनो सर्वनामानवानवामेति। तत्तचा-
त्रूऽयम। ाश्रमिरोहिदिवाहुरनूची वै नाभमिरोहिनि नौ-\nचेषां स्यागां यथेष्ट इति तस्मादनामज्ञमेरवाधिरोहित पुवंके-\nनोपस्यश्रेष्ठकै हैं वृक्षमिरोहिं स उ वयसामन्तादतम इति\nतस्मात्सुक्केनोपस्यश्रेष्ठ। बाह्रभामिरोहिदेवं प्रेक्षनो वयस्यभि-
निविष्ठत एवं वृक्षं स उ वयसं वीर्यवत्तम इति तस्मादाहु-भायमधिरोहते। अस्ये पादं नोचिन्नाबेदद्वी प्रतिशाया उज्ञिधा इति। प्रेमो होताधिरोहयोदुष्पीरामासदिमुझाता वृषा वेय प्रेमो योगास्तुं तनिकियुं मिथुनमेव तदुव्युस्ते करोति प्रजाये। प्रजायने प्रजया पशुभिः एवं वेद। अशायं वेय प्रेमो ॥ श्रीर-सन्यायं चैव तथियं चावःधिरोहत॥ ॥ वृसीहोक्तः: समधिरोहतिः सज्जिका:। सम्भूवन वा औषधिवनस्य: फलं गृह्यति॥ तद्वेददस्मत्तनास्यस्य सर्वेः। समधिरोहतीभवेव। तरूर-मन्दादमधिरोहन्यूर्जों साध्यायन्यहै॥ वषुर्त्यावरोहदितियाः॥

तत्तचाद्वम्। अकृतः वेय सापतिरियांमपश्यते करोति। निगृह्य भक्षावरोहदितियाः॥ तत्तचाद्वम्। अकृतः वेय सापतिरियांमय्युर्या। करोति। प्रतिशाय भक्षावरोहिदेशा वा अपति-नियं। पश्चने करोति तस्माद्यप्रतिशायाये। भक्षावरोहिष्॥ प्राणे देवरसं। प्रजायने तस्मादाहु-वरोहदितियाः॥

॥ इति इतरेयप्रथमार्गयेके द्वितीयंधाययः॥

3 प्रेक्ष D, E, &c.
4 चर्धिरोहत: A, D, E, F, G, K, L, S; the commentary shows the reading, yet R has रोहते।
5 गृह्यति R in text.
6 चण्डिता F, G.
7 च्यमनपश्यति D, E.
8 प्राण् R in text.
9 देवरित: सं (?) S.
10 प्राण L.
11 Numbered 8 in A, D, E, F, G, K, L.
12 Text, A, L, R; no colophon, E; इति द्वितीयोःधाय: D; द्वितीयोःधाय: F, G; इति प्रथम चारके द्वितीयोःधाय: K.
Adhyāya 3.

हिंद्रारेश्वराः प्रतिपद्योतेन्त्याह:। ब्रह्म वै हिंरारो ब्रह्मवन्द्धे भृस्तकामे नस नवः प्रतिपद्यने य एवं वेद। यदेव हिंद्रारेष्ठ प्रतिपद्यताः युष्मा कृ प्रहिस्तिषुप्न येषु चिन्मये मनुष्यन्यात तदुक्त्यथमुखे करो:तित्त्र प्रजाये। प्रजाये प्रजाया पशुभिष्ये एववं वेद। यदेव हिंद्रारेष्ठ प्रतिपद्यताः युष्मा वा अधिमेरिव ब्रह्मवन्द्धे हिंद्रारो यदि क्रियाभिनयिनितृत्तङ्गेभवैविजयम्यात क्रियम्यात्। यं कामं कामये हिंद्रारेष्ठ हैवेनं तुण्डकिरं य एवं वेद। यदेव हिंद्रारेष्ठ प्रतिपद्यताः वाचो च एषा ब्राह्मीविद्ये २ च मानुषीं च यदि-
हिंद्राः। स यहिंद्रुष्मा प्रतिपद्यने वाचपमेव नद्रावर्तेयात तैवं
च मानुषीं च ॥९॥

तदाहु: कैत्स्वाहः प्रतिपित्तिः। मनः बाप्तेवति ब्रूयात्।
स्वेष्यस्मिनकामाः २ द्रिताः स्वेष्या ३ कामान्तुधेः। मनसि वै स्वेष्य कामाः द्रिताः मनसा हि स्वेष्यस्मिनकामायित। स्वेष्य हास्यस्मिनकामाः: अश्रुने य एवं वेद। वाचै स्वेष्यस्मिनकामान्तुधे वाचा हि स्वेष्यस्मिनकामान्तदति। स्वेष्यः कामान्तुधे य एवं वेद।
तदाहुत्तदेवचान्य न यजुश्च न साम्प्रदायक्यात्मिकोत्तेत नाचोः

१ द्रिताः चापित्यामिति तुस्ति क। २ देवी ग। ३ Numbered 9 in
A, E, K, L. F and G have both 1 and 9. D has 1.
१ स्वेष्य फ। २ कामाः E, and so regularly when s or s is followed by
a semivowel or soft mute. ३ ध्रव्यस्वाध। ४ वागः—वेद repeated in F, G.
न ज्ञुषो न साम्य इयादिति। तददता एव व्याहती: पुरस्यज्ञपेत्। भूषुभुः ॥ स्यरिषेता वाव व्याहतय इमे चयो वेदा भूषुभुः कुर्वे देश इति ज्ञुषुरेऽः स्यरिषि साम्येदः । तत्तस्ति न ज्ञुषा न साम्या प्रयक्षात्मतिपद्वेद्न चरो क न ज्ञुषो न साम्य एति ॥१॥

तददिति प्रतिपद्वेद तददिति वा अच्छमचन्तेव तदभिप्रतिपद्वेद। एतां वाव प्रजापति: प्रथमं वाचे व्याहरदकाशिर्गुरां ततेति नामेति। तथे तात्सुतुधार: प्रथमवादादि वाचे व्याहरे काशिर्गुरां ततेति नामेति। तथे तात्सुतुधार ॥ वाचे प्रतिपद्वेद तददुस्मृिविण। वृहुस्ति प्रथमं वाचे अस्यस्मिन्तेजः विध प्रथमं वाचे अस्यम्। यमीरत नामध्येयं द्धाम मया इति वाचे हि नामाद्येव अन्यसवो नामध्येयो धीयनेऽ। यदेवं यदे यदिर्मात्सीतिद्वेददेव शेषमेत तद्द्राम। प्रेषा तदेवं निहं गुहाविरितीदम् ह गुहाध्यांग्मिनया देवता। धोद उ गुहाविरितास्मिन्तेजः तद्दुस्मृिविण। भवति ॥३॥

तददास भूषुभु: ज्ञेष्मिति प्रतिपद्वत् एताद्व भूषुभु: ज्ञेष्मम्। यतो जज्ञ उयमध्येनुभु: इत्यतो होष जात उयमद्येष्मण्मण:। सद्यो जज्ञानो निरिष्काति शुचिनिति सद्यो होष जात: पापमानपपाति। अनु यं विश्वे मत्म्युम्मा इति भूतानि।

6 om. S. 6 भूषुभु. 7 तय्यसा A. 8 Numbered 10 in A, E, K, L; 10 and 2 in F, G; 2 in D.
1 चरेव S12; तचरेव om. F. 2 अद्वार om. R in text. 3 तत्तवार्य L.
वै विश्व ऊँचाई एनमनुमदन्युद्दार्डाद्वृत्तादिति। वाचविधान: 
शब्दसा भूष्योजा इति एष वै वाचविधान: शब्दसा भूष्योजा। 
शतरुत्साय भिःसं द्धातीति सर्वे ४ होत्साहीत्वाभाय ५। 
अर्घ्यनव 
व्यवन शक्तिति यद्र प्राशि ५ यद्राप्राशाकमित्वादि तद्दाह । 
सं ते 
नवना प्रभुता मठिष्ठिति तव सर्व वश इत्येव तद्दाह । 
ले 
द्रुपदिपि वृजङ्गि विश्व इति लयीमानि सर्वाशि भूतानि 
सर्वाशि मनानि सर्वे कल्याणिपि वृजङ्गित्वादि तद्दाह । 
हिंयेश्वे 
र्चुभवन्युमा इति है वै सनानी मिथुनी प्रजायेते प्रजायेः ७। 

प्रजायेः प्रजाय शस्त्रपरिष्ठे एवं वेदा। 


c्वादोः 

स्वादीयः स्वादु 

सुग्री गम्यति मिथुङ्गि वें स्वादु प्रजा स्वादु मिथुङ्गि नेव तत्प्रजा 

संसूक्ष्मति। 

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| १ | एवं A. |
| २ | उद्गाद一旦 only in F. |
| ३ | ग्रहवर् R in text. |
| ४ | भव्यवर्गीयम् om. S, clearly by an oversight. |
| ५ | प्राशि G. |
| ६ | वृजङ्गि R in text. |
| ७ | प्रजायेइ D; om. G. |
| ८ | उद्गाद一旦 G. |
| ९ | उद्गाद一旦 A. |
| १० | भेजबे E; भेजबे F, G. |
| ११ | तुद्यु G. |
| १२ | वष F. |
| १३ | Numbered १२ in A, E, K, L; १२, ४ in F, G; ४ in D. R has ४ in text and १२ in commentary. |
ता नदेन विहरितः। पुरुषो वे नदस्समात्मुखो वद्वस्वेः
संज्ञायने। नदेन व भोदितीनामके अरोपो वा भोदितो या
दिवास्ता हे देह सर्वबुद्धनांपो वा भोदितो या सुखास्ता हे देह
सर्वबुद्धनामुद्दनितः। नदेन योगुद्धीनामके अरोपो वाव
योगुद्धो या ऋषिशक्त्य्ता वा पोशुयन इत्यापो वाव योगु-
वलो या: स्वदे ता हि सरीसुपन इव। पतिं वो अद्याना-
मतीं अरोपो वा अद्या वा अधिष्ठि अज्ञात्यु अरोपो वा
अद्या या: शिवास्तस्तुयने। वेनुनामिकुर्यतीतो अरोपो वाव
वेनवस्ता हे देह वर्तितीयधिशीति यदाह पतियसितेवेव
तदाह। श्रेयूष चानुषुभे च विहरित वृषा वे चित्रुष्योषानुष्ठुप
निमुशं तस्मादर्पण पुरुषो जाय विना कुलतरमिवालामान
मन्ते। तात्सि: प्रथमो पञ्चवरम्भत्विभवनि पञ्चवरं अश्मा
पञ्चवरं: प्रजापतिदेशः हस्तः अशुलयो दश पादा दा
जुः दी वाहू आभे व पञ्चवरंस्तममालामान पञ्चवरं
संस्कृते। अशि पञ्चवरं वा एतदः पञ्चवरं एतस्याहू
स्तोमस्ताल्मेन समं प्रतिपदने तस्मादे एव पञ्चवरं चतिर्भि-
वलित ॥ ॥

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1 विरहसि E. 2 ऋद्दि A. 3 शेष्टि A, D, E, F, G, K, L, S;
शेष्टि B. 4 पतिवसिति D, E, F, G. 5 The words after देह are
represented by * in A. 6 Numbered 13 in A, E, K, L; 13, 5 in F; 13, 4 in G;
5 in D. R has 13 in text, but 3 in commentary.
नतिदिति प्रतिपद्यते तत्तदिति वा च्छन्नमक्षेऽवन तद्भिमप्रति-
पद्यते। एतत्वावः प्रजापति: प्रथमं वाच्य अयाहितकारः-
क्षरां ततेति तातेति। तथाशेषत्यकुमारः प्रथमवादी। वाच्य
अयाहितकारः क्षरां ततेति तातेति। तथाव तत्तत्वत्या वाचा
प्रतिपद्यते। तदुक्तमुखिषाः। वृहस्ती प्रथमं वाच्य अयामिले-
तद्वेव प्रथमं वाच्य अयामस्। विमैति नामधेयं दधाना इति
वाचा हि नामधेयानि धीयने। यदेषां यदेषं यदरिप्रमासी-
निमोदस्व श्रेष्ठं संक्रियास्य अयामस्यक्रियार्य। अयामस्य
तदेषां निहितं गुहाविरि

तदिदास भुवनेषु वेषमिति प्रतिपद्यते यदि जेष्ठं तत्त्वहि-
हवद्वपसमृज्ञेतस्याही हृपम्। तां सु ते नेति समीति मधवन्-
हिलेति महद्वपसमृज्ञेतस्याही हृपम्। भूय इत्वावृध्ये वीरिा-
वेषित वीर्यवद्रपसमृज्ञेतस्याही हृपम्। नृषासु ला नृत्तमं गीर्भिन्-
स्कृतिविभिक्षं वा एतद्भस्यहवद्वपसमृज्ञेतस्याही हृपम्।
नृषासी प्रथमं पदे विहरति न्युने वै रेतः सिचिते न्युने प्राचा
न्युने समां प्रतिविशिष्टमेतेषां कामानामवर्द्धी। एतार्कानावां

1 In A all from वाच — अधिच्छातितम is represented by 9. E has only तदिदि
प्रतिपद्यते भविषयः। See I, 3, 3. 2 प्रथमवाच चतुर्यो लं। 3 अहित इति R in
text; अहितेऽव र G and D pr. man. 4 तदवव्या F, G. 5 Numbered 14 in
A, E, K, L; 14, 6 in F, G; 6 in D. It is numbered 4 in R because the number
13 of the previous section was in the commentary printed as 3!
1 सुनाते F, G. 2 नूने प्राचा om. F; प्राचा R. Cf. I, 1, 2, n. 10.
रुचे य एवं वेद। वे दशक्षरे भवत जभियोरन्द्रपायसिय यथा पद्धतियापद्धोकमिति। ऋषषदशांश्राराजि भवति यानि दश नव प्राणां ऋग्वेद पत: सातम: संस्कृतिरिष्टावश उच्चाने। ऋषुने यथाकामयते य एवं वेद।

ता नदेन विहरति। प्राणो वै नदस्स्मालापि नदन्वेयः सनन्द्वीय। नदेन व ऋद्वीनामात्मि ऋषिगणार्थवन्यनुयुगवाच दैरायुवि उद्वि गाममपुषानुष। तदस्मिन्नायु वां च दधाति।

तालिस्तै: प्रथमेऽपि पञ्चविंशतिर्भवेन्ति पञ्चविंश ऋग्वेद ऋजुविंशं। प्रजापतिस्तेश हस्या ऋकुलयो दश वाहा वा ऋहू ऋजुवेद पञ्चविंशस्त्रिनममात्मां पञ्चविंशं संस्कृतम्। ऋषो पञ्चविंशं वा एतद्व: पञ्चविंशं एतस्याहू स्तोत्रस्तास्मेन समं प्रतिपद्ने तस्माह एव पञ्चविंशतिर्भवेन्ति। इत्यथांम पञ्चविंशं।

ऋषीधिविवेतम्। चक्षुः शीर्षमं मनो वाकप्राणाः। ता एताः पञ्च देवता इमं विष्यः। पुरुषं पञ्चो हैवितः। देवता ऋषं विष्यः।

सोंवाचालोभे ऋजुवेदेयं सर्वं तां तां ऋषको तस्मात्वैषी भूतत्वयापिपीतितः काल ऋजुवेद जातो। तदुत्तमृतस्या। सहस्रविया पञ्चदशान्युक्तेऽति पञ्च हि दशती भवति।

यावद्यावपूर्वै तावदिन्तर्दित्यावै वा यावपूर्वै तावती—

3 Numbered 15 in A, E, K, L; 15, 7 in F, G; 7 in D. R has 5 in text and 7 and 5 in commentary.
1 विवि: ऋ.
2 पुष्यो K.
3 श्री: क.
4 गोचः A; सोचः E.
5 सर्वसाधः K.
वानामा। सहस्रध अमानानः सहस्रमित्वयुक्तायेव तदनुमद्दति महयति। यावदुः विषिः तावती वागिति यत ह क च ब्रह्म तद्यथा वा वानामा व्रजेन्द्रतत्त्वं भवति। एवं वा एवं सूक्ष्मानं नव्वर्च प्रथमं नव वे प्राण्यं प्राणानं कुः ।

वद भवति श्रद्धा अवतथा अतुनामायशं। पच्छर्चं भवति । चरणापदं पद्मः पल्लवः अनसन्मचायस्यावलौं।

् जैही भवति चयो वा इसे त्रिवृतोऽद्वार्य एषामेव तोकानामभिजिये। ता अभिसंपदाने वृहत्ति छन्दोऽमूर्तं देवलोकमेष । आयमा। एवमः-वैवं । विदेशियसंपदामुर्तमेवाद्वानमभिसंभवति संभवति॥

॥ इत्यत्रेयप्रथमार्थके तुतीयोऽध्यायः ॥

Adhyāya 4.

अथ सूदर्दोहा। प्राणो वे सूदर्दोहा: प्राणेन पर्वाणि संदधाति। अथाति यीवा। ता अच्छते यथाछल्दसमुष्णिेह इति। अथ सूदर्दोहा। प्राणो वे सूदर्दोहा: प्राणेन पर्वाणि संदधाति। अथाति: शिर:। तदायचीषु भवतायं वे छन्दसां गायत्र्यम्मकानां। शिर:। तद्केवतीषु भवत्त्रियीवा चर्के:। ता

6 पद्चरं R in text; पद्चरं A, G; पद्चरं F; text, D, E, K, L.

7 चतुराम नाम। R in text; चतुर A.

8 om. R in text. It is in R in commentary and in all the MSS. and in S.

9 मेव K.

10 हेवेव K.

11 Numbered 16 in A, E, F, K, L; 16, 8 in G; no number in D. R in text has 6, in commentary 16.

12 इत्यत्रेयप्रथमार्थके तुतीयोऽध्यायः A; इति प्रथम चार्के (प्रथमार्थके L) तुतीयोऽध्यायः K, L; तुतीयोऽध्यायः D, F, G; nothing in E, or by an error in R in text.

13 छन्दसांगानाम omnitting the rest, F.
बहुति नवकपालं वै शिषः। दशमीं घंसति लक्षेशः
इत्येव सा भवति। ऋषी स्त्रीमातिशंसनायाः एव ती निवृत्ता
स्तोमोः भवतो गायत्रं च छन्द एतयोंवें स्तोमबंद्धसः। प्रजातिमनु
सत्वं वेदविदं प्रजायते यदिं दिव्य प्रजायते। प्रजायते
प्रजया पशुभिः एवं वेद। ऋषि सूददेहः। ऋषी
वै सूददेहः। प्राणेन वर्तासि संदेहाति। ऋषातो विजयः। ता
विराजो भवति नस्यन्मुखः। पुरुषमाह विः। वा ऋमसामु
राजसिं चीवा वै धार्यसीति सभ्मानं वा यवदुता। सब्जान
क्षतमा। स्यध्रतमा। प्रत्यचनेन वै विश्राद्वमु.
वैर्यम्। ऋषि सूददेहः। ऋषी वै सूददेहः। प्राणेन वर्तासि
संदेहाति।

ऋषातो दक्षिणः। पशुः। सोदयं लोकः सोदयमणः सा
वाक्ष्यद्रश्चः व विकीर्षलं तानि चदीयाशि भवति।
संपात एव कामानामभाषी प्रतिषिद्धया ऋचादाय पद्मः।
ऋषि सूददेहः। ऋषी वै सूददेहः। प्राणेन वर्तासि संदेहाति।
ऋषातो उत्तरः। पशुः। सोददयं लोकः सोददसावनाणि
क्ष्ठनसंहत्वं भर्ताजलं चत्तानि चदीयाशि भवति। संपात
एव कामानामभाषी प्रतिषिद्धया ऋचादाय पद्मः। ता जना—

2 केष र in text.
3 स्तोमी R in text, S.
4 om. F.
5 प्राणेन पवित्रि omitting the rest, F, G.
6 Accented in E.
7 सब्जातमा: R, ।
8 विराजः A, R.
9 उप K.
10 Numbered 17 in A, E, K, L; 17, १ in F, G; १ in D.
1 ऋषि — संदेहाति om. in S, though the commentary has it.
तिरिसौध भवति वृषा वे बृहद्वारा रथनतरमतिरित्वं वे पुौनसं न्यूनं
लिये तस्सादुनातिरित्वं भवति । अथो एकेन ह है पचछे
सुपर्श्चयोत्तरः पक्षी ज्यांसददेवदेवचोत्तरः पक्षी भूयाभ-
वति । अथ सूददोहा । प्राचः वे सूददोहा प्राचः पराणि
संदधाति । अथवा: पुढमः । ता एकविंशतिगिर्दा भवन्ये-
काविंशतिहृदमाणि प्रत्यजी सुपर्श्चच पत्राणि भवति । अथो
एकविंशो वे स्मोमात्म प्रतिष्ठा प्रतिष्ठा पुढं वयस्माद । द्वाविंशो
श्रंसति प्रतिष्ठेयोवन तदूपं किये तस्मादवर्षार्थि वयंसि पुढः
प्रतिप्रेष्याविल्लिति प्रतिप्रेष्यालविष्ठिति प्रतिप्रेष्या हि पुढः ।
स
एष दाप्यां दशिनीभाग विराज्ञमयवैशाखिंगतियंधर्यां
पुरुषः प्रतिष्ठितः । तस्थ यत्सुपर्श्चस्वपुरुषः तदस्य कामानामभास्योः ।
अथ यत्सुपर्श्चस्वपुरुषः तदस्य श्रीवयमेव स्वस्वमेवापाचैः । अथ
सूददोहा । अथ धाया । अथ सूददोहा । वृषा वे सूददोहा
योधा धाया तदुभयतं सूददोहसा धाया परिष्चस्ति तस्माद्यो
रेतः सिंहं सदेकामेवाच्यति योधामेवाभ्यत भ्राजाना । हि
योधातः प्रजाना तस्मादेनामभ श्रंसति ॥२॥

गायत्रीं तूचाशीति शंसवं वे लोको गायत्री तूचाशीति-
येवद्वास्मिस्तिः यशो यन्नहो यन्मिशुनं यद्वांग यापरिचितस्व-
द्वन्द्वे तदाप्रवानि तद्वरुषाः तन्मेव संसहति । अथ सूददोहा ।

2 नूम G. 3 श्रीवय स्त्रयः R; सुपर्श्चयोत्तरः K. 4 पुढमः A.
5 द्विपरः — एकविंशतिकर्तर om F. 6 द्वाविंशो A.
7 द्वाविंशो A. 8 अथ धाया च सूददोहा: bis F. 9 भ्राजाना K.
10 Numbered 18 in A, E, K, L; 18, 2 in F, G; 2 in D.
प्राणो वे सूददोहाः प्राणेनं ¹ लोकं संतनोति। नाहेतीति नृचा-
शीतिरं ध्रुवाचालरिष्टोकेन वे नाहेती नृचाशीतियंदेवानारिष्ट-
लोकेकं यशो यमं हो यन्मिथुनं यदचारं यायचितिस्तदकर्षे
नदार्धानि तदवर्णे तन्मेंसाधित। तथ नृददोहाः॥ प्राणो
वे सूददोहाः प्राणेनारिष्टलोकं संतनोति। श्रीशिवाः नृचा-
शीतिरं शंसन्यसि वे लोको चारीशिवाः नृचाशीतियंदेवामुनि-
लोकं यशो यमं हो ² यन्मिथुनं यदचारं यायचितिः यहेवानं
एवं तदस्वे नदार्धानि तदवर्णे तन्मेंसाधित। तथ नृद-
दोहाः॥ प्राणो वे सूददोहाः प्राणेनामुं लोकं संतनोति संत-
नोति॥³

॥ इत्यत्रेत्याय प्रणमारस्यके चतुर्थोऽथ्याय: ॥

Adhyāya 5.

वशं⁴ शंसति वशे म इंद सर्वमसदितं। तां एकविंशितभवें-
न्येकविंशितसि तां अन्नाहरे विकृताः। अथो एकविंशे वे
स्थोमानान्त प्राणिः प्रतिशोरमचादानाम। तां विच्छुद्वीभवं
विश्वुद्धमाव वा अन्नस्तिमस्य इव च स्वविम इव च। तां;
प्रसावं⁵ छन्दस्काः यतोपवां शंसति यथोपपादमिव वा
अन्नस्वं हृत्यां इव च दार्शीय इव च। तथ नृददोहाः॥

¹ In this section the MSS. of S appear to have been defective.
² वशं only A.
³ Numbered 19 in A, E, K, L; 19, 3 in F, G; 3 in D.
⁴ Text, A, B; इति प्रथम आरोि (प्रथमारखे L) चतुर्थोऽथ्याय: (कथे: only L) K, L;
इति चतुर्थोऽथ्याय: D; चतुर्थोऽथ्याय: F, G; no colophon E.
⁵ वशं D, E, L.
² वशंसि L.
⁷ प्रसाववं A, E, G.
प्राणी वे सूदोदेहः प्राणेन पर्वतीशि संद्धाति। तामचोद्धृतिः
वादशकृतः शत्रु वादशविधा वा इमे प्राणा: सम श्रीविषया
दी सत्यी चयोऽवाचोऽच वे प्राणा आपत्नोऽच संस्कृयनने
तस्मादेनमचोद्धृति । इत्रायः युर्वु सु न इवैद्र्याः । अहुः
उवशीवे । प्रतिष्ठा । त्व: ष्ट्रद्य भवन्ति प्रतिष्ठाया एव दिनि-
ष्ठि वे पुरुषश्चतुष्पादः । पश्चयो यममानेव तथ्यप्रतिष्ठि
चतुष्पाद्य पशुपु प्रतिष्ठात्यति । विश्वेयः सम्पदा भवति नां
गायत्रीं चानुष्ट्वं च । करोति ब्रह्म वे गायत्री वागनुष्ट्व्यलैव
तदाचं संद्धाति । विष्टुभमन्तः श्रेष्ठति वीरः । वे विष्टुभीर्यः
तत्त्वेशुपपरिग्रहा तस्मात्रश्वति वीर्यमूर्त्तिप्रियता इत्यतं चेवा-
भुव्यानं च ॥ १॥

प्र वो महे मद्यमानायायस । इवेनै निष्केवल्ये निविद द्धाति प्रतिष्ठाद्वेः
तदाम्ब्र ध्वनि । तालेघुर्ज्जगति भवति । तदाहरुण रस्माचिरुवच्चगतिः निविद द्धातीति । न
ह वा एतस्यां एके छन्दे निविद द्धार न विध्वा चेति
तस्माचिरुवच्चगतिः निविद द्धाति । तदेवतद्विक्षिनिविचलं विद्या-
बशी निविदालकिक्या । निविचिन्विदेव निविदेवमेनन्त्विचिन-
विचलं विद्यात् । ऋष वृक्ते वने न पा हो न्यात्य चाकोपये

1 मद्यमान: 2 निरक्षेवल्ये: 3 निविदः 4 द्धाति: 5 प्रतिष्ठाद्वेः: 6 तदाम्ब्र: 7 ध्वनि: 8 तालेगुर्ज्जगति: 9 भवति: 10 रस्माचिरुवच्चगति: 11 द्धातीति: 12 न ह वा एतस्यां एके 13 छन्दे: 14 निविद द्धार न विध्वा 15 चेति: 16 तस्माचिरुवच्चगतिः 17 निविद द्धाति: 18 तदेवतद्विनिविचलं 19 विद्या- 20 बशी: 21 निविदालकिक्या: 22 निविचिन्विदेव: 23 निविदेवमेनन्त्विचिनि-
विचलं विद्यात्: 24 ऋष वृक्ते: 25 वने: 26 न पा हो: 27 न्यात्य: 28 चाकोपये:

कोइं हे मद्यमानायायस । इवेनै निष्केवल्ये: निविद द्धाति प्रतिष्ठाद्वेः
तदाम्ब्र ध्वनि । तालेगुर्ज्जगति भवति । तदाहरुण रस्माचिरुवच्चगतिः निविद द्धातीति । न
ह वा एतस्यां एके छन्दे निविद द्धार न विध्वा चेति
tस्माचिरुवच्चगतिः निविद द्धाति । तदेवतद्विनिविचलं विद्या-
बशी निविदालकिक्या: निविचिन्विदेव निविदेवमेनन्त्विचिनि-
विचलं विद्यात् । ऋष वृक्ते वने न पा हो न्यात्य चाकोपये
जात एव प्रथमी मनस्वानि तयोस्यवणे समस्य यद्दन्मनीषा इत्यनात्मस्यवर्हूः। अधावपनमेते अन्तरेैैन्द्रियाः दशनीनां चिङ्चकण्तीनां वृहतीसंपन्नानां यावतीरावपने तावन्युधे श्रमायुगो वशेष्या जीवन्येन हैवावपनेनायुरात्ते। प्रजामे पशवीैैैदेयतिंतिले सजनीयमनुशंसति। तास्य शंसति स्वस्वयम् च तास्यें। स्वस्वति याय स्वस्वयम्मेव तत्रुत्ते। एकपदां शंस्येनं नरसमसानिहृत्रो सर्वी छन्दकृष्टिमात्रावानीति। इद्दू विश्वा ऋशुवृहतिंति पदानुष्कास्त: समानुष्काः सम्भवे श्रीर्ष्याराशाः: श्रीर्ष्याव्रो तत्त्वाधान्दधातिवेत्तां नान्मून्तिति वागम्मी नेनेवाः क्षाश्रीरानुष्कासदिति तस्मादु सा वाक्षमसानायत्तना प्राणे। सहायतूः सहायतूः विैैराजो स्वाद्वायवर्हूः। वासिष्ठश विद्धाधाति वस्तिशोमसानीति। एष स्लोमो मह उपाय वाह इति महव्य रूपसम्मूडः। धुरीवालो न वाजवधातिवेत्त्वो व धुर्यत एतदहरेतस्याहोरूपो। इद्दू लायमकेैैै वसूनामिन्यावत्य रूपसम्मूडः। दिवीव व्रामधिन न: भोमतं था इति यच ह कृच। धुरीवालो वागुदायते नधास्य कौििंभविति यथैवं विद्वानेित्यार परिद्धाति तस्मादीवं विद्वानेित्याव परिद्धाति॥ २॥

7 पशवीैैदेय R in text. 8 कृिि F. 9 शंससतव R in text. 10 शैििी G; शैििी L. 11 न D, E; शैिी R. 12 कृच om. E. 13 नधास्य R; नधास्य G; नधास्य F. 14 Numbered 2१ in A, E, G, K, L; 2१, २ in F; 2 in D.
तसिनिविन्वितीमहेश्वरा नौ देव सान्तिरित वैश्वदेश्वस्य प्रति-
पदनुचरा कैविकाहि रूपसमृद्धी बहु वा एतसमिचहनि किंवा
किंग वारी र्यु कियं शान्त्या एव शान्तिव्रि प्रतिद्विफहः शान्त्यामेव,
तत्त्वातिशयामताः र्थितितिश्च; र्थितितिश्चः य एवं वेद येघां
चेत्य विद्वानेत्त्वता शंस्ति। तदेव्य सतिविन्वितां महदिति
साधित महान्यान्तरे वे महदल एतद्हरतस्याही रूपम्। कर्तरा पूर्वी
कर्तरापरायोरि चावापुर्विवीयं समानोद्वरी समानोद्वरी वा
एतद्हरतस्याही रूपम्। एष्य जानो जाती एनांग्निवुप्स्क्याय इत्याभेदः
वम्। रथसिद्धक एति येदेतान्त्रिकवालनी वे चिवदल एतद-
हरतस्याही रूपम्। एस्यं वामस्य परिततश्च होतुरित पैश्चेत्रं
वहुपुं वहुपुं वा एतद्हरतस्याही रूपम्। गौरीमिस्याय
सहितमानि तास्तीयेतदन्तम्। ज्ञा नो भवं: क्रतस्य यन्तु
विश्वतः एति वैश्वतें निविदावारमेकाहिं रूपसमृतं वहु वा
एतसमिचहनि किंवा किंवा वारी र्यु कियं शान्त्या एव शान-
तिव्रि प्रतिद्विफहः शान्त्यामेव तत्त्वातिशयामताः र्थितितिश्च; र्थितितिश्चः
प्रतिद्विफहः य एवं वेद येघां चेत्य विद्वानेत्त्वता शंस्ति।
वैश्वानराय धिशश्रार्मृतावृध इत्याभिमानां लस्य प्रतिपद्नां
वे धिशश्रान्त एतद्हरतस्याही रूपम्। प्रश्यबो मस्तो भाज्जूध्य
इति मार्त्य समानोद्वरी समानोद्वरी वा एतद्हरतस्याही रूपम्।
जातवेदस्य मुनःण्व गोमानित जातवेदस्यं पुरुशालूकत्वस्य शंस्ति
स्वस्थ्यायि स्वस्थ्यायि नवमेव तकुष्ट।

1 पदे S. 2 एतस्याच्यमाह्य ओमिटिंग दुस्च्च, F. 3 धिशश्रान्त A. 
4 जातवेदस्या: R in text.
इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति जातवेदस्त्र इति ।

4 Numbered 22 in A, E, K, L; 22, 3 in F, G.
5 Text, A and, omitting the second इति, L; चंचलोऽंधायः: F, G.

This appears also in F and G, with the variants noted below, but not in the other MSS. It forms, of course, a sort of Anukramaṇī of the contents, and E has similar notices at the end of each Āraṇyaka.

а Before this, F, G have ता नदेन विहरति पुषुधो वे नद:। तदाद्रास भृगुष्णू चेष्ठामिति अतिप्रवृत्त एतद्वयु भृगुष्णू चेष्ठां। तदाति अतिप्रवृत्ति। These three were obviously omitted accidentally through the identity of three and six.

b चंचलोऽंधाय तदाद्र: F, G.
c om. F.
d दद:—इति om. F, G.
e दद:—इति om. F, G.
f वश:G; वश:खल्य: om. F.
g om. F, G.
II Ṛṣya bītimārasyaḥkam

Adhyāya 1.

एष पन्या एतकर्मेन्त्रृत्तत्सलयम्। तस्माच प्रमादेऽत्त्रत
न भुवनेष्वन्यं एतं त्यांस्त्रे पराच्यम्। तदुत्तरमृविशा।
प्रजा ह तिसो ऋत्वायमीयुर्यवं अर्कमात्मतो विविषे। तृष्णा
तस्यी भुवनेष्वन्यः पवमानो हरित ज्वा विवेशेित। प्रजा ह
तिसो 1 ऋत्वायमीयुर्यवं या वे ता इमा। प्रजास्तिसो 1
ऋत्वायमायंतानीमानः व्यासं वज्जावगधाशेिरपादः। न्या
ऋक्कमात्मतो विविषा इति वा इमा। प्रजा ऋक्कमात्मतो विविषा
इमेवायामी। तृष्णा तस्यी भुवनेष्वन्यारंिद उ एव तृष्णा
भुवनेष्वन्यारंिद। पवमानो हरित ज्वा विवेशेित वायुरवे
पवमानो दिञ्षो 3 हरित ज्वा हिषयः 4 || 9 ||

उक्तमुक्कमाति वै प्रजा चदःिति तद्द्वारोक्ष्याधिमिथेव
पृथ्विवेति हींह सर्वमुत्तिहि यद्इं किष्त। तस्यामिकवृः चम-
शीतयों 5 चेत हींह सर्वमथुहे। ऋक्कमवृः तस्यामिकवृः चम-
शीतयों 6 ऋक्कमवृः तस्यामिकवृः चमशीतयों 7 चेत हींह सर्वमथुहे। ऋसावेव धौक्षममुितं प्रदानानांिद
सर्वमुत्तिहि यद्इं किष्त तस्यामिकवृः चमशीतयों

1 तिसः here and below R in text, but the words are clearly quoted in their
Rgvedic form. 2 ध्वताः A. 3 दिञ्ष R in text. 4 ज्वा हिषयः F.
स्मेन हिंदं सर्वमश्रुते । इत्यिदीवतम । अधाधालम । पुरुष एवोकथमयमेव महाप्रजापतिः रहस्यमस्मीति विवाहत । तस्य मुखमेवोक्तं यथा पूर्विकी तथा । तस्य वागकृता चयभिशति यो । चेन हिंदं सर्वमश्रुते । नासिके एवोक्तं यथानारिक्षं तथा । तस्य प्रशेरोकृता चयभिशति यो चेन हिंदं सर्वमश्रुते । तदेऽन्नुन्न विषापं यदेतभासिकायें विना स्मितकर । ललातमेवोक्तं यथा चौलं । तस्य चम्मुरकृता चयभिशति यो केन हिंदं सर्वमश्रुते । समानम- शीति यो । ध्यांतं चाहिदेवतं चाचमेवाच्येन हीमानि सर्वाणि भूतानि समनवीं । अच्येने स्लों मं जयवेष्टनामुं तस्सालसमान- शीति यो । ध्यांतं चाहिदेवतं चाचमेव । तद्धौमच्छमचादमियमेव पृथिवीतो हिंदं सर्वभूताभिषिक्त यदं तिथं किञ्च । यद विनेषे प्रेति । तदवीं तदिं सर्वभूति स्मिरित लोकार्थतः । तदि सर्वभूति यदु किञ्चात । प्रेति । तदिं सर्वभूति सेवित- न्यायार्थतः । असा ह वा अच्यो भवित । न तस्येशे यज्ञाधार- चबैनं नाथुः ॥ २॥

अधाधाल रेतसः सृष्टि । प्रजापते रेतो देवा देवानां रेतो चर्चा चर्चस्य रेत औषधं औषधीनां रेतो सकमचस्य रेतो रेतो रेतस्मी रेतः प्रजा । प्रजानां रेतो हृदयं हृदयस्य रेतो मनो मनसो रेतो वागवाचो रेतः कर्म तदिं कर्म कृततयं पुरुषो ब्रह्मो लोकः । स इरामयो यद्यीरामयस्मावसिद्धमयः । हिरणमयो ह वा असुधिलोके संभवति हिरणमयः सर्वभूतो भूतेभ्यो दृश्ये य एवं वेदं ॥ ३॥

1 ब्रह्मचा G. 2 यज्ञवं G. 3 कर्मवत त R.
तं प्रपदाभ्यं प्रापदत् 1 बुधैं पुरुषं यत्रपदाभ्यं प्रापदत
बशेरं पुरुषं तस्मात् पदेन तस्मात् पदं इत्याचतुष्टे शफांः खुरा
इत्येन्या पशुनाम्। तदुद्भास्य भवताम्। उह
गृहीतीयानि विष्णुदर्मभवन्। उवेषं मे कुर्वित्याविस्तुरः भवतं
उदरं भसैति शर्कराश्या 2 उपासनं हृदयं भलेयो रघुगाँ
हैव नाद। अधि वेदंदस्यश्रवे रघुस्य यखरोखरः श्रवत
तत्क्रिया भवतश्च रसायत्सः रसायत
शर्कराशः। ता एताः श्रीविष्णुः
श्रीतावशः। श्रीणि मनो वाक्प्रणः। श्रयनसिसिःशर्करसि
एवमेतिश्च रसायतः। शर्कर वैद। ता श्रीहिंसनाहासुकःक्षमस्यहम
क्षमस्थीित। ता अश्रुव्यन्नासाखरीररादिकामाम तदस्सिन
उत्क्रान्त इदं शरीरं रसायत तद्वक्षं भविष्यणि ति। वागुट्टका-
मटवर्णास्त्रिपवचाौः। चक्खुस्तट्टकामदर्शयास्त्रिपवचाौः।
श्रीशुदास्तट्टकामदर्शयास्त्रिपवचाौः। मनं उद्दामतीतपतिः
इवास्त्रिपवचाौः। प्राण उद्दामत्त्वास्त उत्क्रान्तोऽपदति
तद्दशिर्यंताशारीरीः 3 तद्दशिर्यस्वभवत्वश्चारीरस्य
शरीरलम्। शरीरि ह वा च चस्य विष्णपापमा भानुः। परास्य बिष्णपापमा
भानुः भवति य एव वैद। ता श्रीहिंसानाहासुकःक्षमस्यहम
क्षमस्थीित। ता अश्रुव्यन्नादस्त भस्य नि वाक्प्रवस्म तदस्सिनः
प्रपच इदं शरीरस्तुश्याम्याति तदुक्षं भविष्यणि ति। वाक्प्रवस्म-
दश्येित। चक्खुः प्राविश्वश्च दश्येित। श्रीणि 7 प्राविश्वश्च दश्येित।

1 माययत्स G. 2 यकृत् G. 3 ग्राहा हैव R; cp. p. 68, J.R.A.S., 1908,
p. 366. 4 बल G.; त om. K. 5 कलानि R in text. 6 तमिन्द G.
7 This clause is omitted in G.
मनः प्राविश्दश्यदेव। प्राणः प्राविश्वत्माः प्रपन्न उदयत्र्र
तत्रदुःस्थितम्। तदे सर्वा एव। प्राणः उक्तपिलिः
विद्यान्त। तन्ते देवा अहंः सुधुः सुक्षमसमिचास्तसमि
तद्यतद्विपिलिः। नमस्त्यां। तब समस्तसमीति।

तन्ते देवा: प्राणयन्त स सर्वे स। प्रातायत प्रातायतीः।
तत्त्वतां सातस्मागान्तिः। तत्त्वतार्कम्बद्धरेव प्राणः
राचिर-पानः। वाविभवशुरसवावदित्वशद्भासाम मनो दिनः
श्रोत्रः स एव प्रहितः संयोगोऽध्यामामिनि देवता अदु उ
अर्थिरिहिदिवत्त-मिष्येत्तत्त्तुः। भविष्यति। एतद्वः सम्
वे तविगानाह हिरण्यदन्ती
न तन्तः यमः न दयुरिति प्रहितां वा अहमथ्यां संयोगं
निविं वेदितवं तम। नानीशानानि ह वा अस्मी भूतानि
बलं हरनि य एवं वेदव। तत्त्वं सर्वत्र प्रास्टवीयने
तत्त्वावदित्वसेरत्ववर्त्तवृत्तिवेद्व। वे चार्दुः शुक्लं कृष्णं
कनिविन्येति। स यदि ह वा अर्पि मुषा वद्दति सत्यं
हेवायोहिं भविष्यति य
एवेवेत्तत्त्वसम्बन्धव सन्यवं वेदे।

तस्य वाचनिनिनामानि दामानि। तद्वेदं वाचा तन्त्या
नामभितः

8 तकर्यः A; उकर्यः E, F; उकर्यः G.
1 शी R, S, with the MSS. See explanatory note.
2 तीखप्रथम G;
3 तीखप्रथम D, E.
4 तीखप्रथम K.
1 दक्षिण G.
वदति। वहनिः ह वा एनं तनिसंवद्य य एं वेद। तस्यो-र्विवेदोऽमान लगायती।\textsuperscript{2} विषुववामसमनुपर्ववात्वत्वस्य वजगतिः पर्ववात्ता प्राप्तः प्रहती स छंदोभिष्ण्वः \textsuperscript{3} यज्ञोभिष्ण्वस्य सात्ताद्यनीयवच्चते। छाद्यनिः ह वा एनं छन्दांसि पापालम्येण यथां कस्याचिन्द्रिः कामयते य एवमेतस्य छन्दस्त्रयो एवं वेद। तदुकमुखिषा। ऋषिपञ्च गीतापितेषु वै गोपा एष हींद सवः गीतायति। ऋनिपध्यमानमिति न छेत्र कदाचन संविशिति। अ च परा च पश्चिमिन्तरनिमित्तम् च हेष परा च पश्चिमिन्तरनिति। स सत्त्वेच स विषुवचनसान इति सत्त्वेच हेष विषुवचन वल्ल इत्म एव दिशः। अ च बृहदेशी भवनेव्यन्तरः अनवदेवनेव्यन्तरवर्तिः। असो आवृतासो 5वतासो न जन्तुभिताति। सवः हींद ग्रामस्यावतम। सोऽसधमाकाः: ग्राम्ये \textsuperscript{4} वृहद्य विस्त्वत्वसात्वयामाकाः: ग्राम्ये वृहद्य विस्त्व मृवि सार्वशै भूताव्यापिपीलिकाभ्य: ग्राम्ये वृहद्य विस्त्व भानीवेचिरे \textsuperscript{6} विद्वात्। II. 6॥

अथातो विभूत्यो वस्त्र सुपुष्पस्य। तस्य वाचा भृदः पृष्ठविधी
चाप्त्रिस्तायामोषधियो जायने ग्रिरेनः। स्वदेशामहारतेतमाहारतेनेत्रावतमे वाचा पितरं परिचर्त: पृष्ठविधी चार्मिन्हः। यावदनु पृष्ठविधी यावदनुप्रिस्तायायुवस्य लोको भवति नाथ्य तावलोको जीर्यं त्यावदतयोऽते जीर्यं पृष्ठवायायुश्रये य एवमेतां वाचो।

\textsuperscript{2} गायत्रीदु: \textsuperscript{F}. \textsuperscript{3} कनो \textsuperscript{A}. \textsuperscript{4} प्राप्तः न \textsuperscript{R} इन टेक्स्ट। \textsuperscript{5} एव \textsuperscript{A}. \textsuperscript{6} व \textsuperscript{R}.  1 एदमाहरु \textsuperscript{bis F, G.}  2 यावदनु पृष्ठविधी \textsuperscript{bis F.}
विभूतिं वेद। प्राशेन सुश्रवन्नरिङ्गं च वायुशानिर्गिर्म सा अनु
वर्त्तानिर्माणमनु भृष्णिति वायुस्मै पुष्यं गन्धमावहत्येवमेति
प्राणं पितां परिचरतो नारिङ्गं च वायुर । यावदन्नरिङ्गं
यावद्नु वायुस्मात्वानस्य लोको भवति नास्य नावलोको
धार्मिके यावद्न्तेयनं जीर्थनि । यावद्नतो नारिकुर्मस्य च वायो
वेद । चशुष्या सूत्र्यं दीर्घादिविष्यं दाौम्हं श्रव्यं चूड़िमनायं संप्रवेशादिविष्यं ज्योति। प्रकाशं द्रोहयोवेदि
चशुं: पितां परिचरतो दीर्घादिविष्यं । यावद्नु दीर्घादिविष्यं
सामस्यमात्वानस्य लोको: भवति नास्य नावलोको जीर्थे याव-
द्न्तेयनं जीर्थे दीर्घादिविष्यं च य एवमेतां चशुष्यो विभूतिं
वेद । स्मरधेष दृश्यं दिर्शं चन्द्रमाशं दिर्घं हैतमार्यं च य
दिर्घं विभूतिं चन्द्रमा अस्मै दृश्यं दिर्घं दिर्घं दिर्घं
दिर्घं विभूतिं चन्द्रमावश्च अति पूर्वपापापरपापानुचिनिति
पुष्याय कर्मेऽ एवमेतां श्रोच्नं पितां परिचरति दिर्शं चन्द्र-
माशं । यावद्नु दिर्शं यावद्नु चन्द्रमास्तावानस्य लोको भवति
नास्य नावलोको जीर्थे यावद्न्तेयां न जीर्थे दिर्शं च चन्द्र-
माशं च एवमेतां श्रोच्नं विभूतिं वेद । मनसा सूत्र्यं ज्ञापञ्जं
वहुशापापो हास्तिः श्रव्यं संमन्ते पुष्याय कर्मेऽ वहुशापो
प्रजां धर्मेऽ दाहार्येवमेति मन: पितां परिचर्यापञ्जं वहुशापज्
यावद्न्तापो यावद्नु चन्द्रमास्तावानस्य लोको भवति नास्य
नावलोको जीर्थे यावद्न्तेयां न जीर्थे दिर्शं च चन्द्रमाशं च य
एवमेतां मनसो विभूतिं वेद ॥ ७॥

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3 ऊयेन S.
4 भवति लोको om. G.
5 बती स S.
6 व — ज्ञापञ्जं om. F, G.
अपात्र इव इति तद्दुमाप एवें वै मूलसदस्तूलमयं पितीते पुत्रा यथा ह क च पुच्छा तत्तित्येष वा पितुस्तदा पुच्छस्येषत्तुस्य भवति । एतद्व स्या वै तदविद्यानां महिदास ऐतरेय आहं २ मां देवेभो चेदो महेवाच्चेतः सदान हेतु इतः संमृता इति । स एव गिरिर्यामः ब्रोच मनो वाक्प्रास्त ब्रह्म- गिरिर्याच्छल्लस्ते । गिरिर्थः ह वै बिष्णुं पापमां भानूयं पराष्य दिन्न्याप्प्य भानूयं भवति य एवं वेद । स एवोऽस्मृत्वात्

स एव प्राप्तः स एव भूतिष्यभूतिष्यः । तं भूतिरिति देवता उपासाधिकारिः ने भृवुस्तस्याध्येणस्ततिः सुन्दरो भृवुस्तिष्येव प्रस्व- सिति । भूतिरित्सुरास्ते ह परावश्वुः । भवावात्मना पराष्य दिन्न्याप्प्य भानूयो भवति य एवं वेद । स एव मृगेविवामृतं च। तदुक्मृषिष्या जनापाटिति सुभाष्या गृहीतं इयपानेन ह्यं यत: प्राणोऽ न पराक्रमति । अभम्बो मर्यं ना सयोनि-

रीतनेन हीदं सवं सयोनि मर्यं न हीमानि शरीराणि ३ अभमात् देवता । ता शम्भात विषुवचीना विद्या व्ययं चि-

क्षुर्न्न नि चिक्कुरंयमिति निर्चिन्ति हैवेमानि शरीराणि ३ अभमत्विषा देवता । अभमतो ह वा अभमुभिषितो के संभव्यमृतं: सर्वभो भूतेभो दृष्टे य एवं वेद य एवं वेद ॥८॥

॥ ऐतरेयब्रह्मचिन्तीयाराष्ण्वेके प्रथमोऽध्याय: ॥

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1 अप A; at the beginning आपात्र: R. 2 आह E. 3 गिरिर्थः E, G. 4 स एव प्राप्तः om. F. 5 प्राप्तिन F. 6 मर्यं E. 7 चिक्कुर् G, omitting नि. 8 Text, L, R; इति ऐतरेयाराष्ण्वे के द्वितीया ध्याय: A;
Adhyāya 2.

एव इमां लोकमभ्याचतुष्कमख्येपश्च य एव तपति प्राणो
वाचः तदभ्याच्याज्ञानो होष य एव तपति। तेन शतं वर्षायनमया-
चक्ष्याज्ञानानं वर्षायनः पुरानायुषो भवनितं तं यज्ञं वर्षायनमया-
चक्ष्याज्ञानतर्विनसस्माणात्तरचित्याच्यात्ति इत्याच्यात एतमेव सनम।
स इदं सर्वं मध्यतो दधे यदिं फिच्छ स यदिं सर्वं मध्यतो
दधे यदिं फिच्छ तस्मान्नामाध्यमास्मानाध्यमाः ३ इत्याच्यात
एतमेव सनम। प्राणो वेगृहोस्मानो मदं स यत्मायो
गृहोस्मानो मदस्माख्यानस्माख्यातिसमद इत्याच्यात एतमेव
सनम। तस्येदं विच्छ मिचमासिद्धान्तं किच्छ तद्द्वयं विच्छ
मिचमासिद्धान्तं किच्छ ४ तस्मादिष्कमिचमासिद्धान्तिभार्य इत्याच्यात
एतमेव सनम। तं देवा इत्याच्यात वे न: सर्वं वाम
इति तं यहेवा इत्याच्यात वे न: सर्वं वाम इति तस्मादाम-
देवस्मादामदेव इत्याच्यात एतमेव सनम। स इदं सर्वं
पापसनो वचायत यदिं फिच्छ स यदिं सर्वं पापसनो
वचायत यदिं फिच्छ तस्मादाद्वादस्माद् इत्याच्यात एतमेव
सनम॥१॥

इति द्वितीयं श्राक्षं प्रथमोत्धाय: K; द्वितीयारक्षं प्रथमोत्धाय: १ F, G;
प्रथमोत्धाय: D.

1 वाचः F.  2 तस्मादिष्कमामास om. F; मध्यमास E.  3 मध्यमā E,
as in Brhaddevata, III, 116.  4 प्राणो वेगृहोस्मानो मद E.
5 ब्रह्मासृं.  6 तद्द्र किच्छ om. F.  7 तस्मादामदेवसम om. F.
8 Numbered 9 in A, E, F, G, H, K, L; 1 in D.
एष उ एव विभ्रति: प्रजा वे वाजस्त्रा 1 एष विभ्रति यदि-भिन तसमाध्रवाजस्तमाध्रवाज इत्याचक्ष्याय एतमेव सनाम।
तं देवा ऋबुवचन्य वे न: सर्वें सबी इति तं यहेंवा ऋबु-वचन्य वे न: सर्वें सबी इति तस्मानस समाधि समाधि इत्याचक्ष्याय एतमेव सनाम।
स इर्ष चर्ममन्विणागायते किच स यहेंद सर्वेणि चर्ममन्विणागायते किच तस्मान्यगायाश्चर्ममन्यगाया 2 इत्याचक्ष्याय एतमेव सनाम।
स इर्ष सर्वेणि चर्ममन्विणायते यहेंद किच स यहेंद सर्वेणि चर्ममन्विणायते यहेंद किच तस्मान्य-सर्वथेष्मान्यसर्वथेष्मामन्य इत्याचक्ष्याय एतमेव सनाम।
सो कबी-रहमिद सर्वांसानि यद शुद्ध यद महद्यति ते शुद्धयुक्ताभवन्नहास्त्वाय तस्मान्यक्रमूक्ष्यात्समाधिसूक्ष्यात्समाधिसूक्ष्या इत्याचक्ष्याय एतमेव सनाम।
सूचं वतावी चतिति तत्तक्षममन्विणात्समान् तस्मान्यसुन्द्र-मन्यात्समान्यात्समान्य इत्याचक्ष्याय एतमेव सनाम।
एष वा ऋबुेढ वेणा: सूर्भोभूतेभयो चति स यदेभ्य: सर्वेणि भूतेभयो चति तस्मादृश्यादशर्ममन्य-गितामन्याय एतमेव सनाम।
एष वा ऋबुेढ एष हेभ्य: सर्वेभयो देशेभयो चति स यदेभ्य: सर्वेभयो देशेभयो चति तस्मादृश्यादशर्ममन्यादशर्ममन्य इत्याचक्ष्याय एतमेव सनाम।
एष वे पदामेष होमानि सर्वाँशू भूतानि पादि स यदिमानि सर्वाँशू भूतानि पादि तस्मादृश्यादशर्ममन्याय एतमेव सनाम।
एष वा ऋबुेढ एष हेभ्य: सर्वेभयो भूतेभय: छारति न चाईमनिश्वारस्नि।

1 तन R in text.
2 प्रागृहय: A, D, E, K.
3 प्रागृहय: D, E, K.

pr. man. Both अवलीय ग्रह्य सूत्र, III, 4, 3, and शृण्भाय ग्रह्य सूत्र, IV, 10, 3, have श्रो.
स यद्यः सर्वभो भूतेभु: चारति न चैवनतिष्ठति नस्सादुक्तं नस्सादुक्तादयाच्याच्यात एतेव समः। ता वा एता: सर्व च चुच: सर्व वेदः सर्व धोष: एकव व्याहुतः प्राण एव प्राण कच: इयेब विद्याण।॥ २॥

विश्वामित्रं हेतुदह: शंसिष्यनि गन्दु उपनिषसाद।। स हाच-मेयाभावहृ: वृहतोवहसं शशंस तेनेद्रस्य प्रियं धामोपेयाय। तमिद्व उवाच कच: प्रियं वै मे धामोपागाः स वा कच: हितीयं शंसेति। स हाचमित्याभावहृ: वृहतोवहसं शशंस तेनेद्रस्य प्रियं धामोपेयाय। तमिद्व उवाच कच: प्रियं वै मे धामोपागाः स वा कच: तृतीयं शंसेति। स हाचमित्याभावहृ: वृहतोवहसं शशंस तेनेद्रस्य प्रियं धामोपेयाय। तमिद्व उवाच कच: प्रियं वै मे धामोपागाः वरं ते ददामीति। स होवाच लामेव जानियाभिति। तमिद्व उवाच प्राणी वा ग्रहस्वयभ प्राणस्व प्राण: सर्ववश्च भूतानि प्राणी होष य एष तपति स एतेन रूपेष सर्व दीश्व विश्वसः तस्य मेव विभु: दलिष्यां तवेश्वाभिगमेय तपनेवासमीति होवाच।॥ ३॥

तदा इदं वृहतोवहसं संपुंं तस्य याति यज्ञनानि तत्सादनं यो घीषस: स आलमा य उष्पशाय: स प्राण:। एतद सम

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4 Numbered 10 in A, E, F, G, H, K, L; 2 in D.
1 उपनिषसाद all MSS.; B, S. 2 वृहतोवहसं F. 3 एतेन F.
4 तदेव विश्वामित्र D. 5 Numbered 11 in A, E, G, H, K, L; 1 in F; 3 in D.
वै तद्विद्वानविशिष्टो वसिष्टो वभूत तन एतनामध्ये लेमे। एतदु हैयेन्द्रो विश्वामिचय प्रोवाचातु हैयेन्द्रो भर्बाजाय भ्रोवाच तस्मातस तेन वन्हु यक्ष्यु हुयथे। तदा हदे वृहोरीसहस्रं सप्तथं तथ्य वा एतह वृहोरीसहस्रस्य सप्तथं परस्ताय शरणाराध्याः सहस्राणि भविन्त नावनित शनसंवत्तस्याः सहस्राणि भविन्त अञ्जनरेव राजेनीभविनित स्वरैरहानि। तदा हदे वृहोरीसहस्रं सप्तथं तथ्य वा एतह वृहोरीसहस्रस्य सप्तथं परस्ताय-श्रामयो देवनामयो बन्दमयो मूतमयं संभूय देवता उषेवथि यः एवं वेद। तदही च सोःसी योःसी सोः हम्। नतुमृत्विनां। सूर्ये ज्ञान्मा जगत्स्त्रुप्तः। एतदा हैयेप्रेरेेकीप्रेरित ॥ ॥

॥ इक्षुतेयद्वितीयारक्षे के द्वितीयोध्यायः ॥

Adhyāya 3.

यो ह वा ज्ञानाम पञ्चविधुसक्तं वेद यस्मादिदं सर्वभु- विहितं स संप्रतिविच्छ। ध्वीतिव वायुराक्ष ज्ञापी ज्ञोती- चरीयः वा ज्ञानोक्षं पञ्चविधुस्मार्थीदं सर्वभुविद्विज्ञेत्य- वाहिति। ज्ञायनं ह वै समानानं भवित य एवं ॥

1 एनम् A; एतं R in text, no doubt a mistake due to the MSS. as often putting यि for an assimilated n before a nasal. Cf. II, r, 5, यं for यन्. 2 य om. F.
3 स G. 4 Divided च। द्वितीय in R. 5 Numbered 12 in A, E, H, K, L; 12, 4 in F, G; 4 in D.
6 Text, A, L, R; द्वितीय, चारक्षे, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो. 2 K; द्वितीयारक्षे के द्वितीयाद्यायः ॥ F, G; द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो, द्वितीयो. no colophon E.
1 एवं om. A.
तस्मिनयोऽस्मि चाचादां च वेदाहासिनचबादे जायते भवयस्यानम्। आपणसृष्टिवी चाचांमेतन्मयानि हन्तानि भवत्ति ज्योतिष्ठवापुष्याचारयानि हीदं सर्वमनस्मायाधपनमाकाशः आकाराने हीदं सर्वे समृयन्ते। आभुवणं ह वे समानाना भवति य एवं वेद। तस्मिनयोऽस्मि चाचादां च वेदाहासिनचबादे जायते भवयस्यानम्। श्रीधिवनस्तपयोऽस्मि प्राशाभुतोऽन्त्राधोषधिवनस्तते श्री भाभुतोऽदन्ति। तेषां य उभयसोऽदन्ति: पुरुषांनु विधान् 3 विहितालेखान्या आचार्यरूपे पश्चात्तस्तस्तव इतरांपशूनं नधीव चर्यायादारे भवति। अभीव ह समानानां जायते य एवं वेद। "11.5

तस्य य आचार्यमाल्लिकारां वेदाशूने हासिलभूयं। श्रीधिवनस्तपयो यज्ञ किष्ठ प्राशाभुतो आचार्यमाल्लिकारां वेद। श्रीधिवनस्तपविषयु हि रसो दृश्यन्ते चित्तं प्राशाभुत। प्राशाभुतो वेदाविश्वस्तरामाला तेषां हि रसो दृश्यन्ते न चित्तं समरे यु। पुर्णे वेदाविश्वस्तरामाला स हि प्रजानेन संपत्तमिती विज्ञानो वदती विज्ञानं पश्यति वेद जस्तनमे वेद लोकाभिकी मन्त्रप्रमुले महत्तमिती-प्रथे वेद चित्तं संपत्त। अथैतरियं शुभामर्मानापिपासे एवाभिविज्ञानं न विज्ञानं वदति न विज्ञानं पश्यति न विधु: जस्तनम् न लोकाभिकी न एतावली भवति यथाप्रेयः इ संभवाः। "21.3

2 अवा R. 3 ब्रह्मविधान S. 4 इतरान्त F. 5 Numbered 13 in A, E, H, K, L; 13, 5 in F, G; 1 in D.
1 आवृत्तम G. 2 प्रज्ञा F. 3 Numbered 14 in A, E, H, K, L; 14, 2 in F, G; 2 in D.
स एव पुरुषः समुद्रः सर्वः लोकमति। यद्य किंचित्ति तथायेन्तमन्ये तदन्तरिक्षलोकमुह्येवैत तन्त्रेयिन्तं मन्त्रेत्। स एव पुरुषः पञ्चविधस्य यदुष्ण्य तज्ज्योरीत्राम्यिनि खानि स आकाशोयिन्तं च्छेप्यम् रेतस्या आपो यज्ञरीं सा पृथिवी यः प्राणः स वायुः। स एव वायुः पञ्चविधः प्राणोपानो व्यान उदानः समानः। ता एतां देवता: प्राणापायोर्वन निविद्यास्वाथः श्रीचं मनो वास्तिति प्राणस्य हन्तपायमेता अयोध्यिति। स एव वाचिश्री-च्छेप्योत्तरतिर्थिको यद्ब्रजः। स एव यज्ञः पञ्चविधोऽथ्योर्हरूं दर्श्यूपूर्व्यमासी चातुर्मायानिः पश्चः सोमः। स एव यज्ञानां सप्तमत्रोऽयस्मो एतस्मप्यिता: पञ्चविधा एविधान्यन्ते यव्याकस्वनेभ्यः सैकायानिः चीरिः सवनानिः यदृच्छ सा पञ्चमी। ॥ ३।।

शर है वै यज्ञः यज्ञं वेदाह्यहर्देवेषु देवम्यंधुरः स संप्रतिविवति।
एव है वै यज्ञः यज्ञः हर्देवेषु देवोऽथ्युऽः इत्यतन्त्रहर्दवः।
तदन्तपञ्चविधं चित्वृत्तमञ्चादशं सप्तदेवमेकाविंशं पञ्चविधशमिति
सितमति गायत्रं रथातः वृहद्वं राजनमिति सत्स गायत्रु-विष्णुवृहति चित्वृत्तमेवति चर्दस्तः शिरो दक्षिणः: पश्चा उत्तरः।
पश्चा: पुष्पमालेवायुक्तान। पञ्चकृत्व: प्रस्तीति पञ्चकृत्व उदजनाति।
पञ्चकृत्व: प्रतिहार्ति पञ्चकृत्व उपद्रवति पञ्चकृत्वो निधि।

1 यमवा F. 2 ऋषिमा A, F. 3 स वायुः bis F. 4 समान: bis F.
5 पञ्च इंसर्वेड in G; देवता: om. F. 6 Numbered 15 in A, E, H, K, L;
15, 3 in F, G; 3 in D.
1 देवं — देवेशु om. F, G. 2 सन्तरम् E.

KEITH
नसुपण्यति तत्स्तोभसहसं भवति। एवं खेता: पत्र विधा अनुशस्यन्व यत्माकृतिकार्यारसि: सैः विधा निम्नलिखितारसि: यदूर्थ त्वा पत्रभि। तदेवतसहसं तत्स्तवं तानि दशैः देशैः वै सर्वेक्षेतारती हि संहता दश दशक्षणतसं दशशंष्टतानि तत्सहसं तत्स्तवं। तानि क्रीडा चूमद्वांसि भवति चेथा विहितं वा इद्मवचममशनं पानं ४ खाद्यङ्गेतिराप्रोति ४॥

तदा इदं वृहतीसहसं संपचम। तदेवतेऽकानाचतुद्वां सहसं प्रतिज्ञानंते किम्युद्वतन्द्रयामेव। विन्दुसहस्रं मेके १ जगतीसहस्रं ।

नुथवस्त्रं नुथवस्त्रं मेके। तदुक्तमूल्या। अनुशुभमनु चर्च्युन्माक्षारमिन्दु नि चिक्कः कवयो मन्येष्वर्। वाचि वै तदेवती प्रायं न्यायाचर्येतित्तव्यु भवति। स हेतुरो यशस्वी कत्याक्षाकृति-श्वतिरीर्षरो ह तु पुरायुष: प्रेयोरिति ह स्माहाकृति हृष्ण धामा यद्गाति हि प्राणेन २ मनसे । द्यमनो वाचा नानु-भवति। वृहत्याभिसंपाद्येदेयप्प वै कृत धामा यद्हृति। सो ३

ध्यमाना सर्वत: शरीरः परिवृत्त्वस्त्रयमाना सर्वतः शरीरः: परिवृत्त एवमेव यृहती सर्वत्वस्त्रेवभोभिः परिवृत्ता। मध्य: हेशामञ्ज्यानामाल्या मध्यं छद्दसं यृहति। स हेतुरो यशस्वी कत्याकृतिभेषितिविशिष्टरो ह तु पुरायुष: प्रेयोरिति ह स्माह कृत्यो हृष्ण धामा यद्हृति तस्माद्वृहतीमेवाभिसंपाद्येदेय तु ५॥

3 दश om. F.
4 पांच om. F.
16, 4 in F, G; 4 in D.
1 एवे E.
2 See explanatory notes.
17, 5 in F, G; 5 in D.
5 Numbered 16 in A, E, H, K, L;
3 Numbered 17 in A, E, H, K, L;
तदा इति श्रव सहस्र ¹ संपि संय वा एत्या श्रव सहस्र संपि शिवकालशानुभां शतानि भवनि पञ्चांगिनि शिवाणुधु च आँ वेण भूसा कनीः। तदुद्धृत्रिष्ठा। वाचमध्यपदिकै महिम-यज्ञी हि चतुरक्रृतार्ष्ट्रि भवनि । नवसंक्षिप्तमि श्रव संयमाना नवसंक्षिप्तः।² ज्ञ्यस्मृतार्ष्ट्रि सतयं वेण वाच गृहु श्रृः। इदात्तिरि तन्नं मम इति तद्वदेवेत्त्रुहति सहस्रां नुदुसंपि भवनि तस्मात्रदेशायां भृहृलै वाच नुदुभि तन्नं स्मृतिस्मृति। स वा एष बाच: परस्मः ³ विकारो यदेतन्महदुक्त्रं तदेतत्पञ्चार्थि मितमिति िति सत्यावाकुलदमिति सामान्य यः कृत्या गेत्रः सः स्वर अहमिति सत्यं नेयनूतम। तदेतत्पञ्चाः फलं बाचो यस्यं स हेश्रो यशस्वी कृत्याशी कीर्तिमिति: पुष्पं हि फलं बाचं सत्यं वदति। अथैतन्मूलं बाचो यद्वद्वन्त तद्वथा कृत्या आविर्भूलः। शुष्कि स उदरत्त अवेयावन्त वदनाविर्मूल्मूल्मानानं करोति स शुष्कि स उदरत्त। तस्मादन्नूतं न वदेति लेणेन। परागवा ऐतिहासिकम्बरं यदेतत्पञ्चार्थि तदावसुल्लाभचाचैविष्ठे तदि-चयेत स यस्यं कुट्या तित्वायादायमानं स कामेश्वरो नातं स्थात। अधैतार्ष्ट्रियां यथेष्टि। स यस्यं नेति वृयान्याविकास्य कीर्तिर्जयेत सांतं" तचैव हस्यात। तस्माकाले एव द्यानांले न द्यानांले नृत्येऽसारिणी मित्रविनिरीति तत्त्वोमितूवनात्मकायं भूयाभ: वदति। यो वै तनं बाचं वेद यस्या एष विकारं स संप्रतिविचित 

¹ श्रव सहस्रेन F. ² So I read for नवसंक्षिप्ति of the MSS. and edd. See explanatory notes. ³ परस्मो A. ⁴ समाध्यो F, G. ⁵ सेन F.
ञ्जाकरो वै सर्व वाक्सिष्ठा स्पर्शोपमिष्यत्यंकामना वही नाना-रूपा भवति। तस्य यदुपान्धु स प्राणोऽथ यदुचित्तक्षरीरं तस्मात्स्तिः इव तिरं इव दश्यरीरम्मशरीरे हि प्राणोऽथ यदुचित्तक्षरीरं तस्मात्स्तित्वाभिराभिः शरीरम्।॥ ६॥

तद्व इंद्र वृहतीसहस्रं संपचं तद्वश: स इत्यः स भूतानाम-धिपति। स य एवमेतमिदं भूतानामधिपाति वेदः विस्मा हैवास्मालोकामैतीति ह स्माह महिदास ऐतरेयः प्रेयेन्द्रो भूवेशु लोकेशु राजात। तद्हृद्यदत्तेन रुपेणामु लोकमभिसंभवतीः। अथ केन रुपेणेम् लोकमभवति। तद्विद्विवायां लोहितं भवत्यम्भरोऽपि तस्मात्स्तित्वा वीर्योंताय यदेन्तपुरुषे रतो भवत्यादिद्वय तद्युगं तस्मात्स्तित्वा वीर्योंते। सोऽयमालममालमममुष्या आल्पने संप्रयात्यात्स्वायत्मामुलामानमित्वमस्म॥ ७॥

तचैते योकः।

यद्यकृत्र पञ्चविधम् समेति। युजो युज्या अभि यत्संवहितं।
सत्यस्य सत्यमनु यथ युज्येत। तच्च देवा: सर्व एकं भवति।॥ १९॥

6 तस्मात्—तक्ष्यरम् bis G.
7 Numbered 18 in A, E, H, K, L; 18, 4 in F, G; 5 in D.
1 om. G.
2 निमममसः S² in text; S¹⁴ in commentary.
3 Numbered 19 in A, E, H, K, L; 19, 7 in F, G; 7 in D.
यद्वकराद्वकरस्मिति युक्तम्। युजो युज्यती अभि यत्संवहिता।
सत्यसंत्वनस्तयमनु तच युज्यनन्। तच देवोऽस्मै एवं भवन्ति॥२॥
यस्राच अरुत्मित यच नेति। यशस्या: कुरूं यदुः श्रेष्ठशु।
तद्विघ्ना कवयो अनविन्दनः। नामायत्ता समतृप्तोऽस्मिन्नीति॥३॥
	ext{सिद्धमन्दिता समतृप्तवस्मिति॥५॥ तच देवोऽस्मै सर्वमुखो भवन्ति।}

एते पापमामपहय ब्रह्मणच। सर्वं लोकमणि विद्वान॥८॥

एतेन वाचा स्वियं बुवन। एतेनस्मैलोकमण्यं बुवन।

एतेन बुवनेनम। वद्वन्दवते रूपन॥५॥

अः इति बहस तत्वगातमहिमिति। तदा इदं बृहतिसहस्रं
संपन्तं तस्य वा श्रद्धतं बृहतिसहस्रतं संपत्ततं श्रद्धतं
हस्तिराष्ट्रभवति नावति। पुष्कायुष्कां सहस्वारणे
भवन्ति। जीवाक्षरेष्व जीवाहरामोति जीवाहा जीवाक्षर
मिति। अनुक्रमार्तस्य देवरस्य स्त्रयत् वागुदिः॥५॥

एतेन यातं मनसो ज्ञानेत्ता निमित्तमविचारवेति
ज्ञात्सेवि॥८॥

॥ क्षीतरेशयदित्यायर्गे तृतीयोऽध्यायः॥७॥

\[\text{\textsuperscript{1} यदिक E.}\]
\[\text{\textsuperscript{2} इति F, G.}\]
\[\text{\textsuperscript{3} इति F, G.}\]
\[\text{\textsuperscript{4} जन D, F, G.;}\]
\[\text{\textsuperscript{5} बाहुः K, L, S.}\]
\[\text{\textsuperscript{6} बाहुः A, E, G.}\]
\[\text{\textsuperscript{7} Text, A, L; इति द्वितीय अर्थसं तृतीयोऽध्यायः K;}\]
\[\text{\textsuperscript{8} नवतीयार्थके तृतीयोऽध्यायः F, G; इति तृतीयोऽध्यायः D; no colophon E.}\]
Adhyāya 4.

आत्मा वा इत्मेक एवाय आशीर्वादिकम्ब्रेन भिक्षु । स
ईश्वर । लोकानु सृजा इति । स इमाल्लोकानुस्मृते । ऋषियो
मरीचीमरमारपः । ोदोरम: धरेण दिवं चौः: प्रतिविद्यानारिकसं
मरीचयः पृथिवी मरो या अधस्थान्ता अापः । स ईश्वरेते नु
लोका लोकपालानु मृजा इति । सोत्रं एव पुस्तं समुद्रयामके
मृज्ञयते । तम्भतपस्यायभित्तपस्य मुखं निरभिव्वत यथांति
सुखादानावचोस्मि । नसि: निरभिव्वतं नासिकाभ्यं प्राणः
प्राणाधार्यो: । ऋषियो निर्भिव्वतादिकविभ्यं । चस्मुखाशुषि
आदित्यः । करों निरभिव्वतं करों भ्यां चोरं चोराधिशिः ।
लिंगस्कित लदो लोमानि लोमप्रयो अधिवन्वत: ।
हृदयं निरभिव्वतः । हृदयान्तो मनस्त्राणितः । नाभिनिरिभिव्वत
नाभ्या अपानास्यानाम्भु: । शिश्रु: निरिभिव्वत शिश्रादेनी
रेतस अापः नु। ॥ १॥

ता एता देवता: सृज्ञा आसिन्महायण्वे प्राप्तंस्मशनान्यपिंपा
साध्यामनवार्जं । ता एनमबुवायतं न: प्रजानीहि

1 भंप: Böhtlingk. 2 ब्रह्मविध  म, Röer and Rājarāma's edd. 3 निरि
भिव्वत N ; निरिभिव्वता corrected into निरिभिव्वत M. 4 In the Upanişad, in
the MSS. and edd. of text and Saṅkara's commentary, in Rājarāma and Böhtlingk's
edd., and differently in T, the Khāṇḍas are subdivided into paragraphs. Śaṅkara's
division of sentences is quite different, and as neither division has any authority the
numbers are ignored. S, T, Rājarāma's ed., and the MSS. of Saṅkara end:

प्रमल: खण्डः । Numbered 21 in A, E, H, K, L; 21, 1 in F, G; 1 in D. The
Upanişad MSS. and edd. all prefix श्रीम.

1 वशनायापिश्च T, Rājarāma's ed. here and below and in Jīvānanda's ed.
(cited in U as ता). 2 प्रजाहीति F.
न्यातिष्ठिता ऋषमात्रमाति। ताभ्यो गामानयता ऋषबच वे
नोययमात्रमाति। ताभ्यो ऋषमानयता ऋषबच वे नोयमात्रमाति। ताभ्यः पुरुषमानयता ऋषबच सुकूंतं वतेिि पुरुषो
वाव सुकूंतं। ता ऋषवीदाधायतं प्रविष्टििि। ऋषवीग्न्यमूलम
सुखं प्राविष्टदायु:। प्राशो भूला नामस्ये प्राविष्टदाद्वित्यमूलमः
वैवाक्षिन्यि प्राविष्टिधिष्य:। श्रोऽच्छ भूला कणौ च प्राविष्टदाद्वित्यधिवन
स्थतिे लोमानि भूला लंचः प्राविष्टंलंचः मनो भूला हृदयं
प्राविष्टश्चूत्रमाति भूला नामि प्राविष्टदायो रेतो भूला श्यिष्य
प्राविष्टन। तमश्यानापिसमे ऋषबचाक्वाभयामभिंग्रजानीहिनीिि ते
ऋषवीदेतातःिे वारो। देवतास्वभाजामेष्यतासु भागिन्यि करोमीिि।
तमसाधस्ये कथिे च देवताये हरिगृहंिे भागिन्यावेवास्यामश
नापिसे भवतः। ॥ ॥

सं ईश्वरे नू लोकाथ्व लोकपालाण्याचामेयः मूर्ति इिि।
सीौ पौिे भवतपत्ता ब्यमवहिभमायो मूर्तिराधायत। या वे सा
मूर्तिराधायतां वे तत्। तदनुङ्ग यापारिक्याजळास्त्रवाचाजि-

3 लीचः — मूला om. A, added by Colebrooke with मनसे। 4 गधि T;
भिपि बोह्लिंग्क। 5 वा N, Röer and Rājārāma's edd. 6 Numbered 22
in A, E, H, K, L; 22, 2 in F, G; 2 in D; इिि द्वितीयः खंडः: S, T, and MSS. of
Saṅkara; in smaller print in Rājārāma's ed.

1 सोिे A. 2 तदेदभूधिष्य म, T, Jīvānanda's ed.; तदेद्र व (one MS. ka). In Saṅkara's comm., Jīvānanda's ed., and five MSS. of U (ka, kha, ga; cha; ja) have
भत्ति। Three MSS. of U in Ānandatirtha's tīkā here and two on p. 42, note 3, have
भत्ति। राजाराम and Röer read तदेदभूधिष्यं बदत। and clearly this is what T had
in view. The बदति is not recognized in the commentaries, and seems a later addition
to the text. Böhtlingk reads ऋद्षति। 3 So Böhtlingk for ऋदानो of MSS. and edd.
गृहान्तरत्नम् 

4 मृत्तिकम् and so infra T. Böhtlingk reads गृहान्तरत्नम् throughout. 
5 भृता T, Röer, Benares ed. 
6 विधुच्चरत T; चित्रित्रिन बिषय N. 
7 स एयो T, Röer, Benares ed. 
8 भ्रष्ठ T; om. Rājarāma. 
9 चित्रित्रिन बिषय T. 
10 चित्रित्रिन T, Röer, Böhtlingk; विधुच्चरत रेस्ट; चित्रित्रिन बिषय Delbrück; चित्रित्रिन बिषय Böhtlingk. 
11 S prints as नक्षत्रतमनम्न; against Saṅkara and Śaṅkara.
Adhyāya 5.

Before पुष्पेः अधकामलनु गमिन्खः: is inserted in A, E, F, G, K, L, N, R, S, T, U. But though old the words cannot be original, and are not recognized by Sāyaṇa or Saṅkara.

12 इति M, Röer and Rājarāma; इत्वाकम् Böhtlingk, but cf. II, 3, 7, &c.
14 पारोब खण्डः S, T, and MSS. of Saṅkara.
15 Numbered 23 in A, E, F, H, K, L; 23, 3 in G; 3 in D; इति तु निम्नः: S, T, and MSS. of Saṅkara.
16 So A, L, R; इति च निम्नः: S, T, and MSS. of Saṅkara.
18 N; इति च निम्नः: S, T, and MSS. of Saṅkara.
23 तत्ततः: T; इति इत्तीतार्थो चतुर्षोऽध्यायः: K. Rājarāma follows T, correcting इति तत्ततः into इति इत्तीतार्थो चतुर्षोऽध्यायः.

This must be due to a mistaken idea that the last colophon (see n. 15) means that there are four Ḫaṇḍas in this Adhyāya, whereas it really means that this is the fourth Ḫaṇḍa of the whole Upaniṣad. After भावयति it has ॥ ॥ treating this as a new Ḫaṇḍa.
तं स्म गभे विभैति सोसय ८ एव कुमारं जननोः येदिधिभावोऽयति । स यत्कुमारं जननोः येदिधिभावयवात्मानजेव तद्भवयति । एषां लोकानं संतत्या एवं संतता हि मे लोका । तदस्य बतीत्वं जन्म १० । सोसयायामांम पुरुषेष्याः कर्मेष्यः प्रतियीयते । अन्यायायामितिः अत्र अश्वेयो वयोगतः प्रतिः । स इतः प्रयच्छे पुनर्जीयते । तदस्य तृतीयं जन्म । तदुत्तमृकिष्ण १२ । गभेन नु सचवेष्यामवेदमहं देवानं जनितमानि विषया । शनं मा पुर शरीरसर्वनात्मनं श्रेयसो जवसा नरतिमिति ॥ गभेन एवैतेत्त्वानो वामदेव एवमुवाच १४ । स एवं विद्वानसाधुरीमेदाधूः अनमयासुमितिः सत्त्वानकामानाध्यायां लोके सभवप्रमुखमां ॥ १५ ।

॥ इत्ततेत्यद्वितीयाराधे सप्तमोऽध्यायः ॥ १६

८ om. Böhtlingk. ९ तृतीयाः om. N. १० T ॥ २ ॥ इति बतीत्वं: क्षण: T. ११ प्रतियीयते T. This is an obvious error, and is borrowed from Saṅkara's commentary. १२ ॥ ८ ॥ इति तृतीयाः: क्षण: T. १३ गभेन नु सन्यस्कृत I; S has सन्यस्कृत as have U, Röer, Benares, and Rājārāma's edd. १४ ॥ ७ ॥ T. १५ ॥ २ ॥ T. T continues इति बतीत्वं: क्षण: || ८ || and so S, U, and MSS. of Saṅkara. Numbered २४ in A, E, H, K, L; २४, १ in F, G; not numbered in D; numbered १४ in R. Before the number, A, S४=९, Benares ed. (sanvat 1941), and U insert चाराधू: तु (om. U) गर्भिन्यः. See on II, ६. The words are not recognized by Saṅkara or Śāyaṇa, and cannot be genuine.

१६ Text, R; इति द्वितीयाराधे सप्तमोऽध्यायः A; इति द्वितीय आराधके सप्तमोऽध्यायः L; इति द्वितीय आराधके पञ्चमोऽध्यायः K; द्वितीयाराधके पञ्चमोऽध्यायः F, G; इति पञ्चमोऽध्यायः D; no colophon E; इति ऐतर्येषं पञ्चम: M; इति एव इतर्येषं आराधके पञ्चमोऽध्यायः I. उपनिषत्तु बतीत्वेष्याः सप्तमोऽध्यायः I तत्त्व: T; ४ only N. Rājārāma has इति एव इतर्येषं आराधके P; and then as in T.
Adhyāya 6.

कीः यमामैति वच्युपास्येच कतरः स चात्मा। येन वा 2
पश्यति येन वा 3 भृसोति येन वा गन्धानाजितिं येन वा
वाचं व्यावरोति येन वा स्वादु चास्वादु च विजानाति।
मदेतुद्वयं मन्त्रैतसंज्ञानमात्रां विज्ञानं प्रज्ञां मेधा 4 दृष्टि-
प्रतिनिधित्वमेंमेंनीया जुति: स्मृति: संकल्प: कुरसु: कामो वश
इति। सविस्त्यैवेतानि प्रज्ञानस्य नामस्यायानि भवनि। एव 6
वालीय इत्तरे एव प्रज्ञापरिपति तत्रे देवा इमानि च पच्छ महा-
मृता वीनिवी वायुराकाश ज्ञापो ज्ञोतिशीतेतासीमानि च
शुद्धमिश्राद्यात्री वीजानीतराशि चत्तराशि 7 चार्डधार्नि 8 च
जान्धार्नि 9 च वेदानि चोज्जन्ति 10 चाश्च गावः पुञ्छा
हस्पिन्न वलिनें वलिनें वास्तिं जड्मां च पति च यथा च यथा
सवे तत्त्वानें मिति 11 प्रज्ञाने प्रतिशिर्ण प्रज्ञानेन हे 12 लोकः प्रज्ञा
प्रतिशिष्ठा प्रज्ञानं 13 ब्रह्म। स एतेऽ० प्रज्ञानानामस्माँहोकाः

1 चाश्चाने तु गर्भियः: is here inserted in R. It is omitted by D, E, F, G, H, I, L, N, T, and in Sitārāma's text, and by Röer and Rājarāma. See on II, 5.
2 इत्यवें inserted in T, in Röer, Jivānanda and Rājarāma's edd. It is clearly borrowed from Saṅkara's commentary.
3 मेधा om. I.
4 मेधा om. I.
5 हृतिः F; तृतिः om. Benares ed.
6 स added in T.
7 चोज्जनि A.
8 चार्डधार्नि only F; जरायु Böttlingk.
9 चाश्च गावः only F; जरायु Böttlingk.
10 The spelling with two j's is supported by I, M, T, U, Rājarāma and Sitārāma's edd., against Benares ed., R and S.
11 प्रज्ञानि om. F, G.
12 प्रज्ञानि D.
13 प्रज्ञानि ब्रह्म om. I.
14 एतेऽ० T.
This ends the second Āraṇyaka, but the majority of the MSS. of the

text, and of Sāyaṇa’s commentary, and of Anandatīrtha’s own com-

mentary, and his tikā, add a seventh Adhyāya, which is:—

Adhyāya 7.

वाद्ये मनसि प्रतिशिष्टा मनो मे वाचि प्रतिशिष्टमांविरा-
वीमें एक वेदसि म आधी स्थः चार्त म व भासीरनेनाधी-
नाहोरचारसांधास्त्रूमि वादिष्टामि सत्यं वादिष्टामि तन्मांवतु
नववारमवलवतु मामवतु नववारमवतु नववारम्

इति द्वितीयारास्त्रे के सप्रमोक्यायः

16 इति पद्मः खश्यः: || । T, U, MSS. of Saṅkara; numbered 25 in A, E, H,
K, L; not numbered in D, F, G; 5 in N. 16 Text, R; इति द्वितीयारास्त्रे
के यादोक्यायः: || 6 || A; इति द्वितीयारास्त्रे के यादोक्यायः: L; इति द्वितीय आरास्त्रे
के यादोक्यायः: K; द्वितीयारास्त्रे के यादोक्यायः: F, G; इति यादोक्यायः: D, M; no
colophon in E, N; इति ऐतरेय द्वितीय आरास्त्रे के यादोक्यायः: उपनिषतो गुरुवी
धायः: चै तस्ततः। T. L adds द्वितीयारास्त्रे के समासं। Rājārāma’s ed. begins
इति द्वितीयारास्त्रे, and then as T.

1 ऐतरेयविर्मयं K, see on I, i, 1, in the Sāntimantra; Eggeling, India Office Catal., p.117.

2 प्रहासी T, and Scheftelowitz, Die Apokryphen des Ṛgveda. 3 वाद्या A here.

4 अष्टमं D. 5 This occurs in A, D, E, F, G, H, I, K, M, Ν, O, Q, R, S, T, U.
In T, however, it is placed at the beginning of the Upaniṣad, and in S at the end of
Āraṇyaka V, and see also note on I, i, 1. It does not occur in most MSS. of
Saṅkara's commentary, and it is omitted even in L, which is a complete MS. of all the text. It appears clearly not to have been known to Saṅkara. It is, however, known to Ānandatīrtha in his own commentary in the MSS., H and O. In the edition, U, of Ānandatīrtha's commentary on Saṅkara, it is said: यस्य एव भाष्य न अन्नदात सम्पूर्णः श्रीसीमातकसाकाह्राचिं अनुवादितं तत्त्वज्ञानी साकारात सुमन्नात न घात्यायते।

M, N, Q, and apparently Max Müller's MS. S.B.E., I, 246, n. 2, have एव एव च वह्म वविद्वामास्तिकाधीनम् परिसमायः सम्मेन (so N, Q; सम्पूर्ण श्रीमत्विरिताज्ञानाधीनं मादिराहि म्हात्मार्नः पठितः वाणिज्य वस्तीवा। तस्य श्रीत्वप्रबन्धानाम महाभारतं सम्पूर्णाः बांधाः। स मन्त्रां सौधाय श्रीप्राकारोऽसौधाय वांधाः। अन्यांसं चतुं श्रीप्राकारोऽसौधाय वांधाः। अन्यांसं चतुं श्रीप्राकारोऽसौधाय वांधाः। विन्दुः &c., exactly as in Śāyapa's commentary. The end is दृष्टि श्रीसमाधायाख्य श्रीसमाधायाख्या मन्त्रां समासः N. The question arises whether this wholesale borrowing was due to Ānandatīrtha or not. On the whole the evidence is against the view that it was. (1) It compels us to date Ānandatīrtha after Śāyapa, which is (a) contradictory to the accepted dates of either writer, and (b) cannot be reconciled with the fact that Śāyapa sometimes follows Ānandatīrtha closely in his commentary, cf. on II, 4, 3. (2) It is of course clear from the consensus of MS. evidence that the explanation of the last section was added at a comparatively early date to Ānandatīrtha's commentary, but this could easily have happened, and as a matter of fact the alteration needed to introduce the extract was very slight, as Śāyapa begins: वाणिज्य

The addition was very natural, since the fact that the Adhyāya is recognized by Ānandatīrtha in his own commentary shows that it had already in his time become a recognized part of the Śāṅkyā. In Jones' MS. (Tawney and Thomas, Catalogue of Two Collections of Sanskrit MSS., p. 2) we have the commentary of Saṅkara without the fisā, followed by 'Mādhava's' commentary as in the edition. After II, 7, E continues: हृद: श्रीं।

अनायसोविरुध्धाः उच्चायत। वाणिज्य मनस्तिन स्मृतितम्। व्रत्यामात्रस्ति वायुध-पाणि। तत् तत्सः तद्वत्तसूचिः। आभाः ओ यस्यकृ ितेऽव भास्ति। तत्त्वज्ञानं बोधिनी तद् च। तद्वादृढः वृहदाधिकारं चं स्मरण तथा वत्स च। तद्वादृढः वृहदाधिकारं चं स्मरण तथा वत्स च। यो ह यो ह च च यः च यः। स एव वृहद्धाधिकारं च। तस्य य आभामात्रस्ति ओ च। यो ह यो ह च च च यः। एव एव विषयद्वारः। एव एव विषयद्वारः। एव एव लोकभाव्यं। आपः इति आप। इति ॥ इति॥
The other MSS. end as follows:

II. 26. Tvaṃṇātmaḥ vṛtātmanah. A;
II. 26. III. 26. (rest as in F) G;
II. 26. Tvaṃṇātmaḥ. Tvaṃṇātmaḥ. K.
R ends as in text, but with Tvaṃṇātmaḥ added.
Adhyāya 1.

गर्भ नृतीयारथम

अथ: संहितायाः उपनिषत:। पृथिवी पूर्वेऽपि द्वीपतरणवयम् वायुः संहितेति मार्ध्वकेय आकाशः। संहितेत्रस्य मात्रां वेदयाज्ञवेदोऽभि। स हाविमपरिहितो मे न मेष्ये पुच्छे समगर्दिती। समाने वै तत्परिहितो मेन इत्यागस्य: समानं होतःवति वायुव्याकाशशः। इत्यधिविषयम्। अथाध्यायम। वाक्पूर्वेऽपि मनं उत्तरहृंग्य प्राप्त:। संहितेति:। शूरवीरो:। मार्ध्वकेयः। अथ हास्य पुल चर्व ज्ञेष्ठि मन: पूर्वेऽपि वागुत्तरहृंग्य मनसा:। वा अथे संकल्पयत्वथा वाचा व्याहरति तत्स्मानं एव पूर्वेऽपि वागुत्तरहृंग्य प्रायश्चित्व संहितेति। समानमेनयोरत विद्वान च। स एषोऽधिकारः प्रश्नवाहिनो मनोवाक्यप्राप्तसंहतिः। स या एवमेतां संहितं वेद संधीयेन प्रजया:। पश्चिमिष्येष्वा वहवच्चेन स्वर्गेषा लोकेन सर्वमायुरीति। इति नु मार्ध्वकेयानाम्।

अथ: शाक्त्यस्य। पृथिवी पूर्वेऽपि द्वीपतरणवयम् वृष्टि:। संधि: प्रजेय: संघाता। तदुत्तापि यथैतत्वलवदनुष्टृत्वं संदथद्धोरीते।
वर्षति त्रावपृथिवीः सम्भवतामिन्यतापाहुः। इति ॥ निष्ठिते-
वतमः। आयाध्यालम। पुष्णो ह वा यायं सर्व चादं द्वि विदले
भवत इवाहुस्येदमेव पृथिवि रूपमिं दिवसंचाययमनरे-
शाकाशे यथासै त्रावपृथिवियालेश्वकाश:। तस्यनवासि-
शाकाशे प्राप आयत्रो यथासुधिमिनाकाशे वायुरायन्तं। यथा-
मूनि चीरि च्योतीविमिनाति पुष्भे चीरि ॥ च्योतीवि
यथासै विविदाद्विय एवमिन्ते ॥ शिरसि चक्रुघःवसावलाभिः क्रिये
बिलुदेवनमितानि हदयं यथायमगि: पृथिवियामेवमित्रसुपहि
रेतं:। एवमु ह स्म सवलोकमात्मानमुविधायहेधमेव
पृथिवि रूपमिन्ते दितः। स य एवमेतां संहितां ॥ वेद
संधीयते प्रजाय पशुभियशसा वसवचसेन स्वरेत लोकेन
सत्वमायुरेति ॥ ॥

आयाती निभुजःप्रवादाः। पृथिवियातनं निभुजः दियायतनं
प्रतृखमनप्रायाततमुभयमनरे॥ ऋष यथेन निभुजः ब्रवन-
मुपस्यवेद्वियपाणायं ॥ स्थानाभिखायिने स्वमाताः। ऋष यथेन
प्रतृखं ब्रवनस्यवेद्वियपाणाः उपरायं स्थानाभिखायिने स्वमाताः।
यस्ववेदभयमनरेशाह ततः नास्त्युपवादः। यदि संधयं विवर्ते-
यति तत्रिभुजस्य रूपमथ यद्वुद्धे ऋक्षे ऋभीयाहरति ततप-
तृस्थायं उ एवोभयमनरेशोभं व्यायाम भवति। ऋचायाकामो

2 हि सौ॥ ³ विवस्क अ; वसस्क फ। ⁴ So I read for तस्यस्मिन्दक्षिण द,
G, H, K, L, S; तस्यस्मिन च्योतित्वाकाशे F; तस्यस्मिन ताकाशे A, R. यथा—वायु लोस्त म B.
⁵ चीरि—इदं लोस्त म B. ⁶ एवमिद्रू म B. ⁷ चहितां B; सम F.
¹ वर ऋच्छ भाय भ B.
निभुजं ब्रह्मनवगैनम्: प्रत्येकमुभयकाम उभयःपञ्चयां॥

अथ यद्यभेकं निभुजं बुवनं पर उपवदेक्षितविः देवतामाः: पुषि विह ला
देवता रिप्रतित्यें बुवां॥ अथ यद्यभेकं प्रत्येकं बुवनं पर उप-
वदेक्षितविः देवतामाः: पुषि विह ला
रिप्रतित्यें बुवां॥ अथ यद्यभेकं मुभयकाम उभयःपञ्चयां
देवतामाः: रिप्रतित्यें बुवां॥ अथ यद्यभेकं मुभयकाम उभयःपञ्चयां
देवतामाः: रिप्रतित्यें बुवां॥

यथा तु काया च
बुवना॥ न बुवना
वा ब्रुयार्थभाषेभेम यत्था स्थानम्
न नेवान्यलुक्तशलाक्रास्या
बुवानम्॥ अतिमुखः  नव ब्राह्मणं

नातिमुखः
चन ब्राह्मणं
बुवाचमो  अस्य
ब्राह्मणेभ्य इति
ह
स्माह शूरवीरो मारुष्टेय: ॥ ३ ॥

अथातो नुभाहारः।
प्राणो बंश इति
विवाहाः।

स्य एवं
प्राणं बंशमुपविश्वभीष्मेण
प्राणं  बंशं
समधाः
प्राणं
मा बंशं
संदिधं
न शकोशीवाह
प्राणमवा
बंशो
हास्यतीतियं
बुवात्
।
अथ चेिशकु
बंशं
मणेत
प्राणं
बंशं
समधितिसिं
तं
नाशकं
संथातु
प्राणमवा
बंशो
हास्यतीतियं
बुवात्
।

यथा तु
काया
बुवना
वा
ब्रुयार्थभाषेभेम
यत्था
स्थानम्
न
नेवान्यलुक्तशलाक्रास्या
बुवानम्॥

अतिमुखः
एव

ब्राह्मणं

बुवात्।

कायति B.

देविन F, G.

देवतारम A.

नंसु B.

उपवदेक्षित A.

बनारिंच्छ पेवतामारो om. L: बनारिन R in text.

See explanatory notes.

बनारिंच्छ—बुवान om. F, G.

बनीस्व B.

चन om. B.

प्राणंवं E.

समधां A, B.

कक्कुवमं B.

See explanatory notes on III, i, 3.

द्राभास्व B, E (yet correctly in III, i, 4).

Keith K.
नातिरुक्ते 7 चन वास्तवः भूयाचार्यो ऋशु 8 नाक्र्ष्णेय इति ह
स्नाह भूर्वीरो मायाक्षेते ॥ ॥

अथ खल्वाहुर्निर्मुखज्वरः । पूर्वेश्रां 1 पूर्वेश्रस्तरस्तरस्तरस्तर-रूपः योः स्वकारः मायाक्षेते अनारेष सा संहितेित । स
य एवमेतां संहितां वेद संधीयते प्रजयः 3 पशुभियशसा वदव-वर्चसेन स्वर्गेश लोकेन सर्वाभयुरैति । अथ वयः भूमि निर्मु-
ज्वरः इति ह स्नाह हस्तो मायाक्षेते । पूर्वमेवासां पूर्वेश्रस्तरस्तरस्तरस्तरस्तर-रूपः योः स्वकारः मायाक्षेते अनारेष वेद संधि
विवर्तितम् येन स्वरास्वरः 5 विजानाति येन माचामाचां विभ-
जते सा संहितेित । स य एवमेतां संहितां वेद संधीयते प्रजयः 3 पशुभियशसा वदव-वर्चसेन स्वर्गेश लोकेन सर्वाभयुरैति । अथ
हास्य पुचः 6 चन मध्यमः प्रातीवोधीपुच्छाः 6 खल्विमे अवि-
कर्षनेकुसुमेनकर्षनेकुसुमेन वाकरिङ्गमह तदासि माचा पूर्वेश्रस्तरस्तरस्तर-रूपः अनारेष संधिविजःपनी साम 
तद्विशेषाः सामेवां संहितां मन्य
इति । तद्विशेषाः प्रजयः 7 न परः सामी 10 विद्वृतिः ॥
स य एवमेतां संहितां वेद संधीयते प्रजयः पशुभियशसा वदव-
वर्चसेन स्वर्गेश लोकेन सर्वाभयुरैति ॥ ॥

7 नानुसे A. 8 नमो सु B.
1 पूर्वेश्र B. 2 क्षम्य only B. 3 प्रजयः B (with jihvāṃśa as usual).
4 उत्तम om. G. 5 खरास्वरः A, K, L; खरास्वरः B. 6 पुच चन om. B.
7 प्रातीवोधी B. 8 कुसुमिकृष्ण B. 9 त्रावित्—प्रज lost in B.
10 सामी G. 11 वर्चाम्यरु लोस्त in B.
वृहदश्रणन्यो न्यये संहिता संधीयत इति तारूप्यः। चाचो
रूपनरूप युग्यो चूर्ण उभाभ्यामु खलु संहिता संधीयते
वाचा च प्राणेन च। एतस्यां ह सोपनिषदि संवलसरं गा रक्षाये
तारूप्यः। एतस्यां ह सम मात्रायं संवलसरं गा रक्षाये
तारूप्यः। तद्भेदार्णिषोत्तमः। रूपनर्मा जभारा वसिष्ठो भराजो
मुहदा चके अऔरि। स य एवमें संहितां विद संधीयते
प्रजया पशुपिन्येशसा ब्रजवर्चेिन स्वर्गेि सोकेन सवेमायुरेि।
वाक्प्राणेन संहितेि। कृर्तवयः। प्राणेन पवमाने पवमाने
विभीद्वरीविश्वे देवं। स्वर्गेि लोकेन स्वर्गेि लोकी ब्रजसा
सेघारपरा संहिता। स यो हैतामवरपां संहितां विदेवं हैव
स प्रजया पशुपिन्येशसा ब्रजवर्चेिन स्वर्गेि लोकेन संधीयतेि
वेषा संहिता। स यदि परेझो उपसु: स्वेन वार्षनाभि-
व्याहेिद्विव्याहेिवेंव विवाहििि संहितामादिदुषां देवानामेवं
भविष्यतीि। शंकश्चत्रा स्वात्। स य एवमें संहितां विद
संधीयते प्रजया पशुपिन्येशसा ब्रजवर्चेिन स्वर्गेि लोकेन
सवेमायुरेि। वाक्संहितेि पञ्चालचारं। वाचा वे वेदां
संधीयते वाचा छदसि वाचा संधििि वाचा
सवेशिण्यो पूतान्यो वागेििं सर्वेषिि। तद्भेदार्णिषेि वा भाषिेि

1 तांिति: B, D, H, S (but S1345 has ताबि).
2 तांिति: A (marked as incorrect), B, D, H, S (but not S345).
3 एतस्यां—तदृ om. B; तांिति A;
तांिति: D, H, L (elsewhere ताबि), S (but not S34570).
4 तथ्य B; अधीति om. F.
5 भूप्रसभ B.
6 प्रजय: B.
7 वादल L.
8 संहितेि B.
9 संधीयते—लोकेन om. F, G.
10 खणि: or ओज़ B.
11 वायारिि र B;
वाहार्यं नेकिव R in text; ने वियाति K; read perhaps उहर्मि.
वा वाचि तदा प्राणो भवति वाक्तां प्राणं रेण्यचयं च तूक्ष्यिं
वा १२ प्राणो भवति स्वरपिति वा १३ प्राणो तदा वामवति प्राणस्तरं
वाचं रेण्यचयं तावश्ययं रेण्यत्र वाचि माता प्राणं पुच्छः।
तदपि तदृषिकोक्तम्। एकः सुपर्षः स समुद्रमा विवेयेश स इति विष्णु
भुवनं वि च चै। त य य य य य य य य य य य य य य य य य य य य य य य य
माता रेण्यचयं स उ रेण्यचयं मातरपिति। स य य य य य य य य य य
पतिचं पतिचं पतिचं पुच्छः।
संधि: प्रजननं संधानं सैवादिति: १५ संहिता। चादितिहीं चर्व
यद्यदं किञ्चि पिता स माता स पुच्छ प्रजननं च।
तद्यदं किञ्चि पिता स माता स पुच्छ इति।
स य य य य य य य य य य य य य य
पसुभिरुष्यस्त्वस्त्वस ब्रह्मवर्चसनं स्वर्गेण लोकेन सर्वमायुरेति।
अथात्: प्रजापतिसंहिता। जाया पूवेंरूपं पतिचं पररूपं पुच्छः।
संधिः प्रजननं संधानं सैवादिति: १५ संहिता। चादितिहीं चर्व
यद्यदं किञ्चि पिता स माता स पुच्छ प्रजननं च।
तद्यदं किञ्चि पिता स माता स पुच्छ प्रजननं च।
स य य य य य य य य य य य य य
पशुभिरुष्यस्त्वस्त्वस ब्रह्मवर्चसनं स्वर्गेण
लोकेन सर्वमायुरेति। सर्वमायुरेति। १६।।

११। इत्यितेरथ्यतीयर्शयेको प्रथमोधयाय:। १७।।

Adhyāya 2.

प्राणो वंश इति स्वरिष्टं शास्त्रम्। तद्यथा शास्त्रवंशे सर्वे
स्वे वंशं: समाहिता: स्वरेवमस्मिन्माणि चतुष्ण चीत्व मनो

१२ वाम् बी। १३ वा om. ए; वाक्षः G। १४ मत्मा B; मात D। १५ स
वेदाविड़ १५६। १६ प्रजन: B, which also has द्दित for इति। १७ Text A (with
समान:) R; इववेदसंहितार्थं प्रथमोधयाय: B; तुतीयार्थके प्रथमोधयाय: F;
तुतीय आदर्शके प्रथमोधयाय: G; इति तुतीय आदर्शके प्रथमोधयाय: K; इति
चंददोधयाय: L; प्रथमोधयाय: D; no colophon E।

१ एतक्षिण B।
वागिन्द्राशीशि शेरीं सवे आभा समाहित। तस्य त्यातमः प्राणः अस्वार्थस्मीनी सर्वशार्यां मन्नानः स्वर्णम् मांसं लोकहितमित्येतद्वृत्तम् मनस्त्याह्वपिंमित ह स्माह हृषो मान-गुड़ैयः। चयं वेद नं एत्यमोऽऽम। तस्य त्यात्म अन्यस्माणः मांसं वैशाखि किरीतः। चिज्यशतानि चीज्यत्सतानि सप्रविशाखि भवति सप्रव वै शतानि विस्तारि संवास-रस्त्यायों राज्याणि:। स स्वः समानविश्वासः श्रीचयायः चुतोमयी मनोमयी वाङ्घ्रुय आभा। स य एवमेतमहः समान विश्वासः श्रीचयायः चुतोमयी मनोमयी वाङ्घ्रुयमानिं वेदाहां सायुं वैहन्दान सायुं समुपातं सलोकायमभुने पुरी प्रशुमान्वति सावेस्यापूर्णि ॥१॥

लोकारकः। चीजि विशिष्टान्याश्राणि चीजि विद्याश्राणि विद्याक्षाराणि चीजि विशिष्टानि संधीनाम। यान्याश्राणि चामाहाणि तानि यान्याश्राणि चामाहाणि वैरिकै न आसुभरो वैरिकै चामाहाणि ने संध्य इविधिदैवताम। अथाध्यात्मः। यान्याश्राणि दैवतानिविद्वेश्वरामणि तान्यध्यात्मः। यान्याश्राणि दैवतानिविद्वेश्वरामणि चामाहाणि चामाहाणि मन्नानस्तवध्यात्मः। एष ह वै संप्रति-प्राणां यमाजीतदते न ह वा छूँते। प्राणाद्रेि तिच्छते यदा छूँते। दुःप्राणाद्रेि सिच्छेत पूर्णः परम्परा ॥ संधिनारदिदैवतम-
वोचाम पर्वारिष्ठ तान्त्रिकामः । तस्यितःच चयःस्यामः मन्दां
पर्वारिष्ठिति पञ्चेत्तलावरिष्ठिता ज्ञातानि पञ्चेत्तलानितिसहस्रं भव-
वत्त्वानितिसहस्रं वा अर्केलिनो व्रूहतीर्वहरिभिस्तोध्यनिनः। स एवो
स्मरस्मानचलामयः चोचमयःछयोमयः मनोमयःवाचुः
चलामः। स य एवमेतमक्षरस्मान्चलामयः चोचमयःछयोमयः
मनोमयःवाचुःयमानमान्च वेदाक्षराणां सागुण्य सहपता सलो-
कातामश्रुते पुच्छ पशुमानवति सव्वामायुरिति॥२॥

चलारः पुरुषा इति वाधः शरीरपुरुषःछदःपुरुषो वेद-
purusho maha-purusho iti. Sharirapurusho iti yamvicham sa y
एवायं दैविक आलमा तस्य योशयमश्रीरः प्रजालमा स रसः।
छदःपुरुषः इति यमवचामास्मारस्माय एव तस्येवाकारो
रसः। वेदपुरुषः इति यमवचाम येन वेदान्वेद भर्गवेदं यजुर्वेदं
सामवेदं तस्येवाक ब्रह्म रसः। तस्माद्राष्ट्राणः बसिष्णु व्रूहि
यो यज्ञशोभनां पश्चेत्। महापुरुषः इति यमवचाम संवलसर
एव प्रत्यैयुग्नानां भूतांयिक्षा भावचन्द्रानि ब्रह्मस्यासाधार
वादियो रसः। स यमश्चरीरः प्रजालमा यज्ञासाधारिणि
एकैतदितिति विचारः। तस्मात्पुरुषः पुरुषं प्रत्यादित्यो भवति।

5 B inserts चर्या लिखे न द्वितीयोक, which is borrowed from III, 2, 1 above, and
reads तस्येवाकारी चयासास्माय। 6 करिः B।
7 रहस्यः B and संपदायनि।
8 om. B।
9 चारुमानः F, omitting पुच्छ पशुमानः।
10 Numbered 8 in A, E, H, K, L; 2, 8 in F, G; 2 in B, D।
1 इति om. and lacuna marked in A।
2 वाधः R in text।
3 ओहम B।
4 ब्राह्मण B।
5 ब्राह्मण B।
तद्विद्विशिष्टकम्। चित्रं देवानासुदगादनवीं कच्छुमिच्छसी वर्मखामयम्। आपो धावापुष्पिनी अनरिक्ष सूर्य आलमा जग- 
तस्तस्युषिण्वति॥ एतमनुविधे संहिता संधीयमानां मन्य इति 
ह स्माह वाधी्। एतं हेव बहुचा महत्त्वः सीमामाना एत- 
मरावधयं एतं महत्त्व छलंगा एतम्यामें दिशेयं वायु- 
वेतमायक्ष एतमप्लेतमोधे धिन्धेयें वनस्पतिवें चद्द्रमेतें 
नक्षितेऽतें सर्वेषु भूतेऽतेऽतेव बहुव्याच्यं। स एव संवल्सस- 
मानश्चुद्धम्। श्रोतमयस्यान्त्रमौ नमोमयो वाग्न्य आलम। 
स य एवमेतं संवल्ससमानं चश्रुमयं श्रोतमयं छलोमयं 
मनोमयं वाग्न्यामानां परस्मै शंसंति॥ ॥

दुग्धाद्वयो धस्य वेदा भवनति न तस्यानूजः। भागोस्सिति न 
वेद सुकृतस्य पण्यामिति। तद्विद्विशिष्टकम्। यस्ति त्वा ज 
सत्यिविंक समायं न तस्य वाच्यिपि भागो अक्षर। यदी श्वेतो- 
यतः कृषिं न हि॥ प्र वेद सुकृतस्य पण्यामिति॥ न 
तस्यानूजः। भागोस्सिति न वेद सुकृतस्य पण्यामित्रेऽतुकु 
भवति। तस्मातैव विद्वयः परस्म एमिर। चिन्दुहः वरस्म 
महावतेन सुविदा न परस्म एतहः शंसेऽति। कामं विचे 
वाचार्यं वा शेषेदासम्य एकस्य तल्कृतं भवति॥ स यश्राय- 
महस्तीः प्रज्ञामा यशासातावादिय एकमेतदितियबोधाम। तैः 

6 विवाइः B. 7 वार्धिथ B. 8 वच्छितें G. 9 Numbered 9 in 
A, E, H, K, L; 3, 9 in F, G; 3 in B, D. 
1 नस्क B. 2 हि—रामिम all, save a few letters and the following न परस्मा, 
lost in B.
यत्र विलीनेते चंद्रमा इवादियो । दृश्यन्ते न रश्मयः प्रादुर्भवनि लोहिनी वौर्णवति यथा मक्षिणा व्यस्तः पायुः। काकुकलागन्धिकम्य शिरो वायुति संपरितीस्यः स्याम्या न । चिरिविय जीविष्णुति । विद्यात् । स यक्षरीयं मन्येत ततुक्रीयत् यदनि यथा दूरक इति सध जपेदादित्यलस्य रेतस इत्येका यथा ब्रह्म प्रविष्टेन अद्वृत्तं तमसस्यार्थीयेका । अथापि यथा चिद्र इवादियो दृश्यन्ते रथनाभिरिवाभिव्याहेत बिद्रं वा जायं पश्चेत्त-\\nदेशेवमेव विद्यात् । अथापि चोद्येठे वोटे का जिल्लारिसं वार-\\nशिरसं । वार्तानं पश्चेदिष्यते वा कथाके जीति वा दृश्ये-\\nयातनं तदेवुयेवमेव विद्यात् । अथापिपीधायायान्तिषु उपेक्षेत्र तद्भा बटरकाशै । संपत्तनीव । दृश्यन्ते तानि यदा न पश्चेत्-\\nदेशेवमेव विद्यात् । अथापिपीधाय कणा उपशृण्यायास एषो अर्तेषीरिव प्रजलने रथस्योपपन्धसं । यदा न जूण्यात्तदेशे-\\nवमेव विद्यात् । अथापि यथा नील इवामिद्दृश्यन्ते यथा मयृ-\\nयीवामेघे वा बिद्रं न पश्चेत्तमहामेघे वा मरीचीरिव पश्चेत तदेवुयेवमेव विद्यात् । अथापि यथा भूमि बलानीविविय पश्चेत तदेवुयेवमेव विद्यात् । इति प्रव्यक्तरे-\\nनाणि । अथ सम्पा । पुर्वं कृत्येन कृत्यादं पश्चेति स एनं।
हनित वराहः¹⁴ एत हनित मरकेत एतमास्यकर्त्याया वासुरेन प्रवर्जिति सुवर्जिति खादिलाइपिति¹⁶ मध्याति विसानि भक्तयुक्तetreकिर्दीर्वति धायति खार्यिर्हेप्तैर्वंति कृष्णां धेनु कृष्णवल्लका नलदालो दक्षिणाशुको ब्राज्यति। स यक्षेरा एक्षितिपथे- दुःखोप चायस्य म्यालीपांक प्रपशानि राक्षीप्रृत्ति¹⁷ प्रस्तूच हुलायनाचेन वारभ्रान्नोज्यिति चं भार्य प्रार्कम्यात्। स योः स्त्रियाँ भूतोः सतोः सम्बोः सम्बोः दृष्टोः विज्ञा- तोः नादिष्टः ब्रोता मनो द्रश्यदेश दुःखो म्यालो विज्ञाता प्रजाता सवंश्चं भूतानामनतर- पुष्चं स भ अमेति विद्यान्॥ ८२⁰}

धश्रय स्त्रियां सवंश्चं वाच उपनिषद्। सवंश्चं वाच उपनिषद्: इमां लेवाचक्षते। पृथिब्या रूपं स्वर्ग अनादित्वस्योस्माः दिव: स्वराः। अभ्रोर रूपं स्वर्ग वायोम्योस्माः अनादित्वस्य स्वराः। अग्निवेदन्तः रूपं स्वर्ग यजुवेद्योस्माः। सामवेदन्तः स्वराः। चक्रुषोऽर रूपं स्वर्ग: श्रोत्योम्योस्माः मनस: स्वराः। प्राण्यस्य रूपं स्वर्ग अनादित्वस्योस्माः स्वास्थ्य स्वराः:। धश्रय स्त्रियां देवी वीणा भवति दत्तकाः भार्षमेन मानवी वीणा भवति। यथाया: शिर एवमुहः: शिरो यायास्य उदरमेवः।
समुषा ऋभणं यथाः ॥ जिज्ञसतः बस्तते वादनं यथासांयत्नयं
एवमुषा ऋतुलयो यथास्यां स्वरा एवमुषा ऋतुलयो यथास्या
स्वरा एवमुषा स्वरा यथा होवेयं शब्दवती तर्पित्वेत्रमसी
शब्दवती तर्पित्वेत्रमसी यथा होवेयं लोम्भेन चर्मेशा पित्ताभि
सी लोम्भेन ॥ चर्मेशा पित्ताभि ॥ लोम्भेन ॥ स्म ॥ वै
चर्मेशा पुरां वीरं ऋषिद्वजः। स यो हृतं दैवि ॥ वीरं वेद
श्रुतवदनी भवति भूमिप्रास्य कीर्तिभूति यज्ञ क चायेचाचो
भाषनो विदुरेऽनं तत्त। ऋषायो वायसी यथां संसदधीयानो
वा भाषामायो वा न विदुरेऽयेशेत् ॥ ततैत्वमूर्तं जपेत।
ऋषिधाना ॥ नकली दलेन। परिवृत्ता पवित्र। सर्वेः वेच ईशाना
चार मानित्वाद्येऽत। इति वायस: ॥ ॥ ॥

ऋषि हास्या एतकृपशाहारितो वाग्रान्धिः साबित्वोपदाहरिति।
प्रजापित्वा प्रजा: सृष्टा व्यःसत् ॥ संवल्लसः। न छन्दोभिराकानें
समः धातछन्दोभिराकानें समः धात्वसांसहिता। तत् वा
एतस्य च संहिताय याकारो वलं धाताय: प्राप्त आळ्मा। स यो
हृती याकारकरावनसांसहितमः वेद सवतं सम्रास्य संहितां

5 यथा—लो लो in B.
6 भवति—पित्ताभि om. in K but add. pr. man.
7 लोम्भेन—पुरा lost in B. Here and above R has पित्ताभि.
8 चर्मेशा—
लोम्भेन om. G.
9 हम L.
10 दैवि B.
12 This verse occurs also in the Sānti verses, note on I, I, I, and see explanatory notes.
13 Numbered I1 in A, E, H, K, L; 5, 11 in F, G; 5 in B, D.

1 चास्सदा संवल्लसः B; प्रजा: E.
चेदायुष्मिति विद्यान। स यदि विचिकिसेत्सङ्कारं ववाशीः ॥

अस्तकारः इति सङ्कारमेव बूयासवकारं ववाशीः ॥ अष्टकारः इति सङ्कारमेव बूयायान। ते यद्यमनुसंहितमृची ॥

धीमहे यत्वं मार्गोकयीमत्त्वायं प्रबृम्बकेन नो ञाकारणकार उपामाविति ह स्माह हृस्तः मार्गोकेयः। तथ यद्यमनुसंहितमृची ॥

धीमहे यत्वं मार्गोकयीमत्त्वायं प्रबृम्बकेन नो ञाकारणकार उपामाविति ह स्माह स्वरः: शाक्यः। एतद समीवः तदविषाणं आहुच्छायं: कावशयः किमथी वयमध्येयामनहे किमथी वयं यश्यामहे ॥

वाचि हि प्राणं जुतमः ॥ प्राषो वा वाचं यो ॥

हेतु प्रभवः स प्रामाण्यः। ता भास: संहिता नाननोवासिने प्रमहायकसंवत्सरवासिने नामवक्र इत्याचारी चाचायी: ॥ ४॥

॥ इतिनिमहः तृतीयोऽध्यायः: ॥ १२॥

॥ इति तृतीयः अध्यायं समाप्पम् ॥

2 The arrangement of the platis is confirmed by the commentary. In प्रवाशीः B omits the nasal. 3 Nasal om. B. 4 मार्गोकेयः B (perhaps for ओष्ठोः). 5 वसंहिताम् B. 6 उपामा B, against the rule of Sandhi of the अरन्यका. 7 वयमध्येयामना B. 8 जुतसम् B. 9 प्राषो—वाच र in text. 10 चो K. 11 Numbered 12 in A, E, H, K, L; 6, 12 in F, G; 6 in B, D. 12 इतिनिमहः तृतीयः अध्यायः: ॥ ३॥ इति तृतीयः अध्यायः समासः A, where the error is worthy of note in view of the so-called Adhyāya in B; द्वितीयोऽध्यायः: ॥ २॥ तृतीयः अध्यायः: समासः F, G; द्वितीयोऽध्यायः: तृतीयः अध्यायः: ॥ D; इति तृतीयः अध्यायः: द्वितीयोऽध्यायः: समासः K; इति तृतीयः अध्यायः: द्वितीयोऽध्यायः: इति तृतीयः अध्यायः: समासः। चैम् अनात: संहिताम्: यदि: प्रानों वैशं: यदि। अनात: हिताय अथ खलियं ही। L; B has इत्यविभेधे संहिताम्। इति तृतीयः अध्यायः:। Then follows the third अध्याय which is given in
the note on I, 1, 1. E has हरि: श्रीं। बिद्रा वधवन्। अश्र हाशा एतत्सङ्गारितः। अश्र खलियं सर्वश्च वाच उपििकत। दुग्धद्रोहा अश्र वेदा भवनि। चलारः पुष्पा इति वाचः। अश्र कौंशिरः। अश्रो वंश इति खविरः। ग्नाति:। गृहस्या नारयो चपेय। अश्र खलियं सर्वश्च वाचः। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः। अश्र ग्नाति:। अश्रो वंश इति वाचः।

R has text with समास: added.
विदा। नंदवनिद्वता गातुमनु शशिषी दिशः।
शिल्स सामीनाना पते पूर्वीशान पुरुवसो।
आभिमुद्गमितिर्भि: प्रचतन न प्र चेतय।
एदे दुष्ट्रायेन न दुष्ट एवा हि शकः।
रायेवाजायं वजिवः शरिता वजिचुःक्कृतसे।
मांहिष वजिचुःक्सः अच यांहि पिव मलस।
विदा रायः सुविरेष्वेव वाजानाण्य वर्तिष्वां अनु।
मांहिष वजिचुःक्कृत्वसे यः शरिःता भूराणाम।
यो मांहिषो मधोनां चिकितो भाभि नै नय।
एदे विदे तमु लुषे वर्षी हि शकः।
तमूत्वे हवामे हेवांणपराजितम्।
स नैः पर्षेतति विषः कुशास्कृत चूत्तं बृहत्त।

1 Accents do not appear in A, D, F, G, K, L, S. But the accents are undoubtedly old, and the fact that the other verses cited in the book are not usually accented is not in point, since these are non-Ṛgvedic verses. Similarly in Aranyakas the non-Ṛgvedic verses are all accented. The motive is obvious, that the repeaters of the text should have guidance in repeating verses not from their own Sāṁhitā.
2 आविषः A; in R आभिः ।
3 एव L।
4 शरिःता R, dividing here the verse।
5 जनसो F।
6 मांहिषो F; मांहिषी G।
7 चिकिता L।
8 सुपराजितम् L।
9 विष G।
इद्र धनाम्य समये हवामहे जेतामप्रसारजितम।
स नेन पर्वदिति दिवः स नेन पर्वदिति सिदः। ॥ ९॥
पूर्वस्य यतं अत्रिव: सुचिष्ठ ज्ञा धर्मि नौ वसो।
पूष्ठिः श्रविष्ट गृह्यात्। ॥ १०॥
दूःं तं नयं नस्ये प्रभो जनस्य वृत्तिः।
सम्भेष्येकु बावाहे भूरो यो। ॥ ११॥

एवा हर्षेवार्था वर्मागः ॥ १२॥
एवा हर्षेवार्था हि ज्ञानमः ॥
एवा हर्षेवार्था हि विषाणु ॥
एवा हर्षेवार्था हि पूणान ॥
एवा हर्षेवार्था हि देवाः ॥ १४॥
एवाहि श्रेष्ठसही हि श्रेष्ठो ववशौः
अनु। ॥ १५॥
आयो मन्याय मन्यवं उपो मन्याय मन्यवेः।
उपेहि विषाध ॥ १६॥
विदा मन्धवत्विदो। ॥ १७॥

॥ इत्यितर्यास्यके चतुर्थार्यं समास्य ॥ १८॥

श्रवम्। ११ यो om. L. १२ After अपा F has द्रम। एवा हर्षेवार्था हि विषाणु; G has द्रम। एवा हर्षेवार्था हि विषाणु; R has हि ज्ञानम् and so A, E, K, L; S has हि ज्ञानम्; D only has हि ज्ञानम्, which must clearly be right.

श्रवम्। १३ पूणान A, D, E, F, G, K; पूणान S. एवा हर्षेवार्था हि विषाणु; G has द्रम। एवा हर्षेवार्था हि विषाणु; R has हि ज्ञानम् and so A, E, K, L; S has हि ज्ञानम्; D only has हि ज्ञानम्, which must clearly be right.

विषाध ॥ १६॥
विदो D. १८ इति चतुर्थार्थ्यं समास्य। A; प्रधमोध्याय:। इति चतुर्थार्थ्यं। D; विदा मन्धवत्का। हृरो: वैतम। इति चतुर्थार्थ्यं समास्य। E; चतुर्थार्थ्यं समास्य। F; चतुर्थार्थ्यं सं (पूर्णम in later hand), G; इति चतुर्थ आर्क्तः प्रधमोध्याय:। समास्य। K; इति चतुर्थार्थ्यं समास्य। L.
These verses occur also in the Kashmir MS. of the Rgvedic Khilas (=K), which (V, 4) contains Aranyaka IV; in Sāmaveda, Naigeyaśākhā, ed. Ajmere, 1901, p. 48; in Sāmaveda, Aranyasamhitā, ed. by Fortunatov, p. 74; and in Peterson, Second Report, p. 97 (=P). K reads in v. 1 मङ्गल, which saves the metre; in vv. 3, 4, वच्चन् before चञ्जसे, treating च as equivalent to रि; in v. 4 K, P, SV. read चञ्जसे, probably a mere correction for the difficult रायः; in v. 5 SV. has सुधि द्रष्ट, SV. अर. सुधि द्रष्ट; in vv. 6 and 7 SV. has स्नयः for परथः; in v. 7 द्रष्ट for स्नयः; in v. 8 चाद्रवां: सुम्बदाय सुम्ब. In v. 8 K, P have शर्त, and SV. वशी for द्रष्टे. In v. 9 K, P have मन्दसे, an obvious correction, see my note, J. R. A. S., 1907, p. 224, SV. has चाद्रवां: and चाद्रवां: The second पुरीषपदि is put third in K; the third is omitted in P and SV., and the last six in SV. In the second last K, P read विद्रष्टय. The variants of the SV. appear all to be in the nature of attempted corrections, and the Aitareya seems to have possessed the oldest form of the words known to us, though it cannot obviously be the original form, as Oldenberg points out.

With regard to the accents, in v. 2 श्वम् is unaccented in K and P as in R; R has न द्रष्ट. In v. 3 पिच्च is unaccented in K, which is most probably wrong. In v. 5 both K and R have चिकिलो, P खिलौ, while K has नच्च, and R has सुचि. In v. 9 K has गक्षी, which cannot well be correct, and चाद्रवां: also unaccented. In the पुरीषपदि R has एवा, which cannot be accepted, while K has हि unaccented, which is inconsistent. K has also no pluti in the case of हीन्ये तिष्ठति पुष्पी and हि देवा:। It accents agnā 3i| vishā 3i, of which one or both must be wrong, and it twice has एवा:। It has हि देवा:। The accentuation of the first five पुरीषपदि is very remarkable, and can only be explained by taking हि as unaccented both when combined and when alone, and by holding that the second एवा in एवा: is unaccented.

In the Ajmere ed. of the Mahānāṃsi the पुरीषपदि appear as एवा हि p. 393 393 एवा हि देवा:। In P they are very corrupt.
व्रत पञ्चमराग्यकम्

अध्याय 1.

महान्तस्य पञ्चविंशतिः सामिधेयः। एकविंशतिः प्रागुप-मायः समिधानिगमिति चतः। वेण्णकमेश्वरं चाप्यं उपाल-स्थानीयं उपायश्रृङ्गारं विश्राज्जित्। छोटान्त्विंशितशान्। इह्यन्तीपदमु इति च ब्राह्मणवंख्यापेत चासं सबे तीव्र-स्ताब्धियस्य अस्य पाहीति माधवनिन्दि। चिथुकुकं न महिषो यजविशिष्टमिति श्लोकियः। एन्द्र याबुप नं: परावत इन्द्रयं हि चौरसूरी। अनुमम नो श्वासे पूरोरभिमितो। नुरुपः। चतुर्विं-शान्तसहिनीस्यातानि। सत्र मे जरित: सामैक्ष: पिवा सोमसम्पन्न यमुय तरः। कया शुभा सवयां: सनीत्सा महल्लां इन्द्र वृषभो रङ्गश्च जनिष्ठा उपः। सहस्य तुरायेति महल्लीयम्। स्थिने महल्लीयेय होता। विसंस्थितसंचरेय निष्काम्यार्थीधीये तिष्ठ आज्ञापुरुषोऽहोत्योक्षेत्रेषु सुवेष।

अनु मामिन्द्रो। अनु मां वृहस्पतितरु सौमी। अनु वंगदेयाव्यवित।

अनु मां मिच्छावर्षकिवार्त्तानां। श्वायपृथिवी चौर्छूलो।

आदित्या मा विष्णु। अवनु देववा: सभ्य राजानो य उत्तानिष्ठिना।

वायु: पृष्ठा वर्णः। सोमसां अभिः। शूयैं नक्षितरायनम् मा नु।

1 अभास—अभुतः om. L pr. man. 2 अनु देवभाः A. 3 So I read for the करो of MSS. and edd.
पितरे मा विश्वमिदं च भूतं पृथ्विमातरो मृतं: स्वर्गः।

ये ओमुपजिव्य उत्त वा यज्ञाचाले नै देवा। सुहवा। श्रमः यछते। इ

दक्षिणे माजालीये दश सुष्मुखमां चतुर्गृहिणीं पूर्वमवदयो-नकरतो। प्रेमसपनिधाय विहरणग्रहणी मधुनिद्वे माजालीये जागरिते भवित तस्मिनपरिवृते जुहसीत प्रागिरे वोटर्गिरे वा प्रागुदगिरे। वा। ओमरिवणात्तुत्तरं पृथ्वीच सुष्माका भूवाशस।

अन्तरिश्निवानाख्यतं पृथ्वीच सुष्माका भूवाशस। सूर्य इवारुपि-

धृष्टवंद्रम इव पुन्तभूवाशस। सन इवापूर्वे वायुरीव खोकर्-

भूवाशस। ओमरित सं राचिरित प्रियो भूवाशस। गाव इव

पुन्तभूवो मिषुनमिव मरिचयो भूवाशस। ओक इव रस

झोषधय इव रूपं भूवाशस। ओमरिवविभु यज्ञ इव प्रभुभू-

वाशस। बहेर लोके ओमरिवविभु यज्ञां भूवाशस। यद्य एषा

समितिभवातीति। ओम चिरवजय चिरवति चिरवन्नृचम।

ओम लिहितादित्यसूपनिहठे प्याचृते प्रदक्षिणमावृत्तीत्थैवा-

स्वाहाकारेस्वेव इदं मधूर 3 इदं मधु 3 इमं तीव्रसुतं पिवां 3

इदं मधूर 3 इदं मध्य 3 मधु 3 इदं मधिति 3। प्रेमाः संशालित पृथ्वक्षमार्क्षिकीसं

अवमाः खुच्छमाः। इमं धिष्ठामुदकम्मं च चिरे प्रदक्षिणं

परिवजयारे दक्षिणे। पालिभिर्देर्वशधानूर्नामान्ना एद्येवा 3 इदं

मधूर 3 इदं मधिति वद्यः।

4 om. R in text; it is in A, D, E, F, G, K, L, R in commentary, S.

5 मूहोम add. A.

6 मधूर 3 om. F (at end of a leaf).

7 ओवः G.

8 The accents are taken from E and R. R has ओवः मा before बृहस्पति: and ओवः बागृः also उत्त वा यज्ञाचार्य and मा नु. If मानुः is read, with Śāṅkara, the accent must be altered. In देवा: सुहवा: there is probably a vocative, if not, the accent must be changed.

