

**The Jaiminiya or Talavakara Upanisad
Brahmana**

Hanns Oertel, *Journal of the American Oriental Society*, Vol. 16 (1896), 79-260

ARTICLE IV.

THE JĀIMINĪYA OR TALAVAKĀRA
UPANIṢAD BRĀHMAṆA:

TEXT, TRANSLATION, AND NOTES.

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Presented to the Society April, 1893.

INTRODUCTION.

THE text of the Brāhmaṇa, as here published, is founded on manuscript material sent by A. C. Burnell* in 1881 to Professor Whitney (see Proc. A.O.S. for May, 1883; Journ. vol. xi., p. cxliv), 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 Tinnevely, 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 transliteration 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 Jāimini or Talavakāra Brāhmaṇas (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 Jāiminiya-Brāhmaṇa 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-Brāhmaṇa 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 *saṁdhi*; 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 (*khaṇḍa*) in each book (*adhyāya*) successively, disregarding the useless *anuvāka* 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 Jāiminiya Brāhmaṇa 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 *ἀπαξ εἰρημένα* 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 Jāiminiya Text of the Arṣeya Brāhmaṇa 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 (Journal, vol. xi.).

JĀIMINIYA-UPANIṢAD-BRĀHMAṆAM.

I. 1. 1. *prajāpatiṛ vā idaṁ trayeṇa vedenā¹ 'jayad² yad asye 'daṁ jitaṁ tat.* 2. *sa āikṣate 'tthaṁ ced vā anye devā anena vedena³ yaksyanta imāṁ vāva te jitaṁ jesyanti ye 'yam mama. hanta⁴ trayasya vedasya rasam ādadū iti.* 3. *sa bhūr ity eva rgvedasya rasam ādatta. se 'yam pṛthivy abhavat. tasya yo rasaḥ⁵ prānedat so 'gnir abhavad rasasya rasaḥ.* 4. *bhuva⁶ ity eva yajurvedasya rasam ādatta. tad idam antarikṣam abhavat. tasya yo rasaḥ prānedat sa vāyur abhavad rasasya rasaḥ.* 5. *svar ity eva sāmavedasya rasam ādatta. so⁷ 'sāu dyāur abhavat. tasya yo rasaḥ prānedat sa ādityo 'bhavad rasasya rasaḥ.* 6. *athāi 'kasyāi 'vā 'kṣarasya rasam nā 'caknod ādātum om ity etasyāi 'va.* 7. *se 'yam vāg abhavat. om eva nāmāi 'śā. tasyā u prāṇa eva rasaḥ. 8. tāny etāny astāu. astākṣarā gāyatrī. gāyatraṁ sāma brahma u gāyatrī. tad u brahmā 'bhisampadyate. astāgāphāḥ paçavas teno paçavyam. 1.*

prathame 'nuvāke prathamah khaṇḍah.

I. 1. 1. Prajāpati 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 *bhuvas*, 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 *svar*, he took the sap of the Sāmaveda. That became yonder sky. The sap of it which streamed forth became Aditya (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 *brahman* ; and thus it becomes the *brahman*. Eight-hoofed are the domestic animals, and therefore it belongs to the domestic animals.

1. ¹ A. *vedena*. ² A. *vājayad*. ³ A. *padena*. ⁴ *hantā*. ⁵ A. B. insert *da*.
* repetition and confusion in C. ⁷ *sā*.

I. 2. 1. *sa yad om iti so 'gnir vāg iti prthivy om iti vāyur vāg ity antarikṣam' om ity ādityo vāg iti dyāur om iti prāṇo vāg ity eva vāk.* 2. *sa ya evaṁ vidvān udgāyaty om ity evā 'gnim ādāya prthivyām pratiṣṭhāpayaty om ity eva vāyum ādāyā 'ntarikṣe pratiṣṭhāpayaty om ity evā' "dityam ādāya divi pratiṣṭhāpayaty om ity eva prāṇam ādāya vāci' pratiṣṭhāpayati.* 3. *tad dhāi 'tac chāilanā' gāyatraṁ gāyanty ovāṣe ovāṣe ovaṣe' hum bhū ovā iti.* 4. *tad u ha tat parāṇ ivā 'nāyusyam iva. tad vāyoḥ cā 'pām cā 'nu vartma geyam.* 5. *yad vāi vāyuh parāṇ' eva paveta kṣiyeta [sa]. sa purastād vāti sa dakṣiṇatas sa paścāt sa uttaratas sa upariṣṭāt' sa sarvā diḥo 'nusaṁvāti.* 6. *tad etad āhur idānīm vā ayam ito 'vāsīd' athe 'tthād vāti 'ti. sa yad reṣmāṇam janamāno' niveṣṭamāno vāti kṣayād eva bibhyat.* 7. *yad u ha vā¹⁰ āpaḥ parācīr eva prasrītās syanderaṇ kṣiyeraṇs tāḥ. yad¹¹ ankāṁsi¹² kurvāṇā niveṣṭamānā āvartān sṛjamānā yanti kṣayād eva bibhyatīḥ. tad etad vāyoḥ cāi 'vā 'pām cā 'nu vartma geyam.* 2.

prathame 'nuvāke dvitīyaḥ 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 *udgītha* 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 Cāilanās sing the *gāyatra* (-*sāman*) thus: *ovāṣe ovāṣe ovāṣe hum bhū ovā.* 4. Truly, this is thrown away (*parāṇ*), 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 only straight away (*parāṇ*), 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.

2. ¹ C. *antarikṣ-*. ² B. *āpā*. ³ *vāci*. ⁴ B. *chel-*; C. *chīl-*. ⁵ -*ca*. ⁶ A. B. *parāṇd*; C. *purād*. ⁷ B. C. -*riṣṭhāt*. ⁸ C. *sīt*. ⁹ A. *yajamāno*, the ya correction; B. C. *jamāno*. ¹⁰ C. *vam*. ¹¹ A. *dayad*, da struck out in B.; C. *yad*. ¹² *ankāsi*.

I. 3. 1. *ovā¹ ovā ovā hum bhā ovā iti karoty eva.² etābhyām sarvaṃ āyur eti.* 2. *sa yathā vṛkṣam ākramaṇāiḥ³ ākrama-māṇa iyād evam evāi⁴ 'te dve-dve devate saṁdhāye 'mān lokān rohaṇi eti.* 3. *eka u eva mṛtyur anvety aṇayāi⁵ 'va.* 4. *atha hīṅkaroti. candramā vāi hīṅkāro 'nnam u vāi candramāḥ. annenū 'ṇanayām ghnanti.* 5. *tām-tām aṇanayām annena hatvo 'm ity etam evā 'dityaṁ⁶ samayā 'timucyate. etad eva divaḥ chidram.* 6. *yathā kham vā 'nasas⁷ syād rathasya⁸ vāi 'vam etad divaḥ chidram. tad raḥmibhis saṁchannam⁹ dr̥cyate.* 7. *yad gāyatrasyo 'rdhvaṁ hīṅkārāt tad amṛtam. tad ātmānam da-dhyād atho yajamānam. atha yad¹⁰ itarat sāmō 'rdhvaṁ tasya pratihārāt.* 8. *sa yathā 'dbhir ūpas saṁsṛjyeran¹⁰ yathā 'gninā 'gnis saṁsṛjyeta yathā kṣīre kṣīram āsicyād evam evāi¹¹ 'tad akṣa-ram etābhir devatābhis saṁsṛjyate. 3.*

prathame 'nuvāke tṛtīyaḥ khaṇḍaḥ.

I. 4. 1. *tām vā etam hīṅkāraṁ him bhā iti hīṅkurvanti. gr̥r vāi bhāḥ. asāu vā¹ ādityo bhā iti.* 2. *etam ha vā etam nyanāgam anu garbha² iti. yad bha iti strīṇām³ prajānanam 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 *hīṅkāra* is the moon, and the moon is food. Through food they slay hunger. 5. Having slain 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 *gāyatra* [-*sāman*] is beyond the *hīṅkāra*, that is immortal. There he should place himself as well as the sacrificer. And the rest of the *sāman* is beyond its *pratihāra*. 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 *hīṅkāra* as *him bhā*. Fortune is *bhās* (splendor); yonder sun is *bhās*. 2. According to this same sign is [the word] *garbha* (fœtus). In that he, saying *bha*, ap-

3. ¹ *ova*. ² A.B. *āv-*. ³ A.B. *akram-*. ⁴ A. *iti*. ⁵ B. *-tyān*; C. *-tyo*
⁶ *nasa*. ⁷ *rasasya*. ⁸ A.B. *-nna*. ⁹ A.B. *tvad*; C. *tad* (?). ¹⁰ B. *-rān*.

4. ¹ A. *om*. ² *gambha*. ³ A.B. *strīṇ-*.

tasmāt tato brāhmaṇa ṛṣikalpo jāyate 'tivyādhi' rājanyaḥ gūrah.
 3. *etaṁ ha vā etaṁ nyaṅgam anu vṛṣabha iti. yad⁵ bha iti nigacchati tasmāt tataḥ puṇyo⁶ balivardo duhānā dhenur ukṣā daṣavāji⁷ jāyante.* 4. *etaṁ ha vā etaṁ nyaṅgam anu gardabha iti. yad bha iti nigacchati tasmāt sa pāpīyaṁ chreyasiṣu carati tasmād asya pāpīyaḥ greyo jāyate 'ḡvataro vā 'ḡvatarī vā.* 5. *etaṁ ha vā etaṁ nyaṅgam anu kubhra iti. yad bha iti nigacchati tasmāt so 'nāryas' sann api rājñah prāpnoti.* 6. *taṁ hāi 'tam eke hiṅkārāṁ him bhā ovā iti bahirdhe⁸ 'va hiṅkurvanti. bahirdhe 'va¹⁰ vāi grīh. grīr vāi sāmno hiṅkāra iti.* 7. *sa ya enam tatra brūyād⁹ bahirdhā nvā ayaṁ śriyam adhīta pāpīyaṁ bha-visyati.¹¹*

sa yadā vāi mriyate 'thū 'gnāu prāsto bhavati :

kṣipre bata marisyaty agnāv enam prāsisyanī
'ti tathā hāi 'va syāt. 8. *tasmād u hāi 'taṁ hiṅkārāṁ him vo ity antar ivāi 'vā 'tmann arjayet. tathā ha na bahirdhā śriyam kurute sarvam āyur eti.* 4.

prathame 'nuvāke caturthaḥ khaṇḍaḥ.

proaches the secret parts of women, therefore thence is born a Brāhmaṇ like a ṛṣi, a piercing kingly hero. 3. According to this same sign is [the word] *vṛṣabha* (bull). In that he approaches saying *bha*, therefore thence a [sacrificially] pure bull, a milking cow, an ox possessing tenfold strength (?) are born. 4. 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. 5. 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 (?). 6. This same *hiṅkāra* some utter *him bhā ovā*—outside as it were. Truly outside is fortune; fortune indeed is the syllable *him* of the *sāman*. 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 *hiṅkāra*, viz. *him vo*, inside of one's self, as it were. Thus, indeed, he does not put fortune outside, he attains complete age.

4. ⁴ C. *jāyata itivy.* ⁵ A. *yaṣat.* ⁶ -*ya.* ⁷ insert *'ti.* ⁸ A.B. *nāk-thyas*; C. *nārthyas.* ⁹ C. om. *bahirdhe'va tatra brūyād*
¹⁰ *bahirdhve*, om. *va.* ¹¹ -*yati 'ti.*

5. 1. *sā hāi 'śā khalā devatā 'pasedhanti' tiṣṭhati, idam vai tvam atra pāpam akar ne 'hāi 'syasi. yo vai punyakṛt syāt sa ihe 'yād iti.* 2. *sa brūyād apāgyo vai tvam tad yad aham tad' akaravañ' tad vai mā tvam nā 'kārayisyas tvam vai tasya kartā 'si 'ti.* 3. *sā' ha vedu satyam mā 'he' 'ti. satyam hāi 'śā devatā. sā' ha tasya ne "ce yad enam apasedhet satyam" upāi 'va hvayate.* 4. *atha ho 'vācāi "kṣvāko" vā vārṣṇo 'nuvaktā vā sātyakīrta' utāi 'śā' khalā devatā 'paseddhum eva dhriyate¹⁰ 'syāi diṣaḥ.* 5. [*tad*] *divo 'ntaḥ. tad ime dyāvāprthivī saṃgṛhīyataḥ. yāvati vai vedis tavati 'yam prthivī. tad yatrāi 'tac cātvalaṃ khātam tat samprati sa diva ākāṣaḥ.* 6. *tad bahispavamāne stūyamāne manaso 'dgrhñyāt.* 7. *sa yatho 'cchrāyam pratiyasya¹¹ propadyetāi 'vam evāi 'tayā¹² devataye 'dam amṛtam abhiparyeti yatrā 'yam idam tapati 'ti.* 8. *atha ho 'vāca—* 5.

prathame 'nuvāke pañcamah khaṇḍaḥ.

6. 1. — *gobalo vārṣṇaḥ ka etam ādityam arhati samayāi 'tum. dūrād vā eṣa etat tapati nyan, tena vā etam pūrvena sāmāpathas tad eva manasā "hrtyo 'pariṣṭād 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 Āikṣvāka Vārṣṇa or Anuvaktar Sātyakīrta 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 *bahispavamāna* 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

5. ¹ insert 'ti. ² B.C. *tvad*. ³ C. *arka*-. ⁴ *sā*. ⁵ C. *satyam māhe*. ⁶ *matam*. ⁷ *kṣako*. ⁸ B.C. *sātyakīrta*. ⁹ B. -ā. ¹⁰ *dhry*-. ¹¹ *pratyasya*. ¹² A.B. 'tayā-.

dhyād iti. 2. *tad u ho 'vāca cātyāyanis samayāi 'vāi 'tad enaṁ kas tad veda. yady etā ūpo vā abhito yad vāyūn' vā eṣa upa-
hvayate raçmīn vā eṣa tad' etasmāi' vyūhati' ti.* 3. *atha' ho' 'vāco 'lukyo' jānaçruteyo yatra vā eṣa etat' tapaty etad evā
'mṛtam. etac ced vāi prāpnoti tato mṛtyunā pāpmanā vyāvur-
tate.* 4. *kas tad veda yat 'parenā' "dityam antarikṣam idam
anālayanam' avarena.* 5. *athāi 'tad evā 'mṛtam. etad eva mān
yūyam prāpayisyatha.¹⁰ etad evā 'ham nā 'tīmanya¹¹ iti.* 6. *tāny
etāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u gāya-
trī. tad u brāhmā 'bhisampadyate. aṣṭācaphāḥ pacavas teno
paçayvam. 6.*

prathame 'nuvāke ṣaṣṭhaḥ khaṇḍaḥ.

I. 7. 1. *tā etā aṣṭāu devatāḥ. etāvad idaṁ sarvaṁ. te [.....]
karoti.* 2. *sa nāi 'ṣu lokeṣu pāpmane bhrātrvyāyā 'vakāṣaṁ
kuryāt. manasāi 'naṁ nirbhajet.* 3. *tad etad ṛcā 'bhyanūcyate.*

catvāri vāk parimitā padāni

tāni vidur brāhmaṇā ye manīṣiṇaḥ :

guhā trīṇi nihitā¹ ne² 'ṅgayanti³

turīyaṁ vāco manusyā vadanti

'ti. 4. *tad yāni tāni guhā trīṇi nihitā⁴ ne⁵ 'ṅgayanti ['ti] '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 Jānaçruteya 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." 6. = i. 1. s.

