The Jaiminiya or Talavakara Upanisad Brahmana

ARTICLE IV.

THE JĀIMINĪYA OR TALAVAKĀRA
UPANIŚAD BRĀHMĀNA:

TEXT, TRANSLATION, AND NOTES.

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INTRODUCTION.

The text of the Brāhmaṇa, as here published, is founded on
manuscript material sent by A. C. Burnell* in 1881 to Professor
exliv), as follows:

A., according to Burnell’s note on the cover, copied “from a
Malabar MS.” in 1878; at the end he has added: “Date of
original, Kullam 1040 = 1864 A.D. From a MS. at Palghat”;

B., from “a MS. on talipot leaves, written about 300 years
ago, and got from Timnevelly, but which was originally brought
from near Aleppee;” of this only the various readings are
given, interlined in red ink on A.;

C., a transliterated text in Burnell’s own hand, breaking off
after the beginning of i. 59, apparently because the copying
was carried no further.

The text of A. and the variants from B. are in the Grantha
character, on European paper. They were copied in transliter-
ation by Professor John Avery, and the copy was compared
with its originals by Professor Whitney, who also added the
readings of C.; from this copy was prepared the text given
below. The originals are now in the Library of the India
Office, London.

The attempt has been made to obtain new materials, but
without success. Professor G. Oppert, in his List of Sanskrit

* Burnell’s discovery of the existence of the Jāiminiya Brāhmaṇa
was announced by him in the London Academy of Sept. 29th, 1877, and
his acquisition of the MSS. in the same paper for Feb. 8th, 1879.
MSS. in Private Libraries of Southern India (Madras, 1880), mentions three Jaimini or Talavakara Brahmanas (i. 416, No. 5045; ii. 22,462, Nos. 385, 7876); and, at my request, he kindly promised to examine them, in order to ascertain whether they were Burnell's originals or independent copies; but as, after a year, no information has come, I infer that his endeavor to procure it has been in vain, and that nothing would be gained by further delay of publication.

Burnell's MSS. of the Jaiminiya-Brahmana proper are altogether insufficient to found a complete edition upon; extracts from it have been published, by Burnell* and by myself (see this Journal, vol. xiv., p. 233 ff.); and I may perhaps hereafter undertake further work in the same direction; the text is in great part very corrupt. The Upanisad-Brahmana is less unmanageable, though the manuscripts go back to a faulty archetype, and present in common considerable corruptions. They are also carelessly written as regards punctuation, orthography, and sarvinda; and these points I have taken the liberty of regulating; in all cases not purely orthographical I have given at the foot of the page the various readings of the manuscripts. For convenience of reference, I have numbered the sections (khanda) in each book (adhyaya) successively, disregarding the useless anuvaka division, and have added a division of the sections into paragraphs by inconspicuous but readily discoverable figures; this last has no manuscript authority.

The translation is literal, and purely philological. I have sometimes been compelled to force a translation of an obscure passage; attention is called to this in the notes, lest it might appear that the translation pretended to offer a solution of the difficulty.

In the notes at the end will be found chiefly parallel passages from the Jaiminiya Brahmana proper and elsewhere, which may help to throw light on certain passages, to support emendations, and to show, to some extent, the relation of our text to the kindred literature; but regarding the last point an exhaustive collection has not been aimed at.

At the close I have added an index of proper names, of quotations, of the āṇaḍ̄ ēṣṇuṇva and rare words, and of some grammatical points of interest.

Professor Whitney has placed me under deep obligation by his kind assistance throughout this work.

* Namely, A Legend, etc. (Journal, xiv. 233, note), and The Jaiminiya Text of the Arsha Brahmana of the Sāma-Veda, Mangalore, 1878.

There should also be mentioned Professor Whitney's translation of the story of Cyavana in the Proceedings for May, 1883 (Journ., vol. xi.).
I. 1. 1. Prajapati verily conquered this [universe] by means of the threefold knowledge (Veda): that [namely] which was conquered of him. 2. He considered: "If the other gods shall sacrifice thus by means of this knowledge (Veda), verily they will conquer this conquest which is mine here. Come now, let me take the sap of the threefold knowledge (Veda)." 3. Saying bhūs, he took the sap of the Rigveda. That became this earth. The sap of it which streamed forth became Agni (fire), the sap of the sap. 4. Saying bhūvas, he took the sap of the Yajurveda. That became this atmosphere. The sap of it which streamed forth became Vāyu (wind), the sap of the sap. 5. Saying svār, he took the sap of the Śāmaveda. That became yonder sky. The sap of it which streamed forth became Āditya (sun), the sap of the sap. 6. Now of one syllable he was not able to take the sap: of om, just of that. 7. That became this speech. This [speech] is namely om. Of it breath is the sap. 8. These same are eight. Of eight syllables is the gāyatrī. The sāman is in the gāyatrī-metre and the gāyatrī is the brahma; and thus it becomes the brahman. Eight-hoofed are the domestic animals, and therefore it belongs to the domestic animals.

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1. ¹A. vedena. ²A. vājayad. ³A. padena. ⁴hantā. ⁵A.B. insert da. ⁶repetition and confusion in C. ⁷sa.
I. 2. 1. sa yad om ītī so ‘gnir vāg itī prthivy om ītī vāyur vāg ity antarikṣam' om ītī ādityo vāg itī dhūr om ītī prāṇo vāg ity eva vāk. 2. sa ya evaṁ vidvān udgāyat om ītī eva āgni ādāya prthivyām pratiṣṭhāpayaty om ītī eva vāyum ādāya ‘antarikṣe pratiṣṭhāpayaty om ītī eva’ “dītyam ādāya divī pratiṣṭhāpayom om ītī eva prāṇam ādāya vāci pratiṣṭha- payati. 3. tad dhā i’ram ca ‘chālainā’ gāytrarāma gāyanty ovādē ovādē hum bhā ovā iti. 4. tad u ha tat parān īta ‘nāyu- syam iva, tad vāyoṣ ca ‘pāṁ ca ‘nu varma gejam. 5. yad vāi vāyuh parān i eva paveta kṣīyeta [sa], sa purastād vāti sa daksinātas sa paścāt sa uttaratā sa upariṣṭat’ sa surā dīgo ‘nusamvātī. 6. tad etad āśur idāmīr vā ayam itō ‘vāśīd’ athe ‘ttadh vātī ‘ti, sa yad rēśmānāṁ janaṁano nīveśṭamānā vāti kṣayād eva bhīhyatī. 7. yad u ha vā iti‘ūpaḥ parācir eva prasyās syanderan kṣīyeraṁ tāh. yad‘ānkaṁsi‘ kurvāṇa nīveśṭamānā avartān śījamānā yanti kṣayād eva bhīhyatiḥ. tad etad vāyoṣ ca ‘vā ‘pāṁ ca ‘nu varma gejam. 2.

prathame ‘nūvāke drītyaḥ khaṇḍaḥ.

I. 2. 1. Om is Agni (fire), speech is the earth; om is Vāyu (wind), speech is the atmosphere; om is Āditya (sun), speech is the sky: om is breath, speech is just speech. 2. He who knowing thus sings the udgīthā saying om, he takes Agni (fire) and causes him to stand firm on the earth; saying om, he takes Vāyu (wind) and causes him to stand firm in the atmosphere; saying om, he takes Āditya (sun) and causes him to stand firm in the sky; saying om, he takes breath and causes it to stand firm in speech. 3. Now the Čālīnas sing the gāyatra (sāman) thus: ovādē ovādē ovādē hum bhā ovā. 4. Truly, this is thrown away (parān), as it were; not productive of long life, as it were. It should be sung in accordance with the course of wind and waters. 5. Truly, if the wind should blow straight away (parāt), it would be exhausted. It blows from the front (east), from the right (south), from the back (west), from the left (north), from above, it blows from all quarters together. 6. This they say: “At this very moment it hath blown in this direction, now it bloweth thus.” When it blows begetting a whirlwind, winding itself in [it does so] just fearing exhaustion. 7. And if the waters should flow streaming straight away (parācīr) only, they would be exhausted. When they proceed making bends, winding themselves in, producing eddies, [they do so] just fearing exhaustion. 8. Therefore that [sāman] should be sung according to the course of the wind and waters.

I. 3. 1. ovā ovā ovā hum bhā ovā iti karoty eva, etābhyaṁ sarvam āyur eti. 2. sa yathā vyksam ākramanāṁ eva iti u tē deva-deva devate saṁdhyāṁ maṁ lokāṁ rohann eti. 3. ēka u eva mṛtyur avvety apanayā ti eva. 4. atha hīnkarot, candraṁ vā hīnāraṁ ‘nan u vā candraṁ, annena ‘panayāṁ ghanaṁ. 5. tāṁ tāṁ apanoyāṁ annena hatvo ‘m ity etem ovā "dityan’ samayā ‘timucaye, etad eva divāc chidram. 6. yathā khaṁ vā ‘nasas’ syād rathasyā vā vam etad divāc chidram, tad raṣmibhis saṁchannāṁ drṣyate. 7. yad gāyatrasyāḥ "rāhaṁ hīnākāraṁ tad anūpaṁ. tad ātmimāṁ dvādhyaś atha yajanaṁ. atha yad itarato sāmo "rāhaṁ tasya pratiḥāraṁ. 8. sa yathā ‘dhohir āpas saṁsriyāraṁ" yathā ‘punā ‘gnaṁ saṁsriyeta yathā kṣeṣe kṣiram asicyaṁ evam evai’tad aṣṭāvaṁ etah dhūhīs devatābhīs saṁsriyate. 3. praṭhame ‘nucake ‘prīyāh khaṇḍaḥ.

I. 4. 1. taṁ vā etaiṁ hīnāraṁ him bhā iti hīnkarvanti. prir vāi bhāh. āsau vāi ‘udītyo bhā iti. 2. etaiṁ ha vā etaiṁ nyojgannya anna gṛdhā iti. yad bha iti strīṇāṁ praṇamanaṁ nigacchati

I. 3. 1. He utters ovā ovā ovā hum bhā ovā. By means of these two [divinities] he arrives at complete age. 2. As one would keep climbing up a tree by steps, even so uniting these divinities pairwise he keeps ascending these worlds. 3. Death alone goes after, viz. hunger. 4. Then he utters him. The hīnkāra is the moon, and the moon is food. Through food they slay hunger. 5. Having slaying through food this hunger and that, saying om, he escapes through the midst of this sun. That is the fissure of the sky. 6. As is the [axle-] hole of a cart or of a chariot, even so is this fissure of the sky. That appears all covered by rays. 7. What of the gāyaṭra [śāman] is beyond the hīnkāra, that is immortal. There he should place himself as well as the sacrificer. And the rest of the śāman is beyond its pratikāra. 8. As waters might be united with waters, as fire might be united with fire, as one would pour milk into milk, even so this syllable is united with these divinities.

I. 4. 1. They utter this same hīnkāra as him bhā. Fortune is bhās (splendor); yonder sun is bhās. 2. According to this same sign is [the word] gṛdhā (fœtus). In that he, saying bhā, ap-
tasmāt tato brāhmaṇa ṛṣikalpo jāyate ‘tīryādhī ārajaṁ gurah. 1 s. etāṁ ha va etāṁ nṝṇaṁ anu vrṣabha iti. yaḍ bha iti nīgacchati tasmāt tataḥ punyoḥ ḥaṁvad dhanāṁ dhunāṁ uksā dāvacāṇi jāyante. 2 s. etāṁ ha va etāṁ nṝṇaṁ anu gardabha iti. yaḍ bha iti nīgacchati tasmāt sa pāpiyāṁ chṛyaśāśu carati tasmād asya pāpiyasaḥ ṛṣya jāyate ‘ṛvataro va ṛvataṁ va. 3 s. etāṁ ha va etāṁ nṝṇaṁ anu kubhra iti. yaḍ bha iti nīgacchati tasmāt so ‘nṝyasā’ suṁ api rājaḥ prāṇati. 4 s. taṁ hāī ‘tam ekē hiṁkāram hiṁ bhā ovā iti bahirdhē 5 va hiṁkuranti, bahirdhe 6 va ṛṭiḥ. ṛṭi vāi sāṁno hiṁkāra iti. 7 s. sa yā eṁnataḥ tatra brāyād 8 bahirdhah ṛva ayaṁ āryaṁ adhita pāpiyāṁ bhu- vīṣyatī. 9

sa yādā vāi mṛiyaṁ ‘thā 9 ‘gnāṇaṁ prāsto bhavati: kṣipre brahmaṁ nārīṣam ato ēṁnāḥ prāṣīṣamānti ti tathā hāī ‘va syāti. 10 s. tasmād u hāī ‘tam hiṁkāraṁ hiṁ vo īty antar ivāvā ‘vā tāmann arjayet. tathā ha na bahirdhā āryaṁ kuruṁ sarvam āyur eti. 11

prathame ‘nuvāke caturthāḥ khaṇḍāḥ.

proaches the secret parts of women, therefore thence is born a Brāhman like a ṛṣi, a piercing kingly hero. 2 According to this same sign is [the word] vrṣabha (bull). In that he approaches saying bhā, therefore thence a [sacrificially] pure bull, a milking cow, an ox possessing tenfold strength (?) are born. 3 According to this same sign is [the word] gardabha (ass). In that he approaches saying bha, therefore he (the ass) being inferior covers those [mares] which are superior; therefore of this inferior one something better is born, either a mule or a she-mule. 4 According to this same sign is [the word] kubhra. In that he approaches saying bha, therefore he, even though he be not an Ārya, obtains kings (?) 5. This same hiṁkāra some utter him bhā ovā—outside as it were. Truly outside is fortune; fortune indeed is the syllable him of the sāṃn. 7. If upon this one should say of him: “Truly he hath now put fortune outside, he will become worse; Truly, when he dies, he is thrown into the fire; quickly, alas, he will die, they will throw him into the fire—” even so it would come to pass. 8. And therefore one should put that hiṁkāra, viz. hiṁ vo, inside of one’s self, as it were. Thus, indeed, he does not put fortune outside, he attains complete age. 9

4 C. jāyata itiye. 5 A. yaṣat. 6 ya. 7 insert ‘ti. 8 A.B. nākthyas; C. nārthyas. 9 C. om. bahirdheva . . . . , tatra brāyād 10 bahirdhīve, om. va. 11 -yāti ‘ti.
5. 1. sā hai 'śā' khalā devatā 'pasedhantii' tis̄hati, idām vāi tvam atra pūpaṃ akar ne 'hai 'syasi. yo vāi punyakṛt syāt sa the 'yād iti. 2. sa brayaād apaṇyo vāi tvam tad yad aham tad' akaravan' tad vāi mā tvam na 'kārayisya tvam vāi tasya kartā sī 'ti. 3. sā ha vedu satyam mā 'he' 'ti, satyān hai 'śā devatā. sā ha tasya ne'ye yad enam apasedhet satyam' upāi 'va havyate. 4. atha ho 'vācāi 'ksāko' vā vā śrṇgo 'nadvātā vā satyakṛta' utāi 'śā' khalā devatā 'paseddhum eva dhrityat' 'syāi diçaḥ. 5. [tad] dīvo 'ntaḥ, tad ime dyāvāpythīvi sampliśyatah. yuvati vā vеди tvāti 'yam prthīvī. tad yatrai 'tac cāvāta-'lah khātaṁ tatt samprati sa diva ākāsaḥ. 6. tad bahispaṇvāma stūyamāne manasā 'dyāniyāt. 1. sa yatha 'cchāyaṃ pratiyosya' prapadyetāi 'vam evāi 'tavyā' devataye 'dam amrtaḥ abhīparyeti yatā 'yam idām tapati 'ti. 2. atha ho 'vāca—but 5. prathame 'nvāke pañcamāh khaṇḍaḥ.

6. 1. —gobalo vārṣṇa ka etam ādityam arhati samayāi 'tum. dūrāv vā eva etat tapati nyan, tena vā etam pūrṇaḥ sāmāpathas tad eva manasā 'hṛtyo 'parāśaḥ etasyāi 'tasminn amṛte nida-

I. 5. 1. This same base divinity stands driving away: “This evil thou hast done here; thou shalt not come here.” Verily he who is doer of good deeds, he may come here.” 2. Let him say: “Thou sawest what I thus did; thou wouldst not make me do this; thou art doer of it.” 3. That [divinity] knows: “He tells me truth.” This divinity is truth. It is not competent to drive him away; he just calls upon truth. 4. Now either Āksyāka Vārṣṇa or Anuvaktar Satyakṛta said: “And this base divinity begins to drive away from this quarter. 5. [There] is the end of the sky; there heaven and earth embrace. So great as the sacrificial hearth is, so great is this earth; and where that ditch (for the northern altar) is dug, precisely there is that space of the sky. 6. Thus, when the bahispaṇmāna is being sung, he should take up [the cup] with the mind. 7. As one would approach an elevation, toiling toward [it], even thus by means of this divinity one compasses this immortality, where this one here burns. 8. Moreover —

I. 6. 1. — Gobala Vārṣṇa said: “Who is able to go through the midst of this sun? Verily from afar he thus burns downward. On that account, verily, the sāman-path is before him (?); seizing [him] thus with the mind he should place him above this

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5. 1 insert 'ti. 2 B.C. tvad. 3 C. arka.- 4 sa. 5 C. satyam māhe. 6 matem. 7 ksako. 8 B.C. satyakṛtta. 9 B. -ā. 10 dhry-. 11 pratyasya. 12 A.B. 'tatay.'
prahame 'nivāke 'sāsthā 'khaṃḍāh.

I. 7. 1. tā etā 'aṣṭāu devatāh. etāvad idam survam. te [........] karoti. 2. sa nāt 'su lokēsu pāpmane bhāratvāyā 'vākācān kuryāt. manasāi 'nān nirbhajet. 3. stot etad 'ṛcā 'bhyanācyate. caivaśūr parimitā' padāni täni vidur brāhmaṇā ye maniśiṇāh: guhā triṇi nihitā' ne 'ūgayanī 8 tūryāni vācā manuśyā vadaṇā 'ti. 4. tad 'yāni täni guhā triṇi nihitā' ne 'ūgayanī ['tī] 'ma

one in this immortality. 2. Further Cātyāyani said: "Thus through the midst of him, who knows that? Truly when he either calls upon these waters round about, or when upon the wind, he then parts the rays for him." 3. Further Ulukya Jānaṅkuteya said: "Truly, where this one burns thus, there is this immortality. If one obtains this, he thereupon separates himself from death, from evil. 4. Who knows that which is beyond the sun, beneath this abodeless atmosphere? 5. And just this is immortality. This you will cause me to obtain. This I do not despise."

I. 7. 1. These are these eight divinities. So great is the universe. They [........] does. 2. He should not give an opportunity in these worlds to his hateful rival. He should exclude him with his mind. 3. That same is referred to in a re: "Speech is four measured quarters; Brāhmaṇ who are wise know these; three, deposited in secret, do not stir; one quarter of speech men speak." 4. Now these 'three [quarters] deposited in secret which

6. 1 vā 'yāh. 2 A.B. tady; C. ta. 3 C. syāi. 4 C. atho. 5 C. om. 6 vācā (l) ulukyo A.C.; ulukyo B. 7 B. yat. 8 B. paropy. 9 A. anvilay. 10 -ta; A. prāpy. 11 -yata. 7. 1 B. 'tānī. 2 A. no; C. om. 3 C. gayanti. 4 C. 'tānī. 5 C. om.
The text is a Sanskrit verse from the "Jaiminiya-Upanisad-Brähmana." It contains a passage about the nature of speech and knowledge. The verse is translated as follows:

"I, 8, 1-2 = I, 1, 1-2. 3. Come now, I will press this threefold knowledge (Veda)." 4. He pressed this threefold knowledge (Veda). Pressing, he could not press one syllable of it, viz. om. 5. And that, indeed, is full of sap. Full of sap is the threefold knowledge of who knows thus. 6. He, having pressed this sap, putting it aside, ran upward. 7. Him running four of the gods looked after, Indra, Candra, Rudra, Samudra. Therefore these are the best of the gods. For they looked after him. 8. What this sap was, that became penance (tapas). 9. These gods looked after this sap. They became aware: "Verily this sap hath become penance." 10. They, feeling this threefold knowledge (Veda) all over, found in it that same unpressed syllable, viz. om. 11. And that, indeed, is full of sap. They mixed it...."
with that, just so as one might mix beans with honey. 12. They brooded over [it] (did penance). Of them brooding over [it] knowledge (the Veda) was filled up. And by means of this heat (penance) and the filled up Veda they conquered that conquest which Prajñāpati [had] conquered. All these are just commensurate with Prajñāpati, [of whom one may doubt:] “Is it this one? Is it this one?” 13. Therefore greater becomes the renown, greater the glory of one who does penance. He who knows this thus sacrifices for himself by means of the filled-up Veda; and when he sacrifices for anyone else he thus sacrifices for him by means of the filled-up Veda. 14. For him who knows thus there is no misfortune at all. He who speaks ill of him, he meets with misfortune.

I. 9. 1. This they say: “If one sings ovā ovā, what becomes of the rv; what of the sāman?” 2. Om is the sāman, speech is the rv; om is the mind, speech is speech; om is breath, speech is just speech; om is Indra, speech is all the gods. Thus all the gods go after Indra. 3. Om is this syllable; by it at a simultaneous soma-sacrifice one would force Indra away from his rival.
om ity etenāi "vā""nināya." 4. tāny etany astān, astāksārā gayatri.
gāyatraṁ sāma brahma ṱ gayatri. tad u brahmaṁ 'bhisampad-
yate. astācaphāṁ paśivas te no paśavyam. 5. tasyāī 'tāni nā-
māni 'ndraḥ karmā 'kritir' annātaṁ vyomānto vačāḥ. bahū
dhāyas sarvāṁ sarvasmād uttaran jyotih. rtam satyam viśā-
nāṁ" visācanam apratīvāyam." pārvaṁ sarvāṁ sarvā vāk.
sarvam idam api dhenuḥ pīvate parāg avāk. 9.

dvitiye 'nuvāke dvitiyāḥ khaṇḍāḥ.

I. 10. 1. sāi prathaksālaiṁ kāmaduhāksi ā prānasainhitam
caṣuṣūrotram' vākprabhūtam manasā vyāptaṁ hrdayāgram'
brāhmaṇabhaktam' annaṣṭubham varṣapatiṁ gōhagam
prthiviyaparam tapastanu varṇapariyaśatanam' indraṣṭubham
saḥasrākṣaram aṣṭuḍharam amṛtaṁ duharām sarvāṁ imāṁ
lokāṁ abhiśiṣṭarati 'ti. 2. tad etat satyam aksaraṁ yad om iti.
tasmiṁ ātpah pratiṣṭhitā apsu' prthivī prthivyāṁ ime lokāṁ
yathā sacyā pālaṁiṁ saṁściṁ saṁściṁ syur evam etenām "ksarene
' me lokāṁ saṁściṁ. 3. tad idam imāṁ atividhyā daṣadāḥ

Truly by means of it Baka Dālbya forced Indra away from the
Ājakeśins; just by means of this om he led [him] to himself.
2 = I. 1. 2. These are its names: Indra, action, imperishable-
ness, the immortal, end of the firmament of speech (?); the mani-
fold, the numerous, the all, the light higher than the all; right-
eousness, truth, distinction, decision which is not to be contra-
dicted; the ancient all, all speech. This all also, [like] a cow,
fattens thitherward, hitherward.

I. 10. 1. 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 Brahmans, pleasant through food, having the rain as means
of purification (?), cow-protecting, higher than the earth, having
penance as a body, having Varuna as an enclosure, having Indra
as leader, possessing a thousand syllables, possessing ten thousand
streams, flows in all directions unto all these worlds. 2. Om is this
same true syllable. In it the waters are firmly set, in the waters
the earth, in the earth these worlds. 3. As leaves might be stuck
together with a pin, so these worlds are stuck together by this
syllable. 4. That same having pierced them flows tenfold, hun-

9. 1va nināya. 4-i; C.'ksiti. 9-hir. 10-vijñā. 11C.'ah.
10. 1st. 2-kaṣurotr. 1-dayagr. 4A. bhratram; B. bhratram; C.
bhṛtram. 5paṣyat. 6-āh. 7C. om. iti. 8A.B. -ṣauh. 9A.B. āṁ; C.
leaves space between idam and daṣadbā.

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ksarati catadhâ sahasradhâ ’yutadhâ prayutadhâ [niyutadhâ]  
rbudadhâ nyarbudadhâ"" nikharvadhâ"" padham aksitir vyomántaḥ.  
s. yatânu ’gho visyandamānāḥ"" parah-parovarinân  
bhavaty evam evâi ’tad aksaram parah-parovarîya"  

t Hayden ’lokâ ’urdhvā eva ’gratâḥ. ima evâm trayodaçamâsâḥ.  
7. sa ya evâm vidvân udghyatâ sa evam evâi ’tân lokân ativahati.  
on ity etenâ ’ksarenâ ’mun ådityam mukha ådhatte. esa ha vá etad aksaram.  
s. tasyâ" sarvam âpam bhavati sarvam jitaṁ  
na há ’syâ kaç cañâ" kâmo ’nâpto bhavati ya evâm vedâ.  
tad dha prthu vâñyo" divyân vrâtyân papracchā  
sthânāṁ divastambhanînîṁ sûryam âhur  
antarikṣe sîryaḥ prthivyaparîṣṭhaḥ:  
apsu bhâmîc" pîcîrîc" bhâribhârâḥ  
kîm svin mahîr adhîtiśhanty āpa  
îti. 10. te ha pratyâcas  
sthânāṁ eva divastambhanînîṁ sûryam âhur  
antarikṣe sîryaḥ prthivyaparîṣṭhaḥ:  
apsu bhâmîc" pîcîrîc" bhâribhârâs  
satyam mahîr adhîtiśhantyā" āpa  
îti. 11. om ity etad evâ ’ksaram satyam. tad etad āpo ’dhis- 
îṣṭhantî. 10.  
dvitiye ’nuvâke âptiyâh khaṇḍâḥ. dvitiyo ’nuvâkas samâptâḥ.  
dredfold, thousandfold, ten thousandfold, hundred thousandfold,  
millionfold, ten millionfold, hundred millionfold, billionfold, ten  
billionfold, hundred billionfold, thousand billionfold. s. As a  
flood flowing in different directions [proceeding] farther and  
farther becomes broader, even so this syllable [proceeding] farther  
and farther becomes broader. s. These same worlds are lying  
[piled] upward [one above the other]. They thus are of thirteen  
months. 7. He who knowing thus sings the udgītha, he carries  
[the sacrificer] beyond these worlds. By means of this syllable  
om he places yonder sun in his mouth. Verily it (the sun) is this  
syllable. 8. Whoso knows thus, by him all is obtained, all  
conquered, of him no desire whatsoever is unfilled. 9. Now Prthu  
Vâñya asked the divine mendicants: "They call the sun (sûrya)  
a sky-supporting post; in the atmosphere is the sun having the  
earth as a support; in the waters the much-bearing earths lie; on  
what, pray, do the great waters rest?" 10. They answered:  
"They do call the sun a sky-supporting post; in the atmosphere  
is the sun having the earth as a support; in the waters the much-  
bearing earths lie; on truth the great waters rest." 11. This  
syllable om is truth. Thereon, then, the waters rest.
I. 11. 1. Prajāpatiḥ praja asrjata. tā enam sṛṣṭā annakāśinir abhitā samantam paryaviṣṇu. 2. tā abhavī kiṁkāmās sthe 'ti. annādyakāmā ity abravyan. 3. so 'bravīd ekaṁ vai' vedam annādyam asrṣī śāmā 3 eva. tad vaḥ prjayaccāni 'ti. ten naḥ prjayacche 'ty abravyan. 4. so 'bravīd iṁna vai paśūn bhūyāṣṭham upajivāmaḥ. ebhyah prathamam prādayati 'ti. 5. tebhya hiṁkāram prāyacchāt. tasmāt payavo hiṁkarikrato vijñāsamāna itva caranti. 6. pratiṣṭhānam manusyebhyah. tasmād u te stuvant āve 4 'dam me bhavisyata ado me bhavisyatī 'ti. 7. adin vayobhyah. tasmāt tāny adādaṁany upādāpātaṁ itva caranti. 8. udghitaṁ devbhyaṁ 'mytam. tasmāt te mr̥tāḥ. 9. pratiḥāram āraṇyebhyah paśūbhyah. tasmāte pratiḥrātaṁ tantasyamāna itva caranti. 11.

trīgya 'navāke prathamām kaṇḍaṁ.

I. 12. 1. upadraṇāṁ gandharvāpsaro bhyaḥ. tasmāt tu upadraṇāṁ gṛhama itva caranti. 2. nīdhanam pitarbhyah. tasmād u te nīdhanaṁasthāḥ. 3. tad yad ebhyas tat śāma prāyacchad etam evā bhavas tad ādyataṁ prāyacchāt. 4. sa yad anudītas sa hiṁkāro 'rāhoditaḥ' prastāva āsāṅgavam ādir mādh-

I. 11. 1. Prajāpati created creatures. They being created became associated with all kinds of beings, yearning for food (?). 2. He said to them: "What is your desire?" "We are desirous of food-eating," they said. 3. He said: "Truly, one Veda have I created for food-eating, viz. the sāman; that I will furnish to you." They said: "Furnish that to us." 4. He said: "We live mostly on these domestic animals. To them I will give first." 5. He gave them the hiṁkāra. Therefore domestic animals go about continually uttering hiṁm, desirous of knowing [each other], as it were. 6. The prastāva [he gave] to men. And therefore they praise themselves (sūtvu), as it were, [saying]: "This will be mine, that will be mine." 7. The adī [he gave] to the birds. Therefore they move about taking themselves (dādā), flying up and down, as it were. 8. The udghita [he gave] to the gods, being immortal. Therefore they are immortal. 9. The pratiḥāra [he gave] to the beasts of the forest. Therefore they, being kept back, move shying (?) as it were.

I. 12. 1. The upadraṇa [he gave] to the Gandharvas and Ap-sarases. Therefore they move taking hold as it were of the upadraṇa (?). 2. The nīdhana [he gave] to the Fathers. And therefore they are resting on the nīdhana. 3. In that he gave them this sāman, thereby he gave them this sun. 4. When it is

11. 1 eva. 2 C. sām. 3 prya-. 4 kṛto. 5 B.C. stuvāteva. 6 pratīhās. 7 A.B. ātṛtās. 8 C. tātasyamāna. 9 C. tātasyamāna. 12. 1 C. āpsārebe-. 2 C. arthodih-. 3 ādityaḥ.
I. 13. 1. The thunder-clouds the prastāva, the thunder the udgītha, the lightning the pratihiṣa, the rain the nidhana; what creatures and herbs are born from rain, those he made as sixth and seventh. 2. They said: "Verily, it is nearer now, [but] make it there where we may live on [it]." Then he transferred it to the seasons. He made the spring the hiṁkāra, the summer the prastāva, the rainy season the udgītha, the fall the pratihiṣa, the winter the nidhana. Both months and half-months he made as sixth and seventh. 3. They said: "Verily, it is nearer now; [but] make it there where we may live on [it]." Then he transferred it to Parjanya. He made the preceding wind the hiṁkāra, —
nidhanam. svāhākāraṇavasōtārav eva sapamāv akarot. 4. te 'bruvan nedīyo nuvāi 'tarki. tatrāi 'va kurh yatro 'paįvāme 'ti.'
5. tat purusam abhyatyanayat, sa manā eva hiṅkāram akarod vācam prastāvam prāṇam udgathiḥ cakṣuḥ pratihāram gṛh- 
train nidhanam. retaś cāi 'va prajām ca sapamāv akarot. 6. te 'bruvan ontra vā enat tad akar yatro 'paįvīṣyāma iti. 7. sa
vidyād aham eva sāmā 'smt myyy etā devata iti. 13.

I. 14. 1. na ha dāreedevatā syāt. yāvat dha vā ātmānā
devān upāste tāvad asmai devā bhavanti. 2. atha ya etad evam
vedā 'ham eva sāmā 'smt myyy etās sarvā devata ity evam'
ha 'sminn etās sarvā devata bhavanti. 3. tad etad devaṅgrat
sāma. sarvā ha vai devaṅgr grāvyanty evaṁvidam punyāyā śa-
dhare, tā enam punyan eva sādhu kārayanti. 4. sa ha sāmā 'ha
sucittas āśilano yo yo yajñakāmo nām eva sa vṛṇītām. tata evāi
'nām yajña upanāṁśyatī. evaṁvidam hi udgāyantām sarvā
devata anusāṁśyantī, tā ASMā teptās tatha karisyantī yathāi
'nām yajña upanāṁśyatī 'ti. 14.

trīṣye 'nuvāke caṇṭurthā khaṇḍāḥ. trīṣye 'nuvākas samāptah.

chandras the niḍhana; the exclamations svāhā and vasaṭ and he
made as sixth and seventh. 4. They said: “Verily, it is nearer
now, [but] make it there where we may live on [it].” 5. He trans-
ferred it to man. He made the mind the hiṅkāra, speech the
prastāva, breath the udgātha, sight the pratihāra, hearing the
niḍhana; seed and offspring he made as sixth and seventh. 6. 
They said: “Now thou hast made it here, where we shall live
on [it]”. 7. He should know: “I am the sāman, in me are these
divinities.”

I. 14. 1. He should not be one having the divinities far away.
Truly to what extent he worships the gods with the self, to that
extent the gods exist for him. 2. And who knows this thus: “I
am the sāman, in me are all these divinities,” truly thus in him
all these divinities exist. 3. That is the devaṅgrat sāman; for all
the divinities give ear to one knowing thus for what is pure, for
what is good. They make him do what is pure, what is good.
4. Now Sucitta Āśilana used to say: “Whoso wisheth to sacri-
ifice, let him choose me; then the sacrifice will become his.
For with one who knowing thus singeth the udgātha all the divin-
ities are pleased together. They being pleased will so act for
him that the sacrifice shall become his.”
I. 15. 1. devā vai svargāṁ lokam āipsan, taṁ na ca yāṁ na "sinā' na tiṣṭhanto" na dhāvanto nāi 'va kena ca na karmanā" pūvan. 2. te devāḥ prajāpatim upādhāvān svargāṁ vai lokam āipsīśāna. taṁ na ca yāṁ na "sinā' na tiṣṭhanto na dhāvanto nāi 'va kena ca na karmanā" pāma. tathā no 'nyuṣādhi yathā svargāṁ lokam āpsīṣāṁ' ti. 3. tāṁ abhavīt sāṁna 'nyeṇena svargāṁ lokam prajāte' ti. te sāṁna 'nyeṇena svargāṁ lokam prāyan. 4. pra vā ime sāṁna 'guṛ iti. tasmāt prāṣāma tasmād u prāṣāmy annam atti. 5. devā vai svargāṁ lokam āyaṁ. ta etūṇy ṭkpadāṇi garvāṇi dhāṃvanta āyaṁ. te śvargāṁ lokam ajayān. 6. tāṇya ṣāvaḥ prakirnāṇy āceran. athe 'māni prajāpatir ṭkpa- dāṇi garvāṇi saṁcītyā 'bhyaṛcat. yad' abhyāraat tā' eva roo 'bhaṇan. 15.

caturthe 'nuvāke prathamaḥ khaṇḍaḥ.

I. 16. 1. sāi 'va ṛg abhaṇud īyaṁ eva grih. ato devā abhaṇan. 2. athāi 'śām imāṁ asuraḥ' prīyaṁ avindanta. tad eva 'svarāṁ

I. 15. 1. The gods desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever did they obtain it. 2. These gods ran unto Prajāpati [saying]: "We have desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever have we obtained it. Instruct us so that we may obtain the heavenly world." 3. He said to them: "Approach the heavenly world by means of a reless sāman." They approached the heavenly world by means of a re-less sāman. 4. "Truly, these have gone forth (pra) by means of the sāman." Hence [the word] prāṣāma, and hence one eats food imperfectly (? prāṣāma). 5. Verily, the gods went to the heavenly world. They kept shaking off their bodies, the re-parts. They conquered the heavenly world. 6. These [bodies] lay strewn up to the sky. Then Prajāpati, collecting these bodies, the re-parts, honored (√re) them. Because he honored them, they became re's.

I. 16. 1. That one became the re, this one [became] fortune. Thence the gods prevailed. 2. Now the Asuras acquired for
abhapat. 3. te deva ubhuan yā vai nāg prir abhid avidanta tām asurāh. kathah vo eśam imām prīyam punar eva" jaive me tu. 4. te 'ubhuan rey eva sāma gāyane 'ti, te punah pratydūrtya' roci samā 'gāyan, tenā 'smāl lokād asurān avidanta. 5. tad vai mādhyanēne ca sāvane tyāyasavane' ca na roco 'parādho' 'sti, sa yat te roci gāyati teno 'smāl lokād drisantam bhūtyeṣu nadate, atha yad aneṣe devatas prāūs savananā gāyati tena svargam lokam evi. 6. prajāpati vāi sāmne 'mām jītim ajayad yā 'syam jītis tūm. 7. sa svargam lokam ārohat. 8. te devah prajāpatim upetyo 'ubhuan asmabhyan api 'dañ' sāma pravacche 'ti, tathe 'ti, tad ehyasya sāma pravacchat. 9. tad enān idān sāma svargam lokān nā 'kāmayate' vodhum. 10. te devah prajāpatim upetya 'ubhuan yad vāi nas sāma prādā idān vāi nas tat svargam lokān na 'kāmayate' vodhum iti. 11. tad vāi pāpmanā suññerjate 'ti, ko 'syā pāpmē 'ti, 're ṣtī. tad reu samasrjate. 12. tad idam prajāpati garhayamānem atis śhad idān vāi mā tat pāpmanā sam-asrāksat iti, so 'bravita yas tuāi 'tena vyāvartayād vy eva sa

themselves this fortune of theirs. Thereupon the cause of the Asuras prevailed. 4. These gods said: "Truly, what hath been our fortune, that the Asuras have acquired for themselves. How then may we win back this fortune of theirs?" 5. They said: "Let us sing the sāman in the re." They in turn, running up toward [the Asuras], sang the sāman in the re. Thereby they pushed the Asuras from this world. 6. Thus indeed at the noon-libation and at the evening-libation there is no offense from the re. He who sings these two [libations] in the re thereby pushes his hostile rival away from this world. Moreover, in that he sings the [chant of the] morning-libation in immortality, in the divinities, thereby he goes to the heavenly world. 7. Verily by means of the sāman Prajāpati conquered this conquest, viz. what conquest there is of him. He ascended to the heavenly world. 8. These gods coming unto Prajāpati said: "Furnish this sāman to us also." [Saying] "Yes," he furnished this sāman to them. 9. This same sāman did not wish to carry them to the heavenly world. 10. These gods coming unto Prajāpati said: "Verily, that sāman which thou hast given to us, that does not wish to carry us to the heavenly world." 11. "Mix it with evil." "What is its evil?" "The re." They mixed it with the re. 12. That same [sāman] stood upbraiding Prajāpati: "Verily, they thus have mixed me with evil." He (P) said: "Whoso shall separate thee
pāpmanā vartātā iti. 12. sa ya etad rca prātassavane vyāvar-
tayati vy evaṁ 16 sa pāpmanā vartate. 16.
caturthe 'navaēe dvitiyaḥ khaṇḍaḥ.

I. 17. 1. tād ākār yaḥ avā avā iti gīyate kva 'tra rg bhavati
dva sāme 'ti. 2. prastāvenā evā 'stūbhir akṣaraḥ prastūti.
āstāksarā gāyatrī. akṣaram-akṣaram tryaksaram, tac caturviṃ-
catisaṃpadyante, caturviṃśatyaḥ stūvarā gāyatrī. 3. tām etām
prastāvenā ream āpiṇā ya śir ya 'pacitir yaḥ svargaḥ loko yad
yaṣo yad annādyāṁ tāny āgāyamāna āste. 17.
caturthe 'navaēe tryātiḥ khaṇḍaḥ.

I. 18. 1. prajāpati devān asajata. tān' mṛtyuḥ pāpmanā 'nava-
srijyata. 2. te dvā prajāpatim upetā 'brvan kasmād 2 u no
'sṛṣṭā' mṛtyuḥ cen naḥ pāpmaṇam avavasaraṇyaṇaḥ āsithe
'ti. 3. tān abhiśev chandāṇiṃ sambhavata. tāni yathāyatanam
praniṣṭhāt tato mṛtyuṇaḥ pāpmanā vyāvarṣyaṇaḥ' 'ti. 4. vasavo
gāyatṛīṃ samabhāran. tāṁ te praviṣcān. tāṁ sa 'cchādayat. 5.
rudrās triṣṭubhaṁ samabhāran. tāṁ te praviṣcān. tāṁ sa 'cchāda-
yat.' 6. ādityā jagatāṃ samabhāran. tāṁ te praviṣcān. tāṁ sa
from this [evil], he shall separate himself from evil.” 19. He who
at the morning-libation separates it from the re, he thus separates
himself from evil.

I. 17. 1. This they say: “If there be 'sung avā avā, what be-
comes of the re, what of the sāman.” 2. When he sings the
prastāva, he sings the prastāva with eight syllables. Of eight
syllables is the gāyatrī; each syllable is a triple syllable. Thus
they amount to twenty-four. The gāyatrī has twenty-four syllab-
es. 3. Having obtained this same re by means of the prastāva,
he sits singing into his possession what fortune [there is], what
reverence, what heavenly world, what glory, what food-eating.

I. 18. 1. Prajāpati created the gods. After them death, evil
was created. 2. These gods coming unto Prajāpati said: “Why,
pray, hast thou created us, if thou wast going to create death,
evil, after us?” 3. He said to them: “Bring together the metres;
to enter each one at his proper place, then you will be sepa-
rated from death, evil. 4. The Vasus brought the gāyatrī to-
gether. They entered it. It concealed them. 5. The Rudras
brought the triṣṭubh together. They entered it. It concealed

16. 16 A. eva.
17. 1 A. prastāveprastāvena. 2 A. -rga.
18. 1 A.B. tā; C. tā. 2 kasmā. 2 C. -śā. 4-sṛṣṭān. 5 -cān. 6 A.B.
vakṣy-. C. -vatsy-. 7 A. cchād-.
'cchādayat. 1. vigne deva anustubbham samabharan. tām te prā-
vinan. tām sā 'cchādayat. 8. tān asyām 'cchādayat. mṛtyur
nirajānād yathā maṇḍu maṇisātram papipagyed" evam. 9. te
svaram pravīcen. tām svare sato na nirajānāt. svarosya tu
ghoṣena 'nvāit. 10. ta om ity etad eva 'ksarām samārohan. etad
evā 'ksarām trayi vidyā. yad ado' mṛtām tapati tat prapadya'1
tato mṛtyunā pāpmanā vyāvartanta. 11. evam evāvām vidvām
om ity etad evāvā 'ksarām samārohaṇya yad ado" mṛtām tapati tat
prapadya tato mṛtyunā pāpmanā vyāvartate 'tho yasyām 'vām
vidvām udgāyati. 18.

caturthe 'nvāke caturthe khaṇḍah. caturthe 'nvākas samāptah.

I. 19. 1. atāhī 'tad ekaviṇgpau sāma. 2. tasya trayy eva
vidyā hiṅkāraḥ. agnir vāyuḥ asū āditya esa prastavāḥ. ima
eva lokau ādīh. tesaḥ hi 'dau lok śu savam āhitam. gṛddhā
yajño dukṣīna esa udgīthāḥ. dīço 'vāntaraśa kaśa esa pra-
tihāraḥ. āpaḥ prajā oṣadhyā esa upādavaḥ. sandramā nakṣa-
trāṇi pītara āsan nihānam. 3. tad etad ekaviṇgpau sāma. sa
yā evam etad ekaviṇgpau sa evā 'tena hā 'syu savena 'dyā-

them.
6. The Ādityas brought the jagati together. They entered
it. It concealed them. 7. All the gods brought the anustubh
together. They entered it. It concealed them. 8. Death be-
came aware of them in this tone-(tune)-less ṛc, just as one
might discover the jewel-string within a jewel. 9. They entered
tone. Them, being in tone, he did not become aware of. But
he went after them by the noise of tone. 10. They climbed to-
gether upon that syllable om. That same syllable is the three-
fold knowledge (Veda). Resorting unto that immortality which
burns yonder, they then separated themselves from death, evil.
11. Even so one knowing thus, climbing upon that syllable om,
resorting unto that immortality which burns yonder, then
separates himself from death, evil, and likewise he for whom
one knowing thus sings the udgītha.

I. 19. 1. Now this is the twenty-onefold sāman. 2. Of it the
treecfold knowledge is the hiṅkāra; Agni, Vāyu, yonder sun,
those are the prastava; these worlds the ādi—for this all is
placed (√dha + ā) in these worlds; faith, sacrifice, sacrificial
gifts, those are the udgītha; the quarters, the intermediate
quarters, space, those are the pratiḥāra; the quarters, creatures,
herbs, those are the upādava; the moon, the asterisms, the
Fathers, those are the nightha. 3. This is the twenty-onefold
sāman. He who thus knows this twenty-onefold sāman, of him

18. 'A.B. -yām. 9 A.B. -yāid. 8 A.C. om. 10 C. o. 11 A. -ped. 12 A.B.
edō; C. o.
19. 'A. trāi. 2 B. vāvāyur. 3yesu. 4C. -jā. vol. xvi. 14
tam bhavaty etasmād evaś sarvasmād āyogāteśa ya evam vid-vānsam upavadati. 19.

pañcamo 'nuvākas samāptaḥ.

I. 20. 1. idam eva 'dam apre 'nārīkṣam' āsīt. tāv eva 'py etarhi. 2. tad yad etad antarīkṣamḥ  9 ya evaś 'yam' pavaña etad eva 'nārīkṣam. eṣa ha va antarīkṣanāma.  10 3. eṣa u evaś 'ṣa

vītataḥ. tad yathā kāśṭhena pālīçe vīskudha syātām akṛṣṇa va 
cakrāv evam etene 'māu lokāu vīskabdhāu. 4. tasmāt idān 
sarvam antaḥ. tad  yad asmin iḍān sarvam antas tasmād ant 

aryakṣam. antaryakṣam ha vai nāmāi 'tāt. tad antarīkṣam  

iti parokṣam ācakṣate. 5. tad yathā mātāḥ praboddhāḥ pral 

ambherman evam hāti 'tasmin sarve lokāḥ praboddhāḥ pralab 

banta. 6. tasayā 'tasya sānmas' tisra āgā  12 trīṇy āgītāni saod 
vībhātayac catasarh pratiśhā ṣaṭa praṣās sapta samsthā doṇu 
stobhas ekam rūpam. 13 7. tad yās tisra āgā ima eva te 14 lokāḥ.

8. atha yāni [trīṇy] āgītānī agnir vāyus asāv āditya etāṇy

āgītānā. na ha vāi kāṁ caṇa śṛiṣyam aparādhnoti ya evam

veda. 20.

yaṣṭe 'nuvāke prathamah khaṇḍaḥ.

the udgītha is sung by this all; and from this same universe he
is cut off who speaks ill of one knowing thus.

I. 20. 1. This [all] in the beginning was this atmosphere here;
and that is so even now. 2. As for this atmosphere—he who
cleanses here is this atmosphere. For he is atmosphere by
name. 3. That same is stretched apart. As two leaves might
be propped apart by means of a peg, or two wheels by means
of an axle, so these [two] worlds are propped apart by means
of this [atmosphere]. 4. This all is within it. Because this all
is within (antaś) it, therefore [it is called] antarīkṣa. Anta 

ryakṣa verily is its name. It is called antarīkṣa in an occult
way. 5. As baskets bound [to one another] would hang down,
so in it all the worlds bound [to one another] hang down.
6. Of this same sāman there are three āgāś, three āgītas, six
vibhātis, ten pratiṣṭhās, four praṣās, seven saṁsthās, two 
stobhas, one form. 7. Now the three āgās, they are these
worlds. 8. Further, the [three] āgītas, Agni (fire), Vāyu (wind),
yonder sun are these āgītas. He misses no fortune whatever
who knows thus.

19.  6 A.B. as.  6 C. āyogote.
20.  1 C. -bhā.  7 C. inserts 'ṣa ha va antarīkṣam.  8 C. evam.  4 C. om.
  5 -py.  9 C. novum.  7 A. atoāma.  8 A. om. tad . . . . . antas.  7 C.
om.  9 B. -band.  10 B. -nāma.  11 B. agamāḥ.  12 A. ekaraṇṇam; B.C.
edarūpam.  14 A.B. to.
I. 21. 1. atha yās ṣad vibhūtaya ṣtavas te. 2. atha yās catasaṁ pratiśṭhā ṣma eva eva catasraḥ diṣṭah. 3. atha ye ṣaṁca prajāvima eva te ṣaṁca prāṇāḥ. 4. atha yāṣa ṣaptā gaṁstāḥ yā evai 'tās' ṣaptā 'horātrāḥ prācīvī vasātārvanta tā eva tāḥ. 5. atha yāṇu dvāvāu stobhavah ahorātā eva te. 6. atha yād ekam rūpāni karmā iva tat. karmanā hi ṣdair samava vikriyate. 7. taitya 'tasya śāmāno devā ājīm āyan. sa praṇāpatir harasā hiṁkārama udajayahd agris tejasā prastāవaimi rūpēna bhāsaptai udgāthāv svadhayā śitarāṁ pratiśṭhāri viryaṃ 'udṛro nīdhanam. 8. atha 'tare devā antarātā ivā "san. ta ṣuḥrau abharān tava vai vayaṃ smo 'nra na etasmin sāmanā ābhajeyi ti. 9. tebhīṣya śvaram prāyacchat. tam praṇāpati abhavīt kathā 'tḥam akiha. sarvaṁ va abhīṣya śāmā puṣṭa. etava viva sāma yāvīn śvarah. 10. va va eva rtē svarād bhaṇati ti. 10. so 'bhavīt punar vai aham eṣāṃ' etāṁ rasān ādiṣya iti. tān abravīd uta nā gīyata. abhi nā śvarate ti. tathe ti. 11. tam upūgāyan. tam abhyaśvaran. teṣāṁ punā rasam ādatta. 11. 21.

astaḥ 'numāke dvitiyaḥ khaṇḍaḥ.

I. 21. 1. Further, the six vibhāţīs, they are the seasons. 2. Further, the four pratiśṭhās, they are these four quarters. 3. Further, the ten praṇās, they are these ten breaths. 4. Further, the seven saṁsthās, they are those seven successive (?) days and nights that they utter vasāt (?). 5. Further, the two stobhās, they are day and night. 6. Further, the one form, that is action. For by action this all is developed. 7. About this same sāman the gods ran a race. Prajāpatī by a grasp conquered the hiṁkāra, Agni by splendor the prastāva, by form Bhāsapti the udgāthā, by the svadha the Fathers the pratiśṭhāra, by heroism Indra the nīdhanam. 8. Now the other gods were excluded, as it were. They said to Indra: "Verily, thou we are; let us also have a share in this sāman." 9. He gave them the tone. Prajāpatī said to him: "Why hast thou acted thus? Verily, the whole sāman thou hast given to them. Truly, as great as the tone is, so great is the sāman. Verily, without tone it becomes rc. 10. He (I) said: "I will take back again this sap of them." He said to them: "Join in my song, intone with me!" "Yes." 11. They joined in the song, they intoned with him. Of them he took the sap back again.

21. 1 A. om. sapta . . . . etās. 2 A.B. -a. 3 C. varṣa. 4 A.B. vad. 5 A. raṅgā. 6 C. -saṅ. 7 B. ṭāvava. 8 A. -rama. 9 A. savar. 10 B. eṣo; C. eṣom. 11 -tiṭā.
I. 22. 1. sa yathā madhudhūne' madhunāthibhir madhva āśinād evam eva tat sāman punā rasam āśīvat. 2. tasmād u ha no 'pāgāyeta. indra esa yad udgātā, sa yathā 'sāv arisān' rasam ādatta evam esa teśān rasam ādatta. 3. kāmaṁ ha tu yajamāna upaṇyata yajamānaśasya hi tad bhavaty atha brahmaāryā ācāryoktaḥ. 4. tad u vā āhur upāi 'va āgīte, diço hy upāgīyam' diṣūmi evam sa lokatāṁ jayati 'ti. 5. te ya eva 'me' mukhyāḥ prāṇā esa eva 'dṛgātāsa, 'ca, ime ha traya udgātāraṁ ima u catvāra upaṇyataḥ. 6. tasmād u catura evo 'pāgātīn' kuvita. tasmād u ho 'pāgātīn' pratyabhīṣpya diçe s tha pro-
trām me mā hṁśe 'ti. 7. sa yas sa rasu āśīd ya eva 'yam pavata esa eva sa rasāḥ. 8. sa yathā madhvālopaṁ adyād iti ha smā 'ha svātṛṇa śālāna evam eva sa rasasya "mānam paśyate. sa evo 'dṛgāta, "mānam ca yajamānaṁ cā 'mṛtavatvam gamayati 'ti. 22.

saśe 'nivāke itṭiyāḥ khaṇḍaḥ. saśe 'nivākas samāptaḥ.

I. 23. 1. ayam eva 'dānam agra ākūca āsīt. sa u eva 'py ātaṛhi. 2. sa yas sa ākūco vāyg eva sā, tasmād ākūcād vāyg vaddati.

I. 22. 1. As one might pour honey into a honey-vessel by means of the honey-cells, even so he then poured the sap again into the sāman. 2. And therefore one should not join in the song [of the udgātār]. This udgātār is Indra. As he then took the sap of those, even so he now takes the sap of these. 3. But the sacrificer may join in the song [of the udgātār] at will—for that is the sacrificer's—and also a Vedic student directed by the teacher. 4. Verily, they also say this: "One should join in the song. For the quarters joined in the song. He thus wins the same world with the quarters." 5. These breaths in the mouth, they are the udgātār and upaṇyataḥ. For these three are the udgātār and these four are the upaṇyataḥ. 6. And therefore one should appoint four upaṇyataḥ. And therefore he should touch the upaṇyataḥ respectively [saying]: "Ye are the quarters, do not injure my hearing." 7. As to what this sap was, he who cleanses here, he is that sap. 8. "As one might eat a bite of honey," Sucita Çāilana used to say, "so one should fill himself with this sap. This same udgātār causeth himself and the sac-
ificer to attain immortality."

I. 23. 1. This [universe] in the beginning was this space here, and that is so even now. 2. What this space is, that is speech.

22. 1 B.C. -dhuvana. 2 insert sa. 3 A.B. -yat. 4 C. -ṣam. 5 evāi. 6 C. va. 7 dga̱; A.B. -tṛṇ. 8 -tṛṇ.
Jāminīya-Upaniṣad-Brāhmaṇa.

1. tāṁ etāṁ vācaṁ prajavaṭiṁ abhyapilayat. tasyā abhipiḷāyāṁ rasaḥ prāṇedat. ta eva 'me lokāḥ abhavaṇ. 4. sa' imāṁ lokāṁ abhyapilayat. teśāṁ abhipiḷāyāṁ rasaḥ prāṇedat. ta evā tā devatā abhavaṇā agnir vāyur asāvā udātyaiti. 5. sa etā devatā abhyapilayat. tāsām abhipiḷāyāṁ rasaḥ prāṇedat. sā trāyām vidyāḥ bhavaṇ.

2. sa trāyām vidyāṁ abhyapilayat. tasyā abhipiḷāyāṁ rasaḥ prāṇedat. tā evā tā vyāhṛtiḥ abhyapilayat. tāsām abhipiḷāyāṁ rasaḥ prāṇedat. tad etad aksāram abhavaṇ om iti yad etad. 7. sa etā vyāhṛtiḥ abhyapilayat. tāsām abhipiḷāyāṁ rasaḥ prāṇedat. tad etad aksāram abhavaṇ om iti yad etad.

23. saptame 'nūvāke prathamaḥ khaṇḍaḥ.

I. 24. 1. tad aksārad eva. yad aksārad eva tasmād aksāram. 2. yad v evā 'ksāram nā 'ksiyata tasmād aksāyam. aksāyam ha vāi nāmāi tatt. tad aksāram iti parokṣaṃ ācakṣate. 3. tad dhāi 'tad eka om iti gāyanti. tat tathā na gāyet. ēṣvaro hi 'nad etena rasena 'nādhūtoḥ. atho dvē dvē 'vam bhavaṇ om iti. 4. o ity u haś ke gāyanti. tad u haś tan na gītam. nāi 'va' tathā gāyet. om' ity eva gāyet. tad enaḥ etena rasena sanādhūti.

Therefore speech speaks from space. 5. This same speech Praja- pati pressed. Of it being pressed the sap streamed forth. That became these worlds. 4. He pressed these worlds. Of them being pressed the sap streamed forth. That became these divinities: Agni, Vāyu, yonder sun. 5. He pressed these divinities. Of them being pressed the sap streamed forth. That became the threefold knowledge. 6. He pressed the threefold knowledge. Of it being pressed the sap streamed forth. That became these sacred utterances: bhūs, bhuvas, svar. 7. He pressed these sacred utterances. Of them being pressed the sap streamed forth. That became that syllable, viz. om. 8. He pressed that syllable. Of it being pressed the sap streamed forth.

I. 24. 1. That flowed. Because it flowed (aksārad), therefore it is aksāra (syllable). 2. And because, being aksāra, it was not exhausted (√ksī), therefore it is aksaya. Verily, aksaya is its name. It is called aksara in an occult way. 3. Now some sing this as om. Let one not sing it thus. He is liable to hide it by this sap. So also there come to be two, as it were, viz. o-m. And some sing o. And that is also not sung thus. Let him not sing it thus either. Let him sing om. Thus he combines it with


I. 25. 1. This universe was in the beginning this space here; and that is so even now. 2. What this space is, that is the sun. For when he has risen this all is visible. 3. Verily its limits of the mortal and immortal are the ocean. What is encompassed by the ocean, that is obtained by death, and what is beyond, that is immortal. 4. As for this ocean—he who cleanses here is this ocean. For after him running together ($\sqrt{dru+sam}$) all created beings run together. 5. Heaven and earth are its two banks. As beakers or pails abandoned in a river would be, so is this earthly ocean of his. 6. This one rises at the shore of the ocean.
I. 26. 1. athā 'dhyātman., idam eva caṅsas triyca chuklaṁ kṛṣṇam purusāh. 2. tād ya ca chuklaṁ tad vāco rūpam roo 'gner mṛtyoh. sā yā sā vāg 'rk' sā. 3. atha yo 'gnir mṛtyus saḥ. 4. atha yat kṛṣṇaṁ tad apāṁ rūpam annasya manaso yajasah, tad yās tā āpo 'nman tat. atha yan mano yajas tat. 5. atha yaḥ purusas sa prānas tat sāma tad brahma tad amṛtam. sa yah prānas tat sāma. atha yad brahma tad amṛtam. 6. sā 'so 'tākṛnteṇ brahmaṇaṁ. athā 'tah pākṛnteṇ. 7. sā yā sā 'kṛnteṇ vidyād eva sā. sa yad eva vidyuto vidyotamānāyā śiyānti rūpam bhavati tad vāco rūpam roo 'gner mṛtyoh. 8. yād t eva vidyut-

Rising he ascends on the back of the wind. He rises from the immortal. He goes about after the immortal. He stands firm in the immortal. 7. That threecold form of him which is not obtained by death is white, black, person. 

I. 26. 1. Now with regard to the self. This eye here is threecold: white, black, person. 2–4 = I. 25. 5–10. 5. This is the up-going of the brahman. And from there is the on-going (?). 6. This ascending is the lightning. The reddish-white form which is of the lightning as it lightens, that is the form of speech, of the rc, of Agni (fire), of death. 7. And the dark-blue

25. 12 A.B. pratiśṭhatah. 14 A.B. vākyo; C. vāgyo. 15 C. rt. 16 annam asya. 17 C. om. tad yaḥ. 18 yaḥ purusas. 26. 1 C. gṛt. 2 A.B. add 'ksā. 3–46. s (1). 4 C. -t. 5 A. om. 6 śćātām.
form which is of the lightning as it runs together, that is the form of the waters, of food, of mind, of the yajas. 5. And that person which is in the lightning, that is breath, that is the sāman, that is the brahman, that is the immortal. What breath is, that is the sāman; and what the brahman is, that is the immortal.