KEITH
उपाकृते स्थापो चैथं निन्यायोगोत्त्रे च निमोऽपीये श्वेषम-
नत्वेदीति। प्रकसारशिष्य निष्क्रमयायेश यूपं पुरस्तात्तमक्षु- 
सिद्धान्ते: शिर उपस्थिते नमस्ते गायत्रयः यते शिर इति। 
तत्त्वेऽयेतैं व्रजेय दक्षिणमुदयय वस्तु नमस्ते रामङ्गाय 
यस्ते दक्षिणः पक्षा इति। अपरेषामिदपुष्यगतिक्रम्य प्राणु 
उत्तरं नमस्ते वृहते यस्ते उत्तरं पक्षा इति। पश्चात् 
अयोऽवये नमस्ते भद्राय यशे पुष्यं या ते प्रतिष्ठेिति। दक्षिणं: 
पुष्यस्या-
मानं नमस्ते राजाय यस्ते आिति। ॥ २॥ ॥

यथेतत् सदा: प्रसर्यति। पुरस्तात्तमेन उपकृतो भवति। स्वरूपः 
रजू वीवं मथोन्त्यायुं निभेन प्रपाणीत्रेयायवायीयं परि-
वाय यूर्यः द्वारा सदा: सर्वत्रिययानुत्तरेष। ऋषिकोर्णिकी 
काप्तानि प्रेहस्य भवनि पालायनि मिस्रानि वा। चीनि 
फलणायुभवतत्त्वानि द्वा वा सूच्याय नाववयः। इषुमारः 
प्राणेः निमुष्टिक्तंकुदंगं: प्रागयायभायां सूचैन्यां समुत्त। 
दक्षिणोत्तरे स्वरूपे निक्यायाभिभो होत्तुष्टदृ: वीवाख्याद्यात्वा-
थ्यायं करतः। कुशासु चिदारणि प्रेहस्य भवनि रजुभायामू 
व्यवहारणि दक्षिणे: दक्षिणोत्तरं: स्त्रया दार्ये चिन्गुः 
स्वातुः स्थैत्रदक्षिणे पञ्चयायामे चिन्गुः वीवे चतः प्रक्षिप्ने 
पथ्यस्याध्यायन्यः निद्रक्षी व्यतिति। विन्यक्तिवृत्तिविभा पर्याप्तय-

1 गाय A. 2 पुष्य A. 3 D omits the number, and so reckons the 
following Khandas as nos. 2–5 instead of 3–6.
1 ब्रहmanda A. 2 ोपय A. 3 विपुल र in text. 4 om. र in text.
प्रकाशः। चतुर्दशमेंवै विभुवः। प्रेमः। स्मार्तिमालेश्वरः। वा।
दक्षिणत उदाहततः। समो वा। पद्माचे धिप्पेयत। ॥ ३॥

निविधते प्रेमः होता वासमौदरस्त शततनुमुक्ताया परिग्नः। व्योतरत उपोऽहे यथा वीश्वः। साप्तभिषेक्षिनवृत्तः।
स्मार्तिमालेश्वरः। स्मार्तिमाले मांकुंडः संजातायायः। 
गायचे ला चन्द्रसोत्तरे। 
स्मार्तिमालेश्वरः। लानुमुक्तम ला वाहतेन ला पाहिन ला चेष्टितेन ला जागतेन ला वैरजेन ला वैपदेन लालितवान्दनः लेति। 
चन्द्रसोत्तरे। वांस्मार्तिमालेश्वरः। 
शाख्या सपालश्या शूलैश्या शूलस्नेनवांस। चिव्रपुष्पमुक्तित। 
प्राश्याय लापानाय 
ला व्याय लोकलिखामीति। 
अनेकंनरुपं कामेभ्यः पुनरिन न नूलिखामीति बूः। 
अर्थं सशक्तं चन्द्रोध्ययः प्रवहितं। 
भूमिभवस्वेति पवशारं फलके पाणी प्रतिष्ठाप्यति प्राश्यामवनुष्ठवाहस्वेति प्राश्यं भ्रमप्रतिप्रवहितं व्यामवनुष्ठवाहस्वेति निर्याचमपानमवनुष्ठवाहस्वेति भूमिभवस्वेति प्राश्याय लेति।
प्राश्याय लेति प्राश्याय लेति निर्याचमपानाय लेति भवानाय। 
वसवस्ता गायचे चन्द्रसोत्तरे। तानवारोहिमैति पवशारं फलके उरणी प्रतिष्ठाप्यति। अर्थ पूवर्ण फलकं नाना पाणिभामबिन्न। 
यथाहः। शाख्या। मध्यमं चन्द्रकुण्याप्शुस्येवोऽवि संधिम। 
सुद्धास्वा चेष्टितेन चन्द्रसोत्तरे। तानवारोहिमैति दक्षिणं 
सक्षम्यमिहरति। 
आदिद्यास्वा जागतेन चन्द्रसोत्तरेन तानवारे...
रोहामीति सत्यम्। विषे न देवा जानुद्रेन 6 छल्लसारोहन्तु
तान्नवारोहामीति समारोहििि पश्चास्ति धिष्यस्य दश्तिणि
पार्द्र प्राण्य प्रतिप्राप्ययथ सथ्र येदतरः 6 ाथेदाथें येदतरी
णेतरः। नोभी विभूमी कुर्यान्। कूचान्धोकालिइ समारोहिनति
वश्र चौद्वारीपानिमे सम्। यदि कस्मेिििगत्विशमेिेः 7
जिगमिषेदंदिशय पालंि प्राक्षवस्य 8 चरिला तमरभेदमेविेिाज
प्रयावृत्तारोहेन ॥ ॥ ॥

प्रस्थौतिरि संबंििि प्रजाबंिशिि स्वमस्य तिमुिधर्ततीिा
स्वर्जयोदशामु वा परिशिर्रसाम प्रथम प्रतिहारं प्रभुतातििि ।
भर्तयोदशामु प्रवाचयेति 1 जानकेयः। प्राप्ते जयिि ।
सुपशुििः सिििििस्य वाचं वविधासिि महु वविपधिनां महु
पविधिनां महु वाचं वविधिनां महु सनविधिनां वहोभूिः। कविधिनां
स्वगंिनां स्वविधिनां स्वः पविधिनां स्वः कविधिनां स्वः
सनविधिनां स्वरिमं यः वविधिनां स्वमि यज्ञमानं वविधिनी
मिििि । दीििने यज्ञमानश्वदे नादीिििे । स्वरमुििििि यो
स्य प्रियः स्वाच्छ तु वविधिनीमििि सूयाति । उक्तस्तीििििि
ि च। सं प्राप्ते वाचा समहेवा वाचा सं चस्तुमेनसि समहेव मनसि
सं श्रोवामात्िा सममातमाता मिि महामात्मििेिं भगों मिि
भगो मिि भुजो मिि स्लोभो मिि स्लोभो मिि ॥ ॥

5 चनुचिकृिे ग । 6 येदतर क, ल; येदय ख, ग; येदतरं र िेिॆ । 7 कविधिषेणि
D scc. man., ख, ग, क, ल; 8 उक्तस्तीििििििि फ, ग । 9 Numbered 3 in D.
1 वाचयावििि फ । 2 स्वालंेिां ििे अ । 3 स्वविधिनां ििे D, ए, S1-3.
4 स्तेि G । 5 मिि स्फोकि ििे फ।
तदिदास भुवनेषु ज्ञेष्यं तां सु ते कीर्ति मरवनमहिला भूय इहावृध्दी वीर्याय। नृषामु ला नृत्तमं गीर्भिस्कृतेरिति तिष्ठः।

नेत्र हे क्ष्यादेऽः स्वादीः स्वादुः सुखा समदः सु मधुः ¹ मधुनाभि योधिरित्यात्मनं² एते पदे उद्रृत्य पत्स्ययः³ प्रश्वर-धात्यायर्यायो मधुविन्दु वाजिनो गामसं रथयिन्द्र सं किर-चित्योश्य स्थान इतरे। श्रीयमह गोराश्वमान्भजने सं पत्स्ययोः⁴ पतनाय। नंदवं ओद्वीनामायितेयतानि भिषित्सजजि पादः पादानव्रृहिने नतदन्त्युक्तस्य यथमायं च पुरुषार्कारस्युष्म-द्धारि पादेकिमवस्माने नृणियवर्जि सं कलु विहरति। नृपि निदर्शनयोद्वाठारिस्मः⁵। तदिदास भुवनेषु ज्ञेष्यं पु। नंदवं ओद्वीनामः⁶। यतो जनपुरुषेष्वण्ड्यो ह। नंदवं यो-गुजवीनी⁷। सदी ज्ञानो नि रिश्याति शचून। पतिं वो

¹ करणि F. ² Numbered 4 in D.
⁷ गुजवीनी K; गुजवीनी E, L; गुजवीनी K F, D pr. man. corrected sec. man. to गुजवीनी; text, A, G, R, S (गुजवीनी in text).
Adhyāya 2.

शीवा: । यथेद्मारजस्तु युते वन्न सहः । इदर्श्य राज्यः वृह्तः । नार्ध्यस्य चा दंत्यस्य दाधुषाः । धृतिभो श्च । पुरा यदीमति चित्विन्द्रस्य धृतिभो सहः । स नी ददातु तं रूपः रूपः प्रिथवीसंद्रशाम । इदृः परिक्षक्षेत्रमो जनेष्वा । मूर्दोहा: । शिरो गाययनिष्टिनामिनो वृहदिनि । अन्यायु चेत्समायाः स्तुवीरणभया । संस्यानवियक्तिः समायाः चेत्सतुवीरिन्मिमायाः । सूक्ष्मस्वन्तमां सूदेहा: । विजाव: । सुशास्त्रे सोमोः ।


1 दाधुषाः G; दाधुषाः L. 2 om. F, G. 3 See explanatory notes.
उपय यथि ्यथि माति तथि तथि ्माति। महि द्र ति सहर्वनंतरवृन्धिन्य श्वेतृनशुरविवाहे एवधि। ।

राजनरो दुःखिष्ण: पश्चि। भिष्ण लो शुरू नोन्मोर्भि लो पूर्वपीतयां इति यथं तय श्वेतृनशुरानुर्वी प्रगाढः प्राधिक चतुर्फः सति: प्रवहिता: करोति। इति द्रस्य नु वीराणि प्रवोचन ले ह यमिनार्थिनिधि इत्यथा पन्धिक यछिमयाः वृषभों न भीम उमेष्य ज्ञेण वीराय स्थावानुद ववायीता अवविताने महायो नृत्यानुवांवुनु वसातदृता मह इत्यथात्म्रावेति पञ्च सूर्यानि। इत्य न इति द्रो दूरादा न आशादिति संपादि। इत्यथा हि सोम इति इति इति पक्षिनि। सूर्यानि। । वाहल उत्तरः। वामविन्न हवामहे लं लेनहि चेरव इति वृहत: स्त्रोति-यानुर्वी प्रगाढः। चतुर्फः सति: प्रवहिता: करोति। ततु सुति: भिष्णुन्योजः। सुत इति निमित्त इति चैत्यमूर्धेन राधिते याविमिल्याः सूर्यानि। इति महामवृ-धक्षय होतुरिति संपादि। इति द्रो मदाय वागुः इति पक्षिनि।

4 मोतार A. 6 वसु R in text and commentary, but the commentary clearly had वसु: 6 मधुकस्म F, G. 7 Numbered 7 in A, E, K, L; 1, 7 in F, G; 1 in D. In R, besides several omitted accents, there occur वृहत्, अघिनि, द्वराद, सुति, महि, सहर्वनंतरवृन्धिन्य श्वेतृनशुरविवाहे एवधि; परवित्ति:; विश्विधि:; श्रीविधि: 3 has the pluuti, as in V, 3, 1.

1 चतुर्फः F.
सूर्दोहा: । राथनरो दक्षिण: पश्च: पञ्चदशस्त्रम् ॥ कषति वसिष्यनासाहि बाहित उत्तरः सप्रदशस्त्रोत्तमः। \[\text{\textsuperscript{2} See explanatory notes.}\]

अमः पुढ़क दिपदासु। इमा नू के भूर्ना सीषडामा याही वनस सहृति नव समामानान:। अयाससमानानः।

प्र व इन्द्राय वृत्तहर्तानाय विप्रः गार्न गायत्व यजुजीववत् \[\text{\textsuperscript{9} See explanatory notes.}\]

चतुर्व्यः तेवतः स्त्रिभः आसोभवनित्युवः सुन्दः। \[\text{\textsuperscript{10} See explanatory notes.}\]

उप श्रुत्ते \[\text{\textsuperscript{5} See explanatory notes.}\] किंयजः। \[\text{\textsuperscript{6} See explanatory notes.}\]

पुर्यःनी रायं धीमः: तमिन्दः। \[\text{\textsuperscript{7} See explanatory notes.}\]

विश्रृं माण्यनादिनाः स न आ भर यं ला शर्विदमीहं \[\text{\textsuperscript{8} See explanatory notes.}\]

स सुप्रात्ते न्तृतमः स्त्रात्त साहिसु वार्जःसाये। \[\text{\textsuperscript{11} See explanatory notes.}\]

लक्षके प्रश्चाशिम सनातसः क्रूर्जः। \[\text{\textsuperscript{4} See explanatory notes.}\]

विश्वस्य प्र स्वीभ विश्वामुरा वा यदि वेहास सन्नम्। \[\text{\textsuperscript{12} See explanatory notes.}\]

इद्य नो मित्रवर्षणा कर्नेष्ठा पीवितिश्रीं कुण्ठीहि न इन्द्र। \[\text{\textsuperscript{13} See explanatory notes.}\]

शं पुर्दं मधिः रायिणवः। \[\text{\textsuperscript{9} See explanatory notes.}\]

न सोमी अवतार हिथोत्ति न स्मृतिमेवर्यः। \[\text{\textsuperscript{14} See explanatory notes.}\]

एष विश्रृंति तिश्र: आ धूर्वेयमा इष्यका। \[\text{\textsuperscript{11} See explanatory notes.}\]

सूर्दोहा:। यदन्त्राणार्य हयाया। \[\text{\textsuperscript{11} See explanatory notes.}\]

गायत्री नुपाशैति:। महान्य इन्द्रो य ओजोसेति तिश्र: उत्तरमा उदारति। \[\text{\textsuperscript{11} See explanatory notes.}\]

पुरोळ्काश नो अन्यसे इति तिश्रः। \[\text{\textsuperscript{11} See explanatory notes.}\]

इन्द्र इलोम्पा।
एक इतिहास्यक्षण निम्नमार उत्तरार्य: तासां स्वादवः। 
सोमा ऋ याहीलेवमुद्रुण न हयं वादास्त्रमिन्तं प्रत्यवदा-धारि:। 
जज्ञानो नु शतकुतुरितेयका। पुष्पमुं पुष्पमुनुत्तमिति शेषः।
उद्देशे श्रुतामधमस्मित्युत्तमामुदारि:। प्र कृतायूणीश्वर ऋ धा 
ये अग्रासिनिष्ठ ऋ नृ न इन्द्र युम्नास्मिति सूक्ष्मे। सूद- 
दोहा: || 3 ||

वाहिण्य नृचाशीति: । मा चिदन्विदा श्रनसत्तेक्याय न वंशवति।
पिवा सुतस्य रसिन इति वंशने: ॥ सप्रभीं चाष्ट्री चोसरति।
यविन्द्र प्रागापादगुर्वतिः चतुरिः । वयं घ ला सुतावना इति 
पञ्जपदे ।। मो घ ला वायुरस्य विगम्य चोसरति ॥ राघविन्द्र 
च प्रागायम् । ऋय हास्य न किं सुदासो रथसितं 
प्रागायम् लामिदा हो नर इति प्रगायं प्रत्यवदधारि।
धारि प्र व: सुरासस्मिति षड्यालिकत्वानाः सूक्ष्माः। य: 
सचाह सत्तेतिः विद्याविरिति शेष: । ऋय ते ऋतु हथ्यते ॥ इति 
सूक्ष्मे। उभयं भृह्वचन न इति सप्रभीं चाष्ट्री चोसरति।
तरोभिः विद्यासमित्युत्तमामुदारि। यो राजा चर्चाः श्यामायेकादश।
तं चो दस्ममृतीवहना नो विश्वासु हयो या इन्द्र भुज ऋभर इति 
नव । सूदःदोहा: || 4 ||

1 Numbered 9 in A, E, K, L; 2, 9 in F; 3, 9 in G; 3 in D.
2 विश्वसिंह R in text; विश्वसतेरे L. In a note to the commentary R gives 
एकीनवंशत as a variant.
3 यदिन्त्र—वरि bis G.
4 पंचन्ट A.
5 चन्दकुल F.
6 Numbered 10 in A, E, K, L; 4, 10 in F, G;
4 in D.
ॐ वे नृचारीति: । य इद्र सोमपातत इति सूक्ते । तम्बल्द्रव प्र ग्यतेतुतम मामुदरति । इद्राय साम गायत सख्याय छ शिष्माहर्नित्तिन तिस्रे उत्तमा उद्धरति । य एक इविद्वयत छ याहददितिनि: सुतं यस्य वाचकरं मद्यं इति चालुण्य गायच्य: संपदोषिष्ठिनि: सभ्य सभ्य गायच्य: पृथकुकिष्ठिं भवति । यदिन्द्रवं यथा लं प्र समावं चर्खषीलामाति सूक्ते । उत्तरस्योत्ते उद्धरति । वार्तेहत्याथ शवस इत्युतम मामुदरति । मुक्कप्रकृतमुत्य इति चीति: । एद्रसानसिं सर्वित्तिनि सूक्ते । य अनायतमार्गविन्त इति तिस्रे उत्तमा उद्धरति । रेवतीनि: सधमाद इति तिस्रे । सूरदोहा: । इवेत्रतास्मात्स्कृताशिष्टग्याय: सवि अर्धश्च: ।

अन्तमशिष्टग्याय: । उदरं वश: । लावत: पुरुवसवित्त वश: ।

सन्त: सुसनितिर्लेखन्दना: । ददी रेक्षा इति विपदा । नूणमेक्षेरूपदा । ता अस्य सूरदोहस्य इवेत्रदना: सूरदोहा: सूरदोहा: ॥ ॥

1 सूदारति F. 2 मह K. 3 R joins इति with सूरदोहा, against the commentary and the sense. 4 अर्धश्च G; अर्धश्च: D pr. man., corrected to अस्य: । 5 Numbered 11 in A, E, K, L; 5, 11 in F, G; 5 in D. 6 इवितेरयपच्चमारणकेति बिनीयो ध्याय: A; इवितेरयार्केन पच्चमारणकेति बिनीयो ध्याय: R; पच्चमारणकेति बिनीयो ध्याय: F, G; इति पच्चम चारकेति बिनीयो ध्याय: K; इति पच्चमारणकेति बिनीयो ध्याय: L; इति बिनीय D; no colophon E.
Adhyāya 3.

अध्यायः इद्राभिः सुः सु न इत्यत्साधिवेण्मायतीकारस्मुत्रस्मुत्रस्मानुत्वकारं प्रागुत्तमायां। प्र वो महे मन्दसमायेन्थस इति निविद्यानः। वने न वा यो न्यथायि चाकर्यो जात एव प्रथमो मनस्वानिति ते ऋतरेया यायवर्धा वन्यार्षा विरुद्ध ददाशि समने बहुनामित्येतोपायम्। दशतीमध्येन्त्रीम् विद्युत्धंगनानां वृहत्संपत्रानां याधेतीरविरेशं वन्यवरिष्ट्युत्स्मायुवे वर्षायि जिज्ञाशीवरिष्ट्यल्लस्तःगतिः स्वराय न वा। लम्भु षु पवजिनं देवजूतम्। इद्रो विश्वं वि राजतीविकपदा। इद्रु विस्ता ऋविन्यं चित्त्य्यानुत्वकारम्। तस्य प्रथमायः पूर्वमर्थेँ श्रव्योतरेशर्याः धर्मस्मायं व्याधिगतः पादः पादानुवृत्तानुवृत्तार्यः। प्रागुत्तमायां पूर्वस्माया पूर्वस्मायां ददाशि शर्व्योतरेशर्याः धर्मस्मायं व्याधिगतः। प्रकृत्या शेषः। पिवा सोममिनध मन्दनु लेति घट। योनिः इद्र सद्य ऋक्ष्यायेत्यथ चतुर्: श्र्व्योतरेशर्याः उपसंत्यतोपोन्त्याः। परिधाताः। परिहित उक्ये उक्तसंपर्यं जगति। उक्तवर्ध्यस्य स्यान्त उक्तदेहः॥ ॥

1 तद्न् R in text and in commentary. But Sāyaṇa does not note the pluti, and probably it is incorrect. Neither S nor the MSS. have it. Cf. on V. 2, 1. 2 जिज्ञाशी- विष्टि। G. 3 पादानुवृत्त D pr. man., F, G; पादानुवृत्त D sec. man. 4 श्रव्योतरेशर्यां F, G. 5 om. F, G. 6 Numbered 12 in A, E, K, L; 1, 12 in F, G; 1 in D.
मूर्धि लोकानामसि वाचि रसस्थेजः प्राच्छस्यायततं मनःसः।
संवेश्चष्चेष्चुः समंवः श्रोच्चस्य प्रतिप्रण्ण हर्दयस्य सञ्चाम ||
दलः कर्माधिक्षततमुः चोम चारं सत्यं विजिज्यानं विवाचनमः।
ञ्चालः वाचि विखुः संवेश्चादन्तं ज्योतिः हर्दयस्य प्रतिप्रण्ण दः।
सत्यवाक्यानां वाक्यानां सतिलं धेनु पिन्नति चस्मः चोरः प्राचः।
सत्यसमितिः वाक्यस्वातं मनसो विभूंतं हर्दयोहः बाह्यवाचनभूत्-
कमः ||
ञ्चालोच्चुं हर्दयो वर्षपपित्विः गोभवं द्रचित्विपुरं वहर्दयावाचितमम् ||
तपस्शतिः हर्दयायं सूहसंधारमञ्चांसरसाः दुर्वल्लमय ||
एतास्तं उक्तं भूतं एतं वाचि विभूतंयः।
ताभिषम सह धुष्कास्तस्य श्रियमः महीम ||
प्रजायपगिरिः बहु वेदानं समुजः रससं
नेनां विषमांग्याः संवान्नामांहुः महतं ||
भूसुषुः संवस्त्रं वेदानंसि।
बर्स प्रजाः में धुष्क्ष। घ्यं: प्राणं में धुष्क्ष। पुर्वविशेष में धुष्क्ष। श्रियं यशों में धुष्क्ष।
कालक ब्रह्मचर्यसमभरय यथासम्भुवं में धुष्क्ष इति वाचयत्वभ-
षुन्मुद्रं चेदस्य भवति। श्रोमुक्ष्यशा यज सोमस्येतीज्याः संस्मे-
षितो येः 3 यजामहं इत्यागुर्यं नित्येयेन यजति यवायेरादुनु-

1 The verses are divided as prose in the MSS., R and S; see explanatory notes.
2 अभृत्ख S.
3 वाच्चिः A, K, S, in consequence, no doubt, of the following, being written as वाच्चिः.
4 विचार्यास्वयं A.
5 मुदुः A; मुदुः (?) E,
6 3 om. S, but the use in the phrase is constant, and is laid down in Asvalayana
Srauta Sutra, I, 5. 5.
वष्टुरोति। उन्हें वष्टुरानुमन्नस्य। आहरत्यव्युष्ट्यक्षपाचमतिवाक्षांक्ष्मसांक्ष। भक्ति प्रतिपाद्य लोका प्राकृताद्वेद्वरोहती। अनुष्ठानं प्रेषणं प्रत्यज्ञत्वमवधानमभवता रणम र्षितारं भक्तुस्वयं नोपहनियसीत। प्रेषाः प्रायतं 8 आसीनो होता भक्तुस्वयं। अनुष्ठानं कर्मानुप्रौढः होतीप्रौढः ज्ञापेन भक्तुस्वयं। वापदेवी सोमस्य तृणत। सोमो मे राजाः प्राणाय वर्षन। स मे प्राणाः सर्वमायुमः महादिति। उत्तमादिभसब्दाकारणां यस्यवनमन्यायार्थस्वरतिविद्यानाद्य समस्य पलित्स्य होतृरिति सायतस्य दैर्घ्यमस्य एकचत्तारिते तमस्य मानोभ्रेण 9 च तस्य स्त्यु शास्त्राः प्रेषाः प्रतिपद्यनुनभरी। चबेत वेश्यायाजीयमाणे तव श्रवो वय इति षट्टोरियानुष्ठ चतुर्धांि भूृत्तियु चत्तुर्वीरुणामिष्ठ न स्वाविन्न्विरिति तावतीदुरुपः। संपलं महादुरं संतिष्ठत इदमहरिष्ठियो यथाकालमवम्भरं प्रेषं हरेः। संदेहमुक्तः के। ॥ २ ॥

7 चमासं F. 8 तमासानी म S. 9 ऋमानोभ्रेण G.

10 Numbered 13 in A, E, K, L; 2, 13 in F, G; 2 in D.

E omits accents, and R has the accents in many cases obviously wrong. In the case of the double accent of compounds, some of these may be correct; similar instances—some clearly wrong—occur, however, in the Kashmir MS. of the Khilas of the Rgveda, as Schefte- lowitz (p. 39) points out. The chief cases are, v. 1, चार्चित, हुद्यस्य संवेश; v. 2, इद्रे: कृष्ण्यांपिंचमुरुत्त, भार्वो; v. 3, सुर्य, पितारि, वाक्षप्रत्युं, हुद्यभयं, वार्षिकरण्यं; v. 4, वर्षप्राप्ति, पुर्विक्षुपरम, तपस्तन्त्रिध्य, भुयताभरस; v. 6, वेदीवां रसं, तेनां विन्याससं सर्वायांमानुषं; v. 7, भर्त महाविचर्यां। विश्व मै तु यथो मैं विश्व मैं are conceivable but improbable.
नादीक्षितो महावतः शमेश्वरो न परस्ये नासंवस्तर
इत्यं कामं पिचे वाचार्य वा शंशेदरवानो हैवास्य तच्छसं
भवति । होतुशेलेश्वरक्षयशः । यज सोमस्येक्षं प्रीषः संनाराशं-
सेष्वताराशेषेषु वा होत्तकाणाम् । [उक्षयशः । यज सोमानात-
मिति ।] तद्तदमहन्ननोज्वासिने प्रभृत्याचारसंवस्तरवासिने नो
एवासंवस्तरवासिने नावश्चारिके नासवश्चारिके नो एवा-
सवश्चारिके नावनभिप्रायत्विं देशम् । न भूयोः सकृतदनामहिरे-
दनाह इत्येव । एक एकमेव प्रभृत्यायादिति ह समाह जातूकर्मे: ।
न वले च न दृष्टयु इति । न निदयं तिदये न वजन्यते: न
शायनः शायनाय नोपर्यासीन उपर्यासीनायाध एवासीनोऽध
शायनायः । नावश्चारिके न प्रतिस्वाय नातिवीतो नांवूः कूलो-
श्चेष्वरपथिनोऽधित्यादेव न मांलं भुत्वा न लोहितं द्रुप्ता न
गतासुन्ताव्याक्रमम् नाड़ा नाभय्य नोन्नर्दन कार्यिला न
नापितेन कार्यिला न भाला न कश्चेकनानुतिः न समज-
पिनु न स्मुष्मुष्माग्म्य नोशिय्य नान्विष्यः । नेदेमेकस्मि-
वहसिन समायेयर्दिति ह समाह जातुकर्मे: समायेयिति गातवो
यद्यत्मावृक्षाशेषिति: - समायेयित्वा क्रियाश्चैव नयमया-
स्मिते शमयमान इति । यदेवदेशे तच्छश्चर्द्धीति यत
बनधीति कामसिरे तच्छर्द्धीति । नेदेमस्तिर्यन्नातको
भवति यद्यपित्यहोधरीचायेवेदमन्न्यकान्तात्तको भवति । ना-

1 This sentence is of doubtful authenticity, see explanatory notes.  
2 स नाय ।  
3 This occurs in all the MSS. of the text, but was clearly not read by Sāyaṇa, and 
occurs in none of the MSS. of Sāyaṇa.
स्माद्धीतायमः नाथमालायमः नाथमालायमः नाथमालायमः नाथमालायमः
अस्माचेष्क प्रमादेदलमालान्म इति विद्यान्
अलं सत्यं विद्यान्। नेद्विदसिसनुविद्वा समुहिक्षेत सह भूष्णी
न सध्यादी स्वाल्। इत्यादिः। न्याथायथमेव बास्यायामः।
उप पुराणेनान्य कस्योक्ष्यं न संभवसा बायास्त-पराना नाथ्यूध संस्करे पियातं
वर्षा प्रियाभो न क्रिया। विद्विनायामानस-
मानसिनके प्रयोगं दत्ता नास्य राजः चन चिकित्सिष्टः।
तदति वा एतस्य महती भूतस्य नाम भवति यो विद्यान्ते
नाम वेद वह भवति वह भवति॥ ३॥

॥ इतिपञ्जरणास्यः तृतीयो स्वायः।॥

॥ इतिपञ्जरणास्यः समास्माः॥

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4 So I conjecture: च कीर्तिपोष्ट all MSS. and edd.
5 Numbered 14 in A, E, K, L; 3, 14 in F, G; not numbered in D.
6 Text, A, R; तृतीयो स्वायः। पञ्जरणास्यः (मार्भ G) पञ्जरणास्यः। अष्टादशो स्वायः। चै (om. G) इति भाष्याला-
यनोक्षग्रामास्यः नाम समास्यः। F, G; इति पञ्जरण आराम्भ तृतीयो स्वायः। समास्यः।
K; इति पञ्जरणास्यः। तृतीयो स्वायः। इति पञ्जरणास्यः समास्यः। L; इति तृतीयो
स्वायः। इति पञ्जरणास्यः। समास्यः। D. E has ॥२॥ हरिः। चै। चिर्विवे देवान-
मामो विष्णुः पयमः। (the beginning of the Aitareya Brāhmaṇa, which presumably once
in this MS. followed the Aranyaka.)

नादीचिनो महात्मं श्रेष्ठत। मूर्ति भोकानासिस।
जोह उद्धाराय युवं सु न इति। चैष्ठिरी वुचार्यीति।
वाहैशु वुचार्यीति। गायोत्रो वुचार्यीति। राजनादिरो दभिषं:। चिरा:। यथेक्षदमारजः। तद्विद्भ्रास्मृतेन चैष्ठिः तं
सु ते कीर्तिः मधवशिल्ला। प्रकोटारां संशयाः। निषिद्धि नृत्ते होता। वयेत्तं सदः
प्रसर्यति। उपाध्येति चौति। महात्मस्य पञ्जरविविष्टं सामिधवं। महात्मस्य पञ्जर-पञ्जर-समास्यः।
चौति: सम्भव। जोहच:। महात्मस्य चैष्ठिरी चलारि। इति पञ्जरस्य समास्यः।
आर्यपञ्जरकः। समास्यः। हरिः। चै। See also the note on I, 1, 1. K sums up
the number of Khaṇḍas thus: खंड ३५ म २६ दि २६ तृ ७२ च ७ य ९४।

7 At the end of the Āraṇyaka S adds a second set of Śānti Mantras, see on I, 1, 1. Similarly in the Ānandāśrama edition, 1895, of thirty-two Upaniṣads, there is prefixed to the Kauśitaki Upaniṣad, and also appended to it, a set of Śānti Mantras, similar to those in Aitareya Āraṇyaka, II, 7, and Śāṅkhāyana Āraṇyaka, VII, 1.
AIITAREYA ÁRAŅYAKA

TRANSLATION AND NOTES

ÁRAŅYAKA I

ADHYĀYA I.

Now begins the Mahāvrata rite. Indra having slain Vṛtra became great. When he became great, then there came into being the Mahāvrata. Therefore the Mahāvrata ceremony bears the name of Mahāvrata. Some say the priest should make two recitations with the ghee-offering for that day, but the established rule is one. He who desires prosperity should use the hymn, 'To Agni, to this god of yours, (I sing aloud)' (RV., III, 13). He who desires increase should use the hymn, 'The guest of all your folk' (RV., VIII, 74). For the folk indeed are increase and therefore he gains increase. Some say that one should not use that

1 The term mahāvrata is, Sāyaṇa points out, explained by the Taittiriya school in three ways, either mahān bhavatya aṇena vṛataṇa or mahato devasya vṛataṇ or mahāca ca tadvṛataṇ. The Chandogas give the latter two explanations. See Taittiriya Brāhmaṇa, I, 2, 6, 1, and Sāyaṇa, ad loc. For the whole, cf. Aitareya Brāhmaṇa, III, 21, 1; Taittiriya Saṃhitā, VI, 5, 5, 3; Śatapatha Brāhmaṇa, X, 4, 1, 21; 22; Pet. Lex., s.v.

2 The two Ājyas recommended are RV., VIII, 74 and VII, 1; the reference is to the view of the Śākhāyana Áraṇyaka, I, 2. The former is the prahṛtya because it is an Āhya Śastra in the Agniṣṭoma, the latter the vaikṛtya because it is an Āhya Śastra in the Viśvajit (see Kuśitaki Brāhmaṇa, XXV, 11). The Aitareya holds that only the vaikṛtya, VII, 1, should be employed, according to Sāyaṇa because the Agniṣṭoma which is the prahṛtya has twelve Śastras, and if there were two Āhya Śastras the Mahāvrata would have thirteen. VII, 1, which is the Āhya Śastra, is also at the same time a kāmya aṣṭastra used by those who desire proper food (see I, 1, 2).

3 This is the rendering adopted by Max Müller from Sāyaṇa, who explains that Vaiśyas making large earnings offer much taxation (karam api bahulaṇ pradyamante, which Max Müller takes as 'increase their capital', but this is in view of pradyamante (Sāyaṇa on Aitareya Brāhmaṇa, VII, 29) hardly possible). Perhaps it would be possible to translate: 'For he (Agni) is the increase of the folk and so he (the sacrificer) becomes prosperous,' but it is probable that the commentator has preserved the correct rendering, though of course in the original the viśo viśo is in the genitive. For taxation, cf. Fick, Die soziale Gliederung, pp. 79, 80; Rhys Davids, Buddhist India, p. 48; Aṣṭamā Dharma Śāstra, II, 10, 26, 9, &c. Already in the RV., I, 65, 7 (see Oldenberg, S.B.E., XLVI, 56, and Pischel, Vedische Studien, I, xvi) the king devours the rich. In a series of passages (XI, 5, 7, 1; XIII, 5, 4, 24; XIII, 1, 5, 4; V, 4, 2, 3) in the Śatapatha Brāhmaṇa, cited by Winternitz (Gesch. der indisch. Litt., I, 173, 174) the king receives the people, save only the Brahmins, as his food, because they pay him taxes. So often in the epic the exactions of kings are mentioned, cf. Hopkins, India Old and New, pp. 240, 243, n. 3; Keith, Śākhāyana Áraṇyaka, p. 68.

KEITH
hymn because there is in it the word 'guest', and a guest is liable to go begging. But (Mahidasa) said that one should use that hymn. For he, who becomes good and attains excellence, is indeed a guest. For him who is not so men do not deem worthy of hospitality. Therefore one may by all means use that hymn. If he does use it, he should place first the tristich, 'To him, best Vrtra-slayer, are we come' (RV., VIII, 74, 4-6). For eager for this day they worship the whole year,

4 Sāyaṇa renders: ‘He who uses that hymn becoming poor has to go begging in other people’s houses,’ which is clearly wrong. For the construction (II, 3, 5), cf. Delbrück, Altindische Syntax, pp. 420 sq.; Speijer, Vediche und Sanskrit-Syntax, § 217; Whitney, Sanskrit Grammar, § 984. The word ṭvāra in this sense becomes sometimes stereotyped in form, cf. Taittirīya Saṃhitā, III, 1, 1, 3 (cited by Weber, Ind. Stud., XIII, 112) with Kāṭhaka Saṃhitā, XII, 5; 8. It is a construction peculiarly common in the Brāhmaṇas and disappears later.

It will be seen that in the text throughout padam bhavati and so forth have been printed, m being in every case when final save at the end of a sentence, altered to anusvāra, and further, in all cases where m occurs as the end of the first member of a compound (e.g. sāny) m is used. It is clear that, in a text of the Brāhmaṇa period, before mutes generally the appropriate nasal should be used; before y, I, v either anusvāra or those semivowels nasalized; and before r, l, z, s, h anusvāra, with m in pāsā (see Whitney, Sanskrit Grammar, §§ 212, 213; Wackernagel, Altindische Grammatik, I, 333, 334; Macdonell, Vedic Grammar, pp. 53, 68), but this course merely adds to the unnecessary difficulties of the Devanaṅgari script (the continual use of which is an unfortunate necessity), and I have followed most editors, including Prof. Macdonell in his Byhaddevatā, in using anusvāra before mutes, semivowels and sibilants, as allowed by Pāṇini, VIII, 4, 59, and approved by Whitney, §§ 71, 73. The practice of writing m before labials while using anusvāra before the other mutes is convenient but illogical, and has not been followed. I have also written ch for cch of the MSS. (with many exceptions) except where cch represents an assimilated letter + ch. It is no doubt the case that ch in Sanskrit is rarely, if ever (Wackernagel, Altindische Grammatik, I, 155, allows pučha as representing Kh, but Dr. Scheffelowz rejects the view), a representation of any save a conjunct consonant in Indo-Germanic (either s+kh or (as Dr. Scheffelowz, in his forthcoming Zur Stammenbildung in den indo-germanischen Sprachen, tries to prove) s+$k, normally). But there is no proof that cch represents this more properly than ch (the fact of position is of no importance), and the use of cch for the simple letter prevents any distinction between e.g. t+ch and ch alone. For this reason I follow Aufrecht (in his Egveda), Bloomfield, v. Schroeder, Knauer (see his Mānav Gṛhya Sūtra, pp. xxxiv, xxxv, with all his MSS.), Macdonell, and others, in writing ch for the simple letter. Lévi, Whitney’s and Lanman’s use (in the Translation of the Atharvaveda) of ch even for t+ch (for l) is the opposite extreme (cf. Prof. Macdonell, J. R. A. S., 1907, p. 1105).

5 The text has only: ‘He said.’ Sāyaṇa explains by atithiṣpadatātparyābhijñāḥ sidhānti. Clearly it must be Mahidāsa Aitareya. Cf. II, 3, 5, n. 4; III, 2, 6, n. 13.

6 It is not obvious how atithiḥ is thus interpreted. Sāyaṇa interprets bhavati as saṃmārgavartya bhavati. Max Müller says one would expect yo vā atati (cf. Macdonell, Vedic Grammar, p. 126; but see Hopkins, A. J. P., XIV, 12), and suggests that the obtaining of distinction is probably derived from ati above in atithi. Another explanation seems possible. bhā in the Brāhmaṇas has in composition the sense ‘obtain’ (cf. Sāyaṇa’s rendering—bhūtin prāṇoti—of Aitareya Brāhmaṇa, III, 23, 3). vāt according to the lexicographers has the same sense, so that here yo vāt bhavati is perhaps explained by yah iṣṭhatām abhute. Kāmam below is already found in Mantra, cf. Delbrück, Altindische Syntax, pp. 184 sq. For the duty of hospitality, cf. Taittirīya Upaniṣad, III, 10.
and now they draw nigh to it. The next three tristichs  begin with anuṣṭubh verses. Now the gāyatrī verse is brahman, the anuṣṭubh is Vāc, and so he unites Vāc and brahman. He who desires glory should use the hymn, ‘Agni is aroused by the fuel of the folk’ (RV., V, 1). He who desires children  and cattle should use the hymn,  ‘The wise sacrificer has been born’ (RV., II, 5).  

7 The Śāṅkhāyana Āranyaka, I, 2, ignores vv. 13-15 of RV., VIII, 74, which form a dāna-stuti of Śrūtvaran Ārksya. The reference here shows clearly that the Aitareya takes the same view of these verses. Verses 8, 9, 11, 12 are in gāyatrī, 14, 15 in anuṣṭubh.

8 Sāyana gives as reasons for these identifications that the parabrahma is set forth by means of the gāyatrī (RV., III, 62, 10), and that, like this anuṣṭubh, Vāc has four forms (RV., I, 164, 45; Nirukta, XIII, 9, &c.; Z. D. M. G., XXXIX, 38), (parā pāyanti madhyamā vaikharī, later, see J. A. O. S., XXII, 69; Mallinātha on Kumārasamāhava, II, 17). There is no reason to suppose that the identification of Vāc and anuṣṭubh and gāyatrī and brahman has any basis beyond mere fancy; for different identifications, cf. J. A. O. S., XVI, 3 sq. The original sense of brahman (so throughout in contrast with Brahman, the god) must clearly have been prayer or spell (cf. II, 3, 8), the two ideas blending indefinitely since the prayer could be regarded as a spell and vice versa (Oldenberg, Religion des Veda, p. 315). Deussen’s view of brahman (Allg. Gesch. der Phil., I, 1, 241 sq.) as ‘der zum Heiligen, Göttlichen emporstrebende Wille des Menschen’ is quite untenable, see Winternitz, Gesch. der indischen Litt., I, 211, 212. That Vāc is brahman was the doctrine of Jitvan Śailini and it is set forth by Yājñavalkya, Bhādāranyaka Upaniṣad, IV, 1, 2, and the identification is developed in the late Logos doctrine. Cf. also Tāṇḍya Mahābrāhmaṇa, XX, 14, 2; Chāndogya Upaniṣad, VII, 2, 2; Hopkins, India Old and New, p. 147, n. 1, with whose view of the slight importance of the Logos doctrine in this form I agree.

9 Sāyana concludes his commentary on this Khanda by explaining that, though by the godahananyāya (cf. for another nyoṣya on this, Mīmāṃsā Śūtra, IV, 3, 10) the kāmyasūktas are intended primarily for the gaining of desired results, nevertheless they make up the sacrifice and do not leave it imperfect, on the principle kāmyena nityasiddhikē. This nyoṣya arises, he explains, from the rule on the new and full moon sacrifice, ca ṛevaḥ śrīvyabhakṣaiḥ godahanena naśākapāya, where as the sacrifice can be carried out ca masena, the godahanena is merely puruṣārthaśvatam (see Jacob, Maxims, 3rd series).

10 In the references in the translation to the RV., where no line is mentioned, it is to be understood that the whole hymn as accepted by the Aranyakas is meant. When only special verses are meant their numbers are given.

11 For the Śāṅkya verses and their authenticity, see Crit. Note. The verse in S kaladhāram is RV., III, 26, 9; śāvadeas, II, 43, 3; tvam Agne, VIII, 11, 1; bhadraka, X, 20, I; laṇ na Mitraḥ, I, 90, 9. śivā occurs in Tattiriya Aranyakas, I, 1, cf. I, 21; 31, as śivā naḥ śāntamā bhavantu | dīpa śadhayah | smṛtiḥ kā Samāvati (so accented in the Anandāsrama ed.), as here in that Aranyakas, IV, 42; Lāṭyāyana Śrāuta Sūtra, V, 3, 2 (with v. l. samābās). The Atharvaveda, VII, 68, 3, has in the last pāda, mā te yuvoma samāṇas ‘may we not be separated from thy sight’, which explains the origin of the quite unintelligible nyama.  The verse tāc cakṣur occurs also in Tattiriya Aranyakas, IV, 42, where will be found RV., IV, 31, 1-3. For eṣṭhāpa, cf. III, 2, 5, n.

In the Śāṅkhāyana Gṛhya Sūtra, VI, 4 and 5, verses are given to accompany the recitation of the Saṁhitās (Śāṅkhāyana Aranyakas, VII, VIII), and the formulae are placed at the beginning

a Cf. also v. Schroeder, Die Tübinger Katha-Handschriften, p. 115, and the Śāṅti prefixed to the Kauṣṭitaki Upaniṣad in the Anandāsrama ed.
2. He who desires proper food should use the hymn, ‘Agni men kindle from the twigs with splendour’ (RV., VII, i). For Agni is the eater of food. In the other chants accompanying the ghee-offerings men approach as it were more slowly to Agni, but here they come upon Agni at the very beginning; at the very beginning he obtains proper food, at the very beginning they smile away

of the text in the Āraṇyaka thus: ptaṇu vadiṣyāṁ satyaṁ vadiṣyāṁ | adabdhāṁ mana icsīm ṣaṁ sāśīr hāṁ sūryo jyotiṣāṁ sreṣṭhā | dīke mā mā hāṁīśiḥ । Other verses are prescribed to precede adabdham, &c., in the case of the Śakvarśi and of the Māhāvarta, the Mantha (Śāṅkhāyana Āraṇyaka, IX), &c. In Khaṇḍa 5 are given the expiatory formulae: uditaḥ śukriyaṁ dadhe ādham ātmanā dadhe । and then other differing formulae (see Oldenberg’s ed., pp. 163 sq., and S. B. E., XXIX, 145 sq.) Oldenberg renders ud itaḥ, &c., as ‘From here I take out the brightness (!)’, but I would much rather take uditaḥ (and the version in the Ānandārama ed., p. 295, accents uditaḥ) as ‘He, arisen, gives forth brightness. That (brightness) I appropriate to myself’, referring to the beneficial and purifying effects of the radiance of the sun (cf. Macdonell, Vedic Mythology, p. 31). Oldenberg also takes sūryo, &c., as predicate to adabdham, &c., which is hardly necessary. The phrase sarvaḥ, &c., probably means, ‘I arise whole (possibly with a suggestion of satyus, i.e. complete, perfect, healthy), with breath, with strength, may prosperity attend me; may the gods attend me.’ The assertion, uttishtāmi, may be based on the magic principle exhibited in faith-cures. The other clauses offer no difficulty, but bhūmim, &c., is obscure. īḍā (unaccented in R) may be nom. to upasṛṣed, naman, being interjected, but this is very unlikely, as āge īḍa occurs alone (see Crit. Note). It may be, ‘Honour (to thee), O Agni, and oblation,’ but this is merely possible.

In the Mānava Śrauta Sūtra, II, i, 2, 36 (cited by Bloomfield, Vedic Concordance, pp. 458, 484) occurs: adabdham caśṣuḥ ariṣṭāṁ manaḥ sūryo jyotiṣāṁ sreṣṭhā ṣaṁ śīr mā mā hāṁīśiḥ satapā, which illustrates the position here of caśṣuḥ. In Taittirīya Śaṁhitā, III, i, 1, 2: dīke mā mā hāṁīśiḥ occurs. The exact words used here are found in Śāṅkhāyana Āraṇyaka, VII, 1; IX, 1.

1 Sāyaṇa explains annāḍya as a compound of anna and āḍya. Max Müller follows this view, cf. Monier-Williams’ Dict. s. v. āḍya. But it is surely preferable all through to take it as an abstract of annāḍya, an eater of food, with the sense ‘eating of food’ which passes into the idea ‘food’, or ‘proper food’, as annāḍya has the force of ‘a healthy man’. For the formation see Whitney, Sanskrit Grammar, § 1212. Oertel, on Jaiminiya Upaniṣad Brāhmaṇa, II, 11, 10, renders ‘food-eating’.

2 Sāyaṇa points out that the hymn is both a niṣṭya and a kāmya hymn. It is hardly correct to say, as Max Müller does, that it is an obligatory part of the sacrifice, since, as we have seen in I, 1, 1, the kāmyasūktāṁi are sufficient to complete the ceremony. What Sāyaṇa means is that it is both the normal form and also a form for a special purpose. He compares the use of dadhi in the Agnihotra both as normal and where strength is desired, and the use of khāḍira in the Agniṣomiyapaśu rite as normal and when strength is wished. The possible forms then are: (1) this hymn as normal; (2) this hymn as annāḍyakāma; (3) any of the other kāmyasūktāṁi enumerated in I, 1, 1. In RV., VIII, 1, vv. 1–18 are in viṇāṁ metre, the rest in triṣṭubh, which explains the reference to these metres below.

3 The distinction between ‘he’ and ‘they’ is no doubt deliberate. ‘He’ corresponds to annāḍyakāmahaḥ and ‘they’ to āgachanti. Sāyaṇa explains the singular by yajamāṇaṇaṁah, but this is unnecessary. Max Müller renders ‘he’ in each case. R reads sadyaḥ, which is a correction, probably of his own, for the samiṣṭaḥ of most of the MSS. including S1S2S4, but is of course most unfortunate. Iva is almost equivalent to eva, cf. Delbrück, Altindische
TRANSLATION AND NOTES

evil. Because of the words (RV., VII, 1, 1b), 'with moving of the arms they bring to birth' Agni,' the hymn has the word 'birth' in it. Verily the sacrificer is born from this day, and so the hymn has the word 'birth'. There are four verses (in the tristubh), cattle are four-footed, the verses serve to win cattle. There are three verses (in the virāj), these are the threefold worlds, the verses serve to gain these worlds. These two verses form a support. Man has a double support, cattle have four feet. The hymn places the sacrificer with his double support among the four-footed cattle. The verses if said straight on number twenty-five. Man consists of twenty-five elements. He has ten fingers, ten toes, two legs, two arms, and the trunk is the twenty-fifth. By this hymn he adorns the trunk, the twenty-fifth. Further, this day (of the sacrifice) is twenty-five, the stoma hymn of this day is twenty-five, like is brought about by like. So the two are twenty-five. By repeating the first thrice, and the last thrice, the verses

Synt., p. 477; Speijer, "Vedische und Sanskrit-Syntax, § 230, and Scheftelowitz, Die Afkopyphen des Rigveda, p. 79, who calls this use late, hardly correctly. Cf. III, 2, 6; II, i, 2; 6, 1; Aufricht, Aitareya Brāhmaṇa, p. 430. I think that īva must originally—or at any rate quite early—have had a sense approaching more or less to eva. Cf. RV., I, 145, 3: tdt ī prachānti nā simō vi prachāti svēneva dhīro mānasa yād āgrahati. The sense is hardly ‘by his own mind alone’, as Oldenberg (S.B.E., XLVI, 164) takes it. The phrase is softened by īva, just as metaphorical phrases are softened by quasi, &c. in Latin (Berger, Stylistique Latine, p. 140). This sense appears clearly in III, 2, 6: vāgbrāhmaṇam īvopāhārati. This avoids amendment to eva as proposed for the RV. passage by Oldenberg. So in RV., IV, 5, 8: vār īva. See also Eggeling, S.B.E., XLIII, 375, n. 3, on Śatapatha Brāhmaṇa, X, 5, 3, 1, ‘Sāyana seems to take “īva” here in the sense of “eva”, as indeed it often has to be taken, especially in negative sentences.’ The real sense is clearly seen in phrases like pratarām īva kriyante, Aitareya Brāhmaṇa, III, 48, 4. See also n. 5 on II, 1, 2. So in Brhadāraṇyaka Upanisad, IV, 2, 2, for the Kāṇḍa text eva, the Mādhyandina has īva explained as eva by the commentator (Max Müller, S.B.E., XV, 159, n. 3); ibid., III, 9, 28, 5, for the Kāṇḍa īva vai, the Mādhyandina has u vai (S.B.E., XV, 150, n. 5). This use is not found in independent passages of the Śāṅkhāyana Aranyakas, where in VIII, 10, eva takes the place of īva in Aitareya Aranyakas, III, 2, 6. Cf. also Oldenberg, Z. D. M. G., LXI, 824 sq.

Sāyana is probably correct in taking janayanta in a timeless or present sense. Cf. Whitney, Sanskrit Grammar, § 930; Avery, J.A.O.S., XI, 326-361.

The hymn has two metres and in one of these metres four feet; man has two and cattle four feet, and the union in the hymn produces union in reality. catuspadā occurs also in Aitareya Brāhmaṇa, VI, 2, 7, where the whole phrase occurs with āpadāh. For catuspadāh paśavah cf. Śatapatha Brāhmaṇa, XII, 2, 2, 20, and often in the Gopatha Brāhmaṇa. The whole phrase is also identical with Aitareya Brāhmaṇa, III, 31, 13, &c.

* For this see I, 1, 4; II, 3, 4; Śāṅkhāyana Aranyakas, I, 1. The reference is to the paśuvasīla stoma in the Prśṭha Stotra corresponding to the Mahaduktha.

The plural is explained by Sāyana as due to the rcr being thought of and not the hymn, but here the 'attraction' of the predicate is an adequate explanation, since such examples of carelessness are very rare. Cf., however, RV., III, 6, 3, where Oldenberg (S.B.E., XLVI, 24, 6) refers yajñyāsah to Heaven and Earth; RV., II, 5, 6 (ibid., 204); RV., VII, 93, 7: yāt sim āgas calcnā tāt sū mēla tād aryanādātiś iśrathantu where Agni and perhaps the other
become thirty less one, that is equivalent to a virāj verse minus one syllable. For in the small (womb) seed is deposited, in the small (heart) the vital spirits, in the small (stomach) food is placed. So (the virāj small by one) serves for the obtaining of these desires. He who knows this obtains those desires. The verses include also the brhati metre and the virāj metre, and the perfection of that day. They also include the anusūtbh metre, for the chants accompanying the ghee-offerings depend on anusūtbhās.  

3. 'The Praūga should be in the gāyatī metre,' some say, 'for the gāyatī is brightness and splendour and thus (the sacrificer) becomes bright and splendid.' Others say, 'The Praūga should be in the usniḥ metre, for the usniḥ is life Ādityas are in the mind of the poet. Ibid., X, 85, 47 (altered in Āśvalāyana Gḥya Sūtra, I, 8, 9), hrdayānī is used of a man and wife. In Maitrīya Samhitā Sūtra, I, 5, 12, uṣṭivahai is used of the gods. Cf. brahavaḥai in IV, 1, infra. Cf. the verse cited V, 2, 2, ła ṣan no Mitrīvarunā kartanleḥ and Atharvaveda, XIV, 1, 39, with Whitney's note. Cf. Delbrück, Altrindische Syntax, p. 102; Speijer, Sanskrit-Syntax, § 26, n.; Oldenberg, Z. D. M. G., XXXIX, 62, n. 1.

8 See I, 3, 7, where this recurs.

9 The verses taken together make up eighteen virāj verses (it is not necessary to assume the repetition of the first virāj thrice as does Max Müller), and seven triṣṭubh verses. Repeating thrice the last triṣṭubh, and taking away eight syllables from each verse, we reach nine brhati verses plus nine sets of eight syllables which taken all together give two brhati verses. Cf. Śāṅkhāyana Āranyaka, I, 2.

10 The first verse, though called virāj in the Anukramanī, is really a verse of thirty-three syllables, and by the doctrine that one or two syllables make no difference, it can easily be regarded as an anusūtbh of thirty-two syllables. The acc. is due to the force of abhi, cf. janitvām abhi śaṃbabhūtha, RV., X, 18, 8 as explained by Whitney, A.P., XIII, 297, and Geldner, Vedicische Studien, II, 306. Later vaḥbā governs the acc., see Hopkins, Great Epic of India, pp. 265, 473. For the exact sense of abhi, cf. abhi samcīnūṭ, Śatapatha Brāhmaṇa, X, 2, 4, 1 with Eggeling's note; Aitareya Brāhmaṇa, III, 22, 6: virūjaṇa daśinim abhisaptaye-tām, and elsewhere in the Brāhmaṇa and Sūtra literature.

11 Ājya here, as above, must mean Ājya Śāstra as Śāyaṇa takes it. The reference is to RV., III, 13, which is an anusūtbh hymn and is the Ājya Śāstra of the Agniṣṭoma.

1 After the eating of the rūtragraha and the recitation of the Ājya Śāstra comes the Viṣvedevagraha and the Praūga. In the prakṛti, the Agniṣṭoma, the Praūga consists of seven tricas, comprising RV., I, 2, and 3, ascribed to the poet Madhuchandās; so in Kauśitaki Brāhmaṇa, XV, 5. The Aitareya Āranyaka keeps these tricas for the Praūga; in the Śāṅkhāyana there is used a set apparently of seven tricas (RV., VII, 91, 1-3; VII, 61, 1-3; IV, 43, 1-3; IV, 23, 1-3; IV, 55, 1-3; VII, 95, 4-6), in the triṣṭubh metre, ascribed to Vāmadeva chartrinīyayena, though only three are his (Govinda on Śāṅkhāyana Śrauta Sūtra, XVII, 8, 10). The series of deities, Vāyu, Indra-Vāyu, Mitra-Varuṇa, Aśvinu, Indra, Viṣvedevāḥ, Sarasvatī, is the same as in the original tricas of RV., I, 2, 3. There can be no doubt that the Śāṅkhāyana version is the later. The order of the grahas is different in Kātyāyana Śrauta Sūtra, IX, 13, 33. For the metres and their relation to the savanas see Bergaigne, Journal Asiatique, XIII, 166 sq.; Bloomfield, J. A. O. S., XVI, 4 sq.; Oldenberg, S. B. E., XLVI, 301.

2 The triśṭubhā Praūga is preferred in the Śāṅkhāyana, but nothing is there said as to the reason here given, while arguments for the gāyatra are there mentioned, which here are not used. This adds another reason for considering the Śāṅkhāyana as the later version.
and so (the sacrificer) wins life.' Others say, 'The Praûga should be in the anuṣṭubh metre, for the anuṣṭubh is valour, and so it serves to obtain valour.' Others say, 'The Praûga should be in the brhati, for the brhati is prosperity, and so (the sacrificer) becomes prosperous.' Others say, 'The Praûga should be in the paûkti metre, for the paûkti is food and so (the sacrificer) wins food.' Others say, 'The Praûga should be in the triûṭubh metre, for the triûṭubh is strength and so (the sacrificer) becomes strong.' Others say, 'The Praûga should be in the jagali metre, for cattle are like the jagali and so (the sacrificer) acquires cattle.' But (the sacrificer) should take a gîyatri hymn only. For the gîyatri is brahman, and that day is brahman, and so through brahman is brahman commenced. The hymn should be one by Madhuchandas. For Madhuchandas desires honey for the singers and so he is called Madhuchandas. Now food truly is honey; all is honey; all desires are honey; therefore if one recite the hymn of Madhuchandas, it serves to obtain all desires. He who knows this obtains all desires. Now this Praûga in the one day form is perfect. Much indeed on that day is done that is forbidden, and (the Praûga) is the atonement.

3 Cf. I, 1, 5. The point of resemblance is the number of feet. See Taittiriya Samhitâ, III, 2, 9, 4; VI, 1, 6, 2; Aitareya Brâhmaṇa, I, 21, 15; 28, 11. Elsewhere the gîyatri is connected with aṣṭāṣṭaphaḥ paûlavaḥ, Jaiminiya Brâhmaṇa, III, 241; Tâṇḍya Mahâbrâhmaṇa, III, 8, 2, or paûlavaḥ are paûktas, Aitareya Brâhmaṇa, III, 23, 5.

4 Cf. I, 1, 1 ad fin.

5 The day is brahman because it causes men to attain brahman. This passage appears to be quoted or referred to in Sâkhâyana Aranyakâ, I, 2: brahma vâ ekâh (?) brahmaite adh brahma saûrdharyati. See I, 2, 2, infra.

6 Sâyaña so takes chandati. The compound may rather have meant 'praising honey', as the Naîghanûtika, III, 14 gives chandati as an equivalent of arcati and cf. also RV., VI, 11, 3 when chanda occurs; or possibly 'winning honey', cf. Winternitz (Gesch. der indisch. Litt., I, 146, n. 3), who takes the meaning of chanda as 'gefallen, befriedigen, oder befallen machen'. Cf. also Wackernagel, Altindische Grammatik, I, 154; Macdonell, Vedic Grammar, p. 31, n. 3; Weber, Ind. Stud., VIII, 4 sq., as to the connexion of chandas with skandati, which if real would be natural as giving a basis for the meaning of chandas as right time (cf. pes, 'foot,' 'scansion,' &c.). chanda and chad 'cover' are not separated by the Indian grammarians, but are of very doubtful connexion (Whitney, Roots, &c., pp. 49, 50; Ryder, J. A. O. S., XXIII, 77; Weber, Ind. Stud., XVII, 236). Madhuchandas appears in Kaûšitaki Brâhmaṇa, XXVIII, 2; Aitareya Brâhmaṇa, VII, 17; Brhaddevatâ, II, 126; III, 57; Sâkhâyana Śrauta Sûtra, &c. For tad yad, &c., cf. Delbrück, Altindische Syntax, p. 575.

7 The Agniûṣṭoma, which is the prakrty of the Viûvajit and that of the Mahârvata, is a one day sacrifice. Cf. Sabbathier, Agniûṣṭoma; Caland and Henry, L’Agniûṣṭoma.

8 Because, Sâyaña says, it can easily be performed by remembering the Agniûṣṭoma, which it exactly follows. This passage is repeated in I, 2, 1, &c.

9 Max Müller renders 'to be hidden'. Sâyaña says: tiûṣair nîvairyanîyam varjaniyam. The reference is clearly to the dâsî♥ria$$abahubhûtamaîthinabrahmacâpumâticai$$anpravâdayikam (so R; S has what is better: dâsîvṛ (??) vrittabaîtumaîthinam); see V, 1, 5, i.e. the popular part of the old ritual.

10 This is perhaps better than Max Müller’s ‘and has to be atoned for (by recitation)’.
is rest, and at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (Praitga)\(^{11}\) as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest, who knows this, recites this Praitga.

4. (There is the word ‘ready’ in the verse,) ‘Come hither, O Vāyu, conspicuous; these Soma draughts have been made ready’ (RV., I, 2, 1); this day indeed is ready for the sacrificer and for the gods. Truly the day is ready for him who knows this or for whom a Hotṛ priest who knows this recites. In the verse, ‘Indra and Vāyu, these draughts are poured forth, come to what is prepared’ (RV., I, 2, 4), by ‘prepared’ (niṣkṛta) he denotes what is ‘well prepared’ (sanskṛta).\(^{1}\) Indra and Vāyu approach what has been well prepared by him who knows this or for whom a Hotṛ priest who knows this recites. In the verse, ‘Mitra of holy might I summon (and Varuṇa) who make perfect the oil-fed rite’ (RV., I, 2, 7\(^{3}\)), speech is the oil-fed rite. Speech is his who knows this or for whom a Hotṛ priest who knows this recites. In the verse ‘Aśvins, (accept) the sacrificial offerings’ (RV., I, 3, 1\(^{4}\)), the sacrificial offerings are food and this serves to gain food. The Aśvins go to the sacrifice of him who knows this or for whom a Hotṛ priest who knows this recites the verse, ‘Come hither, ye whose path is red’\(^{13}\) (RV., I, 3, 3). In the verses, ‘Indra of bright splendour, come hither; Indra impelled by prayer, come hither; Indra hastening, come hither’ (RV., I, 3, 5\(^{6}\); 6\(^{6}\); 4\(^{6}\)), he recites, ‘Come hither, come hither.’ Indra goes to his sacrifice who knows this or for whom a Hotṛ priest who knows this recites. The All-gods come to the call of him who knows,

\(^{11}\) Max Müller takes pratiṣṭhākāhah as separate from śāntyāṁ, but suggests that ekāhah may go with śāntyāṁ. This certainly seems better, as it avoids the identification of ekāhah and śāntiḥ. ‘At the end’ refers to the fact that the Mahāvrata is the last day but one of the Sattra. For pratiṣṭhā as a medical term, see Hoernle, J. K. A. S., 1907, p. 14.

\(^{1}\) From niṣkṛta comes the Vedic िस्कृती according to Bloomfield, J. A. O. S., XVI, xxvi. For sanskrita as ‘well-cooked’, see Thomas, J. R. A. S., 1904, p. 748; Kirste, J. R. A. S., 1905, p. 353. For िष and िष, cf. Oldenberg, S. B. E., XLVI, 2–4. For aram above, which as against alam, V, 2, 3, is a sign of early date, cf. Wackernagel, Altindische Grammatik, I, 211 sq.; Macdonell, Vedic Grammar, pp. 43 sq. alam already appears in the Atharvaveda. The syntax is normal, see Delbrück, Altindische Syntax, pp. 146, 147. Sāyaṇa, probably correctly, explains that the hymn has the word aram because the day is aram, not vice versa. The use of vai favours this.

\(^{3}\) Sāyaṇa interprets sādhantā either as dual or as equivalent to sādhayantam. In the original, the pāda has Varuṇam ca rṣiḍasam (cf. Pischel, Vediche Studien, III, 190).

\(^{5}\) This is the most probable interpretation of Rudravarthani, Pischel, Vediche Studien, I, 53, but cf. III, 71; Macdonell, Vedic Mythology, p. 49. Others take as ‘whose path is terrible’. Sāyaṇa renders ‘whose path is like that of Rudra unobstructed’. According to R’s division, here and above, āha must be taken as ‘He says’ (the verse), but the position of asya is hardly possible and the later examples show conclusively that āha goes with what follows, as it is taken in S,
or for whom a Hotṛ priest who knows recites the verse, ‘Ye All-gods, protectors, supporters of men, come hither’ (RV., I, 3, 7). In the verse, ‘Ye givers, (come to) the libation of the giver’ (RV., I, 3, 7), he means the libation of every giver. Whatever a man wishes when he recites this verse, that wish the gods fulfil, if this he knows or if for him a Hotṛ priest who knows recites. In the verse, ‘May the holy Sarasvatī accept our sacrifice, she that is rich in prayer’ (RV., I, 3, 10), speech is denoted by ‘rich in prayer’. Speech is his who knows this or for whom a Hotṛ priest who knows this recites. When he says, ‘May she accept our sacrifice,’ he means, ‘May she bear it away.’ These verses if said straight on number twenty-one. Man consists of twenty-one elements. He has ten fingers, ten toes, and the trunk is the twenty-first. By this hymn he adorns the trunk, the twenty-first. By repeating the first thrice and the last thrice the verses become twenty-five. The trunk is the twenty-fifth, and Prajāpati is the twenty-fifth. He has ten fingers, ten toes, two legs, two arms, and the trunk is the twenty-fifth. By this hymn he adorns the trunk, the twenty-fifth. Further the day (of the sacrifice) is twenty-five, the stoma hymn of that day is twenty-five, like is brought about by like. So the two are twenty-five.

ADHYĀYA 2.

The two tristichs, ‘Thee like a car to aid us’ (RV., VIII, 68, 1-3), and, ‘This juice is poured, O Vasu’ (RV., VIII, 2, 1-3) are the first and second of the Marutvatiya hymn. Both are perfect in form as belonging to the one day ceremony. Much indeed is done on this day that is forbidden, and (the Marutvatiya) is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (Marutvatiya) as their rest. He rests who knows this and they also rest for whom the Hotṛ priest, who knows this, recites this Marutvatiya. In the verse, ‘Indra, come

4 Probably the original form was pavākā, Arnold, Vedic Metre, p. 143; Wackernagel, Altindische Grammatik, I, xi; Macdonell, Vedic Grammar, p. 110.
5 Cf. I, 1, 2 ad fin.
6 The stoma peculiar to the Mahāvratas is the paścavimśa stoma in the rūjana melody in the Prśtha Stotra corresponding to the Mahādiktha, Śāṅkhāyana Śrauta Sūtra, XVII, 7, 3; 4. The explanation of Prajāpati as twenty-fifth is variously given, cf. Friedländer’s note on Śāṅkhāyana Āraṇyaka, I, 1, and see also below, II, 2, 4.
1 This is the first Sastra at the midday pressing. The pragāthas used are made up of two verses expanded (Śāyaṇa: yasminn rgyva’yasamũḥ pragrathanena treḥ sampadyate so ‘yam pragṛthah). The dhāṛyās are interpolated verses to fill up the Sastra. For the terminology, pratĭpad and anucara, see Hillebrandt, Ritual-Litteratur, p. 103. For uktha below, see Eggeling, S. B. E., XLI, xii-xv.
2 See I, 1, 3.
nigher, with thy strengths preserve thy singers (RV., VIII, 53, 5-6), (there is the word ‘singers’); this day indeed is a hymn, and being possessed of a hymn, the form of this day is perfect. (There is the word ‘hero’) in the verse, ‘Let Brahmaṇaspāti come forth, hither the hero’ (RV., I, 40, 3a); the form of this day indeed is perfect as endowed with strength. (There is the word ‘heroic might’) in the verse, ‘Rise up, O Brahmaṇaspāti; heroic might’ (RV., I, 40, 1b); the form of this day is perfect as endowed with might. (There is the word ‘hymn’) in the verse, ‘Now doth Brahmaṇaspāti proclaim the hymn of praise’ (RV., I, 40, 5); this day indeed is a hymn and the form of this day as endowed with a hymn is perfect. (There is the word ‘slaying Vṛtra’) in the verse, ‘Agni, the slayer of Vṛtra, will bear’ (RV., III, 20, 4e); the slaying of Vṛtra is a characteristic of Indra, this day is Indra’s, and Indra’s is the form of this day. (There is the word ‘strong’) in the verse, ‘Thou art strong by insight, O Soma, thou art mighty in thy might and greatness’ (RV., I, 91, 2e); might indeed is a characteristic of Indra, this day is Indra’s, and Indra’s is the form of this day. (There is the word ‘strong’) in the verse, ‘They fill full the waters; they lead forth the strong one like a horse for rain’ (RV., I, 64, 6); strength indeed is a characteristic of Indra, this day is Indra’s, and Indra’s is the form of this day. Further in that verse, ‘They milk the thundering never-failing spring’ (RV., I, 64, 6), (there is the word ‘thundering’); thundering indeed is a characteristic of Indra, this day is Indra’s, and Indra’s is the form of this day. (There is the word ‘great’) in the verse, ‘To great Indra’ (RV., VIII, 89, 3); what indeed is great, is large, the form of this day as endowed with largeness is perfect. (There is the word ‘great’) in the verse, ‘Sing a great song to Indra’ (RV., VIII, 89, 1); what indeed is great is large, the form of this day as endowed with largeness is perfect. (There are the words ‘was in the way of’ and ‘stayed not’) in the verse, ‘No one was in the way of, none stayed, the chariot of

3 Sāyaṇa takes prasātir as a noun = anujñā dēyā.
4 This is, I take it, the meaning. The verses contain words because the day has certain qualities. It is also possible to invert the relation, and derive from the epithets in the verses the qualities of the day, but the position of the verse in the sentence points to the former interpretation as slightly the more probable, and that view is supported by Śāṅkhāyana Āraṇyaka, I, 3 ad fin.: mahādved hy etad ahaś. The literal version is ‘As to the words, &c.’
5 The argument seems to be (1) Vṛtraḥ occurs in the verse, because (2) Indra is Vṛtraḥ; and (3) the day is Indra’s. Possibly it may be, because the word Vṛtraḥ occurs, therefore, Indra is Vṛtraḥ, and this is Indra’s day.
6 tōjīnam means ‘having food’ according to Sāyaṇa. It clearly meant originally ‘having energy’. Cf. Oldenberg, S. B. E., XLVI, 18 and Index, s. v. vāja; Pischel, Vediche Studien, I, 10, 45.
7 Sāyaṇa renders paryaṣa as svārthaṃ na-cāllītavāṁ and na rīramad as tena rathena ramaṇam api kratvān na krītvān, and paryaṣṭavat as lokāntara-gamanīya paritakalamanavat. It is difficult not to believe that this absurd interpretation, which is that of the Āraṇyaka, was
Sudāś (RV., VII, 32, 10); the form of this day as endowed with the terms paryāsta and rāmi is perfect. He recites all the Prāgāthas to obtain all the days, all the Utkhas, all the Prś̄thas, all the Śastras, all the Praūgas, all the pressings of the Soma.

2. He recites the hymn, ‘Fair has been my effort, singer; slayer of truth’ (RV., X, 27). True, indeed, is this day and perfect its form as endowed with truth. This hymn is composed by Vasukra. Vasukra indeed is brahmāṇ, and this day is brahmāṇ. Thus by brahmāṇ is brahmāṇ commenced. Here they ask: ‘Why then is the Marutvaṭiya Śastra commenced by Vasukra’s hymn?’ Because no other than Vasukra produced a Marutvaṭiya Śastra nor separated it. Therefore by the hymn of Vasukra the Marutvaṭiya Śastra is commenced. This hymn is not addressed to any definite deity and is therefore Prajāpati’s. For Prajāpati is undefined, and the hymn serves to win Prajāpati. Once he describes Indra, and so the hymn retains its form as Indra’s. He recites the hymn, ‘Drink the Soma, for which in anger thou breakest’ (RV., VI, 17). (There is the word ‘mightily’) in the verse, ‘The cow stall, Indra, mightily being lauded;’ the form of this day as endowed with the word mightily is perfect. This hymn is deliberately chosen wrongly. The exact sense of the original is, however, open to doubt, cf. Ludwig and Griffith’s translations.

The Utkhas here meant, Sāyaṇa says, are those for the ukṭhyakṛatas, following the Yajñāyaṇīya Śāman. The Prś̄thas are the four Prś̄tha Stotras of the midday pressing. The Śastras are those of the Ājya and other rites. The Praūgas are the Śastras of the Praūga and are specially mentioned on the nyāya, brahmāṇā āgatāḥ pariṇājakā āpy āgatāḥ (so S; R reads abhy, which is nonsense).

For these, see Eggeling, S. B. E., XXVI, 339. For ṛṣṭyai and the very numerous similar datives, cf. Speijer, Vedische und Sanskrit-Syntax, § 274; Whitney, Sanskrit Grammar, § 970. They differ from ordinary infinitives in not being construed clearly as verbal forms, but governing the genitive as here and in Śāṅkhyāna Āranyaka, II, 5; 6, &c., and as always in Celtic (Lindsay, Latin Language, p. 335).

This Khaṇḍa contains the general form as well as the specifically Mahāvṛata part of the Marutvaṭiya. See on V, 1, 1, which gives only the special part, and cf. Śāṅkhyāna Āranyaka, I, 3, where Vasukra is equated to Indra. He occurs also in Bṛhaddevatā, VII, 30, &c.

i. e. brought out of the Saṃhitā. The perf. here has a certain propriety; it expresses a relation not exactly that of mere past, and approximates to a present. Cf. n. 6. For aṁha kasmāṭ, cf. Aitareya Brāhmaṇa, III, 24, 7, &c.

Cf. Macdonell, Sarvāṇukramaṇi, p. 183, Bṛhaddevatā, II, 256; Sieg, Die Sagenstoffe des Ṛgveda, pp. 7, 8. See Aitareya Brāhmaṇa, III, 30, 3; te te dhīṣye anirukto Prājāpatye, VI, 10, 18; Kaṇṭitaki Brāhmaṇa, XXIII, 2; Maitreyaṇi Saṃhitā, III, 6, 5; Nirukta, VII, 4. Sāyaṇa says Prajāpati is anirukta as he has no mūrti. Śāṅkhyāna Āranyaka, II, 1 has: anirukto vai Prajāpatiḥ. Cf. Weber, Ind. Stud., XVII, 333; Lévi, La Doctrine du Sacrifice, p. 16.


Clearly the Āranyaka takes maḥi as an accusative=maḥat, and presumably, like Sāyaṇa, gṛṣṇa as active. Māhi in the original is taken by Griffith in his translation as a vocative from
composed by Bharadvāja, and Bharadvāja was of seers the most learned, the longest lived, and the greatest practiser of austerities. By this hymn he drove away evil. When therefore a man recites the hymn of Bharadvāja, it is that māṇin against the accent. Cf. also Grassmann and Ludwig’s translations. For the passive sense of gṛṇaṇa cf. Whitney, Sanskrit Grammar, p. 362; Delbrück, Altindische Syntax, p. 264.

4 The form apahatya may be either a dative, ‘for the driving away,’ or an ablative, more probably the latter, as presumably the sense is that Bharadvāja attained his length of years by the hymn rather than the reverse. āsa above is clearly differentiatated in time from the narrative; cf. Śākhāyana Aranyakā, VI, 1, where the imperfect avasat describes the dwelling from time to time of Gārya Bālāki, while āsa is used to denote his permanent character, and uvāca in describing his conversation with Ajātasatru. This use of the perfect as a narrative tense is not a sign of lateness when the use is different from that of the imperfect. In the Tāṇḍya Mahābrāhmaṇa itself uvāca and āsa (XIII, 6, 9) are both found in such cases. Cf. also Aitareya Brāhmaṇa, III, 48, 5: Bharadvājo ha vai kṛto dirghaḥ palita āsa | so ‘bravīt’ |, and III, 48, 4. The position of the Aitareya Brāhmaṇa and Aranyakā as early appear clearly from the following table of the proportion of perfects to imperfects (see Whitney, P. A. O. S., May, 1891, pp. lxxxv sq., slightly modified):—

| Tāṇḍya Mahābrāhmaṇa, I : 130. | Śatapatha Brāhmaṇa, XII, I : 2. |
| Maitrāyaṇiya Saṃhitā, I : 64. | Gopatha Brāhmaṇa, II, I : 5. |
| " , X, 1 : 3; (including | " , " , VI, 1 : 2. |
| Bṛhadāraṇyaka Upaniṣad.) | " , " , VII, 4 : 1. |
| The earlier part of the Aitareya (I-XXVI) can thus claim to be older than anything save the Pañcarāṇḍya and the Saṃhitās, and may be as old (for in such small matters as those of the Aitareya the proportions are not fair) as the Saṃhitās (Brāhmaṇa parts, of course). Against this sporadic cases like saṃ lokete, lojjaṭe, sacive (Wackernagel, Altindische Grammatik, I, xxx) cannot be regarded as of decisive weight. lojjaṭamāṇa indeed as a Prākritism would be note- |

a Fick, Beze. Beitr., VII, 270 takes lajj from Ind. Germ. lōsg according to the ordinary and early phonetic rule; if so the Prākritism would disappear. The view of Leumann (Wackernagel, I, 220) is, however, more probable; cf. also Dr. Scheftelowitz’s forthcoming book, Zur Stammbildung in den indogermanischen Sprachen, § 10. Dr. Scheftelowitz gives an interesting example of the way in which the texts were corrupted (though he does not apply it for this purpose). In later Vedic times āṃ and ḷṣ became frequently ēḥ, and such forms found their way into the text of old work instead of the proper forms. Later still efforts were made to replace correct forms instead of obvious Prākritisms with in some cases unfortunate results. E.g. in Śāmaṇed, I, 3, 4, 9 (=I, 231) ṣṛṣṭu as Benfey (Glossar, p. 128) says is for RV., VIII, 31, 15, ṗṛṣṭu via ṣṛṣṭu. So may be explained ēṇkṣva, Aitareya Brāhmaṇa, VIII, 9 (cf. Aufrechte’s ed., p. 428) for entsva (ā+uṇḍh). Cf. in Naighaṇṭaka, II, 17, ṗṛṣṭuḥ (cf. Roth’s crit. note, p. 16) for RV. ṣṛṣṭu, and for ṣṛḍhā (K. Z., XI, 264 sq.) the MSS. of Atharvaṇeda, X, 9, 23, offer either ṗṛṣṭra or ṣṛṣṭra (Lanman, Album Kern,
he may become, by the driving away of evil, learned, long-lived, and versed in asceticism; for that he recites the hymn of Bharadvāja. He recites the hymn, ‘With what splendour do ye who are of equal age and dwell together?’ (RV., I, 165). (There is the word ‘praises’) in the verse, ‘They call for me, the praises long for me’ (RV., I, 165, 40); this day is praise and the form of this day as endowed with praise is perfect. This is the kayāsubhāya hymn, and it is harmony and worthy, but when it is considered that the form is unique (III, 22, 7), that the later language had always ś/lajj and that lajjā was a common word, there can surely be no hesitation in restoring lajyamānā, just as the Atharvan Prākritisms, cited above, must be removed. The exact verbal form of the text cannot always be relied upon, and it must be noted that, as Sāyaṇa’s note on VII, 10; 11 shows, in his time some versions of the Aitareya Brāhmaṇa had, which some had not, these chapters, in which the second is a mere corruption of Kaṇṣṭaki Brāhmaṇa, VII, 11 (see Aufrecht, Aitareya Brāhmaṇa, pp. 236, 382, 444). The case of the Gopatha Brāhmaṇa may be held to contradict the deductions here accepted, since Bloomfield (Aitareya Brāhmaṇa, pp. 164 sq.) has shown grounds for holding that the Pūrva is not later than the Uttara, but this objection is not of importance, since it is the case that the two parts owe most of their grammatical forms to these sources and the Pūrva borrows from the śāntapatha Brāhmaṇa, XI and XII, in the first of which books the number of perfects is very high, while the Uttara exploits the Aitareya, &c. The potential in ita (see Aufrecht, p. 429) also urged as a sign of late date is merely, in all probability, an inaccurate analogical form to forms like ita (dhatīta, &c.), and gives no criterion of date (cf. Liebich, Pāṇini, p. 32). āmantryān āsa occurs only in VII, 17 and proves nothing for the earlier part of the Brāhmaṇa. Pāṇini, III, 1, 40, allows only kr (Liebich, p. 33); but as there can be no doubt of the priority of the Aitareya Brāhmaṇa to Pāṇini (cf. Liebich’s own paper, Bezz. Beitr., XI, 309), this clearly shows either the selective character of Pāṇini’s work or more probably the incorrect transmission of the text (the Śāṅkhāyana has cakrä, Liebich, pp. 80, 81). The use of āvān (for āvān) is apparently a note of the Aitareya Brāhmaṇa’s style, not a proof of date. Liebich (p. 30) holds that āsa was obsolete in Pāṇini’s day in prose and says Yāska uses only babhūva. I cannot accept this view as to Pāṇini.

7 The story of Indra, Agastya, and the Maruts has received full treatment from Sieg (Die Sagenstoffe des Rigveda, pp. 108-119). He holds that RV., I, 170, 171, and 165 make up an Itihāsa to the effect that Agastya offered a sacrifice to the Maruts. Indra came and claimed it, and Agastya had to pacify Indra and the Maruts. The result is possible, but not certain. The Kaṇṣṭaki Brāhmaṇa, XXVI, 9, has (as amended by Sieg, p. 117, n. 7): kayā subhā

p. 302; Whitney, Translation of Aitareya Brāhmaṇa, p. 604). So in Khila, I, 2, 9a, MSS. read priṇayanti for priṇanti and this Prākritism is found in Varttika 1 to Pāṇini, VII, 3, 37. See also Wackernagel, Altindische Grammatik, I, 135.

b Aufrecht’s view (Aitareya Brāhmaṇa, p. vi) of the dependence of the Brāhmaṇa parts of the Taittiriya Saṁhitā seems borne out by the citations in his ‘Anmerkungen’. It may be noted that the Brāhmaṇa parts of the Saṁhitā cannot well be separated much in point of time from the Brāhmaṇa itself and that Brāhmaṇa deals with the late Puruṣamedhī (Winternitz, Gesch. der indisch. Litt., I, 167). Cf. also Taittiriya Saṁhitā, VI, 3, 10 and 5 and Taittiriya Brāhmaṇa, I, 5, 5, 6 with Aitareya Brāhmaṇa, VII, 13, 3 (ibid., p. 184, n. 2). Noteworthy also is Winternitz’s remark (p. 175, n. 1) that in Vājasaneyi Saṁhitā, XXX, Buddhists are not mentioned, though that section must be later than the oldest Brāhmaṇas.
abiding, the *kayāsubhīya* hymn. For by means of it Indra, Agastya, and the Maruts came to harmony. So the recitation of the *kayāsubhīya* hymn tends to harmony. Further the hymn tends to long life. So if the sacrificer be dear to the priest, let him recite for him the *kayāsubhīya* hymn. He recites the hymn, ‘Indra, with the Maruts, powerful, for joy’ (RV., III, 47). There are the words ‘Indra, powerful’; power indeed is a characteristic of Indra, this day is Indra’s and Indra’s its form. This hymn is composed by Viśvāmitra. Now Viśvāmitra was the friend of all, and all is the friend of him who knows this and of those for whom a Hotṛ priest, who knows this, recites this hymn. The hymn ‘Thou art born, terrible, for strength, for energy’ (RV., X, 73) is one containing *nivids,* and, as belonging to the one day ceremonial, is perfect in form. Much indeed is done on this day that is forbidden, and (this hymn) is the atonement. Now atonement is rest, and at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (*nividdhāna*) as their rest. He rests who knows this, and they also rest for whom a Hotṛ priest, who knows this, recites this *nividdhāna.* If recited straight on, the verses number ninety-seven. The ninety is made up of three *vīraḥ* sets of thirty, and then

saṇjayasah saṃīdha iti marutavatīyam | tad etat saṃjñānaṃ santani sūktam | etena hendra ca Marutaḥ ca saṃajñatām, which must go back to the same source as the Aitareya version, found also in Aitareya Brāhmaṇa, V, 16, which agrees verbally with this passage. For *saṃjñānaṃ* see also Bloomfield, *Atharvakānda,* pp. 72, 73.

The gen. here is probably possessive and predicative (*eius faciat,* cf. Speijer, *Vedische und Sanskrit-Syntax,* §§ 63 and 71; Liebich, *Bez. Beitr.,* XI, 307 sq.; Delbrück, *Altindische Syntax,* p. 162, while the gen. with *priya* is adnominal and regular from RV. onwards. Not unnatural is the transition from such genitives to the genitive which is really a dative, e.g. Aitareya Brāhmaṇa, VII, 15, 7: *tasya ṭataṇi dattvā* would if *kṛtvā* were put for *dattvā* be quite regular. On the other hand in *tasya śraddhāḥ* (ibid., II, 40, 6) the gen. is practically dative. In Füll (Müller, *Fülli Grammar,* p. 67) and in Prākrit (Pischel, *Prākrit Grammar,* p. 246) the dative of the indirect objective is always represented by the genitive, the dative of purpose alone surviving. Cf. Whitney, *Sanskrit Grammar,* § 297. Note the dative with *mitram* below, and genitive in *ekānāṃ paśūnām,* I, 2, 3; and Geldner, *Vedische Studien,* I, 283. On the low morality of the Brāhmaṇas, cf. Lévi, *La Doctrine du Sacrifice,* p. 9; Winternitz, *Gesch. der indisch. Litt.,* I, 180 sq.; Garbe, *Philosophy of Ancient India,* p. 62.

* In Śāṅkhāyana Arāṇyaka, I, 3, the *nivid* is in RV., VI, 19; see Śrāuta Śūtra, VII, 19, 20. The *prakṛti* is as here, ibid., 15; Kauśitaki Brāhmaṇa, XXV, 3. *Nivids* are early and apparently were known in Ṛgvedic times, cf. Haug, *Aitareya Brāhmaṇa,* pp. 32 sq.; Weber, *Ind. Stud.,* IX, 355; XVIII, 96; Oldenberg, *Religion des Veda,* p. 387, n. 2; Eggeling, *S. B. E.,* XII, 114, n. 2; Schettelowitz, *Die Apokryphen des Ṛgveda,* pp. 136 sq. Here the *nivid* comes in after the sixth verse.

Sāyana explains thus: the two *trās* referred to in I, 2, 1 = 6; six *praṇāthas* each of two verses made into a *trās* = 18; three *dhāyās* = 3; *asat su* = 24; *pihā somam* = 15; *kayā ubhā* = 15; *maruvaḥ* Indra = 5; *janisṭhā ugraḥ* = 11; total 97. But in I, 2, 1 there are seven *praṇāthas* which would give 100. Apparently the author overlooked this, although of course the explanations are possible. Oldenberg (*Prolegomena,* p. 353) thinks that some of the *praṇāthas* may have been counted as two, others as three verses.
there are seven which are over. Whatever is praise of the seven is also praise of the ninety. If the first and last are repeated thrice the verses number 101. There are five four-jointed fingers, two pits, the arm, the collar-bone, the shoulder-blade; these make up twenty-five. The other parts have twenty-five each, making a hundred, and the trunk is the one hundred and first part. The hundred is life, health, strength, glory; the sacrificer is the hundred and first, resting on life, health, strength, glory. These verses become triṣṭubh.

For the midday pressing is accompanied by triṣṭubh verses.

3. They ask, 'Why is a swing a swing? He who blows is the swing. He

11 The four are, according to Sāyaṇa, agra, madhya, mūla, tanmūla, and he notes that though the aṅguṭṭha has really only three, it is given a fourth for the sake of symmetry. So in the systems of Caraka and Suśruta (Hoernle, Osteology, pp. 122, 123) there are sixty phalanges, giving fifteen in each hand. Here the phalanges and the metacarpus are reckoned as phalanges. In Śāṅkhāyana Āraṇyaka, II, 5, each pāṇi, on the other hand, is given three parvōni, which is the more correct view, and perhaps later. The expression kakiṣṭha is doubtful. It cannot mean 'armpits', for there is but one on each side; Max Müller says the pits 'in the elbow and the arm'; Monier-Williams, Dict. (where the reference is inaccurate) gives the sense as the two depressions on the wrist; Sāyaṇa says kakiṣṭha pāṅṭvapāṇyaḥ, and possibly the armpit may be conceived of as in some way double. He takes, followed by Max Müller, aṃkaḥ as eye, but (a) śīras is a separate element and the eye belongs to it; (b) the form is unparalleled. Friedländer holds that aṅka (Ar. aḷa, Lat. axilla, O.H.G. ahsala) means 'shoulder-blade', but that is the meaning of aṅsaphala in the systems of Caraka (Hoernle, J.R.A.S., 1907, p. 13), perhaps of Suśruta and Vāgbhaṭa (J.R.A.S., 1906, p. 931; Osteology, pp. 76, 91). So aṅka must mean 'collar-bone', as I would take it in Śāṅkhāyana Āraṇyaka, II, 4 (aṅkaḥ and aṅkaḥ) and as in the Śatapatha Brāhmaṇa (aṅka). The later form is usually aṅka, though aṅka is found in the 'non-medical version of Ātraṇa'; see Hoernle, Osteology, pp. 55, 134, n. 1, and my review, Z.D.M.G., LXII, 135 sq. Sāyaṇa's error is found in the commentators on Yājñavalkya and in the modern translations.

12 i.e. the left side, and the two sides of the lower body, which have five four-jointed toes, a thigh, a leg, and three parvōni (joints), Max Müller, rather 'articulations', Hoernle, J.R.A.S., 1906, p. 931) according to Sāyaṇa.

13 Because life is one hundred years and the other things depend upon it, Sāyaṇa explains, probably correctly, as there is no doubt that life as one hundred years is a very early idea, see Lanman, Sanskrit Reader, p. 384 and reff., and Weber, Ind. Stud., XVII, 193; Festguss an Roth, p. 137. Cf. Vājasaneyi Saṃhitā Upaniṣad, 2.

14 Because the last hymn is triṣṭubh (Sāyaṇa). But all the hymns in that Khaṇḍa are in triṣṭubh.


1 The use of the swing refers, in the opinion of Oldenberg (Religion des Veda, p. 444), to the sun, which is called 'the golden swing in heaven' in RV., VII, 87, 5. This is quite probable, as the Mahāvṛata rite is, at least to some extent, a sun-charm (cf. Introd., p. 28). Sāyaṇa's interpretation follows the text and makes the swing Vāyu, as does Śāṅkhāyana Āraṇyaka, I, 7. I, 2, 4 below is in favour of the sun; cf. Kāthaka Saṃhitā, XXXIV, 5, cited in Ind. Stud., III, 477. Compare the doḷāyātrā of the young Kṛṣṇa, clearly a vegetation rite.
swings forward in these worlds and then is a swing a swing. 'There should be one plank,' some say, 'for the wind blows in one way and (the swing should be) like the wind.' But this is not to be accepted. Others say, 'There should be three planks, for threefold are these worlds and (the swing should) resemble them.' But this is not to be accepted. There should be two planks, for these two worlds seem most real, and the ether between them is the sky. So let there be two planks. Let them be of udumbara wood. The udumbara is sap and proper food, and planks of it serve to win sap and proper food. Let them be raised in the middle. For in the middle food delights men, and so he places the sacrificer in the middle of proper food. There are two kinds of ropes, the right and the left. The right serves for some animals, the left for others. When there are both kinds, they serve to win both kinds of animals. The ropes should be of darbha grass. For of all plants darbha is free of evil, and so they should be of darbha grass.

2 This is the constant phrase of the Aitareya Brāhmaṇa. That of the Kauśitaki Brāhmaṇa and it may be added of the Śākhāyana Aranyaka, is na tad ādriyeta. Cf. Aufrecht, Aitareya Brāhmaṇa, p. 432; Lévi, La Doctrine du Sacrifice, pp. 38, n. 6; 44, n. 1.

3 The ether or sky is, as Sāyana points out, invisible. Addhātama (for addhā, cf. Wackernagel, Altindische Grammatik, I, 178, and Speier, Vedicische und Sanskrit-Syntax, § 228) is a curious word, which occurs also in the Śatapatha Brāhmaṇa, which also has, VI, 5, 1, 24, anaddhāpurusa, on which see Weber, Ind. Stud., XIII, 227, n. 2; Eggeling, S. B. E., XLI, 197; Hillebrandt, Ritual-Literatur, p. 167.

4 Cf. Śākhāyana Aranyaka, I, 7, where there is one plank only: tad vā udumbaraṃ bhavaty ārg vā annādyam udumbaraṃ urjo 'nnādyasyaṃ payai. The seat of the Udgāt also is of udumbara wood. Tāṇḍya Mahābrāhmaṇa, V, 5, 2: udumbara bhavaty ārg udumbaraṃ urjam evorundhe. The Śākhāyana passages look like an imitation, while the Aitareya may well have followed the Tāṇḍya (cf. avoruddhyat). Taittirīya Brāhmaṇa, I, 2, 6, 5, has ārg vā annam udumbrah. Cf. also Śatapatha Brāhmaṇa, III, 2, 1, 23, and often.

5 Sāyana explains right and left as fashioned by the right and left hands respectively; perhaps twisted from left to right and right to left respectively. The plural rajavāḥ is probably due, as he says, to the fact that as is said in V, 1, 3; Śākhāyana Śruta Sūtra, XVII, 2, 3, the ropes are each of three strands. It should be noted that Aranyaka V differs in the purpose assigned to the ropes, which it associates with the holding together of the swing. Similarly it recognizes the number of planks as three or two, while two are here prescribed. Again, I, 2, 4, the height of the swing is fixed at a mūṣṭi, while V, 1, 3 gives as alternatives caturāṅgula or mūṣṭi. These remind us that the last book must differ considerably in date from the first.

6 On darbha cf. Eggeling, S. B. E., XII, 84; Zimmer, Altindisches Leben, p. 70.

7 The construction of the genitive with a positive is based on the analogy of the superlative, e.g. ināra, I, 2, 4 (Speier, Vedicische und Sanskrit-Syntax, §§ 65, 91 II). Similarly the ablative is found dependent on a positive, e.g. RV., V, 10, 4 (Oldenberg, S. B. E., XLVI, 390), Speier, Vedicische und Sanskrit-Syntax, § 58, Sanskrit Syntax, p. 78; Delbrück, Grundriss, III, 1, 216; Pischel, Gött. Gel. Ann., 1884, p. 509, Vedic Studien, I, 309; Geldner, ibid., III, 76, 77; and see II, 3, 1, n. 6. For the word apahatapāṇī, cf. Aitareya Brāhmaṇa, IV, 25, 4: apahatapāṇīmā as and anapahatapāṇīmā as; Brhadāranyaka Upaniṣad, IV, 3, 21 (Max Müller, S. B. E., XV, 168, n. 3); Chāndogya Upaniṣad, I, 2, 9; VIII, 1, 5; 4, 1; 7, 1.
4. Some say, ‘The swing should be one ell above the ground, for by that are the heavenly worlds measured.’ But this is not to be accepted. Others say, ‘It should be a span, for by that are the breaths measured.’ But this is not to be accepted. It should be one fist above the ground, for by that all proper food is made and all proper food is taken. So let it be just one fist above the ground. Some say, ‘Let him mount the swing from east to west, like the sun here who shines, for he mounts these worlds from east to west.’ But this is not to be accepted. Some say, ‘Let him mount sideways, for men mount a horse sideways, thinking thereby to win all their desires.’ But this is not to be accepted. They say, ‘Let him mount from behind, men indeed mount a ship from behind and the swing is a heavenfaring ship.’ Therefore let him mount from behind. Let him touch the swing with his chin. For thus does the parrot mount a tree, and the parrot eats most of all birds. Therefore let him touch the swing with his chin. Let him mount the swing with his arms. So the hawk sweeps down on birds, and so he mounts trees, and he is the strongest of birds. Therefore let him mount with his arms. Let him not withdraw from the earth one foot, lest he lose his hold of it. The Hotr mounts the swing, the Udgatr the seat of udumbara wood. The swing is masculine, the seat feminine, and they are united. This union is made at the beginning of the hymn for the sake of offspring. Children and cattle are his who knows this. Now the swing is food, the seat prosperity.

1 The fist is a convenient measure and a fistful is a good mouthful, so Sāyaṇa explains. Cf. for these measures, Hopkins, J.A.O.S., XXIII, 141 sq.
2 The swing is east and west; north and south is sideways, says Sāyaṇa. The accusatives below are quasi predicative, cf. Delbrück, Althindische Syntax, pp. 78, 79; III, 2, 4.
3 As Max Müller points out, this is a clear reference to horse-riding, which is not certainly known or referred to in the Rigveda. But it is known to the Yajurveda and the Atharvaveda, Zimmer, Althindisches Leben, p. 230; Macdonell, Sanskrit Literature, p. 166. Similarly in the Homeric age riding is only gradually coming into use in Greece. So Śatapatha Brāhmaṇa, VII, 3, 2, 17; and cf. RV., I, 163, 9; Weber, Berl. Sitz., 1898, p. 564.
4 This and the comparison with the sun are certainly in favour of the theory of Oldenberg, referred to above (n. 1 on I, 2, 3), and see App. to my Śāṅkhāyana Aranyakap, pp. 73 sq.
5 Śāṅkhāyana Śrauta Sūtra, XVII, 16, 1, gives the breast. The parrot in mounting strikes the tree with its chin. It is kept by princes, ministers, &c., and so is well fed, says Sāyaṇa. The form is strange (Wackernagel, Althindische Grammatik, I, 184; Macdonell, Vedic Grammar, p. 37) and probably not Indo-European. Cf. Hoernle, Osteology, pp. 39, 40.
6 That is the foremost from the elbow. For further details of this ceremony see V, 1, 4. For ned below, cf. Delbrück, Althindische Syntax, p. 317; Speijer, Védiche und Sanskrit-Syntax, § 240, n. The agreement of annādatamah with iyenaḥ is characteristic. See Taittiriya Samhitā, V, 9, 11, 1: iyenaḥ vād ṣvyaśām pāṇitiḥah; Delbrück, Althindische Syntax, p. 80; Speijer (Védiche und Sanskrit-Syntax, § 95 c) is unable to cite an example from Sanskrit. It is the general rule in Latin, where, however, post-Augustan exceptions occur, e.g. velocissimum animalium delphinus est (Pliny, Nat. Hist., ix, 8, 20).
they mount to food and fortune. The Hotrakas with the Brahman sit down on seats of grass. Plants and trees having grown up bear fruit. So then if they mount all together on this day they mount on strength, on sap, on proper food. This serves to win sap and proper food. Some say, 'Let him descend after saying vajat.' But this is not to be accepted. For the honour done to one that sees it not is indeed not done. Others say, 'Let him descend after taking the food.' But this is not to be accepted. For the honour done to one that has approached near is indeed not done. Let him descend after seeing the food. For that is honour indeed which is done to one who sees it. Therefore only after seeing the food, let him descend. Let him descend towards the east, for in the east is born the seed of the gods. Then let him descend towards the east.

7 They, i.e. the Hot and Udgātī. Max Müller follows R in translating 'he', but this makes nonsense and the commentary shows that R is wrong.
8 They are the Hot's assistants, viz. Praśātī, Brāhmaṇācchāmsī, Poṭr, Neṣṭī, Agnīdhra, and Accharāva. The division is not strictly accurate, as the second, third, and fifth are really classified with the Brahman and the Neṣṭī with the Adhvaryu, but it corresponds to facts better than the later classifications, see Weber, Ind. Stud., X, 144 sq.; Oldenberg, Religion des Veda, pp. 383 sq.; Hillebrandt, Ritual-Litteratur, p. 97. vṛṣīḥ may perhaps be better spelt ṛṣīḥ. Both the v or b and s present difficulties, cf. Wackernagel, Altindische Grammatik, I, 184, 223; Macdonell, Vedic Grammar, p. 36. See Geiger, Litt. und Sprache d. Singhalessen, p. 28. The following sentence is quoted in the Naigeya Anukramaṇī, Ind. Stud., XVII, 373, 374.
9 Max Müller suggests that iso before ०० is expected. If it had occurred, it would have been quite natural, but it is not necessary to suspect the text as the reading above is iso eva tad ērjāṃ annādyam and the eva tad renders it less unnatural that iso should not occur. The phrase eva tad is very common in the Aitareya Brāhmaṇa, tad being of course adverbial. For the usual asyndeton, cf. Delbrück, Altindische Syntax, p. 59.
10 The descent does not of course come here in its proper order, but is inserted to complete the discussion of the topic of the movements of the priests.
11 The reason for this being rejected is that it is only after the second vajat (the annāvačā) that this bhakṣa comes up, so that it could not see the priest on the swing descending in its honour (Sāyaṇa). For the word, cf. Wackernagel, Altindische Grammatik, I, 172; Foy, Z.D.M.G., L, 139; Macdonell, Vedic Grammar, p. 34; Weber, Ind. Stud., XVIII, 269; for the form, Whitney, Sanskrit Grammar, § 1091.
12 For the form apāyate, cf. Wackernagel, Altindische Grammatik, II, i, 77; Delbrück, Vergl. Syntax, II, 529 sq., Altindische Syntax, pp. 540 sq. Adhyṛṣṭāya appears clearly to come from ṛṣ in the sense 'move' (cf. Greek ῥωπος). The separation into two roots (maintained in Böhtlingk and Monier-Williams' Dict.) seems quite needless (cf. Whitney, Root, &c., p. 140), as ṛṣī, spear, can easily be derived from ṛṣ as trans. Cf. also Khila, IV, 5, 3 (ed. Scheltoewitz).
13 Max Müller suggests, and S apparently independently also suggests, that the reading may be dvaraṛaḥ sampaṛajāya. But the use of sampaṛajayate is curious, as the sāṃ has no intelligible force, and on the other hand the form retasa is not impossible, as forms from a, a, a, exchange more or less freely throughout Sanskrit, see Whitney, Sanskrit Grammar, §§ 415, 1319, and a long list in Wackernagel, op. cit., II, i, 113, 114; in a Bahuvrihi aṁrataḥ occurs in the Śatapatha, ibid., 111. In Pāli of course the aṣa form prevails, Müller, Pāli Grammar, p. 65. Cf. also Pischel, Pri khīt Grammar, §§ 407 sq.
ADHYĀYA 3.

They say, 'Let him begin this day with saying the word him.' In the word him is brahman, this day is brahman, and so he begins brahman by means of brahman, who knows this. Now with regard to his beginning with the word him, the word is masculine, and the yin feminine. They make a pair and so he makes a pair at the beginning of the hymn for the sake of offspring. Children and cattle are his who knows this. Again with regard to his beginning with the word him, the word is to brahman like a wooden shovel. Just as one desires to dig up anything with a wooden shovel, so with the word one digs up brahman. Whatever he desires, he digs up with the word him, who knows this. Again with regard to his beginning with the word him, the word is the discrimination of divine and human speech. So he, who begins with the utterance of the word him, discriminates divine and human speech.

1 The time of hīṃsṛtya and pratipadyate are obviously really identical. This is readily explained by the originally timeless force of the form kṛtya (cf. Whitney, Sanskrit Grammar, §§ 889, 894). So the aorist participle in Greek sometimes coincides with the time of the verb, e.g. Monro, *Homeric Grammar*, p. 212. Delbrück (*Altindische Syntax*, pp. 405–409) holds that in all these cases the distinction of time between the main verb and the gerund exists, but, however natural the growth of this use is, it is only to be found in the examples by forcing the sense. Speijer (*Vedische und Sanskrit-Syntax*, § 223) lays stress on the ‘aoristic’ effect of the weak root and appears to think that this accounts for the past force. But it should be noted that in Vedic we have no evidence that the forms were ever felt as other than participles either present or past. In strīyāṃ dṛṣṭvāya kitavān tātāpa it is most probable that the writer did not feel dṛṣṭvāya as ‘after having seen’, but as ‘seeing’. Cf. my remarks in *J. R. A. S.*, 1907, p. 164.

For beginning the Mahāvratas with him, cf. Śāṅkhāyana Aranyakā, II, 1. For him + √kṛ, cf. Whitney, § 1079. It is obsolete in the classical language.

2 Cf. I, 1, 3; II, 2.

3 Cf. I, 2, 4. The use is found in the Aitareya Brāhmaṇa, VI, 3, and often in the Śatapatha Brāhmaṇa. For the idea, cf. the stories of the wedlock of the sāman and yin in the Śatapatha (IV, 6, 7, 11, &c.), and Jaininiya Upaniṣad Brāhmaṇas, and Aitareya Brāhmaṇa, III, 23, 1.

4 Śāyaṇa explains this as a metaphor from the search of hidden treasure, a probable supposition in the case of India, where burial of treasure (cf. Gautama Dharma Śūtra, X, 43–45; Vasiṣṭha Dharma Śūtra, IV, 13, 14; Manu, VIII, 35–39; Yājñavalkya, II, 34, 35) has always been frequent in consequence of the uncertainty of life and government. A different idea is found in Śatapatha Brāhmaṇa, VI, 3, 2; 5, 4, &c.

5 That is, it distinguishes ordinary conversation from divine service. The Śāṅkhāyana Aranyakā, II, 1, gives different reasons for the importance of him. In Śatapatha Brāhmaṇa, VI, 3, 1, 34, where the same distinction occurs, Śāyaṇa explains as Sanskrit and Apabhramśa (Eggeling, *S. B. E.*, XLI, 200, n.); daiśyāya must be correct, devaiya cannot well be adjectival, and the error in the MSS, is trifling. Cf. III, 2, 5. It is noteworthy that later daiśi vōk is used for Sanskrit, cf. Daṇḍin, Kāvyādāsīa, I, 33: sanskṛtyaṃ nāma daiśi vōg antvā ṣākhyātā mahārṣibhiḥ. Franke (*Pāli und Sanskrit*, p. 89) compares the fact that Mathurā was called 'city of the gods' because of the Kuṣaṇa title devoputra, and is inclined to think that 'secondary' Sanskrit came to India from Kaśmir via Mathurā, a hypothesis which can hardly be regarded as probable.
2. They say, ‘What is the beginning of this day?’ Let him reply, ‘Mind and speech.’\(^1\) All desires rest on the one, the other yields all desires. All desires rest on the mind,\(^2\) for with the mind man conceives all desires. All desires rest on him who knows this. Speech yields all desires, for by speech man expresses all desires. Speech yields all desires to him who knows this. Then they say, ‘One should not really begin the day with a \(\text{ṛc, yajus, or sāman} \) verse, nor start from\(^3\) a \(\text{ṛc, yajus, or sāman} \) verse.’ So one should say the \(\text{Ṛvāḥṛis} \) first. The \(\text{Ṛvāḥṛis} \) are \(\text{bhūḥ, bhuvah,} \) and \(\text{svar,} \) and they are the three Vedas. \(\text{Bhūḥ} \) is the \(\text{Ṛgveda, bhuvah} \) the \(\text{Yajurveda,} \) and \(\text{svar} \) the \(\text{Sāmveda.} \)\(^4\) Therefore

The real meaning of the discrimination is suggested by Aitareya Brāhmaṇa, VII, 18, 13: \(\text{om iti vai daivanyataḥ manuṣyaṃ daiveva caiva iti manuṣyaṃ ca pāpād enaṃḥ pramanuḥcati,} \) cf. Winternitz, \textit{Gesch. der indisch. Litt.}, I, 162, n. 1. The later use of \(\text{daiva vāc} \) must be related to Devanāgarī. For the question of Prākrit, cf. I, 5, 2, n. In the Rāmāyaṇa passage where Hanumant ponders as to addressing Sitā, the possibilities he contemplates are (according to Jacob) \(\text{vācaṃ mānuṣyaṃ sanākritam, or dvijātīr īva, vācaṃ sanākritam,} \) which appears clearly to discriminate between the popular and sacerdotal forms of Sanskrit. That the former expression means (as Dr. Grierson, \textit{Ind. Ant.}, XXIII, 56, holds) the Prākrit of the educated Kṣatriyas and well-to-do persons round the court appears excessively improbable. Nor is it correct to say that these forms of Sanskrit were practically alike. The Epic and the Sanskrit of the Brahminical schools are of distinctively different style, and Sitā might well have been surprised at being addressed not in the Kṣatriya fashion but by priestly expressions, much as a lady of the middle ages would find a great difference between the address of a countess and a monk, even when both spoke the same Latin language.

\(^1\) Sāyaṇa explains this as referring to the need for care in going through the service, composed as it is of mixed verses.

\(^2\) Sāyaṇa explains that the desires are phases of mind, \(\text{manovrttivilēṣāḥ,} \) which is too subtle for the Āraṇyaka. Cf. Bhādarāṇyaka Upaniṣad, III, 2: \(\text{manasaḥ hi kāman kāmāyate;} \) and Jacob, \textit{Concordance}, p. 292; Aitareya Brāhmaṇa, VI, 2, 3.

\(^3\) Max Müller, following Sāyaṇa, takes the words \(\text{narco—īyād iti} \) as giving the ground for the rule referred to in \(\text{tad āḥur.} \) But this leaves no \(\text{iti} \) to mark the end of the rule referred to in \(\text{tad āḥur,} \) and in view of the usual practice of the Āraṇyaka, it is safer to take the quotation as extending to \(\text{īyād.} \) There is no doubt that the construction of the last part of the sentence is not easy. For the abl., cf. Delbrück, \textit{Altindische Syntax}, pp. 107 sq.; Speijer, \textit{Vedische und Sanskrit-Syntax,} § 51.

\(^4\) For the later history of the triad see Deussen, \textit{Philosophie der Upanishads}, p. 196; E. T., p. 217. See also Jaiminiya Upaniṣad Brāhmaṇa, III, 15; IV, 28, and I, 1. Taittrīya Upaniṣad, I, 5, 6, shows clear signs of a later origin than the Aitareya by its elaboration.

\(^5\) On the three Vedas and the Atharvaveda, see especially Bloomfield, \textit{Athravaveda}, pp. 22 sq.; Macdonell, \textit{Sanskrit Literature}, pp. 191 sq.; Hopkins, \textit{Great Epic of India}, pp. 2 sq. The silence of the Āraṇyaka is certainly in favour of its early date. It is of course true that the Atharvaveda contains much old material\(^6\) and probable that a Samhitā existed before the Āraṇyaka was written (cf. Taittrīya Samhitā, VII, 5, 11, 2, where the Aśvīrāxes are referred to

\(^6\) I agree with Winternitz that Oldenberg’s view (\textit{Literatur des alter Indien}, p. 41) that prose magic formulae are older than ‘poetic’ which are imitations of the poetry of the hymns of the \(\text{Ṛgveda} \) is not probable.
he does not really begin the day with a ṛc, yajas, or sāman verse, nor start from
a ṛc, yajas, or sāman verse.

3. He begins with tād, this. Now ‘this this’ is food, and so thus he obtains
food. Prajāpati indeed uttered this as the first word consisting of one syllable
or of two, viz. tāta or tātā. So a child when it first speaks utters the word
of one or two syllables, tāta or tātā. So with this very word with tāta in it
he begins. A Rṣi says (RV., X, 71, 1), ‘O Brāhaspati, the first point of speech,’
for this is the first point of speech. ‘Which they have uttered making a name,’
for by speech are names made. ‘That of them which was the best and flawless,’
for this is the best and flawless. ‘That is hidden in secret by their love and
yet is made manifest,’ for this as regards the body is secret, merely the deities
(who enter the body), but as regards the gods it is made manifest. This is the
meaning of the verse.

(apparently as a fourth Saṃhitā), and Winternitz, Gesch. der indisch. Litt., I, 110), but the
recognition is a sign of later date (Taittirīya Saṃhitā, VII, is not probably early, but, like VI,
is later than the Aitareya Brāhmaṇa).

1 Tād is the first word of the first stanza of the first hymn of the Niṣkevalya Śastra, the
so-called Rājāna, RV., X, 120, 1.

2 It may be rendered ‘this word tād’ (= tāt tād-it), but Sāyaṇa takes it as a repetition.
The repetition of annam is apparently not connected with that of tād, though it may have
been helped by it.

3 Max Müller seems to regard the two alternatives as tāt and tāta or tātā. This of course
is the usual signification of ekākṣara and deyakṣara, but Sāyaṇa refers these words to the
quantity of the first and second syllables in tāta and tātā respectively. The form of the
sentences makes this seem certainly correct, however unusual it may be. We may have here
early evidence of the omission of the final a in ordinary conversation.

4 I take tāt tatavātya separately and eva tāt as = ‘so’. This seems also to be Sāyaṇa’s
interpretation. Max Müller says: ‘With this very word, consisting of tāt or tattā [cf. the
reading of L], he begins,’ and in a note: ‘If tāt is called the very same word, eva is used
in the sense of eva.’ This appears rather unsatisfactory, and Sāyaṇa is probably right in
thinking tāt and tata similar enough for the purpose here in view. This passage, indeed,
seems to be a deliberate and somewhat elaborate variant of the older legend (preserved in Śatapatha
Brāhmaṇa, XI, 1, 6) by which Prajāpati when he first spoke uttered bhūk, bhuvah, and
suvār, which are words of one and two syllables respectively. Sāyaṇa has: ekena krasveno-
petaikākṣarā  dvābhyaḥ krasvarbhābhābhayaḥ upetā deyakṣarā. Ekadyakṣara is apparently
an adj ect. Dvandva with disjunctive force; cf. Wackernagel, Altindische Grammatik, II, 1, 70;
Delbrück, Altindische Syntax, pp. 73 sq.; Vergl. Syntax, III, 224 sq., for early examples. The
whole sense is little more than that tād which is equal to tatt(a) or tāt(a) is the name which, as
brahman, is revealed in the deities and implicit in man in whose organs, &c., the deities are (as
in II, 1, 5; Śāṅkhāyana Aranyaka, IX, 1, &c.).

5 For aukhadiyavatam, cf. Chāndogya Upaniṣad, I, 3, 1, &c.; Whitney, P. A. O. S., Oct., 1890,
p. 11. So often in Jainaṃya Upaniṣad Brāhmaṇa.

6 This stanza is very obscure. Sāyaṇa quotes Āśvalāyana Gṛhya Sūtra, I, 15, 8, where it is
laid down that a child’s secret name is only to be known by father and mother until the
upanayana. That this is what is referred to here is not impossible, as Max Müller points out,
4. He begins with,⁴ 'That was the oldest in the worlds' (RV., X, 120, 1), for that² is indeed the oldest in the worlds. 'Whence sprung the terrible one with brilliant might,’ for from it he was born who is terrible with brilliant might. 'Immediately on birth he destroys his foes,' for immediately on being born he destroyed evil. 'After whom all helpers rejoice,' for all creatures are helpers, and they rejoice after him, saying, 'He³ has risen, he has risen.' 'Growing by strength, the powerful one' (RV., X, 120, 2), for he grows by strength, the powerful one. 'As foe he smites fear into the Dāsa,' for all fear him. 'Taking that which breathes and that which breathes not,' this refers to the living and the lifeless. 'What was offered in the feasts came to thee,' this means, 'all is in thy power.' 'All turn their thoughts on thee' (RV., X, 120, 3), this means all beings, all minds, all thoughts, turn on thee. 'When these two become three helpers,' these two being united produce offspring. Children and cattle are his who knows this. 'Join what is sweeter than sweet with the sweet,' for the pair is sweet, the offspring sweet, and so with the pair he joins the offspring. 'He⁴ conquered by the sweet that which is sweet,' for the pair is sweet, the offspring is sweet, and thus through the pair he conquers offspring. A Rṣi⁶ says,

but the interpretation adopted in n. 4 above seems to render the reference quite unnecessary. The last verse he explains as meaning that the form of the gods who enter the body is hidden from men, but the gods themselves know the name well. This is practically meaningless, and Max Müller suggests that it may be that the name refers to the gods or to tad, the brahman. The reference, however, to the deities who enter the body is clearly meant in some form, cf. II, 4, 2; I, 5; and the sense is the brahman = tad, which is the beginning of speech and the first of names is revealed (as the gods) and implicit in man. This section is referred to by 'Śāyaṇa' on Atharvaveda, XVIII, 4, 77; see Lamman in Whitney's Atharvaveda, p. 892.

¹ The ṛcā, RV., X, 120, 1-3, which begins is a stotriya, because it corresponds to the Rājana Śāman.
² i.e. brahman (Śāyaṇa). The explanations of this hymn in the Āranyaka must be deliberately perverse, so absurd are they. Cf. Wackernagel, Alttindische Grammatik, I, xxi, n. 6.
³ The double udgaṇḍ is, according to Śāyaṇa, because he is Āditya or heaven, and Agni or earth. The exact use of the aorist is characteristic of the early character of the text, cf. Whitney's criticism of Delbrück (Synt. Forsch., II, 8-86; Alttindische Syntax, pp. 280-289) in A.J.P., XIII, 290; Speijer, Vedicische und Sanskrit-Syntax, § 174.
⁴ Śāyaṇa takes adāha as referring to mithunam which is sumadhu as consisting of the son and daughter-in-law. Madhunā is equal to grand-children, and abhiyadā ha is 'provide', i.e. 'provide that dear pair with dear offspring, our grandchildren'. He does not therefore even follow the Āranyaka, which clearly took sumadhu as accusative. Max Müller translates: 'And this (the son when married) being very sweet conquered through the sweet.' But this represents neither the Āranyaka nor Śāyaṇa.
⁵ This verse, which is not in the Ṛgveda, is not by any means clearly connected with the rest. Śāyaṇa gives two alternatives, that it is connected with the verse svādōh svādiśyāḥ svādunā svṛjā sam, or with the whole Śāstra (not, as in Max Müller, that it is connected with the hymn tad id āsa, or the Veda in general). In the first case 'this body' is the body of the sacrificer, the other
'Since he raised this body in that body,' he means this body consisting of the Veda in that corporeal body. 'Then let this body be the medicine of that,' he means this body consisting of the Veda to be the medicine of that corporeal body. Of this eight syllables are gāyatrī, eleven are triṣṭubh, twelve jagati, and ten virāj. This consisting of ten syllables rests in the other three metres. The three syllable word puruṣa goes into the virāj. These indeed are all metres, the three and the virāj. To him who knows this thus is this day completed with all the metres.

5. He extends the verses by the use of nada. Nada indeed is man. So a man speaking sounds as it were. In the words nadam va odaṁnaṁ (RV., VIII, 69, 2), odaṁna are the waters in heaven, for they water all this; and they are the waters of the mouth, for they water all proper food. In nadam yoyuvaṁnaṁ, yoyuvaṁna are the waters of the sky, for they inundate as it were; and they are the waters of perspiration, for they run constantly as it were. In the words patim vo aghnyaṁnaṁ, aghnyaṁ are the waters that are born of the smoke of fire, and they are the waters that spring from the organ. In dhenuṁna

body the body of the parents and the result is seen in svūdoḥ, &c. The other case gives the interpretation of the Áranyaka, as Sāyaṇa himself admits, tad etad détleṣaṁaryāṁ avyakhyānam asyam ity ádina bhrāhmaṇena spastiṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriṣṭriषṭ्र

6 The body of the sacrificer (Sāyaṇa).
7 The hymn tad id āsa (Sāyaṇa).
8 The hymn, RV., X, 120, is triṣṭubh, and the desired metres are only obtained by torturing it. The first, second, and fourth pāda have ten syllables, the third eleven. The first eight of the first pāda give the gāyatrī, the remaining two added to the ten of the second and fourth pāda the jagati, and the first, second, and fourth (or rather the fourth), the virāj.
9 Because by adding pu to the first pāda, ru to the second, saḥ to the third, the verses all become triṣṭubh. See V, 1, 6.
10 In evam vid (perhaps one word), cf. Wackernagel, Altindische Grammatik, II, i, 68. viduṣa may be genitive (cf. n. 8 on I, 1, 2) or dative.
1 The exact meaning is explained in V, 1, 6. After each pāda of RV., X, 120, 1, is inserted (besides the syllables pu, ru, saḥ) one pāda of the hymn, RV., VIII, 69, 2, so as to make a brhatī. Cf. Satapatha Brāhmaṇa, VIII, 6, 2, 3, and Eggeling, S. B. E., XLIII, 113, n. 1.
2 Sāyaṇa explains the verse with reference to juice produced at the third pressing of the Soma, the jjīṣa (cf. Hillebrandt, Ved. Myth., I, 235 sq.), and takes nadam as the sacrificer, and supplies rakṣata. For the real sense see Pischel, Vedische Studien, I, 191 sq.
3 sveđate is clearly correct, the accusative being cognate. R’s sveđante is primarily attractive but is improbable, and as a perusal of p. 80 will show, he (like the MSS., cf. Whitney, P. A. O. S., Oct., 1887, p. xxv) is very uncertain about nasals. Cf. Whitney, Sanskrit Grammar, § 275; Speijer, Vedische und Sanskrit-Syntax, § 24; Delbrück, Vergl. Syntax, I, 366–368.
4 Sāyaṇa gives two interpretations, either smoke (in the shape of a cloud) produced by fire, or from smoke and fire, quoting Kālidāsa, Meghadūta, 4, dhūmajyotiḥśalamaratāṁ.
The waters are aghnā, he says, because plants and trees are to be tended by all. Cf. also Bhaddevatā, IV, 41, which explains RV., I, 164, 43: tukamayāṃ dhūmam; Atharvaveda, IX, 10, 25.

"Thou art food," in Max Müller’s translation must be a slip, patīyasī is regular, see Whitney, Sanskrit Grammar, § 1061, and is found in the Śatapatha Brāhmaṇa in this form.

tad id āsa is in tṛṣṭubh, nadoṣa va odatināṁ in anuṣṭubh. The former is male because bigger than the latter. For the following, cf. Lévi, La Doctrine du Sacrifice, p. 157.

The twenty-five are made up by nine verses of RV., X, 120, 1; six of X, 54; five of VI, 30, and three of I, 51, 4 which are mentioned in I, 3, 7 below. Cf. I, 1, 2, 4 and n. 6 on V, 1, 5.

This is a mere repetition of Khaṇḍa 3, and the insertion of it here according to Sāyaṇa is for the glory of the whole hymn, whereas the purpose of it as Khaṇḍa 3 was to extol the word tād. This may be correct, but it is very obscure.

The difference in the first two verses, of course, is that in the first jyeṣṭham needs to be equated to mahad, whereas mahītevā actually occurs in the second. For the construction, cf. I, 2, 1, n. 4.
(There is the word ‘hymns’) in the verse. ‘Then, manliest of men, with songs, with hymns’ (RV., III, 51, 4); this day is indeed a hymn, and the form of this day as possessing a hymn is perfect. He extends the first two verses, which are deficient, by a syllable. In the small (womb) seed is deposited, in the small (heart) the vital spirits, in the small (stomach) food is placed. This serves for the obtaining of these desires. He obtains these desires who knows this. The two of ten syllables serve to obtain both kinds of proper food, that which is footed and that which is footless. They become eighteen syllables apiece. Of the ten, nine are the breaths, one is the self. This is the perfection of the self. Eight syllables remain in each. Who knows this obtains whatsoever he desires.

8. He extends the verses by means of nada. Now breath is sound. Therefore every breath, when it sounds, sounds loud as it were. The verse nadaṃ va odattinām (RV., VIII, 69, 2) is by its syllables an usñih, but by its feet an anuṣṭubh. Usñih is life, anuṣṭubh speech. Thus he places speech and life in him. By repeating the first verse thrice, the verses become twenty-five. The trunk is the twenty-fifth, Prajāpati is the twenty-fifth. He has ten fingers, ten

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2 That is RV., X, 120, 1, with ten syllables, and VIII, 69, 2, with seven. He adds pu to them.
3 Cf. I, 1, 2 ad fin.
4 i.e. animals and vegetables (Śāyaṇa).
5 i.e. ten syllables in RV., X, 120, 1, the syllable pu, and seven in VIII, 69, 2.
6 Similarly with the other three pādas.
7 (śīrṣi) chidrāṇi is the version of Śāyaṇa and it is as probable as any other, though the word originally meant breath and only metaphorically is transferred to its use as describing the organs of sense. The nine ‘orifices’, seven in the head and two in the body, according to a Śruti (Jaiminiya Upaniṣad Brāhmaṇa, II, 5, 9; 10, 6, 8, is the reference, I think) cited by Śāyaṇa (ṣupta vai śīrṣyang prāṇāḥ doṣaḥ avēṅcān), are referred to in the Kāṭhaka Upaniṣad, V, 1 (where in all, however, they are eleven), Śvetāṣṭara Upaniṣad, III, 18, Yogaśikha Upaniṣad, 4, Yogatattva Upaniṣad, 16, and elsewhere. They are ears, eyes, mouth, nostrils and organs of evacuation, with the navel when ten are counted, as in the Jaiminiya Upaniṣad, and Jaiminiya Brāhmaṇa, II, 77 (J.A.O.S., XV, 240), and brahmaṃandhra when eleven are counted. Cf. Deussen, Philosophie der Upaniṣads, p. 243; E.T., p. 265; Seheg Upaniṣads, p. 281, n. 1, and nava vai śīrṣa prāṇāḥ, Śāṅkhāyana Arānyaka, II, 2, which points to a different idea, for which see I, 4, 1, n. 5; 5, 1, n. 6; 2, n. 13.
7 That is, after deducting the ten from the eighteen.
8 In his interesting note on relative clauses in the Veda, Edgren, P. A. O. S., May, 1883, pp. xii-xv, points out that unlike Greek, Vedic Sanskrit uses the indef. rel. pronoun with the indic. This rule is not observed in the later Vedic literature, e.g. Āśvalāyana Gṛhya Sūtra, I, 3, 1: atha khalu yatram kva ca kṣoyam syāt, &c.
9 i.e. by the stanza, RV., VIII, 69, 2.
10 It has four pādas, and is therefore like an anuṣṭubh, which of course it really is. But it has in the Sampitā form only twenty-seven syllables, or resolving the y in aṣṭiṇām in pāda 3, twenty-eight, which is the number of syllables in an usñih, which, however, has three pādas (8 + 8 + 12) only.
toes, two legs, two arms, and the trunk is the twenty-fifth. He adorns this trunk, the twenty-fifth. Further this day (of the sacrifice) is twenty-five, the stoma hymn of this day is twenty-five, like is brought about by like. So the two are twenty-five. This is the twenty-fifth with regard to the body. Now with regard to the deities. The eye, ear, mind, speech, and vital spirits, these five deities have entered into this person, and he has entered into these five deities. He is then pervaded wholly in all his limbs up to his hair and nails. So all beings, down to ants, are born thus pervaded. A Rṣi says (RV., X, 114, 8), ‘A thousandfold are these fifteen members,’ for five arises from ten. ‘As large as heaven and earth, so large is it,’ for the self is as large as heaven and earth. ‘A thousandfold are the thousand mighties,’ thus does the poet please and magnify the members. ‘As far as brahman extends so far does Vāc,’ wherever there is brahman, there is Vāc, wherever Vāc, there is brahman, is what is meant. The first of these hymns has nine verses, for nine are the breaths, and it serves to win them. The second has six verses, the seasons are six, and it serves to win them. The third has five verses, the pāuktī has five feet, and it is food, so it serves to win proper food. Then comes a tristich, there are three threefold worlds, and it serves to conquer them. These verses become bṛhatīs, the

5 Cf. I, 3, 3 above; II, 4, 2.
4 ‘Then’ is taken by Max Müller as referring to the five deities, by Sāyaṇa as referring to the body in which purusa is. But the latter view seems quite sound. The senses and purusa are absolutely inter-connected. For sāngah, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 3, 3. For ā, cf. Speijer, Vedische und Sanskrit-Syntax, § 88; J. A. O. S., XXIII, 151 sq. 5 uktā Sāyaṇa translates uktānta angānī and, as hymns will not do, he must be approximately right. His view is that the fifteen are made up of the five above mentioned and the corresponding five elements (earth, water, fire, wind, and ether) forming the mother and father. But this is more than doubtful. For the ten the ātman comes with its five organs and a complete body.
6 Because the senses are applied to a great variety of objects (Sāyaṇa).
7 Brahmaṇ is in all and wherever a name is given, it is there, cf. I, 3, 3. Sāyaṇa quotes a Śruti, Taittiriya Aranyaka, III, 12: sarvāṇi rāpyāṇi vicīnya dhīraḥ nānāṃ kṛtvedhīvadaṁ yathā dāte. For the very close connexion of brahmaṇ and Vāc, see I, 1, 1, n. 8; Atharvaveda, IV, 20; Bloomfield, Atharvaveda, p. 88.
8 RV., X, 120, has nine verses. The repetition of esām is due, says Sāyaṇa, to the comparative nature of these hymns as used in the Śastra, the first esām refers to the hymns as they stand in the Śastra, the second to them alone as they stand in the Samhitā. This is of course impossible. For the nine prānas, see I, 3, 7, n. 6. For the seasons, cf. Zimmer, Altindisches Leben, pp. 373, 374; Oldenberg, S. B. E., XLVI, 184.
9 annam ca pāuktikhandasād śadhyāvatāḥ keśitereśu pāuktikāmṛtoñātpannavatāḥ vā pāuktikām, Sāyaṇa. For the tristich and the worlds, cf. Śāṅkhāyana Aranyaka, II, 3.
10 The first pāda of RV., X, 120, 1, has, with ṣū, eleven syllables, the first pāda of RV., VIII, 69, 2, seven verses, making eighteen. So two pādas give thirty-six syllables, or a bṛhatī. The twenty-three verses give forty-six bṛhatīs, as each is extended similarly (Sāyaṇa).
metre, the immortal, the world of the gods. This is the body. Even so he who knows this comes by this way near to the undying self.\textsuperscript{11}

\textbf{Adhyāya 4.}

Then comes the \textit{sūdādohas} verse.\textsuperscript{1} \textit{Sūdādohas} is breath and by breath he joins together all joints. Then the neck verses.\textsuperscript{2} They denote them as \textit{uṣṇih} verses according to their metre. Next comes the \textit{sūdādohas} verse. \textit{Sūdādohas} is breath and by breath he joins together all joints. Then come the head verses. They are in \textit{gāyatrī}, for it is the beginning of the metres, and the head is the beginning of the members of the body.\textsuperscript{3} They are in \textit{arkavaṭ}\textsuperscript{4} verses. \textit{Arka} is Agni. They are nine verses, the head is of nine pieces.\textsuperscript{5} He recites the tenth verse. It is the skin and hairs of the head. It serves for reciting more than

\textsuperscript{11} Sāyaṇa explains this obscure statement as referring to a birth as a \textit{deva}. It may be doubted if it means more than he comprehends the immortal body (cf. \textit{ātmā}, just above), i.e. he who knows these verses thus performs that part of the rite which corresponds with the body of the bird to which the Niśkevalya Śastra is likened (cf. I, 1, 1). That \textit{ātmā} above means body or trunk seems certain, and the second \textit{ātmānam} can hardly refer to anything else. If it does, it may simply mean, ‘he becomes immortal.’ The acc. is governed by \textit{abhī}; cf. I, 1, 2, n. 10.

\textsuperscript{1} The Śāṅkhāyaṇa Āranyaka treats all this very briefly, II, 1, covers all Adhyāya 3 and the \textit{sūdādohas}. The \textit{tirṇa} comes in II, 2, before the \textit{graiva}, II, 3; then the \textit{pakṣau} (\textit{akṣa}, \textit{bāhū}, \textit{pahastaka}), II, 4-5; then the \textit{caturmūrtarāṇi}, II, 6; the \textit{aśītīs}, \textit{gāyatrī}, \textit{bārkati}, \textit{auṣṇikhi}, II, 7-10; the \textit{vāla}, II, 11; the \textit{dvāpaddh}, II, 12; the \textit{aṁdrāgna}sūkta, II, 13; the \textit{āvapana}, II, 14; the \textit{ānusūṭhā} samāṃnāya, II, 15; the \textit{triśūṭapakha}, II, 16; then two miscellaneous chapters, II, 17: 18.

\textit{Sūdādohas} is interpreted as yielding milk and it represents the verse, RV., VIII, 69, 3, \textit{tā asya sūdādohasaḥ sōmaṃ śrīnānī ṣāmayaḥ jānman devānāṃ vīlas trīṣu ā rocanaḥ dvīḍh}. This is the verse immediately after the nāda verse. Its use here is explained by Sāyaṇa because it is \textit{prāṇavāraṇi}. Cf. Śāṅkhāyaṇa, II, 1: \textit{imāni parvāni samāhītāni bhavantī}. \textit{Parvan} is apparently used vaguely; cf. I, 2, 3, n. 12.

\textsuperscript{2} For them see V, 2, 1, which is expressly here ascribed to Śaunaka by Sāyaṇa, Introd., p. 20. \textit{grīvāk} here means ‘cervical cartilages,’ see n. 7.