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 *ṛc* : "Speech is four measured quarters; Brāhmans 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 'yam, ² A.B. tad; C. ta. ³ C. syāi. ⁴ C. atho. ⁵ C. om.

⁶ vāca (l) ulukyo A.C.; ulukyo B. ⁷ B. yat. ⁸ B. paron-. ⁹ A. anvilay-.

¹⁰ -ta; A. prāpīp-. ¹¹ -yata.

7. ¹ B. -tāni. ² A. no; C. om. ³ C. gayanti. ⁴ C. -tāni. ⁵ C. om.

eva te lokāḥ. 5. turīyaṁ vāco manuṣyā vadantī 'ti. caturbhāgo ha vāi turīyaṁ vācaḥ. sarvayā 'sya vācā sarvāir ebhīr lokāis sarveṇā 'sya kṛtūm bhavati ya evaṁ veda. 6. sa yathā 'gmānam ākhaṇam ṛtvā⁶ loṣṭho⁷ vidhvaṁsata evam⁸ eva sa vidhvaṁsate⁹ ya evaṁ vidvāṁsam upavadati. 7.

prathame 'nuvāke saptamaḥ khaṇḍaḥ. prathamo 'nuvākas samāptaḥ.

I. 8. 1. prajāpatiḥ vā idam trayeṇa vedenā 'jayad yad asye 'dam jitaṁ tat. 2. sa āikṣate 'tthaṁ ced vā anye devā anena vedenā¹ yaksyanta imāṁ vāva te jitaṁ jesyanti ye 'yam mama. 3. hante 'mam trayam vedam² pīlayānī 'ti. 4. sa imāṁ trayam vedam apīlayat. tasya pīlayann ekam evā 'kṣaram nā 'caknot³ pīlayitum om iti yad etat. 5. eṣa u ha vāva sarasaḥ. sarasā ha vā evaṁvidas trayī vidyā bhavati. 6. sa imāṁ rasam pīlayitvā 'panidhāyo⁴ 'rdhvo 'dravat. 7. tam dravantaṁ⁵ catvāro devānām anvaṇṇyann indraḥ candro rudras samudraḥ. tasmād ete gṛsthā devānām. ete⁶ hy⁷ enam⁸ anvaṇṇyan. 9. sa yo 'yam rasa āsīt tad eva tapo 'bhavat. 10. ta imāṁ rasam devā anvāik-
ṣanta.⁹ te 'bhyapaṇṇant¹⁰ sa¹⁰ tapo vā abhūd iti. 10. imam u vāi

do not stir,' they are these worlds. 5. 'One quarter of speech men speak.' A fourth part indeed is this quarter of speech. Of him who knows thus it (?) is done by all speech, by all these worlds, by the all. 6. As a clod of earth colliding with a stone as target breaks to pieces, even so he breaks to pieces who speaks ill of one knowing thus.

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 him 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

7. ⁶ C. kṛtvā. ⁷ loṣṭho. ⁸ A.C. om. evam vidhvaṁsate. ⁹ B. adds (i. 60. 7^b-8) sa eṣo upavadati.

8. ¹ A. -ne. ² A. -dā; B. -da. ³ A.B. -kno. ⁴ dravaṁ. ⁵ B. hy ete. ⁶ A. om. ⁷ A. senam. ⁸ -an; B. -āich-. ⁹ tebhyahpa-. ¹⁰ C. -gyaṁs ta-.

trayaṁ vedam marimṛṣitvā tasmīn etad evā 'ksaram apīṭam¹¹ avindann om iti yad etat. 11. eṣa u ha vāva¹² sarasaḥ. tenāi 'nam prāyuvan.¹³ yathā madhunā lājān prayuyād¹⁴ evam. 12. te 'bhyatapyanta. teṣāṁ tapyamānānām āpyāyata vedaḥ. te 'nena¹⁵ ca tapasā "pīnena ca vedena tām u eva jītim ajayan"¹⁶ yām prajāpatir ajayat.¹⁷ ta ete sarva eva prajāpatimātrā ayāṣm¹⁸ ayaṣm¹⁹ iti. 13. tasmāt tapyamānasya bhūyasi kīrtir bhavati bhūyo yaṣaḥ. 'sa ya etad evaṁ vedāi 'vam evā "pīnena vedena yajate."²⁰ yado yājayaty evam evā "pīnena²¹ vedena²² yājayati. 14. tasya hāi 'tasya nāi 'va kā canā "rtir asti"²³ ya evaṁ veda. sa ya evāi 'nam upavadati²⁴ sa ārtim rchati.²⁵ 8.

dvitiye 'nuvāke prathamah khaṇḍah.

I. 9. 1. tad āhur yad ovā¹ ovā² iti gīyate kvā 'tra rg³ bhavati kva sāme 'ti. 2. om iti vāi sāma vāg ity rk. om iti mano vāg iti vāk. om iti prāno vāg ity eva vāk. om iti 'ndro vāg iti sarve devāḥ. tad etad indram eva sarve devā anuyanti. 3. om ity etad evā 'ksaram. etena vāi samśave parasye 'ndram vṛñjita.* etena ha vāi tad bako dālhbhya ājakecinām⁴ indram vavarja.*

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 Prajāpati [had] conquered. All these are just commensurate with Prajāpati, [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 rc, what of the sāman?" 2. Om is the sāman, speech is the rc; 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.

8. ¹¹ C. pīṭam; B. -tā. ¹² C. vā. ¹³ prāy-. ¹⁴ -yayād. ¹⁵ C. tena; B. te ena; A. te nāina. ¹⁶ C. -yat. ¹⁷ A.B. -yan. ¹⁸ aṣyām. ¹⁹ C. om. yajate yado vedena. ²⁰ A.B. eva āpī-. ²¹ A. asi. ²² A. upadati; C. wadati. ²³ A. acheati; B.C. ar-.

9. ¹ B. evā. ² A. ovāta (=ovāṣ ṭ). ³ rg. ⁴ avṛñj-. ⁵ A.B. -cin-; C. -cin-. ⁶ vavarja.

om ity etenāi'vā'nināya.' 4. tāny etāny aṣṭāu, aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u gāyatrī. tad u brahmā 'bhisampad-
yate. aṣṭāgaphāḥ paçavas teno paçavyam. 5. tasyāi 'tāni nā-
māni 'ndraḥ karmā 'kṣitir' amṛtaṁ vyomānto vācaḥ. bahur'
bhūyas sarvaṁ sarvasmād uttaraṁ jyotiḥ. ṛtaṁ satyaṁ vijñā-
naḥ¹⁰ vivācanam aprativācyaṁ.¹¹ pūrvaṁ sarvaṁ sarvā vāk.
sarvaṁ idam api dhenuḥ pinvate parāg arvāk. 9.

dvitīye 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 10. 1. sū' prthaksalilāṁ kāmādughākṣitī prāṇasamhitāṁ
caksuḥcrotraṁ² vākprabhūtaṁ manasā vyāptāṁ hṛdayāgram'
brāhmaṇabhaktaṁ⁴ annaḥubhaṁ varṣapavitraṁ gobhagam
prthivyuparaṁ tapastanu varuṇapariyatanaṁ⁵ indraçreṣṭhaṁ
sahasrākṣaram ayutadhāraṁ amṛtaṁ duhānā⁶ sarvāṁ imāṁ
lokāṁ abhivikṣarati 'ti.' 2. tad etat satyaṁ akṣaraṁ yad om iti.
tasminn ūpaḥ pratiṣṭhitā apsu⁷ prthivī prthivyām ime lokāḥ.
3. yathā sūcya palāḡāni samītrṇāni syur evam etenā 'kṣarene
'me lokāḥ samītrṇāḥ. 4. tad idam imān⁸ atividhya daçadhā

Truly by means of it Baka Dālhbhya forced Indra away from the
Ājakeçins; just by means of this om he led [him] to himself.
4 = I. 1. 8. 5. 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 Brāhmans, pleasant through food, having the rain as means
of purification (?), cow-protecting, higher than the earth, having
penance as a body, having Varuṇa as an enclosure, having Indra
as leader, possessing a thousand syllables, possessing ten thousand
streams, flows in all directions unto all these worlds. 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. 'va nināya. ⁸-i; C. 'kṣitī. ⁹-hīr. ¹⁰vijñā-. ¹¹C. -aḥ.
10. ¹sū. ²-kṣuḥcrotr-. ³-dayogr-. ⁴A. bhraktram; B. bhratram; C.
bhrtram. ⁵paryyat-. ⁶-āḥ. ⁷C. om. iti. ⁸A.B. -psuḥ. ⁹A.B. ām; C.
leaves space between idam and daçadhā.

*kṣarati çatadhā sahasradhā 'yutadhā prayutadhā [niyutadhā]
'rbudadhā nyarbudadhā¹⁰ nikharvadhā¹¹ padmam akṣitir vyo-
māntaḥ. 6. yathāu 'gho viṣyandamānaḥ¹² paraḥ-parovarīyān
bhavaty evam evāi 'tad akṣaram paraḥ-parovarīyo¹³ bhavati.
6. te hāi 'te¹⁴ lokā ūrdhvā eva grītāḥ. ima evaṁ trayodaçamāsāḥ.
7. sa ya evaṁ vidvān udgāyati sa evam evāi 'tān lokān ativahati.
om ity etenā 'kṣareṇā 'mum ādityam mukha ādhatte. eṣa ha vā
etad akṣaram. 8. tasya¹⁵ sarvam āptam bhavati sarvaṁ jitaṁ
na hā 'sya kaç cana¹⁶ kāmō 'nāpto bhavati ya evaṁ veda. 9.
tad dha prthur vāinyo¹⁷ divyān vrātyān papraccha*

sthūṇām divastambhanīm sūryam āhur

antarikṣe sūryaḥ prthivīpratīṣṭhaḥ :

apsu bhūmīç¹⁸ çigīre¹⁹ bhūribhārāḥ

kīm svīn mahīr adhitīṣṭhanty āpa

iti. 10. te ha pratyūcus

sthūṇām eva divastambhanīm sūryam āhur

antarikṣe sūryaḥ prthivīpratīṣṭhaḥ :

apsu bhūmīç¹⁸ çigīre¹⁹ bhūribhārās

satyam mahīr adhitīṣṭhanty²⁰ āpa

*iti. 11. om ity etad evā 'kṣaram satyam. tad etad āpo 'dhitīṣ-
ṭhanti. 10.*

dvitīye 'nuvāke tṛtīyaḥ khaṇḍaḥ. dvitīyo 'nuvākas samāptaḥ.

dredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, hundred billionfold, thousand billionfold. 5. As a flood flowing in different directions [proceeding] farther and farther becomes broader, even so this syllable [proceeding] farther and farther becomes broader. 6. 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 unfulfilled. 9. Now Prthu Vāinya asked the divine mendicants: "They call the sun (*sūrya*) 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.

10. ¹⁰ A.B. *nirbu-*. ¹¹ A.B. *nikharvāca*; C. *nikharvadāca*. ¹² C. *-nān*.
¹³ C. *om. paraḥ-paro*. ¹⁴ *tai*. ¹⁵ A.B. *tasi*. ¹⁶ A. *kaṇva*. ¹⁷ A. *vāi*.
¹⁸ *-mīç*. ¹⁹ *çigīre*. ²⁰ A. *athit-*.

I. 11. 1. *prajāpatiḥ prajā asṛjata. tā enam sṛstā annakācinir abhitas samantam paryaviṣan.* 2. *tā abravīt kinkāmās sthe 'ti. annādyakāmā ity abruvan.* 3. *so 'bravīt ekaṁ vāi' vedam annādyam asṛkṣi sāmā' 'va. tad vaḥ prayacchān' 'ti. tan naḥ prayacche' 'ty abruvan.* 4. *so 'bravīt imān vāi paṣūn bhūyistham upajīvāmaḥ. ebhyaḥ prathamam pradāsyāmi 'ti.* 5. *tebhyo hiṅkāram prāyacchat. tasmāt paṣavo hiṅkarikrato' vijijñāsumānā iva caranti.* 6. *prastāvam manusyebhyaḥ. tasmād u te stuvata ive' 'dam me bhaviṣyaty ado me bhaviṣyati 'ti.* 7. *ādiṁ vayobhyaḥ. tasmāt tāny ādadānāny upāpapātam iva caranti.* 8. *udgītham devebhyo 'mṛtam. tasmāt te 'mṛtāḥ.* 9. *pratihāram āraṇyebhyaḥ paṇubhyaḥ. tasmāt te pratihṛtās' tantasyamānā' iva caranti.* 11.

tṛtīye 'nuvāke prathamāḥ khaṇḍāḥ.

I. 12. 1. *upadravaṁ gandharvāpsarobhyaḥ'. tasmāt ta upadravaṁ grhṇanta iva caranti.* 2. *nīdhanam pitr̥bhyaḥ. tasmād u te nīdhanasamsthāḥ.* 3. *tad yad ebhyas tat sāmā prāyacchad etam evāi 'bhyas tad ādityam prāyacchat.* 4. *sa yad anudītas sa hiṅkāro 'rdhoditaḥ' prastāva āsaṁgavam ādir' mād-*

I. 11. 1. Prajāpati created creatures. They being created beleaguered him completely on all sides, 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 *hiṅkāra*. Therefore domestic animals go about continually uttering *him*, desirous of knowing [each other], as it were. 6. The *prastāva* [he gave] to men. And therefore they praise themselves ($\sqrt{stu}$), as it were, [saying] : "This will be mine, that will be mine." 7. The *ādi* [he gave] to the birds. Therefore they move about taking themselves ($\sqrt{dā} + ā$), flying up and down, as it were. 8. The *udgītha* [he gave] to the gods, being immortal. Therefore they are immortal. 9. The *pratihāra* [he gave] to the beasts of the forest. Therefore they, being kept back, move shaking (?) as it were.

I. 12. 1. The *upadrava* [he gave] to the Gandharvas and Apsarases. Therefore they move taking hold as it were of the *upadrava* (?). 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. ¹vā. ²C. sām-. ³prya-. ⁴-krto. ⁵B.C. stuvateva. ⁶pratihatās.
⁷A.B. tātr(?)s(?)yamānā; C. tātāsyamānā.

12. ¹C. -āpsarebh-. ²C. arthodit-. ³ādityaḥ.

yandina udgītho 'parāhṇaḥ pratihāro yad upāstamayaṁ lohī-tāyati sa upadravo 'stamita eva nidhanam. 5. sa eṣa sarvāir lokāis samah, tad yad eṣa sarvāir lokāis samas tasmād eṣa eva sāma, sa ha vāi sāmavit sa sāma veda' ya evaṁ veda. 6. te 'bruvan dūre vā idam asmat, tatre 'dam kuru yatro 'pajīvāme 'ti.' 7. tad ṛtūn abhyatyanayat, sa vasantam eva hīṅkāram akarod⁵ grīṣmam prastāvaṁ varṣam udgītham ṣaradam⁶ pratihāram hemantaṁ nidhanam, māsārdhamāsāv eva saptamāv akarot. 8. te 'bruvan nedīyo nvāvai 'tarhi, tatrāi 'va kuru yatro 'pajīvāme 'ti.' 9. tat parjanyaṁ abhyatyanayat, sa pu-rovātam eva hīṅkāram akarot. 12.