I. 27. 1. This same one, fortified by the immortal, having made food, sits upon death. 2. Now he is this person who is in the eye here. He who is in the sun is the superior-person. He who is in the lightning is the supreme-person. 3. These are the three persons; to him indeed they are born. 4. He who is here in the eye is conformable (anurūpa) by name. For he follows after all forms. One should worship him as conformable. Verily all forms [will] follow after him. 5. He who is in the sun is of corresponding form (pratirūpa). For he is corresponding to all forms. One should worship him as of corresponding form. Verily all forms [will] correspond to him. 6. He who is in the lightning is of all forms. For all forms are in him. One should worship him as of all forms. Verily all forms [will] be in him. 7. Verily these are the three persons. They are born to him who knows this thus, and to him for whom one knowing thus sings the udgītha.

26. 1-dr. 9-se. 6 A.B. -ā. 27. 1-st. 2 A.B. -yo. 3 A. -ṣo; B. -ṣā (sec. m.); C. -ṣa. 4 A. -vaj. 5 A. ha. 6 A. -vācī; B. -vārib; C. -vām. 7 B.C. hy enam. 8 C. pratyaṇ. 9 C. inserts rūpāṇī; C. om. tam. . . . rūpāṇī.
I. 28. 1. This [universe] here in the beginning was space, and that is so even now. 2. This space is Indra. What this Indra is, that is he who burns here. That same one is seven-rayed, virile, powerful. 3. Of him the ray consisting of speech stands firm in front (east). That speech is Agni (fire). It becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 4. This ray of him becoming speech is located respectively in all these creatures. Whosoever speaks, he speaks by the ray of him.

5. Now [the ray] consisting of mind stands firm at the right (south). That mind is the moon. That becomes tenfold. 6. That ray of him becoming mind is located respectively in all these creatures. Whosoever thinks, he thinks by the ray of him.

7. Now [the ray] consisting of sight stands firm in the rear (west). That sight is the sun. That becomes tenfold. 8. That ray of him becoming sight is located respectively in all these creatures. Whosoever sees, he sees by the ray of him.

9. Now [the ray] consisting of hearing stands firm upward (north). That hearing is the quarters. That becomes tenfold. 10. That ray of him becoming hearing is located respectively in all these creatures. Whosoever hears, he hears by the ray of him.


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I. 29. 1. atha prāṇamaya ārdhvaḥ pratiṣṭhitaḥ, sa yaś sa prāṇo vāyuṣ saḥ. sa daṇḍhā bhavati. 2. sa esa etasya ṛṣṇiḥ prāṇo bhūtā śarvāsv asu prajāsu pratyavasthitāḥ sa yaḥ kaḥ ca prāṇīty etasyāi ’va ṛṣṇaṁ prāṇīty. 3. athā ’sumayās tir-yāṁ pratiṣṭhitaḥ. sa ha sa’ iṣṭano nāma. sa daṇḍhā bhavati. 4. sa esa etasya ṛṣṇir asu bhūtā śarvāsv asu prajāsu pratyavasthitāḥ sa yaḥ kaḥ ca’ sumāṇ etasyāi ’va ṛṣṇaṁ sumāṇ. 5. athā ’nambayo ’vaḥ pratiṣṭhitaḥ. tad yat tad annam ’ūpas tāh. sa daṇḍhā bhavati catadāḥ sahasradāḥ ’yutadāḥ prajyutadāḥ niyutadāḥ ’rūdāḥ nyārudaḥ nyārudiḥ nikharmadāḥ’ padnam aksitir vyomāntaḥ. 6. sa esa etasya ṛṣṇir annam bhūtā śarvāsv asu prajāsu pratyavasthitāḥ sa yaḥ kaḥ ca’ āṇāty etasyāi ’va ṛṣṇaṁ āṇāti. 7. sa esa saptaṛṣṇir vṛṣabhas twiśmān. tad’ etad’ yeḥ ’bhyaṅūcyate yaḥ saptaṛṣṇir vṛṣabhas twiśmān arṣīṣjat satarvāh saptāḥ sindhān: yo rāhuḥinam’ aspharad vajrabhūr dyāṃ ārohantaṁ’ sa junāsa indra itī. 8. yaḥ saptaṛṣṇir iti. sapta hy etā adhyasya ṛṣṇayāḥ.

I. 29. 1. Now [the ray] consisting of breath stands firm aloft. That breath is Vāyu (wind). It becomes tenfold. 2. That ray of him becoming breath is located respectively in all these creatures. Whosoever breathes, he breathes by the ray of him. 3. Now [the ray] consisting of the vital spirit stands firm crosswise. That same is Lord by name. That becomes tenfold. 4. That ray of him becoming the vital spirit is located respectively in all these creatures. Whosoever possesses the vital spirit, he possesses the vital spirit by the ray of him. 5. Now [the ray] consisting of food stands firm hitherward. That food is the waters. That becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 6. That ray of him becoming food is located respectively in all these creatures. Whosoever eats, he eats by the ray of him. 7. That same one is seven-rayed, virile, powerful. That same is spoken of in a ye: “Who seven-rayed, virile, powerful, let loose to run the seven streams; who with the thunderbolt in his arm smote Rāhuḥa ascends the sky—he, ye people, is Indra.” 8. ‘Who seven-rayed,’ for these

rays of the sun are seven. 'Virile,' for he is the bull of these creatures. 'Powerful,' that is his exaltation. 9. 'Let loose to run the seven streams,' for these streams are seven; by them this all is bound. Because by them the all is bound (स्त्री० सभूति), therefore they are [called] streams (सिंधु). 10. 'Who with the thunderbolt in his arm smote Rāuhaṇa,' for he with the thunderbolt in his arm did smite Rāuhaṇa. 11. 'Ascending the sky, he, ye people, is Indra,' for he is Indra.

I. 30. 1. "As paths might lead together up a mountain," Cāṭya-yanī used to say, "even so these rays of the sun go from all sides to that sun." Verily one knowing thus who starts with om approaches this sun from all sides by means of these rays of him. 2. That same is the unobstructed (अनिसेद्धा) स्मान having doors on all sides. Some, indeed, worship it as having doors on both sides, cloud-going. Let them know differently from that. 3. And he who knows it thus, he knows the unobstructed स्मान having doors on all sides. 4. That same is this lightning. What flies around this whole disk, that is the स्मान; and what shines across, beyond, that is the sap of good action. Unto that he is released. 5. That same is the rivalless स्मान. For Indra

30. 1 B.C. evam. 2 B. īḍpātīṇi. 3 anus-. 4 A.C. om. 5 B. nata; A.C. ta. 6 om. 7 A.B. etā; C. etā. 8 C. gam.; leaves space for about four syllables. 8 eto. 10 vidūḥ. 11 A.B. -ṛcīm.
cana bhṛtṛvyam paśyata evam eva na kāṁ cana bhṛtṛvyam paśyate ya etad evam vedā 'tho yasyāṁ vāṁ viśvaṁ udga- yati. 30.

navante 'nuvāke trīṣṇāh khaṇḍaḥ. navamo 'nuvākas samāptāḥ.

I. 31. 1. ayam eva 'dum agra ākāṣa āsiḥ. sa u eva 'py etarki. sa yas sa ākāṣa indra eva saḥ. sa yas sa indras sāmaṁ 'va tat. 2. tasyāṁ tasya sāmaṁ īyam eva prācī digī ghīnkāra īyam prastāvā īyam ādir īyam udgītho 'sān pratihiḥro 'ntarikṣam upadrava īyam eva nidhanam. 3. tad etat saaptavidham sāmaṁ sa ya evam etat saaptavidham sāmaṁ veda yat kih ca prācīyāṁ digī yā devata ye manusyā ye paśavo yad annādyan tat sarvam hīnkāreṇā "pnoti." 4. atha yad daksīṇāyaṁ digi tat sarvam prastāvenā "pnoti. 5. atha yat pratihiḥro digi tat sarvam ādinā "pnoti. 6. atha yad udācīyāṁ digi tat sarvam udgīthena "pnoti. 7. atha yad annādyan digi tat sarvam pratihiḥreṇā "pnoti. 8. atha yad antarikṣe tat sarvam upadraveṇa "pnoti. 9. atha yad usyāṁ digī yā devata ye manu- syā ye paśavo yad annādyan tat sarvam nidhanenā "pnoti.

indeed sees no rival whatever. As Indra sees no rival whatever, even so he sees no rival whatever who knows this thus and likewise he for whom one knowing thus sings the udgītha.

I. 31. 1. This [all] here was in the beginning space. And that is so even now. What this space is, that is Indra. What this Indra is, that is the sāmaṁ. 2. Of this same sāmaṁ this eastern quarter is the hīnkāra, this (i.e. the southern quarter) the prastāva, this (i.e. the western quarter) the āḍī, this (i.e. the northern quarter) the udgītha, yonder [quarter] the pratihiḥra, the atmosphere the upadrava, this [quarter] the nidhanam. 3. That is the sevenfold sāmaṁ. He who knows this thus sevenfold sāmaṁ, whatever there is in the eastern quarter, what divinities, what men, what domestic animals, what food, all that he obtains by means of the hīnkāra. 4. And what there is in the southern quarter, all that he obtains by means of the prastāva. 5. And what there is in the western quarter, all that he obtains by means of the āḍī. 6. And what there is in the northern quarter, all that he obtains by means of the udgītha. 7. And what there is in yonder quarter, all that he obtains by means of the pratihiḥra. 8. And what there is in the atmosphere, all that he obtains by means of the upadrava. 9. And what there is in this quarter, what divinities, what men, what domestic animals, what food, all

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81. 1 A.B. dir. 2 C. -ikṣ. 3 A. et. 4 insert manusyā. 5 A.B. -vā. 6 B.C. insert here vs. 4, with pratihiḥreṇa for prastāvena. 7 B. inserts avyād. 8 A. inserts daksīṇāyaṁ digi, struck out in red.
10. sarvam hāi 'vā syā" ptam bhavati sarvam jīvarā na hā 'vā kač cana kāmo 'nāpto bhavati ya evam vedā. 11. sa yad dha kīn ca kīn caī 'vāin vidvān esu lokesu kūrute svasya hāi 'vā na tat svatah kūrute. tad etad rśa 'bhāyanucyate. 31.

daça me 'nivāke prathamaḥ khaṇḍaḥ.

I. 32. 1. yad dyāva indra te gataṁ gataṁ bhūmīr uta syuh:
na tvā vajrīnt sahasraṁ sūryā anu na jātam aṣṭa rodasī iti. 2. yad dyāva indra te gataṁ gataṁ bhūmīr uta syur iti. yac chataṁ dyāvas gataṁ bhūmyas tābhya esa eva "kāpo jyāyān." 3. na tvā vajrīnt sahasraṁ sūryā ane iti. na hy etam sahasraṁ cana sūryā anu. 4. na jātam aṣṭa rodasī iti. na hy etam jīvam rodanti. ine ha viāva rodasī tābhyaṁ esa eva "kāpo jyōyān.
etamsin hy evā' te antah. 5. sa yas sa ākūcā indra eva sah. saḥ yas sa indra esa eva sa ya esa tapati. 6. sa esa 'bhṛṇyā' atimucyamaṇā eti. tad yathāi 'so 'bhṛṇyā' atimucyamaṇā eti evam eva sa sarvasmāt pāpmano 'timucyamaṇā eti ya evam vedā 'tho yasyāi 'vāin vidvān udgīyati. 32.

daça me 'nivāke dvitiyaḥ khaṇḍaḥ. daça me 'nivākas samāptaḥ.

that he obtains by means of the nidhāna. 10. Verily everything is obtained of him, everything conquered, no wish whatever is unfulfilled of him who knows thus. 11. Whatever one knowing thus does in these worlds, that is his, he does it by himself. That same is referred to by a re:

I. 32. 1. "If, O Indra, there were a hundred skies and a hundred earths for thee, not a thousand suns, O thou possessing the thunderbolt, unto thee when born, attained, nor Rodasī." 2. 'If, O Indra, there were a hundred skies and a hundred earths for thee,' what hundred skies there might be and hundred earths, this space is superior to them. 3. 'Not a thousand suns, O thou possessing the thunderbolt, unto thee,' for not at all [do] a thousand suns [attain] unto him. 4. 'When born attained, nor Rodasī, for they do not bewail (yūtu) him when born. Verily as to these two worlds (rodasī), this space is superior to them both. For both are within it. 5. What this space is, that is Indra; what this Indra is, that is he who burns here. 6. He keeps liberating himself from the clouds. As he keeps liberating himself from the clouds, even so does he keep liberating himself from all evil who knows thus, and he for whom one knowing thus sings the udgītha.

32. 1 om. 2 B. -yām. 3 C. om. 4-yān. 5 C. om. sa . . . . sa. 6 C. space -y. 7 C. -mānay; A.B. -yamānay.
I. 33. 1. *trīṅt sāma caturasṭū. brahma trīyaṁ* indras trīyaṁ, praśāṭātī trīyaṁ annam eva caturthaḥ pādaḥ. 2. tad yad vai brahma sa prāna ʻtha ya indras sā vāg atha yaḥ praśāṭātī tan mano ʻnum eva caturthaḥ pādaḥ. 3. mana eva hiṅkāro vāk prastāvāḥ prāṇa udgīthā ʻnum eva caturthaḥ pādaḥ. 4. karotya eva vācā nayati prānaṁ gamayati manasā. tad etan niruddhāni yan manaḥ. tene yatra kāmayate tad ātmānāṁ ca yajamānāṁ ca dadhāti. 5. atha ʻdhiśāvataṁ, candraṁ eva hiṅkāro ʻghṇī prastāva udātya udgīthā āpa eva caturthaḥ pādaḥ, tad dhi pratyakṣam annam. 6. tā vā etā devatā amāväśyāṁ rātrīṁ samayanti. candraṁ amāväśyāṁ rātrīṁ pravipatī udātya ʻghnim. 7. tad yat samayanti tasmāt sāma, sa hā sāmenāt so sāma veda ya evam veda. 8. tāsāṁ d vā etāśāṁ devatānām ekā ʻkāv eva devatā sāma bhavati. 9. esa eva ʻdīyas trīṅc eucaturṣād rāmayaṇa maṇḍalaḥ puruṣaḥ. rāmaṇya eva hiṅkāraḥ. tasmāt te prathamāca eva ʻdyatas tayante. maṇḍalaḥ prastāvaḥ puruṣaḥ udgīthā yā etā āpo ʻntes sa eva caturthaḥ pādaḥ. 10. evam eva candraṁ eva rāmayaṇa maṇḍalaḥ puruṣaḥ. rāmaṇya eva hiṅkāro maṇḍalaḥ prastāvaḥ puruṣaḥ udgīthā yā etā āpo.

I. 33. 1. Threefold is the sāma, fourfooted. The brahma is a third, Indra is a third, Praśāṭātī is a third, food is the fourth foot (quarter). 2. What the brahma is, that is breath; and what Indra is, that is speech; and what Praśāṭātī is, that is mind; food is the fourth foot (quarter). 3. Mind is the hiṅkāra, speech is the prastāva, breath is the udgīthā, food is the fourth foot (quarter). 4. One acts with speech, one leads with breath, one causes to go with the mind. That same is shut up, viz. the mind. By means of it he thus places himself and the sacrificer where he wishes. 5. Now regarding the divinities. The moon is the hiṅkāra, Agni is the prastāva, the sun is the udgīthā, the waters are the fourth foot (quarter). For they are manifestly food. 6. These same divinities come together on the night of the new moon. The moon, on the night of the new moon, enters the sun, the sun [enters] Agni. 7. Because they come together ( anarchists sam ), hence [the word] sāman. He is sāman-knowing, he knows the sāman, who knows thus. 8. Of these same divinities each one divinity is a sāman. 9. This sun is threefold, four-footed: rays, disk, person. The rays are the hiṅkāra. Therefore they are extended when it first rises. The disk is the prastāva. The person is the udgīthā. The waters within are the fourth foot (quarter). 10. Likewise of the moon [there are] rays, disk, person. The rays are the hiṅkāra. The disk is the prastāva. The person is the udgīthā. The waters within are

33. 1 *trīṅt. 2 A. -deva-. 3 A. -am. 4 C. -ā. 5 A. say-. 
'ntas\(^6\) sa eva caturthaḥ pāḍaḥ. 11. catvāry anyāni catvāry anyāni. tāṁ astāw. astākṣarā gāyatṛi. gāyatraṁ sāmā brahma u\(^6\) gāyatṛi;\(^6\) tad u brahmaḥ 'bhisampadyate. astāgaphāḥ paṇcānas teno paṇcavyam. 33.

ekādase 'nuvāke prathamaḥ khaṇḍaḥ.

I. 34. 1. athā 'dhīyatman. idam eva caṣkṣus trive ṣe catuspać chaklaiṁ kṛṣṇam purusah. yuddham eva hiṅkāraṁ kṛṣṇaṁ prastāvaṁ purūsaṁ udgāthe yā āṁ āpo 'ntas sa eva caturthaḥ pāḍaḥ. 2. idam ādityasyā 'yam idaṁ candraṁcandraṁ ca 'dityas ca yāṁ etāṁ apsu dvījate ca devā etavor devāṁ. 3. yad dha vā idam āhur devāṁ devāṁ āty ete ha te. ta eva āhun iti atimāto 'trāntaḥ. 4. tad dha prathu vāṁya divyaṁ vṝtyāṁ paṇcācaha yebhir\(^6\) vāṁ isitaḥ pravrāti ye dādante paṅca diçaṁ somicī: ya āhuṁ\(^6\) atyamanbhāntaḥ devā apāṁ\(^6\) netāraḥ Katame ta āsann

the fourth foot (quarter). 11. Four are the one, four the others.

=I. 1. 8.

I. 34. 1. Now with regard to the self. This eye is threefold, fourfooted: white, black, person. The white is the hiṅkāra, the black is the prastāva, the person is the udgātha, the waters within are the fourth foot (quarter). 2. This is the course of the sun, this [the course] of the moon. Four are these, four these. =I. 1. 8. 3. He who cleanses here, that same one is Prajāpati. That is also the sāman. Its god is this person in the eye. That same, contemning the offering, [has] gone up (?). 4. And these two, moon and sun, which are seen here in the waters, these two are the gods of these two. 5. Truly when they say “the gods of the gods,” it is these [that they mean]. These same, contemning the offering, [have] gone up (?). 6. Now Prathu Vāṁya asked the divine mendicants thus: “The gods by whom impelled the wind blows forth, who give the five converging quarters, who contemned the offerings, the leaders of the waters

33. \(^{4}\) A. -ān. \(^{7}\) C. om. \(^{8}\) B. ud. \(^{6}\) A. -tri; B.C. -traṁ. 34. \(^{1}\) A.B. -pāḍ. \(^{5}\) A. om. \(^{3}\) yate. \(^{4}\) etā u. \(^{6}\) A. tān. \(^{6}\) ebhir. \(^{6}\) A.B. daças; C. daça. \(^{6}\) C. -ir. \(^{6}\) C. ityam-. \(^{10}\) B.C. parāṁ.
iti. 1. te ha prayācīr
imāṃ esāṃ prthivīṁ vasta eko
antarikṣam pary eko babhūva:
divam eko dadate yo vidhartā¹
vīpva āgāḥ pratirakṣaṇty anya¹³
iti. 2. imāṃ esāṃ prthivīṁ vasta eko ity aṅgir ha saḥ. 9. an-
tarikṣam pary eko babhūve 'ti vāyuḥ ha saḥ. 10. divam eko
dadate yo vidharte ty ādityo ha saḥ. 11. vīpva āgāḥ pratir-
aksanta anya iti. etā ha vāi devatā vīpva āgāḥ pratiraksanti
candrāṃ nakṣatrāṁ 'ti. tā etās sāmā 'iva satyo vyūḥo annā-
dyāya. 34.

ekādase 'nūvāke dvipītyah khavaṇaḥ. ekādase 'nūvākas samāptah.

I. 35. 1. athāi 'tut sāma. tad āhus saṁvatsara eva sāme 'ti.
2. tasya vaṁsa eva hāṅkāraḥ. tasmai paścana vaṁsa hāṅka-
rikratasam udvīzyanti. 3. grīmaḥ prastāvaḥ. anirukto vāi
prastāva 'nirukta śūnām grīmaḥ. 4. varṣā udgithaḥ. uḥ iva
vāi varṣaṁ gāyati. 5. parat pratihāraḥ. varadi ha khalu vāi
bhūyasthā osūdāyah paeyante. 6. hemanto nidhanam, nidha-
nakṛta iva vāi heman prajā bhuvanti. 7. tāv etāv antāv saṁ-

—which are they?” 7. They answered : “One of them does
this earth here, one hath encompassed the atmosphere, one, who
is the disposer, gives the sky, others severally protect all regions.”
1. ‘One does this earth here,’ that is Agni. 2. ‘One hath en-
compassed the atmosphere,’ that is Vāyu. 10. ‘One, who is the
disposer, gives the sky,’ that is the sun. 11. ‘Others severally
protect all regions,’ these divinities indeed severally protect all
regions, viz. ‘moon and asterisms. These are true, extended
kindness (?) for food-eating.

I. 35. 1. Now this is the sāman. This they say : The sāman
is in the year. 2. Of it spring is the hāṅkāra. Therefore ani-
mal come together in the spring, continually uttering him. 3.
The summer is the prastāva. The prastāva is indistinct; the
summer is indistinct among the seasons. 4. The rainy season
(varṣā) is the udgitha. One sings the udgitha through the year
(varṣa), as it were. 5. The autumn is the pratihāra. Verily in
the autumn most herbs ripen. 6. The winter is the nidhanam.
In the winter creatures are put to an end (nidhanakṛta), as it were.
7. These two ends combine together; consequently the year is

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34. ¹ C. -ks-. ¹¹ -dhattā. ¹³ C. any. ¹⁴ A.B. vidharte; C. vidhatte.
¹⁵ A.B. ann-.; C. 'nn-.; all MSS. -yaḍā.
35. ¹ A.B. -karikātas; C. -karikṛtas.
I. 36. 1. athāi 'tat parjanye sāma, tasyā puruṣateva eva hiṅkāra, atha yaś abhrāṇī sāmpūrṇayati sa prastāvah, atha yaś stanayati sa udgīthah, atha yaś vijñataye sa pratiḥūrāh, atha yaś vārsati tan nīdhanaṃ. 2. tad etat parjanye sāma, sa ya evam etat parjanye sāma veda vārsukoh hāśmūī parjanye bhavati. 3. athāi 'tat puruṣe sāma, tasyā 'yam eva hiṅkāro 'yam prastāvo 'yam udgīthoḥ 'yam pratiḥūrā idān nīdhanaṃ. 4. tad etat puruṣe sāma, sa ya evam etat puruṣe sāma veda "rdhva eva prajāja' prasūhīr ārohanam eti. 5. ye u evat pratyay veda ye pratyānco lokas tān jayati, tasyā 'yam eva hiṅkāro 'yam prastāvo 'yam udgīthoḥ 'yam pratiḥūrā idān nīdhanaṃ. ye pratyānco lokas tān jayati. 6. ye u evat tiryay veda ye tiryānco'
endless. Its two ends are winter and spring. In accordance with this the two ends of a village join together. In accordance with this the two ends of a necklace join together. In accordance with this a snake lies taking its coils about it. 1. Truly, as a necklace bent all around the neck, so is the endless sāma. He who knows this endless sāma thus conquers endlessness.

I. 36. 1. Now this is the sāma in Parjanya. The wind which precedes is its hiṅkāra; when it causes the clouds to float together, that is the prastāva; when it thunders, that is the udgīthā; when it lightens, that is the pratiḥūrā; when it rains, that is the nīdhana. 2. That is the sāma in Parjanya. He who thus knows the sāma in Parjanya, truly to him Parjanya sends rain. 3. Now this is the sāma in man. Of it this is the hiṅkāra, this the prastāva, this the udgīthā, this the pratiḥūrā, this the nīdhana. 4. That is the sāma in man. He who thus knows the sāma in man, he keeps ascending upward by progeny and by cattle. 5. And he who knows it in reversed direction conquers those worlds which are reversed. Of it this is the hiṅkāra, this the prastāva, this the udgīthā, this the pratiḥūrā, this the nīdhana. The worlds which are reversed, those he conquers. 6. And he who knows it crosswise conquers those worlds which

36. ² C. om. ³ A.B. -lat. ⁴ A.B. savat-. ⁵ grī-. ⁶ A. -yattāh. ⁷ C. 'nantām.
36. ² C. -sak-. ³ so. ⁴ prajā. ⁵ nam. ⁶ C. om. ⁷ A.B. ena; C. enam. ⁸ A.B. -yute-; A.B. insert ma.
lokāṃ tāṃ jayati. tasya lomāi 'va hīṅkāraḥ tvak prastāvō mān-
sam udgīthō 'sti pratihāro maṃjī niḍhānam. 7. tasya trīṇy āvir gāyati prastāvona prāthīrāṇaḥ niḍhānam, tasmā tūrśa-
sya trīṇy asthīny āvir dantāca ṣa ṣa niḥkāraḥ. ye tīṛyaṇco
lokāṃ tāṃ jayati. 8. ya u enat samyaṇaṃ veda ye samyaṇco lokāṃ
tāṃ jayati. tasya mana eva hīṅkāro vāc prastāvah pṛāṇa udgī-
thāca cakṣuḥ pratihāraṇaḥ prokṣṇāḥ niḍhānam. ye samyaṇco lokāṃ
tāṃ jayati. 9. athā' tad devatāsu sāma, tasya vīyav eva hīṅkāro
'gniḥ prastāva aditya udgīthāc candramā pratihiṃśa dīga eva
niḍhānam. 10. tad etad devatāsu sāma. sa ya evaṃ etad deva-
tāsu sāma veda devatānām eva salokatām jayati. 36.

dvādaśe 'nvake dvitīyaḥ khaṇḍaḥ.

I. 37. 1. tasyāi 'tāśa śōra uga āgneyc ekā 'ndṛyę ekā vāiṇyu-
devy ekā. 2. sa ya mandra sa 'gneyi. tavya prāttasaṃvānasya
'dgeyaṃ. āgneyam vāi prāttasaṃvānam āgneya 'yaṃ lokah.
svaya 'gaya prāttasaṃvānasya 'dgaṇaṭyā ndhnoti 'maṁ lokam.
3. atha' ya ghosīṇy upadāmati sai 'ndṛ. tavya mādhyanindina-
syaśa savanasya 'dgeyaṃ. āindram vāi mādhyanindinām savanam

are crosswise. Of it the hair of the head is the hīṅkāra, the
skin the prastāva, the flesh the udgītha, the bone the pratihiṃśa,
the marrow the niḍhāna. 1. Of it he sings three openly, viz. the
prastāva, the pratihiṃśa, the niḍhāna. Therefore three bones of
man lie open, viz. the teeth and the two kinds of nails. The
worlds which are crosswise, those he conquers. 6. And he who
knows it converging conquers those worlds which are converg-
ing. Of it mind is the hīṅkāra, speech the prastāva, breath the
udgītha, sight the pratihiṃśa, hearing the niḍhāna. The worlds
which are converging, those he conquers. 10. And this is the
śāman in the divinities. Of it Vāyu is the hīṅkāra, Āgni the
prastāva, the sun the udgītha, the moon the pratihiṃśa, the
quarters the niḍhāna. 11. That is the śāman in the divinities.
He who knows thus this śāman in the divinities, he conquers a
share in the same world with the divinities.

I. 37. 1. Of it there are these three āgās: one belonging to
Āgni, one belonging to Indra, one belonging to all the gods.
2. That which is low, that belongs to Āgni. With it the udgītha
of the morning-libation should be sung. Verily the morning-
libation belongs to Āgni, this world belongs to Āgni. He [then]
sings the udgītha of the morning-libation with his (Āgni's) own
āgā, he enjoys this world. 3. And that which is loud [and]
ooisy, that belongs to Indra. With it the udgītha of the noon-

36. 8 A. lāk-. 9 C. hīṅkāraṃ.
37. 1 C. āik-. 2 A.B. "ndr. 3 C. om. sa . . . . 'd. 4 B. maṇmodhi. 5 A.
om. atha . . . . . lokam. 6 C. space for 'abdi-. 7 C. -ndina.
śindro 'śūn lokāḥ, svayā "gayā madhyandinasya savanasya
dgāyati rdhanoti amani lokam. 4. atha yāti' viñkhayam eva
prathayamm eva gāyati sū vaiśnavēvi, tayā triyasanayas
dgēyam, vaiśnadevanā vai triyasanavanā vaiśnadevo 'yan an-
tavālokaḥ, svayā "gayā triyasanayasya dgāyatyā" rdhanoti 'man
antarālokaḥ. 5. atha ncu kahte 'huhr ekayāt 'vā" gayā 'dgēyain
yad evā sāya madhyamā vāca īti, tad gayā vai vāca viyāccha-
māṇa udgāyat tad evā sāya madhyamā vācaḥ, tayā11 āvā
evā vācā sarova vāca upagacchati. avyāśitaṁ ekasthāṁ ciyam 
ṛdhnoti ya evān ādu. 6. atha ya krūvacā sū bārhaspatiḥ, sa
yo brahmaurvarcasakūnas syat sa2 tayo 'dgēyet, tad brahma vai
bhāspatil. tad vā brahmaurvarcas rdhanoti, tathā ha brahma-
urvarcas bhavati. 7. atha ha vākātānēya ekasyāi 'va sūma
āyān gāyati gāyatrasyaūi 'va, tad anuvānam gēyan.12 tad13
sūma evā prathāhṛid anuvānam gēyan, tad prāṇo vāi gāy-
trām, tad vāi prāṇam rdhnoti, tathā ha sarvam ājur eti. 37.
dvādaṣe t房车ke dvitiyāḥ khaṇḍaḥ.
I. 38. 1. atha ha brahmadattaṁ cākitānyeyam udgāyantar kurava upodur ujjahihī sāma dālbhye 'ti. 2. su ho 'podyamāno nitarāṁ jagāṁ, taṁ ho "cuṁ kim upodyamāno nitarāṁ aṁgārī iti. 3. su ho 'vāce 'daṁ vāi lomō ty etad evāi 'tat pratvupapṛṇmah;' tasmād u ye na etad upavādisūr lomaṇāṁ 'va teṣāṁ śmaṇīṇāṁ bhavītāraḥ, atha vayam u'd eva gātās' saṁ sma iti. 4. atha ha rōjā jāivādir gātōnasam ārksākāyaṁ śaśvāpāpānāh yāuścāyām na navāyāyām samāvā parāśā, utthitaṁ prācināyoga 'ti manam u cā vāi tvām sāma vidvān sāmā 'rtvijam karaviyana nāī 'va tārhi punar dīkṣaṁ abhidhyātā 'ti. 5. nāī 'va rōjām yce 'ti ho 'vāca na sāmē 'ti. tud yāyaṁ tārhi sāva eva pāṇīyā vābhaviṣyathā ya evaṁ vidvānāsa 'gyāte 'ti. 6. atha yad dhā 'vaksyaṛd cā ca sāmān cā 'gāme' 'ti dhūtena vāi tud yātāyāmā 'malākāṇḍena 'gāte 'ti hāi nāṁs tad avakṣyat, tud dhā tad uūca śvareṇa cāī 'va hiṅkāreṇa cā 'gāme 'ti. 38.

dvādaśe 'nūvāke tṛṣṭyaḥ khaṇḍaḥ.

I. 39. 1. atha ha satyādhivākaç cāitrarathis satyayajñam pūñśśatām uttānam prācināyoga 'ti maṁ ca e cā vāi tvām sāma vidvān sāmā 'rtvijam karaviyana nāī 'va tārhi punar dīkṣaṁ abhidhyātā 'ti. mukhādikṣaḥ hy uṣa.' 2. su ho 'vāca yo vāi

I. 38. 1. Now the Kusus reproached Brahmadatta Āikitāneya when he was singing the udgītha, (saying) : "Stop the sāman, O Dālbhya." 2. He being reproached sang so much the more(?) They said to him : "Why hast thou, being reproached, sung so much the more?" 3. He said : "Verily this is the hair-loma-[sāman]; thus we make answer. And therefore the funeral places of those who have thus reproached us will be hairy (lomaça), as it were. Now we shall only sing the udgītha." 4. Now king Jāīvali asked Gālūnasa Ārksākāyana who had stood up with a woolen shirt (?) and a leaf : "O Čālāvatya, wilt thou sing with the rc [or] with the sāman?" 5. "Not with the rc," he said, "nor with the sāman." "Thus then all of you will become renowned, who sang knowing thus." 6. Now if he had said : "Let us sing both with the rc and with the sāman," truly he would have told them : "Sing with a sucked-out, used-up branch of the amalā-plant." Therefore he spoke thus : "Let us sing both with tone and with the hiṅkāra.

I. 39. 1. Now Satyādhivāka Āitrarathī said to Satyayajña Pāulesita: "O Prācinayoga, if thou, knowing the sāman, shalt perform the priestly office for me with the sāman, then thou wilt not think of a second consecration." For he was one who repeatedly consecrated. 2. He said: "He who knowing the for-

88. 1 taç. 7 ujjihī. 4 some. 6 -upōc. 2 A.B. -sul. 6 -tōra. 1 A.B. gāḷōnasam; C. gūḷōnasam. 6 -tā. 9 pāṇīyyā. 10 ca āgame.
89. 1 mac. 2-kṣ. 6 ā.
sāmnāg grīyaṁ vidvān sāmnā "rtvijyaṁ karoti grīmān eva bha-
vāti, mano vāva sāmnāg grī iti. 3. yo vai sāmnā pratiśkāṁ
vidvān sāmnā "rtvijyaṁ karoti praty eva tiśthati, vāg vāva
sāmnā pratiśthe 'ti. 4. yo vai sāmnās savarṇāṁ vidvān sāmnā
"rtvijyaṁ karotādity aśya yajya' savarṇāṁ gamyate. prāno
vāva sāmnās savarṇāṁ iti. 5. yo vai sāmnā 'pacitāṁ vidvān
sāmnā "rtvijyaṁ karotā apacitāṁ eva bhavati. ekaśū vāva
sāmnā 'pacitār iti. 6. yo vai sāmnāg pratiśmān vidvān sāmnā
"rtvijyaṁ karoti grutimān eva bhavati. ārtham vāva sāmnāg
prutiv iti. 39.

dvādaśe 'nuvāke catūrhah khavāh. dvādaśa 'nuvākas samāptaḥ.

I. 40. 1. catvāri vāk parimātā padāni
tāni vidur brāhmaṇā ye maniśīnaḥ:

guhā1 trīṇi nihita2 ne3 'nāgyanti

turiyaṁ vāco manasyā vadantā

'ti. 2. vāg eva sāma, vācā hi sāma gāyaṁ. vāg eva 'ktham,' vācā ha ukthamā pāsati. vāg eva yajnaḥ. vācā ha yajur aanvar-
tate. 3. tad yat karn ca 'rvačinam brahmaṇāya tad vāg eva
sārvaṁ. atha yad anyatra brahma 'padacyate. nā1 ca hi tenā
"rtvijyaṁ karoti, parokṣayā 'va tu' kṛtam bhavati. 4. tasyā
tune of the sāman performs the priestly office with the sāman,
he becomes fortunate. Verily mind is the fortune of the sāman.
3. He who knowing the firm stand of the sāman performs the
priestly office with the sāman, he stands firm. Verily speech is
the firm stand of the sāman. 4. He who knowing the gold of
the sāman performs the priestly office with the sāman, in his
house gold is found. Verily breath is the gold of the sāman.
5. He who knowing the reverence of the sāman performs the
priestly office with the sāman, he becomes revered. Verily sight
is the reverence of the sāman. 6. He who knowing the renown of
the sāman performs the priestly office with the sāman, he
becomes renowned. Verily hearing is the renown of the sāman.

I. 40. 1. = I. 7. 3. 2. Speech is the sāman; for with speech one
sings the sāman. Speech is the uktha; for with speech one
chants the uktha. Speech is the yajus; for with speech he
follows out (recites) the yajus. 3. Whateover is this side of
the brahma, all that is speech; and what is elsewhere is taught [to
be] brahma. For not at all does one perform with it the
priestly office, but it is performed in an occult manner. 4. Of

40. 1 B.C. -hāni. 2 C. -hitāni. 3 C. om. 4 -kt-. 5 A.B. vācaṁ. 6 ne.
7 A. om.
I. 41. 1. tena hāt 'tena 'suñā deva jivanti' pitaro jivanti manuṣyā jivanti paśavo jivanti gandharvāsuraso jivanti sarvam idam jivati. 2. tad ākār yaṁ asune 'dām sarvam' jivati kus sāmno 'sūr iti. prāṇa iti brāyāt. prāṇo ha váva sāmno 'suḥ. 3. sa eṣa prāṇo vāci pratiṣṭhitā vāg u prāṇa pratiṣṭhitā. tāv eva evam anyo 'nyāsmīn pratiṣṭhitau. pratiṣṭhitati' ya evam veda. 4. tad etad reṇ 'bhavācayate 'ditir dyānu aditir antarikṣam' aditir mātā sa pita sa putraḥ ; viṣve deva aditiḥ pāṇca10 janaḥ aditir jātam aditir janitvam

this same speech mind is a quarter, sight is a quarter, hearing is a quarter, speech itself is the fourth quarter. 5. What he thinks with the mind, that he speaks with speech. What he sees with sight, that he speaks with speech. What he hears with hearing, that he speaks with speech. 6. In that this all thus unites (√ī+sam) into speech, therefore speech is the sāman. Verily he is sāman-knowing, he knows the sāman, who knows thus. 7. The breaths of this same speech are the vital air (asu). For in them this all was born (√/sū).

I. 41. 1. By this same vital air the gods live, the Fathers live, men live, beasts live, Gandharvas and Apsaras live, this all lives. 2. This they say: "If this all lives by the vital air, what is the vital air of the sāman?" Let him say: "Breath." Verily breath is the vital air of the sāman. 3. This breath stands firm in speech, and speech stands firm in breath. Thus these two stand firm in each other. He stands firm who knows thus. 4. This same is spoken of in a ṛc: "Aditi is the heaven, Aditi is the atmosphere, Aditi is the mother, she is the father, she is the son; Aditi is all the gods, the five races; Aditi is what is born,
Aditi is what is to be born.”

I. 42. 1. Āruṇi went to Vāsiṣṭha Cākitāṇeya to serve his studentship. He (V.) said to him (Ā.): “Thou knowest, my dear Gautama, that we Cākitāṇeyas worship this sāman. What divinity dost thou worship?” “The sāman, reverend sirs,” he (Ā.) said. 2. He (Ā.) asked him (V.): “Dost thou know that which is in the fire?” “That is the brightness of that sāman which we worship.” 3. “Dost thou know that which is in the earth?” “That is the firm standing of that sāman which we worship.” 4. “Dost thou know that which is in the waters?” “That is the tranquillity of that sāman which we worship.” 5. “Dost thou know that which is in the atmosphere?” “That

1 C. -80. 12 A. vār. 13 C. -ṣam. 14 A.B. itir; C. īti.
42. 1 (vācā) ēja. 2 C. gām. 3 māha; after this insert īti. 4 C. leaves space for -sa. 5 vata. 6 īd. B. inserts here, in margin, 5. Ėtya. 9C. om. yad . . . . īti. (end of ô).
is the self of that sāman which we worship.” 6. “Dost thou know that which is in the wind?” “That is the fortune of that sāman which we worship.” 7. “Dost thou know that which is in the quarters?” “That is the pervasion of that sāman which we worship.” 8. “Dost thou know that which is in the sky?” “That is the display of that sāman which we worship.”

I. 43. 1. “Dost thou know that which is in the sun?” “That is the splendor of that sāman which we worship.” 2. “Dost thou know that which is in the moon?” “That is the light of that sāman which we worship.” 3. “Dost thou know that which is in the asterisms?” “That is the understanding of that sāman which we worship.” 4. “Dost thou know that which is in food?” “That is the seed of that sāman which we worship.” 5. “Dost thou know that which is in the domestic animals?” “That is the glory of that sāman which we worship.” 6. “Dost thou know that which is in the ro?” “That is the praise of that sāman which we worship.” 7. “Dost thou know that which is in the yajus?” “That is the action of that sāman which we worship.” 8. “Now what dost thou worship?” “The syllable.” “Which is that syllable?” “[That] which flowing (अक्षर) was

42. 10 A.B. om. sāmno . . . . pa. 11 -hā. 13 A.B. om. sa . . . . sāmno. 45. 1 A.B. om. rest of quotation. 14 C. praṣā. 15 A.B. om. tat of etat. 16 C. om. 17 vo. 18 A.B. ste-. 19 C. leaves space for -ssā. 20 -d. 21 aksāra.
iti. 9. katumā sa indra iti. yo 'ksan āramata' iti. katumā sa'yo' 'ksan āramata iti. yān devate 'tī ho 'vāca. 10. yo 'yain ca-kṣiṣi'purusa esa indra esa prajāpatiḥ. [sa] samāt prthivyā sama ākāśena samo divā samas sarvena bhūteṣa. esa para divo dip-yate.11 esa eva 'dān sarvam ity upāsitayāh.16 11. sa ya etad evaṁ veda jyotispān pratiśāhavān chāntimān ātmaraṇān cṛmāntān vyā- pttimān vibhūtimāns tejasvāh bhāvān prajāvān retaśv yuṣmavān stomavān16 karnavān aksaraṇāt indriyavān samāvābhavati. 12. tad v' etad ya ca 'bhayañcayate. 48.

caturācahe 'nuvāke dvitiyaḥ khaṇḍaha.

I. 44. 1. rūpaṁ-rūpaṁ pratiśūpo babhūva
tad asya rūpaṁ pratiśaṇāya:
indro māyābhikḥ pururūpā' iyate
yuktuḥ hy asya harayaḥ catu daśe
'ti. 2. rūpaṁ-rūpaṁ pratiśūpo babhūve 'tī. rūpaṁ-rūpaṁ hy esa pratiśūpo babhūva. 3. tad asya rūpaṁ pratiśaṇāye 'tī. pratiśaṇāyaḥ hā 'ayai 'tad rūpaṁ. 4. indro māyābhikḥ pururūpā' iyate2 iti. māyābhīr hy esa etat pururūpā' iyate.5 yuktā hy

not exhausted (अ/क्षी)," "Which is that which flowing was not exhausted?" "Indra." 9. "Who is this Indra?" "He who rests in the eye." "Who is he who rests in the eye?" "This divinity," he said. 10. That person which is in the eye, that is Indra, that is Prajāpati. [He is] the same with the earth, the same with space, the same with the sky, the same with all existence. He shines beyond the sky. He it is who must be worshiped as 'this all.' 11. He who knows this thus becomes bright, having a firm stand, tranquil, self-possessed, fortunate, pervading, displayed, possessing splendor, possessing light, possessing understanding, possessing seed, glorious, possessing praise, active, possessing the syllable, possessing Indra's power, possessing the sā- man. 12. And this is also spoken of in ā ve.

I. 44. 1. "He became corresponding in form to every form; such is his form to look upon; Indra through magic moves about in many forms, for his ten hundred bay steeds are yoked." 2. 'He became corresponding in form to every form,' for he became corresponding in form to every form. 3. 'Such is his form to look upon,' verily to look upon his form is such. 4. 'Indra through magic moves about in many forms,' for through magic he thus moves about in many forms. 5. 'For

43. 19 A.B. -ksa. 11 A.B. ātramata. 03 C. so. 22 C. om. 12 A.B. -t.
10 C. divy.- 11 sitavyān. 17 -vi. 16 A.B. stoman. 09 ud.
44. 1 A.B. purura ipa; C. pururūpam. 1 C. ramyaṭe. 8 -ya. 4 C. -pam.
0 C. -pam. 0 C. ramyaṭe.

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asya harayaça catā daśe 'ti, sahasram hūi 'ta udityasya rāṣmayaḥ. te 'syā yuktās tāir idāin sarvām karatī. tad yaś etār idāin sarvām karatāi tasmoā dharayaḥ.

6. rūpām-rūpam ś maghayā bobhayāti
   māyāḥ kṛṇvānāḥ pari tanvān svām:
   trir yad divaḥ pari muhārtam ś agā
evair mantrāir anṛśupā rśāvē
ti. 1. rūpān-rūpam maghavā bobhayāti 'ti.10 rūpām-rūpam11 hy esa maghavā bobhayāti. 3. māyāḥ kṛṇvānāḥ12 pari tanvān svām iti. māyābhār13 hy14 esa15 elat svām tanvām gopāyati. 9. trir yad divaḥ pari muhārtam agād iti.16 trir ha nesa etasya muhārtasya 'nam prthivīni samantaḥ paryeti 'maḥ prajas samcakṣanāḥ. 10. evair mantrāir anṛśupā17 rśāvē 'ti. anṛśupā hy esa etad rśāvā.18

caturdaśe 'nuvāke tṛṣīya khaṇḍāḥ.

i. 45. 1. tad dha prthu vāṇyo divyān vātīyān pāpavace 'nṛdram 'uktham yoam udgītham āhur
   brahma sāma prāṇam vyānam:
   mano2 vā caksur apānam abhuś
grotrāmi grotriyā bahudhā vudanti

ti. 2. te pratyācara

his ten hundred bay steeds are yoked,’ verily these are the thousand rays of the sun; they are yoked for him, with them he takes this all. In that he takes (A/h it) with them this all, therefore they are called bay (hari). 6. “Into every form the bounteous one often changes, exercising magic around his own body, when thrice in a moment he hath come from the sky, through his own incantations drinking out of season, the holy one.”
7. ‘Into every form the bounteous one often changes,’ for into every form this bounteous one does often change. 8. ‘Exercising magic around his own body,’ for through magic he thus protects his own body. 9. ‘When he thrice in a moment hath come from the sky,’ for thrice in this moment he goes completely around this earth surveying these people. 10. ‘Through his own incantations drinking out of season, the holy one,’ for he is thus drinking out of season, the holy one.

i. 45. 1. Now Prthu Vāṇya inquired this of the divine mendicants: “They call Indra uktham, pc udgītham, brahman, sāma, breath, vyāna, or they call [him] mind, eye, apāna, ear; the learned speak [of him] in many ways.” 2. They answered: “These hymn-

44. 1 C. om. harayaça . . . . . te 'syā. 5 A.B. insert ma. 6 mṛṛh-
45. 1 C. -idam. 2 C. no.
Ṛṣaya ete mantrakṛtaḥ purājāḥ
puṇar āgyānte vedānāṁ guptyāi kam:
te vai vidvānśa vaiñya tad vadanī
samānas puruṣam bahudhā nivṛṣṭam
īti. 1. imāṁ ha vā tad devatāṁ trayyāṁ vidiyāyām imāṁ
samānas abhyāśa āparyanti nāi 'ke, yo ha vāvāi 'tad evam
veda sa evaī 'tāṁ devatāṁ sampratī veda. 2. sa eṣa indra
udgīthā. sa yadā'śa āndra udgīthā āgačchati nāi 'vo 'daga-
taś ca 'pugāṭyāṁ' ca viṣṇūyate.ś tu eva 'rāhvas' svaru' udeti,
sa upari mūrdhno leśayati. 3. sa vidyād āgaṇad āndro ne 'ha
kaś cana pāpmaṇyaśaṇaḥ pariśekṣyata iti. tasmān ha na kaś
cana pāpmaṇyaśaṇaḥ pariśekṣyate. 4. tad etad abhṛtrvyaṁ
śāma, na ha vā āndraḥ kai cana bhrātryaṁ pariṇaye, sa yathē
'īndro na kai cana bhrātryaṁ pariṇaye evam eva na kai cana
bhrātryaṁ pariṇaye ya etad evam veda 'tha yasyāī 'vaiṁ vīd-
vān ūdgaṇyati. 45.
caturdāce 'nuvāke caturthaṁ khaṇḍaḥ, caturdāco 'nuvākas samāptaḥ.

I. 46. 1. prajayapati vā veda agra āśi, so kūmaraṁ bahus
syāṁ prajayeya bhūmānaṁ gaccheyām iti. 2. sa śoḍaçaḍānā
"imāṁ vya assignment bhūdram ca samāpiś ca" dhūtīś ca sam-
composing sages of old are born hither again for the keeping
of the Vedas; verily they knowing [it], O Vaiñya, say this, that
one and the same person is entered into many places." 3. So
some cause the attainment in the threefold knowledge of this
divinity, this same one, others do not. 4. Verily he who knows
this thus, he thoroughly knows this divinity. 5. That same Indra
is the udgīthā. When this same Indra comes as udgītha, he is
not distinguished both of the udgītar and the upagātars. He
rises upward from here to heaven; he twinkles above the head.
6. He should know: "Indra hath come; no evil whatever, [not
a] trace, will be left here;" truly in him no evil whatever, [not
a] trace, is left. 7. That is the rivalless sāman. Verily Indra
sees no rival whatever. As Indra sees no rival whatever, so he
also sees no rival whatever who knows this thus, and also he for
whom one knowing thus sings the udgītha.

I. 46. 1. Prajayapati in the beginning was the Veda. He de-
sired: "May I be many, may I beget progeny, may I attain
manifoldness." 2. He divided himself into sixteen parts: bliss

45. 8 A. trasyāsam B. tryṣyāsam. 4 A.B. imāṁ.
5 na. 8 C. ny. 7 A.B. ha
vai. 6 ya vai. 8 A.B. -ṇu. 10 insert ti. 11 rāhva. 12 svaru. 13 pariṣe-
46. 1 C. ce.
bhūtiṣ ca bhūtaṁ ca sarvam ca rūpaṁ ca 'parimitam ca
gṛṣ ca yajña ca nāma ca 'graṁ ca sajātās ca pāya ca
mahāyā ca rasaḥ ca. 2. tad yad bhadram ṛṣayam asya tat
tattus saṁvatsaram asṛjata, tad asya saṁvatsaro 'nāpatiśhante.'
 4. saṁyātiḥ karmā 'syā tat. karmanā hi samapnoti. tata rūtān
asṛjata. tad asya ṛtavo 'nāpatiśhante. 5. ābhūtir annam asya
tat. [tae] ca tudrādhā bhavati. tato māsin ardhamaśān ahorā-
trāṇy uṣaso 'sṛjata. tad asya māśā ardhamaśāḥ ahorātrāṇy uṣaso
'nāpatiśhante. 6. saṁbhūtvi reto 'syā tat. ṛtaso hi saṁbha-
vati. 46.
pācaḍaṇe 'neneke prathamaḥ khaṇḍaḥ.

I. 47. 1. tataḥ candramasam asṛjata, tad asya candramā 'nā-
patiśhante. tasmāt sa ṛtasya prativāyāḥ. 2. bhūteṣaḥ prīṇoṣa
'sya saḥ. tato vāyum asṛjata. tad asya vāyur ahoratiśhote.
 3. sarvam apāno 'syā saḥ. tataḥ paścān asṛjata. tad asya paścāno
'nāpatiśhante. 4. rūpaṁ vāyona 'syā saḥ. tataḥ praṇā asṛjata.
tad asya praṇā anuṣṭiṣhante. tasmād āśu praṇās vāṇy
adhiṣṭamaṇye. 5. aparimitam uṣno 'syā tat. tato dīvo 'sṛjata.

and attainment and energy and growth and form and the
all and form and the infinite and fortune and glory and name
and and the summit and the fellows and milk and exaltation and
saṃ. 3. What bliss is, that is his heart. Thence he created the
year. That of him the year attends upon. 4. Attainment, that is
his action. For by action one attains. Thence he created the
seasons. That of him the seasons attend upon. 5. Energy, that is
his food; that becomes four-fold. Thence he created months,
halves-months, nights and days, dawns. That of him months, half-
months, nights and days, dawns attend upon. 6. Growth, that is
his seed. For from seed one grows.

I. 47. 1. Thence he created the moon. That of him the moon
attends upon. Therefore one corresponds to the seed. 2. Exist-
ence, that is his breath. Thence he created the wind. That of
him the wind attends upon. 3. The all, that is his apāna.
Thence he created the domestic animals. That of him the
domestic animals attend upon. 4. Form, that is his vēṇa.
Thence he created offspring. That of him offspring attends
upon. Therefore among this offspring forms are found. 5. The
infinite, that is his mind. Thence he created the quarters. That

46. 1-yāṇ. 2 A.B. -ante. 3 A.B. insert ta. 4 A.B. tad; C. om. 5 A.B.
aṁcārdhā; C. ardhd. 6-ti. 7 A.B. -lā; C. -ta.
47. 1-ta. 2-na. 3 A.B. rūpaṇavo. 4-yato. 5 C. om. tato . . . . . . tas-
māt.
of him the quarters attend upon. Therefore they are infinite; for infinite, as it were, is mind. 6. Fortune, that is his speech. Thence he created the ocean. That of him the ocean attends upon. 7. Glory, that is his heat (penance). Thence he created fire. That of him the fire attends upon. Therefore it is born from the churred, as it were, from the thoroughly heated, as it were. 8. Name, that is his eye.

I. 48. 1. Thence he created the sun. That of him the sun attends upon. 2. The summit, that is his head. Thence he created the sky. That of him the sky attends upon. 3. The fellows, those are his limbs. For with his limbs one is born. Thence he created the forest-trees. That of him the forest-trees attend upon. 4. Milk, that is the hair of his body. Thence he created the herbs. That of him the herbs attend upon. 5. Exaltation, that is his flesh. For with the flesh one is exalted (?). Thence he created the birds. That of him the birds attend upon. Therefore they fly forth. Forth-flying (elastic?) as it were are the large [pieces of] flesh (?). 6. The sap, that is his marrow. Thence he created the earth. That of him the earth attends upon. 7. He thus having divided himself into sixteen parts came together. Because he came together (√i+sam),

47. "C. om. 4 C. tasyā. 6 A.B. mathitāmī; C. mathitiśā. 48. 1 A. amgānī; B. amgānāhā; C. amgānhī. 2 A. tā. 3 A. gāir. 4 A. om. pagā... antapatişṭhante in 5. 6 B. mabhāyā; C. mahīya. 6 B. ta. 7 mahim-. 8 A.B. majjīya. 9 A.B. -nte.
that is the reason why the sāman is called so. 8. That same one arose, a golden person, a generator of offspring.

I. 49. 1. The gods and the Asuras contended. These gods ran unto Prajāpati [for help, saying]: "Let us overcome the Asuras." 2. He said: "Verily you do not know me, neither do the Asuras. Verily if you should know, then you would prevail, the Asuras would perish." 3. "Tell that," they said. He said: "Worship me [saying]: 'Puruṣa, Prajāpati, Śāman.' Verily you will then prevail, the Asuras will perish." 4. They worshiped him [saying]: "Puruṣa, Prajāpati, Śāman." Thereupon the gods verily prevailed, the Asuras perished. He who knowing thus worships [saying]: "Puruṣa, Prajāpati, Śāman," prevails himself, his hostile rival perishes.

I. 50. 1. The gods, having completely conquered, said: "Let us make a second; let us not be without a second." They said: "Let us make the sāman the second; let the sāman be our second." 2. They said to this sky and earth: "Unite, bring forth the sāman." Yonder [sky] strongly abhorred this [earth].

48. 10 C. samāt; A.B. after this repeat: tad yat sārdham samātata (!).
49. 19 B. satttha. 14-gāta. 6 A.B. -hī.
50. 1 A. vijjñāna. 8 A.B. vā. 8 sā. 4 abhāt.
He said: "Verily they do much on her of this kind and of that, they spit on her, they go about on her, they sit on her. Cleanse her now; verily she is unclean." 3. They said to the gāthā: "With thee we will cleanse [her]." "What would be the consequence?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the gāthā. And therefore one obtains a hundred with the gāthā. 4. They said to the kumbyā: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the kumbyā. And therefore one obtains a hundred with the kumbyā. 5. They said to the nārāgaṇī: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the nārāgaṇī. And therefore one obtains a hundred with the nārāgaṇī. 6. They said to the rāibhi: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the rāibhi. And therefore one obtains a hundred with the rāibhi. 7. This [earth] here [was] cleansed. Then she said to yonder [sky]: "Verily much does a man practice of this sort and of that; cleanse thyself also."

I. 51. 1. He cleansed himself with noise (?). Verily the sāmans are cleansed, the ṛc's are cleansed, the yajñuses are

50. *-sthiv. *-ni; C. -ni. and so all MSS. in 5, 6, and 7. 1 C. -bhy. 9 A.B. repeat 5. 9 C. tena. 10 C. gatani. 11 -bhim. 12 C. ta. 13 tam. 51. 1-lav.; B. dīlavānām. 2-vām.
evain veo. 2. te sametya sama prajanayatam, ta'd yat sametya sama prajanayatam tat samnas samatvaam. 3. tad idaun sama srstam ada utkrama ya lelayad atithat, tasya sarve deva mama-tvina asan mama mame'iti. 4. te 'brusan vi'daman bhajanjhiti tasya vibhige na samapadayan, tan prajapatir abravid apeta. mama va etat. aham eva vo vibhuksyami'iti. 5. so 'gnim abrivit tvam vai me yesthah putrunam asi tvam prathomavargise'iti. 6. so 'bravin mandram sanno vrine 'mnadyam'iti. sa ya etad gayud annuda eva so 'san maim u sa devinam rochad ya evain vivedamast etad gayantu upavadad iti. 7. atha'iti 'ndram abrivit tvam anuvrniise'iti. 8. so 'bravid ugranim sanno vrine priyam2iti. sa1 ya etad gayac2 chrunim eva so 'san maim u sa devinam rochad ya evain vivedamast etad gayantam upavadad iti. 9. atha soman abrivit tvam anuvrniise'iti. 10. so 'bravid valgu sanno vrine priyam iti. sa ya etad gayat priya eva sa kirtet priyas caksusah priyas sarvesam asan maim u sa devinam rochad ya evain vivedamast etad gayantam upavadad iti. 11. atha bhupatim abrivit tvam anuvrniise'iti. 12. so 'bravit krauncaim sanno vrine brahma varecasam iti.

cleansed, the anukta is cleansed, the all is cleansed of him who knows thus. 2. These two having united generated the sanyan. Because they having united (nh-vasam) generated the sman, therefore the sman is called so. 3. This same sman, having been created, coming up there stood twinkling. All the gods were desirous of possessing it [saying]: “[It is] mine, [it is] mine.” 4. They said: “Let us share it out among ourselves.” They did not agree in its division. Prajapati said to them: “Go away! Verily, this is mine. I will share it out among you.” 5. He said to Agni: “Verily, thou art the eldest of my sons; choose thou first.” 6. He (A.) said: “I choose the soft (piano) of the sman, i.e. the food-eating. Whosoever shall sing this, may he be a food-eater; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this.” 7. Then he (P.) said to Indra: “Choose thou after [him].” 8. He (f.) said: “I choose the strong of the sman, i.e. fortune. Whosoever shall sing this, may he be fortunate; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this. 9. Then he said to Soma: “Choose thou after [him].” 10. He (S.) said: “I choose the pleasant of the sman, i.e. the dear. Whosoever shall sing this, may he be dear to fame, dear to sight, dear to all, and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this.” 11. Then he (P.) said

51. 1 A.B. praj. 2 at. 3 A. me. 4 C. leaves space for vi’dam; A.B. vidam. 5 B.C. bhavitya. 6 B.C. priyam. 7 B.C. ghatra. 8 B.C. ohri. 9 B.C. ataha. 10 B.C. somam. 11 B.C. valgu. 12 B.C. priyam. 13 A. om. so ya . . . so ‘bravid in 9. 14 B.C. ghatra. 15 A. om. 16 A. now.
sa ya etad g咽喉 brahmavarcasya eva so 'san mam u sa devanan 
rechad ya evam vidvamsam etad g咽喉am upavadad iti. 51.
sadac 'nunaka dritiyaḥ khandah.