\textsuperscript{3} \textit{sīrkoṭaḥ Prajāpatīḥ prathamaḥ mukhato gāyatrī samutpānāḥ} (Sāyaṇa quoting the Yajurbrāhmaṇa); see Levi, \textit{La Doctrine du Sacrifice}, pp. 18, 53.

\textsuperscript{4} That is, RV., I, 7, 1-9; in v. 1 \textit{arkēbhīr} occurs.

\textsuperscript{5} Cf. Taśṭirīya Saṃhitā, VI, 2, 1: \textit{tasām navadhā siro viśyātām} (Sāyaṇa); \textit{nava vai śīrasi prāṇīḥ}, Śāṅkhāyaṇa Āranyaka, II, 2, and I, 3, 7, n. 6. The first expression of this precise idea seems to be in the Atharvaveda, X, 8, 43; \textit{puṇḍārikaṁ nāvadvāraṁ tribhīr gnnenāḥ dvīṇam}. Whitney in his \textit{Translation}, p. 601, thinks that the later \textit{guṇas} are already referred to, but as Lampe (\textit{Translation}, p. 1045) points out, Garbe (\textit{Sāmhyatattvakaumudi}, \textit{Abh. der Bayerischen Ak. der Wiss.}, XIX, 529) renders the three coverings as skin and nails and hair (cf. n. 6). A different view of the \textit{prāṇas} appears in Kāṭhaka Saṃhitā (XXXIII, 3, cited by Weber, \textit{Ind. Stud.}, XIII, 113, n. 2 for a grammatical point): \textit{dala vai puṇra ṣastra prāṇiḥ stanaṇa dvīṇḍaṇa} (=11th and 12th). Cf. also Kaśitaki Upaniṣad, II, 15.
the stoma. These form the trivṛt stoma and the gāyatrī metre, and it is after the production of this stoma and this metre that there arises all that is. These verses serve for production. Children and cattle are his who knows this. Next comes the sūdadohana verse. Sūdadohan is breath, and by breath he joins together all joints. Then come the vertebrae verses. They are in virāj metre. So one man says to another, ‘Thou shiniest above us,’ or, ‘Thou bearest a high neck,’ to one who is proud. Or, again, because they run close together, they

6 In the trivṛt stoma only nine verses of the hymn are used, but here the tenth verse of the hymn is also employed. This is not the case in Śāṅkhāyaṇa Āraṇyaka, II, 2. Sāyaṇa cites Taittirīya Brāhmaṇa, I, 2, 6: trivṛc chiro bhavati | tredbhā vikataṁ hi sīrām | loma cha vārya asthi paricācā stuvañci | Cf. also Śāṅkhāyaṇa, I, c.: triṇi vā asya śirṣāḥ kapālāni bhavaṇi | Satapatha Brāhmaṇa, XIV, 3, 1, 19.

7 vijauḥ is taken by Sāyaṇa as a masculine singular; he derives it from viśeṣaṇa javauḥ, and calls it the part at the root of the wings or, taking it perhaps as plural, from viṣu, the lower bones of the neck. It is most probably a plural. Max Müller’s dictum that tā-virājō proves nothing as it must be attracted goes too far. The exact sense of vijauḥ is doubtful. But as grūvāḥ is plural and properly means ‘the cervical cartilages’ or windpipe, the front part of the neck, then most probably vijauḥ is also plural and denotes the back part of the neck, the cervical vertebrae, which are usually denoted by skandhāḥ (Hoernle, J. R. A. S., 1906, p. 918; 1907, pp. 1, 2). This gives a perfectly good sense and seems imperatively demanded by the allusion below to a stiffnecked man; in the proverb grūvāḥ is used (in a way which spoils the argument formally), either (a) as neck generally or (b) as cervical vertebrae, a sense found in the Satapatha Brāhmaṇa, XII, 2, 4, 10 (Hoernle, p. 918). The grūvāḥ of the Āraṇyaka must, however, be different from the vijauḥ. Eggeling (S. B. E., XLIII, 112, n. 1) takes vijauḥ as ‘the roots (sineews) of the wings’ (cf. Böhtlingk and Monier-Williams, Dict., s. v.) and Friedländer (Introdt., p. 10) translates ‘Flügelansatz’.

For tā virājo bhavaṇi, if it is, as is not likely, attracted, cf. examples in Delbrück, Altindische Syntax, pp. 564–566; Chāndogya Upaniṣad, VI, 16, 2: etad ātyam idāṃ sarvaṁ tat satyam sa ātmāḥ; infrā, II, 6, 1, and for Sanskrit, Spelzler, Sanskrit Syntax, § 27. Examples, however, on non-attraction are found when needed to make plain the sense, e.g. the Chāndogya passage cited has tat team aśi and so passim in the Upaniṣads (see Jacob’s Concordance, p. 137). The use is very old, being found in Greek and Latin also. Cf. below, II, 2, 2: eṣa vā rgu eṣa, &c.; eṣa vai ādham, &c. A case or two seems to occur of the reverse attraction, e.g. Maitrāyaṇi Upaniṣad, I, 2: etad vṛttiṁ purastād duḥṣākyam etat prāṣnam, where see, however, Max Müller’s note (S. B. E., XV, 288, n. 1).

8 This is the translation adopted by Max Müller from Sāyaṇa. This may be correct, but the passage would certainly run better if it were taken all as one sentence. ‘So one man says to another, “Thou shiniest above us, thou bearest indeed a stiff neck,” that is to one who is proud.’ But the position of sthabhamāṇaṁ vā renders this doubtful. On the other hand Sāyaṇa feels that it is difficult to explain the grūvāḥ vai dhārayasi if taken alone, and this seems to me to turn the balance in favour of the translation here suggested. For this meaning of grūvāḥ see Satapatha Brāhmaṇa, XII, 2, 4, 10, and Hoernle, J. R. A. S., 1906, pp. 916–922. Śāṅkhāyaṇa Āraṇyaka, II, 2: triṇi vā āśāṁ grūvānyāṁ parvāni bhavaṇi.

9 dutāḥ must be from dvāt gutau (Ḍhaṭṭapātha, XXII, 46) as Sāyaṇa says. Monier-Williams’ Dict. omits this form, giving davāṇi, RV., X, 34, 5, as the only quotable form (see v. Schröder, Vienna Oriental Journal, XIII, 119–122). v. Schröder (ibid., 297, 298) finds the same root with upa+ā in the sense ‘anlegen’ in Kāthaka Samhitā, VI, 2: kākṣa upādātyāḥ, and
are taken to be the best food. For *virāj* is food, and food strength. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints.

2. Now comes the right wing. It is this world, it is this Agni, it is speech, it is the Rathantara, it is Vasiṣṭha, it is a hundred. These are the six powers of it. The *sāmpāta* hymn serves to win desires and for firmness. The *pāṅkṭi* verse serves for proper food. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Then follows the left wing. It is that world, it is that sun, it is mind, it is the Bhṛhat, it is Bharadvāja, it is a hundred. These are the six powers of it. The *sāmpāta* hymn serves to

Kapīṭhala Samhitā, IV, 1: *kakṣa upādutyaḥ*, and compares Greek ὤν, ἐτέον, and Latin *indeo, enus*. Winternitz (Gesch. der indisch. Litt., I, 98) still treats *dāviṣāni* as if it meant "I will play", as taken by Geldner (Siebensig Lieder, pp. 158 sq.). It cannot be from *dvā* "burn", as suggested doubtfully in Whitney, ROOTS, etc., p. 75.

*Sambhāṭatamāḥ* is clearly the reading, from *dvāṃḥ* (i.e. *buddha* for *bāṣṭa*). It occurs in the Taittirīya Āranyaka. Cf. Whitney, Sanskrit Grammar, § 954; Macdonell, Vedic Grammar, p. 58; Wackernagel, Altindische Grammatik, I, 44.

*annatamāḥ pratyacayante* is thus construed by Max Müller, who says the adverbial form is vouched for by Pāṇini, V, 4, 11. The free use of comparatives and superlatives of this class is a sign of early style, but in the earliest literature (RV. and AV.) the accusative neuter is preferred, see Whitney, Sanskrit Grammar, §§ 1111 e, and 1119. Cf. also Śatapatha Brāhmaṇa, X, 1, 2, 5: *ātimāṃṣa khyāyate*; ibid., X, 5, 2, 10: *anatamāṃ geṇyati*, and Delbrück, Altindische Syntax, p. 194; *prataṃ pravārya*, Aitareya Brāhmaṇa, III, 48, 4. *te mātrām pōṃmāṇam aḥākata*, Aitareya Brāhmaṇa, IV, 25, 3. But none of these or similar cases seem to justify *annatamāḥ*, and the sense given by Sāyaṇa as *pradyayante* would equally be obtained by rendering "they approximate towards (*prati* + *ac*) that which is most truly food" (fem. because *virāj* is fem.). For such a use of *annatamāḥ*, cf. RV., II, 41, 16 (*āṃsiṃa, nadīnata, devitāna*), and many examples in Delbrück, l. c., p. 193; and for the acc., cf. *abhisampadyante* with acc., I, 1, 2, n. 10. The acc. is governed by the preposition. *yad* may be taken with *duṭaḥ* as equivalent to a finite verb, which is not very probable, or with *pratyacayante*, as giving the explanation of the *viṣṭāvah* are *virāj*.

1. Agni is the guardian of this world and he is also Vāc, II, 4, 2, and Vāc is Rathantara, III, 1, 6 (Sāyaṇa), while Vasiṣṭha brought the Rathantara.

2. See V, 2, 2 for the verses. They are RV., VII, 32, 22 and 23; VIII, 3, 7 and 8 (three each according to the reckoning of the Āranyaka); I, 32 (15 vv.); VII, 18, 1–15; VII, 19 (11 vv.); 20 (10 vv.); 23 (6 vv.); 25–29 (26 vv.); IV, 20 (11 vv.); making 100 in all, and then the *pāṅkṭi*, I, 80, 1; IV, 20, is styled the *sāmpāta* hymn.

3. The moon is the deity of mind, but here the identity of sun and moon is meant, says Sāyaṇa, and *manas* is Bhṛhat, and Bharadvāja made the Bhṛhat.

4. See V, 2, 2 for the verses. They are RV., VI, 46, 1 and 2; VIII, 61, 7 and 8 (three each according to this reckoning); VI, 18 (15 vv.); 23 (10 vv.); 24 (10 vv.); 25 (9 vv.); 31–38 (40 vv.); IV, 23 (11 vv.); making 101 in all, and then the *pāṅkṭi*, I, 81, 1. The *sāmpāta* is IV, 23; cf. Aitareya Brāhmaṇa, IV, 30, 2. The *śatam* is not precisely accurate, but the inaccuracy is deliberate. There are 100 in the right and 101 in the left, and the *pāṅkṭi* verse adds one to each of them. For the varying sizes of the wings see Taittirīya Brāhmaṇa, I, 2, 6, 3.
win desires and for firmness. The pañkiti verse serves for proper food. These two are deficient and excessive. The Brhad is male, the Rathantara is female. The excess is of the male, the deficiency of the female. Therefore are they deficient and excessive. Now by one feather is the left wing of the bird the better and therefore the left wing is the better by one verse. Next comes the südadohas verse. Südadohas is breath, and by breath he joins together all joints. Then follows the tail. This consists of twenty-one dvipāda verses. For twenty-one are the backward feathers of the bird. Again of all stomas is the ekavinśa the support, and the tail the support of all birds. He recites a twenty-second verse. This is given the form of two supports. So all birds support themselves on their tails, and having supported themselves on their tails, they fly up. For the tail is a support. He (the bird) is supported by two decades of virāj verses. He again, the man, is supported by these two dvipādas, the twenty-first and twenty-second. That which forms the bird serves to obtain the desires of the man. That which forms the man serves for his prosperity, glory, proper food, and honour. Next comes the südadohas verse, next an additional verse, next the südadohas verse. The südadohas is male, the additional verse female. Therefore he recites the südadohas verse on either side of the additional verse. Therefore the seed of the two when effused obtains oneness with regard to the woman alone. So birth takes place in and from the woman. Therefore he recites the additional verse in that way.

3. He recites the eighty gāyatri tristichs. The eighty gāyatri tristichs are this world, and whatever glory, might, wedlock, proper food, and honour there is in this world, may I obtain it, may I win it, may I possess it, may it be mine.

3 These verses, RV., X, 157 (5 vv.); 172 (4 vv.), besides twelve from other Śākhās are given in V, 2, 2. Cf. Taittiriya Brāhmaṇa, I, 2, 6, 4: ekavinśāṁ pūcham | dvipādaś tu vanti prātiṣṭhītaiv 

6 The feet, Sāyaṇa says. The idea seems to be, when there are twenty-two verses, that twenty represent the feet of the bird, and two those of the man. When twenty-one, it is the tail that is in question. See also V, 2, 2.

7 atra is rendered asmin vijavaivbhāge in Sāyaṇa. It seems rather to refer to the position of the additional verse between the südadohas. For abhi in the Aitareya Brāhmaṇa, cf. Liebich, Beitr. Beitr., XI, 281; Speijer, Vedicische und Sanskrit-Syntax, § 88. Yoṣitaḥ (Whitney, Sanskrit Grammar, § 1098) is possible and must be so taken if ajānaḥ is a noun as given in Böhtlingk and Monier-Williams' Dict. But it is simpler to take it and pára as adjectives. Cf. II, 1, 2: prthiviśaḥ, where itaḥ is probably meant. Cf. ajāna in Taittiriya Upaniṣad, II, 8 (S. B. E., XV, 61, n. 2); ajānadevaḥ; Jacob, Concordance, p. 162. For the ekaleṣa, see Weber, Ind. Stud., X, 142, n. 3; XII, 113, n. 2; Bolling, J. A. O. S., XXIII, 321 sq.

1 The three sets of tristichs are the food of the bird. They are set forth in detail in V, 2, 3; 4: 5 respectively.

2 Might is interpreted by Sāyaṇa as vedalāstraprayuktā pūjā and is opposed to apricitih as dhanadhāṇyādāsamradhārīpā pūjā, but he gives tejas as an alternative rendering.
Next comes the südadonas verse. Südadonas is breath, and by breath he links together all this world. He recites the eighty bhāti tristichs. The eighty bhāti tristichs are the sky-world, and whatever glory, might, wedlock, proper food, and honour there is in the sky-world, may I obtain it, may I win it, may I possess it, may it be mine. Next comes the südadonas verse. Südadonas is breath, and by breath he links together all the world. He recites the eighty usñih tristichs. The eighty usñih tristichs are that world, heaven, and whatever glory, might, wedlock, proper food, and honour there is in that world, and the divinity of the gods, may I obtain it, may I win it, may I possess it, may it be mine.

Next comes the südadonas verse. Südadonas is breath, and by breath he links together all that world.

Adhyāya 5.

He recites the vaśa verse desiring all to be in his power. There are twenty-one verses, for twenty-one are the parts in the stomach. Then the ekaviṃśa is the support of all stomas and the stomach the support of proper foods. They are in different metres. For the intestines are larger one than the other, some small,

5 The insertion of daus is curious and Sāyana notes it as being vispaśtārtham.

4 This is taken by Sāyana as being equal to brāhmaṇ, the honoured of the gods, Indra, &c., and he quotes for it a passage intended to be Śvetāṣṭarata Upaniṣad, VI, 7: tam īśvarināṁ paramāṇa mahēśvaraṁ tam devāṇāṁ paramāṁ daivaṁ (so R, read with S devatāṁ or daivaṁ with ed.) paramāṁ ca daivaṁ. But, though Max Müller accepts this view, it is simpler to equate it merely to the divinity of the gods, i.e. the divine nature.

3 Probably ānnavānī is suggested by the as of allīṭi equated to āś, as stated by Eggeling (S. B. E., XLIII, 112, n. 1). The view that allīṭi contains the āś, eat, probably led to the identification of the allīṭi with anna as throughout the Aranyakas and also in Śatapatha Brāhmaṇa, VIII, 5, 2, 17; but when Sāyana in his commentary on this passage calls the allīṭi annarūpāḥ, he merely refers, I think, to that identification and does not base it on etymology, as suggested by Eggeling.

6 For the subjunctive as optative in sense, cf. Speijer, Vedicische und Sanskrit-Syntax, § 186, and for the question of subj. and opt., Goodwin, Greek Moods and Tenses, App. I. For subjunctives in Altareya Brāhmaṇa, see Aufrecht, pp. 429, 430; and a full list in Böhtlingk, Chrestomathie, pp. 349, 350. See also Delbrück, Altindische Syntax, pp. 306 sq., Vergl. Syntax, II, 365 sq.

In Sāṇkhāyana Aranyakas, II, 11, the südadonas verse is repeated twenty-four times. It agrees in counting the vaśa hymn as referring to the udara. The hymn is RV, VIII, 46. See V, 2, 5. It is called a niṣīd in I, 5, 2 below. The name is given because the author is Vaśa (Aśvya) says Sāyana, and this is probably the case, showing the early date of the traditional authorships. Cf. Śatapatha Brāhmaṇa, VIII, 6, 2, 3, and Eggeling, S. B. E., XLIII, 112, n. 2. See also Oldenberg, Z. D. M. G., XLII, 215 sq.

2 Only twenty of RV, VIII, 46, but the südadonas verse is counted in; see, however, on V, 2, 5 ad fin.

3 Vikṣudrā is rendered ‘confused’ by Max Müller. The rendering in the text is that of Sāyana and is supported by the use of vikṣudrā iva hi paśavah in Altareya Brāhmaṇa, V, 6, 5,
some big. He recites them with the word *om* according to the metre and according to the manner of the occurrence. For the intestines are as it were according to the manner of their occurrence, some shorter, some longer. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Having recited this verse twelve times, he leaves off. Twelfe-fold are these breaths, seven in the head, two in the breast, three below. There are they contained, there are they perfected. Therefore there he leaves off. The hymn, 'O Indra and Agni, ye two' (RV., VIII, 40), forms the two thighs which belong to Indra and Agni, the two supports with broad bones. The

where see Sāyaṇa's explanation. For the compar., see Delbrück, *Altindische Syntax*, pp. 196 sq. The *hrdaya* is *sthūla* according to Sāyaṇa. The metres of RV., VIII, 46, are very various in the eyes of the Amukramaṇī. For the form *antastya*, cf. Whitney, *Sanskrit Grammar*, § 1245 c. The twenty transverse processes (*kuntōpa*) in the abdominal portion of the spine (*udara*), Śatapatha Brāhmaṇa, XII, 2, 4, 12; 14 (Eggeling, *S. B. E.*, XLIV, 164, n. 1; Hoernle, *J. R. A. S.*, 1907, pp. 8, 10) suggest a different rendering, but the tradition is quite plausible. The epithet used too does not suit bones. It is, however, to be noted that in Śāṅkhāyaṇa *Āraṇyaka*, II, 6, the *ānuṅka*, which can mean the lumbar portion of the spine (RV., VI, 163, 2, cited by Hoernle, *J. R. A. S.*, 1906, p. 917) as well as the thoracic portion (Śatapatha Brāhmaṇa, XII, 2, 4, 14, cited ibid., 1907, p. 9), is said to have twenty-one *parvāṇi*, and certainly this is so strikingly parallel to the *udara* with its twenty *kuntōpas* (Śatapatha Brāhmaṇa, XII, 2, 4, 12), since the twenty-first may be the *ānuṅka* itself, that it is possible that this passage should be so interpreted. But to do so would only be justified by the belief that these early medical statements rest, as Hoernle (*Osteology*, pp. 101-109) holds, on acquaintance with current medical views, an opinion I do not share for reasons given in *Z. D. M. G.*, LXII, 134 sq.

4 *yatḥopādām* is a difficult phrase. Max Müller, following Sāyaṇa, renders 'according to rule'. Sāyaṇa explains this with reference to the technical rule, given by Āśvālayaṇa Śravaṇa Sūtra, VI, 5, 11; 12, that *dvipādi* verses are to be recited with a pause in the middle and *om* at the end, while *ekapādi* verses are to have *om* prefixed and affixed. This is artificial and perhaps it only means (cf. Monier-Williams' *Dict.*, s.v.) 'just as it may happen', which version suits the *antastyan* better, and Sāyaṇa ends up with practically this version. *Chandashāram* (for the Sandhi, cf. Wackernagel, *Altindische Grammatik*, I, 340; Aufrecht, *Aitareya Brāhmaṇa*, p. 420; Maconell, *Vedic Grammar*, p. 71) refers of course to the different metres of the hymn. Cf. V, 2, 5, and note. For the gerund, cf. Whitney, *Sanskrit Grammar*, § 995; Delbrück, *Altindische Syntax*, pp. 402 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 224.

5 That is once each in the following: body, neck, head, vertebrae, right side, left side, tail; food in three sets of eighty tristichs, and the *vāla* hymn. In the case of the tail there is a *sūdadohas* before and one after the additional verse, and so the number twelve is made up.

6 The number twelve is clearly to suit the twelve repetitions of the *sūdadohas* verse. It is probably got by taking the seven openings in the head, I, 5, 7; 8, and adding the two in the breasts, and the *nōbhi*, *pāyu* and *gūdi*. For other fanciful enumerations cf. Deussen, *Philosophie der Upaniṣhads*, pp. 255 sq.; E.T., pp. 283 sq.; and Jaiminīya Upaniṣad Brāhmaṇa cited in note 6 on I, 3, 7.

7 He does not use that verse in the 'thigh' verses.

8 Indra and Agni are the strongest of gods and the thighs enable the bird to fly aloft (Sāyaṇa). In Śāṅkhāyaṇa these verses form part of what represents the tail in the Aitareya, but
verses have six feet for firmness. Man has a double support, cattle have four feet. So he places the sacrificer with his double support among the four-footed cattle. The second verse has seven feet, and he makes it into a gayatrī and an anusṭubh. Now the gayatrī is brahman, the anusṭubh is Vāc, and so he unites Vāc and brahman. He recites a triṣṭubh at the end. The triṣṭubh is strength and so with strength he surrounds animals. Therefore animals depend on strength for their rising and their going forth.

2. In the Niśkevalyā hymn addressed to Indra, To thee, the mighty, the intoxicated one (RV., X, 50), he inserts a nivīd. For clearly thus does he place strength in himself. They are triṣṭubhs and jagatis. They say, Why then does he insert a nivīd among triṣṭubhs and jagatis? One metre only in Satapatha Brāhmaṇa, VIII, 6, 2, 3, they are referred to the wings, see Eggeling, S. B. E., XLIII, 111, 112. See also V, 3, 1, n. 1; above, p. 37.

9 They, except two and twelve, are in the so-called mahāpañkti metre. For the correct expression urvaśṭhīve, cf. the use of uruṣṭhala for the thighs, Hoernle, Osteology, pp. 206, 215, perhaps wrongly read for uru. If uru is read here, it means the thighs and knees are supports, cf. Vājasaneyi Samhitā, XVIII, 23; Āpastamba Śulba Śūtra, XI, 2 and 3 (Z. D. M. G., LVI, 362).

10 Cf. I, 1, 2, n. 5.

11 It consists of seven pādas of eight syllables, and can be made into an anusṭubh preceded by a gayatrī. According to Śāyaṇā, following Āśvalāyana, in the latter case there is a pause after the second pāda, and om after the third. In the former the om follows the fourth, and there is a pause after the second pāda.

12 Cf. I, 1, 1, n. 8.

13 Śāyaṇā holds this to refer to a special mode of recitation, by which after the first pāda there is a pause, and om follows the second, and so for the third and fourth, and which he calls triṣṭupamaya. This is from Āśvalāyana Śrauta Śūtra, VI, 15, 6; RV., VIII, 40, 12, is in triṣṭubh.

14 This must mean, as Śāyaṇā says, and as Max Müller takes it, that animals obey a master. The last two accusatives are loosely connected as accusatives of point in which; such accs. are more frequent in Greek and Latin (e.g. Tacitus, Ann., I, 27: desercunt tribunal... manus intentantes, causam discordiae et initium armorum). In the Maitreyan Upaṇiṣad (Max Müller, S. B. E., XV, xlv): sa tatra paramam taṇa adityam udikṣamāna udvihus triṣṭhāti. Max Müller observes that āsthāya would be expected, but it is not necessary to suspect the text. For the compound, cf. Jaininīya Upaṇiṣad Brāhmaṇa, I, 47 and 48. In paśu parigachatī the acc. is dependent on pari: so Aitareya Brāhmaṇa, VIII, 28, 1, 2; tam etāh paśca devatāḥ paraniriyante (correct Speier, Vediche und Sanskrit-Syntax, § 88).

1 Forming part of the thigh verses.

2 Śāyaṇa says the nivīd (cf. Bṛhadāraṇyaka Upaṇiṣad, III, 9, 1, for a Vaiśvādeva nivīd) is to come after the fourth verse and is to be Indro devah somaṃ piṃbhau (piṃsāmanāh S), &c., (Śāṅkhāya Śrauta Śūtra, VIII, 17, 1). ‘In himself’ he renders as ‘in the bird in the shape of the Śastra’. It may mean ‘in himself’ only. For the nivīd see Scheftelowitz, Die Apokryphen des Rgveda, pp. 136 sq. The nivītamsājhake granthe in R is, unhappily, a myth, the reading (in R², S, &c.) is saṅgha.

3 The metre is irregular. According to the Anukramani, one and seven are jagati, the rest triṣṭubh. Śāyaṇa offers the alternative of the last two being jagati.

4 The prakṛti has triṣṭubhs at the midday pressing, and so the deviation needs explanation. Note that the answer is repeated, and is not that of the Āraṇyaka itself, though it is adopted.
cannot support or fill the nivid of this day,' so he inserts the nivid among triṣṭubhs and jagatis. Let him know that this day has three nivids. The vaśa hymn is a nivid; the Vālakhilyas are a nivid, and the nivid is a nivid. So let him know that there are three nivids in this day. Then come the hymns, ‘Who in the forest as it were has been put down’ (RV., X, 29), and ‘Who first is born, the wise one’ (RV., II, 12). In these is the verse, ‘When the hopes of all are on food’ (RV., X, 29, 4), and it serves to win proper food. Then comes an insertion. As many decades of verses addressed to Indra as they insert between these two hymns, after transforming them into bhātis, so many years do they live beyond the normal life. By this insertion life is gained. Next he recites the sajanīya hymn that cattle may come to his offspring. Then he recites the Tārksya hymn. Tārksya is welfare, and the hymn leads to welfare. Thus he procures welfare. He recites

Sāyaṇa says the nivid here referred to above is the mukhyā nivid, and the others are anupacārīkas, and he assigns the use of several metres in the vaśa and of triṣṭubhs and jagatis in the Vālakhilyas as the reason for their being styled nivids. The Vālakhilyas occur in the bhātis tristichs, see V, 2, 4. The Vālakhilyas and Nivids are printed from the Kaśmir MS. by Scheftelowitz, Die Apokryphen des Rgveda, 1906. See also Oldenberg, Gött. gel. Anz., 1907. Scheftelowitz (pp. 10 sq.) argues that the Vālakhilyas are among the old Khilas which were accepted by some schools (probably the Bāṣkala and Māṇḍākyeya) and not by others (Śākalya), who only included ‘Nationalhymnen’ in their tradition. Oldenberg (pp. 221–235) effectually—in my opinion—demolishes this argument and leaves the Khilas what they have hitherto been considered, later additions to the Rgvedic tradition, though doubtful in themselves old. The Vālakhilyas are mentioned by that name in Kauśitaki Brāhmaṇa, XXX, 8; Taittiriya Āraṇyaka, I, 23; Maitrāyaṇī Upaniṣad, II, 3, &c. Cf. also Macdonell on Brhaddevatī, VI, 48; III, 116; Max Müller, Marut-Hymns, pp. xxxiii sq., who is, however, wrong in saying that they do not occur in any Khila collection; St. Petersburg Dict., VI, 954.

Sāyaṇa renders dalaṭinām as ‘taken from the ten thousand numbered Saṃhitā’, and Max Müller takes it as ‘taken from the ten Maṇḍalas’. Neither meaning appears certain. dalaṭi elsewhere means a decade, dalaṭayā refers to the Saṃhitā, and I think dalaṭinām must mean decades. They are decades of triṣṭubhs and jagatis turned into bhātīs, and it may be noted that six triṣṭubhs and two jagatis give ten bhātīs. This may be the reference, or the reference may be to the fact that three triṣṭubhs and seven jagatis give thirteen bhātīs. Sāyaṇa contents himself with explaining that of three triṣṭubhs and four jagatis nine bhātīs can be made, which does not seem to be of much help. V, 3, 1, appears to support the view here taken.

That is, no doubt, one hundred years, V, 3, 1, and I, 2, 2, n. 14. For īrdhavam with abl., cf. Speijer, Vedicische und Sanskrit-Syntax, §§ 58, 90; Delbrück, Altindische Syntax, p. 113; Liebich, Beitr. zur Beitr., XI, 295.

That is, RV., II, 12, called sajanīyan in Aitareya Brāhmaṇa, V, 2, 1. For arjayan cf. Speijer, l.c., § 188; Whitney, Sanskrit Grammar, § 587; Delbrück, pp. 355 sq. The form is given by Whitney, Roots, &c., p. 14, as only found in the Sitrās and Epic.

the ekapada verse that he may at once be all and win all the metres. In the hymn, ‘All songs have caused Indra to grow’ (RV., I, 11), there are additions to the verses. Seven verses does he make additions to. For seven are the breaths in the head, and so does he place breaths in the head. He makes no addition to the eighth. The eighth is speech, and (he thinks), ‘Let not speech be mingled with my breaths.’ Therefore speech, though it has the same abode as the breaths, is not mingled with them. He recites the viraj verses. Viraj verses are food, and serve to win food. He ends with the hymn of Vasiṣṭha, that he may become Vasiṣṭha. (He should end) with the perfect verse, with the word ‘great’ in it, ‘This praise to the great, the terrible, the bearer’ (RV., VII, 24, 5). In the verse, ‘Like a steed labouring at the yoke, he has taken his place’ (RV., VII, 24, 5), the yoke is the end (of the car). This day is the end. Thus is (the verse) fit for the day. (He should end) with the perfect verse, with the word ‘praise’ in it, ‘O Indra, this praise celebrates thee’ (RV., VII, 24, 5). With regard to the verse, ‘As heaven over

Sāyaṇa gives it as Indra vipāyiṣa vīrāṭati, see V, 3, 1.

It is the last of the metres used.

The phrase occurs also in Śāṅkhāyana Āraṇyaka, II, 12, and is further explained in V, 3, 1, where Sāyaṇa is much more explicit than in his commentary here. The idea is 1a, 1b, 1c, 1d, 1e; 2a, 2b, 2c, 2d; and so on. The result is a curious intertwining, vyatīsaha, of verses. A similar proceeding is found in Aitareya Brāhmaṇa, IV, 3; VI, 24. For other examples of this process, called viharana also, cf. Śāṅkhāyana Śrauta Sūtra, VII, 15, 4 (at the Āpūyana of the Madhyandina Savana); IX, 5, 4 (at the Āpūyana); XII, 11, 5, and Āśvalāyana Śrauta Sūtra, VII, 2, 7 (Vālakhilyas, when a vyatimāraṇa viharana takes place); Roth, Z. D. M. G., XXXVII, 109, who traces the practice even in the Ṛgveda, and Hillebrandt, Ritual-Litteratur, p. 193.

The openings are referred to above, I, 3, 7; 8; 4, 1; 5, 1. The eighth as Vāc refers no doubt to the tongue. The first reference to seven openings is not (as Deussen seems to hold) that in Atharvaveda X, 8, 9, which is there practically unintelligible, and which is given up by Whitney (Translation, p. 597), but which appears in a more plausible form in Brhadāraṇyaka Upaniṣad, II, 2, 3, where the verse has as its last pāda: vṛg aṣṭāmi brahmaṇa sanvidinedā, but that in AV., X, 2, 6, where the seven khāni are given as eyes, nostrils, ears and mouth (see Whitney, Translation, p. 568; Hoermle, J. R. A. S., 1907, p. 12). In ver. 7 the tongue is specially mentioned. The seven, however, seem already to have included Vāc, to judge from the explanation in that Upaniṣad, II, 2, 4, where, according to Deussen’s translation, it is intended to stand for the tongue, as indeed seems clear from its being connected with Atri and ati, though Böhtlingk, in his translation, p. 26, takes it otherwise. Sāyaṇa here refers to the other prānas as jihvatvaṇaḥ dhībh. Vāc apparently then is little more than a duplicate. Cf. I, 3, 7, n. 6. For the seven prānas, cf. also Śatapatha Brāhmaṇa, IX, 5, 2, 8.

RV., VII, 22, 1-6; see V, 3, 1.

RV., VII, 24. For the word vigha in ver. 5, see Oldenberg, S. B. E., XLVI, 135.

The sixth verse is placed after the fourth and the fifth comes at the end, V, 3, 1.

The last day is the udayanīyātrātā. For dhūh, cf. RV., II, 2, 1: dhūḥsādām 'charioteer'; Hopkins, J. A. O. S., XIII, 237 sq.
heaven, 18 give us glory (RV., VII, 24, 5d), wherever the speech of the Brahmin 19 is uttered, this is his glory, when he who knows ends with this verse. So let him who knows this end with this verse.

18 Sāyaṇa renders, 'as in heaven, so in the worlds (the maharloka, &c.) above the heaven!' The same maharloka is dragged in to explain II, 4, 1.

19 Sāyaṇa vaguely says vedaśaṃbandha vākyam. But I think there is a clear reference to the speech of the Brahmins. The opposition is probably as yet mainly to non-Aryan tongues, cf. Tāṇḍya Mahābhrāhmaṇa, XVII, 1, 2, 9. Whatever be the history of Vedic and Sanskrit, it is difficult to believe at this date (800-700 B.C.) in very much development of Prākrit forms so as to render contrast with them natural, though no doubt such forms existed. (Cf. the discussions in J. R. A. S., 1903, pp. 435 sq.) See also I, 3, 1, n. 5; III, 2, 5; Satapatha Brāhmaṇa, III, 2, 1, 23, with Eggeling’s note on the Kāṇḍa reading; Macdonell, Sanskrit Literature, pp. 20-24; Lanman’s notes on Whitney, Atharvaṇa, III, 12, 4; X, 9, 23; XII, 4, 4; XIX, 8, 4; Wackernagel, Altindische Grammatik, I, xvii. The Atharvan passages point to the possibility that some of the Prākrit forms are due to the later tradition and are no evidence for the time of the Atharva. Similar considerations are familiar in the Homeric question, see especially Monro, Odyssey, XIII-XXIV, Appendix, pp. 455-484. The early date of the Epic if adopted (cf. my notes, J. R. A. S., 1906, pp. 1 sq., 1907, pp. 681-683) would bear out the view that Prākrit was not so early as has been claimed (cf. Franke, Pāli und Sanskrit (1902), pp. 49 sq.) the ruling speech of the people. No doubt the Mantra literature represents a poetic diction (cf. Winternitz, Gesch. der indisch. Litt., I, 38 sq.), but it has not yet been made even plausible that contemporaneous with it were really Prākrit dialects, though no doubt in certain cases which produced Prākrit were already in full force. The subsequent history is doubtless that of the more and more marked separation of the literary and the vulgar speech (cf. Delbrück’s neat summary of the history, Altindisches Verbum, pp. 3 sq.), and the place of the Epic must (it seems to me) be found either before the decay of speech had rendered the Sanskrit unintelligible to the warrior classes of the populace—and the Epic appears in origin to have been precisely like the Homeric Epic (see Lang, Homer and His Age, 1906) poetry composed by poets at the courts of princes who sang to the retainers and friends of their patron—not of course an epic of the lower classes or the mere cultivator, though he would understand it in part—or after the general revival of Sanskrit in the second and third centuries A.D. The latter view seems to raise more serious difficulties in our conception of the history of language and literature than it can pretend to solve. I still think the earliest epic (as distinguished from mere ākhyānas or itthāsas) must date from the eighth to sixth centuries B.C. and be contemporaneous with the Brāhmaṇas and Āranyakas, though of course in the case of both Mahābhārata and Rāmāyaṇa extensive additions have been made by priestly hands in the two or three centuries before the Christian era. Only thus can a real place be found for Pāṇini’s bhāṣā, or for the custom of the Drama which must represent a real state of affairs when Sanskrit could be used by kings and nobles as intelligible to their inferiors. For what Kṣatriyas spoke in the eighth to sixth centuries B.C. we have no evidence save the Brāhmaṇas, where they speak Sanskrit, and the Epic, so far as we can regard it as contemporaneous. In view of the fact that Patañjali knew the Drama (Ind. Stud., XIII, 486 sq.), it seems only reasonable to assign to his period the separate use of Sanskrit and Prākrit for the different characters, and either then or earlier the state of affairs must have been real. Nor is it possible to accept the theory of Lévi, Barth, and Grierson (Ind. Ant., XXIII, 110) that an originally Prākrit drama was turned into Sanskrit. This theory leaves no plausible explanation open of the use of Prākrit for some characters, since ex hypothesi both men and women equally used Prākrit in conversation, and, while it is quite intelligible that after the drama was an
3. ‘We choose that of Sāvitṛ’ (RV., V, 82, 1-3) and ‘O god, Sāvitṛ, this day’ (RV., V, 82, 4-6), are the strophe and antistrophe (of the Vaiśvadeva hymn) and are perfect in form as belonging to the one day ceremonial. Much indeed is done on this day that is forbidden and (the Vaiśvadeva) is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (the Vaiśvadeva) as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest who knows this recites this Vaiśvadeva. Then comes the Sāvitṛ hymn, ‘Of Sāvitṛ, the god, this great and desirable thing’ (RV., IV, 53). Great is the end. This day is the end. So the verse fits this day. Then comes the Dyāvā-Pṛthivī hymn, ‘Which is the elder, which the younger’ (RV., I, 185), in which (the verses) end alike. This day is one on which (the sacrificers) end alike. So the hymn fits the day. Then comes the Ṛbhu hymn, ‘Born not for steeds nor reins, worthy of praise’ (RV., IV, 36). With regard to the words, ‘The chariot of three wheels,’ the hymn is possessed of three (trivāl), and what is possessed of three is the end. This day is the end. So the hymn fits the day. The hymn, ‘Of this benignant, grey-haired, priest’ (RV., I, 164), addressed to

established fact it could remain popular long after it had ceased to be intelligible, the popularity of a literary form ex initiō unread is very strange. People in England would not go to Italian opera (which by the by is certainly understood by fifty per cent. of the spectators), but for the fact that there was once and still is a popular drama in England.

Of course it cannot be contended—nor is it so claimed—that Sanskrit was ever the vernacular of the lower classes. What we have to conceive is rather a parallel series of languages diverging from vernaculars older than the Vedic of the earliest hymns, each current among certain portions of the people, but in their earlier stages intelligible to all. The Greek and English dialects give a fair parallel, in both cases ending in a common form of educated and literary speech. Cf. Jacoby, Z. D. M. G., XLVIII, 407 sq.

1 Cf. Śākhaśyana Āraṇyaka, II, 18, which differs in detail as usual. This section refers to the evening Soma pressing, when the Vaiśvadeva and Āgnimārūta Šastras are recited, see Weber, Ind. Stud., X, 353, 354, n. 3; Eggeling, S. B. E., XXVI, 325, 361 (Vaiśvadeva), 369 (Āgnimārūta); Caland and Henry, L'Agniśṭoma, pp. 354 sq.

2 The prakṛti is here the Viśvajit, and the mūlāprakṛti the Agniśṭoma, as usual.

3 Cf. I, 2, 1. Sāyaṇa selects the two tristichs as the immediate point of reference.

4 Because greatness is the ne plus ultra of all things (Sāyaṇa).

5 upārtha is equal to anta in the one case and to uttarasthā eva bhāvī phalam in the other, according to Sāyaṇa. The sacrificers obtain brahmam, he adds, but this is hardly meant. Most of the verses end alike in this and the following cases. Cf. for the word, Aitareya Brāhmaṇa, V, 1, 3; 12.

6 This is not obvious. Sāyaṇa refers it to the case where two wheels are inadequate and a third is found necessary. This wheel, as before the dhūbaḥ, is the end, I, 5, 2. Zimmer (Altindisches Leben, pp. viii, ix) points out that trivāl in the Saṃhitās is merely an epithet of the cars of the Āśvins where its sense is mythological and he therefore denies the existence of three-wheeled cars in the Vedā period, but cf. Weber, Berl. Sitz., 1898, p. 564, n. 1.
the All-gods, is multiform. This day is multiform. So the hymn fits the day. Of what he recites the end is, ‘Forming the waters, the buffalo hath lowed’ (RV., I, 164, 41). The hymn, ‘May powers auspicious come to us on every side’ (RV., I, 89), addressed to the All-gods, is one containing an insertion, and is perfect in form as belonging to the one day ceremonial. Much indeed is done on this day that is forbidden and (the hymn with the insertion) is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (insertion) as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest who knows this recites the hymn with the insertion. The verses, ‘To Vaiśāvānara, who strengthens law, our praise’ (RV., III, 2, 1 sq.), are the strophe of the Āgnimārute Śastra. Praise is the end. This day is the end. So the hymn fits the day. The hymn, ‘The Maruts, rushing onward, with gleaming lances’ (RV., V, 55), addressed to the Maruts, is one in which (the verses) end alike. This day is one in which (the sacrificers) end alike. So the hymn fits this day. He recites, before the next hymn, the verse, ‘To Jātavedas let us pour the Soma’ (RV., I, 99, 1), addressed to Jātavedas. The Jātavedas verse is welfare and wins welfare. So he makes this into welfare. The hymn, ‘To Jātavedas, who deserves our praise’ (RV., I, 94), addressed to Jātavedas, is one in which (the verses) end alike. This day is one in which (the sacrificers) end alike. So the hymn fits this day.

7 It is of multifarious content, as indeed is the case and is recognized in the Anukramaṇī. The day is multifarious because of its collection of Vedic mantras and popular elements like dancing.

8 That is, only forty-one verses are to be taken. Cf. V, 3, 2.

9 The insertion is after the ninth verse, viṣve devāḥ somasya matsaṁ (Scheftelowitz, Die Apokryphen des Ṛgveda, p. 137), &c.

10 On RV., I, 94, see Oldenberg, S. B. E., XLVI, 108 sq.

11 At the end Sāyaṇa observes that this ends the karmakāṇḍa of the Āranyakā. The next two books are the jñānakāṇḍa or the Upaniṣad. This regular opposition really of course means very little. Both parts deal with jñāna and not with the performance of the rite, but the first Āranyakā does of course treat the rite in some detail, explaining its mystic significance, while the second Āranyakā diverges to speculations less closely associated with the actual Mantras of the ceremonial. A more real opposition of karma and jñāna would be to oppose books V and I–III. For the relation of karma and jñāna in Śāṅkara’s view, see his commentary on Taittiriya Upaniṣad, I, 12.

In some MSS. (see Crit. Note) a summary of the chapters of each Āranyakā is given at the end. For similar summaries, cf. those of the Taittiriya Upaniṣad, Max Müller, S. B. E., XV, xxviii, xxix; that in VIII, 3 of the Śāṅkhāyana Āranyakā, and Kauśitaki Upaniṣad, IV, 2.
ARAṆYAKA II

ADHYĀYA 1.

This is the path; this is the sacrifice; this is brahman; this is truth. Therefore let no man diverge from it; let no man transgress it. For they did not transgress it; of old, those that did transgress it were overcome. A Rṣi

1 Sāyaṇa, following, as throughout this part of his commentary, Śaṅkara (cf. Śaṅkara on Taittiriya Upaniṣad, I, 12, translated by S. Sitārāma, Upanishads, V, 112-122), discusses the relation of the karmakāṇḍa and the Upaniṣad. His conclusion is that it is that of sādhanā and sādhyā, the sacrifices serving to purify the mind through the destruction of evil and the production of a desire for knowledge. He quotes and rejects the views: (1) that knowledge is unnecessary, it being sufficient to give up all works, good or evil, and to perform the various regular and occasional sacrifices, and to exhaust what one has begun by enjoying it, so that at death freedom is attained. He points out that it is not possible to abandon good and evil, such acts being endless, and that the sacrifices performed must bear fruits and the actions of previous births must produce many other births. (2) Others held that a union of knowledge and sacrifice is the cause of freedom. But knowledge is directly contradictory to sacrifice, since the latter involves the conception of the self as active, whereas the former recognizes that the self is nirvikāra. (3) Others hold that sacrifice is the ladder which beginning with the simplest and ending with the most complicated sacrificical rites leads to knowledge as the cause of freedom. Sāyaṇa points out life is too short for this. (4) Others think the karmakāṇḍa is used in a subsidiary manner, just as in catching cranes one throws curd on their heads and it melting blinds them, so one should sacrifice. The reply is that this is surplusage: one should catch one’s crane straight off. The story is reminiscent of putting salt on the tail of a bird. (5) The use of sacrifice is to exhaust desire through the enjoyment of the desires produced by such acts, but clearly, it is replied, desire is not so quenched. Sāyaṇa also explains at length the viṣaya, pravojana, adhikārīn, prāmāṇya, and prameya of the system which he attributes to the Upaniṣad. Cf. Deussen, Philosophie der Upaniṣads, pp. 57 sq.; E. T., pp. 61 sq. ‘This’ means both what is just past and what is to come, and so Sāyaṇa refers the etat karma to Āranyaka I, and etat brahma to Āranyaka II and III. The latter alone is true.

2 Sāyaṇa thus discriminates: the divergence is due to mere laziness, the transgression to interest in other matters, ploughing or industry, or such forms of devotion as relic worship, &c. For pra + ṣad, cf. Taittiriya Upaniṣad, II, 5; I, 11, 2; Kāṭhaka Upaniṣad, II, 6, which support my emendation pramattam in Sākhāyana Āranyaka, XII, 29.

3 The verse is, of course, absurdly construed. It is impossible on any theory to make much sense of it. As taken in the translation, the idea is that three peoples were ruined, the others settled around Agni, in the sense that with Agni as their helper one people has been prosperous, the others not. Compare the view of the Śatapatha Brāhmaṇa, I, 4, 1, 10-18, that no country is civilized until Agni burns it over; Eggeling, S.B.E., XII, xii sq.; Macdonell, Sanskrit Literature, pp. 214, 215. The last two verses of the stanza of course are hopeless, save as indicating vaguely the connexion between Agni, the Sun, and Vāyu. The Atharvaveda, X, 8, 3, has a different version; see Whitney, Translation, p. 596.
says (RV., VIII, 101, 14). 'Three peoples transgressed. Others settled round the sun. The great one stands in the middle of the worlds. The blowing one enters the dawns.' In the verse, 'Three peoples transgressed,' the three peoples which transgressed are the Vayases,\(^4\) the Vaṅgāvagadhas, and the Cerapādas. In the

\(^4\) Sāyaṇa and Ānandatīrtha agree in taking this as referring to the fates which in another life befell the three peoples who transgressed. The peoples are Brāhmaṇas, Kṣatriyas, Vaśyas, and Śūdras, and only one set was saved. The others suffer a narakajānanma (cf. for this idea Hopkins, J. R. A. S., 1906, pp. 581 sq.), as birds, &c. Only they differ as to the meaning of the words vayāṇī vāngāvagadhaḥ cerapādāḥ. Sāyaṇa renders them as birds, trees (vanagatā vrksaḥ), plants (avanti manuyādin and grāhyante bhikṣākṣyangante), and snakes (urapadāḥ sarpaḥ). Ānandatīrtha prefers Piśācas, Rākṣasas (vaṅga is from vaṇi jñānaṃ and gamayanti, and avagadha from grāha abhiṣikaṇṣyāṃ), and Asuras. We are justified therefore in holding that there was no trustworthy tradition, and it is therefore possible to consider whether Max Müller’s suggestion that the words are perhaps old ethnic names is correct. In its favour it may be noted that Sāyaṇa and Ānandatīrtha compel us to assume that the Āranyaka accepts the fullest form of the doctrine of transmigration as a punishment (e.g. Kaṇṣitaki Upaniṣad, I), which is a comparatively late view, and which I do not think is found in this Upaniṣad. If they are ethnic names, then Vayāṇī gives us a people like the Matsyas, Ajas, &c., in whose names we may, if we like, see totemism \(^a\). The Vaṅgāvagadhaḥ are a composite tribe or group of tribes like the Kura-Paṇcālas, whose name reminds us of the later Vaṅga (known to Mahābhāṣya (Weber, Ind. Stud., XIII, 386) and to Mahābhārata, Dharmasūtras, &c. in conjunction with Aṅga), as part of what is now Bengal. The Cerapādāḥ are a third tribe, whose name points to the later Ceras of Southern India. It is of course possible (cf. Rhys Davids, Buddhist India, p. 32) to argue that these verses show a later date and a wider geographical knowledge than is compatible with the early pre-Buddhist date here attributed to the Āranyaka. But in this respect it may be observed that Rhys Davids (cf. Bühlcr, S. B. E., II, xxxv sq.; Ind. Ant., XXIII, 246-248; Weber, ibid., XXX, 273; Z. D. M. G., XLIX, 479) presses unduly the argument from the Buddhist texts. There is in addition to the grave doubts as to the age of the Buddhist texts the possibility that these texts show only the regions where Buddhism had penetrated and that there were Brahminical countries beyond these limits (cf. Bühlcr, Ind. Ant., XXIII, 245 sq.; Winternitz, Gesch. der indisch. Lit., I, 254 sq.; Mantrapātha, I, p. xv). It may be questioned whether Buddhism early gained a direct hold on much of Southern India; at least there is no evidence that it ever did. Besides the question arises whether the Cerapādās must have been settled in the South at this date. It should be noted that the text says they were destroyed, and this may refer to a disaster to the old tribe, a remnant of which wandered south and later appear as the Ceras, who are known in the south to Asoka and to Kātyāyana, Weber, l. c., p. 371; Bhandarkar, History of Deccan, p. 143.

The version of Sāyaṇa takes cerapādāḥ as ca irapādāḥ. This seems very unlikely, because a single ca with the second of three connected words is not elsewhere found in this Āranyaka, and is nowhere common. (For examples, cf. RV., I, 77, 2 (Oldenberg, S. B. E., XLVI, 101) and Delbrück, Altindische Syntax, p. 475.) It is, I think, much more likely that three names of defeated tribes should not appear in the precise forms here found elsewhere than that names of plants and beasts should so disappear. At any rate they must all three be plants and

verse, 'Others settled round the sun,' these people are settled round Agni here, as the sun. In the verse, 'The great one stands in the middle of the worlds,' that great one in the middle of the worlds means this sun. In the verse, 'The blowing one enters the dawns,' the meaning is the purifying air enters the quarters.

2. People say, 'Hymn, hymn.' The hymn is indeed the earth. For from it all that exists springs. It praises Agni. Food are its eighty verses, for by food one obtains all. The hymn is the sky. For (birds) fly along the sky, and along the sky men drive. It praises Vāyu. Food are its eighty verses, for by food one obtains all. The hymn is also yonder heaven. For by animals or names of tribes. Monier-Williams' Dict. takes vaṅga as plants, avagadha and cerapāda as names of peoples, which is quite impossible. Dr. Scheelotowitz in his forthcoming Zur Stammbildung in den indogermanischen Sprachen (which he has been so good as to show me in MS.) considers that vaṅga is formed from vaṇ by the suffix gu (when g = gu). He compares mādgu (not for māzg, but from mād + gu), khadga, phalgu, svarga, varga, phalīga, tvaṅga, śṛṅga, ārābhaṅga, utīg, vanīg, śṛṣṭi, dāga (not = IG. oṣṭya), &c. But even if this is the case the origin of the word throws no light on its being used as a tribal name, nor do I feel sure of the equation vaṅga = tree. Possibly Vaṅgā-Mogadāhā may be read, cf. my Śāṅkhāyana Arāṇyaka, p. 46, n. 4; Baudhayana Dharma Sūtra, I, 2, 13 and 14.

The citation of the Rgvedic verse in full is of course natural when an explanation is being given. So verses are cited and explained in full at II, 1; 6 (RV., I, 164, 31); II, 1, 8 (RV., I, 164, 38); II, 5, 1 (RV., IV, 27, 1); III, 1, 6 (RV., X, 114, 4); III, 2, 3 (RV., I, 115, 1). In the last case the verse is cited entire to indicate the sense desired to be understood. So also verses are cited in full in the Śāṅkhāyana Arāṇyaka, VII, 15, 18, 20; VIII, 4, 6; IX, 1; XII, 8, 35.

Ānandatirtha, here and throughout, interprets in a Vaiṣṇava sense. arkaṁ is Viṣṇu, Āditya is Viṣṇu, and tathaṁ is uपासाम तक्रे. To Śāyaṇa, arkaṁ is ṛgna dhavanīya.

Śāyaṇa justifies this by prāṇyādīdīh tattakharmas eva hitāh satya 'nuṣṭhānavaikalyaṁ havanti.'

1 Śāyaṇa explains, following the Mimāṃsā, III, 4; IV, 1; III, 3, that the purpose of Arāṇyaka, II, 1–3, is to enable men to attain concentration of thought by meditating on things connected with the sacrifice. There are five principles in such meditation. (1) The meditation falls to the lot not of the yajamāna but of the pṛtvij. (2) The meditation must be on the pratikas of the hymns, as deities like earth, &c., and not vice versa. (3) If the ṛṣyaḥ is prescribed for a certain thing only in one Śākhā, it can nevertheless be taken over by another Śākhā, e.g. by the Kauśitakins. (4) It is not obligatory in every case to go through all the forms of meditation which are prescribed in connexion with any part of the rite. It is sufficient to make the choice desired. (5) Nor is it necessary to adopt the meditation along with the sacrifice as an essential part. It is a matter of choice.

The last rule shows the manner in which the Brahmans avoided the open rejection of sacrifice and yet justified their own speculations as a practical substitute for sacrifice.

2 That is, not knowing its secret reference. Śāyaṇa follows the Arāṇyaka in deriving utkham from ut-tiṣṭhati. Ānandatirtha, of course, explains the whole by the doctrine that Viṣṇu is omnipresent and so all things can be identified with him and through him with one another. Cf. Bṛhadāraṇyaka Upaniṣad, V, 13, 1 (where utthāpayati is the derivation of utkha); Kauśitaki Upaniṣad, III, 3.

3 The three sets of eighty tristichs, in gṛyatrī, bhṛti, and uṣākā, V, 2, 3; 4: 5.
its gift all that exists springs. It praises the sun. Food are its eighty verses, for by food one obtains all. So much as regards the gods. Now as regards the self. The hymn is man. He is great and is Prajāpati. Let him know that he is the hymn. 4 The hymn is his mouth, as in the case of the earth. It praises speech. Food are its eighty verses, for by food one obtains all. The hymn is the nostrils, as in the case of the sky. It praises breath. Food are its eighty verses, for by food one obtains all. The bend of the nose 5 as it were is the place of the brilliant one. The hymn is the forehead, 6 as in the case of the heaven. It praises the eye. Food are its eighty verses, for by food one obtains all. The eighty verses are food both with reference to the gods and with reference to the self, for by food all these beings breathe; 7 by food 8 he conquers this world and by food that world. Therefore the eighty verses are food both with reference to the gods and to the self. The food and the feeder are the earth, for all that exists springs from it. Whatever goes forth, (heaven) consumes it all. 9 Whatever goes thence, the (earth) consumes it all. So earth is both food and feeder. He 10 becomes feeder and food. He is lord of nothing that he eats not, or that eats him not.

4 Śāyaṇa points out that this contradicts the Mīmāṃsā, see Brahma Sūtra, IV, 1, 3, 4, but solves the contradiction by saying the first view rests on nyāyavatā, that here on vacana-balā, kīm eva hi vacanaḥ na kuryān nāsti vacanasyatihāra iti hi lāstrakāryāṃ dīpṇāmaḥ. Vidyāt here means dhyāyat since both knowledge and meditation are concerned with mind (jñānadhīyānayor mānasatvasāmyena).

5 The reference is to the bend just below the brows where the nose springs out. Śāyaṇa cites the Jābala Upaniṣad, II, katamāṃ vāṣya sthānaḥ bhavatīti bhruvoḥ prāṇasya ca yah sandhiḥ (saṃsandhaḥ R 3) sa esa dyaurolokasya parasya sandhir bhavatīti. This refers to brahmaḥ; so Āditya, who is brahma, is here an upādhi of brahmaḥ. Anandatīrtha takes eva as meaning kṣīnicid, while Śāyaṇa says it is equal to eva or has no meaning; cf. I, 1, 2; III, 2, 6.

6 Viśveśvaratīrtha says: tādāpi-abhāvena ca kṣīnicid pravṛtyate. The word, found in the Atharvaveda, X, 2, 8, properly denotes 'brow' or 'superciliary ridge', see Hoernle, Osteology, pp. 122 sq., 177 sq.

7 The pluti with the nasal is ukīra-thaprāsidhyarthā, says Śāyaṇa. The neut. pred. sāmānām is noteworthy; see Delbrück, Vergl. Syntax, III, 247, 248.

8 By giving food to retainers and by sacrifice respectively.

9 Śāyaṇa and Anandatīrtha take this as referring to the doctrine of transmigration. But this is hardly necessary. The earth consumes what the heaven sends, e.g. rain, not persons who are born again, or as Śāyaṇa says, sacrificers who having enjoyed heaven after death return again to earth. It is not proved that such an idea is known to this Aranyaka. Cf. II, 1, 1, n. 4; 3, n. 5; 3, 2, n. 3; 7, n. 5; 8, n. 15; 4, 1, n. 1; 5, mn. 6, 7, 9. For the use of prāte (for the form, cf. Oldenberg, S. B. E., XLVI, 2; Bartholomae, Iran. Grundr., I, 54, 70) as prātī Śāyaṇa has reference to the analogy of pra + vi. The form of the pluti is that laid down in Pāṇini, VIII, 2, 107; cf. Wackernagel, Altindoische Grammatik, I, 298 sq.

10 This is very obscure. There seems little doubt, however, that it is intended as the expression of a vague pantheism. Cf. Emerson's 'I am the doubter and the doubt, And I the hymn the Brahmin sings.' The priest identifies himself with the hymn and also with Prajāpati (see above), and so becomes, as Max Müller says, subject and object in one.
3. Then comes the origin of seed. The seed of Prajāpati are the gods. The seed of the gods is rain. The seed of rain is herbs. The seed of herbs is food. The seed of food is seed. The seed of seed is creatures. The seed of creatures is the heart. The seed of the heart is the mind. The seed of the mind is speech. The seed of speech is action. The act done is this

Ānandatirtha interprets it that Viṣṇu consumes all worlds, and all beings enjoy him, which is the same idea attached to the name of Viṣṇu. Sāyāna contrasts the upāsaka and the anupāsaka and explains the matter slightly differently in the last sentence as meaning that other men do not enjoy him (yad vā yasmūc ca kāraṇāt). He reconciles this with the fact that he is adīyāḥ because that refers to svāttadāhāta sarvakṣaḥ kṣaṇāntarūpam. This explanation is not probable, but undoubtedly the construction of the last words contains a serious difficulty as yad cannot correspond to adīyāḥ. The fact perhaps is that yad is used for formal correspondence with the previous yad though it is not quite parallel in construction. It must be taken literally as an accusative of point in which—"or in so much as they do not consume him." For the metaphor cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 2: anādyamāno yad uddantāti atti; Taittirīya Upaniṣad, II, 2: adhyate 'ti ca bhūtāmi; III, 7, 9, &c.; Śatapatha Brāhmaṇa, X, 6, 2; XII, 9, 1; Maitrāyaṇi Samhitā, I, 10, 13; Kaṇātaka Brāhmaṇa, XI, 3; A. J. P., XX, 446, and the Puruṣa Sūktam. Another possible explanation, however, is suggested by Jaiminiya Upaniṣad Brāhmaṇa, I, 5, 3: sā (satya as devatā) ha tasya naḥ yad enam apasedhat, "She is not able to drive him away," where yad is a conjunction. So here the exact sense may be, "He cannot help eating them and their eating him;" tasya being used to introduce the dependent clause. Cf. II, 1, 5, n. 5. No doubt originally yad was a relative, but the pronominal quality is clearly minimal in such cases. The opt. in such a case is one of consequence or characteristic, cf. brahmāṇam kurvita yā pāyet; III, 2, 3, n. 3. So I would explain Rāmāyaṇa, III, 19, 7: na hi pāyamy aham loke yah kurvita yāṁ mama vāpyeyam, which Speijer (Vedische und Sanskrit-Syntax, § 271) explains (see § 191, 4) as merely indefinite. But the sense is slightly different from a mere indefinite. So Bṛhadāraṇyaka Upaniṣad, IV, 3, 23: na tu tād devīyam asti tāto 'nyātā vābhaktam yād pāyey; ibid., 24–30, &c.

1 Sāyāna says this section is intended to explain the greatness of puruṣa, mentioned in II, 1, 2. Ānandatirtha, on II, 1, 2, much more correctly says: vidyāntaratvān na purvakṛṣṇendrasyāṁ samgatiḥ | uttaratṛṣṇy etad anuṣamneham | Cf. Pischel, Vedische Studien, I, 88 sq.

2 Sāyāna says that the element of sattva is represented in the gods, of rajas in men, and of tamas in animals, &c., and this explains the high position here given to the gods. This doctrine is of course later, appearing first most clearly in the Śvetāṣṭara Upaniṣad, see Deussen, Philosophie der Upaniṣads, pp. 226 sq.; E.T., pp. 250 sq.; Garbe (Sāṃkhyaatattvacagramudī, p. 492) has conclusively, I think, dispersed the assumption countenanced by Weber (Ind. Stud., IX, 11), Muir (Texts, V, 309), and Whitney (Translation of Atharvaveda, p. 601) that Atharvaveda, X, 8, 43 refers to the gūnas, see Lamman, ibid., p. 1045.

3 Because the jīvātman is here, says Sāyāna. Cf. Deussen, op. cit., p. 259; E.T., p. 287.

4 Ānandatirtha distinguishes kṛṣṇa and manas as being samkhyaśāmakam antaryaṇaṣam and vikāleśāmakam respectively. Sāyāna’s explanation is much more probable that manas denotes the knowing part of the heart, a frequent early use of the word, cf. Deussen, op. cit., pp. 243 sq.; E.T., pp. 270 sq.

5 Sāyāna renders speech as the Veda, and action as sacrifice. Ānandatirtha evidently takes it as equal to adṛśṭam kriyāśv. He also (unlike Sāyāna) construes karmakṛtam as one word, karmanirmitam. Rājendralalā prints in the text karmakṛtam against the commentary. Sāyāna of course explains kṛtam as done in a former birth, but this again is an unnecessary intro-
man, the abode of brahman. He consists of food, and because he consists of food, he consists of gold. He becomes golden in yonder world, he is seen as golden for all mortals, who knows this.

4. Brahman entered into that man by the tips of his feet. Because brahman entered that man by the tips of his feet, so men call them the tips of the feet (prāpya-prāpade), but in the case of other animals hoofs and claws. Then he crept higher up, and they became the thighs. Then he said, ‘Swallow widely,’ and that became the stomach. Then he said, ‘Make it wide for me,’ and that became the chest. The Śārkarākṣyas meditate on the stomach as brahman, the Āruṇiṣ on the heart. These two are indeed brahman. But he crept upwards still, and arrived at the head. Because he arrived at the head (aśrayata) then it became the head (ātiras). So the head is the head. These delights settled in the head, sight, hearing, mind, speech, breath. Delights settle on him who

duction of the transmigration theory, see II, 1, 1, n. 4; 2, n. 9, and Ānandatīrtha does not accept it. The passage only means that action is the man; the man is what he does; a perfectly plausible view. For the relation of speech and action see Jaiminiya Upaniṣad Brāhmaṇa, I, 33, 4; II, 2, 8; III, 33, 9; Mahānārāyaṇa Upaniṣad, IV, 7; Oertel, J. A. O. S., XVI, 231.

6 Ānandatīrtha renders sa as bhagavān and śāmayaḥ as ichānurūpasukhapūrṇaḥ, and īrānaṁyaḥ as bāhyānandavilakṣaṇasukhapūrṇaḥ. Śāyāna quotes Taśītirīya Upaniṣad, II, 1, 1: sa vi eṣa pravop annarasamayaḥ. He explains that as man is composed of food, so he is gold in the shape of the egg of Brahma. Really the thing is a mere play on words. For the form īrānaṁyaḥ, cf. Bloomfield, P. A. O. S., April, 1893, p. xxxv; A. J. P., XVII, 418; Wackernagel, Altindische Grammatik, I, 279, 280; Macdonell, Vedic Grammar, p. 58.

7 Ānandatīrtha explains: Nārāyaṇaṁ jānaṁ karmajaṁ rūpaṁ utṣrya njānandaikāraṇaṁ bhavati. Śāyāna says he appears as golden as the sun for the benefit of all creatures. Really it means, he appears (dadṛṣ passive, cf. Delbrück, Altindische Syntax, pp. 264 sq.) to all creatures, no doubt originally as the sun. The passage is like all this part of the Aranyakas, II, 1–3, pantheistic. In Śatapatha Brāhmaṇa, X, 1, 4, 9, the Agnicit is promised birth in the other world as īrānaṁyaḥ, rendered by Śāyāna hiranyasamānavarṇaḥ, see Eggeling, S. B. E., XLI, 295, n. 2.

Śāyāna explains that this chapter shows prāna, the upādhi of Brahman, entering the subtle body. His entry into the gross body is seen on II, 1, 2. He compares Taśītirīya Upaniṣad, II, 6, 1; Maitrāyaṇiya Upaniṣad, II. For prāpaḍa Lamman in Whitney, Translation of Atharvaveda, II, 33, 5; suggests toe as the meaning, but the dual renders that impossible here, and I believe in all the passages cited at p. xcvi the sense ‘front part of the foot’ as opposed to ‘heel’ is correct.

2 Make a large hole, says Śāyāna. Max Müller’s ‘grasp’ is a slip. The form is overlooked in the Dict. and in Whitney’s Roots, &c.

2 Śārkarākṣyaḥ is rendered sūkṣmadṛṣṭayaḥ by Ānandatīrtha, who, however, calls the Āruṇyaḥ Rṣis. He explains udaram as locative in sense, as does Śāyāna, tacitly. The Śārkarākṣyas are a subdivision of the Hāridrāvyas according to the Caranāvvyāha and are mentioned in the Mahābhāṣya, IV, 1, 74; 75. Max Müller points out that neither in Chāndogya Upaniṣad, V, 11, 15, 17 nor in Śatapatha Brāhmaṇa, X, 6, 1, do these views appear—at least in terms. Āruṇyaḥ appears also in Jaiminiya Upaniṣad Brāhmaṇa, II, 5, 1, wrongly amended by Oertel to Āruṇyaḥ, against the MSS. brahma may be meant, but the neut. is more likely. Cf. Weber, Ind. Stud., XVIII, 140; v. Schroeder, Ind. Lit., p. 91, n. 1. That the heart (hṛdaya) is brahma was the view of Vidagdha Śākalya, see Yājñavalkya’s exposition in Bṛhadāranyaka Upaniṣad, IV, 1, 7. See also Chāndogya Upaniṣad, III, 12, 4; VIII, 3, 3; Ind. Stud., II, 177.
knows thus why the head is the head. They strove together, 4 saying, 'I am the hymn, I am the hymn.' They said, 'Come, let us leave this body, then that one of us at whose departure the body falls, will be the hymn.' Speech went forth, yet (the body) remained, speechless, eating and drinking. Sight went forth, yet (the body) remained, sightless, eating and drinking. Hearing went forth, yet (the body) remained, without hearing, eating and drinking. Mind went forth, yet (the body) remained, blinking as it were, 5 eating and drinking. Breath went forth, when breath went out, (the body) fell. It was decayed. (Because men) said it had decayed, it became the body. Therefore in the body the body. Who knows this, his enemy, the evil one, who hates him decays, the enemy, the evil one, who hates him is defeated. They strove together, saying, 'I am the hymn, I am the hymn.' They said, 'Come, let us again enter this body; then that one of us, on whose entrance the body rises, will be the hymn.' Speech entered, (the body) lay still. Sight entered, (the body) lay still. Hearing entered, (the body) lay still. Mind entered, (the body) lay still. Breath entered, (the body) arose, and (breath) became the hymn. Therefore breath only is the hymn. Let men know that breath is the hymn. The gods 6 said to breath, 'Thou art the hymn, thou art all this, we are thine, thou art ours.' A Rṣi says (RV., VIII, 92, 32), 'Thou art ours, we are thine.'

4 There are similar passages in Bṛhadāraṇyaka Upaniṣad, VI, 2; Chāndogya Upaniṣad, V, 1; Kauśitaki Upaniṣad, II, 12–14; III, 2; Prāśna Upaniṣad, II, 1. The comparative antiquity of the versions must be open to doubt. But this version certainly seems simpler and more original than those of the Bṛhadāraṇyaka, Chāndogya, or Kauśitaki Upaniṣads, which seem to embellish the theme with further details. The account in the Prāśna Upaniṣad is simple, but as that Upaniṣad is on other grounds late, that may be explained in the light of a well-known theme, and indicates the danger of arguments from comparative simplicity. For hānita with subj., cf. Delbrück, Allindische Syntax, pp. 23, 43; Aufrecht, Aitareya Brāhmaṇa, p. 430.

5 The masculine, mśita, is explained by Sāyana as referring to dehāṇ understood. It is probable that the idea in the mind of the writer throughout was puruṣa as the subject; hence the masculines as long as puraṇa remains in the āśāra. mśita is Brāhmaṇa style first. Cf. Bṛhadāraṇyaka Upaniṣad, I, 4, 11 and 12 (2, 22 and 3 in the Mādhyandina text) where brahma is followed by sa. On the other hand in Bṛhadāraṇyaka, IV, 3, 22, the Kāṇḍa text, after a series of masculines, produces ananvagataṁ punyena, and Śaṅkara explains; rūpa-paratvam napunmesakalingam. The Mādhyandina version (as in Weber and Böhtlingk) has the masc., but as Max Müller (S. B. E., XV, 169) points out, Dvivedagaṇa had ananvagataṁ, as he says: ananvagataṁ iṣi rūpa-paratvam napunmesakalingam. There are also difficulties in the genders in Śvetāsvatara Upaniṣad, III, 7, see Max Müller, S. B. E., XV, 245, n. 4. In Śaṅkhāyana Āranyakā Upaniṣad, VII, 22, kāmarūpī and kāmacāri, according to one MS., agree with brahma. Such uses are not rare in Latin and Greek, e. g. φίλε τικών; Vergl. Syntax, III, 244. For iṣi 3 ḍ, cf. Aitareya Brāhmaṇa, VII, 22, 2, against Böhtlingk, Sächs. Ber., 1890, p. 170.

6 The gods are those presiding over the parts of the body, see II, 1, 5, n. 3. For Prāṇa as brahma, cf. Kauśitaki Upaniṣad, II, 1; 2; Chāndogya Upaniṣad, IV, 10, 5; Taittirīya Upaniṣad, III, 3, 1; Jaiminiya Upaniṣad Brāhmaṇa, I, 33, 2. It was held by Udaśka Śaubhāyana (Bṛhadāraṇyaka Upaniṣad, IV, 1, 2) and is refuted, ibid., V, 13, 1; Oertel, J. A. O. S., XVI, 230.
5. The gods carried him forward.\(^1\) Being carried forward he was stretched out. (Because men say) he has been carried forward, the morning came into being. (Because men say) he has gone to rest, the evening came into being. Day is breathing forth,\(^2\) night is breathing down. Speech is fire,\(^3\) sight yonder sun, mind the moon, hearing the quarters, this is the union\(^4\) of those sent forth. These deities are such in the body, but they openly appear among the deities; this is the meaning. This indeed said Hiranyakadant Vaidya who knew this; 'Whatever they give me not,\(^8\) I own not myself. I know the union of those sent forth in the body which they enter. This it is.' To him who

\(^1\) Sāyaṇa explains that this section treats of prāṇa under various forms. Anandatirtha as usual equates prāṇa and Viṣṇu. The section is composed of bad etymologies. The first alludes to pra + \(\sqrt{\text{m}}\) (pra-anayanta).

\(^2\) For the meanings of prāṇa and apāna see Deussen, *Philosophie der Upanishads*, pp. 249–251; E.T., pp. 276–279. The oldest view is that they mean expiration and inspiration respectively, whence apāna comes to refer to the wind of digestion. Cf. I, 3, 7; 4, 1; II, 3, 3.

\(^3\) This idea originates with the Puruṣa Sūkta, RV., X, 90, 13; 14, see Deussen, *Allgemeine Einleitung*, p. 157, and later it develops into a regular system of gods who correspond to and guard the several psychic faculties. Cf. Deussen, *Philosophie der Upanishads*, p. 241; E.T., p. 267. It is developed most in II, 4, 1; 2, where Agni, &c., become speech, &c., and enter man, while here they are merely considered as the several parts of the body. Cf. also I, 3, 3; Sāṅkhāyana Āraṇyaka, X and XI; Lanman, *Hindu Pantheism*, p. 18.

\(^4\) The idea seems clearly to be that these four are gathered together in the body, and exist openly as deities, as Sāyaṇa says. But prakīrtām is very difficult, and the whole seems an explanation of what was even then obscure. Cf. the varying versions of pūrṇam apravarti, amṛtaṁ satyena chanam, &c., cited in Deussen, op. cit., p. 20; E.T., p. 20, n. 3.

\(^5\) This authority occurs also in Aitareya Brāhmaṇa, III, 6. Is his name a reference to gold stoppings in his teeth? They were known to the XII Tables (n. c. 450?) and to very early Egypt. Yam is read by Rājendralāla and in the Anandārama edition and also by Sāyaṇa. But it seems obvious that it stands for yan written before m carelessly as anusvāra, cf. Max Müller, *Marut Hymns*, p. lx; II, 3, 3, n. 2; III, 1, 4, n. 3; Macdonell, *Vedic Grammar*, p. 62; Wackernagel, *Altindische Grammatik*, I, 333. To Sāyaṇa yam presents no difficulty as he merely supplies padārtham abhiṣitaṃ. The word daityaḥ is difficult, because the plural is unexpected after īśa if that is a third person, when the sense would be 'nobody owns what the deities give not to me'. This is rather awkward but not impossible. The rendering of II, 1, 2 suggested in n. 10 there would give in this passage (though yam would still remain properly a pronoun), 'He owns nothing that they will not give me also,' which by an easy process of development would slide over into the sense, 'He cannot help them giving me (it),' showing the origin of such a developed construction as that in II, 1, 2. This comes to an assertion of the fact that all that the cosmic puruṣa has (he must be the subject of īśa), that has man. It is simpler to neglect the commentators and take īśa as first person, thus asserting the intimate union of man and the deities. In this use yad is used with consecutive force; cf. the Mantra use of yad as final with subj. or opt. (Delbrück, *Altindische Syntax*, pp. 321, 341), and the classical use (Speier, *Sanskrit Syntax*, § 466). The absence of such a use in the Brāhmaṇas (cf. Speier, *Vedische und Sanskrit-Syntax*, § 279 e) is improbable. īśa as a third person belongs to a type which occurs in all Brāhmaṇas, and is not a mere imitation of Mantra forms (as held by Aufrechte, *Aitareya Brāhmaṇa*, p. 429, where see other examples), see Whitney, *Sanskrit Grammar*, § 613. The form prakīrtām presents great
knows this all creatures unconstrained pay homage. That is satya (truth). For sat is breath, ti is food, yam is yonder sun. That is threefold. Threefold as it were is the eye, white, dark, and the pupil. Even though he speaks falsely, yet speaks he truth who thus knows why truth is satya.

6. Speech is his rope, names the knots. So by his speech as rope, and by names as knots, all this is bound. For all this is names, and by his speech he names everything. Men bound with ropes carry him who knows this. His hairs are the usñih; his skin the gāyatri; his flesh the triṣṭubh; his sinews the anuṣṭubh; his bones the jagati; his marrow the pākī; his breath the bṛhati. He is covered with the metres. Since he is covered with the metres, therefore they call them metres (coverings). Thus the metres cover him from illhap in difficulty. To take it as Vedic for prakītānām, as Sāyana does, is to introduce a very rare form (cf. Whitney, l.c., p. 114) into the text; on the other hand the word prakīt has no parallel (save conceivably in form (Ind. Stud., VIII, 225) in prakītā samyojane in the Ārṣeya Brāhmaṇa, if we may take that as dual form gen. and not as in Monier-Williams' Dict. as a gen. of prakīta) at any rate in sense. Whitney (Roots, l.c., p. 205) gives kīta as a form from kīti. I think that prakīta should probably be taken as the 'impeller', i.e. the deities cause the organs to work, cf. II, 4, 1, and 2.

6 The 3 of ti is to enable it to be pronounced (Sāyana). Chāndogya Upaniṣad, VIII, 3, 5, gives a different version, from sat+tī+yam, as the binding of the immortal and the mortal (tī being the dual of ti). Cf. Deussen cited in n. 4 above. Taittirīya Upaniṣad, II, 6, derives sat-tyam from sat 'manifest', and tyat 'not-manifest'. Brhadāraṇyaka Upaniṣad, V, 5, 1, gives sa+t (so Śāṅkara (as here), but Kāyā text, tī) + am when sa and am are = true, and t (tī) = untrue (for t occurs in anṛta and mṛtyu). Kauṭīka Upaniṣad, I, 6, gives sat (what is other than the gods and the senses) + tyam (the gods and the senses).

7 Cf. Jaiminiya Brāhmaṇa, I, 254 (kanīnikā); Satapatha Brāhmaṇa, XII, 8, 2, 26; A. J. P., XVII, 400; elsewhere puruṣa is the third member, Jaiminiya Upaniṣad Brāhmaṇa, I, 26, 1; 34, 1 and Oertel's note.

8 This doctrine undoubtedly shows the moral disadvantages of the doctrine of salvation by knowledge, and it is the precursor of the later immortality from the jīvanmuktta. Cf. Kauṭīkai Upaniṣad, III, 1; Sadānanda, Vedāntasāra, 235: subhāsubhayor audaśīnyam, and Jacob's note in his Translation; Lévi, La Doctrine du Sacrifice, pp. 164-167. In asya the genitive is presumably possessive, cf. Delbrück, Althindische Syntax, p. 153; Franke, Beitr. Beitr., XVI, 112; Speijer, Vedicische und Sanskrit-Syntax, §§ 69, 92, n.; Whitney, Sanskrit Grammar, § 296 b. Compare evanputam with iti naḥ śrutih (Introduct., p. 57); J. A. O. S., XXV, 116, 117. For the position, cf. Z. D. M. G., LXII, 129.

1 Sāyana explains the metaphor from a rope for tying up cattle. Ānandaśīra explains as usual by identifying all with Viṣṇu. 'His' refers to prāṇa of course.

2 Like oxen who carry men.

3 prāṇāḥ here refers to the air in the strict sense, and has not the wider sense of prāṇa (Sāyana); perhaps it = ghrāṇa, as in II, 1, 7, and often; cf. my Śāṅkhāyana Aranyaka, p. 21.

4 This must be the sense. Sāyana, however, appears to render it 'whatever evil he desires to do, the metres keep him from contact with it'. The connexion of schad and chandas is very doubtful; see I, 1, 3, n. 6; Leumann, Et. Wörte., p. 103.
whatever quarter he desires who knows thus why metres are called metres. A Rṣi says (RV., I, 164, 13), 'I saw the guardian,' for he is a guardian, for he guards all this. 'Never tiring,' for he never rests. 'Coming and going on his ways,' for he comes and goes on his ways. 'Illuminating the principal and intermediate,' for he illuminates these quarters only, the principal and intermediate. 'He moves up and down in the worlds,' for he moves up and down in the worlds. Then there is the verse (RV., I, 55, 8), 'Covered like caves by the makers.' For all this is covered by breath. This ether is supported by breath as bhṛhati, and one should know that, even as this ether is covered by breath as bhṛhati, so all things including ants are covered by breath as bhṛhati.

7. Now come the powers of this person. By his speech are created earth and fire. On the earth plants grow; fire ripens them. 'Take this, take this,' thus saying do these two, earth and fire, serve their parent, speech. As far as the earth extends, as far as fire extends, so far extends his world, and as long as the world of earth and fire decays not, so long does his world decay not who knows thus the power of speech. By breath the sky and the air are created. People follow the sky, and hear along the sky, and the air bears

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5 The veins, says Śāyāna. He explains that prāṇa is the guardian by referring to Kausitaki Upaniṣad, III, 2: yāvād(kṣiṁ) charīre prāṇa vasati tāvad āyur. This passage of the Rgveda later served as the authority for the activity of prāṇa even in sūṣupti, Praśna Upaniṣad, IV, 3; Deussen, Philosophie der Upanishads, p. 268; E.T., p. 297. Jaiminiya Upaniṣad Brāhmaṇa, III, 37, takes the prāṇāḥ and the sun’s rays as meant.

6 The four quarters and the four intermediate quarters, SE, SW, NE, and NW. For the number of the quarters, at first four, later, ten, cf. Hopkins, J. A. O. S., XVI, 283. Prāṇa, Śāyāna explains, is internally what Āditya is externally, see Praśna Upaniṣad, I, 5; III, 8: āditya ha vai bāhyāḥ prāṇa udāyatī. In the original and in Jaiminiya Upaniṣad, l.c., vaste means ‘wears’.

7 Not RV., I, 55, 81 (Max Müller following Rājendralāla), nor I, 56, 8 (Ānandāśrama series).

8 Ānandāśrama and Śāyāna both cite and explain, quite differently, the whole verse, but they agree in taking the caves as holes for concealing wealth. Cf. I, 3, 1, n. 4.

9 Ānandāśrama renders, ‘beginning with ants.’

1 In the nose, i.e. the power of smell (Śāyāna). The use of the masc. srṣṭau with a masc. and a neut. and of srṣṭāḥ below do not entirely agree with the rules of concord later accepted. Delbrück (Altindische Syntax, p. 88) gives only one doubtful example (RV., I, 8, 10) and Speijer (Vedische und Sanskrit-Syntax, § 101) thinks that in classical Sanskrit with names of things the neuter is a more common predicate if the genders differ and one is neuter. This is laid down in a Vārttika (not in the Kāśikā Vṛtti, it appears) on Pāṇini, I, 2, 72, which runs: tvadādañc bhese punnapumṣakato lingavacanāni | sā ca Devodattas ca tan | tac ca Devadattas ca Yajñadattā ca tani | tac ca Devadattas ca te | So the neuter appears in Mahābhārata, III, 58, 10; VI, 6, 26; Rāmāyaṇa, VI, 62, 37. If only persons are concerned the masc. is regular, e.g. Mahābhārata, XVII, 1, 29: Pāṇḍavīś ca mahātmāno Draupadi ca yakṣvini | kṛtoṣvaśāḥ Kauravya pravayuḥ prāṇāṇāḥ tathaḥ || Raghuvamśa, III, 23: tathā nṛpaḥ sā ca sutena Māgadhik nanandatus tadādṛśena tatsamaḥ, &c. That this is old is indicated by the rule in Homeric Greek, thus formulated by Monro (Homeric Grammar, p. 157), ‘Where an adjective
pure scent. Thus do sky and air serve their parent, breath. As far as the sky extends, as far as air extends, so far extends his world, and as long as the world of sky and air decays not, so long does his world decay not who knows thus the power of breath. By his eye are created the heaven and the sun. Heaven gives him rain and proper food, the sun causes his light to shine. Thus do heaven and sun serve their parent, the eye. As far as the heaven extends, as far as the sun extends, so far extends his world, and as long as the world of heaven and sun decays not, so long does his world decay not who knows thus the power of the eye. By his ear were created the quarters and the moon. From the quarters they come unto him, from the quarters he hears, the moon produces for him the bright and the dark halves for good deeds. Thus the quarters and the moon serve their parent, the ear. As refers to more than one noun, it follows the most prominent: or (if this is at all doubtful) the masc. is used of persons, the neut. of things: e.g., II, ii, 136:—

αὶ δὲ ποι ἦκτερ ἀλοχοὶ καὶ κῆπα τίκα

because the wives are chiefly thought of, but Od. xiii, 434:—

ἀμφὶ δὲ μνήμων ἓκτος καὶ ἐκήκτεν ἢ δὲ χιτώνα,

βοιλαῖα βυσσωνα.

The neut. plur. is especially used of sheep and cattle. II, xi, 244:—

πρῶτον βατὸν βοῦν, ἄσπετο δὲ χίλι' ὑπόθη,

αἰγεὶ δροῦ καὶ δίς.'

The first example shows that a fem. can prevail over a neut. in the case of persons, the second that in regard to things the neut. prevails over the masc., the third that in regard to things the neut. may be used of masc. and fem. animals. Here antarikṣam is a deity and so naturally the masc. prevails, cf. Manus, VIII, 86, where hṛdayam is personified. In Latin the rule is (Allen and Greenough, Latin Grammar, p. 173), 'generally, a predicative adjective will be masculine, if nouns of different genders mean living beings; neuter, if things without life' as Livy ii, 40 uxor deininde ac liberi amplexari, but Livy v, 4 labor voluptasque societate quadrat inter se naturali sunt iuncta. Even if masc. nouns and fem. occur, the neut. can be used if one of the subjects is a thing, e.g., Livy xlv, 24 natura inimica sunt libera civitatis et rex, or even if two fem. nouns represent things, e.g. Cicero, de Fin. iii, 11 stuilitia et temeritas et iniquitatem sunt fugienda. The basis of discrimination, therefore, is rather between living creatures, especially persons, and things (which include sometimes the animals).

The use of the dual and plural of the verb is regular, cf. Delbrück, pp. 83 sq.; Speijer, l.c., though as in Greek and Latin and Anglo-Saxon the nearest subject may determine the verb, as is usual in the Bhadavatā. Cf. ibid., VII, 74, for a set of mixed genders with a neut. plur.; VIII, 47, for a masc. plur. with a masc. sing., a fem. sing., and a masc. dual, which follow. Cf. Delbrück, Vergl. Syntax, III, 244–247, which this supplements.

2 Śāyaṇa refers to Bṛhadāraṇyaka Upaniṣad, I, 3, and Chāndogya Upaniṣad, I, 2, for the reasons, interference by Asuras, for the existence of bad smells; cf. Farnell, Evolution of Religion, pp. 99 sq. Ānandatīrtha takes 'him' throughout as meaning Viṣṇu.

3 Probably it refers to sacrificial acts.

4 Śāyaṇa admits the apparent inconsistency of this and II, 4, 1 where the moon is derived rom the mind, but explains it away that the creation here is merely an imaginary one for
far as the quarters extend, as far as the moon extends, so far extends his world, and as long as the world of the quarters and the moon decays not, so long does his world decay not who knows thus the power of the ear. By his mind were created the waters and Varuṇa. The waters yield to him faith for good deeds and Varuṇa preserves his offspring by his law. Thus the waters and Varuṇa serve their parent, mind. As far as the waters extend, as far as Varuṇa extends, so far extends his world, and as long as the world of the waters and Varuṇa decays not, so long does his world decay not who knows thus the power of mind.

8. Was it water? Was it water? This world was water. This was the root, that is the shoot. This the father, those the sons. Whatever there is of the son's, that is the father's; whatever of the father's, that is the son's. So it is said. Mahidāsa Aitareya who knew this said, 'I know myself as reaching to the gods, and the gods as reaching to me.' For hence are they gifted, hence are they supported. This is the hiding-place, eye, ear, mind, speech, and breath. They call it the hiding-place of brahman. He who knows this throws down the enemy, the evil one, who hates him. The enemy, the evil one, who hates him is defeated. He is the life, the breath, being, and not-being. The gods adored him as being, and so became great. So in sleep a man breathes bhūr bhūḥ. The demons adored him as not-being, and so were overthrown. He becomes great by himself who knows this. The enemy, the evil one, who

purposes of worship, a yathāvacanaṃ as opposed to a yathāvasti creation. Such inconsistencies are not very important, but this small point adds to the evidence against II, 1–3, and II, 4–6, being by one hand. For Varuṇa, cf. Lévi, *La Doctrine du Sacrifice*, pp. 152 sq.

1 Khaṇḍa 7 treats of puruṣa as the efficient cause, this Khaṇḍa of him as the material cause. Aśī is to be considered as an expression of the five elements according to Sāyaṇa, an unnecessary idea. The *pūtī* indicates a question. The cause and effect are naturally identified. Ānandatīrtha identifies them in Viṣṇu. The Garbha Upaniṣad, I, traces the five elements in the human body, but the idea is not necessarily contained here.

2 This mention is enough to prove that Mahidāsa did not write the Āraṇyaka. But it is quite probable that he was the redactor of the Brāhmaṇa, in its form of forty chapters. The saying here may no doubt be regarded as one of his Upaniṣads in the sense of secret teachings. Cf. Introd., p. 16. For the form, cf. Leumann, *Guruṣajākaumudi*, p. 42.

3 Rājendralalā's commentary is wrongly printed. Vedā is an error for vedā, and omad is resolved wrongly. The end of the sentence explains the dependence of deities on men for devotion.

4 It is called girī, because prāṇa is swallowed up and hidden by the other senses. Cf. the doctrine that the senses enter in sleep into the prāṇa. The prāṇa forms thus the basis of the senses. Probably the idea of the Āraṇyaka is something like this, and the translation 'mountain' misleading. For itaḥ, cf. Lévi, *La Doctrine du Sacrifice*, p. 38, n. 1.

5 Because the presence of prāṇa secures the jīvātmā (Sāyaṇa).

6 Sāyaṇa solves the difficulty of the evil effects of abhūti by discriminating between the desire of abhūti for oneself, as shown in the ruin of the demons, and for one's foe.
hates him, is overcome. He is death and immortality. A Rṣi says (RV., I, 164, 38), ‘Down and up he goes, grasped by food,’ for this up-breathing restrained by down-breathing does not go forth. ‘The immortal dwells with the mortal,’ for through him all this dwells together. For these bodies are mortal, the deity immortal. ‘These two even go in different directions, they increase the one, but not the other,’ for they increase the bodies, but the deity is immortal. He who knows this becomes immortal in yonder world and is seen as immortal by all beings.

Adhyāya 2.

He who shines approached this world in the shape of man. For he is the breath. So he approached it. For he who shines is the breath. For a hundred years he approached it. Therefore a hundred are the years of the life of man.

Anandatirtha renders svadhayaḥ by Viṣṇu. Sāyaṇa takes it more properly as referring to digestion. The end of the verse means, according to Sāyaṇa, that men nourish the body by food and drink, but not the prāṇa. Anandatirtha renders, ‘at death they see the bodies deserted by Vāyu.’ The epithet tālvantā can only be justified by the fact that one of the two is immortal, and on the principle chatrinī gachantī. For more or less analogous cases, cf. uḍāṇa, dhanī (Delbrück, Altindische Syntax, p. 102), and kṣapāḥ, RV., I, 70, 7, as interpreted by Oldenberg, S. B. E., XLVI, 70. On the same chatrinīya Govinda on Śāṅkhāyana Śruta Sūtra, XVII, 8, 10, explains why the Praiṅga Śastra in the Mahāvratā according to that school is called Vāmadeva’s though less than a half of it is by him (Friedländer, p. 33, n. 1); Weber (Ind. Stud., XIII, 113) quotes dvādaśau māsau from Taittirīya Samhitā, VII, 5, 2, 1; Kāṭhaka Samhitā, XXXIII, 1; Pañcavimśa Brāhmaṇa, IV, 1, 2; sūtram dvādaśau, Kāṭhaka, XXXIII, 3; and similar cases from Satapatha Brāhmaṇa, IV, 5, 7, 2; XI, 6, 3, 5; XIV, 6, 9, 3; XII, 3, 2, 2; Pañcavimśa Brāhmaṇa, VI, 2, 5 (cf. Ind. Stud., IX, 18). Viṣṇu is explained as having diverse functions, the breath moving the bodily senses, the body supporting the prāṇendriyas. Viṣṇu is referred to the fact that on death the body remains on the ground, while prāṇa seeks another world. Cf. Oldenberg, Religion des Veda, pp. 574 sq.; Pischel, Vedic Studien, II, 221; Böhtlingk, Stücks. Ber., 1893, p. 92; Hillebrandt, Ved. Myth., I, 336, n. 1; II, 8.

Sāyaṇa explains ‘immortal’ as united with Hiranyagarbha; Anandatirtha says ‘emancipated’. But, that this Āraṇyaka knows emancipation, instead of immortality, as the highest end is not even probable. Dādhyā (II, 1, 5) and mene (III, 1, 1) are both clearly present passives in sense. The original sense of the perfect was not distinguished from the present in point of time but denotes a state, cf. Giles, Comp. Phil., § 549; Monro, Homeric Grammar, pp. 31, 32; Delbrück, Synt. Forsch., II, 192 sq.; Vergl. Syntax, II, 211 sq.; Altindische Syntax, p. 297; Whitney, Sanskrit Grammar, § 823. The oldest sense is quite frequent in the Rgveda. In cases like bībhīṣya (I, 3, 4) and dādhāra (I, 5, 2) the naturally intensive form of the perfect is further strengthened.

1 This Khaṇḍa shows that the names of the seers of the Rgveda can be deduced from prāṇa’s actions. Anandatirtha explains the section as proving that Viṣṇu is superior to all the gods. He takes abhyārcat as ‘he entered into’, brahman and the other gods. He justifies his theory by quoting the Vāc Sūtra, RV., X, 125, as proving that Vāc, i.e. Rāma, is superior to the gods, and she of course is inferior to Viṣṇu.

The sun and prāṇa are as usual identified, the one being the adhikāvīvatam, the other the adhyāyun representation. The former attracts the vision, the latter impels the body.
Because he approached him for one hundred years, therefore they are the Śatarcins. Therefore they call him who is (prāṇa) the Śatarcins. He placed himself in the middle of all that is. Because he placed himself in the middle of all that is, therefore they are the Mādhyamās. Therefore they call him who is (prāṇa) the Mādhyamās. As up-breathing he is the swaller, as down-breathing delight. Because as up-breathing he is the swaller, as down-breathing delight, therefore he is Gaṅgamada. Therefore they call him who is (prāṇa) Gaṅgamada. All whatsoever was his friend. Because all whatsoever was his friend, therefore he is Viśvāmitra. Therefore they call him who is (prāṇa) Viśvāmitra. The gods spake to him, ‘Let him be dear to all of us.’ Therefore they call him to him, ‘Let him be dear to all of us,’ therefore he is Vāmadeva. Therefore they call him who is (prāṇa) Vāmadeva. He protected all this from evil. Because he protected all this from evil, therefore they are the Atris. Therefore they call him who is (prāṇa) the Atris.

2. He also is a bearer of offspring. Offspring is vāja, and he supports offspring. Because he supports offspring, therefore he is Bharadvāja. Therefore they call him who is (prāṇa) Bharadvāja. The gods spake to him, ‘Let him be the richest of us all.’ Therefore they call him who is (prāṇa) Vasiṣṭha. He went forth to all this whatsoever. Because he went forth to all this whatsoever, therefore they are the Pragāthas. Therefore they call him who is (prāṇa) the Pragāthas. He purified all this whatsoever. Because he purified all this whatsoever, then they are the Pāvamānīs. Therefore they call him who is (prāṇa) the Pāvamānīs. He said, ‘Let me be everything, small and great.’ They became the Kṣudrasūktas and Mahāsūktas.

2 Really, Max Müller points out, the name refers to their composing about 100 verses each. They are the seers of RV., I. The Mādhyamās are the seers of Books II–IX, Gaṅgamada of II, Viśvāmitra of III, Vāmadeva of IV, the Atris of V. For the rest see Khaṇḍa 2. The Mādhyamās appear in Kaṇṭakati Brāhmaṇa, XII, 3; Āśvalāyana Gṛhya Śūtra, III, 4, 2; Śākhāyana Gṛhya Śūtra, IV, 10, 3; Bṛhaddevata, III, 116 (Mādhyamāḥ); Sarvāṅkramaṇi, Introd., II, 10, &c. For the plur., Atrayāḥ, cf. Oldenberg, Z. D. M. G., XLII, 226, n. 1.

1 Vāja is taken as either the body from the vāja in the sense of going, or as food by Śāyaṇa.

2 Śāyaṇa translates ‘causing to dwell by his entry into us’, and Anandatīrtha has ‘best of dwellers’. The ordinary sense seems preferable. Cf. II, 2, 4, n. 5.

3 This seems to be the sense, and it is so taken by Śāyaṇa. Ānandatīrtha takes it either as ‘he obtained’ or ‘he sang’. Śāyaṇa says the verses are called Pragātās and also the poets. Probably the poets, of Book VIII, are meant. Bharadvāja and Vasiṣṭha correspond to Books VI and VII respectively. The same lists appear in Āśvalāyana Gṛhya Śūtra, III, 4, 2, and Śākhāyana Gṛhya Śūtra, IV, 10, 3.


5 The poets of Book X are referred to. Perhaps also the hymns were called kṣudrasūktāḥ as Max Müller suggests, but this is not certain. The last kṣudrasūktāḥ no doubt implies
they are the Kṣudrasūktas. Therefore they call him who is (prāṇa) the Kṣudrasūktas. (He said), ‘Ye have said what is well said.’ These became a hymn. Therefore there is a hymn. Therefore men call him who is (prāṇa) a hymn. He is a verse, for he went to all beings. Because he went to all these beings, therefore he is a verse. Therefore they call him who is (prāṇa) a verse. He is also a half-verse, for he went to all these places. Because he went to all these places, therefore he is a half-verse. Therefore they call him who is (prāṇa) a half-verse. He is a quarter-verse, for he has entered all these beings. Because he has entered all these beings, he is a quarter-verse. Therefore they call him who is (prāṇa) a quarter-verse. He is a syllable, for he pours forth gifts to all these beings and because none can pour forth10 gifts beyond him. Because he pours forth gifts for all these beings, and because none can pour forth gifts beyond him, therefore he is a syllable. Therefore they call him who is (prāṇa) a syllable. Therefore one should know that all these verses, all these Vedas, all sounds11 are one word, prāṇa, and that prāṇa is all the verses.12

mahāsūktāḥ. See besides Āśvalāyana and Śāṅkhāyana, Bhaddevatā, III, 116; Sarvāṇukramaṇi, Introd., II, 10, with Macdonell’s note.

The poet is also called Sūkta, says Sāyaṇa, but there is no authority for this.

The construction is obscure, but the rendering ‘he went’ seems best. The dat. is natural, cf. Speijer, Vedische und Sanskrit-Syntax, § 44; Whitney, P. A. O. S., April, 1892, p. clxiii, Sanskrit Grammar, § 286 b. Anandatīrtha renders ‘he went’. Sāyaṇa’s version is svaprajñāna pūjītām akarot, taking bhūtebhṛy.asā sarvabhūtartham deham, and Max Müller renders, ‘he did honour to.’ He also adds that the poet is called Ṛc as well as the Mantra. Cf. Geldner, Vedische Studien, III, 95.

Arāha is taken as ‘place’ (cf. ordo) by both Anandatīrtha and Sāyaṇa, and is probably so intended, as Max Müller takes it.

Sāyaṇa renders ‘word’, but this is less likely. He adds that it means also ‘quarter-verse’. For the intrans. pādi—which (as apādi) is recognized by Pāṇini—cf. Delbrück, Altindische Syntax, p. 266; Whitney, l.c., § 743; Speijer, l.c., § 170. In Jaiminīya Upaniṣad Brāhmaṇa, III, 9, 9, avetē is seen transitively, but see Oertel’s note. The use of the aor. here is hard to distinguish from that of the imperfect, as with abhiprāga above. But in these cases it is possible that the aor. has a sense almost present, a natural derivation from the true aorist sense of the immediate past (cf. Monro, Homeric Grammar, pp. 66, 67; Giles, Comp. Phil., § 552 (iii); Whitney, Sanskrit Grammar, § 930, who points out that it is especially frequent in the Maitrāyaṇi Saṃhitā. It is also possible that the imperfect sense may be old (despite Whitney, § 929 a), for it is found in the Mantra literature. In the case of abhiprāga above there is the further possibility that after all it means ‘he sang of all this’ or ‘he sang towards all this’ (abhiprāgāyatā occurs in the RV), and is an imperfect from √gī, for gīti occurs in the Kauśitaki Brāhmaṇa and the Mahābhārata (cf. Whitney, § 855, and St. Petersburg Dict., s. v.), or even from √gī, go. I do not therefore think these forms are signs of late date.

10 ‘Without him’ is Max Müller’s rendering. That of the text is supported by Anandatīrtha, the other version by Sāyaṇa. Cf. Delbrück, Altindische Syntax, p. 441.

Sāyaṇa takes ghōṣāḥ as the aspirated sonants, jh, gh, bh, dh, dh, as in Rgveda Prātiśākhya, 714; Siddhāntakaumudi (ed. Tārānātha), p. 14; Max Müller, Rgveda Prātiśākhya, p. cclxii. It can hardly here, however, have this limited sense. Cf. Chāndogya Upaniṣad, II, 22, 5; all vowels are ghōṣavant.

12 Oldenberg (Z. D. M. G., XLII, 199–247) has shown conclusively that few if any of the
3. Indra sat down beside Viśvāmitra who was about to recite the hymns of this day. He saying, 'This is food,' recited the thousand brhati. Thus he went to Indra’s dear home. Indra said to him, ‘Seer, thou hast come to my dear home. Do thou, seer, repeat a second hymn.’ He saying, ‘This is food,’ recited the thousand brhati verses. Thus he went to Indra’s dear home. Indra said to him, ‘Seer, thou hast come to my dear home. Do thou, seer, repeat a third hymn.’ He saying, ‘This is food,’ recited the thousand brhati verses. Thus he went to Indra’s dear home. Indra said to him, ‘Seer, thou hast come to my dear home. I give thee a boon.’ He said, ‘Let me know thee.’ Indra said, ‘I am breath, thou, seer, art breath, all creatures are breath, he that shines is breath. In this form I pervade all the quarters. This my food is my friend, my support. This is the food of Viśvāmitra. I am he that shines.’ Thus said he.

4. This is produced as a thousand brhati. The consonants are the body, hymns of the Rgveda go back to their nominal composers when these composers are the heads of the great families, but that they were written by members of the family. The only possible exceptions are Vasiṣṭha and Viśvāmitra under Sudās (p. 236). It is possible that here (p. 226, n. 1) a recollection of the facts is seen in that book V is ascribed to the Atris, while the others to individuals, Gṛṣamadā, Viśvāmitra, &c., but more probably the plural is used because it gives the proper place of words with atrīyata. This is not, however, a sign of late date, for it seems likely that in R.V., X, 181, the author held the same view as he attributes to Vasiṣṭha the rathantara (VII. 32, 22; 23) and to Bharadvāja the brhati (VI, 46, 1; 2), later attributed to Śamyu Bāḥaspayya (Oldenberg, pp. 225, 227, n. 1).

1 Sāyaṇa explains that this Khaṇḍa shows the nature of the asītis as being Indra’s food. The form upaniṣatasāda is wrong and can easily be corrected, but it is as old as Śaṅkara. The Jaiminiya Upaniṣad Brāhmaṇa, III, 3, 7, has upaniṣatasāda.

2 The collection of verses is regarded as three asītis of tristichs, in gāyatī, brhati, and rṣṭhitī respectively. For them, see V, 2, 3-5 and notes.

3 Ānandaṭhīrtha explains dakoṣīn as dakoṣahṛtī sthita īnāḥ pātiḥ yasyāḥ sā dakoṣī mitrakāneśvānadvad dakoṣīn iti napamakaprayogah. Sāyaṇa refers the use to abhivydyādhitatvāt, citing Dātupāṭha, XVI, 7. This sense must be somewhat as in the text.

4 Ānandaṭhīrtha explains Vaśvāmitram as Ramayāhīmanāyabhrjītiṣahasrākhyam annam Viśvāmitreṇa sampādītavād Vaśvāmitram ity ucate. Sāyaṇa has: Viśvāmitreṇa samyaksakāle sampādītavād ēdhān Viśvāmitram.

5 In Śākhaṇaṇa Āraṇyaka, I, 6, there occurs a dialogue between Indra and Viśvāmitra. It seems to show clear signs of a later origin, though it verbally reproduces some of this dialogue. It is much more philosophical. The Jaiminiya version, I. c., is very much altered, but all have clearly a common source, and use the narrative perfect (cf. Intro., p. 67). The threefold boon may be compared with the story of Naṣiketa (Kāṭhaka Upaniṣad).

1 This Khaṇḍa gives the correspondence of the various aksaras of the 1000 brhati hymn, which is got by the addition of the verses of the whole Niṣkevalya Śastra, to parts of the body of prāna (Śaṁsana). Ānandaṭhīrtha explains it as an identification of the various deities who preside over the sounds, &c. The number 36,000 is merely theoretical; Eggeling (S. B. E., XLIII, 111) counted about 37,200, and though the number could be reduced in various ways, it is not worth while.

2 What are called by Pāṇini kal (Śaṁsana). The Kaumāra school adopt the term vyañjana
the vowels\(^3\) the soul, the sibilants\(^4\) the breath. Knowing this he became Vasiṣṭha.\(^5\) Thence took he the name. Indra proclaimed this to Viśvāmitra, Indra proclaimed this to Bharadvāja, so Indra is in sacrifices invoked by him as a friend.\(^6\) This is produced as a thousand bṛhatīs. Of this produced as a thousand bṛhatīs there are thirty-six thousand syllables. So many thousands are the days of a hundred years. They make up the nights by the consonants, the days by the vowels.\(^7\) This is produced as a thousand bṛhatīs. After this being produced as a thousand bṛhatīs he who knows this becomes full of knowledge,\(^8\) of the gods, of brahman, of the immortal, and goes to the gods. What I am,\(^9\) he is; what he is, I am. A Rṣi says (RV., I, 115, 1), 'The sun is the self of all that goes or stands.' Let one consider this.

**Adhyāya 3.**

He who knows himself as the fivefold hymn\(^1\) from whence all this springs, he is wise. Earth, air, ether, water, light, these form the self, the fivefold hymn. From him all arises, into him all resolves. He who knows this is a refuge for kādiṇi, as do the Sārasvata. The term corresponds with the use of the Rgveda Prātiṣākhya, see Max Müller's edit., pp. xii sq., and with the Śrauta Sūtras, *St. Petersburg Dict.*, s.v.

\(^3\) Sāyaṇa takes this as in II, 2, 2, n. 11, as aspirated sonants. This can hardly be accepted. Ātmā is taken by him as madhyalarāmū. The vowels must somewhere be alluded to, and ghoṣa can be = svara.

\(^4\) Ānandatīrtha and Sāyaṇa both render tāpasah. The Kaumāra school also take this term. In the Rgveda Prātiṣākhya it includes anuvāra, visarga, jihvāmūliya, and upadhiṃṇāya; in the other Prātiṣākhya it refers to tāpasahāḥ.

\(^5\) Sāyaṇa here ascribes the name to his causing to dwell, and his covering, cf. II, 2, 2, n. 2. Ānandatīrtha prefers 'best of dwellers'.

\(^6\) Sāyaṇa refers this to the Subrahmanya rite of the Soma sacrifice, where Indra is called, *Indra ā gacha, hariva ā gacha* (Ṣaḍvinśa Brāhmaṇa, I, 1, 12; Taṭṭṭirīya Āraṇyaka, I, 12, 3, &c.).

\(^7\) The Kaumāra school thus defines svarōḥ, Katantarā, I, 1, siddha varṇasamāmnāyakaḥ tatra caturdaśāduḥ svarōḥ (Sāyaṇa). See Max Müller, op. cit., p. x.

\(^8\) Sāyaṇa appears to take the first part of the sentence as independent, and as describing prāṇadevaḥ. For devatā āpyeti, cf. Brhadāraṇyaka Upaniṣad, IV, 1, 2; Aitareya Brāhmaṇa, IV, 24, 5. No doubt the acc. is mainly governed by the verb, but the prep. force of āpi is too much ignored in Speijer, *Vedische und Sanskrit-Syntax*, §§ 87, 88.

\(^9\) This no doubt refers to the identity of the sun and the self, one of the oldest forms of Brahminical monism. Sāyaṇa illustrates the doctrine by a quotation from the commentary on the Brahma Sūtras, III, 3. Sun-worship is a very early and widespread form of religion; cf. Farnell, *Cults of Greek States*, IV, 143; Evans, *Journal of Hellenic Studies*, 1901, pp. 108 sq.; Manucci, *Storia do Mogor* (trans. by Irvine), III, 3, for its real importance in Indra.

\(^1\) Ānandatīrtha explains that there are three aśiṭīs and a pūrvabhāgu and an uttarabhāgu. These correspond to the five forms of Viṣṇu, Nārāyaṇa, Vāsudeva, Śaṃkarṣaṇa, Pradyumna. Aniruddha, who represent earth, ether, air, light, and water respectively.
for his friends. To him who knows food and feeder a feeder is born, and food is his. Food is water and earth, for of them are foods compounded. Light and air are the feeder, for by them he eats food. Ether is the bowl, for in the ether is all poured. He who knows this becomes the refuge (bowl) of his friends. To him who knows food and feeder a feeder is born, and food is his. Plants and trees are food, animals the feeder, for animals eat plants and trees. Of animals, those who have teeth above and below and are formed like men, are feeders, the rest food. They overcome therefore the other animals, for the feeder is over his food. He becomes over his friends who knows this.

2. He who knows more and more clearly the self obtains fuller being. There are plants and trees and animals, and he knows the self more and more clearly (in them). For in plants and trees sap only is seen, in animals consciousness. In animals the self becomes more and more clear, because in them sap also is seen, while thought is not seen in others. The self is more and more clear.

3 Tasmin may refer to the uktha as Sāyaṇa and Max Müller take it. Or it may be merely a precursor of asmin, in accordance with the usual preference of Sanskrit for the order sa yaḥ.

4 i.e. a son able to eat. The second asya must, I think, refer to the father, not the son. The change of reference is too abrupt to be probable, and either version is good sense. Sāyaṇa takes it as referring to the son. For the form ā-jāyate, cf. Jaiminiya Upaniṣad Brāhmaṇa, I, 27, 6.

5 Zimmer (Altindisches Leben, pp. 74-76) shows the identity of the contrast between ubhayādant and other animals, which is found in the Samhitas, with the old Latin contrast of ambidens (in Festus not = bidens) and amfēdorē in Aristotle. That, however, ubhayādant originally included the first class of sacrificial animals with man, as he holds (p. 76), appears doubtful. In this passage the resemblance to man is made explicit, and this is scarcely so likely if man were naturally one of the ubhayādant class. Either ānu vidhām or the indeclinable ānuvidham (as in III, 2, 3) is grammatically possible, but the corruption to ānuvidham would be much easier than to ānu vidhām. Ānu vidhāḥ is also possible. Vidhā occurs several times, infra, II, 3, 4; 5. Cf. vidhām anuvvidhyāte, Maitrīyaṇi Samhitā, III, 2, 4; 10.

6 In adhīva caranti the acc. is governed by adhi, a use found in Mantra and Brāhmaṇa alike (Speijer, Vedische und Sanskrit-Syntax, §§ 87, 88; Atharvaveda, XIX, 49, 2: adhi vīrvyān aruḥad gabhīra; RV., VIII, 68, 15b: adhi tiṣṭhaḥ navam ratham; Vājasaneyi Samhitā, VI, 2: adhi tvā sthāṣyati, &c.). I do not, however, think it can well be construed with the gen. so I think the gen. samānānām is a partitive one, ‘of his friends he, &c.’ For similar cases of the partitive gen., cf. I, 2, 3, n. 6, and Harivaṃśa, II, 79, 12, where Hopkins, J.A.O.S., XXII, 152, n. 1, takes the gen. as local. Delbrück (Altindische Syntax, p. 441) is, I think, wrong in holding that adhi rarely has the accusative. The root sthā, e.g., would not naturally take an acc. without the aid of a preposition. Cf. II, 2, 4, n. 8.

1 This is the most philosophical part of the whole Aranyaka and is a determined effort to explain the different stages of conscious life. It will be observed that the distinctive marks of man are all elements which make his consciousness into an ordered system and they imply self-consciousness, as opposed to the mere consciousness of animals, in the form of their receptivity of external stimuli. The theory of the soul in Aristotle, De Anima, II, 4 sq., is worth comparing. For the form āvistarām, cf. I, 9, 1, n. 11; Böhtlingk, Sächs. Ber., 1893, p. 11.

2 Max Müller renders, ‘but in others thought is not seen,’ the apparent meaning being that
in man. For he is most endowed with intelligence, he says what he has known, he sees what he has known, he knows to-morrow, he knows the world and what is not the world. By the mortal he desires the immortal, being thus endowed. As for the others, animals, hunger and thirst comprise their power of knowledge. They say not what they have known, they see not what they have known. They know not to-morrow, they know not the world and what is not the world. They go so far, for their experiences are according to the measure of their intelligence.  

3. This man is the sea, he is above all the world. Whatever he reaches, he desires to be beyond it. If he gains the sky world, he desires to be beyond it. If he were to gain wonder world, he would desire to be beyond it. Fivefold is this man. What is hot in him is fire; the apertures are the ether; blood, mucus, and seed are water; the body is earth; the breath is air. Fivefold is the air, up-breathing, down-breathing, back-breathing, out-breathing, on-breathing.

some animated beings have not thought. What must be meant is that others, i.e. plants and trees, have no intelligence, and so Sāyaṇa and Ānandaṭhira construe it. *Itāra* frequently means, like δάοιος and alius, others, not as opposed to a part of a species, but as another species; *A. J. P.* VII, 101. Stones have only sattā, says Sāyaṇa, i.e. are only objective, not also subjective.

Śāyaṇa takes the last sentence as meaning they are born according to their knowledge in a former birth. This, however, assumes the transmigration theory, which is not certainly known in this Aranyaka. The better meaning seems to be that taken above, which is more suited in point of fact to the context, for the idea of former birth is nowise necessary or in point. Śāyaṇa cites Brhadāraṇyaka Upaniṣad, IV, 4, 2 and 7, but this Upaniṣad is earlier. The word yathāprajñānam does not occur in Jacob's *Concordance*. Kaśyati Upaniṣad, I, 2, has yathāvidyān of transmigration. See also Lévi, *La Doctrine du Sacrifice*, pp. 96 sq.

1 The sea is typical of all unsatisfied desires. Śāyaṇa cites Taittirīya Brāhmaṇa, II, 2, 6: kāmaṇaṃ samudram āviveṣṭy ākaḥ samudra āvaḥ hi kāmaḥ hi kāmaśīnto 'sti na samudrasya! The same idea appears over and again in the Greek Anthology, cf. Btcher, *Greek Genius*, pp. 266 sq. For the separation of the prefix and verb, cf. Introd., p. 57, and examples from the Aitareya Brāhmaṇa in Liebich, *Pāñcini*, p. 24, and from Brhadāraṇyaka, p. 28.


3 Cf. II, 3, 1, n. 1. Ānandaṭhira here repeats the identifications with the different forms of Viṣṇu.

4 The five prānas frequently occur. No intelligible explanation of them all is possible. Prāna and apāna, once originally the same, were first divided as expiration and inspiration, then as breath, and the wind of digestion, cf. II, 4, 1 and 2. Vyāna ‘through-breathing or circulating air’ (Eggeling, *S. B. E.*, XLIII, 263, n. 1) is the bond between the prāna and apāna. Sanāna, which distributes the digested pieces through the limbs (Eggeling, p. 264, n. 1), leads to union of the two first. Udāna conducts the soul from the body at death. See Deussen, *Philosophie der Upaniṣads*, pp. 249–252; E. T., pp. 276–280, and I, 3, 7, n. 6. Śāyaṇa says that prāna is in the mouth and nose, rising from the heart, apāna is in the lower parts, vyāna in all the veins, udāna in the throat to lead forth the soul, sanāna leads food and drink evenly through the whole body. Jaiminiya Upaniṣad Brāhmaṇa, II, 5, 6 adds avāna to the number. For further variations see on I, 3, 7; 4, 1. The same five as here occur in Satapatha Brāhmaṇa, X, 1, 4, 2–6, and Maitrāyaṇī Upaniṣad, II, 6, where see Cowell's
The deities, sight, hearing, mind, and speech, are comprised in up-breathing and down-breathing. For they depart with the departure of breath. He is the succession of speech and thought which is the sacrifice. The sacrifice is fivefold, Agnihotra, new and full moon sacrifices, the four-monthly sacrifices, the animal sacrifice, and the Soma sacrifice. The Soma sacrifice is the most perfect of the sacrifices, for these five kinds are seen in it; that which precedes the libations is one; then there are three libations, and the rest (of the sacrifice) is the fifth.

4. He who knows one sacrifice above the other, one day above the other, one god above the gods, is clever. This great litany is the sacrifice above the other, the day above the other, the god above the others. This litany is fivefold. As a chorus it is *trīṛt, pañcadaśa, saptaśaśa, ekavimśa,* and notes, and Max Müller, *S. B. E.*, XV, 293. With the following, cf. Brhadāraṇyaka Upaniṣad (Kaṇva), I, 4, 17, where man, animal, sacrifice, and sarvasam idam are all fivefold, and Tałatīrīya Upaniṣad, I, 7, 1, where mind, speech, breath, sight, and hearing are man.


6 That is the *dīkṣā.* The last is the *avahṛtha udavasāniya, &c.* See Hillebrandt, *Ritual-Litteratur,* pp. 97 sq. It is worth noting that the Aitareya Brāhmaṇa does not deal with the new and full moon or the four-monthly sacrifices, though the Kaṇḍatīkā does, cf. Introd., p. 32.

1 This section is unusually foolish. Ānandatīrtha exercises much ingenuity in equating the five forms of Viṣṇu to the several members of each of the sets of five. The parts of the *sāman* are also dealt with in Jaiminīya Upaniṣad Brāhmaṇa, IV, 9, 10. See Hillebrandt, *Ritual-Litteratur,* p. 100.

2 Sāyaṇa explains these as follows: *trīṛt stoma* is formed by the three hymns at the beginning of the Sāmaveda Uttarārīca, I-9; RV., IX, 11, 1-3; 64, 28-30; 66, 10-12. The first three verses are taken from the first verse of each *sūkta,* the second from the second verses, and the third from the third. It is called *udyati.* The *pañcadaśa* is formed out of one hymn, by repeating the first verse three times, the second and third once each, then repeating the second three times, and so on. The *saptaśaśa* is the *pañcadaśa* save that in the third round the second and third verses each are repeated thrice, i.e. (1) aaabc; (2) abbbc; (3) abbbc. The *ekavimśa* is made by singing all verses three times, except the last first and second respectively in the three rounds, i.e. (1) aaaaabbc; (2) abbbc (or aaabbc—the MSS. vary); (3) aaabbc (or abbbccc). The *pañcavimśa* is formed by singing in the first round the first verse thrice, the second four times, the third once; in the second round, the first once, the second thrice, the third four times; in the third round, the first five times, the second once, the third three times, according to Dhanamājaya, or the first four times, the second twice, the third thrice, according to Gautama. (This seems to be the sense; R’s version is corrupt and S is imperfect.) These *stomas* are called *pañcapanācini* (not as Max Müller, *viṣṇuti,* which is the generic title of which these are species), *dalasapti,* and *saptaśaśtini,* no name for the last being given. Max Müller quotes Mahādhara on Yajurveda Samhitā, X, 9, for the *trīṛt.* More in point is Sāyaṇa on Aitareya Brāhmaṇa, III, 42, which closely resembles this passage. The *St. Petersburg Dict.* (s.v. *trīṛt*) gives the *trīṛt* as consisting of one *sūkta,* RV., IX, 11 only, see Eggeling, *S. B. E.,* XXVI, 308, 309; Pañcavimśa Brāhmaṇa, I, 99 sq.; II, 1, 1; 7, 1; 14, 1; Hillebrandt, I.c., p. 101, and schemes in Caland and Henry’s *L’Agniṣṭoma.*
pāñcatimita. As a sāman it is gāyatra, rathantara, bhṛat, bhadra, and rājana. As to metre it is gāyatrī, uṣṭhī, bhṛasti, triṣṭubh, and dvipaḍā. The explanation is that it is the head, the right wing, the left wing, the tail, and the body (of the bird). He performs the prastava five times, the udgītha five times, the pratihāra five times, the upadrava five times, the nidhīna five times. This forms a thousand syllables. The verses here are recited as five orders. What precedes the eighty tristichs is one order; then come the three sets of eighty tristichs; and the fifth consists of the rest. This makes a thousand (verses). That is the whole; these ten by tens are the whole. For number is such. Ten tens are a hundred, ten hundreds a thousand, and that is the whole. These are the three metres; this food indeed is threefold, eating, drinking, and chewing. He obtains this food by these.

5. This is produced as a thousand bhṛatis. Some recognize a thousand of various metres, saying, ‘Is there another?’ let us say there is.’ Some say a thousand triṣṭubhs, some a thousand jagālis, some a thousand anuṣṭubhs. A Rṣi says (RV., X. 124, 9), ‘Sages in their wisdom discovered Indra dancing an anuṣṭubh.’ That denotes, they discovered in speech then the breath of Indra. He can become famous and of splendid renown. ‘Rather he is liable to die untimely.’

3 The gāyatra sāman is formed from RV., III, 62, 10; rathantara from RV., VII, 32, 22; the bhṛat from RV., VI, 46, 1; the bhadra from RV., X, 157, 1; the rājana from RV., VII, 27, 1, according to Sāyaṇa’s note; cf. V, 1, 2, n. 2.

4 See Aranyakas, I, 4, 2.

5 The sāman of the Niśkevalya is the rājana, and each of its usual five parts is repeated five times. The upadrava falls to the Udgāṭī and all join in the nidhāna (Sāyaṇa).

6 The stobhas are meaningless syllables, added to verses sung to make up the metre. See Chāndogya Upaniṣad, I, 13. These syllables are marked in Sāma vedas MSS., but they have not as yet been satisfactorily explained. Cf. Burnell, Sanskritapaniṣad Brāhmaṇa, p. xviii; Hillebrandt, l. c., p. 104, n. 15; Caland and Henry, op. cit., App. II.

7 The verses corresponding to the body, head, wings, &c., are the first order; the three aśitis follow, then come the belly and chest verses.

8 There are 1000 stobhas and also in the whole Śastra a 1000 bhṛatis. The rest refers to the nature of number as being measured by tens. There are nothing but sets of ten. The three ‘metres’ mean, according to Sāyaṇa, the numbers 10, 100, 1000 which govern all numbers. This, however, is inadequate, as the reference is clearly to the three sets of aśitis. The reference to food is because these aśitis are the food of the bird. There is no sign that the numbers 100 or 1000 are to be treated as specially important. Sāyaṇa’s explanation is otherwise good. He quotes for dalataḥ, Pāṇini, V, 1, 60. Anandatīrtha is very weak on this point.

1 Sāyaṇa takes kīm anyat as the question, sad the answer. The others do not include the Śāṅkhāyana, who also recognize a thousand bhṛatis. This is rather in favour of an early date; the dispute had disappeared before the Śāṅkhāyana Aranyakas. Nānā may be adverbial, ‘variously.’

2 Sāyaṇa explains that the clouds rumbling produce a sound with an anuṣṭubh in it; cf. Geldner, Vedic Studien, II, 304; v. Schroeder, Mysterium und Mimus, pp. 40, 41.

2 Anandatīrtha takes the whole as one argument and as meaning, ‘he can die when he likes.’ This is impossible. For the construction, cf. I, 1, 1, n. 4.
he declares. For the self that is speech is imperfect, since a man understands if driven to thought by breath, not if driven by speech. Let him produce the brha, for the brha is the whole self. The self is on all sides surrounded by members, and, as the self is on all sides surrounded by members, so is the brha on all sides surrounded by metres. The self is the middle of the members, and the brha of metres. He can become famous and of splendid renown, while the other will die untimely, so said he. For the brha is the whole self. Therefore let him produce the brha.

6. This is produced as a thousand brhas. Of this produced as a thousand brhas, there are eleven hundred and twenty-five anustubhs. For by the larger the smaller is comprehended. A Ṛsi says (RV., VIII, 76, 12), 'I a speech of eight feet,' for there are eight feet of four syllables. 'Of nine corners,' for the brha

Ānandatirtha points out that 'he' is Aitareya Mahidāsa or Mahaitareya. Sāyana vaguely says 'a wise man'. Cf. I, 1, 1, n. 5.

This is very obscure. The version here adopted means that the activity of manas if evoked by speech (= anustubh) only is imperfect, but it is more perfect if evoked by breath (= brha). Manas will then stand in its wider sense, not as an indriya, as later, cf. Deussen, Philosophie der Upanishads, p. 245; E. T., p. 271. This is very strained, but at least it is less absurd than (1) Sāyana's version, 'If he proceeds with the Śastra with reference to the anustubh which is proclaimed as Vāc, and not with reference to the brha which is proclaimed as prāṇa, then being driven by his mind he does not manage the Śastra by speech alone.' He adds that without breath speech merely conceived is inadequate, breath being essential for any sense activity. The idea is not unlike the one adopted above. (2) Ānandatirtha renders, 'Being urged to objects of sense by prāṇa, i.e. Vāyu, and by manas, i.e. Śiva, he enjoys them, and not by voice alone.' He read manas because he tries to account for the े. Sāyana must have read prāṇe na and taken vāg as an accusative or locative, as Max Müller points out. For the dat., which is rarely found in the local sense in the Brāhmaṇa style (Delbrück, Altindische Syntax, p. 144), see Speijer, Vedische und Sanskrit-Syntax, § 43, and cf. II, 2, 2, n. 7.

4 i.e. make out that the brha is the metre.
5 Because it is surrounded in the Śastra (Sāyana).
6 Because metres are both bigger and smaller than the brha.
7 Sāyana ignores the difficulty of this passage. Ānandatirtha of course renders it, 'he is able to die at will.' The text follows Max Müller's version. The syntax yad brha is very common in the Aitareya Brāhmaṇa, III, 43, &c.; Śāṅkhāyana Āraṇyaka, I, 4, &c.; Altindische Syntax, p. 564.
8 1000 x 36 syllables (anustubh) = 1125 x 32 syllables (anustubh).
9 i.e. it is nine feet of four syllables and is formed by adding one to the eight feet of the anustubh. Sāyana says the MS. navasrakti is chāndasaḥ. Cf. Benfey, Śāmaveda, Glossary, p. 87. The correction navasraktir, though easy, is more convincing, because of following. Cf. Wackernagel, Altindische Grammatik, I, 31; Macdonell, Vedic Grammar, p. 68, n. 15. MSS. frequently differ in such points, cf. Whitney's note on AV., VI, 33, 2 (syathatl)); cf. V, 1, 1, n. 18; 2, 1, n. 6. Note should be taken here of the readings of the Mānava Gṛhya Śūtra, I, 2, 6: caturviniṣṭa in the acc.; and I, 23, 15 and 23: pāñcaviṃśatī anvākōṇī combined with Mānava Śṛṣṭa Śūtra, VI, 2, 6: sa ekaviṃṣṭatī ayam te (see Knauer, p. xli). I confess that the possible explanation suggested by Dr. Knauer of these cases as either contractions with omission of anuvōdā or vīarga or as neuters is not attractive. In the last case, as perhaps here, the original may have been as Dr. Knauer also suggests ekaviṃṣṭatiḥ layam te, &c., with the loss
becomes nine-cornered. ‘Touching the truth,’ for speech\(^3\) united with verse is truth. ‘I made\(^4\) the body out of Indra,’ for from this thousand \(bhratīs\) made into \(anuṣṭubhs\), which is \(prāṇa\) connected with Indra, and from the \(bhrati\) he makes speech, the \(anuṣṭubh\), as a body. The great litany is the highest development of speech, and it is fivefold, measured, unmeasured, music, true, and untrue. A \(rc\) verse, a \(gāthā\),\(^5\) a \(kumbyā\),\(^6\) are measured; a \(yajus\) verse, an invocation, conversation,\(^7\) are not measured; a \(sāman\) or part of it is music; \(om\) is true, no is untrue. The flower and fruit of speech is what is true. He can become famous and of splendid renown, for he speaks the truth, the flower and fruit of speech. The untrue is the root of speech, and, as a tree with roots exposed dries up, and perishes, so a man who speaks untruth exposes his roots, dries up, and perishes. Therefore let a man speak not untruth, but guard himself against it. The syllable\(^8\) \(om\) is empty and goes forward. So if

of \(h\) (as often in MSS. in \(pauṣa\)) and subsequent erroneous contraction. So \(pāñcaviniśati(m)\) may have been written by error in the MS. and then the \(m\) dropped and contraction applied. But in verse, of course, we find clear cases of contraction or of the use of shortened forms, especially \(va\) for \(iva\), e.g. Śāṅkhāyana \(Āraṇyaka\), XII, 29: \(pūspaṃ \text{iva}\) must \(mi\) \(ci\) \(cana\) be \(pūspeva\) or \(pūpami\) \(va\), probably the former, Oldenberg, \(Z. D. M. G.\), LXI, 830; Roth, ibid., XLVIII, 682.

\(^3\) Speech is \(anuṣṭubh\), verse \(bhrati\), and united they touch \(prāṇa\). Ānandatīrtha explains by equating \(bhrati\) with a form of \(Viṣṇu\) and speech with \(Uma\)!

\(^4\) ‘He makes,’ in Max Müller’s translation, ignores \(aham\). Śāyaṇa does not do this, but he explains the sentence by the action of the \(Hotṛ\), as the \(Āraṇyaka\) uses the third person. It only means that the \(anuṣṭubh\) is made out of the \(bhrati\) which is identified with \(prāṇa\), and \(prāṇa\) is (see II, 2, 3) Indra.

\(^5\) Śāyaṇa defines a \(gāthā\) as \(sārvalokaprasiddhārthapaśripūṭikā\), e.g. \(pratāh \text{prat} \text{anṛtā} \text{te} \text{vadanti} \text{(a} \text{yajñagāthā} \text{from} \triangle \text{aitareya brahmana, V, 31, 6; the example is not very happy}); Ānandatīrtha as \(parasparam \text{asamanī viṣṇusamkhyaśarasāni svaramyamarahatāni khanḍa-vākṣyāni\). Cf. Hopkins, Great Epic of India, pp. 355 sq.; St. Petersburg Dict., II, 731; Aufrecht, Aitareya Brāhmaṇa, p. 429; Bloomfield, Religion of Veda, p. 196.

\(^6\) Śāyaṇa defines as \(ādāralikāprāpita\), e.g. \(brahmācary ay \text{apo} \text{śāna karma kuru divā mā svāpśiḥ \text{or} mā sūṣṭhāḥ\} \text{(the MSS. vary), i.e. Āśvalāyana Gṛhya Sūtra, I, 22, 2; Ānandatīrtha as} \text{yajñāṅga-vākṣyāni\). In the parallel passage, Śāpatāpa Brahmaṇa, XI, 5, 7, 10 (where see Eggeling’s trans., S. B. E., XLIV, 101), \(kumāyā\) is read, which Weber (Ind. Stud., X, 111, n. 1) suggests as equal to ‘refrain’, cf. \(kumbha\), \(kurīra\).

\(^7\) Śāyaṇa explains \(brahmāṇagaṇatā ye \text{rthavādā yā ca rōjasahādau pariḥāsaśādirūpocayate tā sārtvā vṛṣṭhā vāk\}; Ānandatīrtha simply has \(vyarthavāk\). Cf. Vedische Studien, I, 118, 328. For \(nigada\) see St. Petersburg Dict., s.v.; Bṛhaddevatā, VIII, 104; Winternitz, Gesch. der indisch. Litt., I, 142, n., who describes them as a kind of Vajus to summon the other priests to perform their tasks. Śāyaṇa gives as an example of a \(nigada\): \(Agne mahāḥ asī \text{brahmāṇa bhārata\} (=Taittirīya Samhitā, II, 5, 9, 1; Bloomfield, Vedic Concordance, p. 26\(^a\)). For \(sāman\), cf. Winternitz, p. 146, n. 3, who renders it as originally ‘Besänftigungslied’, ‘ein Mittel zur Beschwichtigung von Götern und Dämonen’; Bloomfield, Religion of Veda, p. 38.