ṛtūye 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 13. 1. jīmūtān prastāvaṁ¹ stanayitnum udgītham vidyutam pratihāram vṛṣṭim² nidhanam, yad vṛṣṭāt prajāḥ cāu 'sadhayaḥ ca jāyante te saptamyāv³ akarot. 2. te 'bruvan nedīyo nvāvāi 'tarhi, tatrāi 'va kuru yatro 'pajīvāme 'ti.' 3. tad yajñam abhyatyanayat, sa yajñasy eva hīṅkāram akarod⁴ ṛcaḥ prastāvaṁ sāmāny udgītham stomam pratihāram chando

not yet risen it is the *hīṅkāra*; when half risen it is the *prastāva*; at the time when the cows are driven together it is the *ādi*; noon is the *udgītha*; the afternoon is the *pratihāra*; when it turns red toward sunset it is the *upadrava*; having gone to setting it is the *nidhana*. 5. This (sun) is the same (*sama*) with all the worlds, therefore it is the *sāman*. Truly he is *sāman*-knowing, he knows the *sāman*, who knows thus. 6. They said: "Verily, this is far away from us; make it there where we may live on [it]." 7. Then he transferred it to the seasons. He made the spring the *hīṅkāra*, the summer the *prastāva*, the rainy season the *udgītha*, the fall the *pratihāra*, the winter the *nidhana*. Both months and half-months he made as sixth and seventh. 8. They said: "Verily, it is nearer now; [but] make it there where we may live on [it]." 9. Then he transferred it to Parjanya. He made the preceding wind the *hīṅkāra*,—

I. 13. 1. The thunder-clouds the *prastāva*, the thunder the *udgītha*, the lightning the *pratihāra*, 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]." 3. Then he transferred it to the sacrifice. He made the *yajuses* the *hīṅkāra*, the *ṛc*'s the *prastāva*, the *sāmans* the *udgītha*, the *stoma* the *pratihāra*, the

12. ⁴C. repeats sa sāma veda. ⁵-ma iti. ⁶kar-. ¹prastāvaḥ. varṣā udgīthaḥ; B.C. ṣarat pratihāraḥ; A. om. ṣaradam pratihāram.

13. ¹A. prastātrāi 'vam. ²-tir. ³A. sapatam-. ⁴-ma iti.

nidhanam. svāhākāravaṣatkārāv eva saptamāv akarot. 4. te 'bruvan nedīyo nvāvāi 'tarhi. tatrāi 'va kuru yatro 'pajīvāme 'ti. 5. tat puruṣam abhyatyayanat. 6. sa mana eva hīṅkāram akarod vācam prastāvam prāṇam udgūtham cakṣuḥ pratihāram grotram nidhanam. retas cāi 'va prajān ca saptamāv akarot. 6. te 'bruvann atra vā enat tad akur yatro 'pajīviṣyāma iti. 7. sa vidyād aham eva sāmā 'smi mayy etā devatā iti. 13.

tṛtīye 'nuvāke tṛtīyaḥ khaṇḍaḥ.

I. 14. 1. *na ha dūredevatas' syāt. yāvad dha vā ātmanā devān upāste tāvad asmāi devā bhavanti. 2. atha ya etad evaṁ vedā 'ham eva sāmā 'smi mayy etās.sarvā' devatā ity evaṁ' hā 'sminn etās sarvā devatā bhavanti. 3. tad etad devaḥrut sāma. sarvā ha vāi devatāḥ ḥṛvanty evaṁvidam puṇyāya sādhave. tā enam puṇyam eva sādhu kārāyanti. 4. sa ha smā"ha sucittaḥ ḡāilano' yo yajñākāmo mām eva sa vṛnūtām. tata evāi 'nam yajña upanaṁsyati. evaṁvidam hy udgāyantam sarvā devatā anusamtrpyanti. tā asmāi tṛptās tathā karisyanti yathāi 'nam yajña upanaṁsyati' ti. 14.*

tṛtīye 'nuvāke caturthaḥ khaṇḍaḥ. tṛtīyo 'nuvākas samāptaḥ.

chandas the nidhana; the exclamations svāhā and vaṣat 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 transferred it to man. He made the mind the hīṅkāra, speech the prastāva, breath the udgūtha, sight the pratihāra, hearing the nidhana; 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 sāmān, 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 sāmān, in me are all these divinities," truly thus in him all these divinities exist. 3. That is the devaḥrut sāmān; 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 ḡāilana used to say: "Whoso wisheth to sacrifice, let him choose me; then the sacrifice will become his. For with one who knowing thus singeth the udgūtha all the divinities are pleased together. They being pleased will so act for him that the sacrifice shall become his."

13. ⁵ A. abhyatyatyan-.

14. ¹ A. B. devata. ² A. om. ³ B. esma. ⁴ A. devaḥrait; B. deva-
ḥrūt; C. evaḥrūt. ⁵ B. -nam.

I. 15. 1. *devā vāi svargaṁ lokam āipsan. taṁ na çayānā nā "sīnā¹ na tiṣṭhanto² na dhāvanto nāi³ 'va kena cana karmaṇā⁴ "pnuvan.* 2. *te devāḥ prajāpatiṁ upādāvan⁵ svargaṁ vāi lokam āipsiṣma. taṁ na çayānā nā "sīnā na tiṣṭhanto na dhāvanto nāi³ 'va kena cana karmaṇā⁴ "pāma. tathā no 'nuçūdhī yathā svargaṁ lokam āpnuyāme⁶ 'ti.* 3. *tān abravīt sāmṇā 'nrcena svargaṁ lokam prayāte⁷ 'ti. te sāmṇā 'nrcena svargaṁ lokam prāyan.*" 4. *pra vā ime sāmṇā 'gur iti. tasmāt prasāma tasmād u prasāmy annam attī.*" 5. *devā vāi svargaṁ lokam āyan.*" 6. *ta etāny ṛkpadāni çarīrāni dhūnvanta āyan. te⁸ svargaṁ lokam ajayan.*" 10. 6. *tāny ā divaḥ prakīrṇāny aṣeran. athe 'māni prajāpatir ṛkpadāni çarīrāni saṁcītyā 'bhyarecat. yad⁹ abhyarecat tā¹¹ eva reo 'bhavan.* 15.

caturthe 'nuvāke prathamah khaṇḍah.

I. 16. 1. *sāi¹ 'va rg abhavad iyam eva çrīh. ato devā abhavan.* 2. *athāi 'ṣām imām asurāç¹ çriyam avindanta. tad evā² "suram*

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 *re*-less *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] *prasāma*, and hence one eats food imperfectly (? *prasāmi*). 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 ($\sqrt{re}$) 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

15. ¹A. "çin-. ²A. -ntyō. ³A. upāya-. ⁴C. prayāme. ⁵A. prayāte; B. pradhāme; C. prayāme. ⁶lokāhmaprayat. ⁷After this there is confusion and repetition in the MSS. Before 5, all insert: *ta etāny ṛkpadāni çarīrāni dhūnvanta āyan* (A. *rtthayan*). *te svargaṁ lokam ajayan* (A. -at). *athe 'māni prajāpatir . . . tā eva reo 'bhavan*. ⁸A. yat. ⁹MSS. om. *te svargaṁ ajayan*; inserted here from repetition above 7. ¹⁰C. om. *yad* ¹¹A.B. om. *tā eva*

16. ¹B. ās-.

abhavat. 3. *te*² *devā*³ *abruvan yā vāi naç çrīr abhūd avi-*
*danta*⁴ *tām asurāḥ. kathañ nv eṣām imāñ çriyam punar eva*⁵
*jayeme*⁶ *'ti.* 4. *te*⁷ *'bruvann ṛcy eva sāma gāyāme*⁸ *'ti. te punaḥ*
*pratyādrutya*⁹ *rei sāmā*¹⁰ *'gāyan. tenā*¹¹ *'smāl lokād asurāñ anu-*
danta. 5. *tad vāi mādhyandīne ca savane tṛtīyasavane*¹² *ca na*
*reco*¹³ *'parādhō*¹⁴ *'stī. sa yat te*¹⁵ *ṛcī*¹⁶ *gāyati tenā*¹⁷ *'smāl lokād dvi-*
*śantam bhrātṛvyañ nudate. atha yad anṛte*¹⁸ *devatāsu prātas-*
savanam gāyati tena svargañ lokam eti. 6. *prajāpatiṛ vāi*
*sāmne*¹⁹ *'māñ jītim ajayaḍ yā*²⁰ *'sye*²¹ *'yam jītis tām.*²² 7. *sa svargañ*
*lokam ārohat.*²³ 8. *te devāḥ prajāpatim upetyā*²⁴ *'bruvann as-*
*mabhyam apī*²⁵ *'dañ sāma prayacche*²⁶ *'ti. tathe*²⁷ *'ti. tad ebhyas*
sāma prāyacchat. 9. *tad enāñ idañ sāma svargañ lokam nā*
*'kāmayata*²⁸ *voḍhum.* 10. *te devāḥ prajāpatim upetyā*²⁹ *'bruvan*
yad vāi nas sāma prādā idañ vāi nas tat svargañ lokam na
*kāmayate*³⁰ *voḍhum iti.* 11. *tad vāi pāpmanā saṁsrjate*³¹ *'ti. ko*
*'sya pāpme*³² *'ti. ṛg iti. tad ṛcā samasrjan.* 12. *tad idaṁ prajā-*
pater garhayamāṇam atisthad idañ vāi mā tat pāpmanā sam-
*asrākṣur*³³ *iti. so*³⁴ *'bravid yas tvāi*³⁵ *'tena vyāvartayād vy eva sa*

themselves this fortune of theirs. Thereupon the cause of the Asuras prevailed. 3. 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?" 4. They said : "Let us sing the *sāman* in the *ṛc*." They in turn, running up toward [the Asuras], sang the *sāman* in the *ṛc*. Thereby they pushed the Asuras from this world. 5. Thus indeed at the noon-libation and at the evening-libation there is no offense from the *ṛc*. He who sings these two [libations] in the *ṛc* 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. 6. Verily by means of the *sāman* Prajāpati conquered this conquest, viz. what conquest there is of him. He ascended to the heavenly world. 7. These gods coming unto Prajāpati said : "Furnish this *sāman* to us also." [Saying] "Yes," he furnished this *sāman* to them. 8. This same *sāman* did not wish to carry them to the heavenly world. 9. 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." 10. "Mix it with evil." "What is its evil?" "The *ṛc*." They mixed it with the *ṛc*. 11. That same [*sāman*] stood upbraiding Prajāpati : "Verily, they thus have mixed me with evil." He (P.) said : "Whoso shall separate thee

16. ²A.B. *tad*. ³A.B. *evā*. ⁴*vindanta*. ⁵A. *ava*. ⁶B. *-drucyatya*.
⁷*trīt-*. ⁸A. *'parātho*. ⁹*rei*. ¹⁰*anṛte*. ¹¹C. *tam*. ¹²C. *ar-*. ¹³A.B. *na*
kāmayate; C. *na kāmayate*. ¹⁴A. *kāmāy-*; B. *sāmay*. ¹⁵*saṁsr-*.

pāpmanā vartātā iti. 12. *sa ya etad ṛcā prātassavane vyāvar-tayati vy evam¹⁶ sa pāpmanā vartate.* 16.

caturthe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 17. 1. *tād āhur yad ovā ovā iti gīyate kvā 'tra rg bhavati kva sāme 'ti.* 2. *prastuvann evā 'stābhīr akṣarāḥ prastāuti. aṣṭākṣarā gāyatrī. akṣaram-akṣaram tryakṣaram. tac caturvīṅ-gatis sampadyante. caturvīṅcatyakṣarā gāyatrī.* 3. *tām etām prastāvena¹ rcam āptvā yā ṛrīr yā 'pacitir yas svargo² loko yad yaço yad annādyaṁ tāny āgāyamāna āste.* 17.

caturthe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

I. 18. 1. *prajāpatir devān asṛjata. tām¹ mṛtyuḥ pāpmā 'nva-sṛjyata.* 2. *te devā prajāpatim upetyā 'bruvan kasmā² u no 'sṛsthā³ mṛtyuṁ cen naḥ pāpmānam anvavasraksyann⁴ āsithe 'ti.* 3. *tām abravīc chandānsi sambharata. tāni yathāyatanam praviṣata⁵ tato mṛtyunā pāpmanā vyāvartsyathe⁶ 'ti.* 4. *vasavo gāyatrīm samabharan. tām te prāviṣan. tām sā 'cchādayat.* 5. *rudrās triṣṭubham samabharan. tām te prāviṣan. tām sā 'cchāda-yat.⁷* 6. *ādityā jagatīm samabharan. tām te prāviṣan. tām sā*

from this [evil], he shall separate himself from evil." 12. He who at the morning-libation separates it from the ṛc, he thus separates himself from evil.

I. 17. 1. This they say: "If there be 'sung ovā ovā, what be-comes of the ṛc, 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 syl-la-bles. 3. Having obtained this same ṛc 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; enter these 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. *prastāveprastavena*. ² A. *-rga*.

18. ¹ A. B. *tā*; C. *tāh*. ² *kasmā*. ³ C. *-sthā*. ⁴ *-srksann*. ⁵ *-ṣan*. ⁶ A. B. *-vaksy-*; C. *-vatsy-*. ⁷ A. *cchād-*.

'*chādayat*. 7. *viṣve devā anuṣṭubhaṁ samabharan. tām te prā-
viṣan. tām sū 'chādayat*. 8. *tām asyām ṛcy asvarāyām' mṛtyur
nirajānāt yathā maṇḍu maṇisūtram paripaṣyed' evam*. 9. *te
svaram prāviṣan. tām svare sato na' nirajānāt. svarasya tu
ghoṣeṇā 'nvāit*. 10. *ta om ity etad evā 'kṣaram samārohan. etad
evā 'kṣaram trayī vidyā. yad ado'¹⁰ 'mṛtaṁ tapati tat prapadya'¹¹
tato mṛtyunā pāpmanā vyāvartanta*. 11. *evam evāi' vaṁ vidvān
om ity etad evā 'kṣaram samāruhya yad ado'¹¹ 'mṛtaṁ tapati tat
prapadya tato mṛtyunā pāpmanā vyāvartate 'tho yasyāi' vaṁ
vidvān udgāyati*. 18.

caturthe 'nuvāke caturthaḥ khaṇḍaḥ. caturtho 'nuvākas samāptaḥ.