I. 52. 1. attha vigvam devan abravid yuyam anuvrddhavam iti. 
2. te brvan vaiśvadevaṁ sāmmo vṛṣimahe praajananaṁ iti. sa 
yetad gṛyaḥ praśyān eva so 'saṁ asmān u' devanām rechad 
ya evam vidvamsam etad gṛyaḥam upavadād iti. 3. attha paśun 
abravid yuyam anuvrddhavam iti. 4. te brvan vāyuv u asmā- 
kam içe. sa eva no varisyaḥ iti. te vāyuv ca paśvaḥ odi 'bru- 
van niruktam' sāmmo vṛṣimahe paśavyam iti. sa ya yetad gṛyaḥ 
paśumān eva so 'saṁ asmān u ca sa vāyuḥ' ca devanām rechad 
ya evam vidvamsam etad gṛyaḥam upavadād iti. 5. attha prajāpatīr 
bravid aham anuvrddhavam iti. 6. so 'bravid aniruktam 
sāmmo vṛṣe svargyam iti. sa ya yetad gṛyaḥ svargaloka eva so 
'san' mam u sa devanām rechad ya evam vidvamsam etad gṛya- 
ṇam upavadād iti. 7. attha vāruṇam abravit tvam anuvrddhav 
'ti. 8. so 'bravid yad vo na kaç cunā 'vṛta tad aham pariha-
to Bṛhaspati: “Choose thou after [him].” He (B.) said: “I 
choose the plover-like of the sāman, i. e. excellence in sacred 
lore. Whosoever shall sing this, may he be excellent in sacred 
lore; and may he encounter me of the gods who speaketh ill of 
one who knoweth thus, who singeth this.”

I. 52. 1. Then he said to all the gods: “Choose ye after 
[him].” 2. They said: “We choose that of the sāman which 
belongs to all the gods, i. e. generation. Whosoever shall sing 
this, may he be rich in generation, and may he encounter us of the 
gods who speaketh ill of one who knoweth thus, who singeth this.” 
3. Then he said to the domestic animals: “Choose ye after 
[them].” They said: “Vāyu is our lord; he will choose for us.” 
4. They, Vāyu and the domestic animals, said: “We choose the 
distinct [part] of the sāman, i. e. that which belongs to the domes-
tic animals. Whosoever shall sing this, may he be rich in do-
mestic animals; and may he encounter us and Vāyu of the gods 
who speaketh ill of one who knoweth thus, who singeth this.” 
5. Then Prajāpati said: “I will choose after [them].” 6. He said: 
“I choose the indistinct [part] of the sāman, i. e. that which be-
longs to heaven. Whosoever shall sing this, may he be in posses-
sion of the heavenly world, and may he encounter me of the gods 
who speaketh ill of one who knoweth thus, who singeth this.” 
7. Then he said to Varuṇa: “Choose thou after [me].” 8. He said:

52. 1 B. inserts mun. 2 insert from below ca sa vāyuḥ. 3 C. varisṛha. 
4 anir-. 5 B. -ṇuṣ. 6 A.B. omit the rest, to iti. 7 A.B. ti. 8 A.B. svar- 
gam. 9 B. somun. 

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riṣya\(^1\) iti. kim iti. apadhvāntaṁ\(^2\) sāmno vṛṣe ‘paṇavayam iti. sa ya etad gāyād apiṣu\(^3\) eva so ‘san mām u sa devānām rochād\(^4\) ya etad gāyād iti. \(9\) tāni va etāni astān gītātāni sāmnaḥ. imāṇy u ha vāi sapta gītāni. athe\(^{1}\) ‘yam eva vāruṇy āgā ‘gītā. \(10\) sa yāṁ ha κāṃ\(^1\) cāī vām viśvām etāsāṁ saptānāṁ āgānāṁ gāyati gītām eva ‘yam bhuvaty etān u kāmnān\(^2\) rādhnottī\(^2\) ya etāsā kāmāḥ. athe ‘mām eva vāruṇīm āgān na gāyet. \(52\).

śoḍaṇe ‘nīvāke tṛīyāh khaṇḍah. śoḍaṇe ‘nīvākas samāptah.

I. 53. 1. dvāyaṁ vāve ‘dam agra āśit sac cāī ‘va ‘sac ca. 2. tayor yat sat tat sāma tan manas sa prānāḥ. athe yad asat su rāk sa vāk so ‘pānāḥ. \(2\) tad yam manas ca prānāṣ ca tat samānām. athe yā vāk cā ‘pānāṣ ca tat samānām. idam āyatanaṁ manas ca prānāṣ ca ‘dam āyatanaṁ vāk cā ‘pānāṣ ca. tasmāt punān daksīnata yośām upaśe. \(4\) se ‘yam ‘rg asmin sāman\(^4\) mithunam āvite. tām appechath kā trāṅ asē ‘ti, sa ‘ham asmi ‘ty abravi. athe vā aham ano ‘smi ‘ti. \(5\) tad yat sā

"What no one of you hath chosen, with that I will gird myself (?)."
"What is it?" "I choose the ill-sounding [part] of the sāman, i.e. that which does not belong to the domestic animals. Whoever shall sing this, may he be without domestic animals, and may he encounter me of the gods who singeth this." \(9\) These same then are eight [āgās] of the sāman, sung and unsung; and verily these seven are sung, but this āgā belonging to Varuṇa is not sung. \(10\) Whichever of these seven āgās any one knowing thus sings, of him [the sāman?] is sung, and he accomplishes those wishes which are in these [āgās]. And this āgā belonging to Varuṇa one should not sing.

I. 53. 1. Verily, this [all] was twofold in the beginning: the existent and the non-existent. \(2\) Of these two the existent, that is the sāman, the mind, breath; and the non-existent, that is the re, speech, exhalation. That which is mind and breath, that is the same; and that which is speech and exhalation, that is the same. This resting-place is mind and breath; this resting-place is speech and exhalation. Therefore a man lies by a woman at the right side. \(4\) This re desired intercourse with this sāman. He (the sāman) asked her (the re): "Who art thou?" She answered: "I am she (sā)." "Verily, then, I am he (ama)."

6. What was she (sā) and he (ama), that became the sāman; that

52. \(^{10}\) A.B. -kṣrya; A.B. -yat. \(^{11}\) A.B. apaddhamātaṁ; C. apḍhamātaṁ. \(^{12}\) C. paṇ. \(^{13}\) A. prim. m. rddhād. \(^{14}\) B. -tha; C. katho. \(^{15}\) A. -ṣ. \(^{16}\) A.B. kāmā; C. nirñihāra; A.B. nirñihātā.

58. \(^{1}\) B. myak; after this A.B. insert asmy adayag bhavite ‘ti; C. sty (space) bhavite ‘ti (a misplaced gloss?). \(^{2}\) -nā. \(^{3}\) C. upavacete. \(^{4}\) -ma.
I. 54. 1. sā madhūna 'punita' tasmād uta brāhmaṇāri madhu nā 'gniyād vedasya palāva' iti. kāmān ha tv ācāryadattam açniyat. 2. atha ṛk sāmā 'bravid bahu vāi kiṁ ca kiṁ ca

is the reason why the sāman is called so. 3. "Let us two here have intercourse." 4. "No," he said, "verily thou art my sister; desire intercourse elsewhere." 5. She said: "Verily, I find no one with whom I might have intercourse; let me have intercourse with thee." 6. "Then cleanse thyself," he said; "verily thou art unclean." 7. She cleansed herself with that which the inspired bards say. She said: "What is to become of this?" 8. "Cast it back," he said; "verily this is device; it will become the living of people." 9. "Yes." She cast it back. Therefore is this device the living of people. 10. "Cleanse thyself," he said. She cleansed herself with the gāthā, she cleansed herself with the kumbhā, she cleansed herself with the nārāgaṇi, she cleansed herself with the puṇā and itihāsa, she cleansed herself with that which they do not sing here when starting (?). 11. She said: "What is to become of it?" "Cast it back," he said; "verily this is device. It will become the living of people." "Yes." She cast it back. Therefore this is both device and the living of people. 12. "Cleanse thyself," he said.


54. 1. repeat whole clause. 2. C. leaves space for first two syllables, third syllable sa; for kāman all MSS. read -mā.
pumas carati. tvam annupanisva 'ti. sa bharaṇḍakoṣṭenaṁ puṇita, pūrṇa ha va asya sāṁdhiṃ pūra caḥ pūrṇi yaṣaṇi pūtam annuṣṭhan pūrṇaḥ sarvaḥ bhavati ya evāṁ veda. 3. tādhāryāṁ sūda mithunāya paryacrayanā. tasmād upavasathīyāṁ rātrīṁ sadassī na pāyita.atra hy evāḥ ṛkṣāme upavasathīyāṁ rātrīṁ sadassī sambhavataḥ. sa yathā gṛyusya upadraṣṭām vām hi caṣṇān ico ravo 'nubadhāḥ parābhavitoḥ. 4. atho āhūr udgātār mukhe sambhavataḥ udgātār eva mukhāṃ ne' kṣete 'ti. 5. tād u vā āhūḥ kāmam eva 'dgātār mukham ikṣeta. upavasathīyāṁ evāī tāṁ rātrīṁ sadassī na pāyita. atra hy evāī tāṁ ṛkṣāme upavasa-
thīyāṁ rātrīṁ sadassī sambhavata iti. 6. tāṁ sambhavishyann āhūṁ 'mo 'ham asmi sā tvām sā tvam asy amo 'ham. sā māṁ annuvratā bhūtvā prajāḥ prajanayivahāhā. ehi sambhavivahā iti. 7. tāṁ sambhavān atyaricyata. so 'brahmin na vai tvā 'nubhavāmi. virāḍ bhūtvā prajanayivā 'ti. tathe 'ti. 8. tāṁ virāḍ bhūtvā prajanayatām. hinikāra ca 'hauvā ca prastava ca prathama ca 'dgāsa ca madhyamā ca pratihāra ca itumā ca nidhanām ca vaṣāthkara ca vāmī virāḍ bhūtvā prajana-

man practice of one sort and another; cleanse thyself also.” He cleansed himself with . . . . = I. 51. 1. 8. They enclosed the sadas for their intercourse. Therefore in the night of the fast-
day one should not lie in the sadas; for there, in the sadas, these two, re and sāman, have intercourse in the night of the fast-day. For, as one who spies upon a superior, even so he, apprehended, is altogether likely to perish. 4. Now they say: “In the mouth of the udgātār they have intercourse; one should not look at the mouth of the udgātār.” 5. But they also say this: “He may look at pleasure at the mouth of the udgātār. Only in this night of the fast-day he should not lie in the sadas; for there, in the sadas, these two, re and sāman, have intercourse in the night of the fast-day.” 6. When he was about to have inter-
course with her, he said: “I am he, thou art she; thou art she, I am he; becoming obedient to me (my wife), let us generate offspring. Come! let us have intercourse.” 7. When he had intercourse with her, he exceeded. He said: “Verily, I am not adapted to thee. Having become the virāj let us two generate.” “Yes.” 8. They, having become the virāj, generated. [As] hinikāra and āhauva and prastava and first [āga?] and udgitha and middle [āga?] and pratihāra and last [āga?] and nidhana

54. 8 A. haruṇḍakesṇenā; B. bharaṇḍa- (second a corr. from u); C. bharaṇḍakoṣṭena. 9 A. -van. 10 A. -dhīyām; B. -cīyām. 4-5, 11 A. hita; B. C. yeta. 12 A.B. -dhī. 13 A. yad. 14 A.B. nimanvataḥ; C. annu-
sattva. 15 C. na. 16 A.B. -thi. 17 B.C. insert raya. 18 A. -pr. 19 sambhavata. 20 atyaricyata. 21 C. hit.
yatāṁ.²³ te amum ajanayatāṁ yo 'sāv tapati. te vyadra-va-
ṭāṁ.'²⁴

saptādače 'nusāke devitīyaḥ bhavaḥ.

I. 55. 1. mad adhy abhūtān mad adhy abhūtān iti, tasmād āhūr
madhyaputraḥ iti. 2. tasmād uṣa striyo madhu nā 'cchanti pattrā-
ṇam idaṁ vrataṁ carāna iti evantuḥ. 3. tad āyaṁ tṛca 'nāda-
 trasāya. tiyaṁ eva gāyatrī anutarikṣaṁ triṣṭub asā sarajati,
tasyāḥ 'tat tṛcaḥ. 4. sa uparīṣṭat śāmā 'dhyākitam tapati, so
'dhruva ieva 'sid adevya eva, sa no 'rdhvo' tapati. 5. sa devīm
abravit una mā gāyate 'ti. kiṁ tatas syād iti. gṛiṣyam vah prā-
yaccheyam, māṁ iha dṛhihe 'ti. 6. tathe 'ti. tam udagāyaṁ,
tram etad aṭrā 'dṛhihan.' tebhyaḥ gṛiṣyam prāyačchat, sau 'sā
devānm ēriḥ. 7. tata etad ārdhvas tapati, sa nā 'rvau atapat. 8.
so rśīn abrvid una mā gāyate 'ti. kiṁ tatas syād iti. gṛiṣyam
vah prāyačcheyam, māṁ iha dṛhihe 'ti. 9. tathe 'ti. tam
anvagāyaṁ. tam etad aṭrā 'dṛhihan. tebhyaḥ gṛiṣyam prāyačchat,
sau 'sau rśīnān ēriḥ. 9. tata etad ārdhva tapati, sa na tiryaṁ'

and vasakāra—thus having become the virāj they brought
forth. They generated him who burns yonder. They ran apart—

I. 55. 1.—[saying]: "Hath he originated from me (mad adhy
abhūtān) Hath he originated from me?" Therefore they say
"honey-sou" (madhyaputraḥ). And therefore women do not eat
honey, saying: "We perform this vow of sons." 2. Then this
triplet rose up in consequence: this [earth] the gāyatrī; the
atmosphere the triṣṭub; yonder [sky] the jagati. That is its
triplet. 3. He (yonder sun) burns on high, a śūman set above.
He was unstable, as it were; he twinkled, as it were. He did
not burn upward. 4. He said to the gods: "Sing me the uḍyā-
tha," "What would be the result?" "I would bestow fortune
upon you. Make me firm here," "Very well." They sang
him the uḍyātha. They thus made him firm there. He bestowed
fortune upon them. That is that fortune of the gods. 5. Hence
he thus burns upwards. He did not burn hitherward. 7. He
said to the sages (pṛśa): "Sing after me." "What would be the
result of it?" "I would bestow fortune upon you. Make me
firm here." "Very well." They sang after him. They thus
made him firm there. He bestowed fortune upon them. That
is that fortune of the sages. 9. Hence he thus burns hitherward.

²³ ca. evam. ²⁴ prāj-. ²² A. vyadṛptāṁ; B. bhyaḍrvaṭāṁ; C. vyā-
dṛpatāṁ (?).
²⁶ udagāt. ²² B.C. -hat. ²⁷ tarp-. ²² B.C. triyaṁ.
He did not burn crosswise. 10. He said to the Gandharvas and Apsarases: “Sing unto me.” “What would be the result of it?” “I would bestow fortune upon you. Make me firm here.” 11. “Very well.” They sang unto him. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the Gandharvas and Apsarases. 12. Hence he thus burns crosswise. 13. Verily these are the three of the sāman [viz.] : what is sung as udgīthā, what is sung after (amugīta), what is sung unto (āgīta). As we here having sung unto sing the udgīthā, that is what is sung as udgīthā; and what is sung like the āgīta, that is that which is sung after; and anything of the sāman [that is sung], that is sung unto. For there are just these three [parts] of the sāman.
strī smāī 'vā 'gre saṁcaraṭī 'cchantuś satile patim:
'samāś sahaśram septatis tato 'jāyata pacyata
īti. 6. asāvā vā 'ādityaḥ pacyataḥ. 8 esa eva taddājyata. etena
hi pacyati. 7. sā 'vittvā nyapavata. sā 'braviṇa na vāi taṁ
vindūmi yena saṁbhareyam, teṣāmī 'va saṁbhavāmi 'ti. 8. sā
vāi dvitiyaṁ icchāvai 'ty abraviṇa na vāi māī 'lo 'dyauśyaśi 'ti.
sā dvitiyaṁvā 'vittvā nyapavata. 9. [ṛtiyaṁ] icchāvai 've 'ty
abraviṇo na vācaṁ māīvā 'dve 'vādyauśyathā āti. sā ṛtiyaṁvā
vittvā nyapavata. so 'braviṇa vāi mo 'dyauśyaśe 'ti. 10. sa yaśe
ekṣāyā 'gre samavaddataṁ tasmād evaṁcara saṁca. attha
yaśe 'dve 'apāśedhat tasmād dvayon na kurrantī. atha 'yat tiṣṭhete
'samopādayo tasmād u trece saṁca. 11. tā abraviṇa puni-
dhvarn na pūtā vāi aśe 'ti. 56.

aśādače 'nvāke prathamaḥ khaṇḍaḥ.

I. 57. 1. sā gāyatri gāthayo 'punita nārogaṇyaśa triṣṭṭub rāi-
bhyā 'jāyatī. bhimaṁ bataḥ 'malam apāravahisate 'ti. tasmād
bhimaṁ ādiyo vā etāḥ. ādiyo vā imā 'malam apāravahisate 'ti.

gloka: "In the beginning the woman used to go seeking [her]
lord in the flood, one thousand seventies of years; thence the
beauteous one was born." 5. Yonder sun is the beauteous one (pacya-
țata); he was born then, for by him one sees (pacyati). 7. She,
not having found [anyone], floated in. She said: "Verily I find no
one with whom I might have intercourse. Let me have inter-
course with thee." 8. "Then seek a second one," he said; "verily
not alone wilt thou sustain me." She, having found a second
one, floated in. 9. "Seek a third one," he said; "verily ye two
will not sustain me." She, having found a third one, floated in.
He said: "Verily now you will sustain me." 10. Because he
talked first with one, therefore the sāman is in one re. And
because he refused two, therefore they do not do (sing) it in
two [re's]. And because he agreed with three, therefore the
sāman is in a triplet. 11. He said to them: "Cleanse yourselves,
verily you are not clean."

I. 57. 1. That gāyatri cleansed itself with the gāthā, the triś-
ṭṭubh with the nārogaṇiś, the jāyatī with the rāibhi. "Lo, they
have struck away fearful (bhima) defilement (mala)." Therefore
these devices are terrible (bhimaṁ). "Verily, these devices
have struck away defilement." And therefore [they are]
terrible (bhimaṁ). And therefore one should not eat [any-

56. 1 C. samṣṭ. 8-āt. 9 pacyām. 10 tam. 11 pītē. 12 A. om. sā . . .
nyapavata. 14 C. -gam. 15 A. B. māī. 16 C. -vā. 16 C. leaves space: A. B.
dhva. 17 C. abr. 18 R. C. -syaśi. 19 C. -pad-. 20 A. B. tīsra-. 21 sampa-
57. 1 A. B. -syot. 2 A. ba. 2 C. -the.
tasmad u bhimalah. tasmad u gayatam nā 'punyāt' malena hy ete jivanit. 2. atha rā samā 'brahād bahu vai kīm ca kīm ca pumānaś ca rātī. tvam anupūnīṣe 'tā. su ārdhva-vanena 'punita.

3. pūtāni ha vā asa śāmāni pūtā 're̐h pūtāni yajūnśi pūtā' anūtamaś pūtakṣo sarvam bharati ya evan āvada. 4. tābhyaśa dīcu mithunāya paryāhan. tām śambhavisyunā ahāvataś mo 'ham asmi sā tvaś sā' tvam asy amo 'ham iti. 5. tām etad udbhaya vācā śtyarīcāta śyākāreṇa uparastā stobhena madhyato nidhaneno 'parṣṭati. ati tiers brahmanāvāhī sadṛṣi riyayate ya evām veda. 6. tayor yas śambhavator ārdhva-pūso 'dravat [prānas] te. te prāna eva 'rdhāvā adravan. 7. so 'sāv ādityas sa eso eva ud agnir eva gu candramā eva tham. sāmāny eva ud rca eva gu yajūnśy eva tham ity adhivadatam. 8. atā śyātmam. 9. prāṇa eva ud vāg eva gu mama eva tham. sa eso 'dhivedatam cā 'dhvātaḥ cā 'dghāḥ. 10. sa ya evam etad adhivedatam cā 'dhvātaḥ cā 'dghāḥ vedāi tena ha 'syu sarvano 'dghatam bhavaty etasmad u eva sarvasmād avṛcāyate ya evam vidvānas upavadati. 57.

āstādaçe 'nuvāke avitiyāḥ khaṇḍah.

thing] of those singing; for they live on defilement (maṇḍa).
2. Then the re śaid to the śāman: "Verily, much does a man practice of this sort and of that. Cleanse thyself also." He cleansed himself with the upper series (ś). 3. = I. 51. 2. 4. They enclosed the quarters for their intercourse. When he was about to have intercourse with her, he called out: "I am he, thou art she; thou art she, I am he." 5. With speech he thus exceeded her on both sides, with the āśīkāvā in front, with the stōbha in the middle, with the vidhāna in the rear. Three similar women of the Brahmāna caste exceeds he who knows thus. 6. The vital blast which when they had intercourse ran upward, that is the breaths. These breaths ran upward. 7. Yonder sun, that same is ud, Agni is gu, the moon is tham. The sāmans are ud, the re's are gu, the yajūses are tham. So with regard to the divinities. 8. Now with regard to the self. Breath is ud, speech is gu, mind is tham. That is this udgītha with regard both to the divinities and to the self. 9. He who thus knows the udgītha with regard both to the divinities and to the self, verily his udgītha is sung by this all; and he is cut off from this all who speaks ill of one who knows thus.
I. 58. 1. tad yad idam āhu ka udgāṣir īti ka etam udityam agāṣir īti ha vā etat prchnanti. 2. etāṁ ha vā etāṁ travyā viḍyāya gārantī. yathā vināgāthino gāpāyeṣv evam. 3. sa esa hradaḥ kāmānām pūrṇo yam manah. tasyāi 'sā kulyā' yad vā nak. 4. tad yathā vā apo hradat kulyayo 'parām upañayantī' evam evai 'tan manasa 'dhi vāco 'dgatā yajamanam' yasya kāmān prâyacchati. 5. sa ya udgātāravu dakṣinābhīr āruḍhayati tain sa kulya 'padhāvatī, ya u evam nā' rādhayati sa u tāṁ apihanti. 6. atha vā atāḥ pratiṣ cē 'va pratigraha ca. tad dhānam īti vāi pradhāte. tad vācā yajamanāya pradeyam manasa 'tmane.' tathā ha savaun na prâyacchati. 7. tad yad idam sambhavato reto 'sicyata' īti tad açayatvā yathā hiraṇyat avikṛtaṁ velayā evam. 8. tasya sarve deva manasa teva avasa manama te. te 'bruan vādai karavamahā īti. te 'bruan chreyo vāvā udas atman. atmahih evai 'pad vikaravamahā īti. 9. tad atmaḥih eva vyakratvata. tevisa vijrip eva hiṅkāra āsā 'gniḥ prastāva indra ādis somabhasyadī' udgītho 'cvinām prathīrī viṣe deva upadravaḥ prajāpati eva niḍha-

nam. 10. etā vāi sarvā devatā etā hiranyam." asya sarvabhir devatābhis stutam bhavati ya evam veda. caabhyo u eva sa sarvabhya devatābhya avṛtaye ya evam vidvināṃ upavadati. 58. aśādaçe 'nvavē śṝīyaḥ khaṇḍah.

I. 59. 1. aha ha brahmadattaś cāikı̄tāneyah kurumā 'bhijaptārini'm kākṣaseni. sa hā smāi madhuparkam yayaça. 2. aha hā 'syā vai prapadya' purohito 'nte nīśasāda śaṃakāh. tām hā 'nāmantryā madhuparkam papāu. 3. tuṁ ho 'vāca kim vidvān no dābhya 'nāmantrya madhuparkam pibasī 'tī. sāmavāryamā prapadya 'tī ho 'vāca. 4. tām ha tatrā' 'va papraccha yaḥ vāyāu tad vēthāḥ iti. hiṅkāro vā asya sa iti. 5. yad agnāu tad vēthāḥ iti. prastāvō vā asya sa iti. 6. yad indre tad vēthāḥ iti. ādir vā asya sa iti. 7. yat somabhyasatyoś tād vēthāḥ iti. udghito vā asya sa iti. 8. yad agrivōs tad vēthāḥ iti. pratiḥūro vā asya sa iti. 9. yad viprēśu devēśu tād vēthāḥ iti. upadrāvo vā asya sa iti. 10. yat praśapātuāv tad vēthāḥ iti. nidhanam vā asya tad iti ho 'vāca. arśeyam vā asya tad
gods the upadrava, Prajāpati the nīhāna. 10. Verily these are all the divinities; these are gold. Praised by all divinities it is of him who knows thus; and from all divinities he is cut off who speaks ill of one who knows thus.

I. 59. 1. Now Brahmadatta Cāikītāneya went to the Kurn Abhiprātārā Kākṣaseni. He (A.) offered him a honey-potion (madhuparka). 2. Now his purohita Āṇuṣaka, stepping forth, sat down near by. He (B.) drank the honey-potion without addressing him (C.). 3. He (C.) said to him (B.): “As knowing what, O Daibhya, dost thou drink the honey-potion without addressing [me]?” “Having recourse to that which belongs to the strength of the sāmanā (?)”, he (B.) said. 4. He (C.) asked him (B.) just there: “Dost thou know that which is in Viyū?” “Verily, the hiṁkāra of it.” 5. “Dost thou know that which is in Agni?” “Verily, the prastāva of it.” 6. “Dost thou know that which is in Indra?” “Verily, the ādi of it.” 7. “Dost thou know that which is in Soma and Bhagpati?” “Verily, the udāgītha of it.” 8. “Dost thou know that which is in the two Aṣvins?” “Verily, the pratiḥūra of it.” 9. Dost thou know that which is in all the gods?” “Verily, the upadrava of it.” 10. “Dost thou know that which is in Prajāpati?” “Verily, the

58. "hirany.
59. 1 B. kū-; A. āraim. 2 C. ends here. 3 -yaś. 4 A. -mantraḥ. 5 sāmaṇāryaḥ, the r cancelled. 6 A. tata. 7 A,B somāb-. 8 B. repeats d-. 9 A. om.
bandhūtā vā anyā 10 se 'ti. 11. sa ho 'vāca namas te 'stu bhagavo vidvān apā madhyaparikm iti. 12. atha he 'tarah papraccha kiṃdevatayānāṃ sāmanvāryamāṃ prapadye 'ti. yuddhavatamānu stuvata iti ho 'vāca taddvevatamānu iti. 13. tad etat sādhau eva pratvyaktam, 14 vyāptir vā anyāi 'se 'ti ho 'vāca brāhy eva 'ti. me 'dume te namo 'karme 'ti ho 'vāca. māi 'ca no 'tiprākses 'ti. 15. sa ho 'vāca 'prakṣayān vāva tevā devatām aprakṣayān vāva tevā devatāyāi devatāh. vāgdevatayān sāma vāca mano devatā manusah paçavah paçānūm oṣadhyā oṣadhinām āpaḥ. tad etad adbhya 16 jātaṁ sāma 'psu pratisṭhitam iti. 59.
aśādaçe 'nurvake caturtah khaṇḍah.

I. 60. 1. devāsurā aspardhanta. te devā manaso 'dagāyan.'
tad eṣaṁ asurā abhidṛtyaḥ pāpmanā sāmasjān. 17
tasmād bahu kim ca kim ca manasā dhyāyatī. pūṣyān vaī neva dhyāyati
pāpāṇ ca. 2. te vāco 'dagāyan. tām tathātī 'vai 'kurvan.'
tasmād bahu kim ca kim ca vācā vadati. satyaṁ vaī 'nayā

nidhana of it,” he said; “that of it belongs to the sages (ṛṣī);
that is its connection.” 11. He (C.) said: “Homage be to thee,
reverend sir; with knowledge hast thou drunk the honey-potion.”
12. Then the other one (A.) asked: “What divinities has that
which belongs to the strength of the sāman (?) to which thou
hast recourse?” “What divinities the [verses] have with which
the praise (stotra) is sung,” he (B.) said, “those it has as divinities.”
13. “That was well answered; that is its accomplishment (?)”,
he said; “just talk.” “Don’t! We have done thee this honor,”
he said; “do not ask us too much.” 14. He said: “I should
have asked thee about the divinity, I should have asked
thee about the divinities of the divinity. The sāman has speech
as its divinity; mind is the divinity of speech, the domestic
animals [are the divinity] of mind, the herbs [are the divinity]
of the domestic animals, the waters [are the divinity] of the
herbs. That same is the sāman born from the waters, standing
firm in the waters.”

I. 60. 1. The gods and the Asuras contended. The gods sang
the udgīthā with the mind. The Asuras, running against this
[mind] of them, mixed it with evil. Therefore with the mind
one thinks many a thing of one kind and another; both [what is]
good one thinks with it and [what is] evil. 2. They sang the
udgīthā with speech. That [speech] they treated in just the

60. 1 āgaye. 2 rāksya or -dratya. 3-sraja. 4 va. 5 kūra. 6-lya.
7 vāī.
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vadaty anytaṁ ca. 2. te caṣṣaṇo 'dāgāyan, tat tathāi 'vā 'kurvan. tasmād bahu kuṇa ca kuṇa ca caṣṣaṇa paśyati. darśananyam cā 'nena paśyati adarśananyam ca. 4. te ātyrohaṇo 'dāgāyan. tat tathāi 'vā 'kurvan. tasmād bahu kuṇa ca kuṇa ca ātyrohaṇa ātyoti. grāvanīyaṁ caī 'nena ātyoto apāraṇīyaṁ ca. 5. te 'pāneṇo 'dāgāyan, tain tathāi 'vā 'kurvan. tasmād bahu kuṇa ca kuṇa ca 'pāneṇa jīghrati. surabhi cāī 'nena jīghrati durgandhi ca. 6. te prāṃno 'dāgāyan, athā 'surā 'ādraṇaṁ tathā kariṣyama iti manyamānāṁ. 7. sa yathā 'pānām ṛtvā loṣḥo¹¹ vidhvaṁsetai 'vam eva 'surā vyapāṁsanta.¹² sa eso 'ṣmā 'khaṇāṁ' yat prāṇāḥ. 8. sa yathā 'pānām ākhaṇāṁ²¹ ṛtvā loṣṭho¹¹ vidhvaṁsata evam eva sa vidhvaṁsate ya evam vidvāṁsam upavadati. 60.

aṣṭādaco 'nuvāke pañcamaṁ khaṇḍah. aṣṭādaco 'nuvākas samāptaḥ.

II. 1. 1. devānāṁ vāi śaśa udgātāra āsan vāk ca manāca ca caṣṣaṇ ca ātyrohaṇ ca 'pānac ca prāṇac ca. 2. te dhiyanta teno udgātā dīkṣāmahāṁ yena 'pahatya nṛṣṭyam apahatya pāpmaṇāṁ

same way. Therefore with speech one speaks many a thing of this kind and of that; both [what is] true one speaks with it and [what is] untrue. 3. They sang the udgīthā with sight. That [sight] they treated in just the same manner. Therefore with sight one sees many a thing of this kind and of that; both [what is] seemly one sees with it and [what is] unseemly. 4. They sang the udgīthā with hearing. That [hearing] they treated in just the same manner. Therefore with hearing one hears many a thing of this kind and of that; both [what is] worth hearing one hears with it and [what is] not worth hearing. 5. They sang the udgīthā with exhalation. That [exhalation] they treated in just the same manner. Therefore with exhalation one smells many a thing of this kind and of that; both what is fragrant one smells with it and what is of bad odor. 6. They sang the udgīthā with breath. Then the Asuras ran up, thinking: "We will treat it in the same manner." 7. As a clod of earth colliding with a stone would break to pieces, even so the Asuras broke to pieces. Breath is this stone as a target. 8. As a clod of earth, colliding with a stone as a target, breaks to pieces, even so he breaks to pieces who speaks ill of one who knows thus.

II. 1. 1. Of the gods there were six udgātars: viz., speech and mind and sight and hearing and exhalation and breath. 2. They resolved: "Let us consecrate ourselves with that udgātar by

60. ¹ A. om. ² B. -gāt. ¹⁰ -ṣfo. ¹¹ A. sat; B. -santā. ¹² -yom. ¹³ B. dvem.
whom, having smitten away death, having smitten away evil, we may go to the heavenly world.” 3. They said: “Let us consecrate ourselves with speech as udgātā. They consecrated themselves with speech as udgātā. What one speaks with speech, speech that it sang to itself; and what the other desires are, those [it sang] to the gods. 4. Evil was created after it. What evil thing one speaks with speech, that is that evil. 5. They said: “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with the mind as udgātā.” 6. They consecrated themselves with the mind as udgātā. What one thinks with the mind, that it sang to itself; and what the other desires are, those [it sang] to the gods. 7. Evil was created after it. What evil thing one thinks with the mind, that is that evil. 8. They said: “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with sight as udgātā.” 9. They consecrated themselves with sight as udgātā. What one sees with sight, that it sang to itself; and what the other desires are, those [it sang] to the gods. 10. Evil was created after it. What evil thing one sees with sight [that is that evil]. 11. They said: “Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with hearing as udgātā.” 12. They consecrated themselves with hearing as udgātā. What one hears with hearing, that it sang to itself; and what the other desires are, those [it sang] to the gods. 13. Evil was created after it. What evil thing one hears
II. 2. 1. Sā yā sā vāg āsīt so 'gnir abhavat. 2. atha yat tān manā āsīt sa candramā abhavat. 3. atha yat tāc caśur āsīt sa ādityo 'bhavat. 4. atha yat tāc chrotram āsīt tā imā dīpo 'bha-

with hearing, that is that evil. 14. They said: "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with exhalation as udgātar." 15. They consecrated themselves with exhalation as udgātar. What one exhales with exhalation, that it sang to itself; and what the other desires are, those [it sang] to the gods. 16. Evil was created after it. What evil odor one exhales with exhalation, that is that evil. 17. They said: "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as udgātar." 18. They consecrated themselves with breath as udgātar. What one breathes with breath, that it sang to itself; and what the other desires are, those [it sang] to the gods. 19. No evil was created after that. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, exhales no evil odor. 20. By it having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he who knows thus goes to the heavenly world.

II. 2. 1. What this speech was, that became Agni. 2. And what this mind was, that became the moon. 3. And what this sight was, that became the sun. 4. And what this hearing was, that
van. tā tā eva viçe devāḥ. 5. atha yas sa 'pāna āsit sa bhâspa-
tir abhavat. yaḥ asyai vāco bhṛtyai patiś tasmād bhṛspatiḥ.
6. atha yas sa prāṇa āsit sa prajāpātir abhavat, sa esa putri
prajāvāṇa udgītho yaḥ prāṇaḥ, tasya svara eva prajāḥ, prajā-
vāṇ bhavati ya evam veda. 7. tām hātī tam eke pratyakṣam eva
gāyanti prāṇās prāṇās prāṇās hūm bhā ovā ēti. 8. tad u ho
vāca sātvāyanis tata etam arhati pratyakṣaṁ gātum. yaḥ vāva
vāca karotā tad ētad eva 'sya kṛtam bhavati 'ti. 9. atha vā ata'
yakṣāmno eva prajātīḥ, sa yad dhiṅkaroty abhy eva tena kru-
dati. 10. atha yat prastāty ētā eva tena śavate, atha yad ādīn
ādattē reta eva tena śiṃcātī, atha yad udgāyati reta eva tena
śiktum saṃbhāvacyātī. 11. atha yat pratihārati reta eva tena saṃ-
bhūtaṁ pravartāhātī. atha yad upadrvātī reta eva tena pra-
vṛddhiṁ vikaroti. atha yān niḍhānam upātī reta eva tena
vikṛtam prajānātī, sā 'sa yakṣāmno prajātīḥ. 12. sa ya
evam evān yakṣāmno prajātīṁ veda pra hūṁ 'nam yakṣāmān
janayatāḥ. 13.

prathame 'nūvāke dvitiyaḥ khaṇḍaḥ, pratham 'nūvākas samāḍhaḥ.

became these quarters; and these are all the gods. 5. And what
this exhalation was, that became Bṛhaspati. Because he is the
husband (lord, pati) of this great (brhati) speech, therefore he is
[called] Bṛhaspati. 6. And what this breath was, that became
Prajāpāti. That same, viz. breath, is rich in sons, rich in off-
spring, the udgīthā. Of it tone is the offspring. Rich in off-
spring becomes he who knows thus. 7. Some sing that [breath]
openly: "Breath, breath, breath, hum, bhā, ovā." 8. And Ča-
tyāyāni said regarding this: "Therefore it is possible to sing it
directly. Verily, what he performs with speech, that same is
performed of him." 9. Now [about] the generation of the āc
and the sāman. In that he utters the hiṅkāra, thereby he
cries to [her]. In that he utters the prastāva, thereby he
mounts. In that he utters the aḍī, thereby he emits seed. In
that he utters the udgīthā, thereby he causes the emitted seed
to come to life. In that he utters the pratihāra, thereby he
causes the seed, come to life, to grow forth. In that he utters
the upadrava, he develops the seed, having grown forth. In that
he enters upon the niḍhana, thereby he causes the seed, being un-
folded, to be born forth. That is the generation of the āc
and of the sāman. 10. He who thus knows this generation of the āc
and of the sāman, him the āc and the sāman propagate.

9. "A. yat. 8 A. atām; B. atha. 9 B. kuṛvati. 4 e. 5 -bhāv; A.
om. yatī. atha yat pratihārati. 4 A. sāṁnoḥ; B. ksāṁnoḥ.
II. 3. 1. esa eve 'dam agra āsūd ya' esa tapati. sa esa sarvesam' bhūtānāṁ tejo hara indriyāṁ viryāṁ adāyo "rāhava udakrāmat. 2. so 'kāmayatāi 'kam evā 'ksaraṁ snādu nyūdu devānāṁ va-'nāme' 'ti." 3. sa tapo 'tapyata. sa tapas taptvāi 'kam evā' 'ksaram abhavañi. 4. tāṁ devūc ca rṣayaç ca 'pasamāip San. atthāi 'so 'surin bhūtahano 'srajāi 'tasa ya pāy mano 'nāvāgāmāyā. 5. tāṁ vaco 'pasamāipsaṁ. te vācaṁ samārohan. teśāṁ vācaṁ paryādatta. tasmāt paryādattā vák. satyām ca hy enayā vādały anṛtaṁ ca. 6. tāṁ manaso 'pasamāipsaṁ. te ma-'nas samārohan. teśāṁ manah paryādatta. tasmāt paryādattam manas. pṛṇyaṁ ca hy enena dhyāyatā pāpaṁ ca. 7. tāṁ caṣuṣyo 'pasamāipsaṁ. te caṣuṣa samārohan. teśāṁ caṣuṣa par'yādaṁ. tasmāt paryādatta. tasmāt paryādatta. dārgañīyaṁ ca hy enena paryāty adārgañīyaṁ ca. 8. tāṁ grotrenyo 'pasamāipsaṁ. te grotren samārohan. teśāṁ grotren paryādatta. tasmāt paryādatta. tasmāt paryādatta. prānāṁvānāṁ caī 'nena gṛṇoty apravāniyaṁ ca. 9. tāṁ apāneno 'pasamāipsaṁ. te 'pānaṁ samārohan. teśāṁ apānāṁ paryādatta. tasmāt paryātto 'pānaḥ. surabhī ca hy

II. 3. 1. This [universe] in the beginning was he who burns here. This same, taking the splendor, the grasp, the vitality, the virility of all beings, went upward. 2. He desired: "May we win the one sweet soft syllable of the gods." 3. He performed penance. He having performed penance became the one syllable. 4. That gods and sages desired together to obtain. Then he created creature-slaying Asuras, in order to prevent evil from going after. 5. That they desired together to obtain by speech. They ascended speech together. He took possession of their speech. Therefore speech is taken possession of; for [what is] true one speaks with it and [what is] untrue. 6. That they desired together to obtain by mind. They ascended mind together. He took possession of their mind. Therefore mind is taken possession of; for [what is] good one thinks with it and [what is] evil. 7. That they desired together to obtain by sight. They ascended sight together. He took possession of their sight. Therefore sight is taken possession of; for [what is] seemly one sees with it and [what is] unseemly. 8. That they desired together to obtain by hearing. They ascended hearing together. He took possession of their hearing. Therefore hearing is taken possession of. For [what is] worth hearing one hears with it and [what is] not worth hearing. 9. That they desired together to obtain by exhalation. They ascended exhalation together. He took possession of their exhalation. There-

3. 1. B. sa. 2. sa. 3. madu. 4. om. 5. eti. 6. āivā. 7. repeat from above udevānāṁ. 8. paryāttaṁ. 9. A. paryātta; B. paryāptavaṁ.
II. 4. 1. That same, viz. breath, is the controlling flame-pointed udgīthā. For it gets this all into control. 2. He becomes controlling, he gets his people into control who knows thus; for does yonder one flame at this one’s point or this one at yonder one’s? 3. That same udgīthā Čātyāyani calls ‘the controlling one, the flame-pointed one.’ Verily flame-pointed becomes his fame who knows thus. 4. The Kārīrādis [call it] ‘existence’ (ābhūtī). Verily, along with breath offspring and domestic animals exist. Whoso thus worships it as existence, with breath, with offspring, with domestic animals he exists. 5. The Sātyaya-jiṇis [call it] ‘origination’ (sambhūtī). Verily, along with breath offspring and domestic animals originate. Whoso thus worships it as origination, with breath, with offspring, with domestic animals he originates. 6. The Čāilanās [call it] ‘prevalence’ (prasbhūtī). Verily, along with breath offspring and domestic ani-

3.  "loṣṭo.  
4.  "insert egāh ta hi 'dam sarvāṁ vaçe kurute.  
5.  "bhūr.  "cāuli-.  
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ya evam etam prabhūtir ity upāste prāi 'va prāṇena' praJayā paṣubhir bhavati. 1. bhūtri<sup>2</sup> iti bhāllabino<sup>12</sup> prāṇan vā anna praJāh paṣavo bhavanti. sa ya evam etam bhūtir ity upāste bhavati eva prāṇena praJayā paṣubhiḥ. 8. aparodho<sup>9</sup> "naparuddha iti pārṣṇac cāilanaḥ, esa hy anyam aparunaddhi" nai 'tam anyah, esa ha<sup>11</sup> va 'syā dvīṣauntam<sup>13</sup> bhrātvyaṃ aparunaddhi ya evam veda. 64.

dvitiye 'nivrāke dvitiyāḥ khaṇḍāḥ.

II. 5. 1. ekavirā ity<sup>7</sup> āruneyaḥ. 3 eko hy evaiḥ 'sa viro yad prāṇah. a hā'ya'ī 'ko viro viyavān jāyate ya evam veda. 2. ekapatra iti cākītāneyaḥ, ekoḥ hy evaiḥ 'sa putro yad prāṇah. 3. sa u eva dvīpatra iti, dvāma hi prāṇāpānāu. 4. sa u eva tripatra<sup>6</sup> iti, trayo hi prāṇaḥ 'pāṇo vyānāḥ. 5. sa u eva catuspatra iti, catvāro hi prāṇaḥ 'pāṇa vyānas samānāḥ. 6. sa u eva paṃcapatra iti, paṇca hi prāṇoḥ 'pāṇo vyānas samāno 'vyānāḥ. 7. sa u eva pāṇditra iti, sauc dhīḥ prāṇoḥ 'pāṇa vyānas samāno 'vyānā udānaḥ. 8. sa u eva saṃpatra iti, sapta hi 'me cārṇavāḥ prāṇāḥ. 9. sa

imals prevail. Whoso thus worships it as prevalence, with breath, with offspring, with domestic animals he prevails. 7. The Bhāl labins [call it] "coming into being" (bhūti). Verily, along with breath offspring and domestic animals come into being. Whoso thus worships it as coming into being, with breath, with offspring, with domestic animals he comes into being. 8. Pārṣṇa Cāilana [calls it] "the unexcluded exclusion." For it excludes another, but another [does] not [exclude] it. Verily, it excludes the hateful rival of him who knows thus.

II. 5. 1. Āruneya [calls it] "sole hero." For that, viz. breath, is sole hero. Of him a sole hero, rich in heroism, is born who knows thus. 2. Cākītāneya [calls it] "having one son." For that, viz. breath, is the only son. 3. It is also having two sons. For breath and exhalation are two. 4. It is also having three sons. For breath, exhalation, and vyāna are three. 5. It is also having four sons. For breath, exhalation, vyāna, [and] samāna are four. 6. It is also having five sons. For breath, exhalation, vyāna, samāna, [and] avāna are five. 7. It is also having six sons. For breath, exhalation, vyāna, samāna, avāna, [and] udāna are six. 8. It is also having seven sons. For these breaths in the head are seven. 9. It is also having nine sons.

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4. <sup>7</sup>B. inserts paJayā. 8 A. bhūr. 9 avaroddhā. 10 A. -nādiri. 11 A. se. 12 -la. 13 -bin-. 5. 1-vu. 2 ty. 3 -yaya; for eko all MSS. eka. 4 A. -e. 5 A. dvīp-. 6 B. -nā. 7 abhi.
u eva navaputra iti. septa hi cīraṇyāhā prāṇā dvāv avāñcau.
10. sa u eva daçaputra iti. septa cīraṇyāh prāṇā dvāv avāñcau
nābbhām daçamāh. 11. sa u eva bahuputra iti. etasya hi 'yañā'
sarvaḥ prajāḥ. 12. etāh ha sma vái tad udgitham vidvānṣah
purve brāhmaṇaḥ kāmāgārayinā āhuh kati te putrān āgāsyāma
iti. 65.

dvitiye 'nūvāke tṛṣṭiyah khañdah.

II. 6. 1. sa yadi brāyād ekaḥ ma āgāye 'ti prāṇā udgīta iti
vidvān ekaḥ manasaḥ dhīyāyati. eko hi prāṇaḥ. eko hā 'syā 'jāyate.
2. sa yadi brāyād dvāv ma āgāye 'ti prāṇā udgīta ity eva
vidvān dvāv manasaḥ dhīyāyati. dvāv hi prāṇāpānaḥ. 3. dvāv
hāi 'vā 'syā 'jāyete. 4. sa yadi brāyāt trīṇ maḥ 'āgāye 'ti prāṇā
udgīta ity eva vidvānḥ trīṇ manasaḥ dhīyāyati. catvāro hi prāṇo
pāno vyānaḥ. trayo hāi 'vā 'syā 'jāyante. 5. sa yadi brāyāc
caturō ma āgāye 'ti prāṇa udgīta ity eva vidvānḥ caturō
manasaḥ dhīyāyati. catvāro hi prāṇo 'pāno vyānaḥ samānaḥ. catvāro
hāi 'vā 'syā 'jāyante. 6. sa yadi brāyāt pañca ma āgāye 'ti
prāṇa udgīta ity eva vidvān pañca manasaḥ dhīyāyati. pañca hi

For there are seven breaths in the head [and] two downward ones.
10. It is also having ten sons. For there are seven breaths in the
head, two downward ones, [and] the tenth in the navel. 11. It is
also having many sons. For this [earth] is all its offspring.
12. Verily, knowing thus this udgītha, the Brāhmans of old when
they sang a wish [to any one] used to say: "How many sons
shall we sing unto thee?"

II. 6. 1. If he should say: "Sing one unto me," knowing that
breath is the udgītha, he should think one with his mind. For
breath is one. Truly, one is born unto him. 2. If he should
say: "Sing two unto me," knowing that breath is the udgītha,
he should think two with his mind. For breath and exhalation
are two. Truly, two are born unto him. 3. If he should say:
"Sing three unto me," knowing that breath is the udgītha, he
should think three with his mind. For breath, exhalation, [and]
vyaṇa are three. Truly, three are born unto him. 4. If he
should say: "Sing four unto me," knowing that breath is the
udgītha, he should think four with his mind. For breath, exhalation,
vyaṇa, [and] samāna are four. Truly, four are born unto him.
5. If he should say: "Sing five unto me," knowing that breath is
the udgītha, he should think five with his mind. For breath,

5. 6. 7. 8. 9. 10. 11. 12. A.-āt. 2. B. vanaputra. 10. A. yam; B. dayām. 11.-gāña.
6. 1. A. alī. 2. B. trāyo. 3. B. inserts vyānaḥ. 4. B. inserts sa hāi 'vā
'syā 'jāyante. 5. mana. 6. A. om. sa yadi . . . . . vyānaḥ.
práño 'páño vyánas samáño 'vánah. pauca hái 'vá 'syá "jayante.  
s. sa yadi brúyát san ma ágáye 'ti práña udgítha ity eva vidván  
san manasā dhyyayét. saā dhi' práño 'páño vyánas samáno 'vána  
uḍánah. saā dhi' 'vá 'syá "jayante.  
s. sa yadi brúyát saptu  
ma ágáye 'ti práña udgítha ity eva vidván saptu manasā dhyya-  
yet. saptu hái 'me girñanyah práñáh. saptu hái 'vá 'syá "jayante.  
s. sa yadi brúyán nava ma ágáye 'ti práña udgítha ity eva  
vídván nava manasā dhyyayet. saptu girñanyah práñá dvāv  
aváncau. nava hái 'vá 'syá "jayante.  
s. sa yadi brúyád dāca  
ma ágáye 'ti práña udgítha ity eva vidván dāca manasā dhyya-  
yet. dāca hái 'vá 'syá "jayante.  
s. sa yadi brúyát sahasram ma  
ágáye 'ti práña udgítha ity eva vidván sahasram manasā dhyya-  
yet. sahasraṁ hái 'ta údityaraçaṁayaḥ. te' 'syá putrāḥ. saha-  
sraṁ hái 'vá 'syá "jayante.  
s. evam hái' 'vá' 'tam udgítham  
para át̄māraḥ kākśivāṁ trasadasyaṁ iti pārve mahārasyāḥ"  
śro-  
triyāṁ sahasraputraṁ upaśedhā. te ha sarva eva sahasraputrā  
dān.  
s. ya evam veda sahasraṁ hái 'vá 'syá putrā  
 bhavanti. 66.  

dvitiye 'nurāke caturīhaḥ khaṇḍaḥ. dvitiyo 'nurākas samāptaḥ.  
exhalation, vyāna, samāna, [and] avāna are five. Truly five are  
born unto him. 6. If he should say: "Sing six unto me," know-  
ing that breath is the udgítha, he should think six with his mind.  
For breath, exhalation, vyāna, samāna, avāna, udāna are six.  
Truly, six are born unto him. 7. If he should say: "Sing seven  
unto me," knowing that breath is the udgítha, he should think seven  
with his mind. For these breaths in the head are seven. Truly,  
seven are born unto him. 8. If he should say: "Sing nine unto  
me," knowing that breath is the udgítha, he should think nine  
with his mind. There are seven breaths in the head [and] two down-  
ward ones. Truly, nine are born unto him. 9. If he should say:  
"Sing ten unto me," knowing that breath is the udgítha, he should  
think ten with his mind. There are seven breaths in the head,  
two downward ones, [and] the tenth in the navel. Truly, ten are  
born unto him. 10. If he should say: "Sing a thousand for me,"  
knowing that breath is the udgítha, he should think a thousand  
with his mind. Truly, a thousand are the rays of the sun. They are  
its sons. Truly, a thousand are born unto him. 11. Para Aṭṭāra,  
Kākśivanta, Trasadasya, great kings of old, scholars in sacred lore,  
thus studied this same udgítha of a thousand sons. All of them  
had a thousand sons. He who knows thus, of him there come to  
be a thousand sons.
II. 1. Çaryaṭa vāi mānavāḥ prācyāmā sthālyāmā ayajata. 2. tasmin ha bhūtāṇy udgīthā ‘pitvām’ esāre. 3. tāṁ devā bhraṣ patino ‘dyātra’ dīkṣāmāhā iti purastād āgacchānam ayaṁ ta uḍgaṇyato iti, bāmbeṇā ‘jādviṣena pitaru daksinato’ yanāṁ ta uḍgaṇyato ity uṇanaśā kāvyayaṁ ‘surāḥ’ paṃcādā āyaṁ ta uḍgaṇyato ity āyūṣyaṁ’ 4. ‘āgīrasena manusyaḥ uttarato ‘yanāṁ ta uḍgaṇyato iti. 5. sa ha ‘kṣaṁ cakre hantāi ‘nāṁ prechāṇi kiyato’ vā eka iṣe kiyata eka kiyata eka iti. 6. sa ho ‘vāca bhraṣpatiṁ yan me tvam uḍgaṇyeh kīṁ tatas syād iti.’ 7. sa ho ‘vāca devesv eva grīṁ syād devesv iṣā svargam u tvāṁ lokāṁ gamaye yam iti. 8. atha ho ‘vāca bāmbam ājādviṣam yan me tvam uḍgaṇyeh kīṁ tatas syād iti. 9. sa ho ‘vāca pāṭrṣ eva grīṁ syāt pāṭrṣ iṣā svargam u tvāṁ lokāṁ gamaye yam iti. 10. atha ho ‘vāca ‘janasanā kavyam yan’ me tvam uḍgaṇyeh kīṁ tatas syād iti. 11. sa ho ‘vācā svaresv eva grīṁ syād asvaresv iṣā svargam u tvāṁ lokāṁ gamaye yam iti. 12. atha ho ‘vācā ‘yāṣyaṁ āṅgīraṁ’

II. 1. Çaryaṭa Mānava made a sacrifice on the eastern site. With him created beings sought a share in the udgītha. 2. Unto him the gods came from the east (front) [saying]: “Let us con secrate ourselves with Bhraṣpati as udgātar. Let this one sing the udgītha for thee.” With Bamba Ājadviṣa the Fathers [came] from the south (right) [saying]: “Let this one sing the udgītha for thee.” With Ucānas Kāva the Asuras [came] from the west (rear) [saying]: “Let this one sing the udgītha for thee.” With Ayāṣya Āṅgiras men [came] from the north (left) [saying]: “Let this one sing the udgītha for thee.” 3. He considered: “Come now, I will ask them how great the power of the one is, how great the power of the other is, how great the power of the other (third) is.” 4. He said to Bhraṣpati: “If thou shouldst sing the udgītha for me, what would be the result of it?” 5. He said: “Among the gods there would be fortune, among the gods dominion, and I should cause thee to go to the heavenly world.” 6. Then he said to Bamba Ājadviṣa: “If thou shouldst sing the udgītha for me, what would be the result of it?” 7. He said: “Among the Fathers there would be fortune, among the Fathers dominion, and I should cause thee to go to the heavenly world.” 8. Then he said to Ucānas Kāva: “If thou shouldst sing the udgītha for me, what would be the result of it?” 9. He said: “Among the Asuras there would be fortune, among the Asuras dominion, and I should cause thee to go to the heavenly world.” 10. Then he said to Ayāṣya Āṅgiras: “If thou shouldst sing
saṁ yan me tvam\textsuperscript{10} udgāyē kīṁ tatas syād iti. 11. sa ho \textsuperscript{11} 'vāca devān eva deva-loke dadhyaṁ\textsuperscript{12} manuṣyaṁ manuṣya-loke pitṛn\textsuperscript{13} पित्
loke nadeyā 'smāl lokād asurān\textsuperscript{12} svargam u tvām lokāṁ gamaye-yam iti. 67.


tṛtye 'nuvāke prathamaṁ khaṇḍaḥ.

II. 8. 1. sa ho \textsuperscript{11} 'vāca tvam me bhagava udgāya ya etasya sarvasya yaṁ [ṣi] \textsuperscript{14} ti. 2. tasya hā 'yāsyā eva \textsuperscript{15} 'jagāu. tasmād udgātā
vyāta uttārata nīveçanaṁ ātipeta. etad dha na \textsuperscript{16} 'ruddhā na nīveçanaṁ
yaṁ yaṁ uttaratāḥ. 3. uttarata āgato 'yāsyā āṅgirasag çar
yātasya mānavasyo \textsuperscript{17} 'jagāu. sa prāṇena devān deva-loke \textsuperscript{18}
dadvād apiṇena manuṣyaṁ manuṣya-loke vyānena pitṛn\textsuperscript{19} पित्त
loke hīnkāreṇa vajrāṇā 'smāl lokād asurān anudata. 4. tāṁ ho \textsuperscript{11} 'vēcā dūrai gacchate \textsuperscript{20} ti. sa dūro ho nāma lokāḥ, tvām ha
jagmukh. ta ete \textsuperscript{11} 'svāra asambhāyam\textsuperscript{21} parabhātāḥ. 5. chandobhir
eva \textsuperscript{11} \textsuperscript{16} 'yāyātam\textsuperscript{17} mānavaiṁ svargaiṁ lokaiṁ gamayaiṁ vakāra.
6. sa ho \textsuperscript{11} 'svāra ete tvām vedāma yo no 'yan ittham adhattā \textsuperscript{11} ti.
tata' āgacchān.\textsuperscript{6} tam etyā 'pagyaṁ. 7. te \textsuperscript{11} 'bruvān āyaṁ vā
āyaṁ iti. yaḍ abrāvān āyaṁ vā āyaṁ iti tasmād āyamaṁyaṁ.

the udgītha for me, what would be the result of it?” 11. He
said: “I should place the gods in the world of the gods, men in
the world of men, the Fathers in the world of the Fathers; I
should push the Asuras away from this world; and I should cause
thee to go to the heavenly world.”

II. 8. 1. He (Q.) said: “Sing thou, reverend sir, the udgītha
for me, who art the glory of this all.” 2. Of him Ayāṣya sang
the udgītha. Therefore an udgātar, when chosen, should desire
to take his resting-place in the north (left). For that resting-
place which is in the north is not obstructed. 3. Having come
from the north, Ayāṣya Āṅgirasasang the udgītha of Çaryāta
Mānava. By breath he placed the gods in the world of the gods,
by exhalation men in the world of men, by the vyāna the Fathers
in the world of the Fathers, by the hīnkāra [as] thunderbolt he
pushed the Asuras away from this world. 4. He said to them:
“Go ye afar.” That is a world named ‘afar.’ They went to it.
These same Asuras were irretrievably defeated. 5. By the
metres, by speech, he caused Çaryāta Mānava to go to the
heavenly world. 6. These Asuras said: “Come, let us know
him who placed us thus.” Thereupon they came. Having come,
they saw him. 7. They said: “Verily he (āyaṁ) is in the mouth
(āyaṁ).” Because they said: “Verily he is in the mouth,” there-

7. 19 A. 29 - dhya. 91 - tṛṇ. 92 insert u.
8. 1 - tvā. 2 - tṛṇ. 21 - saṃbhāyam. 21 - gāya. 5 A. ta. 6 - chas.
ayamāsyaḥ ha vai nāmāi saḥ, tam ayāsya iti parokṣam avekṣate. 8. sa prāno vā ayāsyah, prāno ha vai enān sa nunude. 9. sa ya evaṁ vidvān udgāyati prānenaī va devān devaloke dadvadhu apānena manusyaṁ maṇusyaloke evānena pitṛn pitr-loke hīnkāreṇāī va vaṣaṇā śīmā lokād dvīsantam bhūtrēyaṁ nudate. 68.

II. 9. 1. taṁ ha brāyād dūrāṁ gacche 'ti. sa yam eva lokām aserā agacchāṁ taṁ hāi 'vaṁ gacchati. 2. chandobhir eva vācā yajumānam svaryāṁ lokāṁ gamyati. 3. tā etā vyāhṛtayāḥ preṇyote 'ti vāg [īti] bhūr bhūvas svar ity [ud itī]. 4. tad yat preṇyote 'ti tad prānas tad ayaṁ lokas tad itimā lokas asmiṁ lokā ahbhajati. 5. c' ty apānas tad asāvā lokas tad amūṁ lokas amūṁ lokā ahbhajati. 6. vāg iti tad brahma tad idam antarikṣam. 7. bhūr bhūvas svar iti sā trayā vidyā. 8. ud itī so 'sūv ādityaḥ. tad yad ud ity ud ānā āsayaṁ. 9. tad yad ānā evam evam evam bhisaṁ-padyate tasmād ekavārā. eko ha tu san viro viryavān bhavati. 10. hā 'syāi ko viro viryavān' jāyate ya evaṁ vedā. 11. tad u ho 'vāca āṭṭāyānir bhuputra esa udgīthā ity eva 'pāsālayam.

fore he is [called] Ayamāsya. Ayamāsya, verily, is his name. Him they call Ayāsya in an occult way. 8. This breath is Ayāsya. Verily as breath he pushed them away. 9. He who knowing thus sings the udgīthā places with breath the gods in the world of the gods, with exhalation men in the world of men, with the vyāna the Fathers in the world of the Fathers, with the hīnkāra [as] thunderbolt he pushes his hateful rival away from this world.