\(^8\) A curious piece of common sense (cf. Mr. Falconer’s advice to Pepys, Diary, Aug. 8, 1662) interpolated to avoid the danger of the preceding doctrine that \(om\) is truth. For \(om\) as \(tathā\), see Aitareya Brāhmaṇa, VII, 18, and Chāndogya Upaniṣad, I, 1, 8. The comparison with \(āmen\) is of course accidental, Winternitz, Gesch. der indisch. Litt., I, 162, n. 1.
a man says *om*, then that is taken from him; if he should say *om* to everything, he would empty himself and be unable to have delights. The syllable ‘no’ is full for one’s self. If a man should say ‘no’ to everything, his fame would be evil and he would destroy himself. Therefore should one give at the proper time, and at the proper time he should refrain from giving. So does he unite the true and the untrue. From their union he grows and becomes greater. He who knows this speech of which (the great litany) is a modification, he is clever. ‘A’ is the whole of speech and being manifested through the mutes and sibilants it becomes manifold and various. If uttered in a whisper it is breath, if aloud it is body. Therefore it is as it were hidden, for what is incorporeal is as it were hidden, and breath is incorporeal. But spoken aloud it is body and visible, for body is visible.

7. This is produced as a thousand *bhātis*. It is glory, it is Indra, it is the lord of creatures. ‘He who knows it as Indra, as the lord of creatures, leaves this world shaking off all ties,’ so said Mahidāsa Aitareya. Having departed, having become Indra, he shines in those worlds. They say, ‘If by this form he gains yonder world, then by what form does he experience this world?’

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9 Sāyaṇa construes ‘he is emptied for that, viz. the enjoyment of house, fields, &c.’ This is to force the meaning of *asmai* overmuch; it is a *dativus incommodi*.

10 Is selfish. Sāyaṇa cites Bhagavadgītā, II, 34: *sambhāvitaśya cākṣесть maraṇād atiricyate*. Rājendralāla prints in text and commentary *kālana*. It should be *kāle na* as the commentary, and also Ānandatīrtha, shows.

11 ‘A’ with the different letters is the source of the alphabet. It may be interesting to speculate if this denotes that writing where the ‘a’ was not expressed was already known. It may be so, but it is not clear. In any case as the date of writing is very doubtful, no great light would be thrown on the date of the *Āranyaka*; cf. V, 3, 3 ad fin., where the reference is clear but cogent only for Sauṇaka’s period. For later reference to the *ākāra*, see Jacob, *Concordance*, p. 2, and cf. Tāṇḍya Mahābhārahana, XX, 14, 2.

1 Sāyaṇa compares Taṅtirīya *Āranyaka*, I, 1: *na tasyeśa kācana tasya nāma mahād yādah* | For Indra, cf. II, 4, 3; Taṅtirīya *Upaniṣad*, I, 4; Kaṇḍitaki *Upaniṣad*, II, 6; III, 1; Bhadāranyaka *Upaniṣad*, III, 2, 2.

2 This is the sense, rather than, ‘Indra is the lord’ as taken by Max Müller. *Ethän* below is the usual Sanskrit attraction of a pronoun to the gender of the predicate; *Vergl. Syntax*, III, 240 sq.

3 This must be the sense, and so both Sāyaṇa and Ānandatīrtha take it. Originally the word meant the decay of old age.

4 The quotation ends here, it seems. The new sentence looks like a prose version of a *Śloka*, cf. V, 3, 2.

5 Sāyaṇa quotes Bhadāranyaka *Upaniṣad*, IV, 1, 2: *devo bhūtvā devān aśchet* | He refers also to Bṛahma *Śūtra*, IV, 3, 15, and discusses whether this deification is a hindrance to real *muktī*, and decides it is really a step towards it. But of course the doctrine of *muktī* is not clearly found in this *Āranyaka*; see II, 1, 2, n. 9; Hopkins, *Religions of India*, pp. 232, 238 sq.

The blood in the woman⁷ is the form of Agni, therefore one should despise it not. The seed in the man is the form of Āditya, therefore one should despise it not. This self gives itself to that self, that self gives itself to this self.⁸ They thus gain each other. In this form⁹ he gains yonder world, in that form he experiences this world.

8. Here there are these verses:¹—

⁷ Ānandātīrtha has a wonderful explanation. This world and that world are both svastrīrapam of Bhagavant. Sāyaṇā explains that there are six elements in the body; three, fat, bone, and marrow, are white and represent the man; three, skin, blood, and flesh, are red and represent the woman. ayam is used of the woman because she is connected with earth, asau of the man because he is connected with the sun and the upper world.

⁸ The fact that Sāyaṇā does not comment on imasmai shows how little he can be relied on to note points in the text. The reading is quite certain, and cf. Whitney, l.c., § 502 b.

⁹ This is taken by Sāyaṇā and by Max Müller as referring to the words at once preceding. But it is perhaps rather a reference to the question above. Then anena will refer to the knowledge of Indra, and āmunī to the human form produced by the union of the parents. Sāyaṇā seems to have been misled by the use of Agni and Āditya into misinterpreting lōham. The tone of the section is noteworthy when contrasted with the pessimism which the body and its imperfections induce in Buddhism and the later Upaniṣads (Maitrāyaṇī Upaniṣad, I, 2–4; Winternitz, Gesch. der indisch. Litt., I, 224). Max Müller's view (S. B. E., XV, i–iii) that, despite its references to Nirvāṇa (p. xvi) and other hints at Buddhism (e.g. VII, 8), this Upaniṣad is anti-Pāṇinean cannot be supported. The irregular Sandhi is merely a conscious and deliberate archaism (so perhaps also in the Māṇava Gṛhya Sūtra, a piece of patchwork), and generally the language is quite recent in form compared to the really old Upaniṣads. Deussen recognizes the later character and style of the Upaniṣad, and Winternitz (p. 225) definitely refers it to a post-Buddhistic date. Indeed Weber (Indian Literature, pp. 96 sq.) and Macdonell (Sanskrit Literature, pp. 230, 231) tend to refer it to classical times, though its doctrine is no doubt earlier. The optimism of the Upaniṣads is natural: what is other than the ātman is miserable, but not the ātman, cf. Bhādarāṇya Upaniṣad, III, 5; Taittirīya Upaniṣad, II, 9; III, 6; Isa Upaniṣad, 7; Hopkins, Religions of India, p. 240.

¹ The verses are probably older than the prose. They are earlier than the triṣṭubh cited by Patañjali (cf. Weber, Ind. Stud., XIII, 483 sq.) and show every sign of antiquity in their metrical form (cf. J. R. A. S., 1906, pp. 1–10; Oldenberg, S. B. E., XXX, xxxv; Hopkins, Great Epic of India, pp. 194 sq.) which is decidedly irregular. The third verses of 1, 2, 4 are jagatīs, the first verse of 1 has only ten syllables, the last verse of 4 only 9, and even if by resolutions they are altered into 11 syllable verses, then the characteristic triṣṭubh ending is missing. In no case are the four verses assimilated, and indeed in no case are even two verses assimilated. The last stanza, pāda 1, is in iambic-ended anuṣṭubh, a very early verse indeed. It is of course true, as Bloomfield (Athravaveda, pp. 47, 42) points out, that the actual development of the anuṣṭubh (pādas 1 and 3) cannot possibly have been from b–b–b–b–b–b–b to b–b–b–b–b–b, and thence to the Epic Śloka with its differentiated pādas, but that the iambic anuṣṭubh is a priestly as opposed to a popular verse with free pādas 1 and 3. But it is equally clear that the development of the iambic anuṣṭubh in the priestly circles was comparatively early and that the later verse-writers tended more and more to fall back (with sporadic cases of imitation such as in the Vimada hymns, see my criticisms of Arnold's Vedic Metre, in J. R. A. S., 1906,

¹ I may note here a small point confirmatory of my criticism of Prof. Arnold's views. The term dākṣiṇa (pada) occurs in RV., X, 61, 8, which is therefore naturally called one of the
That fivefold body the undying enters;²
That which the harnessed steeds³ draw to and fro,
In which is the trueness of the true,⁴
In that are all the gods in one combined II, 11

Which from the undying⁵ the undying joins,
That which the harnessed steeds draw to and fro,
In which is the trueness of the true,
In that are all the gods in one combined II, 12

pp. 484 sq., 720) on the popular anusṭubh and its later development सङ्केर्णितम्. That
development is shown in the late Mantras found in the Gṛhya Sūtras, e.g. in thirty out of
thirty-nine cases in the Śāṅkhāyana (Oldenberg, Z. D. M. G., XXXVII, 67 sq.; S. B. E., XXX,
xxxv sq.); in the Rgveda Prātiṣākhyā of Śaunka (S. B. E., l. e.); in the Bṛhaddevatā (J. R. A. S.,
l. c.); in the Epic (Hopkins, I. c.; Jacobi, Ind. Stud., XVII, 443 sq., Das Rāmāyana (1893),
and in Gurupūjākauṇḍūli (1896)). It is quite possible and even probable that Oldenberg is
right in thinking that the iambic hymns are in the Rgveda earlier than the bulk of those
hymns where the endings of the first pāda of each hemistich is unrestricted in point of form,
the period of the Kuru princes, Parīkṣit and Jānanējaya.⁶ (Z. D. M. G., XXXVII, 65).

It is obvious that these verses are of the same type as the yajñagāthās of the Aitareya
Brāhmaṇa and Āśvalāyana Gṛhya Śūtra (I, 3, 10), i.e. they were composed to illustrate and
sum up the doctrines which the Brāhmaṇa supports, and here as used are older than the
work in which they occur (cf. Oldenberg, S. B. E., XXX, xxxv-xxxvii; Ind. Stud., XV, 11).
These verses form an interesting parallel to the rise of the Ākhyāṇa, in which the verses
perhaps denoted the chief movements in the narrative and were fixed before the prose (or
verse later) connecting parts (Oldenberg, Z. D. M. G., XXXVII, 54 sq.; XXXIX, 52 sq.;
Winternitz, Gesch. der indisch. Litt., I, 89 sq.). For similar verses, see Bṛhadāraṇyaka Upaniṣad,
I, 6, 23; Taittirīya Upaniṣad, II, 8, &c. In Bṛhadāraṇyaka Upaniṣad, II, 4, 10, Ślokas are
mentioned after Vidyā, Upaniṣads, and before Śūtras in such a way as to suggest that such Ślokas
as here occur are denoted. Asyūth is also a pre-Brāhmaṇa and Rgvedic form, though occasionally
found later, e.g. III, 1, 3.

² This is not very clear. Ānandatīrtha explains that the fivefold body is that composed
of Nārāyaṇa, &c., and is male and female united, in which all the gods, Nārāyaṇa, &c., are
united. Śāyaṇa explains that the breath enters the body, and the worshipper meditates on himself
as identical with the breath and thus with all the gods. The five are presumably the five senses.
³ The metaphor is common, cf. Kāṭāka Upaniṣad, III, 4: indriyāṇi ṣrayaḥ aukh. The
senses are meant. Cf. Max Müller, S. B. E., XV, 12, and n. 14.
⁴ i.e. brahmān probably. At least so it was later interpreted, and the idea may well be
early, though it might be enough to take it merely as ‘the essence of truth’. Cf. Bṛhadāraṇyaka,
II, 3, 6: atha nāmadheyaḥ satyaṇya satyaṁ iti praṇā vai satyaṇa teṣām eṣa satyaṁ. For the
position of brahmān in the body with praṇā Śāyaṇa cites Praśna Upaniṣad, VI, 3: sa ikṣyām cakre
kasmin va aham utkṛṣṭaṁ utkṛṣṭo bhavīṣyāmi kasmin va praṭīṣṭhitām praṭīṣṭhāyāmīti sa
praṇāṁ asṛjata. For the next line, cf. Bṛhadāraṇyaka Upaniṣad, I, 4, 7: utmyey evopūṣitātra
hy ete sarva evaṁ bhavanti; other examples are given in Jacob, Concordance, pp. 260 sq.
⁵ The undying here is brahmān, the other undying breath as in ver. 1 (Śāyaṇa).

Latest hymns by Rhys Davids, Buddhist India, p. 30. But Prof. Arnold (Vedic Metre, p. 286)
assigns this hymn to the archaic (by which he means the oldest) period.

⁶ Cf., however, Whitney in Colebrooke, Essays², I, 118, on legendary contemporaneities.
Of speech that which is ‘yes’ and which is ‘no’, 
That which is harsh\(^{6}\) and that which is immense, 
Laying aside\(^{7}\) have poets found their quest, 
They, bound by names,\(^{8}\) rejoiced in the revealed \(\text{II } 3 \text{ II}\)
In which\(^{9}\) revealed the poets did rejoice, 
In it in unity the gods exist, 
Casting aside all evil by this lore,\(^{10}\)
The wise one rises to the world of heaven \(\text{II } 4 \text{ II}\)
Neither by name of woman\(^{11}\) is he called, 
Nor yet by name of neither man nor woman, 
Nor yet by name of man may he be named 
By him who fain would tell the name of breath \(\text{II } 5 \text{ II}\)

\textit{Brahman} is called ‘a’ and the ‘I’ is there contained.\(^{12}\) This is produced as a thousand \textit{byñahis}. Of this produced as a thousand \textit{byñahis} there are thirty-six thousand syllables. So many are the thousands of the days of man’s life. By the syllable of life\(^{13}\) alone does he obtain the day of life, and by the day of life the syllable of life. There is a chariot of the gods which destroys desires.\(^{14}\) Its seat


\(^{7}\) \textit{viṣyā} like \textit{nāma} in ver. 4 appears ‘metrical’.

\(^{8}\) This merely means they rose above mere names to the unity of \textit{brahman} or \textit{prāṇa}. Sāyaṇa renders ‘dependent on the letter “a” which is the name of \textit{prāṇa}’. Ānandatīrtha refers to the names of Bhāgavat.

\(^{9}\) \textit{nāma} is rendered by Sāyaṇa as equivalent to \textit{nāmāyattāḥ} above. This cannot be the case, nor can it well be for \textit{nāmāni} as Ānandatīrtha construes it. It must be for \textit{nāma}, the last \textit{a} being lengthened \textit{metri causa}. For such cases, cf. Macdonell, \textit{Vedic Grammar}, p. 62; Aufrecht, \textit{Aitareya Brāhmaṇa}, p. 427; Śāṅkhāyana Śrauta Sūtra, XVII, 9, 7; XVIII, 22, 10, even in prose (cf. Intro., p. 70); \textit{J.A.O.S.}, XXV, 98; below, III, 1, 2, n. 2.

\(^{10}\) By the help of \textit{brahman} is Sāyaṇa’s version, and so also Ānandatīrtha takes it. More probably it is ‘by aid of this doctrine’. For \textit{apakatya}, cf. Jaiminiya Upaniṣad Brāhmaṇa, II, 1; 10, 2.

\(^{11}\) Sāyaṇa quotes Śvetāsvatara Upaniṣad, V, 10 (the late metre is noteworthy):

\begin{quote}
\textit{naiva stri na puṁān eṣa naiva cāyam napūṣmatokaḥ}
\textit{yādyac chariram ādatte tena tena sa codyate}
\end{quote}

For the nominative, cf. passages like Brhaddevatā, V, 39, where I would read \textit{Ilaspatiḥ} with MSS. h. d.; Ṛgveda Prātiśākhya, XVII, 26; Taittirīya Samhitā, V, 7, 4, 4, &c.

\(^{12}\) This must be taken as a clear assertion that \textit{brahman} includes the individual self. Sāyaṇa says it refers to Hiranyagarbha quoting the very late Nṛpiṁbottaratāpaniya Upaniṣad, V: \textit{sarvāhamānāṁ Hiranyagarbhāḥ}.

\(^{13}\) Ānandatīrtha explains the \textit{aṣṭara} as the female form of \textit{Viṣṇu}, the \textit{ahāt} (sic) as the male. As a matter of fact the sentence merely asserts he obtains \textit{brahman} or \textit{prāṇa} by means of \textit{brahman} or \textit{prāṇa}, as both are revealed in the syllable and the ritual of the Mahāvrata day, as in I, 2, 2.

\(^{14}\) Sāyaṇa explains this as a chariot of Hiranyagarbha. Ānandatīrtha renders \textit{anakāma-}
is speech, its two sides the ears, the horses the eyes, the driver the mind. Breath mounts upon it. A Rṣi says (RV., X, 39, 12), 'Come hither on what is quicker than mind,' and (RV., VIII, 73, 2), 'On what is quicker than the winking of an eye.'

**Adhyāya 4.**

In the beginning the one self was this, there was nothing else blinking. He thought, 'Shall I create worlds?' He created these worlds, water, lights, māraḥ as, 'Prāṇa has no desires and delights in Māyā,' i.e. Ramā. Really all that is meant is that there is a chariot, viz., the body, where prāṇa mounts, as contained above in the verses. Ānandatīrtha explains the uddhi as Ramā in snake form, śvotre as Candra and his wife, pākṣasī as Candra and his wife, cakṣusī as Sūrya and his wife, manah as Rudra. The metaphor is not rare, e.g. n. 3; quotation in Āśvalāyana Śruta Sūtra, VI, 5, 3; Śāṅkhāyana Āraṇyaka, I, 8; RV., III, 14, 7, as interpreted by Bergaigne (Oldenberg, S.B.E., XLVI, 270) where the prayer is a chariot; Atharvaveda, VIII, 8, 22, where uddhi and pākṣas also occur, and are rendered as above by Whitney; Maitrāyaṇī Saṃhitā, III, 4, 4; Kāṭhaka Saṃhitā, VIII, 8.

Śāṅkara adds a long disquisition (cf. Max Müller, S.B.E., I, 235, 236) on the difference of this prāṇāvidyā from that of the Bhādarāṇyaka Upaniṣad and the Chāndogya Upaniṣad, in which prāṇa is not related to the Mahāvrata ceremony. Following as usual Śāṅkara also discusses what is the result of this prāṇāvidyā, and concludes that it leads after death and absorption in the paramātman to rebirth in the brahma-loka where after enjoyment of all the powers of a deity, he proceeds to obtain full knowledge and mukti. But Śāṅkara ignores the fact that mukti is not as yet known to this Āraṇyaka, which in its philosophic doctrine reaches only the unity of existence and the identity of the self and brahma, and which promises immortality, not liberation, to the devout. It is impossible even to say that this Āraṇyaka, II, 1–3, realizes clearly the doctrine that all is consciousness, though it approaches this standpoint. It does not assert that the self is unknowable as pure subject or the unreality of existence, as is done by the later Upaniṣads and the Vedānta. To the writer of this Upaniṣad immortality meant a continuance of conscious existence, because the identity of the self and the world did not involve in any way the destruction of self. All that it involved was the destruction of what is really self from its accidents. It is of course true that this position is not strictly consistent, but it is no more unsatisfactory than that of Vedāntism.

Śāṅkara, Ānandatīrtha, and Śāṅkara all expend great efforts in explaining this short Upaniṣad, II, 4–6, but they mainly deal with difficulties which do not arise if no effort is made to reconcile this text with pure Vedāntism or to explain logically its inconsistencies. The real advance on II, 1–3, consists in (1) the fact that ātman is the subject, not as before prāṇa, puruṣa; (2) that ātman and brahma are more explicitly recognized as intelligence, but both these points are foreshadowed in II, 1–3. Max Müller (S.B.E., I, 236) leans to the view that this Upaniṣad rises from the conception of life to that of the self, but this is rather too great a distinction. This Upaniṣad is a little more advanced than II, 1–3, but not much so. Deussen (Sechsug Upaniṣhads), of course, interprets it as a later Upaniṣad and reads into it doctrines not contained in it. Colebrooke (Essays, I, 47–53); Röer (Trans., pp. 26–34); and S. Sitārāma (Upaniṣhads, V, 1–64) follow Śāṅkara. On idam, cf. Max Müller, S.B.E., XV, xix. Böhtlingk has rendered the Upaniṣad, Sächs. Ber., 1890, p. 162; cf. 1891, p. 85; 1897, p. 95. For Rāmānuja's interpretation, cf. S.B.E., XLVIII, 71, 81, 201, 206, 391, 417, 451, &c.

This is an imitation of the Puruṣa Sūkta, RV., X, 90; cf. Taṉūrīya Āraṇyaka, III, 12, but, as Deussen points out, with the essential difference that the metaphysical prīus of the puruṣa is the ātman. The view of the relation of the ātman to the world is cosmogonic,
mortal, and waters. This water is above the heaven, and heaven supports it. The lights are the sky. The mortal is the earth, those under the earth are the waters. He thought, 'There are these worlds. Shall I create guardians of the world?' He formed the person, taking him out from the waters. He brooded on him, and when he was brooded over, a mouth burst forth as an egg does. From the mouth came speech, from speech fire. Nostrils burst forth. From the nostrils came forth scent, from scent wind. Eyes burst forth. From the eyes came forth sight, from sight the sun. Ears burst forth. From the ears came forth hearing, from hearing the quarters. Skin burst forth. From the skin came forth hairs, from hairs plants and trees. The heart burst forth. From the heart came forth mind, from mind the moon. The navel burst forth. From the navel came forth down-breathing, from down-breathing death. The generative organ burst forth. From the organ came forth seed, from seed water.

not pantheistic. Of course the orthodox view of the commentators that the ātmā is the īśvara, not virojī, and the creation is adhyātma, from II, 4, 1, to II, 4, 3. This is not, it is admitted by Sāyaṇa, clear from the text, but he appeals to Śvetāsvatara Upaniṣad, IV, 10, māyāṁ tu prakṛtiṁ vidyād, and Brahma Sūtra, I, 4, 23, prakṛti ca pratiṣñāṁ dṛṣṭāntāmuṇu-vīrūḍhāḥ, besides other passages equally irrelevant. In Jaiminīya Upaniṣad Brāhmaṇa, I, 1, 1, aikṣata the regular form occurs. The Aitareya Brāhmaṇa often has unaugmented pasts, see p. 56; Böhl Ing, Sāchs. Ber., 1900, p. 413. The next clause, here and II, 4, 3, may be interrogative or merely an expression of determination (so commentators and translators). For āparas, cf. Atharvaveda, VI, 23, 2; Ind. Stud, X, 440, n. 1; J. A. O. S., XXV, 110.

The translation of Max Müller, 'it is he who,' can hardly be right, and it is not supported by the commentators. It is true that heaven must come in somewhere, for it is sufficient if it comes in as a support, and so Böhl Ing and Deussen, with Colebrooke, Śīlārāma, Rājārāma, and Roer take it. Ānandatārthī explains abhisamas as mahas and the other worlds beyond the heaven where the waters were originally placed; 'the blue firmament,' Rājārāma.

This is the later virojī of the Vedānta. Ānandatārthī calls it Brahman, in accordance with the Viṣṇu legend. Cf. Hopkins, Rel. of India, pp. 232 sq.

The five elements (Sāyaṇa), Brahman, &c. (Ānandatārthī).

The sense of ājñā, to create by will, is pointed out by Śākara, who (cf. Winternitz, Gesch. der indisch. Litt., I, 87 sq., 91 sq.; Oldenberg, Religion des Veda, pp. 402 sq.) cites Munḍaka Upaniṣad, I, 1, 9: yasya jñānamayam ājñā. The translation here is borrowed from Max Müller (cf. also S. B. E., XV, 28, n. 2). For yathāyamānu below, cf. Jaiminīya Upaniṣad Brāhmaṇa, III, 14, 8; Jaiminīya Brāhmaṇa, II, 12. There are sets of three, the organ, the activity, and the natural phenomenon corresponding, which is later called the presiding deity. See e.g. the Anugṛha, Mbh., XIV, 1119 sq. For this syṣṭikrama, cf. Chāndogya Upaniṣad, VI, 2; Taittirīya Āranyaka, II, 1.

Prāna here means clearly the power of smell. Originally (1) it meant the breath in the widest sense, from which it came to denote (2) life or the principle of conscious life, as frequently in II, 1–3. On the other hand, (3) it was narrowed down to denote one of five prānas, II, 3, 3, and these prānas were contrasted with manas and the indriyas, though in death or sleep the fundamental character of the prānas came out. (4) The sense 'smell' is an independent and not very common development. (5) Another development applies it to all the organs of life, e.g. eyes, nose, tongue, see I, 3, 7, n. 6. Cf. Śāṅkhāyana Aranyaka, p. 21, n. 1.

Ānandatārthī explains them as Indra, Yama, Varuṇa, and Kubera.

Āpāna here has the other meaning of down-breathing, not inspiration, but breathing.
2. These deities being created fell into this great ocean. He troubled him with hunger and thirst. The deities spake to him, 'Grant us a place, where we can rest and eat food.' He led a cow for them. They said, 'This is not enough for us.' He led a horse for them. They said, 'This is not enough.' He led man to them. They said, 'Well done!' Man is indeed well done. He said to them, 'Enter according to your places.' Then fire, having become speech, entered the mouth. Air, having become scent, entered the nostrils. The sun, having become sight, entered the eyes. The quarters, having become hearing, entered the ears. The plants and trees, having become hairs, entered the skin. The moon, having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ. Hunger and thirst said to him, 'Grant us two a place.' He said to them, 'To these deities I assign you, I make you sharers

or wind, in the lower part of the body. Cf. on II, 3, 3, and II, 4, 3. Rājarāma takes it as 'air inhaled by mouth, not through nostrils'. Colebrooke has 'the air drawn in by deglutition', explaining that swallowing was considered a parallel to inhaling. Cf. Z. D. M. G., LV, 261; LVI, 556; J. A. O. S., XXII, 249.

1 This section really reverses the former section. There ātman produced the worlds, then puruṣa and the deities. The deities now enter into puruṣa. Compare the common process in the Brāhmaṇas where the brahman creates the world and then enters it, but here the deities have no creative power, and the section only seems to show the reciprocal dependence (cf. Winternitz, Gesch. der indisch. Litt., I, 218, 219) of the deities and the senses, of the great cosmic forces and the microcosm. I take the subject of action to be the ātman throughout, so do Śaṅkara and Śāṇḍilya. Röer apparently takes puruṣa as subject of all save the first two sentences. Colebrooke apparently read abhyaichan and so makes the ātman alone subject and object in the sentences.

2 This must mean the ocean of being, from which puruṣa is evolved. Śāṇḍilya says into the vīraṇ, but this seems less probable. The v. l., below, alanāyāpipāse is the form in the Bhādarāṇya Upaniṣad, while in Taittirīya Āranyaka, IV, 23, alanayā ca pipāśa ca is found. Cf. Aitareya Brāhmaṇa, VII, 15: alanayāparitāḥ; Aufrecht, p. 431; Böhtlingk, Sächs. Ber., 1900, p. 418.

3 Because it has no upper teeth, says Śāṇḍilya. He is, however, right in quoting II, 3, 2, as showing the real reason for the preference of man, as the most intelligent.

4 The commentators Śāṇḍilya and Śāṇḍilya, who often follows him, Colebrooke, followed by Röer, Max Müller, and Deussen, explain this puruṣa as different from though allied to the puruṣa of II, 4, 1. This hardly seems likely, and the confusion of thought is just as great on the former theory as on the latter. The exact parallelism with II, 4, 1, of what follows is against their view. For the particle su, cf. P. A. O. S., Apr. 1893, pp. xli-xlili.

5 Śaṅkara suggests it may mean 'self made' (cf. Max Müller's trans. S. B. E., XV, 58) of Taittirīya Upaniṣad, II, 7) because man is created by his own illusion, or that he is the 'abode of all good actions', which S. Sitārāma in his trans. accepts. Max Müller (S. B. E., XV, 20, n. 4) equates sa and saktas as = deeds performed by oneself and believed to be good.

6 Cf. Jaiminiya Upaniṣad Brāhmaṇa, I, 18, 3, which may be borrowed.

7 This means, Śāṇḍilya says, that in the absence of the deity, the faculties cannot work. He quotes Brahma Sūtra, II, 4, 14: jyotirādy adhirāhaṁ tattāmanat! Jaiminiya Upaniṣad Brāhmaṇa, II, 11, 12, seems reminiscent of this passage.
in them." Therefore to whatever deity an oblation is offered, hunger and thirst are partners in it.¹

3. He thought, 'There are these worlds and the guardians of these worlds. Shall I create food for them?' He brooded over the waters.² From the waters brooded over form³ was born. The form that was born was indeed food. The food when created sought to go away.⁴ He was fain to seize it. He sought to grasp it with speech. He could not grasp it with speech. Had he been able to grasp it with speech, man would have enjoyed food by uttering its name alone. He sought to grasp it by scent.⁵ He could not grasp it by scent. Had he been able to grasp it by scent, man would have enjoyed food by scenting it alone. He sought to grasp it by the eye. He could not grasp it by the eye. Had he been able to grasp it by the eye, man would have enjoyed food by seeing it alone. He sought to grasp it by the ear. He could not grasp it by the ear. Had he been able to grasp it by the ear, man would have enjoyed food by hearing it alone. He sought to grasp it by the skin. He could not grasp it by the skin. Had he been able to grasp it by the skin, man would have enjoyed food by touching it only. He sought to grasp it by the mind. He could not grasp it by the mind. Had he been able to grasp it by the mind, man would have enjoyed food by thinking of it alone. He sought to grasp it by the generative organ. He could not grasp it by that organ. Had he been able to grasp it

¹ Sāyaṇa, following Ānandatīrtha, explains that, as hunger is mitigated by the knowledge of its (i.e. food's) proximity, or by hearing of it, so the senses all appease hunger and thirst. Śaṅkara's view is that the sensations become eaters by sharing in the deities, i.e. fire, &c., in the body and in the world; so they share in every offering to a deity (i.e. the deity and the worshipper both eat).

² The five elements (Śaṅkara and Sāyaṇa).

³ Form or organism, as Rājarāma translates it, is natural, not something imposed on matter, and it plays no such part in Indian thought as in Greek. Even the Buddhist rūpam is not a pregnant conception.

⁴ Röer reads naddat, 'crying,' so Rājarāma, and see crit. notes. Śaṅkara explains 'that mice, &c., try to run away from cats that eat them.' He takes ajighām'sat as, 'it sought to run away,' and this is followed by Sāyaṇa and Ānandatīrtha and by Viśveśvaratīrtha, besides being accepted by Colebrooke, Röer, S. Sitārāma, and Rājarāma, Max Müller, and Deussen. But that this is correct seems very unlikely. Rather it may mean, 'He sought to strike, grasp it,' which idea is later developed in detail. This leaves the exact sense of parāsī difficult. If it is neuter, cf. Whitney, Sanskrit Grammar, § 1117; Jaiminīya Upaniṣad Brāhmaṇa, I, 2, 4; 6, 1; Kaṭha Upaniṣad, II, 4, 1; Maitrīyaṇiya Upaniṣad, VI, 17; Oertel, J. A. O. S., XVI, 226. But if it = to no purpose (cf. Aitareya Brāhmaṇa, III, 46, 2; Jaiminīya Upaniṣad Brāhmaṇa, I, 2, 4) a tolerable sense is made as masculine. But I prefer Böhtlingk's atyaśīghāmsat; cf. Roth, Z. D. M. G., XLVIII, 106–111. If enāt is nom., cf. Introd., p. 56. In Mānava Ḡṛṣṇa Śutra, I, 12, 5, occurs: athinau dādhamadhu samainvataḥ, which Knauer (p. xlv) defends by quoting the Aitareya Brāhmaṇa passage (VII, 22) and Kanṣṭaki Brāhmaṇa, XXII, 1, and by the fact that na in Pāli occurs in the nom. (cf. Müller, Pāli Grammar, p. 88). Böhtlingk, Sächs. Ber., 1896, p. 155; 1900, pp. 418, 428, denies the use.

⁵ As above in II, 4, 1. For a rather similar list, cf. Jaiminīya Upaniṣad Brāhmaṇa, I, 60.
by that organ, man would have enjoyed food by sending it forth alone. He sought to grasp it by down-breathing. He obtained it. Thus it is Vāyu who lays hold of food, and Vāyu is he who lives by food. He thought, 'How can this be without me?' He thought, 'By which way shall I enter?' He thought, 'If speech distinguishes, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if down-breathing digests, if the organ sends forth, what then am I?' Having split open the top of the skull he entered by that door. That door is called vidyti, the place of happiness. There are three dwelling-places of him, three dreams, this dwelling-place, and this, and this. Born he looked through all beings, to see whether any one wished to proclaim

Vāyu is derived from āvayat. The use of this causal form is confined to this sense, but is found both in Saṃhitā and Brāhmaṇa. The sense is perhaps 'consumed' rather than 'seized'. Possibly ā āt is the source (Monier-Williams' *Dict*.), but this is less likely; cf. *J.A.O.S.*, XVII, 53; *Ind. Stud.*, XVIII, 24.

Or he who gives life by food, as Sāyaṇa and Ānandatīrtha take it, quoting Bṛhadāraṇyaka Upaniṣad, II, 2, 1; annaṃ dāma, IV, 3, 6, and Kaśñitaka Upaniṣad, III, 2. Sāyaṇa describes the passage as śūnādrāmaṇe. For the long series of conditionals, cf. Whitney, Sanskrit Grammar, § 950; Delbrück, *Altindische Syntax*, p. 366; Speijer, *Vedische und Sanskrit-Syntax*, § 198. These cases are all normal: they refer to a past unreal condition, for the act of creation is not conceived as continuous, and correspond to the Latin pluperfect subject or the Greek aorist indic. In protasis with &r with aorist in apodosis. The form agrahāyata is remarkable; cf. Aitareya Brāhmaṇa, VI, 24: paryagrahāṣam; ibid., 35: pratyagraghāṣam, and see Whitney, Sanskrit Grammar, §§ 904 b, 1068 a, for other cases of the anomaly. The Suparṇādhīya also contains the form agrahāṣam, Wackernagel, *Altindische Grammatik*, I,.xxxii; see Mantrapātha, II, 8, 3, agrabhāṣam; cf. Böhtlingk, *Z.D.M.G.*, LIV, 511, with Bloomfield, ibid., XLVIII, 577; *J.A.O.S.*, XXV, 135.

Sāṅkara illustrates by the metaphor, 'Unless the lord the city keep, the watchers watch in vain.' There must be the soul in the body. Sāyaṇa compares Bṛhadāraṇyaka Upaniṣad, III, 4, 1. Contrast with Aristotle, *De Anima*, III, 5, is interesting.

i.e. by the tip of the foot, as in II, 1, 4, or the skull. Sāyaṇa connects the former with the karmendriyas, the latter with the jīvaṇendriyas. Ānandatīrtha refers to a variant in Sāṅkara's commentary antar for atāt. It obviously must have been wrong, but it is worth noting that Sāṅkara's text was not very complete or certain. It is noteworthy that here we have no hint of karmas (cf. Bṛhadāraṇyaka Upaniṣad, III, 2, 13 sq.; IV, 4, 2–3).

So called because connected with Hari, says Ānandatīrtha. The Jaiminiya Upaniṣad Brāhmaṇa knows a nāndana sāmaṇ and Sāmaveda, II, 651, a nāndana svarga.

These three are variously interpreted. Sāṅkara gives two explanations. The first is that of right eye, inner mind, and ether in the heart. Ānandatīrtha explains the mind as in the throat, and identifies the heart with the ether. He thus gets, in his own commentary, the triad, right eye, throat, and heart, and so Colebrooke. Sāyaṇa as often follows him rather than Sāṅkara, and after him cites the Brahma Upaniṣad, III: netre jāguritam vidyāt kṣaṇe svapnam samā-deśe śūṣṭam hṛdayasya tu (al. hṛdayastham) Śāṅkara and the others explain the states as of waking, dreaming, and deep sleep, for all are sleep as compared with true knowledge of brahman (cf. Kaivalya Upaniṣad, XII). The other explanation is that referring to another birth, viz. one's own body, and those of one's mother and father; this is no doubt quite wrong, but Sāyaṇa reconciles the two theories by assigning two kinds of saṃsāra, dinavyavāhāra and janmāntaravāhāra, to which the theories correspond.
another self.\textsuperscript{11} He saw this person only as the most widely extended brahman.\textsuperscript{12} I have seen it, so he said. Therefore he was Idaṁdra by name, he was indeed

\textsuperscript{11} Śaṅkara does not explain this passage. Ānandatīrtha says that either he regarded it as clear or his copyists (cf. n. 8) omitted it. His own explanation gives us a choice. (1) He identified himself with creatures because he did not see the true self, \textit{iti} being used in the sense of yāsūt, or simply, he identified himself with creatures: he did not see the true self, \textit{iti} marking the close of the \textit{adhyārya} section. (2) The \textit{adhyārya} section with \textit{āvavṛtha iti}, and with \textit{sa jāta begins the āparāda}. He examined the creatures separately, whether they had \textit{svattaḥ sattā} or not, and concluded that 'there is nothing that I can call different from the true self'. \textit{Vādīyāmi} is given for \textit{vāvadiṣṭ}. \textit{Śaṅkara} follows this one of Ānandatīrtha's explanations, using some of the actual words. Colebrooke has, 'What else (but him) can I here affirm (to exist)?' S. Śātrāma renders, 'How should he speak of any other?' and Röer has, 'How could he desire to declare any other thing different from him?' Rājārāma, 'Can any (element) here call (the ruler) different?' Max Müller and Deussen render, 'whether anything wished to proclaim here another self.' This must be right, or perhaps the subject should be 'any person', the difference is, however, slight. This version is supported by Ānandatīrtha in his own commentary, \textit{ika bhāceto anyaṁ matto 'nyaṁ pravartakaṁ vāvadiṣṭ kīṁ vadet}, says Viṣṇu. \textit{Vāvadiṣṭ} cannot refer to the subject of \textit{abhīvyākkhyat} and \textit{anyam} must refer to \textit{ātmānaṁ}. \textit{Vāvadiṣṭ} may be an intensive aor. subj., or the injunctive of a desid. from the intensive, both rare forms (Whitney, \textit{Sanskrit Grammar}, §§ 1019, 1025). Nilākaṅṭha thinks this passage is referred to in the Mokṣādhrama, Mbh., XII, 10060, no doubt wrongly, see Deussen's trans., p. 493. For \textit{abhīvyākkhyat}, \textit{abhīvyākkhyat} should certainly be read. The confusion between \textit{khy} and \textit{k} is very frequent in all sorts of MSS., cf. Weber, \textit{Ind. Stud.}, IV, 273; Hillebrandt's notes on Śāṅkāyana Śāruttī Śātra, IV, 12, 10; 15, 1; Gobhila Gṛhya Śātra, I, 3, 18 (Oldenberg, S.B.E., XXX, 21); Knauer, Mānava Gṛhya Śātra, p. xxxv; Scheitelowitz, \textit{Die Apokryphen des Rgveda}, pp. 174, 175, and at great length in his forthcoming work, \textit{Zur Stammbildung}, &c., on kṛchra; Z. D. M. G., L, 42; Wackernagel, \textit{Altindische Grammatik}, I, 136; Epigr. Ind., IV, 122, prakhyālitam for prakṣālitam. The Nirukta, III, 20, already recognizes it and uses it in connecting \textit{vṛkṣa} with \textit{ṛkṣa}. On the other hand T, a South Indian MS., has the correct \textit{ṛkṣa}, though perhaps only by conjecture. Rājārāma gives the form as Vedic for \textit{abhīvyākkhyat}, and no doubt a confused remembrance of such a form may have helped to keep the absurdity in the text when once it had forced its way in. \textit{Vāvadiṣṭ} he gives as \textit{let} of \textit{vad}. For \textit{ātmā} he accepts the etymology from \textit{vat}, the 'motor' or 'vital force'. Geldner (\textit{Vedische Studien}, III, 116, 117) adopts the etymology of Weber and Garbe (\textit{Die Sāṃkhya-Philosophie}, p. 293) of \textit{ātmā} from \textit{vat} and so denoting (1) the wandering wind, (2) the \textit{samsār} soul, whence come the other meanings, person, self, body, nature. It is quite possible that the soul and the wind were deemed to be closely connected—there are plenty of parallels—but of course in this case we cannot take \textit{samsār} in the technical sense. The more usual derivation is from \textit{vāt} (Roth), while Deussen (\textit{Allg. Gesch. der Phil.}, I, 1, 285 sq.) prefers to derive \textit{ātmā} from two \textit{pr} nominal stems. No explanation as yet offered is satisfactory, since none explains Vedic \textit{tmanā}, &c. (Wackernagel, \textit{Altindische Grammatik}, I, 61). Böhtlingk's conj. \textit{vāva diśet}, 'to see if it referred to any one save himself,' is good, but not essential.

\textsuperscript{12} The commentators all read \textit{brahma} separately, and though the sense would be much the same this is better than to take \textit{brahmatatam (with S text) as one word. The commentators and translators all agree it is for \textit{tatamam}, and Deussen compares \textit{durmishprataram} in Chāndogya Upaniṣad, V, 10, 6. We may also compare \textit{navamam} (= \textit{navatamam} according to Max Müller in RV, V, 27, 3, see Oldenberg, S.B.E., XLVI, 422) \textit{Varṇavāyvītamam} for \textit{tītamam} in V, 3, 2, though there the Jainiya Upaniṣad Brāhmaṇa, I, 10, 1, reads \textit{pari-}
Idamdra by name. Him who is Idamdra they call Indra mysteriously. For the gods love mystery.

Adhyāya 5.

In man he is from the first as a germ. That seed is strength gathered from all the limbs and he thus bears a self in his self. When he connects the seed to the woman, then he causes it to be born. That is his first birth. The seed becomes the self of the woman like one of her own limbs. Therefore it hurts her not. She nourishes the self he has given her there. She, as nourisher, is to be nourished. The woman bears the germ. The man before the birth of the child and thereafter supports him. When he supports the child before its birth and

yatana, and for a large number of somewhat similar (but often doubtful) cases, Wackernagel; Altindische Grammatik, I, 280; II, 1, 128; Macdonell, Vedic Grammar, pp. 58, 59; Bloomfield, P.A.O.S., April, 1893, p. xxxv; A.J.P., XVII, 416-418. Otherwise it might be translated ‘just that’ in accordance with Pāṇini, V, 3, 93, for which use Bhāgavata Purāṇa, X, 36, 28 is also cited; so Böhtlingk, and in Chāndogya, l.c., tana is now read.

For Indra as a designation of ātman cf. II, 3, 7, n. 1. For adāram, Lévi, p. 107.

The phrase here occurs in Aitareya Brāhmaṇa, III, 43, 1: ity acakṣate parokṣam parokṣakām hi devah; a similar but characteristically slightly different phrase occurs repeatedly in Śatapatha Brāhmaṇa, VI-X, but not in I-V; Weber, Ind. Stud., XIII, 268; X, 127. Cf. also Bṛhadāraṇyaka Upaniṣad, IV, 2, 2, where Indra is mysteriously called Indha as the person in the right eye, for the same reason as here. Winternitz (Gesch. der indisch. Litt., I, 161) happily compares the riddles found in the Kṛgveda, the Atharvaveda, and the Yajurveda. The gods require amusement as well as reverence. So also the gods must have animals to play with (Macdonell, Vedic Mythology, p. 148; Oldenberg, Religion des Veda, p. 74, and Keith, J.R.A.S., 1907, p. 936). Other examples of obscurity are Śatapatha Brāhmaṇa, VI, 1, 1, 2; VII, 5, 1, 22 (Winternitz, p. 177). Cf. also Winternitz, Mantrapātha, I, xxix, n. Śaṅkara sums up the result of this chapter in an interesting and polemical discussion of the ātman as eternal and unthinkable subject (U, pp. 50-64, trans. by S. Sitārāma, pp. 39-49); but what he says bears rather on his system than on the Upaniṣad. See also Lévi, La Doctrine du Sacrifice, p. 38, n. 6.

Śaṅkara following Śaṅkara thus sums up the result of the Upaniṣad in the introduction to this Adhyāya. There is (1) brahman undeveloped and truly real; (2) then adhyāropa in (a) the fourteen worlds in brahmaṇa’s egg, (b) vitās who regards the worlds as his body, (c) the indriyas arising in his body, (d) the presiding deities, (e) the subjects of the indriyas including man, (f) the food of the deities and its appropriation, (g) the three states of the self; (3) the apavāda, beginning with sa jīṭaḥ and ending with the end of II, 4, 3. This section takes up as regards other births than the present the question of the three states of the soul. This section seems to be referred to in the Mokṣadhharma, Mbbh., XII, 10862, and 4949. Cf. Śatapatha Brāhmaṇa, XI, 2, 1, 1; Lévi, p. 107. For the egg, cf. Gomperz, Greek Thinkers, I, 93.

This simple and early narrative should not, of course, be explained by the pañcāguṇavidyā as Śaṅkara proposes, but is much earlier in conception. Ánandaṭīrtha explains the whole as a question of the different manifestations of Viśṇu. The edd. except Sitārāma and U and Rājārāma punctuate at retas, but the comm. and the parallelism yad etad—tad etad are in favour of the other punctuation. The sense is the same. Böhtlingk’s enam (= ātman) is not essential.

The commentators here differ. Śaṅkara and Ánandaṭīrtha in his śāstra take (1) janmam as ‘before birth’; (2) agra eva as jātanātāram; (3) adhi as ‘after birth’. This seems preferable, except that agra eva must be considered as explained by janmam ‘gre’. Ánandaṭīrtha in his bhāṣya explains (1) as above; (2) as agrāyaḥ, tāravaguṇāgrāyaḥ; (3) adhi as
thereafter, he supports in truth himself, for the continuation of these worlds. For thus are these worlds continued. This is his second birth. This self is appointed for holy deeds. The other self having done its duty and attained old age departs, and departing hence is born again. This is his third birth. A poet says (RV., IV, 27, 1), "Within the womb, I learned all the races of these gods. A hundred brazen forts restrained me, but like a hawk I escaped swiftly downward." Vāmadeva lying in the womb thus declared this. Knowing this, he

adhibhāvayati. Sāyaṇa renders (1) agra eva as prasavāt prāg eva; (2) janmano 'gre as prasavād urdvaṁ; (3) adhi as adhibhāvayata, apparently borrowing this from Anandatīrtha's bhāṣya. The services before and after birth which Rājarāma Rāmakṛṣṇa Bhāgavata alone recognizes, as apparently also Colebrooke, are explained as the nourishing the mother and performing the usual ceremonies before and after birth. It is just possible, however, that adhibhāvayati is the verb, and the reference is only to what is done before birth. Böhtlingk omits agra eva.

4 Contrast the late and elaborate passage in Kaśītaki Upaniṣad, II, 15. The passage, Jaiminiya Upaniṣad Brāhmaṇa, III, 11, is fundamentally different.

5 That is the son. The following passage is quoted by Śaṅkara on Brhadāraṇyaka Upaniṣad, p. 307.

6 Śaṅkara explains that as father and son are one ātman (cf. V, 3, 3), the three births are correct. Sāyaṇa says either (1) the ātman being one, it has three births, two as son, one as father; or (2) the two births of the son have analogies in the case of the father and that of the father in the case of the son, so that each has three births. The third birth is taken by the commentators as rebirth in heaven, hell, or in the world of men. Probably, as there is no proof that the Upaniṣad knows the doctrine of transmigration, it refers to being born in the next world, an idea familiar in the Brāhmaṇas (cf. Macdonell, Vedic Mythology, pp. 168, 169; Sanskrit Literature, pp. 223, 224) which differs essentially from transmigration, i.e. birth into this world again, see Deussen, Philosophie der Upanishads, pp. 294, 295; E. T., pp. 325 sq.; Lévi, pp. 96, n. 1, 97, n. 1; Hillebrandt, Ved. Myth., II, 8; contra, Geldner, Vedische Studien, II, 288; Böhtlingk, Sächs. Ber., 1893, p. 92. For vayogata, see Wackernagel, Altindische Grammatik, II, i, 190.

7 This verse is very obscure in this connexion. Śaṅkara, Ṭanandatīrtha, and Sāyaṇa all explain it as referring to the innumerable bodies through which Vāmadeva had passed until he obtained mukti through knowledge. This meaning cannot be got from the passage. The context seems to show that it only means that Vāmadeva knew the three births of ātman, and so escaped and became immortal. The doctrine of mukti is not apparently known to the writer of the Upaniṣad. If it were, it would be made clear. For the meaning of the verse in the original cf. Bergaigne, Rel. Véd., III, 322; Eggeling, S. B. E., XXVI, xx, n. 1; Roth, Z. D. M. G., XXXVI, 353; Hillebrandt, Ved. Myth., I, 282; and especially Bloomfield, J. A. O. S., XVI, 1-24, who explains the myth as referring to Agni. When the cloud is rent in the storm, the lightning (=īvra) breaks from the cloud and simultaneously the Soma flows upon the earth. Sāyaṇa in his Rigvedic commentary follows this passage. On RV., IV, 26, 1, Sāyaṇa says that Vāmadeva, who had in his mother's womb the knowledge of Brahman, sets forth that knowledge of the identity of himself and Brahman, in the verses akam Manuv, &c. (so Śatapatha Brāhmaṇa, IV, 4, 2, 21 and 22). So [Sāyaṇa] on Atharvaveda, XVIII, 3, 15: sa khalu garbhāvastha eva saṁn uppannatattvaśajñānaḥ svasya sāvātmyām anūsandadhau. Sieg (Die Sagenstoffe des Rigveda, pp. 76 sq.) holds, no doubt, rightly that the idea is not found in the KV. passage, but no conclusion as to the priority of the Śatapatha Brāhmaṇa, &c., can of course be drawn from the fact that no mention is there made of the legend, which may quite well have been known to the Śatapatha, though not referred to. His version
stepped forth after the destruction of the body, and having enjoyed all delights in the world of heaven he became immortal.

**Adhyāya 6.**

Who is he whom we meditate on as the self? Which is that self? That by which one sees, by which one hears, by which one smells scents, by which one forms speech, by which one discriminates sweet and sour? That which is the heart and the mind, perception, injunction, understanding, knowledge, wisdom, vision, firmness, thinking, considering, helping, memory, resolution, will, breath, love, and desire? All these are only names of knowledge. That (self) is (pp. 88 sq., cf. Pischel, *Vedische Studien*, I, 211 sq.) of this verse takes the last part as meaning, 'Then came the eagle; through the swift one (javasā as an adj.) I escaped,' the speaker being (as in IV, 18) Indra himself. Sieg reconstructs the myth as one in which Indra even before birth desires lordship over the gods, who therefore try first to prevent his birth and then seek to restrain him, until he escapes by the eagle's aid. This is very ingenious but not proved.

*Sārīraḥkandāt* according to Anandatīrtha. After death, Śaṅkara and Sāyaṇa. This seems certain and is followed by the translators including Sītārāma and Rājārāma.

The end of this section is, Sāyaṇa says, to produce disgust with the body and with the series of lives undergone by the unenlightened. There is no trace of this in the original. Rājārāma Rāmaṅkṛṣṇa Bhāgavata has an original view of this section (ed., Bombay, 1898, p. 7). He takes it as dealing with (a) the seminal soul which as transferred has its first birth, (b) the second birth as a human being, (c) death and rest in the indestructible heaven. 'The third sleep is the sleep of death beginning in this, and ending in the heavenly world.' This version of the Upaniṣad—though coloured by Christian influences—yet seems to me to recognize the fact that transmigration is not referred to. Similarly he derives from II, 4, 3 that the human brain is entered by the highest spirit and so becomes worthy of life.

1 This Adhyāya is the final answer to the questions proposed; *upāśmahe* may also be translated 'worship' or 'service'. Colebrooke takes it: 'What is this soul? that we may worship him.'

2 Max Müller and Böhtlingk read *ko yam*, but Śaṅkara undoubtedly took it as *ko 'yam*; and though awkward the construction is not impossible, cf. RV., VIII, 4, 6; *J. A. O. S.*, XV, 257. *Katarāḥ* no doubt refers to the two views of *ātman* hinted at in II, 4, 3 and here developed as a mere spirit or a central function.

3 The idea that there is one central function is clearly here developed, and this denial that the senses, &c. are essentially different is creditable to the thought of the Upaniṣad. It is the idea developed in the *Theaetetus*, 184 sq.; *Republic*, 533 sq. Cf. Kauśitaki Upaniṣad, III; Bṛhadāraṇyaka Upaniṣad, I, 5, 3, which is the famous assertion that it is by *manas* man sees and hears. See Deussen, op. cit., p. 246; E. T., p. 273. Sāyaṇa endeavours to discriminate kṛdayaṇyah and manas as buddhi and manas, but Śaṅkara regards them as one. The construction is clearly as taken in the translation, though Röer and Sītārāma differ.

4 That these terms, which remind us of the later meaningless Buddhist repetitions, had ever any definite meanings is most improbable. Śaṅkara renders them thus: *samjñānām = cetanabhāvah, ājñānām = īvarabhāvah, vijnānām = kalādiparijnānām, pragjñānām = pragjñātā, medhā = granthadhrāṇaṃsāmkhyam, dṛṣṭīr = indriyadvārā sarvaviśayopālabhāh, dhīrīr = dhārāṃ, matir = manānam, maniṣā = svātāntrayam, jūtis = cetasa rūjādīdikṣītabhāvah, smrṭīth = smarāṇam, saṁkahalpast = suklakṛṣṇādibhāvena saṁkalpanām rūpādīnām, krutāt = adhyāvāśāyāḥ, asuḥ = prāṇanādīśvavanakriyānimitā vyttāḥ, kāmāḥ = avamāmhitāvedvīṣāyākanikāḥ tṛjñāḥ, vaśāḥ = strīyayatkarādyabhilāṣāḥ. Anandatīrtha’s explanations are, in order, *samajñānām*,
Indra, Prajapati, all the gods, the five great elements, earth, air, ether, water, lights, all these and those which are mixed with small as it were, seeds of various kinds, born of eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and all that breathes, whether it walks or atatajana, vividhajana, prakrtajana, avispajana, darjana, dhara, masu pramanu, tatavat matha, brahmamadnam ilavam, sarvaprema, sarvesu delakale suvarapu ca samam ramate, sarvaklpti, sarvakatvam asana, amrattandita, svalanatra. Saya refers from both; he refers samajanaam to samyak, medha to granthadadharadharana, jati to jayava or as in Shankara, sanchaal to vasamitine 'pi vastuni samyaktena kalpam; for the rest he follows faithfully Shankara. Rajara makes: ‘consciousness, direction, sagacity, intelligence, retentive power, understanding, courage, power of thinking, freedom of thought, intrepidity, memory, will, capacity, vitality, ambition, obedience’ Bohlingk makes these subjects and prajn and prateekh predicates.

This may fairly be construed as an assertion of the pre-eminence of knowledge. The parallel passage in the Kausitaki Upanishad, III, 3, is clearly later, for it combines elaborately the doctrine of prajna (see II, 1-3, above) and that of prajna. The relations cannot be reversed.

Possibly masculine as Shankara, Anandatirtha, and Saya think, followed by Colebrooke, Roer, Starga, Rajara, Max Muller, Bohlingk, and Deussen. But this is not necessary nor likely in view of the neuter below, and Brahman (m.) is not found as a deity in the Aitareya Brhma (but only as priest, p. 68). The occurrence in Maitraysan Samhit, II, 9, 1, is interpolated, v. Schroeder, Ind. Lit., p. 91, n. 1. Muir, Sansk. Texts, V, 323, finds the mas. in various Satapatha passages, unnecessarily. But it occurs, e.g. Kausitaki Upanishad, I, 3. The mas. is natural and is helped by the following mas.

This passage is relied on by Deussen (op. cit., p. 168; E. T., pp. 185, 186) in support of his view (accepted by Macdonell, Sanskrit Literature, pp. 217 sqq., and Winternitz, Gesch. der indischen. Litt., I, 205) of the lateness of the Aitareya Upanishad. But there is nothing in the expression itself to demand a late date, and the fact that the version in the Upanishad of the creation is so detailed, instead of being a proof of lateness, may rather be considered a sign of early date, when the creation still was considered a real act and the doctrine of the omnipresence of brahman as consciousness was not so fully developed. The passages, Bhdaranyaka Upanishad, I, 4, 7; Chandogya Upanishad, VI, 2, 3, both contain a reference to name and form, a conception familiar to Buddhism but not apparently at all early. The Taittiriya, II, 6, is evidently a mere résumé of a well-known doctrine. But that Upanishad bears conspicuous traces of lateness; indeed it already quotes Slokas very often and becomes quasi-metrical, while it knows the Atharvagirases (II, 3) and has a much developed theory of the kosas of atman. For the elements (abhaka = empty space), see Bohlingk, Sucks. Ber., 1900, pp. 149-151; Keith, J. R. A. S., 1909, July.

Mixed with small (ShANKARA). Iva he calls meaningless. Cf. I, 1, 2, n. 3; III, 2, 6. ‘Mixed from smaller portions (of the former)’ is Roer’s version, which is no doubt the sense. The others of various sorts are opposed to the great elements. Colebrooke has: ‘joined with minute objects and other seeds.’

Shankara explains as yahdini which Anandatirtha accepts. Saya renders krimidismadiini. The word does not occur in the Chandogya Upanishad, VI, 3, 1, but it is impossible to accept that as a valid proof of later date since such lists (cf. those of the pranas, I, 3, 7; 4, 1) vary enormously in the same book. In jrujini, cf. jru, Jaiminiya Brhma, II, 430, 6 (J. A. O. S., XIX, 100); Bohlingk’s jrujyu is not necessary. For a similar list cf. Anugita, Mbh., XIV, 1134.

Rendered by Shankara vyahdini, by Anandatirtha bhva bhittva jati terdini, and by Saya asataimadini. Rajara has ‘shoot-born’. The form is normal and is not a case
flies, and what is immovable. All that is guided by knowledge, it rests on
knowledge. The world is guided by knowledge. Knowledge is its foundation. Knowledge is brahman. He by his knowing self having left this world and
having obtained all delights in the world of heaven became immortal.

Adhyāya 7.

My speech rests on mind, my mind on speech. Be thou revealed to me.

of jy=dy for udhidy (cf. Scheftelowitz, Zur Stammbildung in den indo-germanischen
Sprachen, § 10).

The question is whether this justifies an attribution to the author of the doctrine that
knowledge alone exists. It is quite open to argue that we only are given the doctrine that
the world is guided by knowledge, which leaves us with a final dualism. I think probably
the author went further and intended to assert the origin of all from knowledge, cf. II, 4.
If so, he represents exactly the later Bhāgavata view, perhaps that of Bādarāyana, of the
nature of reality. The self, or god, is conceived as creating the material world as a reality,
but the exact nature of the creation is left vague. The relation of brahman and ātman is
likewise left vague, a mere identification such as may have been meaning of little value.
But of course none of the questions had yet clearly presented themselves. Cf. Thibaut, S.B.E.,
XXXIV, xcvi sq.; XLVIII, Introd., for Rāmānuja’s view, and my review of Deussen’s Philosophie
der der Upanishads, J. R. A. S., 1906, pp. 590 sq., and of his Vier philosophische Texte, J. R. A. S.,
1907, pp. 462 sq.; Grierson, J. R. A. S., 1908, p. 361. Rājārāma renders prajñāna ‘source of
intelligence’.

According to Śaṅkara, this refers to Vāmadeva, see II, 5.

āvīr āvīr ma edhi is apparently the correct reading, but the second āvīr is very curious.
Śāṇḍilya escapes the difficulty by equating the āvīr to svapprakāṣam brahmaicitānam and taking
it as a vocative, the rendering āvīr edhi as prakāśi bhava, which (though followed by Cole-
brooke) is unfortunately quite impossible. The phrase āvīr + āś, &c. is not at all rare, e.g.
RV., I, 31, 3: āvīr bhava Vaidśvate (where Bergaigne, Rel. Véd., I, 55, conjectures, no
doubt rightly, bhavaḥ, see Oldenberg, S.B.E., XLVI, 25); I, 146, 4: IV, 10, 8 (= AV., XX,
77, 8); 1, 16; V, 1, 9: āvīr yāsmi caturāta babhūtha; V, 2, 9: (Agni) āvīr vāśāni kṛṣnae
mahātā, VII, 103, 8; AV., XII, 1, 60, and āvīr āvīr edhi (as read in K) would be perfectly
natural, but could hardly have been corrupted into the traditional text. I would suggest that
we have here in external combination an example of the working of the tendency which causes
is in internal combination to be lengthened where it is part of the stem (e.g. āśū, saūḥ,
see Macdonell, Vedic Grammar, p. 10; Wackernagel, Allindische Grammatik, I, 42, 43; II,
i, 126). This point may be noted in favour of the view that in āvīr the āvīr is part of the stem
(cf. St. Petersburg Dictionary, s. v.). With the whole should be compared Māṇava Gṛhya Sūtra,
I, 4, 4: which has vān ma manasi pratiṣṭhitā mano me vāci pratiṣṭhitam āvīr āyur mayi dhāh
vedaya vānīḥ (sic) sthāḥ, and, preceding all this, after the words prāk śvastiṣṭakṛta ‘tha ḫatap,
the words maṁ vādīṣyāmi to the end. The reading vānīḥ is no doubt wrong, being a
corruption of ma ṣū by Sandhi, māṇi with h incorrectly restored (it of course would in any
case in most MSS. disappear before sth). It appears from Knauer’s Crit. Note (p. 6) that

a Cf. Rājārāma Rāmakṛṣṇa Bhāgavata’s ed., p. 7, where he finds in II, 6 the doctrine that all
has its source in the highest spirit.

b Cf. Windelband, History of Philosophy, pp. 252 sq.
You are the two pins of the Veda. May my lore forsake me not. I join day and night with what I have learned. I will proclaim the real, I will proclaim the true. May this protect me, may this protect the teacher. May it protect me, may it protect the teacher.

वानिः is a conjecture of his: the text MSS. in I, 4, 4 have either वानिः or वानि, while, ibid. 8, all save one (वानिः) have वानि. Only one Paddhati (cf. p. iv) has वानिः, obviously an error for वानिः (which of course (cf. V, 1, 6, n. 4) is the Sandhi of वानि ओऽ), if it is not a mere misreading of the MS. There is thus no real support for वानिः (how exactly Dr. Knauer would take it, I am not sure), and in the मानव्र ग्रह्यी सूत्रा the simple Sandhi मद्यमा for मे = मद्यमा is actually found in I, 3, 2 (so also I, 9, 11: viśarāśि 2; I, 11, 16: viśvādi, &c., see Knauer, p. xxxix). Probably म हि lead to the more intelligible (to the scribe) वानि.

For वानि, &c., Knauer, who does not notice the Aitareya passage, quotes Pāraskara Gṛhya Sūtra, I, 3, 25; Taṇṭirīṭya Saṁhitā, V, 5, 9, 2; Taṇṭirīṭya Aranyaka (Andhra text), X, 72; Atharvaveda, XIX, 60, 1. There is also the parallel version in Śāṅkhāyaṇa Aranyaka, VII, 1, where vedasāṁmatsāriniḥ takes the place of vedasāya, &c. This may perhaps mean 'hidden in', but probably we have a mere corruption; see my translation. The Mantras are no doubt old enough. Colebrooke, who comments on the use of Mantra as applicable to part of an Upaniṣad, renders, 'May my speech be founded on understanding, and my mind be attentive to my utterance.'

2 Ananayasamarthe, Sāyaṇa. Colebrooke renders, 'For my own (O speech and mind!) approach this Veda; perhaps reading mānu. Dr. Scheffelowitz takes it as 'nāvēl'. The word in the Rgveda, I, 35, 6, &c. (cf. Macdonell, Vedic Grammar, p. 39), seems to refer to the pin of the axle of a cart, and the metaphor is natural enough; cf. Leumann, Et. Wörterbuch, p. 31.

3 prahāśi may be a second person, or a problematic third person based on a false analogy (cf. Whitney, Sanskrit Grammar, § 889; Weber, Berl. Sitz., 1895, p. 839), or an error for prahāśi. Precisely the same difference of reading occurs in Khila, IV, 8, 5, śrutam me mā prā hāśiḥ, where Peterson's MS. has hāśiḥ, and from Manava Śrāuta Sūtra, II, 1, 2, 36 (hāśiḥ) with Taṇṭirīṭya Saṁhitā, III, 1, 1, 2 (hāśiḥ), in the same phrase, dīkṣe mā mā hāśiḥ(h), and in Hiranyakṣe Gṛhya Sūtra, I, 6, 20, 1, yathāsat for yathāsah (Oldenberg, S.B. E., XXX, 189). Scheffelowitz renders: 'das von mir Gehörte möge man nicht verspotten vermittels des Erlernien,' taking hāśiḥ from वहाः. The long ṣ would be unusual, but in any case a derivation from वहाः seems preferable in point of sense and is supported by Atharvaveda, VI, 41, 3; Taṇṭirīṭya Aranyaka, IV, 42 (Anandārāma ed., pp. 352, 355). The translation will be literally: 'O lore, forsake me not,' reading śruta, perhaps, as the nom. is unusual, and the neuter voc. is perfectly well supported (cf. Delbrück, Altindische Syntax, § 66), and the reading śruta me is easily corrupted into śrutam me, cf. Lanman's note on Whitney, Atharva Veda, XVIII, 2, 3; Whitney, P.A.O.S., Oct., 1887, p. xxv, and my note in J.R.A.S., 1907, p. 225, although the nominative can stand, cf. Winternitz, Mantrāprātha, I, p. xviii. For the sense cf. Atharvaveda, I, 1, 4; Taṇṭirīṭya Upaniṣad, I, 4, 1.

4 From here to the end this is identical with the Taṇṭirīṭya Upaniṣad, Śīksāvallī, I, 1, or Taṇṭirīṭya Aranyaka, VII, 1, 1. The sense of ahorātrān is no doubt, 'I work all day and night,' as Sāyaṇa takes it. Colebrooke renders, 'Day and night may I behold this, which I have studied.' In III, 1, 2, the neut. is used.

a Compare, however, sākye which Whitney, no doubt rightly, reads in Atharvaveda, II, 27, 5, although the form elsewhere is always sākye, and III, 6, n. 5. Ahasī, given as only grammatical by Whitney (Roots &c., p. 203), is found in the Dāsakumaracarita (Bühler, Ind. Ant., XXIII, 147).

b See also my note in J.R.A.S., 1908, pp. 1124 sq.
ÄRANYAKA III

ADHYÄYA 1.

Next comes the Upaniṣad of the Saṃhitā text. The former half is the earth, the latter half the heaven, their union the air, says Māṇḍūkeya. The union is the ether, so proclaimed Mākṣavya. 'For it is not considered independent, and so I do not agree with his (Māṇḍūka's) son,' he said. 'They are alike and it is considered independent,' said Āgastya; for the air and the ether are both alike. So far as regards the deities. Now as regards the self. 'The former half is speech, the latter half the mind, their union is the breath,' so said Śūrvāra Māṇḍūkeya. Then said his eldest son, 'The former half is mind, the latter half is speech. For by mind one first resolves and then utters speech. Therefore is mind the first half, speech the second half, and truth their union.' It is indeed alike with both, father and son. This compact of mind, speech, breath, is like a chariot with three horses. He who knows thus this union, obtains children, cattle, fame,

1 e.g. in Agnim iṣe, m is pūrvarūpam, i uttararūpam, and mī Saṃhitā (Śāyaṇa). For all this Aranyaka, cf. Śāṅkhāyana Aranyaka, VII, VIII, printed in Appendix, and my translation, pp. 41-56.

2 Akāśa is rendered 'void' by Böthlingk in his translations of Chāndogya and Brhadāraṇyaka Upaniṣads; see II, 6, n. 7, contra, Whitney, P. A. O. S., Oct., 1890, p. liii.

3 This is not at all easy. Mene (like dadyē, II, 1, 3; 8) seems to be passive, because it is difficult to make out a translation either as nīścitivān (Śāyaṇa) or manye (Ānandatīrtha). The subject must be vāyuḥ, and the sense must be as in Śāyaṇa (cf. Śāṅkara on Taittiriya Upaniṣad, III, 10, 4; Max Müller, S. B. E., XV, 68, n. 1) that vāyu is included in akāśa and therefore is inferior to it. Ānandatīrtha takes putreṇa as referring to the fact that akāśa is the father of vāyu. The subsequent identification he explains on the ground that vāyu is the stronger. In Taittiriya Upaniṣad, I, 3, 2, the earth, sky, ether (= antariṣṭa, Śāṅkara) and vāyu are given as the four factors. Ayā is obscure: it may be a gen. = dat. and refer to Māṇḍūkeya, or possibly a vague reference (cf. Ṛgveda Prātiṣākhya, I, 2) to the subject, helped by such genitives as that in V, 1, 1.

4 Saṃśane is neut., probably because mate is understood, or perhaps it is fem. The solution is that the two views are equally correct, because in upāsanā it is not things but words that are considered (Śāyaṇa). Ānandatīrtha rightly takes the last words as giving the opinion of Mahātāreya. Otherwise they must be Āgastya's in which he concurs. Max Müller reads, as S, ceti, but it is not in B or the other MSS. and it is merely a misunderstanding of the commentator.

5 They give a similar result, and so are alike, and equally justifiable, na ky upāsanā vastutattvam apekṣate. For manas and vāc, see Lévi, La Doctrine du Sacrifice, pp. 30, 31.

6 Viṣṇu is made the subject by Ānandatīrtha. The real subject is clearly the meditation on the Saṃhitā. For three horses, cf. RV., I, 39, 6; 100, 17; VI, 47, 24; VIII, 7, 28. The metaphor recurs constantly in different forms in Sanskrit Literature, e.g. Mbh., XIV, 1427 sq. The analogy with the Phaedrus, 246, is obvious. For samkhetāḥ cf. RV., III, 1, 7; Geldner, Vediche Studien, I, 164.

7 Ānandatīrtha renders the children as praṇāna, and the cattle as Vedas. Śāyaṇa with
glory, and the world of heaven. He lives all his days. So teach the Māndūkeyas.\(^8\)

2. Then comes (the teaching) of Sākalya.\(^1\) The first half is the earth, the second half the sky, their union is rain, Parjanya is the uniter. Thus it is when he rains strongly and continuously for day and night, then people say, ‘Earth and heaven have united.’ So far as regards the deities. Now as regards the self.

Śaṅkara regards this Upaniṣad as intended for persons who are neither fit for mukti (II, 4–6) nor even for union with Hiraṇyagarbha (II, 1–3).

\(^8\) This section gives us the views of certain Māndūkeyas. The Māndūkeyas occur in Rgveda Prātiṣākhya, § 200, and in the Purāṇa tradition (Weber, Ind. Stud., II, 100 sq.; III, 253). Scheftelowitz, Die Apokryphen des Rgveda, p. 12, has revived the theory that certain of the Khilas represent parts of their Saṃhitā, but cf. Oldenberg’s review, Gött. gel. Anz., 1907, pp. 218 sq., and my review, J. R. A. S., 1907, pp. 226 sq. The word Upaniṣad in this section clearly means ‘secret doctrine’. This is certainly the earliest sense of the word (derived, no doubt, from teaching in the forest, which was done for the sake of secrecy, cf. Introd., p. 15). I cannot accept Deussen’s view (Philosophie der Upanishads, pp. 13 sq.) that the earliest sense was ‘secret word’ (a case like tajjalān, &c.), then ‘secret text’, then ‘secret sense’ of a ritual action. The earliest sense may well have been ‘secret meaning’ of a ritual action, whence it seems to me the other meanings are very easily derived. Deussen’s theory is bound up with his view of the Śaṅkara as propounders of a secret lore, as to which cf. Introd., pp. 50 sq.; III, 2, 6, n. 11. I agree with Deussen, however, and with Winternitz (Gesch. der indisch. Litt., I, 208, n.) in rejecting Oldenberg’s view (Z. D. M. G., L, 458 sq.) of Upaniṣad as upāsanā. See, however, also Z. D. M. G., LIV, 70 sq., and Max Müller’s view in 1869, Rgveda Prātiṣākhya, p. iv; Hopkins, Rel. of India, p. 218.

A muddled version of this section occurs in the Rgveda Prātiṣākhya, I, 2; 3: Māndūkeyah saṃhitāṃ vāyum āha tathākālaṃ cāya Māksaya eva samānatim anile cāmbare ca matvāgatyo viparihāram tad eva 11 Τηδυάδα κήμαθα Suvarinah sutā 1 έανοιμανσάρω vīvādanty āṇuyāye 1 sandher vivātamānām niirbhujam vadamū auddhākṣaroccārayaṃ ca pratyāntam 1 1 Τηδυάδα See Max Müller, pp. iii–vi. The Śākhāyana has, VII, 2, an attempt at an improved version, reading in one MS. parihiṃstah in both cases. Böhtlingk, in the smaller Dict., I, 130, renders aviparītṛta as ‘identical’, but this makes no sense. The reference in the Prātiṣākhya is of course valuable as giving Śaunaka’s date as a terminus ad quem for the lowest date of the Aranyaka.

\(^1\) It refers to the case of iko yan āci, Pāṇini, VI, 6, 77, i.e. where vowels like i become y before a. A fourth party is introduced. Sākalya must of course be the great grammarian to whom the Saṃhitā is ascribed, and this gives us not a very ancient date for this Upaniṣad. But it need not have been written long after Sākalya. Rather it seems to be early. For Sākalya’s date see Introd., p. 71. He must probably go back to 700 B.C. Geldner (Vedische Studien, III, 144 sq.) considers that Sākalya must be identical with Vaidagdha Sākalya mentioned in the Śatapatha Brāhmaṇa, XI, 6, 3; XIV, 6, 9 (see Weber, Ind. Stud., IX, 277 sq.; Indian Literature, p. 33) and identified with the maker of the parāpātha by the Vāyu Purāṇa, LX, 58. He was therefore a contemporary of Āruṇi and Yājñavalkya in opposition to Oldenberg’s view (Prolegomena, pp. 371 sq.) which refers him to the end of the Brāhmaṇa period.\(^b\) Weber (l.c.) thinks that Sākalya in the Aitareya Brāhmaṇa, III, 43; 5, refers to his school, but the

\(^a\) sutā, which is wrong in fact, illustrates the inaccuracy of the reproduction.

\(^b\) Geldner evidently takes a much more respectful view of the antiquity of these sages than I would. I think quite possible to hold that Sākalya and they belong alike to the end of the Brāhmaṇa period. On the other hand I think Hoernle’s dating (Osteology, pp. 106 sq.) wrong; see Z. D. M. G., 1908, pp. 138, 139; J. R. A. S., 1908, p. 368.
Every man is egg-like,² there are two halves, they say;³ this is the earth, this is the heaven, and between them is the ether, just as there is the ether between earth and heaven. In this ether⁴ the breath is fixed, as is the air in that ether. Reference is too far-fetched to be worth consideration—indeed such comparisons hinder rather than aid progress. The evidence of the Vāyū Purāṇa is worthless. Identifications are easy and obvious, and we cannot tell that we have a piece of tradition at all. The fact that the Aitareya Brāhmaṇa does follow the rule of Śākalya (Pāṇini, VI, 1, 128), that a before ṝ becomes a and that a may remain, cannot prove that Śākalya is prior to it: the reverse may be the case. As Geldner admits, the RV—and the Aitareya Brāhmaṇa is in the same position—do not follow his rule (VI, 1, 127) as to ṭ ṭ before dissimilar vowels, and we are left with grave doubts whether Geldner’s view that Śākalya was merely to Pāṇini the author of the padapātha and author of the Prātiśākhya is sound. The fact therefore remains that when Aitareya Brāhmaṇa, III, 46, recognizes bhavāni ūṭibhiḥ as the pronunciation, it cannot have before it Śākalya’s text, unless we admit (which is too bold) that the Saṃhitā is later than Śākalya. I prefer, therefore, Oldenberg’s date of Śākalya, and I would lay stress on the fact that in the Aranyakas he is Sthavira Śākalya,⁵ in the Brāhmaṇa Vidagdha. These names are too distinct to permit of identification. The Śākalya of the Prātiśākhya is likewise Sthavira and must be the same as the man here.⁶

² Āndam (later ḍaṇḍa, cf. Wackernagel, Altindische Grammatik, I, 17; Macdonell, Vedic Grammar, p. 23, n. 14) aṇḍasaḍaṛṣṭam vṛttravikāraḥ chāndasāḥ (Śāyaṇa). The neut. is noteworthy as comparatively rare in Sanskrit. Cf. Aitareya Brāhmaṇa, VII, 13: kṛpaṇam ha dur-ititāḥ; also II, 3, 5, madhyam ātmā, &c. Parallels are common in Greek and Latin (ὡς ὀυκ ὀνομασών, Monro, Homeric Grammar, p. 166; malum mihi videtur (esse) moris, Cicero, Tusc., I, 5, 9). The use is thus substantival rather than adjectival as is clearly felt in the case of madhyam. See also the striking case, Bhādaranyaka Upaniṣad, I, 4, 3: tāṁśat idam ardhaṁghalāṁ iva svah (so Böhtlingk, Chrestomathia, p. 357; Max Müller, S.B.E., XV, 85, n. 3). In ṭṝ nu there is a lengthening found also in the Aitareya Brāhmaṇa in prose (Aufrecht, p. 427) with ṭṝ also. Cf. Wackernagel, Altindische Grammatik, I, 312; II, 3, 8, n. 9.

³ They say’ can hardly refer to the following words, as Max Muller takes it, though this is partly supported by the last words of the section.

⁴ Tasmin hasmin is certainly curious. The Śānkhāyana parallel, VII, 3, is a correction and throws no light. The MS. evidence is strong and Āṇandatīrtha renders it as tasmin ha asmin. Perhaps smin stands for asmin (cf. Müller, Pāṭi Grammar, p. 24) and ha is the particle. No root or base ha exists from which hasmin could naturally be formed. Śāyaṇa ignores the point, and may possibly have read tasmin as asmin as does Rājendralalā, but this is unlikely. The correction hāsmi leaves the error unexplained. It is to be noted that in the Śunāḥśepa legend, Aitareya Brāhmaṇa, VII, 13, the MSS. read: iti ha smā ākhyāya, which Aufrecht keeps in the text and gives (p. 431) as one of the grammatical errors of the Brāhmaṇa. The parallel Śānkhāyana text has merely iti. Böhtlingk in his Chrestomathia, p. 351, and Sākṣi, Ber., 1900, p. 418, amends to hāsmā and claims that Śāyaṇa bears this out. But Śāyaṇa’s note while showing that he took smā as equivalent to asmā is not conclusive, though it tends to show that he had āsmā (i) before him, just as he seems to have read tasmin as asmin here, but arguments from his silence are dangerous. He ignores imāsmi in II, 3, 7. I do not think it impossible that this smin and the Aitareya Brāhmaṇa’s smā are parallel phenomena of an attempted simplification of

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² It is true Sthavira does not occur in III, 1, 2, but I do not think it is reasonable to take the Śākalya of that passage as different from him of III, 2, 1; 6, as does e.g. Weber, Indian Literature, p. 50.

³ On him see Max Müller, Rgveda Prātiśākhya, pp. 7 sq.
Just as there are those three lights in heaven, so there are these three lights in man. As there is in heaven the sun, so there is the eye in the head. As there is in the sky the lightning, so there is the heart in the body. As there is the fire in earth, so there is the seed in the member. Having thus represented the whole world as the self, he said, 'This is the symbol of the earth, this of the heaven.' He who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days.

3. Then come the reciters of the Nirbhujā. The Nirbhujā dwells on earth, the Pratṛṭṇa in heaven, the Udbhayamantareṇa in the sky. Then if one should rebuke him who recites the Nirbhujā, he should reply, 'Thou hast fallen from the two lower places.' If one should rebuke him who recites the Pratṛṭṇa, he should reply, 'Thou hast fallen from the two upper places.' But there is no rebuking him who repeats the Udbhayamantareṇa. For when he unites the words, that is the Nirbhujā form; when he pronounces the two syllables pure, that is the Pratṛṭṇa form. This is the first. By the Udbhayamantareṇa both are fulfilled.

the forms of the base a. Possibly the production of such forms may be due to the analogy of sāsmin (RV.), and cf. sasmāt (Chāndogya Upaniṣad); Whitney, Sanskrit Grammar, § 495 fn. See, however, also Böhtlingk’s remarks in his Grammat. Aboiterlichkeiten im Aitareya-brāhmaṇa, Leipzig, 1900, where he regards the irregularities noted by Aufrecht, i.e., as due to misreadings of the text, and I fully recognize that undue reverence to such texts is absurd. On the other hand, old forms do disappear, and cf. perhaps the use of tma and tmānam, Maitrāyaṇī Upaniṣad, VI, 7; II, 6, and the Vedic tmanā (Pāṇini, VI, 4, 141; Wackernagel, Altindische Grammatik, I, 61). There is also the elision of a in nati, Mantrapāṭha, I, 13, 9 (= Hiranyakṣāpi Gṛhya Sūtra, I, 16, 3), see Winternitz’s edition, I, xxvii; Wackernagel, I, 318.

5 These sections 1 and 2 may be compared with Taṭṭiriya Upaniṣad, I, 3, which treats the samhitā with reference to the spaces (earth, heaven, ether, wind), lights (fire, sun, water, lightning), knowledge (teacher, pupil, knowledge, training), generation (mother, father, child, begetting), and the self (lower jawbone, upper jawbone, speech, tongue). This elaborate system must be later than the Aranyaka. Cf. Max Müller, Rgveda Prātiṣākhya, pp. iii sq.

1 Or recitations of. The Nirbhujā is the Samhitā, the Pratṛṭṇa the Pada, and Udbhayamantareṇa the Krama Pāṭha. Max Müller (see his Rgveda Prātiṣākhya, p. iii, and Nachträge, p. ii) first pointed out the importance of this passage. Cf. also Oldenberg, S.B.E., XXX, 146 sq.; Prolegomena, p. 380; Macdonell, Sanskrit Literature, p. 51. It is summarized in Prātiṣākhya, I, 4; see my Śāṅkhāyana Aranyaka, p. 45, n. 3; III, 1, 2, n. 8.


3 It is the perfect form; e.g., Śāyaṇa says, in the Samhitā in āgnīṃ i.e. the i.e. is svarita + pracitra, in the Pada they are both anudātta (cf. Whitney, Sanskrit Grammar, § 90; Macdonell, Vedic Grammar, p. 78, n. 7).

4 Śāyaṇa explains nirdevītā vṝjujasadṛṣī pārvaṇna pātālābādau yasmin. Max Müller thinks it may refer to the arms of the words being cut off, as it were, or with two arms stretched out, the two words forming, as it were, two arms to one body. In the following acyovṝthāk it is clearly the reading, though S and R in the commentary vary, reading acyovṝtha and acyovṝtha. The Śāṅkhāyana Aranyaka, VII, 8, has the correct form.

KEITH
He who desires proper food should recite the Nirbhujya, he who desires heaven should recite the Pratṛṇa, and he who desires both should recite the Udbhayamantaraṇa. Then if another should rebuke him who recites the Nirbhujya, he should reply, ‘Thou hast offended the earth, the deity. The earth, the deity, will strike thee.’ If another should rebuke him who recites the Pratṛṇa, he should reply, ‘Thou hast offended heaven, the deity. The heaven, the deity, will strike thee.’ If another should rebuke him who recites the Udbhayamantaraṇa, he should reply, ‘Thou hast offended the sky, the deity. The sky, the deity, will strike thee.’ Whatever he says to him or says in reply to him, that shall assuredly be fulfilled. But to a Brahmin one must not say anything save what is auspicious. Only in exceeding prosperity may one say ill to a Brahmin. ‘Not even in exceeding prosperity may one say ill to a Brahmin, let Brahmins be honoured,’ so says Śūravīra Māṇḍūkeya.

4. Then come the imprecations. Let him know that breath is the beam. If any one rebuke him who has become breath as the beam, then if he thinks himself strong, he says, ‘I have grasped the beam, breath; thou canst not overcome me who grasp the beam, breath.’ Let him then say, ‘The beam, breath,

1 bruvaḥ và bruvaṇaṁ vā. This may perhaps be taken as I have taken it as equivalent to, ‘whether he speak to him or speak in reply.’ This is quite a simple construction. But it is not so taken by the commentators. Sāyaṇa renders bruvaḥ as equivalent to bruvaṇaṁ, and takes the second part as vā abruvaṇaṁ. This is followed by Max Müller. Anandaṭīrtha interprets it as bruvaḥ và abruvaḥ và bruvaṇaṁ và abruvaṇaṁ và. For similar curses, cf. Śāṅkhāyana Āraṇyaka, VII, 10, and Chāndogya Upaniṣad, II, 22, 3.

2 Sāyaṇa takes this as permitting a curse on a Brahmin in the case of great wealth (such wealth being sinful). Anandaṭīrtha denies this, and carries on the negative. Thus Śūravīra’s dictum confirms this. This is less probable. Max Müller accepts Sāyaṇa’s view that the man is to say, ‘Let them be known to Brahmins.’ It is simpler to take it as in the text. For na-cana, cf. V, 3, 3; Delbrück, Altindische Syntax, pp. 544 sq.; Channing, J. A. O. S., XIII, xviii; Jaiminīya Brāhmaṇa, II, 77 (J. A. O. S., XV, 249): na te sarīrāṇi cana gṛham prāpyanti, and Jaiminīya Upaniṣad Brāhmaṇa, IV, 14, 5. The rule that na precedes seems true for the Brāhmaṇa prose.

The two accus. with वे (for वे, cf. Bloomfield, A. J. P., V, 180; Wackernagel, Altindische Grammatik, I, 182; Macdonell, Vedic Grammar, p. 36) are said by Delbrück (Altindische Syntax, p. 174; cf. Speijer, Vedische und Sanskrit-Syntax, p. 8; Gaedicke, Der Accusativ im Veda, p. 265) not to be found in the Brāhmaṇa language, which this passage disproves. Brṛu is expressly mentioned as governing two accusatives in the Kārikā cited by the Kāśikā Vyāti on Pāṇini, I, 4, 51, where a much more marked case than that here (where the second acc. is merely a pronoun) is adduced, viz. māyavakam dharmam brūte.

Sāyaṇa takes this as a noun of agency, like nirbhujapravādāḥ in III, 1, 3. Anandaṭīrtha says, ādīmano jñānasāmaṁprabhavāṁprakārā ucyanta iti teṣaḥ.

3 Cf. Śākalya’s view, III, 1, 2. The metaphor is from house building. The opt. below is clearly indefinite (like the subj. in Latin and opt. in Greek); see III, 2, 1, n. 1; and see my note on the Kāṭhaka, J. R. A. S., 1909. For vāṃśa, see Zimmer, Alt. Leh., p. 150.

3 The construction is curiously changed below to the accusative, unless, as is possible, the other person is meant. But see St. Petersburg Dict. s. v. man 3. The nominative is,
will forsake thee.' But if he thinks himself weak, he should say to him, 'Thou hast not been able to overcome he who have been fain' to grasp the beam, breath. Breath, the beam, will forsake thee.' Whatever he says to him or says in reply to him, that shall assuredly be fulfilled. But to a Brahmin one must not say anything except what is auspicious. Only in exceeding prosperity may one say ill to a Brahmin. 'Not even in exceeding prosperity may one say ill to a Brahmin, let Brahmans be honoured,' so says Śūravīra Māṇḍūkēya.  

5. Now the reciter of the Nirbhujya say, 'The former syllable is the former half, the latter the latter half. The space between the former half and the latter half is the union.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days. Now Hrasva Māṇḍūkēya says, 'We that recite the Nirbhujya say that the former syllable is the former half and the latter syllable the latter half, but that the union is the space between the former and latter halves in so far as thereby one produces the union and distinguishes accented and unaccented and separates the mora and what is not.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days. Now his son, however, quite regular, see Whitney, Sanskrit Grammar, § 268; Speier, Vedische und Sanskrit-Syntax, §§ 208 and 99. Cf. also the idiom kṛṣṇa (etc.) rāpaḥ kṛ (Taittiriya Samhitā, V, 2, 6, 5; VI, 1, 3, 1; 6, 5; 2, 4, 1; 4, 7, 1; VII, 1, 6, 2; 3, 4; Brāhmaṇa, I, 1, 3, 3; Aitareya Brāhmaṇa, VI, 35, see Weber, Ind. Stud., XIII, 111). The construction with the nom. (cf. Delbrück, Vedische Syntax, pp. 104 sq.; Speier, Vedische und Sanskrit-Syntax, § 33) is no doubt rare in later Sanskrit, but I have found it in an independent passage in Ānandatīrtha, and the analogous use of the gerund is found in the Rāmāyaṇa, &c. Cf. the curious phrase, Manu, VIII, 91: ekō 'ham amṣīy atmānam-manyase. Chaknuvaṁ in Rājendralāla is merely an assimilated n altered into anuvāra. The error of B in reading chaknuvaṁtām shows how little dependence can be put on this MS. As to dhas, cf. III, 2, 4, n. 10. Ekanā is here in apposition to prāṇam, but I agree with Speier, Vedische und Sanskrit-Syntax, § 136, that the strict rule (Böhtlingk, Z. D. M. G., XLI, 182) cannot be proved for Vedic or Sanskrit.  

4 Samadhitīṣyam is of course the aorist indic. of the desiderative of the root dha. Max Müller translates samadhitīṣyantam as a participle, but this is impossible. Cf. Whitney, Sanskrit Grammar, § 1035 a, Roots, &c., p. 249, J. A. O. S., XIII, lxx.  

5 These curses are just intelligible, but the curses in Śāṅkhāyana Āranyaka, VII, 8 and 9 offer serious difficulties. As the text stands the first case is that of rebuking another, when if strong the rebuker (this must be the subject) says to the other, 'Thou hast grasped the breath or beam but canst not overcome me who am fain;' if weak, he says, 'Thou hast sought to grasp, but couldst not.' In the second case the sense must be (reading parak or making param mean the subject of the main clause) the man who holds that prāṇa is vamśa says to his rebuker, 'I have been fain to grasp the beam, breath, thou canst not overcome one who is fain,' if the rebuker is strong. If not, he says, 'Thou hast sought to grasp, but couldst not.' Other renderings are quite possible and the text can be altered (e.g. read samadhām in VII, 8), but it is not possible to be certain of the sense; see my trans., pp. 44-46.  

6 i.e. this view is differentiated in one or two points from the view above. Cf. Śāṅkhāyana Āranyaka, VII, 11-13.
Madhyama, his son by his wife Prâtibodhi, says, 'One pronounces these syllables by their letters, neither separating entirely nor uniting absolutely, and the mora which is between the former and latter halves and indicates the union is the sliding. I consider therefore the sliding to be the union.' A Rṣi says this also (RV., II, 23, 16), 'O Brhaspati, they know nought higher than the sliding.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days.

6. Tāruksya¹ says, 'The union is formed by the Brhat and Rathantara Sāmans. The Rathantara is speech, the Brhat breath.² By these two, speech and breath, the

² Metonymies like this were inevitable where polygamy was possible. They do not prove matriarchy or anything similar. A similar instance is the famous Kṣaṇa Devākṣputra of Chândogya Upaniṣad, III, 17 (not 7 as in Max Müller), 6, who is the subject of an interesting discussion in Garbe's translation of the Bhagavadgītā, and cf. J. R. A. S., 1907, pp. 976 sq.; 1908, p. 173, n. See also Winternitz, Gesch. der indisch. Litt., I, 169. A child sometimes, if illegitimate, was named after its mother, e.g. Satyakāma Jābala, Chândogya Upaniṣad, IV, 4. For a long list of metonymies of a curious character see Bhādārya Upaniṣad, VI, 4, 30-32. The reading of B is a mere error in an inaccurate MS. Max Müller suggests Prâtibodhi as the correct form, and this seems the form in the Śākhāyana. For the i, cf. however Macdonell, Vedic Grammar, p. 75. Pratibodha is a recognized name in the Gaṇa vidātī. For other metonymies, cf. Fleet, J. R. A. S., 1905, pp. 637, 638; Hopkins, J. A. O. S., XIII, 105, 370, n.; for a discussion of matriarchy as affecting the Aryan Hellenes, see Farnell, Archiv f. Religionswissenschaft, 1904, pp. 70 sq., and ref.

³ The reading is clearly anekīkurvan. Ekīkurvan is an easy but bad blunder. Śāyaṇa explains that you must not (1) pronounce tava it as tava + i, nor (2) as tavo, but (3) as tavt. This cannot be meant. It is really intended that you should pronounce so as to give a sound of ai together. Compare the fact that in the so-called elision of Latin both elements were distinctly preserved in pronunciation (cf. Lindsay, Latin Language, p. 144), as in modern Spanish. Cf. also Deussen, Sechzig Upaniṣads, p. 215. This passage is of particular interest as confirming the notice in the Rgveda Prātiśākhya, III, 8 (200) (Max Müller's edit., p. lv) that Māṇḍūkāyana laid down the use of the circumflex in the Praśiṣṭa Sandhi (e.g. a + i, &c.) as well as in the Abhinihita Sandhi (e or o + a), and the exceptional cases of i + i, in which the circumflex is regularly laid down, and the fact that the a is not merely elided generally recognized by the Prātiśākhyas (Wackernagel, Altindische Grammatik, I, 324; Macdonell, Vedic Grammar, p. 104). So Pāṇini, VIII, 2, 6, has svarito vānudatīt padāṇau, and see Wackernagel, I, 292, 293; Macdonell, p. 104. The requirement of the circumflex is only intelligible on the anekīkurvan theory.

The form anekīkurvan is interesting. Eki + kr is found in the Śatapatha Brāhmaṇa, see Whitney, Sanskrit Grammar, § 1093, and contrast III, 2, 3: aikyāḥ bāvayaḥ; ektōho occurs in the Bhādārya Upaniṣad, IV, 4, 2 in the sense of dying, and cf. Maitreyā Upaniṣad (Max Müller, S. B. E., XV, xlvi) tama ekīhāvati parasmin; cf. also Jacob, Concordance, p. 268. For RV., II, 23, 16, cf. Geldner, Vedic Studien, III, 68.

¹ Tāruksya is more probable than Tärksya because the alteration to Tārksya is natural, the word occurring above on I, 5, 2. Possibly Tāruksya is merely a case of Svarabhakti, cf. Wackernagel, Altindische Grammatik, I, 56 sq. It is clear that Śāyaṇa read Tāruksya as he derives it from Tarkṣa. The Anandārama corrects it into Tṛka without warrant. The Śākhāyana Aranyaka, VII, 19, has Tarkṣya; cf. Kauśitaki Brāhmaṇa, XXX, 9.

² These Sāmans are used in the Prṣṭha Stotra of the Agniştoma.
union is made.' Tārūkṣya guards (his teacher’s) cows for a year for the sake of this Upaniṣad. For it alone does Tārūkṣya guard the cows for a year. A Rṣi says (RV., X, 181, 1) ; Vasiṣṭha bore hither the Rathantara, Bharadvāja carried hither the Bṛhat of Agni.' He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days. Kaunṭha-ravya says, ‘Speech is united with breath, breath with the blowing air, the air with the All-gods, the All-gods with the world of heaven, the world of heaven with brahman. This is the gradual union.’ He, who knows this gradual union, obtains children, cattle, fame, glory, and the world of heaven, just as does this union. If he for the sake of another or for his own sake recites (the union) let him know as he is about to recite,² that this union has gone up to heaven,

³ This is a quaint piece of human nature. There are plenty of parallels, cf. Chāndogya Upaniṣad, IV, 4. The omission of the second sentence in B is clearly a slip, showing how untrustworthy is the MS. when uncorroborated. For the nimittasaṃtami, cf. Bhadāranyaka Upaniṣad, I, 3, 2; Speijer, Vedische und Sanskrit-Syntax, § 77, 4; Delbrück, Altindische Syntax, p. 92; Geldner (Pedicèse Studien, III, 33, n.) finds such a loc. in RV., I, 6, 9: sām asminn vṛjate girah. Raṅgakāte is a hist. pres. The middle here gives clearly the idea of personal interest (cf. Speijer, Vedische und Sanskrit-Syntax, § 166 b; Delbrück, Altindische Syntax, pp. 236 sq.). For the hist. pres. cf. Delbrück, Altindische Syntax, p. 502; Speijer, Vedische und Sanskrit-Syntax, § 172; Sanskrit Syntax, § 327; Brugmann, Griech. Gramm., § 156, and especially his paper, Berichte der Königl. sächs. Gesellschaft der Wissenschaften, 1883, pp. 169 sq.; Giles, Comp. Phil., § 547. The present tense essentially denotes what is continuous or progressive (cf. Monro, Homeric Grammar, pp. 62, 63) as opposed to the momentary, and that whether the verb has the sense of an action or a state. The historic use with a particle of time is Homeric, but not the simple historic present, though it is found in the earliest Latin (e.g. the epitaph of Lucius Cornelius Scipio (B.C. 298), capít, subigit omne(m) Lowcaman opidesque abducit) and must be Indo-European.

The acc. of time is common, see Introd., p. 56; Delbrück, Altindische Syntax, pp. 170, 171; Gaedicke, Der Accusativ im Veda, pp. 175 sq.; Speijer, Vedische und Sanskrit-Syntax, § 28; Hopkis, A. J. P., XXIV, 7.

⁴ These Sātvams are required to accompany the important Pravargya. Cf. my Śāṅkhāyana Āranyaka, p. 48, n. 6.

⁵ abhīekyllhārsan is an extraordinary form. Whitney, J. A. O. S., XIII, lxx, takes it as an aor. ind., but I cannot make sense of this. To take it as at first seems most natural as a mistake for a future participle (ḥāryyan) is faced with the difficulty that ṣhr gives only harisy- as the future in accordance with the established rule (Pānini, VII, 2, 70), that roots in r take ‘intermediate i’ (Max Müller, Sanskrit Grammar, § 332), and that even if ṣhr were assumed, ṣhr would need explanation, though ṣṣ and ṣṛ are constantly confused in MSS. (e.g. ṛsrasym and arasfarma, Mātrāyana Samhitā, IV, p. 139); Whitney, P. A. O. S., Oct., 1887, p. xxv; aśiśrsam and aśiśrsam, Chāndogya Upaniṣad, I, 11, 2; Whitney, P. A. O. S., Oct., 1890, p. lii; nīṣyāna and nīṣyāna, Aitareya Brāhmaṇa, VII, 16; Aufrrecht, Aitareya Brāhmaṇa, p. 431, above I, 1, 5; aprākṣya and aprākṣya, Chāndogya Upaniṣad, Max Müller, S. B. E., XV, xiv, n. 1; Knauer, Mānava Gṛhya Śūtra, p. xxxv, and occasional longs are formed, e.g. in sākṣya, Aitarevada, II, 27, 5, for sākṣya, &c., asksky (Whitney, Sanskrit Grammar, § 887). There remains only to take abhīekyllhārsan as an aorist participle (without of course any past sense), ‘while reciting;’ cf. e.g. RV., II, 4, 7: ṣhākṣey ardūvīm. But such forms are also very
and that so it will be with those who know it (and become) gods. So will it come to pass. He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days. Pañcālacaṇḍa⁶ says, 'The union is speech.' 'By speech are the Vedas composed, by speech the metres. By speech friends are united, by speech all beings, therefore is speech all this.' Now⁷ when one repeats or speaks, breath is in speech, speech then swallows breath. When one is silent or in sleep, speech is in breath, breath then swallows speech. They swallow each other. Speech indeed is the mother, breath the son. A Rṣi says (RV., X, 119, 4), 'There is one bird,⁸ he enters the sky; he sees this whole world; with ripe mind I beheld him nigh at hand; the mother absorbs him, and he the mother.' He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days.

The form abhikāryaṭe in Brhadāraṇyaka Upaniṣad (=abhikāryatī) may be explained perhaps by the cases of irregular lengthening above, and by the (Epic) use of middle terminations for active (J. A. O. S., XXV, 132), rather than as a causative passive as in the Dict. In Atharvaveda, XVIII, 2, 58 the editions both read vidhakṣāṇā and the pseudo-Sāyaṇa apparently so read, though he renders by ivaḥ, but the parallel passages, RV., X, 16, 7 and Taittirīya Āraṇyaka, VI, 1, 4, have both the correct vidhakṣyāṇā (Whitney, Translation of Atharvaveda, p. 846), and the accent proves clearly that vidhakṣāṇā is incorrect. Macdonell (Vedic Grammar, p. 57, n. 1) suggests that in the case of yokṣe, vidhakṣāṇā, sākṣe, mekṣāmi, the y has dropped phonetically; cf. J. A. O. S., XXV, 142.

śaśvat tathā syāt might of course mean, 'may it ever endure' (as taken by Max Müller), but the usual use of the phrase in the Aitareya Brāhmaṇa supports the rendering above adopted, e. g. II, 21, 2: ya ēnaṃ tatra brūyād vacā vajreṇa yajamāṇasya prāṇān vyogāt prāṇa ēnaṃ hārayati śaśvat tathā syāt; 22, 3; 28, 3; 5; 29, 7; IV, 7, 7; VI, 25, 13; 26, 6; Delbrück, Altindische Syntax, p. 343, n. 1 (for the construction with śvavā there mentioned, cf. Śāṅkhāyaṇa Brāṇyaka, I, 8). Eggeling on Śatapatha Brāhmaṇa, V, 4, 3, 2 (S. B. E., XLI, 98, n. 2), now adopts 'wohl' as the regular equivalent of śaśvat at any rate in the Brāhmaṇas, and see also Oertel's note on Jaiminīya Upaniṣad Brāhmaṇa, I, 54, 3. Sāyaṇa takes vidyāt as a part of the prothesis. In any case the sense is very much the same.

sa or sa yadi is of course not a particle but the demonstrative. The cases in which Max Müller (S. B. E., XV, 119, n. 7, on Brhadāraṇyaka Upaniṣad, II, 4, 7) and Delbrück (Altindische Syntax, pp. 215, 216), following the St. Petersburg Dict., find sa as a particle are merely instances of an ordinary anacoluthon, and do not prove that sa was ever felt as a particle. Precisely the same idiom is common in early English, and no one there thinks of 'he' as a particle, see Kellner, English Syntax, pp. 68 sq. Correct Caland, Ueber des Rit. Śūtra des Baudhāyana, p. 46.

⁶ Pañcālacaṇḍa must mean Caṇḍa (no doubt Prākrit for Candra, cf. Atharvaveda, II, 14, 1 (Caṇḍa)) of the Pañcīlas, as Sāyaṇa takes it. The Aitareya Brāhmaṇa, VIII, 23, knows a king, Durmukha Pañcīla.

⁷ This is the proof of the nature of speech as other than and distinct from breath. Their activities are different. Anyo nyam is very interesting, as already it tends to become a separate word, though it still is here two words, see Wackernagel, Altindische Grammatik, II, 1, 321 sq.

⁸ This verse is more misconstrued even than usual. He enters the sky, it is said, as wind; the world he sees as prāṇa; he is seen close in the heart (Sāyaṇa). On the vrīk of the RV. verse, cf. Hopkins, J. A. O. S., XXVIII, 125 sq.
Then comes the Prajāpati union. The first half is the wife, the latter half is the husband. The union is the son. The act of union is the begetting. This union is Aditi. For Aditi is all whatever there is, father, mother, child, and begetting. A Rṣi says this also (RV., I, 89, 10), ‘Aditi is mother, is father, is son.’ He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days.

Adhyāya 2.

Sthavira Śākalya says that breath is a beam, and that as the other beams rest on the main beam of the house, the eye, the ear, the mind, the speech, the senses,


10 This verse is cited and explained in full in Jaiminiya Upaniṣad Brāhmaṇa, I, 41, which is in fact parallel. For Aditi, cf. especially Oldenberg, Religion des Veda, pp. 203 sq.; Macdonell, Vedic Mythology, pp. 120 sq.

11 Taittiriya Upaniṣad, I, c, 7, continues after brahmavarcasena, annādyena svargena lokeṇa, where S. Śitārāma renders ‘all kinds of food’. Cf. for this section Śāṅkhāyana Āraṇyaka, VII, 14–16; 18; 19.

This Adhyāya (cf. Śāṅkhāyana Āraṇyaka, VIII, 1) deals with meditations on the several classes of letters. The construction yathā-syuḥ—samāhitaḥ is noteworthy. For the verb understood cannot be considered as other than an indicative, so that the optative in the first clause must be indefinite. The same force seems to be found in V, 1, 4: pratīthāpayati—yadā—brāmyet; Śāṅkhāyana Āraṇyaka, II, 16: tad yathā vroje paśūn avarśa-yārga-leṣike pariṣṣayet evam evaithe padamivaṁgaiṁ sarvāṁ kāmāṁ ubhayataḥ pariṣṭhāyatanān dhatte, VII, 1, &c.; Aitareya Brāhmaṇa, V, 34, 4: tāṁ yady eteṣāṁ trayāṇāṁ bhavat abhāvaḥ tasyānti Vāmadavasya stotre prāyacchityaḥ, Manus, VIII, 3, 1; 78 (other examples in Delbrück, Altindische Syntax, p. 349). So with yathā, Delbrück, p. 350; with yadā, &c., ibid., p. 351. So in kṛtyaṁ yuḥ in Sāyana’s introductions to the RV., curiously misunderstood by Peterson (Ṛgveda Handbook, p. 126). The use differs distinctly from but is easily derived from the use of the opt. with either an opt. (potential) (cf. the use in Avestan, Jackson, P. A. O. S., April, 1896, p. 187; Delbrück, Vergl. Synt., II, 372) or an opt. (imperative) in the apodosis, since in either of these cases the future sense is primarily present, whereas when an indic. forms the apodosis the sense is clearly merely indefinite. The use, especially as here in sentence, is common in Homer, where the subj. with primary and the opt. with secondary tenses have both this sense (cf. Monro, Homeric Grammar, pp. 238 sq., 269 sq.), is found in the subj. in early Latin prose as well as verse in which Greek imitation is always possible (e.g. Cato Maior, de Mor., ingenium prope uti ferrum est: si exerces contentur, nisi exerces subignem contrahe), in early English (Kellner, English Syntax, p. 239), &c.

The use of the pass. part. with or without copula (Introdom., pp. 64, 65) is significant. Delbrück (Altindische Syntax, pp. 394, 395), followed by Speijer (Vedische und Sanskrit-Syntax, § 176), regards the use as corresponding both to imperf. and aor., but while of course it is dangerous to dogmatize on matters which ultimately depend on a delicate analysis of a language so remote as Vedic Sanskrit, it seems to me that there is a very clear distinction between (1) the aor., the tense of which has just happened; (2) the imperf., the tense of narration;
the body, the whole self, rests on this breath. ‘Of this self the truth is like the sibilants, the bones the mutes, the marrow the vowels, and flesh and blood, the fourth part, the semi-vowels,’ so says Hrasva Māṇḍūkeya. We have, however, learned that the number was three. Of those three, bones, marrow, and joints, there are three hundred and sixty (parts) on this side and on that side. These make up seven hundred and twenty. Seven hundred and twenty are the days and nights of the year. This self then, which consists of sight, hearing, metre, mind, and speech, is like the days in number. He, who knows thus this self, which consists of sight, hearing, metre, mind, and speech, as like the days, obtains union, likeness, and nearness to the days, becomes rich in sons and cattle, and lives out all his days.

2. Then comes Kaumārāvaya. There are three hundred and sixty syllables, three hundred and sixty sibilants, three hundred and sixty unisons. What we have called syllables are the days; what we have called sibilants are the nights; what we have called unisons are the junctions of the nights and days. So far as regards and (3) these forms with participles which express a completed action whose results persist into the present. Of course many actions can be regarded from either point of view and be differently described, but that is not to say that the effect is not different when different forms are used. To take some of Delbrück’s instances, RV., I, 81, 5: ná tvāvāh Indra káś ca nā ná játá ná janesyate, the sense is not either ‘was born’ (imperf.) or ‘has just been born’ (aor.), but ‘exists, having been born’, in Taittirīya Samhitā, II, 6, 9, 3: té devā avidūh prágyuto vai pārastat sōmō tēna no nágachati gandharvā vai páry amañīṣur iti, which Delbrück gives as a case of the part. corresponding to an aor., the sense is clearly different between the continuing absence of the Soma and the one definite past act of the Gandharvas in stealing it. The real tendency of the Mantra and Brāhmaṇa is to assimilate the part. to a present, though, as is the case with all the expressions of past time in the Mantras, occasionally it may have a narrative sense (e.g. RV., III, 48, 22: Pṛnyā duṣadhām sakṣī pāyāḥ). The present sense—yet with the past action—is very clearly seen in cases like Bṛhaddevātā, VIII, 47: prathamāyām rī stutāh ardharce dyaus ca bhūmi ca Aśvinau cottare tataḥ. It is not stūyante, for the actual praising is over (astaut is regularly used of the Rṣī), and yet it does not mean ‘were praised’.

2 Max Müller takes anyat as ‘the rest’, but it rather means, the other, the fourth.

3 This view is apparently Śākalya’s (Śāyaṇa), the first three being his, to which Māṇḍūkeya adds a fourth. The threefold view, with ghoṣa for svarga, svaḥṣa for spārśa, is found in II, 2, 4, where the difference of terms denotes a difference in dates.

4 Ānandātīrtha explains all this of Viśu, as usual.

5 The symbolism of the year is common in all religions, cf., e.g., Farnell, Cults of the Greek States, IV, 284, 285.

6 Cf. the Khila MS. (B) at end (fol. 191 = Scheffelowitz, Die Aprokryphon des Rgveda, p. 168): etāśāṁ eva devalānam sārṣṭāmārṣāyasyaṃ salokātam aṃtute ya evām vidvān svādyāyām adhiśi. For the compound, cf. Wackernagel, Altindische Grammatik, II, I, 149, 150.

7 Syllables are vowels, sibilants consonants, and their unisons the Sandhi (Śāyaṇa). Śāyaṇa takes ṣaṭṭi as separate, to explain how it comes to be = 360. But though the construction is illogical it is regular in the Brāhmaṇas (Whitney, Sanskrit Grammar, § 480 b; cf. for Prākrit, Pischel, Prākrit Grammar, p. 409), and  ṣaṭṭi should not be printed apart as in  S.
the gods. Now as regards the self. The syllables which we have explained with reference to the gods are with reference to the self bones; the sibilants which we have explained with reference to the gods are with reference to the self marrow; the marrow is indeed the real breath, for it is seed, and without breath seed is not effused. Or if it is effused without breath, it will decay and will not produce. The unions which we have explained with reference to the gods are with reference to the self joints. Of these three,² bones, marrow, and joints, there are five hundred and forty parts on this side and on that. They make one thousand and eighty, and one thousand and eighty³ are the rays of the sun. They make the byhati verses and this day. Thus the self⁴ which consists of sight, hearing, metre, mind, and speech is like the syllables in number. He, who knows thus this self, which consists of sight, hearing, metre, mind, and speech, as like the syllables, obtains union, likeness, and nearness to the syllables, becomes rich in sons and cattle, and lives out all his days.

3. Bādhva¹ says, 'There are four persons, the person of the body, the person of the metres, the person of the Veda, and the great person. That which we have called the person of the body is the corporeal self. Its essence is the incorporeal conscious self. That which we have called the person of the metres is the collection of letters. Its essence is the letter 'a'.² That which we have called the person of the Veda is that by which one knows the Vedas, Rgveda, Yajurveda, and Sāmaveda. Its essence is the Brahman priest. Therefore should one choose a Brahman³ priest who is full of brahman and can discern flaws

It is curious, as S points out, that no comment is made on the similar passage in III, 2, 1.

For Kauntha⁴, cf. the Dhātupāṭha root kunth which Franke (Vienna Orient. Journ., VIII, 323) compares with Greek κυλλός, Wackernagel, Alteindische Grammatik, I, 170. The name seems not to occur elsewhere, except in the parallel passage in Sākhāyana Āraṇyaka, VIII, 2.

² The words inserted by B are quite out of place here, and show how little that MS. can be relied upon. For majniṃ, cf. Atharvaveda, II, 12, 7; Roth, Z. D. M. G., XLVIII, 102. For the construction, cf. Baudhāyana Dharma Sūtra, II, 17, 11, 37; J.R.A.S., 1909: contra Böhtlingk, Sāchis. Ber., 1892, p. 197.

³ This extraordinary doctrine Śāṇa can only support by the Ātharvaṇa passage (Praśna Upaniṣad, I, 8 = Maitri Upaniṣad, VI, 8; Bloomfield, Vedic Concordance, p. 1002 a) sahasra-ramiṁ śatadha vartamānaḥ prānaḥ prajānām udoyaṁ eṣa sūryaḥ, which he explains includes by denotation the eighty. There are 1080 syllables in thirty byhatīs.

⁴ Viṣṇu according to Anandatīrtha, who has considerable difficulty in working out the details of his interpretation here.
in the sacrifice. That which we have called the great person is the year which causes some things to fall together and others to grow up. Its essence is the sun. Let one know that the incorporeal conscious self and the sun are the same. Therefore the sun appears to each and every man. A Rṣi says (RV., I, 115, 1), 'The bright face of the gods hath arisen, the eye of Mitra, Varuṇa, and Agni.

the Atharvaveda) as the Atharvan texts always try to make out (see Bloomfield, S. B. E., XLVI, lviii sq.; Atharvaveda, pp. 32 sq.; Macdonell, Sanskrit Literature, pp. 193 sq.). Kurvita yo-pālīt is quite a clear instance of a clause of characteristic, 'such a priest as can see.' In these cases the force is slightly different from two other senses of the same origin, purpose, and result. Delbrück (Altindische Syntax, p. 339) states that clauses of purpose cannot be found in prose, but quotes Atharvaveda, VIII, 10, 9: iyām eva tād veda yād ubhāya upaṇīsenaḥ; Satapatha Brāhmaṇa, XI, 5, 1, 13; nā vai śā manusya-yev Agnīr-yajñīya tanār asti yayeṣvāṁ-smākam ēkār svād iti, which resemble in essentials this passage. The usage is perhaps more clearly developed in Latin, but is it wrong to say (as do Allen and Greenough, Latin Grammar, p. 343) that the clause of characteristic is a development peculiar to Latin, and it is doubtful whether the use is to be traced to a definitely conditional origin and not rather derived directly from the opt. meaning as a weak future (Goodwin, Greek Moods and Tenses, pp. 376 sq.) or as expressing supposition (cf. Monro, Homeric Grammar, pp. 290 sq., and p. 276, 'The opt. with κεν is especially common after a principal Clause of negative meaning (in which case the consequence is necessarily matter of mere supposition): as—II, 5, 192 ἢντι δ ὁ βασιλεὺς καὶ δράμα καὶ κυρίων καὶ ὁ ἄνθρωπος ἐπιμένει, &c. The pure opt. occurs in II, 22, 348: ὃν ἔστιν ὁ δικαίος... ἀποκτάνω.' To derive such a sense from an opt. of wish (Delbrück’s old theory, Synt. Forsch., I, 13, modified in Synt. Forsch., IV, 115, Altindische Syntax, p. 302) seems quite impossible. The use as a mild imperative is easily derived from a weak future or supposition, and the use as an interrogative follows naturally (cf. Introductory, pp. 62, 63). For the indefinite use, cf. III, 2, 1, n. 1, and Bṛhadāraṇyaka Upaniṣad, I, 4, 17; IV, 3, 32, &c.

For brahmīṣṭha (which as brahmīṣṭha occurs already in the Taittirīya Samhitā), cf. Whitney, Sanskrit Grammar, § 488 e. The formation is of course obviously secondary.

\[4\] Aikyā bhāṣayān is a strange phrase, for if aikyā is what it seems to be, an instrumental in -ā, then this comparatively late word is found in a remarkable form, though not at all impossible, cf. madhyā (Whitney, Sanskrit Grammar, § 327 e), or it may be a dative in -ā (for this cf. Latin ā, Lindsay, Latin Language, p. 386, and see Aufrecht, Festgabe an Bohtlingk, pp. 1 sq.; Macdonell, Vedic Grammar, p. 59; Wackernagel, Altindische Grammatik, I, 280; Pischel and Geidner, Vedische Studien, I, 61; Oldenberg, S. B. E., XLVI, 28). Whitney (Sanskrit Grammar, § 1091) takes the word as parallel to formations like akkhalīkīṭya (or akkhhī, RV.), mānasā kuru (Vājasaneyi and Taittirīya Samhitās), &c., and compares Aitareya Brāhmaṇa (I, 14; see Aufrecht, p. 430) anvākārtoḥ; Satapatha Brāhmaṇa, tād kuryāt (roast on a spit). Wackernagel, Altindische Grammatik, II, i, 194, takes the same view with some doubt.

\[5\] This is of course the most common doctrine in the Upaniṣads. Sāyāna quotes for the last part the Taittirīya passage (which I have not so far traced): aśvō ādityāḥ sarvāḥ prajāḥ pratyuṣdān udeśi tasmāt sarva eva manyante manāḥ pratyuṣdāgād iti! On this passage of the RV., cf. Whitney, Translation of Atharvaveda, p. 725 (on XIII, 2, 38); Deussen, Geschichte, I, i, 213. Sāyāna’s commentary on it in Taittirīya Arānyaka, I, 7, 6, and II, 13, 1 differs completely from his comm. here and can hardly be by the same hand.

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\[6\] Compare, e.g., Caesar, Bell. Civ., ii, 15 unde agger comportari possit, nihil erat reliquum; Cicero, ad Fam., v. 12 neque enim tu is es, qui nescias. Cf. Saḍviṃśa Brāhmaṇa, II, 10; Maitrāyaṇi Samhitā, II, 1, 3.
It hath filled heaven and earth and the sky. The sun is the self of all that stands and moves.' This I regard as the regular 6 Samhitā as composed, thus says Bādhva. For the Bāhrucas consider him in the great hymn, the Adhvaryus in the fire, the Chandogas in the Mahāvrata rite. They see him in this earth, in heaven, in the air, in the ether, in the waters, in plants, in trees, in the moon, in the constellations, in all beings. Him they call brahman. The self which consists of sight, hearing, metre, mind, and speech, is like the year in number. He, 7 who recites to another the self, which consists of sight, hearing, metre, mind, and speech, and is like the year,

4. To him the Vedas yield no milk; he has no part in what his teacher has taught him. He knows not the path of virtue. A Rṣi says this also (RV., X, 71, 6), 'He who forsakes the friend who knows his friends, 1 in speech he has no part. What he hears, he hears in vain, he knows not the path of virtue.' This means that he has no part in what he has studied and that he does not know the path of virtue. So a man who knows this should not 2 lay the fire for another, nor sing the Sāmanas of the Mahāvrata for another, nor recite the Śastras of that day for another. Only 3 may he recite for a father or a teacher, for that is done for oneself. We have said 4 that this incorporeal conscious self and that sun are one and the same. Where these two are separated, 5 the sun is seen like the moon, 6 its rays do not manifest themselves,

6 All the above must be Bādhva’s view, just as III, 2, 2 gave Kaunṭharavya’s views. The following alludes to the fact that the Adhvarya’s mystic speculations centre in the Agnicayana, cf. Eggeling, S. B. E., XLIII, xxiv.

7 The section runs on in a way that cannot be early. V, 1, 1 and 2 is precisely similar, and the present section division must remain of doubtful (though early) date. The divisions of the Śākhāyana are similarly illogical. For the loc., cf. Delbrück, Althindische Syntax, p. 205.

1 Śāyaṇa points out that Taittiriya Aranyaka, I, 3; II, 15, reads in this verse saktividam, a point overlooked in Bloomfield, Vedic Concordance, p. 700. Śāyaṇa’s reference does tend to show that he also wrote a Taittiriya Aranyaka commentary, which on other grounds might be deemed very doubtful (cf. III, 2, 3, n. 5).

2 i.e. act as Adhvarya, Udgāt or Hotṛ priest. It is impossible to square the total prohibition here with V, 1, 5, which (see n. 5) contemplates a breach of the rule, but it agrees with the opinion of ‘some’ (ekte) in V, 3, 3, see n. 1 on that passage.


4 III, 2, 3. The relevance of this passage is not obvious. Śāyaṇa takes it as a reflexion induced by the idea of the attainment of brahman in the brief space of life, whence omens as to the duration of life are inserted. The connexion of sun and self is elsewhere used to give omens of death. In Bṛhadāranyaka Upaniṣad, V, 5, 2, the sun appears as white only to the man about to die. The parallel passages in the Śākhāyana are VIII, 2, and XI, 3; 4.

5 This is not very logical, as there is no reason why the separation of the two should be a sign of death. The rest of the signs are clearly old folklore ideas pressed into service. For the extensive literature on Vedic superstitions, see Hillebrandt, Ritual-Litteratur, pp. 167 sq., 183-185; Hatfield, Auhanasādhhutān, J. A. O. S., XV, 208, &c.; Bloomfield,
the sky is red like madder, the wind is not retained, his head smells like a raven’s nest, and a man should know that his self is gone and that he will not have long to live. Let him do then whatever he considers must be done, and recite seven verses beginning, ‘What is near, what is far’ (RV., IX, 67, 21–27), the single verse, ‘Of the ancient seed’ (RV., VIII, 6, 30), six verses beginning, ‘Where purifying Brahman’ (RV., IX, 113, 6–11), and the single verse, ‘We from the darkness’ (RV., I, 50, 10). Next when the sun is seen pierced, and looks like the nave of a cart-wheel, or he sees his shadow pierced, let him know that this is so. Next when he sees himself in a mirror or in the water with a crooked head or without a head, or when his pupils are seen inverted or crooked, let him know that this is so. Next let him cover his eyes and look; then threads are seen as if falling together. If he sees them not, let him

Aitareya Āraṇyaka, pp. 82 sq.; Kauśika Sūtra, XIII, and Adbhuta Brāhmaṇa; Aufrecht's idea (Z. D. M. G., XXXIII, 573) that the passage is not in place is disproved by the parallel in the Śāṅkhāyana, VIII, 6 and 7; XI, 3 and 4.

5 i.e. its rays are pale and cold. Kākakulāyagandhikam is probably an adj. as a quasi-pred. For examples, cf. Delbrück, Altindische Syntax, pp. 78, 79. Kulāya is a curious word: in Māṇava Gṛhya Śūtra, II, 14, 23, Knauer takes it (wrongly, I think) as = stall (cf. p. 55 of his edit.).

6 Ānandātirtha renders sampareto as saṃnikṛṣṭanigamah, Śāyaṇa as mṛtyub. In yatmanyeta the opt. is probably indeclinable. It may also be ‘attracted’, cf. Speijer, Vedicische und Sanskrit-Syntax, § 281. The form in aṇīya is rare in the Brāhmaṇas, cf. Delbrück, Altindische Syntax, pp. 400, 401; Whitney, Sanskrit Grammar, § 965. The use of man with participles of all sorts is curious, cf. the use with the gerund, Whitney, § 994 e; Speijer, Vedicische und Sanskrit-Syntax, § 223; with the pres. part., III, 1, 4. With the past part., even in Bṛhaddevatā, e.g. VII, 125.

8 For water divination, cf. Farnell, Cults of the Greek States, IV, 230. For aḍārba (also in the Bṛhadāranyaka and Kaṭha Upaniṣads), cf. Max Müller, S. B. E., XV, xxiv.

9 Śāyaṇa explains a white pupil in a black eyeball. It probably means only, upside down, although the contrast of white and black in the eye is frequent, II, 1, 5. Śāṅkhāyana Āraṇyaka, VIII, 7, suggests reading here jihme na vā, ‘or are not seen at all,’ and this may be right.

10 Śāyaṇa explains the operation thus, caksuṣṇi nimiya netraśayāṅgam aṣṭabhashya netra- saṃśāpa paśyeta; Ānandātirtha has, aṅgulyā akiṣṭam aṣṭabhashya. The bāṭarakāṇi (bāṭakāṇ or vāṭakāṇ in Śāṅkhāyana) are, Śāyaṇa says, varūāṇi śūṣṭāṇi śuklavārāṇi keśūṇḍara- kaladābhidhyāṇi, and he takes sampatantiva as samyayin netrāni nirgachanti. This is hardly possible. For vāṭakāṇ, cf. Śrīharṣa, Khaṇḍanakhaṇḍakhādyā, p. 239, cited by Jacob, Lauke- kanyāyāñjali, p. 1. The construction is difficult, as the yathā is not properly in place. It may be that yathā goes with bāṭakāṇi and īva qualifies only sampatantiva, and the sense is, things are seen like, &c., but it is also possible that tad yathā is practically = then it is that. This use is of course common in later Sanskrit, e.g. Bāṇa, Kādambari (p. 337, 12, ed. Peterson; p. 600, ed. Nīrṇaya Sāgara): aṅgamaṇaśravaṇa eva purūraūmāṇyābhirhatādiṣu saṃyag anekaprabhātāḥ śāpyauritāḥ tad yathā, &c. Cf. the Pāli use of sāvyathā. Bṛhadāranyaka Upaniṣad, IV, 3, 42 sq. has a series of tad yathā; so ibid., IV, 4, 4, 5, &c.

Cases of conditional sentences without particles are of course very frequent in Vedic as
know that this is so. Next let him cover his ears and listen, then there is a sound as of a burning fire or of a chariot. If he does not hear that sound, let him know that this is so. Next when the fire appears blue like the neck of a peacock, or when he sees lightning in a cloudless sky, or no lightning in a cloudy sky, or in a great cloud sees bright rays as it were, let him know that it is so. Next when he sees the ground as though burning, let him know that this is so. So far as regards the visible signs. Then come the dreams. He sees a black man with black teeth, he kills him; a boar kills him; a monkey jumps on him; the wind carries him swiftly along; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a single lotus;


The Maitreya Upaniṣad (Max Müller, S. B. E., XV, xlii) has a passage which may be reminiscent of this text: agnir vaiśvānaro . . . tasyaśa ghoṣo bhavati yam (wrong reading yad) etat kārnā apādikāhā śṛṇoti sa yadoctriṣyant bhavati nainama gheṣam śṛṇoti.

For upadātī, infra, which denotes literally the noise of going and is particularly in place here, cf. Aitareya Brāhmaṇa, IV, 9; 3; Jaiminiya Brāhmaṇa, I, 253; Jaiminiya Upāniṣad Brāhmaṇa, I, 37; 3, with Oertel’s note; RV., I, 74, 7, with Oldenberg’s note (S. B. E., XLVI, 94); Schmidt, K. Z., XXV, 55. Scheitelowitz (Zur Stammbildung in den indo-germanischen Sprachen, § 9) compares RV., IX, 77, 4: urukīṣ, which he considers as going back to IG. pāgo, cf. Greek πηγή. The construction above druṣyate and abhikāṣyeta in parallel uses, and below druṣyate-paliya-na paliya-paiyeta, are decidedly curious (cf. Introd., p. 63). The temptation to amend to druṣyeta is very strong, and on the whole I incline to think that it would be dangerous to insist on these examples. The case of upekṣeta—druṣyante differs, for the two verbs are not parallel. The first is an instruction, the second expresses categorically the result (and druṣyante may have helped to bring about the incorrect druṣyate). In III, 1, 4, where upavādet and āha occur, the āha is very strange, and one would like to take sākṣeyoī āha—hāṣyaīty as two sentences both dependent on bruṣyāt. There is, however, the real difficulty that ā—hā would be a strange combination, and the division of the sentences is also curious, though no more curious than the āha. I suspect some corruption of the text. Sāyana renders differently. He takes the whole as one Mantra and supplies bhavān as a subject for āha, and so in the next sentence he interpolates bhavān āha in sense. In the numerous passages in the Aitareya Brāhmaṇa which are more or less parallel (see the ref. cited in III, 1, 6, n. 5), no such āha occurs, and hāṣyati has no prefix. But probably ā—hāṣyati must go together. Āha might, of course, be taken as a first person and made part of the quotation (cf. Speijer, § 178), but this is not likely, and for the indef. opt., cf. III, 2, 1, n. 1.

Mayūragrīvaḥ is perhaps intended by the reading of B, mayūragrīvā ameghe (but Śāṅkhāyana has mayūragrīvā when it can be śvāḥ); and undoubtedly grīvāḥ is the form alone recognized by Pāñini and usual in the earlier literature, J. R. A. S., 1906, pp. 916–919. Probably the reading was originally mayūragrīvāmeghe by an incorrect Sandhi for mayūragrīvaḥ. For similar irregular Sandhi, cf. Bühler, S. B. E., II, xli (from Āpastamba); Macdonell, Brhaddevatā, I, xxvii; and V, 3, 2, n. 9; III, 1, 3, n. 2. For the next portent, cf. Pischel, Vedische Studien, I, 112.

11 The plural must be right. Cf. Mārkaṇḍeya Purāṇa, XLIII, 1 sq.; Hillebrandt, op. cit., p. 184.

12 'Red' in colour (Sāyana); for red as unlucky, cf. Z. D. M. G., XL, 117.
he drives with a team of asses and 14 boars; wearing a wreath of red flowers, he drives a black cow with a black calf towards the south. 15 If he sees any of these, he should fast and cook a pot of milk, and offer it, reciting a verse of the Rātri hymn (RV., X, 127, 16) to each oblation, and having fed the Brahmmins with other food, 16 himself eat the oblation. Let him know that the person within all beings who is not heard, 17 not reached, not thought, not subdued, not seen, not understood, not classified, but who hears, thinks, sees, classifies, sounds, understands, and knows is his own self. 18

5. Now comes this Upaniṣad of the whole speech. All these indeed are Upaniṣads of the whole speech, but this they so call. The mutes are the earth, the sibilants the sky, the vowels heaven. The mutes are fire, the sibilants air, the vowels the sun. The mutes are the Rgveda, the sibilants the Yajurveda, the vowels the Śāmaveda. The mutes are the eye, the sibilants the ear, the vowels the mind. The mutes are the up-breathing, the sibilants the down-breathing, the vowels the back-breathing. Then comes this divine lute. 1

14 'Or' (Sāyāna), which may be more correct.

15 The ten dreams are so taken by the commentator and by Max Müller whose note (p. 262) is apparently wrong. Eteśāṃ kincid is noteworthy. The neut. of the pronoun is practically nominal and is to be compared with the neut. in predication, III, i, 2, n. 4. So in Latin, e.g. Horace, Sat., i, 7: Lydorum quisquid. The parallel passage in the Śākhāyana has corrected the original kincid of the MS., but the correspondence is conclusive.

16 Cooked in the house (Sāyāna). See Śākhāyana Gṛhya Sūtra, V, 5, 9, and my article, J. R. A. S., 1907, p. 929; for sthālipāka, see Bṛhadāraṇyaka Upaniṣad, VI, 4, 19; Gṛhyasamgraha, I, 114; Oldenberg, S. B. E., XXX, xvi, n. 4. For the causative with instr. and acc., cf. Delbrück, Altindische Syntax, pp. 224 sq.; Whitney, Sanskrit Grammar, §§ 277 a, 282 b; Speijer, Vedicische und Sanskrit-Syntax, § 21; Sanskrit-Syntax, § 49. According to Pāṇini, I, 4, 52, and the examples cited in the Kāśikā Vṛtti, ad loc., here we should have two accusatives.

17 Ātah is rendered by Sāyāna, asmād ehendriyādais naubhātād vilakṣaṇa iti saṣṭha, while Ānandatīrtha suggests adhipaḥ.

18 This is the most advanced point in the definition of the Ātman arrived at in the Āraṇyaka. The Ātman is not object, but subject only—as Sāyāna says, ātmā viṣayo na bhavati viṣayi tu bhavaty eva. This occurs frequently later and with it the doctrine that the self cannot be known. Sāyāna cites the antaryāmibrahmaṇa, Bṛhadāraṇyaka Upaniṣad, III, 7, 13, the akṣarabrāhmaṇa, ibid., III, 8, 11; the Kaṇṭakī Upaniṣad, I, 8; the Praśna Upaniṣad, IV, 6; and the Nṛṣimhottaratāpaniya Upaniṣad, II. See also Deussen, Philosophie der Upaniṣads, pp. 133 sq.; E.T., pp. 147 sq. Jaminiya Upaniṣad Brāhmaṇa, IV, 18, is devoted to this topic (= Kena Upaniṣad).