I. 19. 1. *athāi 'tad ekaviṁṣaṁ sāma*. 2. *tasya trayy' eva
vidyā hiṅkāraḥ. agnir vāyur' asāv āditya eṣa prastāvaḥ. ima
eva lokā ādīḥ. teṣu' hī 'daṁ lokeṣu sarvaṁ āhitam. ṣṛaddhā
yajño⁴ dukṣiṇā eṣa udgīthaḥ. diṣo 'vāntaradiṣa ākāṣa eṣa pra-
tiḥāraḥ. āpaḥ prajā oṣadhaya eṣa upadravaḥ. candramā nakṣa-
trāṇi pitaru etan nīdhanam*. 3. *tad etad ekaviṁṣaṁ sāma. sa
ya evam etad ekaviṁṣaṁ sāma vedāi 'tena hū 'syu sarveṇo 'dyā-*

them. 6. The Ādityas brought the *jagatī* together. They entered it. It concealed them. 7. All the gods brought the *anuṣṭubh* together. They entered it. It concealed them. 8. Death became aware of them in this tone-(tone)-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 together 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 threefold knowledge is the *hiṅkāra*; Agni, Vāyu, yonder sun, those are the *prastāva*; these worlds the *ādi*—for this all is placed ($\sqrt{dhā} + ā$) in these worlds; faith, sacrifice, sacrificial gifts, those are the *udgītha*; the quarters, the intermediate quarters, space, those are the *pratiḥāra*; the waters, creatures, herbs, those are the *upadrava*; the moon, the asterisms, the Fathers, those are the *nīdhana*. 3. This is the twenty-onefold *sāman*. He who thus knows this twenty-onefold *sāman*, of him

18. ¹A.B. -*yām*. ²A.B. -*yāid*. ³A.C. *om*. ¹⁰C. *o*. ¹¹A. -*ped*-. ¹²A.B. *edo*; C. *o*.

19. ¹A. *trāi*. ²B. *vāvāyur*. ³*yeṣu*. ⁴C. -*jñā*.

tam bhavaty etasmād v eva⁵ sarvasmād āvr̥c̥cyate⁶ ya evam vid-vānsam upavadati. 19.

pañcama 'nuvākas samāptaḥ.

I. 20. 1. *idam eve 'dam agre 'ntarikṣam¹ āsīt. tad v evā 'py etarhi.* 2. *tad yad etad antarikṣam² ya evā³ 'yam⁴ pavata etad evā 'ntarikṣam.¹ eṣa ha vā antarikṣanāma.^{1 5}* 3. *eṣa u evāi 'ṣa vitataḥ. tad yathā kṣāṭhena palāṇe viṣkabdhe syātām akṣeṇa vā cakrāv evam⁶ etene⁷ 'māu lokāu viṣkabdhāu.* 4. *tasminn idam sarvam antaḥ. tad⁸ yad asminn idam sarvam antas tasmād antaryakṣam. antaryakṣam⁹ ha vāi nāmāi 'tat. tad antarikṣam¹ iti paroḁṣam ācakṣate.* 5. *tad yathā mūtāḥ prabaddhāḥ¹⁰ pralamberann evam¹¹ hāi 'tasmin sarve lokāḥ prabaddhāḥ pralambante.* 6. *tasyāi 'tasya sāmnaḥ¹¹ tisra āgās¹² trīṇy āgūtāni ṣoḍ vibhūtayaḥ catasraḥ pratiṣṭhā daṣa pragās sapta saṁsthā dvāu stobhāv ekaṁ rūpam.¹³* 7. *tad yās tisra āgā ima eva te¹⁴ lokāḥ.* 8. *atha yāni [trīṇy] āgūtāny agnir vāyur asāv āditya etāny āgūtāni. na ha vāi kām cana griyam aparādhnoti ya evam veda.* 20.

ṣaṣṭhe 'nuvāke prathamāḥ khaṇḍāḥ.

the *udgūtha* 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 (*antas*) it, therefore [it is called] *antaryakṣa*. *Antaryakṣa* verily is its name. It is called *antarikṣa* 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 *āgās*, three *āgūtas*, six *vibhūtis*, four *pratiṣṭhās*, ten *pragās*, seven *saṁsthās*, two *stobhas*, one form. 7. Now the three *āgās*, they are these worlds. 8. Further, the [three] *āgūtas*, Agni (fire), Vāyu (wind), yonder sun are these *āgūtas*. He misses no fortune whatever who knows thus.

19. ⁵ A.B. -as. ⁶ C. āvr̥c̥cyote.

20. ¹ C. -rikṣ-. ² C. inserts eṣa ha vā antarikṣam. ³ C. evam. ⁴ C. om. ⁵ -kṣonā-. ⁶ B. navam. ⁷ A. etenna. ⁸ A. om. tad antas. ⁹ C. om. ¹⁰ B. -band-. ¹¹ B. -naṁs. ¹² B. agamāḥ. ¹³ A. ekarūpam ; B.C. ekarūpam. ¹⁴ A.B. to.

I. 21. 1. *atha yāṣ ṣaḍ vibhūtaya ṛtavas te.* 2. *atha yāṣ cata-sraḥ pratiṣṭhā imā eva tāṣ catasro diṣaḥ.* 3. *atha ye daṣa pragā ima eva te daṣa prāṇāḥ.* 4. *atha yās sapta¹ samsthā yā evāi 'tās' sapta² 'horātrāḥ prācīr vaṣaṭkurvanti³ tā eva tāḥ.* 5. *atha yāu dvāu stobhāv ahorātre eva te.* 6. *atha yad⁴ ekam rūpaṁ⁵ karmāi⁶ 'va tat. karmaṇā hi 'dam sarvaṁ vikriyate.* 7. *tasyāi 'tasya sāmno devā ājīm āyan. sa prajāpatiḥ harasā⁷ hīṅkāram udajayad agnis tejasā prastāvaṁ⁸ rūpeṇa bṛhaspatiḥ udgīthaṁ svadhayā pitarāḥ⁹ pratihāraṁ vīryeṇa 'ndro nidhanaṁ.* 8. *athe 'tare devā antaritā ivā¹⁰ "san. ta indram abruvan tava vāi vayaṁ smo 'nu na etasmin sāmān ābhaje¹¹ 'ti.* 9. *tebhyas svaram¹² prā-yacchat. tam prajāpatiḥ abravīt kathe 'ttham akaḥ. sarvaṁ vā ebhyas sāma prādāḥ. etāvad vāva sāma yāvān svarāḥ. ṛg vā eṣa rte svarād bhavātī¹³ 'ti.* 10. *so 'bravīt punar vā aham eṣā¹⁴ etāṁ rasam ādāsya iti. tān abravīd upa mā gāyata. abhi mā svarate¹⁵ 'ti. tathe¹⁶ 'ti.* 11. *tam upāgāyan. tam abhyasvaran. teṣāṁ punā rasam ādatta.¹⁷ 21.*

śaṣṭhe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 21. 1. Further, the six *vibhūtis*, they are the seasons. 2. Further, the four *pratiṣṭhās*, they are these four quarters. 3. Further, the ten *pragās*, they are these ten breaths. 4. Further, the seven *samsthās*, they are those seven successive (?) days and nights that they utter *vaṣat* (?). 5. Further, the two *stobhas*, 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. Prajāpati by a grasp conquered the *hīṅkāra*, Agni by splendor the *prastāva*, by form Bṛhaspati the *udgītha*, by the *svadhā* the Fathers the *pratihāra*, by heroism Indra the *nidhana*. 8. Now the other gods were excluded, as it were. They said to Indra: "Verily, thine we are; let us also have a share in this *sāman*." 9. He gave them the tone. Prajāpati 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 *re*." 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. -ā. ³ C. *varṣa*-. ⁴ A.B. *vad.* ⁵ A. *raipih.* ⁶ C. -*saṁ.* ⁷ B. *tāvava*. ⁸ A. -*ramā*. ⁹ A. *savar*-. ¹⁰ B. *eṣo*; C. *eṣom*. ¹¹ -*tā*.

I. 22. 1. *sa yathā madhuhāne' madhunātībhīr madhv āsiñcād evam eva tat sāman punā rasam āsiñcat.* 2. *tasmād u ha no 'pagāyet. indra eṣa yad udgātā. sa yathā 'sāv amīṣām' rasam ādatta evam eṣa teṣām rasam ādatte.* 3. *kāman ha tu yajamāna upagāyed yajamānasya hi tad bhavaty atho brahmacāry ācā-ryoktaḥ.* 4. *tad u vā āhur upāi 'va gāyet. diṣo hy upagāyan' diṣām' evam salokatām jayati 'ti.* 5. *te ya eve' 'me' mukhyāḥ prāṇā eta evo 'dgātāraḥ co 'pagātāraḥ ca. ime ha traya udgātūra ima u catvāra upagātāraḥ.* 6. *tasmād u catura evo 'pagātṛn' kurvita. tasmād u ho 'pagātṛn' pratyabhīmr̥ṣed diṣas sthu cō-tram me mā hīnsiṣte 'ti.* 7. *sa yas sa rasu āsīd ya evā 'yam pavata eṣa eva sa rasaḥ.* 8. *sa yathā madhvālopam adyād iti ha smā "ha sucittaḥ ṣāilana evam etasya rasasyā "tmānam pūrayeta. sa evo 'dgātā "tmānam ca yajamānam cā 'mṛtatvaṁ gamayati 'ti.* 22.

ṣaṣṭhe 'nuvāke tṛtīyaḥ khaṇḍaḥ. ṣaṣṭho 'nuvākas samāptaḥ.

I. 23. 1. *ayam eve 'dam agra ākāṣa āsīt. sa u evā 'py etarhi.* 2. *sa yas sa ākāṣo vāg eva sā. tasmād ākāṣād vāg vadati.*

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 *udgātar*]. This *udgātar* 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 *udgātar*] 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 *udgātars* and *upagātars*. For these three are the *udgātars* and these four are the *upagātars*. 6. And therefore one should appoint four *upagātars*. And therefore he should touch the *upagātars* 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," Sucitta Ṣāilana used to say, "so one should fill himself with this sap. This same *udgātar* causeth himself and the sacrificer 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. -*dhuvane*. ² insert *sa*. ³ A.B. -*yal*. ⁴ C. -*cam*. ⁵ *evāi*. ⁶ C. *va*. ⁷ *dgā*; A.B. -*tṛn*. ⁸ -*tṛn*.

3. *tām etān¹ vācam prajāpatir abhyapīlayat. tasyā abhipīlitāyāi rasaḥ² prāṇedat.³ ta eve 'me lokā abhavan.* 4. *sa⁴ imān lokān abhyapīlayat. teṣāṃ abhipīlitānām rasaḥ prāṇedat. tā evāi 'tā devatā abhavan agnir vāyur asāv āditya⁵ iti.* 5. *sa etā devatā abhyapīlayat. tāsām abhipīlitānām rasaḥ prāṇedat. sā trayī vidyā 'bhavat.* 6. *sa⁶ trayīm vidyām abhyapīlayat. tasyā abhipīlitāyāi rasaḥ prāṇedat. tā evāi 'tā vyāhṛtayo 'bhavan bhūr bhuvas svar iti.* 7. *sa etā vyāhṛtir abhyapīlayat. tāsām abhipīlitānām rasaḥ prāṇedat. tad etad akṣaram abhavad om iti yad etad.* 8. *sa etad akṣaram abhyapīlayat. tasyā 'bhipīlitasya⁷ rasaḥ prāṇedat.* 23.

saptame 'nuvāke prathamah khaṇḍah.

I. 24. 1. *tad akṣarad eva. yad akṣurad eva tasmād akṣaram.* 2. *yad v evā¹ 'kṣaram nā 'kṣiyata tasmād akṣayam. akṣayaṃ ha vāi nāmāi 'tat. tad akṣaram iti parokṣam ācakṣate.* 3. *tad dhāi 'tad eka om iti gāyanti. tat tathā na gāyet. īṣvaro hāi 'nad etena rasena 'ntardhātōḥ². atho³ dve⁴ ivāi 'vam bhavata om iti. o ity u hāi 'ke gāyanti. tad u ha⁵ tan na⁶ gītām. nāi 'va⁷ tathā gāyet. om⁸ ity eva gāyet. tad enad etena rasena samādadhātī.*

Therefore speech speaks from space. 3. This same speech Prajāpati 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 (*akṣarat*), therefore it is *akṣara* (syllable). 2. And because, being *akṣara*, it was not exhausted (*√kṣi*), therefore it is *akṣaya*. Verily, *akṣaya* is its name. It is called *akṣara* 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

23. ¹ A. *etā vā*. ² C. *rasam*. ³ C. inserts vs. 6 *sa trayīm rasam* (1) *prāṇedat*. ⁴ A.B. *om*. ⁵ A.B. *-ā*. ⁶ C. *om. sa trayīm prāṇedat*. ⁷ *-ā*.

24. ¹ A.B. *-vā*. ² C. *yā*. ³ B.C. *-the*. ⁴ C. *dāhāi*; A.B. *dvāi*. ⁵ C. *om*. ⁶ A.B. *nī*. ⁷ A.B. *ne ēva*. ⁸ *o*.

4. *tad etaṁ rasam tarpayati. rasas tṛpto 'kṣaram tarpayati. akṣaram' tṛptam vyāhrtis tarpayati. vyāhrtayas tṛptā vedāṁs tarpayanti. vedās tṛptā devatās tarpayanti. devatās tṛptā lokāṁs tarpayanti. lokās tṛptā akṣaram tarpayanti. akṣaram tṛptam vācam tarpayati.¹⁰ vāk¹¹ tṛptā 'kāṣam tarpayati. ākāṣas tṛptaḥ prajāṁs tarpayati. tṛpyati prajāyā paçubhir ya etad evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati.¹² 24.*

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

I. 25. 1. *ayam eve 'dam¹ agra ākāṣa āsīt sa u evā 'py etarhi. 2. sa yas sa ākāṣa āditya eva sa. etasmin [hy] udite² sarvam idaṁ ākāṣate. 3. tasya martyāmṛtayoṛ vāi³ tīrāṇi⁴ samudra eva. tad yat samudreṇa pariḡhṛtaṁ⁵ tan mṛtyoṛ āptam atha yat param tad amṛtam. 4. sa yo ha sa samudro ya evā 'yam pavata eṣa eva sa samudraḥ. etaṁ hi saṁdravantaṁ⁶ sarvāṇi bhūtāny anusamdravanti⁷. 5. tasya⁸ dyāvūprthivī eva rodhasī. atha ya-thā nadyām⁹ kaṁsāni¹⁰ vā prahīṇāni¹¹ syus sarāṁsi vāi 'vam asyā 'yam pārthivas¹² samudraḥ. 6. sa eṣa pāra eva samudra-*

that sap. 4. He thus causes this sap to rejoice. The sap, rejoiced, causes the syllable to rejoice. The syllable, rejoiced, causes the sacred utterances to rejoice. The sacred utterances, rejoiced, cause the Vedas to rejoice. The Vedas, rejoiced, cause the divinities to rejoice. The divinities, rejoiced, cause the worlds to rejoice. The worlds, rejoiced, cause the syllable to rejoice. The syllable, rejoiced, causes speech to rejoice. Speech, rejoiced, causes space to rejoice. Space, rejoiced, causes the creatures to rejoice. He rejoices in offspring and cattle who knows this thus, and also he for whom one knowing thus sings the *udgītha*.

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 ($\sqrt{\text{dru} + \text{sam}}$) 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.

24. ⁹ A. om. *akṣaram* *vācam tarpayati*. ¹⁰ B.C. *-yanti*. ¹¹ A.B. *vārkas*. ¹² C. *gāyati*.