II. 9. 1. He should say to him: "Go afar." What world the Asuras went unto, unto that same one he goes. 2. With the metres, with speech, he causes the sacrificer to go to the heavenly world. 3. These are the sacred utterances: pra, ā, vāc, bhūs bhūvas svar, [ud]. 4. What pra is, that breath, that is this world, that gives a share of this world in this world. 5. Ā, that is exhalation, that is yonder world, that gives a share of yonder world in yonder world. 6. Vāc, that is the brahma, that is this atmosphere. 7. Bhūs bhūvas svar, that is the threefold knowl-
edge. 8. Ud, that is yonder sun. Inasmuch as it is ud, it causes to cling up (य+ plis + ud), as it were. 9. Inasmuch as it forms a unit, therefore it is sole hero. But being one it becomes a hero possessing heroism. To him a sole hero possessing heroism is born who knows thus. 10. And Čāṭāyānī said this: "One should worship
H. Oertel,

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bahavo hy eta ñadityasya' raâyayas te³ sya putrā. tasmād bahuputra eva udgīthā ity āva 'pāśitavyam itī. 69.

îśṣya 'nāvāka iśṭiyah khaṇḍah. îśṣyo 'nāvākas samāpih.

II. 10. 1. devāsuraś samayatante 'ty āhuḥ. na ha vai tūd devāsuraś samyetere. prajāpatis ca ha vai tūn mṛtyuṇ ca samyete. 2. tasya ha prajāpater devāḥ priyāḥ putrā anta āsuḥ. te dhriyanta teno 'dgātrā dīkṣāmahāhī yenā pahatya mṛtyum apahatya pūpāmānīv saṣgargh lokam iyāme 'tī. 3. te 'bruvan vāco 'dgātrā dīkṣāmahā itī. 4. te vāco 'dgātrā 'dikṣanta. tebhya idān vāg āgāyaḥ yad idān vācā vadati yad idān vācā bhūjate. 5. tām pāpām 'nvasṛjyata. sa yad eva vaiḥ pāpāṁ vaḍati sa eva sa pāpāṁ. 6. te 'bruvan na vai no 'yam mṛtyuṇ na pūpāmānam atyavākṣit. 7. manaso 'dgātrā dīkṣāmahā itī. 8. te manaso 'dgātrā 'dikṣanta. tebhya idām mana āgāyaḥ yad idām manasaḥ dhīṣyati yad idām manasaḥ bhūjate. 9. tat pāpām 'nvasṛjyata. sa yad eva manasaḥ pāpāṁ dhīṣyati sa eva sa pāpāṁ. 10. te 'bruvan no nāvāna no 'yam mṛtyuṇ na pūpāmānam atyavākṣit.

[saying]: 'Possessing many sons is this udgīthā.' For many are these rays of the sun. They are its sons. Therefore one should worship [saying]: 'Possessing many sons is this udgīthā.'

II. 10. 1. They say the gods and the Asuras strove together. Truly, the gods and the Asuras did not then strive together. Both Prajāpati and Death then strove together. 2. Now the gods were near to this Prajāpati, [being his] dear sons. They resolved: "Let us consecrate ourselves with that udgātar by whom, having smitten away death, having smitten away evil, we may go to the heavenly world." 3. They said: "Let us consecrate ourselves with speech as udgātar." 4. They consecrated themselves with speech as udgātar. Speech sang to them that which one speaks here with speech, which one enjoys here with speech. 5. Evil was created after it. Just what evil thing one speaks with speech, that is that evil. 6. They said: "Verily, this one hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with mind as udgātar." 7. They consecrated themselves with mind as udgātar. Mind sang to them that which one thinks here with the mind, which one enjoys here with the mind. 8. Evil was created after it. Just what evil thing one thinks with the mind, that is that evil. 9. They said: "Verily, this one, too, hath not carried us beyond death, nor beyond evil.

9. ñadityasya. 10. tā. 11. B. -yāyaḥ. 12. A. inserts no 'dgātrā dīkṣāmahā itī, which is cancelled in red, between te and bhya. 13. avaty-.
Jaiminiya-Upanishad-Brahmana.

Let us consecrate ourselves with sight as udgátar.” 10. They consecrated themselves with sight as udgátar. Sight sang to them that which one sees here with sight, which one enjoys here with sight. 11. Evil was created after it. Just what evil thing one sees with sight, that is that evil. 12. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with hearing as udgátar.” 13. They consecrated themselves with hearing as udgátar. Hearing sang to them that which one hears here with hearing, which one enjoys here with hearing. 14. Evil was created after it. Just what evil thing one hears with hearing, that is that evil. 15. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with breath as udgátar.” 16. They consecrated themselves with breath as udgátar. Breath sang to them that which one breathes here with breath, which one enjoys here with breath. 17. Evil was created after it. Just what evil thing one breathes with breath, that is that evil. 18. They said: “Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with this breath of the mouth as udgátar.” 19. They consecrated themselves with this breath of the mouth as udgátar. 20. Death said: “This is that udgátar by whom they will go beyond death.” 21. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no
II. 11. 1. As one would pass beyond [another], having smitten him, having crushed him, even so they passed beyond that death. 2. Speech he carried beyond it first. He deposited it beyond death. It became fire. 3. Then he carried mind beyond it. He deposited it beyond death. It became the moon. 4. Then he carried sight beyond it. He deposited it beyond death. It became the sun. 5. Then he carried hearing beyond it. He deposited it beyond death. It became these quarters; they are also all the gods. 6. Then he carried breath beyond it. He deposited it beyond death. It became wind. 7. Then he sang food-eating for himself only. 8. That same is Ayāsya. He (ayam) is placed in the mouth (āṣya); therefore he is [called] Ayāsya. And as he rests in the mouth, therefore also he is [called] Ayāsya. 9. That same is Angirasa. For from him these limbs (aṅga) take their sap (raṣea); therefore he is [called] Angirasa. And because he is the sap of these limbs, therefore also he is Angirasa. 10. The gods said to him: “Only for thyself hast thou sung food-eating. Let us also have a share in this food-eating. That is his

10. gamayan.
11. B. inserts sa; for atyāyan all -yat. 2. -yu. 3. -n. 4. dathā. 5. āṣya. 6. dhyati. 7. B. egā. 8. āṣya. 9. āṣya. 10. āñ-. 11. ab. 12. āmayatvam.
Immunity from illness (?)." 11. "Verily enter that." "Then make spaces." He made these breath spaces [for them]. 12. Fire, having become speech, entered that; [so did] the moon, having become mind; the sun, having become light; the quarters, having become hearing; the wind, having become breath. 12. Verily, this is the divine assembly, the divine congregation, the divine conference. 14. He goes to that divine assembly, divine congregation, divine conference, who knows thus.

II. 12. 1. Verily, wheresoever these divinities touch, there no evil whatever, [not a] trace, is left. 2. He should know: "No evil whatever, [not a] trace, will be left here; these divinities will burn down all evil." Truly it happens thus. 3. And whose encounters one knowing thus, as one having encountered these divinities would perish, even so he perishes. For he speaks ill of him who has resorted to these divinities, who dwells in them. 4. Verily, of one who knows thus there is no misfortune whatever; he who speaks ill of one knowing thus, he meets with misfortune. 5. If one should harm him, he should say, approaching these divinities: "This one hath harmed me. Let him go down unto this misfortune." He goes down unto that misfortune. 6. And as many

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II. 13. 1. devā vāi brahmaṇo vatsena vācam adhūram. agnir
ha vāi brahmaṇo vatsaḥ. 2. sā yā sā vāg brahmāṃ vṛtaḥ, atha
yo ‘gnir mṛtyus saḥ. 3. tām etāṁ vācāṁ yathā dhenunī vatsena
‘pastiṇa prattāṁ duḥkāṁ vam eva devā vācam sarvān kāmān
adhūram. 4. duhe ha vāi vācāṁ sarvān kāmān ya evam veda,
sa haṁ ‘so ‘nānto vācāṁ dēvīm udindhe vadu vada vade ‘ti. 5. tad yad ihā puruṣasya pāpaṁ kṛtam bhavati tad āvīśkaroti,

abodes as these breaths of him have in this world, so many
abodes these divinities of him come to have in yonder world.
1. Therefore one knowing thus should not be in fear of house-
lessness, nor of worldlessness [thinking]: “These divinities will
make houses for me in this world. They come to be in yonder
world; and therefore they will give me the world.” 2. And there-
fore one knowing thus should not be in fear of houselessness, nor
of worldlessness. “These divinities will make in this world
houses for me from [their] houses, from abodes of their own,”
he should know; “these divinities will give a world in yonder
world.” 3. And therefore one knowing thus should not be in
fear of houselessness, nor of worldlessness. Let him know :
“They will bring about both for me.” Verily so it comes to pass.

II. 13. 1. Verily, the gods milked speech by means of the calf
of the brahman. Verily, fire is the calf of the brahman.
2. This speech, that is the brahman; and fire, that is death. From
this same speech—as one would milk a given cow by means of a
calf, admitting [it to her]—even so the gods milked from speech
all desires. 4. Verily, he milks from speech all desires who knows
thus. He, not being untruthful, kindles (? divine speech [say-
ing]: “Speak, speak, speak.” 5. What evil is done here by man,

18. eva tā. 13. 1. A. pastena; B. patsena. 4. vakra-. 5. va. 6. jahe. 5. A. udidhe.
6. amitha.
II. 14. 1. Esa u ha vāva devānāṁ nediṣṭham upacaryo yad agniḥ. 2. tāṁ sūdhaḥ 'pacare. ya enam asmīṁ loke sūdhaḥ 'pacareti' tāṁ eso 'muśmiṁ loke sūdhaḥ 'pacareti'. atha ya enam asmīṁ loke nā "driyate tam eso 'muśmiṁ loke nā "driyate. tasmād vā agniḥ sūdhaḥ 'pacare. 3. tāṁ nā 'eva hastābhyaṁ spṛṣṭena pādābhyāṁ na daṇḍena. 4. hastābhyaṁ spṛṣṭa yaḥ asyā 'ntikam avanenikte. atha yad abhiprasāraṇaya tat pādābhyām. 5. sa enam āśṛṣṭa śvaro dūrhābhyaṁ dhātoḥ. tasmād vā agniḥ sūdhaḥ 'pacareti. sudhābhyaṁ hāi 'vai 'nam dadhāti. 74. paścama 'nnavāke devīśyaḥ khaṇḍaḥ.

II. 15. 1. Esa u ha vāva devānāṁ mahāpaṇatanamo yad agniḥ. 2. tāṁ na vratayaṁ addānāṁ 'gnyāṭ. yo vāi mahāśe 'nagnatī agniṁ "vēro hāi 'nam abhisāntokoh. 3. pātim īcā hā 'gnyāṭ." 4. atha ha prakte 'cane bṛgyāt samśīrva 'gnīṁ iti. sa yathā that it makes manifest. Although he thinks that he does it secretly, as it were, still it makes it manifest. Verily, therefore he should not do evil.

II. 14. 1. Verily, he of the gods is to be next served, viz. Agni. 2. Him one should serve well. Whoso serves him well in this world, him he (A.) serves well in yonder world. And who does not care for him in this world, him he (A.) does not care for in yonder world. Verily, therefore one should serve Agni well. 3. Him one should not touch with the hands, nor with the feet, nor with a stick. 4. He touches him with the hands, when he washes himself in his neighborhood; and when he stretches himself out towards [him], then [he touches him] with the feet. 5. He, being touched, is liable to place him in discomfort. Therefore one serves Agni well. Truly, he places such a one in comfort.

II. 15. 1. And verily he of the gods is the most voracious one, viz. Agni. 2. Therefore he should not eat what belongs to a vow without having given [him]. Verily, if one eats while the voracious one does not eat, he is likely to fasten on him. Truly he would eat what is putrid, as it were. 3. So then, when the meal is announced, he should say: "Kindle the fire." As,

18. 1-ta. 2 ath. 3B. adds esa u ha vā of the next chap.
14. 1carati. 2 A. taṇḍemen; B. taṇḍhāinam.
15. 1pra. 2 daddāsino. 3 abhīṣ(a)nṛttāḥ. 4-ir. 5 tvāmiva. 6'gni-.
prokte 'cane creyā́ṃ sam pariveśtvānī brāyāt tādāḥ tat.' 4. etad u ha vāva sāma yad vāk. yo vai caksus sāma crotam sāme 'ty upāste naḥ ha tena karoti. 5. atha ya' adityas sāma candramās sāme 'ty upāste naḥ hā' va tena karoti. 6. atha yo vāk sāme 'ty upāste sa evā' nishthā' sāma veda. vacā hā sāmā' rtviyām kriyate. 7. sa yo vācās suaro jáyate so 'gnir vāg v eva vāk. tad atrā' kadhā sāma bhavati. 8. sa ya evam etad ekadhā sāma bhavaud vedā 'vaṁ hā' tad ekadhā sāma bhavati 'ty ekadhē' va gṛethas svānām bhavati. 9. tasmād u hā' vaāviv- dam eva sāmā' rtviyām kārayeta, sa ha vāva sāma veda ya evam veda. 75.

pañcamā 'nuvāke tṛṭiyāḥ khandaḥ. pañcamo 'nuvākas samāptaḥ.

III. 1. 1. ekā ha vāva kṣṭnā devatā 'rdhadevatā evā 'nyāḥ. ayam eva yo 'yam pavate. 2. esa eva sarvesām devānām gra- hāḥ. 3. sa hā' so 'stān nāma. astam iti he 'ha paścād' grahān ācakṣate. 4. sa ya' aditya' stām agū ātī grahān agū itī hā' tat. tena so 'survāh. sa etam evā 'pyeti. 5. astaṁ candramā- eti. tena so 'survāh. sa etam evā 'pyeti. 6. astaṁ naksāṭrāni

when the meal is announced, one would direct that one's superior be served [first], even so is that. 4. And that is also the sāman, viz. speech. Verily, he who worships [saying]: “Sight is the sāman, hearing is the sāman,” he does not thereby perform it. 5. And he who worships [saying]: “The sun is the sāman; the moon is the sāman,” he does not thereby perform it. 6. Now he who worships [saying]: “Speech is the sāman,” he at once knows the sāman. For with speech as the sāman the priestly office is performed. 7. The tone which is born from speech, that is Agni, and speech is just speech. That becomes here one, the sāman. 8. He who thus knows that which becomes one, the sāman [saying]: “Verily that becomes one, the sāman,” he becomes one, as it were, the best of his [people]. 9. And therefore one should cause one knowing thus to perform the priestly office with the sāman. Verily he knows the sāman who knows thus.

III. 1. 1. One entire deity there is; the others are half-deities. [It is] this one namely who cleanses here (the wind). 2. He [rep- resents] the seizers of all the gods. 3. He, indeed, is ‘setting’ by name. ‘Setting’ they call here the seizers in the west. 4. In that the sun has gone to setting, it has gone to the seizers. Therefore it is not whole. It goes unto that [god]. 5. The moon sets. Therefore it is not whole. It goes unto that [god]. 6. The asterisms set. Therefore they are not whole. They go
yanti, tena tany asavāni, tany etam eva 'pyanti. 1. anv agnir gacchati. tena so 'sarvāḥ. sa etam eva 'pyeti. 2. ety ahaṅ. eti rātrih. 3 tena te asavo. te etam eva 'pitah. 4. muniyaṁ diṣṇu na vai tā rātrim praśāgayante. tena tā asavāḥ. tā etam evā 'pyanti. 5. vārsaṁ ca parjanya uc ca gṛhṇāti, tena so 'sarvāḥ. 6 sa etam eva 'pyeti. 7. kṣiyanta upa evam oṣadhaya evam ranaspata-yah. tena tany asavāni. tany etam eva 'pyanti. 8. tad yad etat sarvān vāyum eva 'pyeti tasmād vāyur eva sāma. 9 sa ha vai sāmavi sa [kṛṣṇaṁ] sāma veda ya evam veda. 10. aṭhā 'dhyāyamam, na vāi svapna vāca vaddati. se 'yami eva prāṇam upyeti. 11. na manasā dhīyaṇati, tad idam eva prāṇam upyeti. 12. na caksusā parṣyati. tad idam eva prāṇam upyeti. 13. na gṛhtrāṇī niṣṇoti tad idam eva prāṇam upyeti. 14. tad tad etat sarvam prāṇam eva 'bhisameti tasmāt prāṇa eva sāma. 15. sa ha vai sāmavi sa kṛṣṇaṁ sāma veda ya evam veda. 16. tad yad idam āhur na bātā 'dyā vātā 'sa [sa] hāi 'tāt purūre 'utar nirāmata' sa pārnam' svedāṇana āste. 17. tad dha gāunakaṁ 11 ca kāpeyaṁ abhipratārīnaṁ ca [kākṣasenim] brāhmaṇaṁ parivetāvati 12 upāvārāja. 13 76.

prathame 'nuvāke prāthamaṁ khaṇḍaḥ.

unto that [god]. 1. The fire goes out. Therefore it is not whole. It goes unto that [god]. 8. Day goes; night goes. Therefore they are not whole. They go unto that [god]. 2. The quarters are confounded; they are not known by night. Therefore they are not whole. They go unto that [god]. 16. Parjanya rains and holds up. Therefore he is not whole. He goes unto that [god].
11. The waters are exhausted, even so the herbs, even so the forest-trees. Therefore they are not whole. They go unto that [god].
12. So, as this all goes unto wind, therefore is wind the sāman.
13. He is sāman-knowing, he knows the [entire] sāmaṁ, who knows thus. 14. Now with regard to the self. One who sleeps speaks not with the voice. That same [voice] goes unto breath. 15. He thinks not with the mind. That same [mind] goes unto breath. 16. He sees not with sight. That same [sight] goes unto breath. 17. He hears not with hearing. That same [hearing] goes unto breath. 18. So, as this all goes together unto breath, therefore is breath the sāman. 19. He is sāman-knowing, he knows the entire sāman, who knows thus. 20. Now when they say: "Lo! it doth not blow to-day," it is then resting within man; he sits full, sweating. 21. Now unto Gāunaka Kāpeya and Abhiprātārīna [Kākṣasen]i, while they were being waited upon, a Brāhmaṇ came.

1. 2 A. -rāh. 3-āḥ. 4-tāṁ. 5 B. inserts sa sāma veda. 6 B. es; A. osā-. 7-mān. 8-yāti. 9-māte. 10-ya. 11 A. kāc-. 12-bāvícā-. 13-prājā.
III. 2. 1. tāu ha bibhikṣe. tāṁ ha nā "dadrāte" ko vā ko ve 'ti manyamāna. 2. tāṁ ho 'pajagānu
mahatmanāc caturō deva ekaḥ
kus sa2 jagāra bhuvanaśa gopāḥ :
tāṁ kāpeya4 sa vijñānty eke
'bhupatārin bahudhā nivēṣṭam5
iti. 3. sa ho 'vācā 'bhupatāri 'maniś vāna' prapaḍya pratibhā
'iti tvaya2 vā ayām pratīyagā5 iti. 4. tāṁ ha pratīyavācā2
"tānti devanāṁ uta martyānāṁ12
hiranyadanto napporo14 na15 sūnuḥ :
mahāntam asya mahimānam16 ēhur
anadyamāna yad17 adantam18 aṭṭī10
'iti. 5. mahatmanāc caturō [deva] eka iti. vāg19 vā2 agnih. sa
mahatmā devah. sa yatra svapiti20 tad vācam prāṇa girati.
6. manas condramās sa mahatmā devah. sa yatra svapiti tan
manah21 prāṇo girati. 7. caksu22 adityas sa mahatmā devah,
sa yatra svapiti tāc caksuḥ prāṇo girati. 8. grotamā digas tā22
mahatmāno devāh. sa yatra svapiti tāc ohrotam prāṇo girati.
9. tad yan mahatmanāc caturō deva eka ity etad dha tat.
10. kus23 sa7 jagāre25 'iti prajāpatīr vāi kah. sa hāt 'taj jagāra.

III. 2. 1. He begged [food] of them. They paid no attention
to him, thinking: "Who or who is he?" 2. He sang unto them:
"One [god]—who is he?—swallowed up four magnanimous ones,
being a keeper of creation; him, O Kāpeya, some do not know;
him, O Abhipratārin, settled down in many places." 3. Said
Abhipratārin: "Stepping forward, answer this man; by thee
must this man be answered." 4. Him he answered: "The self
of the gods and of mortals, with golden teeth, destructive (?), not a
son. Great they call his greatness, in that he, not being eaten, eats
him who eats." 5. "One [god] four magnanimous ones:" speech
verily is fire; that is a magnanimous god. When one sleeps,
then breath swallows up speech. 6. Mind [is] the moon; that is a
magnanimous god. When one sleeps, then breath swallows up
mind. 7. Sight [is] the sun; that is a magnanimous god. When
one sleeps, then breath swallows up sight. 8. Hearing [is] the
quarters; those are magnanimous gods. When one sleeps, then
breath swallows up hearing. 9. So, when [it is said]: 'One god
four magnanimous ones,' this is what that means. 10. 'Who (ka)
is he who swallowed up?' Ka is Prajāpati. He swallowed this

2. 1 A. dvībh. 2 drāte. 3 sa. 4 B. kālapeya. 5 A. nīvindam. 6 A. māya; B. mā. 7 A. vayyā; B. yayyā. 8 B. ayā. 9 B. vāna. 10 -yuce. 11 'iti. 12 -yāca. 13 mātyā. 14 B. paraso. 15 nu. 16 mabhā. 17 B. yāti. 18 A..datām; B. dāmatā. 19 A. aṭṭī. 20 A. pūc; B. vā. 21 B. yā. 22 A. svapiti. 23 A. -na; after this inserts prā. 24 -ar. 25 insert mahatmā. 26 A. ka. 27 so. 28 jagār.
III. 3. 1. Of it he is the fortune, the self completely risen (?), viz. yonder sun. Therefore one should not take breath in (during) the stotra of the gāyatra [-sāman] [saying]: "May I not be cut off from fortune." 2. That same is the uktha. When one takes breath eastward, that is the head of the uktha; when southward, that is the right side (wing); when northward, that is the left side (wing); when westward, that is the tail. 3. This breath is the self of the uktha. Who thus knows this self of the uktha firmly established in the self, truly he comes into being in yonder world with limbs, with a body, [whole]. 4. Verily, that is certainly in yonder world, viz. a man's two testicles, the penis,
the two ears, the two nostrils: whatever does not come into 
being boneless. 6. Now whoso thus knows this self of the 
uktha firmly established in the self, truly he comes into being in 
yonder world with limbs, with a body, whole. 4. That same is 
the uktha belonging to Viśvāmitra. Verily, food is all (vīcāra), 
breath is a friend (mītra). 7. Now Viśvāmitra through exertion, 
through penance, through the performance of vows, went unto 
the dear abode of Indra. 8. And he proclaimed to him that 
which has come to men here. 9. Now he went for instruction 
to him [saying]: “Light is this uktha.” 10. ‘Light’ has two 
syllables, ‘breath’ two, ‘food’ two. That same is firmly 
established in food. 11. Then Jamadagni went for instruction 
to him [saying]: “Life is this uktha.” 12. ‘Life’ has two syllables, 
‘breath’ two, ‘food’ two. That same is firmly established 
in food. 13. Then Vasiṣṭha went for instruction to him [say-
ing]: “The cow is this uktha.” That same is just food. For 
the cow is food. 14. This they say: “If man be the body of this 
breath, how then do the other breaths (senses) come to have 
bodies?” 15. Let him say: “What he speaks with speech, 
that is the body of speech. What he thinks with the mind, that is 
the body of the mind. What he sees with sight, that is the 
body of sight. What he hears with hearing, that is the body of 
hearing. Thus the other breaths (senses) also come to have 
bodies.”
III. 4. 1. tad etad utkham saaptavidham. gasyate stotriyo

‘nurūpo dhāttya pragāthas saktam nivit paridhāniyā.” 2. iyam eva stotriyo ‘gnir anvurūpo vāyur dhāttya ‘ntarikṣam pragāthō
dyāus saktam ādityo nivit. tasmād bāhyācā udite nividam adhī-
vant. ādityo hi nivit. dināḥ paridhāniyā by adhīdevatam.
3. athā ‘dhyātnam. ātmāi ‘va stotriyāḥ pragā ‘nurūpoḥ prāno
dhāttya manah pragāthac ciras saktam caksur nivic chrotram
paridhāniyā.” 4. tad dhāi ‘tad eke triṣṭubhā paridadhaty anu-
ṣṭubhāi ‘ke. triṣṭubhā tv eva paridadhyāt. 5. tad dhāi ‘tad eka
etā vyāhṛtir abhidvāhṛtya caṅsantī mahān mahāyā samadhata
devo devyā samadhatta brahma brahmānyā samadhuttu. tad
yat samadhatta samadhate ‘ti. 6. tasmād idānīṁ purusasya
vairūṇi pratisarvāntiṇi. purusā hy etad utkham. 7. mahān
mahāyā samadhate ‘ti. agnir vai mahān iyam eva mahi. 8. devo
devyā samadhate ‘ti. vāyur vai devo ‘ntarikṣam devi. 9. brah-
ma brahmānyā samadhate ‘ti. ādityo vai brahma dyāur 10 brah-
maṇi. 10. tāsām vai etāsāṁ devatānāṁ dvayaṁ 11 dvayaṁ deva-

III. 4. 1. That same uktha is sevenfold. Chanted is the sto-
trīya (strophe), the anvurūpa (antistrophe), the dhāttya (kindling
verse), the pragāthā (tristich), the sūkta (hymn), the nivid (noti-
fection), [and] the paridhāniyā (closing verse). 2. This [earth]
is the stotriya; Agni the anvurūpa; Vāyu the dhāttya; the at-
mosphere the pragāthā; the sky the sūkta; the sun the nivid—
therefore the Rig-veda scholars study the nivid when [the sun]
has risen; for the sun is the nivid—the quarters the paridhā-
niyyā. Thus with regard to the divinities. 3. Now with regard
to the self. The self itself is the stotriya; offspring the anu-
rūpa; breath the dhāttya; mind the pragāthā; the head the
sūkta; sight the nivid; hearing the paridhāniyā. 4. Now some
recite its paridhāniyā with a triṣṭubh, others with an anuṣṭubh.
But let him recite the paridhāniyā with a triṣṭubh. 5. That
same some chant having uttered these sacred utterances: “He,
the great one, united with her, the great one; the god united
with the goddess; the brahman united with the brahman. In
that he united, he united.” 6. Therefore the bodies of men are
now united respectively. For man is this uktha. 7. ‘He, the
great one, united with her, the great one.’ Verily Agni is he, the
great one, this [earth] is she, the great one. 8. ‘The god united
with the goddess.’ Verily Vāyu is the god, the atmosphere
is the goddess. 9. ‘The brahman united with the brahman.’
Verily the sun is the brahman, the sky is the brahman. 10. Of
these divinities each two divinities make up nine syllables respec-

4. 1 Insert ‘gnir. 2 nivam. 3 om. 4 A. ddālsyā; B. ddāhrvyā,
prāg-. 5 dhāttya. 6 B. ‘dhātni-. 8 Insert tad utkham, a gloss. 9-yā.
tayor nava-navā 'ksarāṇī sampadyante, etad ime lokāś tri-
navā bhavanti. 11. tad brahma vāi triṣṇī, tad brahmā 'bhivyā-
ḥṛtya ācaranti, esa u eva stomaḥ so nucaritā. 12. yad imam
āhur ekastoma ity ayam eva yo 'yam pavate. eso 'dhīdevatam.
prāṇo 'dhāyānām. tasya ācaritām anucaritā.13. tad yathā ha
vāi maṇāu manisūtram samprotaṁ syād—79.

prathame 'nūrake catutarahāh khaṇḍaḥ.

III. 5. 1. — evam hāi 'tasmin sarvam idam samprotaṁ gan-
dhavrāpevasaśāh, pācavo manusyaḥ. 2. tad ēka maṇjasā śama-
gravasaḥ prayāyāu. tasmā hā 'vajjanīr vācyaḥ prayāya.6
3. tasya hā 'ntārikṣāt patitāva navantāpinda urasi nipaśita,
tam hā "dāyā 'nudadhāu. 4. tato hāi 'va stomaṁ' dadarca
'ntārikṣe vītām bhoju gahamānum. tasyo ha yuktīṁ dadarca,
5. bahispavāmanāṃ āsadya śūra viṣyā śānīya iti kāryā śūra
ghitrā apānya iti vāca. diṅkṣetāi 'vā 'ksibhyam śuṇīśetāi
'vā karpāhyām, svayam idam manoyuktām. 6. tad yatra vā
iser atyañgro bhavati na vā sa tato hinaṁsti11 tad19 vai etam no

tively. Thus these worlds come to be thrice nine. 11. Verily that
brahman is threefold. Having uttered the sacred utterances they
chant unto this brahman. And this is also the stoma, this the
anucara (sequel). 12. When they call him ‘possessing one stoma,’
that is he who cleanses here. That [he is] with regard to the
divinities; breath [he is] with regard to the self. The anucara
is its body. 13. As the thread of a jewel would be twined in
with the jewel,—

III. 5. 1. — Even so this all is twined in with it, viz. Gandhar-
vas, Apsarasas, domestic animals, [and] men. 2. Now Muṇja
Śāraṇagrasa went forth. Čvājani, a Vācya, went before him.
3. Falling from the atmosphere, a lump of fresh butter fell down
on his breast. He, taking it, put it in addition [in the fire (?)].
4. Thereupon he saw the stoma spread out in the atmosphere,
greatly shining; he also saw its application (?). 5. Having set
himself about the bahispavāmanā, he should say śūra viṣyā prá-
ṇya; śūra ghitrā apānya, with speech. He should wish to
see with the eyes, he should wish to hear with the ears. This is
of itself yoked to mind. Now when an arrow is too pointed,
verily it then does not hurt. Verily thus he would not attain it.

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4. 15 B. -āu. 16 B. -kāu. 17 sa. 18 sa. 19-raṇatam.
5. 1 A gloss, the second expansion in 5, is inserted at the beginning
before evam (B. evā). 2 maṇj-. 3 śāho-. 4 A. sec. m.; B. tanasmā.
5 prayāya. 6 teṭo. 7 A. -a. 8 A. -i. 9 śīṭra, the first letter may be an ś.
10 ghitrā. 11 A. asti; B. hanasti. 12 yad.
Jānimīṇīya-Upaniṣad-Brāhmaṇa. 165

paṁcayaṭ, pa ity eva'pāṇyāṭ. tad yathā bimbena mṛgyam ānayed evam evā'nam etayā devatayā "nayati. sa yuktāḥ karoti. esa\(^4\) eva 'pi juktaḥ."\(^1\) 80.

prathame \'nuvāke pañcamah khaṇḍah. prathamo \'nuvākas samāptah.

III. 6. 1. yo \'sāu sāṁnah \'prattīṁ\(^5\) veda pra ā' smāi diyate. 2. dādā\(^6\) iti ha vā ayam aqñir diţyate tathē'ti vāyaḥ pāvate hante 'ti candraṁ om ity adityāḥ. 3. esā ha vāi sāṁnah \prat-tīṁ.\(^7\) etām ha vāi sāṁnah \prattīṁ\(^8\) sudakṣiṇāḥ kṣāimir vidāṁ \ōakāra. 4. tēm hūi 'tāṁ hotur vā \"jye gīyaṁ māitrāvarnaṁya vā tāṁ\(^9\) dādā\(^10\) tathā tāṁ\(^11\) khaṇḍāḥ him bhā ovā iti. pra ha vā asmāi diyate. 5. [so] \'pi\(^12\) anyān bahūn\(^13\) aparyupārī\(^14\) ya evam etām sāṁnah \prattīṁ\(^5\) veda. 6. ya u ha vā abandhuṁ\(^15\) bandhumat sāma veda yatra hūy evāṁ na viduṁ yatrum roṣanti yatrum pari\(^16\) va cakhate tad dhā 'pi śrāṣṭhyam ādhīpateṣyam amādyam purodhām\(^17\) paryeti. 7. aqñir ha vā abandhuṁ\(^15\) bandhumat sāma. kasmād vā hy evāṁ dāvvoḥ kasmād vā paryavṛtya maṁ-thanti sa śrāṣṭhyāṁ\(^18\) "ādhīpateṣyāṁ \'mādyāya purodhāyaṁ\(^19\) jāyate. 8. sa yatrum ha vā apy evāṁ viduṁ na viduṁ yatrum ro-

Let him breathe out [saying] simply \pa.\ As one would attract a deer by means of a mirror, even thus he attracts it (?) by means of this divinity. He (?) performs yoked, and he is yoked also.

III. 6. 1. That one yonder who knows the delivery of the sāmaṁ, verily unto him it is delivered. 2. [Uttering] dādā, this fire here shines; [uttering] tathā, the wind cleanses (blows); hanta the moon [utters], \ōin the sun. 3. Verily this is the delivery of the sāmaṁ. Verily this delivery of the sāmaṁ Sudakṣiṇa Kṣāmi know. 4. One should sing that same in the āyya-chant of either the hotar or the māitrāvarṇa-priest: dādā, tathā, hanta, him bhā ovā. Verily it is delivered unto him. 5. He is much superior to even many others who thus knows this delivery of the sāmaṁ. 6. And whose being without relatives knows the sāmaṁ rich in relatives, even where they do not know him, where they are angry at him, where they overlook him, as it were, he thus compasses excellence, supremacy, food-eating, [and] the office of a purohita. 7. Verily Agni, being without relatives, is the sāmaṁ rich in relatives. For in whatever way they churn him, from the wood, or by turning, he is born for excellence, for supremacy, for food-eating, [and] for the office of a purohita. 8. Verily even

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5. \(^{12}-\)sā. \(^{14}-\)tiḥ.
6. \(^{1}-\)prattīṁ. \(^{2}-\)A. tadān; B. dādān. \(^{3}-\)A. prāktīḥ; B. prajvṛktīḥ.
7. \(^{5}-\)tāṁ. \(^{6}-\)B. inserts hantaḥ. \(^{7}-\)A. om. \(^{8}-\)apy. \(^{9}-\)khyā. \(^{10}-\)A. -upa.
11-\)dhu. \(^{12}-\)dhā. \(^{13}-\)creṣṭḥ. \(^{14}-\)A. -aye.
III. 7. 1. And [that happens] of itself where they know him. 2. Sudakṣina Kṣāmi, Prācīnaçāli, the two Jābālas—they were fellow-students. 3. These, viz. Prācīnaçāli and the two Jābālas, recited much of what is to be muttered and of other [prayers]. 4. Then Sudakṣina Kṣāmi used to ask [them] concerning that which is easy of the sacrifice, concerning that which is well known. 5. And they, being distracted, kept crying out: "Çūdra, ignoramus!" Thus they, viz. Prācīnaçāli and the two Jābālas, used to cry out against Sudakṣina Kṣāmi. 6. Then Sudakṣina Kṣāmi used to say: "Where most of the Kurupañcālas shall be assembled together, there shall be this disputation of ours; we will not dispute without witnesses, like Çūdras." 7. Now the two Jābālas, Çūkra and Goçru, consecrated themselves. Of them Prācīnaçāli [was] chosen udgātar. 8. Then Sudakṣina became aware: "The two Jābālas have consecrated themselves." He said to his driver: "Sirrah, conduct [me thither]. The two Jābālas have consecrated themselves. Thither we will go."

where they do not know one knowing thus, where they are angry at him, where they so to speak overlook him, he thus compasses excellence, supremacy, food-eating, [and] the office of a purohitā.
III. 8. 1. tasya ha jñātikā aprunukhā ivā "sva aryavāryaṁ
vā ayaṁ upāyād" iti.  2. atha ha sma vai yaḥ pura brahma
vā dharmavā
dyaṁ radati anyātaraṁ upāyād iti ha smaṁ nam manyante.
atha ha smaṁ nam anyam ivā 'vo pūṣate.  3. tam ha saṅgra-
hitot 'vācā 'tha yad bhagyavā te tābhyaṁ na kuṣalam kathē
'tham atmē 'tī.  4. om iti ho 'vāca gantayam ma 'acāryaṁ'
suyamān' amanvate 'tī.  5. sa ha ratham āsthāya pradhāvayān
ekapar. tāṁ ha sma praikante.  6. kah jānīte 'tī. sudaksiṇa
iti. na vāi nānam sa idam abhiyavēyūt iti. sa eva 'tī.  7. sa ha
sopānād eva 'ntarvedy avasthāya 'vācā 'nāg na itthān gṛhaputab
iti. tāṁ ha nā 'nudatiśhūṣat." sa ho 'vācā 'nūṭhātā ma' edhi
kṣayojino 'śī ['tī]. tad ime kurupaṁcālā avidūr anūtthātāi 'va
tu iti ho "cuh.  9. tam ha kaniyān bhṛitaṁ 'vācāṁ 'nūṭhīṭhā11
bhagyavā udgātāram iti. tāṁ ha 'nūttasthau.  10. sa ho 'vāca trir
vāi gṛhapate puruso jayate. pātur eva 'gre 'dhi jayate 'tha mā
tur atha yajñāt.  10. trir12 sv13 eva14 mriyata15 iti. sa yad dha vā
enam etat piti yonyāṁ reto bhūtān śiścāti— 83.

āvitiye 'mvāke triyāka khaṇḍhā.

III. 8. 1. Now his relatives were tear-faced, as it were [saying]:
"This one hath gone unto one or the other."  2. Now whenever
one formerly engaged in a theological discussion, they used to
think of him: "He hath gone unto one or the other;" and they
used to wait on him as on one dead.  3. The driver said to him:
"Since, sir, thou art not on good terms with these two, why dost
thou speak thus?"  4. "Yes," he said, "I must go; the teacher
thought [them] easily governed."  5. He, mounting the chariot,
drove off. They catch sight of him.  6. "Do you know who
this is?" "Sudaksiṇa." "May he not come down hither now,
"[It is] just he."  7. He, descending from the steps within the
sacred enclosure, said: "Verily now is it thus, O householder?"
He did not wish to attend upon him. He said: "Be thou attending
upon me; thou art [dressed] in the skin of a black antelope."
These Kurupaṁcālas knew this. "He is thy attendant," they
said.  8. His younger brother said to him: "Sirs, attend upon the
udgātā." He attended upon him.  9. He said: "Verily thrice,
O householder, man is born. From his father he is born first,
then from his mother, then from the sacrifice. 10. And thrice he
likewise dieth. When his father emitteth him as seed thus into
the womb,—

8. ¹ B. -m.  ² B. t-.  ³ učār-.  ⁴ sūry-.  ⁵ -sthās-.  ⁶ -uddhā-.  ⁷ m.  ⁸ insert iti.  ⁹ A. grāta.  ¹⁰ A. vd.  ¹¹ anūṭhīṭhā.  ¹² A. trī.  ¹³ A. a; B. u.  ¹⁴ A. om.  ¹⁵ B. triyata.
III. 9. 1. "— tat prathamaṃ mriyate. 2. andham[1] iha vai tamo yoniḥ. lohitastoko nāvā vai sa tad abhavaty apāṁ vā stakāḥ. kīṁ hi sa' tad abhavati. 3. sa yas tāṁ devatāṁ veda yāṁ ca sa' tato 'nusambhavati yā cāi' 'naṁ tam mṛtyum ativahati sa udyāta mṛtyum ativahati 'ti. 4. atha ya enam etad dikṣaṇyantā tad dītvāyaṃ mriyate. vapanti kecaṃcakrāṇi. niraśranta nakhān. pratyaśijanto' angānī. pratyaśayatā angulī. apravato' pavesīta' āste. na jukoti. na yajate. na yositaṁ ca vara. amānaśīta vācām vādati. mṛtyaṃ visvā i' sa' tuḍaṁ rūpam bhamati. 5. sa yas[1] tāṁ devatāṁ veda yāṁ ca sa' tato 'nusambhavati yā cāi' 'naṁ tam mṛtyum ativahati sa udyāta mṛtyum ativahati' 'ti. 6. atha ya enam etad asmāl lokāt pretāṁ cityān adadhatu tad tṛṣyaṁ mriyate. 7. sa yas[1] tāṁ devatāṁ veda yāṁ ca sa' tato 'nusambhavati yā cāi' 'naṁ tam mṛtyum ativahati' sa udyāta mṛtyum ativahati 'ti. 8. etavyadhātī 'vo'[1] 'ktvā ratham āsthāya pradhāvāyaṁ cakāra. 9. tam ha jāblām pratyaśetaṁ kanyāṁ bhṛto 'vāca kāmi' bhavanī 'chādākho vācām avādi 'ti. hastinā gūḍham āśiṣā śiti. 10. pra hāṁ 'nāi' nāi tāc chāpāisa yah katham avocad bhagyāva śiti. yas trayeṇāṁ mṛtyu-nāṁ śiṁma 'tivānaṁ veda sa udyāta mṛtyum ativahati 'ti. 84. dītvāye 'nuvāke caturthaḥ khaṇḍaḥ.

III. 9. 1. "— Then he dies for the first time. 2. Blind darkness, as it were, is the womb. He thus becomes either a drop of blood or a drop of water. What, pray, does he thus become? 3. He who knows that divinity after which he thence comes into being and which carries him beyond this death—he as uḍgātar carries beyond death. 4. And when they thus consecrate him, then he dies for the second time. They cut [his] hair and [his] beard. They trim [his] nails. They anoint his several limbs. He bends his fingers. He sits uncovered, stripped off (?). He does not offer oblations, he does not sacrifice, he does not approach a woman, he speaks non-human speech. Verily he then has the form of one dead. 5. = 3. 6. And when they lay him, having departed from this world, upon the funeral-pyre, then he dies for the third time. 7. = 3." 8. Having said this much, mounting the chariot, he drove off. 9. To this Jāblā, having come back, [his] younger brother said: "Sir, what words hath the Čūdra spoken? Thou hast sought a shallow with an elephant." He [the older Jāblā] set that forth to him who [had said]: "How hath he spoken, sir?": "He who knows the carrying-over of the three deaths by means of the śānaṁ, he as uḍgātar carries beyond death."
III. 10. 1. taṁ vāva bhagavas te pito' 'dgātāram amanyate 
'ti ho 'vāca, tad u ha prācinaçāla vidurṛ ya eṣam ayaṁ वर्त
udgātā "sā. 2. te ho 'cur anudhāvata kāṇḍviyam' iti. taṁ hā 'nusasruthī te ha kāṇḍviyam udgātāram 
"okvire brahmānam prācinaçāli. 3. taṁ hā 'bhavakeeyā' 'vācāi 
vam esa brahmāna moyāhya vādōya nā 'gāyat. sa nā 'nu sāmno 
'nvicchati' ti. ati hāi 'vāi 'nam tāc cakre. 4. sa yaṛ dha vā 
enam10 etat pitā yonyāṁ reto bhūtaṁ sūcathī udītyo hāi 'nam 
tad yonyāṁ reto bhūtai11 sūcathī. sa hā 'sya tatra mṛtyor iče.12 
5. aṭo yaṛ evāi 'nam etat pitā yonyāṁ reto bhūtaiṁ sūcathī13 
tad dha vāca sa tato 'nusambhavati prāṇaṁ ca. yadda hy eva retas 
siktam pṛṇaṁ āvāgatī atha tath sambhavati.14 6. aṭho yaṛ evāi 
'nam etad dikṣayanty agnir hāi 'vāi 'namād yonyāṁ reto bhū-
taiṁ sūcathī. sa hāi 'vāi 'sya tatra mṛtyor iče.15 7. aṭo yaṛ evāi 
tāṁ vāiśarjadānīyāṁ āhūtim adhvaryur juhoti tām eva sa tato 
'nusambhavati chandaṁś16 cāi 'va. 8. aṭha ya enaṁ etad asmaṁ 
lokūt17 pretam cityām ādāhati candramā hāi 'vāi 'namād yonyāṁ 
reto bhūtaiṁ sūcathī. sa u hāi 'vāi 'sya tatra mṛtyor iče. 
9. aṭho yaṛ evāi 'nam etad asmaṁ18 lokūt19 pretam cityāṁ āda-

III. 10. 1. He said: “Sir, verily, thy father thought him an 
udgātār; and the Prācinaçāla know it, who of them was the 
chosen udgātār here.” To him they did not assert (?). 2. They 
said: “Run after Kāṇḍviyā.” They ran after him. They made 
Kāṇḍviyā the udgātār, [and] Prācinaçāla the brahman-priest. 
3. He looking down at him said: “Thus this Brāhmaṇ was not 
averse to idle talk. He doth not strive after the sublime of 
the sāmaṁ.” He did this beyond him (?). 4. When the father 
thus emits him as seed into the womb, then the sun thus emits 
him as seed in the womb. He there lords over this death. 
5. And when the father thus emits him as seed into the womb, 
verily he thence comes into existence after that [seed] and after 
breath. For when breath enters the emitted seed, then it comes 
to being. 6. And when they thus consecrate him, it is Agni 
who thus emits him as seed into the womb. He there lords 
over this death. 7. Now what vāiśarjadāna-offering the adhvaryur 
offers, after that he thence comes into existence and after the 
metres. 8. And when they thus lay him, having departed from 
this world, on the funeral pyre, it is the moon who thus emits 
him as seed into the womb. He there lords over this death. 
9. Now when they put him, having departed from this world,

10. 1 A. -e. 7 visur. 3 saḥ. 4 B. kāṇḍyavayān. 5-saḥ. 6 B. brahmā-
ṇam. 7-yeekṣya. 5 A. nič. 6 B. rāyam. 10 B. om. 11 A. rat-. 12 B. -o. 
13 insert aṭho 'vāca. 14 insert aṭho ya enaṁ etad dikṣayanty. . . tatra 
mṛtyor iče. 15 insert aṭho ya evāi 'nam etad dikṣayanti. 16 A. āśi. 
17-āṁ. 18 B. -vanti 'ti.

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dhaty aty a evai 'tā avokṣanāyā āpas tā eva sa tato 'nusambhavati' premam eva. prīṇo hy āpah. 10. tvāv ha v eva avid udgātā yajjanānam om ity etenā 'ksareṇā' "dityam mṛtyum ativahati vāg ity agnīṁ hum iti vāyum bhā iti candraḥasm. 11. tānō vā etān mṛtyuṁ sāmmo 'dyātā' "tmānaṁ ca yajjanānam ca 'tivahaty om ity etenā 'ksareṇa prāṇenā 'munā 'dityena. 12. tasyai 'sa ploka
utāi 'śām jyeṣṭha' uta vā kaniṣṭha
utāi 'śām putra uta vā pitaī 'śām:
eko ha devo manasi praviṣṭah
pārno ha jajñē sa u garbhe 'ntar
iti. 13. tad yad eṣo 'bhuyakta" inam eva purusam yo 'yam aĉanno" 'ntar om ity etenā 'vā 'ksareṇa prāṇenai 'vā 'munai 'vā "dityena [ . . . . . . ] 85.
dvitiye 'nūvāke pañcamah khaṇḍah. dvitiyo 'nūvākas samāptah.

III. 11. 1. trir ha vāi puruo mriyate trir jāyate. 2. sa hāi 'tad eva prathamam mriyate yad retas siktāṁ saṁbhūtum bha-
vati. sa prāṇam eva 'bhisaṁbhavati. ācām abhijāyate. 3. athāi 'tad dvitiyam mriyate yad dāksate, sa chandānasy eva 'bhisa-

on the funeral pyre, now what the waters for sprinkling are, after those he thence comes into existence and after breath also. For breath is the waters. 10. Him sacrificing an udgātā who knows thus carries beyond the sun, [i. e. beyond] death, by means of this syllable, viz. om; [saying] vāc [he carries him] beyond Agni; [saying] hum, beyond Vāyu; [saying] bhā, beyond the moon. 11. Verily beyond these same deaths an udgātā carries himself and the sacrificer, by means of this syllable, viz. om, by means of breath, by means of yonder sun. 12. About this there is this gītāka: "Is he the oldest of them or the youngest? Is he their son, or their father? Truly one god is entered in the mind; he was born of old and he is within the womb." 13. In that he is spoken of, this same man who is concealed within, by just that syllable om, by breath, by yonder sun [ . . . . . . ].

III. 11. 1. Verily, thrice man dies, thrice he is born. 2. Then he dies for the first time, when the seed, emitted, comes into being. He is converted into breath; he is born into space. 3. Then he dies for the second time, when he consecrates himself. He is converted into the metres; he is born unto the sacrificia

10. 12 A. tā. 20 jātīṣṭha. 21 B. hym. 22 ahaṇṇ. 11. 1 A. he. 2 insert sa hāi 'tad eva prathamam mriyate. trir jāyate, 3 sabh-. 4 A. ova.
bhavati. daksinām abhijāyate. 4. athāi 'tīryam mriyate yan' mriyate. sa caṛaddhām eva 'bhisaṃbhavati. lokam abhijāyate. 6. tad etat tryāvṛtā gayatram gayati. tasya prathamayā "vṛte 'man' eva lokāṃ jayati yad u ca 'smīn loke. tad etena cāi 'nam prāṇena samar dhayati' yan abhisambhavati etām ca 'smā acām' prayacchati yām abhijāyate. 8. athā dvitiyā "vṛte 'tam eva 'ntarikṣam jayati yad u ca 'ntarikṣe. tad etaiś cāi' naṃ chandobbhis samar dhayatiī yāny abhisambhavati. etām ca 'smāi daksinām prayacchati yām abhijāyate. 10. athā tṛīyāyā "vṛtā 'num eva lokāṃ jayati yad u ca 'numśīn loke. tad etayā cāi 'naṃ caṛaddhāyā samar dhayatiī yāyāī vāi 'nam etac chradhāya 'gnānī' abhyāsadhati sam āyam ito bhavāyati 'ti. etām ca 'smāi lokāmī prayacchati yan abhijāyate. 86.

III. 12. 1. etad vāi tirśbhir āvṛdbhir imāṃ ca lokān jayaty etaiś cāi 'nam bhūtāś samar dhayatiī yāny abhisambhavati. 2. athā vā aito hiṃkārasyāi 'va. taṃ haś svarge loke santam mṛtyur anvetyā apanaṇyā. 3. ārīv vā esā prajāpatis śuṇmo yad dhiṃkāraḥ. tam ida utdāti ārīva prajāpatinā hiṃkārenā mṛ- gift. 4. Then he dies for the third time, when he dies. He is converted into faith; he is born into [his] world. 5. Therefore he sings the gayatras [-chant] in three turns (āvṛt). By its first turn he conquers this world, and what there is in this world. Thus he causes him to thrive with that breath into which he is converted, and he gives him that space unto which he is born. 6. And by its second turn he conquers this atmosphere, and what there is in the atmosphere. Thus he causes him to thrive with those metres into which he is converted, and he gives him that sacrificial gift unto which he is born. 7. And with the third turn he conquers yonder world, and what there is in yonder world. Thus he causes him to thrive with that breath with which faith they lay him into the fire [saying]: "This one, from here, will come to life;" and he gives him that world unto which he is born.

III. 12. 1. Verily, thus with three turns he conquers these worlds, and he causes him to thrive with those things into which he is converted. 2. Now from here concerning the hiṃkāra. After him, being in the heavenly world, death goes, hunger. 3. The hiṃkāra is the fortune, Prajāpati of the sāman. That death the udgātār drives away by means of for-

11. 6-m. 6tīry. 7 B. -anti. 8 im-i]. 9-mṛdh-. 10 insert nyabhisambhavati, cancelled in red. 11 ca. 12 caḥa. 13- d. 12 1vok. 2-mṛdh. 3 A. om. 4 B. sitam. 6 B. aneti. 6 ēri. 7 ed.
tyum apaseđhati. 4. hum me 'ty aha mā 'tra nu' gā yatrāi 'tad yajamāna iti hāi 'tat. 5. sa yathā preyaśa siddhaḥ pauppyān prativiṣala evam" hāi 'vā smān mṛtyuḥ pāṛmā prativiṣate." 6. yan me 'ty aha candramā vāi mā māsaḥ. esa ha vai mā māsaḥ. tasmān me 'ty aha. bhā' iti hāi 'tat parokṣene 'va. yasmād v eva me 'ty aha yad v eva" me 'ty ahaī 'tani trīṇi. tasmān me 'ti brīyāt. 87.

III. 13. 1. hum bhā iti brahmavacacakāmasya. bhāti 'va hi brahmavacacan. 2. hum bo' iti paçukāmasya. bo iti ha paçavo vācyante. 3. hum bag iti çrikāmasya. bag iti ha çriyam pañyanti. 4. hum bhā ovā ity etad eco 'pagitam. 5. mahād ēva 'bh$purovarta-yājan gāyed iti ha sūna "ha nāko mañygrāmo mahānivečo bhavati 'ti. sa yathā sthānām arpayitva 'tareṇa va sthānām prāyaṣyaḥ tādy k tac. 6. tad u ho 'vāca gāyāyaṇīh kasmā kāmāya sthānām arpayet. ato 'pagitam evāvī 'tat. nāi 'vain 'tad' udārye'te 'ti. 7. [iti] nu hiṃkārāyām. 'aha va ato nidhanam eva. ovā iti dve aksare. anto vai sāṁno niḍhanam

tune, of Prajaśati, of the hiṃkāra. 4. He says hum mā: that is, "Do not now go thither, where the sacrificer now is." As, driven by a better one, a worse one trembles before him, even so death, evil, trembles before him. 6. As for his saying mā, mā is the moon, the month. Verily, this month is mā. Therefore he says mā; that is bhā, in an occult way, as it were. As to why he says mā—in that he says mā, there are these three [meanings]. Therefore he should say mā.

III. 13. 1. Hum bhā are [the utterances] of him who desires lustre in sacred lore. For lustre in sacred lore shines (√bhā), as it were. 2. Hum bo are [the utterances] of him who desires cattle. For cattle low bo. 3. Hum bag are [the utterances] of him who desires fortune. For saying bag they extol fortune. 4. Hum bhā ovā, that is sung in response. "Let him sing turning about unto something great, as it were," Nakā used to say; "he becomes the owner of a great village, the owner of a great resting place." That is as if, having caused to run against a post, with another or another one should go about [it]. 6. [But] Čā-tyāyani said regarding this: "For what purpose should he cause to run against a post? Now that is sung in response. Let him pay no attention to that." 7. So much about the hiṃkāras. Henceforth regarding the niḍhana, Ovā is two syllables. Verily the ni-

12. 8 insert iti. 9 -vīca. 10 eevasam. 11 bhāga. 12 āiva.
13. 1 vo. 2 çrik; A. -su. 3 -vā; A. aitvā. 4 B. -ree. 5 paryyā. 6 A. 'tañd. 1 'āhā-. 8 hiṃkāk.
antas svargo lokānām anto bradhnasya viṣṭapam. 8. tam etad udgātā yañāmānum om ity etenā ’ksareṇa ’nte svarge loke daṅḍhūti. 9. ya u ha vā apakṣo vṛksāgraṁ gacchaty eva vai sa tataḥ padyate, atha yad vai paksī vṛksāgre yad asidhārayāṁ yat kṣuradhārayāṁ āste na vai sa tato ‘vapadyate, paksāḥbhāyāṁ hi saṁyata’ āste. 10. tam etad udgātā yañāmānum om ity etenā ’ksareṇa svarapakṣaṁ kṛtvā ’nte svarge loke daṅḍhūti. sa yathā paksī abhibhād āsitaṁ ’vam eva svarge loke bibhyād āste ‘thā’ 10 ’carati. 11. te ha vā ete akṣare devalokaḥ cā tva manusyalokac ca. adityac ca ha vā ete akṣare candraṁac ca. 12. aditya eva devalokaḥ candramā manusyalokah. om ity adityo 11 vāg iti candramāḥ. 13. tam etad udgātā yañāmānum om ity etenā ’ksareṇa ’dityam devalokaṁ gamayati. 88.

trīye ‘nvāke trītyaḥ khanḍaḥ.

III. 1. tam hā”gatam prochati kas tvam asi’ti. sa yo ha nāmnā vā gotreṇa vā prabrāte tām hā”ha yas te ‘yam mavyā’ ātmā bhūtā esa te sa iti. 2. tasmin hā”tman pratipat, tam” 12 ptava va sampadāryapad gṛhitam apakarsanti. tasya hā horitre dhana is the end of the sāman, heaven is the end of the worlds, the summit is the end of the ruddy one. 3. Thus the udgātā places the sacrificer by means of this syllable om in the end in the heavenly world. 2. Verily he who without wings goes up to the top of a tree, he falls down from it. But if one having wings sits on the top of a tree, or on the edge of a sword, or on the edge of a razor, verily he does not fall down from it. For he sits supported by his wings. 4. Thus the udgātā, making him, the sacrificer, by means of that syllable om possess sound as wings, puts him in the end in the heavenly world. As one with wings would sit without fear, even so he sits without fear in the heavenly world, [and] likewise moves about. 11. These same two syllables are the world of the gods and the world of man. The sun these two syllables are, and the moon. 12. The sun is the world of the gods, [and] the moon is the world of man. The sun is om, the moon is vāc. 13. Thus the udgātā causes him, the sacrificer, to go to the heavenly world by means of this syllable om.

III. 14. 1. Him, having come, he asks: “Who art thou?” When he announces himself, either by his [personal] name or by his family [name], he says to him: “This self of thee that hath been in me, that same is thine.” 2. In this self is the beginning (pratipat). Him seized . . . . . . the seasons drag away; of him day and night

13. 9 himsayata. 10 A. -o. 11-e. 14. 1 B. -dhy. 5 ta.
H. Oertel,

lokam āpntuḥ. 3. tasāḥ u hāḥ 'tena' prabhuvitaḥ ko 'ham asmi
svas tvam, sa tvāṁ svargamś, svār agān iti. 4. ko ha vā
prajāpatir ata hāḥ 'svarīd eva svargāḥ, sa hi svār gacchati.
5. tavā hāḥ 'ha yas tvam asi so 'ham asmi yo 'ham asmi sa tvam
asya eḥi tī. 6. sa etam eva sateṣtarasam pravijati. yad u ha vā
asmiḥ loke manusyaḥ yajante yat sādhunā kuruṇti tad eṣāṁ ur-
āhvan amādyam uṣṭidati. tad amuṁ candramasam manusya-
lakom pravijati. 7. tasyāḥ 'dām mānuṣyanikācānam anāṁ
udāreṇānasambhavati. tasyo 'rāhmaṁ annādyam uṣṭidati
stunāṁ abhi. sa yad ajāyate 'thā smāi mātā stanaṁ annādyam
prayacchati. 8. ajāto ha vāi tavrast pursa vāyam na yazate,10
sa yajñena 'va jāyate. sa yathā 'ṛdām prāthamanirbhirnā
evam eva. 9. tātā tavā hā vā evaṇvid udgātā yajamanām om
ity etenā 'ksareṇaḥ 'dityaṁ devalokam gamyayati. vāg ity asmā
utkareṇa 'ksareṇa candramasam11 annādyam aksītim prayac-
chati.12 10. athā yasyāt 'tad avrdāṇ udgātā na11 hāḥ 'ravi
nāṁ devalokam gamyayati no enam annādyena samardhayati,13
sa yathā 'ṛdāṁ vidigdaṁ13 caṣṭā 'nādāṁ alabhāmānāṁ
evam eva vidigdaḥc āteta 'nādāyam alabhāmānāṁ.10 12. tasāḥ
to obtain the world. 3. To him he should answer thus: "Who (ka)
am I, heaven [art] thou. As such I have gone to thee, the heav-
enly heaven." 4. Verily Prajāpati is who (ka), and he who knows
thus is heaven-going; for he goes to heaven. 5. He says to
him: "Who thou art, that one am I; who I am, that one art
thou; come!" 6. He enters this sap of good deeds. And what
men in this world sacrifice, what good [deeds] they do, that of
them rises upward [as] food-eating; it enters yonder moon, the
world of men. 7. This human-like egg of him comes into being
within the belly. Of it the food-eating rises upward toward the
two breasts. When he is born, then the mother offers her breast
to him for food-eating. 8. Verily unborn is the man in so far as
he does not sacrifice. It is through the sacrifice that he is born;
just as an egg first burst. 9. Then the udgātār knowing thus
causes him, the sacrificer, through this syllable, viz. om, to enter
the sun, the world of the gods. By means of the next syllable,
viz. vāc, he gives him the moon, food-eating, imperishableness.
10. But whose udgātha one not knowing thus sings, verily he
does not cause him to enter the world of the gods, nor to
thrive through food-eating. 11. As an egg would lie besmeared
(?), not receiving any food, so he lies besmeared (?), not receiving

14. 3 tāma. 4-braha; A. -vīt; A. -gam. 6-susar; B. -āḥ. 7. B. jā-
yante. 8. A. sā. 9. A. -ē. 10. sah nāk; after it insert itām. 11. B.
u hi'vaṁvidam eva 'dgāpayeta. evaṁvid ihāi 'vo 'dr̥atar iti hutaḥ pratiçčṛyayāt. 89.