1 i.e. the human body. This metaphor explains Praśna Upaniṣad, II, 2, where viṣṇa (V, i, 4) is equated to sāvīra, which Max Müller (S. B. E., XV, 274, n. 3) finds unintelligible. Connected with Viṣṇu is Ānandatīrtha’s explanation of the word daivi. Ambhaṇa is a curious word. I think it is from anu + ṣhan (as in Class. Sansk. for ṣhan, Wackernagel, Altindische Grammatik, I, 194). Compare ambara for anu + vora and jambhila for jānu + bila (ibid., 59). The omission before v (common) led to omission before b and sporadically before bh. The meaning would be ‘sounding-board’ (?). Cf. v. Schroeder, Ind. Lit., p. 755.
human lute is an imitation of it. As there is a head of this, so there is a head of that; as there is a stomach of this, so there is a cavity of that; as this has a tongue, so that has a tongue; as this has fingers, so that has strings; as this has vowels, so that has tones; as this has consonants, so that has touches; as this is endowed with sounds and firmly strung, so that is endowed with sounds and firmly strung; as this is covered with a hairy skin, so that is covered with a hairy skin. For in former times they covered lutes with a hairy skin. He, who knows this divine lute, is heard when he speaks, his fame fills the earth, and wherever they speak Aryan tongues, there is he known. Then comes the essence of speech. When a man reciting or speaking at an assembly gives not pleasure, let him recite this verse, ‘May the she-ichneumon, that rules all speech, who is covered as it were by the lips, surrounded by teeth, the thunderbolt, cause me to speak well here.’ This is the essence of speech.

2 The words aṅgulayaḥ and tantrayaḥ seem to have been transposed in the original; they are in correct order in Śāṅkhāyana Āraṇyaka, VIII, 7. Somewhat analogous is the transposition of jāpa jāraṇya in Satapatha Brāhmaṇa, VI, 6, 2, 15, on which see Eggeling’s note (S. B. E., XLVI, 255). Cf. also Bṛhadāraṇyaka Upaniṣad, III, 1, 4 with Max Müller’s note (S. B. E., XV, 122), and my Śāṅkhāyana Āraṇyaka, p. 55, n. 3.

3 The expression ārya vīcaḥ was not understood by the commentators (and in the Śāṅkhāyana Āraṇyaka, VIII, 9, we find that it has become ārya vāg vadaṭi), who take āryaḥ as nominative and render it vedāstraṇāṁ gateḥ. This is a clear sign of considerable antiquity, and the expression may also be cited as an early piece of evidence for the existence of several dialects of the early Indian language, which we know must have existed; see I, 5, 2, n. 19; Oertel, A. J. P., XX, 447 on davoī, and Kāṭhaka Saṃhitā, XIV, 5. For the word ārya, cf. Zimmer, Altindisches Leben, p. 214; Pischel, Z. D. M. G., XL, 125; Geldner (Vedische Studien, III, 96, 97) insists that ārya cannot mean ‘the Aryan’ which is represented by ārya. Oldenberg (see index to S. B. E., XLVI) still adopts the equation Ārya = Aryan.

4 Sāyaṇa distinguishes between reciting at a conclave of priests, and speaking in a prince’s hall. Viruvucṣeta is quite impossible as a form, and it is an easy error in view of the preceding syllables, each having u. The middle of the opt. of the desiderative is not common. Cf. Holtzmann, Grammatisches aus dem Mahābhārata, p. 42.

5 Sāyaṇa gives an alternative rendering, nā = not, and paviḥ = clear, the subject being the speaker’s defective speech. Ānandatīrtha gives only the explanation as nā = inā. The verse in B occurs among the Śānti verses of the so-called third Adhyāya. For the metaphor, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 19. In the version in the Ānandārama ed., p. 2, nakūli is printed as a separate word. But nakūli can only mean a female ichneumon, and nakulidāntaṁ is a phrase for which no parallel seems readily forthcoming. Sāyaṇa gives vajra-vaddhānīkāntarālūchādiraraḥ sitair which does not help. In any case to join kultidantaiḥ makes a curious though not unparalleled metre in an early verse such as this must be, and if a nom. could be found in kula the run of the verse would be much improved. The rendering of the text by Max Müller ‘surrounded by birth, as if by spears’ is purely conjectural, and I suspect the tradition. The parallel passages are of little use. The Sāma Mantra Brāhmaṇa, I, 7, 15, has oṣṭhāpīdīnāṃ nakūli dantaparimitaiḥ paviḥ, while the Gobhila Grhyā Śūtra, III, 4, 29, gives oṣṭhāpīdīnāṃ nakūli only. Oldenberg (S. B. E., XXX, 84) renders ‘the she-ichneumon, covered by the lips’, as does Knauer in his translation. If this is to be made into sense, it
6. Now Krṣṇahārita proclaims this Brāhmaṇa as it were regarding speech to him. Prajāpati, the year, after creating creatures, burst. He put himself together by the metres. Because he put himself together by means of the metres, therefore is it the Saṁhitā. Of that Saṁhitā the letter ṹ is the strength, the letter Š the breath, the self. He who knows the verses in the Saṁhitā and the letters ṹ and Š, he knows the Saṁhitā with its breath and its strength. Let him know that this is life-giving. If he is in doubt whether to say it with an ṹ or without an ṹ, let him say it with an ṹ. If he is in doubt whether to say it with an Š or without an Š, let him say it with an Š. Hrasva Māṇḍūkeya says, 'If we repeat the verses according to the Saṁhitā, and if we say the teaching of the she-ichneumon is a synonym for what is very piercing: the nearest approximation to this idea is the passage in Atharvaveda, VI, 139, 5 (cited in Zimmer, Altindisches Leben, p. 86), which refers to the ichneumon's skill in chopping up and then restoring his work.

1 A son of Harita, who was dark in colour (Sāyana), cf. Hiranayadant Vaidya, II, 1, 5. A Kumāra Hārita (so, not Harita) appears in Bṛhadāraṇyaka Upaniṣad, II, 6, 3; IV, 6, 3; VI, 4, 4. Weber (Indian Literature, p. 50) reads Hārita, and the lawyer is always so called (ibid., p. 269), even in Āpastamba Dharma Sūtra, I, 10, 29, 12, 16. On the other hand Vārttika 8 on Pāṇini, I, 1, 73, recognizes Hāritakāta, and Pāṇini, IV, 1, 100, Hāritayana as names, where Harita appears. Weber's Hārita here is therefore probably wrong, and Sānkhyāyana Āraṇyaka, VIII, 11, has kṛṣṇahārita.

2 Brāhmaṇa here means secret doctrine like Upaniṣad. Iva seems to be used to indicate the somewhat unusual sense; the Sāṅkhāyana version has eva; cf. I, 1, 2, n. 3; J. R. A. S., 1908, p. 1993, n. 1. Sāyana in his commentary repeatedly has phrases like antaryāṃśibrāhmaṇa, the secret doctrine of the antaryāmina, see III, 2, 4, n. 18, and cf. the name of Bṛhadāraṇyaka Upaniṣad, I, 4 (purusavādhabrāhmaṇa), Max Müller, S. B. E., XV, 25, and the common tasyoktaḥ brāhmaṇam.

3 To his pupil or son (Ānandatīrtha and Sāyana).

4 The reading of B, samvatsaram (see Introd., p. 3), must be a correction to improve the sense. But it could never have been corrupted into samvatsarāḥ. Prajāpati as the year is a Brāhmaṇic commonplace (for its deeper significance, see Eggeling, S. B. E., XLIII, xx sq.), e.g. Aitareya Brāhmaṇa, II, 17, 2; VI, 19, 7. Maitreyāṇī Saṁhitā, I, 10, 8; Kauśitaki Brāhmaṇa, VI, 15; Sāṅkhāyana Āraṇyaka, I, 1, &c. The phrase Prajāpatiḥ prajāḥ svatā vyasyasāṃsasata is frequent in Satapatha Brāhmaṇa, VI-X, not in I-V; Weber, Ind. Stud., XIII, 268; and for a similar case cf. II, 4, 3, n. 14. One might translate, 'he is the year.' Cf., however, Satapatha Brāhmaṇa, X, 1, 1, 1 and 2. The confusion of vyasyasāṃsādā and 2sata is another example of the confusion of surd and sonant so common in Śrādā MSS. Cf. Lanman in Whitney's Translation of the Atharvaveda, pp. 57, 1045; J. Hertel, Tantrākhyayikā, p. xvi; Roth, Z. D. M. G., XLVIII, 106-111.

5 This is the literal rendering. Sāyana takes it, 'Who recites the verses thinking of the ṹ and Š which accompany the Saṁhitā.'

6 To the Saṁhitā (Sāyana), or perhaps to the reciter, if not to both.

7 Sāyana takes it, 'If a pupil ask his teacher,' but this is unnecessary. The question is, whether the reflection on the Saṁhitā is to take the differences of ṹ and Š into account or not.

8 Sāyana refers this to Śūravīra's doctrine, III, 1, 1. For upapāsau, cf. Kauśitaki Brāhmaṇa, XIV, 5; Sāṅkhāyana Āraṇyaka, I, 6, where Dr. Friedländer renders 'hinreichend, genügend.'
Māṇḍūkeya, then the letters ῳ and φ are obtained for us.' Sthavira Śākalya says, 'If we repeat the verses according to the Saṃhitā, and if we say the teaching of Māṇḍūkeya, then the letters オリ and φ are obtained for us.' Then the seers, the Kāvaśeyas, knowing this, say, 'To what end shall we repeat the Veṣā, to what end shall we sacrifice? For we sacrifice breath in speech, or in breath speech. For what is the beginning, that is the end.' These Saṃhitās let no one tell to one who is not a resident pupil, who has not been with the teacher for one year, and who is not himself to become a teacher. Thus say the teachers.

The sayings are identical, and apparently this is intended to denote that the doctrine received universal acceptance. The passage may indicate (cf. also Śāṅkhāyana Śravanta Sūtra, IV, 10, 3, where Śākalya is younger apparently than Māṇḍūkeya) that the Māṇḍūkeya Śākhā had its Saṃhitā text before Śākalya produced the Pada Pāṭha, which is quite likely.

This is a clear proof that the holders of the Āraṇyaka doctrine rejected sacrifices or recitations as means of knowledge, cf. Bhādarānyaka Upaniṣad, I, 5, 23; Kauśitaki Upaniṣad, II, 5; Chāndogya Upaniṣad, V, 11-24; Ta.itītīrya Upaniṣad, II, 5; Deussen, *Phil. d. Upanishads*, p. 63. A Tura Kāvaśeya *purohitā* of Janamejaya occurs in Khila, I, 9, 6, and in—as already noted by Colebrooke, *Essays*, I, 72; see Oldenberg, *Z. D. M. G.*, XLII, 239 sq.—the Aitareya Brāhmaṇa, IV, 27; VII, 39; VIII, 21. For the spelling cf. Scheftelowitz, *Die Apokryphen des Ṛgveda*, Addenda, p. 190; Wackernagel, *Altindische Grammatik*, I, 239. Winternitz (Gesch. der indisch. Litt., I, 199) uses the story of Kavaṣa as the son of a non-Brahmin (Aitareya Brāhmaṇa, II, 19) as a piece of evidence in favour of the theory of the attribution to the Ḫṣatrisyas of philosophic speculation over the origin of the doctrine of transmigration (cf. Introd., pp. 50, 51; Garbe, *Beiträge zur indischen Kulturgeschichte*, pp. 1 sq.). He argues that the Brahmins merely accepted and made these doctrines their own by adopting them along with the doctrine of the four Āśramas. This all seems very doubtful. That among the priests none should rise superior to the sacrificial cultus is contrary to all religious history. That hermits, &c., were originally not of the priestly caste is a mere theory and not a probable one. Winternitz' view leads him (p. 202, n. 1) to adopt the improbable theory of Āraṇyaka as a text to be studied by Vānaprasthas, for which he quotes the (late) Āraṇeya Upaniṣad (Deussen, *Sechaig Upanishads*, p. 693) and Rāmānuja (Thibaut, *S. B. E.*, XLVIII, 645). Cf. Introd., p. 16. It must always be remembered that the Brāhmaṇas contain already in germ all the ideas which make up the fundamental doctrine of the Upaniṣads; even the doctrine of transmigration is presaged in the doctrine of repeated deaths in the other world. It is impossible to explain why the Brahmins became so completely the bearers of the *ātman* doctrine if it was not theirs *ex initio*. Professor Macdonell has told me that he concurs in this view, which thus gains great weight, and see my notes, *J. R. A. S.*, 1908, pp. 838, 868, 1142. The Kāvaśeyas are cited by Śāṅkara on Śvetāsvatara Upaniṣad (ed. Röer, p. 257) as opposed to works, Weber, *Ind. Stud.,* II, 418.


Mahādāsa, &c. (Ānandatīrtha). Cf. I, 1, 1, n. 5; II, 3, 5, n. 4. Probably the plural is only *maiestatis.*
ĀRAṆYA KA IV

Āśvalāyana (Śrāuta Sūtra, VII, 12, 10) gives the following account of the purpose of the Mahānāṃmi verses. On the fifth day of the prāṇīya six day ceremony, at the midday pressing of the Soma, corresponding to the Niṣkevalya Śastra, the Udgrāṭs sing sometimes the Śākvara Sāman as one of the Pṛṣṭha Stotras, and then use the Mahānāṃmi verses as the basis of the Sāman. These number nine, but for the purposes of the Sāman they are made into three, each consisting of three verses. These verses are recited adhyārdhakāram, that is, first one and a half verses are recited, then comes a pause, then the remaining one and a half, followed by the syllable om. Then are recited the nine purīṣapaḍāṃi, additional verses. These may either be recited simply straight on as they stand in the text, or the first five may be made into two sets of five syllables each, thus:

Evā hi eva 1 evā hi Agnā 3u 1 the hi being taken without Sandhi, the last four purīṣapaḍāṃi being repeated without a pause in the middle. See also Śāṅkhāyana Śrāuta Sūtra, X, 6, 10, and comm.

The Mahānāṃmi verses occur in the Āranya Saṃhitā, and in the Naigeya Śākha at the end of the Purvārca of the Sāmaveda, and as one of the Khilas of the Rgveda, see Peterson, Second Report, p. 97, Scheftelowitz, Die Apokryphen des Rgveda, pp. 134-136. They are referred to in the Brhaddevatā, VIII, 100, Śāṅkhāyana Śrāuta Sūtra, X, 6, 10, Rgvedhāna, IV, 25, and Śāṅkhāyana Gṛhya Sūtra, II, 11, 12, &c. From these sources, and from Baudhāyana, cited in Oldenberg, Prolegomena, p. 509, n., it appears that they followed directly upon the verse lac cham yor, which, according to the Śāṅkhāyana Gṛhya Sūtra, IV, 5, 9, is the end of the Rgveda Saṃhitā (in the Bāṣkala recension), and, according to Nārāyaṇa on Āśvalāyana Gṛhya Sūtra, III, 5, 9, is the end of the Bāṣkala recension. It is not, however, quite clear what this means, since lac cham yor occurs as the last verse of two Khilas, V, 1 and 3, in Scheftelowitz’s edition, viz. the samjñānam and prādhyvarāyām Khilas, and the three Khilas, V, 1-3, the second being the nairhastya, have $5 + 3 + 7 = 15$ verses. The view of

1 For these, see especially Eggeling, S. B. E., XLI, xx sq.
2 The Śākvara is normally based on Sāmaveda, II, 1151-1153 (Sāyaṇa and Mahīdhara cited by Eggeling, p. xx, n. 2).
3 Cf. also Oldenberg’s note on Śāṅkhāyana Gṛhya Sūtra, IV, 5, 9, and Ind. Stud., XV, 150.
Oldenberg, who had not\(^4\) the evidence of the MS. of the Khilas before him, was (*Prolegomena*, p. 502) that the Sānhitā ended with the first *tac cham yor*, i.e. with Khila, V, i, and Schefelewitz (pp. 11, 132) holds that this is correct. Oldenberg, however, held (p. 509) that the Mahānāmī verses followed directly after *tac cham yor*, and (p. 501) expressed the view that the following ten verses were some of them modern. But of the direct evidence for the immediate sequence of the Mahānāmī verses, cited by Oldenberg, the Ṛgvidhāna alone fully bears him out, for the Khila MS. has the Mahānāmī verses after the *prādhvarāṇām* Khila, and this is probably the meaning of Bṛhaddevatā, VIII, 94, as interpreted by Prof. Macdonell. It is an easy conjecture that the Ṛgvidhāna, which has other coincidences with the Bṛhaddevatā\(^5\), followed that work, but misunderstood the word *caturtham*, which most probably must mean 'the fourth of the hymns after X, 190'. This fact weakens greatly the force of Oldenberg's argument from the modern character of the last ten verses, and in point of fact it is difficult to deny that the verse *tac cham yor* is modern in appearance, and that it need not be separated in time from the last seven verses. For the second *tac cham yor* being the end of the Sānhitā in the Bāṣkala recension, we have the clear evidence of the commentator on the Carṇavyūha,\(^6\) who actually cites the verses. Dr. Schefelewitz considers that the commentator is untrustworthy, and later than Sāyaṇa, but this appears very doubtful. We know, he argues, that the commentator explains the eight extra hymns attributed to the Bāṣkala Śākhā by the Anuvākānukramani as being seven of the Vālakhilyas and the *samjñānam* hymn of fifteen verses, but the number should be ten, as the *samjñānam* hymn is really composed of three hymns. But it is difficult to maintain that it is impossible that the fifteen verses, despite their difference of contents, were not regarded in early days as one hymn, for several of the Ṛgvedic hymns are notoriously patchwork, and this applies more strongly still to later Sāṅhitās.

Much more important is the question of their antiquity. Oldenberg makes the Mahānāmī verses an exception to his general view, that the Khilas are on the whole of later origin, and holds that they are coeval with the Ṛgveda, and were merely omitted because of some reason of ritual teaching from the ten Maṇḍalas. Dr. Schefelewitz, who disputes Oldenberg's general position, and accepts Hillebrandt's theory of the purer ritual tradition, assigns the verses (p. 3) to the end of the Ṛgvedic period. Further, Oldenberg\(^7\) has suggested

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\(^4\) He takes no notice of the new evidence in his review of Schefelewitz, *Gött. gel. Anz.*, 1907, p. 227, for which and for other valuable papers I am indebted to his kindness.


\(^7\) S.B.E., XXIX, 156.
that the verses are alluded to as the Śakvari verses in Rgveda, VII, 33, 4; X, 71, 11, and this suggestion is at least plausible. They are apparently referred to as Mahānāmīs in the Atharvaveda and Yajurveda (see below). It is borne out to some extent at least by the character of the language, which shows the rare forms ānuṣṭūbhah, stūpe, vide, iše, rājāse, and samyase. The metre is also of an archaic type in so far as resolutions are frequently necessary to restore it. The Khila Anukramaṇī gives the following note: visveśāṃśa Indro vā Prajāpatīr Aindraṃ pāvananām ānuṣṭubham purīṣapadāny Āgneyavaśāṃśa āndrapauṣpadāvāni vai rājāni dvītyāṃśa āṃśicaryo uṣṇihau caturthi nyāṅkuśārini satapatiḥ pūrastādhyānāh navamyapānī pāṅkṣi. As a matter of fact, as both Weber and Oldenberg recognize, the verses are not preserved in their primitive form, but only as modified to suit their supposed sacred character. In verses 2, 5, and 8, which were apparently originally ānuṣṭubha, the fourth pāda has been omitted for the insertion of a sort of refrain. Verses 1, 3, and 6 are in ānuṣṭubha. Verse 4 appears to be 8 + 12 + 8 + 8; verse 7, 12 + 8 + 8 + 8; verse 9, 8 + 8 + 8 + 8 + 8. The rest is in no regular metre. Oldenberg (p. 33) considers that originally the metre consisted of seven and five sets of eight syllables respectively, but this seems hardly borne out by the facts. It should be noted that the Khila text manufactures the last four of the nine purīṣapadāni into one verse (‘), and in this respect is certainly not old, for the purīṣapadāni cannot reasonably be held to have ever made up a verse. They are referred to, however, as five in the Kauśāntaki Brāhmaṇa, XXIII, 2, and connected with Prajāpati, Agni, Indra, Pūṣan, and Devāḥ, and in the Bṛhaddevatā, VIII, 102, they are connected with the same deities, save that Viṣṇu is substituted for the Devāḥ (so the A version; the B version omits Prajāpati, while Mitra’s text includes both Prajāpati and the Devāḥ, see Macdonell’s note). They are also mentioned in the Pañca-viṃśa Brāhmaṇa, XIII, 4, 12, where elaborate directions are given as to their selection to make up the śākvara sāman, Lātyāyana Sūtra, IV, 10, 18, Śāṅkhāyana Śrauta Sūtra, X, 6, 13, &c., and in the Aitareya Brāhmaṇa, IV, 4; V, 7; VI, 24; Atharvaveda, XI, 7, 6; Vaiṣṇaseneṣ i Saṃhitā, XXIII, 35: Kaṭhaka Saṃhitā, X, 10; Taittirīya Saṃhitā, V, 2, 11, 1.

The verses contain several phrases reminiscent of the Rgveda, perhaps borrowed from earlier hymns; at least they tend to convey an impression of second-hand use: jētāram āparājītam = RV., I, 11, 2; sā nāh parśad āti = RV., X, 187, 1; Indram dhānasya sādye is the last pāda of RV., VIII, 3, 5th (this I owe to Bloom-

8 Ind. Stud., VIII, 68.
9 For the last four refl. I am indebted to Bloomfield, Vedic Concordance, p. 696a, who gives other passages; cf. also Weber, Ind. Stud., XVII, 358; Eggeling, S. B. E., XLI, xx; XLIV, 380, n. 2.
field, Vedic Concordance, p. 210b); sám anyéṣu bravāvahai = RV., I, 30, 6; sákhā suśévo ádityāḥ = RV., I, 187, 31; savishṭa vajrīnḥ rījāse = RV., I, 80, 10 (with ojāsā). These last two cases seem to me strongly in favour of the later date of these verses, for bravāvahai is not unnatural in RV., I, 30, 6, where it seems to refer to Indra and the speaker who are to agree in other battles, the previous half verse referring to a conflict, but it is distinctly awkward here where the first half verse has no reference to a fight or other occasion of association. This only, however, proves that the Mahānāmni verses are not among the earliest parts of the Rgveda.

The last four puriṣapadāni are made out of the preceding verses, evā hi śakrō, from v. 2; vaśi hi śakrō, from v. 5; vāśāṁ ṣaṇu, from v. 4. The Áśvalāyana Śrauta Sūtra, VI, 2, 9, shows that other pādas of the verses were used independently in the ritual: praceṣaḥ praceṣayāḥ pība matsva kratuḥ chanda r̥t̥am bhyat sumna ṣaḥ dēhe no vasav iṣy anuṣṭup।Ibid., 12, has: ud yad bradhāsya viṣṭapam iti pariṣṭhāniyā evaḥ hy evaṁ hindra 31 evaḥ hi śakro vaśi hi śakra iti jāpītvā i apāk puruṣaṁ hariḥcarah suṣāṁ sam iti yajati। and again the puriṣapadāni in VI, 3, 26.

For the question of the ‘authorship’ of this Áraṇyaka by Áśvalāyana, cf. Introd., pp. 18 sq. For the view that this forms a sort of Áśvalāyana Saṃhitā may be compared the fact that there is an Ápastambiya Maṇtrapātha, a collection of Gṛhya verses and formulae, to accompany the Ápastamba Gṛhya Sūtra. So too, as Oldenberg (S.B.E., XXX, 3–11) has conclusively shown, the Maṇtra Brahmaṇa was prepared to accompany Gobhila’s Gṛhya Sūtra, though it is not apparently ascribed to Gobhila, just as IV is not attributed to Áśvalāyana in the Áraṇyaka itself. Winternitz (Gesch. der indisch. Litt., I, 232) merely repeats Max Müller (Ancient Sanskrit Literature, pp. 314 sq., 339).

O generous one, show1 us a path, proclaim the regions, guide us, lord of many might, wealthy one ॥ ॥

With these aids of thine, wise one, make us wise, for glory and for strength, Indra. For thine is strength ॥ ॥

For wealth, for might, thunderer, most powerful, bearer of the bolt, thou

—I do not consider Winternitz (Maṇtrapātha, I, xxxi sq.) to have refuted Oldenberg.

1 vidā is rendered vatsi by Śāṇa, and S takes it as a Vedic form of vīda, i.e. imper. of the aor. of śīv (Whitney, Sanskrit Grammar, § 851). Possibly this is correct (cf. vīda in ver. 5), and it is from śīv in the sense ‘find’, for which see the examples in Bloomfield, Vedic Concordance, pp. 866b, 867a. But it may perhaps be really śīda the subj. of the aor. of śīv (Whitney, § 849) or an injunctive from vi+ śīda. The accent would then, however, probably have been śīda, but exceptions are not unknown. The same question arises in RV., IX, 40, 3: śīda sahasriṣṭir śaḥ. For the accent, pūrśinām, cf. Whitney, Sanskrit Grammar, § 319. For śaṣṭi, cf. Macdonell, Vedic Mythology, pp. 58, 122; Pischel, Vedische Studien, II, 1, n.; Oldenberg, Religion des Veda, p. 239, n. 6.
movest. Thou movest, most generous, bearer of the bolt. Come hither, drink, and be glad.

Grant us wealth with good heroes. Thou art the lord of might according to thy will. Thou movest, most generous, bearer of the bolt, who art the most powerful of heroes.

Most generous of givers, wise one, guide us aright. Indra finds all. Him I praise. For he has will and strength.

Him we summon to our aid, the conqueror, unconquered. May he convoy us beyond our foes. He is strength, resolve, and mighty order.

Indra we summon for the winning of wealth, the conqueror, unconquered. May he convoy us beyond our foes. May he convoy us beyond our enemies.

2 rājasa may be regarded as the second singular pres. indic. of a sixth class root rāj, as Whitney (Sanskrit Grammar, § 758 a) takes it here. The exact sense is doubtful. It may conceivably = ‘thou art praised’, but the sense ‘move’ is possible, if the root is akin to the Greek ὁδύγω. Cf. Delbrück, Altindisches Verbum, p. 181; Bartholomae, Indag. Forsch., II, 281; Neisser, Bezz. Beitr., XX, 59; Oldenberg, S. B. E., XLVI, 396, 436 (‘press on, strive forward’); Pischel (Vedische Studien, I, 109), however, compares saruj with ὁδύγω, and Geldner (ibid., III, 29 sq.) postulates a √rj-isab: diptau, either transitive or intransitive. He does not, unhappily, quote or explain this passage. In RV, VIII, 9, 17 he renders vēmi tu vā Pāyan rājasa as ‘I desire to adorn thee’, and possibly the form rājasā might be an infinitive (cf. Delbrück, Altindische Syntax, p. 412; Neisser, Bezz. Beitr., XX, 59; Hopkins, A. J. P., XIII, 21 sq.; Speijer, Vedische und Sanskrit-Syntax, § 216 d). The accentuation pīha māṅsa seems most probable, cf. tarāgir iy joyātī kṛtī pūṣyati in RV., VII, 32, 9, and other examples given in Delbrück, Altindische Syntax, pp. 36 sq.; Whitney, Sanskrit Grammar, § 594 b; Speijer, Vedische und Sanskrit-Syntax, p. 80; Macdonell, Vedic Grammar, p. 105. māṅsa is irregularly accented, but there are many parallels, Whitney, § 628; Macdonell, p. 99 (foot).

3 bhūvah is according to Whitney (Sanskrit Grammar, § 83 b, c; cf. Delbrück, l. c., p. 144) either an injunctive of an unaugmented aorist, or a subjunctive of the root aorist. But in sense it may be an indicative. vāda darrn may perhaps be ‘according to our will’. rāyah svayaṃ is curious, but the variant rāya is merely an easy correction. Cf. rāya ṣoṣam, RV., IV, 40, 4. The Taittiriya Samhitā, III, 1, 9, 4 has: viḍer gauṭapyaṁ rāyas paṇam svayaṁ naṁvatsarṣaṁ svastiṁ, where the conjunction of rāyas and svayaṃ is different, but where viḍer supports the derivation of viḍa from √vīḍ. Cf. V, 1, 6, n. 3.

4 viḍa must be 3rd sing. like il, and may mean ‘knows’, cf. Hopkins, J. A. O. S., XV, 276, n. Sāyaṇa renders it as a 2nd sing. For stuye see Whitney, Sanskrit Grammar, § 894 d; Delbrück, l. c., p. 181. If stuye is read, the accent is somewhat irregular. But irregular accents in quasi-subordinate clauses are numerous, cf. Whitney, Sanskrit Grammar, §§ 595-598; Delbrück, Altindische Syntax, p. 43; RV., I, 189, 3; III, 1, 1, with Oldenberg’s notes (S. B. E., XLVI, 182, 223); Z. D. M. G., LX, 735 sq.

5 Sāyaṇa takes ati pūryan as ‘let him destroy’, and the last pāda as meaning, ‘the sacrifice, the metre used, the fruits of the offering, and all great.’ The words are clearly not in place here, and make little sense.

6 viḍhah Sāyaṇa explains as those whom we should hate, although they do not hate us. The meaning is perhaps ‘beyond all failures’; cf. ati viḍhah in this sense in RV., I, 36, 7; III, 9, 4; 10, 7.
Place us in thy favour, ancient one, lord of the thunder, bright one. Most powerful, thy rewards are extolled. For the strong god bears rule 11 8 11

Lord of man, slayer of Vṛtra, this new hymn7 I offer now to thee. Among others let us two converse together. The hero who fares for the cows is a kind and guileless friend 11 9 11

Thus,8 thus, O Agni. Thus, thus, O Indra. Thus, thus, O Viṣṇu. Thus, thus, O Pūṣan. Thus, thus, O Gods. For he is strong. For he has strength and will, according to his will. On all sides9 come hither. Show, generous one, show.

7 This is doubtful. mānyase, the variant of the other texts save SV., is remarkable as being accented, and does not help. It looks like an obvious error or correction for sānnyase, which becomes sānnyase, SV., Naigeyā Śākhā, and then by haplography sānnyase, SV., Āranyā Saṃhitā, and then mānyase through the frequent mistake of s for m in Āradā MSS. mānyase makes no good sense, but sānnyase also is very difficult (even if taken as Oldenberg (S. B. E., XLVI, 404) would take it in RV., V, 17, 2, as a first person). It comes apparently from sat. Dr. Scheffelowitz now agrees with this view (cf. my remark in J. R. A. S., 1907, p. 224). For tāṃ tāṃ (i. e. tad) can be read (supply sīkṭam or, with tāṃ, mantram) but nāvyan may be from śnu, meaning praiseworthy. The dual brāhīvakai in the original context refers to the singer and Indra who are in other (contexts) to be united. Here it must (cf. n. 7 on I, 1, 2) mean something of the same sort, but aṇyṣu has no longer any direct antecedent. SV. aṛṣṣu is merely a facile correction like so many SV. readings. For the loc., gṛṁ, cf. Delbrück, Allindische Syntax, p. 123; Speijer, Vediche und Sanskrit-Syntax, § 81 b; Whitney, Sanskrit Grammar, §§ 301, 304; A. J. P., XIII, 284. Sānnyase as a dat. hardly makes sense.

8 Sāyaṇa takes evā as from śī and ā. The sentence is practically a mere exclamation and cannot be translated. The words ā yā, &c., yield no sense as they stand. Sāyaṇa renders, 'He who comes to think what is to be thought of for our weal, let him come to think what is to be thought of.' The variant āyo is no help, though it might mean 'Come to the man who deserves favour', cf. Taittiriya Saṃhitā, II, 1, 3, 2. For the pluṭi, ā 3 ā, see Wackernagel, Allindische Grammatik, I, 298.

9 Cf. Śāṅkhāyana Śrauta Sūtra, XVII, 12, where the sentence runs: ehy evā hindropehi viśvathā vidā makdayan vidā iti, from which it may be legitimate to assume that ehi should be supplied in the purīṣapadāṇi. The last vidā may point to viśvadhā being the form. viśvadhā in RV. means either (1) everywhere, I, 141, 6; (2) always, V, 8, 4.

The Taittiriya Āranyaka, I, 20, has: evā hy eva 1 evā hy Agne 1 evā hi Vāyo 1 evā hindra 1 evā hi Pūṣan 1 evā hi devāhi 1 when Sāyaṇa renders eva as ayānasādhyāya and eva as etat eva prāptayāh kāmāh, and supplies asi, 'Thou art desires; hiśādendūditya sarvakāmāmahetutva-
prasadhir ucayate. Ibid., 23, has: evā hy eva 1 . . . evā hy Agne iti 1 . . . evā hi Vāyo iti 1 . . .
evā hindre 1 . . . evā hi Pūṣan iti 1 evā hi devāhi 1 ! The accents are those of the Ānandāśrama text (I, 88, 89), and may be wrong. In the Maṇḍāraṇī Saṃhitā, II, 3, 18 (a reference which I owe to Bloomfield's Vedic Concordance, p. 305*) all the MSS. have evā (or eva) hy Agne. The Kaśitāki Brāhmaṇa, XXIII, 2, gives two accounts of the Māhināmī or Śākvārīs, and gives as the five purīṣapadāṇi: evā hy eva 1 eva hy Agne 1 eva hindra 1 eva hi Pūṣan 1 eva hi devāhi 1.

It is by no means obvious how these verses came to be considered as an especially fruitful rain-spell. As such they are clearly recognized in the Gobhiṇa Grhyā Sūtra, III, 2, and the Khādīra Grhyā Sūtra, II, 5, 22 sq., where the Śākvārvata is clearly a rite of sympathetic magic to produce plentiful rain (see Oldenberg, Religion des Veda, pp. 420–422, with whose remarks I fully concur).
ĀRAṆYAKA V

ADHYĀYA I.

In the Mahāvratā ceremony there are twenty-five verses to accompany the kindling of the fire. In the twenty-one verses (used in the Viṣuvant) four are inserted before the second last, beginning, ‘With fuel Agni’ (RV., VIII, 44, 1). A bull is to be offered to Viṣvakarman accompanied by muttering the verses. The Āhya and Praūga Śastras are taken from the Viṣvajit. The Śastras of

1 Sāyaṇa explains that although the Sāmidhenī verses are not part of the Soma sacrifice itself, yet they are used in the animal sacrifice which forms a part of it and so are in place here. He quotes Mīmāṃśā Śūtra, III, 1, 18, 9: ānarthakāyād tād aṅgeṣu. They are to be said after the anointing of the animal by the Adhavyu, according to Āpastamba. Cf. also his Yajñaparibhāṣā, 2 and 3 (S. B. E., XXX, 319, 345). For the gen., cf. Caland, Altindisches Zauberritual, p. 18, n. 2; Śatapatha Brāhmana, X, 1, 5, 4; III, 1, 1, n. 3.

2 There are in the Dārsapūrṇamāseṭi, see Hillebrandt, Neu- und Vollmondopfer, pp. 74 sq., fifteen verses beginning with RV., III, 27, 1 (cf. Oldenberg, S. B. E., XLVI, 299; Bergaigne, Recherches sur l’histoire de la liturgie védique, p. 19); see Taittirīya Brāhmaṇa, III, 5, 2, 1. There are only eleven separate verses, but the first and last are each thrice repeated. In the Viṣuvant the fifteen are extended into twenty-one verse by the interpolation of six verses beginning with RV., III, 27, 5. These are inserted before the second last verse, RV., V, 28, 5. Then four more verses, beginning with RV., VIII, 44, 1, are added before this verse to make up the twenty-five.

The Śākhāyana here ignores these verses. Aitareya Brāhmaṇa, I, 1, 14, gives the number as 17. See a list in Āśvalāyana Śruta Śūtra, I, 2, 7. The construction acc. for nom. is remarkable and is not a mark of late or careless style, for these irregularities and the use of numerals are found in the Mantras (e.g. saṃtā rṣīṇam, satām pūrabāḥ, cited by Whitney, Sanskrit Grammar, § 486 c) and in the Aitareya Brāhmaṇa, III, 48, 9: catuḥṣaṭṭiṃ kavacina āṅgūḥ, while in VII, 2, 7, parāsanāraḥ saṅghis trīṇi ca satān āhṛtya occurs (see Auffret, p. 428). Above, II, 2, 4; 3, 8, occurs śatrūṃśatāṃ sahasrāṇi, while Aitareya Brāhmaṇa, VII, 1 has śatrūṃśatāṃ ekapadāḥ, which examples all appear to be transfers of accusative for nominative, though the possibility of their being new stems in a cannot be denied (especially as the Aitareya Brāhmaṇa actually has trayathṛṅṇatā, a transfer to the i declension). Cf. Introd., p. 56. The idiom has hardly been adequately noticed in Delbrück, Altindische Syntax, p. 82.

3 The Śākhāyana Aṛanya, I, 1, prescribes a bull for Indra and a goat for Prajāpāti. The Śruta Śūtra, XVII, 7, 7, mentions also a savāṇīya pāṣu, see Hillebrandt, Ritual-Litteratur, pp. 125, 136. Cf. also Kāṭāyana Śruta Śūtra, XIII, 2, 17. Upāṇīṣu means not in silence but so as not to be overheard, see Sāyaṇa’s quotation, karaṇavād abadāṃ manahprayogam, and Āpastamba Yajñaparibhāṣā, 9, 11 and 113 (S. B. E., XXX, 319 and 345), where the Sāmidhenīs are not upāṇīṣu but anārā (see note on 11).

4 For the Āhya see I, 1, 1. The Praūga consists of seven tvācīs, I, 3–4, preceded by the purūravī, Vāyur agregā yoṣṭhāpīr, &c., Śākhāyana Śruta Śūtra, VII, 10, 9. The purūravī are also given in Schefelowitz, Die Apokryphen des Ṛgveda, as Khila, V, 6.
the Hotrakas are taken from the Caturviniśa rite. In the morning pressing
the Brāhmaṇačaṃsins should add the verses, beginning, 'The busy moving
ones' (RV., X, 153, 1), and at the midday pressing the verses, 'Of this strong
youthful one drink' (RV., X, 160, 1). The tristich which forms the strophe
begins, 'The buffalo in the bowls, the barley-mixed' (RV., II, 22, 1), the tristich
forming the antistrophe consists of the three verses, 'Indra, come hither to us
from far away' (RV., I, 130, 1), 'For to Indra heaven, the wise one, bowed'
(RV., X, 127, 1), and, 'To him a song excelling' (RV., X, 133, 1). The Maru-
tvatiya Śastra is taken over from the Caturviniśa and extended by the hymns,
'Fair has been my effort, singer' (RV., X, 27, 1), 'Drink the Soma for which
in anger thou breakest' (RV., VI, 17, 1), 'With what splendour' (RV., I, 165, 1),
and, 'Indra, with the Maruts' (RV., III, 45, 1). The Marutvatiya Śastra ends
with the hymn, 'Thou art born, terrible, for strength, for energy' (RV., X, 53, 1).
At the end of the Marutvatiya Śastra, the Hotṛ, leaving his place by the incomplete
route, offers three oblations in the Agniḥ's fire with a ladle of udumbara wood
(accompanying them with the verses):—

5 The Hotrakas are the Maićravaruna, Brāhmaṇačaṃsins, and Achāvāka. In the Agniṣṭoma
their Śastras begin with RV., III, 62, 16; VIII, 17, 1; III, 12, 1, respectively. In the Caturvīniśa they begin with RV., V, 68, 3; I, 4, 1; VIII, 72, 13, respectively.

6 The Mahāvṛata differs in these points even from the Caturviniśa. Sāyaṇa leaves it
undecided whether the passages extend to five verses, or only to one verse by the pariḥāya,
pṛcāṇ puḍagrahane, for which see Āśvalāyana Śrutiya Śūtra, I, 1, 17.

7 These verses are apparently to precede the Śastra of the Brāhmaṇačaṃsins at the midday
pressing. The word sotriya is used because the verses correspond to those used in the Sāman
verse corresponding to the Śastra, cf. Hillebrandt, Ritual-Litteratur, p. 103. The Śāṅkhāyana
Śāṅkha ignores the Śastras of the Hotrakas. The reference to the midday pressing is out of
order.

8 For the Marutvatiya Śastra of the Hotṛ at the midday pressing, see I, 2, 1 and 2. In the
Agniṣṭoma it begins with RV., VIII, 68, 1-3, and VIII, 2, 1-3. The Caturviniśa contains
alterations, and the Mahāvṛata adds the hymns enumerated. Ātānaḥ (found in VS., TS., &c.)
must mean viṣṭāraḥ as Sāyaṇa has it here. Cf. Aitareya Brāhmaṇa, V, 4, 12, where Sāyaṇa
renders sastrakṛitiḥ. Friedländer, on Śāṅkhāyana Āranyaka, I, 3, suggests the sense 'scheme'
for it. In RV., II, 1, 10, ātānaḥ = 'expander'; cf. my Śāṅkhāyana Āranyaka, p. 3, n. 6.

9 Sāyaṇa here (cf. Ānartiya on Śāṅkhāyana Śrutiya Śūtra, VI, 13, 7; VII, 7, 4; Āśvalāyana
Śrutiya Śūtra, V, 19, 8; VI, 5, 1, and comm.) explains that the saṃsthitasaṃcaraḥ is when, after
the completion of the pressing, the Hotṛ departs from the sadas by the west, the viṣsamṣita
is when, before the pressing is finished, he leaves by the eastern side. The Śāṅkhāyana
Śrutiya Śūtra, XVII, 12, gives eight oblations on the āgniḥrīya, instead of three there and
ten in the mūrjaḥya. The Mantras are quite different. See XVII, 12, 1-4. The first is a
long prose Mantra; the second to the seventh svabh Mantras, and the eighth consists of
a couple of verses, the first an anuṣṭubh, the second a gāyatrī in strongly marked iambic
meter of an archaic type, neither of which verses has, according to Bloomfield’s Vedic
Concordance, any parallel. After reciting the verses, he puts down the ladle yathāyatanam,
departs by the way he came, and in front of the sadas to the north of the sruti, facing the
'Indra, Bṛhaspati, Soma, and the goddess, Vāc, have aided me.' May Mitra and Varuṇa, Heaven and Earth, aid me when first I call II 1

'May the Ādityas, the all-gods, and the seven anointed Kings, Vāyu, Pūṣan, Varuṇa, Soma, Agni, Sūrya, with the constellations, may they help me II 2

'May the fathers protect me, and all this universe, and the children of Pṛṣni, the Maruts, with their splendour, ye who have Agni as your tongue and are worthy of sacrifice, may ye gods, hearing our cry, protect us II 3.'

He offers ten oblations on the mārjāliya altar to the south, the last of which he first divides into four and deposits to the north of the fire. In the middle of the day, after the carrying forth of the fire, the mārjāliya fire is made east, he mutters the parimādāḥ japāḥ, vāg āyur vīśvāyur vīśvam āyur ehy eva hindropehi vīśvataḥ vīśvam maghavan vīśa īti (cf. above, p. 263), after which he adores the several members of the fire altar conceived in human form (XVII, 12, 6–13, 6). For the Parimādās themselves, cf. my Śāṅkhāyana Aranyaka, p. 4; Eggeling, S. B. E., XLI, 288, n. 2, and for the meaning of āmad, Lanman in Whitney’s Translation of Atharvaveda, p. 158. The Hotṛ goes north to the Agniḥi’s fire. (For Agniḥi, cf. Oldenberg, S. B. E., XLVI, 189, and Macdonell, Vedic Grammar, p. 18, n. 6.)

10 Or 'may they aid me', as Śāyaṇa takes it. He thinks pūrvahātu is an epithet of Dyāvapṛthivī or Mitra-varṇaṇa.

11 Śāyaṇa explains this by the list in Taittiriya Āranyaka, I, 7, ārogo bhrājaḥ pātaraḥ pataṅgaḥ | svarṇaṁ jyotiṁśāṁ vibhāgaḥ | te aṣma eva svaṁ divan ātapantii. This may be right, otherwise one might expect it to mean the seven Ādityas. No doubt the seven Ādityas set the model to the later theory of seven suns, whose names are variously given (cf. seven Rṣis, seven Hotṛs, seven sounds, &c.; Oldenberg, S. B. E., XLVI, 225); see Viṣṇu Purāṇa, VI, 2; Hopkins, Great Epic of India, p. 475. Rājendralāla reads in the text mā nu, which is certainly wrongly accented and seems not quite as likely as mānu in view of the anu elsewhere used. The Taittiriya Brāhmaṇa, II, 5, 8, 2 has: ānu tvendra madatu ānu Bṛhaspatiḥ ānu Soma ānu Agnir āvīt ānu tvō vīśvā devā āvānu | ānu sapta vīśa yā yātāh śāhāḥ ānu tvā Mitra-rāvahīr vīśvā hātām | ānu dvāvapṛthivī vīśvāhāntaḥ | sūryo åh Bhar ānu tvōrāru | candrāmā nāksatrārau ānu tvōrāru. Note the different reading ut ābhīśeṣāyaḥ. The text appears from Bloomfield, Vedic Concordance, p. 973a, to occur in Kāṭhaka Śāṁhitāḥ, XXXVII, 9 d, which has (9 c) sūryo 'ah Bhar ānu tvōrāru, confirming mānu against Mitra’s mā nu (which is followed in the Concordance, p. 1028b), and (9 b) anu Soma anu Agnir avīt, and (9 a) anu tvendra madatu anu Bṛhaspatiḥ, thus presenting only one line as against the two lines of the Āranyaka and the Brāhmaṇa. In the next verse yē āgni-jitvā ṛtā vā yājtrāḥ is a tag found in RV., VI, 52, 13 c, and in the other Śāṁhitās (Bloomfield, p. 795b); the other three pādas seem as yet unparalleled. The series of prose Mantras below is also (see Index II) unique.

13 In the middle of the sadas and the havirdhānas there is a space from north to south. The āgniḥiṛṣya altar is at the north, the mārjāliya at the south. With caturgrhitam, ājyam must be understood, see Āpastamba, Yajñaparibhāṣā, 195 (S. B. E., XXX, 341); cf. caturgrhitena jhūti, Taittiriya Aranyaka, V, 2; caturgrhitās tisra offāhūṣṭr, Aitareya Brāhmaṇa, VIII, 10, 9, grhitam, VII, 21, but the construction is very awkward. Throughout the terms dakaṇa and ṭūṭara are ambiguous. For the sadas the priests’ tent, cf. Śatapatha Brāhmaṇa, III, 5, 3, 5, and Eggeling’s note.
to kindle.\textsuperscript{13} (The offering is made in it) when it is covered up, and either to the east, the north, or the north-east side. (The verses used are as follows):

1. May I become unassailable like fire; may I become firmly rooted like the earth \textsuperscript{11}.
2. May I become unapproachable\textsuperscript{14} like the sky; may I become unassailable like the heaven \textsuperscript{2}.
3. May I become without a superior like the sun; may I become renewed like the moon \textsuperscript{3}.
4. May I become renewed like mind; may I be multiplied like the wind\textsuperscript{15} \textsuperscript{11}.
5. May I become one's own like the day\textsuperscript{16}; and dear like night \textsuperscript{5}.
6. May I become born again like kine; may I become glorious\textsuperscript{17} like a pair \textsuperscript{6}.
7. Mine be the flavour of water and the form of plants \textsuperscript{7}.
8. May I become widespread\textsuperscript{18} like food, and lordly like the sacrifice \textsuperscript{8}.
9. May I become like the Brahmin in the world, and like the Kṣatriya for prosperity \textsuperscript{9}.

When, O Agni, this assembly is gathered (RV., X, \textsuperscript{11}, 8)\textsuperscript{10} \textsuperscript{10}.

\textsuperscript{13} The idea seems to be that the fire is kept in from the time it is lighted on the mārijālyā altar but is now 'wakened'. prabhṛtṛi in this use is first found in the Śruta Sūtras, Speijer, Vedische und Sanskrit-Syntax, § 112.

\textsuperscript{14} The attraction of anāpyam is curious, but is paralleled in RV., I, 65, 5: puṣṭir nā vañva kṣītir nā vṛtthi girir nā bhuṃā (Oldenberg, S.B.E., XLVI, 56), and below, mana iśvīpurvam, annam iśa vibhuḥ, gava iśu punarbhuvah, and in the case of the verb, RV., V, 25, 8: dyumanto areyo grāheṣvate bhrat, Oldenberg, S.B.E., XLVI, 417. Cf. also Taittirīya Ārāṇyaka, VIII, 6; Weber, Ind. Stud., II, 221, n. For a series of words with bhuṃā, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 20 and 21.

\textsuperscript{15} yathā mana uttarottaram abhāvṛddhikāṁśayā prayatnamānāṁ sat tattatphalaprāpyāṁ nātanāṁ rūpaṁ pratipadayate... yathā viṣṇur asaṣṭhaṁ ādiṣṭhānam satamudrārūḍhidēṣe vā svayam uttarottaraḥbhāvṛddhikāṁ saṅgharūpo bhavati (Sāyāṇa).

\textsuperscript{16} Sāyāṇa renders svām as wealth. The day gives wealth by permitting mercantile operations. Emendation to svār is easy but improbable. Cf. the curious svāh in RV., I, 77, 5 (Oldenberg, S.B.E., XLVI, 88), yaksam iśa, Gobhila Grhya Sūtra, III, 4, 28; Geldner, Vedische Studien, III, 140. Night gives rest to the weary (Sāyāṇa); note priya not priyā.

\textsuperscript{17} This must be the sense though the expression marīcayā, 'glories,' is curious. Kine have offspring yearly, and pairs (e.g. Umā and Maheśvara, Lakṣmi and Nārāyaṇa) are glorious (Sāyāṇa).

\textsuperscript{18} The reading vibhu is certain, but both Rājendralāla and the Ānandāśrama edition read in the commentary vibhuh, and Sāyāṇa may have so read, but this is not necessary. For a converse case, cf. V, 2, 1, when Rājendralāla reads vasu for vasuh. The next Mantra offers considerable difficulty. Sāyāṇa renders as the Brahmin in the world and kṣatram rūpaṁ gajavādādyādīmaṁ adhipatīḥ, apparently taking iśvī as a genitive (cf. Whitney, Sanskrit Grammar, §§ 349, 351). But the parallelism of the sentence calls urgently for a locative which gives fair sense, 'in point of wealth.' The speaker desires (a) renown, (b) wealth. Only the exact force of the locative varies in the two cases.

\textsuperscript{19} The last oblation is accompanied by a RV. verse.
(In this stanza) the three words *atra*, *vibhajâtha*, and *vîtha* are not in accordance with the *Ṛgveda* text.²⁰

Standing there he worships the sun,²¹ turning so as to keep his right side towards it as it turns, with these verses, omitting the cries of *svâhâ*,²² and with the verse, ‘Come hither, this is sweet, this is sweet. Drink this bitter draught. This is sweet, this is sweet.’ He then instructs the maidservants,²³ who carry full pitchers, six in front, three behind, (saying), ‘Walk three times from left to right round this altar and this pitcher of water, smiting your right thighs with your right hands, and saying, “Come hither, this is sweet, this is sweet.”’

²⁰ This must mean that in the rite the RV. verse is to be altered by reading in *pāda* 3, *rātnâ cātra vibhajātha svadhīravâḥ* for *rātnâ ca yad vibhajâṣi*, and in *pāda* 4, *bhūgaṇo vīthā* for *vīthā*. Sāyaṇa adds that these alterations are improper, just as the alteration *vīdeḥ* for *vṛdhātā* in *Īrhaspatir no haviḥ vṛdhāta*, Taittirīya Śaṃhitā, I, 2, 2, 1; VI, 1, 2, 3; Maitrāyaṇi Śaṃhitā, I, 2, 2; III, 6, 4. The v.l. is not in Bloomfield. But this is not implied in the Āraṇyaka. The verse occurs in Atharvaveda, XVIII, 1, 26, and Maitrāyaṇi Śaṃhitā, IV, 14, 15, but in neither place so altered. Bloomfield (*Vedic Concordance*, pp. 43⁵, 749⁷) also can merely quote Sāyaṇa’s view. Perhaps the Bāśkala Śākha is meant. A different case occurs in IV: *Indraṇi dāṇasya sādāye havīmāhe* when *havīmāhe* is added (as in Mahā-āraṇyaka Upaniṣad, 7, cited by Bloomfield, *Vedic Concordance*, p. 210⁵) to the first three words which are found in RV., VIII, 3, 5. But the Mahānāmā verses are not part of the RV. and their occurrence is not parallel to this remarkable case.

²¹ This is done later in the Śāṅkhāyana Āraṇyaka, I, 5, where the words are almost identical, *atraāva tīthânam adityām upatiṣṭhate*. The Mantra is quite different, see Śrāuta Sūtra, XVII, 13, 9, 10. For the following, see my Śāṅkhāyana Āraṇyaka, pp. 76 sq.

²² The offerings are accompanied as usual by the cry *svâhā*. These are omitted. For the rule, cf. Āpastamba, Yajñaparibhāṣā, 87 (S. B. E., XXX, 339).

²³ Cf. Śāṅkhāyana Śrāuta Sūtra, XVII, 14, where apparently deliberately the direction is from right to left (apradaḵṣiṇam), though the words said are alike, hai mahā 3 idaṁ madhu idaṁ madhu. The dance is clearly a rain and vegetation spell, cf. Farnell, *Cults of the Greek States*, III, 103. These and the other ceremonies are all mentioned in the other parallel passages, Lāṭyāyana Śrāuta Sūtra, III, 10–12; IV, 1–3; Tāṇḍya Brāhmaṇa, V, 5, 6; Kāṭhaka, XXXIV, 5; Kāṭyāyana Śrāuta Sūtra, XIII, 3; Tāirtirīya Śaṃhitā, VII, 5, 9 and 10; Tāirtirīya Brāhmaṇa, I, 2, 6, 7. These versions differ in many details; the most important rite which is mentioned in neither of the Vedic works is the struggle of an Ārya and a Śūdra for a round skin, which represents the sun (cf. Oldenberg, *Religion des Veda*, pp. 444, 506; Usener, *Archiv f. Religionswissenschaft*, 1904, pp. 297 sq.). It is noteworthy that in Lāṭyāyana, IV, 3, 18, where the words repeated are those in Śāṅkhāyana the form *vadatyaḥ* also occurs. So Drāṣṭāyana; Tāirtirīya Śaṃhitā, VII, 5, 10, has *gīyantaḥ*. The direction there is also pradaḵṣiṇam. After the eight ājya libations in the āgniḥštriya fire, according to the Śāṅkhāyana Āraṇyaka, I, 4, come the *parimāḍs*. They are twenty-five in number and are followed by seven sūtriyas named āṅgirasa sāman, bhūtechādānī sāman, kroṣa, anukroṣa, payas, arha, and arkapayas. The Śatapatha Brāhmaṇa, X, 1, 2, 8; 9, contains a somewhat parallel version, see Eggeling, *S. B. E.*, XLIII, 288, n. 2, and thus again (cf. Introd., p. 36) agrees with the Śāṅkhāyana against the Aitareya. These sāmans are called devachandaṇī, Śāṅkhāyana, I, 5, and are followed by japaṁ. Then comes an adoration of the members of the fire (see here V, 1, 2), and of the sun, and the Hoṛ declares that the ‘great one has united with the great
2. "When the singing of the stotra has been requested, then do ye cast down the water in three places, on the northern altar, on the märjaliya altar, and the rest within the enclosure."1 Having gone away so as to keep the märjaliya fire on his right,2 he stands before the sacrificial post in front of the fire, with face to the west, and worships the head of the fire with the words, 'Honour to the Gāyatra which is thy head:' then, returning by the way he came,3 with face to the north, he worships the right side of the fire with the words, 'Honour to the Rathantara which is thy right side.' Then passing to the west of the tail of the fire,4 with face to the east, he worships the left side of the fire with the words, 'Honour to the Brhat which is thy left side.' Then on the west.5

one', i.e. Agni with Pṛthivi, 'the god with the goddess,' i.e. Vāyu with Antarikṣa, 'Brahman (neut.) with Brāhma' (see Introd., p. 68, n. 1), i.e. Āditya with Dyaus. On this follows (1, 6) a Vīśvamitra legend (cf. Altareya, II, 2, 3) to explain these identifications. For the use of uṣṭa + vahā, cf. the famous passage in the Mahābhārata, I, 3, 25 (Weber, Ind. Stud., XIII, 486, 481), where an ape uṣṭiṣṭhana to warm himself, but a man uṣṭiṣṭha in reverence.

1 For antarvṛddi, cf. Altareya Brāhmaṇa, VII, 33, 1; antahparāddha, Brhaddevatā, VII, 98; Wackernagel, Altindisch-Grammatik, I, 312. This belongs of course to the end of the preceding Khanda, and it is difficult to see why it has been separated in Sāyaṇa's text. uttara mārjāliya means the agnihṭṛiya fire, which was used for the same purpose.

This describes the worship of the fire altar in its simplest bird shape, head, two wings, tail, and body. In Śāṅkhaśāstra Śrauta Sūtra, XVII, 13, the sāmans and the order differ, being (1) pṛśvarāhā with Gāyatra, (2) right side with Rathantara, (3) left side with Brhat, (4) madhāya with Vāmadevya, (5) tail with Yājñavāla. Cf. Śatapatha Brāhmaṇa, IX, 1, 2, 35 and 39; X, 1, 2, 8, and Eggeling's summary (based on this passage and Śāṅkhaśāstra), S. B. E., XLIII, 283, n.; Lātiyāyana Śrauta Sūtra, III, 11, 3, where as here the body is placed last, but which agrees as to the sāmans with Śāṅkhaśāstra and also with Drāhyāyana, and in which the sprinkling of water in three parts also occurs. The Sāmans referred to will be found as follows, gāyatram in triśṛt stoma, Sāmadeva, II, 146-148; 263-265; 800-802 (or II, 8, 4, see S. B. E., XLIII, 178); rathantaram in paścadi stoma, ibid., II, 30, 31; bhṛat in saṃcāda stoma, ibid., II, 159, 160; rājanam in paścadi stoma, ibid., II, 833-835; bhadra in ekaviśa stoma, ibid., II, 460-462. For the Sāmans cf. II, 3, 4. For a drawing of the agnikṣetra see Weber, Ind. Stud., XIII, 235.

2 He had gone from the mārjāliya in the south to the east side of the cityāgni and he now returns to the south. Rāthantara is unusual, but it is supported by all the MSS. Lātiyāyana and Śāṅkhaśāstra have rathantaraṇa.

3 It is not clear why he should not go round to the north, but all that is done is to go to the end of the west or tail side, when looking east, along the left side, he utters the Mantra.

5 pačcāt may simply mean 'next,' or, as Sāyaṇa takes it, refer to the place where the Hrot stands. Apparently the difference between this and his former position is that he stands directly behind the tail, instead of going past it. This account of his movements corresponds on the whole with that of the ceremony of the Śatarudriya, which has analogies to the Mahāvrata (Śatapatha Brāhmaṇa, IX, 1, 1, 44). In it, according to the Śatapatha, IX, 1, 2, 35 sq., the Sāmans, (1) gāyatram, (2) rathantaram, (3) bhṛat, (4) Vāmadevya, (5) yajñavālajīya, and (6) Prajāpatītyāya, correspond to (1) head, (2) right wing, (3) left wing, (4) body, (5) tail, (6) heart; according to Lātiyāyana, I, 5, 11, which very closely follows the order of
of the fire, with face to the east, he worships the tail with the words, ‘Honour to the Bhdra which is thy tail and thy support.’ Then on the south of the tail he worships the body with the words, ‘Honour to the Rājana which is thy body.’

3. He returns to the seat as he went. The swing has already been made ready. Having cleansed the two posts, the ropes, and the cross-beam, and having taken them by the road called fṛthā, having gone round to the left the Agnīdh’s altar, (having brought them within) the seat by the east door (he places the implements) to the left of all the altars. The planks of the swing are made of udumbara or of palāśa, or of both. There should be three planks worked on both sides, or two, and a like number of sharp-pointed sticks. The movements in this Aitareya passage, the (1) gāyatram, (2) rathantaram, (3) bhaya, (4) yajñāyujyayam, (5) Vāmadevayam, and (6) Prājapātiḥkhyayam, correspond to (1) head, (2) right side, (3) left side, (4) tail, (5) right arm-pit, and (6) left arm-pit. Cf. also the elaborate ceremonial of the parimādaḥ at the Mahāvarta as described in Satapatha, X, 1, 2, 9; Śāṅkhāyana Ārānyaka, II, 4 (with Friedländer’s note, p. 37); and the similar use after the beginning of the pṛṣṭha stotra of the parimādaḥ (prāṇa, apāna, vrutapakṣau, Prājapater khyayam, Vasiṣṭhaya nihava, satrasyākāri, loka and anvāloka, yāna, āyus, navastobhā, pṛṣṭha yāman) in the worship of the parts of the altar in Tāṇḍya Brāhmaṇa, V, 4, 1-13; Lāṭāyana Śrāuta Sūtra, III, 9, 1 sq.; Taīttrīya Brāhmaṇa, I, 2, 6, 5. In the Mahāvarta Śaman the parts of the bird are head, right wing, left wing, tail, and trunk only (Eggeling, S.B.E., XLIII, xxvii). The whole conception is clearly borrowed (cf. Introd., p. 50) from the altar in the Agnicayana which gave origin to the mystic doctrines of the Adhvaryus (see especially Satapatha Brāhmaṇa, VI-X), and of which the Mahāvarta is an adaptation by the Hotra. In Vājasaneyi Saṃhitā, XII, 4, the tṛivṛt is the head, the gāyatram the eyes, bhaya and rathantaram the wings, the hymn the soul, the yajñāyjī the name, the metres the limbs, the Vāmadevayam the body, the yajñāyujyayam the tail. For the relation of yāman and words, cf. Oldenberg, Z. D. M. G., XXXVIII, 439 sqq., 464 sq.; Winternitz, Gesch. der indisch. Litt., I, 143 sq., and see Eggeling, S.B.E., XLIII, 180, n. 2; Weber, Ind. Stud., XIII, 276 sq. The Vāmadevya is based on Sāmadeva, II, 32, 33; the Yajñāyājīya on Śāmadeva, II, 53, 54.

1 He comes back to the seat near the māṛjālīya fire, which he left to worship the citra altar. The expression occurs several times in the Śrāuta Sūtra. For the eight altars see Eggeling, S.B.E., XXVI, 148, n. 4 and the plan on p. 475, followed by Caland and Henry, L’Agniṣṭoma; Hillebrandt, Neu- und Vollmondoffer, p. 191.

2 By the Adhvaryus. Cf. Aitareya Brāhmaṇa, VII, 32.

3 This is the name of the passage between the ukbara and caiva ā, Śāṅkhāyana Śrāuta Sūtra, V, 15, 2, &c.; Maitrāyaṇī Saṃhitā, III, 8, 10. The action is rendered intelligible by a glance at the plan in Eggeling.

4 The pari of parivṛjaḥya must refer to circumambulation. The meaning of the phrase is probably given by Śāṅkhāyana Śrāuta Sūtra, XVII, 11, 4, pūrva dvarāṅgīdharm prapa-dyottaretāngīdhīrIGN parśva, though the pūrva dvarā here is otherwise applied. The idea is, he goes round the altar from right to left, probably. Cf. also ibid., V, 14. The sentence is so elliptical as to be unintelligible without Śāyaṇa’s pravelya. Śāṅkhāyana, XVII, 7, 11, is much more simple.

5 The verb must be gathered from atyādadhāti below; strictly speaking the next sentences are parenthetical and this sentence is continuous with dākṣinottare sīhīne nikhāya.
swing should be a yard in size from east to west, its cross breadth should be a yard less a hand; the points of its (planks) should be to the north, and they should be fastened together by sticks with their points east. Having inserted the posts in the earth to the north and south, around the seat of the Hotṛ, he spreads the cross-beam over them so that it is on a level with the worker's face. Holes are (bored) in the corners of the planks of the swing. He fastens the planks above by means of the ropes, the right one on the south, the left on the north. The ropes should be of darbha grass, and with three strands, one rope to

6 In the Śāṅkhāyana Śrauta Sūtra, XVII, 10, 7 and 8, the height is measured by the head of the Hotṛ, or if he is small his outstretched arms. Ibid., 4, 6, shows that both the planks and the cross-beam have the points north. For the construction with kartuḥ dependent on āyaḥ, cf. Whitney, Sanskrit Grammar, § 1316. Speijer (Vedische und Sanskrit-Syntax, § 113) gives many classical examples. For abhitāḥ with accus., cf. Delbrück, Altindische Syntax, p. 183. It is found in Mantra, but more often in Brahmaṇa, Speijer, Vedische und Sanskrit-Syntax, § 88. For uttārasya with accus., cf. Gaedike, Der Accusativ in Veda, pp. 207 sq.; see Liebich, Beitr. XII, 284. Delbrück and Gaedike seem right in explaining the use as derived from the accus. with antār and antaṭā. Whitney, Sanskrit Grammar, § 273, offers no explanation. In V, 1, 1, we find uttārato 'gniḥ; in V, 1, 2, daksīṇatāḥ puchasya with the more natural abominable genitive. But in V, 1, 2, apareṇa has the accus. In Śāṅkhāyana Āraṇyaka, VII, 3, antaṇaḥ has the gen.; in the Sūtra, the acc. The measures are dubious, see Hopkins, J. A. O. S., XXIII, 141.

7 The Śāṅkhāyana Śrauta Sūtra, XVII, 10, 14, 15, explains that the right rope is tied to the north of the south post, the left to the south of the north post, i.e. inside the posts, just as in a modern swing. The point of view is of course facing east, with the south on the right and north on the left.

8 The use of triguṇe and dviguṇe with different senses of guna is awkward, but appears clearly so meant. Sāyaṇa points out that the rope as doubled would be 2½ fathoms in length, of which only a yard would be used by the rope passing under the plank (above isumitrāḥ prān śrīkṛṣṇhaḥ). There would thus be plenty of rope available for the tying, as the top was only a man's height or less. Sāyaṇa takes svavyadakṣiṇe as 'inclining to the left and right', i.e. the ropes should not go straight up. The only obscure point in this description of the tying of the seat of the swing to the cross-beam is pradakṣiṇam, since it is not at first sight obvious how this applies to the act of fastening ropes. It apparently must mean that after the rope has been passed under the seat of the swing the one end is rolled round the cross-beam slanting to the right, the other (on the opposite side, of course*) also slanting to the right and the ends then are tied across. Provided there was sufficient friction to keep the ropes from slipping this would seem to give a substantial knot (cf. niṣṭarkya). If this is so, we cannot accept Sāyaṇa's theory of svavyadakṣiṇe and must fall back either on the view that the word means merely left (hand) rope and right (hand) rope, or take the epithet

* It is very unlikely that both ends of the rope should have been brought to the same side of the cross-beam. In that case pradakṣiṇam would be rather less than more in point. Speijer (Vedische und Sanskrit-Syntax, § 106, n.) points out that adjective dvandva is not unknown even in Sanskrit (cf. his Sanskrit-Syntax, § 203), and (p. 32, n. 1) argues from Pāṇini, VI, 2, 38, when ekādaśa is given as a dvandva that the grammarians recognized such types. He (§ 107) gives classical examples of distributive dvandvas.
the left, one to the right, and five fathoms long, and should be folded double. Then folding (each end) thrice (to the right) round the cross-beam he makes a knot on the top, which can only be untied by twisting. They support the posts so as to be steady by means of branches and brushwood. The swing should be four fingers or a hand distant from the ground. On the right it may be somewhat higher or level. It should be a foot from the altar.

4. When the swing has been put in position, the Hotṛ taking a lute of udumbara wood, with a hundred strings, in both hands, strikes it, beginning from the lower side, as one does an ordinary lute. The different notes of the lute he should produce in turn by the seven metres, each with four (syllables) as applying to each rope and as meaning, 'with strands coiled from left to right.' Cf. perhaps the equally obscure passage, Āpastamba Yajñaparibhāṣā, 60, 61 (S. B. E., XXX, 331, where Max Müller says, 'The exact process here intended is not quite clear. The ropes seem to have been made of vegetable fibres. See Kātyā, I, 3, 15-17'). If savayadaksīṇa=left and right, cf. for the use of the dvandva, Wackernagel, Altindische Grammatik, II, i, 160, who cites Atharvaveda, XII, 1, 28: padbhyaṃ daksināsanyābyāṃ; Taittirīya Brāhmaṇa, I, 5, 10, 1: svavarantarajatābhyaṁ kutilbhyaṁ. The different order of words, savayadaksīna, is in accordance with the usual rule as to number of syllables determining the order of the numbers of their compounds, Wackernagel, II, i, 166.

9 Sāyaṇa explains that they fill up the holes in which are placed the feet of the posts with dust, which is not thrown in by hand but by branches and brisī. This, however, is quite unnecessary. Brushwood would be a much better material for strengthening the hold of a post. He defines brisī as tṛṇavallitādnapratavenuḍaladīḥnirmitā alpaṇaṭavīśūḥ. The swing was obviously shaped like this [\[\]].

10 The distance according to Śāṅkhāyana should be a prādea, XVII, 10, 13. Ibid., XVII, 1, discusses the planks; 2, the ropes and āsandī; 3, the lute; 4, the drums; 5, 6, 7, the other accessories and the preliminary steps, in great order and detail. Cf. Lāṭyāyana Śrauta Sūtra, III, 12.

1 There are similar passages in the Tāṇḍya Brāhmaṇa, V, 5, 4 sq., and Lāṭyāyana Śrauta Sūtra, III, 12, 8; IV, 1, besides in the Śāṅkhāyana Śrauta Sūtra, XVII, 3; 15, 10 sq. Sāyaṇa points out that the Hotṛ is now seated to the west of the swing. The exact words as to the lute do not occur in Śāṅkhāyana, but it is elaborately described, XVII, 3.

2 Sāyaṇa renders merely, 'he should hold it on his left side like a lute.' But the idea is perhaps rather that he strikes one string after another, ascending in the scale, beginning from below and ascending, uttarataḥ, cf. ārdhavam below and Agnivāmin on Lāṭyāyana Śrauta Sūtra, IV, 1, 4.

3 So Sāyaṇa on RV., I, 85, 10, where he similarly explains the phrase vānam dhamaṇtaḥ used of the Maruts, cf. III, 2, 5, n. 1; Benfey (Śaṅkavāda, Glossar, p. 169) takes vāna there as flute, and Zimmer (Altindisches Leben, p. 289) follows him. Max Müller (Marut Hymns, pp. 120, 121) preferred to see in it merely 'voice'. For udāhāmi, cf. Wackernagel, Altindische Grammatik, I, 92, who considers ā here an ablaut of u. Pāṇini restricts its use to Ātmanepada, but Kātyāyana allows Parasmaipaḍa with a prefix as here (Liebich, Pāṇini, p. 84).

4 i.e. he plays notes corresponding to verses composed in these metres. The four more are, Sāyaṇa says, viraj, dvipadā, atichandas, and chando 'ntaram. If this last be omitted ten are got. But despite its use elsewhere, e.g., Śatapatha Brāhmaṇa, X, 1, 2, 8, it must surely
over, or with ten. (He should say), 'I produce thee with the gāyatī metre. I produce thee with the anusṭubh metre. I produce thee with the upnīh metre. I produce thee with the bṛhatī metre. I produce thee with the paṅktī metre. I produce thee with the triśṭubh metre. I produce thee with the jagati metre. I produce thee with the vīraj metre. I produce thee with the dvīpādā metre. I produce thee with the atichandas metre.' Having gone through the metres according to the series of notes, he strikes the lute thrice, beginning from the foot with a branch of udumbara wood, fresh and still leafy, using the foot of it, (to the words), 'For up-breathing I strike thee, for down-breathing I strike thee, for cross-breathing I strike thee.' But he should not say, 'I strike thee,' for other desires. Then he hands over to the Sāman singer the lute with the branch. He places his two hands on the back plank (with the words), 'For creatures thee (I touch),' and pushes the swing to the east (with the words), 'Swing forward like the breath,' crosswise (with the words), 'Swing crosswise for cross-breathing,' and back to himself (with the words), 'Swing like back-breathing.' He repeats the words bhūḥ, bhūvaḥ, and svār. He then pushes the swing to the east (with the words), 'For breath I push thee,' crosswise (with the words), 'For cross-breathing I push thee,' and back to himself (with the words), 'For down-breathing I push thee.' (With the words), 'May the Vasus mount thee with the gāyatī metre, I mount after them,' he places his elbows on the back plank. Then he should touch the front plank with his mean, each metre has four more syllables than its predecessor, viz. 24, 28, 32, &c., and so Sāyaṇa takes it on Aitareya Brāhmaṇa, VIII, 6, 6.

* No doubt, as Sāyaṇa says, a reference to a practice of other Śākhās, but not to the Śākhāyaṇa Aranyaka or Śrauta Śūtra. For the words audumbaryā, &c., cf. audumbaryāvaraṇatā śākhaya sapalāśaya in Aitareya Brāhmaṇa, VIII, 13. For the construction, cf. the acc. of whole and part, e.g. AV., V, 8, 9 (cited by Speijer, Veditische und Sanskrit-Syntax, § 20; Delbrück, Vergl. Synt., I, 385): enam-marmāṇi vidhyā, when, however, according to Whitney, Translation of Atharvaveda, the reading should be marmāṇī, loc., though marmāṇi appears also in the Ajmir edition, samvat 1957. Somewhat analogous cases appear in Speijer, § 83; Gaedcke, Der Accusativ, p. 268. Or mūladeśena may refer to the lute.

* In Śākhāyaṇa it is the Udgāt, who has throughout to deal with the lute.

* Clearly the vyāna is a breath at right angles to prāṇa and āpāṇa. This is an unusual conception of it, and is not mentioned in Deussen, Philosophie der Upanishads, p. 252; E. T., p. 279.

* Sāyaṇa says that the repetition of these three words denotes a desire that the three worlds be established by the threefold moving of the swing. They are used in Lāṭyāyana, IV, 1, 4, in connexion with the playing of the lute. Cf. also Wackernagel, Altindische Grammatik, I, 339; Oldenberg, Religion des Veda, p. 432, n.; Winternitz, Gesch. der indisch. Litt., I, 162.

* The eva denotes that the action is as before, only the verses being different (Sāyaṇa).

* In Śākhāyaṇa, XVII, 16, he touches the swing with his breast and then alternately he puts his right and left side over with Mantras almost identical with those here, save that arko'ri is prefixed, and each ends with a dative rājyārya, &c. He then plants his two feet to the east.
hands separately,¹¹ like a serpent about to creep. He should touch the middle plank with his chin, or if there are two ²² the point of joining of the two. (With the words), ‘May the Rudras mount thee with the īriṣṭuḥ metre, I mount after them,’ he lays his right thigh ²³ (over the seat). (With the words), ‘May the Ādityas mount thee with the jagati metre, I mount after them,’ (he lays) his left thigh. (With the words), ‘May the All-gods mount thee with the anuṣṭuḥ metre, I mount after them,’ he mounts (the swing).¹⁴ To the west of his own altar he places his right foot pointing to the east, and then his left.¹⁶ If the former is tired, then the latter; if the latter, then the former. But the two together must never be off the ground. The Hotrakas sit down on bundles of grass, and so does the Brahman priest. The Udgātṛ sits on a stool of udumbara wood. If he has to leave for any absolutely necessary action, then having set one to guard, he descends towards the east, and having carried out the exact business he

Then he sits crosswise on the swing and touches the back of it with the Mantra, Prajāpatiḥ tvārohaṭu vīyuh prekhkhyatatu. This act is preceded and followed by three expirations and three inspirations. The Mantras of the Udgātṛ in mounting his seat in Lātyāyana Śrāuta Sūtra, III, 12, 8, are like those in Śāṅkhāyana, omitting arko ‘si, but Lātyāyana, III, 12, 9, permits them to be reduced to simply gāyatreyā tvā chandassūrāhāni, &c. In Lātyāyana the verses are said by the Udgātṛ. Ibid., 10–12. Gautama adds a fifth stoma with vairājyena, Dhānampiṣṭa has four, and Śaṅḍilya only three.

¹¹ The Ānandāśrama edition reads yathā hi, which is nonsense. The reading of Rājendralāla is that clearly of Sāyaṇa, who takes the point of comparison to lie in the fact that he raises his hands as a snake about to creep raises its head. Nānā must be an adverb meaning ‘separately’. It might possibly be suggested that it meant here ‘without’, a sense ascribed by Pāṇini, II, 3, 32, but even then the comparison with the snake would have little point. For the use of nānā, cf. Śāṅkhāyana Śrāuta Sūtra, XVI, 7, 8; 10; XVII, 3, 8; Lātyāyana Śrāuta Sūtra, III, 3, 9 (= Kātyāyana Śrāuta Sūtra, XII, 2, 8): nānā pāpaktya; Āśvalāyana Gṛhya Sūtra, I, 3, 10: nānāpi sati daiveate; Mānava Gṛhya Sūtra, II, 18, and other passages in Bloomfield, Vedic Concordance, p. 545b. For a similar metaphor, cf. Āśvalāyana Śrāuta Sūtra, VI, 6, 5: yathā lakṣamir utpatisyān. ²² There may be two or three, V, 1, 3. They are fastened by the sāucis.

¹² In Śāṅkhāyana Śrāuta Sūtra, XVII, 16, 1, occurs, daksīṇam bhāgam ātmano tiharan, where Govinda explains by hrdayat prthak kurvan, but Śaṅyaṇa here talks of prekhkhyāhanam, and the sense requires the meaning ‘lays over’, which is probably meant also in the Śāṅkhāya passage, as pointed out by Friedländer on Śāṅkhāyana Āraṇyaka, I, 7. Cf. Introd., p. 67.

¹³ The same series of gods and metres occurs in the Vājasaneyī Samhitā, XI, 60, 65; Taittiriya Samhitā, IV, 1, 5; Maitrāyaṇi Samhitā, II, 7, 6; Tāṇḍya Mahābṛāhmaṇa, VII, 6; Śāṅkhāyana Āraṇyaka, XI, 8. Cf. Śatapatha Brāhmaṇa, VI, 5, 3 (agnicayana), X, 4, 17, and see Weber, Ind. Stud., XIII, 268, and cf. the Rājasūya verses, Aitareya Brāhmaṇa, VIII, 5, 6, 1–4.

¹⁴ The exact sense of this is taken by Śaṅyaṇa to be that the feet are to be used alternately, and this seems correct, though it is not said exactly that the two cannot ever be both on the ground at once. They must not be both off the ground, cf. I, 2, 4. For the gen. with paścāt, cf. Aitareya Brāhmaṇa, VIII, 10, 9: eṣva gṛhān paścāt gṛhasyaṁ gne puruṣaṁ vāmavālobrasāhāya rtvig antataḥ kamsena caturgṛhitās tisva ajjñahūtil aindriṁ prapadam juhoti. This corrects Speijer’s remark (Vedische und Sanskrit-Syntax, § 83), followed by Delbrück, Vergl. Synt., I, 743, that paścāt is not so found before the Śrāuta Sūtras.
should mount again in the manner above set forth, omitting the utterance (of bhūḥ, bhuvah, and svar). 16

5. He instructs the Prastotṛ, 'In the pañcavimśa stoma proclaim the first pratiḥāra when either three verses remain to be said, or two and a half 1 or twelve and a half.' Jātukarnaḥ holds that this should be done when there remain twelve and a half verses. When the Prastotṛ has spoken, he repeats 2 (the verse), 'Thou art a bird with fair wings. I shall speak forth this word, which will declare much, 3 fare far, produce much, gain much, effect more than much, 4

16 Sāyaṇa takes ajayayā vṛtā as the form. It may equally be ajayayā avṛtā, avṛt being more usual in this sense, as in Māṇava Gṛhya Sūtra, II, 4, 2; 9, 8; Śāvalāyana Śrāuta Sūtra, V, 11, 4, &c.; cf. Weber, Ind. Stud., V, 410. If avaiyakarmīne is read the sense must be, 'If he should go (to serve) some one who has something he must do on hand.' At first sight this seems easier, but if karmīne had been original it would hardly have been changed to karmane, a less obvious construction, while the reverse of this process would be not unnatural. If karmīne is read, see for the formation which is rare in early texts, Wackernagel, Altnidische Grammatik, II, i, 121, 122. For the dat., cf. Gaedicke, Der Accusativ im Veda, p. 135; Delbrück, Vergl. Synt., I, 177, 301.

1 So Sāyaṇa explains ardhatītyāyū. The pratiḥāra is repeated five times usually before the last pāda of the verse, cf. Hillebrandt, Ritual-Litteratur, p. 100 and ref. For the imperative in tāt, signifying an action to be carried out after something else, cf. Delbrück, Altnidische Syntax, p. 363; Whitney, Sanskrit Grammar, §§ 570, 571. The dictum of Whitney that the benedictive sense of the imperative in tāt was not exemplified, can only be supported on a very narrow interpretation of the word 'benedictive', not merely for classical Sanskrit (where it occurs often in Jaina Kāvya texts) but also for Vedic. E. g. in RV., III, 22, 2: āgne vi paśya bhuhathāḥ brīyāṇā no netā bhasvatād anus dyām, it is surely absurd to take bhasvatāt as imperative, as does Oldenberg (S.B.E., XLVI, 288); similarly in Whitney's own example from RV.: ydd urdhvāś tiṣṭhā dvāreṇāh dhattāt, 'mayst' is clearly the sense, and 'may' he himself uses in translating the example from the MBh., bhavaṁ prasādam kurātāt. Probably, therefore, in denying the 'benedictive' sense, Whitney refers to that word in the narrowest sense of a blessing pronounced by some person who in the ordinary view is entitled to bless. This is so far borne out by the fact that Pāṇini, III, 1, 50 (āsī ca) is explained by the Siddhāntakaumudi (following the Kāśiκā Vṛtti) as āsīḥ prajoktāt dharmaḥ āsītāhāḥ pitrāder iyam uktāh! In these cases the benedictive is regularly used in Sanskrit, e.g. tat kim anyad āsīmahe kevalaṁ vīra-prasuyā bhūyāḥ (Vikramorvaśī), or the king's formal āsīḥ, e.g. ākālapānta ca bhūyāt samupacitasukhaḥ sambhavo sajanmānam (Ratnāvalī), or the imperative (e.g. in the verse from the Ratnāvalī just cited in fact three imperatives occur), but in the early language at any rate I can find no certain example of tāt so used. But the distinction between a wish and a blessing is evanescent.

2 The Śākhāyana Aranyakā, I, 8, and Śrāuta Sūtra, XVII, 17, give the Mantras in reverse order, and omit the uktha-āryaṇi. For suparṇo 'si garutmān see Vājasaneyi Samhitā, XII, 4; Śākhāyana identifies this with prāṇa, but see my Śākhāyana Aranyakā, p. 77, n. 6.

3 Sāyaṇa interprets these epithets very inadequately, but it is most probable that they are all genuine including svar vādasyantim, which has least MS. authority. The Ānandārama edition considers Sāyaṇa's text defective, but most probably he regarded some of the epithets as obvious, though perhaps he had not svar vādasyantim. Lāṭyāyana has only after vādasyanti: bahu kariyantim bahu kariyantim svar gamaṇyantim svar gamaṇyantim mām imān yajamanām, see IV, 2, 10. So also Drāhvyāyana. Śākhāyana Aranyakā recognizes bahu kariyantim bahor bhūyāḥ kariyantim svar gamaṇyantim svar imān yajamanān vākyaṇantim only, which resembles
which goes to heaven, which will declare heaven, fare to heaven, produce heaven, gain heaven, carry this sacrifice to heaven, and carry the sacrificer, me, to heaven.' The word 'sacricer' applies only to one who has been consecrated, not to one not consecrated. In the case of a friend of his, he should say 'carries N. N. to heaven,' not 'will carry.' He then repeats the uktaviryānas, and, 'Breath (is united) with speech, may I be united with speech. Eye is united with mind, may I be united with mind. Hearing is united with the self, may I be united with the self. May I have greatness, glory, good fortune, enjoyment, the stobha and the stoma verse, sound, renown, prosperity, fame, and fruition.'

Lātyāyana's version given above. The Śrauta Sūtra, XVII, 17, 1, has: premāma vācām vadoṣyāmi bahu kariyantīni bahu kariyant bahor bhūyāh svar gamiṣyantiḥ svar gamiṣyant. Bloomfield (Vedic Concordance, p. 649) gives Lātyāyana and Śāṅkhāyana as having svargam, &c., instead of svar gam, &c., but that this is quite wrong may be proved, not only by its inherent improbability but also by Śāṅkhāyana Aranyakā, I, 8 (the Aranyakā unluckily did not come to Bloomfield's notice), where occurs svar hy eṣā vāg gamiṣyanti bhavati; see my note, J. R. A. S., 1908, p. 204.

4 i.e. not to the Hotṛ in an ekāha or ahāna, but in a sattrā. Cf. V, 3, 3, n. 1, and III, 2, 4, n. 2.

5 This seems to be the same. If so, this passage recognizes the performance for a friend against Śāṅkhāyana Aranyakā, I, 1; the case of an enemy is specially dealt with in that Aranyakā, I, 8; nāmum being said. The future is not to be used, for the present is to be used to signify the immediate attainment of heaven (Śaṇḍha).

6 The six Mantras, ghosāya tvā, slokāya tvā, śrutaye tvā, upaśrvatvā tvā, śrutaye tvā, śrutaye tvā, says Śaṇḍha. Though Śāṅkhāyana does not mention the uktaviryāni here, they are frequently alluded to in the Śrauta Sūtra, VII, 9, 6; 9, 15; 19, 25; 20, 11, &c. See Śaṇḍha's list, Āśvalāya Śrauta Sūtra, V, 9, 21; 9, 10; 14, 16; 15, 23; 18, 13; 20, 8, and cf. Eggeling, S. B. E., XXVI, 327. There is one for each of the Hotṛ's Sāstras.

7 Śaṇḍha explains as the fruits of these parts of the Śaṃ. The omission of the verb may be compared with V, 2, 2, n. 13. In Taittirīya Aranyakā, IV, 21, is mayi dhāyi svāryam after a series of loc. Compare for the list, Śāṅkhāyana Śrauta Sūtra, V, 1, 10: bhāgaṃ me voco bhadram me voco bhūtām me vocaḥ śriyaṃ me voco yalo me voco mayi bhagor mayi bhādram mayi bhūtīr mayi śrīr mayi yālaḥ. Scheffelowitz, Zur Stammbildung in den indisch-germanischen Sprachen, takes bhāg as equal to 'beauty', quoting RV., I, 141, 1: bāl itthā tād vāpye dhāyi daritām devāya bhagorāh sāhas yātā yāti; III, 62, 10; AV., XIX, 37, 1; VI, 69, 2; Śatapatha Brāhmaṇa, V, 4, 5, 1, and comparing Old Slavonic biliskati, &c. These sentences it is never to contain older forms of words and expressions than the ordinary Sūtra form or the mere liturgical direction; cf. Bloomfield, Vedic Concordance, p. viii, and V, 3, 2, n. 17. So vāg devī somasya trpyatu and duḥham mahat in V, 3, 2. A precise parallel is found in Taittirīya Aranyakā, IV, 11: sām ahām āyuṣa āsāṃ prāṇena āsāṃ vaścāsā āsāṃ pāyasa āsāṃ gauṣṭyeṇa āsāṃ rāyāḥ pārṣaḥ āsāṃ asau, &c. Śāṅkhāyana Śrauta Sūtra, XVII, 17, 1, has: sām vigh prāṇena sahaḥ pāṇena, and sām cakṣur, &c., as in the Aitareya, but sām śrōtram, &c., it omits.

After stoma, sloka may well be 'verse', or possibly 'hymn of praise'. Elsewhere it means, however, merely 'fame', e.g. Bhayāraṇyaka Upanīṣad, I, 4, 7 (Kāya), 18 (Madhyandina): evām kīrtiṃ slokaṃ vindate, which appears to be the only Upaniṣadic passage with that sense (Jacob, Concordance, p. 940).

8 Bhujabhuktyor bheda bhogyabhedena draṣṭavyah (Śaṇḍha).
Having called (to the Adhvaryu), he mutters the word ‘speech’. There are three calls (for the Hotṛ), at the beginning of the Śastra, of the nīvīd, and of the concluding verse. The Adhvaryus make sounds. On this day one should give much food. They cause a warrior to pierce a skin. They smite the earth drum, and women play lutes. There is intercourse of creatures, and a conversation between a student and a courtesan. The Udgāṭṛs sing various Śamans for the Niṣkevalya Śastra, the Hotṛ begins with the strophe of the Rājana Śāman.

9 In Śākhāyana Śrama Sūtra, XVII, 12, 5, the anuṣṭap is: vāg āyur viśvāyur viśvam āyur eva kindropehi viśvathā vidī maghavan vidī iti. The call is adhvaryaṃ bōnśīvom, Aitareya Brāhmaṇa, III, 12, &c.; Śākhāyana Śrama Sūtra, XVII, 17, 14. Garbe, Ritual-Litteratur, pp. 100–102; Caland and Henry, L’Agniṣṭoma, p. 232.

10 Not, as in the prakṛti, also with the anurūpas and dhāryus (Sāyana).

11 Kārayanti is little, if any, more than a simple verb. Cf. epic examples in Holtzmann, on Whitney’s Sanskrit Grammar, §§ 1041, 1068; Speijer, Vedische und Sanskrit-Syntax, § 156; Sanskrit-Syntax, § 304. So in Pāli and Prakrit, Müller, Pāli Grammar, p. 107. This is a preliminary to the beginning of the Śastra. Presumably the words, like those mentioned below, are intended to frighten away demons, &c. Cf. Cook, Journal of Hellenic Studies, 1902, p. 15; Farnell, Cults of the Greek States, III, 31; Crooke, Northern India, p. 196; my Śākhāyana Āranyakā, p. 78.

12 i. e. the yajamāna.

13 The ceremony is described at greater length in Śākhāyana Śrama Sūtra, XVII, 15. The king or his representative pierces the skin with three arrows, which are not allowed to penetrate through. The idea is clearly a rain spell. The arrows pierce the sky and bring down the waters the sky imprisons. This idea may explain the archer in the myth of the descent of Soma, though the idea appears distorted there (Bloomfield, J. A. O. S., XVI, 22 sq.). For the acc. and instr., cf. Gaedcke, Der Accusativ im Veda, pp. 275 sq.; Liebich, Bes. Beitr., XI, 272 sq.; Delbrück, Altindische Syntax, pp. 225, 226; Vergl. Synt., II, 117, 118; III, 2, 4, n. 16.

14 The drumming is performed on a raw hide, stretched over a hole dug in the ground outside the vedī, by means of the tail of the sacrificial animal, Śākhāyana, XVII, 5. There are also four or six ordinary drums used. The wives used various instruments, ghaṭakarkarir avaghātarikāḥ kāṇṣāvānīḥ pichorā iti, ibid., XVII, 3, 12. Another list, partly the same, in Lāṭyāyana, IV, 2, 1–8. Cf. Hillebrandt, Ved. Myth., II, 190; J. A. O. S., XXIII, 309.

For similar ceremonies to promote fertility, cf. Farnell, Cults of the Greek States, III, 80, 103; Frazer, Adonis, Attis, Osiris, pp. 21 sq.; my Śākhāyana Āranyakā, pp. 82 sq.


16 Sāyana explains that the Udgāṭṛs sing their Śamans first of all ending with the rījanaṃ sāman, the first tristich of which serves as the commencement of the Niskevalya Śastra of the Hotṛ. On the priests, cf. Oldenberg, Religion des Veda, pp. 383 sq.; Weber, Ind. Stud., X, 141 sq., 376 sq.

17 The Lāṭyāyana Śrama Sūtra, which goes into further detail, mentions also as part of the
6. 'That was the oldest in the worlds' (RV., X, 120), 1 'That fame of thine, O Maghavan, through thy greatness' (RV., X, 54), 'He groweth more for strength' (RV., VI, 30), and the three verses beginning, 'Thee, manliest of men, with songs, with hymns' (RV., III, 51, 4), (are the commencement of the Śastra). Here some say 2 that one should take from the body-verses the two quarter-verses, 'Join with the sweet what is sweeter than sweet' (RV., X, 120, 3e), and 'The sweet with the sweet hast thou conquered' (ibid., 3d), and replace them with the wing quarter-verses, 'O Maghavan, O Indra, the strong steeds' (RV., VII, 33, 22e), and 'O Indra, grant a cow, a chariot horse' (RV., VI, 46, 2e), and put in place of the latter those other two. He thus wins the profit of a cow 3 and ceremonies a fight between an Ārya (Vaiśya) and a Śūdra for a skin which is compared with the sun, and the appointment of persons to praise and criticize the acts of the priests, IV, 3, perhaps in order to avert the evil eye (Farnell, Cults of the Greek States, III, 172); cf. the abuse of the Roman triumph. The first ceremony clearly shows the nature of the rite as a sun spell, which has a parallel in different parts of the world (Usener, Archiv f. Religionswissenschaft, 1904, pp. 297–313), as Agnisvāmin on IV, 3, 7, points out. It is discussed in Taistirīya Brāhmaṇa, V, 2, 6, 7. For ritual ṛṣitaḥpūlōta as stimulating vegetation or serving a piacular purpose, cf. Farnell, Cults of the Greek States, III, 104; IV, 267; Frazer, Golden Bough, I, 97; Crooke, Northern India, p. 193; v. Schroeder, Mysterium und Mimus, pp. 309 sq.

1 See I, 3, 3–8. This Khaṇḍa deals with the body and the śūdādhas verse following it. It corresponds to Śāṅkhāyana Āraṇyaka, II, 1, and Śrauta Śūtra, XVIII, 1.

2 Śāṅkhāyana Śrauta Śūtra, XVIII, 14, 7; Āraṇyaka, II, 1; 11, omits the last two pādas and does not replace them, but puts them before the dvipādas. The stanza RV., VII, 33, 22e, occurs in the right, the stanza RV., VI, 46, 2e, in the left wing. The Śatapatha Brāhmaṇa, VIII, 6, 2, 3, seems to agree with Śāṅkhāyana, though not precisely; Eggeling, S. B. E., XLIII, 113 n. Eggeling's explanation of the ardhaducer in the Śatapatha as referring to RV., X, 120, 3d, and VIII, 20, 1a, seems to overlook the fact that in the Śāṅkhāyana the ardharca, X, 120, 3e, carries with it the ardharca, VIII, 69, 2e, making up in all ardharca; they are called tāu in Āraṇyaka, II, 1.

3 This is practically a defining genitive. Cf. IV: rāyah suvīryam, and contrast Whitney, Sanskrit Grammar, § 295; Speijer, Vedische und Sanskrit-Syntax, § 65. Delbrück (Altniederer Syntax, pp. 153, 154) gives examples of the genitive of material and origin, and see Vergl. Syntax., I, 340, 346 sq. The construction sām pākṣayose pātānaya is curious. The sām is joined with pātānaya by Śāśaya, and we might compare for this infrā, upa-apīte, V, 3, 3; or sām might be taken with ḍhaṭte (cf. Whitney, Sanskrit Grammar, § 1081). The use of the genitive 4 with pātānaya (as with ōtyay, Śāṅkhāyana Āraṇyaka, II, 5, 6, &c.) disentitles it to be ranked as a real infinitive: cf. Speijer, Vedische und Sanskrit-Syntax, § 48; Whitney, l.c., §§ 287, 982. The easy conjecture sām, though rather tempting, is unnecessary. The conjunction of cow and horse is truly Vedic, cf. Indra's hymn, RV., X, 119, 1: iti vā iti me mano gām dīvān samuṣṭaṃ iti; Atharvaveda, XII, 1, 5: gavoṁ asvān, &c.; Winternitz, Gesch. der indisch. Litt., I, 57; Bloomfield, Vedic Concordance, p. 346. For ńīmaḥ ḍhaṭte, cf. Śāṅkhāyana Śrauta Śūtra, XIV, 28, 9; XV, 6, 7.

4 It is possible to think of pākṣayose as a dative (cf. Speijer, Vedische und Sanskrit-Syntax, § 12, for the confusion of ṭhvyam and oḥ forms), but this is not essential.
a horse, and the wings are made strong to fly. He intertwines these hymns with the verse nādam va odaṁinām (RV., VIII, 69, 2), joining quarter-verse with quarter-verse, making them into bṛḥāṇi verses, so that the quarter-verses of the nāda hymn are second. He also inserts in the first stanza the syllables of the word puruṣa, one in each quarter-verse, at the end, save in the case of the third quarter-verse. Thus does he intertwine them. We will also set (a verse forth) as an example, thus:  

\[
\text{tad id āsa bhuvanēṣu jyeṣṭham pu} \\
\text{nādam va odaṁinām} \\
\text{yato jajñā ugras tveṣanrṇṇo ru} \\
\text{nādam yoyuvatino 3m} \\
\text{sadyo jajñāno ni riṇāti śatrūn} \\
\text{patim vo aghvānām} \\
\text{anuv yam viśve madanty āmāḥ 30} \\
\text{dhenūnām iṣudhyāso 3m} \\
\]

The verse should be thrice repeated. Should (the Udgāṭs) sing as the Rājana Śāman other verses which occur (in the hymns enumerated), then (the Hotṛ) recites them in their own place, but here (at the beginning of the Śastra) he recites these verses (i.e. RV., X, 120, 1–3). If the other verses do not occur in these hymns, he should take as many out of the hymns mentioned and recite the (other verses) in their place, but still recite these verses (RV., X, 120, 1–3) here. (The verses removed) in this case are to be those before the sūdadohasa verse. The Śastra always begins with the verses commencing, ‘That was the

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4 The pluti and the om after the fourth pāda are probably meant. Cf. Śāṅkhāyana, l.l.c., and I, 5, 1. Rājendralāla and the Ānandārama edition are both inconsistent. For the pluti, see Wackernagel, Altindoische Grammatik, I, 297–300. Both iṣudhyāso 3m and yuvatino 3m present curious forms, which may be compared with the rule recognized in Pāṇini, VI, 1, 95, that om with a preceding a vowel gives om, and this Sandhi in its turn has early parallels (Macdonell, Vedic Grammar, p. 64). So in Mānava Gṛhya Sūtra, I, 4, 4, vāṃnom stands, in my opinion, for vāṃ+om (cf. II, 7, n. 1). See also Caland and Henry, L’Agniśṭoma, pp. 112, 166, 178, 232, 237, 238, &c., for examples of this Sandhi.

5 To make up twenty-five verses, I, 3, 5, n. 6; Śāṅkhāyana Āraṇyaka, II, 1: evam vīḥṛtāṃ prathamāṃ triḥ śaṃsati pariśīr uttarāḥ.

6 Literally, ‘in their place.’ The Udgāṭs may either adopt tad id āsa as the beginning or stotriya, or use other verses of the enumerated hymns, or use quite new verses, but in all cases the Hotṛ must stick to tad id āsa as a commencement, and must not follow the strophe of the Rājana Śāman. The new verses are to be inserted before the sūdadohasa verse, omitting a corresponding number of those in the ordinary version. If the verses occur in the hymns enumerated, then they are simply recited in their own original place, since the whole of the first three hymns is included in the Śastra, and the three verses, I, 51, 4–6, count presumably as a hymn for this purpose. Cf. n. 3 on V, 2, 1. For the construction, cf. Aitareya Brāhmaṇa, V, 7, 1: yathāṇāṁmaṇiḥ atra stuvate śākvareṇa śāmānā.
oldest in the worlds' (RV., X, 120, 1). The reply of the Adhvaryu is not altered.⁷ (Then comes) the sūdādahās verse, beginning, 'Of that milk yielder' (RV., VIII, 69, 3).⁸

⁷ The form used in the prakṛti is not altered as it is in the Śoḍāśin rite (Śāyana). On the pratigara, see Weber, Ind. Stud., X, 36, n. 3; Eggeling, S. B. E., XXVI, 326; Sabbatier, Agnistoma, pp. 55, 56; Hillebrandt, Ritual-Litteratur, p. 104, n. 45.

⁸ The verses laid down in Śaṅkhāyana are, after a tāṣṭimāṇsa of three verses, RV., X, 120, 1–3; 4–9; X, 29, 1–8; X, 55, 6–8; X, 54, 6; X, 55, 2; X, 56, 1; making 23, the first being twice repeated, and the whole interspersed with the pādas of the nada hymn. In X, 120, 3, however, the third and fourth pādas together with the corresponding pādas of the nada hymn are omitted, and placed before the dvipādās (II, 11).

After the body-verses the order in Śaṅkhāyana and the Aitareya differs as shown below:—

<table>
<thead>
<tr>
<th>Head-verses</th>
<th>Śaṅkhāyana, XVIII, 2</th>
<th>Āranyaka, II, 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neck-verses (with skandha, cervical column, J. R. A. S., 1907, pp. 1, 2)</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Right side (akṣa, bāhu, prahastaka)</td>
<td>&quot;</td>
<td>4</td>
</tr>
<tr>
<td>Left side (ditto) *</td>
<td>&quot;</td>
<td>5</td>
</tr>
<tr>
<td>Back (ānāka, backbone, perhaps lumbar portion in special, J. R. A. S., 1907, pp. 7, 8)</td>
<td>&quot;</td>
<td>6</td>
</tr>
<tr>
<td>Āsitīs</td>
<td>&quot;</td>
<td>7–13</td>
</tr>
<tr>
<td>Vāja hymn</td>
<td>&quot;</td>
<td>14</td>
</tr>
<tr>
<td>Dvipādās (with arthaṛcau)</td>
<td>&quot;</td>
<td>15</td>
</tr>
<tr>
<td>Ainārāṇa hymn</td>
<td>&quot;</td>
<td>16</td>
</tr>
<tr>
<td>Avapana</td>
<td>&quot;</td>
<td>17</td>
</tr>
<tr>
<td>Anuṣṭubha samāmāya</td>
<td>&quot;</td>
<td>18</td>
</tr>
<tr>
<td>Trīṣṭupchata</td>
<td>&quot;</td>
<td>19; 20</td>
</tr>
<tr>
<td>Neck-verses</td>
<td>Aitareya, V, 2, 1</td>
<td>I, 4, 1</td>
</tr>
<tr>
<td>Head-verses</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Vertebrae-verses</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Right wing</td>
<td>V, 2, 2</td>
<td>I, 4, 2</td>
</tr>
<tr>
<td>Left wing</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Dvipādās</td>
<td>&quot;</td>
<td>V, 2, 3–5</td>
</tr>
<tr>
<td>Āsitīs</td>
<td>&quot;</td>
<td>V, 2, 5</td>
</tr>
<tr>
<td>Vāja hymn</td>
<td>&quot;</td>
<td>V, 3, 1; 2</td>
</tr>
<tr>
<td>Ĉṛā, &amp;c.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

* It should be noted, however, that this division, which is that adopted by Dr. Friedländer, is doubtful as regards the two sides, which (Introduct., p. 10) he divides into shoulder, arm, and hand. For the word skandha (really 'cervical column'), Hoernle, J. R. A. S., 1907, p. 918) occurs in the section dealing with the graiva verses, and the word akṣa (re) or akṣa, both of which are used in Āranyaka, II, 3, as regards the part rendered as 'shoulder', seems rather to denote 'collar-bone'. At least, so I infer from the fact that akṣa has this sense in Caraka and Suśruta (Hoernle, J. R. A. S., 1907, p. 13), and akṣa this sense in the Śatapatha Brāhmaṇa. Possibly the reading should be akṣam in Āranyaka, i.e.: cf. akṣa sthaviṣṭha (sic) just after, and cf. I, 2, 2, n. 11, but akṣa re is good sense. The exact divisions are probably (a) collar-bone, (b) arm, (c) hand.
Adhyaśa 2.

(Then come) the neck-verses. ‘Of Indra, the smiter, the powerful, the earnest, who has the world, are might and strength, great and delightful. The mighty overcomes

1 These verses occur with many variants in the Atharvaveda, VI, 33, and also in the Paippalāda recension, the Naigeya text of the Sāmaveda, I, 588, which has ārāja yujas tuṣṭe jāne vānaṁ svāh, and has not the second two verses, and Śāṅkhāyana Śrauta Sūtra, XVIII, 3, where they run: yasyedam oja ārūja tuṣto yuj to balāṁ sahaḥ \ Indraśya rantiṁ bhṛhat || anūdhṛṣṭam viśanyāyā nādhṛṣṭa ādādhṛṣṭatām \ dhṛṣṭaṁ dhṛṣṭaṁ śavaḥ II sa no dādustu tam rayim puruṣaṅgasamānaṁ || Indraḥ pātī tuṣṭe ratiṁ janeyu. It should, however, be noted that balām is merely a conjecture of Hillebrandt’s for vanaṁ of all his MSS. It is a probable one. The AV version is unintelligible, see Whitney’s Translation, p. 305. In the version given, which is purely conjectural, I have taken ārūja as a genitive from Śāṅkhāyana (the change of u and a is easy, the accent is dubious), like tuṣto and yuṣṭo, presumably also genitives. Śāṅka as usual gives no help; he takes ārūja as either (1) niśācaloṁ sarvato raṇjakam, or (2) jagatpālaṁ sarvato raṇjakam. Yuṣṭo tuṣto is yogyo vairyaṁ himsakhaḥ. Vanaṁ is bhaktair vanaṇīyaṁ. The AV has dārō yujas tvuṣṭe jāne vānaṁ svāh || and nādhṛṣṭa ādādhṛṣṭe dhṛṣṭaṁ dhṛṣṭaṁ śavaḥ || puruṣa yuṣṭhī vyathīḥ śrava Indraśya nādhṛṣṭe śavaḥ. The Paippalāda differs greatly. 2 The translation again is purely conjectural. Whitney, by reading ādādhṛṣṭe (infin.), dhṛṣṭaṁ dhṛṣṭaṁ, and ‘vyathī’, makes it, ‘(He is) not to be dared against; (his) might, dared, dares daring against (others); as, of old, his fame (was) unwavering, Indra’s might (is) not to be dared against.’ Taking the Aitareya text as it stands, I think we must resolve nādhṛṣṭa as nā dādharṣa(h) and take the word as an adjective meaning ‘impetuous’. I think nādharṣa, however, almost certainly right (cf. RV., V, 8, 5), ‘He is not to be dared against.’ The editions and Whitney with Śāṅka read the two words following as ā dādharṣa ādādhṛṣṭaṁ. This is quite possible, though the change in quantity is remarkable, but it seems to have escaped notice that ā dādharṣad ādādhṛṣṭaṁ is quite possible, and could have the same sense while keeping the prefix ā in both cases and restoring the metre (ā dādharṣad ā dādharṣaṁ) and explaining the Śāṅkhāyana text. If nādharṣa is read, I would not take the participle as a neuter nom., but translate, ‘He dares against the daring; his might is dread.’ This avoids the inconvenience of the idea of might daring, and the rare use of the present participle as a finite verb. The second half of the line is very obscure. Ati vyathīḥ occurs also in RV., X, 86, 2, and here as there Śāṅka explains it as a verbal form, which is quite impossible, ‘When Indra caused his food to fall.’ It might however mean, ‘When trembling (cf. Naigya, II, 13) passed from Indra,’ referring to the terrors which so often fell on Indra before he showed his might. For a different theory as to vyathīḥ (=track), see RV., IV, 4, 3 (Oldenberg, S. B. E., XLVI, 321); AV., IV, 21, 3, with Whitney’s note; and see Geldner, Vedišcbe Studien, II, 29. Geldner holds that vyathīḥ originally means ‘Falschheit’ and thence ‘Malice, Zorn, Ungnade, Ärger, Hass, Feindschaft’, and so has the gen. of the subject or object. So he renders RV., IV, 4, 3, as, ‘no one approaches thee when angry,’ and in AV., VI, 33, 2, takes puraḥ yuṣṭha vyathīḥ (this is the AV. accentuation as in AV., IV, 21, 3) śrava Indraśya nādhṛṣṭa śavaḥ, as ‘Like a citadel (cf. uṛjā and uṛj, Pischel, Vedišcbe Studien, I, 185) unapproachable, is the anger, the fame, the
not him who is exceeding strong. His vigour is dreadful. When aforesaid
trembling passed from him, Indra's might was dreadful. May he give us that wealth,
wealth of tawny hue. Indra is the lord, the most mighty among men.' (Then
comes) the südadahās verse. The head-verses are in gāyatrī metre, beginning,
'The singers call aloud to Indra.' (RV., I, 7, 1.) If the (Udgātras) sing the Sāman
with other verses which occur (in the service), then the two sets are to be inter-
changed in place. If the other verses are ones not occurring, or some occur
and some not, (then they should be inserted in the place of verses occurring
which should be taken out.) The last verse of the hymn (should be recited,
the insertion being made before it), and then the südadahās verse. Then come

strength of Indra.' Unhappily he does not cite or discuss this passage, where of course purā
cannot be made by any effort of the imagination to be a noun. But accepting the sense 'wrath',
then AV., VI, 33, 2, would give the sense 'As aforesaid, the anger', &c., and this passage
might be rendered, 'As of old (purā yāt) his anger is excessive' (ati), and on the whole
this is perhaps the least unlikely version of a very difficult and probably corrupt text. Cf.
v. Schroeder, Mysterium und Mimus, p. 316, n. 2, whose version of RV., X, 86, 2, suggests
'because of anger'.

For the form of the verse, cf. e.g. Vājasaneyi Samhitā, I, 8: dhūra asī dhūrva dhūrvantam
dhūrva tām yo 'smūn dūrvar tām dhūrva yaḥ dhūrvāmāḥ, and Winternitz, Gesch. der indisch.
Litt., I, 159. In the next verse the AV. reads tām (Ppp. no) urum and tuviṣtamas (APr., III,
96; IV, 59), while the Ppp., the comm., and one MS. have dadhātu, and the commentary on
the AV. and two MSS. (out of three) in Sāṅkhāyaṇa have sadṛṣam. One MS. of Sāṅkhāyaṇa has
puruṇ, the others puruṇaṃ. Tattvastava occurs in RV., I, 190, 5; II, 33, 3. For the dat. inf. in
e, cf. Whitney, Sanskrit Grammar, § 970.

3 This is Sāyaṇa's version. The Āṇandāśrama reads ubhayāsamsthā na viparyayaḥ with the
opposite meaning, but this is less probable. The apodosis to the last clause is borrowed from
the indication in V, 1, 6. As the next clause shows, the insertion of the new verses is to be made
before the last verse preceding the südadahās verse and not directly before that verse. The word
samāmnatīṣu refers here to verses occurring in the hymn itself. The form ubhayāsamsthānapar-
vyayaḥ, however, presents great difficulty, for the use of ubhayā in compounds is confined to cases
like caṇa, pāṇi, kāṣṭa, &c., and it is hardly likely that the second member of the compound
is asamsthāna, or that the fem. is kept because rṣ is fem. (Wackernagel, Althindische Gram-
matik, II, i, 49-52). But, further, there is no special meaning in samsthāna, and the conjecture
ubhayāsamsthāna viparyayaḥ is precisely correct for two sets of three verses (cf. RV., I, 26, 9; 189, 7, and regularly later, cf. Bloomfield, Vedic Concordance, p. 272), and Sāyaṇa's version in no way confirms either the reading of Rājendrala or
the Āṇandāśrama. The form would be very rare, the ordinary feminine being ubhayī (common in the Aitareya Brahmāṇa), and possibly ubhayā is the Vedic adverb. It may be noted that R's version of the comm., täsam arthe (R⁴ against R¹ and R²), alone makes sense.

The Sāṅkhāyaṇa Śaṅkta Sūtra, XVIII, 2, gives the head-verses thus, RV., I, 7, 1-3; I, 6, 7-9;
I, 84, 13-15; VII, 76, 10-12; VIII, 93, 1-3, any of those used by the Sāman singers. Some
use I, 50, 1-9, to correspond with the Sāman singers. If the latter use only I, 50, 1-3, then
the reciter can take any two of the other trcaṣ to make up the nine verses. As in the Aitareya,
the recitation is by half-verses, and the südadahās verse occurs at the end.
the vertebrae-verses. ‘The Soma is pressed for thee, come to the sacrifice, rejoice in the carouse, rich in gifts, for wealth. O Indra, thou art generous and young for us to sing.’ He can overcome his foes in slaying Vṛtras; he is skilful and a plunger. We magnify our leader, Indra. Impetuous, bright, the leader, the dweller on the mountains, hastening towards you, Indra, shouting aloud, with his eternal steeds.’ (Then comes) the südahás verse. The three sets of verses, neck, head, and vertebrae, are all to be repeated with a pause at the half-verse.  

2. The (verses of the) right wing are connected with the Rathantara Śāman. The Rathantara has for its strophe, ‘We praise thee, O hero’ (RV., VII, 32, 22), and for its antistrophe, ‘Thee for the first drink’ (RV., VIII, 3, 7), both being

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1 These verses contain an unusual number of rare expressions, and the uncertainty as to their accent adds to the difficulty. The reading of vijāraḥ is very doubtful. R in the commentary, which is followed by Bloomfield, Vedic Concordance, S, and the MSS. have vijāraḥ, while Śāman perhaps read vidurāḥ (viṣṇalokadūrāṇi gṛṇḍhyā aṃsadagre kathayitum atra hṛṣṭa bhave). I have translated the vijāraḥ (? vijāraḥ) of R’s text, and taken gṛṇḍhyā as an infinitive practically equivalent to an imperative, ‘Let us sing of,’ cf. Delbrück, Altindische Syntax, pp. 411 sq.; Whitney, Sanskrit Grammar, § 982 d; Hopkins, A. J. P., XIII, 21 sq.; Speijer, Vedicische und Sanskrit-Syntax, § 216.

8 Vīgāhāḥ, Śāman renders as sevītum ṣākyah. Cf. RV., III, 3, 5, where it is an epithet of Agni. The sd no netāraṇe looks as an imitation of older verses, such as RV., II, 6, 5, without much regard to their construction. Possibly the reading should be (cf. on IV) sām (which would become san before no). So Mātrāyaṇī Śāmbhīṣṭā, IV, 12, 6, has sa dāsuse kiritu bhūri vānām, but in Taittirīya Śāmbhīṣṭā, III, 3, 11: saṃ, &c. Eṣṭasy may be from the root ṛṣ (cf. Max Müller’s conjecture on RV., IV, 2, 4, S. B. E., XLVI, 320) and meaning ‘swift’. S takes saśāhatur as one word, but this makes nonsense of Śāman. The form is unusual, see Whitney, Grammar, § 1161 d.

6 Sāmaṉāḥ (for the form, cf. Wackernagel, Altindische Grammatik, II, i, 73, 74) apparently means the ‘bringer-together’. Ṛṣi cannot have the sense which it normally has (see Hillebrandt, Ved. Myth., 235 sq.; Bloomfield, J. A. O. S., XVI, 39) and which is here ascribed to it by Śāman, ṛṣipalakṣitamāsmaravām. In RV., III, 32, 1, it seems to mean impetuous, and cf. ṛṣīḍā, ibid., I, 32, 6. Vāṃ he explains as the husband and wife engaged in the sacrifice. Rājendralalā reads vān which is quite wrong, though followed in Bloomfield, Vedic Concordance, p. 205. It would of course be acc. with sāmaṉāḥ. Sāvadāhīr evaiḥ possibly merely means ‘as usual’, or ‘in his eternal courses’. Cf. evaiḥ, ‘in due way,’ RV., I, 68, 4; 95, 6; aryāḥ evaiḥ, IV, 2, 12; S. B. E., XLVI, 437. These verses are unparalleled in other texts.

7 This means, as Śāman and Śāṅkhāyana show, that there is a pause at the end of the half-verse (and eva at the end of the verse). The other possibilities are (1) pause at each pāda, with eva at half-verse, (2) no pause, eva at end. The Āśvalāyana Śrauta Sūtra contains examples of all kinds, see I, 2 sq.

1 Cf. I, 4, 2.

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* If so, it might be taken as two words and translate it ‘the giver is to be praised’. Cf. vi ḍurā ḍṛṣṭe in RV., VI, 35, 5, and cf. Śāṅkhāyana Āraṇyaka, XII, 10.
pragātha verses. These four brhaṭis he turns into six. (Then come the hymns), ‘I shall proclaim the deeds of Indra’ (RV., I, 32); ‘In thee since our father, Indra’ (RV., VII, 18), fifteen verses only; ‘Who is sharp-horned, terrible like a bull’ (RV., VII, 19); ‘Dread is he born for strength, the mighty’ (RV., VII, 20); ‘Ye have uttered glorious prayers’ (RV., VII, 23); ‘For greatness, O dread Indra, with thine aid’ (RV., VII, 25), five hymns; ‘From far or near may Indra be with us’ (RV., IV, 20) is the sampāta hymn. ‘Thus in the Soma, in the carouse’ (RV., I, 80, 1), is a pañkti verse. (Then comes) the sūdadohas verse. (The verses of the) left wing are connected with the Brhat Sāman. The Brhat has for its strophe, ‘For thee we hail’ (RV., VI, 46, 1), and for its antistrophe, ‘Come hither to the worship’ (RV., VIII, 61, 7), both being pragātha verses. These four brhaṭis he turns into six. (Then come the hymns), ‘Praise him who surpasses in strength’ (RV., VI, 18); ‘Thou art attached to the pressed Soma, Indra’ (RV., VI, 23), three hymns; ‘Thou art the only lord of riches, O lord of riches’ (RV., VI, 31), eight hymns; ‘What! whose sacrifice has he increased?’ (RV., IV, 23), is the sampāta hymn. ‘Indra is born for the carouse’ (RV., I, 81, 1) is a pañkti verse. (Then comes) the sūdadohas verse. The right wing is connected with the Rathantara Śaṅman, and so is the pañcadaśa stoma. There are one hundred and one verses in it, and it is called the Vasiṣṭhaprāśāha. The left wing is connected with the Brhat Sāman, and so is the sapadaśa stoma. There are one hundred and two verses, and it is called the Bharadvājaprāśāha. The (verses of the) tail, as being dvipadās, are connected with the Bhadra Śaṅman. There are nine verses from the Śaṃhitā, ‘These worlds let us conquer’ (RV., X, 157), and ‘Come hither with thy splendour’ (RV., X, 172), and there are also other verses not from the Śaṃhitā. (These are), ‘Ye priests, sing forth a song to Indra, who beyond all others slays the foe, that he may rejoice.’

2 The two pragātas give only four brhaṭis. The six are made up by repeating twice the fourth pāda of RV., VII, 32, 22, and reading with it the first half of RV., VII, 32, 23. Then the fourth pāda of this second brhaṭi is twice repeated, and with the second half of RV., VII, 32, 23, makes the third brhaṭi. By V, 1, 6, for the pāda, RV., VII, 32, 23, is to be substituted RV., X, 120, 3.

3 The Rathantara Śaṅman is the basis of the pañcadaśa stoma, or hymn-form. The term Vasiṣṭhaprāśāha is clearly the technical name of what is called elsewhere (see St. Petersburg Dict.) Vasiṣṭhaprāśāham. Similarly in the case of the sapadaśa stoma, and cf. II, 2, 2, n. 12, for the attributions. The syntax of RV., VI, 31, 1, is curious, see Delbrück, Althindische Syntax, p. 106; Vergl. Syntax, I, 398, and cf. in Latin, Persius, III, 29: censorem trabeate salutas. For prāśāha, cf. Z. D. M. G., XLVIII, 548.

4 These are given also in Śāṅkhāyana Śrauta Sūtra, XVIII, 15, where they follow eja brahmā, &c. Some are also in the Śāmaṣveda. The two RV. hymns have five and four verses.

5 Śāṅkhāyana has jujioṭati. See Śāmaṣveda, I, 446; II, 463, where are vipriya and ydm jujioṭate. For the form, see Whitney, Sanskrit Grammar, § 810. B’s MS. of Śāmaṣveda has jujioṭat.
'Among the gods the singers sing the song; the youthful Indra, famous, takes up the strain.'

'Resting beneath the plakṣa, rich in honey, rejoicing in wealth, may we meditate on thee, Indra. 'O thou to whom, most strong, we have recourse, giver on all sides, from all sides bring us (gifts). 'Thou art the manliest, the lord, most generous to win us booty, when the (rite) is duly paid.'

'For thou alone dost rule from of old, unsurpassed in might.'

'Do thou sing

Śānkhyāna has marutaḥ svarkāḥ, a much better reading, which obviates the difficulties of devaśtuḥ ārkāḥ with the usual accent and use of ārkāḥ. Here I would read devaśtuḥ svarkāḥ, the omission of h before sw being quite common in all Sanskrit MSS. The Śāmaīedra, I, 445; II, 464, has Marutaḥ, and the phrase Marutaḥ svarkāḥ occurs also in V, 1, 1. The translation of the last words given by Benfey is: 'gepriesen wird der hehre Jüngling, Indra,' but though śṛutāḥ, śkr̥vās, incītus, perhaps means 'famous' here, dh stoḥati must mean something like 'sings in return.' Cf. n. 11, below. A noun, prástobha, is unlikely. Passive particles like prástobhāṇāḥ, RV., IV, 3, 12, 'incited by shouting,' afford no support for a passive sense here.

The reading in Śānkhyāna and in Śāmaīedra, I, 444; II, 465, is p正当 and ta, which explain the accent on dhīmaḥ (for which, cf. Benfey, Śāmaīedra, Glossar, p. 100; Whitney, Roots, p. 82, and in Colebrooke's Essays, I, 111, 112), although the accent might be otherwise explained. There is a parallel difference of reading between Śānkhyāna Aranyaka, XII, 16, and the parallel passages p正当—p档yataḥ. The words upa prakṣe are explained by Śānya as one word, plakṣayakṣamāṁdātiṁ pātrīṇy atra plakṣaśabdenā vivakṣitāṁ tēṣām samāpavarttī vāgapradesā upaṇakṣaḥ, but they mean 'beneath the plakṣa tree rich in honey', as rendered by Aufrecht, Rgveda, II, xlvii, n., or 'in a dwelling rich in honey', as translated by Benfey, who derives the word from pra+ś/kṣi, but who also (p. 130) suggests a derivation from pra+ś/gaḥ and a meaning 'food'. To take it from upa+ś/prc as an infinitive (as in RV., V, 47, 6) is possible but not probable. In favour of Benfey's derivation from ś/kṣi is the form vanapraṇāyam, Śāmaīedra, I, 580, but there is a v. l. vanakraṇyam. The last words mean, according to Benfey, 'lass deine Schätze uns mehrnen, bergen, Indra!' according to Aufrecht, 'mögen wir unseren Wohlstand mehrnen, und den von dir verliehenen bewahren, Indra.' The translation given above is that of Śānya, and may well represent the view of the passage taken by the author. The plakṣa (Ficus infectoria) is used as an upper barhis, Śatapatha Brāhmaṇa, III, 8, 3, 10. Cf. Zimmer, Altindisches Leben, p. 59.

In any case viśvadāvan must be considered as practically one word. Probably viśvadāvan should be read as in the Śāmaīedra, I, 437; cf. Śāmaividha Brāhmaṇa, II, 1, 5. Bloomfield (Vedic Concordance, p. 879) treats the phrase as one word.

Supraṇīte is so rendered by Śānya. Hillebrandt in his text of Śānkhyāna Śrauta Sūtra, XVIII, 15, 5, apparently by conjecture, reads supraṇīti, followed by Bloomfield (l.c., p. 998), but both his MSS., B and K, read supraṇīte, which is presumably the older reading. I think the reading should be supraṇīte unaccented, and would translate, 'Thou, O good leader, &c.,' the word being found frequently in this use, and the voc. e.g. at RV., III, 1, 16; 15, 4. Neither this nor the next verse is in the Śāmaīedra; tvam hi eka itiṣe is =RV., IV, 32, 7; mahāniṣṭho vijñataye =RV., VIII, 4, 18; 88, 64.

Śānkhyāna reads: tvam hi rādhasyata eka, &c., corrected by Bloomfield (l.c., p. 456) to rādhasyate. Śānya takes sanāt as santum, 'thou canst give.' The next three verses are not in Śānkhyāna. For the accent sanāt, see Whitney, Sanskrit Grammar, § 1114 d. For āmr̥ktaḥ, cf. RV., III, 6, 4; 11, 6; IV, 3, 12; X, 104, 8.
forth, that dost know indeed all that has been aforetime or that is now.'

'O Mitra and Varuṇa, grant us strength and food. O Indra, make us strength abounding.'

'(Grant) prosperity, strength, wealth, to him who seeks gain.'

Soma impels not him who keeps not vows, gain will not come near him.'

Then come three dvipāda, beginning, 'This Brahman.' Then comes one dvipāda,

11 This occurs in Sāma Veda, I, 450, as: viśvasya prā stobha paṇḍo vā sān yādi vahā nānām, which Benfey renders, 'Vor allem sei gepriesen nun, seist du uns ferne oder nah,' but this passive use of √ stubh is not probable. My rendering is of course very conjectural, and it supposes that āta is read.

12 This verse, as far as the latter part is concerned, agrees with Sāma Veda, I, 455, which runs: urja mithā vārunaś pinvatēdāḥ pīvarim ivaṇā kṛṣṇi na Indra. Here pinvata has the three deities as its subject, and its use is therefore regular. But in the Aranyaka text the plural is quite irregular, cf. I, 1, 2, n. 7. The text could be amended, but it is clearly original. Cf. the strange avibṛhīḥ in Jaiminiya Brāhmaṇa, III, 77; on the other hand, uttarābhīyaṁ = uttarābṛhīḥ in Āpastamba Gṛhya Sūtra, VI, 14, 15 (Oldenberg, S.B.E., XXX, 281, n.). For the form kṛṣṇi, cf. Whitney, Sanskrit Grammar, § 704; Macdonell, Vedic Grammar, p. 62; Wackernagel, Altindische Grammatik, I, 310. See also Oldenberg, Prolegomena, pp. 393 sq.; Zabaty's articles in Vienna Oriental Journal, II and III; and Arnold's Vedic Metre, Chap. VI, with whose results I regret I cannot on the whole agree (cf. J. R. A. S., 1906, p. 718, and Vedic Metre, pp. xiii, xiv).

13 In Sāma Veda, I, 441, this verse runs: śatam padmām maṅghāṁ rayiśiṇe nā kāmām avratā himoti nā spṛdd rayim (for the form, cf. Whitney, Sanskrit Grammar, § 1197 b), meaning 'Health, a dwelling, prosperity to him who seeks wealth. The man who pays no vows obtains not his desire, he wins not wealth.' Sāyaṇa renders rayiśiṇi as havīrakaṇiṣya dhamaṇya dhatari, but this cannot be right. If the Aranyaka form is correct, it is presumably from √ sani, as in goṣan, RV., IX, 2, 10, &c. It may of course also be the acc. or nom. neut. of rayiśiṇi, compare gośanim dāyam, RV., VI, 53, 10. The only probable construction of the text here is 'there is (or "may there be") in the seeker of wealth, prosperity,' &c. R has rāyib, which is clearly wrong, as probably is spṛdd. For the omission of the verb in the Sāma Veda version, cf. RV., II, 6, 5; Pischel, Vedicische Studien, I, 19; Geldner, ibid., 166; n. 7 on V., 1, 5.

14 These verses (the accents are from Anvālayana Śrāuta Sūtra, VI, 2, 6: eṣa brahum yā rtviya Ṛdri nāma traujī gṛṇe yāvi vrutayma yāthā patha Ṛdri tad yantu rātīyāḥ yātmām āchavasī pate yānti gṛṇe na sānyātah) They occur also (with vi vrutayo for vi vrutaya, and naḥ for na in v. 3) in Sāṅkhyaṇa Śrāuta Sūtra, IX, 6, 6, and (with patha for patha) in Sāma Veda, II, 1116 (=I, 438), 1118 (=I, 453), 1117. The first verse also occurs in Taittirīya Brāhmaṇa, II, 4, 3, 10 (pratika only); III, 7, 9, 5; and the pratika in Aitareya Brāhmaṇa, IV, 3. See Benfey and Griffiths' translations, and for gṛṇe, Whitney, Sanskrit Grammar, § 719. Perhaps it may be taken as a passive, cf. RV., I, 79, 12: hāta gṛṇiṣṭa uktiḥ, rendered as 'is praised' by Oldenberg (S. B. E., XLVI, 106), and see Delbrück, Altindische Syntax, p. 264. a On the other hand, cf. nn. 6 and 11 above, where

a So also jaraṇ means 'he sings' and 'he is praised' according to Oldenberg, l.c., p. 136, and Neisser, Bess. Beitr., XIII, 268. I am not sure that in any case the passive sense is quite essential. The uncertainty is of course a sign of early date; cf. the Middle and Passive in Latin, Lindsay, Latin Language, pp. 519-521; Delbrück, Vergl. Synt., IV, 433.
‘To the yokes for him’ (RV., VII, 34, 4);
the südadohas verse;
the dhāyyā verse,
‘What he won’ (RV., X, 74, 6); and the südadohas verse.

ā stobhāti and prā stobha must be active, and so here and in RV., I, 79, 12, the activity may be that of the god, not of the poet. In the RV. passage it has just been said: agni rākṣāṃśi sedhāti, and I see no reason to give a passive sense to grīṭe. The verses may then be rendered,
‘The holy season’s lord, Indra by name, famous, utters praise. Let gifts approach thee, Indra, as paths the way. Like songs, to thee, lord of might, do men fare eagerly.’ It should be noted that in I, 438, the Śāmadīhasa has grīṭe, but in II, 1116, grīnte. The accent on grīnte is quite unintelligible,4 and can only be explained by the fact that the Taittirīya Brāhmaṇa,5 II. 1116, has gaṅe. In the Aitareya only eṣā brahmā (not as Aafrecht’s text eṣa) is cited, a striking instance of the danger of arguments from the use of pratīkhas only as a sign of later redaction (cf. Bloomfield’s proof of the posteriority of the Gopatha Brāhmaṇa to the Vaitāna Śūtra, Introd., p. 26), since the argument would show that the Aitareya Brāhmaṇa was later than the Āsvalāyana Śūtra Śūtra; cf. also Oldenberg’s remarks in Gött. gel. Anz., 1907, p. 234, n. 2.

Śāmkhaṇya adds the verses, RV., VIII, 29, 4, and VI, 17, 15, but as there are only six instead of nine new verses, the total number of dvipaḍā verses made up is still only twenty-one. The Aitareya adds a twenty-second verse, see I, 4, 2.

The passages corresponding to the pakhās are given in Śāmkhaṇya Śūtra Śūtra, XVIII, 4; 5, thus: the sides are divided into the akeṣaḥ bhaḥ (arms), and prahastakas (hand). The akeṣaḥ are VI, 47, 8, and a verse not from the RV., sa sūrye jānayah, &c. Then for the right bāhu, the strophe of the rathantara sāman, repeated as a kakubh, then the südadohas verse. Then similarly the antistrophe, and a dhāyya verse. Then the rathantara pragātha. Then the hymn, RV., VI, 22, exchanging for VI, 22, 2, the verse X, 28, 2. For the left bāhu precisely the same treatment of the bhat sāman, but no dhāyya, and the hymn X, 28, with VI, 22, 2, as its second verse. The prahastakas are respectively VIII, 97, 13-15, and VIII, 97, 10-12.

Then comes XVIII, 6, the catvuruttarāṇi, viz. RV., VIII, 92, 19-21; VIII, 12, 22-24; I, 10, 1-3; VIII, 88, 3, 4 (a pragātha, or 3-5), by half verses; I, 80, 1-3 (pañkṣiṇaḥśūtraḥ); VI, 34, 1-3; and I, 83, 4-6, pachchās, then the südadohas.

It is worthy of note that, just as the Aitareya refers only to the eṣā brahmā verses by the pratīkha of the first verse, so the Śāmkhaṇya Śūtra Śūtra, XVIII, 15, 4, also uses only the pratīkha. It is almost impossible to avoid the conclusion that this book XVIII (and presumably, also XVII) must be not earlier-nor later than the main body of the Śūtra, and this will modify to some extent Hillebrandt’s view, Ritual-Litteratur, p. 25. Similarly the Áranyaka may be written after the Āsvalāyana Śūtra Śūtra. Cf. my note in J. R. A. S., 1907, pp. 410-412.