25. ¹ A.B. *dav* (!). ² *sudite*. ³ B. *vāirva*. ⁴ *tarāṇi*. ⁵ A.B. *-gr̥h-*. ⁶ B. *-dre-*. ⁷ C. *anudr-*. ⁸ B.C. *-yā*. ⁹ *-yām*. ¹⁰ *kaṁsāni*. ¹¹ *prahīṇāni*. ¹² A.B. insert *sas* ; C. *sa*.

śyo 'deti. sa udyann eva vāyoḥ pr̥sthā ākramate. so 'mṛtād evo
'deti. amṛtam anusam̐caratī. amṛte pratisthītaḥ.¹² 7. tasyāi 'tat
trivṛd rūpam mṛtyor anāptam̐ cūklam̐ kṛṣṇam puruṣaḥ. 8. tad
yac cūklam̐ tad vāco rūpam ṛco 'gner mṛtyoḥ. sā yā sā vāg'¹³
ṛk'¹⁴ sā. atha yo 'gnir mṛtyus saḥ. 9. atha yat kṛṣṇam tad apām
rūpam annasya¹⁵ manaso yajusaḥ. tad¹⁶ yās tū āpo 'nnaṁ tat.
atha yan mano yajuṣ tat. 10. atha yaḥ puruṣas sa prāṇas tat
sāma tad brahma tad amṛtam. sa yaḥ prāṇas tat sāma. atha
yad brahma tad amṛtam. 25.

aṣṭame 'nuvāke prathamah khaṇḍaḥ.

I. 26. 1. athā 'dhyātman. idam eva cakṣus trivṛc cūklam̐
kṛṣṇam puruṣaḥ. 2. tad yac cūklam̐ tad vāco rūpam ṛco 'gner
mṛtyoḥ. sā yā sā vāg ṛk'¹ sā.² atha yo 'gnir mṛtyus saḥ. 3. atha
yat kṛṣṇam tad apām rūpam annasya manaso yajusaḥ.³ tad yās
tū āpo 'nnaṁ tat. atha yan mano yajuṣ tat. 4. atha yaḥ⁴ pu-
ruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yaḥ prāṇas
tat sāma. atha yad brahma tad amṛtam. 5. sāi 'śo 'tkrāntir
brahmaṇaḥ. athā 'taḥ parākrāntiḥ. 6. sū yā sū⁵ "krāntir vi-
dyud eva sū. sa yad eva vidyuto vidyotumānūyāi c̐yetaṁ⁶ rūpam
bhavati tad vāco rūpam ṛco 'gner mṛtyoḥ. 7. yad v eva vidyu-

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 threefold form of him which is not
obtained by death is white, black, person. 8. What is white,
that is the form of speech, of the ṛc, of Agni (fire), of death.
What this speech is, that is the ṛc; and what Agni is, that is
death. 9. Further, what is black, that is the form of the waters,
of food, of mind, of the yajus. What these waters are, that is
food; and what the mind is, that is the yajus. 10. Further, what
this person is, that is breath, that is the sāman, that is the brah-
man, that is the immortal. What breath is, that is the sāman;
and what the brahman is, that is the immortal.

I. 26. 1. Now with regard to the self. This eye here is three-
fold: white, black, person. 2-4 = I. 25. 8-10. 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 ṛc, of Agni (fire), of death. 7. And the dark-blue

25. ¹² A.B. pratisthītaḥ. ¹⁴ A.B. vākg; C. vāgg. ¹⁵ C. ṛt. ¹⁶ annam
asya. ¹⁷ C. om. tad yāḥ yaḥ puruṣas.

26. ¹ C. gr̥t. ² A.B. add 'ksā. ³ -śo. s (l). ⁴ C. -t. ⁵ A. om. ⁶ c̐cāitam.

tas saṁdravantyāi nīlaṁ' rūpam bhavati tad apāṁ rūpam annasya manaso yajusaḥ." 8. ya evāi 'ṣa vidyuti puruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yaḥ prāṇas tat sāma." atha yaḥ brahma tad amṛtam. 26.

aṣṭame 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 27. 1. sa hāi 'ṣo 'mṛtena parivṛdho mṛtyum adhyāste 'nnaṁ kṛtvā. 2. athāi 'ṣa eva puruṣo yo 'yaṁ cakṣuṣi.' ya āditye' so 'tipuruṣaḥ. yo vidyuti sa paramapurusaḥ. 3. ete ha vāva trayāḥ puruṣāḥ.' ā hā 'syāi 'te jāyante. 4. sa yo 'yaṁ cakṣusy eṣo 'nurūpo nāma. anvañi¹ hy' eṣa sarvāṇi rūpāṇi. tam anurūpa ity upāsita. anvañci² hāi 'naṁ' sarvāṇi rūpāṇi bhavanti. 5. ya āditye sa pratirūpaḥ. pratyāñ hy eṣa sarvāṇi rūpāṇi. tam pratirūpa ity upāsita. pratyāñci³ hāi 'naṁ sarvāṇi rūpāṇi bhavanti. 6. yo vidyuti sa sarvarūpaḥ. sarvāṇi⁴ hy etasmin rūpāṇi. tam¹⁰ sarvarūpa ity upāsita. sarvāṇi hā 'smin rūpāṇi¹⁰ bhavanti. 7. ete ha vāva trayāḥ puruṣāḥ. ā hā 'syāi 'te jāyante ya etad evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati. 27.

aṣṭame 'nuvāke tṛtīyaḥ khaṇḍaḥ. aṣṭamo 'nuvākas samāptaḥ.

form which is of the lightning as it runs together, that is the form of the waters, of food, of mind, of the *yajus*. 8. 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 -l-. ² -ṣe. ³ A.B. -ā.

27. ¹ -sī. ² A.B. -yo. ³ A. -ṣo; B. -ṣā (sec m.); C. -ṣa. ⁴ A. -vaja. ⁵ A. hv. ⁶ A. -vañci; B. -vañvi; C. -vañ. ⁷ B.C. hy enam. ⁸ C. pratyāñ. ⁹ C. inserts rūpāṇi; C. om. tam rūpāṇi.

I. 28. 1. *ayam eve 'dam agra ākāṣu āsīt. sa u evā 'py etarhi.*
 2. *sa yas sa ākāṣa indra eva saḥ. sa yas sa indra eṣa eva sa ya*
eṣa eva' tapati. sa eṣa saptaraçmīr vṛṣabhas tuviśmān. 3. *tasya*
vānmayo raçmīh prāñ pratiṣṭhitah. sū yā sū vāg agnīḥ saḥ. sa
daṣadhā bhavati ṣatadhā sahasradhā 'yutadhā prayutadhā
niyutadhā 'rbudadhā' nyarbudadhā nikharvadhā³ padmam
akṣitir⁴ vyomāntah.⁵ 4. *sa eṣa etasya raçmīr vāg bhūtvā sar-*
vāsv āsu prajāsu pratyavasthitah. sa yaḥ kaç ca vadaty⁶ etasyāi
'va raçminā vadati.⁷ 5. *atha⁸ manomayo dakṣiṇā⁹ pratiṣṭhitah.*
tad yat tan manaç¹⁰ candramāḥ saḥ. sa daṣadhā bhavati.
 6. *sa eṣa etasya raçmīr mano bhūtvā sarvāsv āsu prajāsu*
pratyavasthitah. sa yaḥ kaç ca manuta etasyāi 'va raçminā
manute. 7. *atha cakṣurmayaḥ¹¹ pratyāñ¹² pratiṣṭhitah.¹³ tad yat*
tac¹⁴ cakṣur ādityas saḥ. sa daṣadhā bhavati. 8. *sa eṣa etasya*
raçmiç cakṣur bhūtvā sarvāsv āsu prajāsu pratyavasthitah. sa
yaḥ kaç ca paçyaty etasyāi 'va raçminā paçyati. 9. *atha çro-*
tramayaḥ udāñ pratiṣṭhitah.¹⁵ tad yat tac çrotram diças tāḥ. sa
daṣadhā bhavati. 10. *sa eṣa etasya raçmiç çrotram bhūtvā*
sarvāsv āsu prajāsu pratyavasthitah. sa yaḥ kaç ca çṛṇoty
etasyāi 'va raçminā çṛṇoti. 28.

navame 'nuvāke prathamah khaṇḍah.

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.

28. ¹ A. om. ² A.B. *ar-*. ³ A.B. *nikharvācam*. ⁴ A.B. *-ti*. ⁵ *-ta*; B. *ssom-*. ⁶ B. *paçyati*. ⁷ B.C. *paçyati*. ⁸ C. om. ⁹ *dakṣiṇā*. ¹⁰ A.B. *man-*
vaç. ¹¹ A.B. *cakṣuma-*. ¹² C. *-ya*. ¹³ C. *vasthitah*. ¹⁴ A.B. *ta*; C. om.
¹⁵ C. *pratyavasthitah*.

I. 29. 1. *atha prāṇamaya ūrdhvaḥ pratisthitaḥ.*¹ *sa yas sa prāṇo vāyus saḥ. sa² daṣadhā bhavati.* 2. *sa eṣa etasya raçmih prāṇo bhūtvā sarvāsv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç ca prāṇīty etasyāi³ 'va raçminā prāṇīti.* 3. *athā⁴ 'sumayas tiryāṇ⁵ pratisthitaḥ. sa ha sa³ içāno nāma. sa daṣadhā bhavati.*⁴ 4. *sa eṣa etasya raçmir asur bhūtvā sarvāsv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç cā⁵ 'sumān etasyāi⁶ 'va raçminā⁶ 'sumān.* 5. *athā⁷ 'nnamayo⁸ 'rvāṇ⁹ pratisthitaḥ. tad yat¹⁰ tad annam¹¹ āpas tāḥ.*⁷ *sa daṣadhā bhavati çatadhā sahasradhā¹² 'yutadhā prayutadhā¹³ niyutadhā¹⁴ 'rbudadhā nyarbudadhā¹⁵ nikharvadhā¹⁶ padmam akṣitir vyomāntaḥ.*⁹ 6. *sa eṣa etasya raçmir annam bhūtvā sarvāsv¹⁰ āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç cā¹¹ 'çṇāty etasyāi¹² 'va raçminā¹³ 'çṇāti.* 7. *sa eṣa saptaraçmir vṛṣabhas tuviṣmān. tad¹⁴ etad¹⁵ reā¹⁶ 'bhyanūcyate*
yas saptaraçmir vṛṣabhas tuviṣmān
avāsiṣṭat sartave sapta sindhūn :
yo rūhiṇam¹² asphuraḥ vajrabāhur¹³
dīyām ārohantaḥ¹⁴ sa janāsa indra
iti. 8. yas saptaraçmir iti. sapta hy eta ādityasya raçmayāḥ.

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 *ṛc*: "Who seven-rayed, virile, powerful, let loose to run the seven streams; who with the thunderbolt in his arm smote Rāuhina ascending the sky—he, ye people, is Indra." 8. 'Who seven-rayed,' for these

29. ¹ C. -sth-. ² C. om. ³ C. space for sa ī. ⁴ A. -vanti. ⁵ C. after yat reads tat trudaṁ nāma, omitting tad annam sa. ⁶ A. añ-dannam. ⁷ A. tadā; B. stā. ⁸ A. B. nikharvācam; C. nikharvadhāca, ⁹ A. voma-. ¹⁰ B. sāmāsv. ¹¹ C. om. tad etad , . . . vṛṣabhas tuviṣmān. ¹² A. roh-. ¹³ -hu. ¹⁴ -ta.

vṛṣabha iti. eṣa hy evā "sām prajānām ṛṣabhaḥ. *tuviṣmān iti. mahīyāi*¹⁸ 'vā 'syāi 'ṣā. 9. *avāsrjat sartave sapta sindhūn iti. sapta hy ete sindhavaḥ. tāir idam sarvaṁ sitam. tad yad etāir idam sarvaṁ sitam tasmāt sindhavaḥ. 10. yo rūhiṇam asphurad vajrabāhur iti. eṣa [hī] rūhiṇam asphurad vajrabāhuḥ. 11. dyām ārohantaṁ*¹⁹ *sa janāsa indra iti. eṣa hī 'ndraḥ. 29.*

navame 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 30. 1. *tad yathā girim panthānas samudiyur iti ha smā* "ha cāṭyāyanir evam eta ādityasya raçmaya etam¹ ādityaṁ sarvato 'piyanti.² *sa hāi 'vaṁ vidvān om ity ādadāna etāir etasya raçmibhir etam ādityaṁ sarvato 'pyeti. 2. tad etat sarvatodvāram anisedham³ sāma. anyatodvāram hāi* "nad⁴ eka⁵ *evā* 'bhraṇgam⁶ upāsate. ato⁷ 'nyathā vidyuh.¹⁰ 3. *atha ya etad evaṁ vedā sa evāi* 'tat sarvatodvāram anisedham sāma *veda. 4. sū eṣā vidyut. [yad] etan maṇḍalaṁ samantam paripatati tat sāma. atha yat param atibhāti sa puṇyakṛtyāyāi rasah. tam abhyatimucyate. 5. tad etaḥ abhrātrvyaṁ*¹⁰ *sāma. na ha vā indraḥ kaṁ cana bhrātrvyaṁ paçyate. su yathe* 'ndro *na kaṁ*

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 ($\sqrt{si}$), therefore they are [called] streams (*sindhu*). 10. 'Who with the thunderbolt in his arm smote Rāuhina,' for he with the thunderbolt in his arm did smite Rāuhina. 11. 'Ascending the sky, he, ye people, is Indra,' for he is Indra.

I. 30. 1. "As paths might lead together up a mountain," Cāṭyāyani 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 (*anisedha*) *sāman* 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 *sāman* having doors on all sides. 4. That same is this lightning. What flies around this whole disk, that is the *sāman*; and what shines across, beyond, that is the sap of good action. Unto that he is released. 5. That same is the rivalless *sāman*. For Indra

29. ²⁵ *mahayāi*. ¹⁸ C. space for -han-; B. -hattaṁ.
30. ¹ B.C. *evam*. ² B. *tiprativiyanti*. ³ *anus-*. ⁴ A.C. *om*. ⁵ B. *nata*; A.C. *ta*. ⁶ *om*. ⁷ A.B. *etāva*; C. *etā*. ⁸ C. *gam*; leaves space for about four syllables. ⁹ *eto*. ¹⁰ *vidyuh*. ¹¹ A.B. -*tṛim*.

cana bhrātṛvyam paçyata evam eva na kañ cana bhrātṛvyam paçyate ya etad evaṁ vedā 'tho yasyāi 'vañ vidvān udgāyati. 30.

navame 'nuvāke tṛtīyaḥ khaṇḍaḥ. navamo 'nuvākas samāptaḥ.

I. 31. 1. *ayam eve 'dam agra ākāṣa āsīt. sa u evā 'py etarhi. sa yas sa ākāṣa indra eva saḥ. sa yas sa indras sāmāi 'va tat.* 2. *tāsyāi 'tasya sāmna iyam eva prācī dig' ghīṅkāra iyam prastāva iyam ādir iyam udgūtho 'sāu pratihāro 'ntarikṣam' upadrava iyam eva nidhanam.* 3. *tad etat' saptavidhaṁ sūma. sa ya evam etat saptavidhaṁ sūma veda yat kiṁ ca prācyāṁ diçi yā' devatā ye manusyā ye paçavo yad annādyaṁ tat sarvañ' hīṅkāreṇā "pnoti."* 4. *atha yad dakṣiṇāyāṁ diçi tat sarvam prastāveṇā "pnoti."* 5. *atha yat' prācīyāṁ diçi tat sarvam ādinā "pnoti."* 6. *atha yad udīcyāṁ diçi tat sarvam udgūthenā "pnoti."* 7. *atha yad' amuṣyāṁ diçi tat sarvam pratihāreṇā "pnoti."* 8. *atha yad antarikṣe' tat sarvam upadraveṇā "pnoti."* 9. *atha yad asyāṁ diçi yā devatā ye manusyā ye paçavo yad annādyaṁ tat sarvaṁ 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 *udgūtha*.