ṛṣīye 'nvāke pañcamah khaṇḍah. ṛṣīyo 'nvākus samāptah.

III. 15. 1. vaṅ īti he 'ndro viṣvāmitrāya 'khamoś uvāca, tud etad viṣvāmitrā upāsatē vācam eva. 2. manur ha vasiṣṭhāya brāhmaṇam uvāca. tasmād āhur vasiṣṭham eva brahma 'ti. 3. taṅ u vā āhur evaṃvid eva brahma, ka u evaṃvidam vasiṣṭham arhati 'ti. 4. praṇāpatih praṇijanisata. sa tapo 'tatyata. sa 'ākṣata hanta nu pratiṣṭhāṁ janayāh tato yāḥ praśās srakṣye' tāḥ etad eva pratiṣṭhāyanti nā 'pratiṣṭhāḥ carantiḥ pradāgāhīṣyanta iti. 5. sa imāṁ lokam ajanayād antarikṣalokam anvāṁ lokam iti. tān imāṁ trān lokāṁ janayitvā bhyaçārayat. 6. tān samatapat. tebhyaḥ saṁtaçaghyas tṛṣṇa çukrāṇy utāyann āgniḥ prāhīnyā vāyur antarikṣād ōdityo āvah. 7. sa etāni çukrāṇi punar abhy eva 'tapata. tebhyaḥ saṁtaçaghyas tṛṣṇy eva çukrāṇy utāyann ēvādēva eva 'yner yajurvedo vāyos sāmaveda ōdityāt. 8. sa etāni çukrāṇi punar abhy eva 'tapat. tebhyaḥ any food. 12. Therefore he should cause only one knowing thus to sing the udgātha. Only one knowing thus here being addressed with "O udgātar" should answer.

III. 15. 1. Indra said the ukṣha for Viṣvāmitra [with] vāc. That same the descendants of Viṣvāmitra worship, just speech, 2. Manu declared to Vasiṣṭha brahman-hood. Therefore they say: "The brahman belongs to Vasiṣṭha." 3. This they also say: "One knowing thus is the brahman-priest; and who is equal to a Vasiṣṭha knowing thus?" 4. Praṇāpati was desirous to have progeny. He performed penance. He considered: "Come now, I will generate a firm footing. What offspring I shall generate thereafter, that will thus stand firm; it will not, moving about without firm foundation, fall (?)." He generated this world, [also] the world of atmosphere [and] yonder world. Having generated these three worlds, he toiled upon [them]. 5. He heated them together. From them being heated together three bright [bodies] went up: Agni from the earth, Vāyu from the atmosphere, the sun from the sky. 6. He again heated these bright [bodies]. From them being heated together three bright [bodies] went up: the Rigveda from Agni, the Yajurveda from Vāyu, the Sāmaveda from the sun. 7. He again heated these bright [bodies]. From
III. 16. 1. ayaṁ vāva yañño yo 'yam pravate, tasya vāk ca manas ca varthaṁ. vācā ca hy esa etan manasa ca vartate.
2. tasya hota 'adhvarura udgāte 'ty anyataṁ vācā varthaṁ saṁskṛtvanti. tasmāt te vācā kuryanti. brahmaṁ 'eva manasa 'nyataram,' tasmāt sa tuṣyāṁ āste. 3. sa yaṁ dhā sa 'pi stavyaṁe va ṣasyamāne va vāvadāmāna āśīta 'nyataram eva 'syā 'pi tarhi sa vācā vartaṁ saṁskṛtyā. 4. sa yathā purva ekapād yan bhṛesam eti ratho vā 'kacakra varthaṁ evam eva vartī yañño bhṛesam eti. 5. etad dha tod vijvān brahmaṁ vāca brahmaṁ prātaranaṁ vāka upākṛte vāvadāmānam āśīnam ardhāṁ viṁśa tārthas yā 'ntarāgur eti. ardhāṁ hi te tarhi yaññoṁ 'ntarāyuh.' 6. tasmād brahma prātaranavāka upākṛte vācanyāna āśīta 'paridhānīyāyā a vaisākharād

them being heated together three bright [bodies] went up: bhūs from the Rigveda, bhūvas from the Yajurveda, svar from the SāmaVEDa, just so. 9. That is the brightness of the threefold knowledge. So great is this all. Verily what the world is of him who knows the threefold knowledge, that becomes the world of him who knows thus.

III. 16. 1. This sacrifice verily is he that cleanses here. Speech and mind are the two tracks of it. For thus it rolls along by speech and mind. 2. Of it 'hotar,' 'adhvarura,' 'udgātā' arrange the one [track] by speech. Therefore they officiate with speech. The brahman-priest [arranges] the other by the mind. Therefore he sits in silence. 3. If he should sit talking aloud, while the stotra or the castra are being uttered, then he would arrange with voice the one track of it. 4. As a one-legged man, going, keeps on tumbling, or a one-wheeled chariot, rolling, even so the sacrifice then keeps on tumbling. 5. A BrāhmaN knowing this said this to a brahman-priest who, when the prātaranavāka was begun, sat talking aloud: "These here then have excluded half of the sacrifice." For half of the sacrifice they then did exclude. 6. Therefore the BrāhmaN-priest should sit in silence, when the

15. 10-ṁ.
16. 1-ān. 2B. ṣr-. 3-nāṁ. 4-ta. 5-o. 6 B. repeats ās-. 7-n. 8-gur. 9ntaryyuh.
III. 17. 1. If that sacrifice should go tumbling from the side of the ṛc, they say: “Tell it to the brahman-priest”; and if from the ṛajus, they say: “Tell it to the brahman-priest”; and if from the ṛāman, they say: “Tell it to the brahman-priest”; and if from [a cause] not understood—[when they ask]: “Whence hath this arisen?”—they say: “Tell it to the brahman-priest.”

2. That brahman-priest going up toward the east shall offer the sacrificial butter with a ladle in the āgnidhra, with these exclamations: bhūs, bhuvās, svār. 3. For these exclamations expiate everything. As one would mend gold with salt, silver with gold, tin with silver, copper with tin, iron with copper, wood with iron, wood and leather with glue, even so one knowing thus cures everything. 4. This they say: “If with the words: ‘He hath offered for me, he hath dipped the dippings for me,’ they lead the sacrificial gifts to the adhvaryu; if with the words: ‘He hath sung the paṭra for me, he hath uttered the voṣat for me,’ to the hotar; if with the words: ‘He hath sung

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17. 12-9. 2-80. 3 ratha. 4 A. praḥ; B. pra. 5 B. vidadh-. 6 puṁ.
1 A. kār. 2 A. cyēṣuṇa (svaṃdadhyaṭāṇa), parenthesis cancelled in red.
1 A. sāṣ. 12 ekṛṭ. 11 may. 20 B. om. ev. 21 aṣṭāśin.

vOl. xvi. 24
itv udgātre 'tha kim ca kruṣe brahmaṇe tuṣyām āsānyā sa ma-
vatī eva 'tavāt' tvigbhir daksīṇā nayantī 'ti. 5. sa brūyād ardhabhāgā 1' gra 1' vā 2' sa 2' yajñasya ṛdhaṁ hy esa yajñasya vahati 'ti. ardhā ha sma vai purā brahmaṇe daksīṇā nayantī 'ti. ardha iturebhya tvigbhyah. 6. tasyāt 'sa golo
mayi 'dam manye bhuvanādī sarvam
mayi lokā mayi dīṣaṃ caturas ṛ
mayi' 'dam manye nimiṣad yad ejati
mayā āpa osadhayaṇ ca sarvā
iti. 7. mayi' 'dam manye bhuvanādī sarvam ity evaṁvidāṁ ha
vāve 'dam sarvam bhuvanam anvāyātām. 8. mayi lokā mayi
dīṣaṃ caturas ity evaṁvidā eva vāva lokā evaṁvidā dīṣaṃ caturas. 9. mayi' 'dam manye nimiṣad yad ejati maya āpa osadha-
ayaṇ ca sarvā ity evaṁvidā eva vāve 'dam sarvam bhuvanam
pratiśhītam. 10. tasmād u hāi 'vaṁvidam eva brahmaṇām
kurvita. sa ha vāva' brahmaṇa eva eva veda. 92.
caturthe 'nāveke śuyāya khyaḍāh.

III. 18. 1. atha vā atos stomabhāgaṇām eva 'nmaṇtrāḥ. 2. tad dhāi 'tad eke stomabhāgāṁ eva 'nmantrayante. tat
tathā na' kuryāt. 3. devena savitrā prasūtaḥ prastotar deve-
the udgīthā for me,' to the udgātar—now then to the brahmaṇ
having done what, while he sat in silence, do they lead just as
large sacrificial gifts as to the other priests?' 4. Let him say:
"He, indeed, sharereth in half of the sacrifice, for he carrieth half
of the sacrifice." Indeed they formerly used to lead half of the
sacrificial gifts to the brahmaṇ-priest, half to the other priests.
5. Of this there is the following golo: "In me, I think, is this
whole creation etc., in me the worlds, in me the four quarters;
in me, I think, is that twinkling thing which stirs, in me the
waters and all the herbs." 7. 'In me, I think, is the whole crea-
tion etc.' for on one knowing thus this whole creation is depen-
dent. 8. 'In me the worlds, in me the four quarters:' for in one
knowing thus are the worlds, in one knowing thus the four
quarters. 9. 'In me that twinkling thing which stirs, in me the
waters and all the herbs:' for in one knowing thus this whole
creation has its support. 10. And therefore one should make one
knowing thus a brahmaṇ-priest. He indeed is a brahmaṇ-priest
who knows thus.

III. 18. 1. Now from here [about] the after-verses of the stom-
abhāgas. 2. Now some recite the after-verses just with the
stomabhāgas. One should not do that. 8. And some recite the

18. 1-stomā. 2-n. 2-kuraṇ.
bhyo vācam ısyę ty u hai ke 'numantrayante savitā vāi devā- 

nām prasavitā savitrā prasitā idam anvānantrayāmaha iti 

vadantaḥ. tad u tahā ne kuryāt. 1. bhūr bhuvas svar ity u 

hāi ke 'numantrayanta esā vāi trayā" vidyā trayayā" 've' 'daṁ 

tivyā" 'numantrayāmaha iti vadantaḥ. tad u tahā no eva 

kuryāt. 2. om ity eva 'numantrayeta. 3. athai 'sa vasiśthaयī 

'kustombhāgānumantraḥ. tena hāi 'tena vasiśthaḥ prajātikāmo 

'numantrayānā uakte devena savitrā prasitāḥ prastotar" devebhyo 

vācam ısyā bhūr bhuvas svar om iti. tato vāi sa bahuḥ" pra- 

jayā paśubhiḥ prajāyata." 4. sa eva tena vasiśthaयī 'kustom- 

bhāgānumantraḥ "numantrayeta" bahur eva prajayā" paśu- 

bhiḥ prajāyate. iyam" 5 eva shūtir om ity eva 'numantrayeta. 

93.

caturthe 'nuvāke caturthāḥ" khaṇḍāḥ.

III. 19. 1. athāi 'sa vācā vajraya uvācyati. yaśā haṁ 

pavata iti vo pārjata dhvam iti vā va vā vā vajraḥ 

vīryāyate vacas satyena 'timucyate. tasmād om ity eva 'numa-

ntrayeta. 2. devā vā anayā trayā [vidyaya] sarasañcaye "rāhvas 

after-verses [with this]: "Impelled by god Savitar, O āstotar, 

send [thy] speech to the gods," saying: "Savitar, verily, is the 

impeller of the gods; we recite this after-verse impelled by 

Savitar." One should not do that either. 4. And some recite 

the after-verse [with] bhūs, bhuvas, svar, saying: "Verily, 

this is the threefold knowledge; we now recite this after-verse 

with the threefold knowledge." One should not do that either. 

5. One should recite the after-verse [saying] only om. 6. Now 

this is Vasiśtha’s only stombhāga-after-verse. With this same 

Vasiśtha, desirous of offspring, recited the after-verses: "Im- 

pelled by god Savitar, O āstotar, send [thy] speech to the 

gods; bhūs, bhuvas, svar, om.” Thereby he was greatly propa-

gated through progeny [and] cattle. 7. Let him recite the after-

verse with this one stombhāga-after-verse of Vasiśtha; he is 

greatly propagated through progeny [and] cattle. But this is 

the rule: let him recite the after-verse with om only.

III. 19. 1. Now with speech he takes up a thunderbolt. In 

that he says either “Soma cleanses itself” or "Turn ye hither," 

thereby with speech that thunderbolt of speech is taken apart (?), 

by the truth of speech he is released. Therefore he should 

recite the after-verse [saying] om only. 2. Verily the gods

18. 4rā. 5 A. ūc, e cancelled in red. 6-4. 7 trācyje. 5itya. 9yā. 
10-hu. 11-jāya. 10 praj. 12 tāstom-. 14-yete. 15 iyā. 15 B. pāncamah. 
17-stā.
19. 1 ya. 2-ā.
svargam lokam udakraman. te mamasyanam anvagamadbibbyata\textsuperscript{a} trayam vedam apiyati. 3. tasya pilayanta ekam eva ksayarit n\u{a}\' raknaxan pilayitum om iti yad etat. 4. esa u ha va va sarasa\textsuperscript{a}. sarasa ha va eva hnavidas traya\textsuperscript{a} vidya bhavati. 5. so yami ha va traya\textsuperscript{a} vidya sarasay jedhim jatim jayati yam yadhim yadniti jayati ta\textsuperscript{a} jayim yadnimita eva\textsuperscript{a}. 6. etad dha va aksaram trayai\textsuperscript{a} vidya\textsuperscript{a} prati\textsuperscript{a}thita\textsuperscript{e} om iti va\textsuperscript{a} hota prati\textsuperscript{a}thita\textsuperscript{e} om ity adhvar\textsuperscript{iy}um om ity ud\textsuperscript{ug}\textsuperscript{ita}. 7. etad dha va aksaram vedanu\textsuperscript{a} trivista\textsuperscript{a}m. etasmin va aksara\textsuperscript{a} e\textsuperscript{v}tvio yajamana\textsuperscript{a} adhaya svarge loke samuduh\textsuperscript{a}hanti. tasm\textsuperscript{a}d om ity eva \textsuperscript{n}umantrayeta. 94.

caturthe \textsuperscript{nu}v\textsuperscript{a}ke pa\textsuperscript{a}cana\textsuperscript{a}h kha\textsuperscript{a}dha. caturthe \textsuperscript{nu}v\textsuperscript{a}kas sam\textsuperscript{a}pta\textsuperscript{a}h.

III. 20. 1. guha \textsuperscript{u}si devo \textsuperscript{u}si upav\textsuperscript{a}h upa ta\textsuperscript{a}m vaya\textsuperscript{a}vada yo \textsuperscript{u}sm\textsuperscript{u}n de\textsuperscript{u}si ya\textsuperscript{u}m ca vaya\textsuperscript{a}n de\textsuperscript{u}si\textsuperscript{u}m. 2. mahinda \textsuperscript{u}si bahu\textsuperscript{a}l\textsuperscript{u}si bh\textsuperscript{u}hyata\textsuperscript{a} asi rohini\textsuperscript{a} asy apan\textsuperscript{n}a \textsuperscript{u}si. 3. sambhur\textsuperscript{u}d deva \textsuperscript{u}si sam ah\textsuperscript{a}m bh\textsuperscript{u}hy\textsuperscript{a}sam. \textsuperscript{a}bh\textsuperscript{u}nti\textsuperscript{a} asy \textsuperscript{a}bh\textsuperscript{u}hy\textsuperscript{a}sam, bh\textsuperscript{u}nti\textsuperscript{a} asi bh\textsuperscript{u}hy\textsuperscript{a}sam. 4. yas te pra\textsuperscript{a}j\textsuperscript{a} upad\textsuperscript{a}st\textsuperscript{a} n\textsuperscript{a}h\textsuperscript{a}m tava\textsuperscript{a}n pary\textsuperscript{a}mi. upa te ta with this threefold [knowledge] rich in sap ascended upwards to the heavenly world. They, being afraid lest men should come after [them], pressed the threefold knowledge (Veda). Pressing it, they could not press one syllable of it; that was om. 4. Verily this is full of sap; full of sap becomes the threefold knowledge of one who knows thus. 5. Verily what victory one wins, what thrift one thrives with the threefold knowledge full of sap, he wins that victory, he thrives that thrift, who knows thus. 6. Verily this same syllable is the firm stand of the threefold knowledge. [Saying] om the hotar stands firm, [saying] om the adhvarya, [saying] om the udg\textsuperscript{a}tar. 7. Verily this same syllable is the triple heaven (?) of the Vedas. The priests having placed the sacrificer in this syllable carry him up together into the heavenly world. Therefore he should recite the afterverse [saying] om only.

III. 20. 1. "Thou art in secret, thou art a god, thou art on-blowing; blow on him who hates us and whom we hate. 2. Thou art great, thou art abundant, thou art extended (brhati), thou art ruddy, thou art not fallen. 3. Thou art a god coming into existence; may I come into existence. Thou art existence; may I exist. Thou art becoming; may I become. 4. What offspring of thee is declared, that [offspring] of thee

19. \textsuperscript{8} v\textsuperscript{a}h-. \textsuperscript{4} tr\textsuperscript{a}iy-. \textsuperscript{6} prati\textsuperscript{a}thit\textsuperscript{a}. \textsuperscript{6} e. 20. \textsuperscript{1} dev\textsuperscript{a}smi. \textsuperscript{7} py. \textsuperscript{3} v\textsuperscript{a}yasvi. \textsuperscript{4} mahik\textsuperscript{a}. \textsuperscript{5} \textsuperscript{a}bh\textsuperscript{u}nti\textsuperscript{a}.
I do not comprehend (??). That [offspring] of thee I declare.

5. My name, my body, my foundation: that of me is in thee. Do not take that of me unto thee," thus he said to this earth.

6. Him having come this earth joyfully receives [saying]: "Thine, O reverend sir, is this world. This world is ours in common."

7. "Verily what of me is in thee," he says, "give that back to me." 8. "What now of thee is there in me?" "My name, my body, my foundation. That of me is in thee; give that back to me."

That this earth gives back to him. 9. He says to her: "Carry me forth." "To what?" "To Agni." She carries him forth to Agni. 10. He says to Agni: "Victorious art thou, may I be victorious; world-conquering art thou, may I conquer the world; eating art thou, may I eat food; food-eating becomes he who knoweth thee thus."

12. "My penance, my splendor, my food, my speech, that of me is in thee. That of me do not take unto thee," he says to Agni. 14. Him having come thus Agni joyfully receives [saying]: "Thine, O reverend sir, is this world. This world is ours in common."

"What now of thee is there in me?" "My penance, my splendor, my food, my speech. That of me is in thee; give that back to me."

That Agni gives back to him. 17. He says to him: "Carry me forth."

20. sa. 7 B. madhi. 8 A. ma. 9 B. -hanti. 10 B. repeats abhijid asy. 11 jaryy. 12 thay. 13 asmá. 14 asmáy.
III. 21. 1. kim abhī 'tī. vāyum itī, tān vāyum abhipravahati.
2. sa vāyum āha yat purastād vāsi 'ndro rājā bhūto vāsi. yad
daksinato vāsi 'gāno bhūto vāsi. yat paścād vāsi varuṇo rājā
bhūto vāsi. yad uttarato vāsi soma rājā bhūto vāsi. yad uppavi-
śṭād avavāsi praṇāpātī bhūto 'cavāśī. 3. vrātyō 'sy ekavrātyo
'navasṛsto devānam bikam apyadyā. 4. tava praṣās tavāu
'sadhayas tavā 'po vicalitaṃ anuvicalanti. 5. sambhār āceo 'si
sam aham bhūyasam. abhātīr aṣy abhūyasam. bhūtār asi bhā-
yāsam. 6. yās te praṣā upadiśtā nā 'ham tava tāk paryeni.
upa te tā diśāmī. 7. praṇāpānāu me śrutam me. tan me tvayī.
tan me mo 'pahṛthā iti vāyum avocat. 8. tan tathā 'vā 'gataṃ
vāyup pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv ayaṁ
loka itī. 9. yad vāva me tvayī 'ty āha tad vāva me punar dehī
'tī. 10. kim nu te mayī 'ti. praṇāpānāu me śrutam me. tan me
tvayī. tan me punar dehī 'tī. tad asmāi vāyup punar dudāti.
11. tan āha pra nā vahī 'ti. kim abhī 'tī. antarikṣalokam iti.
tam antarikṣalokam abhipravahati. 12. tan tathā 'vā 'gataṃ
antarikṣalakah pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv
ayaṁ loka itī. 13. yad vāva me tvayī 'ty āha tad vāva me

III. 21. 1. "To what?" "To Vāyu." He carries him forth
to Vāyu. 2. He says to Vāyu: "In that thou blowest from the
front, thou blowest as king Indra. In that thou blowest from
the right, thou blowest as the Lord. In that thou blowest from
behind, thou blowest as king Varuṇa. In that thou blowest
from the left, thou blowest as king Soma. In that thou blowest
down from above, thou blowest down as Prajāpati. 3. Thou art
the Vṛatya, the only Vṛatya, not released of the gods (?). Thou
hast closed the opening. 4. The progeny, the herbs, the waters
follow after thy departing. 5. = 20. 6. 6. = 20. 4. 7. My breath
and exhalation, my learning, that of me is in thee. That of me do
not take unto thyself," he said to Vāyu. 8. Him having come
thus Vāyu joyfully receives [saying]: "Thine is this world, rever-
end sir. This world is ours in common." 9. = 20. 7. 10. "What
now of thee is there in me?" "My breath and exhalation, my
learning. That of me is in thee. Give that back to me." That
Vāyu gives back to him. 11. He says to him: "Carry me forth.
"To what?" "To the world of the atmosphere." He carries
him to the world of the atmosphere. 12. Him having come thus
the world of the atmosphere joyfully receives [saying]: "Thine
is this world, reverend sir. This world belongs to both of us in
common." 13. = 20. 7. 14. "What now of thee is there in me?"
punar dehi' ti. 14. kim nu te mayi' ti. ayam ma ākāṣā. so me tvayi. tan me punar dehi' ti. tam asmā ākāṣām antarikṣa-lokah punar datta. 15. tam āha pra mā vahe' ti. 96.

pañcane 'nūvāke avitiyāh khanḍāh.

III. 22. 1. kim abhi' ti. diça iti. tam' diço 'bhīpravahati. 2. tam' tathāi'vā "gataṁ diraḥ pratīnandanti" ayam te bhagavo lokah. saha no 'yaṁ loka iti. 3. yaḍ vāva me yuṣmāśv iti āha tad vāva me punar datta' ti. 4. kim nu te 'śmāśv iti. protram iti. tad asmai protram diraḥ punar datta. s. tā āha pra mā vahe' ti. kim abhi' ti. ahorātrayor lokam iti. tam ahorātrayor lokam abhipravahanti. 5. tam' tathāi'vā "gataṁ ahorātre pratiṁdanto 'yaṁ te bhagavo lokah. saha no 'yaṁ loka iti. 7. yaḍ vāva me yuṣmāv iti āha tad vāva me punar datta. iti. 8. kim nu te avayor iti. aksitīr iti. tām asmā aksitīm ahorātre punar dattaḥ. 9. te āha pra mā vahe' ti iti. 97.

pañcane 'nūvāke trītyāh khanḍāh.

III. 23. 1. kim abhi' ti. ardhamāsan iti. tam ardhamāsan abhipravahataḥ. 2. tam' tathāi'vā "gataṁ ardhamāsāh pratīnandantī" ayam te bhagavo lokah. saha no 'yaṁ loka iti.

"This space of mine. That of me is in thee. Give that back to me." That space the world of the atmosphere gives back to him. 16. He says to it: "Carry me forth."

III. 22. 1. "To what?"  "To the quarters." It carries him forth to the quarters. 2. Him having come thus the quarters joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 20. 7. 4. "What now of thee is there in us?"  "Hearing." That hearing the quarters give back to him. 5. He says to them: "Carry me forth."  "To what?"  "To the world of day and night." They carry him to the world of day and night. 6. Him having come thus day and night joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us two?"  "Imperishableness." That imperishableness day and night give back to him. 9. He says to them: "Carry me forth."

III. 23. 1. "To what?"  "To the half-months." They carry him forth to the half-months. 2. Him having come thus the half-months joyfully receive [saying]: "Thine is this world,
3. yad váva me yusmásy ity áha tad váva me punar datte 'ti. 4. kim nu te 'smásy iti. imání kṣudrāni parvāni. tāni me yusmásu. tāni me pratisam̐dhatte 'ti. tāny asya ‘rāhāmāsāḥ punāḥ pratisam̐dhadhati. 5. tān áha pra mā vahate 'ti. kim abhē 'ti. māsān iti. tam māsaṁ abhipravahanti. 6. tām tathā 'vā “gatam māsāḥ pratinandanty” ayām te bhagavo lokaḥ. saka no ‘yan loka iti. 7. yad váva me yusmásy ity áha tad váva me punar datte 'ti. 8. kim nu te ‘smásy iti. imání stūlāni parvāni. tāni me yusmásu. tāni me pratisam̐dhatte 'ti. tāny asya māsāḥ punāḥ pratisam̐dhadhati. 9. tān áha pra mā vahate 'ti. 98.

pañcame ‘nuvāke caturthaḥ khaṇḍaḥ.

III. 24. 1. kim abhē 'ti. rtān iti. tam rtēn abhipravahanti. 2. tām tatha‘ ‘vā “gatam tāvah pratinandanty ayām te bhagavo lokaḥ. saka no ‘yan loka iti. 3. yad váva me yusmásy ity áha tad váva me punar datte 'ti. 4. kim nu te ‘smásy iti. imání jyāyāni parvāni. tāni me yusmásu tāni me pratisam̐dhatte 'ti. tāny asya rtāvah punāḥ pratisam̐dhadhati. 5. tān áha pra mā vahate 'ti. kim abhē 'ti. saṁvatsaram iti. tam saṁvatsaram abhipravahanti. 6. tām tathā ‘vā “gatam saṁvatsa-

reverend sir. This world is ours in common.” 3. = 22. 3. 4. “What now of thee is there in us?” “These petty joints. These of me are in you. These of me put together in their respective places.” These [joints] of his the half-months put respectively together. 5. He says to them: “Carry me forth.” “To what?” “To the months.” They carry him forth to the months. 6. Him having come thus the months joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 7. = 22. 3. 8. “What now of thee is there in us?” “These gross joints. These of me are in you. These of me put together respectively.” These [joints] of his the months put respectively together. 9. He says to them: “Carry me forth.”

III. 24. 1. “To what?” “To the seasons.” They carry him forth to the seasons. 2. Him having come thus the seasons joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 3. = 22. 3. 4. “What now of thee is there in us?” “These chief joints. These of me are in you. These of me put respectively together.” These [joints] of his the seasons respectively put together. 5. He says to them: “Carry me forth.” “To what?” “To the year.” They carry him forth to the year. 6. Him having come thus the year
pañcame "nāvāke pañcamaḥ khaṭṭah.

III. 25. 1. kim abhi ’ti. divyān gandharvān iti. taṁ’ divyān gandharvān abhipravahati. 2. taṁ tathāi ’vā ”gataṁ divyā gandharvāḥ pratinandanty ayaṁ te bhagavo lokah. saha no ‘yam loka iti. 3. yad vāva me yuṣmāv ity āha tad vāva me punar datte ’ti. 4. kim nu te ‘smāsv iti. gandho’ me modo me pramođa me. tan me yuṣmāsa. tan me punar datte ’ti. tad asmāi divyā gandharvāḥ punar dādati. 5. tā āha pra mā vahate ’ti. kim abhi ’ti. apsarasa iti. tam apsarasaḥ bhipravahanti. 6. taṁ tathāi ’vā ”gataṁ apsarasaḥ pratinandanty ayaṁ te bhagavo lokah. saha no ‘yam loka iti. 7. yad vāva me yuṣmāv ity āha tad vāva me punar datte ’ti. 8. kim nu te ‘smāsv iti. haso me kṛilā me mithunam me. tan me yuṣmāsa. tan me punar datte ’ti. tad asmā apsarasaḥ punar dādati. 9. tā āha pra mā vahate ’ti. 100.

pañcame "nāvāke saṣṭhaḥ khaṭṭah.

joyfully receives [saying]: “Thine is this world, reverend sir. This world is ours in common,” 7. = 20. 7. 8. “What now of thee is there in me?” “This self of mine. That of me is in thee. Give that back to me.” That self the year gives back to him. 9. He says to it: “Carry me forth.”

III. 25. 1. “To what?” “To the heavenly Gandharvas.” It carries him to the heavenly Gandharvas. 2. Him having come thus the heavenly Gandharvas joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 3. = 22. 3. 4. “What now of thee is there in us?” “My fragrance, my joy, my delight. That of me is in you. Give that back to me.” That the heavenly Gandharvas give back to him. 5. He says to them: “Carry me forth.” “To what?” “To the Apsaras.” They carry him forth to the Apsaras. 6. Him having come thus the Apsaras joyfully receive [saying]: “Thine is this world, reverend sir. This world is ours in common.” 7. = 22. 3. 8. “What now of thee is there in us?” “My laughter, my play, my sexual pleasure. That of me is in you. Give that back to me.” That the Apsaras give back to him. 9. He says to them: “Carry me forth.”

24. 2. tvahita. 3. vahate. 25. 1. A. ta. 2. B. gandharva. 3. B. yuvad. VOL. XVI. 25
III. 26. 1. kim abhi 'ti, divam iti. tam divam abhipravahanti
2. tam tathā'vā’ “gataṁ dyāthi” pratīnandasya ayaṁ te bhagavo
lakah. saha nāv ayaṁ loka iti. 3. yad vāva me tvayi ty aha
tad vāva me punar dehi 'ti. 4. kiṁ nu te mayī 'ti. truptir iti.
sakṛt trupte'va hy esā. tāṁ asmāṁ truptiṁ dyāthu punar
dadati. 5. tam āha pra mā vahe 'ti, kim abhi 'ti. devān iti. tam devān
abhipravahati. 6. tam tathā'vā’ “gataṁ devāh pratīnandasya
ayaṁ te bhagavo lokah. saha no ‘yaṁ loka iti. 7. yad vāva me
yuṣmāste ity aha tad vāva me punar datte 'ti. 8. kiṁ nu te
śmāsv iti. amṛtam iti. tad asmā amṛtvām devāh punar
dadati. 9. tāṁ āha pra mā vahate 'ti. 101.
pāścame ‘naśvāke saṣṭamah khaṇḍah.

III. 27. 1. kim abhi 'ti. adityam iti. tam adityam abhipravahānti.
2. sa adityam āha vibbāḥ purastāt sampat1 paścāt. saṁyaṁ
tevaṁ asi. saṁico mānasān arośi rṣātas ta rṣiḥ
pāmānāṁ hanti. apahatapāmāḥ bhavati yas tvāṁ 'vāṁ veda.
3. sambhūr2 devo 'si sam aham bhūyāsam. ābhūtir asy abhūyā-
sam. bhūtir3 asi bhūyāsam. 4. yās te prajā upaśīstā na 'hām
tava tāṁ puryemi. upa te tā ādiṁ. 5. ojo me bālam me caḳṣur
me. tan me tvayi tan me mo 'pahṛthā ity adityam avocat.

III. 26. 1. “To what?” “To the sky.” They carry him
forth to the sky. 2. Him having come thus the sky joyfully
receives [saying]: “Thine is this world, reverend sir. This
world is ours in common.” 3. = 20. 7. 4. “What now of thee
is there in me?” “Satisfaction.” For that is satisfied once for
all, as it were. That satisfaction the sky gives back to him.
5. He says to it: “Carry me forth.” “To what.” “To the
gods.” It carries him forth to the gods. 6. Him having come
thus the gods joyfully receive [saying]: “Thine is this world,
reverend sir. This world is ours in common.” 7. = 22. 8.
9. “What now of thee is there in us?” “Immortality.” That
immortality the gods give back to him. 9. He says to them:
“Carry me forth.”

III. 27. 1. “To what?” “To the sun.” They carry him
forth to the sun.” 2. He says to the sun: “Extensive art thou in the
east, success (?) in the west. Thou art collective. Thou hast
been angry with collective men; of thee that art angry the sage
(rṣi) slays the evil. He hath his evil smitten away who knoweth
thee thus.” 3. = 20. 3. 4. = 20. 4. 5. “My power, my strength, my
sight; that of me is in thee. Do not take that of me unto thee.”

26. 1dyāu. 2dāti.
27. 1A.-vat. 2saṁyāṇdāk. 3A. arośi, the ti cancelled in red. 4tv.
5evam. 6B. -bhūtir. 7bhūtir.
6. tāṁ tathāi 'vāḥ gataṁ ādityaḥ pratinandaty ayaṁ te bhagavo lokāḥ. saha nāv ayaṁ loka īti. 7. yad vāva me tvāya 'ty aha tad vāva me punar dehī 'ti. 8. kim nu te mayī 'ti. ojo me' balam me cakṣur me. tan me tvāya. 9. tan me punar dehī 'ti. tad asmā ādityaḥ punar dadvati. 10. tāṁ āha pra ma vahe 'ti. kim abhi 'ti. candramasam iti. tāṁ candramasam abhipravahati. 11. sa candramasam āha satyasya panthā na tvāh jāhāt. amṛtasya panthā na tvāh jāhāt. 12. nava-nava bhavasi jāyamāno bharo nāma brāhmaṇa upāsse. tasmāt te satyā ubhaye devamasya annadāyaṃ bharanti. annadā bhavati. yas tvāh 'vam' reca. 13. sambhūr devo 'si sam aham bhūyasam. abhūtir asy abhūyasam. būtir asi bhūyasam. 14. yās te prajā upadistā nā 'haim tava taṁ paryemy. upa te ādi daṃ. 15. mano me reto me prajā me punassambhūtir me tan me tvāya tan me mo 'pahre ṭhī iti candramasam avacat. 16. tāṁ tathāi 'vāḥ gataṁ candramāḥ pratinandaty ayaṁ te bhagavo lokāḥ. saha nāv ayaṁ loka īti. 17. yad vāva me tvāya 'ty aha tad vāva me punar dehī 'ti. 18. kim nu te mayī 'ti. mano me reto me prajā me punassambhūtir me tan me tvāya. tan me punar dehī 'ti. tad asmā candramāḥ punar dadvati. 19. tāṁ āha pra ma vahe 'ti. 102.

paṇcama 'nuvāke 'ṣamāḥ khaṇḍaḥ.

thus he said to the sun. 6. Him having come thus the sun joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 20. 1. 8. "What now of thee is there in me?" "My power, my strength, my sight: that of me is in thee. Give that back to me." That the sun gives back to him. 9. He says to it: "Carry me forth." "To what?" "To the moon." It carries him to the moon. 10. He says to the moon: "The path of truth forsaketh thee not; the path of immortality forsaketh thee not. 11. Anew and anew thou becomest, being born. Burden by name, a Brāhmaṇ, thou dost worship. Therefore the true, both gods and men, bring food for thee. Food-eating becometh he who knoweth thee thus." 12. = 20. 3. 13. = 20. 4. 14. "My mind, my seed, my offspring, my second birth: that of me is in thee. Do not take that of me unto thee," thus he said to the moon. 15. Him having come thus the moon joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 16. = 20. 7. 17. "What now of thee is there in me?" "My mind, my seed, my offspring, my second birth: that of me is in thee. Give that back to me." That the moon gives back to him. 18. He says to it: "Carry me forth."
III. 28. 1. kim abhi ‘ti, brahmaṇo lokam iti. tam ādityam
abhiprajāvahati. 2. sa ādityam āha pra mā vahe ‘ti. kim abhi
‘ti, brahmaṇo lokam iti. tair candramasam abhiprajāvahati. 3 sa
evam ete devate anusāmaratī. 4. eso ‘nto ‘taḥ paraḥ pravāho
nā ‘stī. 5. yān u kāhī cā ‘taḥ prāco lokān abhyāvādīma teśa
śarva āptā bhavanti te jītā lesa asya sarvesu kāmācāro bhavati ya
evam veda. 6. sa yadi kāmāyeta punar itā “jayeye ‘ti yasmin
kule bhidhyāyed yadi brahmaṇakule yadi rājakule tasminn
ājāyate. sa etam eva lokam punaḥ prajānann abhyārohan ettī.
7. tad u ho ‘vāca pātyāyanīr bhruvāyāhito va ayam bhruvā lokāh,
etasya vāi kāmāya nuś bruvatāva [vā] prāmyanti va ka etat prā-
syā punar ihe “yād atrāī ‘va syād itī. 103.

pañcane ‘nuvāke navamah khaṇḍāh. pañcama ‘nuvākas samāptah.

III. 29. 1. uccāśāpravāḥ ha kāpapyayah kāuraṇyo rājā “sa.
tasya ha keśi dārbhyāḥ pānculo rājā snavrīya āsa. tāvā hā
‘nyonyasya priyān āsatū. 2. sa ho ‘ccāśāpravāḥ kāpapyayo
’smāl lokāt preyāya. tasmin ha prete keśi dārbhyo ‘ranye mā-

III. 28. 1. “To what?” “To the world of brahma.” It
carries him forth to the sun. 2. He says to the sun: “Carry me
forth.” “To what?” “To the world of brahma.” It carries
him forth to the moon. He thus wanders to and fro between
these divinities. 3. This is the end. There is no carrying forth
beyond this [limit]. And all the worlds beyond this [limit]
of which we have spoken, they are all obtained, they are con-
quered, in all of them there is unrestricted movement for him
who knows thus. 4. If he should wish: “May I be born here
again,” on whatever family he might fix his thoughts, be it a
Brāhmaṇ-family, be it a royal family, into that he is born. He
keeps on ascending to this world again fore-knowing. 5. And
Cātyāyani said: “Ofttimes, indeed, this world here is very ill.
Now for the sake of it they talk to each other or toil [saying]:
‘Who having thrown that away would come here again? he
would be only there.’ ”

III. 29. 1. Uccāśāpravās Kāpipyayya was a king of the Kuru.
Now Keśin Dārbhya, king of the Pāncālas, was his sister’s son.
And they were dear to each other. 2. This Uccāśāpravās Kā-
pipyayya departed from this world. When he had departed, Keśin

28. 1 B. praṭhama. 2 B. brāh-. 3 A. -anti, A cancelled in red. 4 insert
here eso iham abhiprajāvahati, pra mā vahe ‘ti. kim abhi ‘ti, brahmaṇo
lokam itī... devate anusāmaratī. 5 B. ‘smi. 6 altered, red, to
-dīṣṭaḥ. 7 lesu. 8 insert tā. 9 bruvate. 10 B. inserts cā.
29. 1 aścr. 2 kāwa-. 3 B. keśi; A. keśa. 4 A. svastri-. 5 A. inserts
gā, cancelled in red.
yām ca cārū 'priyam vininīṣāmānaḥ. 2. sa ha tathāi 'va paśya-
yamāno mṛgān prasarani' antorendi 'vo 'cāīṣāvarasaṁ' kau-
payayam adhijāgāma. 3. tām ho 'vāca īḍpyāmi svājī jānāmī'
ti. na īḍpyasi 'ti ho 'vāca jānāsi. sa eva 'smi yam mā manyasa
iti. 4. atha yad bhagava ādhur iti ho 'vāca ya āvir bhavaty
anye 'sya lokam upayanti 'ty atha katham açako ma āvir bhavi-
tum iti. 5. om iti ho 'vāca yadā vāī tasya lokasya goptāram
avide 'tas 'ta āvir åhācam aprīyam vā "syā vinyāmy aṁu
caī 'naī pāiśyāmi 'ti. 6. tathā bhagava iti ho 'vāca. tām vāī
nu tvā parīsōja īti. tām ha sma parīsōjamāno yathā dhū-
mān vā 'pi 'yād vāyūn vā" "kājān vā 'gnyācīn vā 'po vāī
'vāṁ ha smāi 'naī vyeti. na ha smāi 'naī parīsōgaṁo 'pala-
bhate. 104.

yathe 'nurāke prathamaṁ bhaṇḍaṁ.

III. 30. 1. sa ho 'vāca yat vāī te nūrā rūpam āsīt tat te
rūpam. na2 tu tvā parīsānagāyo 'palabhate īti. 2. om iti ho
vāca brāhmaṇo vāī me śāma vidvān śāmaṇ 'dayąyat. sa me
'çārīra śāmaṇa śārīraṇa ' adhūṇot. that yasya vāī kīla śāma

Dārbhya went hunting in the woods, wishing to remove his sad-
ness. 2. While he was thus roaming about, chasing deer, he
perceived just between [himself and the game] Uccīṣāvarasa
Kāupayeya. 4. He said to him: "Am I really crazy, [or] do I
know?" "Thou art not crazy," he (U.) said, "thou knowest, I
am he whom thou thinkest me to be." 5. "Now since they say,
reverend sir," he (K.) said, "if one becometh manifest, others
go to his world," how then hast thou been able to become man-
ifest unto me?" 6. "Yes," he (U.) said; "when I have found
the keeper of that world, thereupon I have become manifest unto
thee [thinking]: 'I will remove his sadness and I will teach him.'
7. "Even so, reverend sir," he (K.) said; "verily now let me
embrace thee." When he [tried to] embrace him, as if one were
to approach smoke, or wind, or space, or the gleam of fire, or
water, even thus he escaped him. He [could] not take hold of him
for an embrace.

III. 30. 1. He (K.) said: "Verily, what appearance thou hadst
formerly, that appearance thou hast [even now]; yet I [can] not
take hold of thee for an embrace." 2. "Yes," he (U.) said; "a
Brāhmaṇ who knew the sāmaṇ sang the udgīthā for me with the
sāmaṇ. By means of the bodiless sāmaṇ he shook off my bodies.

29. 6 prassor- 7 A. 'ceçaṛ- B. 'cāṣāṛ- 8 ya. 9 ata. 10 B. vā. 11 he.
12 vā.
30. 1 A. 'va. 2 ne. 3-goṛo. 4-palabhate, e cancelled in red. 5-rāraṇy.
Verily, whose udgīthā one who knoweth the sāman singeth with the sāman, him he causeth to go to the same world with the divinities." 2. "Pataṅga Prājāpatya," he said, "was a dear son of Prājāpati. To him he told this sāman. With it he sang the udgītha of (for) the sages (rṣi). [Thus] these same sages have shaken off their bodies. 4. And with this sāman," he said, "Prājāpati sang the udgītha of (for) the gods. [Thus] these same gods above have shaken off their bodies," 5. In this he (U.) instructed him (K.). Having instructed him, he said: "Whoever shall know this sāman, let only him sing the udgītha for thee." 6. He, being instructed, returned. He went about asking questions of the Brāhmans of the Kurs and Pañcālas.

III. 31. [He said:] "I am going to sacrifice with a twelve-day sacrifice having its metres transposed. Who of you knoweth that sāman which I know, he alone shall sing the udgītha for me. Ponder!" 2. Of them pondering not one answered him precisely. 3. He wandering about in the same way, drove up unto one lying covered in a cemetery or a grove. Fearing him he (P.) started away. 4. He (K.) said to him: "Who art thou?" 5. "I am a Brāhman, Prātrda Bhālla." 6. "As such what dost thou know?" 7. "The sāman." 8. "Very well," he (K.) said; "I am going to
yakṣyamāṇo¹⁰ 'smi, sa yādi tvāṁ tat sāma vṛtha yad aham
vedu¹¹ tvam eva ma udgāsyasi.¹² nāmāṁsava 'ti. 7. tasmāi ha
nāmāṁsamanās tam eva¹³ sanpratya abhidadhāu. 8. taṁ ha vudcā
'yam ma udgāsyati 'ti.¹⁴ 9. tasmāi ha kurupañcaśānān¹⁵ brāhma-
nā ṣāyantā¹⁶ 'ahur eṣu ha vā ayaṁ kuleṣu¹⁷ satsa 'dgāṣyati,¹⁸
kasmā ayaṁ alam¹⁹ ' iti. 10. alam nañi²² mahyam iti ha smā
'ha, sāī 'vā 'lam nasyā 'lam maṭāyāi 'tasya hā 'lam evo²³
'ījaqāu. tasmād ālamāyālājodgatē ty ākhyāpayanti. 106.

saṣṭhe 'nuvāke trtiyāḥ khaṇḍāḥ.

III. 32. 1. tad aha śātyakirtā āhur yāṇi vayaṁ devatāṁ upā-
maha ekam eva vayaṁ tasyāi devatāyāi rupāṁ gavyādiṣāma
ekāṁ vāhana ekāṁ hastina ekāṁ puruṣa ekāṁ sarvesu bhūteṣu.
tasyā eva 'dam devatāyāi sarvaṁ rūpam iti. 2. tad etad ekam
eva rūpam prāṇa eva. yāvaḥ dhy eva prāṇena prāṇitī tāca
rūpam bhavati tad² rūpam bhavati. 3. tad aha yādā prāṇa
utkrāmaṇā dāro eva²⁴ eva bhaṭa²⁵ nārttayagha pariṣisya na kiṁ
cana rūpam. 4. tasyā 'ntrātma tayāh. tasmāt tayāyāmānasayo
'snatarāḥ prāṇa bhavati. 5. tapaso 'ntrātma 'yinī. sa niruk-
sacrifice with a twelve-day sacrifice having its metres transposed.
If thou knowest that sānam which I know, thou shalt sing the
udgīthā for me. Ponder," 7. He, pondering, answered him that
precisely. 8. He (K.) said to him: "This one here shall sing the
udgīthā for me." 9. Complaining of him the Brāhmans of the
Kurus and Pañcālas said: "While those here are of the family,
shall he sing the udgīthā? To whom is he acceptable?"²⁶
10. "Verily, he is acceptable (alam) to me," he (K.) said. . . . ;
his sang his udgīthā acceptably (alam). Therefore they call him the
ālamāyālāya-udgātar (?).

III. 32. 1. This the Sātyakirtas say: "As to the divinity
which we worship, of that divinity we point out one form to be
in the cow, one in a draught-animal, one in the elephant, one in
man, one in all creatures. This is the complete form of this
divinity." 2. That same one form is breath. For as long as one
breathes with breath so long there is form; that is form. 3. And
when breath departs he is left useless, having become just like a
log, [and] no form whatever [is left]. 4. His inner self is heat
(penance). Therefore the breath of one who is heated (who
practices penance) becomes hotter. 5. The inner self of heat

31. ¹⁰'ksam-. ¹¹ B. inserts yad aham vṛtha. ¹² A. corrected from -ti.
¹³ B. inserts tta. ¹⁴ om. 'iti. ¹⁵ B. -pācra-. ¹⁶ 'sū-. ¹⁷'kuleṣu. ¹⁸'gās-
¹⁹ B. arṇam. ²⁰ A. nyāi, after this a ma is cancelled in A. ²¹ insert ma.
²² evāu.

32. ¹ A. yad. ² eyo. ³-c. ⁴-thāḥ.
III. 33. 1. Vāyu is breath, Agni is speech, the moon is mind, the sun is tone. Therefore they say of this sun: "He goeth as tone." 2. If any one worships yonder divinities, namely those [that are defined] with regard to the divinities—verily, they are of evil form, hard to be completely attained, as it were. Who knows whether he will completely attain unto them or not? 3. Now if any one worships them [as defined] with regard to the self, he becomes one who is near the gods. They waste away, as it were, from here. Verily these [divinities] waste away along with the breath of his body. And who knows whether he will completely attain unto them or not? 4. Now he who knows both
sāma veda sa ātmānāṁ veda sa brahma veda. 1. tad āhuḥ prādeṣamātrād vā ita etā ekam bhavanti. ato hy ayam prānas' svaryā' uparyā' upari varata iti. 2. atha hāt' ka āhuḥ catur-angulād' vā ita etā ekam bhavanti ti. ato hy eva 'yam prānas' svaryā' uparyā' upari varata iti. 3. sa esa brahma'ṇa' āvartah. sa ya evam etam brahamanā' āvartaṁ veda 'bhya evam prajāh pāram āvarante sarvam āyur eti. 4. sa yo hā'vam vidvān prāṇena prāṇyā' pāṇena pāṇasātī 'tā ubhayār devatā ātmany ekyā nukha ādhatte tasya sarvam āptam bhavati sarvam jitan. na hā'sya kac cana kāmo 'nāpto bhavati ya evam veda. 108.

saṣṭhe 'nvāke pañcamah khaṟqāh.

III. 34. 1. tad ētān mithunaṁ yad vāk ca prāṇa ca. mithunaṁ āṣāme. caturāṁ vāvā mithunaṁ prajānaṇam. 2. tad yētrā 'da āha somah pavaṇa iti vo 'pāyatrihvaṁ iti vā tat sahāī 'va vācā manasā prāṇena svarena hiṅkūrvanti. tad hiṅkāreraṇa mithunaṁ kriyate. 3. sahāī 'va vācā manasā prāṇena svarena nidhananam upayanti. tam nidhanena mithunaṁ kriyate. 4. tat saptavidhaṁ sāmhaṁ. saptakṛtvā udgātā 'tmānaṁ ca

these kinds [of divinities] as unified, he immediately knows the sāman, he knows the self, he knows the brahman. 5. This they say: "From the size of a span from here these [divinities] become one. For from here this breath turneth sounding upward and upward." 6. And some say: "From [the size of] four fingers from here these [divinities] become one. For from here this breath turneth sounding upward and upward." 7. That is the turn of the brahman. He who thus knows this turn of the brahman, unto him offspring [and] domestic animals turn; he goes to complete age. 8. He who, knowing thus, breathing with breath, exhaling with exhalation, coming into the self, puts these divinities of both kinds with the mind in the mouth, by him everything is obtained, everything conquered. No wish soever of him is unattained who knows thus.

III. 34. 1. Those are this couple, viz. speech and breath; a couple are papa and sāman. Verily to the fourth [generation] a pair is generative. 2. Now where one says here either "Soma cleanses itself," or "Turn ye hither," they thus utter the hiṅkāra along with speech, with mind, with breath, with tone. With the hiṅkāra a couple is thus brought about. 3. They also perform the nidhana along with speech, with mind, with breath, with tone. With the nidhana a couple is thus brought about. 4. That is the sevenfold of the sāman. Seven times the udgātar
III. 35. 1. *patan̄gam aktam*3 asurasya māyayā
hrdā paśyanti manasā vipaścitoḥ:

samudre antah kavayo vi oaksate
maricinām padam icchanti vadohasa

ītī. 2. *patan̄gam aktam iti. prāṇo vāi patan̄gaḥ. patann īva
hy eva āṅgeya ati ratham udiṣkate.3 patan̄ga ity oaksate. 2. asu-
rasya māyaye 'ti. mano' vā asuram. tadā dy āhy asuṣṇu ramate.
tasyā' sa māyayā 'ktaḥ. 2. hrdā paśyanti manasā vipaścito iti.
hrdā' vaḥ hy ete paśyanti yan manasā vipaścitoḥ. 2. sam-
udre antah kavayo vi oaksate iti. puruṣo vāi samudra evanirvadu
u kavayaḥ. ta' imām puruṣe 'ntar vācaṁ vicaksate. 2. maric-

causes himself and the sacrificer to be born from the body.
2. And verily of what kind [of being] the seed is, that kind [of
being] arises: if it be of a man, a man; if of a cow, a cow; if of
a horse, a horse; if of a deer, a deer. Of what [being] the seed
is, just that being is born. 2. Now as gold of good color being
cast into the fire becomes more and more beautiful, even so he
comes into being with a more and more beautiful self who
knows thus. 2. That same is referred to in a re.

III. 35. 1. "The winged one, adorned with the magic of an
Asura, with the heart the inspired [bards] see, with the mind.
Within the sea the sages look about; the faithful seek the track
of the rays." 2. 'The winged one, adorned': breath is the
winged one. For flying (*patan*), as it were, in these limbs
(*aṅga*), he looks up beyond the chariot (?). [Therefore] he is
called winged one (*patan̄ga*). 2. 'With the magic of an Asura':
mind is asura[-like]. For it rests (√ram) in the vital airs (*asū*).
He is adorned with its magic. 2. 'With the heart, with the
mind the inspired [bards] see': for verily the inspired ones see
with the heart as with the mind. 2. 'Within the sea the sages
look about': verily man is the sea, and those who know thus are
the sages. They look about for this speech within man. 2. 'The

34. 1reyā. 2syā-
35. 1 ttam. 2-lāh. 3 B. -e. 4 ta. 5 hrđ. 6 evaṁ. 7 sa.
nām padam ivaḥantu vedhase iti. maricya iva vā etā devatā yad agnir vāyur ādityaḥ candramāh. 7. na ha vā etāṁ devatānām padam asi, padeno ha vā' punarmaṁtyur anveti. 8. tad etad anavanāṁ sāma punarmanṭyum, aiti punarmanṭyum tarati ya evam veda. 110.

yasīhe 'nuvāke saṭamaṇāh khaṇḍaḥ.

III. 36. 1. pataṅgo vacam manasaḥ bibharti
tāṁ gandharvo 'vadad garbhe' antaḥ:
tāṁ dyotamānāṁ śvaram maṇiśam
yāsyā pade kavayo ni panti'
'ti. 2. pataṅgo vacam manasaḥ bibharti 'ti, prāno vāi pataṅguḥ.
sa imāṁ vacam manasa bibhartī. 3. tāṁ gandharvo 'vadad'
garbhe antar iti. prāno vāi gandharvah puruṣa u garbhah, sa imāṁ puruṣe 'ntar vacam vadati. 4. tāṁ dyotamānāṁ śvāryam maṇiśam iti. śvāryā hy eṣa maṇiśā yad vāk. 5. yāsyā pade kavayo ni panti 'ti. mano vā ōtam evaṁvida u kavayaḥ.
om ity etad eva kṣāram ōtam,6 tena yad ōcam māṁsante yad yajur yat sāma tad enāṁ nipanti. 111.

yasīhe 'nuvāke 'śramaṇaḥ khaṇḍaḥ.

faithful seek the track of the rays': rays, as it were, are these divinities, viz. Agni, Vāyu, sun, [and] moon. 7. Verily, of those divinities there is no track. [For] by means of a track second death goes after. 8. That same is the sāmaṇ which is not gone after by second death. He crosses over second death who knows thus.

III. 36. 1. “The winged one beareth speech with the mind; that [speech] the Gandharva spoke within the womb; this brilliant sounding wisdom the poets guard in the place of [sacred] order.”
2. ‘The winged one beareth speech with the mind’: verily, breath is the winged one; he bears this speech with the mind.
3. ‘That [speech] the Gandharva spoke within the womb’: verily breath is the Gandharva, and man is the womb. He speaks this speech within man. 4. ‘This brilliant, sounding wisdom’: for sounding is this wisdom, viz. speech.
5. ‘The poets guard in the place of [sacred] order’: verily, mind is the [sacred] order, and those who know thus are the poets; om, that syllable is the [sacred] order. In that they reflect with it on the rś, on the yajus, on the sāmaṇ, thereby they guard this [wisdom].

35. 8 A. uv.
36. 1-o. 2-a. 3-vadati. 4-ant-. 5-a. 6 The MSS. have om ity . . . ōtam after yat sāma.
III. 37. 1. apacyaṁ gopāṁ anipadyamānam
   ā ca paraḥ ca pathibhiḥ carantam:
   sa sadhrīciś sa visūciḥ vasāna
   ā varivartti bhuvanesv antar
   iti. 2. apacyaṁ gopāṁ anipadyamānam iti. prāno vai gopāḥ;
   sa hi daṁ sarvam anipadyamānaṁ gopayati. 3. ā ca paraḥ ca
   pathibhiḥ carantam iti. tad ye ca ha vai ime prānāḥ ami ca rāp-
   maya etāṁ ha vai esa etad ā ca paraḥ ca pathibhiḥ carati. 4. sa
   sadhrīciś sa visūciḥ vasāna iti. sadhrīciś ca hy esa etad visūciḥ
cā praja vaste. 5. ā varivartti bhuvanēṣv antar iti. esa hy evāi
   'su bhuvanēṣv antar āvarivartti. 6. esa esa indra udgīthaḥ. sa
   yudāiśa indra udgītha āgacchati nai̇ 'vov 'dyatuc ca 'paugatūnāmī'
cā vijñāyate. ita evo "rdhvas śvar udeti. sa upari mūdhno
   teśāyati. 7. sa vidyād ōgumād" indro ne 'ha kaś cana pāpmā
   nyāghaḥ parīcēṣyata iti. tasmin ha na kaś cana pāpmā nyāg-
   gāḥ parīcēyate. 8. tad etad 'ahṛtṛtvamī" sāma. na ha vai
   indrah kaś cana bhrūtṛtvam paṣyate. sa yathe 'ndro na kaś
cana bhrūtṛtvam paṣyata evam eva [na] kaś cana bhrūtṛtvam
   paṣyate ya etad evam vedā 'tho yasyāś 'vam vidvān udgāyati.

112.

saṭhe 'nūvāke navamah khaṇḍaḥ. saṇtho 'nūvākas samāptah.

III. 38. 1. praṇāpatim brahmaḥ 'sṛjata. tam apacyam anum-
   khaṁ asṛjata. 2. tam aprapacyam anukhaṁ sayānam brahma-
   "viṣat. puruṣyam" tat. praṇo vai brahma. praṇo vāvai 'nan tad
   avigaṭ. 3. sa udatiṣṭhaḥ praṇānam janayita. tam rakṣānsya anva-

III. 37. 1. "I saw the keeper who doth not fall down moving to
   and fro by the paths. Clad in the converging and diverging
   ones, he oft turneth hither within created beings." 2. 'I saw
   the keeper who doth not fall down': verily breath is the keeper.
   For he keeps this all without falling down. 3. 'Moving to and fro
   by the paths': now what these breaths here and yonder rays are,
   by them as paths he thus moves to and fro. 4. 'Clad in the
   converging and diverging ones': for he is thus clad in converging
   and diverging offspring. 5. 'He oft turneth hither within created
   beings': for he often does turn hither within these created
   beings.