In the Aitareya Brāhmaṇa, VI, 18, 1, it is said that Viśvāmitra was the seer of RV., IV, 19, 22 and 23, and that Vāmadeva asṛjata them, tān kṣipram samapatat, while in IV, 30, 2, RV., IV, 20 and 21, are also declared to be sampāta hymns: Vāmadeva vā imāḥ lokān aparyat tān sampātaḥ samapatat (Sieg, Die Sagenstoffe des Rgveda, p. 103).

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b Also the Āpastamba Śūtra Śūtra, XIV, 2, 13, cited by Bloomfield, Vedic Concordance, p. 207b.
3. (Then come) the eighty āyātri tristichs.\textsuperscript{1} He takes out the last three verses of the hymn, ‘Great is Indra who by his might’ (RV., VIII, 6). (Then come) three verses of the hymn, ‘A cake for us’ (RV., VIII, 78). Of the verses following, ‘Indra indeed is the drinker of Soma beyond others’ (RV., VIII, 2, 4), he omits the last three. Of the others he omits, ‘Sweet are the draughts of Soma, come hither’ (ibid., 28), and puts in its place the verse, ‘No other mighty one’ (RV., VIII, 80, 1). (Then comes) one verse, ‘Born with a hundred strengths’ (RV., VIII, 77, 1). (Then comes) the remainder (of the hymn, RV., VIII, 92), ‘Much invoked, much praised’ (ibid., 2). He omits the last verse of the hymn, ‘To him that hath renowned treasures’ (RV., VIII, 93, 1). (Then come the hymns), ‘The deeds of the impetuous one’ (RV., VIII, 32), ‘Those that kindle Agni’ (RV., VIII, 45), and ‘For us, O Indra, rich in food’ (RV., VIII, 81), and the following hymn. (Then comes) the sūdadohas verse.

4. (Then come) the eighty bṛhātri tristichs.\textsuperscript{1} There are twenty-nine verses

\textsuperscript{1} They are—

\begin{align*}
\text{RV., VIII, 6, 1-45} & = 45 \text{ verses.} \\
\text{78, 1-3} & = 3 \\
\text{2, 4-39} & = 36 \\
\end{align*}

(For verse 28, RV., VIII, 80, 1, is substituted.)

\begin{align*}
\text{77, 1} & = 1 \\
\text{92, 2-33} & = 32 \\
\text{93, 1-33} & = 33 \\
\text{32} & = 32 \\
\text{45} & = 42 \\
\text{81} & = 9 \\
\text{82} & = 9 \\
\end{align*}

= 240 verses.

In Śāṅkhāyana Śrauta Sūtra, XVIII, 7, the verses are: RV., VIII, 6, 1-45; 2, 4-27; 31-39; 45, 1-42; 32, 1-30; 92, 4-18; 22-33; 93, 4-18; 22-33; III, 51, 10-12; VIII, 76, 10-12; 69, 4-6; VI, 45, 1-30, which gives 81 śrecat and not 80. The number is reduced to 80 by the omission of one of the three śrecat, III, 51, 10-12; VIII, 76, 10-12; 69, 4-6.

\textsuperscript{1} These are—

\begin{align*}
\text{RV., VIII, 1, 1-29} & = 29 \text{ verses.} \\
\text{3, 1-6; 9-20} & = 18 \\
\text{4, 1-14} & = 14 \\
\text{33, 1-15} & = 15 \\
\text{VII, 32, 1; 2; 4-21; 24-7} & = 24 \\
\end{align*}

(For VII, 32, 10, is substituted VIII, 99, 1.)

6 Vālakhilya hymns = 56 \\
VI, 46, 3-14 = 12 \\
III, 44 = 5 \\
III, 45 = 5
of the hymn, 'Sing of nought else' (RV., VIII, 1). He omits the seventh and eighth stanzas of the twenty stanzas beginning, 'Drink the fragrant Soma' (RV., VIII, 3, 1). (Then come) fourteen stanzas beginning, 'When, Indra, forward, backward, upward' (RV., VIII, 4, 1). Then fifteen stanzas beginning, 'We with the Soma thee' (RV., VIII, 33, 1). In the hymn, 'May not thee the sacrificers' (RV., VII, 32), he omits the dvipādā (ibid., 3), and the pragātha connected with the Rathantara Sāman (ibid., 22). Further he omits the pragātha, 'No one Sudās' chariot' (ibid., 10), and inserts in its place the pragātha, 'Thee men but yesterday' (RV., VIII, 99, 1). (Then) six Vālakhilya hymns beginning, 'Him of good gifts' (RV., VIII, 49, 1). (Then) the rest (of the hymn, RV., VI, 46), beginning, 'Who active ever slays the foe' (ibid., 3). (Then) two hymns beginning, 'May this delightful one for thee' (RV., III, 44, 1). He omits the seventh and eighth stanzas of the hymn, 'Both let him hear' (RV., VIII, 61). He omits the last stanza of the hymn, 'With strength him that finds treasure' (RV., VIII, 66). (Then come) eleven stanzas beginning, 'Who is king of men' (RV., VIII, 70, 1). (Then the hymns), 'Him who works wonders, enduring the onslaught' (RV., VIII, 88), 'To be invoked by us in all' (RV., VIII, 90), and nine verses of the hymn, 'The blessings thou dost bear, Indra' (RV., VIII, 97). (Then comes) the sūdadohas verse.

\[
\begin{align*}
\text{RV., VIII, 61, 1-6, 9-18} & = 16 \text{ verses.} \\
\quad 66, 1-14 & = 14 \\
\quad 70, 1-11 & = 11 \\
\quad 88 & = 6 \\
\quad 90 & = 6 \\
\quad 97, 1-9 & = 9 \\
\quad \text{= 240 verses.}
\end{align*}
\]

Of these, however, no less than 80 are satobyhati verses. In Śāṅkhāyana Śrauta Sūtra, XVIII, 8-11, the aśūti is given as follows: VIII, 97, 1-9; VIII, 62, 7-9; I, 36, 7, 8; VIII, 70, 7-12; = 20 pratyaśāvyhati: then VI, 46, 3-10; VII, 32, 1, 2, 4-9; VII, 32, 12-21; VII, 32, 24-27; VIII, 1, 1-4; mā u tvā puṇvase; VIII, 3, 9-12; VIII, 3, 17-20; VIII, 4, 1-14; VIII, 61, 3-6; VIII, 61, 9-18; VIII, 66, 3-14. Hillebrandt in his index gives the references differently, but this is apparently due to a confusion between pragāthas and stanzas. There are really 43 pragāthas. The one mā u, &c., is not apparently from the Śāṃhitā; Hillebrandt's indices all ignore it, and it does not appear in Bloomfield's *Vedic Concordance*. Of the last six, three only are selected to make up the 40. Then come 20 more pratyaśāvyhati, VIII, 1, 5-24. Then 20 more: VIII, 1, 25-29; VIII, 33, 1-15. Then 40 pragāthas, the three over the first 40, VIII, 70, 1-6; VIII, 88, 1, 2; VIII, 90, 1-6; VIII, 99, 1-8; VIII, 49-55 (the Vālakhilyas), omitting VIII, 53, 5, 6; 54, 3, 4. Then I, 175, 1; VI, 42, 4; III, 53, 18; VI, 47, 19; VIII, 78, 10; VIII, 89, 7; VIII, 101, 13; X, 102, 1, 3; 12; making 10 byhati, and III, 44; 45, making up 20 in all. The whole bārhati aśūti consists therefore of 80 byhati and 80 (not 160 as Friedländer) pragāthas, giving (80 + 80 =) 160 byhati and 80 satobyhati, just as in the Aitareya. Cf. Śāṅkhāyana Āraṇyaka, II, 8 and 9, for the gāyatrī and bārhati aśūti.

KEITH
5. (Then come) the eighty usñih tristichs. There are the two hymns beginning, ‘Indra who is the greatest drinker of the Soma’ (RV., VIII, 12, 1). He omits the last stanza of the hymn, ‘Sing forth to him’ (RV., VIII, 15). (Then comes) the hymn, ‘To Indra sing the sāman’ (RV., VIII, 98). He omits the last three stanzas of the hymn, ‘Let us utter, O comrades’ (RV., VIII,

1 There are—

RV., VIII, 12 = 33 stanzas.
" 13 = 33 "
" 15, 1-12 = 12 "
" 98 = 12 "
" 24, 1-27 = 27 "
I, 84, 1-9 = 3 "
V, 40, 1-3 = 3 "
VI, 43, 1-3 = 3 "

= 126 usñih stanzas.

Then gāyatri stanzas—

RV., VIII, 14 = 15 stanzas.
" 16 = 12 "
" 17, 1-13 = 13 "
III, 37, 1-10 = 10 "
I, 4 = 10 "
" 5 = 10 "
" 6 = 10 "
" 8 = 10 "
" 9 = 10 "
VI, 45, 1-30 = 30 "
I, 30, 13-15 = 3 "

= 133 gāyatri stanzas, or 114 usñih stanzas, making in all 240 usñihs.

According to Śākhāyana Śrauta Sūtra the verses are: RV., VIII, 13, 1-33; VIII, 12, 1-21, 25-33; VIII, 15, 1-12; VIII, 24, 1-27; I, 84, 7-9; V, 40, 1-3 = 36 fica or 108 usñih stanzas, XVIII, 12. Then, XVIII, 13, come RV., IV, 30, 1-6; IV, 30, 9-22; IV, 30, 1-21; I, 30, 1-15; VIII, 14, 1-15; VIII, 16, 1-12; VIII, 64, 1-12; VIII, 82, 1-9 (Hillebrandt's I, 30, 1-5, and VIII, 82, 1-7 are slips), making 104 gāyatri stanzas. Then VIII, 21, 1-16, kakubh pragāthas; then VIII, 98, 1-12 in usñihs. We thus get 240 stanzas, consisting of 120 (108 + 12) usñihs, 104 gāyatrīs, 8 kakubhs, and 8 satobyhatīs (i.e. VIII, 21, 1-16). The Śākhāyana Āranyaka, II, 10, points out that to get 240 usñihs it is necessary to take away four syllables from each of the 80 satobyhatīs, which with 160 byhatīs make up (V, 2, 4) the bārhatī tryaśīti. Then the 8 kakubhs give 8 usñihs, while the 8 satobyhatīs yield each three, or 24 in all, sets of four syllables. Adding the 80 and the 24 we have 104 sets of four syllables, which added to the gāyatrīs give 104 usñihs, to which again must be added 120 usñihs, 8 kakubhs, and 8 usñihs, left after the deduction of 24 syllables from each satobyhatī, making a grand total of 240 usñihs.

This complicated version, as Dr. Friedländer points out, probably arises from an attempt to remedy the apparent inaccuracy of the Aitareya in permitting 80 satobyhatīs in the bārhatī asīti. Its success is not obvious, and that the attempt should be made may fairly be reckoned a sign of lateness.
24, 1). Then three tristichs, 'Who alone bestowed' (RV., I, 84, 7), 'Come hither to what is pressed with stones' (RV., V, 40, 1), and, 'Under whose sway Śambara' (RV., VI, 43, 1). Gāyatṛi verses become uṣṇih verses by equalization. Every seven gāyatṛis make six uṣṇihs. (Then come) the hymn beginning, 'If, Indra, I, like thee' (RV., VIII, 14, 1), and the two hymns beginning, 'The lord of men' (RV., VIII, 16, 1). He omits the last two stanzas of the second hymn. He omits the last stanza of the hymn, 'For the strength that slays Vṛtra' (RV., III, 37). (Then come) three hymns beginning, 'The doer of fair deeds to our aid' (RV., I, 4, 1). Then two hymns beginning, 'Indra, lasting wealth' (RV., I, 8, 1). He omits the last stanza of the hymn, 'Who has brought from afar' (RV., VI, 45). Then come three stanzas of the hymn beginning, 'Let splendid feasts be ours' (RV., I, 30, 13). (Then comes) the sūdadohas verse. In the case of all these three sets of eighty tristichs, there is made a pause after the half-stanza. The eighty tristichs are the food, and the vaśa verses are the stomach (of the bird). The vaśa hymn begins,2 'Worthy of thee, O wealthy one' (RV., VIII, 46, 1), and ends, 'Gainer, gainer of good' (ibid., 20). The verse, 'Giving wealth' (ibid., 15) is a dvipadā, and, 'Now then' (ibid.) an ekapadā. It ends with the verse, 'Of that milk yielder' (RV., VIII, 69, 3). (Then comes) the sūdadohas verse.

2 Cf. I, 5, 1. The explanation of the number 21 stanzas given by Sāyaṇa there and here is that the passage ends with verse 20 and the sūdadohas verse makes up the 21. This view may be supported by the fact that the sūdadohas verse is here set out with its pratiṣṭhā. It is most probable that we should understand that the 21 stanzas are made up by the inclusion of the sūdadohas verse, and then that there follows again that verse in its usual capacity of separating the different parts of the whole. Sāyaṇa does not clearly appear thus to have taken it, but it seems most probably so, and the translation is based on this view.

Śaṅkhāyana in Āraṇyaka, II, 11, and Śrauta Sūtra, XVIII, 14, takes the whole hymn, VIII, 46, as being used. The priority of the Altareya is evident as vv. 21–24 contain a dānastuti of Prthuśravas. The same remark applies to the Śāta-patha Brāhmaṇa, see Eggeling, S. B. E., XLII, 112.

It is worthy of note that an annotator in S3 considers that Sāyaṇa’s explanation of the number 21 is inconsistent (this is not the case) and inaccurate. He argues that the 21 stanzas are made up by splitting ver. 15 into an ekapadā and a dvipadā. This view is at first sight plausible, but the mention here of these divisions is more probably due to an explanation of yathopapadām in I, 5, 1, and so Sāyaṇa there takes it. The other view is, however, accepted by Eggeling, S. B. E., XLIII, 112, n. 2, who points out that the version of the Mahadukthka contained in MS. Ind. Off. 1729 D gives ver. 15 as an ekapadā and a dvipadā, which certainly tells against Sāyaṇa.

For gāyatṛis and uṣṇihs, cf. Ṛgveda Prātiṣākhya, XVI, 10 sq.; for sampadā, Śaṅkhāyana Śrauta Sūtra, XV, 10, 5.
(Then come) the thigh (verses).  In the hymn, 'O Indra and Agni, ye two' (RV., VIII, 40), (he recites) the half-stanzas as gāyatrīs, but the second half of the second as an anuṣṭubh, up to the last stanza. The hymn, 'To thee, the mighty, the intoxicated one' (RV., X, 50), has nivīdis inserted. Between the two hymns, 'Who in the forest as it were has been set down' (RV., X, 29), and 'Who first is born, the wise one' (RV., II, 12), are inserted the hymn, 'Come hither standing on thy chariot-seat' (RV., III, 43), and the stanza, 'Wandering alone in the midst of many' (RV., X, 55, 5). As many decades of verses in triṣṭubh and jagati addressed to Indra as they insert, after transforming them into brhañīs, so many years may a man be fain to live beyond the normal life, at the rate of ten verses for a year; or he need not do so. (Then come) the

1 Cf. I, 5, 1. The verses are RV., VIII, 40, 1-10; X, 50, 1-7; X, 29, 1-18; III, 43, 1-8; X, 55, 5; II, 12, 1-15; X, 178, 1-3; an ekapadā; I, 11, 1-8; VII, 23, 1-5; VII, 24, 1-4, 6, 5.

In Śāṅkhyāna the vāla hymn is followed, XVIII, 15, by the dvipadās, I, 2, 2, above; then comes the Aindrāgnā sūkta, VIII, 40. Then the dvopana, RV., X, 167, 1; II, 21, 1-6; I, 84, 10-12; VII, 31, 10-12; VI, 46, 1-3. Then the anuṣṭubha samāmnaya, RV., I, 10, 4-12; I, 11, 1-8; I, 84, 1-6; I, 72, 2-5; I, 176, 1-5; V, 35, 1-7; V, 38, 1, 2; V, 39, 1-4; VI, 44, 1-6; VIII, 34, 1-15; VIII, 63, 4-6; VIII, 89, 5, 6; VIII, 95, X, 152. Then the triṣṭupchata, RV., I, 32; VI, 25; II, 12; II, 14; III, 43; III, 49; III, 51, 4-6; IV, 16; VII, 24; VII, 23; VIII, 69, 13-15. See Śrāuta Sūtra, XVIII, 16-20; Aitareya, II, 12-16. These confused masses of verses show distinctly the later character of the Śāṅkhyāna ritual. See also Śatapatha Brāhmaṇa, VIII, 6, 2, 3, where RV., X, 50, is called the spine; IX, 1, 1, 44; 3, 3, 19; in the last passage the vāla is given as 35 in Eggeling (S. B. E., XLIII, 223), which must be an error as there are only 33 verses, cf. Introd., p. 36.

2 The second verse is a dvipadā in takvāri. The first three feet make up a gāyatrī, that is, they are recited with a pause after the first foot and om after the third. The second four feet are recited as an anuṣṭubh, with a pause after the second and om after the fourth. The last is a triṣṭubh, and it is recited by pádas, that is, a pause after the first foot and om after the second. The remaining ten verses are in mahāpānti, and therefore are each divided into two gāyatrīs for recitation. It is characteristic of the deliberate differences between Aitareya and Śāṅkhyāna that the latter, XVIII, 16, divides ver. 2 into an anuṣṭubh and a gāyatrī, not vice versa.


4 Cf. I, 5, 2, n. 6. Sāyaṇa here renders dalati as verses produced in the Samhitā, which is a collection of ten Maṇḍalas. But the dalato below certainly suggests that it means decades as probably in I, 5, 2.

5 This must be the meaning, and so Sāyaṇa takes it. He, however, takes na vā as meaning that each brhañī produces a year of life, contradicting the ten-brhañī rule. This is not impossible, in which event he points out the insertion of the nine triṣṭubh verses gives eleven brhañīs or eleven years' longer life. But it is not natural, and it ignores triṣṭubhagatiniṃ, there being no jagati in the nine verses, and therefore in accordance with the ordinary use
hymn, ‘That steed impelled by the gods’ (RV., X, 178), and the ekāpada,6
‘Indra rules all.’ (Then comes) the anuṣṭubh hymn, ‘All songs have caused
Indra to grow’ (RV., I, 11). Having recited the first half-stanza of the first
stanzas of this hymn, he combines7 the first half-stanza of the second stanza with
the second half-stanza (of the first stanza), (joining) quarter-stanza with quarter-
stanza so as to make anuṣṭubhs. Up to the last stanza he combines every
succeeding half-stanza with the preceding. The rest are done in the usual way.
(There are) six verses beginning, ‘Drink, Indra, the Soma, let it gladden thee’
(RV., VII, 23, 1). Having recited four verses of the hymn, ‘Thy place, O Indra,
is made on thy seat’ (RV., VII, 24), and then joining8 the last stanza, he ends
with the second last stanza. The Šastra finished,9 he mutters the ukthasampad.
In the place of the ukthavirya the ukthadoha is used.

2. ‘Thou art the head of the world,’ the essence of speech, the fire of breath,
of na vā in Āśvalāyana (e. g. Śrauta Sūtra, VI, 5, 22), Šaunaka’s pupil,10 I take it to mean that,
unless one is āyukṣāma, one need not insert the verses. Cf. Śaṇanda’s note: yady āyukṣāmaḥ syāt
tadānām . . . prakṛipta, whence it appears that he did not regard the āvapana as essential.
He may be combining two differing previous comments. The idea is curiously inverted.

6 Not in the Rgveda. See Sāmaveda, I, 456; Vājasaneyi Samhitā, XXXVI, 8; Āśvalāyana
Śrauta Sūtra, VIII, 2, 21; Śāivatikāna Brāhmaṇa, II, 6, 7, which all have vīvasya rājati.

7 See I, 5, 2, n. 12. Śāṅkhāyana, XVIII, 20, applies the same combination to the udubrahmiya
hymn, RV., VII, 23. The first and last half-stanzas in both cases are left unaltered. The other
sets of four pādas are treated as anuṣṭubhs.

8 For a formal definition of samākta, see Āśvalāyana Śrauta Sūtra, I, 2, 10.

9 In the Agniṣṭoma, the prakṛti, the Niṣkevalya Śastra, Eggeling, S. B. E., XXVI,
339, n., ends with a Mantra, ukthau vācindrāyopāryaṁ tvā, Āśvalāyana Śrauta Sūtra, V, 15,
23, of which ukthau vācindrāya forms the ukthasampad, and the rest the ukthavirya. The
Hoḍ here recites the sampad, but in the place of the ukthavirya come the ukthadoha, i.e. the
verses set out in V, 3, 2. For the ukthavirya, cf. V, 1, 5, n. 6; Hang, Aitareya Brāhmaṇa,
p. 177; Eggeling, l. c., 327, n.; Caland and Henry, L’Agniṣṭoma, p. 233. Śaṇanda ascribes
the verses and formulae to a lākhāntara as usual.

The rendering of these verses is very doubtful, and I have mainly followed Śaṇanda. The
difficulty is increased by the fact that E has here no accents, and Rājendralāla has apparently
followed a most corrupt MS. or has scattered accents at commas. They do not occur in
Śāṅkhāyana. Both Rājendralāla and the Anandāśrama edition print the verses with stops
only at sāvarṇa, vydma, pūrvati, and dāhāvam (and in the former case also at aś), as if they
were prose. They seem clearly, however, to be intended as verses, and I have divided them
into jagatis with mixed triṣṭubhs. Indraḥ may belong to the first verse, and other divisions are
no doubt possible, but the original metrical form of e. g. rātri satyāṁ vijigyānāṁ vívācañanaṁ
is certain. For similar cases of verse treated as prose, cf. Aitareya Brāhmaṇa, VIII, 25, 3, and
27, 2 and 3, where ślokas appear in prose form. In VIII, 27, 3, bhavati is two syllables only

10 The Bṛhaddevatā, IV, 139, in the ‘B’ recension mentions Āśvalāyana, and though this may
point to the verse being late, it may also be quite correct, since a pupil of Śaunaka appears
to have been the author of the Bṛhaddevatā, cf. Macdonell, I, xxiv, and Āśvalāyana was evidently
one of his oldest pupils.
the abode of mind, the entrance of the eye, the source of the ear, the resting-place of the heart, thou art all. (Thou art) Indra, the undying sacrifice, the ambrosia, the sky, right, truth, conquest, decision, the end of speech, the pervading, that which is beyond all, the light, the udder, the unanswerable, that which was before. Thou art all, speech, the water with the lightning that goes thither and returns, as elsewhere. A striking example of verse disguised as prose is the inscription on the Piprahya stūpa, see Fleet, *J. R. A. S.*, 1907, pp. 111 sq., following, with minor differences, Thomas, *J. R. A. S.*, 1906, pp. 462 sq. In the Aitareya, II. cc., we have:—

\[\text{Kṣatrea kṣatram jayati balena balam anute} \]
\[\text{yasyaivaṁ vidvāṁ brāhmaṇo rāṣṭragopāḥ purohitāḥ} \]
\[\text{tasmai vīlaḥ samjñāte sanmukhā ekamanāsah} \]
\[\text{yasyaivaṁ vidvāṁ brāhmaṇo rāṣṭragopāḥ purohitāḥ II 25 II II 2 II} \]
\[\text{tasya rājā mitraṁ bhavati (2 syll.) dvijantam aparādhyate} \]
\[\text{yasyaivaṁ vidvāṁ brāhmaṇo rāṣṭragopāḥ purohitāḥ} \]
\[\text{tasmai vīlaḥ, &c., as above,} \]

and in other places fragments of verse appear, as is only natural, since gnomic sayings like them tend in all languages to become verse. The old character of these Ślokas appears from their metrical form, and they may be compared with the verse cited from Śatapatha Brāhmaṇa, XI, 5, 4, 3, by Oldenberg (*S. B. E.*, XXX, xix). Similar verses composed at later dates are found in the characteristic late metre in the Gṛhya Śūtras, quite freely (Oldenberg, *I. c., xxxv-xxxvii*), one being attributed (Āśvalāyana Gṛhya Śūtra, IV, 7, 16) to Śaṅkara, and Ślokas are recognized in the lists of compositions, e. g. Bṛhadāraṇyaka Upaniṣad, II, 4, 10; IV, 1, 2; see Sieg, *Die Sagenstübe des Ryveda*, pp. 77 sq.

2 Sāyaṇa has: *yasya yasya vaśtuṇo yad yat pūrvaṁ karṇam rūpaṁ tat sarvaṁ rūpaṁ*; and he explains pārāg ardvā as uuttamādhamaraṅgaṁ vāc.  

3 Sāpurī is so explained by Sāyaṇa, and pārāg and ardvā probably go with saṅgaṁ. In the Jaiminīya Upaniṣad Brāhmaṇa, I, 9; 10, this passage from *Indraḥ... amṛtaṁ duhāṇam* appears, but in a different connexion and in an inferior, perhaps secondary, form, which looks as if it were borrowed from the Āraṇyaka. The parallelism has escaped not only Oertel, but also Bloomfield (*Vedic Concordance*). Quite irrelevance appears the words (the gṛyaṁ as brāhmaṇ is the subject of discourse): *tasyayāni māmānindraṁ karmānityāṁ amṛtaṁ vyomā Śitāṁ vācbaḥ* । *bhūyas sarvam sarvasmaṁ uttaram jyotiḥ* । *tāśi śatyaṁ viśvākkamaṁ vivācanam apratītvitāṁ* । *pūrvaṁ sarvaṁ sarvāḥ vāk* । *sarvaṁ idam api dhenuṁ pīvate pārāg ardvā II II II* । *sā prthivakalāṁ kāmadughākṣiti prāṇasamhitāṁ caṇuśirvottāṁ viśeprahāntaṁ manaṁ ca viyāntaṁ hydhyogram brāhmaṇabhaktam annaḥsūkhaṁ varṣapavitram gośhagāṁ pṛthivyaparamaṁ tapastanu Varunapriyatanu Indrośreṣṭhāṁ sahasrākṣaram ayutadhrāṁ amṛtaṁ duhāṇaṁ sarvāṁ imāṁ lokaṁ abhivikṣarati* । Oertel renders, *These are its names: Indra, action, imperishableness, the immortal, end of the firmament of speech; the manifold, the numerous, the all, the light higher than all; righteousness, truth, distinction, decision which is not to be contradicted; the ancient all, all speech. This all also, [like] a cow, fattens hitherward, thitherward. She that milks immortality possessing individual oceans (?), possessing wish granting imperishableness, connected with breath, possessing sight and hearing, superior by speech, permeated by the mind, having the heart as its point, apportioned to the Brāhmaṇs, pleasant through food, having the rain as means of purification (?), cow-protecting, higher than the earth, having penance as a body, having Varuṇa as an enclosure, having Indra as leader, possessing a thousand syllables, possessing ten thousand streams, flows in all directions unto all these worlds.' It
which yields milk and fattens. (Thou art) the eye, the ear, breath, that which is
should be noted that the MSS. read viṣṭījñānam, a clear error for viṣṭījyaṇam, properly a perf.
part. middle of .Primary (cf. Whitney, Sanskrit Grammar, § 809), a word elsewhere unknown but
of interesting function (for g, cf. Wackernagel, Altdutsche Grammatik, I, 146), which is rendered
very probable by the metre, apratīvīyaṣ (C), id, caukiṣrotram, ṭdayagram, brāhmaṇābhrā
kram (a), ḍhartram (B), ḍhṛtram (C), Varuṇaparīyatanam, duḥkhā. These readings
confirm the brāhmaṇābhrākram of the Aranyaka text. Ṭdayagram is no doubt a possible
and an easy conjecture, but Sāyaṇa already had ṭdayagram, and its appearance here certainly
shows that the tradition hardened to ṭdayagram at a very early date. Anuvāsaham is tempting,
but uncertain as Sāyaṇa read anomabh. Cf. Śatapatha Brāhmaṇa, IX, 8, 1, 12, satyānte
vācaṁ for Mantrāyaṇīya Saṁhitā, II, 3, 3, satyāṃśūtām. So in Aṣṭavakra, XIV, 11, 11, śvatre
replaces RV, X, 8, 5, 11, śvotre quite wrongly (cf. Whitney, Translation, p. 742). I consider
therefore that (especially in view of the accent) it is very likely that anomabham should be
replaced. For ṭdayagram if it really is = ṭdayagram might be compared Maitrāyaṇī
Upaniṣad, VI, 11, 12, devidharmomdham for rāndham (Max Müller, S. B. E., XV, li). But error
of text is easy. Vyxomānto vācaṁ must, I think, be divided into vyaṁma and ānto vācaṁ. The
sense ascribed to Indraśṛṣṭhā is possible, and Indraśṛṣṭham may mean (as in RV, AV, and
TS) ‘having Indra as its best’. Varuṇaparīyatanam may perhaps be right, but it is far from
certain, and Sāyaṇa had varuṇānuṣṭhitam, a more recondite form (see n. 12 on II, 4, 3) than
that of the Brāhmaṇa. The words bahur bhāyas should be bahor bhāyas. This example
answers the query of Speijer, Vedische und Sanskrit Syntax, § 122, n. 2, as to whether the idioms
‘sisser als suss’ is Vedic as well as classic (his Sanskrit Syntax, § 251, 3). The same phrase
is found in V, 1, 5, in a Mantra passage, and in the parallel passage, Śāṅkhāyana Aranyaka, I, 8.
Cf. also such phrases as bahor ca me bhāyas ca me, Taśāhriya Saṁhitā, IV, 2, 4, 2; J.R.A.S., 1909.
The accents of the R edition are very incorrect. Vīvaśāntām is quite impossible. In the
case of the compounds R has ṭdayogram, brāhmaṇābhrākram, varāṭapātiram, vākprābhātām,
pṛthivyapārām, īḍapāstānu, Indraśṛṣṭham, ayātākṣārām, brāhmaṇavācaram. Varāṭapātiram is
supported by varāṇaṁ (RV), and varāṇmedhas (AV, 9medhas, AV, Paipp.); sahasrādhrāram
by the RV; ayātākṣāram by analogy with sahasrādhrāram, &c.; īḍapātānu and brāhmaṇābhrā
kram depend on analogy; Indraśṛṣṭham has abundant authority; gōbhagam may be compared
with gomagha (RV.), but cf. gubhā (RV.). Vākprābhātām and satyāsāṇāmitām are supported by
usage (Macdonell, Vedic Grammar, p. 96; Wackernagel, Altdutsche Grammatik, II, i, 227 sq.),
and ṭdayagram is probable (Whitney, Sanskrit Grammar, § 1287 a, gives several examples
of different accents, Wackernagel, pp. 238 sq., decides for accent on the first member as usual in
determinatives with adjectives at the end (for examples, cf. p. 233)). On this analogy, pṛthivyapārām
can be right, or possibly we should read pṛthivyā īḍaparam as two words, but the gender of
īḍaparam would be strange if it is a noun (meaning either ‘lower Soma stone’ (RV., AV.); but
cf. Ved. Stud. I, 108 sq.), or ‘lower part of sacrificial post’ (VS.), since there it is always masc.
(cf. n. 5). The accent on Vṛdhuṇā must remain doubtful, but if it is a case of a past part., the accent
should be on the first. None of these words have found their way into Wackernagel’s lists.
For similar cases of double accent in MSS., cf. Scheftelowitz, Die Apokryphen des Ṛgveda,
pp. 39, 49 (from B); Wackernagel, p. 40, points out that in cases of compounds the Aṣṭavakra,
XIX and XX, Śatapatha Brāhmaṇa, Taśāhriya Aranyaka and Maitrāyaṇī Upaniṣad (he ignores
this work) are very badly accented. His theory of accent (pp. 40 sq.) lays stress on the fact that
determinatives (save those with verbal second parts—other than forms in -ta, -ti) originally had
the accent on the first part and only later on the second. The accents here must depend to some
extent on (a) the validity of the theory, (b) the view as to the age of the Aranyaka.

4 Pinvatī as it stands spoils the construction, but may be right. Possibly it was originally
measured by truth, which is produced by speech, and proceeds from the mind, what is truth in the heart, and borne by Brahmins. (Thou art) food and prosperity, purified by the rains, rich in cows, that beyond the earth, to which Varuna and Vāyu most resort, that which has for its body penance, has Indra as its mightiest, which milks ambrosia, with a thousand streams and countless letters. These, O hymn, are thy powers; there are the powers of speech. With these for me now milk the great wealth of ambrosia. Prajāpati created this prayer, the essence of the Vedas. With it may I obtain all; let it win all desires greatly. Thou art bhūḥ, bhuvah, and stevar, the three, thou art the Veda. Milk, O prayer, children for me. Life and breath milk for me. Cattle and folk milk for me. Prosperity and glory milk for me. The world (to come), splendour of renown, courage, prosperity in sacrifice, milk for me.’ All this he makes the Adhvaryu repeat, if he does not know (the Mantras). Then being urged on to sacrifice (by the Adhvaryu, who says), ‘Om, offer the Soma singer of the hymn,’

pinvat (cf. Whitney, Sanskrit Grammar, § 716), the nom. of the participle, or pinvati, reading dhenuḥ. The Jaiminīya Upaniṣad pinvate may arise from a misreading of i or i.

5 Gōbhagam may mean ‘prospering cows’, and vartistepitram, ‘purifying by rains.’ Praityuvaparam is yūpasya mūlam (Sāyaṇa). If this is correct (cf. n. 3), the next adjective may belong to it or to tāpスタンu, but it is much more likely to be merely ‘beyond the earth’, as in the Jaiminīya Upaniṣad, which has Varunāparīyatanam and anusubham, ‘pleasant through food.’

6 Apparently we must follow Sāyaṇa and supply muniśārajātam or something similar. The verses are late in character, and tāpスタンu might mean ‘ean through penance’, but the translation of Oertel ‘having penance as a body’ is at least as probable (cf. the accent). The uktha is blindly praised.

7 Dākānam is taken as nom. neut. Sāyaṇa renders it as with gokulam. Ayātākṣaram is due, he says, to the fact that there are so many syllables in the dohamaparakaraṇa, vasūnām pavitrām aśi sahasradhāram (Taittirīya Śāṃhitā, I, 1, 3, I; Maitrāyanī Śāṃhitā, I, 1, 3). He takes ayātākṣaram and sahasradhāram as accus. agreeing with amītam. They are perhaps more probably nominative.

8 Or, as Sāyaṇa, ‘these sounds are thy powers.’ Bloomfield (Vedic Concordance, p. 300*) reads ukthabhētayāḥ. The other seems simpler; uktha and voc are easily identified, or rather the latter lies at the base of the former. For apyisam, cf. Whitney, Sanskrit Grammar, §§ 921-925, 573 c; Delbrück, Altindische Syntax, pp. 352, 353.

9 The conjecture vedatī for vedā aśi is easy, but unnecessary; cf. n. 11 on III, 2, 4; RV., II, 6, 7, I, 45, 6; II, 3, 6; III, 14, 3, &c. See also Āśvalāyana Gṛhya Sūtra, I, 15, 3, for veda ‘st. To take trayo, &c., as a separate Mantra is wrong.

10 Sāyaṇa takes brahma as accusative. I prefer to regard it as vocative, despite the apparent parallelism of the next sentences. For another neuter voc., cf. II, 7, n. 1. Kāṭyāyana Śrauta Sūtra, VII, 4, 13, has prajām me dhukṣeṣa, and also ayur me dhukṣeṣa, paṣūn me dhukṣeṣa. On the other hand Atharvaveda, X, 8, 25 has adhok — brahma ca tapas ca.

11 Cf. V, 3, 3. The Adhvaryu utters the praiṣya twice, see Āśvalāyana Śrauta Sūtra, I, 5, 3: ekākam praiṣyo yajati. See Sabbathier, Agnistoma, p. 58, for the phrase, and for the gen., Whitney, Sanskrit Grammar, § 297 b; Delbrück, Altindische Syntax, p. 160.
uttering the cry, ‘We who sacrifice,’ he offers sacrifice with the usual\(^{12}\) (stanzza), and holding back as it were his breath, repeats a secondary \textit{vasāṭ}.\(^{13}\) The accompaniment of the \textit{vasāṭ} is described elsewhere.\(^{14}\) The Adhvaryu brings up the vessel containing the libation and the (three) \textit{ahūgrāhiya} bowls.\(^{15}\) As soon as he perceives the food, the Hotṛ descends from the swing towards the east.\(^{16}\)

\(^{12}\) RV., VII, 23, 1, see Āśvalāyana Śrauta Sūtra, V, 15, 23: \textit{piḥ bā samam Indra mandatu tvetī yājya,} and VII, 11, 27. For the \textit{āgūḥ}, see ibid., I, 5, 3; 4: \textit{āgūr yājyādir anuyājyavarjams tva II ye 3yajāmaka ity āgūḥ.} See also Hillebrandt, \textit{Ritual-Litteratur}, pp. 101 sq.; \textit{Neu- und Völkmindespofer}, p. 95; Eggeling, S. B. E., XLIV, 32, n. 1.

\(^{13}\) \textit{Anuvāṣaṭī} is freely used as a compound verb in the Aitareya Brāhmaṇa (I, 22, 4, &c.), Āśvalāyana Śrauta Sūtra, and Śāṅkhāyana Śrauta Sūtra, and should be written as one word. \textit{Vivāṃ}ya is rendered \textit{uṣṭāvgaṃ akrītī} by Śānyaṇa, who takes \textit{iṣva} as \textit{eva}. The reason for the expression \textit{anuvāṣaṭ} is given in Hillebrandt, \textit{Ritual-Litteratur}, p. 102; Eggeling, S. B. E., XXVI, 351, n. 1. After the \textit{yājya} the Hotṛ says: \textit{devā 3 vau 3 sat} and \textit{somasāṣṭika vihī 3 vau 3 sat}, thus making two \textit{vau 3 sat} cries. For the \textit{vasāṭkāra}, cf. Āpastamba, \textit{Yajñaparibhāṣā}, 96 (S. B. E., XXX, 341). The words \textit{somasāṣṭika vihī} occur in Aitareya Brāhmaṇa, III, 5, 4; 6: Āśvalāyana Śrauta Sūtra, V, 5, 19, and the brevity of this passage is only explained by the fact (see the following note) that the writer clearly knew the Āśvalāyana Śrauta Sūtra (cf. Introd., p. 19): cf. the relation of Gṛhya Sūtra and Śrauta Sūtra in the case of Āśvalāyana and Śāṅkhāyana. Oldenberg, who once thought the evidence was in favour of assigning the two Sūtras of Śāṅkhāyana to different epochs, has now abandoned the attempt and leaves the question open (see S. B. E., XXIX, 5, 6; XXX, xxxii sq.), while I am inclined to think that there is no evidence worth counting against the traditional authorship in either case.

\(^{14}\) Cf. Āśvalāyana Śrauta Sūtra, I, 5, 17: \textit{vīg ojah saha ojo mayi prāṇāṇāv iti vasāṭkāram uktavaṃtvomunantratayat!} This is a direct reference. Cf. also Aitareya Brāhmaṇa, III, 8, 9, where it reads \textit{tān anumantaraya vīg ojah saha ojo mayi prāṇāṇāv ity ātman eva tadb hotā vīcāṃ ca prāṇāṇāv ca sthāṇyati sarvāyuktvāya}. The reference here might be supposed to be to the Brāhmaṇa passage and not to the Śrauta Sūtra, but the use of \textit{anumantaraya} and the mode of reference are hopelessly opposed to this view. The style of reference is reminiscent of Āśvalāyana Gṛhya Sūtra, I, 1, 1: \textit{uktāṃ vaitānikhāni gṛhyāni vaksyāmah,} which is a clear reference to the Śrauta Sūtra, and I think an assertion of the identity of authorship. It may be noted that, although Oldenberg (S. B. E., XXIX, 158) clearly indicates that he has some novel view on the relations of Śaunaka and Āśvalāyana, he does not (in S. B. E., XXX) carry out his promise of discussing the point, save that (ibid., p. xxxv, n. 2) he alludes to the fact that Āśvalāyana Gṛhya Sūtra, IV, 7, 16, quotes a \textit{yajñagōthā} by Śaunaka. This of course in no way contradicts the view of the relation as pupil and teacher reflected on the tradition of the Kathāsaritsāgara and recorded in the most precise terms by Śaṅkara. The B version of the Bṛhaddevatā, which probably was composed by a pupil of Śaunaka's, distinctly quotes Āśvalāyana, which suits the tradition admirably (p. 293, note 8).

\(^{15}\) Cf. Āśvalāyana Śrauta Sūtra, VII, 3, 22; Śāṅkhāyana Śrauta Sūtra, XVIII, 21, 10, \textit{vaiśvakarmano tigrāhiyaḥ}. They are drawn ‘over and above’ (\textit{ati}), Weber, \textit{Ind. Stud.}, IX, 235; Eggeling, S. B. E., XXVI, 402, n. 4; XLI, 6, n. 2.

\(^{16}\) Cf. I, 2, 4; Śāṅkhāyana Āraṇyaka, II, 17; Śrauta Sūtra, XVIII, 21, 6; 7. For \textit{yathā na with fut.}, cf. Delbrück, \textit{Altindische Syntax}, pp. 556 sq.; Speijer, \textit{Vedische und Sanskrit-Syntax}, §§ 197, 277. This case illustrates admirably the origin of the use in its relation of \textit{iti} and the 2nd person; see also Maitrāyaṇī Samhitā, II, 2, 7; IV, 1, 9; Taittirīya Samhitā, II, 3, 5, 1; \textit{J. R. A. S.}, 1909.
Then they tie up the swing to the west that it may not slay the reciter when about to eat. For the Hotṛ eats seated on the place of the swing. Then the Hotṛ consumes the (libation in the) vessel with the words uttered in response, 'May speech, the deity, rejoice in the Soma,' 'May Soma, the king, shower life on me for my breath,' 'May my breath milk mightily all life.' The third pressing (in this rite) is taken over from the last day of the Abhiplava rite, except as regards the hymn containing nívids addressed to the All-gods (RV., I, 89). In its place are inserted forty-one verses of the 'water' hymn of Dīrghatamas, 'Of that noble grey sacrificer' (RV., I, 164), and the hymn ānabhadiṇya (RV., I, 89). The strophe and antistrophe of the Vaiśvadeva Śāstra are taken over from the one day form (the Viśvajit). If the Yajñāyāṇīya Sāman is omitted,

17 Upasṛṇena is explained by Sāyaṇa as itarāṇiśūnāḥpūrvarvaka; the word occurs often in Śāṅkhāyana Śrāuta Sūtra, but not in a parallel passage. Cf., however, XVIII, I, 12. The verse vāg devi (juṣṭañā) somasya tryyatu is found in Vājasaneyī Samhitā, VIII, 37; and elsewhere, Bloomfield, Vedic Concordance, p. 853b. Sa me, &c., is a quasi verse. It is tempting to render āyuḥ as if it were a dative, 'may Soma rain on me for life, for breath,' and it might possibly be so taken as the sentence is a Mantra, and therefore not to be judged by the ordinary rules of prose (cf. Bloomfield, Vedic Concordance, p. viii). In that case āyuḥprāṇīya would not be a tatpurṣa compound, since the 'breath of life' is not in Sanskrit āyuḥprāṇa, nor yet a dvaṃṣa, but rather a case in which the mere base is accepted as sufficient to denote the case relation when followed by a case form in a parallel word, cf. e.g. RV., I, 26, 9, where Max Müller would so render (see Oldenberg, S. B. E., XLVI, 15) āmyta māryāṇām, and see Pischel, Vedic Studien, I, 60 sq., 225 sq.; Jacobi, Gött. gel. Anz., 1880, p. 855; Wackernagel, Altindische Grammatik, I, xvii, and II, I, 157, who accepts this view of RV., I, 26, 9. Cf., however, Aitareya Brāhmaṇa, l.c. on n. 14, where sarvāyuḥ sarvāyuvtvāya occurs. The gen. is one of partitive force, cf. Delbrück, Altindische Syntax, p. 160; Monro, Homeric Grammar, p. 146. For loc. with ās, cf. Aitareya Brāhmaṇa, VI, 3, 10; for acc. exx. in Ind. Stud., IX, 295.

18 For the Abhiplava, see Āśvalāyana Śrāuta Sūtra, VII, 6; Eggeling, S. B. E., XXVI, 403. It has six days. The hymn referred to is RV., I, 89; cf. Śāṅkhāyana Śrāuta Sūtra, XVIII, 22, 11. The hymn, RV., I, 164, 1, is called satīla also in Śāṅkhāyana Aranyaka, II, 2, 2, and Śrāuta Sūtra, XVIII, 22, 7. It is of course derived from v. 41, gaurir mimāya salilāni takṣati; cf. also Brhaddevatā, IV, 43.

19 The Vaiśvadeva Śāstra begins therefore with RV., V, 82, 1–3, 4–6. The contents of it and the Āgnimārūta are given in full in I, 5, 3, which explains the brevity with which they are here treated. Śāṅkhāyana Śrāuta Sūtra, XVIII, 22 (cf. Śāṅkhāyana Aranyaka, II, 18), gives the Śāstra as RV., V, 82, 1–3, 4–6; IV, 53; I, 160; I, 161; I, 164 (the whole); and I, 89, with nīvids; and V, 53, 5, as a paridhāniya. Ānabhadiṇya is used as a name of I, 89, also in Āgni-Sūtra, I, 20, 5, but Bloomfield (Vedic Concordance, p. 169b) does not cite this passage, which is earlier.

20 The Āgnimārūta for the Śāṅkhāyana is given in detail in Śāṅkhāyana Śrāuta Sūtra, XVIII, 23; cf. Aranyaka, II, 18. It consists of RV., III, 3; V, 55; the Yajñāyāṇīya or a substitute, VI, 48, not noted by Bloomfield (Vedic Concordance, p. 735a) who omits also any reference to this passage; I, 141. If the Yajñāyāṇīya Sāman is employed, the Āgnimārūta Śāstra constitutes itself in the Aitareya thus: RV., III, 2; I, 43, 6; V, 55; VI, 48, 1 and 2; VII, 17, 11 and 12; I, 99, I; X, 9, 1, &c., the rest being as in the prakṛti (Sāyaṇa). If the Iļānda Sāman is
then the strophe and antistrophe (in the Āgnimārata Śastra) consist of the six stanzas, beginning, 'O Agni, thy fame, thy strength' (RV., X, 140, 1), when the Iļānda Śāman is employed (three stanzas being used). If more (than three) are used in this Śāman, then so many are employed (in the Śastra) as the antistrophe, beginning, 'Agni, for ourselves as it were' (RV., X, 21, 1). Thus is completed the Mahāvrata and this day and the Agniṣṭoma.21 At the proper time they should carry the swing to the bath, and burn together the seats.

3. No one1 who has not been initiated should recite the Mahāvrata, nor used, then for the two prāgūthas, VI, 48, 1 and 2, and VII, 17, 11 and 12, are substituted X, 140, 1–3, and 4–6 respectively, being the two parts of the Iļānda Śāman. If, however, all the six stanzas (X, 140, 1–6) are used for the stotriya, then X, 21, 1–6, must form the anurūpa. So Śāṅkhāyana, who gives further variations. For the Iļānda, cf. Oldenberg, Göt. gel. Anz., 1908, p. 714.

21 The Mahāvrata is a form of the Agniṣṭoma, and so in a sense the Agniṣṭoma is finished. The utensils and the swing are both cleansed, while the vedī and the bhūsī are both consumed by fire. Śāṅkhāyana Śrauta Śūtra, XVIII, 24, develops the final close of the ceremony in some detail. The Āryaṇa, II, 18, has: tad Agniṣṭomah samitiṣṭhate. The burning points clearly to an original sun spell. The question, however, has recently been raised whether the use of fire is not merely pious, cf. Frazer, Adonis, Attis, Osiris, p. 151, n. 4; Westermarck, Origin and Development of Moral Ideas, I, 56, n. 3. The usual view is that both the burning and the waving of torches in such rites are intended to evoke heat by magic. Cf. Warde Fowler, Roman Festivals, p. 84.

1 Śāyaṇa, as usual, ignores the difficulties of this passage. (1) The words ity eke most probably refer to the whole passage (cf. III, 2, 4, n. 2), because the very first prohibition contradicts the passage above, V, 1, 5, n. 5, when the case of an adikṣita Hotṛ is deliberately discussed. The sense then must be, as Eggeling (S. B. E., XLIII, 367, n. 1) takes it, that (1) no one but a dikṣita can recite, and even he only (2) if there is a citṛṅi, and (3) a year-long sattra, and (4) not even he for another unless he be father or teacher. It may be noted that Śāṅkhāyana Āryaṇa, I, 1, prohibits recitation to another, save in the case of sattrins and of a father and a teacher, which corresponds with the rule here, since sattrins of course are entitled to recite for one another. But ibid., I, 5, and Śrauta Śūtra, XVII, 13, 6, regard a citṛṅi as optional, perhaps a later idea (cf. Weber, Ind. Stud., XIII, 217, n.). The rule of those here cited thus excludes the Mahāvrata as anything but a sattra. Kātyāyana Śrauta Śūtra, XVI, 1, 2, insists on an altar at the Mahāvrata (Eggeling, S. B. E., XLIII, XXV, n. 2). But it should be noted that this is inconsistent with the exception of the father and the teacher, for they could only be concerned—being ex hypothesi not sattrins, in an ekāha or ahīna rite. Possibly, however, the view that one can recite for a father or teacher does not contemplate the case of an ahīna or ekāha, but means that in a sattra the sacrificer may carry out the sacrifice for the benefit of his father or teacher though they are not initiated and cannot take part themselves; this view I incline to think the most probable, despite Dr. Friedländer's view (p. 29, n. 2). It cannot mean that, the teacher or father being dikṣita, the Hotṛ recited for them only, for in the Mahāvrata all the sattrins equally obtain the benefits of the rite (cf. Eggeling, S. B. E., XLIII, XXV sq.), and therefore are forbidden to perform for others outside the circle of the initiated, cf. Śatapatha

a It may be noted that the prohibition of performing sacrifices by other than Brahmins is ascribed in the Śatapatha Brāhmaṇa, II, 3, 1, 39 (cf. Kātyāyana Śrauta Śūtra, IV, 14, 11; Max
should he recite it when there is no altar, nor should one recite it for another, nor if it does not last a year, so say some. Only one may recite it for a father or a teacher, for that is recited for oneself. The only utterance (of the Brāhmaṇa, IX, 5, 2, 12 and 13; X, 5, 2, 5. (2) Presumably for this reason Sāyaṇa renders the passage as equivalent to ‘no one who is not dikṣita should recite the Mahāvra at another’s sacrifice (i.e. an ahīna or ekāha) unless there is a cityāgni; or unless that other is a father or a teacher’. His explanation is that the Mahāvra is of three forms, ekāha, ahīna, and sattra. As in the sattra, the yajamāna and Hotṛ are identical, then the dikṣa is automatic. In the other two rites the Hotṛ is not the yajamāna, and may be either dikṣita or adikṣita. In the Agniṣṭoma, &c., if svārthā he is dikṣita, as these are Soma sacrifices (cf. Hillebrandt, Ritual-Litteratur, p. 125). If the sacrifice is not a Soma one, then he is not. Only the dikṣita can perform at a parakiya mahāvratakarmaṇa, and he only if there is a cityāgni. But all this is very difficult and inconsistent. The nāyamvatara ity eke he takes as a separate prohibition confined to one school. But this seems less likely. (3) Max Müller, S. B. E., I, 266, 267, takes the passage thus: ‘No one who is adikṣita, uninitiated, should recite it for another person; nor should he do so, when the Mahāvra is performed without (or with) an altar, or if it does not last one year.’ But this hardly makes sense, since an adikṣita can never recite if there is a sattra, and the construction of the sentence shows that the series of prohibitions is not directed to an adikṣita but to a priest in general. He is not to recite if adikṣita, nor if there is no fire, &c. Dr. Friedländer, on Sāṅkhāyana Āraṇyaka, I, 1, follows Max Müller, without commenting on the difficulties. (4) The only other possibility is to render, ‘No one who is not initiated must recite, nor must one recite if there is no fire, nor for another (i.e. allowing ahīnas and ekāhas if by chance the yajamāna is the Hotṛ in fact).’ Some say, ‘nor if it be not a sattra. One may recite for a father, &c.’ In this case the passage confirms in part the view that there was probably a cityāgni at the ekāha and ahīna rites, Eggeling, S. B. E., XLIII, xxv.

2 Sāṅkhāyana Āraṇyaka, I, 1, has ātmam haiśasya tac chāstam bhavati. The one gives the body, the other learning. Ātmano here is no doubt correct as less easy than ātmam. It is a predicative possessive gen., as in I, 2, 2, n. 8. Cf. Whitney, Sanskrit Grammar, § 298; Speijer, Vedische und Sanskrit Syntax, § 64. For āyu, cf. Caland, Über das rit. Sūtra des Baudh., pp. 44, 45.

2 Sāyaṇa says: atra kecid vākyāntarām adhīyate. This can hardly refer to recitation, and throws grave doubt on Winternitz’s interpretation of a similar phrase in Haradatta (Mantra-pāṭha, I, xix). The passage is given in all the MSS., but it cannot be original. In addition to being quite out of place, it is almost unintelligible here. It is a general description of the praśa of the Adhavryu in the case of Śastras, whether accompanied by Nārāśaṅkhyacamasas or not. In the case of the Hotṛ’s Śastras the praśa is ukthaśa yaya somasya. In the case of the Hotraksas, what is it is disputed. Sāyaṇa says (1) some supply ukthaśa yaya somānām (cf. Kāṭyāyana Śrāuta Sūtra, IX, 13, 33 (somāsya); 14, 12 (somānām); Āpastamba Śrāuta Sūtra, XII, 27, 19 (somasya); 28, 14 (somānām)) and make this the praśa; (2) others, so ‘yam arthaḥ prakrītya eva praśa iti matvā, reject the passage; (3) others repeat ukthaśa yaya somasya, and assume the mention here is hotrakāṇaṃ sāstraṃ viśeṣaśvādhanārtham. The second alternative is the most probable. The words ukthaśa — somānām, which appear in the text after hotraśānām, are certainly spurious and cannot have been read even by Sāyaṇa, whose note would be

Müller, S. B. E., XXX, 321), to the fact that Brahmins only can eat the remains of a sacrifice. The reason is no doubt a reflex of the doctrine of the presence of the divinity in the sacrifice (which in certain cases forbids any eating whatever, e.g. Āśvalāyana Gṛhya Śūtra, IV, 8, 31), for which see my article in the J. R. A. S., 1907, pp. 939 sq.; Robertson Smith, Rel. of Sem., I, 276 sq.
Adhvaryu) on the Hotṛ’s Śastras, whether accompanied or not by libations for Narāśāmsa, is ‘Offer the Soma with the hymn’, and it also occurs in the Hotraka’s Śastras): This day one should not teach to one who is not a regular pupil, and has not been so for a year, assuredly not to one who has not been so for a year, nor to one who is not a brahmācārin and does not belong to the same school, assuredly not to one who does not belong to the same school, nor to one who has not come to that place. There should not be more than one saying or twice, twice only. ‘One man should tell it to one,’ says Jātukarnya. ‘Not to a child or a man in the third stage of life.’ Nor standing to one standing, nor walking to one walking, nor lying to one lying, nor seated on a couch to one so seated, but seated on the ground to one so seated (should the teacher teach). Nor (should the pupil) lean backwards, nor forwards, nor be over clothed, nor adopt postures, but he should raise his knees, without wearing special apparel, and so learn. He should not learn when he has eaten flesh, or seen blood, or a dead body, or done what is unlawful, or anointed (his eyes) or oiled or rubbed his body, or had himself shaved, or bathed, or has put on colour, or put on a wreath, or had intercourse, or written, or obliterated unintelligible if he had had them before him. The reason for their insertion is obvious. For the libations, cf. L’Agniṣṭoma, p. 220. The gen. is presumably partitive, cf. Speijer, Vediche und Sanskrit-Syntax, § 67; V, 3, 2, n. 17.

4 Cf. Gautama Śutra, XIV, 21, and Bühler’s note in his translation (S. B. E., II), where he differentiates it from sahādyāya. Here, however, it is perhaps used in that usual sense.

5 Where the teacher lives. He is not to go to the pupil’s house.

6 Because it is so sacred. According to Śāyaṇa, Jātukarnya insists on one lecture only to one person at a time, and the same teacher to avoid sampradāya-vicheda.

7 This sentence must also belong to Jātukarnya. This seems the proper way to interpret the iti, which, however, Śāyaṇa explains as śītospayuktah dasamāptyaarthah, and so Max Müller takes it. For the idea, cf. Manu, VIII, 66, &c.

8 I. e. lean on a kudī (or a wall, &c.), Āpastamba Dharma Śutra, I, 2, 6, 17), or rest with his hands on a stick (on the ground, Āpastamba, l. c., 17). The other renderings follow Śāyaṇa, who gives ucchvṭṭādyākramana for nāvaratam ākramya; cf. Āśvalāyana Śrauta Śutra, XII, 8, 19. For ativōtiḥ, cf. Manu, VIII, 23: saṃvitāngāḥ. For nāpitena kārayitvā he has nakhanikṛtya-nādi; cf. Śāṅkhāyana Grhyā Śutra, VI, 1, 6, and for the syntax, Delbrück, Allindische Syntax, pp. 224 sq. He takes nākitvā as referring to the eyes. Varṇakānunāliṣṭa he refers to sandal or saffron being smeared on; for varṇaka, cf. Böhltlingk, Dict., VI, 24. For anapaksīta, ibid., I, 41. For these rules, cf. Āpastamba, I, 2, 6, 23-27.

9 These translations follow Śāyaṇa and Max Müller. Though they no longer ‘seem to be the earliest mention of actual writing in Sanskrit literature’, in view of the discoveries of Bühler, Indische Paläographie, and Ind. Stud., III (1898); Hoernle, J. A. S. B., LXIX, pt. i; Rhys Davids, Buddhist India, ch. VII and others, they are interesting. Writing on palm-leaves may be meant rather than on wood. The violent repugnance to writing shown here and elsewhere is certainly in favour of this view, accepted by Macdonell (Sanskrit Literature, p. 16) and Winternitz (Gesch. der indisch. Litt., I, 29), that writing first came into use on the South Western Coast through commerce, and that MSS. are later. For a different but very improbable view, cf. R. Shamaśastra, Ind. Ant., 1906; J. R. A. S., 1907, pp. 426, 427.
writing. ‘He should not finish learning this in one day,’ says Jātukarṇya. ‘He should do so,’ says Gālava. ‘He should finish all before the sets of eighty tristichs, and resting in another place learn the rest,’ says Āgnivesyāyana. Where he learns this, he should learn nothing else; but where he learns something else he may at will learn this there also. He who does not study this does not become a snātaka; even though he study much else, yet if he study not this, he does not become a snātaka. Nor should he forget this; even though he forgets something else, he should not forget this. Assuredly never should he forget this. If he forget not this, let him know that it is enough for himself. Let him know that truly it is enough. He who knows this should not communicate nor dine nor amuse himself with one who knows this not.

Now we shall set forth the rules of study. When the old water about

10 Āmayaṇaḥ is taken as amāpyaṇ by Sāyaṇa, which is possible. I follow Max Müller. On the passage as a whole, cf. Oldenberg, Prolegomena, p. 293. On the form Āgnivesyāyana, cf. Whitney, Sanskrit Grammar, § 1219. It occurs as a name of a grammarian in the Taittiriya Prātiṣṭhākhyā, XIV, 32. Āgnivesya occurs in the Vāmaṇas in Bṛhadāraṇyaka Upamāṇa, II, 6, 2, and IV, 6, 2, in both Kāṇva and Mādhyandaṇa Sākhās (Max Müller, S.B.E., XV, 118, n.; 186, n.). Jātukarṇya (the word is found in the gaṇa, gargaṇa) occurs in the same passages with Gālava. The spelling seems clearly Jātū, though in Max Müller’s translation the two forms Jātū and Jātū occur. Jātukarṇya occurs in Śāṅkhāyaṇa Āraṇyaka, VIII, 10, and frequently in the Śāṅkhāyaṇa Śrauta and Gṛhya Śūtras (III, 10, 1), Kātyāyana’s Śrauta Sūtra, the Vājasaṇeyi Prātiṣṭhākhyā, and in Kauśitaki Brāhmaṇa, XXVI, 5. Gālava is known to Nirukta, IV, 3; Bṛhadāraṇyaka, II, 6, 3; IV, 6, 3; Bṛhaddevatā, and Pāñña as a grammarian; see Max Müller, Rgveda Prātiṣṭhākhyā, p. 6.

11 ‘Should not become’ is Sāyaṇa’s version. Literally it must be ‘is not a (true) snātaka’. Cf. Āpastamba Dharma Sūtra, I, 2, 8, 27. The exact force of the optative is rather doubtful: it may be that it is the indefinite use, of which examples undoubtedly occur in Sanskrit (cf. Speijer, Vedische und Sanskrit-Syntax, § 283; also in III, 2, 1, n. 1, and Intro., p. 61), or it may be an opt. in protasis with the apod. in the indic. to denote the certainty of the result, though the rule of similarity of mood is usually strictly observed in the older language, see Whitney, Sanskrit Grammar, § 581 f, who enforces his rule partly by alterations in the text of the Maitrīyaṇi Saṃhitā (see his review of v. Schroeder’s ed., P. A. O. S., Oct., 1887); J. R. A. S., 1909, p. 153.

12 Sāyaṇa says that this is read by some only. It is in all the MSS., but is an easy addition. Cf. n. 14. No here and above follows a negative sentence and is practically merely an emphatic negative as usual in classical Sanskrit, Speijer, Vedische und Sanskrit-Syntax, § 240; Sanskrit Syntax, § 402, R. 1; cf. Caland, Ueber das rit. Sutra des Baudh., p. 51.

13 Sāyaṇa renders purusārthāya, and Max Müller gives as possible ‘for acquiring a knowledge of the self’. For the dat., cf. II, 4, 2. Ātman, however, is merely the ordinary reflexive, Speijer, Vedische und Sanskrit-Syntax, § 127; Delbrück, Altindische Syntax, pp. 208, 262.

14 This again, Sāyaṇa says, is read only by some, and as it is one of those easy additions it cannot be accepted as genuine. Naturally a chapter of this kind lies open beyond others to such interpolations as this.

15 Sāyaṇa renders samuddilṣet as ‘study with’ (tasya purato grhaman etam na paṭheta). The sense is probably ‘enter into discussion with’. evanuvød and anevanuvød here are clearly compounds; cf. Wackernagel, Altindische Grammatik, II, 1, 68.

16 Then come general rules for all Vedic study, not for the Mahāvrata alone. These are found both
the roots of the trees has been dried up,\(^{17}\) he should not study, nor in the foroone,\(^{18}\) when the shadows meet, nor in the afternoon, nor when a thick cloud has risen; and when rain\(^{19}\) falls out of season he should stop his study of the Veda\(^{20}\) for three nights, nor in this time\(^{21}\) should he tell tales, nor even in Gṛhya and Dharma Sūtras (Oldenberg, S.B.E., XXX, xxxiv, xxxv); Khādrī Gṛhya Sūtra, II, 11; cf. Śāṅkhāyana Gṛhya Sūtra, IV, 8; VI, 1; Hillebrand, Ritual-Litteratur, p. 56 and ref. ; Gobhila Gṛhya Sūtra, III, 3; Āpastamba Dharma Sūtra, I, 3, 9-11; Gautama Dharma Sūtra, XVI, with Bühler’s notes.

\(^{17}\) The time after the full moon of Pauṣa, i.e. January-February is meant, cf. Weber, Die vedischen Nachrichten von den Nāstikas, II, 322 sq.; Oldenberg, S. B. E., XXX, 77, n.; Āpastamba Dharma Sūtra, I, 3, 2, with Bühler’s note; Manu, IV, 95; Yājñavalkya, I, 142; 143. The four months after the full moon of Āśāṭha are forbidden in Śāṅkhāyana, VI, 2, 1. The term is five months, beginning in the middle of Śrāvaṇa, Gautama Dharma Sūtra, XVI, 1 sq.; of Prauṣṭhapada, Gobhila Gṛhya Sūtra, III, 3, 1; Khādrī Gṛhya Sūtra, III, 2, 16. Śrāvaṇa is also given by Āśvalāyana Gṛhya Sūtra, III, 5, 2; 3; Śāṅkhāyana Gṛhya Sūtra, IV, 5, 2; Pārāskara Gṛhya Sūtra, II, 10, 2; Hiranyakāśi Gṛhya Sūtra, II, 18, 1. The tmesis upa-nūpita is very unusual, but upāpurāṇa would be almost equally strange, though not impossible. Kakṣodaka is a curious expression, as explained by Śāṅkhāyana. The separation of prefix and verb is (see Caland, Ueber das rit. Sūtra des Baudhā., pp. 48, 49) rare in the late Sūtra style and is difficult to assume here, though this may be quoted from an older (not metrical) text. Upāpurāṇa seems elsewhere unknown in the sense ‘somewhat (?) old’. Nothing is indeed more characteristic of the Vedic Sanskrit than the separation of particle and verb. Holtzmann (Grammatisches aus dem Mahābhārata, p. 48) says that the only example in the Epic occurs in a pseudo-Vedic hymn to the A’vins, I, 3, 62: devā aḥki viśre viṣakūḥ. Even the Bṛhaddevatā has no certain case of such separation. On Jacobi’s theories of the beginning of the year (Festgruß an Roth, pp. 68-74), see Whitney, J. A. O. S., XVI, lxxii sq.; Bühler, Ind. Ant., XXIII, 238-249 (dates of the commencement of Vedic study at p. 249); Thibaut, ibid., XXIV, 85-100; Oldenberg, Z. D. M. G., I, 451 sq.

\(^{18}\) When study is permissible (hardly ‘at any time’ as in Max Müller), he must not so study in the foroone or afternoon, when shadows are meeting; i.e. he should begin at sunrise when the shadows first appear, and cease before sunset when they again disappear (Śāyaṇa).

\(^{19}\) For the case of a cloud, cf. Āpastamba, I, 3, 11, 31. Rain out of season (ibid., 27; Manu, III, 104, combines the two into a cloud out of the ordinary in the rains) is explained by Śāyaṇa as rain falling in months other than Śrāvaṇa and Bhādra, August and September, or according to the Smṛtikāras, under Nakṣatras other than the 13 from Ādrā to Jyeṣṭhā.

\(^{20}\) The study of Vedāṅgas, like vyākaraṇa, is not prohibited (Śāyaṇa). He adds ārdrājyeṣṭhāntasya trayodashānāṣṭaratāparimātiṣyā bālasya vrṣṭikālatvaṃ abhyupetaḥ tato ‘naiypr varṣau vrṣau satyāṃ akālavṛṣṭinimittanāṃ trirāṭrādhyayanavacaranan iṣhti.

\(^{21}\) Asmin is vague. Śāyaṇa gives either adhiyāmyum śvādhyye or mahāvratādhyayanakāle. The rendering ‘at that time’ of Max Müller is perhaps intended to refer to the trirāṭram, since the translation continues ‘not even during the night, nor should be glory in his knowledge’, since asya seems to be taken with rātrau. Trirāṭram, of course, includes days, so that the rendering is quite possible, though probably the first of Śāyaṇa’s alternatives is correct. For the acc., cf. Speijer, Vedicche and Sanskrit-Syntax, § 28 and ref. The instr. is one of separation, ibid., § 33; Whitney, Sanskrit Grammar, § 283. The usual case is the abl., Speijer, § 52; Delbrück, Altindische Syntax, p. 446, who ignore this passage.

\(^{a}\) But cf. the warning as to Holtzmann’s accuracy in Bühler, Ind. Ant., XXIII, 146, and Winternitz’s review there cited. In this case the fact seems substantially correct.
at night at this time be fain to set them forth.22 ‘This’23 is the name of this great being. He who knows thus ‘this’ as the name of it, becomes brahman.

22 The text reads: nāsya rātrau ca na ca kīrtavyāt. Sāyaṇa, followed by Max Müller, takes this as consisting of two sentences, (1) nāsya rātrau ca, (2) na ca kīrtavyāt. Sāyaṇa renders, (1) kīṁcasya mahāvratasya pāṭhaṁ rātrau na kuryāt, (2) kīṁc ca mahāvratābhijñān 'ham ity evam janamadhye kṛtim api nechat. Max Müller’s version, which is much more probable, is cited above. But ‘not even at night’ would more properly be na rātrau ca na rātrau ca, cf. III, 1, 3: nātīdhyumne caḥ. Further kīrtavyāt is quite impossible. The form required is cikīrtavyāt, and no easier error than cana cikīrtavyāt being changed to cana ca kīrtavyāt can well be conceived. Then the whole must mean, I think, ‘nor even at night in this time (probably adhyāyaṁ svādhyāye) should one be fair to proclaim (tales).’ The adhyāyaṇa takes place during the day (see above), and neither then nor even at night, when the adhyāyaṇa stops, is the telling of tales to be permitted. For the form cikīrtavyāt, an opt. desid. from a denominative (cf. Whitney, Sanskrit Grammar, § 1056), see Whitney, § 1068. Such forms are very rare; hence the non-recognition of this case by the commentators. Cf. also Aitareya Brāhmaṇa, III, 30: vāci kalpa-yāyan, where Aufrecht (p. 430) proposes to read cikalpa-yāyan (presumably by haplography for vāci cikalpa-yāyan); I, 24, 5: añalobhayāyaṇāt (cf. Liebich, Pāṇini, p. 32, n.); Āpastaṁba Śrauta Sūtra, XII, 24, 5: bibhakaṣṭiṣṭaḥ; Kāṭhaka Samhitā, XVII, 3: pīṇāyaṣṭaḥ; Ind. Stud., IX, 264; Holtzmann, Grammatisch aus dem Mahābhārata, p. 46.

23 Sāyaṇa renders, followed by Max Müller, ‘This, the kṛtyaṁ śākryāvākyaṁ mahāvratāvākyaṁ vā, thus learned (= itś), is the name of the paramātmā. He explains that the Veda produces brahman and so is identified with it, and its sacred character resulting from this power causes the long list of niyamās here given. This cannot be right. The word tātd is the name of the brahman; see I, 3, 4, where this is most expressly stated.

The end of the section renders it probable that it may be accepted as coming from Śaunaka. Otherwise the passage would be suspect, since it contains passages whose genuineness was doubted even before Sāyaṇa, and the possibility of it all being an interpolation cannot be entirely excluded. The use of brahman is striking, especially in the pred., and confirms the view that brahma is not to be found save on good grounds in any early texts. For Atharvaveda, IV, 35, 2, see Weber, Ind. Stud., XVIII, 140; for Maitrāyaṇī Samhitā, II, 9, 1, see v. Schroeder, Ind. Lit., p. 91, n. 1. Muir, Texts, V, 323, finds him in Śatapatha Brāhmaṇa, XI, 5, 6, 9, &c., but needlessly. Hopkins, Religion of India, p. 195, and Oldenberg, Buddha, p. 30, n. 1, are vague. The St. Petersburg Dict., V, 138, cites Taittiriya Brāhmaṇa, II, 7, 17, 1, as the oldest passage, but Sāyaṇa’s view may be wrong, and none of the passages in Macdonell, Vedic Mythology, p. 168, are necessarily so taken. He occurs, of course, in the Taittiriya Āraṇyaka, X, but that is not early, though its lateness has needlessly exaggerated on insufficient grounds. Eggeling (cf. S.B.E., XLIV, 525) finds him nowhere in the comparatively late Śatapatha, though he appears in the Brhadāraṇyaka Upaniṣad (cf. Deussen, Phil. of the Upaniṣhādī, pp. 172 sq.), and in the later Upaniṣads and in the earliest Buddhist texts, which, however, can only be doubtfully dated.
APPENDIX

ŚĀNKḤĀYANA ĀRAṆYAKA VII–XV.

This Appendix contains the text of Śāṅkhāyana Āraṇyaka, VII–XV, edited from the Berlin MS. Orient., fol. 630 (A)¹ and Bodleian MS. Sansk. e. 2 ² (B). The Bodleian MS., which is at least 200 years old, save for ff. 65 and 87 which were replaced in a.d. 1781, is extremely accurate on the whole, and the text which it presents is in most cases also supported by parallel readings in other Upaniṣads and Āraṇyakas. In many cases the old method of denoting the ē, ai, o, au is retained, but not consistently, showing that the MS. belongs to the period of transition to the new style. Frequent errors are (1) the reduction of double consonant to single, e.g. tare dvipstantam, XII, 20; (2) the insertion of a needless ḫ, e.g. sapatnaḥkṣayam, XII, 19: this may be a mere graphical sign as apparently in the Mānava Grhyā Sūtra;³ (3) haplography, e.g. pramiye tarad), XII, 20; hence probably bhavicyati for bhavicyatī in IX, 7; (4) the writing of ḷ for ṛ, e.g. maricir, VIII, 7. Many, though not all, of these errors have been corrected in a later hand, or sometimes by the first hand in the margin. The most serious source of error is probably omission, see e.g. VIII, 2, n. 7; 4, n. 3. As usual ḷ is written for ḷḥ in all cases,⁴ and ḷ replaces ṛ; I have restored ḷḥ and ṛ. Further, as the text is attached to the Rgveda, I have treated two verbal prefixes as each separate and accented, as usual in the text of the Rgveda.⁵ Both MSS. agree in several errors, e.g. the omission of trayasya and the reading sicyet (for sicyeta) in VIII, 2.

The following list gives the correspondence between the two texts of the Aitareya and the Śāṅkhāyana Āraṇyakas:—

<table>
<thead>
<tr>
<th>AITAREYA ĀRAṆYAKA</th>
<th>ŚĀNKḤĀYANA ĀRAṆYAKA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śānti verses (pp. 75, 76).</td>
<td>VII, 1.</td>
</tr>
<tr>
<td>III, 1, 1.</td>
<td>VII, 2.</td>
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<td>III, 1, 2.</td>
<td>VII, 3.</td>
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<td>—</td>
<td>VII, 4–7.</td>
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</tbody>
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² Described in Winternitz and Keith’s *Catalogue of the Sanskrit Manuscripts in the Bodleian Library*, pp. 59, 60. Purchased in 1886 for the Library through Dr. Thibaut.
⁴ See above, p. 10, n. 2; Macdonell, *J. R. A. S.*, 1907, p. 1105.

KEITH

X
The verses in Adhyāya XII sometimes make nonsense, and could be corrected from the parallel texts. But all that can usefully be done is to edit what apparently was the text of the Āraṇyaka, recognizing that it already contained much that in the course of oral tradition had become corrupted. This is the principle on which Winternitz has edited the Mantrapātha,¹ and is the only sound method of procedure.

¹ See his Preface, pp. xv sq.

ADHYĀYA VII.

Om śrātvā vādīṣyāmi satyaṁ vādīṣyāmi \ tan mām avatu tad vaktāram avatu avatu mām avatu vaktāram \ mayi bhargo mayi mahaṁ \ vān me manasi pratiṣṭhitā mano me vācī pratiṣṭhitam \ āvir āvir mayyā \ ā bhir vedasāmatsāriniḥ \ rtam mā mā hiṁśiṁ \ aneṇādhisnānamāhārān samvasāṁ \ Agna iḍā nama iḍā nama rṣibhyo mantras-kṛdo ṣaṁvāṁ \ rtam mṛdu devabhyah \ śivā naḥ samāmāh bhava samṛṣṭā \ Sarasvatī mā te vyoma \ sanātāṁ adabhāṁ mana iṣirām cakṣuḥ \ sūryo jyotiṁ śreṣṭho dikṣe mā mā hiṁśiḥ ॥ ॥ ॥

¹ mary B; maryo Ānand. ed. of Kaṇḍātaki Upaniṣad.
² tāṇīr A, Ānand.
³ mantrapati B, after which occurs a break in the MS. which has been repaired in new paper on which is supplied namo-devabhyah.
⁴ vyomā B as corrected. A has Sarasvatī.
⁵ See above, pp. 75, 76, and IX, 1, and for rtam, J. R. A. S., 1908, p. 1124.
Athātaḥ samhitāyā upaṇīṣat prthiviḥ pūrvarūpam dyaur uttararūpam vāyuḥ samhitāti Śauravīro Māṇḍūkeyaḥ ākāśaḥ samhitāy asya Māṇḍavyo vedayām ca kāre sa hāviparīhṛto mene na me 'ya putreṇa samagād iti parīhṛto mena ity Āgastyaḥ samānaṃ hy atra pitus ca putrasya ca vāyur ākāsāḥ ca ity adhidaivatam athādhyātman vāk pūrvarūpam mana uttararūpam prāṇaḥ samhitāti Śauravīro Māṇḍūkeyaḥ atha ha smāsa putra ahā Dirghaḥ manaśa vā agrī kīrtya iti tad vācā vadati tamāna mana eva pūrvarūpam vāg uttararūpam manovākprāṇas tu eva samhitāti sa eṣo 'svarathāḥ prāśtiqāhano manovākprāṇasamhitāḥ svargam lokam gamaṇyati sa ya evam etāṃ samhitām veda samhitāye prajāyā paśubhir yaśasā brahmavarcasena svargena lokena sarvam āyur eti iti nu Māṇḍūkeyanām II 2 II

1 B as corrected has hāviparīhṛto, and parīhṛto. A has ṛṣeṇa as a correction. Cf. Aitareya Āraṇyaka, III, 1, 1.

Athāḥ Śākalyasya prthiviḥ pūrvarūpam dyaur uttararūpam vāyuḥ samhitā vṛṣṭīḥ samhitāḥ Parjanyaḥ samhitāḥ tad utāpi yatra itad balavād anudhyān mahāmegho vṛṣṭīṃ varṣati dyāvāprāṇīyau samadhāilām īty adhidaivatam athādhyātman pruṣaḥ samvār dve bidale bhavatas tatredam eva pūrvarūpam idam uttararūpam tatrāyām antareṇūkāśa yathāsaṃ dyāvāprāṇīyor antareṇūkāśaṃ tasmin etasmīn ākāśe prāṇaḥ āyato bhavati yathāmaṃśaṃ ākāśe vāyur āyato bhavati yathāmūnī triṇi jyoṭiṃsy evam iṃnī puruṣe triṇi jyoṭiṃṣi yathāsau divyā aditya evam idam śiras caṃ kāṣaḥ yathāśau antarikṣe vidyud evam idam utmani hṛdayaṃ yathāyaṃ agniḥ prthivyām evam idam upaste retah evam iva ha sma sarvata ātmanam anudhyāyāheded eva pūrvarūpam idam uttararūpam manovākprāṇas tu eva samhitāti sa eṣo 'svarathāḥ prāśṭīvāhano manovākprāṇasamhitāḥ svargam lokam gamaṇyati sa ya evam etāṃ samhitām veda samhitāye prajāyā paśubhir yaśasā brahmavarcasena svargena lokena sarvam āyur eti III 3 II

1 This section is preceded in the MSS, by the following: Śākalyasya prthivy āgniḥ prthiviḥ vāg anuvāhārāḥ sa yadi nirbhṛtyaḥ khalu vai vāyat maṃhyāno vāk prāṇena maṭā jāvya prajā vāg bhādugatvā vālī sarvam uttamam III 3 II. These are of course the initial or most important words of the following sections in order.

2 meghā A, B.
3 varṣanti A, B.
4 yatha trāyām B.
4 A, B. See Aitareya Āraṇyaka, III, 1, 2, and 1 ad fin.

Prthiviḥ pūrvarūpam dyaur uttararūpam vāyuḥ samhitā diśāḥ samhir adityaḥ samdhāteśa Viśvāmitraḥ ity adhidaivatam athādhyātman vāk pūrvarūpam mana uttararūpam prāṇaḥ samhitā śrotraṃ samhitāḥ caṃkṣaḥ samdhāṭaḥ sa ya evam etāṃ samhitām veda samhitāye prajāyā paśubhir yaśasā brahmavarcasena svargena lokena sarvam āyur eti IV 4 II

1 5 A, B. Not in Aitareya Āraṇyaka.

Agniḥ pūrvarūpam candramā uttararūpam vidyut samhitāti Śūryadattaḥ ity adhidaivatam athādhyātman vāk pūrvarūpam mana uttararūpam satyaṃ sam-

X 2
hitā \ sa ya evam etāṃ samhitāṃ veda samādiyate prajñā paśubhir yaśasā brahma-varcasena svargaṇa lokena sarvam āyuṃ eti || 5 ||

1 6 A, B. Not in Aitareya Āraṇyaka.

Pṛthvī pūrvarūpaṃ dyaur uttararūpaṃ kālaḥ samhitēti Rādheyaḥ \  ity adhi-
daivatam \ athādhyātmam \ vāk pūrvarūpaṃ mana uttararūpaṃ ātmā samhitā \ sa ya evam etāṃ samhitāṃ veda samādiyate prajñā paśubhir yaśasā brahma-varcasena svargaṇa lokena sarvam āyuṃ eti || 6 ||

1 7 A, B. Not in Aitareya Āraṇyaka.

Vāk pūrvarūpaṃ mana uttararūpaṃ vidyā samhitēti Pauṣkarasudīḍḥ \ sa ya evam etāṃ samhitāṃ veda samādiyate prajñā paśubhir yaśasā brahma-varcasena svargaṇa lokena sarvam āyuṃ eti || 7 ||

1 8 A, B. Not in Aitareya Āraṇyaka.

Athāto 'nuyāhārāḥ \ pṛaṇo vanśa iti vidyāt \ sa ya evaḥ pṛaṇaṁ vanśaṁ bruvaṁ param upavadec chaknuvan kāśic cēn manyeta pṛaṇaṁ vanśaṁ samadhihāḥ pṛaṇaṁ vanśaṁ samādihitāṁ

1 ādhitām B pr. m.; samādihitām B sec. m.
2 ārtha B.
3 āśaknuvatam B sec. m.
4 na ca A, B.
5 9 A, B. See Aitareya Āraṇyaka, III, 1, 4. Read perhaps samadhihām.

Sa yadi pṛaṇaṁ vanśaṁ bruvaṁ param upavadec chaknuvantam cēn manyeta pṛaṇaṁ vanśaṁ samādihisitaṁ pṛaṇaṁ vanśaṁ samādihitāṁ

1 pṛaṇa B.
2 samādihisitām B pr. m.; ādhitām B sec. m.
3 ārtha B.
4 na ca A, B.
5 Add B sec. m.
6 10 A, B. See Aitareya Āraṇyaka, III, 1, 4. The reading para for param would improve the sense, though no version of 9 and 10 is satisfactory. Cf. Aitareya Āraṇyaka, III, 1, 4, n. 5.

Athāto nirbhujāpravādāḥ pṛthivyāyatanam nirbhujam divāyatanam pṛaṇṃ samādihitām ubhayamante rācaṁ aṣṭīṇaṃ tāṁ bruvaṁ param upavadet pṛthivi tāṁ devatā yāraḥ pṛthivi tāṁ devatā rūṣyāṇaṁ evaṁ bruvaḥ \ atha yadi pṛaṇaṁ bruvaḥ param upavadat divaṁ devatā yāraḥ dyaus tva devatā rūṣyāṇaṁ
enam bruyāt ātha yady ubhayamantareṇa bruvan param upavaded antarikṣam devatām āro 'antarikṣam tu devatā riyātāy enam bruyāt ātha yad hi samdhim vivartayati tān nirbhujasya rūpam ātha yac chuddhe aksare abhiyāharati tat pratṛṇasyāgra u evabhayamantareṇahābhayaṃ vyāptaṃ bhavati amṛyayakāmo nirbhujam bruyāt svargakāmā pratṛṇam ubhayakāmā ubhayamantareṇa sa ya enam nirbhujam bruvan param upavaved acyost vā varāhīyām smaṇāḥ vṛtyām ity enam bruyāt ātha yady pratṛṇam bruvan param upavaved acyost uttarābhīyām smaṇāḥ vṛtyām ity evainam bruyāt yas tva evabhayamantarenāha tasya nāstī apavādaḥ yathā tu kathā ca bruvan vābruvan vā bruyād abhyāśam eva yat tat tatha svaḥ na tv evaṃ yat kuśalaḥ brāhmaṇam bruyāt atidyumna eva brāhmaṇam bruyāt nātīdyumne canaḥ brāhmaṇam bruyān nāmo 'stu brāhmaṇe bhya iti Śauravīro Māṇḍūkeyaḥ II 10 II

1 nirbhujah A, B. 2 enam (m for assimilated n) B. 3 Add B sec. m. 4 evainam A, B pr. m. enam B sec. m. 5 yanti tam B. 6 bhavata B pr. m. 7 na ca A, B. 8 11 A, B. See Aitareya Āranyaka, III, 1, 3. In the latter part bruvanam and para and upavādaḥ for bruvanam, param, and apavādaḥ seem essential, giving the reasonable sense: 'if one is rebuking one who says the nirbhuja, the one (the latter) should say, "Thou hast fallen from the two lower (avara) places."' So in the case of the pratṛṇa the two upper places are referred to, but in the case of the ubhayamantareṇa rebuke is impossible, and no reply is suggested. It would really be more natural to put the words of the apodosis in the mouth of the rebuker, but besides the difficulty of avara and uttara, it is hardly possible that the section should give directions for cursing persons who recite.

Atha khalav āhum nirbhujavaktrāh pūrvam evākṣaram pūrvarūpam uttaram uttararūpaṃ yakāravakārāv antareṇa sa samhiteti sa ya evam etām samhitām veda samdhiyate prajāyā paśubhir yaśasā brahmavacrasena svargaṇa lokena sarvam āyur eti II 11 II.

1 kārām B pr. m. For the opposite case, cf. XIII, 1, n. 5. 2 12 A, B. See Aitareya Āranyaka, III, 1, 5.

Atha vai vayam brūmo nirbhujavaktrāh sma iti ha smāha Hrasvo Māṇḍūkeyaḥ pūrvam evākṣaram pūrvarūpam uttaram uttararūpam tad yāsau mātra pūraraṃ pottarāpe antareṇa yena samdhim vivartayati yena mārāmātṛam vibhajati yena svarat pūraṃ viṇāpayati samhiteti sa ya evam etām samhitām veda samdhiyate prajāyā paśubhir yaśasā brahmavacrasena svargaṇa lokena sarvam āyur eti II 12 II.

1 So A, B clearly. The Aitareya has svavāsvaram. 2 13 A, B. See Aitareya Āranyaka, III, 1, 5.

Atha ha smāya putra āha madhyamaḥ Prātiyodhiputro a Magadhavāśi pūrvam evākṣaram pūrvarūpam uttaram uttararūpam tad yāsau mātra samdhivijñāpani sama tad bhavati śamaivāhām samhitām manya iti tāvat etad yēabhūdyitam mā na stenebhyo ye abhi druhas pade mīrāmiṇo ripavo 'nneṣu jāgraḥduḥ a devānām ohate vi vrayo hṛdi Bṛhaspate na paraḥ sāmno vidur iti II sa ya evam etām samhitāṁ
veda samhthiyate prajayā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvamānāṃ
your eti || 13 || 5

1 Pratiyodhi⁵ B pr. m.; Pratibodhi in Aitareya.
2 anyata B.
3 Bhâspaide B.
4 =RV., II, 23, 16.
5 14 A, B. See Aitareya Āraṇyaka, III, 1, 5.

Vāk prāṇena samhthiyata ita Kaṇṭharavāyaḥ prāṇah pavamāna pavamāno
viśvair devair viśve devāḥ svargaṇa lokena svargo loko brahmaṇaṁ saṁśavāraṇāra
samhitāḥ | sa ya evam etām avaraṇāṃ samhitāṃ vedāivām haiva sa prajyā
apaśubhir yaśasā brahmavarcasena svargaṇa lokena saṁśhityate yathāśavāraṇāra
samhitāḥ | sa yadi pareṇa sopasṛṣṭāḥ svena vārtthenaḥ śhityāhared abhivyāharan eva
vidyād divam samhthiyamad vidéo devān abhivyāhārārtham evaṁ bhaviṣyati
etena varaṇaṇaṃ tathā haiva tadbhavati || 14 || 1

1 15 A, B. See Aitareya Āraṇyaka, III, 1, 6.

Mātā pūrvarūpaṁ pitottararūpaṁ prajā saṁśhiteti Bhārgavāḥ | tadbhavat etad eva
sarvam abhāyāṇkatām | mātā ca hy evēdām pitā ca prajā ca sarvam | saṁśāditi-
samhitāḥ | aditir hy evēdām sarvam yat idam kineśādī viśvabhiṣatam | tadbhavat
pūrvaṁ | aditir yaur aditarikṣatam | aditir mātā sa pitā sa pūrvar | viśve devā
aditih pāṇca janāḥ | aditir jātām aditir janitvam iti || 2 sa ya evam etām saṁhitāṁ
veda saṁśhityate prajayā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam
your eti || 15 || 4

1 ?iva B pr. m.
2 aditih B.
3 =RV., I, 89, 10.

Jāya pūrvarūpaṁ pitām uttararūpaṁ pūrvar saṁhitāḥ relaḥ saṁhitāḥ prajananam
saṁhānam iti Sīhavirāḥ Sūkalyāḥ | saṁśā Prajāpatisamhitāḥ | sa ya evam etām
sahitāṁ veda prajayate prajayā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam
your eti || 16 || 1

1 17 A, B. See Aitareya Āraṇyaka, III, 1, 6; Vienna Or. Journ., XVIII, 274.

Prajā pūrvarūpaṁ śraddhottararūpaṁ karma saṁhitāḥ satyaṁ saṁhānam iti
Kāśyapaḥ | saṁśā satyasiṃsaṃhitāḥ | tadbhavat etām yathā devāḥ iti | sa ya evam
etām saṁhitāṁ veda saṁśhityate prajayā paśubhir yaśasā brahmavarcasena svargaṇa
lokena sarvam your eti || 17 || 2

1 Satyaṁ B pr. m. The reference is not known to me. The epithet is in Atharvaveda, VI,
6, 19; 20.
2 yathā B.
3 18 A, B. Not in Aitareya Āraṇyaka.

Vāk saṁhitē Paṁcālaṃcāṇḍaḥ | vācā vai vedāḥ saṁhthiyante vācā chandāmsi
vācā mitrāṇi saṁsadāḥ iti | tadbhavat adhīte vā bhāṣate vā vāci tadbhavat
vāk tadbhavat relhīthā | athā yathā svapitā vā tuṣṇīṁ vā bhavatī prāṇe tadbhavat
prāṇas tadbhy evaṁ relhī tāv anyo 'nyoḥ relhīḥ | tadbhavat relhī | tadbhavat relhī
tadbhavat relhī tāv anyo 'nyoḥ relhī | tadbhavat relhī
ADHYAYA VII

manasāpaśyam antilas \\ tāṁ mātā rełhi sa u rełhi mātaram iti \* vāg vai mātā \ práṇo vāsaḥ \ sa ya evam etām samhitām veda samdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam āyur eti || 18 || 6

1 devāḥ B pr. m.; vedāḥ marg. 2 oḍhiyate B. 3 rełhi throughout MSS., I have restored the ṭ as in a Rgvedic text. 4 RV., X, 114, 4. 5 19 A, B. See Aitareya Āraṇyaka, III, 1, 6.

Bṛhadārathantareṇa rūpṇa samhitā samdhīyata iti Tūrkṣyāḥ \ vāg vai rathantarasya rūpāḥ práṇo bhṛata ubhāhāyām u khalu samhitā samdhīyate vācā ca práṇena ca \ etasyām ha smopaniṣadī samvatsaram gā rakṣayata \ iti Tūrkṣyāḥ \ etasyām ha sma mātreyāṁ samvatsaram gā rakṣayata \ iti Tūrkṣyāḥ \ sa ya evam etām samhitām veda samdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam āyur eti || 19 || 3

1 rakṣata B pr. m.; rakṣayata B sec. m. 2 rakṣata B pr. m.; text marg. 3 20 A, B. See Aitareya Āraṇyaka, III, 1, 6.

Gatiḥ pūrvarūpaṁ niyuttir uttararūpaṁ sthitiḥ samhiteti Jāratkārava \ Ārta-bhāgaḥ \ tasyām etasyām samhitēyaṁ dhīmasya nimesāḥ kṣaṭhāḥ kalaḥ kṣaṇā muhārā ṣah ardhāmāśa māsā ṛtavāḥ samvatsaraś ca samdhīyante \ saśā samhitēyān kālān saṃdadhāti kālo gatiṁyuttātisāṁbhātā samadhātā gatiṁyuttātisāṁbhātārūpaṁ bhaviṣyad uttararūpaṁ bhavat samhiteti 5 kālasamdhīḥ \ tad etad yādhyādītam \ mahāt tan 4 nāma guṇyaṁ purusāt \ yena bhūtaṁ janayo yena bhavyam \ pratham jataṁ jotir yad asya priyam \ priyāḥ sam aśiṣita pañceti || 6 sa ya evam etām samhitām veda samdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam āyur eti || 20 || 6

1 oṅkara B, but see Weber, Catal., II, 6; Bṛhadāranyaka Upaniṣad, III, 2, 1. 2 oṁsthitiḥ B sec. m. 3 samhitētra B pr. m. 4 tām B. 5 =RV., X, 55, 2. 6 21 A, B. Not in Aitareya Āraṇyaka.

Athālo Vālīṣikhyāyanaṃ \ vacaḥ \ pañcemiṃ mahābhūtāni bhavaniti ha smāha Vālīṣikhyāyaniḥ \ pṛthivī vāyur ākāsā \ āpo jyoṣimśi lāni mitaḥ samhitāni bhavanti \ aha yāny anyāni kṣudrāni mahābhūtāni samdhīyante saśā sarvabhūtasamhitā \ sa ya evam etām samhitām veda samdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam āyur eti || 21 || 3

1 Vāla 6 B, but i marg. 2 oṁ tam A. 3 22 A, B. Not in Aitareya Āraṇyaka, but see II, 6.

Sarvā vāg brahmēti ha smāha Lauhiṣkhyāḥ \ ye tu keca 2 kābdā vacām eva tām vidyāḥ \ tad athaitad ṛṣir āha \ ahaḥ Rudrebhīr Vasubhīs caramiti 3 saśā vāk sarvasabdā bhavati 4 sa ya evam etām samhitām veda samdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargaṇa lokena sarvam āyur eti \ yatha caitad
bhrma kāmarūpi kāmacāri bhavaty evam haiva sa sarvē suhuleṣu kāmarūpi kāmacāri bhavati ya evam veda ya evam veda II 22 II

Illy Āranyake saptaṃo 'dhyaṇah II

1 So A, B sec. m.; laukīyaḥ pr. m., but cf. Weber, Catal., II, 6. 2 kena ca B marg. 3 RV., X, 125, 1. 4 onti B. 5 rūpi A, corr. in B. But the masc. of B may be a constructio ad sensum. 6 23 A, B. Not in Aitareya Āranyaka.

ADHYĀYA VIII.

Om ṭrāṇo vaṃśa iti ha smāha Śhavīraḥ Śākalyaḥ I tad yathā sālīvaṃśe sarve 'nye vaṃśaḥ smāhītaḥ syur evam evaśasmin ṭrāṇe sarva atma smāhītaḥ I tasyaitasyātmakam ṭrāṇa ṭuṣṭarūpam asthiṃ sparṣarūpam majjhaṇaḥ I svararūpam māṃsaṃ lohitam ity etac catuṣṭham akṣararūpam iti I trayāṃ tv eva na etat proktam iti ha smāha Hrasva Māṇḍūkeyaḥ I tasyaitasya trayasya trīṇitāḥ sāṣṭiṣatāni bhavanti saṃdhīnāṃ trīṇitas II āṇi saptāṁsāṭiṣatāni bhavanti saptāṁsāṭiṣatāni saṃvatsarasāyohārātrāṇām tat samvatsarasāyohārātrāṇāṃ āptoti I sa eṣa samvatsarasāmmanāṃ caksurṣmayaḥ śrotamayaḥ chandmayo māhamaṃ vāṅmayam ātmā I sa ya evam etam saṃvatsarasāmmanāṃ caksurṣmayaḥ śrotamayaḥ chandmayo māhamaṃ vāṅmayam ātmāṃmaṃ veda saṃvatsarasā morāvyaṃ salokātāṃ sarupatāṃ sabhākṣatām aśnute putri paśumān bhavati sarvam āyur ēṣitaḥ asyārūpikeyo vedaśām cakre III I IV

1 h om. B. 2 trīṇitas B. 3 vāṁkaya B, corrected into omayam. 4 See Aitareya Āranyaka, III, 2, 1.

Athā Kaunṭharaṣṭhayaḥ I trīṇi sāṣṭiṣatāny aksarāṇāṃ trīṇi sāṣṭiṣatāny āśmaṇāṃ I trīṇi sāṣṭiṣatāni saṃdhīnāṃ yāṇy aksarāṇy avocāmāhāṇi lāṃ yān āśmaṇo rātryas III II I āṇi saṃdhīn avocāmāhārātrāṇām te saṃdhīyayaḥ I ity adhīdaivaṭam I athādhyātmam I yāṇy aksarāṇy adhīdaivaṭam avocāmāsthīni tāṇy adhīyātmam I yān āśmaṇo 'dhīdaivaṭam avocāma majjhaṇaṃ te 'dhīyātmam I eṣa u ha vai sampratiprāṇo yan maṃjayaḥ reto na va rūle prāṇad relasaḥ siddhā asītī yad va rūle prāṇad relaḥ sīcet lat pūyen na saṃbhavet I yān saṃdhīn adhīdaivaṭam avocāma parvāṇī tāṇy adhīyātmam I tasyaitasyāsthānām IV majjhaṇaṃ parvaṇāṃ iti paṅcetaḥ catvārīṃsaccatāṇi bhavanti saṃdhīnāṃ paṅcetās tad aśītaḥasraṃ bhavaty aśītaḥasraṃ vārkalino I bḥafir aha ahaṇi sampaḍayanti I sa eṣa 'hāṃsammanāṃ caksurṣmayaḥ śrotamayaḥ chandmayo māhanaṃ vāṅmayaḥ ātmā I sa ya evam etad ahaṃsammanāṃ caksurṣmayaḥ śrotamayaḥ chandmayo māhanaṃ vāṅmayaḥ ātmāṃmaṃ vedaśāṃsa morāvyaṃ salokātāṃ sarupatāṃ sabhākṣatām aśnute putri paśumān bhavati sarvam āyur eti II II

1 aśmaṇāṃ B pr. m. 2 yāṇy aśmaṇo B pr. m. 3 rātryas B corr. 4 tāṇ B pr. m. 5 yāṇy uṛ B pr. m. 6 rūle B. 7 Read probably tasyaitasya[trayasya]-āsthānām &c. as in Aitareya Āranyaka, III, 2, 2. 8 bāṅkalino B pr. m. corr. to bārkalino, which is clearly A's vārkalino for vājārkalino, as in Aitareya Āranyaka, III, 2, 2. Weber, catal., II, 6, takes it as a proper name. The form is unique. 9 Om. B pr. m. 10 See Aitareya Āranyaka, III, 2, 2.
Catvāraḥ puruṣā iti Vātsyāḥ \ sarīrāpuruṣāḥ chandopuruṣo vedaḥ puruṣo mahā-
puruṣa iti \ sarīrāpuruṣa iti yam avocāma ya evayam daighika ētā | tasyaitasa-
yo 'yam asāriraḥ prayāñātmā sa rasaḥ \ chandaḥpuruṣa iti yam avocāma yena vedān
vedaRGvedaṁ Yajurvedaṁ Sānvedaṁ iti \ tasyaitasva brahma rasas tasmād
brahmaṁ brahmaṁ rtiśām kuruṇa yo yajñasyolbaṇaṁ vidyāt \ mahāpuruṣa
iti yam avocāma samvalisara eva \ tasyaitasvasvā \ adityo rasaḥ \ sa yaś ca yam
asāriraḥ prayāñātmā yaś cāsāv āditya ekam etad iti vidyāt \ tad etad ēcābhuy-
ditam II 3 II 4

1 asāriraḥprayāñātmā B. 2 odhālam (?) B pr. m. 3 asy om. B. 4 See Aitareya Āranyaka, III, 2, 3.

Citram devānām ud agād anikam \ caksuṁ Mitraśya Varuṇasyāgneh \ āprā
dyāvāpyathivā antariṣaṁ \ sūrya ētām jagataś tathuṣaś ceti II 1 etam eva
anuvaidham samhitām samdihiyamānāṁ manya 2 iti ha smāha Vātsyāḥ \ etam u haśca bahvrcā
mahād uke the mimāṁṣata etam agnāv adhvaryaya etam mahāvrate chandogā etam
asyām etam antariṣa etam dīry etam agnāv etam vāyāv etam candramasy etam
naksatresya etam apṣv etam oṣadhiyam etam sarveṣu bhūteṣu etam akṣareṇ eva 4
brahmety upāsate \ tad etad ēcābhuyditam II 4 II 5

1 = RV., I, 115, 1. 2 manyata A, B. 3 maha only B. The dukthe are supplied from
A, and Aitareya Āranyaka, III, 2, 3, and are added in B in marg. 4 etam B sec. m.
5 See Aitareya Āranyaka, III, 2, 3.

Ud vayam lamasas pari \ jyotiśa pāyanta uttaram \ devaṁ devatrā sūryam \ aganma jyotīr uttamam iti II 1 sa eṣo kṣarasammanāṁ ca kuṣumayaḥ śrotramayaḥ chando-
mayo manomayo vāṃaya ētām \ sa ya eva etam aksarasammanāṁ ca kuṣumayaḥ 2
śrotamayaṁ chandomayaṁ manomayaṁ vāṃmayam ētāmāṁ parasmai śaṃsati
dugdhadhā 3 aṣya vedā bhavanty abhāgo vāci bhavaty abhāgo nākte 4 \ tad etad
ēcābhuyditam II 5 II 6

1 = RV., I, 50, 10. 2 dib B pr. m. 3 dugdha B. 4 nākteke B pr. m.; nāke A, B sec. m. nākte must be right. B has ḍhāgo.
5 See Aitareya Āranyaka, III, 2, 3; 4.

Yas tītāya sacīvidmaṁ sakhīyam \ na tasyā vacy api bhāgo asti \ yad īm śṛṇoty
alakām śṛṇotī 1 na hi praveda sūkṛāṣya panthām iti II 2 nasyānūkte vāco bhāgo asīty
eva tad āha \ tan na 3 parasmaṁ etad ahaḥ śaṃsena nāgṇaṁ cīnyān na mahāvratena
stūyān naitad ētāno ’pi hiyā 4 iti \ sa yaś ca yam asāriraḥ prayāñātmā yaś cāsāv
āditya ekam etad ity avocāmatau yattra vipraḍṛṣyete II 6 II 5

1 śṛṇotam B. 2 = RV., X, 71, 6. 3 nāḥ B. 4 hiyā B. 5 See Aitareya Āranyaka, III, 2, 4.

Candramā ṭvādyito dṛṣyate na raśmayaḥ prādurbhavanti lohini dyaur bhavati
yathā maṇīṣṭhā vyastāḥ pāyur bhavati sampareto syātma na ciram īva jīvijayati 1
vidyāt \ sa yat karaṇiyaṁ manyeta tat kuryāt abhāpo ādāre vedāke vā jihmaśirasam
vāśirasam vātmānam paśyen na vā paśyet\ athāpi chidrā chāyā bhavati na vā bhavati tad āpy eva vidyāt \ athāpi chidra ivādiyō rathanābhīr ivākhyāyeta\ tad āpy eva eva vidyāt \ athāpi nīta ivāgni drṣyeta\ yathā mayūragrīvā mahāmehe vā maricēr īva paśyed anabhre vā vidyutam paśyet\ ahbra enām na paśyet tad āpy eva eva vidyāt \ athāpy apidhāyāksīṇi upekṣeta\ yatrātād varāṣakāṁvī na paśyet tad āpy eva eva vidyāt \ athāpy\ apidhāya karnā upāsita ya eṣo 'ghner īva jvalataḥ sabdo rathasvayopabdukta sam ṇa\ yadā śṛṇyāt tad āpy eva eva vidyāt \ athāpy viśparyaste kāṇiṇīkē drṣyete dvijihme\ vā na vā drṣyete tad āpy eva eva vidyāt \ sa yo 'to 'kruto 'mato 'vijñāto 'drṣto 'nādiṣṭo 'ghuṭṭhaḥ śrotā mantā vijñāta draṣṭāsēṣṭa ghoṣṭā sarveṣuṃ bhūtanām āntaraṃ puruṣaḥ\ sa ma ātmeti vidyāt \ sa utkramman evaitam aśarīraṃ praṇāmānaṁ abhīṣapadyate\ vijahāftiṣṭaṃ daṅkikam\ satā sarvasvai vāca upaniṣat sarvāḥ vaiva haivemāḥ sarvasvai vāca upaniṣada imāṃ tv evam\ 10 ācakṣate \ II 7 \ 11

Pṛthivyā rūpaṃ sparśā antarikṣasyoṃśaṃ dīvāḥ svarāḥ\ Agne rūpaṃ sparśā Vāyor uṃṣaṃ Ādityaṣa svarāḥ\ Rgvedasya rūpaṃ sparśā Vajjurvedasyoṃśaṃ śaṃvedasya svarāḥ\ rathantarasya rūpaṃ sparśā Vāmadevyasyoṃśaṃ bhṛhatāḥ svarāḥ\ prāṇasya rūpaṃ sparśā apiṇāsyoṃśaṃ vyānasya svarāḥ\ prāṇasya rūpaṃ sparśā apiṇāsyoṃśaṃ manasaḥ svarāḥ prāṇasya rūpaṃ sparśā apiṇāsyoṃśaṃ udānaḥ svarāḥ svarāḥ iti Punardattaḥ \ eṣa u haiva sarvāṃ vācāṃ veda ya evam veda \ II 8 \ 12

1 ṉava ṉ B. 2 See Aitareya Āranyaka, III, 2, 5.

Ata khalv iyaṃ daivī viṇā bhavati tataṃukṣīr asau mānuṣī viṇā bhavati\ tad yatheyam sastravya tarmavati bhavya evaṃvva sastravya tarmavati bhavati\ tad yathāśyāḥ śira evaṃ asmyāḥ śīraḥ \ tad yatdaya vamśa evaṃ asmyāḥ daṇḍaḥ \ tad yatdayā udaram evaṃ asmyāṃ ambhamaṃ \ tad yatdayi muṣkaṁṣi keśiṃ ity evaṃ asmyāḥ chidraṃ \ tad yathāśyāḥ aṅgulirghaḥ\ upastaraṇāntī evaṃ asmyāḥ pārtiṃ \ tad yathāśyaḥ aṅgula evaṃ asmyāḥ tantrayaḥ \ tad yathāśyāḥ jihvaṃ evaṃ asmyāḥ vādanam \ tad yathāśyāḥ svarā evaṃ asmyāḥ svarāḥ \ tad yatā haiveṃa ṛomaṇaṃ carmaṇāpyāḥ bhavati evaṃ evaṃ ṛomaṇaṃ carmaṇāpyāḥ bhavati \ ṛomaṇaḥ ha sma carmaṇaḥ puraḥ viṇā apiṣadhati \ sāiṣa daivī viṇā bhavati \ sa ya evaṃ etāṃ daivāṃ viṇāṃ veda śrutavadanatamo bhavati bhūmiprāsya kirtir bhavati susṛṣante hāsya pārṣatsu
bhāṣyamāṇasyedam astu yad ayam īhate yatrāryā vāg vadati
teṣṭaṃ vidur evaṃ tatra II 9 II

1 From f. 66 on the old hand resumes. 6 aṣṭiṇīy B sec. m. 2 sarvāṇi A.
3 vadāntam B. 7 bhūmiṇī A, B. 8 bhāti B pr. m. 9 satruṣuṇe B. 10 vadānti B. vācāṃ may be read, but see Šatapatha Brāhmaṇa, III, 2, 3, 15. 9 See Aitareya Āranyaka, III, 2, 5.

Atha śāta Tāṇḍavindasyā vacaḥ \ tad yatheyam akuṣaleṇa vādayitrā viṇā-
rabdha na kṛṣṇaṃ viṇārthāṃ sādhayāt evam evākuṣaleṇa vaktrā vāg ārabdhā na kṛṣṇaṃ vāgarthāṃ sādhayāt \ tad yathā haiveyam kuṣaṇa vādayitrā viṇā-
rabdha kṛṣṇaṃ viṇārthāṃ sādhayāt evam eva kuṣaṇa vaktrā vāg ārabdhā kṛṣṇaṃ
vāgarthāṃ sādhayāt \ tasyai vā etasyai viṇāyai yā tviṣīḥ sā samhitēti Kātyāyaniputro
fāṭukarnyāḥ aha ha smaitat Kṛṣṇahāṛīri B brāhmaṇam evodāharati II 10 II

1 8vindasya B pr. m. 2 8 So A, B, and Weber, Catal., II, 6. It is very probably an
error for Kṛṣṇa, Aitareya Āranyaka, III, 2, 6. 2 See Aitareya Āranyaka, III, 2, 6.

Prajāpatiḥ prajāḥ srṣṭvā vyasrāṃsa sa chandobhir ātmānam samadadhat
tad yac chandobhir ātmānam samadadhat tasmāt samhitā \ tasyai vā etasyai
samhitāyai nākāro balam śakāraḥ prāṇa ātmā samhitā \ yaiṣā kṣudramiśra vikṛtis
tāni nakhāni romāni vyaṇjanānīti \ sa yo 'tra vicikīṣet saṣaṇāram eva brūyād rte
nākāraṃ iti saṣaṇāram eva brūyāt \ evam eva yo 'tra vicikīṣet saṣaṇāram eva brūyād
rte saṣaṇāraṃ iti saṣaṇāram eva brūyāt \ tau vā etau nākāraṣaṅkarāu vidvān anusah-
hitam yco dhīyātiyāsyam iti vidyāt \ evam eva vidyāt \ atha vāg itihāsapuruṣaṃ
cya cāṇyaṁ kincid brāhma kṛtyevādhiyita tad apy evam eva vidyāt \ te yad vayam
anusahhitam yco dhīmahe yac ca Māṇḍukṣeyam adhyāyam prābhūmā teṇa no
nākārasaṅkarā upāṭāv iti ha smaḥa Hrasvo Māṇḍukṣeyah \ atha yad vayam anu-
sahhitam yco dhīmahe yac ca svādhyāyam adhyāmahe teṇa no nākārasaṅkarā upāṭāv
iti ha smaḥa Sthāvaṁa Śākalyaḥ \ etad ha sma vai tad vidvāṃśa āhuḥ Kāvasyaḥ
kimirthā vayam yaksyāmahe kimirthā vayam adhyeṣyāmahe vāci hi prāṇaṁ
jhumah prāṇe vācam yā hy eva prabhavaḥ sa evāpyaya iti \ tā etāḥ samhitā
nānantevasine brūyān nāsaṃvatsaravāsine rāhmacarīne nāvedavide nāpavaktra
ity ācāryā ity ācāryā II II

Ily Āranyake 'ṣṭamo 'dhyāyaḥ II

1 So A, B. 2 athāṣa A. 3 nākāram A, B. 4 itihāsa B. Both the MSS. have
brahmī. Read perhaps brahmi kṣatryevādhiyāta. 5 ta add B sec. m. 6 kāvāryā A B sec. m.
7 yakṣyāmahe B pr. m., and for apyayaḥ below, apyayaḥ. 8 va add B pr. m. 2 See Aitareya
Āranyaka, III, 2, 6.

Adhyāya IX.

Om \ tat Savitur vṛṇīmah \ vayam evasya bhōjanam \ śreṣṭhaṁ sarvadhātamam \
turāṃ bhagasya dhūmaḥ

tat Savitur vareṇyam \ bhargo evasya dhūmaḥ
dhiyo yo naḥ pracoḍayai}
adābdham mana iśiram caksuḥ śuryo jyotiśam śreṣṭho dīkṣe mā mā hīṃsiḥ

1 dhiyo B; see RV., V, 82, 1; III, 62, 10.
2 Cf. VII, 1.

Yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda jyeṣṭhaṁ ca ha vai śreṣṭhaṁ ca svānāṁ bhavati prāṇo vai jyeṣṭhaṁ ca śreṣṭhaṁ ca yo ha vai vasiṣṭhāṁ veda vasiṣṭhaḥ ha svānāṁ bhavati vāg vāi vasiṣṭhaḥ yo ha vai prāṭiṣṭhāṁ veda prati ha tiṣṭhati asmiṁ ca

loke 'muṣmitha ca caksur ha pratiṣṭhaḥ yo ha vai sampaṇāṁ veda √sa̱m √hāsmi kāmaḥ sampaṇānte śrotraṁ ha va u sampat 1 yo ha va ayatanām vedāyatana ha svānāṁ bhavati mano va ayatanam 1 atha hemā devataḥ Prajāpatiṁ pitaram etyābrvan ko vai naḥ3 śreṣṭha iti 1 sa hovāca Prajāpatiṁ yasmin va utkrante śariram pāpiṣṭham iiva manyeta sa vai śreṣṭha iti 1 1 1 1 1

1 pratiṣṭha and asmiṁ B. 2 ca add B sec. m. 3 na B. 4 I have kept this enumeration though 1 (like VII, 1) is merely a Śānti, as it is followed in the MS. See Chāndogya Upaniṣad, V, 1, 1-7, which has a parallel version with the better reading prati ha tiṣṭhati.

Sā ha vāg uccakṛmā 1 yathā mūkā avadantaḥ prāṇaṁ prāṇena paśyantaḥ caksuḥ śṛṇvantah śrotraṁaḥ dhyāyanto manasaivaṁ iti 1 1 1

Caksur hoccakṛmā yathādhā ma pāśyantaḥ prāṇaṁ prāṇena vadanto vacā śṛṇvantah śrotraṁaḥ dhyāyanto manasaivaṁ iti 1 1 1

Śrotraṁ hoccakṛmā 1 yathā badhirā asṛṇvantah prāṇaṁ prāṇena vadanto vacā paśyantaḥ caksuḥ śṛṇvantah dhyāyanto manasaivaṁ iti 1 1 1

Maṇo hoccakṛmā 1 yathā bālā amanasaḥ prāṇaṁ prāṇena vadantaḥ vacā paśyantaḥ caksuḥ śṛṇvantah śrotraṇaivaṁ iti 1 1 1

Prāṇo hoccakṛmā 1 tatas tad yattheha saṁdhavaḥ suhayaḥ padbīṣaśaṅkūn samkhileva evam asau prāṇiḥ samahkudā 1 te ha sametyocur2 bhagavan motkramir iti 1 sa hovāca prāṇaḥ kim ma 1 annam bhaviṣyatiti 1 yat kimcāśvaḥ bhya ivāsakunidaḥya iti 1 kim me váso bhaviṣyatī śāpa iti hocuḥ tasmaḥ vá ayam asīyaś 4 purastac copariṣṭac càdbhīh paraṁsadhāti 5 lamabhuko6 hāṣya váso bhavaty anagno hi bhavati tat ha smaitat Satyakāmo6 Jābalo Gośruta7 vaiyāghrapadyāyoktvovāca 1 apy evam śuṣkasya sthānoḥ prabrūyāy jayeram asya śākhā 8 prarohyeyuḥ palaśaniti 1 vanaspate śatavālsa vīrohīti dyām mā leśir antarikṣam mā mā hīṃsir iti ha Yājñavalkyaḥ 9 1 1 1

1 t om. B sec. m. Above it has sama5. 2 ocus B. 3 kima and no iti B. 4 asīya B, and pari daḥkāti, as in Chāndogya Upaniṣad, V, 2, 2. 5 lamabhuko B pr. m.; lamabhuko B sec. m.; anagnau B. For a similar error (ai for e), cf. IX, 8, n. 4; X, 3, n. 1. These are due to the older mode of denoting the diphthongs. 6 va (?) add B. 7 In Chāndogya Upaniṣad, V, 2, 1 sq., which is parallel to this passage, there is Gośrutaye, which may well be read here. 8 tāśchākā B pr. m.; šākhā B sec. m. 9 See Vājasaneyi Samhitā (which is here cited in terms), V, 43; where for leśir is lekhir. 1 and kh interchange passim in MS. and I prefer leśir (√lēśir = √reśir). Also mā is only once used in antarikṣam, &c. Probably it is here a ditto graph.
Adhyāya X

Atha yadi mahājā1 jīgamīṣet trīrātram dīkṣītvāmāvāsvāyām sarvausādasya manthām dadhimadhubhyām upamanthāyānīm upasamādāhāya paraśamuhya pariśtirya paryukṣa daksīṇaṃ āvaiḥ acottaralo' gneḥ kāme manthāṃ kṛtvā hūtā homān manthe sampātām ānayet \\ jyeṣṭhāya śreṣṭhāya svāhety agnau hūtā manthe2 sampātām ānayet \\ pratiṣṭhāyai svāhety agnau hūtā manthe sampātām ānayet \\ sampade svāhety agnau hūtā manthe sampātām ānayet \\ tat Savitūr varenvam iti paccha praśya tat Savitūr vyāmaha iti paccha acāmati mahāvyāhṛtiḥiti caturthāṃ nirṛjīya3 kāṃṣyāṃ carmaṇi va sthāṇḍile va samvāṣaṇa \\ sa yadi striyaṃ pāṣyet samṛddham karmetī vidyāt samṛddham karmetī vidyāt ॥ ॥

॥ Ity Aranyake navamo 'dhyāyāḥ ॥

1 yadi mahāmīṣet B pr.m., text marg.  
2 dīkṣītvā B.  
3 manthām B. A has jyaṭhīṣṭhyāṃ bṛṣṭhyāṃ.  
4 nirṛjīya B, possibly an error (cf. XI, 3, n. 1) for nirṛjīya, an irregular strong gerund (cf. Whitney, Sanskrit Grammar, § 992 b). The parallel, Chāndogya, V, 2, 8, has nirṛjīya. The words mahāvyāhṛtiḥiti caturthāṃ (ṭīm B) no doubt mean 'accompanying the fourth act with the three words bhūr bhuvās svara', as would be needed in the case of the first RV. verse, which has only three Pādas.

Adhyāya X.

Om āтhāt 'dhyātmikam āntaram agnihotram ity ācaksate ītā ha vai devatah purusa eva pratiṣṭhitā agnir vāci vāyuḥ prāna adityāś caksuṣī1 candramā manasi diśāḥ śrotā āpo relasi ītāsu hai vai sarvāśu hūtāṃ bhavati ya evam vidvān aṣnāti ca pibati cāsaya ca pāyayati ca ī so 'ṣnāti sa pibati sa trpyati sa tarpyati ॥ ॥

1 caksuṣī B.

Sa trpyo vācaṃ tarpayati vāk trpyāṇīm tarpayaly agnis trpyaḥ prthvīṃ tarpayati prthiḥi vāh yat kimeit prthivyāpithatām bhavoh bhavisyad bhūtaṃ tat sarvāṃ tarpayati ya evam vidvān aṣnāti ca pibati cāsaya ca pāyayati ca ī so 'ṣnāti sa pibati sa trpyati sa tarpayati ॥ ॥

Sa trpyaḥ prāṇaṃ tarpayati prāṇas trpyo vāyuḥ tarpayati vāyuḥ trpya akāśam tarpayaty akāśas trpyo yat kimecakāṣṇāpithatām bhavoh bhavisyad bhūtaṃ tat sarvāṃ tarpayati ya evam vidvān aṣnāti ca pibati cāsaya ca pāyayati ca ī so 'ṣnāti sa pibati sa trpyati sa tarpayati ॥ ॥

Sa trpyaḥ caksuḥ tarpayati caksuḥ trpyaṃ adityāṃ tarpayaly adityas trpyo dīvam tarpayati dyaus trpya yat kimeit dīvāpithatām bhavoh bhavisyad bhūtaṃ tat sarvāṃ tarpayati ya evam vidvān aṣnāti ca pibati cāsaya ca pāyayati ca ī so 'ṣnāti sa pibati sa trpyati sa tarpayati ॥ ॥

Sa trpyo manas tarpayati manas trpyaṃ candramāṇāt tarpayati candramās trpyo naksatranī tarpayati naksatrani trpyāṇa māṃsas tarpayanti māṇas trpyaḥ ardhamāṃs tarpayanty ardhamāṃs trpyaḥ ahorātre tarpayanty ahorātre trpyaḥ rūms
tarpayata\(^1\) ṛtavas ṛptaḥ samvatsaram tarpayanti samvatsaras ṛṣṭpo yat kiṃcit samvatsarendraḥpitam bhavad bhaviṣyad bhūtaṃ tat sarvaṃ tarpayati ya evaṃ vidvān aṣṇāti ca pibati cāsayati ca pāyayati ca sa 'ṣṇāti sa pibati sa ṛṣṭpyati sa tarpayati \(\text{II.5}^2\)

\(^1\) tarpayati B.

Sa ṛṣṭpāḥ śrotām tarpayati śrotām ṛṭpāṃ diśas tarpayati diśas ṛṣṭpā avāntara-diśas tarpayanty avanaradiśas ṛṣṭpā yat kiṃcīvatānaraṅgāḥpitam bhavad bhaviṣyad bhūtaṃ tat sarvaṃ tarpayati ya evaṃ vidvān aṣṇāti ca pibati cāsayati ca pāyayati ca \(\text{II.6}^3\) so 'ṣṇāti sa pibati sa ṛṣṭpyati sa tarpayati \(\text{II.7}^4\).

Sa ṛṣṭpo retas tarpayati retas ṛṭpāṃ aṣṇām tarpayati aṣṇāṃ ṛṣṭpā naṃ tām tarpayanti samudro ṛṣṭpo yat kiṃcit samudrenaḥ-pitam bhavad bhaviṣyad bhūtaṃ tat sarvaṃ tarpayati ya evaṃ vidvān aṣṇāti ca pibati cāsayati ca pāyayati ca \(\text{II.8}^5\) so 'ṣṇāti sa pibati sa ṛṣṭpyati sa tarpayati \(\text{II.9}^6\).

Sa ṛṣṭpō tad tet vairājaṃ daśavidham agnihotram bhavati \(\text{I.8}^7\) tasya pṛṇā evāhavaniyo 'pāno gārhaiḥpāya vāyā moḥhāryapacano mano dhūmo manyur arcir dantā aṅgāraḥ śraddhā payo vāk samit satyam āhutih praṃjātā sa rasaḥ \(\text{I.9}^8\) tad tet vairājaṃ daśavidham agnihotraṃ hutaṃ bhavati \(\text{I.10}^9\) rohohyām rohohyām abhyaṛūḥlam abhi svargam lokam gamayati ya evaṃ vidvān aṣṇāti ca pibati cāsayati ca pāyayati ca \(\text{II.11}^1\) atha ya idān avidvān agnihotraṃ juhoti yathāṅgarān apohya bhasmani hutaṃ tādyāḥ tasyāḥ tādyāḥ tat saỹāt \(\text{II.12}^2\).

\(^1\) praṃjātāḥ B; sa om. A.  
\(^2\) So A; ṛtuḥ B.  
\(^3\) yathā aṅgā B.  
\(^4\) tādyāḥ tasyāḥ tādyāḥ tasyāt B.  

**ADHYĀYA XI.**

 Prajāpatiḥ va imāṃ puruṣāṃ uḍāncat\(^1\) tasmīn etā devatā āveśayad vācy agnim praṇe vāyum apāne vidyutā udāne parjanyam caṃṣuṣy ādiṣṭya manasi candramasāṃ śrotre diśaḥ śarire pṛthivirīm retasya apo bala indram manyav iśānam mūrdhany ākāśam ātmanī brahmaḥ \(\text{II.13}^3\) sa yathā mahān amṛtaṃkumbha\(^3\) pisāmānas tiṣṇam eva haiva sa tathāḥ | atha hemā devatā ikṣam cakrīre kim ayam asmabhīḥ puruṣāḥ\(^2\) kariṣyati kim vāyam\(^4\) anena | hantāsmāc charirād ukramāmeti | tā hoccakramuḥ | atha hedam śariram riklam iva pariṣūṣāṃ\(^5\) sa heṃkṣam cakre Prajāpatiḥ randhrāya na kṣamāṃ hantāham imā aṣānāyāvimśābhīyām upasṛjā iti | tā hopasṛṣṭāḥ \(\text{II.14}^4\) tā hopasṛṣṭāḥ \(\text{II.15}^4\) sukham alabhāmānā imām eva puruṣāṃ punah pratyāvivishuḥ \(\text{II.16}^4\)

\(^1\) adaṃcata A, B, and cf. Weber, Catal., II, 6; text Cowell's MS. B.  
\(^2\) amṛtaḥ B, a common error, e.g. XI, 4, n. 2. The reference is to the swelling of the Soma.  
\(^3\) kiṃ ins. B pr. m.  
\(^4\) meyam B pr. m.; corr. marg.  
\(^5\) So B, from śtuṭi and affix iva (cf. Whitney, Sanskrit Grammar, § 1188 c).  
\(^6\) maṃṣam A, B. I take śarīram as the subject.  
\(^7\) opasṛṣṭe B. For the perf., cf. Bṛhadāranyaka Upaniṣad, I, 5, 21; VI, 4, 2.  
\(^8\) ṛtuḥ B.
Vācī me 'gniḥ pratiṣṭhītaḥ svāhā ī śṛṇaḥ me vāyuḥ pratiṣṭhītaḥ svāhā ī apāne me vidyulaḥ ī pratiṣṭhītaḥ svāhā ī udāne me parjanyaḥ pratiṣṭhītaḥ svāhā ī caksuṣi ma ādiyaḥ pratiṣṭhītaḥ svāhā ī manasi me candramāḥ pratiṣṭhītaḥ svāhā ī śrotre me diṣṭaḥ pratiṣṭhītaḥ svāhā ī śarire me pṛthivī pratiṣṭhītaḥ svāhā ī relasi ma apāḥ pratiṣṭhītaḥ svāhā ī bale ma indraḥ pratiṣṭhītaḥ svāhā ī manyaḥ ma iśānaḥ pratiṣṭhītaḥ svāhā ī mūrdhāṃ ma ākāśaḥ pratiṣṭhītaḥ svāhā ī ātmī me brahman pratiṣṭhitam svāheti ī athaitād ājñāvāsaḥ svālaṁ pāra pārā pārā samavaniṇḍa ī sthālipākaṣyopaṇghātāṃ juhoti ī 511

1 vaidyutāḥ pratiṣṭhītaḥ A.  2 nāya B. The root is samavani-nī.

Vācī me 'gniḥ pratiṣṭhīlo vāg ḫṛdaye ḫṛdayam ātmani tat satyaṃ devānāṃ
māham 1 akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ prāne me vāyuḥ pratiśṭhito praṇo hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ apāne me vidyutaḥ pratiśṭhita 2 apāno hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ udāne me parjanyaḥ pratiśṭhita udānaṁ hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ caksuṣi ma ādityaḥ pratiśṭhitaḥ caksur hṛdaye hṛdayam 3 ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ śrotre me dīṣaḥ pratiśṭhitaḥ diso hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ śarire me pṛthivi pratiśṭhitaḥ pṛthivi hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ bale ma indraḥ pratiśṭhito balaṁ hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ mūrdhāni ma ākāsaḥ pratiśṭhito mūrdhā hṛdaye hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ ātmani me brahma pratiśṭhitam ātmā hṛdaye 4 hṛdayam ātmani tat satyaṁ devānāṁ māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāheta \ athaitat sthānipākaśeṣam ātmani samavaninīya juhoti 11 611

1 So clearly A, B. 2 vai A; pratiśṭhito A, B. 3 Henceforth the scribe of B abbreviates to hṛdaye-hā. 4 Even here the abbreviation is meant.

Aśma jāgatam ayas traiśṭubham loham aṣṭiḥamāṁ sīṣam kākubham rajatam svārājyam suvarṇāṁ gāytram annam vairājam 1 traptir aṃuṣṭubham nākam sāmrājyam Brhaśpatir būrhatam Brahma pāṅklaṁ Prajāpatir atichandasaṁ Śāvitrī sarvavedachandasena chandaseṭi 11 711

1 sṛṣṭyam B.

Aśmeva sthiro vasāni jāgatena chandasaḥ 1 puṣuṣo maṇiḥ prāṇaḥ svāhā 1 annaṁ granthis tad granthim udgrathāṇity 1 annakāmaḥ 1 mṛtyave brāhmaṁ api sarvam āyuḥ aśiśyāyusmān māham akāmo marisyāmy annavān annādo bhūyāsaṁ svāhā \ aya 3 iva sthiro vasāni traiśṭubhena chandasaḥ puṣuṣo maṇiḥ prāṇaḥ svāhā \ loham iva sthiro vasāṇy aṣṭiḥena chandasaḥ puṣuṣo maṇiḥ prāṇaḥ svāhā \ sīṣam iva sthiro vasāṇi kākubhena chandasaḥ puṣuṣo maṇiḥ prāṇaḥ svāhā \ rajatam iva sthiro vasāṇi svārājyena chandasaḥ puṣuṣo maṇiḥ prāṇaḥ svāhā \ suvarṇāṁ iva sthiro vasāṇi gāyatreṇa chandasaḥ puṣuṣo maṇiḥ prāṇaḥ svāhā \ annam iva sthiro vasāṇi vairā-
ADHYĀYA XII

jena candamā puruṣo maṇiḥ prāṇah-svāhā | trṣṭir iva sthīro vasāny ānuṣṭubhena chandasā puruṣo maṇiḥ prāṇah-svāhā | nākam iva sthīro vasāni sāmrājyena chandasā puruṣo maṇiḥ prāṇah-svāhā | Brhaspatir iva sthīro vasāni bārhatena chandasā puruṣo maṇiḥ prāṇah-svāhā | Brahmeva sthīro vasāni pāṇktena chandasā puruṣo maṇiḥ prāṇah-svāhā | Prajāpatir iva sthīro vasāni ātichandasena chandasā puruṣo maṇiḥ prāṇah-svāhā | Sāvitrir iva sthīro vasāni sarvavedachandasena chandasā puruṣo maṇiḥ prāṇah-svāhēś | priyāyai vā jāyai | priyāya vāntevasine 'nyasmai vāpi yasmāi kāmayeta tasmā uchīṣṭaṃ dadyāḥ | sa hāpi šatam varṣāni jīvati punaḥ punaḥ prayuṣjāno | jīvati eva jīvati eva II 8 II

|| Ity Āranyaka ekādaśo 'adhīyāḥ ||

1 ugrathānīmy B. 2 kā B pr. m.; kāno B sec. m. 3 ya B sec. m. 4 The scribe abbreviates henceforth to prā-śvāhā. I have so printed to save space. 5 sāvitrī B pr. m.; 6trī B sec. m.; 7trīva A. Possibly sāvitrī iva with shortening may be meant (cf. Macdonell, Sanskrit Grammar, p. 63; Wackernagel, Altindische Grammatik, I, 321, 322).
8 jāyai B pr. m.; corr. in marg. 9 prayuṣjāno B, is just possible.

ADHYĀYA XII.