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 *sāman*. 2. Of this same *sāman* this eastern quarter is the *hīṅkāra*, this (i. e. the southern quarter) the *prastāva*, this (i. e. the western quarter) the *ādi*, this (i. e. the northern quarter) the *udgūtha*, yonder [quarter] the *pratihāra*, the atmosphere the *upadrava*, this [quarter] the *nidhana*. 3. That is the sevenfold *sāman*. He who knows this thus sevenfold *sāman*, whatever there is in the eastern quarter, what divinities, what men, what domestic animals, what food, all that he obtains by means of the *hīṅkāra*. 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 *ādi*. 6. And what there is in the northern quarter, all that he obtains by means of the *udgūtha*. 7. And what there is in yonder quarter, all that he obtains by means of the *pratihāra*. 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

31. ¹ A.B. *dīr*. ² C. *-īkṣ-*. ³ A. *et*. ⁴ insert *manusyā*. ⁵ A.B. *-vā*. ⁶ B.C. insert here vs. 4, with *pratihāreṇa* for *prastāveṇa*. ⁷ B. inserts *avyāt*. ⁸ A. inserts *dakṣiṇāyāṁ diçi*, struck out in red.

10. sarvaṁ hāi 'vā 'syā "ptam bhavati sarvaṁ jītaṁ na hā 'sya kaṣ cana kāmo 'nāpto bhavati ya evaṁ veda. 11. sa yad dha kiṁ ca kiṁ cāi 'vaṁ vidvān eṣu lokeṣu kurute svasya hāi 'va tat svataḥ kurute. tad etad ṛcā 'bhyanūcyate. 31.

daṣame 'nuvāke prathamah khaṇḍaḥ.

I. 32. 1. yad dyāva indra te ṣataṁ ṣatam¹ bhāmīr uta syuḥ :

na tvā vajrīnt sahasraṁ sūryā² anu na³ jātam aṣṭa rodasī iti. 2. yad dyāva indra te ṣataṁ ṣatam bhāmīr uta syur iti. yac chataṁ dyāvās syuḥ ṣatam bhūmyas tābhya eṣa evā "kāḷo jīyāyān.⁴ 3. na tvā vajrīnt sahasraṁ sūryā anv iti. na hy etaṁ sahasraṁ cana sūryā anu. 4. na³ jātam aṣṭa rodasī iti. na hy etaṁ jātam rodanti. ime ha vāva rodasī tābhyaṁ eṣa evā "kāḷo jīyāyān. etasmin hy evāi 'te antaḥ. 5. sa yas sa ākāḷa indra eva saḥ. sa⁵ yas sa indra eṣa eva sa ya eṣa tapati. 6. sa eṣo 'bhrāṇy⁶ atimucyamāna⁷ eti. tad yathāi 'ṣo 'bhrāṇy⁶ atimucyamāna ety evam eva sa sarvasmāt pāpmano 'timucyamāna eti ya evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati. 32.

daṣame 'nuvāke dvitīyaḥ khaṇḍaḥ. daṣamo 'nuvākas samāptaḥ.

that he obtains by means of the *nidhana*. 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 *ṛc* :

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 (*√rud*) 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 -yan. ⁵ C. om. sa sa. ⁶ C. space -y. ⁷ C. -mānay ; A.B. -yamānay.

I. 33. 1. *trivṛt sâma catuspât. brahma tṛtīyam¹ indras tṛtīyam¹ prajāpatīs tṛtīyam¹ annam eva caturthaḥ pādah.* 2. *tad yad vâi brahma sa prâṇo 'tha ya indras sâ vâg atha yaḥ prajāpatīs tan mano 'nnam eva caturthaḥ pādah.* 3. *mana eva hiṅkâro vâk prastâvaḥ prâṇa udgîtho 'nnam eva caturthaḥ pādah.* 4. *karoty eva vâcâ nayati prâṇena gamayati manasâ. tad etan niruddham yan manah. tena yatra kâmayate tad âtmânâṁ ca yajamânâṁ ca dadhâti.* 5. *athâ 'dhidâivatam.² candramâ eva hiṅkâro 'gnih prastâva âditya udgîtha âpa eva caturthaḥ³ pādah.⁴ tad dhi pratyakṣam annam.* 6. *tâ vâ⁵ etâ devatâ amāvāsyaṁ râtrim saṁyanti. candramâ amāvāsyaṁ râtrim âdityam praviçaty âdityo 'gnim.* 7. *tad yat saṁyanti⁶ tasmât sâma. sa ha vâi sâmarit sa sâma veda ya evaṁ veda.* 8. *tâsâm vâ etâsâm devatânâm ekâi 'kâi 'va devatâ sâma bhavati.* 9. *esa evâ⁷ dityas trivṛc catuspâd raçmayo maṇḍalam puruṣaḥ. raçmaya eva hiṅkâraḥ. tasmât te prathamata evo 'dyatas tâyante. maṇḍalam prastâvaḥ puruṣa udgîtho yâ⁸ etâ âpo 'ntas sa eva caturthaḥ pādah.* 10. *evam eva candramaso raçmayo maṇḍalam puruṣaḥ. raçmaya eva hiṅkâro maṇḍalam prastâvaḥ puruṣa udgîtho yâ etâ âpo*

I. 33. 1. Threefold is the *sâman*, fourfooted. The *brahman* is a third, Indra is a third, Prajâpati is a third, food is the fourth foot (quarter). 2. What the *brahman* is, that is breath; and what Indra is, that is speech; and what Prajâpati is, that is mind; food is the fourth foot (quarter). 3. Mind is the *hiṅkâra*, speech is the *prastâva*, breath is the *udgîtha*, 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 *hiṅkâra*, Agni is the *prastâva*, the sun is the *udgîtha*, 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 ($\sqrt{i} + sam$), hence [the word] *sâman*. He is *sâman*-knowing, he knows the *sâman*, who knows thus. 8. Of these same divinities each one divinity is a *sâman*. 9. This sun is threefold, fourfooted: rays, disk, person. The rays are the *hiṅkâra*. Therefore they are extended when it first rises. The disk is the *prastâva*. The person is the *udgîtha*. The waters within are the fourth foot (quarter). 10. Likewise of the moon [there are] rays, disk, person. The rays are the *hiṅkâra*. The disk is the *prastâva*. The person is the *udgîtha*. The waters within are

33. ¹ *trit-*. ² A. -*devat-*. ³ A. -*am*. ⁴ C. -*â*. ⁵ A. *say-*.

'ntas' sa eva caturthaḥ pādah. 11. catvāry anyāni catvāry anyāni. tāny aṣṭāu'. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u' gāyatrī. tad u brahmā 'bhisampadyate. aṣṭācaphāḥ paçavas teno paçavyam. 33.

ekādaçe 'nuvāke prathamah khaṇḍah.

I. 34. 1. athā 'dhyātman. idam eva cakṣus trivṛc catuspūc chuklam kṛṣṇam puruṣaḥ. śuklam eva hīṅkāraḥ kṛṣṇam pra-stāvaḥ puruṣa udgītho yā imā āpo 'ntas sa eva caturthaḥ pādah. 2. idam ādityasyā 'yanam idam candramasaḥ. catvārī 'māni catvārī 'māni. tāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u gāyatrī. tad u brahmā 'bhisampadyate.' aṣṭācaphāḥ paçavas teno paçavyam. 3. sa yo 'yam pavate sa' eṣa eva' prajāpatiḥ. tad v eva sāma. tasyā 'yam devo yo 'yam cakṣuṣi puruṣaḥ. sa eṣa āhutim atimatyo 'tkrāntaḥ. 4. atha yāv etāu candramāḥ cā 'dityaḥ ca yāv etāv apsu dṛçyete' etāv' etayor devāu. 5. yad dha vā idam āhur devānām devā ity ete ha te. ta etu āhutim atimatyo 'tkrāntaḥ. 6. tad dha prthur vāinyo divyān vrātyān' papraccha

yebhir' vāta iṣitaḥ pravāti

ye dadante pañca diças' samīcīḥ :

ya āhutir' atyamanyanta' devā

apān' 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 hīṅkāra, the black is the pra-stāva, the person is the udgītha, 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. 8. 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 Prthu Vāinya 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. ⁶ A. -am. ⁷ C. om. ⁸ B. ud. ⁹ A. -trī; B.C. -tram.

34. ¹ A.B. -pād- ³ A. om. ³ -yate. ⁴ etā u. ⁵ A. tān. ⁶ ebhir. ⁷ A.B. daças; C. daça. ⁸ C. -ir. ⁹ C. ityam-. ¹⁰ B.C. parān.

iti. 7. *te ha pratyūcur*

imām eṣām pṛthivīm vasta eko

'ntarikṣam'¹¹ pary eko babhūva :

divam eko dadate yo vidhartā'¹²

viṣvā ācāḥ pratirakṣanty anya'¹³

iti. 8. *imām eṣām pṛthivīm vasta eka ity agnir ha saḥ.* 9. *antarikṣam'¹¹ pary eko babhūve 'ti vāyur ha saḥ.* 10. *divam eko dadate yo vidhartā'¹⁴ 'ty ādityo ha saḥ.* 11. *viṣvā ācāḥ pratirakṣanty anya iti. etā ha vāi devatā viṣvā ācāḥ pratirakṣanti candramā nakṣatrāṇi 'ti. tā etās sāmāi 'va satyo vyūḍho annā-dyāya.* 34.

ekādaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ. ekādaṣo 'nuvākas samāptaḥ.

I. 35. 1. *athāi 'tat sāma. tad āhus samvatsara eva sāme 'ti.* 2. *tasya vasanta eva hīṅkāraḥ. tasmāt paçavo vasantā hīṅka-rikratas¹ samudāyanti.* 3. *grīṣmaḥ prastāvaḥ. anirukto vāi prastāvo 'nirukta ṛtūnām grīṣmaḥ.* 4. *varṣā udgīthaḥ. ud iva vāi varṣam gāyati.* 5. *çarat pratihāraḥ. çaradi ha khatu vāi bhūyīṣṭhā oṣadhayaḥ pacyante.* 6. *hemanto nidhanam. nidha-nakṛtā iva vāi hemaṇ prajā bhuvanti.* 7. *tāv etāv antāu sam-*

—which are they?" 7. They answered: "One of them dons this earth here, one hath encompassed the atmosphere, one, who is the disposer, gives the sky, others severally protect all regions." 8. 'One dons this earth here,' that is Agni. 9. 'One hath encompassed 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 *hīṅkāra*. Therefore animals 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 *udgītha*. One sings the *udgītha* 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 *nidhana*. In the winter creatures are put to an end (*nidhanakṛta*), as it were. 7. These two ends combine together; consequently the year is

34. ¹¹ C. -īkṣ-. ¹² -dhattā. ¹³ C. any. ¹⁴ A.B. vidhartte; C. vidhatte.

¹⁵ A.B. ann-; C. 'nn-; all MSS. -yāyā.

35. ¹ A.B. -karirkutas; C. -karikṛtas.

dhattaḥ. etad anu¹ anantas² samvatsaraḥ.⁴ tasyāi³ 'tāv antāu yad dhemantaḥ ca vasantāḥ ca. etad anu grāmasyā⁵ 'ntāu sametaḥ. etad anu niṣkasyā⁶ 'ntāu sametaḥ. etad anu ahir bhogān paryāhr̥tya gaye. s. tad yathā ha vāi niṣkas samantaṁ grīvā⁷ abhiparyakta⁸ evam anantaṁ sāma. sa ya evam etad anantaṁ sāmā vedū⁹ 'nantatām¹⁰ eva jayati. 35.

dvādaśe 'nuvāke prathamah khaṇḍaḥ.

I. 36. 1. *athāi¹ 'tat parjanya sāmā. tasya purovātu eva hiñkārāḥ. atha yad abhrāṇi samplāvayati sa prastāvaḥ. atha yat stanayati sa udgīthaḥ. atha yad vidyotate sa pratihāraḥ. atha yad varṣati tan nidhanam. 2. tad etat parjanya sāmā. sa ya evam etat parjanya sāmā veda varṣuko² hā³ 'smāi parjanyo bhavati. 3. athāi⁴ 'tat puruṣe⁵ sāmā. tasyā⁶ 'yam eva hiñkāro 'yam prastāvo 'yam udgītho 'yam pratihāra idam nidhanam. 4. tad etat puruṣe sāmā. sa ya evam etat puruṣe sāmā veda⁷ 'rdhva eva prajayā⁸ paṣubhir ārohan eti. 5. ya u enat⁹ pratyag veda ye pratyāñco lokās tāñ jayati. tasyā¹⁰ 'yam eva hiñkāro 'yam prastāvo 'yam¹¹ udgītho¹² 'yam pratihāra idam nidhanam. ye pratyāñco lokās tāñ jayati. 6. ya u enat¹³ tiryag veda ye tiryāñco¹⁴*

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. s. Truly, as a necklace bent all around the neck, so is the endless *sāman*. He who knows this endless *sāman* thus conquers endlessness.

I. 36. 1. Now this is the *sāman* in Parjanya. The wind which precedes is its *hiñkāra*; when it causes the clouds to float together, that is the *prastāva*; when it thunders, that is the *udgītha*; when it lightens, that is the *pratihāra*; when it rains, that is the *nidhana*. 2. That is the *sāman* in Parjanya. He who thus knows the *sāman* in Parjanya, truly to him Parjanya sends rain. 3. Now this is the *sāman* in man. Of it this is the *hiñkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. 4. That is the *sāman* in man. He who thus knows the *sāman* 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 *hiñkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. The worlds which are reversed, those he conquers. 6. And he who knows it crosswise conquers those worlds which

35. ² C. om. ³ A.B. -tat. ⁴ A.B. savat-. ⁵ ṣṛī-. ⁶ A. -yattaḥ. ⁷ C. 'nantām.

36. ¹ C. -ṣak-. ² -ṣo. ³ prajā. ⁴ -nam. ⁵ C. om. ⁶ A.B. ena; C. enam. ⁷ A.B. -yuñc-; A.B. insert ma.