37. -ri-; at the beginning of this pāda all MSS. insert atiṁ. 7 B.
sute. 3 tyu. 4 dha. 5 gād. 6 pārya. 7 eta. 8 bhr.-
38. 1 mukh-. 2 aprav-. 3 saṁ. 4 A.-āṣy.
sacanta. 4. Him one singing this same sāman rescued. Because he singing (gāyan) rescued (ātrayata), that is the reason why the gāyatra [-sāman] is called so. 5. One rescues him, from all evil he is delivered, who knows thus. 6. They sang unto him with the ye which belongs to the preliminary invocation: "Sing, ye men, unto this one." Inasmuch as [it runs]: "Sing (√gard), ye men, unto this one," hence it became the gāyatra (-sāman). Therefore this is to be made the introductory verse. 7. "Unto Indu, who is being purified, who desires to sacrifice to the god," thus they sang sixteen syllables unto [him]. Verily sixteenfold is the brahma. Part by part the brahma thus entered him. 8. That same is the gāyatra [-sāman] with twenty-four syllables. The prastava has eight syllables. The song (gīta) has sixteen syllables. Thus twenty-four are obtained. Twenty-four half-months has the year; the year is the sāman. 9. Because of the body death went after these ye's. What is possessed of a body, that is obtained by death; and what is bodiless, that is immortal. By means of the bodiless sāman he shook off this one's bodies.

tad brahma. tad id antariksaṁ so 'yam vāyuḥ pavate, hum iti
candraṁ. bhā ity ādityaḥ. 4. etasya ha va idam aksarasya
kratora bhāti 'ty ācaksate. 5. etasya ha va idam aksarasya
kratora abhram ity ācaksate. 6. etasya ha va idam aksarasya
kratora kubhram ity ācaksate. 7. etasya ha va idam aksarasya
kratora subhram ity ācaksate. 8. etasya ha va idam aksarasya
kratora vrṣabha ity ācaksate. 9. etasya ha va idam aksarasya
kratora durbhā ity ācaksate. 10. etasya ha va idam aksarasya
kratora yo bhāti 'ty ācaksate. 11. etasya ha va idam aksarasya
kratora sanbhavati 'ty ācaksate. 11. tad yat kiṁ ca bhās iti ca
bhās iti ca tad etad mithunam gāyatram, prā mithunena jāyate
ya evam veda. 114.
saptame 'nmaṁ deviṁ bhāṣaṁ.

III. 40. 1. tad etad aṁṣam gāyatram, etena vāi prajaśapatir
amṛtatvam agacchad etena deva etena rṣayaḥ. 2. tad etad brahma
prajaśaptaye 'bravit prajaśapatiḥ' paramaṁśthiṁ prajaśapatiyāya
paramaṁśthi prajaśapatiyo devaṁ saṁ devote devas saṁvitā
gnaye 'gnir indraye 'nārah kāṛyopāya kāryaṁ ṛgāṛṛṇgaṁ kāṛyopāya
ṛgṛṛṇgaṁ kāṛyapi devataṁ ṛgāṛṛṇgaṁ kāṛyapi devataṁś
gyāvasāyaṁ kāṛyapi gṛṣṣya vāṁśyaṁ kāṛyapi gṛṣṣya
vāṁśya gṛṣṣya vāṁśyaṁ kāṛyapi gṛṣṣya indrośtiṁ
dāvāṁśya gāṁśya

atmosphere is Vāyu who cleanses here; hum is the moon; bhā is the sun. 1. In virtue of this syllable they say of him: "He shineth." 2. In virtue of this syllable they say of him abhra (cloud). 3. In virtue of this syllable they say of him kubhra. 4. In virtue of this syllable they say of him vrṣabha (bull). 5. In virtue of this syllable they say of him durbhā. 6. In virtue of this syllable they say of him "he who shineth." 7. In virtue of this syllable they say of him "he comes into existence." 8. Whatsoever is bhā and bhā, that is the couple, the gāyatra [-sāman]. By copulation he is propagated who knows thus.

III. 40. 1. That is the immortal gā yatra [-sāman]. By means of it Prajaśpati went unto immortality, by means of it the gods, by means of it the sages (ṛṣi).

kāye 'nārto dāivāpaś caunako ārāya ānādrotaye caunakāya drīr ānādrotīc caunakāh puluṣāya prācānayo*gāya puluṣāh prācānayo*gāyas satyāyagīnāyā puluṣāye prācānayo*gāyas satyāyagnāh puluṣuḥ prācānayo*gāyas somācāṃsāya satyāyagīnāye prācānayo*gāyas somācāṃsās satyāyagnīh prācānayo*gāyas hitvācāya-yāyā "Alaṃgīnā mahāwṛṣaṇā rājē hitvācāya allākeyo māhā-vṛṣa rājā janaçruto*īya kāṇḍviyāya janaçruto*īya kāṇḍviyāya sāya-kāya janaçruteyāya kāṇḍviyāya janaçruteyāya sāyaka janaçruteyāya nagari*ī janaçruteyāya kāṇḍviyāya nagari janaçruteyā kāṇḍ-viye ga*īya" satyāyanāya" utreyāya caṅga satyāyanīr utreyo rāmāya krātujātēya vāyūgṛapadāya rāmah krā-tujāteyo vāyūgṛapadāya— 115.

saptame 'nūvāke trītiyaḥ khanḍaḥ.

III. 41. 1. — caṅkhaḥ bābhṛavyaḥ caṅkho bābhṛavyo daksāya kātīyānayaḥ utreyāya daksāḥ kātīyānirānt utreyah kaṇ-sāya vārakaye kaiśo vārakīḥ prosthāpaḍāya vārakēyaḥ pro-sthāpādo vārakēyaḥ kaṁśāya vārakēyaḥ kaiśo vārakyo jayan-tēya vārakēyaḥ jayanto vārakēya kuberāya vārakēya kubero vārakyo jayantēya vārakēyaḥ jayanto vārakēya janaçruto vārakēyas satuttēyaḥ pārāṣāryaḥ sudattēḥ

Kācyapa to Indrota Daivāpa Čānaka; Indrota Daivāpa Čānaka to Dṛti Aindrōti Čānaka; Dṛti Aindrōti Čānaka to Puluṣā Prācānayo*gāya; Puluṣā Prācānayo*gāya to Satyāyajīnā Pāluluḥ Prācānayo*gāya; Satyāyajīnā Pāluluḥ Prācānayo*gāya to Somācāṃsā Satyāyajīnā Prācānayo*gāya; Somācāṃsā Satyāyajīnā Prācānayo*gāya to Hitvācāya Allākeya, the king of the Mahāvṛṣaḥ; Hitvācāya Allākeya, the king of the Mahāvṛṣaḥ, to Janaçrutēya Kāṇḍviya; Janaçrutēya Kāṇḍviya to Śayaka Janaçruteyā Kāṇḍviya; Śayaka Janaçruteyā Kāṇḍviya to Nagari*ī Janaçruteyā Kāṇḍviya; Nagari*ī Janaçruteyā Kāṇḍviya to Čaṅgā Čātīyāni Ātreya; Čaṅgā Čātīyāni Ātreya to Rāmā Krātujātēya Vāyūgṛapadāya; Rāmā Krātujātēya Vāyūgṛapadāya—

III. 41. 1. — to Čaṅkha Bābhṛavya; Čaṅkha Bābhṛavya to Daksā Kātīyāni Ātreya; Daksā Kātīyāni Ātreya to Kaṇṣa Vārakī; Kaṇṣa Vārakī to Prosthāpaḍā Vārakēya; Prosthāpaḍā Vārakēya to Kaṇṣa Vārakēya; Kaṇṣa Vārakēya to Jayanta Vārakēya; Jayanta Vārakēya to Kubera Vārakēya; Kubera Vārakēya to Jayanta Vārakēya; Jayanta Vārakēya to Janaçruto Vārakēya; Janaçruto Vārakēya to Sudattē Pārāṣārya; Sudattē Pārāṣārya to

40. 6 -piś. 8 B. tloks. 8 B. inserts s satyāyajīnīḥ prācānayo*gāya hitvācāya.
9 A. jānīger-. B. jānāger-. 10 cīn̄g-. 11 -nāya. 41. 6 -nāya; B. kātīyājīna-. 8 var. 9 p.
III. 42. 1. — Čyāmājanyantāyā lāuhityāyā āyamājanyanto lāuhityah pālliguptaḥ lāuhityāyā pālligupto lāuhityas satyaçrayas āyamājanyantāyā lāuhityāyā āyamājanyanto lāuhityah kṛṣṇadāttāyā lāuhityāyā kṛṣṇadatto lāuhityo mātrabhātaye lāuhityāyā mitrabhātir lāuhityas āyamājanyantāyā lāuhityāyā āyamājanyanto lāuhityas trivedāya kṛṣṇarātāyā lāuhityāyā trivedādhotā kṛṣṇarātō lāuhityo yaçavine jayantāyā lāuhityāyā yaçavī jayanto lāuhityo jayakāyā lāuhityāyā jayako lāuhityoh kṛṣṇarātāyao lāuhityāyā kṛṣṇarāto lāuhityyo ṍāḍhajayan-tāya lāuhityāyā ṛāḍhajayanto lāuhityo vipaçcde ṍāḍhajayan-tāyā lāuhityāyā ṛāḍhajayanto lāuhityo viyapaccitā vāiṣpaçcitāyā ṍāḍhajayan-tāyā lāuhityāyā ṭāḍhajayanto lāuhityo vāiṣpaçcito ṭāḍhajayan-tāyā lāuhityāyā vāiṣpaçcito ṭāḍhajayanto lāuhityo vāiṣpaçcītāyā ṭāḍhajayan-taye guptaḥ lāuhityāyā. 2. tad etad anytarām gāyatrām attha yany anyāni gītāni kāmāny eva tuṇi kāmāny eva tuṇī. 117. saptame 'nuvāke pañcamaḥ khaṇḍah. saptamo 'nuvāke samāptah.

Asādha Uttarā Pāraçārya; Asādha Uttarā Pāraçārya to Vipaçcit Čakunimitra Pāraçārya; Vipaçcit Čakunimitra Pāraçārya to Jayanta Pāraçārya; Jayanta Pāraçārya—

III. 42. 1. — to Čyāmājanyantāyā Lāuhitya; Čyāmājanyantā Lāuhitya to Palligupta Lāuhitya; Palligupta Lāuhitya to Satyaçrayas Lāuhitya; Satyaçrayas Lāuhitya to Kṛṣṇadārti Satyaki; Kṛṣṇadārti Satyaki to Čyāmasujayanta Lāuhitya; Čyāmasujayanta Lāuhitya to Kṛṣṇadatta Lāuhitya; Kṛṣṇadatta Lāuhitya to Mitrabhāti Lāuhitya; Mitrabhāti Lāuhitya to Čyāmājanyanta Lāuhitya; Čyāmājanyanta Lāuhitya to Triveda Kṛṣṇarātā Lāuhitya; Triveda Kṛṣṇarātā Lāuhitya to Yaçasvin Jayanta Lāuhitya; Yaçasvin Jayanta Lāuhitya to Jayaka Lāuhitya; Jayaka Lāuhitya to Kṛṣṇarātā Lāuhitya; Kṛṣṇarātā Lāuhitya to Dākṣajanyantā Lāuhitya; Dākṣajanyantā Lāuhitya to Vipaçcit Īḍhajayantā Lāuhitya; Vipaçcit Īḍhajayantā Lāuhitya to Vāiṣpaçcīta Īḍhajayantantā Lāuhitya; Vāiṣpaçcīta Īḍhajayantantā Lāuhitya to Vāiṣpaçcīta Īḍhajayantantā Gupta Lāuhitya. 2. That is the immortal gāyatra[-saman]; and what other chants there are, they are optional only, they are optional only.

41. 4. śudattāḥ; 4. śudattatāyā. 4. aś- (1); 4. aś-. 42. 4. loh-. 4. tv.- 4. insert ċyāmājanyanto lāuhityāyā. 4. vāipic-. 4. -d.
IV. 1. 1. ēveśēpo durṣato harinīlo 'si harītaspras samānadbuddho mā hiṁśīḥ. na māṁ tvam vettha pradrava. 2. yad abhyavacaranaḥ bhīvāvīśi svapamam purusam akovidam açimamayena varmanā varuno ‘ntar dadhātū mā. 3. yad abhyavacaranaḥ bhīvāvīśi svapamam purusam akovidam ayasmayena varmanā varuno ‘ntar dadhātū mā. 4. yad abhyavacaranaḥ bhīvāvīśi svapamam purusam akovidam lohamayena varmanā varuno ‘ntar dadhātū mā. 5. yad abhyavacaranaḥ bhīvāvīśi svapamam purusam svapamam purusam akovidam rojatamayena varmanā varuno ‘ntar dadhātū mā. 6. yad abhyavacaranaḥ bhīvāvīśi svapamam purusam svapamam purusam svapamam varmanā varuno ‘ntar dadhātū mā. 7. āyur mātā matih pitā namas tu āviṣoṣuna: graho nāmā ‘si viśvayus tasmā te viśvāhāḥ’ namo namas tāṁsāya namo vairñāya namo jīghāṁsate. 8. yakṣma rājan mā māṁ hiṁśīḥ. rājan yakṣma mā hiṁśīḥ. tayos suvīdāṇayos sarvam āyur aṣṭāṇiḥ ahūma. 118. prathamo ‘nuvukas samāptaḥ.

IV. 2. 1. puruṣo vai yaṁañāḥ. 2. tasya yāni caturvīṇgaṭit varṣaṇī tat prāttāsvanam, caturvīṇgaṭyaksarā gāyatri. gāya-

IV. 1. 1. Possessing white horses, conspicuous, yellow-blue art thou, . . . . do not harm. Thou knowest me not; run away. 2. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a stone armor. 3. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a brass armor. 4. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a copper armor. 5. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a silver armor. 6. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a golden armor. 7. Life is the mother, thought the father. Homage to thee, O drying one. Thou art seizer by name, possessing all life. Unto thee then homage for ever. Homage to the copper-red one, homage to Varuṇa, homage to him who desires to slay. 8. Consumption king, do not hurt me. King consumption, do not hurt. These two being harmonious, may I go to complete life.

IV. 2. 1. Man is the sacrifice. 2. His [first] twenty-four years are the morning-libation. The gāyatri has twenty-four syllables.

1. 'nā. 7. B. iti mannamayena. 4. in the following the MSS. abbreviate. 5. B. māttana. 8. vāhāya. 7. A. ruṇāya. 8. aṁ. 9. 2. 'ti.

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The morning-libation is connected with the gāyatrī. 2. It belongs to the Vasus. The breaths are the Vasus; for the breaths take to themselves all this that is good (vasu). 4. If in that time an illness should attack him, he should say: "Ye breaths, ye Vasus, continue this morning-libation of mine by the noon-libation." Verily he becomes well. 8. His [next] forty-four years are the noon-libation. The trīṣṭubh has forty-four syllables. The noon-libation is connected with the trīṣṭubh. 6. It belongs to the Rudras. The breaths are the Rudras; for the breaths cause the whole [universe] to wail (v/rud). 7. If in that time an illness should attack him, he should say: "Ye breaths, ye Rudras, continue this noon-libation of mine by the evening-libation." Verily he becomes well. 8. Moreover his [next] forty-eight years are the evening-libation. The jagati has forty-eight syllables. The evening-libation is connected with the jagati. 9. It belongs to the Ādityas. The breaths are the Ādityas; for the breaths take to themselves (v/ādā) this all. 10. If in that time an illness should attack him, he should say: "Ye breaths, ye Ādityas, continue this my evening-libation by my life-time." Verily he becomes well. 11. Now the Brāhmaṇa Mahidāsa Āitareya, knowing this, said in [his] illness: "Why dost thou now attack me, who am not to die of this illness?" He lived a hundred and sixteen years. He lives on to a hundred and sixteen years, [his] breath does not leave him in the midst of his lifetime, who knows thus.
IV. 3. 1. tryāyusam’ kaçyapasya jamadagnes tryāyusam’:
trīṇy amṛtasya puspaṁ trīṇy’ āyuṃśi’ me ‘kṛṇoh.
2. sa no mayobhāh pitar’ aviçasva ‘cántika ‘yaś’ tanwe syonah.
3. ye ‘gruṣaḥ puriṣyāḥ praviṣṭāḥ prthivīm anna:
tesāṁ tvam asy uttamah pra’ no jivātave suva. 120.
trīṇyo ‘nuvākas samāptalḥ.

IV. 4. 1. aranyasya vatso ‘si viçvanāma’ viçvābhiraksapo
‘pām pakvo ‘si varuṇasya dūto ‘ntardhīnāma.’ 2. yathā tvam
amṛto martyrbyho ‘ntarhito ‘sy evaṁ tvam asmān aghāyubhyo
‘ntar dhehi. antardhīr asi stenebhyaḥ. 121.
caturtho ‘nuvākas samāptalḥ.

IV. 5. 1. vyuṣi savitā bhavasy udesya viṣṇur udyan purusa’
udito bhṛhaspatir abhiprayan maghave ‘ndro vaiṅkunṭha mudhyan-
dine bhaya ‘parāhna’ ugro devo lohitakṣam astamite yamo
bhavasi. 2. acaṇsa suvo rāja niṣāyāṁ pitṛājasv ape na manu-
ṣyāṁ praviṣṭi payasaṇa paṣuṇ. 3. virātre bhavho bhavasy aparapā-
tre ‘ṅgirā agnihotravelayāṁ bhṛguḥ. 4. tasya tuḥ etad eva maṇ-

IV. 3. 1. The threefold life-time of Kaçyapa, of Jamadagni
the threefold life-time, the three flowers of immortality, three
life-times thou madest for me. 2. Enter into us, O thou bene-
cificent food, which, tranquillizing, art pleasing to the body.
3. What dirty fires are entered into the earth along, of them
thou art the highest; impel us unto life.

IV. 4. 1. Thou art the calf of the forest, possessing all names,
all-defending; ripe of the waters art thou, Varuna’s messenger,
concealment by name. 2. As thou, immortal, art concealed from
mortals, so do thou conceal us from the wicked. Thou art con-
cealment from robbers.

IV. 5. 1. When it dawns, thou becomest Savitar; when about
to rise, Viṣṇu; rising, Purusa; risen, Bhṛhaspati; ascending, the
bounteous one; at noon, Indra Vaiṅkunṭha; in the afternoon,
Bhagā; growing red, the formidable god; having set, thou
becomest Yama. 2. In the stones king Soma, in the night the
king of the Fathers. In sleep thou enterest into men; with the
milk, into cattle. 3. In the middle of night thou art Bhava; in
the after-part of the night, Aṅgiras; at the time of the Aghī-
thotra, Bhṛgu. 4. This disk is its udder, speech and breath are

3. 1triṃg-y. 2 trīṇ. 3 āyuṃśi. 4-ta. 5 caṃḥloka. 6 ya. 7-om. 8 prā.
4. 1 viṣṇov-d. 2 -kṣamā. 3 A. 4 ṛddhāhīnāma. 4-ta. 5 martyrbyho.
5. 1 -o. 1 A. parāhena. 2 -ja. 4-ta.
IV. 6. 1. bhageratho hāi "kṣāviko rājā kāmaprena yajñena yakṣyamāna āsa. 2. tād u ha kuruṇaścālānām brāhmaṇā acur bhageratho ha vā ayam āikṣvāko rājā kāmaprena yajñena yakṣyamānaḥ. 3. etena kathāṁ vaḍāyāma iti. 4. tāṁ hā 'bhṛyeyuh. tebhyo hā 'bhṛyagatebhayo 'pacitiḥ cakāra. 5. atha hāi 'ṣām su bhāga avavrājo 'ptvā kepāṃprāṇī nakhān nīkṛtya "jyena 'bhṛyayāja duṇḍopānāham bibhrat. 6. tāṁ ho 'vāca brāhmaṇā bhagavantaḥ katamo vas tad veda yathā "pravita-pratyāpyāvāte devān gacchāta iti. 7. atha ho 'vāca katamo vas tad veda yac chandāṇi prajāyante yat tāṁ satvāṁ sahanatūti abhisampadyanta iti. 8. atha ho 'vāca katamo vas tad veda yathā gāyatriyā uttame akṣare these two teats. From them milk for me the lesson, Vedic studentship, offspring, domestic animals, the heavenly world, the prayer for supremacy over [my] fellows. 5. These wishes I wish. Bhūṣas, bhūvas, svar. When [the sun] hath risen, show brightness. I place that in [my]self.

IV. 6. 1. King Bhageratha Āikṣvāka was about to sacrifice with a wish-fulfilling sacrifice. 2. Then the Brāhmans of the Kurupaścālas said: "Verily this king Bhageratha Āikṣvāka is about to sacrifice with a wish-fulfilling sacrifice. With him we will have a talk." 3. They went to him. To them having come to [him] he paid honors. 4. Now he came to their place having cut the hair of his head and his beard, having cut his nails, having anointed himself with sacrificial butter, bearing a staff and sandals. 5. To them he (Bhageratha) said: "Reverend Brāhmans, who of you knoweth this: how address and response go to the gods?" 6. Then he said: "Who of you knoweth what he knoweth (= must know) of whom a good udgātar, a good hotar, a good adīvarṣṣ, one who knoweth men well, is born?" 6. Then he said: "Who of you knoweth this: how the metres are applied, to what all of them when used in praise together are equivalent?" 8. Then he said: "Who of you knoweth this:

5. 'ya. 6. 'aśīṣa. 7. 'ādiya.
6. 1B. -pānc-. 2 yaksam-. 3 etaten. 4 insert bhā. 5 upatvā. 6 jyā.
punar yajñam apigacchata iti. 9. atha ho 'vāca catamo vas tad veda yathā daksināḥ pratigṛhitā na hiṁsanta 'ti. 123.

saṣṭhe 'nuvāke prathamaha khaṇḍah.

IV. 7. 1. etān hāt 'nān paśca praṇān papraccha. 2. tēṣāṁ ha kurupaṇcālānāṃ' bako dālbhya 'nācāna āsa. 3. sa ho 'vāca yathā "prāvitapratyāgravite devān gacchata iti prācyāṁ" vai rājan diry aśravita pratyāgravite devān gacchataḥ. tasmāt prān tiṣṭham aśravayati prān tiṣṭham pratyāśravayati 'ti. 4. atha ho 'vāca yadviduṣaṃ sudgātā suhotā svadhvarūs samānuṣaviddā ajayeta iti yo vai manuvasya sambhūtin vede 'ti ho 'vāca tasya sudgātā suhotā svadhvarūs samānuṣavidda ajayeta iti prānā u ha vāca rājan manuvasya sambhūtinī eve 'ti. 5. atha ho 'vāca yac chandāṇiśi pratyayante yat tāni sarvāṇi smṛṣṭutiḥ abhiṃsappadyanta iti gāyatrīm u ha vāca rājan sarvāṇi chandāṇiśi smṛṣṭutiḥ abhiṃsappadyanta iti. 6. atha ho 'vāca yathā gāyatrīṇa uttame akṣare punar yajñam apigacchata iti vasāṭkāreṇa ha vāca rājan gāyatrīṇa uttame akṣare punar yajñam apigacchata iti. 7. atha ho 'vāca yathā daksināḥ pratigṛhitā na hiṁsanta 'ti— 124.

saṣṭhe 'nuvāke dvitiyāḥ khaṇḍah.

how the last two syllables of the gāyatrī go again unto the sacrifice?” 9. Then he said: “Who of you knoweth this: how the sacrificial fees, being received, do not injure?”

IV. 7. 1. These five questions he asked of them. 2. Of these Kurupaṇcālas Baka Dālbhya was learned. 3. He said: “‘How address and response go to the gods?’—verily in the eastern quarter, O king, do address and response go to the gods. Therefore standing towards the east one maketh address, [and] standing towards the east one maketh response.” 4. Then he said: “What he knoweth (=must know) of whom a good udgātar, a good hotar, a good adhvaryu, one who knoweth men well, is born?”—verily he who knoweth the origination of man,” he said, “of him a good udgātar, a good hotar, a good adhvaryu, one who knoweth men well, is born. And the breaths, indeed, O king, are the origination of man.” 5. Then he said: “‘How the metres are applied, to what all of them when used in praise together are equivalent?’—verily to the gāyatrī, O king, all the metres when used in praise together are equivalent.” 6. Then he said: “‘How the last two syllables of the gāyatrī go again unto the sacrifice?’—verily by means of the vasāṭkāra, O king, the two last syllables of the gāyatrī go again unto the sacrifice.” 7. Then he said: “‘How the sacrificial fees, being received, do not injure?’—

7. 1 B. -pāśe. 2 asm-. 3 sam-. 4 A. sambhūtiddhura; B. sambhūtir adhura. 5 hāi. 6 prāc-.
IV. 8. 1. — yo vā yāyatrīyāi mukhāṁ vede 'ti ho 'vāca tāṁ
dakṣinaḥ pratigrīhāta na hiṁsantī 'ti. 2. aṅgir ha 'vāca rājan
gāyatrīmukham. tasmād yad aṅgaṁ abhyādadhāti bhūyaṁś
eva sa tena bhavati vardhate. evam evāṁ vidvān brāhmaṇah
pratigrīhan bhūyaṁ eva bhavati vardhata u eke 'ti. 3. sa ho
'vāca 'nūcanaṁ vāi kilī'yaṁ brāhmaṇaḥ āsa. tvām āham anena
yajñena 'mā 'ti. 4. tasya vāi te tatho 'dāyaśyāṁ 'ti ho 'vāca
yathāi 'karaṇ eva bhūtvā svargāṁ lokam eṣāsti 'ti. 5. tasmā
etena gāyatreno 'dvitīheno 'jāgāu. sa hāi 'karaṇ eva bhūtvā
dvargāṁ lokam īhyaṁ. tena hāi 'tenāi 'karaṇ eva bhūtvā swar-
gāṁ lokam eti [ya evāṁ veda]. 6. om vā iva iva dve aksaraṁ. om vā
iti caturthe. om vā iva śaśthā. hum bhāṁ om vāg īty aśtame.
7. tena hāi 'tena praṭīḍarṣo 'syā bhayaśasya 'samātyasyo
'jāgāu. 8. tvāṁ ho 'vāca kim ta āgāśyāṁ 'ti. sa ho 'vāca harī
taṁ deva śvārī āgāhyā 'ti. tatthe 'ti. tāṁ hāṁ śaṁ ājagāu. tāṁ hāi
'namaṁ ājagmatuṁ. 9. sa vā esa udgīthāṁ kāmāṁ sampaṭāṁ om
vācā vā vācā vām bhāṁ om vāg īti. sāṁgu hāi 'eva sūta-
nar amṛtas sambhavati ya etām evāṁ veda 'tho yasyāṁ 'vaṁ
vidvān udgīyaṁ. 125.

śaśthā 'nūvāke śrītyāṁ bhajāyā. śaśtho 'nūvākas samāptāṁ.

IV. 8. 1. — Verily whoso knoweth the mouth of the gāyatri,”
he said, “him the sacrificial fees, being received, do not injure.
2. Verily Agni, O king, is the mouth of the gāyatri. Therefore
in that one puts [things] in the fire, it thereby becometh greater,
it increaseth; even so a Brāhmaṇa knowing thus, receiving [sacri-
ficial fees], becometh greater [and] increaseth.” 3. He (Bhage-
rathā) said: “Verily this one was a learned Brāhmaṇa. I come to
thee with this sacrifice.” 4. “Verily, I will sing for thee its
udgīthā,” he (B.) said, “in such wise that thou shalt go to the
heavenly world having become sole king.” 5. For him he sang
the udgīthā by means of the gāyatra-udgīthā. He (Bhageratha)
having become sole king went to the heavenly world. By means
of this same [udgīthā] he goes to the heavenly world, having
become sole king, [who knows thus]. 6. Om vā are two syllab-
es, om vā the third and fourth, om vā the fifth and sixth, hum
bhāṁ, om vāc the seventh and eighth. 7. With this same [udgīthā]
Pratīḍarṣa sang the udgīthā for this Bhayada Āsamaṭyāṁ. 8. He
said to him: “What shall I sing into thy possession?” He said:
“Sing for me the two bay steeds of the gods.” “Yes,” he said.
He sang the two into his possession. They both came unto him.
9. This same udgīthā is the success of wishes, viz. om vāc, om
vāc, hum bhāṁ, om vāc. Verily he comes to life with
limbs, with a body, immortal, who knows this thus, and he for
whom one knowing thus sings the udgīthā.

8. 1 aṅ. 2 -yān. 3 gāyatra so. 4 tona. 5 A. -ye. 6 A. savaṇ.
IV. 9. 1. purus'o vai yajñah purus'o ho 'dgítha, athái 'ta eva mṛtyavo yad aṇīr vāyur ādityac candramāh. 2. te ha puruśam jāyamānam eva mṛtyupaśār abhidadhahī. tasya vācam eva 'gnir abhidadhāti prāṇam vāyur ādityac ātivam candramāh. 3. tad aha' sa vai udgātā yo yajamānasya prāṇe-bhyo 'dhi mṛtyupaśān unnucaṭā 'tī. 4. tad yasyā' evam vidvān prastūtī ya eva 'sya vācī mṛtyupaśas tam eva 'sya 'nmucaṭi. 5. atha yasyā' evam vidvān udgāyati ya eva 'sya prāne mṛtyupaśas tam eva 'sya 'nmucaṭi. 6. atha yasyā' evam vidvān pratiharati ya eva 'sya cakṣusya mṛtyupaśas tam eva 'sya 'nmucaṭi. 7. atha yasyā' evam vidvān nidhanam upātī ya eva 'sya grotre mṛtyupaśas tam eva 'sya 'nmucaṭi. 8. evam eva evaiva udgātā yajamānasya prāṇebhyo 'dhi mṛtyupaśān unnucaṭi. 9. tad aha' sa vai udgātā yo yajamānasya prāṇebhyo 'dhi mṛtyupaśān unnucya thāi 'nām sāṅgam satanāṃ sarvamṛtyos spṛṇaṭī 'tī. 126.
saptame 'nvāke prathamaḥ khaṇḍaḥ.

IV. 10. 1. tad yasyā' evam vidvān hiṅkaṛoti ya eva 'sya lomasa mṛtyupaśas tasmād evaī 'nām spṛṇaṭī. 2. atha yasyāī

IV. 9. 1. Verily the sacrifice is man, the udgītha indeed is man. Now these are the deaths, viz. Agni, Vāyu, the sun, the moon. 2. They put upon man, when he is being born, the fetters of death. Agni puts [them] upon his speech, Vāyu upon his breath, the sun upon his sight, the moon upon his hearing. 3. This they say: "Verily it is the udgātar who releasteth the fetters of death from the breaths of the sacrificer." 4. For whom one knowing thus sings the prastāva, for him he releases that fetter of death which is in his speech. 5. And for whom one knowing thus sings the udgītha, for him he releases that fetter of death which is in his speech. 6. And for whom one knowing thus sings the pratihāra, for him he releases that fetter of death which is in his sight. 7. And for whom one knowing thus enters upon the ādīkhan, for him he releases that fetter of death which is in his hearing. 8. Thus an udgātar knowing thus releases the fetters of death from the breaths of the sacrificer. 9. This they say: "He is an udgātar who, having released the fetters of death from the breaths of the sacrificer, rescueth him then with his limbs, with his body, from every death."

IV. 10. 1. Now for whom one knowing thus utters the hiṅkāra, him he rescues from that fetter of death which is in his hairs. 2. And for whom one knowing thus sings the prastāva, him he
rescues from that fetter of death which is in his skin. 3. And for whom one knowing thus begins the ādi, him he rescues from that fetter of death which is in his flesh. 4. And for whom one knowing thus sings the udṛṣṭha, him he rescues from that fetter of death which is in his sinews. 5. And for whom one knowing thus sings the pratīkāra, him he rescues from that fetter of death which is in his limbs. 6. And for whom one knowing thus sings the upadṛava, him he rescues from that fetter of death which is in his bones. 7. And for whom one knowing thus enters upon the nidhāna, him he rescues from that fetter of death which is in his marrow. 8. = IV. 9. 9. This they say: “Verily he is the udṛṣṭar who, having released the fetters of death from the breaths of the sacrificer, having then rescued him with his limbs, with his body, from every death, placeth him in seven parts in the heavenly world.” 10. That same one, rising, is Indra Vāimrđha; risen, Savitar; Mitra at the time when the cows are driven together; Indra Vaikunuṭha at noon; when returning, Ćarva; when it is becoming red, the formidable god; Prajāpāti when it has gone home to lie down. 11. Thus for whom one knowing thus utters the hīṁkāra, what heavenly world there is of him rising, in that he thus places him. 12. And for whom one knowing thus sings the prastāva, what heavenly world there is of him when he has risen, in that he thus places him. 13. And for whom one know
ādattā evā 'syā saṅgavakāle' svarga lokas tasmān evāī 'nāṁ
dadhāti. 14. atha yasyāī 'vāṁ vidvān udyayati ya evā 'syā
mādhyamānī' svarga lokas tasmān evāī 'nāṁ
dadhāti. 15. atha yasyāī 'vāṁ vidvān pratiharati ya evā 'syā 'parāhne svarga
lokas tasmān evāī 'nāṁ
dadhāti. 16. atha yasyāī 'vāṁ vidvān
upadravati ya evā' 'syā 'staniyatas' svarga lokas tasmān evāī 'nāṁ
dadhāti. 17. atha yasyāī 'vāṁ vidvān nidhanam upāyita
ya evā 'syā 'stamiite svarga lokas tasmān evāī 'nāṁ
dadhāti. 18. evāī vā evamīvid udyātā yajamānasaya prāṇebhyo 'dhi
mṛtyupāgan unmutyā 'thāī 'nāṁ sāṅgāṁ sataṇuṁ sarvamāṁ
sprtvā svarga loke saptadhā' dadhāti. 127.
saptame 'nāvāka dviitiyaḥ khaṇḍaḥ. saptamo 'nāvākas samāptah.

IV. 11. 1. śadā dhā vāi devaśā svayambhuvā 'gnir vāyur
asāv kātyā dhāvā 'māṁvānam vāk. 2. tāp' prāṇīthye vyavadāntā
'hāvī gṛesṭā' 'smy alani gṛesṭā' 'smy māṁ gṛiśam upādiham
iti. 3. tā anyonyaśāī gṛesṭhatāyāī nā 'tīsthanta, tā abruvan
nā vā anyonyaśāī gṛesṭhatāyāī tīsthamaḥ' etā samprabhavā
mahāi yathā gṛesṭhāḥ' śma iti. 4. tā agnim abruvan kathāṁ

ing thus begins the ādi, what heavenly world there is of him at
the time when the cows are driven together, in that he thus places
him. 14. And for whom one knowing thus sings the udyāta,
what heavenly world there is of him at noon, in that he thus
places him. 15. And for whom one knowing thus sings the prati-
hāva, what heavenly world there is of him in the afternoon, in
that he thus places him. 16. And for whom one knowing thus
sings the upadrava, what heavenly world there is of him going
home (setting), in that he thus places him. 17. And for whom
one knowing thus enters upon the nidhana, what heavenly world
there is of him when he has set, in that he thus places him.
18. Even so an udyāta knowing thus, having released the fetters
of death from the breaths of the sacrificer, having then rescued
him with his limbs, with his body, from every death, places him
in seven parts in the heavenly world.

IV. 11. 1. Verily there are six self-existing divinities, viz.
Agni, Vāyu, yonder sun, breath, food, speech. 2. These disputed
regarding their preeminence [saying]: "I am the best, I am the
best; worship me as excellence." 3. They did not recognize
each the other's preeminence. They said: "Verily we do not
recognize each the other's preeminence. Let us therefore explain
together how we are best." 4. They said to Agni: "How art
thou the best?”  6. He said: “I am the mouth of the gods, I of the other creatures; by me offerings are offered; I transform the food of the gods, I [that] of men. 6. If I were not, the gods would be mouthless, mouthless the other creatures; no offerings would be offered. Neither the food of the gods would be transformed nor [that] of men. 7. Thence this all would perish; thence nothing at all would be left.”  8. “Just so,” they said; “nothing at all would be left if thou wert not.”  9. Then they said to Vāyu: “And how art thou the best?” 10. He said: “I am the breath of the gods, I of the other creatures. From whom I go out, he then drifts away.” 11. = 7.  12. = 8.

IV. 13. 1. Then they said to the sun: “And how art thou the best?” 2. He said: “I, rising, become the day; I, setting, the night. By me as sight deeds are done. If I were not, there would be no day, no night; no deeds would be done.” 3. = 11. 7. 4. = 11. 8. Then they said to breath: “And how art thou the best?” 6. He said: “As breath, Agni shineth; as breath, Vāyu

11. ^{10} tvā, ^{11} kār-, ^{12} hāyente(1) corrected to huyarān (1). ^{13} prim. m.-e. ^{14} -ye. ^{16} ya. ^{17} aham. ^{18} va ha.

12. ^{1} hāna. ^{2} e. ^{3} uk.
vāyur ākāśam" anubhavati. prāṇo bhūtvā "dītya uđeti, prāṇād annam prāṇād vāk. 1. sa yad aham na syām tata śidhī sarvam parābhavet tato na kīm cana pariṣiṣyeta "ti. 2. evam evo 'ti ho "cur nāi 've 'ha kīm cana pariṣiṣyeta yat tvam na syā iti. 3. athā 'nām abravam kathām u tvam cṛṣṭham asī 'ti. 10. tad abravān mayī pratiṣṭhāyā 'gniśa āpiyate, mayi pratiṣṭhāyā "dītya uđeti. mad eva prāṇo mad vāk. 30. sa yad aham na syām tata śidhī sarvam parābhavet tato na kīm cana pariṣiṣyeta "ti. 12. evam evo 'ti ho "cur nāi 've 'ha kīm cana pariṣiṣyeta yat tvam na syā iti. 13. athā vacan abravḥ kathām u tvam cṛṣṭham kāśi 'ti. 14. sa 'bravān mayī 've 'daśa viśāyate mayī 'daśa. sa yad aham na syām nāi 've 'daśa viśāyeta nā 'daśa. 14. evam evo 'ti ho "cur nāi 've 'ha kīm cana pariṣiṣyeta "ti. 15. evam evo 'ti ho "cur nāi 've 'ha kīm cana pariṣiṣyeta yat tvam na syā iti. 129.

aṣṭame 'nuvāke dvāliyaḥ khaṇḍaḥ.

IV. 13. 1. tā abravān etā vai kila sarvā devataḥ, ekā 'kām evā 'nu smaḥ' sa yan na nas sarvasaḥ devatānum ekā cana na syāt tata śidhī sarvam parābhavet tato na kiṁ cana pariṣiṣyeta. hanta sārdham sametya'vac cṛṣṭhaṁ tad asāme 'ti. 2. tā etasmin prāṇaḥ akāre vācyo akāre smaṁyo, tad yat samaṁyo tat sāmnas samataṁv. 3. tā abravān yāni no mātryāṁ anapaha-

permeateth space; as breath, the sun riseth; from breath [cometh] food, from breath speech. 7. If I were not, then this all would perish, then nothing at all would be left." 8. = 11. 9. 9. Then they said to food: "And how art thou the best?" 10. It said: "In me standing firm, Agni shineth; in me standing firm, Vāyu permeateth space in various directions; in me standing firm, the sun riseth; from me [cometh] breath, from me food." 12. = 11. 7. 12. = 11. 8. 13. They said to speech: "And how art thou the best?" 14. It said: "By me this is distinguished, by me that. If I were not, neither would this be distinguished nor that." 15. = 11. 7. 16. = 11. 9.

IV. 13. 1. They said: "Verily these are complete divinities. We are dependent each upon each. Now if of us complete divinities any one were not, then this all would perish, then nothing at all would be left. Come, coming together let us be that which is best." 2. They came together in this breath, in the sound o [and] in speech, in the sound a. Because they came together (√v + saṁ), therefore the sāman is called so. 3. They said:

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tapāpāmya āksarāni tāny uddhṛtyā "mṛṭeṣav" apahatāpāpmaśu 
uddhēśho aksoreṣu gāyatraṁ gāyamā "gnau vāyau āditye pṛuṇe "nne vāci. tenā "paḥatyaṁ mṛtyum apahatya paṃmānāṁ" svargam lokam īyāme 'ti. 4. e 'ty agner amṛtam apahatāpāpma 
uddham āksaram, gnir ity asya martyam anapahatāpāpma 
'ksaram. 5. ve 'ti vāyor amṛtam apahatāpāpma āuddham āksaram. yur ity asya martyam anapahatāpāpma 'ksaram. 6. e 'ty ādityasyā 'mṛtam apahatāpāpma āuddham āksaram. ite 'tya asya martyam anapahatāpāpma 'ksaram. 7. prē 'ti prā-
āsasyā 'mṛtam apahatāpāpma āuddham āksaram.11 ne 'tya asya 
martyam anapahatāpāpma 'ksaram. 8. e 'ty annasyā 'mṛtam 
apahatāpāpma āuddham āksaram. nam ity asya martyam anapahatāpāpma 'ksaram. 9. ve 'ti vāco 'mṛtam apahatāpāpma 
uddham āksaram. g ity asyāi martyam anapahatāpāpma 'ksa-
ram. 10. tā etāni martyāny anapahatāpāpman āksarāny 
uddhṛtyā "mṛteṣav apahatāpāpma"12 uddhēśho aksoreṣu gāyat-
ram āgāyam āgnau vāyau āditye pṛuṇe "nne vāci. tenā 
'paḥatyaṁ mṛtyum apahatya paṃmānāṁ svargam lokam āyan.

"Removing those syllables of us which are mortal, whose evil is 
not smitten away, let us sing a gāyatra in the syllables [which 
are] immortal, having evil smitten away, pure: in Agni, in Vāyu, 
in the sun, in breath, in food, in speech. Thereby having smitten 
away death, having smitten away evil, may we go to the 
heavenly world." 4. A is the syllable of Agni [which is] immor-
tal, having evil smitten away, pure; gnīs is his syllable [which 
is] mortal, not having evil smitten away. 5. Vā is the syllable 
of Vāyu [which is] immortal, having evil smitten away, pure; 
gus is his syllable [which is] mortal, not having evil smitten 
away. 6. A is the syllable of the sun [which is] immortal, hav-
ing evil smitten away, pure; tyā is his syllable [which is] mor-
tal, not having evil smitten away. 7. Prā is the syllable of 
breath [which is] immortal, having evil smitten away, pure; na 
is his syllable [which is] mortal, not having evil smitten away. 
8. A is the syllable of food [which is] immortal, having evil 
smitten away, pure; nam is its syllable [which is] mortal, not 
having evil smitten away. 9. Vā is the syllable of speech 
[which is] immortal, having evil smitten away, pure; c is its 
syllable [which is] mortal, not having evil smitten away. 10. They, 
removing those syllables [which are] mortal, not having evil 
smitten away, sang the gāyatra in the syllables [which are] 
immortal, having evil smitten away, pure: in Agni, in Vāyu,
11. apakhatya mṛtyum apakhatya pāpmānāṁ svargāṁ lokam eti ya evam veda. 130.

aṣṭame 'nuvāke ṛṣīyāh khaṇḍāh.

IV. 14. 1. tā brahmaḥ 'brawaṁ tvayi pratiṣṭhāyai 'tam udyaoc-chāme 'ti. tā brahmaḥ 'bravād āśyena prāṇeṇa yusmān āśyena prāṇena mām upadānavāthe 'ti. 2. tā eten prāṇenaḥ 'kāreṇa vācy akāram abhinimesyantyoḥ hīnakārād bhakāram okārena vācām anusvarantyaḥ ubhābhyaḥ prāṇābhyaḥ gāyatrām agāyann ovāṣe ovāṣe ovāṣe hum bhā vo vā iti. 3. sa yatho 'bhaya-padi pratiṣṭhāyai evam eva svarge loke pratiṣṭhāhan. prati svarge loke tīṣṭhati ya evam veda. 4. ya u ha vā evaṁvidd asmal lokāt prātiṣṭhata prāṇa eva bhātvā vācyam apyeta vāyov adhy abhrāny abhrobhvyai 'dhi vrṣṭiṁ vrṣṭiyei 've 'mosa lokām anusvāhāvati. 5. 'ṣya ha sutram' asaṁ cakrīre. te punah-punar bahvibhir-bahvibhiḥ pratipaddhis svargasya lokasya dvāraṁ nā 'nu cana babudhīre. 6. te u śramaṇena tapasā vrataçaryena 'nāsam avarurudhīre. 7. tan ho 'cāsv saṁvān vā lokām āḥpiṣma. te punah-punar bahvibhir-bahvibhiḥ pratipaddhis svargasya lokasya dvāraṁ nā 'nu cana 'bhutṣmahī. 8a tathā no 'nuvādhi yathā

in the sun, in breath, in food, in speech. Thereby having smitten away death, having smitten away evil, they went to the heavenly world. 11. Having smitten away death, having smitten away evil, he goes to the heavenly world who knows thus.

IV. 14. 1. They said to the brahman: “Standing firm in thee we will hold this one up.” To them the brahman said: “With the breath in the mouth ye shall obtain yourselves, with the breath in the mouth me.” 2. They, by this breath, the o-sound, being about to settle the u-sound in speech, and by the o-sound sounding the bhā-sound as speech after the hīnakāra, sang the gāyatrā with both these breaths: ovāṣe ovāṣe ovāṣe hum bhā vo vā. 3. As one with both feet stands firm, even so they stood firm in the heavenly world. He stands firm in the heavenly world who knows thus. 4. And he who knowing thus departs from this world, he, having become breath, goes unto Vāyu, from Vāyu unto the clouds, from the clouds unto rain. With rain he extends over this world. 5. The sages (ṛṣi) sat a session (sattāra). They again and again with many, many introductory stanzas did in no way perceive the door of the heavenly world. 6. And they with exertion, with penance, with the performance of vows, got possession of Indra. 7. They said to him: “We have desired to obtain the heavenly world; yet again and again with many, many introductory stanzas have we in no way perceived the door of the

14. 1 āśeṣānena. 2 A. -ā; B. -āṁ. 3 -at. 4 p. 5 -tr. 6 A. āṭipīṣṭu. B. inserts bahvibhir. 8 bhaṭ. 8 mesyat.
svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcchāṁ gatvā svargaṁ lokam iyāme 'ti. 3. tān ho 'vāca ho vas sthāvatātāna iti." 131.

aśṭame 'nvwāke caturthāḥ khaṇḍāḥ.

IV. 15. 1. aham ity agastyaḥ. 2. sa vā ehi 'ti ho 'vāca tasmāi vā? te 'ham taद vañyāṁ? yad videśāsas svargasya lokasya\(^{2}\) dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcchāṁ gatvā svargaṁ lokam ēṣyate 'ti. 3. tasmā etāṁ gāyatrasyo 'dṛthām upanisadām amṛtam vañcā 'gnāvā vāyāvā ōdiyā prāne 'nne vāvā. 4. tato vāi te svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcchāṁ gatvā svargaṁ lokam āyen. 5. evam evāṁ 'vānī vidvān svargasya lokasya dvāram anupra- jñāyā 'nārtās svasti saṁvatsarasyo 'dṛcchāṁ gatvā svargaṁ lokam eti. 132.

aśṭame 'nvwāke pañcaṁaḥ khaṇḍāḥ. aśṭamo 'nvwākas samāptāḥ.

IV. 16. 1. evam vā etāṁ gāyatrasyo 'dṛthām' upanisadām amṛtam indro 'gastya-yāya\(^{2}\) vācā 'gastya iṣāya āyāvāvāvāya āṣoc āyāvāvāvār gāusuktaye gāusuktāya jālāyanāya jālāyanāc gātyā- yanaye' gātyānyaṁ rāmāya krātujaṭeyaṁ vāyāghrapadyāya rāmāḥ krātujaṭeya vāyāghrapadyāḥ— 133.

navame 'nvwāke prathamaḥ khaṇḍāḥ.

heavenly world. Teach us so that we, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, may go to the heavenly world.” 8. He said to them: “Who of you is the oldest?”

IV. 15. 1. “I,” said Agastya. 2. “Then come,” he said; “I will tell thee that which knowing ye, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, shall go to the heavenly world.” 3. To him he told this udgīthā of the gāyatra [-sāman], the upanisad, the immortal, in Agni, in Vāyu, in the sun, in breath, in food, in speech.

4. Verily they then, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, went to the heavenly world. 5. Even so one knowing thus, perceiving the gate of the heavenly world, unharmed, having gone successfully to the end of the year, goes to the heavenly world.

IV. 16. 1. Verily thus Indra told this udgīthā of the gāyatra [-sāman], the upanisad, the immortal, to Agastya, Agastya to Isa Āyāvāvī, Isa Āyāvāvī to Gauśuktī, Gauśuktī to Jvālāyanā, Jvālāyanā to Āṭhīyānā, Āṭhīyānā to Rāma Krātujaṭeya Vāyāghrapadyā, Rāma Krātujaṭeya Vāyāghrapadyā—

14. \(^{2}\)add aham ity (I).
15. \(^{3}\)A. om. \(^{4}\)kṛttī. \(^{6}\)B. inserts dvāram avāi 'vām. \(^{1}\)vāy.
16. \(^{3}\)gīt-. \(^{2}\)āvo. \(^{3}\)B. bha-. \(^{4}\)āye. \(^{5}\)vāyā-.
IV. 17. 1. — ṣaṅkṣāya bābhṛva-yāya ṣaṅkho bābhṛvyo daksāya kātyāyaṇayaḥ ātreya-yāya dáksaḥ kātyāyaṇir ātreyaḥ kauśya nāraṇāyasya kāśo vāraṇyās suṣayaṇāya sāndilyāya suṣayaṇās sāndilyo gniḍuttāya sāndilya-yāya gniḍattāc sāndilyas suṣayaṇāya sāndilyāya jayantāya vāraṇyāya jayantō vāraṇyo janaçrutāya vāraṇyāya janaçruta vāraṇyasā sudattāya pārācāraya. 2. sāi 'sāi' gāyatrasya paniśad evam upāṣītave vā. 184.

navamē 'nūrāke dvitiyāḥ khaṇḍalāḥ. navamo 'nūrākas samāptaḥ.

IV. 18. 1. kene 'sītan potati presītam manuḥ
kena prāṇaḥ prathamaḥ prāti yuktāḥ:
kene 'sītan vācam imīṁ vācānti
caksaṛ castrām ka u dero yanakti.
1. castrāsa castrām manaso mano yad
vācō ha vācānti sa u prānaśa prāṇaḥ:
caksaṛa castrā atimucya dūrāḥ
pretyā 'smād lokād anayā bhavante.
3. na lutro castrā castrāt na vāg quoctāt no manuḥ:
na vidma' na vijānīma' yathār 'tat amucyaṭat.'
4. amucya eva tad vaidūd ato avidūd adhi:
iti 'nucromaṇaḥ pūrveṣau ye nas tad evācakṣire.

IV. 17. 1. — to Āṇkhā Bābhravya, Āṇkhā Bābhravya to Dakuśa Kātyāyaṇi Ātreya, Dakuśa Kātyāyaṇi Ātreya to Kaśa Vāraṇya, Kaśa Vāraṇya to Suyajña Cāndilyā, Suyajña Cāndilyā to Jayanta Vāraṇya, Jayanta Vāraṇya to Janaçruta Vāraṇya, Janaçruta Vāraṇya to Sudatta Pārācārya. That same upaniṣad of the gāyatra [-saṁan] of Ātyāyaṇi is to be worshiped thus.

IV. 18. 1. Sent by whom does the mind, sent forth, fly? Yoked by whom does the first breath come forth? By whom is this speech sent which they speak? And which god yokes sight [and] hearing? 2. Released from the hearing of the hearing, from the mind of the mind, from the speech of speech—and that is also the breath of the breath—from the sight of the sight, the wise departing from this world become immortal. 3. Sight does not go there, speech does not go there, neither [does] mind. We do not know, we do not distinguish, how one might teach that. 4. “It is different from the known and likewise from the unknown;”

17. 1-dāya. 2-p. 3-o. and insert janaçrutāya vāraṇyāya janaçrute [!] vāraṇyās. 4-o.
18. 1-vi’dū. 2-a. 3B. inserts 'vād. 4-cīṁs. 5-črū.
6. yad vācā `nabhjyādavā yena vāg abhyudyate:
   tad eva brahma tvam āsiddhi ne `daṁ yad idam upāsate.
7. yan manasā na maṁte yenā `hur mano` matam`:
   tad eva brahma tvam āsiddhi ne `daṁ yad idam upāsate.
8. yac caekaṣṭa na paṣyatī yena caekaṣṭā paṣyatī:
   tad eva brahma tvam āsiddhi ne `daṁ yad idam upāsate.
9. yac chrotreṇa na `grnotī yena protram idaṁ grutam`:
   tad eva` brahma tvam āsiddhi ne `daṁ yad idam upāsate.
10. yat prānena na prāṇītī` yena prāṇāh prāṇiyate:
    tad eva brahma tvam āsiddhi ne `daṁ yad idam upāsate. 135.

daṣāme `nūvāke praśthamaḥ khaṇḍaḥ.

IV. 19. 1. yadi manyase su vede `ti daṁram eva `pi nūnaṁ
   tvam vetti brahmaṇo rūpiṇḥ yad asya tvam yad asya devesu
   atha nu māṁśeyam eva te manye `vīditam.
2. nā `ham manye sv vede `ti no na vede `ti veda ca:
   yo nas tad veda tad veda no na vede `ti veda ca.
3. yasyā `matam tasya matam matam` yasya na veda saḥ:
   avājañātāṁ vijñānatāṁ avājañātan.

thus we heard from those of old, who explained it to us. 5. That
which is not declared by speech, that by which speech is de-
clared, only that know thou as brahman, not that which they wor-
ship here. 6. That which one does not think with the mind,
that by which they say the mind is thought, only that know thou
as brahman, not that which they worship here. 7. That which
one does not see with sight, that by which one sees sights, only
that know thou as brahman, not that which they worship here.
8. That which one does not hear with hearing, that by which
this hearing is heard, only that know thou as brahman, not that
which they worship here. 9. That which one does not breathe
with breath, that by which breath is led forth, only that know
thou as brahman, not that which they worship here.

IV. 19. 1. If thou thinkest: "I know [it] well," little dost
thou even then know the form of the brahman, what of it thou
[art?], what of it [is] among the gods. Now then I think
what is unknown is to be pondered upon by thee. 2. I do not
He of us who knows this knows it (the brahman), and he does
not know: "I know [it] not." 3. Of whom it is not thought, of
him it is thought; of whom it is thought, he knows it not. Not
understood [is it] of those who understand; [it is] understood

18. ¹ A. manyo. ⁷ B. matem. ⁸ naq. ⁹ MSS. abbreviate. ¹⁰ -nīti.
19. ¹ am-. 
4. pratibodhaviditam\textsuperscript{3} matam am\textsuperscript{\textdegree}tavr\textsuperscript{\textdegree}n hi vindate:
ātmānā vindate vīryaṁ vidyayā vindate 'mātām.
5. iha ced avedid aha satyam asti. na ced iha 'vedin mahati
vinaśī. bhūteṣu-bhūteṣu vivicya dhr̄̄aḥ prayāḥ 'smāl lokād
amūla bhavanti. \textsuperscript{126}

daśame 'nnavāke dvitiyaḥ khaṇḍaḥ.

IV. 20. 1. brahma ha devebhya vijjye. tasya ha brahmaṇo vijjya
devā amāhīyanta. tu āikṣanta 'smākam eva 'yāṁ vijṣyaḥ.
asmākam eva 'yam mahimē 'ti. 2. tad dhāri 'śām vijñāyām. tebhya
ha prādūr bhāhāvā. tan na vijñānanta' kim idam yaksam iti.
3. te 'yānīm abrva 'jātaveda etad vijñāni kiṁ etad yaksam iti.
tathe 'ti. 4. tad\textsuperscript{\textdegree} abhyādravat. tam abhyāvadat ko 'si 'ti. agnir
va 'aham\textsuperscript{\textdegree} asmi 'ty abravi jātavedā va 'aham asmi 'ti. 5. tas-
mśiṁ tvayi kim vijayam iti. api 'daim sarvam daheyan yad idam
prthivyāṁ iti. 6. tasmāi tvayi nidadhāv etad dahe 'ti. tad
upapreyāya sarvajavana. tan na cācca dahehum. sa tata eva
nirvēye nān 'nad apakāṁ vijñāatum yad etad yaksam iti. 7. atka
vāyaṁ abrva vāya etad vijñāni kiṁ etad yaksam iti. tathe
'ti. 8. tad\textsuperscript{\textdegree} abhyādravat. tam abhyāvadat ko 'si 'ti. vāyu va

of those who do not understand: 4. It is thought to be known
in awakening (?), for one finds immortality; by the self one
finds strength, by knowledge one finds immortality. 5. If one
has known [it] here, then it is true; and if one has not known
[it] here, [there is] great loss. The wise, having separated [it]
in the several beings, departing from this world become immor-
tal.

IV. 20. 1. The brahman won a complete victory for the gods.
By the complete victory of this brahman the gods were exalted.
They considered: "Ours is this complete victory, ours is this
greatness." 2. Now it (the brahman) became aware of this
[thought] of them. It manifested itself to them. They did not
recognize it [saying]: "What is this spectre?" 3. They said to
Agni: "O Jātavedas, find that out, what spectre this is,"
"Yes." 4. He ran to it. It said unto him: "Who art thou?"
"I am Agni," he said; "I am Jātavedas." 5. "What strength
then is in thee?" "I could burn even everything which is here
on earth." 6. It put down before him a blade of grass [saying]:
"Burn this." Approaching it with all his might he could not
burn it. Thereupon he returned [saying]: "I could not find
out what spectre this is." 7. Then they said to Vāyu: "O Vāyu,
find that out, what spectre this is." "Yes." 8. He ran to it.

\textsuperscript{19} A. -vit-.
\textsuperscript{20} 1-ata. \textsuperscript{2}-m. \textsuperscript{3}ham. \textsuperscript{4}B. -m.

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aham asmi 'ty abraväni mätariyam vä aham vä asmi 'ti. 9. tasmiśa
tvayi kiṁ vīryam iti. api 'daṁ sarvam ōdadiya yad idam praś-
vīram iti. 10. tasmāi tvayam viśadhiṁ etad ādātve 'ti. taṁ upp-
reyya sarvajavana. taṁ na pācākā "dātum. sa lata eva nivara-
ntvā" nāṁ nad acakarāv vijñātum yad etad yaksam iti. 11. athe
'udram abruvan maghavann etad vijñāhi kim etad yaksam iti. 
tathe 'ti. tadh abhyadravat. tasmāt tiro 'dāthe. 12. sa tasmiṁ
evā "kāpe striyāma ajāgāma bhū grahamānām unāṁ hāma-
vatām. tōṁ ho 'vāca kim etad yaksam iti. 137.
dāṣane 'nivākṣe tītiyāh khaṇāṁ.

IV. 21. 1. brahma 'ti ho 'vāca brahmaṇo vá etad vijaye māhī-
yadha iti. tato hai 'va vidāṁ cakāra brahma 'ti. 2. tasmād vá
ete devā atilārām ivā 'nyāṁ devān yad agnir vāyur indraḥ. te
by enan nedīśhamā pasṛṛcasy sa² by enat prathamo vidāṁ
cakāra brahma 'ti. 3. tasmād vá indro 'tilārām ivā 'nyāṁ devān.
sa by enan nedīśhamā pasṛṛcasy sa by enat prathamo vidāṁ
cakāra brahma 'ti. 4. tasyā 'sa adeśo yad etad vidyuto vyadyu-
tad³ āśit³ nyāṁśad³ āś. ity adhidevatām. 5. athā 'dhyātman.
yad enad gacchati 'va ca mano 'nena cāti 'nād upasmaratya abhi-
said unto him: "Who art thou?" "I am Vāyu," he said; "I
am Mātariyāvan." "What strength then is in thee?" "I could
take even everything that is here on earth." 2. It put down
before him a blade of grass [saying]: "Take this." Approac-
hing it with all his might he could not take it. Thereupon he
returned [saying]: "I could not find out what spectre this is.
10. Then they said to Indra: "O Maghavan, find that out, what
spectre this is." "Yes." He ran to it. It was concealed from
him. 11. In that same space he encountered a woman, greatly
shining, Umā Hāmavatī. He said to her: "What spectre is
this?"