Om | hastivarcasam prathatām brhadvayaḥ 1
   yad Adityai lanvaḥ sambabhīva 2
   tan mahyāṃ samadūḥ sarvam 3 ete 1
   Adityāsa Adityāsaṃ saṃvidānāḥ II II

yat te varco jātavedāḥ 1
   brhad bhavaty āhitam 1
   tena mā varcasā tvam 1
   Agne varcasvināṃ kuru II 2 II

yac ca vācā vā puruṣe 1
   yac ca hastīṣu āhitam 1
   suvarṇe goṣu yad varcaḥ 1
   mayi tad hastivarcasam II 3 II

yad akṣeṣu hiranyeṣu 1
   goṣu añveṣu yad yaśaḥ 1
   surāyam puyamānyam 1
   mayi tad hastivarcasam II 4 II

mayi bhargo mayi mahaḥ 1
   mayi yajñasya yad yaśaḥ 1

keith

y


Aśvinā sāragheṣa mā
sam anūkāmā mādhumā payāh
yathā madhumāṁ vācam
āvadāmi janesu || 6 ||
ghṛtaṁ dullupto mādhumāṁ payasvān
dhanaṃjayo dharaṇo dhārayiṣṇuḥ
rujan sapatnān adharaṃkā ca krśvan
ā roha mām mahate saubhagāyā || 7 ||

Prajāpate na tvad etāny anyāh
vīvā jatāṁ pari tā babhīva
yaktāmāṁ te jihumās tan no astu
vayam syāma patayo rayaṁām || 8 ||
ayaṃ sano nuditām me sapatnān
Indra iva Vṛtraṁ pṛstanuśu sālāḥ
Agnir iva kakṣam vibhṛtaḥ pūruṭrā
vātēṣu naśaṁ tigmajambho 'nu mārṣṭi || 9 ||
ayaṃ sano yo 'nuvādi kila
Indra iva Vṛtraṁ vi puro rurojā
anendro vi mṛddho vihātyā
sāṭrīyataṁ ā bhārā bhogānāṁ || 10 ||

1 samahāḥ A; saṁmahāḥ B. Presumably an imperative from mah, trans., Aśvinā being voc. The parallel, Atharvaveda, VI, 69, 2 (=IX, 1, 19), has madhunāṅktaṁ subhaspati, and in the last Pāda, avadāni janaṁ anu, which is better metre and syntax. I read anūkāmā; for synt., cf. J.R. A.S., 1908, p. 1124. 2 dullupto A, B. Cf. Atharvaveda, V, 28, 14; XIX, 33, 2; 46, 6. Scheftelowitz, Die Apokryphen des Rgveda, p. 118, ver. 9 a; below, ver. 34. 3 sapatnād B. 4 =RV., X, 121, 10, and see Bloomfield, Vedic Concordance, p. 612; below, ver. 35. 5 sa yo B. 6 kila (kila A) ieva only A, B. The parallel with Indra above seems conclusive. In both cases Indrēva (or Indro va) must be read metri causa. B has vidūro corrected to vīro. 7 Last line =RV., V, 4, 5; &c.

jayendra satrūṇ jahi śūra dasyūn
Vṛtraṁ hatheva kulisenā vi vṛṣa

SANKHAYANA ARANYAKA

tan mayi Prajāpate
divi divam iva dṛṇhatu || 5 ||

1 ta B pr. m. 2 sarva A, B sec. m. as in Atharvaveda, III, 22, 1; cf. Whitney’s translation, pp. 126, 127. This verse has on the whole better readings than the Atharvaveda.
3 Adityāḥ B. 4 I have, for convenience, numbered the verses throughout. The text in the MS. is only divided into sections. I have also printed the verses in Pādas without Sandhi.
5 For ver. 1, cf. Atharvaveda, III, 22, 1; ver. 2, cf. ibid., III, 22, 4 and 3; vers. 3, 4, cf. ibid., XIV, 1, 35; VI, 69, 1; ver. 5, cf. ibid., VI, 69, 3 (with divi dyām iva dṛṇhatu); Sāmaveda, I, 603 (with paramesṭhi for tan mayi). B omits divi.
ADHYÄYA XII

augha iva śāpān² pra ādāt sapatnān |
  jahyāt sapatnān svadhītar vaneva || III ||
anu vrśca madhyāt pra³ vrścoparistāt |
  vi vrśca paścāt prati śūra vrśca |
tvayā praṇuttān maghavann amitrān |
  śūra⁴ riṣantaṁ Maruto 'nu yāntu || II 12 ||
tvām rudrāt hitibhiḥ pinvanānāḥ |
  Indraṁ manvānā Maruto juṣantā |
supārrhāh kaṇkāḥ pra mṛṣanto enān |
  mahiyatām daṁśtīr vardhanesu || III ||
brahmaṇultasya maghavan prījanyataḥ |
  visvag⁶ Indra bhaṅgāḥ pataṇtu |
mā jñātāraṁ asata mā⁷ pratiṣṭhām |
  mitho vigñānā upa yānti mṛtyum || IV ||
  Agne yāsasvin yāśate sam arpaya |
  Indrāvatīm apacitīm ihā vahā |
  ayam mūrdhā paramesṭhī suvarcāḥ |
  sajātānām ultamaśloko astu || V ||⁷  3 ||

¹ The metre requires śena vrśca. ² śāpā B, the word being no doubt misunderstood.
³ pra vi A, B, but not only this is bad metre (in no case is the metre good, but an vrśca may be read), but the vi following renders the double prefix most improbable. ⁴ amitrā chure A, B, possibly for sa rerīṣa(n)tam. ⁵ viṣak A, B. ⁶ So I read. The verse is a mutilated version of Atharvaveda, VI, 32, 3 (= VIII, 8, 21): mā jñātāraṁ mā pratiṣṭhāṁ vindaṇaṁ mitho vigñānā upāyantu mṛtyum. See also Āśvalāyana Gṛhya Śūtra, III, 10, 11; J.A.O.S., XXVI, 227. B has satamāḥ, pratiṣṭhāmaḥ vigñānām, yāti. A has iho, vijñātām. The text is merely a conjecture. ⁷ Cf. Taṭṭirīya Samhitā, V, 7, 4, 33⁴, ending: samānānām uttāmah ślokāḥ astu. Either sa jāt or sajāt is possible, and uttamaḥ śloko or uttamaśloko.

bhadram paśyanta upa sedur āgan |
  tato dikṣām ṯṣayah svarvidāḥ |
tataḥ kṣatram balam ojaḥ ca jātam |
  tad asmai devā abhi saṁ namantām || VI || ¹

dhätā vidhātā paramota samdyṛk |
  Prajāpatiḥ paramesṭhī suvarcāḥ |
  stomaṁ chandāmsi nivido ma āhuḥ |
  etasmāi rāṣṭram abhi saṁ namantām || VII || ²

abhya ā varadhvam upa sevatāgnim |
  ayam śāstādhipatir no astu ||

Y 2
asya vijñānam anu sam rabhadhvam
imām pākād anu jīvātha sarve II 18 II 3

alardo 4 nāma jato 'si
purā sūryāt puroṣasaḥ 5
tam tvā sapatnaksayānām 6
vedātho 7 viśambhajambhanam II 19 II

nārdhe prāmiyeta 8 tared 9 dviṣantam
kalpeta vākyāṃ prtanāḥ saheta
pramāyukāṃ tasya dviṣantam āhuḥ
irāmaṇīṃ bailvam yo bibharti II 20 II II 4 II

1 Cf. Taittiriya Samhitā, V, 7, 4, 3; Taittiriya Āraṇyaka, III, 11, 9 (with pāṣyanta, āgve, and tāpo); Atharvaveda, XIX, 41, 1; and Whitney's translation, p. 963. Cf. p. 349. A, B have āgve and palyema.

2 Cf. Taittiriya Samhitā, V, 7, 4, 4 (with virājā stōmuḥ, and abhi sam-anamāma). A has stōmuḥ. 3 Cf. ibid., V, 7, 4, 4; 5, with āpā mēla sākam, and vo (B has mno).

4 So A, B. The word may be connected with araḍu or araḍu, Atharvaveda, XX, 131, 8. Cp. p. 349. 5 = Atharvaveda, X, 7, 31 b. 6 sapatnakṣapaṇam B. But kṣapaṇam is too like kṣayānam in MSS. to render the reading doubtful. 7 The metre is wrong and veda may belong to the line before, or atko be an interpolation. 8 prāmiye B pr. m. 9 tare B.

na sa kāptam 1 aśnāti na kilbiṣam kṛtam
nainām divyo Varuṇo hanti bhutam
naināṁ kruddham manyavo 'bhi yānti 2
irāmaṇīṃ bailvam yo bibharti II 21 II

nāsyā tvacāṃ hiṃsati 3 jātavedāḥ
na māṃsam aśnāti na hanti tāni
śatāvur asmiṁ jaraḍaṣṭiḥ pratiti
irāmaṇīṃ bailvam yo bibharti II 22 II

nāsyā praṇajā duṣyati jāyamāṇā
na kāltago 4 bhavati na pāpakṛtyā
nānyan mithas tasya kuleṣu jāyate
irāmaṇīṃ bailvam yo bibharti II 23 II

nāsyāpavādā na pravādaḥ 5 grhe
na sampatantyo 6 na viveśa tasmai
nāsiminn alakṣmīḥ kurute nivēsāṇam
irāmaṇīṃ bailvam yo bibharti II 24 II

naināṁ rakṣo na piṣāco hinasti
na jambhako nāpy asuro na yakṣaḥ

1 aśnāti na kilbiṣam kṛtam
2 'bhi yānti
3 jātavedāḥ
4 kāltago
5 pravādaḥ
6 sampatantyo
na sūtikā lasya gṛheṣu 2 jāyate 1
irāmaṇīṃ bailvam yo bibharti 1 25 2 5

1 saṃ (?) sūptam A, B. 2 abhimāti 3 A, B. 3 Probably metri causa (→ c after caesura).
Cf. ver. 25 a, 26 b. 4 sailakā B pr. m.; sailago A, B sec. m. bhavati is disyllabic. Cf. Hopkins's
Ancient Epic of India, p. 260, and for a similar case in the Aitareya Brāhmaṇa, my note,
J. R. A. S., 1908, p. 202. 5 pravātakā B. If pravātakā is right, the ka must add nothing
to the word. 6 sampatayo B pr. m.; tapo sec. m. A has viśeta. 7 kulasya A.
naināṃ vyāghro na vṛko na dvīpi 1
na śvāpadaṁ hiṃsati kimcanaṁ 1
na hastinaṁ kruddhām upaśī bhūtim 1
irāmaṇīṃ bailvam yo bibharti 1 26 2

naināṃ sarpo na pṛdākur hinasti 1
na vṛścikī na tiraścinarājī 1
naināṃ kṛṣṇo 'hir abhi 3 saṁhate 1
irāmaṇīṃ bailvam yo bibharti 1 27 2
naināṃ pramattam 4 Varuṇo hinasti 1
na makaro na grahāḥ śīśumāraḥ 1
pāravārāc chivam asmai kṛṣṇiti 1
irāmaṇīṃ bailvam yo bibharti 1 28 2

pramāyukam asya dvīsantam āhuḥ 1
pusṭam iva chinnaṁ saha bandhanena 1
augh ṣvaḥ iva ṣāpān pra ṇudāt sapatnān 1
irāmaṇīṃ bailvam yo bibharti 1 29 2

ayām maṇiḥ pratisaro jāmbo jīvāya badhyate 1
anennadro Vṛtram ahaṁ ṛṣiṇā 5 ca maṇiḥṣiṇā 1 30 2 6 2

1 bhītam A, B sec. m. Cf. J. A. O. S., XXVIII, 390. 2 tiraścinarājī B; ṛcina 3 A.
3 bhī only A, B. The animal kṛṣṇa is doubtful (Atharvaveda, XI, 2, 2, is taken otherwise by
Whitney in his translation), and the kṛṣṇa 'hir is regular; hence I add 'hir. 4 5ṛtam B, see
Aitareya Āraṇyaka, II, 1, 1, n. 2. 5 ṛṣiṇā B.
sahendra dvīsataḥ sahasvārāthiḥ 1
sahasva ṁrāṇāyaḥ 1
nāga iva pūrvaḥ ābhhyam 1
abhī tiṣṭha 1 ṁrāṇayaḥ 1 31 2

āgāḍ ayām bailvo maṇiḥ 1
sapatnākṛtyaṇo vṛtā 1
tam pāyantī kavyaḥ sarvavirāḥ 1
yathā sapatnāṁ samare saheyuḥ 2 1 32 2

1 bhītam A, B sec. m. Cf. J. A. O. S., XXVIII, 390. 2 tiraścinarājī B; ṛcina 3 A.
amṛṭam me maṇau sūtram Aśvinīv api mahātām
baitaḥ sahasravīra ‘si mā te bhārtā riṣam aham
ghṛṭad uḷuṇto madhumān pāyasvān
ghanām ṛṣiṇa dharuṇo dhārayiṇuḥ
ṛujam saṇatān adhārīṁ ca kṛṣvan
ā roha māṁ mahate saubhagāya

Prajāpate na tvad elāny anyah
viśvā jatāni pari tā babhūva
yatkāmas te juhumas tan no astu
vayaṁ syāma patayo rayiṇām
śasa itham mahān aṣiṇi paṇca

1 idha add B marg. 2 saṇatākṣapaṇo B. Cf. Atharvaveda, I, 29, 4; 6. 3 tsha-
heyyuḥ B. 4 riṣam B. B has bīvalaḥ. 5 ur A; uḷuṇto B; cf. ver. 7. 6 saṇatāד
B; cf. ver. 7. 7 i.e. RV., X, 152, 1–5, giving in all forty verses. Their use in the ritual
(XII, 8) is by verses 1–8, 9–14, 15–18, 19, 20–35, 36–40.

Aṭhāto maṇikalpaḥ bhūtikāmaṇa puṣpaṇa trirātrāposiḥ jivato hastino dantān
mātrāṁ uddhṛtyānām upasamādhāya parisamuhya pariṣṭiyā paryukṣīṣya daksin ṣamaj
janu ācyaṭtarāto ‘gneḥ kamse maṇin kṛṣṇā hutoḥ homān maṇau samāṭam ānayet
hastivarcasam ity etābhīḥ pratyṛcyam aṣṭābhīḥ saptarātrāṃ madhuṣarpīṣor vāsa-
yitvā trirātrāṃ ekāṁ vā badhniyād gṛhṭad uḷuṇto iṣy etayarcā ita evottarāṃ
śadḥhir hṛdayasūlagramanīṃ pratodagramanīṃ va musalagramanīṃ va khadira-
sāramanīṃ va māṃsaudane vāṣayitvā trirātrāṃ ekāṁ vā badhniyāt ita evottarāṃ
caṣṭbhīḥ vṛṣaḥ bhīṣmaṇīṃ gṛhṛtaudane vāṣayitvā trirātrāṃ ekāṁ vā badhni-
yāt ita evottarāṃ ekayatraṇḍamanīṃ tilaudane vāṣayitvā trirātrāṃ ekāṁ vā
badhniyāt ita evottarāṃ śolakṣabhir ita evottarāṃ sati prahamaṃ harṣichāyāyaṃ vaiyāghre vāpi
carmanī āsino vāpi juhuyād āsino vāpi juhuyād

7 Iyy Āranyaka dvādaśa ‘ḍhyāyaḥ

2 pratyṛcyam B. 3 badhniyād B. 4 musalā B; muś B. 5 pḍabhaḥ B.
6 oaudamena B. 7 soṣaḥśabhir B. 8 mahāvarahyoḥdoḥm B. o in MSS. is often confused
with ś, cf. Hoernle, Osteology, p. 132. The name of a woof of sorts seems essentital, and udūhām
(a ‘besom’, cf. Taittirīya Brāhmaṇa, III, 8, 4, 3) may be meant. The alternative is to take
udūhām as a gerund. 9 sati B.

ADHYĀYA XIII.

Aṭhāto vairāgyasāṃskṛte śārine brāhmaṇajñaniṇīḥ bhavet apa punarmāryum
jayati tud u ha vāmā draṣṭasyaḥ śrotavyo mantavyo nididhyāsītavya iti tam etam


vedānuvacanena vividiśanti brahmacyreṇa tapasā śraddhayā yajñenānāśakena ceti
Māṇḍūkṛṣyaḥ tasmād evamc chaḥśto dānta uparaśas titikṣuḥ śraddhāvityo bhūtvāt-
many evātmānaṁ paśyed iti Māṇḍavyaḥ yo 'yam vijñānamayaḥ puruṣaḥ prāṇeṣu
sa esa neti nety ātmāvagryha idam brahmaṃdaṃ kṣatram ime devā ime vedā ime
lokā imāṁ sarvāni bhūṭānāṁdārvaṁ va adyo ayam ātmaṁ sa esa tat tvam asīty
ātmāvagamyo 'ham brahmāṃśi mā tad etad brahmāpūrvam apramaṇaṇa
anantaram abhyam ayam ātma brahma sarvāṇubhūr ity anuśāsanam iti Yajñā-
valkyaḥ tam etam nāputrāya nānantevasāne bhūyād iti ya imāṁ adbhīḥ parig-
hitāṁ vasumāṁ dhanasya pūrṇāṁ dadyād idam eva tato bhūya idam eva tato
bhūya ity anuśāsanam lām etam upaniśadāṁ vedaśiro na yathā kathām cana
vadet lād elād yāhīyuditām || ||

|| Ily Aranyakat trayodiṣo 'dhyāyaḥ ||

1 vichānto A, B. 2 kṣatra B. 3 This is an exact quotation, save for the insertion of
aparam of Bṛhadāraṇyaka Upaniṣad, II, 5, 19. B pr. m. has brahmā. For the earlier part, cf.
that Upaniṣad, II, 4, 5; 6; IV, 4, 25; 27; 28, and for the next words, VI, 3, 20 (13 Kānyā).
4 This is clearly an inaccurate reminiscence of Chāndogya Upaniṣad, III, 11, 6.
5 tāv B.
6 veda B. 7 Simply || 9 B, but (a) this contradicts the colophon to XII, 8; (b) there
is no connexion with XII; (c) A, Weber’s MS., Catal., II, 6, has XIII. Cf. J. R. A. S., 1908,
pp. 380, 381.

Adhyāya XIV.

yeśm mūrdhānām yajuśāṁ uttamāṇgam |
sāṁnām śīro 'tharvāṇāṁ munḍamaṇḍaṃ |
ānālī ḫānte vedam āhūs tam ajñām |
śiraś 1 chīvāsau kurute kabandham || ||
sthānur ayam bhāraharaḥ kilabhūt |
adhiya vedam na vijānāti yo 'rtham |
yo 'rthājña it sakalam bhuddram aśnute |
nākam eti jñānavidhūtapāpya || ||

1 śira B. 2 The numbers are added by me. 3 B ends with || 10 ll. Really
Adhyāya XIV should be combined with Adhyāya XIII into one Adhyāya, but the Berlin MS.
(Weber, Catal., II, 6) treats this as a separate Adhyāya. For ver. 2, see Nirukta, I, 18;
Burnell, Saṁhitopaniṣad Brāhmaṇa, p. 38.

Adhyāya XV.

Atha vanśaḥ 'm 'm naṃ brahmaṇe nama ācāryebhyaḥ | Guṇākhyaḥ Chāṇkhā-
yanād asmābhīr adhitam | Guṇākhyaḥ Śāṅkhāyanāḥ Kauśitakeḥ | Kauḥaḥ
Kauśitakir Uddālakaḥ 1 Arūṇeḥ | Uddālaka Arūnīḥ Priyavratāt Saumāpeḥ 2 Priya-
vratāḥ Saumāpīḥ Somapātī | Somapātī Saumāt Pṛātīveśyāt | Saumah Pṛātīveśyāḥ 3
Pṛātīveśyāt | Pṛātīveśya Brhaddīvāt | Brhaddīvāḥ Sumnayoḥ | Sumnayur Uddālakaḥ |

1 Arūṇeḥ 2 Arūṇīḥ 3 Saumah.
Uddālako Viśvamanasaḥ \ Viśvamanā Vyaśvāt \ Vyaśvāḥ Sākamāśvāt \ Sākamāśvo
Devārātāt \ Devarāto Viśvāmītrāt \ Viśvāmītra Indṛāt \ Indraḥ Prajāpateḥ
Prajāpatir Brahmanāḥ \ Brahma Sva-yambhūḥ \ namo brahmaṇe namo brahmaṇe

\ II Ily Aranyake pañcadaśo 'dhyāyaḥ \ Ily  
\ II Iti Śāṅkhāyanāranyakaṁ samāptaṁ

1 Uddālakād B. 2 Somaḥ Pratīvīyakaḥ, Winternitz, Bodl. Catal., p. 60. A has Somāpiḥ and Somaḥ. 3 Ity Aranyake Upaniṣado ekadālo 'dhyāyaḥ \ iti Śāṅkhāyana Upaniṣadāḥ samāptaḥ \ sampūrṇam \ hrihanu hriṣaṃvat 1837 (= A.D. 1781) varṣe miti jyeṣṭhāsūri 15 śukravā B. But this is all on f. 87, which is a recent restoration and is of no authority. The number XV is given in the Berlin MS. to the Vāṃśa, which ends: iti Śāṅkhāyana-aranyake pañcadaśo 'dhyāyaḥ \ ca \ samāptaḥ \ subhami bhavaatu \ svastī saṃvavat 1734 varṣe asūḍhasuddha 13 ṣanau abhyaṃtarānagāraṉātiyaṉājanagaramadhye \ Rājapura vāstavyam liṣakadikṣitamāṁśhāṇnara-grhaṇātha \ paṇḍuṣṭaṃvaśīmśaṁ-prapatrapata-prathānārtham \ The Vāṃśa clearly begins with the 'author' of the Aranyaka, i.e. Gunākha; why Oldenberg (S. B. E., XXIX, 4, 5) should think the author of the Sūtras is meant I cannot understand. See also my Śāṅkhāyana Aranyaka, p. 72.
INDEX I

QUOTATIONS FROM RGVEDA.

(The first numbers in brackets denote the reference in the Samhitā. The second, the page and column of Bloomfield's Vedic Concordance. The praśnas are given exactly as in the Samhitā text, except that the original forms in pausa are restored. References marked Ś. are to the Śāṅkhāyaṇa Āraṇyaka.)

Agniṣṭo naro didhitibhir aranyakah (VII, 1, 1a), I, 2, 2 (11b); Ś. I, 2.
Agniṣṭo netaḥ–sa vytrahā (III, 20, 4a-b), I, 2, 1 (15b).
Agni neva śraṣṭa vayakā (X, 140, 1a), V, 3, 2 (23b).
adāḥ su maddha maddhunābhi yodhāḥ (X, 120, 3b), I, 3, 4; V, 1, 6 (49b).
Adhitir mātā sa ṣita sa putrāḥ (I, 89, 10b), III, 1, 6 (50b); Ś. VII, 15.
adyā no deva Saviṣṭāh (V, 82, 4b), I, 5, 3 (53b); Ś. II, 18.
anaśvī jāta anabhīṣur ukhyaḥ (IV, 36, 1b), I, 5, 3 (61b).
anuṣṭubham anu carcūryamāṇam (X, 124, 9b), II, 3, 5 (67b).
anne samasya yād asan maniṣāḥ (X, 29, 4a), I, 5, 2 (not in Bloomfield, 75b).
apāyām goṣṭaṁ anipāyamāṇam (I, 164, 31b), II, 1, 6 (79b). Verse cited in full.
apāṁ prāṁ eti svadhyāyī gṛbhitāḥ (I, 164, 38b), II, 1, 8 (81b). Verse cited in full.
abodhy agniḥ samidhā jānānām (V, 1, 1), I, 1, 1 (89b).
abhi tvā pūrvasaṅgaye (VIII, 3, 7b), V, 2, 2 (91b).
abhi tvā śūra nonuhāḥ (VII, 32, 22a), V, 2, 2 (91b).
abhi pra vaḥ surāḥdhasam (VIII, 49, 1b), V, 2, 4 (92b).
abhūr eko rayipate rayiṁ (VI, 31, 1b), V, 2, 2 (97b).
ayam te austu haryataḥ (III, 44, 1a), V, 2, 4 (105b); Ś. II, 9.
ātōvānto mahāvann Indra vyājināḥ (VII, 32, 23b), V, 1, 6 (128b).
Aśvinī yauvarīr ivaḥ (I, 3, 1b), I, 1, 4 (129b).
asat su me jātīḥ sābhīvagah (X, 27, 1a), I, 2, 2; V, 1, 1 (132b); Ś. I, 3.
asva vānasya pālitaṇya hotaḥ (I, 164, 1a), I, 5, 3; V, 3, 2 (145b); Ś. II, 18.
āgaṇma vytrahantamam (VIII, 74, 4b), I, 1, 1 (154b).
āgniṣṭo na svauktibhir (X, 21, 1a), V, 3, 2 (155b).
aṅgīṣṭo ye agnīṁ (VIII, 45, 1a), V, 2, 3 (155b).
aū tu na Indra kumāntam (VIII, 81, 1a), V, 2, 3 (158b).
a tena yītāṃ manuṣaṃ jāvyaṇa (X, 39, 12a), II, 3, 8 (159b).
a te maha Indroty ugra (VII, 25, 1a), V, 2, 1 (159b).
a tvā rathaṁ yathotaye (VIII, 68, 1a), I, 2, 1 (161b); Ś. I, 3.
aδ it ātpāsya retaḥ (VIII, 6, 30a), III, 2, 4 (162b).
a δhūryu aṣmāī (VII, 34, 4a), V, 2, 2 (167b).
a na Indro dūrdā δ na āsāt (IV, 20, 1a), V, 2, 2 (167b).
a no bhadṛah kṛtavā yasun viśvataḥ (I, 89, 1a), I, 5, 3; (V, 3, 2 as anobhadṛiyam, not in Bloomfield) (169b).
a no viśvātāḥ havyah (VIII, 90, 1a), V, 2, 4 (170b).
ā yātāṇ Śūdraśvarāṇu (I, 3, 3a), I, 1, 4 (179b).
ā yāḥ śūḍa saha (X, 172, 1a), II, 2, 2 (180a).
ā yāḥ adhībhūṣaṇam (V, 40, 1a), V, 2, 5 (180a).
ā yāḥ arvān upa bandhaḥ ācaḥ (RV: vanah) (III, 43, 1a), V, 3, 1 (180b).
ā yāḥ adhībhūṣaṇam (V, 55, 8a), II, 1, 6 (180b).
ā śātaḥ pārthiḥ bāhrantaḥ (I, 165, 4a),
I, 2, 2 (190b).
āśā hi soma in made (I, 80, 1a), V, 2, 2 (198a).
īdaṃ vosa sutam andhaḥ (VIII, 2, 1a), I, 2, 1 (198b); Ś, I, 3.
Indrā it samapā ekāḥ (VIII, 2, 4a), V, 2, 3 (206a).
Indrāṇāṁ vīrāṇāṁ avināśayā (I, 11, 1a), I, 5, 2;
V, 3, 1 (207b).
Indrā nādiya edhī (VIII, 53, 5a), I, 2, 1 (210b).
Indram id gāthinabhāraḥ (I, 7, 1a), V, 2, 1 (212a):
RV., I, 7, 1–9 are called arkaṇa in I, 4, 1.
Indrāvya yāṁ sutaḥ (I, 2, 4a), I, 1, 4 (213b).
Pādas a and b are cited.
Indrāya na viryaṇi prā vacam (I, 32, 1a),
V, 2, 2 (215b).
Indrāṇī yuvam su naḥ (VIII, 40, 1a), I, 5, 1;
V, 3, 1 (220a).
Indrāṇāṁ sāma gāyata (VIII, 98, 1a), V, 2, 5
(223a); Ś, II, 10.
Indrāṇāṁ hi diyam asūro anamukata (I, 131, 1a),
V, 1, 1 (223b).
Indrāṇāṁ hārā citraḥ (I, 3, 5a), I, 1, 4 (224a).
Indrāṇāṁ hārā śūṣaṇā (I, 3, 6a), I, 1, 4 (224a).
Indrāṇāṁ hārā dhīyeṣaṭaḥ (I, 3, 4a; 5, 6), I, 1, 4
(224a).
Indrāṇāṁ mādyā vīṛvardhe (I, 81, 1a), V, 2, 2
(227b).
Imaṇaṁ stotam arhate jātvedāse (I, 94, 1a),
I, 5, 3 (231a).
imā nu kāṇ bhuvanā sīadhāma (I, 157, 1a),
V, 2, 2 (234a).
īkṣhayantī apasyuvah (X, 153, 1a), V, 1, 1
(244a).
ugro jāfūre vīryāya svādhāvāya (VII, 20, 1a),
V, 2, 2 (248b).
uṣṭīṣṭha Brahmaṇapate (I, 40, 1a), I, 2, 1
(256b).
ud u brahmāṇy aṁrata śāvayā (VII, 23, 1a),
V, 2, 2 (261a).
ud ghed abhi śrutāmgham (VIII, 93, 1a),
V, 2, 3 (262a).
ud vayaṁ tamasas pari (I, 50, 10a), III, 2, 4
(263b).
ubhayāṁ śṛṇavo ca naḥ (VIII, 61, 1a), V, 2, 4
(271b).
ekāḥ suparyah sa samudram ā viveša (X, 114,
4a), III, 1, 6 (296a); Ś, VII, 18. Verse cited in full.
endra yāh upa naḥ paravataḥ (I, 130, 1a),
V, 1, 1 (302b).
endra rāmaṁ rāyim (I, 8, 1a), II, 2, 5 (303b).
eṣa stoma maha ugrāya vāhe (VII, 69, 5a),
I, 5, 2 (307b).
omāśaḥ carṣaṇidhīṣṭah (I, 3, 7a), I, 1, 4 (312b).
kātaraṁ pūṛva kātaraṁ parāyaḥ (I, 185, 1a),
I, 5, 3 (316b).
kathā mahāṁ avṛtadhat kasya katuḥ (IV, 23, 1a),
V, 2, 2 (317a); Ś, I, 2.
kayā subhā svayāsah sanīlāh (I, 165, 1a),
I, 2, 2; V, 1, 1 (319a).
garbhāḥ nu sann arv esāṃ avedam (IV, 27, 1b),
II, 5, 1 (345a: the verse is given in full).
gām aivaṁ ratkṣyam Indra sam kira (VI, 46, 2a),
V, 1, 6 (346b).
gauriṁ māṁśa saṁśār nāṁ takṣati (I, 164, 41a),
I, 5, 2 (355a).
citraṁ devāṁ daud aggaṁ anikam (I, 115, 1a),
III, 2, 3 (369a); Ś, VIII, 4. Verse cited in full.
jajñāno nu latakratuḥ (VIII, 77, 1a), V, 2, 3
(372a).
janiṣṭhā upaśaṁ sahasīruḥ (X, 73, 1a), I, 2, 2;
V, 1, 1 (373b).
jātvedāse suṇavāna samam (I, 99, 1a), I, 5, 3
(376a).
tam v abhi śravāya (VIII, 15, 1a), V, 2, 5
(408a).
tam vo dasamāṁ śṛṣṭaham (VIII, 88, 1a), V, 2, 4
(387a).
INDEX I

nūnam atha (VIII, 46, 15a), V, 2, 5 (556b).

yṛṇām u tvā yṛṇaṁ gimbhir ukṭhair (III, 51, 4b), I, 3, 7; V, 1, 6 (557a).

pivvāka naḥ Sarasvatī (I, 3, 10b), I, 1, 4 (581b).

pivvata apiḥ (I, 64, 6b), I, 2, 1 (586a).

pībā sutasya rasaṇaḥ (VIII, 3, 1a), II, 2, 4 (587a).

pībā somam abhi yam ugra tardaḥ (VI, 17, 1a), I, 2, 2 (587a).

puṇvūtaśa purūṣasam (VIII, 92, 2b), V, 2, 3 (595b).

puṇvāśaḥ no anahasaḥ (VIII, 78, 1a), V, 2, 3 (596a).

prakṛtāy puniṣṇaḥ (VIII, 32, 1a), V, 2, 3 (607a).

praḥ ha śiro atyāyam iyuh (VIII, 101, 14a), II, 1, 1 (614b). Verse cited in full.

pra nūnaḥ brahmaṇas ṗatiḥ (I, 40, 5a), I, 2, 1 (623b).

pravatāyavo Maruṇaḥ bhūjajāryayaḥ (V, 55, 1a), I, 5, 3 (646b); Ś. II, 18.

pra va Indrīyāḥ bhāte (VIII, 89, 3a), I, 2, 1 (628b).

pra va devāyōgnaye (III, 13, 1a), I, 1, 1 (630b).

pra va mahā mandamāṇindhasah (X, 30, 1a), I, 5, 2; V, 3, 1 (630b).

pra samrājaṁ carṣaṇinām (VIII, 16, 1a), V, 2, 5 (631b).

praiṭu brahmaṇas pātir (I, 40, 3a), I, 2, 1 (643a).

pra sv asmaiḥ puroratham (X, 133, 1a), V, 1, 1 (644a).

byḥad Indrīyāḥ goyata (VIII, 89, 1), I, 2, 1 (649b).

Byḥadasthe na parah sāmnaṇiḥ viduḥ (II, 23, 16a), III, 1, 5 (654b); Ś. VII, 13.

Byḥadasthe prathamaṁ vaśa agraṁ (X, 71, 1a), I, 3, 3 (654a).

bhūyā id vēndhe (VI, 30, 1a), I, 3, 7; V, 1, 5 (673a).

Marutviṁ Indro vṛṣahbo raṇīyā (III, 47, 1a), I, 2, 2; V, 1, 1 (692b).

mahāḥ Indro ya oṣaṣa (VIII, 6, 1a), V, 2, 3 (693b); Ś. II, 8.

mā cid anyad vi saṁsata (VIII, 1, 1a), V, 2, 4 (702a).
In the Śānti verses (see Crit. Note on I, 1) also occur 1:—

1 In view of the variants in the MSS. I have given only the first Pādas. All the verses are assumed to be quoted in full.

kayā naś citra ā bhuvat (IV, 31, 1a), (319a).
kas tva satyo madānām (IV, 31, 2a), (not in Bloomfield, 322b).
INDEX I

333

tac cakṣur devahitam (VII, 66, 16), (not in Bloomfield, 388d).
tvam Agne vratāpi asi (VIII, 11, 1), (not in Bloomfield, 450b).
bhadram karṇeṇvhi śṛṇuyāma devah (I, 89, 8b),
(66d, where only the pratiṣṭha is given).
bhadraṁ no api vātaya manah (X, 20, 1a),
(not in Bloomfield, 664a).

The following occur in the Śāṅkhāyana Āraṇyaka I, II, VII-XII.

Aditya dyasur Aditiṣ antarikṣam (I, 89, 10a),
adhvaryavo bhаратendrāya somam (II, 14, 1a),
II, 16 (59b).
astavya Āgniḥ śimāvabho bhir arkaiḥ (I, 141, 13b),
II, 18 (136b).
ā mandrāir Indra harībhīḥ (III, 45, 1a), II, 9
(176a).
Indraḥ suteṣu somesu (VIII, 13, 1a), II, 10 (218b).
uta ṣyā naḥ Sarvasvai jujānā (VII, 95, 4a),
I, 2 (252b).
ud vasya tanasa pari (I, 50, 10a), VIII, 5
(263b). Verse cited in full.
ud vāṇa cakṣur Varunā supratikām (VII, 61, 1a),
I, 2 (263b).
urvyuca sa mahini ṣatācata (I, 160, 2a), II,
18 (276b).
ṛṣva ta Indra śthavrasya bāhūḥ (VI, 47, 8b),
II, 4 (294b).
ka u śravat katamo yajñīyaṁ (IV, 43, 1a),
I, 2 (315b).
kim u ṛṣeñh kim yavistha na ājagān (I, 161, 1a),
II, 18 (327b).
huvād aṅga namasā yve rāhṣaḥ (VII, 91, 1a),
I, 2 (319b).
ko vas tṛtei vasavaḥ ko varūtā (IV, 55, 1a),
I, 2 (338b).
te hi dyāvaprithiṇī viśvasaṁbhuvā (I, 160, 1a),
II, 18 (448b).
devayor eti sūryas tatanvīn (VII, 61, 1b), I, 2
(491b).
dvārāv ṛṣasya subhage vy āvar (VII, 95, 6b),
I, 2 (513b).
na nindima camasaṁ yo mahākulaḥ (I, 161, 1a), II, 18 (529b).

sram na Indraṅgī bhavatam avabhīḥ (VII, 35, 1a),
(917b, where only the pratiṣṭha is given).
sram na Mitra saṁ Varunaḥ (I, 90, 9b), (not in
Bloomfield, 918b).

stuṣe janaṁ suvatam navasābhīḥ (VI, 49, 1a),
(1041b, where only the pratiṣṭha is given, as in
the next).
syanā pṛthivi bhava (I, 22, 15b), (1046b).

Prajāpate na tvad etāṁ anyaḥ (X, 121, 10a),
XII, 2, v. 8 (612b). Verses in full.

baḥ itthā tad vaṣaṇe dhāyi darśataṃ (I, 141, 1a),
II, 18 (644b). Insert taḥ in Friedländer's text.
byha mahāṁna urvyāyā vi rājātha (V, 55, 2b),
II, 18 (650b).

mahat tanāṁ gāhāṁ puruṣāḥ (X, 55, 2a),

mahāṁ Indro nyvad u carṣaṇīprāh (VI, 19, 1a),
I, 3 (695b).
maḥ na stenebhya ye abhi druhas pāde (II, 23,
16b), VII, 13 (706a). Verse cited in full.
yā eka id haṇāḥ carṣaṇīnām (VI, 22, 1a), II, 4
(726b).
yāṇu sūryasya duhitavṛṇīta (IV, 43, 2a), I, 2
(728b).
yevat taras tānva yāvad ojaḥ (VIII, 91, 4a),
I, 2 (786b).
yāvan naraḥ cakṣaśā didhyānāḥ (VII, 91, 4b),
I, 2 (786b).

vide vṛthaḥ yād vāṃso mahaṁ hi saḥ (VIII, 13, 1a),
II, 10 (867b).
vāsva vāmāṁ dhimahi (V, 82, 6b), II, 18 (885b).
vīśva hy anyo arir ājagāna (X, 28, 1a), II, 4
(891b).

 śāsa itthā mahaṁ asi (X, 152, 1a), II, 15;
XII, 7 (923b).
sa prathnathā kaviyadhaḥ (VIII, 63, 4a), II, 15
(974b).
sahīyavā Varuṇa Mitra marīṭiḥ (IV, 55, 1a),
I, 2 (1005b).

stotāram in maghavan aṣṭa vārdhaya (VIII,
97, 1a), II, 9 (1041b).
stomair Vatsasya vāvṛdhe (VIII, 6, 1a), II, 8
(1043b).
INDEX II

QUOTATIONS FROM OTHER SOURCES THAN THE RIGVEDA,
NIVIDS, PRAISAS, ETC.

(All the Pādas of metrical passages are given as in Bloomfield’s Vedic Concordance
in brackets are to page and column of the Concordance.)

agnir śvānahṛtyah pṛthikvāva suṣadā bhūyā-

samy, V, 1, 1 (14*).

atichandasa tvā (chandasodhāmi), V, 1, 4

(348*), under guptatreya tvā, &c. The separate
Mantras should rather be given separately).

ahā tanur eva tanvo astu bhēṣajam (v), I, 3, 4

(47*).

dhūtvapṛthivī pūrvahūtau, V, 1, 1 (v) (64*).

dhūtvā nām Indro nām Bṛhaspāti, V, 1, 1 (v) (66*).

dhūtvā nām Mitrāvṛtuṇā īdāvatām, V, 1, 1 (v)

(66*).

dhūtvā āmśiṣo dilaḥ, IV, 1 (v) (66*).

ātma āhu, V, 1, 1 (v) (67*).

antarikṣa śvānahṛtya dyaun śvānahṛtya bhū-

yāsam, V, 1, 1 (70*), with the misreading
śvānahṛtya, which is in no text or MS. and is
contradicted by the context).

ānta viśe viśe śvam nāmmād āttarām, V, 3, 2 (v)

(not in Bloomfield).

annam īva viśe aṣṭa čiva prabhur (v. l. pra-

bhūr) bhūyāsam, V, 1, 1 (74*).

āṇāstubhe vṛṣṇāpavītram gābham, V, 3, 2 (v)

(not in Bloomfield).

apānakante svānāsvāva, V, 1, 4 (81*).

apānāya tvā (ulikhami), V, 1, 4 (82*).

āmṛtasya śrīyaṁ mahīṁ, V, 3, 2 (v) (102*).

āyūghākaram anértam dāhānam, V, 3, 2 (v)

(not in Bloomfield).

ārācanī arghaṁ devātāḥ svarkāḥ, V, 2, 2 (v)

(113*).

avatām hīnati nā śrīśad rayāḥ, V, 2, 2 (v)

(125*), under avatā).

āhar īva vaśaṁ rātrir īva ātīṣā bhūyāsam, V,

1, 1 (150*).

Ādityās tvā jūgatena, &c., V, 1, 4 (165*), cf. 164*);

Ś, 1, 7.

ānuṣṭubhena tvā (chandasodhāmi), V, 1, 4

(384*).

āpa īva rasa ọṣadhaya īva rūpaṁ bhūyāsam, V,

1, 1 (171*).

ābhiṣṭvām abhiṣṭhibhiḥ (v), IV, 1 (176*).

āyāṁ pṛṇāṁ me dākṣyeva V, 3, 1 (180*), cf.

Kāṭayāna Śrāuta Sūtra, III, 4, 13, where
pṛṇāṁ is omitted).

āyāṁ māṁyāya manyāve (v), IV, 1 (183*).

āyāṁ māṁyāya manyāve sā Indrāḥ (v), V, 2, 2

(193*).

īdāṁ madhu, V, 1, 1 (204*).

īdāṁ madhu 3, V, 1, 1 (204*), no separate head).

īnī vāsāh śvāmah āsīt vyātīṣṭhāḥ (v), V, 2, 1

(205*), as ino vaṇa &c.).

Indraḥ kārmāṅkeṣitaṁ amṛtāṁ vyāsma (v), V, 3,

1 (207*), sec also note for parallel).

Indraḥ pāṭis tāvāṅsamo jānu vā (v), V, 2, 1

(207*).

Indraḥ śārvadāhāṁ jīvātra śvāḥ (v), V, 2, 1

(214*).

Indraṁ dhānamya satāye (v), IV, 1 (210*), cf.

RV., VIII, 3, 5*).
INDEX II

Indrasya dhṛṣṭām sāhāḥ (v), V, 2, 1 (213b).
Indrasya rāṣṭrayaḥ bhṛhat (v), V, 2, 1 (216a).
Indro vīdaṁ tāṁ u stūṣe (v) IV, I (228b).
Indra vīrānām virājita (v), V, 3, 1 (228b).
imāṁ tīrtrasatam pīda, V, 1, 1 (231b).
īṣaṁ no Mitānāvīranā kārtanālām (v), V, 2, 2 (239b).
īṣa hī Śakrāḥ (v), IV, I (246a).
ukhalāḥ jaya somasya, V, 3, 2; 3 (om is prefixed), (246b, 313a).
ūpā prākṛti madhunāti kṣitāntah (v), V, 2, 2 (266a as upaprapāce).
ūpehi vīlaḍhā (quasi-verse), IV, I (272a).
ūpo mānayāya manyāve (quasi-verse), IV, i (272b).
ṝtaṁ satyāṁ víjigyanāṁ vívocanām (v), V, 3, 2 (not in Bloomfield).
ṝbhir víśākha etāḥ (v), V, 2, 1 (916a as latrōn &c.; which rather belongs to the end of the preceding Pāda).
etās ta uktāh bhātayah (v), V, 3, 2 (300a as ukthabhātayah).
etās hī devā 3 h, IV, I (305a, no pluti).
etās hī Pūṣā 3 u, IV, I (305b, no pluti).
etās hī Viśnā 3 u, IV, I (305b, no pluti).
etās hī sakrāh, IV, I (305a).
etās hī hīndrā 3, IV, I (305a as hīndram).
etās hī agnā 3 i, IV, I (305a, no pluti).
etās hī ṣvā, IV, I (305b).
ejā brahma, V, 2, 2 (pratika only) (306b).
ekhy evā 3 idāṃ madhu, V, 1, 1 (309a).
oṣṭhāpidhānā nakuti &c. (v), III, 2, 5 (316a gives other citations but not this).
aunyikaṇa tvā (chandasodāhāmi), V, 1, 4 (348a).
krutak caḥ dṝtaṁ bhṛhat (v), IV, I (336b).
gīyatreyas tvā (chandasodāhāmi), V, 1, 4 (348a).
gīva iṣaṁ punarbhuvu mitkumām iṣa maricayo bhūyāsam, V, 1, 1 (348b).
cāru mām iha vīdayet (v), III, 2, 5 (not in Bloomfield).
cīkito abhī no naya (v), IV, I (368a).
fāgatena tvā (chandasodāhāmi), V, 1, 4 (348a).
jētāram āparājitaṁ, IV, I (382b).
jevitrī rādhā dṛṣṭīvīdāh pūrvam (v), V, 3, 2 (not in Bloomfield).

tōpata tvb Indrajaśṭhānam sahaśradhāram, V, 3, 2 (not in Bloomfield).
tāṁ titāye havāmahe (v), IV, I (406b).
tāhūr ma ihā dhukṣva, V, 3, 2 (424a).
tājaṁ prānāyātanaṁ mānasah, V, 3, 2 (not in Bloomfield).
tēnuḥam vīlram āpyāsam, V, 3, 2 (440b).
tē no devāḥ suhāvāḥ śūnyāḥ yachata, V, 1, 1 (441b).
traīṣṭubhena ṝva (chandasodāhāmi), V, 1, 4 (348a).
ṭvāṁ jīva īṣaḹ (v), V, 2, 2 (456b, cf. RV, IV, 32, 7a).
dantuḥ pārvyātvā pāvī (v), III, 2, 5 (not in Bloomfield).
dāḍhṛṣṭāntām dhṛṣṭāṁ līvaḥ (dub. read.) (v), V, 2, 1 (475a).
davipadena tvā (chandasodāhāmi), V, 1, 4 (348a).
dhenū pīvati cāksuḥ śvātraṁ pṛāṇāḥ (v), V, 3, 2 (not in Bloomfield).
namas te gyayāroṣa, V, 1, 2 (533a).
namas te bhakte, V, 1, 2 (533a).
namas te bhadrōṣa, V, 1, 2 (533a).
namas te rāthantarōṣa, V, 1, 2 (533a).
nādṛṣṭa ā dadharāsa (dub. read.) (v), V, 2, 1 (545b).
nūmāṁ tāṁ mārayāṁ sām nyase (v), IV, I (556b).

paṇcaviṃśatam somasya, &c., V, 3, 5 (563a).
pālīn vīṣaṁ me dhukṣva, V, 3, 1 (578a).
pāṁktena tvā (chandasodāhāmi), V, 1, 4 (348a).
pitāro mā vīlram idāṁ ca bhūtāṁ, V, 1, 1 (583a).
pīvarim iṣaṁ kṛṇuḥ na Indrā (v), V, 2, 1 (588b).
pūrā yād im ēti vyātkhiḥ, V, 2, 1 (594a).
pūrā yād eva vēhāsa nūmāṁ (v), V, 2, 2 (not in Bloomfield as a separate entry).
pūsyaṁto rayiṁ dīśmāhe tāṁ Indrā (v), V, 2, 2 (597b).
pūrtīḥ lavāśa śasyate (v), IV, I (598a).
pūvīvasya yāt te aḍrivaḥ (v), IV, I (598b).
pūrvapñāṁ pūrvvaso (v), IV, I (598b).
prthivyuparāṇa Vārunavāyvītanam, V, 3, 2 (not in Bloomfield).
prāśinmātaraḥ Maruhah svarkah (v), V, 1, 1 (608a).
prāctanā prā cetasā (v), IV, 1 (608b).
prajāpātā prāmān̄bhāma (v), V, 3, 1 (610b).
pratī vāṁ rīṣi (v), V, 2, 1 (618a).
pratisthā hṛdayasya śrāvam (v), V, 3, 2 (not in Bloomfield).
prābhoka jānasya Vṛtrahān (v), IV, 1 (623b).
pārā prāvo Indrīya (v), V, 2, 2 (628b).
purāṇam anupreśhavasva, V, 1, 4 (635b).
purāṇaḥ tva (ālākhāni), V, 1, 4 (637a).
pṛēmāṃ pāsambhāsam, &c., V, 1, 5 (642b);
in the parallel passages from Lāṭyāyana and Sāṅkhāyana Bloomfield reads svargam ayīya
and svargam īṣya respectivle, I think wrongly; Ś. I, 8 (with variants).
bārhatena tva (chandasodāhāmi), V, 1, 4 (348a).
brāhma prajām me dhūkṣva, V, 3, 2 (658a).
brahmave loke kṣatram iṣva Ṣriyāṁ bhūyāsam,
V, 1, 1 (661a).
bhūvo vājānām pātir vāsān dhru (v), IV, 1 (670a).
bhūtebhyan ānī (v), V, 1, 4 (671b, 672b).
bhūr bhuvaḥ svar, I, 3, 2; V, 1, 4 (674b).
bhūr bhūvaḥ svar tīryo vidhā tīsī, V, 3, 2 (not separated in Bloomfield).
māṃbhūṃṭha Indra viśva (v), V, 2, 1 (676b).
māṃbhūṃṭha vajrīnān rājade (v), IV, 1 (676b).
māṃbhūṃṭha vajāstaitye (v), V, 2, 2 (677b, cf. RV.,
VIII, 4, 18b; 88, 6a).
māṁśva māmān puruvārah maghāya (v), V, 2, 1 (678b).
mana ṣvāpārvaḥ vāyur ċa ślokaḥbhr bhūyā-
śām, V, 1, 1 (682b).
mayi kirtiḥ, V, 1, 5 (689a).
mayi ghoṣaḥ, V, 1, 5 (689a).
mayi bhagāḥ, V, 1, 5 (689a).
mayi bhuktiḥ, V, 1, 5 (689b).
mayi bhuvāḥ, V, 1, 5 (689b).
mayi mahāṁ, V, 1, 5 (690a).
mayi yādaḥ, V, 1, 5 (690a).
mayi śrīḥ, V, 1, 5 (690a).
mayī ślokaḥ, V, 1, 5 (690a).
mayī stobhaḥ, V, 1, 5 (690a).
mayi stomaḥ, V, 1, 5 (690a).
mūrthaḥ lokānām asī (v), V, 3, 2 (719a, treated
apparently as prose).
yāḥ śaśvīṣhaḥ śūmān (v), IV, 1 (769b).
yāṁ tva śāśvīṣhaḥ śūmāke (v), V, 2, 2 (762a).
yāśveddām ārājas tūjō yāja vānara sāhakā (v),
V, 2, 1 (two Pādas, in 777a the first Pāda is
given, with the remark that the Āraṇyaka
omits yājaḥ, but the second Pāda is not
given under yājaḥ).
ysto vānam sāhakā, see preceding.
yē Agniṣṭhā uta yājatīrāḥ (v), V, 1, 1 (798b).
yē 3 yajāmahe, V, 3, 2 (804b, without Ṫuti).
yō māṃbhūṃṭha maghānām (v), IV, 1 (811b).
mayīṃ śāndgaśamāṃ (v), V, 2, 1 (820a, cf.
RV., II, 41, 9b).
ryō vājāya vajrīvaḥ (v), IV, 1 (825b).
Kudrās tva tātraṣṭhena &c., V, 1, 4 (828b);
Ś. I, 7.
lokāṃ brahmavivarasaṃ abhyām yajñasamyak-
dhānṃ me dhūkṣva, V, 3, 2 (832b).
vaśi hit Śakrāḥ, IV, 1 (847a).
vaśi hit Śakrāḥ vāsān ṣtva, IV, 1 (847a).
vasesa tva gāyutrena &c., V, 1, 4 (848a); Ś. I, 7,
vāk, V, 1, 5 (852a).
vāg devī somasya tṝyatatu, V, 5, 2 (853a).
Vāyāḥ Pāṇḍa Varunāḥ Śāmo Agniḥ (v), V, 1, 1 (860b).
vīḍā mahavān vīḍā gātim (v), IV, 1 (867a).
vīḍā mahavān vīḍāṃ, IV, 1 (867a).
vīḍā rāyaḥ suvīryam (v), IV, 1 (867a).
vīppṛ gāthāṃ gāyata vīḍā jūṣṭaṁ (v), V, 2, 2 (871a).
vī vā āsmāsa rājasī (v), I, 4, 3 (not in Bloom-
field, perhaps as not being considered a
Mantra).
vīvādā dāvā vīvādā na ā bharā (v), V, 2, 2 (879a).
vīvāduṣya prā froṣṭhā vīvām (v), V, 2, 2 (881b, where
the whole line with puro is given as if one
Pāda).
vīvāduḥ tva ānuṣṭhābhena &c., V, 1, 4 (886b).
vīyānam anuvīkharṣa, V, 1, 4 (909b, where the
quotation is given as anu viṅkharṣa).
vīyāṇva vāsotthāṃ, V, 1, 4 (909b).
In the Śānti verses occur the following (see note on I, 1). (The accents are not given.)

Agni ḫā nama ḫā nama ṛśīhyyo mantrakṛddhōyo mantrapatīḥhyyo (5a) ; Ś. VII, 1.
adabāḥām cākṣūr iṃārmanas (v) (not in Bloomfield, cf. 40a) ; Ś. VII, 1; IX, 1.
anu miṃ aitū endriyām (v) (not in Bloomfield).
anu mā yantu devatāh (v) (not in Bloomfield, who, 66a, gives MS., I, 13, 7a: anus māyantu (sic) devatāh).
anu mā śrīr uttiṣṭhata (x) (not in Bloomfield).
 anusādhitānehoratīn samadadhāmi , II, 7 (not in Bloomfield) ; Ś. VII, 1.
avatū mātū, II, 7 (not in Bloomfield, 118a).
avatū vaktārām, II, 7 (not in Bloomfield, 118a) ; Ś. VII, 1.
āvīr āvīr ma eṭhi, II, 7 (not in Bloomfield).
uditaḥ ākṛtiyahāṃ dadhe (v) (not in Bloomfield, 250a).
ṛtaṁ vadiṣyāmi satyaṁ vadiṣyāmi, II, 7 (287a) ; Ś. VII, 1.

{oṣṭhōpidhānā nakūli (v) (cf. supra).
cāru mām iṣcā vādayet (v) (cf. supra).
tad aham ātmanī dadhe (v) (not in Bloomfield).
tad vaktārām avatū, II, 7 (not in Bloomfield, 396b) ; Ś. VII, 1.
tan mām avatū II, 7 (not in Bloomfield, 402a) ; Ś. VII, 1.
dīkṣe mā mā himśīh (not in Bloomfield, 404a) ; Ś. VII, 1; IX, 1.
nama ṛśīhyyo &c. (see agne ḫā &c.) (not in Bloomfield, 530b, but in 5a).
nana vo asṭu devedhāyāḥ (v) (not in Bloomfield, but cf. 5a).
mano me vācī prātiṣṭhitam, II, 7 (not in Bloomfield, 685b) ; Ś. VII, 1.
mayi śrīr mayi yaśah (v) (not in Bloomfield, 690a).
mā te vyoma saṁdṛśā (v), (703b) ; Ś. VII, 1.
vain me manasi &c., II, 7 (not in Bloomfield, 853b); Ś. VII, 1.
sīvā naḥ ānpūtanā bhavaḥ (v), (92c*); Ś. VII, 1.
sutrāṇi me mā prahāsīḥ, II, 7 (not in Bloomfield, 940b).

In II, 3, 8 the following Ślokas occur.

tatra devāḥ sarva ekaṇu bhavantī, 1a, 2a (391b).
tatra devāḥ sarvayuṣo bhavantī, 3a (391b).
tad vijñā kavayo 'nevānīndanā, 3a (397b).
tena pāyamano apāhāraḥ brahmaṇa, 4a (438b).

nāmaśyattāḥ samatryaṇa śreṣṭhāḥ, 3a (547c).
nainam asttīpumān brūvan, 5a (559c).
nainam vācā stṛtyaṇa brūvan, 5a (559c).

purāṇīṣaṃ na brūvan evaṃ, 5a (952b).

Prose formulae in Śākhāyana Āraṇyaka I, II, VII-XIV. (Most of these are not in Bloomfield, Vedic Concordance.)

annam granthikā, XI, 8.
annam iva sthīro vasāṇi vairōjena chandaṣā, XI, 8.
annavān annādo bhūyasam, XI, 6; 8.
apāṇe me vidhyatyah pratiṣṭhitāḥ svāhā, XI, 5.
apāṇe me vidhyatyah pratiṣṭhitāḥ apāno hydaye, XI, 6.
aya iva sthīro vasāṇi traṭṭubhena chandaṣā, XI, 8.
arke 'si, Ś. I, 7 (113b).
aśmēva sthīro vasāṇi jāgatena chandaṣā, XI, 8.
ātmāni me brahma pratiṣṭhitam svāhā, XI, 5.
ātmāni me brahma pratiṣṭhitam ātmā hydaye, XI, 6.
uḍāne me Parjanyāk pratiṣṭhitāḥ svāhā, XI, 5.
uḍāne me Parjanyāk pratiṣṭhitā udāno hydaye, XI, 6.
granthim udgrathāni, XI, 8.
caḳuṣi ma ādityaḥ pratiṣṭhitāḥ svāhā, XI, 5.
cakuṣi ma ādityaḥ pratiṣṭhitaḥ caḳuṣur hydaye, XI, 6.
tat satyam devaṃ, XI, 6; 8.
trṣṭir iva sthīro vasāṇy āmuṣṭubhena chandaṣā, XI, 8.
satyaṃ vadiṣyaṃ, II, 7 (958b); Ś. VII, 1.
sarvaḥ saprāṇaḥ sabala uṭṭiṣṭhāmi (v) (not in Bloomfield).
sarvasya vāca śātanā (v). (Cf. supra.)
samyuktā Sarvasvati (v), (1020b); Ś. VII, 1.
sūryo jyotisesvā braṇṭḥ (not in Bloomfield, but cf. 40b); Ś. VII, 1; IX, 1.

yac caṣṭāḥ krūraṁ yac colabaniṣṭu, 3a (736b).
yad aksaraṁ pācauḍaḥ sameti, 1a (749b).
yad aksaraṁ aksaraṁ eti yuktam, 2a (749b).
yad vācā om iti yac ca neti, 3a (759b).
yasmīn nāma samatryaṇa śreṣṭhā 'dhi, 4a (773b).
yusno yuktā abhi yat saṁvahanti, 1b, 2b (791b).
vadān vadati kācsana, 5a (835b).
satyasya satyam anu yatras yujyate, 1a, 2a (960b).
svargam lokam afyeti vidvīn, 4a (1050b).

nākam iva sthīro vasāṇi sāmāyṣeyena chandaṣā, XI, 8.
puruṣo maṇiṣi, XI, 8.
Prajāpatir iva sthīro vasāṇi utiṣchandascena chandaṣā, XI, 8.
Prajāpatiṣvārohaṁ vāyuḥ prṛṣiḥvatu, I, 7.
prāṇaḥ sūtram, XI, 8.
prāṇe me vāyuḥ pratiṣṭhitāḥ svāhā, XI, 5.
prāṇe me vāyuḥ pratiṣṭhito vāyuḥ hydaye, XI, 6.
bale ma Indraḥ pratiṣṭhitāḥ svāhā, XI, 5.
bale ma Indraḥ pratiṣṭhito balaṃ hydaye, XI, 6.
Bṛhaḥpin iṣaḥ iṣaḥ vasāṇi bārhotena chandaṣā, XI, 8.
Brahmeva sthīro vasāṇi pāhktena chandaṣā, XI, 8.
manasi me candramāmith pratiṣṭhitāḥ svāhā, XI, 5.
manasi me candramāmith pratiṣṭhito mano hydaye, XI, 6.
mānayuḥ ma Iśūnaḥ pratiṣṭhitāḥ svāhā, XI, 5.
mānayuḥ ma Iśūnaḥ pratiṣṭhito manyur hydaye, XI, 6.
māḥaḥ kāma marṣyāmi, XI, 6; 8.
mūrdhāna ma aksāḥ pratiṣṭhitāḥ svāhā, XI, 5.
mūrdhāna ma aksāḥ pratiṣṭhito mūrdhā hydaye, XI, 6.
INDEX II

yat satyasamdhä devaḥ, VII, 17 (probably yat is not quoted).

rojatam iva sthíro vasāni svārṣyaṃya chandasa, XI, 8.

retass ma ópāḥ pratiṣṭhitāḥ svāhā, XI, 5.

retass ma ópāḥ pratiṣṭhitāḥ reto kṛdayaḥ, XI, 6.

loham iva sthíro vasāny auṣṭikena chandaśa, XI, 8.

vāci ma Agniḥ pratiṣṭhitāḥ svāhā, XI, 5.

vāci ma Agniḥ pratiṣṭhitāḥ Agnir kṛdayaḥ, XI, 6.

śāvire me pṛthivī pratiṣṭhitā svāhā, XI, 5.

śāvire me pṛthivī pratiṣṭhitā śāvireṃ kṛdayaḥ, XI, 6.

śvrotre me dīṣaḥ pratiṣṭhitāḥ svāhā, XI, 5.

śvrotre me dīṣaḥ pratiṣṭhitāḥ śvrotreṃ kṛdayaḥ, XI, 6.

Verses other than Rigvedic in Śāṅkhāyaṇa to XII and XIV are to verses.

Agnir iva kakṣaṁ vīkaṛthaḥ puruṣa, XII, 9.

Agne yasvasvin yaśase sam araya, XII, 15

(Taittirīya Samhitā, V, 7, 4, 3, with the reading emam ; Bloomfield, 27.).

Agne varcasvin aṃ kuru, XII, 24(Atharvaveda, III, 22, 3 ; Bloomfield, 28).

adhiya vedaṃ na viṣṇānti yo 'rtham, XIV, 2

(Nirukta, I, 18; Comm. on Saṁhitopaniśad, p. 38 ed. Burnell).

anuvṛśca madhyāṃ pravṛṣṭiḥ puruṣa, XII, 12.

anenaṃrā ṣvīrāḥ vyahyāt, XII, 10.

anenaṃrā Vṛtraṃ ahaṃ, XII, 30. (Cf. Atharvaveda, VIII, 5, 3; Bloomfield, 68).

antariṣṭa mā mā hiṃśaḥ, IX, 7 (Vājasaneyi Samhitā, V, 43; Bloomfield, 70).

abhi tiṣṭaḥ pratiṣṭhāt, XII, 31 (91).

abhy ā varadāvatvā upa svatātvām, XII, 18.

(Cf. Taittirīya Samhitā, V, 7, 4, 4.)

anrāṣṭram em manuṣaṃ sūtram, XII, 32.

ayam āśvāṃ samāṃ pāncagantuḥ, XII, 18(Taittirīya Samhitā, V, 7, 4, 4, with no).

ayam santo muddatam em saṁpatnāṃ, XII, 9.

ayam santo yevavādhi kila, XII, 10.

ayam maṇiḥ pratiṣṭhārām, XII, 30. (Cf. Atharvaveda, X, 3, 3; 6; Bloomfield, 107).

ayam māryaḥ prameṣṭhā swaracāḥ, XII, 15

(Taittirīya Samhitā, V, 7, 4, 3).

alardo niṃa jāta 'i, XII, 19.

Āśvinī apī mabhayām, XII, 33.

Āśvinī sārugheṣaḥ mā, XII, 6 (Atharvaveda, VI, 69, 2; IX, 1, 19, with mā).

sam deva devyādāḥ, I, 5 (Śrāuta Śūtra, XVII, 15, 11 dāivyāḥ) (970).

sam Prājāpatiḥ paśubhiḥ sam ahaṃ paśubhiḥ, I, 8 (985).

sam brahmaḥ brāhmaṇyādāḥ, I, 5 (985).

sam maḥān mahātvaḥ mārahā, I, 5 (985).

sāravam aṣṭāvāniṃ, XI, 8. (Cf. Atharvaveda, XIX, 61, 1.)

Śavitrō iva sthīro vasāni savavedachandasena chandaśa, XI, 8.

śīśam iva sthīro vasāni kākubhena chandaśa, XI, 8.

śuvarṇam iva sthīro vasāni gāyatreyena chandaśa, XI, 8.

kṛdyaṃ kṛdayaḥ, XI, 8.

kṛdyaṃ ṣṭhāna, XI, 6.

Āranyaka I, II, VII-XIV. The references

(Several not in Bloomfield.)

asya viṣṇānām anuḥ sam rābhadravam, XII, 18

(Taittirīya Samhitā, V, 7, 4, 4).

Ādiyāśaś śarvāmnāṇāḥ, XII, 14.

ā roha māṃ mahaṃ saubhagyāṇa, XII, 7; 34

(185).

ā vaṭāṅi janacja, XII, 6 (Atharvaveda, VI, 69, 2; IX, 1, 19, with vaṭāṅi janacja).

Indra iva Vṛtraṃ pāntaṣu sūrṇaḥ, XII, 9

(cf. 206).

Indra (?) iva Vṛtraṃ vi puro ruroja, XII, 10

(cf. 206).

Indraṃ māṇvānā Maruṭo juṣanta, XII, 13.

Iravatām apacitēm ikā vahā, XII, 15 (Taittirīya Samhitā, V, 7, 4, 3).

imāṃ paścāt anu jīvaḥ sa raurve, XII, 18

(Taittirīya Samhitā, V, 7, 4, 4).

irāmanāṃ bāvauṃ yo biḥkṛti, XII, 20-29.

ṛcāṃ mūrdhānaṃ yajūsmaṃ uttamāṃgama, XIV, 1.

ṛṣiṇā ca maniṣīṇā, XII, 30.

(Cf. Atharvaveda, VIII, 5, 8; rśiṇeva maniṣīṇā.)

etasmāī rīṣṭram abhiḥ sam namantāṃ, XII, 17

(Taittirīya Samhitā, V, 7, 4, 4, with no-māma).

angha (v.l. agha) iva lāpāṃ pra ṣudāt saṃpatnāṃ, XII, 11; 29.

kalpeta vāyayaṃ pṛtanāḥ saḥeta, XII, 20.
gaya avesu yad yash, XII, 43. (Cf. gosv avesu yan madhu in Atharvaveda, IX, 1, 18.)
gheūd u孙悟空 madhunān payānūn, XII, 79; 349 (360).
jayendra sitran jahi śūra dāvyūn, XII, 111.
yahyāt sataptnān svadhīta vaneva, XII, 119.
jambo jīroṣā badhyate, XII, 309.
tataḥ kṣatraṃ balam oaj ca jatam, XII, 169
(389).
tato diṣṇum rṣayaḥ svarvidāḥ, XII, 169. (Cf. Taittirīya Saṁhitā, V, 7, 4, 3.)
tad asma deva abhi saṁ namantām, XII, 169
(394 with namantu).
tan mayi Prajaḥatiḥ, XII, 59. (Cf. Atharvaveda, VI, 69, 39.)
tan mahyām sam adhū svarvam ete, XII, 19.
tan tvā satapnākṣayaṇam, XII, 199.
tan pāyon ti kavyāḥ svarvidāḥ, XII, 329.
tena mā varcasā tvam, XII, 29.
(Cf. Atharvaveda, III, 22, 3.)
tvāyā prasūṭām maṅghavan amitrān, XII, 129.
tvaṃ rudair hetihīḥ pīnāmaṇāḥ, XII, 139.
divaṃ yaya divaṃ yaya, V, 159. (Cf. RV, VIII, 34, 19: B reads yaya.)
divaṃ itva ċṛṇhātu, XII, 59. (Cf. Atharvaveda, VI, 69, 39: divi dyām itva ċṛṇhātu.)
dyām mā lesiḥ, IX, 79. (Cf. Vājasaneyi Saṁhitā, V, 43, which has lekhīḥ; Bloomfield, 509.)
dhanajayaḥ dharaṇo dhāravyānūḥ, XII, 299;
dhanajayaḥ dharaṇo dhāravyānūḥ, XII, 2999. (Cf. 519.)
(dhātā vidhātā paramāt maṁṛk, XII, 179.
(From Taittirīya Saṁhitā, V, 7, 4, 3: it occurs also in RV., X, 82, 29; see Bloomfield, 518.)
na jambhako nāpy asuro na yakṣoh, XII, 259.
na makaro na graho na śi(m)śumāraḥ, XII, 289.
na maṃṣam aṃnāti na hanti tāni, XII, 229.
na vrīcīka na tiracīnavarāj, XII, 289.
na śvāpiḍaṃ hiṃśati kimcanaṁn, XII, 269.
na śaṃpatyāng (? na) na viśva tasmā, XII, 249.
na sa iṣṭam (? aṃnāti na kilbiṣāṃ kṛtam, XII, 219.
na sūtikā tasya grheṣu jāyate, XII, 259.
aśailag raḥvatī na pāparātī, XII, 239.
aśatīmaṃ kruddham upaśīti bhītiṃ, XII, 269.
na kāmin eti jñānavidhītaḥpāḍām, XIV, 29 (Nīr-
rutta, I, 184; Comm. on Saṁhitopanīṣad, p. 38 ed. Burnell).
nāga ita purīvāpādaḥ bhīyan, XIV, 319.
nādhīte dhīte vedam āhus tām aṣṭām, XIV, 19.
nāhīṃ mithas tasya kuleṣu jāyate, XIV, 239.
āṅrāhī pāmīyeta tared dvīvātām, XII, 299.
nāsminān alakṣīṣiḥ kurne nīvelānam, XII, 249.
nīśya tvocāṃ hiṃśati jātvedāḥ, XII, 229.
nāṣya praṭī dasyati jāyamānā, XII, 239.
nāṣyāvadāḥ na pravādākapraγ, XII, 249.
namaṃ rakṣo na pīṭcā hinaśi, XII, 259. (Cf.
Atharvaveda, I, 35, 29.)
namaṃ vyāghro na vygo na dvīpī, XII, 269.
namaṃ sarpa na prādūkūr hinaśī, XII, 279.
namaṃ kṛṣṇo (‘hir) abhi saṁkhe, XII, 289.
namaṃ kruddham manyavo ‘bhī yūnti (?),
XII, 219.
namaṃ dvīyo Varuṇo hanti bhītam, XII, 219.
namaṃ pramattām Varuṇo hinaśi, XIII, 299.

pāruvarc chivam asma kṛṣṇoti, XII, 289.
purā sūryāt puroṣasāh, XII, 199 (Atharvaveda, X, 7, 319).
pūtāma itvahimnaḥ saha bandhanena, XII, 299.
Prajaḥatiḥ paramesṭhi svarcāḥ, XII, 179.
(Cf. 610.)
pramāyukaṃ tasya dvīvantam āhū, XII, 209;
299.
bhīvaḥ (bālivaḥ) sahasavāryo ‘iṣi, XII, 339.
bhīvaḥ bhavati aḥītaṃ, XII, 29 (Atharvaveda,
III, 22, 49, with aḥūteḥ).
brāhmaṇaḥsvaṣya maṅghavan pṛṭaṇyataḥ, XII, 159.
bhṛdem pāyanta upa sedur āgaṇ, XII, 169.
(Cf. 664.)
mayi tad hastivarcasam, XII, 39; 49 (Atharvaveda,
III, 22, 59).
mayi bhagho mayi mahaḥ, XII, 59. (Cf. Gopatha
Brāhmaṇa, I, 5, 15, 16; 17; Bloomfield, 6899,
690.)
mayi yajñasya yad yass, XII, 59.
mahīyātma daṁṛti vardhaneṣu, XII, 139.
mahī vighnām upa yūnti (? mṛtyum, XII, 149.
(Cf. Atharvaveda, VI, 32, 39; VIII, 8, 219.)
maḥ jñātāram aṣṭa (? maḥ prāṣṭhitām, XII, 149.
(Cf. Atharvaveda, VI, 32, 39; VIII, 8, 219.
maḥ te bharī śīm aham, XII, 339.)
INDEX II

yat ca vācā vā ṁrūṣe, XII, 3a. (Cf. 729b.)
yat ca hastīv āhitam, XIII, 3b.
yat te varo jātavedah, XII, 2a. (Atharvaveda, III, 22, 4b.)
yathā madhumatim vācam, XII, 6a.
yathā sapatnān samare saheyyuḥ, XII, 32a.
yad akṣeṣu hiranyeuḥ, XII, 4a. (Cf. 729b.)
yad Adityai tāmha saṁbadhiṣṭuva, XII, 1b. (Cf. Atharvaveda, III, 22, 1b.)
yo 'rthajña it sakalāṃ bhadram ahnute, XIV, 2e (Nirukta, I, 18e; Comm. on Samhitopanisad, p. 38 ed. Burnell).

rujan sapatnān adharāṃ ca kṛvan, XII, 7e, 34a.
rohobhyāṃ rohobhyām abhyārāḥham (?), X, 8.
vanaśpati satavalo vi roha, IX, 7 (Vājasaneyī Samhitā, V, 43; also in KV, III, 8, 11a, &c.).
vāteṣu naś tigmajambho 'nu māṛṣṭi, XII, 9a.
vi vṛṣe ca pācāt prati śūra vṛṣe, XII, 12b. (Cf. 890b.)
viśvag Indra bhaṅgāḥ pāranti, XII, 15b. (Cf. 894b, 895a.)

Vyrtam hatrawa kulītenā [vi] vṛṣe, XII, 11b.
vedātho viśvambhaṁbhaṁ, XII, 19b.

śatāyur asmih javadatiḥ praiti, XII, 22e.
śatāyatam ā bharā bhojanāni, XII, 10d (RV., V, 4, 24; Bloomfield, 916b).
śīraḥ chiṭṭvāsau kurute kalaḥdham, XIV, 1d.
śūra (?) riṃtana Maruto 'nu yāntu, XII, 12d.
sajatānām uttamaśloko astu, XII, 15d.
sapatnakaśyaṇa vṛṣe, XII, 32b (970b).
sam aṅkām (? madhunā payaḥ, XII, 6a.
sahasra pṛṭamāyaḥ, XII, 31b (1004a).
sahindra āvīṣataḥ sahavārātiḥ, XII, 31a.
śāmśaṇi śiro'ṭharvāṇām uttāṃgam, XIV, 1b.
suparnāḥ kaṁkāḥ pramāṇantu evān, XII, 14e.
sūryāṃ pāyamāṇāyām, XII, 4e. (Cf. Atharvaveda, XIV, 1, 33b.)

svavne goṣu yad varcaḥ, XII, 3b.
stomaḥ chandānāni nivido ma āhūḥ, XII, 17e (Taittirīya Samhitā, V, 7, 4, 4e, with stōmaḥ, which perhaps should be stōmāḥ, but see J. R. A. S., 1909, p. 430).

śhāṇur ayaṁ bhāravāraḥ kilābhūt, XIV, 2a (Nirukta, I, 18a; Comm. on Samhitopanisad, p. 38 ed. Burnell).

hastivaracanaṁ prathatāṁ bṛhadvayaḥ, XII, 1a (Atharvaveda, III, 22, 1a, with bṛhadvayah).
INDEX III

PROPER NAMES, EXCLUDING THOSE OF DEITIES, FOR WHICH SEE INDICES IV–VI.

Agastyaḥ, I, 2, 2.
Atrayaḥ, II, 2, 1.

Agastyaḥ, III, 1, 1; Ś. VII, 2.
Agniśeṣuṇaḥ, V, 3, 3.
Arunaḥ, II, 1, 4.

Ṛgvedaḥ, I, 3, 2; (acc.) III, 2, 3; Ś. VIII, 3;
(gen.) III, 2, 5; Ś. VIII, 8.

Kāśīṣeṣuṇaḥ, III, 2, 6; Ś. VIII, 11.
Kṛṣṇahāritaḥ, III, 2, 6 (v.l. Kṛṣṇahāritaḥ). (Kṛṣṇa-

hāritaḥ), Ś. VIII, 10.
Kauṇḍicaravahaḥ, III, 1, 6; 2, 2; Ś. VII, 14;
VIII, 2.

Kṣudrasūktaḥ, II, 2, 2.

Gūḍavaḥ, V, 3, 3.
Grīvavadaḥ, II, 2, 1.

Cerapādaḥ (?), II, 1, 1.

Jātukarṇyaḥ, V, 1, 5; 3, 3. (Kātyāyaniputraḥ), Ś.

VIII, 10.

Tānkṣeyyaḥ, III, 1, 6 (v.l. Tārkṣeyyaḥ); Tārkṣeyya,
Tārkṣeyya, I, 5, 2. (Tārkṣeyya), Ś. VII, 19.

Dirghatamasah (gen.), V, 3, 2.

Pañcālaṃaṇḍaḥ, III, 1, 6; Ś. VII, 18.
Paśamāṇyaḥ, II, 2, 2.
Pragāthaḥ, II, 2, 2.
Pratibodhīputraḥ, III, 1, 5. (Pratijodhīpu-
traḥ), Ś. VII, 13.

Bādhavaḥ, III, 2, 3. (Vatsyaḥ), Ś. VIII, 3; 4.

Bharadvājaḥ, I, 2, 2; 4, 2; II, 2, 2; Bharad-
vājaḍaprāśukaḥ, V, 2, 2; Bharadvājaḥ, II, 2, 4.

Bharadvājakaḥ, I, 2, 2; (acc.) I, 2, 2.

Madhucandakaḥ, I, 1, 3; (gen.) I, 1, 3; Ma-
thucandastavam, I, 1, 3.

Mahāsūktaḥ, II, 2, 2.
Mahidāsa Atalereyaḥ, II, 1, 8; 3, 7.
Māṅḍavyaḥ, III, 1, 1; (Māṅḍavyaḥ), Ś. VII, 2.
Māṅḍūkeyaḥ, III, 1, 1; Māṅḍūkeyaṁ, III, 1, 1; Ś. VII, 2; Māṅḍūkeyaṁ (acc.
masc.), III, 2, 6; Ś. VIII, 11.

Madhucandasam, I, 1, 3; (acc.) I, 1, 3.

Madhyamakaḥ, II, 2, 1.

Yajurvedaḥ, I, 3, 2; (acc.) III, 2, 3; Ś. VIII,
3; (gen.) III, 2, 5; Ś. VIII, 8.

Vaṅgīvadadhāḥ (?), II, 1, 1.
Vayānasi (?), II, 1, 1.
Vasiṣṭhaḥ, I, 4, 2; 5, 2; II, 2, 2; 4; Vasi-
ṣṭhaprāśuḥ, V, 2, 2.
Vasukraḥ, I, 2, 2; Vasukraṭ, I, 2, 2; (nom.)
Ś. I, 3.

Vāmādevaḥ, II, 2, 1; 5; Ś. I, 2; devyaḥ, Ś. I, 2.
Vāsithena, I, 5, 2.
Vāsukram, I, 2, 2; Ś. I, 3; (acc.) Ś. I, 3;
Vāsukreṇa, I, 2, 2.

Vīvāmitraḥ, I, 2, 2; II, 2, 1; Ś. VII, 4; I,
2; (voc.) Ś. I, 6; Vīvāmitram, II, 2, 3;
Vīvāmitṛaḥ, II, 2, 4.
Vaiśvāmitram, I, 2, 2; II, 2, 3.

Śatarcinaḥ, II, 2, 1.
INDEX III

Śakalyah, see Sthaviraḥ; Śakalyasyaḥ, III, 1, 1; Ś. VII, 3.
Śūkraśāyāḥ, II, 1, 4.
Śūrāvīraḥ Māṇḍūkeyaḥ, III, 1, 1; 3; 4. (Śaurāvīraḥ), Ś. VII, 2; 8; 9; 10.
Śūnānāh Sāmavedah, I, 3, 2; (acc.) III, 2, 3; Ś. VIII, 3; (gen.) III, 2, 5; Ś. VIII, 8.
Sthaviraḥ Śakalyah, III, 2, 1; 6; Ś. VII, 16; VIII, 11.
Hiranyakadan Vaidah, II, 1, 5.

The following other proper names occur in the Śāṅkhāyana Āraṇyaka.

Ajātalatrūḥ Kāliyam, VI, 1; Ajātalatrūḥ, VI, 1, &c.
Atharvāṇām, XIV, 1.
Ārunīms, III, 1; see also Uddālaka.
Ārunīkhyayāḥ, VIII, 1.
Uddālakāḥ, Uddālakāt, XV.
Uddālakaḥ Ārunīḥ, Uddālakād Ārunēḥ, XV.
Uṣnīnās, VI, 1.
Kaholāḥ Kauśitakīḥ, Kaholāt Kauśítakeḥ, XV.
Kāśīvidehaḥ, VI, 1.
Kurupaścāleṣu, VI, 1.
Kauśitakīḥ, II, 17; IV, 1, 7; (gen.) Sarvajīta, IV, 7.
Gṛgīya Bālikīḥ, VI, 1, &c.
Guṇākhyayā Śāṅkhāyanah, XV; (abl.) XV.
Gṛvratavaiyāghrapadyaya, IX, 7.
Gautama, VI, 1; (gen.) VI, 1.
Citra Gṛgīyaṁyaniḥ (v.l. Gṛgīyaḥ), III, 1; (acc.) III, 1.
Janaḥ, VI, 1.
Jārātkāra(varaḥ) Ārtabhāgah, VII, 20.
Tāṇḍavind avayaḥ, VIII, 10.
Dīrghaḥ (Māṇḍūkeyaḥ), VII, 2.
Dīrghatamā Mānematyayaḥ, II, 17; (dat.) II, 17.
Devarūṭah, XV; (abl.) XV.
Punardattaḥ, VIII, 8.
Paimṛyaḥ, IV, 2.

Sāmaṇḍivah, I, 3, 2; (acc.) III, 2, 3; Ś. VIII, 3; (gen.) III, 2, 5; Ś. VIII, 8.
Sthaviraḥ Śakalyah, III, 2, 1; 6; Ś. VII, 16; VIII, 11.
Hiranyakadan Vaidah, II, 1, 5.

Pauṣkarasidhāḥ, VII, 7 (cf. Max Müller,Ṛgveda Pratiḥākyya, p. 6; Pāṇini, VIII, 4, 48).
Prativelāḥ, XV; (abl.) XV.
Priyavrataḥ Saumāpīḥ, XV; (abl.) XV.
Byaddivaḥ, XV; (abl.) XV.
Bhārgavaḥ, VII, 15.
Magadhavāsī, VII, 2.
Mātṛyeṣu, VI, 1.
Madhyamo (Māṇḍūkeyaḥ) Magadhavāsī, VII, 2.
Māṇḍāvyaḥ, VII, 2.
Yājñavalkyaḥ, IX, 7; XIII.
Rādhāyakāḥ, VII, 7.
Lauhikyaḥ (?), VII, 22.
Vātsyaḥ, VIII, 3; 4 (Bādhvah in Aitareya).
Vālitthāyancē, VII, 21.
Vīśvamanah, XV; (abl.) XV.
Vīvatuḥ, XV; (abl.) XV.
Śūkabhṛñgāraḥ, IV, 6 (cf. Śrānta Śūtra, XVII, 7, 13).
Śvetaketum, III, 1.
Satyakāmo Jābalaḥ, IX, 7.
Satvanmatyeṣu (so Max Müller and Cowell, S.B.E., I, lxxvii for savanmatyeṣu; more probably savāla, as Oldenberg), VI, 1.
Śākamāvaḥ, XV; (abl.) XV.
Sūmānayeḥ, XV; (abl.) XV.
Śūryadattaḥ, VII, 5.
Somāpaḥ, XV; (abl.) XV.
Saumāḥ Pratilightaḥ, XV; (abl.) XV.
INDEX IV

WORDS OCCURRING IN VERSES OTHER THAN RGVEDIC, NIVIDS, PRAIŚAS, ETC.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. Words are given in their forms in pausa. Prefixes are connected with the verb, unless words intervene.)

A. In Aitareya Āranyaka and parallel passages in Śāṅkhāyana Āranyaka.

ákṣitam, V, 3, 2.
agnih, V, 1, 1; agnē 3i, IV, 1.
agnijihvāh, V, 1, 1.
dī (with acc.), IV, 1; V, 2, 1.
atichandasā, V, 1, 4.
adriśāh, IV, 1.
dāvayāh, IV, 1.
dāhrṣab, V, 2, 1 (prob. w. r. for ádhyāse).
dānu (with acc.), IV, 1; V, 1, 1.
dantah, V, 3, 2.
antarikṣam, V, 1, 1.
annam, V, 1, 1.
ānnaubhe (?), V, 3, 2.
ānyēṣu, IV, 1.
dāparājītām (acc.), IV, 1.
apīnām, V, 1, 4; apānāya, V, 1, 4.
apīrām, V, 1, 1.
dāpratīvādaḥ, V, 3, 2.
abāhāyam (acc. neut.), V, 3, 2.
abhīṣṭibhiḥ, IV, 1.
amūm, V, 1, 5.
āmṛīkāḥ, V, 2, 2.
amṛītam, V, 3, 2; (acc.) ib.; (gen.) ib.
āyukṣaṣaram (nom. or acc. neut.), V, 3, 2.
ārkām, V, 2, 2; ārkāḥ, V, 2, 2 (perhaps w. r. for svarkāh).
 Ya: avanati, V, 2, 2.
avāk, V, 3, 2.
Ya: avantu, avatām, avantu, V, 1, 1; āvīt, V, 1, 1.
avatām (acc. masc.), V, 2, 2.
Ya: ahi, V, 1, 5; 2, 2; 3, 2; āśa, V, 2, 2; ātū, I, 3, 4.
Ya: as, IV, 1; 2, 2; 3, 2; āśa, V, 2, 2; ātū, I, 3, 4.
Ya: sānnyase (? sānyase), IV, 1.
ahām, V, 1, 1; 5; Ś. I, 7; asmāśu, I, 4, 3.
ahr, V, 1, 1.
d, IV, 1; (with loc.) V, 2, 1.
ātmā, V, 1, 2; (instr.) V, 1, 5.
ādityāḥ, V, 1, 1; 4; Ś. I, 7.
ānusūbhena, V, 1, 4; Ś. I, 7.
 Ya: āryāsām, V, 3, 2 (the ref. to āpyai is corrected in Whitney, Roots, &c., pp. 248, 249); anāpyam, V, 1, 1.
āpāḥ, V, 1, 1.
ābhīṣ, IV, 1.
āyātanam, V, 3, 2.
āyuh (acc.), V, 3, 2.
āryās (?), V, 2, 1 (perhaps w. r. for ārājas (?)).
Ya: imahe, V, 2, 2; ehi, V, 1, 1; śpehi, IV, 1.
lām, V, 2, 2.
idām, V, 1, 1; 2, 1; (acc.) V, 1, 1; 3, 2.
ināḥ, V, 2, 1.
Indraḥ, IV, 1; V, 1, 1; 2, 1; 3, 1; 2; (acc.) IV, 1; V, 2, 1; (dat.) V, 2, 2; (gen.) V, 2, 1; (voc.) V, 2, 2; with pluti, IV, 1.
Indrαjyestham, V, 3, 2 (accent dubious).
imām, V, 1, 1; 5; imām, V, 1, 5.
iśa, V, 1, 1.
iśam, V, 2, 2; iśe, IV, 1.
īhō, III, 2, 5; V, 2, 2; 3, 2.
Ya: iīkhe, anuprākhasva, anvīkhasva, anvīkhasva, V, 1, 4.
im, V, 2, 1.
Ya: airayata, I, 3, 4.
Ya: iē, IV, 1; iśē, V, 2, 2; īśānā, III, 2, 5.
INDEX IV

va, IV, 1.
uhka (voc.), V, 3, 2.
uhthala, V, 3, 2.
uhwa, V, 1, 1.
sūtra, V, 1, 2; sūtaram (nom. neut.), V, 3, 2.
uđābhūśikā, V, 1, 1 (dubious accent).
śrpa (with loc.), V, 2, 2; śrpa, IV, 1.
śūlāye, IV, 1.
śūdha, V, 3, 2.
śūh: udāhāmi, V, 1, 4.
śvaj: ṛjāse, IV, 1.
ṛjī, V, 2, 1.
ṛjī, IV, 1; V, 3, 2.
rām, IV, 1; V, 3, 2.
rāh, V, 2, 1.
ēkha, V, 2, 2.
eti, V, 3, 2.
evā, IV, 1; V, 1, 1; eva, I, 3, 4.
evā, V, 2, 1.
ēvā, V, 2, 1.
ojasā, V, 2, 2.
ojā, V, 1, 1.
ojā, III, 2, 5.
ausyihena, V, 1, 4; Ś. I, 7.
karma, V, 3, 2.
kāmā, V, 3, 2.
kirti, V, 1, 5.
kulidanta (so comm., but see nakul), III, 2, 5.
krk: kruhā, kārtana, V, 2, 2; kariṣyantim, V, 1, 5; Ś. I, 8.
krātu, IV, 1.
kṣatram, V, 1, 1.
ki: kriyantah, V, 2, 2.
ki: ākṣitam, V, 2, 2.
įgam: gāchati, IV, 1; gachantim, V, 1, 5.
gurūtman, V, 1, 5; Ś. I, 8.
įga: prā-gāyata, V, 2, 2.
gātik, IV, 1.
gāthā, V, 2, 1.
gāyatreno, V, 1, 4; Ś. I, 8; (dat.) V, 1, 2.
gāvah, V, 1, 1.
įgr: grnadhāyai, V, 2, 1.
grhagam, V, 3, 2.
gūs, IV, 1.
griva (acc.), I, 4, 3.
groha, V, 1, 5.
ca, V, 1, 5.
cākṣa, V, 1, 5; 3, 2; (gen.) V, 3, 2.
candramah, V, 1, 1.
ćcit: cīkitah, IV, 1; prā cetaya, IV, 1.
chandah, IV, 1; (instr.) V, 1, 4; Ś. I, 7; (in SV., chandah is read.)
jñasya, IV, 1; (loc. plur.) V, 2, 1.
įjus: jūja, V, 2, 2.
jētāram, IV, 1.
jo-kitra, V, 2, 1.
jyāti, V, 3, 2.
tanah, I, 3, 4; tanum, I, 3, 4; tanvah (gen.),
I, 3, 4; tanavā, I, 3, 4.
tām, IV, 1; V, 2, 1, 2; tēna (neut.), V, 3, 2.
te, Ś. I, 7; tan, V, 1, 4; Ś. I, 7; tābhī, V, 3, 2.
topastam, V, 3, 2.
tavāstama, V, 2, 1.
tīrtrājana (acc. masc.), V, 1, 1.
tījah (gen. ?), V, 2, 1.
įrjp: āryjyata, V, 3, 2.
tējā, V, 3, 2.
traya, V, 3, 2.
traiśūkhena (n.), V, 1, 4; Ś. I, 7.
tvām, IV, 1; V, 2, 2; tvā, V, 1, 4; 2, 2; Ś. I, 7;
te (dat.), V, 2, 1; (gen.) IV, 1; V, 1, 2, 3, 2.
dakṣinah, V, 1, 2.
danta, III, 2, 5.
įdā: dadātu, V, 2, 1; ? vidā, IV, 1.
dījah (acc.), IV, 1.
įduh: duhāṁ, V, 3, 2; dhuṣya, V, 3, 2; dhu-
hānam, V, 3, 2.
devādentu, V, 2, 2 (perhaps w.r. for devātā sū).
devā, V, 1, 1; 4; devā 3 h, IV, 1.
devā, V, 1, 1; 3, 2.
dvāvāprthīvī, V, 1, 1.
dyaudh, V, 1, 1.
dvīṣa (acc.), IV, 1.
dvāpada (n.), V, 1, 4.
dhānasya, IV, 1.
įdha: ādheki, IV, 1; dhimāhe, V, 2, 2.
įdhṛ: dhārayati, I, 4, 3.
įdhṛṣṭ: ādadhara (?, V, 2, 1; dādhṛṣyānām, V, 2, 1; dhrṣṭim, V, 2, 1; anādharṣya, aprati-
adhṛṣya, V, 1, 1.
dhena, V, 3, 2.
mA, V, 2, 1; 2; (of comparison) III, 3, 5 (dub., see nakuli).
mah (acc.), IV, 1; (dat.) V, I, I; 2, I; 2; (gen.) IV, 1; V, 2, I.
nakuli (?), III, 3, 5.
naksatniik, V, I, I.
namah, V, 1, 1.
miyam (m. or n.), IV, 1.
√nī: abhi-naya, IV, 1; suprānti, V, 1, 2 (dubious use and accent).
ānām, IV, 1; V, 2, 2.
ņfhtamah, V, 2, 2.
netāram, V, 2, 1.
pakṣah, V, 1, 2.
√pat: patayantim, V, 1, 5.
pādīk, V, 2, 1; (voc.) IV, 1.
pādām, V, 2, 2.
pārāh, V, 3, 2.
pavategrāhī, V, 2, 1.
priyā, III, 2, 5.
pāsān, V, 3, 2.
pīktena, V, 1, 4.
pīta, V, 1, 1.
√pūrā: pūrṇati, V, 2, 2 (accent dubious).
√pā: pāba, IV, 1; pābā, V, 1, 1.
pālīṣaṇaṁśrām, V, 2, 1 (v.l. āśrām).
pītvarim, V, 2, 2.
puṣam, V, 1, 2.
punārboḥ, V, 1, 1; obhavaḥ, V, 1, 1.
purā, V, 2, 1; 2.
purvā, V, 2, 1.
purvāra, IV, 1.
√pūr: pūryantah, V, 2, 2.
pūrītha, IV, 1.
pūrām (nom. neut.), V, 3, 2; (gen. masc.) IV, 1.
pūrṇām, IV, 1.
pūrvahūtam, V, 1, 1.
Pūṣā, V, 1, 1; Pūṣā 3 n, IV, 1.
√pr: prajā, IV, 1.
prthivī, V, 1, 1.
prthiyopyāpām, V, 3, 2 (accent and reading dubious).
Pṛthimātara, V, 1, 1.
prākti, V, 2, 2 (v.l. upaprake).
prāctana, IV, 1.
pṛjā, V, 3, 2.
Prājāpatiḥ, V, 3, 2.

dari (with acc.), V, 2, 1.
dāratiḥū, V, 1, 2; 3, 2.
darbhū, V, 1, 1 (v.l. prabhūh); (voc.) IV, 1.
darbhū (v.l. prabhūh), V, 1, 1.
prastobha, V, 2, 2 (more prob. pra + ā stubh).
prāṇā, V, 3, 2; 3, 2; (acc.) V, 1, 4; 3, 2; (dat.) V, 1, 4; 3, 2; (gen.) V, 3, 2.
prīyā, V, 1, 1.
bahu (acc.), V, 1, 5; (abl.) V, 1, 5; Ś. I, 8.
bārhatena, V, 1, 4.
byhat, IV, 1; V, 2, 1; byhate (name of Sāman), V, 1, 2.
Bṛ-kasaptih, V, 1, 1.
brahma, V, 1, 1; (acc.) V, 3, 2; (voc.) V, 3, 2.
brahmavacaraś (acc.), V, 3, 2.
brahmānapāhṛtyam (nom. neut.), V, 3, 2 (accent dubious).
√brā: sam-brahmavahai, IV, 1.
bhagā, V, 1, 5.
bhadṛṣṭya (name of Sāman), V, 1, 2.
bhargā, V, 1, 5.
bhuktiḥ, V, 1, 5.
bhūjā, V, 1, 5.
bhūvah (indecl.), V, 1, 4; 3, 2.
√bhū: bhūvaḥ, IV, 1; bhūyāsamaḥ, V, 1, 1; bhū- 
tām (acc. neut.), V, 1, 1; bhūteḥbhayaḥ (dat.), V, 1, 4; vi bhūtām (nom. neut.), V, 3, 2.
bhūtayaḥ, V, 3, 2.
bhūyah (acc.), V, 1, 5; Ś. I, 8.
bhūḥ (indecl.), V, 1, 4; 3, 2.
√bhṛ: bhṛvaru, V, 2, 2.
bhṛṣajam, I, 3, 4.
māṁkṣiṭhāḥ, IV, 1; V, 2, 1; 2; (voc.) IV, 1.
mahām, V, 2, 2; (dat.) V, 2, 1.
maghān, IV, 1; maghōnām, IV, 1.
√mā: mātsva, IV, 1; matsvā, V, 2, 1.
madām, V, 2, 1.
madhu, V, 1, 1.
mādhūtāpī, V, 2, 2.
√man: manbhūya, IV, 1 (accent dubious).
māṇaḥ, V, 1, 1; (gen.) 3, 2; (instr.) V, 1, 5; (abl.) 3, 2.
māṇyāvac, IV, 1.
māṇicayā, V, 1, 1.
Mārātaka, V, 1, 1.
√mah: mahādyāmaḥ, V, 2, 1.
mahān, V, 1, 5; mahāt, V, 3, 2; mahīm, V, 3, 2.
INDEX IV

mām, III, 2, 5; V, 1, 1, 5; mā, V, 1, 1; me (dat.), V, 3, 2; mayi, V, 1, 5.
Mitrdvdrūṇau, V, 1, 1; 2, 2.
mithunam, V, 1, 1.
mūrdhā, V, 3, 2.
√mrj: amiktah, V, 2, 2.

yāh, IV, 1; V, 1, 2; yā, V, 1, 2; yadd, IV, 1; V, 1, 2; ydm, V, 2, 2; ydsya (masc.), V, 2, 1; y, V, 1, 1, 3, 2.
√yaj: yajamahke, V, 3, 2; yajā, V, 3, 2; yajāgamānam, V, 1, 5.
yajatrāḥ, V, 1, 1.
yajinē, V, 1, 1; (acc.) V, 1, 5; 2, 1.
yajinasmurddhām, V, 3, 2 (accent dubious).
yāt (when), I, 3, 4; V, 2, 1; (so that) V, 2, 2.
yāt, V, 2, 2.
√yam: yachatu, V, 1, 1.
yāsiḥ, V, 1, 5; (acc.) V, 3, 2.
√yā: oyāhi, IV, 1; ópāyāhi, V, 2, 1.
yajāḥ, V, 2, 1.
yuvā, V, 2, 2.

rāṇāyam, V, 2, 1.
rāyim, V, 2, 1; 2; (nom.) 2.
rāyādāni, V, 2, 2 (reading dubious).
rāṣāḥ, V, 1, 1; 3, 2; (acc.) V, 3, 2.
√rāj: virājati, V, 3, 1; vī-rajasti, I, 4, 3.
rājaṇāya (name of Sāman), V, 1, 2.
rājāḥ, V, 3, 2; rājānāah, V, 1, 1.
rātṛ, V, 1, 1.
rāthantarāya, V, 1, 2.
rāya, IV, 1; (gen.) IV, 1.
Rudrāḥ, IV, 1, 4.
√ruh: anvārādhāmi, V, 1, 4; Ś, I, 7; ārāhaṇṭati, V, 1, 4; Ś, I, 7.
rūpaṃ, V, 1, 1.
√likh: ullikhāṃ, V, 1, 4.
lōkām, V, 3, 2; (loc.) V, 1, 1; (gen. plur.) V, 3, 1.

vah, V, 2, 2.
√vac: vakṣyantim, V, 1, 5; Ś, I, 8.
vajrīn, IV, 1.
vajrivaḥ, IV, 1.
√vad: praddvīdyām, V, 1, 5; Ś, I, 8; vaddvyāntim, V, 1, 5; vādāyati, III, 2, 5.
vānam (?), V, 2, 1.

Vārunah, V, 1, 1.
Vārunavāyam, V, 3, 2 (accent and reading dubious).
vāṣṭāvāvitra, V, 3, 2.
vāl, IV, 1.
vah, V, 2, 1; vasā, IV, 1; Vasaṇāḥ, V, 1, 4.
√vah, cf. √ah: udāhāmi, V, 1, 4.
vā-va, V, 2, 2.
vākparhāātāṁ, V, 3, 2 (accent dubious).
vāc, V, 1, 1; 5; 3, 2; (acc.) V, 1, 5; (instr.) V, 1, 5; (gen.) III, 2, 5; V, 3, 2.
vājīya, IV, 1; vājānām, IV, 1.
vājānātiya, V, 2, 2.
vām, V, 2, 1.
vāyukh, V, 1, 1.
vāyākṛt, V, 2, 1.
√yāraḥ (?), V, 2, 1.
yājyāyānām (accent dubious), V, 3, 2.
√vid: vidd, IV, 1 (or viddāḥ); vide, IV, 1; vidvān, V, 2, 2.
√vīryāh, V, 2, 2.
vibhaḥ, V, 3, 2; vibhu, V, 1, 1.
vibhālayaḥ, V, 3, 2.
vibhācanaṃ, V, 3, 2.
vitham, V, 3, 2.
vitām, V, 1, 3; 1; 3; 2; vitāsava, V, 2, 2; vitve, V, 1, 1; 4.
vitāsāvaḥ, V, 2, 2.
vitāvataśvam, V, 2, 2 (perhaps w.r. for vitvatodāvaṃ).
vitāvata, IV, 1.
Vijñā 3 u, IV, 1.
√vr: parirāṭa, III, 2, 5.
vrtraḥdyēṣu, V, 2, 1.
vrtraḥ, IV, 1.
vrtraḥdūṣṭaṃ, V, 2, 2.
√vr: varṣatu, V, 3, 2.
vādāḥ, V, 3, 2; (gen. plur.) V, 3, 2.
vaṣṭ, I, 4, 3.
vakṣerena (m.), V, 1, 4.
vajīkhiḥ, V, 2, 1.
vajēnām, V, 1, 4; (dat.) V, 1, 4.
vajōna, V, 3, 2.

lakrāh, IV, 1.
lācinaḥ, IV, 1.
lātāṭtān, V, 2, 1.
lām, V, 2, 2.
śārma (acc.), V, 1, 1.
sādā, V, 2, 1.
sāvīthāḥ, IV, 1; (acc.) V, 2, 2; (voc.) IV, 1.
śāmsa: ānukampāśaḥ, IV, 1; śasyāte, IV, 1
(accident doubtful).
sāsvadāḥāḥ, V, 2, 1.
śīkṣaḥ, śīkṣā, IV, 1.
sīraḥ, V, 2, 1.
sūrāḥ, IV, 1; (gen. plur.) IV, 1.
svīh, V, 1, 5; (acc.) V, 3, 2; śrīyām, V, 1, 1.
śrūṇa: śrutāḥ, V, 2, 2.
sūrārvam, V, 1, 5; 3, 2; (gen.) V, 3, 2.
slokāḥ, V, 1, 5.
slokābhāḥ, V, 1, 1.
śā, IV, 1; V, 2, 1; 2.
sūrvālaḥ, V, 3, 2.
sākāṭaḥ, IV, 1.
satyaṁ, V, 3, 2; satyāsannātām, V, 3, 2 (accident dubious).
śaṁ, sanīṣyanīm, V, 1, 5.
sāndā, V, 2, 2.
sāptā, V, 1, 1.
sādāru, V, 3, 2.
sāma, V, 1, 5.
sāmajaḥ, V, 2, 1.
sānubhavaḥ, V, 3, 2.
sārvam (nom. neut.), V, 3, 2; (acc. neut.) V, 3, 2.
sārvasmāt (neut.), V, 3, 2; sārvān, V, 3, 2.
sārvastvai (gen.), III, 2, 5.
satīdām, V, 3, 2.
sākhaḥ, V, 2, 1.
sahāsradhāram, V, 3, 2 (nom. or acc. neut.).
sātāye, IV, 1.
sāhātāḥ (?), V, 2, 1.
śic: uddhīśeśkād, V, 1, 1 (dubious accent).
śv: sūtāḥ, V, 2, 1.
suparnāḥ, V, 1, 5.
sūnā, IV, 1.
sūvāryam (acc.), IV, 1.
sūsēvāḥ, IV, 1.
suṣadā, V, 1, 1.
suṣvāvāḥ (or voc.), V, 1, 1.
sūryaḥ, V, 1, 1.
śīraṣa: susyāva, V, 3, 2.
sūmaḥ, V, 1, 1, 2; 1, 2; 3; 2; (gen.) V, 3, 2.
śvuṣaḥ, IV, 1 (or stuse).
śvuṣaḥ: āstobhati, V, 2, 2; prādstobha, ib.
stobhaḥ, V, 1, 5.
stonah, V, 1, 5.
śprśaṭ: śprśaṭ, V, 2, 2.
sṛīdhāḥ (acc.), IV, 1.
svām, V, 1, 1; svām, I, 3, 4.
svāḥ, Ś, 1, 4; 3, 2; (acc.) V, 1, 5.
svardā, V, 2, 2.
svarākāḥ, V, 1, 1; and perhaps 2, 2.
śvānaḥ, V, 1, 1.
śvānapāñcāḥ, V, 1, 1.
hī, IV, 1; V, 2, 2.
hi: hi, V, 2, 2.
ḥu: havāmahe, IV, 1.
hṛdayaṭaṇḍa, V, 3, 2.
hṛdayāram, V, 3, 2 (accent dubious).

B. In Śāṅkhāyana Āraṇyaka and the Śaṅti verses in the Aitareya Āraṇyaka (A).
akāmaḥ, XI, 8.
akṣeta, XII, 4.
Agniḥ, XI, 6; XII, 9; (acc.) XI, 18; (loc.) XI, 5, 6.
aṃ (acc.), XIV, 1.
Athravāṇāṃ, XIV, 1.
atho, XII, 19.
Adityā, XII, 1; Adityā (abl. or gen.), XII, 1.
adharāṃ, XII, 7; 34.
adhipatiḥ, XII, 18.
amuccātāḥ, XII, 10.
amantākṣam (acc.), IX, 7.
amam, XI, 8.
amanāvān, XI, 6; 8.
amādaḥ, XI, 6; 8.
anyat (nom.), XIII, 23.
apacītī, XII, 15.
apavādāḥ, XII, 24.
apānaḥ, XI, 6; (loc.) XI, 5.
amitrāṇ, XII, 12.
amṛtīm, XII, 32.
ayāyaḥ, XI, 8.
avyam, XIV, 2; anyaḥ, VII, 1; XII, 10; 30.
A, II, 7; apmah, XII, 28; asya, XII, 29, &c.;
asmin, XII, 24.
apāsiḥ, XII, 31.
arkaḥ, I, 7.
artham, XIV, 2.
arthājñāḥ, XIV, 2.
ardhe, XII, 20.
INDEX IV

alakṣaṇī, XII, 24.
alarasa, XII, 19 (of doubtful form and meaning; cf. perhaps aratu (Lx.), arada (AV.): but perhaps it may be from √r (cf. alarti, RV., VIII, 48, 8), for alarta (like vōvā-ta, Whitney, Sanskrit Grammar, p. 442; Macdonell, Vedic Grammar, p. 120, n. 5), the tenuous becoming a media (cf. Macdonell, p. 22) and meaning ‘active one’. Or alaja?)
√as: aratu, VII, 1; A. II, 7.
√aś: aśāśi, XII, 21; XIV, 2.
√as: aśiya, XI, 8; aśita, XII, 14 (doubtful, the MS. reading is mājñātāram latamāḥ prati-ṣṭhaḥ, and I amend to aśita to give sense and metre).
āsmō, XI, 8.
avesā, XII, 4.
Avvinau, XII, 33.
√as: asti, XII, 33; astu, VII, 1; XII, 15; A. II, 7; sthaḥ, A. II, 7.
asau, XIV, 1; inan, XII, 18.
asurā, XII, 25.
āham, XII, 33.
ahāvārā, VII, 2; A. II, 7.
ākāśa, XI, 5; 6; anā, A. II, 7.
ātichandasena, XI, 8.
ātmā, XI, 6; (loc.) XI, 5; 6.
Ādityāsā, XII, 1.
ānusūbhena, XI, 8.
āpaḥ, XI, 5; 6.
āpyuh (acc.), XI, 8.
āvyumān, XI, 8.
āvīdhāraḥ, Ś. I, 7.
āvūr āvūr, VII, 1; A. II, 7 (āvūr, in second case).
āvūḥ, XII, 20; 29; XIV, 1.
√i: eti, XIV, 2; praiti, XII, 2; adhiḥte, XIV, 1; adhiṭya, XIV, 2; adhitena (neut.), VII, 1; A. II, 7; samarpaya, XII, 15.
Indavā, XI, 5; 6; XII, 9; 10; 30; (voc.) XII, 31.
Indravatīm, XII, 15.
irāmaṇiom, XII, 20-29.
iva, XI, 8; XII, 9; 10; 29.
isārām, VII, 1; IX, 1; A. II, 7.
īha, XII, 15.
īnkā: prakṛkhayatu, I, 7.
Īśānaḥ, XI, 5; 6.
uttama lokāḥ, XII, 15.
uttamāngam (acc.), XIV, 1.
udānaḥ, XI, 6; (loc.) XI, 5; 6.
upariṣṭi, XII, 12.
ujasah (abl.), XII, 19.
ycām, XIV, 1.
yat (acc.), VII, 1; A. II, 7; (?) nom.) VII, 1; A. II, 7.
yāṁ, XII, 30; yāyaḥ, XII, 16.
oghāḥ, XII, 11; 29. (The older form is anghāḥ, and this may best be read here.)
ojāḥ, XII, 16.
aunishena, XI, 8.
kaṅgam, XII, 9.
kavandham (acc.), XIV, 1.
kavayāḥ, XII, 32.
kakubhena, XI, 8.
kila, XII, 10; XIV, 2.
kilīṣam, XII, 21.
kulīṣena, XII, 11.
kulesu, XII, 23.
√kr: kuro, XII, 29; XIV, 1; kṛnoti, XII, 28; kuru, XII, 2; kṛṣyan, XII, 7; 34; kṛtām, XII, 26.
kṛṣṇaḥ (ahāḥ), XII, 28.
√kāp: kalpeta, XII, 20.
√krūdh: krūddham, XII, 21; 26.
kṛṣatram, XII, 16.
√gā: gāgan (MSS. 9ān), presumably a plural form of the imperfect of gā as a second class verb (cf. Whitney, Sanskrit Grammar, §§ 855, 621, but if so a late form. The other texts have agre), XII, 16; ágūt, XII, 32 (in both cases probably with true aorist effect).
gāyatreṇa, XI, 8.
gṛhe, XII, 24; gṛheṣu, XII, 25.
gosu, XII, 3; 4.
√grath: udgrathāni, XI, 8.
granththis, XI, 8; (acc.) XI, 8.
grahāḥ, XII, 28.
grītāt, XII, 7; 34.
cakṣuḥ, VII, 1; IX, 1; A. II, 7; XI, 6; (loc.) XI, 5; 6.
candramāḥ, XI, 5; 6.

chandāṇśi (acc.), XII, 17; chandāṇā, XI, 8.  
√chid: chittvā, XIV, 1; chinnam, XII, 29.

√jan: jāyate, XII, 23; 25; jāyamāṇā, XII, 23; jātaḥ, XII, 19; jātam, XII, 16 (neut. nom.).

janeṣu, XII, 6.

jambhakāḥ, XII, 25 (cf. Vājasaneyi Samhitā, XXX, 6, &c.).

jaradatīḥ, XII, 2.

jāgatena, XI, 8.

jātavedāḥ, XII, 22; vedāḥ, XII, 2.

jāmbāḥ, XII, 30 (cf. Uṇādi Sūtra, IV, 95; 96: presumably it denotes some special shrub or tree).

√ji: jaya, XII, 11, and II, 17 (!).

jīvāya, XII, 30.

√jīva: anu-jīvāhata, XII, 18.

√jus: juṣanta, XII, 13.

√jā: vijānati, XIV, 2.

jānāvādhatāpāṇī, XIV, 2.

jyotiṣām, VII, 1; IX, 1; A. II, 7.

tam, XII, 19; tad (nom.), XII, 3; 4; (acc.) XII, 4; tasya (masc.), XII, 20; 29.

tanvah (abl.), XII, 1.

tīgamajambhaḥ, XII, 9.

tirācscinārājī, XII, 28 (reading doubtful: the MS. B has tirācsc na rōjā which would easily give tirācsc na rōjā if tirācsc could mean ‘animal’ and if rōjā were naturally introduced here (cf. p. 161). But tirācsčinārājī = snake occurs several times in the Atharvaveda (e.g. III, 27, 2), and the temptation to read rōjī or rōjā (as a parallel form) is very great).

tṛpṭh, XI, 8.

√tr: taret, XII, 20.

traśṭubhena, XI, 8.

tvacam, XII, 22.

tvām, XII, 13; tvā, XII, 19; te, XII, 33.

damśtri, XII, 13. (The usual form is damśtrī, Paññini, III, 2, 182, and Gaṇa.)

√dah: adahāham, VII, 1; IX, 1; A. II, 7.

dasyūm, XII, 11.

√dā: samaduḥ, XII, 1.

dīvyaḥ, XII, 21.

dīlaḥ, XI, 5; 6.

dikṣām, XII, 16; dikṣē, VII, 1; IX, 1; A. II, 7.

durāḥ, XII, 10 (v.l. = ‘giver’; cf. RV., I, 53; 3; VI, 35, 5, where occurs vi durō grāhiṣe, and Aitareya Arāṇyaka, V, 2, 1, n. 4).

√duṣ: duṣyati, XII, 23.

√dṛk: dṛṣṭhatu, XII, 2.

devāḥ, I, 5; (nom. plur.) VII, 17; (gen.) XI, 8; (dat.) VII, 1; A. II, 7.

deyā, I, 5.

dyām, IX, 7; dyām, XI, 18; XII, 5; (loc.) ib.

√dvī: dvīvandyam, XII, 20; 29; dvīvanta (acc.), XII, 31.

dvijī, XII, 26.

dhāmanjayaḥ, XII, 7; 34.

dhauruṇaḥ, XII, 7; 34.

√dhā: samadadhāmi, A. II, 7; sam-adadhāat, I, 5 (here it means ‘has united’, not a mere past. The use is remarkable: cf. samadhahāmi in VII, 3, where the Aitareya version has the correct aorist); dhītam, XII, 2; 3.

dhātā, XII, 17.

dhārayiṣvah, XII, 7; 34.

na, see sampat.

nah, XII, 9.

√nam: abhisamnamantām, XII, 16; 17.

namah, VII, 1; A. II, 7.

√nah: apinahyatām, XII, 33.

nākam (acc.), XIV, 2.

nāgvaḥ, XII, 31.

nīvīdāh (acc.), XII, 17.

nīveśānām (acc.), XII, 24.

√nud: nudaṃ, XII, 12; pranudat, XII, 11;

29; pranuḍat, XII, 12; see brahma.

√pat: patantu, XII, 15.

payaḥ, XII, 6.

payaśvān, XII, 7; 34.

pāramah, XII, 17.

parametthā, XII, 15; 17b.

Parjanyāḥ, XI, 5; 6.

√pa: paḥyanti, XII, 3; paḥyantaḥ, XII, 16.

paśubhiḥ, I, 8.

paścāt, XII, 12; 18.

pāpaksyā, XII, 23.

pārīvarat, XII, 28.

pīvamamānāḥ, XII, 13.
INDEX IV

piśācaḥ, XII, 25.
pūraḥ (with abl.), XII, 19.
purutṛ, XII, 9.
purah (acc.), XII, 10.
puspad, XII, 29.
śā : pūyamānāyaṃ, XII, 4.
pūrṇapādābhyaṃ (1°pādābhyaṃ), XII, 31.
priyād, XII, 20.
priyāyataḥ (acc.), XII, 31.
priyāyatāt (gen.), XII, 15; (acc.) XII, 31.
prthīvī, XI, 5; 6.
prākāraḥ, XII, 27.
prajā, XII, 23.
prajāpati, I, 7; 8; XI, 8; XII, 17.
pratisthām, XII, 14.
pratisarāh, XII, 30.
śā : prathātām, XII, 2.
pramāyukam, XII, 20; 29.
pravādakāh (1 MS. pravātakāḥ(?)), XII, 29.
prāṇā, XII, 6; (loc.) XII, 5; 6.
śā : badh, XI, 5.
badhvatā, XII, 30.
bāndhanena, XII, 29.
bālam, XI, 6; XII, 16; (loc.) XI, 5; 6.
bārhatena, XI, 8.
bālavaḥ, XII, 33 (v.l.).
bīrhad, XII, 2.
bīrudvayaḥ, XII, 1.
Bṛhaspatī, XI, 8.
bālitaṃ, XII, 20–29; bālavaḥ, 32; 33 (v.l.).
brahma, I, 5; XI, 6; 8.
brahmaṇaḥṣaṣṭasa (masc.), XII, 15.
brahmānyā, I, 5.
bhaṅgā, XII, 14.
bhadram (acc. neut.), XII, 16; XIV, 2.
bhargaḥ, XII, 5; VII, 1; A. II, 7.
bhārtā, XII, 33.
bhārārārā, XIV, 2.
śā : bhīt, XII, 21.
bhītim (?), XII, 26.
śā : bhāvati, XII, 2; bhava, VII, 1; A. II, 7; samābāhvā, XII, 1; abhūt, XIV, 2 (without true aorist sense); ābhūḥ (injunction), VII, 1; A. II, 7.
śā : bhārī, XII, 20–29; ābhāraḥ, XII, 10; vihāṛtaḥ, XII, 9.
bhājanāni (acc.), XII, 10.
makarakaḥ, XII, 21.
maghavan, XII, 15.
maniḥ, XII, 30; 32; (acc.) XII, 20–29; (loc.) XII, 33.
śā : pramattam, XII, 29.
madhumā, XII, 6.
madhumatī, XII, 6; madhumān, XII, 7; 34.
madhyaḥ, XII, 12.
śā : manvāniḥ, XII, 13.
aman, VII, 1; XI, 1; 6; A. II, 7; (loc.) VII, 11; XI, 5; 6; A. II, 7.
māniṣīnā, XII, 30.
mantakābhyaḥ, VII, 1; A. II, 7.
mantrapatibhyāḥ, VII, 1; A. II, 7.
manyuḥ, XI, 6; (loc.) XI, 5; 6; manyavaḥ, XII, 21.
mayi, XII, 3; 4; 5; VII, 1.
Marutaḥ, XII, 12.
śā : saṃ mahāṃ, XII, 6 (doubtful reading: perhaps imperative (Whitney, Sanskrit Grammar, § 618), the sense may be, ‘may the ūsas gladden me with honey mead, O Agni,’ but I read aṅktaṃ).
mahā, XII, 5; 14 (if so read, the sense must be ‘hindering their greatness’, but the other version, mitho, is better).
mahān, I, 5; mahate (neut.), XII, 7; 34; mahatyā, I, 5.
mahīyatām, XII, 13.
mā : aśata (?), XII, 14; marīyāni, XI, 6; 8;
mṛgā, XII, 33; leśā (?), IX, 7; vyoma (?)
VII, 1; A. II, 7; hīṃsā, VII, 1; IX, 1;
A. II, 7; praḥāṣaḥ, A. II, 7.
māṃsāma, XII, 22.
mithaḥ, XII, 23; 14(?).
śā : prāmiṣyeta, XII, 20.
munḍamunḍam, XIV, 1.
mūrdhā, XI, 6; XII, 15; (acc.) XIV, 1; (loc.) XI, 5; 6.
śā : marīyāni, XI, 6; 8.
śā : anu mārṭi, XII, 9.
mṛtyum, XII, 14.
mṛdhāḥ, XII, 10.
mṛṣ : pra mṛṣantu, XII, 4.
me, VII, 1; A. II, 7.
yakṣaḥ, XII, 25.
yajusāṁ, XIV, 1.
yajñasya, XII, 5.
yathā : dvādiṇī, XII, 6; sahecayaḥ, XII, 32.
yad (pron.), XII, 2; 3.
yah, XII, 4; 5; yahase, XII, 15.
yatásvarin, XII, 15.

√yā: anuyāntu, XII, 12; abhiyānti (abhi-
māti B, which can hardly be right), XII, 21;
uṣayānti (yāti B), XII, 14.

rukṣaḥ, XII, 25.
rudam, XI, 8.
√rūbh: anuṣamr̥bhadvatam, XII, 18.
rūtram (acc.), XII, 17.
√rī: riṣam, XII, 23; riṣantam, XII, 12.
√rūj: vi-rūroja, XII, 10; rūjan, XII, 7; 34.
rudraśiḥ, XII, 13.

√rūk: ārōka, XII, 7; 34; viraḥ, IX, 7;
ārōkatu, I, 7. Cf. abhyarūkalham, X, 8.
retaḥ, XI, 6; (loc.) XI, 5; 6.
regiones, X, 8. (Cf. Śāṅkhāyana Śrauta Sūtra,
III, 25, 3-)

√sūp: uṣuptaḥ, XII, 7; 34.
lokaḥ, XI, 8.

√vad: evādāmi, XII, 6; vadīgyāmi, VII, 1;
A, II, 7.
vāna (acc.), XII, 11.
vandapte, IX, 7.
Varuṇaḥ, XII, 21; 29.
varcas, XII, 2; 3; (instr.) XII, 2.
varacastham, XII, 2.
varāhaneṣu, XII, 13.
√vās: vasāni, XI, 8; saṃvasāmi, VII, 1; 33,
dhāmi, A, II, 7.
vāsamatiṁ, XIII, 1 (not in Chāndogya Upan-
īṣad, III, 11, 6, and from Jacob’s Concordance,
apparently foreign to the Upaniṣads).
√vah: āvahā, XII, 15.
vā, XII, 3.
vāk, VII, 1; XI, 6; A, II, 7; (acc.) XII, 6; (in-
str.) XII, 3; (loc.) XI, 5; 6; VII, 1; A, II, 7.
vākāram, VII, 1; A, II, 7.
vākāram (acc.), XII, 20.
vāleṣu, XII, 9.
vāyuḥ, XI, 3; 6.
vijñānam (acc.), XII, 18.
√vid: veda, XII, 19.
vidyutāḥ, XI, 5; 6.
vidtātā, XII, 17.
viṣṭamabhajamhañam, XII, 19 (the reading
seems certain).
viṣvak (†), XII, 15.
vr̥khaḥ, XII, 26.
√vr̥k: abhyā̃vatadvatam, XII, 18.
Vṛtram, XII, 9-11; 30.
vr̥cica, XII, 28.
vr̥śā, XII, 32.
vedam, XIV, 1; 2; (gen.) A, II, 7; vedasā-
matārṇiḥ (?), VII, 1.
vaśrūjena (so rather than jyena), XI, 8.
vaṣṭhravas, XII, 26.
vyoma, VII, 1; A, II, 7 (error for yuyoma).
√vraś: anu, vi, pra, prati-vaśa, XII, 12
(exact readings are doubtful).
śatavaltto, IX, 7.
śatāyūḥ, XII, 22.
śatrūn, XII, 11.
śatrīyāyām, XII, 10.
śatamā, VII, 1; A, II, 7.
√śap: saptam, XII, 21 (sapta A, B).
sāgaram, XI, 6; (loc.) XI, 5; 6.
satā, XII, 18.
sāpāṁ, XII, 11; 29.
sārāḥ (acc.), XIV, 1.
sāvam (acc. neut.), XII, 28.
saṣjumāraḥ, X, 28.
sūra, XII, 11; 12.
sūryaḥ, A, II, 7.
sāṣṭha, VII, 1; IX, 1; A, II, 7.
sātataṃ, XI, 6; (loc.) XI, 5; 6.
sūdpad, XII, 26.
sukalam (acc. neut.), XIV, 2.
satym (nom.), XI, 8; (acc.) VII, I; A, II, 7.
satyaśaṃdāḥ, VII, 17.
√sād: uṣpadah, XII, 16.
sandī, XII, 17.
sandīs, VII, 1; A, II, 7 (w. r. for "ha").
sapatakṣayaṇaḥ, XII, 32; (acc.) XII, 19.
sapataṇā, XII, 7; 32; 34, &c.
samare, XII, 32.
sampattapaḥ, XII, 24 (na - na must be merely
a strong negative, since sampat hardly can be
taken as ‘misfortune’; I read "patantyo").
Sarveṣvāti, VII, 1; A, II, 7.
sarpaḥ, XII, 27.
sarvachandasaṇa, XI, 8.
sarvam (acc.: v.l. sarve), XII, 1; sarve, XII, 18.
sarvavāraḥ, XII, 32.
√sah: saha, sahasra, XII, 31; saheyaḥ, XII,
32; saheta, XII, 20 (saha might be = sa ha,
but this is unlikely).
stāṇyaḥ, XIV, 2.
sthiraḥ, XI, 8.
svaḍhītaḥ, XII, 11.
svarvītāḥ, XII, 16; 32.
svarāgyena, XI, 8.

✔ han : kanti, XII, 22; abhisamphate, XII, 28; ahan, XII, 30; jahi, XII, 11; hatvā, XII, 11; vihāryaḥ, XII, 10; vighnahā, XII, 14; (B vighnānām, which with maha and upayāti might conceivably = 'the might of persons at variance (a gen. in ām) goes to destruction,' but the m must be wrong.)

hastinam, XII, 26; hastīṣu, XII, 3.
hastivarcasam, XII, 1, &c.

✔ hā : jahyāt (!), XII, 11; prahāṣī, A. II, 7.

✔ hima : himasti, XII, 25; 27; himsati (metri causa), XII, 22; 26; himsī, VII, 1; IX, 1; 7; A. II, 7.
hiraṇyeṣu, XII, 4.

✔ hyāyam, XI, 6; (loc.) XI, 6.

✔ hetiḥiḥ, XI, 13.

sūha (with instr.), XII, 29.
sahasravīraḥ, XII, 33.
sūlha, XII, 9.
sāmnām, XIV, 1.
sāmrājyena, XI, 8.
sāraghena, XII, 6.
Sāvitrīḥ (!), XI, 8.
sisam, XI, 8.
sūparṇaḥ, XII, 14.
sūryākā, VII, 1; A. II, 7.
surāyām, XII, 4.
suvaprcaḥ, XII, 17.
suvrīṣam, XI, 8; (loc.) XII, 3.
sūtikā, XII, 25.
sūtram, XI, 8; XII, 33.
sūryāt, XII, 19; sūryaḥ, VII, 1; IX, 1; A. II, 7.
✔ sev : upasayat, XII, 18.
saiyagāth (MSS. 'saiyagāth'), XII, 23.
sauhareṇa, XII, 7; 34.
sūnam, XII, 17.

✔ sthā : abhitiṣṭha, XII, 31; pratiṣṭhitā, 2a, am, āḥ, XI, 5 and 6; pratiṣṭhitā, VII, 1; A. II, 7; 3a, VII, 1; A. II, 7.
INDEX V

WORDS OCCURRING IN ĀRAṆYAKAS I–III, OTHER THAN WORDS OCCURRING IN QUOTATIONS.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. See also p. 344. As II, 5 and 6 have no ḫaṇḍas, the II is repeated where necessary to avoid ambiguity. Parallel words in the Śāṅkhāyana Āraṇyaka I, II, VII–XIII are referred to as Ś.)

aḥ, II, 3, 8.
amsaphalakam, I, 2, 2.
akāraḥ, II, 3, 6; III, 2, 3; Ś. VIII, 3.
okrtinaḥ, II, 3, 5.
akṣaram, II, 2, 2; 3, 8; III, 1, 5; (acc.) II, 3, 8; (acc. du.) III, 1, 3; Ś. VII, 10; (nom. plur.) I, 3, 4; 7; (acc. plur.) III, 2, 2; Ś. VIII, 2; (instruct. plur.) I, 3, 8; (gen. plur.) II, 2, 4; 3, 8; III, 2, 2; Ś. VIII, 2; (loc. ) Ś. VIII, 4.
akṣaramśrūmūṇaḥ, III, 2, 2; Ś. VIII, 5; (acc.) III, 2, 2; Ś. VIII, 5.
akṣiṇī, II, 4, 1; (acc.) II, 4, 2; III, 2, 4; Ś. VIII, 7; (abl. with ṛ) II, 4, 1.
Agniḥ, I, 4, 1, 2; II, 1, 1, 5; 7, 4, 1, 2; III, 1, 2; Ś. VII, 3, &c.; (acc.) I, 1, 2; II, 1, 1; III, 2, 4; Ś. VIII, 6; (gen.) I, 3, 5; II, 3, 7; III, 2, 4, 5; (loc.) III, 2, 3; Ś. VIII, 4; (abl) Ś. XII, 8.
agnihotram, II, 3, 3; Ś. X, 1, 8; (acc.) Ś. X, 8.
agram, I, 3, 3; 4, 1.
agre, II, 4, 1; III, 1, 1, 3; Ś. VII, 2; (with abl.) II, 5.
aghnyāḥ, I, 3, 5.
āṅgām, II, 5; (nom. plur.) I, 2, 2; (abl. plur.) II, 5; (gen. plur.) I, 4, 1; II, 3, 5; ya-thāṅgam, Ś. I, 5.
āṅgulavah, I, 1, 2, 2, 2; III, 2, 5; Ś. VIII, 9; aṅguliḥ, Ś. II, 5.
āṣṭac: pratyacyante, I, 4, 1.
āṣṭaj: vyujjāṇānā, II, 3, 6.
avabāram, III, 2, 6 (ṛte nākāram, Ś. VIII, 11).
avaṃjāṇi, II, 6.
ātaḥ, I, 3, 4; 4, 2; II, 1, 1; III, 2, 4; Ś. VIII, 7.
atī (with acc.), II, 3, 3; Ś. I, 5.
atithīḥ, I, 1, 1.
atidyumne, III, 1, 3; Ś. VII, 8, 9.
atāḥ, II, 1, 2.
atrī, II, 1, 2.
atyāyam, II, 1, 1.
atra, I, 3, 8; 4, 2, 5, 1; II, 5; III, 1, 1; Ś. VII, 2, &c.
atha, I, 1, 1, &c.; Ś. VII, 2, &c.; atha kasmāt, I, 2, 2, 5, 2; atha kāḥ, II, 4, 3; athātāḥ, I, 4, 1; II, 1, 2; 7; III, 1, 1, 3; 6; 2, 5; ato, I, 1, 2; 3, 4; 4, 2; 5, 1; II, 1, 6; 3, 6.
āṣad: ati, II, 1, 2; 3, 1; adanti, II, 3, 1; adyāḥ, adyaḥ, II, 1, 2.
Aditiḥ, III, 1, 6; Ś. VII, 15; Aditisamhitā, Ś. VII, 15.
addhātāmauḥ, I, 2, 3.
advastātā, II, 4, 1.
advhi (with acc. and ṛc) II, 3, 1; (with loc.) II, 3, 8 (a Śloka); (with loc. and bhavati) II, 3, 1.
INDEX V

adhisāvatām, I, 3, 3; II, 1, 2, &c.; Ś. VII, 2, &c.
adhitātāti, II, 3, 7; (acc.) II, 3, 7.
adhyātman, I, 3, 3; II, 1, 2, &c.; Ś. VII, 2, &c.
adhyāya, III, 2, 6; Ś. VIII, 11.
adhyāyāna, III, 2, 3; Ś. VIII, 4.

anāṇa: samanant, I, 1, 2; abhirāgan, abhyāsin, I, 4, 3; abhīrānyā, II, 4, 3.
anakāma, II, 3, 8.
anantavasīne, III, 2, 6.
anirukta, see √ vac.
anār, I, 5, 1.
anāravat, I, 1, 5.

anu (with acc.), I, 4, 1; II, 1, 2; 7; 3, 1; 3
(adv.) II, 1, 7.
anukṛtya, see tād.
anuvidham, III, 2, 3; Ś. VIII, 4.
anuvidhā (v.l.), II, 3, 1.
anuvidhāhā, III, 1, 4; Ś. VII, 8.
anuṣṭita, I, 1, 1; &c.; (acc.) I, 1, 2, &c.; (nom. plur.) II, 3, 5; Ś. I, 2; (gen. plur.) II, 3, 5; anuṣṭita, I, 1, 2; anuṣṭita, I, 1, 1; anuṣṭita, II, 3, 6; anuṣṭita, II, 3, 5.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
anuṣṭita, II, 3, 6; Ś. VIII, 11.
ambha, II, 4, 1; (acc.) II, 4, 1.
ambikanam, III, 2, 5; Š. VIII, 9.
ayam (pron.), I, 2, 3, &c.; Š. VIII, 9, &c.; (adj.) I, 1, 2, &c.; Š. VII, 3, &c.; anyena (neut. pron.), II, 3, 6; (neut. adj.) II, 3, 7; amsai (masc. pron.), I, 1, 4; 2, 2, &c.; amsūtā (masc. adj.), II, 3, 4; II, 5, 6; (neut.) II, 1, 4; aya (masc. pron.), I, 1, 4, &c.; aya (abl. pron.), I, 2, 4; (gen.) III, 2, 5; Š. VII, 9; (adj.) I, 3, 4; ayaḥ (pron.), II, 3, 8; III, 2, 5; Š. VII, 9; amsin (masc. pron.), I, 1, 4, &c.; (masc. adj.) I, 4, 4, &c.; ayaḥ (pron.), II, 1, 7, 4, 2; III, 2, 3; (adj.) I, 3, 4; anyaḥ (loc. fem. adj.), I, 4, 2. See also imam and ehip.</p>

arāṇam, II, 3, 1.
arāṇimatī, I, 2, 4.
arāṇam, I, 1, 4 (dat.).
arāṇam, I, 3, 3.
akā, I, 4, 1; II, 1, 1; 2.
akālaṁ, III, 2, 2; Š. VIII, 2.
akāvaṭī, I, 5, 2; akāvaṭī (abl. neut. adj.), III, 2, 2; Š. VIII, 18.
arkāvaṭī, II, 2, 2; abhijñacat, II, 2, 1.
arāja (masc. pron.), I, 5, 2; anvāvarjat, II, 4, 2.
arājana, III, 1, 6; Š. VII, 10; viṣeraṁ, Š. VIII, 10.
arrāhe (dat.), ‘places,’ II, 2, 2.
arrāharcaḥ, II, 2, 6.
alāma, I, 4, 2 (dat. pers.); III, 3, 6 (dat. thing).
alāma, II, 3, 4; III, 2, 4; Š. VIII, 19; vāyuyāt, I, 4, 2; Š. VII, 5.
alāma (abl. neut. adj.), III, 1, 3; Š. VII, 10.
alāma, III, 1, 6; Š. VII, 13; (acc.) III, 1, 6; Š. VII, 13.
alāma, I, 1, 2; 3, 4; 2, 4; 3, 7.
avīka, I, 5, 1.
aviṣṇa, I, 1, 1, &c.; aṣṭikaḥ, III, 2, 4; aṣṭikaḥ, Š. II, 4; aṣṭika, II, 3, 4; aṣṭika, I, 4, 3.

as : aṣṭikaḥ, II, 3, 4; aṣṭikaḥ, III, 2, 4; (acc.) II, 4, 2; (nom. plur.) I, 2.
asū, II, 2, 4; (acc.) II, 4, 2; (nom. plur.) II, 2.
asūtha, I, 4, 2; (nom. plur.) II, 2, 4.
asūtha, I, 3, 3; Š. VII, 2, &c.
asūtha, I, 4, 2; (nom. plur.) II, 2, 4.
asūtha, I, 3, 3; Š. VII, 2, &c.

asūtha, I, 3, 3; Š. VII, 2, &c.
Index V.

akhaśānīmānāḥ, III, 2, 1; Ś. VIII, 2; (acc.) III, 2, 1; Ś. VIII, 2.

ahorātrā (nom.), Ś. X, 5; (acc.) III, 1, 4; Ś. X, 5; ahorātrāḥ, III, 2, 1; Ś. VII, 20; (gen. plur.) III, 2, 2; Ś. II, 10; VIII, 1; ahorātrāṃ (acc.), Ś. II, 10; VIII, 1.

aham, II, 1, 2, 4; 8; 2, 2, 3; 4; 3, 8; 4, 3; III, 1, 5.