*lokās tān jayati. tasya lomai 'va hīnkāras tvak prastāvo mān-
sam udgītho 'sthi pratihāro majjā nidhanam. 7. tasya trīṇy
āvīr gāyati prastāvam pratihāram⁸ nidhanam. tasmāt puruṣa-
sya trīṇy asthīṇy āvīr dantāḥ ca dvayāḥ ca nakhāḥ. ye tīryaṇco
lokās tān jayati. 8. ya u enat saṁnyag veda ye samyaṇco lokās
tān jayati. tasya mana eva hīnkāro vāk prastāvaḥ prāṇa udgī-
thaḥ cakṣuḥ pratihāraḥ śrotram nidhanam. ye samyaṇco lokās
tān jayati. 9. athāi 'tad devatāsu sāma. tasya vāyur eva hīnkāro
'gnih prastāva āditya udgīthaḥ candramā pratihāro diśa eva
nidhanam. 10. tad etad devatāsu sāma. sa ya evam etad deva-
tāsu sāma veda devatānām eva salokatām jayati. 36.*

dvādaśe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 37. 1. *tasyāi 'tās tisra āgā āgneyy ekāi¹ "ndry² ekā vāiṣva-
devy ekā. 2. sā yā mandrā sā³ "gneyi⁴. tayā prātassavanasyo
'dgeyam. āgneyam vāi prātassavanam āgneyo 'yam lokāḥ.
svayā⁵ "gayā prātassavanasyo 'dgāyaty ṛdhnōti⁶ 'mam lokam.
3. atha⁷ yā ghoṣiṇy upabdimati⁸ sāi⁹ "ndri. tayā mādhyandina-
sya¹⁰ savanasyo 'dgeyam. āindram vāi mādhyandinaṁ savanam*

are crosswise. Of it the hair of the head is the *hīnkāra*, the skin the *prastāva*, the flesh the *udgītha*, the bone the *pratihāra*, the marrow the *nidhana*. 7. Of it he sings three openly, viz. the *prastāva*, the *pratihāra*, the *nidhana*. Therefore three bones of man lie open, viz. the teeth and the two kinds of nails. The worlds which are crosswise, those he conquers. 8. And he who knows it converging conquers those worlds which are converging. Of it mind is the *hīnkāra*, speech the *prastāva*, breath the *udgītha*, sight the *pratihāra*, hearing the *nidhana*. The worlds which are converging, those he conquers. 10. And this is the *sāman* in the divinities. Of it Vāyu is the *hīnkāra*, Agni the *prastāva*, the sun the *udgītha*, the moon the *pratihāra*, the quarters the *nidhana*. 11. That is the *sāman* in the divinities. He who knows thus this *sāman* 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 Agni, one belonging to Indra, one belonging to all the gods. 2. That which is low, that belongs to Agni. With it the *udgītha* of the morning-libation should be sung. Verily the morning-libation belongs to Agni, this world belongs to Agni. He [then] sings the *udgītha* of the morning-libation with his (Agni's) own *āgā*, he enjoys this world. 3. And that which is loud [and] noisy, that belongs to Indra. With it the *udgītha* of the noon-

36. ⁸ A. lāk-. ⁹ C. hīnkāram.

37. ¹ C. āk-. ² A.B. 'ndr. ³ C. om. sā . . . 'd. ⁴ B. mānadhī. ⁵ A. om. atha lokam. ⁶ C. space for -abdi-. ⁷ C. -ndina.

āindro 'sāu lokah. svayā "gayā mādhyandinasya savanasyo 'dgāyaty ṛdhnoty amuṁ" lokam. 4. atha yām⁹ vīṅkhayann iva prathayann iva gāyati sū vaiṣṇadevī. tayā tṛtīyasavanasyo 'dgeyam. vaiṣṇadevaṁ vāi tṛtīyasavanaṁ vaiṣṇadevo 'yam antarālokaḥ. svayā "gayā tṛtīyasavanasyo 'dgāyaty" ṛdhnoti 'mam antarālokaṁ. 5. atha uccā khalv āhur ekayāi¹⁰ vā "gayo 'dgeyam yad evā 'sya madhyaṁ vāca iti. tad yayā vāi vācā vyāyacchamāna udgāyati tad evā 'sya madhyaṁ vācaḥ. tayā¹¹ vā etayā vācā sarvā vāca upagacchati. anyāsiktām ekasthāṁ śriyam ṛdhnoti ya evaṁ veda. 6. atha yā krāuñcā sū bṛhaspatyā. sa yo brahmavarcasakūmas syāt sa¹² tayo 'dgāyet. tad brahma vāi bṛhaspatiḥ. tad vāi brahmavarcasam ṛdhnoti. tathā ha brahmavarcasā bhavati. 7. atha ha cāikitāneya ekasyāi¹³ 'va sāmna āgāṁ gāyati gāyatrasyāi¹⁴ 'va. tad anavānaṁ geyam.¹⁵ tat¹⁶ sāmna evā pratihārād anavānaṁ geyam. tat prāno vāi gāyatram. tad vāi prānam ṛdhnoti. tathā ha sarvam āyur eti. 37.

dvādaśe 'nuvāke dvitīyaḥ khaṇḍaḥ.

libation should be sung. Verily the noon-libation belongs to Indra, yonder world belongs to Indra. He [then] sings the *udgītha* of the noon-libation with his (Indra's) own *āgā*, he enjoys yonder world. 4. And [the *āgā*] which he sings shaking, as it were (tremolo), spreading it, as it were, that belongs to all the gods. With it the *udgītha* of the evening-libation should be sung. Verily the evening-libation belongs to all the gods, this intermediate world belongs to all the gods. He [then] sings the *udgītha* of the evening-libation with their own *āgā*, he enjoys this intermediate world. 5. Now above (?) they say: "The *udgītha* should be sung with one *āgā* only, viz. [with that] which is the middle (mean) of his voice." The voice with which he sings the *udgītha* expanding it apart, that is the middle (mean) of his voice. By means of this same voice he attains unto all voices. He who knows thus enjoys fortune not poured out in different directions [but] closely united. 6. And that which is plover-like belongs to Bṛhaspati. He who may be desirous of prominence in sacred lore should sing the *udgītha* with it. Verily this *brahman* is Bṛhaspati. He thus enjoys prominence in sacred lore. He thus becomes prominent in sacred lore. 7. Now Cāikitāneya sings the *āgā* of one *sāman* only, viz. of the *gāyatra*[-*sāman*]. That should be sung without taking breath. That [part] of the *sāman* unto the *pratihāra* should be sung without taking breath. Thus breath is the *gāyatra*[-*sāman*]. Verily he thus enjoys breath. He thus attains complete life.

37. ⁸ -ti 'mam. ⁹ yā; A. inserts *ghoṣinyu*. ¹⁰ -yanti. ¹¹ tāyā. ¹² B. s; C. om. ¹³ insert *vāi gāyatram* from below. ¹⁴ B. inserts *sāmna*.

I. 38. 1. *atha ha brahmadattaṁ' cāikitāneyam udgāyantaṁ kurava upodur ujjāhiki' sāma dālbhye 'ti.* 2. *sa ho 'podyamāno nītarāṁ jagāu. taṁ ho "cuḥ kim upodyamāno nītarāṁ agāsir iti.* 3. *sa ho 'vāce 'daṁ vāi lome' 'ty etad evāi 'tat pratyupaçṛṇ-mah.* tasmād u ye na etad upāvādiṣur' lomaçāni 'va teṣāṁ çmaçānāni bhavitāraḥ. atha vāyam ud eva gātāras' sma iti.* 4. *atha ha rājā jāivalir galūnasam' ārṣākāyaṇaṁ çāmāla-parṇābhyām utthitam papraccha reā "gātā" çālāvatyāṣ sāmṇāṣ iti.* 5. *nāi 'va rājann ṛce 'ti ho 'vāca na sāmne 'ti. tad yūyaṁ tarhi sarva eva paṇāryyā' bhaviṣyatha ya evaṁ vidvāṁso 'gāyate 'ti.* 6. *atha yad dhū 'vakṣyad ṛcā ca sāmṇā cū "gāme"¹⁰ 'ti dhūtena vāi tad yātayāmnā 'malūkāṇḍenā "gāte 'ti hāi 'nāṁs tad avak-ṣyat. tad dha tad uvāca svareṇa cāi 'va hīṅkāreṇa cū "gāme 'ti.* 38.

dvādaçe 'nuvāke ṛṭṭiyaḥ khaṇḍaḥ.

I. 39. 1. *atha ha satyādhivākaḥ cāitrarathis satyayajñam pāulusitaṁ uvāca prācinayoge 'ti mama' ced vāi tvam sāma vidvān sāmṇā 'rtviṣyāṁ karisyasi nāi 'va tarhi punar dīksām abhidhyātāsi 'ti. muhurdīksī' hy āsa.** 2. *sa ho 'vāca yo vāi*

I. 38. 1. Now the Kurus reproached Brahmadata Cāikitāneya 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 Jāivali asked Galūnasa Ārṣākāyaṇa, who had stood up with a woolen shirt (?) and a leaf: "O Çālāvatyā, wilt thou sing with the *ṛc* [or] with the *sāman*?" 5. "Not with the *ṛc*," 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 *ṛc* 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 *hīṅkāra*."

I. 39. 1. Now Satyādhivāka Cāitrarathi said to Satyayajña Pāulusita: "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-

38. ¹ *taç.* ² *ujjāhiki.* ³ *some.* ⁴ *-upaç.* ⁵ *A.B. -sul.* ⁶ *-tāra.* ⁷ *A.B. galūnasam; C. guḷinasam.* ⁸ *-ta.* ⁹ *paṇāryyā.* ¹⁰ *ca āgame.*

39. ¹ *mac.* ² *-kṣī.* ³ *ā.*

sāmnas griyaṁ vidvān sāmnaḥ "rtvijyaṁ karoti grīmān eva bhavati. mano vāva sāmnas grīr iti. 3. yo vāi sāmnaḥ pratisthān vidvān sāmnaḥ "rtvijyaṁ karoti praty eva tiṣṭhati. vāg vāva sāmnaḥ pratisthe 'ti. 4. yo vāi sāmnaḥ suvarṇaṁ vidvān sāmnaḥ "rtvijyaṁ karoty adhy asya grhe' suvarṇaṁ gamyate. prāṇo vāva sāmnaḥ suvarṇam iti. 5. yo vāi sāmno 'pacitīm vidvān sāmnaḥ "rtvijyaṁ karoty apacitīmān eva bhavati. cakṣur vāva sāmno 'pacitir iti. 6. yo vāi sāmnaḥ grutiṁ vidvān sāmnaḥ "rtvijyaṁ karoti grutīmān eva bhavati. grotiraṁ vāva sāmnaḥ grutir iti. 39.

dvādaṣe 'nuvāke caturthaḥ khaṇḍaḥ. dvādaṣo 'nuvākas samāptaḥ.

I. 40. 1. *catvāri vāk parimitā padāni*

tāni vidur brāhmaṇā ye maṇiṣiṇaḥ :

guhā¹ trīṇi nihitā² ne³ 'ṅgayanti

turiyaṁ vāco manusyā vadantī

'ti. 2. vāg eva sāma, vācā hi sāma gāyati. vāg evo 'ktham.⁴ vācā hy uktham⁴ gaṁsati. vāg eva yajuh. vācā⁵ hi yajur anuvar-tate. 3. tad yat kiṁ cū 'rvācīnam brahmaṇas tad vāg eva sarvam. atha yad anyatra brahmo 'padīṣyate. nūi⁶ 'va hi tenā "rtvijyaṁ karoti. parokṣeṇāi 'va tu⁷ 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. Whatsoever is this side of the *brahman*, all that is speech; and what is elsewhere is taught [to be] *brahman*. For not at all does one perform with it the priestly office, but it is performed in an occult manner. 4. Of

39. ⁴C. -ho.

40. ¹B.C. -hāni. ²C. -hitāni. ³C. om. ⁴-kt-. ⁵A.B. vācaṁ. ⁶ne.

⁷A. om.

*etasyāi vāco manah pādaḥ cakṣuḥ*⁸ *pādaḥ crottram pādo vāg eva caturthaḥ pādaḥ*.⁹ 5. *tad yad vāi manasā dhyāyati tad vācā vadati. yac cakṣuṣā paśyati tad vācā vadati. yac chrotreṇa śṛṇoti*¹⁰ *tad vācā vadati*. 6. *tad yad etat sarvaṁ vācam evā 'bhisamayati*¹¹ *tasmād vāg eva sāmā. sa ha vāi sāmavīt su sāmā veda ya evaṁ veda*. 7. *tasyā etasyāi vācaḥ prāṇā*¹² *evā 'suḥ. eṣu hī 'daṁ sarvaṁ asūte*¹³ *'ti*. 40.

trayodaḥ 'nuvāke prathamah khaṇḍah.

I. 41. 1. *tena hāi 'tenā 'sunā devā jīvanti*¹ *pitaro jīvanti manusyā jīvanti paçavo jīvanti gandharvāpsarasas jīvanti sarvaṁ idaṁ jīvati*. 2. *tad āhur yad*² *asune*³ *'daṁ sarvaṁ*⁴ *jivati kus sāmno 'sur iti. prāṇa iti brūyāt. prāṇo ha vāva sāmno 'suḥ*. 3. *sa eṣa prāṇo vāci pratiṣṭhito vāg u prāṇe pratiṣṭhitā. tāv etāv evaṁ anyo*⁵ *'nyasmin pratiṣṭhitāu. pratitiṣṭhati*⁶ *ya evaṁ veda*. 4. *tad etad ṛcā 'bhyanūcyate*
*'aditir dyāur aditir antarikṣam*⁷

*aditir*⁸ *mātā sa pitā sa putrah :*

*viçve devā aditiḥ pañca*⁹ *janā*

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 ($\sqrt{i+sam}$) 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 ($\sqrt{su}$).

I. 41. 1. By this same vital air the gods live, the Fathers live, men live, beasts live, Gandharvas and Apsarases 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,

40. ⁸ C. inserts *caturthaḥ*. ⁹ A. *svād*. ¹⁰ *śṛṇoti*. ¹¹ *'hisam*-. ¹² *-ṇa*. ¹³ *asūte*; after this all MSS. insert: *eṣu hī 'daṁ sarvaṁ sūte 'ti* (A. om. *'ti*).

41. ¹ A.B. *-nti 'ti*. ² B. *yadā*. ³ B. *yene*. ⁴ C. inserts *idaṁ*. ⁵ *-ye*. ⁶ A.B. *manyas*-. ⁷ C. *pratiṣṭhitah*. ⁸ C. *-riks*-. ⁹ A. om. *aditir mātā* *aditir antarikṣam* in 5. ¹⁰ B. *-caṇ*.

iti. 5. *aditir dyāur aditir antarikṣam⁸ iti. eṣā¹¹ vai dyāur eṣā¹¹ 'ntarikṣam.* 9. *aditir mātā sa pītā sa putra iti. eṣā vāi¹² mātāi 'ṣā pītāi 'ṣā putrah.* 7. *viṣve devā aditih pañca janā iti. ye devā asurebhyah pūrve pañca janā āsan ya evā 'sāv āditye puruṣo yaṣ candramasī yo vidyuti yo 'psu yo 'yam akṣann¹³ antar eṣa eva te. tad eṣāi 'va.* 8. *aditir jātām aditir¹⁴ janītvam iti. eṣā hy eva jātām eṣā janītvam.* 41.

trayodaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ. trayodaṣo 'nuvākas samāptaḥ.