IV. 21. 1. "The brahman," she said; "through the brahman's
complete victory ye are exalted." Then he knew: "[It is] the
brahman." 2. Therefore indeed these gods—viz. Agni, Vāyu,
Indra—are as it were greatly above the other gods. For they
touched it nearest; for he first knew it to be the brahman.
3. Therefore indeed Indra is as it were greatly above the other
gods. For he touched it nearest; for he first knew it to be the
brahman. 4. Regarding it [there is] this direction: "What of the
lightning hath lightened: ah! hath winked: ah!" Thus with
regard to the divinities, 5. Now with regard to the self. That
which both goes as mind, as it were, and through it (mind)

20. ¹nīcvarīta. ⁶m (I).
21. ²A. nedaśma; B. nedīśum. ³te. ⁴an-. ⁵B. vidy-. ⁶ili. ⁷miṣ-
κṣṇoṁ saṁkalpaḥ. 6. tad aha tadvanam nāma, tadvanam ity upāsitavaṁ. sa ya etad evam vedā 'bhi hāi nain sarvāṁ bhū-
tāṁ sarvaṁchānti." 7. upanisadām bhū bhūhī tī utkā to upa-
niṣat. brāhmaṁ vāva ta upanisadām abhūne'ī. 8. tasyāṁ tapo
dumah kurme 'tī pratiśhā" vedās sarvāṅgāṁ satyam āyatanam.
9. ye'ī vā etāṁ evam vedā 'prahatyā pāṁmānam anante svarge
loke 'yjye pratiśhātāt. 138.

daśaṁe 'nvāke caturthaḥ khoḍaḥ, daśaṇo 'nvākās saṁśpītaḥ.

IV. 22. 1. āgā vā idam agra āśid bhavīṣyad' eva. tad abbhavat,
tā āpo 'bhavan. 2. tās tapo tapyanta. tās tāpas tepānā huss īty
eva prācīn prāṣasan. sa vāva prāṇa 'bhavat. 3. tāḥ prāṇyā
dānaṁ. sa vā apana 'bhavat. 4. tā apānya' nāyanā, sa vāva
vyanā 'bhavat. 5. tā vyanāya samānan. sa vāva samāṇa 'bhavat.
6. tās samānyo'dānan. sa vā udāno bhavat. 7. tad idam
ekam eva sadhāntyāṁ āśid avivaktam. 8. sa nāmarūpam'
akunata. tenā' naḥ vyavainah. "vi ha pāṇamā vibhave ya evam
veda. 9. tad asān vā udīkyāḥ prāṇa 'gnir' āpanā āpo vyāno

imagination continually remembers it (the brahman). 6. Verily it
is tadvāna by name. As tadvana it is to be worshiped. Who
knows this thus, unto him all beings desire together. 7. “Sir, tell
the upanisad.” “The upanisad has been told thee. Verily, we
told thee the upanisad of the brahman.” 8. Penance, restraint,
action are its foundation, the Vedas all its limbs, truth its abode.
9. Verily he who knows this [upanisad] thus, having smitten
away evil, stands firm in the endless heavenly world that is not
to be injured.

IV. 22. 1. Verily this was in the beginning space, being about
to become. It became. It became the waters. 2. They per-
formed penance. Having performed penance [uttering] huss,
they breathed forth forward. That became breath. 3. Having
breathed forth, they breathed out. That became exhalation.
4. Having breathed out, they breathed asunder. That became
the vyāna. 5. Having breathed asunder, they breathed together.
That became the samāna. 6. Having breathed together, they
breathed up. That became the udāna. 7. This [all] was one,
associated, not distinguished. 8. He made name and form.
Thereby he distinguished it. Distinguished from evil is he who
knows thus. 9. Verily yonder sun is breath, Agni is exhalation,
the waters are the vyāna, the quarters are the samāna, the moon

21. 8 A. suk-. 9 samvāmkṣant. 10-o. 11-e.
22. 1 repeat āgā vā. 2 yed. 3 apāna. 4 p-. 5 mādām. 6-raipam.
7-vinot. 8 A. Am. 9 A. upā.
diças samānaś candrāmaṇa udānaḥ. 10. tād vā etad ekam abhāvat prāṇa eva. sa ya evam etad ekam bhavat vedai 'vain hāi 'tad ekadhā bhavati 'ty ekadhā 'va pṛethus svānām' bhavati. 11. tad agnir vāi prāṇo vāg iti pṛthivi vāyu vāi prāṇo vāg iti antarikṣam aditya vāi prāṇo vāg iti dyāvār diṣo vāi prāṇo vāg iti cetoṁ candrāmaṇā vāi prāṇo vāg iti mānaḥ pumān vāi prāṇo vāg iti stri. 12. tasya 'dāin sṛṣṭaṁ cṛḍhitam bhuvanam asid aparyāpitaṁ. 13. sa manorāpam akurata, tena tat paryāpnot, dyāmaṁ ha vā asye 'dāin sṛṣṭaṁ açṛṭhitam bhuvanam paryāpitaṁ bhavati ya evaṁ vedā. 139.

ekādase 'nuvāke prathamāḥ khaṇḍāḥ.

IV. 23. 1. sāi 'śā' caturdāha vihītā prir udgīthas sāmā 'vkyam jyeṣṭhabhārāmaṇam. 2. prāṇo vāva 'd vāg gi' sa udgīthāḥ. 3. prāṇo vāva 'mo vāk sā tat sāma. 4. prāṇo vāva ko vāg ry tud arkyam. 5. prāṇo vāva jyeṣṭha vāg brāhmaṇaṁ taj jyeṣṭhabhārāmaṇam. 6. upaniṣadām bho brūhi' ti. uttā ta uttānād yosya te dhātava udāhaṁ tridhāta viṣu vāva ta uttānādam' abhīme' ti. 7. etac chakrat prakrtyām tāmraṁ saṁvārṇam iti ha sma 'ha yadai' 'va' yuktākṛte śāmre varno 'bhayaāti sa vāi te is the udāna. 10. Verily that became one, viz. breath. He who thus knows this as becoming one [saying]: "Verily this thus becommeth onefold," he becomes at once the first among his own people. 11. Verily now Agni is breath, speech is the earth; Vāyu is breath, speech is the atmosphere; the sun is breath, speech is the sky; the quarters are breath, speech is hearing; the moon is breath, speech is mind; man is breath, speech is woman. 12. That creation of his, when created, was unsteady, not fully completed. 13. He made the form of mind. By it he completed it. Verily stable becomes this creation which was created, not unsteady, completed, for him who knows thus.

IV. 23. 1. This is the fortune divided into four parts, viz. the udgīthā, the sāmaṇa, the arkaṇa, the chief brāhmaṇa. 2. Verily breath is ud, speech is gi; that is the udgīthā. 3. Verily breath is he (ama), speech is she (sa); that is the sāmaṇa. 4. Verily breath is ka, speech is ry; that is the arkaṇa. 5. Verily breath is the highest, speech is the brāhmaṇa; that is the highest brāhmaṇa. 6. "Sir, tell the upaniṣad." "The upaniṣad has been told thee, since the elements have been told thee. With three elements separately (?) verily we told thee the upaniṣad." 7. "That white, black, copper-red is the color of the sāmaṇa," he used to say; "when the copper-red color descendeth into the

22. 10 suā.-
23. 1 sāg. 2 vihītā. 3 B. agīh; A. giḥ. 4 brū.- 5 āḥ. 6 suā.- 7-dā ve.
white and black, it snatched these two unto itself . . . ." He considered: "Where now may these divinities bring tribute to me lying supine?"

IV. 24. 1. He chose man for a resort. 2. He entered him from the front (east), turned toward him. For him he became wide (uruc). Therefore the breast (uras) is called so. 3. To him sitting there these divinities bring tribute. 4. Agni brings to him as tribute speech bringing after. 5. The moon brings to him as tribute mind bringing after. 6. The sun brings to him as tribute sight bringing after. 7. The quarters bring to him as tribute hearing bringing after. 8. Vāyu brings to him as tribute breath bringing after. 9. These are his dug-out paths, carrying tribute, [viz.] these breaths. Thus dug-out paths, carrying tribute, approach from all sides him who knows thus. 10. That [divinity] is seated on the brahman-throne. Unto him they bring the brahman-throne, he mounts the brahman-throne, who knows thus. 11. That same brahman-glory is encompassed by fortune. But being the brahman he is encompassed by glory [and] by fortune who knows thus. 12. Regarding it [there is] this direction which is here in the right eye. What of it is white, that is the form of the re's; what is black, that is the form of the sāmans; what is copper-red, as it were, brownish, as it were, that is the form of the yajuses. 13. What this per-

28. 9 A. -ta. 10 dacc; before the e an illegible letter, perhaps crossed out. 11 uktāndāya.
24. 1 A. adig. 2 -ū. 3 balīt vāh-. 4 B. pāy-. 5 harati. 6 -cu. 7 -ā.
indra esa praṇāpati sameḥ pṛthivyā sama ākāśena sameḥ
divā samas sarvena bhūtena. esa para dīpate. esa eva 'dam
sarvam ity upaśitaṃ. 141.

ekādaṇe 'nīrāke tṛtiyāḥ khaṇḍāḥ.

IV. 25. 1. sae ca 'sae ca 'sae ca sae ca vāk ca manas ca [manas
cā] vāk ca caksur ca gṛotraṁ ca gṛotraṁ ca caksur ca graddha
cā tapaṣ ca tapaṣ ca graddha ca tani sodāṣaṇ. 2. sodāṣakalam
brahma, su ya evam etat sodāṣakalam brahma veda taṃ evaḥ
'tat sodāṣakalam brahma 'pyeti. 3. veda brahma tasya satyaṃ
āyanaṃ samaḥ pratiṣṭha damas ca. 4. tad yathā sah prāti-
śyan pāpāt karmano jugupetā 'ravam eva 'har-arhaḥ pāpāt kar-
mano jugupetā "kātī. 5. athāt 'śam daśapadi virāṭ. 6. daśa
puruṣe svarganarakaṃi. tany evam svargan gatāni svargan
gamayanti narakaṃ gatāni narakaṃ gamayanti. 142.

ekādaṇe 'nīmo ke caturthaḥ khaṇḍāḥ.

IV. 26. 1. mano naraka vān narakaḥ prānaḥ narakaḥ caksur
narakaṃ gṛotraṁ narakaḥ trān narakaḥ gudāna
narakaḥ pīnapm narakaḥ pādān narakaḥ. 2. manasā perikṣ-
yāini vede 'ti veda. 3. vācā rasān vede 'ti veda. 4. prīṇena

son in the eye is, that is Indra, that is Prajāpati, the same
with the earth, the same with space, the same with the sky, the
same with all existence; he shines beyond the sky. One should
worship him [saying]: ‘He is this all.’

IV. 25. 1. Being and non-being, non-being and being, speech
and mind, [mind and] speech, sight and hearing, hearing and sight,
faith and penance, penance and faith: these are sixteen. 2. Six-
teenfold is the brahman. He who thus knows this sixteenfold
brahman, him this sixteenfold brahman comes unto. 3. The
Veda is the brahman, truth is its abode, tranquillity and restraint
its foundation. 4. As one about to decease the next day would
guard himself against an evil action, even so he should day by
day guard against an evil action, until the time. 5. Now of
these the virāṭ is ten-footed. 6. There are ten heavens and hells
in man. They, having gone to heaven, cause him to go to
heaven; having gone to hell, they cause him to go to hell.

IV. 26. 1. Mind is a hell, speech is a hell, breath is a hell,
sight is a hell, hearing is a hell, the skin is a hell, both hands
are a hell, the rectum is a hell, the penis is a hell, both feet are
a hell. 2. He knows: ‘With the mind I know those things
which are to be examined.’ 3. He knows: ‘With speech I
know savors.’ 4. He knows: ‘With breath I know odors.’
IV. 27. 1. kas savitā, kā sāvitrī. agnir eva savitā, prthivi sāvitrī. 2. sa yatrā 'gins tat prthivi yatra vā prthivi tad agnih. te deve yoni, tad ekam mithunam. 3. kas savitā, kā sāvitrī, varuṇa eva savitā, āpas sāvitrī. 4. sa yatra varuṇas tad āpo

5. He knows: “With sight I know forms.” 6. He knows: “With hearing I know sounds.” 7. He knows: “With the skin I know contacts.” 8. He knows: “With both hands I know works.” 9. He knows: “With the belly I know hunger.” 10. He knows: “With the penis I know delights.” 11. He knows: “With both feet I know roads.” 12. Just one span to the north of the Plakṣa Prāsravaṇa is the middle of the earth. And where these seven sages (Ursa major) are, that is the middle of the sky. 13. And where these salts are, that is the heart of the earth. And what is black in the moon, that is the heart of the sky. 14. He who thus knows the two centers and the two hearts of the sky and the earth departs not unwilling from this world. 15. Homage to Atiśiṣma Etureta (?), to Dīṛtarāṣṭra, to Pārthuṛavasa, and let those who protect breath protect me. Hail. ‘Action’ is the householder’s fire; ‘tranquillity’ is the āhavanīya fire; ‘self-restraint’ is the anvāhāryapacana fire.

IV. 27. 1. What is Savitar? What is Sāvitrī? Agni is Savitar, earth Sāvitrī. 2. Where Agni is, there is earth; or where earth is, there is Agni. These are two wombs. This is one couple. 3. What is Savitar? What is Sāvitrī? Varuṇa is Savitar, the waters are Sāvitrī. 4. Where Varuṇa is, there the waters

26. ²komo. ⁴A. -sāmaya; B. -sāmāya. ⁵etur-. ⁶corrected from pārījaṭ-. ⁷-may.
yatra vā "pas tad vārṣṇah, te deve yoni, [tad ekam mithunam.]
5. kasē savitā. kā savitā. vāyur eva savitā. aṅkāṣā savitā.
6. sa yatra vāyus tād aṅkāga yatra vā "kācas tad vāyph. te deve yoni, tad ekam mithunam. 7. kasē savitā. kā savitā. yajña eva savitā. chandāṇi savitā.
8. sa yatra yajñas tāc chandăṇi yatra vā chandāṇi tād yajñāḥ, te deve yoni. tad ekam mithunam. 9. kasē savitā. kā savitā. stānayitum eva savitā. vidyut savitā.
10. sa yatra stānayitum tād vidyut yatra vā vidyuta tāt stānayitum, te deve yoni, tad ekam mithunam. 11. kasē savitā. kā savitā. āditya eva savitā. dyāus savitā. 12. sa yatra "āditya tād dyāus yatra vā dyāus tād ādityaḥ, te deve yoni. tad ekam mithunam. 13. kasē savitā. kā savitā. candra eva savitā. naksatrāṇi savitā.
14. sa yatra odāndras tān naksatrāṇi yatra vā naksatrāṇi tāc candraḥ, te deve yoni. tad ekam mithunam. 15. kasē savitā. kā savitā. mana eva savitā. vāk savitā.

dvādaśe nāvāke prathamah khaṇḍāḥ.

are; or where the waters are, there is Varuna. These are two wombs. [This is one couple.] 5. What is Savitar? What is Svātītri? Vāyu is Savitar, space Śā vitītri. 6. Where Vāyu is, there is space; or where space is, there is Vāyu. These are two wombs. This is one couple. 7. What is Savitar? What is Śā vitītri? The sacrifice is Savitar, the metres are Śā vitītri. 8. Where the sacrifice is, there the metres are; or where the metres are, there is the sacrifice. These are two wombs. This is one couple. 9. What is Savitar? What is Śā vitītri? Thunder is Savitar, lightning Śā vitītri. 10. Where thunder is, there is lightning; or where lightning is, there is thunder. These are two wombs. This is one couple. 11. What is Savitar? What is Śā vitītri? The sun is Savitar, the sky Śā vitītri. 12. Where the sun is, there is the sky; or where the sky is, there is the sun. These are two wombs. This is one couple. 13. What is Savitar? What is Śā vitītri? The moon is Savitar, the asterisms are Śā vitītri. 14. Where the moon is, there the asterisms are; or where the asterisms are, there is the moon. These are two wombs. This is one couple. 15. What is Savitar? What is Śā vitītri? Mind is Savitar, speech is Śā vitītri. 16. Where mind is, there is speech; or where speech is, there is mind. These are two wombs. This is one couple. 17. What is Savitar? What is Śā vitītri? Man is Savitar, woman Śā vitītri. Where man is, there is woman; or where woman is, there is man. These are two wombs. This is one couple.

27. 1p. abbreviate here and in the following. 2B. -un. 4-id. (!).
IV. 28. 1. tasyā eṣa prathamaḥ pādo bhūs tat savitur vareṇ-
yam iti. agnir vāi vareṇyam. āpo vāi vareṇyam. candrāmā vāi vareṇyam. 2. tasyā eṣa dvitīyāḥ pādo bhargamayo bhūvo
bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bharghaḥ. candramā vāi bhargbh. 3. tasyā eṣa trīyāḥ pādos svar
dhiyo yo nāṁ pracodayād iti. yajño vāi pracodayati. stri ca vāi puruṣaṣ ca prajanaṇayaḥ. 4. bhūr bhūvas tat savitur va-
renyam bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candramā vāi bhargah. 5. svar dhiyo yo nāṁ pra-
codayād iti. yajño vāi pracodayati. stri ca vāi puruṣaṣ ca praja-
nayataḥ. 6. bhūr 'bhūvas seṣat savitur vareṇyam bhargo
devasya dhīmahi dhiyo yo nāṁ pracodayād iti. yō vā etiṣ eva
vāivad veda 'pa punarṇādyayā taratī sāvityā eva salokatāṁ
jayati sāvityā eva salokatāṁ jayati. 145.

dvādaṣe 'nuवāke dvitiyāḥ khanyāḥ. dvādaṣo 'nuवāka sāmāptaḥ.

ity upaniṣadbrāhmaṇam sāmāptaṃ.

IV. 28. 1. This is its first pāda: "Bhūs; that desirable
[ splendor] of Savitar." Fire indeed is what is desirable. Waters
indeed are what is desirable. The moon indeed is what is desir-
able. 2. This is its second pāda, made up of splendor: "Bhūvas;
may we obtain the god's splendor." Fire indeed is splendor. The
sun indeed is splendor. The moon indeed is splendor. 3. This is its third pāda: "Svar; who may impel our devo-
tion." The sacrifice indeed impels. Woman and man propa-
gate. 4. "Bhūs, bhūvas; may we obtain that desirable splendor
god Savitar." Agni is splendor. The Sun is splendor. The
Moon is splendor. 5. "Svar; who shall impel our devotion." The
sacrifice impels. Woman and man propagate. 6. "Bhūs,
bhūvas, svar; may we obtain that desirable splendor of god
Savitri, who may impel our devotion." He who knows this Savī-
tri thus overcomes second death, he wins the same world with the
Savitri itself; he wins the same world with the Savitri itself.

28. 1-saṁ. 2-insert yajño vāi pracodayati. stri ca vāi puruṣaṣ ca
prajanaṇayaḥ.

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NOTES.

The MSS. have this heading: *talavākārābrāhmaṇe* (!) *upanīṣadbrāhmaṇam*.

In the numbering of the paragraphs the MSS. are careless and inconsistent. A. omits the *anuvāka* and *khāṇḍa* divisions, but numbers successively the paragraphs of each book. I have not thought it worth while to record simple omissions or inaccuracies of B. and C. in the *anuvāka* and *khāṇḍa* divisions, or of all three MSS. in the paragraph-numbers. With book ii. 1, A. and B. begin a new set of numbers (at the end of the paragraphs), omitting however the first three paragraphs (ii. 1-3), and numbering ii. 4 as 2; but after this regularly ii. 5 = 5, etc., to the end of book iii., iii. 42 = 37. There are remnants of a still different system of numbering in B., where the first three paragraphs of book iii., in addition to the other figures, are numbered as 58, 57, and 58 respectively; iii. 18. has in B. the additional number 70; iii. 23. has 73; iii. 32. has 79. The numbering of these last three chapters is clearly at variance with that of the first three of the book, and also with the order of the paragraphs in our text.

I. 1. 1 ff. Cf. 8. 1 ff.

I. 1. 2. Cf. GB. i. 6, sa (praśāpatīḥ) kalyaṃ prthivyā eva 'ignīm niramīmatā antarikṣād vāyuṁ diva adityam. The rest is different. — prāṇedat: cf. JB. i. 354, tasya (i. e. yaśasya) yo rasah prāṇedat . . .


I. 1. 4. tāṇy . . . aṅkṣa: i. e. prthivyā, agni; antarikṣa, vāyu; dyu, aditya; vāc, prāna. — The whole paragraph is repeated at i. 6. 6; and, omitting etānya, i. 33. 11; 34. 2. — aṅkṣaprāṇaḥ paṇavaḥ: cf. JB. i. 241, 247, aṅkṣaprāṇaḥ vai gāyatri, aṅkṣaprāṇaḥ paṇavaḥ; TMB. iii. 8. 2 (CB. vi. 2. 2. 16). Elsewhere—e. g. TS. vi. 1. 6. 2; iii. 2. 9. 4; AB. i. 21. 15; 28. 11—the *jāgati* is connected with the domestic animals.

I. 2. 3. ovāse . . . ovā: cf. III. 39. 1 (i. 3. 1).

I. 2. 4. paraṇ: here 'to no purpose,' as AB. iii. 46. 2, 3, 4. In paragraphs 5 and 6 it has its ordinary meaning. The -āṇ for -āk also in *nyaṇ* i. 6. 1: cf. Kāṭh. U. ii. 4. 1 (and Bōhtlingk's note); Āit. U. iii. 3; Māit. U. vi. 17 (avāḥ); but paraṇ and avāk at i. 9. 5.

I. 2. 5. sa sarvā . . . 'nusāhivāti: cf. TB. ii. 3. 9. 6, sarvā diṅo 'nusāhivāti; i. 10. 4. 2, sarvā diṅo 'nusāhivāhi.

I. 3. 1. etābhāyam: scil. devatābhāyam: cf. below, 8, etābhir devatābhir.

I. 3. 2. sa yathā . . . : cf. CB. xiv. 6. 1. 8 (=BAU. iii. 1. 8); ix. 3. 3. 6; JB. ii. 418, sa yathā vṛksam ākramanāt ākramamāṇaḥ iyad evam eva . . . svargam lokam rohanto yanti (AB. iii. 19. 6-7).

I. 3. 3. mṛtyu is also identified with *açāṇāy* BAU. i. 2. 1, and below iii. 12. 2. The peculiar ē is supported by 4; iii. 12. 2; iv. 24. 9; and JB. i. 136 (three times); but *açāṇāyānī* and *açāṇāyeyāh* JB. i. 117.
I. 3. 4. annam ... candraśāh: cf. KBU. iv. 2, candraśasy annam;
Māt. U. vi. 5.
I. 3. 4. 5. Cf. JB. i. 136, annenā 'gaṇayāṁ ghnaṇti. tāṁ-tāṁ açana-
yāṁ annena hatvā svargāṁ lokam ārohan.
I. 3. 5. The emendation ratasyu is made certain by RV. viii. 91 (80. 7, the ratasya κα ρασαṁ).
I. 3. 7. The meaning of atha yad ... pratihārāt is obscure.
I. 3. 7. yathā 'gninā ... saṁsāryeta: cf. JB. i. 81 (twice) yathā 'gnāv agnīn abhiṣamādādyāt tādṛk tāt. The preceptive āśīraya (AÇŚ. ii. 3. 5, āśīraya) among these optatives is very surprising, and calls perhaps for an emendation (āśīyed) ?
I. 4. 1 ff. Cf. iii. 39. 3 ff.
I. 4. 2. ativaḍdi ... śaṛaḥ: a Vedic reminiscence: cf. VS. xxii. 22, rājamayā śāra śāyaś trīyādhi; TS. vii. 5. 18, rājakya śaśayā śāra mahāratho jāyatām; CB. xiii. 1. 9. 2, rājakya śāra śāyaś trīyādhi mahāratho jāyatām.
I. 4. 3. daçavāyāḥ: perhaps 'of tenfold strength.'
I. 4. 4. On the inferiority of the ass to the horse cf. TS. v. 1. 2. 2 ff.; CB. vi. 4. 4. 7.
I. 4. 5. kubhra occurs again at iii. 39. 5. Neither this nor MS. ii. 5. 3 (p. 50. 16, 18) cast light on the exact meaning of the word. — anāryaś: the emendation is doubtful, but a change from r glyc to ṛ glyc would be easy in a Devanāgarī MS. Instead of rāyaḥ, rāyaṃ would be expected: cf. TS. ii. 6. 6. 5, ya evam veda prā rāyaṃ annādayam āpnoti; CB. ii. 4. 4. 6, rāyaṃ tāṁ vā tāṁ śaśānāv yā ... .
I. 4. 8. hīṁ vo: hīṁ ṛdā would be expected, as in 1.
I. 5. 1. ye: read so with the MSS.; y as below iii. 3. 1; 14. 8, -nir-
bbhīya; iv. 3. 3; 21. 8, sarrāṅgaṁ; iv. 1. 8 MSS. aṅgaḥ; AB. i. 13. 4; 30. 5: cf. Tāit. Prātt. vii. 4.
I. 5. 2. satyaṃ: the emendation is doubtful, the whole chapter ob-
scure.
I. 5. 5. yāvaṭi ... prthīvī: cf. TS. ii. 6. 4. 3; 5. 2, etc.
I. 5. 6. ṛgṛh + ud of the lifting up of a cup, as AB. vii. 38. 2, tāṁ (i. e. camasāṁ) yatro 'ṛgṛhīyus taṁ enam upodṛhīyāt. — manasaḥ: i. e. 'in silence,' opposed to vācā, as i. 58. 6, etc.
I. 6. 1. tena vā etam ... nidadhyād iti: the text as it stands is unin-
telligible, the chapter obscure throughout.
I. 6. 2. raçmān ... vyāhati: cf. Ṭa U. 16, yama sūrya prājāpatya nyāha raçmin ... .
I. 6. 4. anālayanam: formed from ālaya as anālayana (Ṭaét. U. ii. 7) from nilaya, and meaning the same.
I. 7. 1. There is no indication of a lacuna between te and karoti in any of the MSS.
I. 7. 2. catvārī vak ... vadanti, = RV. i. 164. 45; repeated below, at i. 40. 1.
I. 7. 3. sa yathā 'ṛmānam ... : the same comparison occurs again below at i. 60. 8 and ii. 3. 12–13; in all three passages read ṛṣiṣ( for ṛṣiṣho): cf. Chānd. U. i. 2. 7, 8, yathā 'ṛmānam ṛkṣayam rivā (Bhōtingk inserts mṛtipiṇḍo) vidvānśata evam hai 'va sa vidvānśate ya ... ;
BAU. i. 3. 8, sa yathā 'cānām tīvā loṣṭo vidhvaṁsetātī 'vam hātī 'va vidhvaṁsamānā vīṣvāno vīṣvaṁ

At the end B. and C. have iti svarakhaṇḍaḥ.

I. 8. 4, 5 = iii. 10. 3, 4.
I. 8. 7. dravāntam: it is barely possible to support the reading of the MSS. dravam by RV. iv. 40. 2 b.
I. 8. 10. marīṃṇīlā: the exact meaning is as doubtful here as it is ČB. iv. 5. 1. 10: cf. Eggeling's note, SBE. xxvi. 388.
I. 8. 11. tenāḥ 'nam ... : cf. JB. i. 232, sa yathā madhva lājan pra-

yuṣṭā evam evaḥ 'tenā 'kṣāreṇa sāmān (i) rasah dadhāti; and ii. 77, yathā madhva āśeṣa lājan āvapet tad anyathā 'e śat tadārka tāt.
I. 8. 12. ayāśm: the clause is so much abbreviated as to be obscure.
The peculiar position of the pūti-mark in the MSS., though repeated twice, is very probably due to a mistake. Cf. Schroeder, MS., i., intro-
duction, p. xxx, and ZDMG. xxxiii. 187.
I. 9. 2. vāg iṣṭāḥ. Cf. Chānd. U. i. 3. 4; 7. 1; BAU, i. 5. 5.
I. 9. 4. astar: those enumerated in 2. — bahur bhūyas: cf. RV. i. 188.

I. 9. 5. yuvamānta vācaḥ: I have taken yuvamānta here in its pri-
mary sense; see below, note to i. 10. 4.
I. 10. 1. yathā sācyā ... : cf. JB. ii. 10, yathā sācyā pañcali saṁ-

triṣṇānī syāt evam etenā 'kṣareṇe 'me lokā samātrāṇāḥ: Chānd. U. ii.

23. 4, tad yathā cañkunā sarvaṁi pariṇāṇām samātriṣṇāny evam omkāreṇa sarvā vāk saṁtriṣṇā. These parallel passages show that cañku in the Chānd. U. may be taken in its ordinary meaning of 'pin' (AB. iii. 18. 6).
I. 10. 4. daṇḍāḥ ... : the same series of numerals is repeated at i.

28. 3 and 29. 5. Cf. Weber, ZDMG. xv. 192 ff. The series at TMB.

xxvii. 14. 2 is very similar to this; the chief difference is bodha (cf. AB.

viii. 23. 4) for padma; yuvamānta occurs nowhere else, and the meaning given to it is purely conjectural. It occurred above, i. 9. 5, in its ordi-
nary sense.
I. 10. 6. Cf. KB. viii. 9, tā parovariṣṭaḥ abhyupyayā. trīṃ agrā 

stanāna akṣi vyāh paresa eva tāh Lokānā parovariṣṭaḥ ku-

rute; AB. i. 25. 6, parovariṣṭo vā ime lokā arvā aḥāya saḥa.
I. 10. 11. satyam ... āpa: cf. RV. x. 85. 1, satyena 'tiabhitā bhūmiḥ.
I. 11. 1. annakācinā: it would be easy to emend to-kācinār or -kā-
mānār, were it not for the fact that the word occurs twice again, without any variants, in a similar story, JB. i. 88, praṣāpatih praṇā āṣrata, tā enam śṛṣṭa annakācināḥ abhilās samantam paryāvīcān. tābhāyo hiṁ-

kāreṇā 'mnāyaśīṣā āṣrata ... tam etat praṇā annakācināḥ abhilās samantam parvīcānti. tābhāyo hiṁkāreṇā 'vā 'mnāyaś śṛṣṭe; also 

JB. ii. 148, tā enam annakācināḥ praṇā abhyupāvābhūtiḥ; and at JB.

ii. 149, tā enam annakācināḥ (MSS. 'cin-)' praṇā abhyupāvartante.—The same tautological expression tam ... sarvevā abhilās samantam paryāvīcān occurs at JB. ii. 142.
I. 11. 3–5; 12–2, 4. Cf. Chānd. U. ii. 9. 2–8, where however the pratiṃhāra is connected with the embryos, and the upadrava with the forest-animals.
I. 11. s. Cf. JB. iii. 318, praajasatih pasavan asrjata: te 'smrit (MSS. -n) svrstā asahijānānā apakrāman (MSS. -krāj). So 'bhmayata bhī mā pasadsvas samānānran. na mad apakrāmyeyur iti, sa etat sāmā 'paçyay tenā 'stuta. tato vāi tam pasavo bhismajānata (MSS. -sahij-) tato 'smād anapakrāmino bhavan. tad u (MSS. vi) hükāram bhavati, hum iti vāi pasadsvas samānānte hum iti mātā putram abhyeti hum iti putro mātaram.

I. 11. s. tantasyamānā: the emendation is doubtful.

I. 12. 1. upadraṃvag priyaṃta: the pun here is not quite clear to me; perhaps upadraṁvag is to be taken as 'mishap,' and reference is made to the harmful nature of the Gandharvas: cf. AV. viii. 6. 19; Pischel, Ved. Stud. i. 80.


I. 12. 7. Cf. Chānd. U. ii. 5. 1; 16. 1; SB. iii. 1; below i. 35. 2 ff.

I. 12. 9–13. 1. Cf. Chānd. U. iii. 3. 1–2; 15. 1; CB. i. 5. 2. 18; ii. 2. 3. 8.


I. 13. 6. Cf. Chānd. U. ii. 7. 1; below, 33. 3.

I. 15. s. anuvca sāma: cf. A. C. Burnell’s Ārṣeyabrāhmaṇa (Mangalore, 1876). Introduction, p. xi ff., “by a sāma was intended a melody or chant, independent of the words . . . the earliest records that we have make a distinction between the chant and the words, and treat the first as of more importance.” To the references there given may be added AÇS. ix. 9. 9 (see-Weber, Ind. Stud. x. 156, and Sitzungsb. d. Berliner A. d. W. (1892), p. 807), and below i. 18. 8 and 21. 9.

I. 15. 4. prasāma, prasāmi: the former is not found elsewhere, the latter occurs in the likewise obscure passage CB. iii. 9. 1. 9, vāg vāi saravaty annām somas tatmād yo vāa prasāmi annādo hāi ‘va bhavati, from which it would seem that prasāmi might mean “abundantly” rather than “imperfectly” (P.W., pp., Eggeling); cf. Chānd. U. ii. 8. 3.

I. 16. 4. rei sāma gāyāma: i. e. ‘sing a re to a sāman-melody’; cf. Burnell’s Ārṣeyabrāhmaṇa, Introd. p. xii, “A sāma is sung (gāt) on (or, as we should say, to) a re (rei). This idiom is an old one, for it occurs in the Brāhmaṇas repeatedly; if the re (or words) really formed part of the sāma, this idiom would be impossible.”

I. 16. 6. te: i. e. the chants of the noon and evening libations.

I. 16. 8. The present kāmaya of all MSS. has certainly crept in from 9.


I. 18. 1. Cf. JB. i. 288 ff. (partly translated by Whitney, Trans. Am. Philol. Assoc. xxiii, 30); praajasatih devān asrjata. tān (A.B ṭā) mṛtyun (u-w) pāmā naasṛjata. te devāḥ praajasatih (praajas) iriṣṭāḥ bravan kasmad (asā) u no ‘ṛṣṭāḥ (iruṣṭāḥ) mṛtyun cen naḥ (na) pāmāna smravastayam (irṣṭey) āśīth ‘ti. tān (A.B ṭā) abravāc (A.B. br-) chañānsvi sambarata tāni yathāyatanam praviyata tato mṛtyunā pāmāna vyāvarṣityathe (iruṣṭey) ‘ti. vasavo (savo) āyatrīṃ samabhā-
ran (saṃbh-), tāṁ te prāviçan. tāṁ sā (sa) 'echādayat. viçve deva anu-
śubhah samabharaṇ. tāṁ te prāviçan. tāṁ sā 'echādayat (-n). mṛtyoḥ
pañktaḥ samabharaṇ. tāṁ te prāviçan. tāṁ sā 'echādayat. sādhyaç cā
"piyāç cā techhandasi (C. -dañsa) samabharaṇ. tāṁ te prāviçan.
tāṁ sā 'echādayat (C. -n). 234. savanāny eve 'nāgriñi anu-prāviçuñām.
osal vai tān (tā) mṛtyuḥ pāpē ma na nirajñāti. kuto hi tasya mṛtyuḥ
pāpē "piyāỹe yā na nirajñāti. na hāi 'nam mṛtyuḥ pāpē 'nuvinda-
dati ya evān veda. chañdźi sa vā tān mṛtyuḥ pāpmaṇo 'echādayan
(C. -dāy-). tad yad evān (nā) chañdźi sa mṛtyuḥ pāpmaṇo 'echādayaṁ
taç chañdźi chañdźaṁ chañdźastvaṁ. chañdźaṁ evāi nām chañdźi sa mṛtyuḥ
pāpmaṇo ya evaṁ veda.

I. 18. 8–9. Cf. Chānd. U. i. 4. 2, deva vai mṛtyor bibhyatas trayiṁ
vidyāṁ prāviçan. te chañdźhīr acchaḍayaṁ. yad chañdźhīr acchaḍayaṁ
taç chañdźaṁ chañdźastvaṁ.

I. 18. 8. ṛg vyās vāyaṁ sāma yāvān svarāḥ. ṛg vā esa rā vās vārād bhavati, whence it appears that a ṛc without mel-
ody (sāma = svarā) is meant : see above, i. 15. 3; 18. 4.

I. 18. 8. The Chānd. U. i. 4. 4 identifies svara and om.

I. 19. 8. etena hā 'syā sarvēno 'dgitam . . . : cf. i. 57. 9; 58. 10. The
construction of ṛvraç + ā with the ablative (instead of dāt. or loc.)
is noteworthy.

I. 20. 8. tad yathā . . . : cf. JB. i. 144, yathā vā aksaṇa cakṛau vi-
śkabdhāḥ evam etene 'mū ṭukāṁ viśkabdhāḥ ; RV. vii. 99. 3.

6. The three āgās are described below, i. 37. 1. — The precise tech-
nical meaning of āgita, vibhāti, pratiśtā, and praṇā is obscure.

I. 21. 4. The paragraph is not clear to me; ahoratā as feminine is
very irregular; prācīr I have taken in the sense of parācīr (into which
it should perhaps be corrected) 'successive,' as AB. vi. 18. 6 ff.

I. 21. 8. ṛg vā . . . : cf. above, i. 18. 8.

I. 23. 2. Cf. TS. vi. 3. 1. 4–5, nā 'adhvaryur upagāyet. vāgvīryo vā
adhvaryuḥ, yad adhvaryuḥ upagāyed udgatrā vācām sampravacched
upādāsaḥ 'syā vāk syāt.

I. 23. 8. tasya 'bhupālitaya . . . : this is a clear contradiction of i. 1. 6.

I. 24. 1. The same play between aksara and vyas in Āmrtañāda U.
24, yad aksaraṁ na kṣarate kādadāī (Ind. St. ix. 32); cf. also ÇB. vi. 1.
3. 6.

I. 24. 8. The same play between aksara and vyas is repeated below,
i. 48. 8.

I. 25. 8. atha yathā . . . : i.e. as insignificant as a pail in comparison
with a river.

I. 25. 8. Cf. JB. i. 324, trāṣṭubho vā asāv ādityaç culkat kṛṣṇam
puruṣaḥ.

I. 25. 8. yo 'gnir mṛtyuḥ saḥ; cf. ÇB. ii. 2. 4. 7. 9, agner mṛtyor
atmānam atrayata; JB. i. 12, deva vāi mṛtyunā samayanta. sa yo ha
sa mṛtyur agnir eva saḥ. — Chānd. U. iii. 1–4 and vi. 4. 2 are quite
different from this paragraph.

I. 25. 8. On the purusa of the sun cf. KBU. iv. 3; Chānd. U. i. 6. 6;
iv. 11. 1; BAU. ii. 1. 3; iil. 9. 12.

I. 26. 1. Cf. JB. i. 254, triviṣṣaç culkat kṛṣṇam kāṇīkāḥ ; 324,
traśṭubham idaṁ caśus śuklaṁ kṛṣṇam puruṣah; CB. xii. 8. 2. 26, trīpya viddiṁ caśus śuklaṁ kṛṣṇam kāṇiṇakā; below i. 34. 1.
I. 26. 3. tad yās tā ṛpo . . . : cf. i. 29. 5; 35. 5; CB. ii. 1. 1. 3: cf. AA. iii. 2. 2-4.
I. 26. 4. On the puruṣa of the eye cf. KBU. iv. 18, 19; Chānd. U. i. 7. 5; iv. 15, 1; BAU. ii. 3. 5; iv. 2. 2; v. 5. 2, 4, etc.
I. 26. 5. The paragraph is obscure.
I. 26. 6 ff. The Chānd. U. vi. 4. 4. mentions rohitam, śuklaṁ and kṛṣṇam ṛñopam of the lightning.
I. 26. 7. On the puruṣa in lightning cf. KBU. iv. 5; Chānd. U. iv. 13. 1; BAU. ii. 1. 4; 5. 9.
I. 27. 1. adhyāste: very likely in the sense of 'prevails,' which PW. assumes for it in RV. i. 25. 9. — annam kṛtvā: because death is hunger: above i. 3. 3; BAU. i. 2. 1, 4.
I. 28. 2. sa esa saptaraṇāṁ vṛṣabhas tuviśmān: the last three words are quoted from the re below, 29. 7 (RV. ii. 13. 12a).
I. 28. 3. On these numerals see above, note to i. 10. 4.
I. 29. 7. The re is RV. ii. 13. 12.
I. 29. 8. esa hy eva . . . ṛṣabhaḥ: cf. JB. ii. 87, indro vā akāmayata vṛṣabhas sarvādām prajñāṁ syām vṛṣabhatāṁ gaccheyam iti. sa etam yajñam opacayat tam āharat tenā yajata. tato vā sa vṛṣabhas sarvasām prajñāṁ abhavaḥ vṛṣabhalam agacchat. — mahīyā here and below (46. 2; 48. 5) was certainly connected with mahant rather than with vṛmā: cf. PW. s. v. vṛmāny: the commentator of TS. vii. 5. 10 explains it by pṛjā.
I. 30. 2. anīśedham sāma: nīśedha is the epithet of several sāmans.
I. 30. 3. = i. 45. 6.—AB. iv. 2. 3, states that the nāndaśr̥ma sāma (SV. ii. 653) is abhrāṭprayan and abhrāṭprayāḥ: cf. also Ind. Stud., iii. 203, 208.
I. 31. 3. Very differently on the sevenfold sāman, Chānd. U. ii. 8 ff. — yā devatāḥ: on the divinities of the different quarters see BAU. iii. 9. 20 ff.
I. 32. 1. The re is RV. viii. 70 (59). 5.
I. 33. 1. tad yāt vā bhrama sa prāṇaḥ: this is the doctrine of Kauśitaki and Pāṅgga (KBU. ii 1; 2), of the sacrificial fires as revealed to Upakosala Kāmalāyaṇa (Chānd. U. iv. 10. 5), and one of the explanations of Varuṇa to Bhṛgū (Tāț. U. iii. 8. 1). The same was taught by Udayka Čuḷbāyaṇa (BAU. iv. 1. 2). For a refutation of it see BAU. v. 13. 1.
I. 33. 4. karoty eva vācāḥ: cf. below ii. 2. 8; iii. 32. 9, sa esa prāṇo vācā karoli: CB. iv. 6. 7. 5, sā yatra yāṁ vāg aśīṁ sarvam eva tatrā kriyata sarvam prajñāyaṇā 'tha yatra mana āśin vā vātṝa kīṁ caṅa kriyata na prajñāyaṇo no hi manasa ahyāyaṁ kaṁ caṅa 'janātā: Mahānār. U. iv. 7, vācā kṛtāṁ karma kṛtāṁ: VS. xiii. 58 and comment on it, CB. vii. 1. 3. 9. — gamayati manasaḥ: cf. Chānd. U. v. 10. 2 (= iv. 15. 6). tat puruṣo manasa evaṁ bhrama gamayati. — tad elon . . . manah: cf. Māṭ. U. vi. 34, tāvam mano nirdhāyaṁ hṛdi gāvat kaṇam yataṁ.

I. 33. s. The same etymology recurs below, 40. 6; 48. 7; 51. 2; iv. 13. 2.

I. 33. s. For the identification of sun and moon with the sāman cf. Chānd. U. i. 6. 3, 4.

I. 34. s. Cf. above 26. 1.

I. 34. s. sa ēṣa āhutim atimatyā and ta ēta āhutim atimatyā in 5 refer to pāda c of the ye quoted in 6.

I. 34. s. The stanza is AV. x. 8. 35, which reads saudhreśāḥ for samśeśāḥ in b, and āhutim in c. In b dadante (manuscript reading: see Whitney, Index Verb) should be restored for dadate of the edition. For dīcās saṃśeśa cf. CB. vii. 3. 1. 24.

I. 34. s. The stanza is AV. x. 8. 36, which has ēṣān none for eko in c, and eke for anye in d.

I. 34. si. tā etās ... annādyāya : obscure and probably corrupt.

I. 35. s. saṃvatsara : 36. 1, parjāye, 4, puruṣe, and 10, devatāsa, prove it to be locative.

I. 36. s ff. Cf. above, i. 12. 7.

I. 36. 4. A similar play on varṣah and varṣah CB. ii. 2. 3. 7.

I. 36. s. niḍhanakṛta : niḍhanakṛta would be expected, but cf. the similar passage SB. iii. 1, which ends hemanto niḍhanam. tasmād dhe-
mantam praṇaḥ niḍhanakṛtā evā "sate niḍhanarūpam ivāi tāriḥ.

I. 36. s. Cf. Chānd. U. ii. 3. 1 and 15. 1 ; similarly TS. i. 6. 11. 3-4; CB. i. 5. 2. 18.

I. 36. s. pratyag : contrasted with ārdhva in 4, as Kāṭh. U. i. 5. 3, ārdhvaṃ praṇaḥ unnaṣayā aparānam pratyag asyatī (cf. Chānd. U. iii. 13. 3, yo śya pratyag suṣiḥ so 'pānaḥ. 5, yo 'ṣyo "ārdhvaḥ suṣiḥ sa udānaḥ). It corresponds to āvṛttā in Chānd. U. ii. 2. 2, lokā ārdhvāc cā "vṛttāc ca.


I. 37. s ff. On this distribution of the savanas among the different divinities see Eggeling’s note, SBE. xii., p. xvi.

I. 37. s. On the manner in which the gastras of the three savanas should be sung cf. AB. iii. 44. 5. Also below i. 51. 6 ff.—The term mandra is frequently connected with Agni in the RV. Differently Chānd. U. ii. 22. 1, where the vinardī sāṃnāḥ is regarded as Agni’s udgīṭha. — rdhnati with accusative, like yrpus.

I. 37. s. ghoṣiṇī, upabdīmati : these two adjectives are also combined JB. i. 255, yasmād etad ghoṣi vo ‘pabdīmad iva gīyate tasmād ghoṣi vo ‘pabdīmad iva garbhat jáyante : cf. AB. iv. 9. 3, aścarrathene ‘nāra ājīm adhāvat. tasmād su uccāryaḥ sa upabdīmān kṣatrasya rūparam. āṇḍro hi saḥ. The Chānd. U. assigns to Indra the claksyam balavat sāṃnah.

I. 37. s. uccā : i. e. ‘further on’: cf. below 7.

I. 37. s. The Chānd. U. also attributes the krauṇcāh sāṃnah to Bryaspati, while in TS. ii. 5. 11. 1 it is assigned to the Asuras : yat krauṇcām anvāhā ‘surām tad yan mandraḥ mānsah tad. As to its char-
acter, cf. comment. on TS. v. 5. 12. 1, krānīco dāruṇasvānaḥ paksī- 
viṣeṣaḥ.
I. 38. 2. nītarām may mean ‘in a low tone.’ The rest of the chapter is 
obscure and partly corrupt.
I. 38. 3. A loma sāman is mentioned TMB. xiii. 11. 11. The point of 
the pun between loma [sāman] and lomaçāni (perhaps ‘covered with 
herbs’) ganaçānāni is not clear.
I. 38. 4. galāṇasa: the exact form of the name is not quite certain; 
at J.B. i. 316, A.B.C. read galāna, D. galūna. — gāmūlaparṇābhyaṃ: 
probably correct; but I have not corrected the ā into ī, because gāmīla 
is only found as adjective, ‘made of gāmī-wood.’
I. 39. 1. Pāluṣita is probably the same person as Pāluṣi, Chānd. U. 
v. 11. 1 (CB. x. 6. 1. 1), who is (Chānd. U. v. 18. 1) also addressed as 
Prācīnayogya.
I. 39. 2. sāmnah pratiṣṭhā: cf. BAU. i. 3. 29, tasya hāi ‘tasya sāmno 
yah pratiṣṭhāṃ veda prati ha tiṣṭhati. tasya vāg eva pratiṣṭhā etc.; 
Śāmavīdh. B. i. 12, yo ha vāi sāmnah pratiṣṭhāṃ veda prati ha tiṣṭhaty 
asmīṃ ca loke ‘nusmiṃ ca. vāg vāva sāmnah pratiṣṭhā. yad v etad 
vāg tī ṣrvedaḥ saḥ. rei sāma pratiṣṭhitam.
I. 39. 4. sāmnas swarṣyam: cf. BAU. i. 3. 28, tasya hāi ‘tasya sāmno 
yah swarṣyam veda bhavati hā ‘syā swarṣyam. tasya vāi svara (t) eva 
swarṣyam etc.; Śāmavīdh. B. i. 11, yo ha vāi sāmnah svarah yah swar- 
ṣyam veda svam ca ha vāi sāmnah swarṣyam ca bhavati. svaro (t) vāva 
sāmnah svam tad eva swarṣyam.
I. 40. 1. The verse is RV. i. 164. 45.
I. 40. 2. vāg eva sāma: cf. BAU. i. 3. 24, vāg vāi sāma.
I. 40. 3. The meaning of this paragraph is not quite clear.
I. 40. 4. Cf. KB. ii. 8.
I. 40. 5. prānā eva’saḥ: cf. CB. vi. 6. 2. 6, prāna vā asuḥ.
I. 41. 1. The re is RV. i. 89. 19.
I. 41. 1. The same five puruṣas are mentioned BAU. ii. 1. 2 (sun), 3 
(moon), 4 (lightning), 8 (waters); 8. 9 (eye): KBU. iv. 3 (sun), 4 (moon), 
5 (lightning), 10 (waters), 17 and 18 (eyes). Slightly different Chānd. 
U. iv. 11. 1 (sun); 12. 1 (moon); 13. 1 (lightning); 15. 1 (eye), 6 (mind).
I. 42. 1. yat pāṇiḥ: cf. Tāṣṭ. U. iii. 10. 3; TB. iii. 8. 7. 2.
I. 42. 1. Cf. Māt. U. vii. 11, puruṣaḥ cakṣum so yathā daksīne kṣīny 
avasthitah Īndra ‘yam . . .
I. 43. 1. = iv. 24. 3.
I. 43. 11. The list of adjectives, with the exception of jyotīṣmān, cor-
responds to the qualities enumerated above, 42. 3 ff.
I. 44. 1. The re is RV. vi. 47. 18.
I. 44. 1. harṣayā = adityasya rāçmayāḥ: cf. Nirukt. vii. 24, adi-
tyasya harṣayā harṣayāḥ harṣayād adityaramaṇyas te. — For the etymol-
ogy cf. SB. i. 1. 13, pītvapākṣāparaipkṣāvā va indrasya hari tābhyām 
hī ‘dvā saṁvat āhātī.
I. 44. 5. The stanza is RV. iii. 53. 8.
I. 44. 6. imañ. . . sancañcañañah: cf. RV. vi. 58. 2.
I. 45. 1. The metre of the verses in 1 and 2 is defective. The 
thought of the first gūka is similar to RV. i. 164. 46 (AV. ix. 10. 28). 
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pāda c of which ends like pāda d here. For the end of pāda d of the second stanza, cf. below, iii. 2. 1.

I. 45. 4. to the end is repeated verbatim at iii. 37. 6 ff., which has been used in emending the MSS. reading here. — īlayāt: the verb, in the same sense, is repeated below at 51. 3; 55. 3: 58. 7; also JB. i. 299, prajāpatīr yasmin yoneḥ, prajā asajata so īlayad eca sa dīpyamāno bhrā-jāmīno tiśṭhat; MS. i. 8. 6 (p. 123. 12.), yad aṅgūreṣu vyavaśānteṣu īlaya vī vā bhāti tad devānāṁ āṣyam : cf. ApŚ. vi. 9. 2.

I. 45. 5. pāpma yugnāh : pāpmayugnāḥ would be expected, but cf. below ii. 12. 1, and JB. i. 16, tad yathā 'hir . . . (MSS. āṇyedānāte) na kač cama yugnāh pāpma paricīṣyate evam hai 'vā 'śmīn na kač cama yugnāh pāpma paricīṣyate ya evam vidvān agniḥotra jahoti.

I. 46. 2. On sajāta, see Eggeling's note on CB. v. 4. 4. 19. — mahāyā : cf. above, i. 28. 8.

I. 46. 6. caturūdhā : the conjecture is uncertain ; perhaps the reading was pāncahādā.

I. 48. 4. The paragraph is not clear.

I. 48. 7. samātīt : it would be easy to regard this form and anvātīt (iii. 38. 10) as due to dittography of the following tat, were it not for AV. xviii. 8. 40, anvātīt, which is protected by the metre.

I. 48. 8. janātā : so emended after Chānd. iv. 3. 7. Perhaps it would be better to correct it into janajītā : cf. below, iii. 38. 3, and JB. ii. 386, prajāpatiḥ prajānām prajānapatiḥ.


I. 55. 1. sanātī is the MSS. reading throughout, although one would rather expect sanotī. But cf. AB. iv. 17. 3, where asunvan (so all MSS. and Aufricht; PW. emends to asunvan) corresponds to asunyatās in 2.

I. 51. 1. ālabena : I emend so hesitatingly after AV. vi. 16. 3 etc.

I. 51. 2. Cf. below, i. 58. 8.

I. 51. 3 ff. Cf. above, i. 37. 1 ff.

I. 52. 2. apadhvāntam : emended after Chānd. U. ii. 23. 1, apadhvāntam varvavasya.

I. 53. 1. At Chānd. U. vi. 2, Čvetaketu's father strongly maintains that in the beginning there existed the sat only, without a second : cf. also Chānd. U. iii. 19. 1 (identity of sat and asat). The Tāit. U., on the other hand, holds (ii. 7. 1) that the sat was produced from the asat, a doctrine which Čvetaketu's father mentions and refutes.

I. 53. 3. tasmāt . . . : the logical connection of the two sentences is obscure. For the second one, cf. CB. i. 1, 1, 20 = ii. 5. 2. 17, evam hi mithunāṁ kiptam uttarato hi strī pumāṁsā upaçete ; vi. 3, 1, 20 = vii. 5. 1. 6, daksīṇatō vā vī ṣāṁ yuoṁ upaçete. The reason is very probably the desire for male offspring : cf. Bṛhat S. ixxviii. 24, daksīṇapārce puruṣo vāme nārī yamāc ubhayasaṁsthaḥ.

I. 55. 1 ff. On the superiority of the sāman over the ṛc and its chronological see K. T. Telang's introduction to the Bhagavad-gītā, SBE. viii. 19. — sāman is loosely treated as male and masculine (amaḥ ; 54. 2, sa) : cf. CB. iv. 6. 7. 11, tad vā tad vī ṣāṁs āṁs vinaḥ ṛcāṁ sadasya adhyeti ; i. 4. 4. 3, varṣā hi maṇaḥ ; AB. i. 28. 16, where vāc is taken as masculine.
1. 58. s. For the etymology, cf. e. g. BAU. i. 3. 24; Chānd. U. i. 6. 1; AB. iii. 23. 1.

1. 53. s. viprā: the emendation is doubtful.

1. 53. 12. ādāya na ... : text and translation are doubtful.

1. 54. 1. tasmād ... : cf. ApDhS. i. 1. 2. 23; GāutDhS. ii. 13. — kā-

1. 54. mam ... : cf. ApDhS. i. 1. 3. 32. From ApDhS. i. 1. 4. 1 ff. it would seem that students were at times offered forbidden food by their teachers: see Bühlcr's note.

1. 54. 2. bharaṇḍakēṣuṇa: correct form and meaning are unknown.

1. 54. 3. On the intercourse of sāman and re in the sadas and the prohibition of witnessing it (except through the door), see CB. iv. 6. 7. 9 ff.

1. 54. 4. amā 'ham ... : different versions of the formula AV. xiv. 2. 71; CB. xiv. 9. 4. 19 (= BAU. vi. 4. 20); AB. viii. 37. 4 (for appointing a purohita); TB. iii. 7. 1. 9; GB. ii. 3. 20; ApGŚ. ix. 2. 3; Ka. xxxv. 18; ČGS. i. 13. 4; AŚS. i. 7. 6; PGS. i. 6. 3; MāṅGS. i. 1. 10; BādhGS. 1. 12; B̄āradGS. i. 19; HGS. i. 20. 2. 

1. 54. 5. sambhāvān añtyaricata: the emendation after i. 57. 5.

1. 54. 6. hīṅkāraṇa ca ... : cf. AB. iii. 23. 4, te vāt paścā na āgād bhūtaṁ
pāñca nāgād bhūtaṁ 'kalpitām dhāvaḥ (? Aufr.-vāc) ca hīṅkāraṇa ca pras-
tāraṇa ca prathamā ca yuguddhāca ca madhyamā ca pratihāraṇa ca 'ttamā
cā nidhanāca ca vaśāt kāraṇa ca. — vyādravatām, the emendation after CB. iv. 6. 7. 10, tasmād yady api jáyāpati mithunam varantau paśyanti vy eva dravata āga eva kurvāte.

1. 54. 7. tad yathe ... : text and meaning of the clause are uncertain.

1. 56. 8 ff. Cf. AB. iii. 23; GB. viii. 20 ff., and Haug's note, AB. ii. 197.

1. 57. 1. gāyatām: for this pregnant use of the genitive see Weber, Ind. Stud. ix. 247.

1. 57. 2. Cf. Chānd. U. i. 8. 6-7; BAU. i. 3. 25.

1. 57. 3. Cf. above, i. 51. 3.

1. 58. 1. Because the udgitha (ud) is the sun: cf. above, 57. 7.

1. 58. 2. gāpayaṇaṁ: with the same meaning which the causative of yad usually has.

1. 58. 3. pratīc: the MSS. read here and iii. 6. 1, 3 pratīc, as do five MSS. of TS. v. 4. 7. 2. — manasa 'in silence,' as above, i. 5. 6.

1. 58. 4. hiraṇyaṁ avikṛtam: cf. JB. iii. 1, sau (Prajāpati) idam sarvam vyakaro. yathā ha vai hiraṇyaṁ vikṛtam evam.

1. 58. 5. Cf. i. 51. 3.

1. 59. 1. sāmavārīyaṁ: the meaning is uncertain. According to JB. i. 219, the nidhana is the virya of the sāman: tad u ho 'vāca jānaçru-
teyo viryaḥ va etat sāmno yan nidhanam.

1. 59. 12 ff. The distribution of what follows among the several speakers is not clear; tad etat sādhu ... bruhy eva probably belongs to Ĉānaka, who approves of Brahmadatta's answer and urges him to continue. After this it seems as if Brahmadatta's reply was lost, in which he proposes to turn the tables and ask Ĉānaka and Abhiprat-

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namo 'karma (with reference to 11) ... atiṣṭhāś. And in 14 Brahmadatta gives the questions which he proposed to ask them, together with the answers. As the text stands, however, it would seem that me 'dam ... atiṣṭhāś is spoken by Brahmadatta, although what he refers to by idāh namas is not clear. The text is not above suspicion, especially the absolute mā = 'don't,' for which BAU. v. 13. 2, sa (Prāḍīta's father) ha smā 'ha pānīndā mā prātīra seems to be the only parallel case.

1. 60. Cf. below, ii. 1 and 10; Chānd. U. i. 2; BAU. i. 3 (CB. xiv. 4. 1); cf. also JB. i. 289, manasā suhārāsanaḥ ca durhārāsanaḥ ca viśānantī prāṇena surabhī cā 'surabhī ca viśānantī oaksūṣa darśanīyaḥ cā 'darśanīyaḥ ca viśānantī croureṇa crahāviiyaḥ cā 'crahāviiyaḥ ca viśānantī vācā sādū ca 'sādū ca viśānantī.

1. 60. 5. apānena jighrati: this peculiar conception occurs also at BAU. iii. 2. 2, so 'pōnena 'tigraheṇa grhitaḥ. apānena hi gandhān jighrati. In the latter passage Böhtlingk has changed the reading, though supported by both recensions, into sa gandhena and prāṇena respectively. It is possible that the confusion (for which, however, I am inclined to hold the authors themselves responsible) came about through passages like ii. 1. 16, apānena pāpaḥ gandham apūnīti, which, occurring in connection with 'perceiving by sight,' 'hearing with hearing,' etc., was thought to be equal to 'smelling bad odor,' instead of 'exhaling' it.

1. 60. 7. Cf. above, i. 7. 6.

After chapter 60 the MSS. have this very corrupt colophon: gānābhikādhānpranipādanā ca tam saśīkāvhakāvām niyoγāddāνāvā (B. -o) ddhyāyānā kriyāṇā (B. cēṣāṁrā) likhat (B. -n). muddāgarīvan hi samudrakānālaṁgantī rudrākṣipādāṇya govaḥ. kūcakārakaṅgārāghvī (B. -karṇa-kucaṁ) sūragāvṛuti ganiyādāhva ganaṁ gajesavāh.

1. 1. Cf. i. 60 and ii. 10.

1. 2. vācā bhratīya pātis: bhratī as a name for vāc and the same etymology of Bhaspati also Chānd. U. i. 2. 11; BAU. i. 3. 29.

1. 2. 1. tasas ... praṇāḥ: cf. below, iii. 32. 9.

1. 2. 2. yaś cāva ... : cf. i. 33. 4.

1. 2. 3. svādū ... vanām 'ti: the emendations are not quite certain.