ā (with abl.), I, 3, 8; II, 1, 6, 8; (with acc. and bhavati) II, 3, 7.

ābālaḥ, I, 2, 3; II, 1, 6; 3, 1; 3; 6; III, 1, 1, 2; Ś. VII, 2, &c.; (instr.) Ś. X, 3; (acc.) Ś. X, 3; I, 5; (loc.) II, 3, 1; III, 1, 2, 2, 3; Ś. VII, 2.

ābhīṣyam, III, 2, 4.


ācārya, III, 2, 4; Ś. I, 1; (nom. plur.) III, 2, 6; Ś. VIII, 11.

ājñā, I, 4, 2.

ājñānam, II, 6.

ājye (acc.), I, 1, 1; ājyeṇ, I, 1, 2; ājyeṣu, I, 1, 2; ājyam, Ś. I, 2.

ājñēṣu, I, 1, 1.

ātmā (= body), I, 1, 2, 2, 2, 3, 8; II, 3, 4; 5; (acc.) I, 1, 2, 3, 8; Ś. II, 1; (= vital self) I, 3, 7; (gen.) I, 3, 7. (= self in various senses) II, 3, 1, 2, 7; 4, 1; 5, 6; III, 2, 1, 2, 3, 4, 6; Ś. VII, 6, VIII, 1, &c.; (acc.) I, 3, 5, 7; II, 3, 1, 2, 7; 5, 3; III, 2, 1, 2, 2, 1, 2, 3, 4, 6; Ś. VII, 3, &c.; (instr.) II, 1, 8, 6; (dat.) II, 3, 7, III, 2, 4; (gen.) III, 2, 1; Ś. VIII, 1; ātmānti, II, 5; Ś. XI, 1; ātmān, I, 5, 2; Ś. I, 8, &c.

ātmabhīṣyam, II, 5.

ādārate, III, 2, 4; Ś. VIII, 7.

ādīṭhā, II, 5.

ādītyaḥ, I, 4, 2; II, 1, 1, 2, 5, 7; 4, 1, 2; III, 1, 2, 2, 3, 4; Ś. VII, 3, VIII, 7, &c.; (gen.) I, 1, 7, 3; 7, III, 2, 5.

ādṛtyam, I, 2, 3, &c.

ādeṣṭā, III, 2, 4; Ś. VIII, 7.

āmṛtubhām (acc.), I, 1, 3; (nom.) Ś. XI, 7.

āndam, III, 1, 2 (āṇḍam, Ś. VII, 3).

āp: āpavāṇi, I, 4, 3; 5, 2; āvāpavāma, I, 2, 4; āpneti, II, 3, 4, 8; āpnuvantī, II, 2, 4; Ś. II, 18; āpynāte, I, 3, 8; 5, 2; āpyante, I, 5, 4; āpātmantā, III, 1, 3; Ś. VII, 10; āpātāntā, III, 2, 6; Ś. VIII, 11; oṭāḥ, Ś. I, 6; āpātāni, I, 3, 8; āpṭeṇ, II, 5, 6; āṭtyai, I, 1, 3; 2, 1, 3, 3, 8; Ś. II, 5, &c.; abhyāṣṭayi, I, 4, 2; upāṣṭayi, I, 3, 7; avāṣṭayi, Ś. II, 5; ēṣati, II, 3, 2; ēṣantaḥ, I, 1, 1.

āpah, I, 3, 5; II, 1, 7; 8; 3, 1, 3; 4, 1, 2; 6; Ś. I, 4; VII, 2; X, 1; &c.; ēṣah (acc.), II, 4, 1; v. l. of B in Ś. X, 7; XI, 1; ēṣah (acc.), II, 4, 3; abhyāṣṭaḥ (abl.), II, 4, 1; āpam, II, 1, 7; ānuṣ, III, 2; ādibhiḥ, Ś. I, 4; II, 1.

āyatanam, III, 1, 3; (acc.) II, 4, 2.

āyuḥ, I, 1, 3, &c.; (acc.) I, 3, 8, &c.; Ś. VII, 2, &c.; (abl.) I, 5, 2; II, 3, 5; (loc.) I, 2, 2.

āyuṣmān, I, 1, 3.

āyuṣyam, I, 2, 2; III, 2, 6; Ś. VIII, 11.

ārīkṣa, I, 5, 3; Ś. II, 18.

āryāḥ (acc. fem.), III, 2, 5; (nom. masc.) Ś. VIII, 9, prob. āryā (nom. fem.).

āvapana, I, 5, 2; II, 3, 2; Ś. II, 14; (acc.) ib.; (instr.) I, 5, 2.

āvasthahaḥ, II, 4, 3; (nom. plur.) II, 4, 3.

āvākhyam (dat.), II, 4, 2.

āvibh, I, 3, 3; II, 1, 5, 3, 6.

āvibhāyaḥ, II, 3, 2.

āvirmūlaḥ, II, 3, 6; (acc. masc.) II, 3, 6; upasthāntamūlaḥ, Ś. XI, 2.

āvistāram, II, 3, 2.

āvēṣ: āvēṣe, I, 1, 1; āvēṣate, II, 1, 4; āvēṣmahe, II, 6; āvēṣa, II, 1, 4; āvēṣaṁ caṅkire, II, 1, 8.

āvāndi, I, 2, 4; (acc.) I, 2, 4.

āvēś: ēti, I, 3, 2, &c.; āpyeti, I, 4, 2; II, 2, 4; 3, 1, 8; prati, I, 2, 2, 3, 7; 5; same, II, 3, 3; atīyanti, I, 2, 2; ṣṭipali, II, 3, 3; āpyanti, II, 3, 4; Ś. II, 18; āyanti, II, 1, 7; atyōyan, āyan, II, 1, 1; iyōt, I, 3, 2, atiṣyāt, II, 1, 1; āyanti, II, 5, apasvṛtya, II, 2, 3; saṃpratāh, II, 3, 4; Ś. VIII, 7; pṛṣṭya, II, 3, 7; pratiθo, II, 3, 5; adhīnte, III, 1, 6; Ś. VII, 18; adhīme, II, 3, 2, 6; Ś. VIII, 11; adhīṣyaṁme, III, 2, 6; Ś. VIII, 11; ādhyām, III, 2, 5; prasyan, Ś. XI, 3; adhīṁ, Ś. XV, 1; āyataḥ (gen.), Ś. I, 4; āyanti, Ś. I, 4.

āvēṣaṁ caṅkire, II, 1, 8; itāhāpradānāḥ, II, 1, 8; itāhāsāmbhītāḥ, II, 1, 8.

āvēśaṁ caṅkire, II, 1, 8; itāhāpradānāḥ, II, 1, 8; itāhāsāmbhītāḥ, II, 1, 8.
AITAREYA ĀRANYAKA

iti, I, 1, 1, &c.; (summary of an enumeration)

II, 6; III, 2, 2; Ś. VIII, 2, 9.

idam (nom. pron.), I, 3, 3; 4, 1; II, 1, 1;
(nom. adj.) II, 1, 1; 4; (acc. pron.) I, 3, 5;
II, 1, 1.
idamadraḥ, II, 4, 3; (acc.) II, 4, 3.

Indraḥ, I, 1, 1, &c.; Ś. I, 1, &c.; (acc.) I, 2,
2; Ś. XI, 1; (gen.) I, 2, 1; II, 2, 3; Ś. I, 2.

Indrāpaṃ, I, 2, 1.

Indraśvāya, I, 1, 4.

indriyaṃ, I, 2, 2; (loc.) I, 2, 2; (nom. plur.)
III, 2, 1.

imam (adj.), I, 1, 2, 3, 2, 4, 3, &c.; ānāṃm
(pron.), I, 3, 4; III, 2, 5; ānasūm (misc.
adj.), II, 3, 7; ānau (nom. adj.), I, 2, 3;
ime (acc. du. adj.), III, 1, 5; ime (nom.
plur. adj.), I, 1, 2; 2, 3; 5, 1; ānāṃ (nom.
adj.), I, 3, 3; II, 1, 1; (pron.) III, 2, 5;
imān (nom. adj.), I, 2, 2; 3, 4; 4, 2; II, 1,
2; 8, 6; āmān (adj.), I, 2, 4; āmāḥ (acc.
adj.), II, 1, 6; āmānī (acc. adj.), II, 1, 8.
iyam (adj.), I, 3, 4; II, 1, 1; III, 2, 5; (pron.)
II, 1, 2; III, 2, 8.

irāmayāh, II, 1, 3.

iva (almost = eva) : cirataram eva, I, 1, 2; a-
dhāto māv eva, I, 2, 3; sandhādāvā eva, I, 3, 5; 8;
5, 1; II, 1, 2; 5, 3, 1; 6, 4, 3; 6; III, 2,
4; 6; Ś. VIII, 7; XI, 3.
iyam, I, 2, 4; iṣṭaḥ, I, 1, 4.
iha, I, 1, 2; II, 4, 3; III, 2, 5; Ś. VII, 3.

vṛtāḥ, II, 2, 4; III, 2, 4; Ś. VIII, 7;
vṛtāt, II, 3, 1; 3; vṛtātā, Ś. XI, 4; a-
hīmāyāt (v.l.), II, 4, 3.

vībhikśaḥ, I, 2, 3.
vīśāḥ, II, 2, 2; (acc.) II, 3, 1.

ibhayām, I, 5, 1.

īśa : ēṭe (3rd sing.), II, 1, 2; 5.
iśvarāḥ : caritoḥ, I, 1, 1, bhūvitoḥ, prātaḥ,
II, 3, 5. Cf. iśvarāḥ-yadi nāpārāvijetoḥ, Ś.
I, 8.

u, I, 1, 1, &c.; (= or) I, 3, 1; u ha eva, I, 3, 8.
ukham, I, 2, 1; Ś. I, 4; (acc.) II, 3, 1; 2; Ś.
I, 5; (loc.) III, 2, 3, III, 2, 1; (acc. plur.)
I, 3, 8; (gen. plur.) I, 2, 1.
ukhamukhe, I, 2, 4; 3, 1.
ukhamut, I, 2, 1, &c.
ugraḥ, I, 3, 4 (from Rgveda).
uscāḥ, II, 3, 6.

utāpī, II, 1, 2; Ś. VII, 3.
utamayō, I, 1, 2.
utaraḥ, I, 4, 2; II, 3, 4; (nom. neut.) III, 1,
5; (abl. du. neut.) II, 1, 3.
utarāpaṃ, III, 1, 1, &c.; Ś. VII, 2, &c.
utārātāraṇām, II, 3, 3, 3, udrāke, III, 2, 4; Ś. VIII, 7.
uḍaram, I, 5, 1, II, 1, 4; III, 2, 5; Ś. II, 11;
Ś. VIII, 9; (loc.) I, 5, 1; II, 11.
uḍinaḥ, II, 3, 3; (gen.) Ś. VIII, 8; (loc.) Ś.
XI, 1.
uḍinabah, I, 2, 3; Ś. I, 7.
uḍūtā, I, 2, 4.
uḍākhi, II, 3, 8.
uḍhikṣāṇi (v.l. uḍhikṣāṇi), II, 6.

vand : uṇḍanti, I, 3, 5.
uṇāṣad, III, 1, 1, 2; 5; Ś. VII, 2; (acc.) Ś.
XIII, 1; (loc.) III, 1, 6; Ś. VII, 18; (nom.
plur.) III, 2, 5; Ś. VIII, 8.
uṇāṣāḥ, III, 2, 4; Ś. VIII, 7; (acc.) Ś.
XI, 3.
uṇāṣ (with abl.), I, 2, 4.
uṇāṣaṇāḥ, III, 1, 3; (apavādaḥ B) Ś. VII, 10.
uṇāṣa, I, 2, 2; Ś. VII, 3.
uṇāṣaṇ, II, 3, 6; Ś. II, 1.
uṇāṣāḥ, I, 2, 7; Ś. I, 7.
uṇāṣaṇaḥ, Ś. I, 7.
uṇāṣaṇaḥ (gen. neut.), I, 3, 7; uṇāṣāḥ (instr.
masc.), III, 1, 6; Ś. VII, 19; uṇāṣāḥ, I,
2, 3.
uṇāṣaṇaḥ antareṣa (as nom., acc., and instr.),
III, 1, 3; Ś. VII, 10.
uṇāṣaṇāḥ (gen. neut.), III, 1, 3; Ś. VII, 10.
uṇāṣaṇaḥ, I, 4, 2.
uṇāṣaṇāḥ, II, 3, 1.
uṇāṣṭāḥ, I, 2, 3.
uṇāṣṭāḥ, II, 1, 1.
uṇāṣṭāḥ, II, 1, 1.
uṇāṣṭāḥ (v.l.), I, 5, 1.
uṇāṣaṇāḥ, III, 2, 3; Ś. VIII, 3.
uṇāṣaṇāḥ, II, 3, 8 (a Śloka).
uṇāṣaṇāḥ, II, 3, 3.
uṇāṣāḥ, II, 1, 3; 3, 8; II, 1, 6; 3, 4; (nom. plur.)
I, 4, 1; Ś. II, 10; (acc.) ib.; (instr.) Ś. II, 10.

uṇāṣṭiṃkṣu, I, 4, 2.
uṇāṣṭiṃkṣu, I, 2, 5; 1; II, 1, 4.
uṇāṣṭiṃkṣu (v.l. uṇāṣṭiṃkṣu), I, 5, 1.
uṇāṣṭiṃkṣu, I, 2, 3; Ś. I, 7; (acc.) I, 2, 4; (gen.) I,
2, 3; 4; Ś. I, 7.
uṇāṣṭiṃkṣu, I, 5, 2; II, 1, 4; 3, 3; 4; 5.
I, 2, 2; the following indefinite pronominal phrases occur: yad u 
kuñca, II, 1, 2; yad

vai kuñca, I, 3, 1; yad ha kuñca, II, 3, 3; 
yac ca kuñca, II, 3, 2; yat kuñcedam, II, 6; 
yad idam kuñca, I, 4, 1, &c.; II, 1, 2, &c.; 
III, 1, 6, &c.; yat ha kuñcedam, II, 1, 2; 
yah kalca, II, 3, 6; yat kuñca, II, 3, 6; ya-
vayi kasyai ca, II, 4, 2; yasyam kasyamucid,
II, 1, 6; kalcana, II, 3, 8; kuñca kuñca, I, 
1, 3, &c.; kuñced (acc.), III, 2, 4; Š. XI, 4; 
akāc, Š. VII, 8; yad idam kuñced, Š. VII, 
15; yat kuñced, Š. X, 2, &c.

ekāksi, I, 2, 2.
katarah, II, 6; kataryaya, II, 4, 3.
katham, II, 4, 3; na kathayacana, Š. XIII.

kudakama, II, 1, 6.

kaniñakā, II, 1, 5.
kaniñah, II, 3, 5.
kanyāke, III, 2, 4 (kaniñike, Š. VIII, 7).

kanyūbhāyan, I, 2, 2; (acc.) I, 2, 2.
karaṇa, II, 4, 1; (acc.) III, 2, 4; Š. VIII, 7; 

(abl.) II, 4, 1.
karma, II, 1, 1; 3; (dat.) II, 1, 7; (abl.) II,
1, 6; (dat. plur.) II, 5.

kalyāṇakārī, II, 3, 5.

kovayaha, II, 3, 8.
kakakulāyagandhikam, III, 2, 4.

kāma, II, 6; (acc.) I, 1, 4; 3, 1; (nom.plur.) 
I, 1, 3; Š. II, 16; (acc. plur.) I, 1, 2; 3; 
2, 4; 3, 7; II, 5; 6; Š. II, 16; (dat. plur.) 
II, 3, 6; (gen. plur.) I, 1, 3; 3, 7; kā-
mam (adv.), I, 1, 1; III, 2, 4.
kāmāyate, I, 3, 1; 7; II, 1, 6; kāmāyeta (with 
dat.), Š. XI, 8.
kāla, Š. VII, 6.
kūle, II, 3, 6.

kimarthah, III, 2, 6; Š. VIII, 11.
kirtī, I, 5, 2; II, 3, 6; III, 2, 5; Š. VIII, 9.
kirtikāma, I, 1, 1.
kumaraḥ, I, 3, 2; (acc.) II, 5.

kumbhā, III, 2, 6.
kulatā, III, 1, 3; Š. VII, 8, 9.

vyākaraṇa, II, 6; kurute, I, 5, 2; samakurute,
I, 1, 2; kuryāte, I, 1, 1, &c.; Š. VIII, 7; 
kuryāta, III, 2, 3; kuru, II, 1, 4; anekik-
kurvan, III, 1, 5; kṛtum, II, 1, 3; III, 2, 4; 
nisyāt, I, 1, 4; samuṣṭam, I, 1, 4; ab-
rtā, I, 2, 4; vajøkṛtya, I, 2, 4; chandaskā-
ram, I, 5, 1; kṛiyate, I, 1, 3; 2, 4; saṃ-
kṛiyente, I, 5, 1. Cf. śīñā and śāvid.
kṛtyākṛtyaḥ, II, 5; for kṛtya, cf. kṛtyaḥ, Š. 
II, 4.
kṛtyaḥ, II, 3, 5; kṛtyam (masc.), Š. VIII, 10.
kṛtyamanar (acc.), I, 3, 5.

kṛṣṇa: avikāraṇa, III, 1, 5.
kṛṣṇa, II, 1, 5; III, 2, 4; Š. XI, 4; kṛṣṇa,
III, 2, 4.
kṛṣṇadantam, III, 2, 4; Š. XI, 4.
kṛṣṇavātsām, III, 2, 4.
kṛṣṇāyit, II, 1, 1; tricahyeta, Š. I, 2.
kṛṣṇāyita, I, 3, 8.

kruit, II, 6; kraitavoh, I, 3, 4.

kram: ucakrammat, utkramāma (Š. XI, 1), 

utkrañte, II, 1, 4; utkramya, II, 5; 6; uc-
kramabho, Š. XI, 1; utkraman, Š. VIII, 7.
kūra, II, 3, 8 (a Śloka).

kva, see yatra.
khetra, I, 1, 3; (gen.) I, 1, 3.

kṣar: kṣarati, II, 2, 2; atihaśaranti, II, 2, 2.
kṣaṇam, II, 2, 2.
kṣāṇamīrini, II, 6 (kṣāṇi, Š. VII, 21); 
kṣāṇamīrī (vīrtiḥ), Š. VIII, 11.

kṣhita: kṣhita, III, 2, 4; kṣhādayati, Š. XI, 
4, where is bhākṣayitvā for khadivā.
kharalō, III, 2, 4.

khalu, III, 1, 5; Š. VII, 18.
khaḍa, II, 3, 4.

khāni, II, 3, 3.
khrāv, II, 1, 4.
khyāyā: abhikhyāyeta, III, 2, 4 (khyāyeta, Š. 
VIII, 7); abhikhyāyat (?), II, 4, 3; prati-
khyāya, I, 2, 4; sanākhyaṃnanāyām, Š. II, 17.
gandham, II, 1, 7; gandhān, II, 6.

gam: gachati, II, 5; parigachati (with acc.), 
I, 5, 1; ā-gachati, I, 1, 4; āgachanti, I, 
1, 2; ā-gachanti, I, 1, 4; ā-gachaha, I, 
1, 4; āgama, III, 1, 6; Š. VII, 14; gatam 
(acc. masc.), II, 5; āgatam (nom.), II, 3, 8; 
agataḥ, III, 2, 4; adhigamyanta, II, 3, 3; 
gamayati, Š. VII, 2, 3; upajagāna, Š. I, 6.
garbhā, II, 5; (acc.) II, 5; (loc.) II, 5.

gā: udgāte, I, 3, 4; samagāt, III, 1, 1; Š. 
VII, 2; samagāt, II, 1, 5; upāgā, II, 2, 3; 
abhīṣprāgāt, II, 2, 2.
gā: udgāyati, II, 3, 4.
INDEX V

361
gāthā, II, 3, 6.
gām, II, 4, 2; Ś. XI, 4; gāvāḥ, II, 6; gāh, III, 1, 6; Ś. VII, 19; goh (gen.), Ś. XI, 4.
gāyatram, I, 4, 1; II, 3, 4; Ś. XI, 7; (acc.) I, 1, 3.
gāyatrī, I, 1, 1, &c.; Ś. II, 7; (acc.) I, 4, 3; 5, 1; Ś. II, 8; gāyatrīḥ (nom. plur.), Ś. II, 10; gāyatrīyaḥ, Ś. I, 2; (loc. plur.) I, 4, 1.
girīḥ, II, 1, 8.
guhā, I, 3, 3.
√gr.: girati, II, 1, 8; apagirati, III, 2, 4 (avagirati, Ś. XI, 4); grūhiḥ, II, 1, 4.
gr̥tubh, II, 2, 1.
√grḥ: grhaṇti, I, 2, 4; anugṛhaṇam, III, 1, 2; Ś. VII, 3; agraḥasiyant, II, 4, 3; grahiṣṭum, II, 4, 3; grhyate, II, 4, 2; ajyagyayant, II, 4, 3.
gṛṇaḥ, II, 3, 6.
gopā, II, 1, 6.
gopyati, II, 1, 6.
grīvăḥ, I, 4, 1; grīvāṅgām, Ś. II, 3. Cf. graivam, Ś. II, 3, and mayāra.
√gṛhrā: ṣājighrati, II, 6.
gṛttacī, I, 1, 4.
ghosāḥ, II, 2, 4; ghosāḥ, II, 2, 2.
ghosāḥ, III, 2, 4; Ś. VII, 7, which has aghuțāḥ.
ca, I, 1, 4, &c., see Introd., p. 65. Ś. VII and VIII agree with the Aitareya.
√caks: ācaksate, I, 4, 1; II, 1, 4; 6; 8; 2, 1; 2; 4; 3; III, 2, 5; Ś. VII, X, 1, &c.
caksuḥ, I, 3, 8, &c.; Ś. VII, 3, &c.; (acc.) II, 1, 7; Ś. X, 4; (instr.) II, 1, 7; 4, 3; (abl.) II, 2, 4; (gen.) II, 1, 7; III, 2, 5; (nom. du.) II, 3, 8.
caksūryaṃayaḥ, caksūryamayaḥ, III, 2, 1; 2; 3; Ś. VIII, 1; 2.
catvāraḥ, III, 2, 3; Ś. VIII, 3; catvārī, I, 1, 2; catuṣhatām (acc.), catuṣkate (loc.), Ś. II, 10; catuvimudātikṛteḥ, Ś. II, 11.
catvārimitrat (latānti), III, 2, 2; Ś. VIII, 2.
caturakṣaṇaṇi, II, 3, 6; (acc.) Ś. II, 10.
caturthram, III, 2, 1; Ś. VIII, 1.
catustavūḥ, I, 2, 2.
catūṣpādāḥ, I, 1, 2; 5; 1; Śāṭu, I, 1, 2; 5, 1.
candramāḥ, II, 5, 7; 4, 1; 2; III, 2, 4; Ś. VIII, 7, &c.; (acc.) Ś. X, 5; XI, 1; (gen.) II, 1, 7; (loc.) III, 2, 3; Ś. VIII, 4, &c.
√ca: carati, II, 1, 6; caranti, II, 1, 7; adhīva – caranti (with acc.), II, 3, 1; parica-ranti, II, 1, 7; paricaraṇaḥ, II, 1, 7; ca-ritaḥ, I, 1, 1.
carmāṇā, III, 2, 5; Ś. VIII, 9.
cāturīṣyāṇi, II, 3, 3.
cāturīṣyaṃ, III, 2, 4.
√ci: vicinoti, II, 1, 7; vicinwanti, II, 1, 8; cīnuyā, III, 2, 4; Ś. VIII, 6; nyacāyaṃ, II, 3, 5.
√cit: vicikīśet, III, 2, 6; Ś. VIII, 11.
citam, II, 3, 2; (gen.) II, 3, 3.
ciram, III, 2, 4; Ś. VIII, 7.
ciritataram, I, 1, 2.
caroṭādāḥ (! proper name), II, 1, 1.
√cya: praçayavāte, I, 2, 2; acyauṭhāḥ, III, 1, 3; Ś. VII, 10.
√chad: channaḥ, II, 1, 6; chādayantī, II, 1, 6.
√chand: chandati, I, 1, 3; avachandayati, Ś. XI, 3.
chandāḥ (nom.), I, 4, 1; 5, 2; Ś. I, 2; (acc.) I, 1, 2; 3, 8; (loc.) I, 1, 2; (nom. plur.) I, 1, 2; 3, 4; II, 1, 6; 3, 4; Ś. II, 5; (acc. plur.) III, 1, 6; Ś. VIII, 18; (instr. plur.) I, 3, 4; II, 1, 6; 3, 5; III, 2, 6; Ś. VIII, 1; (gen. plur.) I, 4, 1; II, 1, 1, 3, 5; Ś. II, 5; (loc. plur.) I, 3, 43; (nom. dual) Ś. I, 2.
chandakpurusaḥ, III, 2, 3; Ś. VIII, 3.
chandakāraṇaḥ, I, 5, 1. For the form, cf. namakāram, Ś. I, 5; Macdonell, Vedic Grammar, p. 71.
chandākṣerītīṃ, I, 5, 2.
chandastah, II, 3, 4.
chandastvam (acc.), II, 1, 6.
chandogīḥ, III, 2, 3; Ś. VIII, 4.
chandomayaḥ, chandomayaṃ, III, 2, 1; 2; 3; Ś. VIII, 1; 2; chandomayaḥ, chandmayirn, I, 3, 4.
chāpāṃ, III, 2, 4; chāpyā, Ś. VIII, 7.
√chid: uccihīṇyāt, uccihīyaḥ, I, 2, 4.
chidraḥ, III, 2, 4; Ś. VIII, 7; chidrām, III,
jagati, I, 3, 4; II, 1, 6; jagatihasram, II, 3, 5.

jāṅgamam, II, 6.

√jan: jāyate, I, 1, 2; II, 1, 2; (adhivāpa-
jiyate, a - jāyate) 3, 1, 5; prajāyate, I, 2,
4, &c.; prajāyete, I, 3, 4; jāyante, I, 3, 5;
8; II, 1, 7; ajyata, II, 4, 3; jāyeta, II,
3, 6; jāthiḥ, I, 3, 4; janayati, II, 5.

janma, II, 5; (gen.) II, 5.

√jap: japet, I, 3, 2; III, 2, 4; 5; Ś. I, 4;
japatī, Ś. I, 4.

jāgatam (acc. neut.), I, 1, 3; (nom.) Ś. XI, 7;
jāgataḥ, I, 1, 3.

jātavat, I, 1, 2.

jātavadyām, I, 5, 3; svedasyāḥ, I, 5, 3.

jāyō, III, 1, 6; Ś. VII, 16; (acc.) I, 3, 5;
jāyāyati, Ś. XI, 8.

jārujānti, II, 6.

√jī: cf. abhijītyai, I, 1, 2, &c.; ada jāyati,
Ś. XIII.

jikmai, III, 2, 4; (devi jikme or cve, Ś. VIII, 7).

jikma'irasam, III, 2, 4; Ś. VIII, 7.

jikvī, III, 2, 5.

√jīn: jīvanti, I, 5, 2; jīvīyati, III, 2, 4; Ś.
VIII, 7; jīvati, Ś. XI, 8; jīvataḥ (gen.
masc.), Ś. XII, 8.

jīvāṣāram (acc.), II, 3, 8; (instr.) II, 3, 8.

jīvāḥ (acc.), II, 3, 8; (instr.) II, 3, 8.

jītith, II, 6.

√jṛ: jṛjyate, II, 1, 7.

√jāhā: vijnānī, II, 6; III, 1, 5 (vijnāpa-
yati, Ś. VII, 12); pratiṣiyate, II, 3, 5;
samajñānāta, I, 2, 2; jāmijām, II, 2, 3;
abhīśprajānī, II, 4, 2; vijnātaḥ (acc. neut.),
II, 3, 2; avijnāhāḥ, III, 2, 4; Ś. VIII, 7;
vijnānāt eva ca krame, Ś. I, 6.

jīvāyām, I, 4, 2.

jyeṣṭhaḥ, III, 1, 1; jyeṣṭham, I, 3, 4, 7.

jyeṣṭhi, II, 3, 1; (acc.) II, 1, 7; (nom. plur.)
II, 3, 1; II, 6; III, 1, 2; Ś. VII, 3.

√jval: prajñāvalatāḥ (gen. masc.), III, 2, 4
(jvalatāḥ, Ś. VIII, 7); jvalantim, III, 2, 4.

nākāraḥ, III, 2, 6; Ś. VIII, 11.

nākārajanāraḥ, III, 2, 6; Ś. VIII, 11; (acc.)
III, 2, 6; Ś. VIII, 11.
INDEX V


dīviyātanam, Ś. VII, 10 (dīviyātanam, A. III, 1, 3).
dīvyā (fem.), I, 3, 4.
dīṣ, II, 1, 6; diṣṭ (nom.), II, 1, 5; 7; 2, 3; 4, 1; 2; Ś. VII, 4; X, 6; (acc.) II, 1, 1; 6; Ś. X, 6; diṣṭh (abl.), II, 1, 7; diṣṭa, II, 1, 7.


dū: duḥ (3rd sing.), I, 3, 2.
dūṭahdoḥā, III, 2, 4; Ś. VIII, 5.

dv: vidārya, II, 4, 3.
dv: ṛddyante, I, 1, 1; and sec āṛtyam.
dv: ṛṭṣ: ṛḍyate, II, 3, 2; III, 2, 4; ṛḍyete, I, 2, 3; ṛḍyante, III, 2, 4; ṛḍyayātām, III, 2, 4 (ṛḍyete, Ś. VIII, 7); ṛḍīkha, II, 3, 8; ṛḍarīm, II, 2, 4; ṛḍrā (nom. neut.), II, 4, 3; ṛḍrā (abl.), III, 2, 4; Ś. VIII, 7; ṛḍrāv, II, 4, 3.


dṛṣṭā, II, 6; dṛṣṭā (acc.), Ś. XI, 3.
devam, II, 3, 4; devāḥ, I, 1, 4; II, 1, 2; 4; 5; 8; 2, 1; 2; 3, 8; 6; devāṃ, II, 1, 8; devbhāṣ (dat.), I, 1, 4; (abl.) II, 1, 8; devam, I, 4, 3; II, 1, 2; III, 1, 6.
devatā, II, 1, 8; III, 1, 3; devatām, III, 1, 3; devatāvai (dat.), II, 4, 3; devatā (nom.), I, 3, 2; 8; II, 1, 5; 3, 3; Ś. X, 1; (acc.) II, 2, 4; Ś. XI, 1; devatāsu, II, 4, 2.
devatavasāh, II, 2, 4.
devatavasāh, II, 3, 8; (abl.) Ś. I, 8.
devatavasāh or devatvasām (?), I, 2, 4.
devalokam (acc.), I, 3, 8.
devim, I, 3, 1; devai (gen.), I, 3, 1 (w. r. for dāviyai).
daivam, I, 4, 3; dāi, dāivim, III, 2, 5; Ś. VIII, 9; dāivai (gen., v. l.), I, 3, 1.
daishākha, III, 2, 3; Ś. VIII, 3; (acc.) Ś. VIII, 7.
dēḥ, I, 2, 2.
dvāh, I, 4, 3; II, 1, 2; 7; 4, 1; III, 1, 1; 2; 2, 4; Ś. VII, 2, &c; dīvam, II, 4, 1; III, 1, 3; 6; Ś. VII, 15, &c.; divā, Ś. X, 4; divā (gen.), II, 1, 7; III, 1, 2; 2, 5; Ś. VIII, 8; divi, III, 1, 2; 3; 2, 3; Ś. VII, 3, &c.
dvāāśāvāh, III, 1, 2; Ś. VII, 3; (acc.) III, 1, 2; dvāāśāvāh, I, 3, 8 (from Ṛgveda); dvāāśāvāh (gen.?), Ś. VII, 3.
dhāmā (acc.), II, 2, 3; Ś, I, 6.
dhāyyā, I, 4, 2; (acc.) I, 4, 2.

√dāh : dāhavyānti, II, 1, 2.
√dhi : dhīneti, I, 2, 3; dhīnvantī, I, 3, 5.
dhiṣṭata, I, 1, 4 (from Ṛgveda).
dhiṣṭā, I, 5, 3.
dhiṣṭi, I, 1, 4.
पाँकि, II, 3, 6.

पाम, II, 1, 4; (acc.) I, 1, 2; 2, 2; 3, 4; II, 1, 8; 3, 8; (abl.) II, 2, 1; (gen.) I, 2, 3; cf. अपाकःपामः.

पायसम (acc.), III, 2, 4; ०. XI, 4.

पायुः, III, 2, 4; ०. VIII, 7.

पिता, II, 1, 7; ०. I, 3, 6; ०. VII, 15; पिताम, II, 1, 7; पित्र, III, 2, 6; ०. I, 1; पितुः, II, 1, 7; III, 1, 1; ०. VII, 2.

पितलिकः (abl.), I, 3, 8; II, 1, 6.

पियः: पियः, II, 1, 4; पियः, पियः, ०. X, 1, &c.

पुमः (acc.), II, 3, 8; पुमः, I, 4, 2.

पुच्छम, I, 4, 2; II, 3, 4; (instr.) I, 4, 2.

पुनः, see eka.

पुन्यम, II, 1, 7; (dat. neut.) II, 1, 7; (dat. plur. neut.) II, 2.

पुत्रः, III, I, 5; 6; ०. VII, 2, &c.; (instr.) III, I, 4; ०. VII, 2; (gen.) II, 1, 7; III, I, 1; ०. VII, 2.

पुत्री, III, 2, 1; 2, 3; ०. VIII, 1, &c.

पुनः, II, 4, 5, 1; पुनः, पुनः, ०. XI, 8; पुनः, ०. XI, 1; पुनः, पुनः, XIII.

पुरसी, I, 2, 4; 3, 2, 5.

पूर्व (adv.), III, 2, 3; (with abl.) II, 3, 5; ०. XI, 3 (समकालीन).

पुरुः, I, 2, 3, 5; 4, 1; II, 1, 2, 3, 4, 2; III, 2, 2; ०. VII, 3, (acc.) I, 3, 8, 4, 1; II, 1, 4, 4, 1, 2, III, 2, 3; ०. XI, 1; (gen.) II, 1, 7, 3, 1, (loc.) II, 3, 2, 7; ०. X, 1; (nom. plur.) II, 6; III, 2, 3; ०. VIII, 3.

पुरुसारः (gen.), II, 2, 4, 3; ०. XII, 17.

पुस्तिका, I, 1, 1.

पुस्तिका, I, 1.

पुस्तिकाः, II, 1, 1.

पुस्तिमान, I, 1.

पुस्तिमान, II, 3, 6; (acc.) II, 3, 6.

पुः: पावते, I, 2, 3; अभ्यपावते, II, 2, 2; पावादः, III, 1, 6; ०. VII, 14; (instruct.) III, 1, 6; ०. VII, 19.

पुः: पुः: पुः; ०. VIII, 2.


पुरावकःपुरावकः, II, 1, 7.

पुरावकःपुरावकः, III, 1, 3; &c.; ०. VII, 4, &c.

पुरावकःपुरावकः (acc.), III, 1, 5; ०. VII, 12.

पुरावकः (gen.), II, 3, 6.

प्रथ्विः, II, 1, 2; 7; 3, 1; II, 6; III, 1, 2; ०. VII, 2, &c.; (acc.) III, 1, 3; ०. X, 2, &c.; प्रथ्विः, ०. X, 2; प्रथ्विः (gen.), II, 1, 7; ०. VIII, 8; प्रथ्विः (gen.), III, 1, 2; ०. VII, 3.

प्रथ्विः (gen.), III, 1, 3; ०. VII, 10.

प्रथ्विः (gen.), III, 1, 3; (nom.) ०. I, 2, &c.; (gen. plur.) ०. I, 2, 1.

प्रकृति (gen.), ०. II, 1.

प्राप्तिः, II, 1, 2; प्राप्तिः, प्राप्तिः (abl.), ०. II, 10.

प्राप्तिः, III, 1, 6; ०. VII, 16.

प्राप्तिः, I, 3, 4; ०. VII, 15; (acc.) I, 3, 4, &c.; (instruct.) I, 2, 4, &c.; ०. VII, 2, &c.; (nom. plur.) II, 1, 1; 2; (acc. plur.) I, 2, 3; III, 2, 6; (gen. plur.) II, 1, 1.

प्राप्तिः, I, 1, 4; प्राप्तिः, I, 2, 4; 3, 1; 4, 1.

प्राप्तिः, I, 4, 2.

प्राप्तिः, I, 1, 4; 1, 2, 3, 5; ०. II, 1, 2; ०. III, 2, 6; ०. I, 1; ०. VII, 11, &c.; XI, 7; (gen.) I, 2, 2; II, 1, 2; (loc.) ०. I, 2.

प्राप्तिः (gen.), III, 2, 4.

प्राप्तिः, II, 6; (gen.) II, 6; (loc.) II, 6.

प्राप्तिः, II, 6; (nom. neut.) II, 6.

प्राप्तिः, II, 2, 9.

प्रति (with acc.), III, 2, 3; ०. ०. वर, I, 3, 1; ०. I, 3; II, 17, followed in both cases by anucara, प्रति (with acc.), I, 3, 4; &c.; ०. II, 18; प्रति, I, 2, 4; ०. VIII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेत (with acc.), I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेत (with acc.), I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेकः, I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेकः, I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेकः, I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.

प्रायेकः, I, 3, 2, 5, 2.

प्रायेकः, I, 3, 4; ०. VII, 10; (acc.) III, 1, 3; ०. VII, 10, (gen.) III, 1, 3; ०. VII, 10.
bhāṣā: bhāṣayati, III, 2, 4; bhāṣā, Ś. XI, 4).

bhāṣā (acc.), I, 2, 4.

bhāj: bhājāmi, II, 4, 2; vibhajate, III, 1, 5 (vibhajati, Ś. VII, 12).

bhadrām (neut.), II, 3, 4.

bhāgah, III, 2, 4.

bhājīsuyati (acc.), II, 4, 2.

bhāvyātīti, II, 5.

bhāṣā: bhāṣate, III, 1, 6; Ś. VII, 18; bhāṣante, III, 2, 5; bhāṣamāṇaḥ, III, 2, 5; (gen. masc.) Ś. VIII, 11.

bhād: nirabhidyata, nirabhidhyetām, II, 4, 1.

bhād: bhāhāya, I, 3, 4.

bhād: bhāvati, I, 1, 1, &c.; adhi-bhāvati, II, 3, 1; anubhāvati (with acc.), II, 3, 5; abhāvati (with acc.), II, 3, 7; samabhāvati, II, 1, 8; abhisaṃbhāvati (with acc.), I, 3, 8; II, 3, 7; paraḥbhāvati, II, 1, 4, &c.; bhavataḥ, I, 1, 2; III, 2, 3; bhavatī, I, 1, 1, &c.; Ś. VII, 21; abhāvati, I, 1, 1; II, 1, 4; II, 2, 2; samabhāvati, II, 5; 6; abhāvati, II, 1, 4; abhāvati, II, 2, 2; samabhāvati, III, 2, 2; bhūtāmi (= creatures), I, 3, 4; 8; II, 1, 2; 5; 6; 2, 3; (acc.) II, 2, 4, 3; III, 1, 6; 2, 3; (dat.) II, 1, 3; 8; 2, 2; (gen.) II, 3, 7; III, 2, 4; Ś. I, 1; VIII, 7; (loc.) III, 2, 3; Ś. VII, 22; sambhārnam (acc. masc.), II, 5; bhāvotāḥ, II, 3, 5; bhūtāmi, II, 3, 7; 4, 2; sambhāya, II, 2, 4; bhavīyati, II, 1, 4; III, 1, 6; Ś. VII, 15; babhūva, II, 2, 4; babhūvaḥ, II, 1, 8; parābhabhūvaḥ, II, 1, 8; bhavati, adhibhāvaya, II, 5; bhāvaya, III, 2, 3; bhāvayitreyā, II, 5.

bhāj: bhājāsuyātī, III, 2, 4.

bhāvah (interj.), I, 3, 2.

bhavajñvar, I, 3, 4.

bhāvah (interj.), I, 3, 2; bhūr bhūḥ, II, 1, 8.

bhātī, II, 1, 8.

bhūmīk, II, 4, 2.

bhūmiprā, III, 2, 5; Ś. VIII, 9.

bhūyān, I, 4, 2; II, 3, 6; bhūyāsa (neut.), II, 3, 6.

bhūr: bhūhrā, II, 2, 2; 5; udbhṛte, I, 2, 3; sambhṛtāḥ, II, 1, 8.

bhūrātyāḥ, II, 1, 4, &c.;

maṛjā, II, 1, 6; III, 2, 2; Ś. VIII, 2; maṛjāmuḥ, III, 2, 1; 2; Ś. VIII, 1; 2; maṛjāni, III, 2, 1; 2; Ś. VIII, 2.

maṛjñīthaḥ, III, 2, 4; Ś. VIII, 7.

maṭiḥ, II, 6.

mad: anumadati, I, 3, 8; anumadant i, I, 3, 8; pramāṇavṛti, II, 1, 1; parimāṇat, Ś. I, 4.

madah, II, 2, 1.

madhu, I, 1, 3; 3, 4; (acc.) I, 1, 3; 3, 4; III, 1, 2, 4; madhyataḥ, I, 2, 3; II, 2, 1.

madhyandināḥ, I, 2, 2.

madhyamah, III, 1, 8; Ś. VII, 2.

madhyam, II, 3, 5.

man: manyate, I, 3, 5; manye, III, 1, 5; 2, 3; Ś. VII, 13; manyeta (with ati), II, 3, 3; III, 1, 4; 2, 4; Ś. VII, 8; 9; VIII, 7; mene, III, 1, 1; Ś. VII, 2; amataḥ, III, 2, 4; Ś. VIII, 7; māmāṇṣante, III, 1, 4; manah, I, 3, 2; 8; 4, 2; II, 1, 3; 4; 5; 3; 8; 4, 1; 2; 6; III, 1, 1; Ś. VII, 2, &c.; (instruct.) I, 3, 2; II, 1, 7; 4; 3; III, 1, 1; Ś. VII, 2; (dat.) II, 3, 5; (abl.) II, 4, 1; (gen.) II, 1, 3; 7; Ś. VIII, 8; (loc.) I, 3, 2; Ś. X, 1; (nom. plur.) I, 3, 4.

manāṣā, II, 6.

manomayaḥ, III, 2, 1; 2; 3; Ś. VIII, 1; 2; (acc.) III, 2, 1; 2; 3; Ś. VIII, 1; 2; manovākṛṣyasaṃkataḥ, III, 1, 1; Ś. VII, 2, which has manovākṛṣyas in VII, 2, 3, for prānas only.

maṇjṛagrīvāḥ (?), III, 2, 6; maṇjṛagrīvā, Ś. VIII, 7.

maraḥ, II, 4, 1; (acc.) II, 4, 1.

maricayaḥ, II, 4, 1; maricīḥ, II, 4, 1; III, 2, 4; Ś. VIII, 7.

Maratāḥ, I, 2, 2.

Marutvanīyaṃ, I, 2, 2; (acc.) I, 2, 2; (gen.) I, 2, 1; Ś. I, 3.

markaṭāḥ, III, 2, 4; Ś. XI, 4.

martyena (neut.), II, 3, 2; martyrī, II, 1, 8.

mah: mahayati, I, 3, 8.

mahan, I, 1, 1; II, 1, 2; Ś. XI, 1; mahat, I, 2, 1, &c.; II, 2; mahat (loc.), II, 4, 2; III, 2, 3.

mahādve, I, 2, 1, &c.; Ś. I, 2, &c.; mahādva, I, 5, 2.

mahā, I, 4, 3.

mahāpuruṣaḥ, III, 2, 3; Ś. VIII, 3.

mahābhūtāni, II, 6; Ś. VII, 21.
mahāmeghe, III, 2, 4; aḥ or oḥ (!), Ś. VII, 3;  
śe, Ś. VIII, 7.

mahāvratam, I, 1, 1; Ś. I, 1; (instr.) III, 2, 4;  
Ś. VIII, 6; (gen.) I, 1, 1; (loc.) III, 2, 3; Ś.  
VIII, 4.

mahāvratavam, I, 1, 1.

√mā: samānimīnī, II, 3, 6; mitām, II, 3,  
6; samāmitāh, I, 2, 4.

mānṣam, II, 1, 6; III, 2, 1; Ś. VIII, 1.

mātā, III, 1, 6; Ś. VII, 15.

mātṛā, III, 1, 5; Ś. VII, 13; mātṛyām, III,  
1, 6; Ś. VII, 18; mātrām, Ś. XII, 8.

mātrāmātrām, III, 1, 5; Ś. XII, 12.

mānusī, III, 2, 5; Ś. VIII, 9; (acc.) I, 3, 1;  
mānusyai (gen.), I, 3, 1.

mām, II, 1, 8; III, 2, 5; mā, III, 1, 4; me.  
(dat.), II, 1, 4; III, 1, 1; māhyam, II, 1, 5;  
mad, II, 1, 8; II, 4, 3; me (gen.), I, 4, 3;  
5, 1; 2; II, 2, 3.

mārutam, I, 5, 3.

māli, see małada.

mitram, I, 2, 2; II, 2, 1; 3; mitrāṃ (acc.),  
III, 1, 6; Ś. VII, 18.

mitthunam, I, 2, 4, &c.; (acc.) I, 2, 4, &c.;  
(instr.) I, 3, 4; (abl.) II, 3, 6; miththunau, I, 3, 4;  
miththunakoroti, II, 3, 6.

mukham, II, 1, 2; (acc.) II, 4, 2; (abl.) II, 4, 1.

mukhatāḥ, I, 1, 2.

mukhyāḥ (fem.), I, 3, 5.

mukhiṅmātra, I, 2, 4.

√mūrč: amūrčhayat, II, 4, 1.

mūrtiḥ, II, 4, 3.

mālām, II, 1, 8; 3, 6.

mṛtyuḥ, II, 1, 8; 4, 1; 2; mṛtyave, Ś. XI, 8;  
punarmṛtyum, Ś. XIII.

mṛṣā, II, 1, 5.

meghe, III, 2, 4.

yāh, I, 1, 1, &c.; yo yam, I, 2, 3, &c.; ya,  
I, 2, 4; II, 2, 1; yā, I, 1, 2; yat, I, 1, 4, &c.;  
yam, II, 1, 5; yām, I, 2, 4; yat, I, 1, 4, &c.;  
yasmāt (neut.), II, 3, 1; yasyai (gen.), II, 3,  
6; yasmin (masc.), II, 1, 4; 3, 8; yasyām,  
III, 2, 5; yasmin (neut.), II, 9, 2.

ye, II, 1, 1; yāḥ, I, 3, 5; II, 1, 1; yāṇī, I, 3,  
4; II, 2, 4; yāḥ (acc.), I, 3, 5; yeyām (masc.),  
I, 1, 3, &c.; (indef. rel.) yad yad  
(acc.), I, 3, 7, and see kāḥ.

√yaj: yaksyāmahe, III, 2, 6; Ś. VIII, 11;  
yojamānāḥ, I, 1, 2, 2; 2, 2; (acc.) I, 1, 2; 5,  
I; (dat.) I, 1, 4.

yajuh, II, 3, 6; (instr.) I, 3, 2; (abl.) I, 3, 2.  
yajñah, II, 3, 3; (acc.) I, 4, 4; (gen.) III, 2,  
3; Ś. VIII, 3; (loc.) II, 3, 4; (gen. plur.)  
II, 3, 3; (loc. plur.) II, 2, 4.

√yat: āyattāḥ, III, 1, 2; Ś. VII, 3; cf. nā-  
māyattāḥ.

yataḥ, II, 1, 8.

yathākāḥ, I, 1, 4.

yathā-tatra, II, 3, 8; Ś. VIII, 9; yatra kva ca  
cā, I, 3, 8, 5, 2; II, 1, 8; yatra kva ca, III,  
2, 5; tat - yatra, I, 5, 2; yatra - tat, I, 3, 8.

yathā vai - evam, I, 3, 1; yathāyathānam, II, 4, 2;  
yathā (no verb), II, 4, 1; III, 2, 4; Ś. VIII,  
7; yathā - evam, II, 1, 6; 3, 5; III, 1, 2;  
2, 1; 5; yathā - tathā, II, 1, 2; 5; yathā  
tu kathā ca, III, 1, 3; 4; Ś. VII, 8, 9; yathā-  
evam haiva, Ś. XI, 1, 2.

yathāśandhasam, I, 4, 1.

yathāpyajñam, III, 2, 2.

yathāvarṇam, III, 1, 5.

yathāpādām, I, 5, 1.

yat (adv.) - tat (time), I, 1, 1, &c.; (causal)  
I, 3, 1, &c.; yat (causal), II, 1, 2, &c.;  
(condit.) II, 3, 6, &c.; after abhyāsām eva  
(with yār), III, 1, 3; 4; Ś. VII, 8, 9.

yodā (time), III, 2, 4; Ś. VIII, 7. (The temp-  
oral sense is really practically conditional.)  
yodī, I, 1, 1, &c.; Ś. VII, 10, &c.

√yam: sampryayatī, II, 1, 7; 3, 7; udāya-  
chān, I, 2, 1.

yasyāḥ, I, 4, 3; II, 3, 7; (dat.) I, 4, 2; (instr.)  
III, 1, 1, &c.; Ś. VII, 2, &c.

yastovi, II, 3, 5.

√yā: yāti, III, 2, 4; āyāhi, I, 1, 4.

yāvat - tāvān - tāvat, II, 1, 7; yāvati (with  
dyāvāpyathivā nom. du. as if sing.), I, 3, 8;  
yāvatiḥ, I, 5, 2.

√yu: viyūyā, II, 3, 8; yoyuvaryāḥ, I, 3, 5  
(from Ṛgveda).

√yuj: anu - yujyate, II, 3, 8; yuktam (nom.),  
II, 3, 8; yuktah, Ś. I, 8; yuktete (du.), II,  
3, 8; yuktāh, II, 3, 8; yuktaiḥ (masc.), III,  
2, 4; yujñānaḥ (v. l. yujñāhaḥ), Ś. XI, 8.

yujaḥ (plur.), II, 3, 8.

√yudh: abhyudhyati, I, 3, 4.

yogā, I, 2, 4, &c.; yogām, I, 4, 2; yogālas (dub.),  
ibid.
vakṣaḥ, III, 1, 4; II, 1, 2; Š. VII, 8; 9; VIII, 1; (acc.) III, 1, 4; Š. VII, 8; 9; (nom. plur.) III, 2, 1; Š. VIII, 1.

vānapādāh (proper name), II, 1, 1.

vāc: avocāma, III, 2, 2; Š. VIII, 2; avocate, II, 2, 2; avacāma, Š. I, 6; avacāma, II, 2, 3; Š. I, 6; ube, Š. I, 6; uktam, I, 3, 2; &c.; aniruktaḥ, I, 2, 2; Š. I, 1; (acc.) I, 2, 2; anūktha, III, 2, 4; Š. VIII, 5; anucānaḥ, I, 2, 2; abhyanuktaṁ, Š. VII, 15.

vātā, II, 2, 2; 4, 2.

vādaḥ: vadati, II, 1, 5; 3, 2; 6, 8; Š. VII, 2; vadate, Š. I, 8; vadanti, I, 3, 2; II, 1, 2; 3, 2; abhinavatāt, II, 1, 6; vadantam, I, 3, 5; II, 3, 8; avidantam, II, 1, 4; vadat (?), Š. XIII; upadatā, III, 1, 3; 4; Š. VIII, 8; 9; udvate, I, 5, 2; udvante, I, 3, 7; udātan, II, 1, 5; vādayet, III, 2, 5; abhyudātan, Š. VII, 15; &c.; vāg vadati, Š. VIII, 9.

vānaspatī, III, 2, 3.

vāpa: avapatte, I, 5, 2; samopaty, II, 2, 3.

vayam, II, 1, 4; 6; III, 1, 5; 2, 6; Š. VIII, 11; vām (acc.) II, 4, 2.

vayānasi, I, 2, 4; 4, 2; (proper name) II, 1, 1; vayāsam, I, 2, 4; 4, 2.

vayoqataḥ, II, 5.

varam (acc.) II, 2, 3; Š. I, 6.

vārāhaḥ, III, 2, 4; (instr.) III, 2, 4.

Varṇaḥ, II, 1, 7; (gen.) II, 1, 7.

varṣam, II, 1, 2; (gen.) II, 1, 2; (nom. plur.) I, 5, 2; II, 2, 1; (acc.) II, 2, 1; Š. XI, 8.

vālaḥ, I, 5, 2; II, 6; Š. II, 11; (acc.) I, 5, 1; Š. II, 10; 11; (loc.) I, 3, 4 (?); 5, 1; Š. II, 11.

vātakṛtya, I, 2, 4.

vās: upoṣya, III, 2, 4; Š. XI, 4.

vās: vāste, II, 1, 6.

vāk: āvahati, II, 1, 7; pravahati, III, 2, 4.
INDEX V

vahanti, II, 1, 6; sanvahanti, II, 3, 8; abhirama-vahanti, II, 3, 8; vahatu, I, 1, 4.

vā (indeed), I, 2, 2; 4, 3, 8; II, 6, (=or) I, 4, 1; II, 1, 2; 8; III, 2, 6; Ś. VIII, 7, &c.; vā=vā, III, 1, 6; Ś. VII, 14. /vāː/ : vāyati, III, 2, 4.

vāk, I, 1, 1; 4; 3, 2; 8; 4, 2, &c.; Ś. VII, 2, &c.; (acc.) I, 1, 1; 4; 3, 1; 8; II, 1, 6; III, 1, 6; 2, 6; Ś. VIII, 8, &c.; (instr.) I, 3, 2; II, 1, 6; 7; 3, 5; 8; III, 1, 1; 6; Ś. VII, 2, &c.; (gen.) I, 3, 1, &c.; Ś. VIII, 8, &c.; (loc.) II, 3, 5; III, 1, 6; 2, 6; Ś. VII, 18, &c.; (acc. plur.) III, 2, 5.

vāgbhṛamaṇam, III, 2, 6; brāhmaṇam, Ś. VIII, 10.

vāgrasaḥ, III, 2, 5.

vāhmayaḥ, III, 2, 1; 2, 3; Ś. VIII, 1, 2; (acc.) III, 2, 1; 2, 3; Ś. VIII, 1, 2.

vājimati, I, 2, 1.

vādanam, III, 2, 5; Ś. VIII, 9.

vāmaḥ, II, 2, 1.

vāyuḥ, I, 2, 3; II, 2, 1; 2, 7; 3, 1; 4, 1; III, 2, 4; Ś. VII, 3, &c.; (acc.) Ś. XI, 1; (gen.) II, 1, 7; III, 2, 5; (loc.) III, 2, 3; Ś. VIII, 4.

vāravām, I, 1, 3, &c.

vārṭagham, I, 2, 1.

Vālakhilyah, I, 5, 2.

vāvam, I, 3, 4; 5; II, 2, 1; 4, 2.

vinkṣatikāni (safta), III, 2, 1; Ś. VIII, 1.

vikāraḥ, II, 3, 6.

vikṛtyāyaḥ, I, 5, 1.

vikṣuḍram, I, 5, 1.

vīchandasah, I, 5, 1.

vījavah, I, 4, 1 (nom. sing. or nom. plur.?).

vījñānam, II, 6; (gen.) III, 2, 5.

/viː/ : veda, I, 1, 2, &c.; Ś. VII, 14, &c.; (1st pers.) II, 1, 5; 8; vidūḥ, II, 3, 2; Ś. VIII, 9; vidyat, I, 5, 2; II, 1, 5; III, 1, 4; Ś. VII, 8; vidvān, I, 1, 3, &c.; Ś. VIII, 11, &c.; viduṣah (gen.), I, 3, 4; Ś. I, 8; (acc. pl.) Ś. VII, 14; vidvāmaḥ, I, 3, 4; viduṣam, III, 1, 6; vedavyaṃ cakre, III, 1, 1; Ś. VII, 2.

vid, I, 3, 8.

/viː/ : anuvindana, III, 2, 8; vittvā, I, 3, 5.

vidyut, III, 1, 2; Ś. VII, 3; (acc.) III, 2, 4; Ś. VIII, 7; (nom. pl.) Ś. XI, 2, (acc.) Ś. XI, 1.

vidhā, II, 3, 3, 4; vidhām (v. I. anuvidhāḥ), II, 3, 1; vidhāḥ, II, 3, 3, 4.

vidhūtin, vidhūtayaḥ, II, 1, 7.

vidhī, I, 1, 2; 3, 4; 4, 1; (acc.) I, 1, 2; (loc.) I, 3, 4; (instr. du.) I, 4, 2; (nom. plur.) I, 4, 1; 5, 2; (acc.) I, 5, 2.

vidhīcaturthāni, I, 3, 4.

/viːː/ : sanvahiti, II, 1, 6; abhinivāśata, I, 2, 4; prāvīta, II, 1, 4; 4, 2; pravīśma, II, 4, 2; pravīta, II, 4, 2; pravāśma, II, 1, 4; vīśaḥ, I, 3, 8; āvīśaḥ, II, 1, 1; nivīśaḥ (acc. masc.), II, 1, 5; vīśaḥ (fem.), I, 3, 8; nivīśaḥ (fem.), II, 1, 3; avelayat, Ś. XI, 1; āvīśaḥ (fem.), Ś. XI, 2; pratyāvīśaḥ, Ś. XI, 1.

vīlaḥ, I, 1, 1.

vīvam, I, 2, 2 (in an etymology); II, 2, 1; vīva devaḥ, I, 1, 4; III, 1, 6; Ś. VII, 4, 14; vīvair devaḥ, III, 1, 6; Ś. VII, 14; vīvairbhyām, Ś. VII, 15.

vīvāc (acc.), I, 1, 6 (from Rgveda).

vīvāpam, I, 2, 1.

vīvrasā, I, 3, 7.

/viːː/ : āvayat, I, 2, 4, 3 (Monier-Williams’ Dict., but not Whitney, Roots, &c., and /vai is much more probable).

vīnā, vīnām, vīnāḥ (acc.), III, 2, 5; Ś. VIII, 9; vīnāyai (gen.), Ś. VIII, 10.

vīravat, I, 2, 1.

vīravat, I, 1, 3; 2, 2; 4, 1; (acc.) I, 5, 1; 2; (loc.) I, 2, 2; (nom. plur.) I, 4, 2.

vīravām, I, 1, 3; vīravat, I, 3, 7.

vīravattamah, I, 2, 4.

/vrːː/ : parīrtaḥ, II, 3, 5; parīrtaḥ, II, 3, 5; III, 2, 5; āvṛtam (nom.), II, 1, 6.

vṛṣṇuḥ, II, 3, 6; Ś. XI, 1; 2; (acc.) I, 2, 4.

/vrːː/ : udvaratye, I, 3, 6; visvayat (yanti, Ś. VII, 10), II, 1, 3; 5; vyāvaratye, I, 3, 1; āvarānti, II, 1, 6.

Vṛtam, I, 1, 1.

vṛṣṭāḥ, II, 3, 6.

/vrːː/ : varṣātī, III, 1, 2; Ś. VII, 3.

vṛṣṭā, I, 2, 4; 3, 1.

vṛṣṭavat, I, 2, 1.

vṛṣṭiḥ, III, 1, 2; Ś. VII, 2; vṛṣṭim varṣātī (varṣanti B), Ś. VII, 3.

vṛṣṭāḥ (acc.), I, 2, 4; better read bṛṣīḥ.

vedāḥ, I, 3, 2; II, 2, 2; III, 1, 6; 2, 4; Ś. VII, 18; (acc.) III, 2, 3; Ś. VIII, 3; (gen. plur.) Ś. II, 1.

vedopuruṣaḥ, III, 2, 3; Ś. VIII, 3.

vās, I, 1, 1, &c.; Ś. VII, 2, &c.
vakvadavat, I, 5, 3.

√vyac : víryac, I, 2, 2.

vyāhjanātā, II, 2, 4; Ś. VIII, 11.

tyānaḥ, II, 3, 3; Ś. VIII, 8; X, 8, &c.

yāyārthā, I, 3, 1.

yāhṛīthā, I, 2, 2; (nom. plur.) I, 3, 2; (acc.) I, 3, 2; Ś. I, 6.

√vraj : vrājya joyful, III, 2, 4; Ś. XI, 4.

√sam : śamati, I, 1, 3, &c.; Ś. II, 1, &c.; VIII, 5, &c.; anuluṣamati, I, 5, 2; paritamati (with acc. and instr.), I, 4, 2; samset, III, 2, 4; samsa, II, 2, 3; tānṣiyantam, II, 2, 3; sate, Ś. I, 5; sastva, I, 5, 1; tānṣa, II, 2, 3; anuluṣantam, III, 2, 4; tānṣantam, Ś. I, 1.

√jak : saknosi, III, 1, 4; Ś. VII, 8, &c.; alaknot, II, 4, 3; abaknuva, abaknuvantam, III, 1, 4; Ś. VII, 8; abaknuvantam, Ś. VII, 8; abaknuvantam, Ś. VII, II.

tatam, I, 2, 2; I, 3, 4; II, 2, 1; (acc.) II, 2, 1; Ś. XI, 8; tatam (ekādaśa), II, 3, 6; (septa) III, 2, 1; Ś. VIII, 2.

tatavacā, II, 2, 1.

tatatasamvatsarasaya, II, 2, 4; Ś. II, 17.

tapāh, II, 1, 4.

hapadvati, III, 2, 5; Ś. VIII, 9.

sariram, II, 1, 4; II, 2, 4; III, 2, 1; (acc.) II, 1, 4; (abl.) II, 1, 4; Ś. XI, 1; (gen.) II, 1, 4; (loc.) Ś. XI, 1; (nom. plur.) II, 1, 8; (acc.) II, 1, 8; (instr.) II, 3, 5.

sariratvam (acc.), II, 1, 4.

sarirāpurṣuṇāḥ, III, 2, 3; Ś. VIII, 3.

sarirāhāvedā, II, 3, 6.

sarīryai (gen.), I, 3, 3; sarīryām, I, 3, 3.

salvat, III, 1, 6.

salitrīnām, I, 2, 1; sastrava, Ś. I, 6.

śāntaḥ, I, 1, 3; śāntyai (dat), I, 1, 3; &c.; Ś. I, 4, &c.; śāntyām (or ekādaśa), I, 1, 3, &c.

śālaśvanātī, III, 2, 1; Ś. VIII, 1.

śiraḥ, I, 4, 1; II, 3, 4; III, 2, 5; Ś. VIII, 9; (gen.) II, 1, 4; Ś. II, 2; (loc.) III, 1, 2; Ś. VII, 3.

śīrvastam, II, 1, 4; (acc.) II, 1, 4.

śīrnam, II, 4, 1; (acc.) II, 4, 2; (instr.) II, 4, 3; (abl.) I, 3, 5; II, 4, 1.

śīr : akṣayat, II, 1, 4; layānaḥ, II, 5; adhiśte, Ś. II, 4.

śīran, I, 5, 2; II, 1, 4.

śīrantāḥ, I, 5, 1.

śukṣaḥ, I, 2, 4.

śuklam, II, 1, 5.

śuddha (acc. du.), III, 1, 3; Ś. VII, 10.

√us : usyati, I, 3, 6.

√ṣr : alāri, I, 1, 4; śīryate, I, 1, 4; asīryata, I, 1, 4.

√ṣr : śīrapayitvā, III, 2, 4; Ś. XI, 4; ०yati, Ś. II, 11.

śraddhām, II, 1, 7.

√sīr : sryante, I, 3, 2; abhrayata, II, 1, 4; śrītaḥ, I, 3, 2; (fem.) II, 1, 4.

śrīḥ, I, 1, 3; II, 4; śrīyam, I, 2, 4; śrīyai (dat.), I, 4, 2; śrīyāḥ (nom.), II, 1, 4.

śrīmān, I, 1, 3.

√sre : sṛṣyai, II, 1, 7; sṛṣyai, I, 6; sṛṣyantai, II, 1, 7; abhrvan, II, 1, 4; sṛṣyut, III, 2, 4; Ś. VIII, 7; uṣpaṇyūṣā, II, 3, 4; (upāsita, Ś. VIII, 7); abhratva, III, 2, 4; Ś. VIII, 7; abhrayante, Ś. VIII, 9; śrata (nom.), II, 4, 3; śrute, II, 3, 8; śrūtaḥ, II, 4, 3.

śrutavānangāḥ, III, 2, 5; Ś. VIII, 9.

śreṣṭham, I, 3, 3.

śreṣṭḥatām, I, 1, 1.

śreṣṭā, III, 2, 4; Ś. VIII, 7.

śravantam, I, 3, 8; II, 1, 4; II, 1, 2; Ś. VII, 4; &c.; (acc.) II, 1, 7; Ś. X, 6; (instruct.) II, 1, 7; 4, 3; (abl.) II, 4, 1; (gen.) II, 1, 7; III, 2, 5; (loc.) Ś. X, 1; (nom. du.) II, 3, 8.

śravatmaṇuṣyāḥ, III, 2, 1; II, 2, 3; Ś. VIII, 1, 2; (acc.) II, 3, 1; II, 2, 3; Ś. VIII, 1, 2; 2.

śrīmaṇ, II, 3, 3; śrīmaṇ, Ś. II, 1.

śrīlokaḥ, II, 3, 8.

√ivaṃ : ivāvasī, II, 1, 8.

śvavānām (acc. neut.), II, 3, 2.

śat, I, 4; 3, 8; 4, 2; III, 2, 4.

śatāṃśatāṃ sakharāṇi, II, 2, 4; 3, 8; śatāṃśatāṃ sakharāṇi, Ś. II, 17.

śatepādāḥ, I, 5, 1.

śacepā, I, 3, 8.

śaṭāśiṣṭāti (ṭriṣṭi), III, 1, 2; Ś. VIII, 1.

śa, I, 1, 1; &c.; śa, I, 2, 2; &c.

śamyoṣṭaḥ, II, 1, 5.

śamvataraṇaḥ, III, 2, 6; Ś. I, 1; X, 5; (acc.) III, 1, 6; Ś. X, 5; (adv.) I, 1, 1; (gen.) III, 2, 1; Ś. VIII, 1; XI, 3; (instruct.) Ś. X, 5; (nom. plur.) Ś. VII, 20.

śamvataraśaṃmāṇaḥ, III, 2, 3; Ś. VIII, 1; (acc.) III, 2, 3; Ś. VIII, 1.
(instr.) I, 2, 2; (gen.) I, 5, 3; (nom. du.) I, 5, 2; (gen. plur.) I, 3, 8.
śūdabūḥ, I, 4, 1; &c.; Ś. II, 1; (instr.) I, 4, 2; (acc.) Ś. II, 1.
śṛ: upasṛtaḥ, III, 1, 6 (upasṛtaḥ, Ś. VII, 14).
śṛj: samsṛjati, I, 3, 4; utṣṛjati, I, 5, 1; asṛjata, II, 4, 1; upasṛjai, Ś. XI, 1; upa-(sa)ṛye, Ś. XI, 1; sṛjati, II, 4, 1; 3; Ś. XI, 1; sṛṭaḥ, II, 1, 2; visṛṭam (nom.), II, 4, 3; sṛṭau, II, 1, 7; sṛṭāḥ (masc.), II, 1, 7; (fem.) II, 4, 2; upasṛṭaḥ (fem.), Ś. XI, 1; sṛṭam, II, 4, 3; sṛṭaḥ, III, 2, 6; visṛṭa, II, 4, 3; prasṛṭyante, I, 3, 5.
śṛj: udāśarpit, II, 1, 4; sarśṛtyante, I, 3, 5; samutṣṛṛpaī, I, 2, 4.
sonaḥ, II, 3, 3.
śrakk: āśrankayati, III, 2, 4 (not in Ś. VIII, 7).
śtan: stānyat, I, 2, 1.
stānya, I, 5, 1.
śtabh: stābhānam (acc.), I, 4, 1; viśtabhāḥ, viśtabhāni, II, 1, 6.
śtu: prastātu, II, 3, 4; stuvāḥ, III, 2, 4 (stuvāḥ, Ś. VIII, 6); stuvāran, stuvate, Ś. I, 4.
stobhasahasrāṇi, II, 3, 8.
stonoḥ, I, 4, 1; (gen. plur.) I, 4, 2; 5, 1.
stonacchāsāstothr (gen.), I, 4, 1.
stonatoḥ, II, 3, 4.
stonāsātāsamāyai (dat.), I, 4, 1.
strīyam, II, 3, 8; Ś. XI, 4, 4; strīyam, II, 3, 7; 5; strīyai (gen.), I, 4, 2; II, 5.
strīvīyaiḥ, I, 5, 1.
śthā: uttiṣṭhati, II, 1, 1; 3, 1; pratiṭśiṣṭhati, I, 1, 1; &c.; adhit śiṣṭhati, II, 3, 8; pratiṭśiṣṭhanti, I, 1, 1; &c.; anubhiṣṭhante, I, 5, 1; udatiṣṭhat, II, 1, 4; utthāsyaṭi, II, 1, 4; sthitam (nom.), I, 1, 1; pratiṭśiṣṭhat, I, 2, 2; pratiṭśiṣṭiḥ, I, 3, 4; pratiṭśiṣṭatam, I, 2, 6; pratiṭśiṣṭhat, II, 4, 2; Ś. X, 1; pratiṭśiṣṭhāya, I, 4, 2; pratiṭśiṣṭhāpayati, I, 1, 2; teṣṭhet, Ś. XI, 1, 2; tāsyau, Ś. XI, 1, 2.
sthānābhāya (abl.), III, 1, 3; Ś. VII, 10.
sthāntāpakhāṃ, III, 2, 4; Ś. VII, 10.
sthānahāṃ, II, 6; (gen.) Ś. XI, 5; (loc.) Ś. XI, 5.
śnāvāṇi, II, 1, 6.
śparīś, III, 2, 5; Ś. VIII, 8.
śparśarūpam, III, 2, 1; Ś. VIII, 1.
śparśoṣabhiḥ, II, 3, 6.
śṣṛ: upasṛṣṣet, I, 2, 4; śṛṣṣṭi, II, 3, 6; śṛṣṣṭam (nom.), II, 4, 3; śṛṣṭāvā, II, 4, 3.
śma, I, 1, 1; &c., in the form u ha sma, or ha sma, II, 1, 3; &c.; atha ha sma, Ś. VII, 2 (om. sma, A. III, 1, 1).
śmṛtīḥ, II, 6.
śmṛṣ: śvaśramśata, III, 2, 6; Ś. VIII, 11.
śvaṃ, II, 5; śvena (masc.), III, 1, 6; Ś. VII, 14; (neut.) Ś. II, 1.
śvad: śvadayati, II, 1, 7.
śvap: śvapāt, III, 1, 6; Ś. VII, 18; suṣṭhaḥ, II, 1, 8.
śvapāḥ, II, 4, 3; III, 2, 4; Ś. XI, 4.
śvapam, III, 2, 4.
śvar, I, 3, 2.
śvāraḥ, II, 3, 6; śvāraḥ, III, 2, 5; Ś. VIII, 8; 9; śvāraḥ, II, 2, 4.
śvāraṣṭoṃ, III, 2, 1; Ś. VIII, 1.
śvāraṣṭrāṃ, III, 1, 5; (śvāraṣṭrāṃ, Ś. VII, 12.
śvargāḥ, III, 1, 6; (acc.) II, 3, 8; (instr.) III, 1, 1; Ś. VIII, 2, &c.; (nom. plur.) I, 2, 4; (loc.) II, 5, 6 (always with lokaḥ).
śvargakāmaḥ, III, 1, 3; Ś. VII, 10.
śvasthāya, I, 5, 2; 3.
śvasthyayanam, I, 5, 2; 3; (acc.) I, 5, 2; 3; Ś. I, 4.
śvādu, I, 3, 4; (acc.) II, 6.
śvēd: śvedate, I, 3, 5.
ha, I, 1, 1; &c.; Ś. VII, 2, &c.
śha: haṃṭi, III, 2, 4; apaghnate, I, 1, 2; apāhata, I, 2, 2; 3, 4; hanyāt, II, 3, 6; haṭvā, I, 1, 1; apahaty, II, 3, 8; aṭyajīghmanāt, II, 4, 3.
ḥanta (with subj.), II, 1, 4; Ś. XI, 1.
ḥaṃṣ (acc.), I, 1, 4.
ḥoṃṭi, II, 4, 2.
ḥaṃṣaṭan, II, 6; (gen. sing.) Ś. XII, 8.
ḥaṣṭāḥ, I, 1, 2.
ḥaḥ: ṣaṣṭhaḥ, III, 1, 4; Ś. VII, 8; 9; vihiṣyet, III, 2, 4 (viḥāṣyet, Ś. VIII, 7); vihaḥti, Ś. VIII, 7.
ḥr, I, 1, 2; &c.
ḥiṃṣ: hinaṭi, II, 5; aḥiṃṣanta, II, 1, 4.
ḥiṃkāraḥ, I, 3, 1; (instr.) I, 3, 1.
ḥimkṛtya, I, 3, 1.
INDEX V

kiranmayah, II, 1, 3.
√hu : jukumān, III, 2, 6; Ś. VIII, 11; hutvā, III, 2, 4; juhoti, Ś. XI, 4; kutam, Ś. X, 1; juhuyāt, Ś. XII, 8.
√hā : hāyate, II, 2, 4.
√hr : viharati, I, 3, 5; 7; 8; vyāharati, I, 3, 3; III, 1, 1; abhiśāharati, III, 1, 3; Ś. VII, 10; upodāharati, III, 2, 6; (udā) Ś. VII, 10; pratiharati, II, 3, 4; vyāharat, I, 3, 3; abhiśāharat, III, 1, 6; Ś. VII, 14;
√haranti, II, 1, 5; āharata, II, 1, 7; abhiśāharātan (?) , III, 1, 6 (√haran, Ś. VII, 14);
parikrtah, III, 1, 1; Ś. VII, 2; aviparikrtah, III, 1, 1 (parikrtah, Ś. VII, 2); abhiśāhkarāya, II, 2, 3; 4, 3; samudāhkarāya, II, 4, 1.
√hrdayam, II, 1, 3; 4, 1; 6; Ś. VII, 3, &c.; (acc.) II, 4, 2; (abl.) II, 4, 1; (gen.) II, 1, 3.
hotā, I, 1, 3, &c.
hotakāh, I, 2, 4.
hraṣīyāh, I, 5, 1.

WORDS IN ŚĀNKHYĀYANA ĀRAṆYAKA VII AND VIII WHICH ARE NOT FOUND IN THE PARALLEL PASSAGES IN AITAREYA ĀRAṆYAKA III.

akuśalena (masc.), VIII, 10.
akṣaraśamāmānaḥ, VIII, 4.
akṣulimigrahaḥ, VIII, 9.
apravaktre, VIII, 11.
abrahmacārīṇe, VIII, 11.
abhagah, VIII, 5.
abhivyakararham, VII, 14.
abhre, VIII, 7.
arhamāthah, VII, 20.
avedavide, VIII, 11.
itiḥsāparāraham, VIII, 11.
iḥate, VIII, 9.
upastaraṇāni, VIII, 9.
yātvijam, VIII, 3.
kolāh, VII, 20.
kāmacāri, VII, 22 (bis : kāmacāri in first case).
kāmarūpi, VII, 22 (bis : kāmarūpi in first case).
kāṭhipah, VII, 20.
kirtayati, VII, 2.
kṛtyā, VIII, 11.
kṣaṇāh, VII, 20.
gatiḥ, VII, 20.
gatiṣṭhāniṣṭibhiḥ, VII, 20; "ih, ibid.
tvīṣiḥ, VIII, 10.
dandaḥ, VIII, 9.
dirghaḥ, VII, 2.
dhvaṃsayaḥ, VII, 20.
nīmeṣāh, VII, 20.
nivṛtīḥ, VII, 20, and see gati?.
patiḥ, VII, 15.
parṣats, VIII, 9.
brāhmī(?), VIII, 11.
bhavat, VII, 20.
bhavisyat, VII, 20.
bhūtam, VII, 20.
mithāḥ (saṃhitāṇi), VII, 21.
mukhanāsike, VIII, 9.
yakāravakārau (acc.), VII, 11.
√rāh : ārādhaḥ, VIII, 10.
vake, VIII, 10.
avakāh, VIII, 10.
vatsaḥ, VII, 18.
vāḍayitrā, VIII, 10.
vikṛtīḥ, VIII, 11.
vidyā, VII, 7.
śraddhā, VII, 17.
sabhajatām, VIII, 1, &c.
sarvabhūtasamhitā, VII, 21.
sādhuṇāt, VIII, 10.
siddhiḥ, VIII, 2.
sthitīḥ, VII, 20, and see gati?.
WORDS IN ŚAŃKHĀVANA ĀRAṆYAKA IX, X, XI, XII, 8, AND XIII, WHICH
ARE NOT FOUND IN AITAREYA ĀRAṆYAKA I–III. (ĀRAṆYAKA IX
IS MAINLY A REPETITION OF CHĀNDOGYA UPANIṢAD.)

aṅgārāḥ, X, 8; (acc.) X, 8.
√aṅc: udāṅcat, XI, 1; ācya, XI, 4; XII, 8;
cf. IX, 8.
adhyātmikām, X, 1.
antāḥpaścakā, X, 1.
aparam (nom. neut.: not in Bṛhadāraṇyaka),
XIII.
amṛtakumbhāḥ, II, 5, 19; XI, 1.
ayus, XI, 7.
avāntaradīlah (nom.), X, 6; (acc.) X, 6;
instr.) X, 6.
√ā: prāga, IX, 8.
āśma, XI, 7.
ājñavālaḥ (acc.), XI, 5.
ājñāḥ (acc.), XI, 4.
ātichandasam, XI, 7.
āntaram, X, 1.
āśāme, XI, 2.
√ās: āśānaḥ, XII, 8.
Ilānah, XI, 2; (acc.) XI, 1.
ucchīṣṭam (acc.), XI, 8.
utram (adv.), XII, 8.
utratah (with abl.), XII, 8.
udāham (?), XII, 8, n. 8.
uśtrārhoṇam, XI, 4.
ṛṣabhaṛṣhṭāḥgāramaṇāṁ (?), XII, 8.
ekām, ekāya, XII, 8.
eraṇḍamaṇāṁ, XII, 8.
kaṁsa, XII, 8.
kaṇṭhaṁ, IX, 8.
kālim, XI, 4.
kumbhāḥ, see amṛta².
kṛṣṇāḥ (gen.), XI, 4.
kauśumbhakaparidhānam, XI, 4.
kṛṣam (?) (with dat.), XI, 1.
khadirasāranaṁ, XII, 4.
gārhapataḥ, X, 8.
gātāmi (acc.), XI, 4.
ghṛtaudane, XII, 8.
catārbhīḥ, XII, 8.
catursṛṁ, IX, 8.
carmāṇi, XII, 8.
jaṇu (acc.), XI, 4; XII, 8; cf. IX, 8.
tāḍrak, X, 8.
tilauḍane, XII, 8.
tṛptīḥ, XI, 7.
tāḷābhyaṅgām, XI, 4.
tirātram (adv.), XII, 8.
dakṣiṇam (acc. neut.), XI, 4; XII, 8.
dantaḥ, X, 8; dantaṁ, XII, 8.
dasavidham, X, 8.
√dā: upamādāhāya, XI, 4; XII, 8.
dhūmaḥ, X, 8.
nadyaḥ, nadin, X, 7.
nākam, XI, 7.
√ni: samavaniniya, XI, 5; 6; 8.
pācabhīḥ, XII, 8.
payaḥ, X, 8; (loc.) XI, 4.
pārisuṣṭram (v. 1. "sw"), XI, 1.
pāṇḍuṣaḍarāḥanām, XI, 4.
pāpiṭham, IX, 2.
pīvamāṇaḥ, XI, 1.
pratodārmaṇāṁ, XII, 8.
pratyrcaṁ, XII, 8.
√bādha: badhniya, XII, 8.
Byhaspāṭiḥ, XI, 7.
bālīvaṁ, XII, 8.
brahmayajñāniṣṭhoḥ, XIII, 1.
bhasmani, X, 8.
bhūtikānaḥ, XII, 8.
maṇiṁ, XII, 8.
madhusarpīṣṭoḥ, XII, 8.
mānyoḥ, X, 8; (loc.) XI, 1.
mahāvarohaḥya ("rih" B), XII, 8.
māṇsaudane, XII, 8.
INDEX V

māsāḥ, māsāṁ, X, 5.
muktakelām, XI, 4.
mundāṃ, XI, 4.
mudgauḍane, XII, 8.
mukalagramaṇim, XII, 8.
mukāḥ, IX, 3.
mūrdayante, XI, 1.
ramāya, XI, 1.
ramati, XI, 3.
√vas : vāsayīta, XII, 8.
√vah : apokya, X, 8; parismukya, XI, 4; XII, 8; udoham (?), XII, 8.
vedāṭṭaḥ (acc. ?), XIII.
voiyāghe, XII, 8.
vairāgyaśāṃskṛte, XIII, 1.
vairājaṁ, X, 8.
vairājaṁ (possibly ॢय when B to balance ॢय), XI, 7.
√hṛdayaḥalagramaṇim, XII, 8.
√hṛdayaḥ, X, 8.
√sadbhīḥ, XII, 8.
√sadābhīḥ, XII, 8.
samit, X, 8.
samudraḥ, X, 7; (acc.) X, 7; (instr.) X, 7.
sarūpaśavatāyāḥ (gen.), XI, 4.
savatām, XI, 4.
Śeṣeśṭi (०), XI, 7.
sīṣam, XI, 7.
sukham (acc. neut.), XI, 1.
√stṛ : paristrīya, XI, 4; XII, 8.
stalṣṭābāvaśeṣam, XI, 6.
svuṣeṇo, XI, 4.
svaṭājām, XI, 7.

RARE WORDS IN ŚĀNKHYĀANA ĀRANYAKA I, II.¹

akṣītīm, II, 17.
ānantaryām (acc.), II, 11.
ārghaśeṭke (acc.), II, 16.
avatārāha, I, 8.
āstīh (acc.), I, 4.
udvārahmiṇiyāya, II, 6.
upasārjanyāṁ, II, 17.
√rdh : samardhayati, I, 1, &c.
kadvāṁ, I, 2.
kāmāpram, I, 7.
√dih : digdhena (masc.), I, 8.
dvarchandāṃṣi, I, 5.
√dhr̥ : pradhārṣayati, pradharyya, I, 8.
nakṣatriyāṁ, II, 16.

parīrāhyam, I, 7.
paricarmayām, I, 1.
parimādaḥ, I, 4; parimāṇaḥ, I, 4.
bahirāḥ, II, 11.
bhūtechadānī sāma, I, 4.
√mad : parimattam, I, 4.
yātaityam, II, 16.
Viśvakarmā, II, 17.
√vye : prāryayet, II, 16.
vraja, II, 16.
vratācaryayā, I, 6.
svaṁlēsanaṁ, II, 1; saṁlēsanaṁ, II, 1.
√sidk : saṁsvyākṛte, II, 1; saṁśiddhāḥ, II, 10.

Hairanyakastūpiyam, II, 16.

¹ For Āranyaka III–VI see Jacob's Concordance. Bāhler, Z. D. M. G., XLVIII, 63, compares with parāśvān, III, 2, Pāli pālasate (Aśoka's Pillar Edict, V) and paḷāśāda (Jāt., V, 406, v. 267), 'rhinoceros.' For vijarā nadi, III, 3; cf. Hopkins, j. a. o. s., XXVI, 56; on III, 1 sq., see Windisch, Sāsk. Ber., 1907, pp. 111 sq., Buddha's Geburt, pp. 63 sq., 71 sq.
INDEX VI

WORDS OCCurring IN ĀRANYAKA V, AND IN THE PARALLEL PASSAGES OF ŚĀNKHYAYANA ĀRANYAKA I AND II, OTHER THAN THOSE OCCurring IN QUOTATIONS.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. The words noted as occurring in quotations might also be classed in Index IV, but are of a slightly different type.)

Agniḥ, I, 1; (acc.) I, 2; (gen.) I, 2.
agnipuca, I, 2.
agniṣṭomaḥ, 3, 2; Ś. II, 18.
agreya, I, 2.
ānkam, 3, 2.
√aj: aktivā, 3, 3; abhyajya, 3, 3.
ajapāya, 1, 4.
atāh, I, 1.
atigrāhyān, 3, 2.
atra, 1, 1; 2, 6.
atha, 1, 4; &c.; atha ha, 2, 4.
athātah, 3, 3.
adikṣitaḥ, 3, 2; (loc.) I, 5.
adāh, 3, 3.
adhyāyena, 3, 3.
adhyāvyuḥ, 3, 2; (acc.) 3, 2; (nom. plur.) I, 5.
√an: vyasānyya, 3, 2; abhyanya, Ś. I, 6; abhyāvini, Ś. I, 6.
anagnau, 3, 3.
ananuvāsīne, 3, 2.
anamavatam, 1, 1.
anārāmaneṣu, 3, 3.
anidinvidū, 3, 3.
anuparikramanam, I, 4.
anurūpyaḥ, 1, 1; 3, 2.
anuwāṣatkaroti, 3, 2; cf. ananuvāṣatkar, Ś. II, 17.
anuṣṭāpōram, 3, 1.
anekaḥ, 1, 5.
anāreṇa (with acc.), 3, 1.
antravedi (in quot.), 1, 1.
anāmān, 2, 5; (acc.) I, 5.
anyam, 3, 3; anyat, 3, 2; 3; (acc.) 3, 3.
anyasmāt (neut.), 3, 3; anyebhyah (dat. masc.), 1, 4; anyásu, 1, 6; 2, 1.
apareṇa, 1, 2.
aparānyya, 3, 3.
aparātau, 3, 3.
apī, 1, 4; 6; 3, 3; punar api, 1, 4.
aprakampi (acc.), 1, 3.
abrahmācarīne, 3, 3.
abhitah (with acc.), 1, 3.
abhyātman (acc.), 1, 4.
aratā (acc.), 1, 4.
artham, 1, 4.
arathyaṇḍuṣu, 1, 5.
arathrayodāśu, 1, 5.
arāhcam, 3, 1; (instr.) 3, 1; (abl.) 3, 1; (acc. plur.) 3, 1.
arāhcyayam, 2, 1; arāhcyah (fem.), 2, 5
(reading doubtful).
alam, 3, 3.
avakriham (acc.), 3, 2.
avampi (acc. or perhaps nom.), 1, 1.
avalyakarmane, 1, 4 (v. l. 0karmine).
avasāne, 1, 6.
avatā (acc. neut. ?), 3, 3.
asitayaḥ, 2, 5; 0āh, Ś. II, 7.
avam, I, 6.
aśtau, 2, 2.
aśtām, 2, 2.
√as: sūt, 1, 3; 5; 3; syāt, 1, 3; sāt, 2, 2.
√as: paryasya, 1, 3.
asvatsaraḥ, 3, 3.
asvatsaraṇaṣe, 3, 3.
INDEX VI

asabrahmacāriye, 3, 3.
asamāmśāth (fem.), 2, 2; (loc. plur.) 1, 6; 2, 1.
asmit (neut.), 3, 3; asya, 1, 4; 5; 2, 4; 3, 2;
asmin (masc.), 3, 3.
asvāhākārābh, 1, 1.
√ah: āha, 3, 3.
aha, 1, 4; 3, 2; (acc.) 3, 3; ahani, 1, 5; 3, 3.
aha, 1, 6.
āhiḥ, 1, 4.

āgūṇākāriye, 1, 1.
ācāryāya, 3, 3; Ś. I, 1.
ājyagāūge, 1, 1.
ājyāñhutī (acc.), 1, 1; Ś. I, 4.
ātānāk, 1, 1; cf. ekāhātānāk, Ś. I, 4.
ātmānāni, 1, 2; (dat.) 3, 3; (abl.) 1, 6; (gen.)
3, 3; ātmāna, 1, 6.
ādityam, 1, 1.
ānusūkhām (nom.), 3, 1.
ānābhākārām, 3, 2.
√āp: samāpayet, 3, 3; anābhāprāptāya, 3, 3.
ābhāśāvāikāt, 3, 2.
āyatam (acc.), 3, 2.
āyusāh (abl.), 3, 1.
āśrayā, 1, 4.
āvapānam, 3, 1.
√ās: upāyāsīnāh, 3, 3; (dat.) 3, 3; āśīnāh,
3, 2.
āśandim, 1, 4.
āśayaśanmitān (acc.), 1, 3.
āhāvanām, 1, 3; (nom. plur.) 1, 5.
√i: antarīyāt, 3, 3; adhiyāt, adhīyita, 3, 3;
anadhiyām, 3, 3; ativātā, 3, 3; itam, 1, 2; 3;
adhyāt (neut.), 3, 3; upā - apīte (loc. neut.),
3, 3; pratteyā, 1, 2.
itārah, 1, 4; 3; nātaram (acc. masc.), 1, 4; itare
(acc. du. neut.), 1, 6.
iti, 1, 1, &c.; enum., 1, 3.
idam, 3, 2; (acc.) 3, 2.
idamśvād, 3, 3.
imām (in quot.), 1, 1; imāh (acc.), 1, 6.
ie, 3, 2 (= eva in sense).
iṃutārah, 1, 3.
iho eva, ihaiva, 1, 6.

ījyāyī, 3, 2.
ījāndām (acc.), 3, 2.
√i: sampradātā, 3, 2.

uktir, 3, 1.
ukthadahābh, 3, 1.
ukhāpaśām (acc.), 3, 2.
ukthāvāryaṣa, 3, 1; ukthāvāryasī, 1, 5; uk-
thāvāryam (acc.), Ś. II, 16.
ukthaśāntakaṭ, 3, 1.
utaraḥ, 2, 2; (acc. masc.) 1, 2; 3, 1; (acc.
fem.) 2, 3; 4; (instr. masc.) 3, 1; (gen.
neut.) 2, 5; 3, 1; uttarāsiḥ (gen.), 3, 1;
utare (loc.), 1, 1.
utaraṇa (with acc.), 1, 3.
utarataḥ, 1, 1; 3, 3.
uttamaṇā, 1, 1; 2, 1; 5; 3, 1; uttamaṁ (neut.),
3, 2; uttamaṃyāḥ (abl.), 3, 1; uttamae (acc.
du. fem.), 2, 5; uttamaḥ (acc.), 1, 1; 2,
5; uṇāksambham (in quot.), 1, 1.
udagagraḥ, 1, 3.
udagāvāre, 1, 1.
udānukhaṇḍ, 1, 2.
udaram, 2, 5.
udākītāraḥ, 1, 3.
udgātā, 1, 4.
unmādanām, 3, 3.
upāmīnu, 1, 1.
upottamaya, 3, 1; upottamaṃyāḥ (abl.), 1, 1.
ubhau (acc.), 1, 4; ubhābhyyām, 1, 1.
ubhayataḥ, 1, 3.
ubhayāsanūthānaviparyāyāḥ (?), 2, 1.
ubhyāh, 2, 5.

ārū, 3, 1; ārūn, 1, 1 (in quot.).
ārdhvaṃ, 1, 3; 4; (with abl.) 3, 1.
ārdhvaṃgaṇḍhiṃ, 1, 3.
ārdhvaṃgaṇḍhiḥ, 3, 1.
√ṛ: paryṣanti, 1, 3.
pṛabhāḥ, 1, 1; Ś. I, 1.

ekāḥ, 3, 3; ekā, 2, 2; 3; ekāyā, 2, 4, 3; ekāmin,
3, 3; ekā, 1, 6.
ekačayā, 3, 2; ekāyā, 2, 4; 3; ekāmin,
3, 3; ekā, 1, 6.
ecakātavāriṇāsām, 3, 2.
ecakātā, 2, 5; 3, 1.
ekaṇṭā, 2, 5.
ekaṇṭā, 2, 2.
etāṭātām, 1, 1.
etāṭātām, 1, 1.
etāṭātām, 2, 2.
etāṭātām, 2, 2.
etāṭātām, 2, 2.
etāṭātām, 2, 2.
enam, 1, 4.
eva, 1, 2; 4; 3, 2.
evam, 1, 4; 6; 3, 3.
es, 1, 3; etad, 1, 3; 2, 1; 3, 1; etam, 2, 4; 3; 2; etām, 1, 6; 2, 3; etad, 3, 2; 3.
etāyā, 1, 6; etasya (neut.), 2, 4; 3, 1; 2; 3.
etasmin (neut.), 1, 5; ete (acc. neut.), 1, 6; etāh (gen. neut.), 1, 6; etāh (nom. fem.), 2, 5; etān, 1, 6; etāni (acc.), 1, 6; etāh, 1, 1.
aikāhikam, 3, 2.
aivām, 3, 1.
audumbaram (acc. masc.), 1, 4; (instr.) 1, 1; audumbarani, 1, 3.
audumbarim, audumbaryā, 1, 4.
auspīhi, 2, 4; Ś. II, 7.
kasmai cid (yadi), 1, 4.
kalṣpadaka, 3, 3.
kalāsam, 3, 3.
kartuk, 1, 3.
kāpāvīnah (acc.), 1, 5.
kāmam (adv.), 3, 3.
kāmēkaṇa (dat.), 1, 4.
kāśṭhāni, 1, 3.
kirtayīṣet, 3, 3 (prob. cīkāryayīṣet).
kūṭthasu, 1, 3.
kūrcān, 1, 4.
√ky: karoti, 2, 2; kuryāt, 1, 4; uśāyta (loc.), 1, 2; kṛtvā, 3, 3; kārā, 1, 6; 3, 1; kāra-
yanti, 1, 5; kārayita, 3, 3.
√kip: uśakptah, 1, 2; kiptachandasah, Ś. I, 2.
√kram: atikramya, 1, 2; anukramya, 1, 4; ākramya, 3, 3; niskramya, 1, 1; 2.
√kṣa: prakṣāya, 1, 3.
√khan: nikhāya, 1, 3.
khalu, 1, 6.
√khyā: vyākhyāyama, 3, 3; pratikhyāya, 3, 2.
gatānum, 3, 3.
√gam: upagamya, 3, 3; jīgamiṣet, 1, 4; Ś. II, 11.
guṇarām, 2, 1.
guṇatrya, 2, 3; Ś. II, 7; guṇatryaḥ, 2, 4.
guṇatrikāram, 3, 1.
√gr: āgūrya, 3, 2.
√grh: udgrānyāt, 1, 4; parigṛhyā, 1, 4.
gob, 1, 6.
grīvat, 2, 1.
ca, 1, 1; 2; 3; 4; 5; 6; 3, 2; caiva, 1, 1;
nā-cana, 3, 3; ca-ca, 2, 4; 4.
cataśraḥ, 1, 1; (acc.) 2, 2; 3, 1.
caturagulena, 1, 3.
caturuttaraṇaḥ (neut.), 1, 4; caturuttarani, Ś. II, 6.
caturtyāh (acc.), 1, 1.
caturvīṣṇū, 1, 1.
camastān, 3, 2.
√ca: carītā, 1, 4.
carma (acc.), 1, 5.
cet, 1, 6; 2, 1; 3, 2.
cyaveta, 3, 2.
chandāmi (acc.), 1, 4; chandobhiḥ, 1, 4.
chandogebyaḥ (dat.), 1, 4.
chāyāsu, 3, 3.
chidrāṇi, 1, 3.
chuvukena, 1, 4.
√jop: jopati, 1, 4; 5; Ś. I, 4, &c.; jopema, 3, 2.
jāgarita, 1, 1.
√ji: jīvīṣet, 3, 1; jīvīva, Ś. II, 17.
√takṣ: tattāni, 1, 3.
tatra, 1, 6; 3, 3.
√tan: upasyatayā, 3, 1.
tām, 1, 4; tāt (nom.), 3, 3; (acc.) 3, 3; tena (masc.), 1, 2; tasya (neut.), 3, 1; 2; tasmin (masc.), 1, 1; te (acc. du. neut.), 3, 1; tāh (acc.), 1, 6; tāsam, 3, 2.
tāvatyaḥ, 1, 3; tāvatīḥ, 1, 6; 3, 2; tāvantī (acc.), 3, 1.
tiryaḥ, 1, 3; tiryaṇcam, 1, 4.
tirāḥ, 1, 6; 2, 2; 3, 5; (acc.) 1, 1; 2, 3; 5; tiras, 1, 5; tiryah, 1, 5; 2, 5; tiriṣi, 1, 1; 3, 2; 2; 5.
tīrthana, 1, 3.
tu, 1, 4; 3, 3; na tu, 1, 5.
tṛcāh, 2, 5; tṛcākṛtaḥ, Ś. I, 2.
tṛcājītth, 2, 3; 4; 5; (nom. plur.) 2, 5; (abl.) 3, 3.
tṛīśye, 'third period of life,' 3, 3.
tṛīṣyavarjana, 1, 6.
tṛīṣyasavam, 3, 2.
tṛayam, 2, 1.
tṛīṃhat (ekāya na), 2, 4.
tṛīrsne (nom. du. fem.), 1, 3.
INDEX VI

trīṇītāram, 3, 3.
trāṭatbajagūtīnām, 3, 1.
trīḥ, 1, 3; 4; 6.
trādayanām, 1, 2.
dakṣiṇāḥ, 2, 2; (acc. masc.) 1, 2; 4; Ś. I, 7;
(acc. neut.) 1, 4; (instr. fem.) 1, 3; (loc.) 1, 1;
(acc. plur. masc. in quot.) 1, 1; (instr. in quot.)
1, 1.
dakṣiṇatāḥ, 1, 2; 3.
dakṣiṇottare (acc.), 1, 3; cf. dakṣiṇottariṇam
upasthāṃ kṛtvā, Ś. I, 7.
dāṣa, 1, 1; dāṣabhīṣaḥ, 1, 4.
dāṣabhīṣaḥ, 3, 1.
dāṣatātinām, 3, 1.
√ dāh: samudrāśayaḥ, 3, 2.
√ dā: ādāyāt, 1, 5.
√ dā: avadāya, 1, 1.
dārāhyā (nom. du. fem.), 1, 3.
√ dīś: saumuddīśaḥ, 3, 3; ādīla, 1, 4.
dīśkte (loc.), 1, 5.
√ dīś: draśṭā, 3, 2.
dēśa, 3, 3; (loc.) 3, 3.
dvā, 1, 3; dvāyōḥ (gen.), 1, 4.
dvāyōḥ, 3, 3.
dvārā, 1, 3.
dvāpacādā, 2, 5; (acc.) 2, 4; (loc. plur.) 2, 2;
(gen. plur.) Ś. II, 1.
dvāsātām, 2, 2.
√ dvāḥ: upadādātīḥ, 1, 6; atyādādātīḥ, 1, 3;
paridādātīḥ, 3, 1; pratīvyavaddātīḥ, 1, 6; 2;
3; 4; dhātte, 1, 6; parikhite (loc. neut.), 3;
1; upāniḥdāyaḥ, 1, 1; Ś. I, 6.
dhāyyā, 2, 2.
dhūnī (acc. in quot.), 1, 1; (abl.) 1, 3;
(gen.) 1, 4; (acc. plur.) 1, 3.
na (no verb), 1, 5; 3, 3; (with opt.) 1, 4; 5;
3, 2; (with fut. and ṛtī after yathā) 3, 2; ekāyā
na trīṃśat, 2, 4; na vai, 3, 1; na - cana,
V, 3, 3 (ex. conj.).
nadarānti (acc.), 1, 6.
nava, 2, 2; 4.
√ naḥ : apinākyaḥ, 3, 3.
nāṃpāṃbhiyām (instr.), 1, 4.
nāpiṇtāna, 3, 3.
nāma, 3, 3; (acc.) 3, 3.
nityāya, 3, 2.
nidārśanāyā, 1, 6.
nimuttikā, 1, 3.
nividdhānām, 3, 1; (abl.) 3, 2.
nīkevalāyā, 1, 5.
nīśārpanām (acc. masc.), 1, 1.
√ ni: paryayati, 1, 4; nīnāyāka (in quot.), 1, 2.
no eva, 3, 3.

pahacyaḥ, 2, 2; (acc.) 1, 2; (dat. du.) 1, 6.
pahacyade, 1, 6.
pahakhiḥ, 2, 2.
pahaiḥ, 2, 2.
pahcā, 2, 2.
pahcādaśa, 2, 2; 4.
pahcādaśatomaḥ, 2, 2.
pahcāvināyāya, 1, 5.
pahcāvināhātī, 1, 1.
pahcāvināyaene (nom. du.), 1, 3.
pahcāya, 1, 6.
pahaiḥ, 1, 5.
√ pah : pratipaḍyate, 1, 5; abhipadyeta, 1, 4;
sampannam (neut.), 3, 2; pratipāda, 1, 3.
pahdade (acc.), 1, 6.
pahamatre, 1, 3.
parasmāt, 3, 3; Ś. I, 1.
paridhāniyāyaḥ, 1, 5.
pahācā, 1, 2; (with gen.) 4.
pahcarde, 1, 4.
pahāṃ (acc.), 1, 4; pāñhiḥ (in quot.), 1, 1.
pādam (acc.), 1, 4; pādān, 1, 6; 3, 1; pādaiḥ,
1, 6; 3, 1; pādeṣu, 1, 6.
pālam, 1, 4.
pālāsāni, 1, 3.
pucham, 1, 2; 2, 2; (gen.) 1, 2.
punar api, 1, 4.
purasadā, 1, 1; 3; (with gen.) Ś. II, 1.
purūṣā, 3, 3.
purāṇākkaraṇā (acc.), 1, 6.
purāṇakumābhāḥ (acc. or perhaps nom. as part
of quot.), 1, 1.
pūrvam (acc. masc.), 1, 4; 3, 1; pūrvasmāt
(masc.), 3, 1; pūrvavāyā, 1, 3.
pūrvam (adv.), 1, 1.
pūrvākhyā, 3, 3.
purakhyā, 3, 1.
purāṇākkaraṇā (acc.), 1, 6.
purāṇa (acc. masc.), 1, 4; 3, 1; purāṇamāt
(cirv.), 3, 1; purāṇa, 1, 3.
prathamam, 1, 5; prathamāyāḥ (gen.), 3, 1;
prathamaṃāyaṃ, 1, 6.
pradakṣiṇam (adv.) (in quot.), 1, 1; 2; 3.
prabhūtam (acc. neut.), 1, 5.
prastotāram, 1, 5.
prāh, 1, 2; 4; 3; 2; prāñcam, 1, 4.
prāmukhakha, 1, 2; 3.
prāk (with abl.), 1, 1; 6; 3, 1; 3.
prāgāgbhīyām (instr.), 1, 3.
prāgudagāvāre, 1, 1.
prāgdevāre, 1, 1.
prātaḥsavane, 1, 1; (nom.) Ś. I, 2.
priyāḥ, 1, 5.
preiṅkaḥ, 1, 3; (acc.) 1, 4; 3, 2; Ś. II, 17;
(abl.) 3, 2; (gen.) 1, 3; 3, 2; (loc.) 1, 4.
preśyāḥ (acc.), 1, 1.
priṣṭah, 3, 3.
phalakam (acc.), 1, 4; (loc.) 1, 4; (nom. plur.)
1, 3; cf. preiṅkaphalakam (acc.), Ś. I, 6; II, 17.

√badhāḥ: badhāḥ, 1, 3; avabadhānānti, 3, 2.
bahu (acc.), 3, 3.
bārēkhaḥ, 2, 2; Ś. II, 5; bārhati, 2, 4; Ś.
II, 7.
byahatāḥ, 2, 2.
byahitāḥ (acc.), 2, 2.
byahitakāram, 1, 6.
byahitāṃparānāmānām, 3, 1.
brahma, 1, 4 (= priest).
brahma (neut. nom.), 3, 3-
brahmacāryaṃścāloṣṭ (gen.), 1, 5.
√bru: brūyāḥ, 1, 4; 5; prabrāyāṭ, 3, 2; prabrātāt, 1, 5.
brāhmaṇācchāmmi, 1, 1.
√bhāṣāḥ: bhāṣayati, 3, 2; bhāṣayātītyantam, 3, 2.
bhāṣāṃ, 3, 2.
bdhārame, 2, 2.
√bid: samadbhimāṇā, 3, 2.
√bhuj: bhājjita, 3, 3; bhukti, 3, 2.
√bhis: bhavati, 1, 1; 3; 3, 2; 3; bhavanti,
1, 3; bhūtasya (neut.), 3, 3; bhūtānām, 1, 5-
bhūmiṁścāloṣṭām, 1, 5.
bhūyāḥ, 3, 3; bhāyasiṣṭu, 3, 2.
√mad: pramādyaḥ, 3; 3-
madhyamāḥ (acc. neut.), 1, 4.
madhyamah, 1, 1; (gen.) 1, 1; (loc.) 1, 1.
mahātāḥ (gen. neut.), 3, 3-
mahāvatām, 3, 2; (acc.) 3, 3; (gen.) 1, 1.
māṃsātām, 3, 2.
maṅkham, 1, 1.
mārjāvṛityāḥ, 1, 1; (loc.) 1, 1; 2.
mīrābhiṣṭaḥ, 1, 3; mīrāçu, 2, 1.
mūsteśaṇā, 1, 3.
mūrddeśaṇā, 1, 4.
meghā, 3, 3.
mahāntinā, 1, 5.
yah, 1, 5; 3, 3; yat, 3, 3.
√yaj: yajati, 3, 2.
yajamānaśabdaḥ, 1, 5.
yajñāyājñāyaṃ, 3, 2.
yatra, 3, 3.
yathā (with verb), 1, 2; 3; (with noun) yathā
vāśaṃ, 1, 4; yathāhūḥ, 1, 4; yathā na (with
fut.) iti, 3, 2.
yathākrāmāṃ, 3, 2.
yathāĪstāḥṇam, 1, 6.
yāda, 1, 4.
yādi, 3, 2; yādi kasmai cīḍ, 1, 4; yādi api,
3, 3.
√yam: prayāchati, 1, 4.
yāvwatāḥ (acc.), 3, 1.
yāpam, 1, 2.
rajjū, 1, 3; raṣjubhīyāṃ, 1, 3.
rathantāra, 2, 2.
rājanena, 1, 6.
rājanaṃstotriyeṇa, 1, 5.
rājapuṭreṇa, 1, 5.
rāhvanteṇa, 2, 2; Ś. II, 5; rātvane, 2, 2.
√ruh: avarohati, 3, 2; upāvarohati, Ś. II, 17;
samārohāti, 1, 4; samārohanī, 1, 4; ārohet
(or rohet), 1, 4; avarohāya, 1, 4.
√labh: upālabhāniyāḥ, 1, 1; *lambhyāṃ, Ś.
I, 1.
√likh: ullīkhamī, 1, 4; ullaḥkati, 1, 4; ava-
likhyā, 3, 3; ullaḥkhyā, 3, 3.
√lip: anulīpya, 3, 3-
lohitām (acc.), 3, 2.
√vac: uktam, 3, 2; prokta (loc. abs.), 1, 5;
vaṃcyatī, 3, 2; pravīcyatā, 1, 5.
vapti, 'in youth,' 3, 3.
√vad: vaḍāyaḥ, 1, 1.
√vap: vāpeta, 1, 1; vāpēraṇ, 3, 1.
INDEX VI

sa, 1, 6.
samvatārāt, 3, 1.
samsthānānaviparyayāh, 2, 1.
sakṣayogadānt, 3, 3.
sakṣā (acc.), 1, 4.

śaj: vyātītyajati, 1, 6; 3, 1; Ś. II, 4.
sadāh (acc.), 1, 2.
sadhamādh, 3, 3.
sanārāśaṃguṇaḥ, 3, 3.
sandhīm, 1, 4.
sapālaśayā, 1, 4.
saptā, 2, 5; saptābhīh, 1, 4.
saptadōṣapame, 2, 2.
saptamāṃ, 2, 4.
sam (with dative, w.r. for sam?), 1, 6.
samaḥ, 1, 3.
samāmaṇḍuṣu, 1, 6; 2, 1; samāmaṇḍaṣa, 1, 6.
sampadda, 2, 5.
sampātaḥ, 2, 2.
sampāvaśādah, 1, 5.
sarvan (nom. neut.), 2, 1; sarvāḥ (fem.), 2, 5; sarvān, 1, 3.
salīlasya, 3, 2; Ś. II, 18 (name of hymn).
savaym (acc. neut.), 1, 4; savayyāḥ, 1, 3.
savyadākiṣṇe (nom. du.), 1, 3.
sālākham (acc. masc.), 1, 4.
saha, 3, 3.
sāmnā, 1, 5; 6.
sāmīdhenaḥ, 1, 1.
sūkte (du.), 2, 3; 4, 5; sūktasya, 2, 1; sūktā, 2, 2; 4.
sūcacyaḥ, 1, 3; sūcīkhyāṁ, 1, 3.
sūdādūḥ, 1, 6; 2, 1; 2, 3; 4, 5; 5 (abl.) 1, 6.

śaj: upasṛṣṭena, 3, 2; cf. upasṛṣṭam, Ś. II, 1.
śrp: prasarpati, 1, 2; svāpyān, 1, 4; sama-
ādhīṛṣya, Ś. I, 7.
śtabh: avaṣṭabdhaḥ, 3, 3; pratistabdhaḥ, 3, 3.
śuṣ: stuvate, 1, 5; Ś. I, 4; stuvān, 1, 6; 2, 1; 3, 2; Ś. I, 4.
stotre, 1, 1.
stotriyāḥ, 1, 1; Ś. II, 1; (acc. pl.) Ś. II, 7.
stotriyānūrāṇau, 2, 2; 3, 2.
stonāṣya, 1, 5.
striyāṃ, 3, 3.

śūra: upatīṣṭhate, 1, 1; 2; Ś. I, 5; sam-
āṣṭhate, 3, 2; Ś. II, 18; niṣṭhite (loc. masc.), 1, 4; samsthite (loc. neut.), 1, 1; tiṣṭhan, 1,
1; 2; 3; 2; tiṣṭhate, 3; 2; pratiṣṭhāpayati, 1, 4.
sthāne, 1, 6; 3, 1; 2; sthānāni (acc.), 1, 4; sthānānām, 1, 4.
sthūne, 1, 3; (acc. du.) 1, 3.
śṝṣṭi: upasṛṣṭet, 1, 4.
svajam, 3, 3.
sruveṣa, 1, 1.
svasya (neut.), 1, 4.
svādhyaśadharman, 3, 3.

ha: atra ha, 1, 6; atha ha, 2, 4; haiva, 3, 3; ha sma, 3, 3.

√han: āghnanti, 1, 5; upaharisyasi, 3, 2.
√hu: juhoti, 1, 1.
√hū: āhūya, 1, 5.
√ḥṛ: āharati, 3, 2; udāharati, 2, 3; 4; 5; viharati, 1, 6; atiharati, 1, 4; kacryaḥ, 3, 2; udāharisyāmak, 1, 6; udāhṛtya, 1, 6, 2, 3; 4; avihṛtyah, 1, 6; atiharan, Ś. 1, 7; upāvahṛtya, Ś. 1, 7.
hotā, 1, 1; 4; 3, 2.
hotṛastraḥ, 3, 3.
hotṛṣadānam (acc. v.l. a), 1, 3.
hotrāḥ, 1, 1.
hotrajah, 1, 4; (gen.) 3, 3.
INDEX VII

BEGINNINGS OF KHAḌAS OF ĀRANYAKAS.

gâyatrani praigām kuryād ity āhuh, I, 1, 3.
gâyatriti tracāśī, V, 2, 3.
gâyatrim tracāśītom laṃsati, I, 4, 3.
grīvā yasyedam, V, 2, 1.
catvāraḥ puruṣā iti Bādhkaḥ, III, 2, 3.
(Vāśiṣṭya) Ś. VIII, 3.
tatraite ślokāḥ, II, 3, 8.
tat Sāvirur vṛṇīmahe, I, 5, 3; Ś. IX, 1; II, 18.
tat āhuh kim prekhāsya prekhātuvam, I, 2, 3.
tat āhuh kaitāyāhnaḥ pratipad iti, I, 3, 2.
tat iti pratipadyate, I, 3, 3; 6.
tat id āsa bhūvanēṣu jyeṣṭham iti pratipadyata
et ad vāva, I, 3, 4.
tat id āsa bhūvanēṣu jyeṣṭham iti pratipadyate
ey ad vā, I, 3, 7.
tat id āsa bhūvanēṣu jyeṣṭham tām su te kṛtim,
V, 1, 6.
tat vā idām bhṛtisahasraṃ sampannam āhuh, II, 3, 7.
tat vā idām bhṛtisahasraṃ sampannam kaitat
II, 3, 5.
tat vā idām bhṛtisahasraṃ sampannam tasya
yāni, II, 2, 4.
tat vā idām bhṛtisahasraṃ sampannam tasya
vā etasya, II, 3, 6.
tari devā prāṇayanta, II, 2, 5.
taṃ prapadādbhyaṃ prápyatyata, II, 2, 4.
tasya yā utmān, II, 3, 2.
tasya vāk vāk, II, 2, 6.
tasya vācā vṛṣṭan, II, 2, 7.
tā etā devatā, II, 4, 2.
tā nadena viharati pruno vai nadāh, I, 3, 5.
tā nadena viharati pruno vai nadāh, I, 3, 8.

Agniṃ naro didhitāḥ aranyor iti annādyakaṃaḥ, I, 1, 2.
atha Kāuṭṭharaśyāḥ, III, 2, 2; Ś. VIII, 2.
atha khalo āhur nirbhujavakrītāḥ, III, 1, 5;
Ś. VII, 11. Cf. athato nirbhujapravādāḥ, Ś.
VII, 10, and atha vai vayaṃ brūmo nirbhujāvakrītāḥ, Ś. VII, 12.
atha khalo iyaṃ sarvasyai viça upaśiṣat, III,
2, 5.
atha nirbhujapravādāḥ, III, 1, 3. Cf. Ś.
VII, 10.
atha mahāvratam, I, 1, 1.
atha Śākalyasa, III, 1, 2; Ś. VII, 3.
atha svadahāḥ, I, 4, 1.
atha hāṃśaṃ etat Kṛṣṇahārūtāḥ, III, 2, 6.
atha hāṃśaṃ etat Kṛṣṇahārūtāḥ, III, 1, 1; Ś. VII, 1.
atha kātāḥ devahāṃ pākṣaḥ, I, 4, 2.
atha nūrayāhārāḥ, III, 1, 4; Ś. VII, 8.
atha nūrayāhārāḥ, II, 1, 3.
aratnimātra upari bhūmeḥ, I, 2, 4.
asat su me jaritaḥ, I, 2, 2.
ātmā vai idam, I, 4, 1.
ātvā ratnam yathotaye, I, 2, 1; Ś. I, 3.
āpā iti āpā iti, II, 1, 8.
uktham uktam iti prajā vandanti, II, 1, 2.
upākhyate stotre tradham, V, 1, 2.
ūrū Indrāgni, V, 3, 1.
eṣa imaṃ lokam abhyārcat, II, 2, 1.
eṣa u eṣa bhīrvadāvajñāḥ, II, 2, 2.
eṣa panthā etat karma, II, 1, 1.
auniplakā tracāśī, V, 2, 5.
ko yam ātmēti vayaṃ upāsmāhe, II, 6.

KEITH

CC
PRATIKAS IN ŚĀNKHYĀNA ĀRAṆYAKA I, II, VII-XV.

agnih pūrvarūpam, VII, 5.
athe khalo iyaṁ datvī vinā, VIII, 9.
athe yadi mahāj jīgamījet, IX, 8.
athe swāpnāḥ, VIII, 4.
athe ha smāśaya putraḥ, VII, 13.
athātas Tūṇḍavindaśāya vacaḥ, VIII, 10.
aviḥa pāyātyavātīkam, X, 1.
aviḥa Vātisaktivāya vacaḥ, VII, 21.
aviḥa vaiśravasāya śābīrīre, XIII.
aviḥa pūrvaras, XI, 3.
aviḥa graivaḥ, II, 3.
aviḥa adhvaṇam, II, 14.
aviḥa adhrvaṇaṁ, II, 13.
aviḥa tiṣṭeṣavatam, II, 11.
aviḥa prastahastam, II, 5.
aviḥa anuṣṭubham, II, 15.
aviḥa avitā, II, 7.
aviḥa aśvagātī, I, 4.
aviḥa dhvajadh, II, 12.
aviḥa caturvarṇāṇi, II, 6.
aviḥa śāṁyāṇi, II, 2.
aviḥa avitā, II, 4.
ārāma jāgataḥ, XI, 7.
almeva sthīro vāsanā, XI, 8.

Indraḥ suteśu somaṇu, II, 10.
prajā pūrvarūpam, VII, 17.
prāṇo hoccakrāma, IX, 7.

mano hoccakrāma, IX, 6.
mahān Indraḥ, II, 8.
mātā pūrvarūpam, VII, 15.

yas tityōja sacīvidam, VIII, 6.
yā Indra bhujā, II, 9.
yo ha vai jyēṣṭham ca, IX, 1.

vāk pūrvarūpam, VII, 7.
vāk prāṇena saṃdhīyate, VII, 14.
vāk saṃhiteti, VII, 18.
vān mameti, XI, 2.
vāci me 'gniḥ pratiṣṭhitah svāhā, XI, 5.
vāci me 'gniḥ pratiṣṭhito vāg hṛdaye, XI, 6.

Vīśvāmitra ha vā, I, 6.
śrotraṃ hoccakrāma, IX, 5.

saṃ vāk prāṇena, I, 8.
sa ṛptaḥ prāṇani tarpayati, X, 3.
sa ṛptaḥ cakṣur tarpayati, X, 4.
sa ṛptaḥ śrotraṃi tarpayati, X, 6.
sa ṛptaḥ tad etad, X, 8.
sa ṛptaḥ manas tarpayati, X, 5.
sa ṛptaḥ retas tarpayati, X, 7.
sa ṛptaḥ vācaṃ tarpayati, X, 2.
sa yadi prāṇam, VII, 9.
sarvā vāg brahmeti, VII, 22.
sā ha vāk, VIII, 3.

hastivāraṃ prathatām, XII.
hiṃbhoreṇa pratiṣṭadāte, II, 1.
VIII. INDEX TO INTRODUCTION AND NOTES

(Only the more important points are here referred to. References to the Introduction are to pages, to the Notes to the Āraṇyakas.)

Abuse, employment of, in ritual, V, 1, 5, n. 17.
Āgniṁāruta Śastra, 28.
Agniśṭoma, 27, 33.
Aitareya Āraṇyaka, MSS. of, I–II; commentaries on, 11–15; divisions of, 15–26; the Mahāvratas in, 26–39; the Upaniṣads of, 36–52; style and grammar, 51–74; relation of I and V, 1, 2, 3, n. 5; date of III, III, 1, 1, n. 2.
Aitareya Brāhmaṇa, 16 sq.; relation to Kauṭāki Brāhmaṇa, 30–33; style and grammar, 52, 66, 67.
Ānandatīrtha, ṭīkā on Śaṅkara’s bhāṣya, 11, 12; bhāṣya, 12.
Āpastamba, knows Vedānta (?), 26.
Āraṇyaka, meaning of, 15; III, 2, 6, n. 11.
Āśvalāyana, ‘author’ of Āraṇyaka IV (?), 18, 19; Śrauta Sūtra quoted in Āraṇyaka, V, 3, 2, n. 14; relation to Śaunaka, ibid.
Atharvaśiras Upaniṣad, known to Gautama, 26.
Ātman, doctrine of, 40 sq.

Bṛāhmaṇa Upaniṣad, 38.
Bṛhaddevatā, comparison of grammar of, with Aitareya Āraṇyaka, 72.
Buddhism, relation to Aitareya Āraṇyaka II, III, 47–49.

Chāṇḍogya Upaniṣad, relation to Aitareya Āraṇyaka II, III, 41, 44–46.

Chariots (tricakra), I, 5, 3, n. 6.

Deussen, discussion of theory of significance of Upaniṣads, 41 sq.

Epic, date of, 50; I, 5, 2, n. 19.

Fire, significance of use of, in ritual, V, 3, 1, n. 21.

Fire altar, bird form of, 50 sq.; V, 1, 2, notes 2 and 5.

Gautama, knows Atharvaśiras Upaniṣad, 26.
Gavāmāyana, 17, 26.

Gopatha Brāhmaṇa, date of, 25, 26; cf. V.O.J., XVIII, 191 sq.

Grammar (including Accidence, Syntax, and Vocabulary).

a. ENGLISH INDEX.

Cases, 58, 59, 68, 69; Accus. with man alternating with nom., III, 1, 4, n. 3; with bṛū (two accus.), III, 1, 3, n. 6; J.A.O.S., XXVIII, 378 sq., 398 sq.; Instr. with mantar + ṣā, V, 3, 3, n. 21; with causative of bhuj, III, 2, 4, n. 16; Dat. with saṁ, V, 1, 6, n. 3; Gen. predicative, I, 2, 2, n. 8, 3, 4, n. 10; II, 1, 4, n. 7; V, 3, 3, n. 2; partitive, with positive adj., I, 2, 3, n. 6; with verb (yāja), V, 3, 3, n. 3; absolutely, II, 3, 1, n. 6; defining, IV, 1, n. 3; V, 1, 6, n. 3; construction of whole and part, V, 1, 4, n. 5; nom., II, 3, 8, n. 11.

1 What is given in the Introduction is not repeated in the Index.
Compounds, disjunctive adjectival Dvandva, I, 3, 3, n. 4.
Concord, attraction of predicate, V, I, 1, n. 14; plural for dual (?), I, 1, 2, n. 7; V, 2, 2, n. 12; superlative agrees with subject, I, 2, 4, n. 6; masc. after masc. and neut., II, 1, 7, n. 1; neut. adj. pred., III, 1, 2, n. 4.
Metrical lengthening of vowels, II, 3, 8, n. 9; V, 2, 2, n. 12; in prose, III, 1, 2, n. 2.
Moods, 62–63; Conditional, III, 1, 4, n. 3; Imperative in -dī, V, I, 5, n. 1; Optative of characteristic, II, I, 2, n. 2; III, 2, 3, n. 3; indefinite, III, 2, 1, n. 1; V, 3, 3, n. 11; J. R. A. S., 1909, p. 152; Injunctive, I, 5, 2, n. 8.
Numerals, use of acc. for nom., II, 2, 4, 3, 8; V, 1, 1, n. 2.
Particles, 65, 66; use of ita, I, 1, 2, n. 3; use of no, V, 3, 3, n. 12; use of itaka, III, 1, 3, n. 6; use of yat, II, 1, 2, n. 10, 5, n. 5.
Prepositions, 59; adhi with acc., II, 3, 1, n. 6; abhi with acc., I, 4, 2, n. 7; api with acc., II, 2, 5, n. 8; abhīdhai with acc., V, 3, 1, n. 6; uttārāṇa with acc., V, 3, 1, n. 6; pari with acc., I, 5, 1, n. 13; paścita with gen., V, 1, 4, n. 15.
Pronouns, 58; enam, III, 1, 4, n. 3.
Sandhi, 55; irregular contraction of vowels, III, 1, 3, n. 2; 2, 4, n. 11; V, 3, 2, n. 9; of om, V, 1, 6, n. 4.
Tenses, 59–62; Perfect and Imperfect, I, 2, 2, n. 6; cf. J. R. A. S., 1909, p. 150; Perfect, original force of, II, 1, 8, n. 8.
Verbal Nouns and Particples, 64, 65; infin. in toh, I, I, 1, n. 4; gerund and partic. with śman, III, 1, 4, n. 3; 2, 4, n. 7; gerund (time of), I, 3, 1, n. 1.
Voice, use of middle as passive in perfect forms, III, 1, 1, n. 3; in present and imperfect, V, 2, 2, n. 14; in participle, I, 2, 2, n. 5.

δ. Sanskrit Index.
amasphalakam, I, 2, 2, n. 11.
akāb, I, 2, 2, n. 11; V, 1, 6.
atthi, I, 1, 1, n. 6.
annatamām, I, 4, 1, n. 11.
anyo 'nyam, III, 1, 6, n. 7.
abhīvyāhārān (?), III, 1, 6, n. 5.
avir edhi, II, 7, n. 1.
akṣyā ṇāvayan, III, 2, 3, n. 4.
kaṭṭa, I, 2, 2, n. 11.
kukṣodake, V, 3, 3, n. 17.
cikīrtayiṣay, V, 3, 3, n. 22.
dutāḥ, I, 4, 1, n. 9.
nakult (?), III, 2, 5.
nānā, V, 1, 4, n. 11.
brāhma, III, 2, 3; 304, 367.
rūṭhantarājya, V, 1, 2, n. 3.
lipi, 23.
vāṇa, V, 1, 4, n. 3.
vapāki, V, 2, 1, n. 2.
sanāḥhatamāḥ, I, 4, 1, n. 10.
smini (?), III, 1, 2, n. 4.

Jaiminlya Upaniṣad Brähmana, 46; V, 3, 2, n. 3.
Kātyāyana, grammarian, date of, 22, 24.
Kātyāyana, author of Sarvāṇukramaṇi, 21, 24.
Kausitaki Brähmana, relation to Aitareya Brähmana, 31–33, 39.
Kausitaki Upaniṣad, relation to Aitareya Āraṇyaka II, III, 4, n. 2; 46.
Kṣatriyas, interest in philosophy, 50; III, 2, 6, n. 11; J. R. A. S., 1908, pp. 868 sq.

Magic rites, I, 2, 3, n. 1; V, 1, 5, notes 13, 14, 15, and 17.
Mahaduktha, 28.
Mahaitareya, Rṣi, 39.
Mahaitareya Upaniṣad, 39.
Mahānāṃśī, 18; IV, n. 1.
Mahāvrata, 26–39; see my Śaṅkhāyana Āraṇyaka, pp. 73–85.
Mahidāsa Aitareya, 16, 17; I, 1, 1, n. 4; II, 3, 5, n. 4; III, 2, 6, n. 13.
Mantras, style of, V, 1, 5, n. 7; V, 3, 2, n. 17.
Manuscripts, description of, 2–8; value of, 8, 15.
Marutvatīya Śastra, 28.
Metre, II, 3, 8, n. 1.
Nirbhujā, 17.
Nīśkevalyā Śastra, 28.
Palaeography, confusion of kṣ and kṣy, 59; II, 4, 3, n. 11; of ś (ṣ) and sy (ṣy), III, 1, 6, n. 5; omission of m, V, 2, 1, n. 5; of visarga, V, 3, 6, n. 2; V, 1, 1, n. 18; V, 2, 1, n. 6; interchange of m and n (ṅ), II, 1, 5, n. 5; 3, 3, n. 2; III, 1, 4, n. 3; of े and s, II, 7, 1, n. 3; of a and ṣ, III, 2, 6, n. 1; of a and e, 3; of a and i, 3; of a and e, 3; of r and ri, 3; of r and rṛ, II, 3, 6, n. 2. Cf. also p. 305.

Pāṇini, date of, 21–24.

Parimāds, V, 1, 1, n. 23.

Patañjali, date of, 21, 22.

Prāna, 41 sq.; I, 3, 7, n. 6; 4, 1, n. 5; 5, 1, n. 6; 2, n. 13.

Pratṛṇa, 17.

Purīṣapadas, 18, IV, 1.

Puruṣa, 40 sq.

Religion in India, 47.

Śākalya, date of, 73; III, 1, 2, n. 1.

Śākari, see Mahānāmī.

Śāṅkara, bhāṣya, 13, 14.

Śāṅkhāyana Aranyakya, relation to Aitareya Aranyakya I, 34–36; I, 1, 3, n. 2; to Aitareya Aranyakya II, III, 29, 30; grammar, 67, 68.

Śāṅkhāyana Śrāuta Śūtra, XVII, XVIII, 70, 71.

Śānti verses, I, 1, 1, crit. note; II, 7.

Śatapatha Brāhmaṇa, relation to Aitareya Brāhmaṇa, 32; to Aitareya Aranyakya, 36–39.

Śaunaka, author of Aranyakya V, 18, 19; relation to Āśvalāyana, V, 3, 2, n. 14.

Sacrifice, only Brāhmīns can perform, V, 3, 3, n. 1.

Samhitā Upaniṣad, 40.

Samhitopaniṣad Brāhmaṇa, relation to Aitareya Aranyakya III, 52.

Śāṅkhya philosophy, derivation of Buddhism from, 50.

Sāyaṇa, bhāṣya, 13, 14; probably author of part of bhāṣya on Taittiriya Aranyakya III, 2, 4, n. 1; 2, 3, n. 5.

Style of Aranyakya, 52–54.

Śvādhyaṇa, rules of, V, 3, 3.

Taittiriya Aranyakya, relation to Aitareya Brāhmaṇa, 33.

Taittiriya Samhitā VI, relation to Aitareya Brāhmaṇa, 33.

Taittiriya Upaniṣad, relation to Aitareya Aranyakya II, III, 41, 46, 52.

Tapas, 46; Ś. I, 6.

Ubhayamantareṇa, 17.

Uktha, 41.

Ukthadoha, V, 3, 1, n. 9.

Ukthasampad, V, 3, 1, n. 9.

Ukthavīra, V, 1, 5, n. 6.

Upaniṣads, interpretation of, 40, 45; dates of, 49; meaning of name, III, 1, 1, n. 8.

Vaiśeṣikadeva Šastra, 28.

Vernacular, use of, I, 3, 1, n. 5; 5, 2, n. 19.

Viśuvant, 27, 34.

Viśeṣvaratīrtha, super-commentary on Āṇändatīrtha's bhāṣya, 12, 13.

Yāśaka, date of, 24, 25.

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