1. 3. s. The change from paryādatta in 5 and 6 to paryātta in 7, 8, and 9 (cf. below, ii. 13. 3) is noteworthy.

1. 3. 12 ff. Cf. above, i. 7. 6.

1. 4. aṣṭa hū ... vā saḥ: unclear.

1. 6. 10. sahasraṁ ... putrāḥ: cf. ii. 9. 10.

1. 6. 11. Cf. TS. v. 6. 5. 3, etam vā para āṭnāraḥ kakṣīvaḥ āuciyo viññāvaḥ gṛyasas trasadasyyo paurukutsyaḥ praṇākmā acinava, tato vāi te sahasraṁ-sahasram putrāṇ avindanta; TMB. xxv. 16. 3, para āṭnāraḥ trasasadyyo paurukutsyo viññāvaḥ gṛyasah kakṣīvaḥ auṣṭjas etat praṇāকāmāḥ sattrāyaṁ samavayāṁ te sahasraṁ-sahasram putrāṇ apusyam evam vāva te saahasraṁ-sahasram putrāṇ puṣyanti ya etad upayanti.

1. 7. 1. The emendation of sthālyām to sthālyām after JB. iii. 128 (transl. Proceedings for May, 1883, p. x), atha ha cyavano bhārgavāh punar yuvā bhūtvā 'ya[e(hac) charṣyitum mānavaṃ. tam prācyam sthāl-
yām āyājat. In the AB. the name of the sage is Čāryāta Mānava, in
the CB. the a is short, as in our text.

II. 7. z. For the different quarters assigned to gods, Fathers, etc.,
cf. e. g. CB. iii. 1. 1. 2., 6, 7. — bāmbena is the correct reading: cf.
below, 6, and TS. vi. 6. 8. 4.

II. 8. z. etad dha nā . . . : cf. AB. i. 14. 5 [udoci] dig aparājitā; CB.
iv. 6. 6. 1 ff.

II. 8. z. The same etymology below, ii. 11. 8 ff., and BAU. i. 3. 9. 22;
Chand. U. i. 2. 12.

II. 9. z. Five vyāhrtis are also mentioned at JB. ii. 354, pañcabhir
vāi vyāhrtibhir idān devā ajayan.—For pra and ṛ, cf. Chand. U. ii.
8. 1, and Eggeling, SBE. xii. 101, note.—ud must be supplied: see 8.

II. 9. z. The identification of pra with praṇa (but of ṛ with udāna)
is also found CB. i. 4. 1. 5; differently Chand. U. ii. 8. 1.

II. 9. z. ud iti so śāve adityaḥ : cf. Chand. U. i. 3. 7, aditya evo 't.
The meaning of the following clause is obscure.

II. 10. Cf. above, i. 60.

II. 10. z. tasya . . . asuh : the same phrase is repeated below, iii. 30.
8: cf. JB. iii. 190, atha ha vāi vāikhānasā ity ṛṣikā īndrasya priyā
āsuh.

II. 10. z. bhaūjate : on account of the preceding vadati I have taken
it as 3d singular.

II. 11. Cf. BAU. i. 3. 12 ff.

II. 11. z. Cf. above, ii. 8. 7.

II. 11. z. For the etymology cf. BAU. i. 3. 9. 21.

II. 11. z. anāmāyatvam : the reading is probably corrupt.

II. 12. z. pāpma naṁgaḥ : see above, i. 45. 5.

II. 12. z. alokatāyāi = alokyatāyāi, BAU. i. 3. 33.

II. 13. z. yathā dhenuṁ... : cf. TS. ii. 3. 6. 2, yathā vatsuṇa prat-
tāt gaṁ duha evam eva 'nām lokān prattān kānam annādyaṁ duhe.

II. 14. z. nedītham : cf. Aufrecht on AB. i. 1 ; and CB. i. 6. 2. 11.

II. 14. z. atha yad ... pālāhyyām : cf. CB. iii. 1. 1. 7, tasmāt u ha
na pratīcinācriṛa çāya. ne 'd devān abhināsārya çāya iver.

At the end of the chapter there is the following colophon :

grutyanātacamatā devācārinivāsa ivero ātivāto:
ekalinakatākhaṇḍam varāhīyāgam allikhat.

III. 1. For this and the following chapter, cf. Chand. U. iv. 3. 1. On
the grahas see Eggeling on CB. iv. 6. 5. 1 ; Vāyu is similarly contrasted
with the other divinities at BAU. i. 5. 33, sa yathāi 'ṣaṁ prāṇānam
mādyamah prāṇa evam elāśān devatānāṁ vāyuḥ, mlocanti hy anyā
devatā na vāyuḥ, sāi 'saṁastimītā devatā yad vāyuḥ. (Somewhat similar
is AB. viii. 38. 2 ff.). But at CB. iii. 9. 2. 5 we read sarvān vā idam
anyad āhyati yad idam kehā 'p iyo yam pavate 'thāi 'tā (the waters)
eva ne 'taṇati.

III. 1. 4. Cf. JB. ii. 48, yadā 'dityo 'stam eti vāyuṁ (MSS. -r) evā
pyeti.

III. 1. 7. Cf. JB. ii. 48, yadā vā agnir udvāyati vāyuṁ evā 'pyeti.

III. 1. 11. kṛtsnam : supplied after 19.

III. 1. 14. Cf. JB. ii. 49, yadā vāi tāṣnīṁ āste prāṇam eva vāg apyeti ;
KBU. iii. 9.
III. 1. 10. Cf. JB. ii. 49, yadā svāgīti prāñam eva cakṣur apyeta.

III. 1. 29. Vāyu enters man. CB. i. 1. 3. 2; v. 2. 4. 10.

III. 1. 21. In the corresponding story of Chānd. U. iv. 3, the beggar is a brāhmaṇaṃ.

III. 2. 2. The Chānd. U. version in a reads t. k. nā 'bhūpaçyanti mar-tvāh; and, at the end of d, vasantam (b of the gloka at JB. ii. 26 ends ba-hudhā nāvāśā; in b the MSS. of the Chānd. U., as ours, read for su.

III. 2. 4. The Chānd. U. version in a has janitā praṭānām for uta m.; in b, hiranyadāṅgro bāhhaso 'nasārīh; in d, anamnam for adantam.

—rapasa (from rapas, as rabhasa from rabhas) is uncertain, and so is also the reading of the next two words.

III. 3. 1. nā: see note on i. 5. 1.

III. 3. 3. Breath is identified with the uktha in BAU. v. 14. 1.

III. 3. 4. caṇvad: Eggeling now takes the word to mean ‘probably’ in the Brāhmaṇas: note on CB. v. 4. 8. 2.—The end of this paragraph is not clear to me; perhaps the nā should be thrown out.

III. 3. 6. Cf. a similar etymology of the name in AB. vi. 20. 8. 4.

III. 4. 4. triśubhā paripādhati: cf. AB. vi. 13. 5.

III. 4. 10. nava-nava 'khavāḥ sampadaye: this statement is correct for agni + pṛthivi + mahāni + mahī; and āditya + dya + brahman + brāhmaṇ; but not for vāyu + antarikṣa + deva + devī, which make ten syllables, unless vāyu is read for vāyū.

III. 4. 11. For the comparison, cf. JB. ii. 248, yathā (MSS. pāha) vai maṇṣau manisāṣtram otoṣ evaṃ evaṃ evaṃ trirātra otaḥ (MSS. odāḥ); CB. xii. 3. 4. 3; TMB. xx. 16. 6.

III. 5. 2. muṇjas: corrected after SB. iv. 1. The rest of the chapter is obscure, the readings, especially the quotations in 5, doubtful.

III. 5. 5. The quotations are given as they appear in the MSS., without saṃdhi at the end.—manoyuktam: it is uncertain whether this should be taken as a compound, or as two separate words.

III. 5. 6. bimbena: possibly ‘by means of the fruit of the Momordica monadelpha.’

III. 6. 4. hotur vā 'jye... mātrāvaruṇasya vā: see Eggeling’s note on CB. iv. 8. 2. 1 (SBE. xxvi. 325).

III. 6. 8. The correction of abandhu (neuter) to the masculine -ahus seems necessary to bring out the contrast: cf. RV. viii. 21. 4, vayāṁ hi tvā bandhumantam abandhavo viprāsa indra yeṣmīna.—kasmād vā... manthanti: these words are not quite clear to me.

III. 8. 2. anyatarām upāgāda: I take this to be a euphemistic expression, similar to CB. v. 1. 8. 13, sa kva tataḥ sṛṣṭi. The actual bodily danger incurred by entering into a dispute with a superior is well known (e. g. Chānd. U. i. 10. 9–11. 9; CB. ix. 6. 3; BAU. iii. 9; JB. ii. 76, 77, etc.).

III. 8. 4. The construction of the clause as it stands is harsh, no matter whether ma be taken as dative or as genitive: see Delbrück, Synt. 398 (end). — sugamānaḥ: the word is very appropriate in talking to a driver.

III. 8. 7. In the following this much is clear, that Sudakṣina Kṣāmyi by his unexpected arrival within the sacred enclosure succeeds in out-
witting Prācīnācāri (ii. 7. 7) and making himself the udgātar; he particulars are not clear to me.

III. 8. 10. Possibly here and in the following paragraphs restobhāta should be taken as a cpd.: cf. hāvibhāta, MS. iii. 4. 7 (p. 53. 18).

III. 9. 9. This paragraph is obscure. It must be inferred that the younger Jābala was not able to hear Sudakṣiṇa’s discourse, iii. 8. 9–9. 7, the substance of which is told him by his older brother in iii. 9. 10, yas trayā्नām... ativalati. — The transitive use of avādi is very remarkable. It is probable that avādi ‘ti should be corrected into avādit, which would at the same time remove the superfluous iti.

III. 9. 10. evaṁ... yāḥ katham avocad bhagava iti = the younger Jābala.

III. 10. 1–3 are obscure. It is uncertain who is the subject of uvāca in 1 and 3; also who is reproached in 3.


III. 10. 12. The stanza is AV. x. 8. 28, where however b reads utāi 'sām pito 'ta va... putra ēsām, and precedes a; in c AV. reads prathamo jātah s. u. g. antah.

III. 10. 13. The readings of this paragraph are doubtful. Though the MSS. have no indication of a lacuna, it is certainly defective, and lacks the verb on which imam pūruṣam depends.


III. 12. 1. imāṇe va lokān: cf. ČB. xii. 1. 7. 2, tryāveta imē lokāh.

III. 12. 2. acaṇayā: see note on i. 3. 3.

III. 13. 1. pāṇḍyanti: so far only found in Pān. iii. 1. 28: cf. above, i. 38. 5, pāṇḍyyāḥ.

III. 13. 5. Nāka Māudgalya (ČB. etc.). — The bearing of yathā... tādṛk tat on what precedes is not clear. The clause is so much abbreviated as to be obscure. It is probable that ratham should be supplied as object to the causatives arpaṭyātva and arpaṭey (6): viz. ‘as one having caused one chariot to collide with a post (obstruction) would drive around the obstruction with the next chariot’: cf. AV. x. 4. 1, ratha sthāyaṃ āraḥ.

III. 13. 6. The iti should perhaps be placed after arpaṭey.

III. 13. 7. bradhnasya viṣṭapam: this phrase occurs frequently in the JB: tad bradhnasya viṣṭapāṁ gacchānti (ii. 337, 344. 351, 353, parallel passages); attha yācy catasaras tad evam bradhnasya viṣṭapam, tasmān etad devis sarvām kāmān duhre (iii. 328); tad etat svargayāṁ sāmā ēṇute svargayāṁ lokāṁ ya evāṁ veda. tad yathā ha vai bradhnasya viṣṭapāṁ evac elāni viṣṭāpaṇi svargasya lokasya samāstantī壁画 svargayāṁ lokam ēṇoti ya evāṁ veda (iii. 219); samudrasya (MSS. -ā) viṣṭapa occurs JB. iii. 233: cf. below, iii. 19. 7, trīṣiṭ pāṁ.

III. 14. 1–4. This is repeated, almost verbatim, JB. i. 18, where however the text is unfortunately even more corrupt than here: viz. āsū mā gatam prcehati kas tvam (C. tasyam) asī ’ti (C. om. iti). sa (C.-e) yo ha nāmā vā (A.B. om. vā) gotreṇa vā prabhute (B. -brahe) tathā ḫa ’ha yas te ‘yam mayy (C. for ḫa ’ha... mayy has ḫa bha ye su; for mayy
B. reads maryy, A. may] ātmā bhiṣā (B.C. ātri) esa te sa (C. si) iti. tas-
nin hā "tman pratipat (C. pratīvat) tam (B.C. ta) tatvas (A. tava) sampaññayapad (so A. and B.; C. sampaññyga) ghīlam apakarsanti. Then, with only a few orthographical differences, to the end of 5 (all MSS. read suvās, svargyam, svar, svargaya, svavir in 3 and 4). After this, sa etam eva suktarasaṃ (so C.; A.B. saññṛ-ṣa) api esta tasya patr̥ dāyam upayaṃti pitaraśaśādhuṣktiṣyāṃ. — In the text the division pratipat. ta is purely conjectural, the MSS. reading pratipatā, which might be an ablative depending on apakarsanti, but it seems not improbable that a past pple is hidden in the word. For sampaññayapad I have been unable to find an acceptable emendation.

III. 14. i. sa yathā... eva; cf. JB. ii. 12, yathā ha vā idam aṅgaḥ (MSS. -āḥ) nirbhīṣyey annaṃ evam evaś tasmād aṅgho nirbhīṣyante; Āit. U. i. 1. 4; tasyāḥ bhūtaptasya mukham nirabhīṣyata yathā "ygam (cf. also RV. i. 104. 8, aṅgaḥ ma no... nī bhṛt). — The āṅgā in nirbhīṣyante is noteworthy: see above, note to 1. 5. 1.

III. 15. i. Cf. SB. i. 5. 1 ff., indra ha vāṅ civaśāṃtāryā "katham uvācā vāsīṣṭhāya brahma. vāyu ity eva civaśāṃtārya manuḥ brahma vāśāṣṭhāya. 2. tad vā etad vāsīṣṭhāya brahma; also TMB. xvi. 5. 34. Hence a Vāśīṣṭhā should be chosen as brahman-priest, TS. iii. 5. 2. 1: vāśīṣṭhō brahma kāryaḥ; cf. SB. i. 5. 8.

III. 16. i. Cf. AB. v. 32; CB. xi. 5. 8; GB. i. 6; Chānd. U. iv. 17.

III. 16. i. Strikingly (at times verbatim) similar is AB. v. 33. 2; cf. also GB. ii. 3; Chānd. U. iv. 18; KB. vi. 11: SB. i. 5. 4 ff.

III. 16. i. ubhayaśād, ubhayaacakro; cf. iv. 14. 3, ubhayaśādī (also ubhayaśaṅd); the AB. has ubhayaśādīyapāt and ubhayaśādačaka.

III. 17. 1—2. Cf. Chānd. U. iv. 17. 4 ff.; AB. v. 32. 5 ff.; CB. xi. 5. 8. 5 ff.; SB. i. 5. 8; JB. i. 338, yan nu no 'dāya 'yam yaśno bhreṣaṃ tyāt (MSS. iy-) kenā 'nam bhīṣajāme 'ti tān praśajātiv abhāvād yad vā etasya tṛayāsaṃ vedaśya tāya indriyāḥ viryaṁ rasa āsidd idam va aham tad vā (MSS. vamy) udayauccham (MSS. insert ity). etā vyāhṛtiḥ prāyaś-

III. 17. i. very similar is Chānd. U. iv. 17. 7; the comparisons in AB. v. 32. 6 and CB. xi. 5. 8. 6 differ, especially in the latter: cf. also comm. on KBU. (Bibl. Ind. p. 4, line 4 ff.), baddhāvād kāśṭhene 'va kāśṭhāṁ niśanadhikādaññānaṁ jaturojñajuhādādibhiḥ.

III. 17. 4. tad dhūr...: almost verbatim as AB. v. 34. 1 ff.; GB. iii. 3.

III. 17. 3. With e of the gūka cf. Muṇḍ. U. ii. 2. 1, atrai 'tāt sam-
arpitam ejat praṇam nimiṣa ca yat.

III. 19. i. somaḥ pavale and upasampadādhe; cf. below, iii. 34. 2
CB. iv. 2. 5. 7, 8, and Eggeling's notes, SBE. xxvi. 307, 308.

III. 19. i. i. 8. 4. 5.
III. 20. 1. yo 'smān ... dvipnāh = KBU. ii. 8 (Mahānār. U. iv. 13); the phrase (without the ca after yaḥ) is very frequent in AV., e. g. ii. 11. 3; 19. 1–23. 5.

III. 20. 2. aparāṇāḥ : cf. BAU. v. 15. 10 (CB. xiv. 8. 13. 10), apad asi na hi padgyaye, in an invocation of gāyatri.

III. 21. 1. Text and translation are uncertain; the last two words are emended after AV. vii. 35. 2 b, aham ... bilam apyadhām.

III. 25. 1. modo ... pramodo : as in Tāt. U. ii. 5. 1, modo daksīṇāḥ pakṣāḥ pramoda uttarāḥ pakṣāḥ (of the ātma "nandamayāḥ").

III. 27. 11. navo-navo ... jāyamāṇo : a Vedic reminiscence, RV. x. 65. 19, navo-navo bhavati jāyamāno ... (= AV.; TS.; TB).

III. 28. 1 ff. Similar, but differing considerably in detail, are BAU. v. 12 and KBU. i. 2 ff.

III. 28. 2. atra = loke 'cokāntare 'hime (BAU. v. 12. 1).

III. 29. 1. There seems to be no other passage in Vedic literature where a dead man temporarily returns of his own accord to comfort and instruct a friend. Somewhat similar are the stories of Bṛgu (CB. xi. 6. 1. 1 ff.; JB. i. 42–44, JAOS. xv. 284 ff.) and Naciketas (TB. iii. 11. 8. 1 ff.; Kāṭh. U. i. 1), and, in later literature, that of Kādambari calling her lover back to life by her embrace (Weber, ZDMG. vii. 588 = Ind. Strefl. i. 307). Cf. also the Jaina-story of ajjī Asāṅha, Ind. Stud. xvii. 109.


III. 30. 5. praśāpater ... āśa : the same phrase occurred above, ii. 10. 2. — rṣṇām is perhaps to be taken with sa, and devānām in 4 with praśāpatir.

III. 31. 1. Io. iii. 7, praśāpatir jāyamāṇa eva saha pāpmanā jāyata. so 'kāmayāta 'ya pāpmanāvan haniye 'ti. sa etath vṛddha-chandasaṁ dvādaśaṁ hatām apacayat. tam āharat. tena yaśita. tena visačaṃ pāpmanānaṃ vyahutah. sa yaḥ pāpmañci livha iva manjeta sa etena vṛddha-chandasaṁ dvādaśaṁ hatāna jayeta. visačaṃ hā 'va pāpmañam vyahute.

III. 31. 5. The statements of this corrupt passage are tentative only.

III. 31. 6. I have not been able to restore a satisfactory text.

III. 33. 1. Iad atha yadda : cf. CB. iii. 8. 3. 15 = 4. 5, yadda 'smāt prāṇo 'patrāmati dārē eva tarhi bhūto 'nārthyaḥ yate; KBU. ii. 14, asmāc chariād uccakramus tad āha prāṇat guṣkam dārūdhūtam cicye.

III. 33. 8. sa ... sa : as is seen from 8, they refer to antarānnām.

III. 33. 9. vācā karoti: see above, i. 33. 4.—tasya svara ... praśāḥ : cf. above, ii. 2. 6; in Chaṇḍ. U. i. 13. 2, svara and prāṇa are identified.

III. 33. 1. For the identification of āgni and vāc cf. Chaṇḍ. U. i. 13. 3, sa đik so 'yuh. — abāthya svara : cf. Chaṇḍ. U. i. 3. 2, samānā u eva 'yuh ca 'sāu ca. uṣṇo 'yam uṣṇo 'sāu. svara iti 'ni amakṣāte pratṣāsvara ity amam ; i. 5. 1, ity āsūn vā abāthya udgitha āya praṇah. om iti hy āṣa vāram eti : cf. i. 3. 1, ya eva 'sāu tapati tam udgitham upāsita. udāna vā āṣa praṣāhy udgāyati.

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III. 34. 1. tad etan . . . ṛksāme: cf. Chāṇḍ. U. i. 1. 5. — ācaturam: to the passages from MS., KB., and Kāth., quoted by Böhtlingk (on Pāṇini viii. 1. 15) and Schroeder (Monatsberichte d. Berl. Akad., July 24, 1879, p. 688), must be added JB. ii. 276, ācaturam ha khalu vaimithunam prajanaman; iii. 42, ācaturam (MSS. ācatur) mithunam prajanaman; iii. 87, ācaturam vāma m. p.

III. 34. 2. somaḥ pavale and upāvartadhyam: see above, iii. 19. 1.

III. 34. 3. Cf. ČB. vi. 6. 1. 6, yādṛg vai yonāḥ retaḥ śycate tādṛg jāyate; vii. 4. 1. 1, yādṛcād vai jāyate tādṛcān eva bhavati; Brh. Sāṁhitā lxxv. 2.

III. 35. 1. The verse is RV. x. 177. 1.—On maricānāṁ in d see Weber, Ind. Stud. ix. 9, note.

III. 35. 2. ati ratham udiśate: these words are doubtless corrupt.

III. 35. 3. maricāyāḥ I have left unchanged, regarding it as one of the frequent instances of confusion of i-stems and ī-stems.

III. 36. 1. The verse is RV. x. 177. 2.

III. 37. 1. The verse is RV. x. 177. 3 (= l. 164. 31).

III. 38. 2. prajāṇāṁ janayitā: cf. i. 48. 8.

III. 38. 4. A similar etymology of gáyattra is given at BAU. v. 15. 7.

III. 38. 5. upā 'smāi . . . naraḥ: the first pāda of SV. ii. 1 and 113 (= RV. ix. 11. 1 etc.). The final of gáyattra is protracted also in SV. and RV. The second and third pādas are given in 8, with the var. lect. devan for devan (SV. RV.). They also differ from SV. and RV. in the protraction of the final of indave to -vāi, and of the last three vowels of iyāksate (iyāksitā), and by the insertion of hum-bhā between the second and third syllable of the latter. The Bibl. Ind. gives the verse, yajñājañānām, thus: upā 'smāi | gáṣṭāta nārāḥ | ṭaṣāmāṣānā | yāṣṭā | hummāyṛ | dāṣāyī | abhi devāṁ iyāksatā || te.

III. 38. 8. gocācakalaṁ vai brahma: cf. below, iv. 25. 2.

III. 39. 2. anvāritat: cf. note on i. 48. 7.


III. 39. 2. tad . . . ārdyāt: I have not been able to restore a readable text. From what follows it would appear that parts of ovāc, as a and o, are commented upon and mystically explained.

III. 39. 3 ff. are similar to i. 4. 2 ff.

III. 40 ff. Only very few of these names occur in the Vaṁcābrāhmaṇa; a number of names are repeated in the vaṁca at iv. 16 ff. After III. 42. the MSS. have this colophon:

bahuvād dhāraṇācakta vismaranty alpabuddhayāḥ:
yam aham triścād adhyāyam aśikham tam bhadgavan.

IV. 1. 1. haritasprāсa samāṇabuddho: the correctness of the MSS. reading is doubtful, the meaning obscure.

IV. 2. 1. Cf. Chāṇḍ. U. iii. 16. The correspondence is very close, even to the misreading caturvīṇātiśvārṣāṇi in 2.

IV. 2. 3. sarvasān vas Śaddate: Chāṇḍ. U. sarvasān vāsāyanti (cf. ČB.
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xi. 6, 3, 6; BAU iii. 9, 4.) ; cf. BAU. iii. 9, 4, etṣu hi ‘daṁ vasu sarvanā hitam (= JB. ii. 77, JAOS. xv. 240).  
IV. 2. 2. For the etymology cf. JB. ii. 77 ; CB. xi. 6, 3, 7.  
IV. 2. 2. For the etymology cf. JB. ii. 77, ‘daṁ sarvan ādaḍānā yanti = CB. xi. 6, 3, 8 ; ii. 1, 3, 18 (of the sun), tasmād āditya nāma yad evaṁ vṛgyah kṣatram ādatta.  
IV. 3. 1. The AV. v. 28, 1 reads : tryāguṣaṁ jamadagnēḥ kasyapsya tryāguṣam | tretāḥ 'urtasya caksunāni trīṇy ayuṣi te kāram ; pādas a and b, of the AV. version are also found VS. iii. 62.  
IV. 3. 2. Cf. RV. i. 187, 1, uṇa naḥ pīlav dēkara . . . | mayobhur . . .  
IV. 3. 3. = TS. v. 5, 7, 5 ; also VS. xviii. 67, with those var. lect. : in a, pāncajanyaḥ for puriṣyāḥ ; in b, asyāṁ pythiṣyāṁ abhi ; in c, asi tvam. = puriṣyāḥ : see Eggeling’s note to CB. vi. 3, 1, 33. — yo : cf. above, 1, 5, 1.  
IV. 5. 2 ff. Cf. below, 10, 10 ff.  
IV. 5. 3. virātra, not so much “ the end of the night ” (PW., pw.) as the second half, or after-part of the night : cf. vyadhva. — uṇnihotra-velāyām = after sunrise (AB. v. 31).  
IV. 6. 4. Tallies with the description given of a Vedic student returning after he has completed his studentship, ČGS. iii. 1 ; PGS. ii. 6 ; GGS. iii. 4 ; daṇḍopānaham occurs also ČGS. iii. 1, 18.  
IV. 6. 5. sūdhātā . . . ; cf. TS. vii. 1, 8, 1, ‘ sya catvāro virā jayante suhotā sūdhātā suadvargyān suabdhyāt.  
IV. 8. 2. Cf. BAU. v. 15, 12.  
IV. 8. 7. For Pratīdārça Aībhāvata, see CB. xii. 8, 2, 3.  
IV. 9. 3. uṣṇā follows the nā-class only here and below, 10, 1-8 ; cf. e. g. stabhñāti, stabhñoti ; sināti, asinot (JB. iii. 210 ter) ; skabhñāti, skabhñuṇant ; lūnāti, lūnoti ; kṣīṇāti, kṣīnoti ; strīnāti, strīnoti, etc.  
IV. 10. 3. satpadhā : i. e. by means of the seven viḥaktis of the sāman enumerated in 1-7 ; cf. below, 18.  
IV. 10. 10. Cf. above, 5, 1.  
IV. 11. 10. Cf. iii. 32, 5.  
IV. 18. 3. Chānd. U. viii. 3, 5 ; KBU. i. 6 ; BAU. ii. 3, 1 similarly divide satyam into an immortal (sat) and mortal (ti) syllable.  
IV. 14. 2. The paragraph is obscure.  
IV. 14. 3. udhayāpadi : scil. devatā.  
IV. 14. 4. It seems very probable that a negative should be supplied in the relative clause, in order to contrast this paragraph with the preceding one. It would then correspond to KBU. i. 2, ye vāi ke ca ‘smāl lokāt pratyantī candraśasum eva te sarve gacchanti . . . etad vāi svargaś ca lokasya dvāraṁ ya ca candramāḥ. tam yaḥ pratyāha tam atisṛjate. atha ya evaṁ na pratyāha tam iha vṛṣṭiḥ bhuḥ sarvati, sa iha . . . teṣu-taṁ sthāneṣu pratyājaṁyante (Bōhlingk, Ber. d. Sachs. G. d. W. 1889, p. 201 ff.).  
IV. 16 ff. Some of the names occurred above, iii. 40 ff.  
IV. 18-21. The Kena-Upaniṣad. In Čaṅkara’s recension it formed the ninth adhyāya. One of Burnell’s MSS. of a fragment of JB. (i. 1-178) contains a commentary on this Upaniṣad, with the title Kṣutravi-varaṇa.
IV. 18. Röer compares Kāṭh. U. ii. 6. 12 ; Tāṭt. U. ii. 2. 4 (=9) ;
Munḍ. U. iii. 1. 8.
IV. 18. 4. Both the Bombay ed. and the ed. of Röer count para-
graphs 3 and 4 as one. — The second half-stanza of 4 occurs also Iça U. 
10. 13 ; see also Weber, Ind. Stud. ii. 183.
IV. 18. 4. mano matam : this was also the reading of the author of
the Kṣudravivarāṇa.
IV. 18. 9. prañiyate : for a similar pun between prāṇa and vni +
pra see Praç. U. iv. 3, yad gārha-patya prañiyate prāṇayanād āhava-
nīyaḥ prāṇaḥ ; also CB, vii. 5. 1. 21.
IV. 19. 1. dahram : both edd. and the Kṣudravivarāṇa read dabh-
ram. The AV. recension reads daharam (Ind. Stud. ii. 182). — Both Č.,
and the Kṣ, place a period after eva te and take manye viditam (so, with-
out avagraha, all edd.) as a remark of the student, which is harsh and
unnecessary; by reading aviditam we obtain a fit transition to what
follows. The AV. recension differs considerably here, and begins the
second paragraph with viditam.
IV. 19. 4. vidyāya . . . mṛtam : cf. Iça U. 11, vidyāya mṛtam açunte
—Mātt. U. viii. 9.
IV. 19. 9. vicicaya : Röer vicintya, Bombay ed. and the Kṣ, vicitya ;
but the latter explains dhīrāḥ by vivekinaḥ : cf. Kāṭh. U. i. 2. 2, tāu
samaritya vivekakā daḥraḥ.
IV. 20. 1. tad : both MSS. here tam ; in 8, A. tad, B. tam ; in 11, both
m (!) ; the AV. recension has tam throughout.—vā aham : the faulty
reading of the MSS. vā 'ham (here and once below, in 8) is found also
in Chamb. 187 throughout (Ind. Stud. ii. 192).
IV. 20. 6. nāī 'nād açakām : the edd. here, and below in 10, 'tad for
'nād.
IV. 20. 9. ādadiya : the edd. and Č, ādadiyam.
IV. 21. 1. The edd. insert sā before brahme 'ti.—For mahiyadheva the
edd. have -dhavaṃ.
IV. 21. 2. pasparṣus : the edd. have the faulty form pasparçus.—sa :
our MSS. and the edd. te, but it is obvious that this reading is due to
the te of the following paragraph, and should be changed to sa, with
Chamb. 187 (Ind. Stud. ii. 193). It is probable that the whole clause
is a gloss.
IV. 21. 4. vyadyutād őś iti nyāmīṣad őś : Röer, vyadyutadā iti 'ti
nyānīṣadā ; the Bombay ed., vyadyutadā iti 'ti nyānīṣadā. The author of the Kṣ, read nyāmīṣad. The ā after the verbs is
surprising; both commentators explain it as having the force of com-
parison (Kṣ. ā ite 'ty upamārtha açubdaḥ). After nyāmīṣad an iti
seems to be wanting.
IV. 21. 5. yad enad . . . cāi 'nayad : the edd. twice etad.
IV. 21. 8. sarvābhāvāni : the edd. -ni : see note to i. 5. 1.
IV. 21. 9. 'jyeje : the edd., Č, and the Kṣ, 'jęyę (Č, = jyāyasi; Kṣ, =
mahati sarvamahati ; both explanations are impossible). But there
can be no doubt that the true reading is ‘fyeye, as suggested by Müller. Here ends the Kena-Upaniṣad.

IV. 22. 11. agnīr vāi . . . vāg iti : the change from vāi to iti throughout this paragraph is noteworthy. In the similar passage i. 6. 2, iti vāi and iti are used for vāi.

IV. 23. 1. arkaṁ : the same form is repeated below, 4. As the form occurs repeatedly in ČB. along with arka (see PW.), I have not corrected it to arkaṁ, which would better fit the etymology here given.

IV. 23. 2. prāno vávo ’d : cf. Chand. U. i. 3. 6 ; BAU. i. 3. 25. — vāg gī : cf. Chand. i. 3. 6 ; BAU. i. 3. 25 identifies vá with gīthā.

IV. 23. 3. Cf. Chānd. U. i. 7. 1 ; BAU. i. 3. 22 differs.

IV. 23. 4. BAU. i. 2. 1 derives arkaṁ (so MSS.) from γρ ‘honor’ and κα ‘joy.’

IV. 23. 5. Cf. above, 21. 7. The second half of this and the first half of the next paragraph are corrupt. The translation is purely tentative.

—vīṣa as independent word is unsupported, and calls for emendation.

IV. 23. 7. ’The cūklama, kṛṣṇam, and tāmram are the three dhātus. The rest of the paragraph is obscure, and I have not succeeded in restoring a satisfactory text. In daśāpaścga of the MSS. perhaps ṃācaça ca are hidden.

IV. 24. 6 = i. 43. 10.

IV. 24. 10. Cf. note to i. 26. 1. — In i. 25. 8, cūklam rápam is also assigned to the, but 9 connects kṛṣṇam rápam with the yañus.


IV. 25. 5. Cf. above, iii. 38. 8.

IV. 26. 2 ff. Similar are KBU. iii. 6 and BAU. iii. 2. — 2. KBU. maṇasā sarvāṇi dhyānīnāy āpnoti; BAU. maṇasā hi kāmān kāmayate.

IV. 26. 3. vācā : i. e. jhāvāya, as KBU. (jhāvāya sarvān annaraśān āpnoti) and BAU. (jhāvāya hi rasāṁ vijānāti) read ; cf. ČB. viii. 5. 4. 1. sarveśām aṅgānāṁ vācāi ’vā ’nnavya rasāṁ vijānāti : x. 5. 2. 15, na vācā ’nnavya rasāṁ vijānāti. See further, TMB. xx. 14. 3 (PW.), and JI. i. 209, quoted in the note to i. 60.

IV. 26. 7, 9. There are no corresponding passages in KBU.; BAU. has trau āh kārpaṇa vedaye ; for 9–11 there are no corresponding passages in BAU.

IV. 26. 10. KBU. upastheṇān ’nndaṁ ratim prajātām āpnoti.

IV. 26. 11. KBU. pādābhyaṁ sarvā ityā āpnoti.

IV. 26. 15. atisāmayā ti ’ketāya : the text seems to be corrupt. — dḥtarāstra and pṛthvāras are mentioned together at TMB. xxv. 15. 8 ; AV. viii. 10. 29 reads dḥtrāstra, and Kauṇ. 9. 10 and 17. 27 pṛthvagrasa.

IV. 28. The sāvitṛi is here given (as directed e. g. by ApGS. iv. 11. 10) pāda by pāda, hemistich by hemistich, and as a whole.

IV. 28. 4. apa . . . tarati : I have not corrected to ava . . . tarati on account of AV. vi. 6. 3 (RV. x. 133. 5 reads ava . . . tira in this verse).
INDEX.

I. Contains the ἀπαξ εἰμί λέον and rarer words, together with such words and references as for one reason or another seemed noteworthy. An * indicates that the word, form, or meaning to which it is prefixed is wanting in the minor Pet. lex. A v. after a reference indicates that it is to a vaśya.

II. Gives a list of the etymological explanations.

III. Gives a collection of the more important grammatical points.

IV. Gives a list of quotations.

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Mānava, see Āryāvī M.

*maññamatiṣṭhāna, iii. 14. 7.

*maññapīya, iii. 40. 2.
\[ \begin{align*}
\text{v} & \text{maññī + ṣaḥi-ni, iv. 14. 2,} \\
\text{a Mitrabhūti Lahūtiya, iii. 42. 1 v,} \\
\text{v} & \text{maññī + ni, i. 17. 6, 9; iv. 21. 4,} \\
\text{v} & \text{nauc + ṣaḥi-atī, i. 80. 4,} \\
\end{align*} \]

Majja Śāmaćravasa, iii. 5. 2.

*maññadhikṣina, i. 39. 1.
mañña, i. 20. 5.

\[ \begin{align*}
\text{mṛṣayā (-dīn car), iii. 29. 3,} \\
\text{mṛṣayupāca, iv. 9. 1, 3-9; 10, 1-9,} \\
& 18. \\
\end{align*} \]

\[ \begin{align*}
\text{v} & \text{maññī + pra, ii. 11. 1,} \\
\text{mañña, ii. 3. 2,} \\
\text{vmañña (Intens.), i. 8. 10,} \\
\text{vmañña + praṭi-abhi, i. 22. 6,} \\
\text{māṭrāvarūpya, iii. 6. 4,} \\
\text{moda, iii. 25. 4,} \\
\text{yakṣma (rājan), iv. 1. 8,} \\
\text{yajurveda, i. 1. 4; iii. 15. 7, 8,} \\
\text{yajusṭas, iii. 17. 1,} \\
\text{yajñākāma, i. 14. 4,} \\
\text{yathāgīta, i. 53. 13,} \\
\text{yathāyatanam (adv.), i. 18. 3,} \\
\text{yaddevatya, i. 59. 12,} \\
\text{yadvidvāis, iv. 6. 6; 7. 4,} \\
\text{vṛya + vi-d, i. 87. 5,} \\
\text{vṛyasvin, i. 43. 11,} \\
\text{Yaçaśvin Jaya Jālāhiya, iii.} \\
& 42. 1 v.
\end{align*} \]

\[ \begin{align*}
\text{vyaś + *prati (conject.), i. 5. 7,} \\
\text{yātayām, i. 38. 6,} \\
\text{yāvadāvāsa, ii. 12. 6,} \\
\text{vṛṣy + pra, i. 8. 11 (bis),} \\
\text{yukti, iii. 5. 4,} \\
\text{vṛṣy + pra, iv. 6. 7; 7. 5,} \\
\text{yājayatya, iv. 1. 5,} \\
\text{vṛṣpasa (?) , iii. 2. 4, 15,} \\
\text{yājati (adv.), ii. 13. 5,} \\
\text{vṛṣjukula, iii. 28. 4,} \\
\end{align*} \]

Rāma *Krātuyātēya Vāyiāghrapaya,
\[ \begin{align*}
\text{ii. 40. 2 v; iv. 16. 1 v,} \\
\text{vṛṣ, iii. 27. 2 (bis),} \\
\text{vṛuh + *sam-ad, iii. 3. 1,} \\
\text{vṛṣvin, i. 43. 11,} \\
\text{ṛṣman, i. 3. 6,} \\
\text{ṛūthī, i. 50. 7; 57. 1,} \\
\text{rodhosā, i. 25. 5,} \\
\text{Rūhiya, a demon (quot.), i. 29. 7,} \\
& 10.
\end{align*} \]

\[ \begin{align*}
\text{vṛūbh + uṣa, iii. 29. 7; 30. 1,} \\
\text{lēja, i. 8. 11,} \\
\text{vṛū, i. 45. 4; 51. 3; 54. 3; 58. 7;} \\
& iii. 37. 6, \\
\text{lokaśita, iii. 29. 10,} \\
\text{loma [-saman ?], i. 38. 3,} \\
\text{lomāc, i. 38. 3,} \\
\text{lota, i. 7. 6; 69. 8; ii. 3. 12, 13,} \\
\text{lōhāmaya, iv. 1. 4,} \\
\text{lōhāyasa, iii. 17. 3 (bis),} \\
\text{lohitastaka, iii. 9. 2,} \\
\text{vlohiṭā, i. 12. 4; iv. 5. 1; 10. 10,} \\
\end{align*} \]

Lahūtiya, see Kṛṣṇadatta L., Kṛṣ-

\[ \begin{align*}
\text{ṇarāti L., Jayaka L., Triveda} \\
\text{Kṛṣṇarāti L., Daksajayanta L.,} \\
\text{Palligupta L., Mitrabhūti L.,} \\

vṛūd (intens.), iii. 16. 3, 5.

vṛūd + apa, iii. 7. 5.

cana (conjunct.), iii. 31. 3.

varṇaparītanā, i. 10. 1.

vartanī, iii. 16. 1-3.

varṇaparivāra, i. 10. 1.

varṣa, i. 36. 2.

vāpa, i. 51. 10.

vāca (exter.), ii. 4. 1, 2.

vāsat, iii. 17. 4; vāsatkāra, i. 54. 8.

vṛūnas + ni (adv. locat. of pple), iv. 5. (adv.), i. 35. 2.

vasīṣṭha, iii. 2. 13; 15. 2; 18. 6

(bis), 7.

Cf. vāsiṣṭha.

vṛū + arav, iii. 21. 2 (bis).

vākprabhāta, i. 10. 1.

vāgdevatya, i. 59. 14.

vāṁśaya, i. 38. 3.

vič (one of the five vyāhritis), ii. 9. 3, 6; (exclam.), iii. 10. 10; 14. 9.

vācanyāma, iii. 16. 6.

Vāraki, see Kaṇśa V.

Vārakya, see Kaṇśa V., Kubera V., Janaçrata V., Jayanta V., Prabhadā V.

Vārṣa, see Aśva-kāla V., Golabā V.

vāsiṣṭha, iii. 15. 2.

Vāsiṣṭha Cākṣitāneya, i. 42. 1.

Vāṁśeya, see āśva V. Kācyapa.

vṛī + 'prati (conjunct.), iii. 10. 5 (bis).

vṛī + anu ("assent"), iii. 10. 1.

Vipaścit Dṛḍhajayanta Lāṁkītya, ii. 42. 1 v.

Vipaścit Cākṣitāmitra Pārācaryya, i. 41. 1 v.

vīra (conjunct.), i. 53. 8.

vībhū, iii. 27. 2.

vībhūti, i. 30. 6; 21. 1; 42. 8.

vībhūtimant, i. 43. 11.

virātra, iv. 5. 3.

vivācana, i. 9. 5.

vīvānāman, iv. 4. 1.

vīvākharākṣaṇa, iv. 4. 1.

Vīrāmitra, iii. 3. 7; 15. 1; (plur.) iii. 15. 1. Cf. vāivāmitra.

vīcārīna, iv. 1, 7.

vīcārāhā, iv. 1, 7.

vīcār + pari, ii. 15. 3; iii. 1. 21.

vīcāra (?), iv. 23. 6.

vīcāra, iii. 13. 7. Cf. trivāṣṭapu.

vīcārāmāna, i. 58. 2.

vīkṣyāra, iii. 10. 9 (bis).

vīkṣ + anu, i. 40. 2.

vīkṣ + 'abhi-pari, i. 18. 5.

vīkṣ + sam-ā, iv. 10. 10.

vīṣṭa, i. 18. 1.

vedi, i. 5. 5.

vīṣṣ + vī ("prim. conj."), i. 2. 6, 7.

Vāikṣṇītha (Indra), iv. 5. 1; 10. 10.

Vāiṣṇya, i. 45. 2.

see Pṛithu V.

Vāipaścit "Dārśhajayantī Gupta Lāṁkītya, iii. 42. 1 v.

Vāipaścit "Dārśhajayantī Dṛḍhajayanta Lāṁkītya, iii. 42. 1 v.

Vāimīrtha (Indra), iv. 10. 10.

Vāyaghrapāda, see Rāma Krāţujātya V.

vāivāmitra, iii. 3. 6.

vāsa or vaśa ("āhūti"), iii. 10. 7.

vādi, i. 42. 7; 59. 13.

vīḍānta, i. 43. 11.

vāhita, i. 28. 5.

vāhiti, i. 23. 6; 24. 4; ii. 9. 3.

vāhīhacchandas, iii. 31. 1, 6.

vāyomānta (numeral), i. 9. 5; 10. 4; 28. 3; 29. 5.

vārūcārīya, iii. 3. 7.

vārōc + 'ā (with 'ablative), i. 19. 3; 57. 9; 58. 10.

vātīya (plur., divyā vṛātāḥ), i. 10. 9; 34. 6; 45. 1. Cf. ekāvrātya.

Cf. ekāvrātya.

Cf. Cākṣitāmitra, see Vipaścit C.' Pārācaryya.

Cāṇkha Bābhruvya, iii. 41. 1 v.; iv. 17. 1 v.

Cf. Cāṇa (Nitāyāni Atreya, iii. 40. 1 v.)
catastani, i. 50. 4-7.
Čarva, iv. 10. 10.
Çarpāṭa Mānasa, ii. 7. 1 ; 8. 3, 5.
Çātyānati, i. 6. 2 ; 30. 1 ; ii. 2. 8 ;
4. 3 ; 9. 10 ; iii. 13. 6 ; 28. 5 ; iv.
16. 1 v ; 17. 1 v.
see Čārya Č. Āṭreyas.

Čānḍitāya, see Suyajña Č.
čāntika, iv. 3. 2.
*çāntimant, i. 43. 11.
*çānulaparṇa (dual), i. 38. 4.
Čālāvatyā, i. 38. 4.
çātihāla, iv. 22. 12.
çulera, iii. 15. 6, 7 (bis), 8 (bis), 9.
Çukra (a Jāhala), iii. 7. 7.
çvij + *ā-vi, (pple.) iv. 1. 7.
çvīdraka (*dimin.), iii. 9. 9.
çvaga, i. 57. 6.
Čāḷana (plur.), i. 2. 3 ; ii. 4. 6.
see Pārya Č., Sucitta Č.

Čātmakā, i. 59. 2.
see Indrota Dwaināra Č.

Dṛṣṭi Aṅdrōti Č.
Čātmakā Kāpeya, iii. 1. 21.
Çmōghana, i. 38. 3 ; (conject.), iii.
31. 3.
*Çyāmajayanta Lāuhita, two persons of this name), iii. 42. 1 v.

*Çyānasujayanta Lāuhita, iii. 42.
1 v.

*Çyānasāgana, see Devatara Č.
Kācyapa.
Çyācāvi, see Iṣa Č.
çrimon, i. 43. 11.
çvr + ā (causat.), iv. 7. 3.
çvṛ + pratī-ā (causat.), iv. 7. 3.
çvṛ + *prati-āpa, i. 38. 3.
Çṛṣa Vāhneya Kācyapa, iii. 40.
1 v.

çṛṣṭhāta, iv. 11. 8.
çṛottramaya, i. 28. 9.
çuhā + *uā, ii. 9. 8.
çeśman, iii. 17. 3.
Čvāji (a Vācyād), iii. 5. 2.
çvetāṣa, iv. 1. 1.
*çataputra, ii. 5. 7.
*çogṣaciṣata, iv. 2. 11 (bis).
çuhā + *adhi, i. 50. 3.
*sahgrahākāla, iv. 10. 10, 13.
sahgrahītṛ, iii. 7. 8 ; 8. 3.
sahveca, iv. 10. 10.
sahṣad, ii. 11. 13, 14.
sahṣava, i. 9. 3.
sahṣṭhā, i. 20. 6 ; 21. 4.
sahṣparṣa, iv. 26. 7.
sajālā, i. 46. 2 ; 48. 3.
sajātavanasya, iv. 5. 4.
*ṣaṇ + adhi, ii. 15. 2.
sata, iv. 8. 9 ; 9. 9 ; 10. 8, 9.
Satyayajña Pāluṣita, i. 39. 1.
Satyayajña Pāluṣi Prācina-yogya,
iii. 40. 1 v.

Satyayāgraves Lāuhita, iii. 42. 1 v.
*Satyadhivāka Cāitrarathī, i. 39. 1.
*ṣad + ud, iii. 14. 6.
sadā, i. 54. 3 (ter), 5 (bis).
saptakṣitas, iii. 34. 4.
saptaputra, ii. 5. 8.
saptarṣaṁ (quot.), i. 28. 2.
saptavidha(-aḥ sāma), i. 31. 3 (bis).
iii. 34. 4.
sabha, ii. 11. 13, 14.
*sambānainadha (?), iv. 1. 1.
samāpti, i. 48. 2, 4.
sampat, iii. 27. 2 ; iv. 8. 9.
sampati, i. 5. 5 : 45. 3 ; iii. 31. 2, 7.
sambhā, iii. 20. 3, 11 ; 21. 5 ; 27. 3, 12.
sambhātē, i. 46. 2, 6 ; ii. 4. 5 (bis).
iv. 7. 4 (bis).
saras, i. 25. 5.
sarvajna, iv. 20. 6, 10.
sarvatojnāna(-aḥ sāma), i. 30. 2, 3.
sarvaprāyaṣcita, iii. 17. 3.
sarvarṣi, iv. 9. 9 ; 10. 8, 9, 18.
savaraṇā, i. 27. 6 (bis).
saharṣaputra, ii. 6. 11 (bis).
sahasrāra, i. 10. 1.
sātga, iii. 3. 8, 5 ; iv. 8. 9 ; 9. 9 ;
10. 8, 9, 13.
Sātyaki, see Kṛṣṇadhṛti S.
Sātyakirta (plur.), iii. 32. 1.
see Anuvakṛ S.
Sātyayajñī (plur.), i. 4. 5.
see Somaçāsma S. Prācina-
yogya.
samātās, iii. 17. 1.
sāman, see anawvita, anīpātha,
abhārāţrā, ekadiça, dvaçațrē,
bandhumante, loma, sapatavidā,
sarvatođvāra.
3. sāman (masc.), i. 34. 11.
*sāmanvin, i. 43. 11.
*sūmapatha, i. 6. 1.
sāmaveda, i. 1. 5; iii. 15. 7, 8.
*sāmavāra, i. 59. 8, 12.
Sāmaçravasa, see Muşja S.
sāmi (with genit.), iv. 2. 11.
Sāyaḷa Jānaçruteya Kāṇḍyāva, iii. 40. 2 v.
vsēc + *vi-ā, see arvāśikēta.
*sukrētārasa, iii. 14. 6.
*Sucita Cāilana, i. 14. 4.
Sūdakēśa, i. 7. 8; 8. 6 (see Sūda-
kēśa Kāṭimī).
Sūdakēśa Kāṭimī, iii. 6. 3; 7. 1, 4, 5, 6 (see Sūdakēśa).
Sudatta Pārāçarya, iii. 41. 1 v; iv. 17. 1 v.
suḍdha, ii. 14. 6.
*sūmanṇasadīv, iv. 6. 6; 7. 4 (bis).
Sūyajīva Cāyāḷyā, iv. 17. 1.
sūyama, iii. 8. 4.
suvar, iii. 14. 3, 4.
suvarṣa, iii. 14. 4.
suvarṇa (epith. of hiranya), iii. 34. 6.
suvarṇamayā, iv. 1. 6.
suhāî, iv. 6. 6; 7. 4 (bis).
sūkta, iii. 4. 1-3.
sūcē, i. 10. 3.
sūdgāṭrā, iv. 6. 6; 7. 4 (bis).
*sūnurāpa (?), iii. 2. 15.
’vṣṭ + abhi-pra (ind. of causat.), ii. 14. 3.
’vṣṭ + pra (‘approach ’), iii. 29. 3,
spāna, iii. 8. 7.
*Somabhāṣpatī (dual), i. 58. 9.
Somaçayama Sāyaǰajīnī Prācīnā-
yoggā, iii. 40. 2 v.
stana, iii. 14. 7.
’yṣṭu (‘sing the stotra ’), i. 59. 12.
’yṣṭu + pra, i. 17. 2; ii. 2. 9; iv. 9.
4: 10. 2, 12.
’yṣṭu + sam, iv. 6. 7; 7. 5 (bis).
*stūtaçastra (plur.), iii. 16. 6.
II. Oertel,

hum bo, iii. 13. 2.
hum bhā, iii. 13. 1.
hum bhā oni vac, iv. 8. 6.
hum mā, iii. 13. 4.
*huss (exclam.), iv. 22. 2.
vr + abhi-vi-d, iii. 4. 5. 11.
vr + pari, i. 52. 8.

vr + pari-d, i. 35. 7.
vr + prati, ii. 2. 9; iv. 9. 6; 10. 4, 15.
*Hṛṣyavacya Ṛṣavacya, iii. 40. 2 v.
ḥdāyāgra, i. 10. 1.

heman (adv. locat.), i. 35. 6.
Hātimaravi, see Umā II.

hotr, iii. 16. 2; 17. 4; 19. 6.

II.

ETYMOLOGIES, ETC.

akṣara : ṛkṣar, i. 24. 1; 43. 8.
vr =, i. 24. 2; 43. 8.
antarikṣa : antah, antaryaksa, i.
20. 4.
Aṣāya : aya + ṛṣya, ii. 8. 11.
8.
arāya : vr + ka, iv. 23. 4.
arsu : vr, i. 40. 7.
āsura : asu + vr, iii. 35. 8.
Āṅgirasa : aṅga + rasa, ii. 11. 9.
ādī : vr + ā, i. 11. 7.
vr + ā, i. 19. 2.
ādītya : vr + ā, iv. 2. 9.
āvarta : vr + ā, i. 33. 7.
uras : uru, iv. 24. 2.
ṛ : vr, i. 15. 6.
gāyatra : gāyam atrāyata, iii. 38.
4.
devaḥrut : devatāḥ + vr, i. 14. 3.
pataṅga : vr + aṅga, iii. 35. 2.
pacṣuta : vr + aṅga, i. 56. 6.
pratihāra : vr + prati, i. 11. 9.
prasūna, prasūmi : pra + sāman, i. 15. 4.

prastava : vrstu, i. 11. 6.
Byhaspati : (vāco) bhajatī patiḥ,
ii. 3. 5.
bhima : bhima + mala, i. 57. 1.
madhyaputra : mad adhyabhūt, i.
55. 1.
mahīyā : ṛmahiyya, i. 48. 5.
Rudra : vrud, iv. 2. 6.
rodāsi : vrud, i. 82. 4.
Vasanā : vasu, iv. 2. 3.
vīcāvitro : vīca + mittā, iii.
3. 6.
gatasaṇi : gatam + vr, i. 50.
4 ff.

sajāta : vr + saha, i. 48. 3.
samudra : vr + samu, i. 25. 4.
sāman : vr + sam, i. 33. 7; 40. 6;
48. 7; 51. 2; iv. 13. 2.
sama, i. 12. 5.
sā + ama, i. 53. 5; 56. 2; iv. 23. 3.
sindhu : vr, i. 39. 2.
swarga : swar + vgam, iii. 14. 4.
hari : vr, i. 44. 5.

III.

GRAMMATICAL.

The Grantha characters are liable to confuse pa and va, tta and kta,
ṛ and ra, ṛ and ṛ, dh and dḥ, also long and short vowels, especially  순간
and ṛ. There is no distinction made between mma and mama. No
avagraha is used.

Linguial ṛ for n : see note to i. 1. 5.
ur = ṛ, tanwe, iv. 3. 2 (verse); swar,
Locat. of stems in -an without ending : as sāman, i. 21. 8; 58. 4;
akṣan, i. 41. 7; 48. 9.

Confusion of i-stems and ṛ-stems :
mari, iii. 35. 6.
Numerals : see note on i. 10. 4;
 sahasrāṁ saṣṭatīḥ = 70000.
Verbs : ṛsvr, pres. spraty, see note
on iv. 9. 9; ṛbhṛṇī according to
Compositional analysis and analysis instead of composition: pāpyāmā nayāgaḥ, i. 45. 5; ii. 12. 1, 2; iii. 37. 7 (bis).

Syntax: Superfluous u: teno, i. 1. 8; 6, 6; 9, 4; 33. 11; 34. 2, etc.; genit. of time, i. 44. 9; dative of the infinitive after ybrā, ii. 15. 3; kṣam after dat. infin., i. 45. 2 (verse); ṣvadh with accusative, i. 37. 3 ff.; ṣvaraç + ə with ablative, i. 19. 3; i. 57. 9; 58. 10; locat. absolute of pples: ātāpati, iii. 32. 7; upatati, iv. 2. 11; vayati, iv. 5. 1; verb in plural after caturviṣṭati, i. 17. 2; iii. 38. 9.

IV.

1. Verses.

[ātivyādhi rājanyoç gūraḥ, i. 4; patañgam aktam, iii. 35. 1; RV. x. 2, a Vedic reminiscence: see note.]

adītir dāyur adītir, i. 41. 4: RV. i. 89. 10, etc.
apaçaça goṇam anipadnyaṃnaṃ, iii. 37. 1: RV. i. 164. 31=x: 177. 3, etc.

ātmit devānām uṭa marṭyānām, iii. 2. 4: cf. Chānd. U. iv. 3. 7.

āyur mātā matiḥ pitaḥ, iv. 1. 7.

indram uktham ṛcām, i. 45. 1.
imām ēṣāṃ prthivim, i. 34. 7: AV. x. 8. 36.

utāi 'ṣam jyeṣṭhaḥ, iii. 10. 12: AV. iv. 8. 28.

vṛc smā śāyata, iii. 38. 6, 8: RV. ix. 11. 1 (RV. ii. 1, 118), etc.

ṛṣaya etsy mantrakaṃtaḥ, i. 45. 2.
caturvīc vāk pariṣuṅa, i. 7. 3; 40. 1: RV. i. 164. 45, etc.

tat saviḥr vareṇyaṃ, iv. 28. 1 ff.: RV. iii. 62. 10 (SV. ii. 812), etc.

trīṣugsaḥ kvaçyapaṣya jamaḍagnes, iv. 3. 1: AV. v. 28. 7.

[navo-nave bhavaśi jāyamānena, iii. 27. 11, Vedic allusion: see note.]

sa no mayobhiḥ, iv. 3. 2.
sa yadā vāi mriyate, i. 4. 7.

strī smā vā 'gre, i. 56. 5.

sthitām āstvaṃbhāḥ, i. 10. 9, repeated in 10, but different in d.
2. Yajuses, etc.

abhijid asy abhijayāyasam, ili. 20.
prāṇāś prāṇāś prāṇāś hum bhā
10. ocd, ili. 2. 7.

amo 'ham asmi (longer version), ili.
mahān mahāyā samadhāta, ili. 4. 5.
54. 6; (abbreviated), 57. 4.
yat purastād vāśi 'ndro, ili. 21. 1.

aranyasya vatsa 'si, iv. 4. 1.
vibhāḥ purastāt sampat paçcāt,
upāvaradham, ili. 19. 1; 34. 2.
ili. 27. 2.

guhā 'si deve 'si, ili. 20. 1.
vyanī savitā bhavast, iv. 5. 1.
diças stha çrotam, ili. 22. 6.
cvetāçvo darcato harinīlo 'si, iv.
1. 1.

devana savitrā prasūtaḥ, ili. 18. 3, 6.
satyasya panthā, ili. 27. 10.
puruṣāḥ praśāpatis sāma, ili. 49. 3, 
somaḥ pavate, ili. 19. 1; 34. 2.

4 (bis).

CORRECTIONS.


P. 81. (Text) il. 1. 8, read asāçaphāḥ tor asāçaphāḥ.

P. 85. (Text) il. 5. 1, read akar ye for akar ne.
(Translation) il. 5. 7, add " after burns.

P. 86. (Translation) il. 6. 1, add " after immortality.

P. 87. (Text) il. 7. 6, read losfo for lostho, and cancel note 7.

P. 115. (Translation) il. 87. 5, read further on for above (?)

P. 122. (Notes) 44:1, read rūpam-rūpam for rūpam-rūpam.

P. 132. (Translation) il. 54. 8, read three times [re] for [āga ?].

P. 140. (Text) il. 60. 8, read losfo for lostho, and cancel note 10.

P. 145. (Text) il. 63. 12, 18, read losfo for lostho, and cancel note 310.

P. 148. (Translation) il. 66 (end), insert 15 before He who.

P. 154. (Notes) 1111, read -aḥ for aḥ.

P. 164. (Translation) ili. 5, line 6, read a instead of 3.

P. 166. (Text) ili. 7, line 4, read a instead of 3.

P. 168. (Notes) 91, read -yaj- for yaj-

P. 176. (Translation), ili. 16. 6, read brahman-priest for Brähman priest.

P. 187. (Translation), ili. 27. 11, read Bearer for Burden.

P. 188. (Text) ili. 28. 5, read bahu vyāhito for bahuvyāhito.
(Notes) 291, read -āīr- for āīr-.

P. 201. (Translation) iv. 2. 2, read gāyatri for gāyatri.
(Notes) 15, supply ayāng.

P. 216. (Text) iv. 19. 2, read su for sv.

P. 237. line 13, read ativyanḍhī for ativyanḍhī.

P. 287. line 43, read kiṃe ʿpi yo for kiṃe ʿp iyo.

P. 248. col. 1, line 42 and col. 2, line 47, read 2 v for 1 v.