I. 42. 1. *āruṇir ha vāsiṣṭham cāikitāneyam brahmacaryam upeyāya. tam ho 'vācā 'jānāsi¹ sūmya gāutama yad idam vayan² cāikitāneyas sāmāi³ vo 'pāsmake.³ kām tvan devatām upāssa⁴ iti. sāmāi 'va bhagavanta⁵ iti ho 'vāca.* 2. *tam⁶ ha papraccha yad agnāu tad vetthāḥ iti. jyotir vā etat tasya sāmno yad vayan sāmno 'pāsmaha iti.⁷* 3. *yat prthivyām tad vetthāḥ iti. pratisthā vā eṣā tasya sāmno yad vayan sāmno 'pāsmaha iti.* 4. *yad apsu tad vetthāḥ iti. gāntir vā eṣā tasya⁸ sāmno yad vayan sāmno 'pāsmaha iti.* 5. *yad⁹ antarikṣe tad vetthāḥ iti.*

Aditi is what is to be born." 5. 'Aditi is the heaven, Aditi is the atmosphere;' verily she is the heaven, she is the atmosphere. 6. 'Aditi is the mother, she is the father, she is the son;' verily she is the mother, she is the father, she is the son. 7. 'Aditi is all the gods, the five races;' the gods who were before the Asuras—five races—yonder person which is in the sun, in the moon, in lightning, in the water, within the eye here, that is they, that is she. 8. 'Aditi is what is born, Aditi is what is to be born;' verily she is what is born, she is what is to be born.

I. 42. 1. Āruṇi went to Vāsiṣṭha Cāikitāneya to serve his studentship. He (V.) said to him (Ā.): "Thou knowest, my dear Gāutama, that we Cāikitāneyas worship this sāmān. What divinity dost thou worship?" "The sāmān, 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 sāmān which we worship." 3. "Dost thou know that which is in the earth?" "That is the firm standing of that sāmān which we worship." 4. "Dost thou know that which is in the waters?" "That is the tranquillity of that sāmān which we worship." 5. "Dost thou know that which is in the atmosphere?" "That

• 41. ¹¹ C. -ṣo. ¹² A. vāir. ¹³ C. -ṣam. ¹⁴ A.B. itir; C. iti.

42. ¹ ('vācā) āja. ² C. yam. ³ -māha; after this insert iti. ⁴ C. leaves space for -sa. ⁵ -vata. ⁶ tā. ⁷ B. inserts here, in margin, 5. ⁸ etasya. ⁹ C. om. yad iti. (end of 5).

ātmā vā eṣa tasya sāmno yad vayan̄ sāmō 'pāsmaha iti.
 6. *yad vāyāu tad vetthāṣ iti.* *gr̥r̥ vā eṣā tasya sāmno yad vayan̄*
sāmō 'pāsmaha iti. 7. *yad dikṣu tad vetthāṣ iti.* *vyāptir̥ vā eṣā*
*tasya sāmno*¹⁰ *yad vayan̄ sāmō 'pāsmaha*¹¹ *iti.* 8. *yad divi*
tad vetthāṣ iti. *vibhūtir̥ vā eṣā*¹² *tasya sāmno yad vayan̄ sāmō*
*'pāsmaha*¹³ *iti.* 42.

caturdaṣe 'nuvāke prathamah̄ khaṇḍah̄.

I. 43. 1. *yad āditye tad vetthāṣ iti.* *tejo vā etat tasya' sāmno*
yad vayan̄ sāmō 'pāsmaha iti. 2. *yac candramasi tad vetthāṣ*
iti. *bhā vā eṣā' tasya sāmno yad vayan̄ sāmō 'pāsmaha iti.*
 3. *yan nakṣatreṣu tad vetthāṣ iti.* *prajñā' vā eṣā tasya' sāmno yad*
vayan̄ sāmō 'pāsmaha iti. 4. *yad anne tad vetthāṣ iti.* *reto vā*
etat' tasya' sāmno yad vayan̄ sāmō 'pāsmaha iti. 5. *yat' paṇḍu*
tad vetthāṣ iti. *yaṇḍo vā etat' tasya sāmno yad vayan̄ sāmō 'pā-*
smaha iti. 6. *yad r̥ci tad vetthāṣ*⁵ *iti.* *stomo' vā eṣa tasya' sāmno*
yad vayan̄ sāmō 'pāsmaha iti. 7. *yad yajusi tad vetthāṣ iti.*
karma vā etat tasya' sāmno yad vayan̄ sāmō 'pāsmaha iti.
 8. *atha kim upāssa' iti.* *akṣaram̄ iti.* *katamat tad akṣaram̄ iti.* *yat*
kṣaran̄ nā 'kṣīyate 'ti. *katamat tat' kṣaran̄ nā 'kṣīyate 'ti.* *indra*

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 *r̥c*?" "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 ($\sqrt{kṣar}$) was

42. ¹⁰ A.B. om. *sāmno* . . . 'pa. ¹¹ -hā. ¹² A.B. om. *ṣa* . . . -smaha.

43. ¹ A.B. om. rest of quotation. ² C. *prajā*. ³ A.B. om. *tat* of *etat*.
⁴ C. om. ⁵ vo. ⁶ A.B. *stē*-. ⁷ C. leaves space for -ssa. ⁸ -d. ⁹ *akṣaran̄*.

iti. 9. *katamas sa indra iti. yo 'kṣaṇ'¹⁰ ramata'¹¹ iti. katamas sa'¹² yo'¹³ 'kṣaṇ ramata iti. iyaṁ devate 'ti ho 'vāca.* 10. *yo 'yaṁ cakṣuṣi'¹⁴ puruṣa eṣa indra eṣa prajāpatiḥ. [sa] samah prthivyā sama ākāṣaṇa samo divā samas sarveṇa bhūtena. eṣa paro divo dīp-yate.¹⁵ eṣa eve 'dam sarvaṁ ity upāsitavyaḥ.¹⁶* 11. *sa ya etad evaṁ veda jyotiṣmān pratiṣṭhāvān chāntimān ātmavān chrīmān vyāptimān vibhūtimāns tejasvī¹⁷ bhāvān prajāvān retasvī yuṣasvī stomavān¹⁸ karmavān aksaravān indriyavān sāmānvī bhavati.* 12. *tad v'¹⁹ etad ṛcā 'bhyanūcyate.* 43.

caturdaśame 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 44. 1. *rūpaṁ-rūpaṁ pratirūpo babbhūva*

tad asya rūpaṁ praticakṣaṇāya :

indro māyābhiḥ pururūpa' iyaṭe'

yuktā hy asya harayaḥ çatā daḥe

'ti. 2. *rūpaṁ-rūpaṁ pratirūpo babbhūve 'ti. rūpaṁ-rūpaṁ hy eṣa pratirūpo babbhūva.* 3. *tad asya rūpaṁ praticakṣaṇāye 'ti. praticakṣaṇāya³ hā 'syāi 'tad rūpaṁ.* 4. *indro māyābhiḥ pururūpa' iyaṭe² iti. māyābhiḥ hy eṣa etat pururūpa⁵ iyaṭe.⁶* 5. *yuktā hy*

not exhausted ($\sqrt{\text{ksi}}$)." "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 *sāman*. 12. And this is also spoken of in a *ṛc*:

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. ¹⁰ A.B. -kṣa. ¹¹ A.B. indramata. ¹² C. so. ¹³ C. om. ¹⁴ A.B. -ī. ¹⁵ C. divy-. ¹⁶ -sitavyam. ¹⁷ -vī. ¹⁸ A.B. stomān. ¹⁹ ud.

44. ¹ A.B. purura ipa; C. pururūpaṁ. ² C. ramyate. ³ -ṇā. ⁴ C. -pam. ⁵ C. -pam. ⁶ C. ramīyate.

asya harayaç⁷ çatā dūce 'ti. sahasraṁ hāi 'ta ādityasya raçma-
yaḥ. te 'sya yuktās tāir idam sarvaṁ harati. tad yad etāir
idam sarvaṁ harati tasmād dharayaḥ.

6. rūpaṁ-rūpaṁ⁸ maghavā bobhavīti

māyāḥ kṛtvānaḥ pari tanvaṁ svām :

trir yad divaḥ pari muhūrtam⁹ āgāt

svāir mantrāir anṛtupā¹⁰ ṛtāve

'ti. 7. rūpaṁ-rūpaṁ maghavā bobhavīti 'ti.¹⁰ rūpaṁ-rūpaṁ¹¹ hy
eṣa maghavā bobhavīti. 8. māyāḥ kṛtvānaḥ¹² pari tanvaṁ
svām iti. māyābhīr¹³ hy¹⁴ eṣa¹⁵ etat svām tanvaṁ gopāyati. 9. trir
yad divaḥ pari muhūrtam āgād iti.¹⁶ trir ha vā eṣa etasya mu-
hūrtasye 'mām pṛthivīm samantaḥ paryeti 'māḥ prajāḥ samca-
kṣānaḥ. 10. svāir mantrāir anṛtupā¹⁷ ṛtāve 'ti. anṛtupā hy eṣa
etat ṛtāvā.¹⁸ 44.

caturdaçe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

I. 45. 1. tad dha pṛthur vāinyo divyān vrātyān papracche

'ndram¹ uktham ṛcam udgūtham āhur

brahma sāma prānaṁ vyānam :

mano² vā cakṣur apānam āhuḥ

grotraṁ grotrīyā bahudhā vadanti

'ti. 2. te pratyūcur

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 ($\sqrt{hr}$) 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. 'Exercis-
ing 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 com-
pletely 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 Pṛthu Vāinya inquired this of the divine men-
dicants: "They call Indra *uktha*, *ṛc*, *udgūtha*, *brahman*, *sāman*,
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. harayaç te 'sya. ⁸ A.B. insert *ma*. ⁹ *murh*-.
¹⁰ C. om. *iti*. ¹¹ repeats *rūpaṁ-rūpaṁ* -vīti 'ti (1). ¹² A. *kṛtvā*.
¹³ A. -*bhi*. ¹⁴ A. *ça*. ¹⁵ A. om. ¹⁶ *ati*. ¹⁷ C. *nṛt*-. ¹⁸ C. *ṛtā*.
45. ¹ C. -*idam*. ² C. *no*.

ṛṣaya ete mantrakṛtaḥ purājāḥ

punar ājāyante vedānām guptyāi kam :

te vāi vidvāṁso vāinya tad vadanti

samānam puruṣam bahudhā nivīṣtam

iti. 3. *imām ha vā tad devatām trayyām³ vidyāyām imām⁴ samānām⁵ abhy⁶ eka āpayanti nāi⁷ ke. yo ha vāvāi⁸ tad evaṁ veda sa evāi⁹ tām devatām samprati veda.* 4. *sa eṣa indra udgūthaḥ. sa yadāi¹⁰ 'sa indra udgūtha āgacchati nāi¹¹ 'vo 'dgā-tuṣ co 'pagātṛnām¹² ca vijñāyate.*¹³ *ita evo 'rdhvas¹⁴ svar¹⁵ udeti. sa upari mūrdhno lelāyati.* 5. *sa vidyād āgamad indro ne 'ha kaṣ cana pāpmā nyaṅgaḥ pariṣekṣyate¹⁶ iti. tasmin ha na kaṣ cana pāpmā nyaṅgaḥ pariṣisyate.* 6. *tad etad abhrātrvyam sāma. na ha vā indraḥ kaṁ cana bhrātrvyam paśyate. sa yathe 'ndro na kaṁ cana bhrātrvyam paśyata evaṁ eva na kaṁ cana bhrātrvyam paśyate ya etad evaṁ vedā 'tho yasyāi¹⁷ vaṁ vid-vān udgāyati.* 45.

caturdaṣe 'nuvāke caturthaḥ khaṇḍaḥ. caturdaṣo 'nuvākas samāptaḥ.

I. 46. 1. *prajāpatiṛ vā veda agra āsīt. so 'kāmayata bahusyām prajāyeya bhūmānaṁ gaccheyam iti.* 2. *sa ṣoḍaśadhā 'tmānaṁ vyakuruta bhadraṁ ca samāptiḥ cā 'bhūtiḥ ca' sam-*

composing sages of old are born hither again for the keeping of the Vedas ; verily they knowing [it], O Vāinya, 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 *udgūtha*. When this same Indra comes as *udgūtha*, he is not distinguished both of the *udgātar* 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 *udgūtha*.

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

45. ³ A. *traryyā* ; B. *tryyā*. ⁴ A.B. *imām*. ⁵ -*nā*. ⁶ C. *ny*. ⁷ A.B. *ha vāi*. ⁸ *ya vāi*. ⁹ A.B. *-tṛn-*. ¹⁰ insert *ti*. ¹¹ *rdhva*. ¹² *svara*. ¹³ *pariṣe-*. 46. ¹⁴ C. *ce*.

*bhūtiḥ ca bhūtaṁ ca sarvaṁ ca rūpaṁ cā 'parimitaṁ ca
 ṣṛṣṭiḥ ca yaçaḥ ca nāma cā 'graṁ ca sajātāḥ ca payaḥ ca
 mahāyā' ca rasaḥ ca. 3. tad yad bhadraṁ hṛdayam asya tat.
 tatas saṁvatsaram asṛjata. tad asya saṁvatsaro 'nūpatisthate.'⁴
 4. samāptiḥ karmā 'sya tat. karmaṇā hi samāpnoti. tata ṛtūn
 asṛjata. tad asya ṛtavo 'nūpatisthante. 5. ābhūtir annam asya'
 tat.⁵ [tae] caturdhā' bhavati. tato māsaṁ ardhamaśān ahorā-
 trāṇy uśaso 'sṛjata. tad asya māsaḥ ardhamaśān ahorātrāṇy uśaso
 'nūpatisthante. 6. sambhūti' reto' 'sya tad. retaso hi sambha-
 vati. 46.*

pañcadaśe 'nūvāke prathamah khaṇḍah.

I. 47. 1. *tataḥ candramasam asṛjata. tad asya candramā anū-
 patisthate. tasmāt sa retasah pratirūpaḥ. 2. bhūtaṁ' prāṇo'⁶
 'sya saḥ. tato vāyūm asṛjata. tad asya vāyur anūpatisthate.
 3. sarvaṁ apāno 'sya saḥ. tataḥ paçūn asṛjata. tad asya paçavo'⁷
 'nūpatisthante. 4. rūpaṁ vyāno 'sya saḥ. tataḥ prajā asṛjata.
 tad asya prajā anūpatisthante. tasmād āsu prajāsu rūpāṇy
 adhigamjante.⁸ 5. aparimitam mano 'sya tat. tato' diḥo 'sṛjata.*

and attainment and energy and growth and existence and the
 all and form and the infinite and fortune and glory and name
 and the summit and the fellows and milk and exaltation and
 sap. 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 sea-
 sons. That of him the seasons attend upon. 5. Energy, that is
 his food; that becomes four-fold. Thence he created months,
 half-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 *vyāna*.
 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. ⁹-yān. ³A.B. -ante. ⁴A.B. insert *ta*. ⁵A.B. *tad*; C. om. ⁶A.B.
añcardhā; C. *ardhā*. ⁷-ti. A.B. -tā; C. -ta.

47. ¹-ta. ²-ṇa. ³A.B. *rūpaçavo*. ⁴-gate. ⁵C. om. *tato tas-
 māt*.

tad asya diṣo 'nūpatisthante, tasmāt tā aparimitāḥ. aparimitam iva hi manah. 6. gr̥ir vāg asya sū, tatas samudram asrjata. tad asya samudro 'nūpatisthate. 7. yaṣas tapo 'sya tat, tato 'gnim asrjata, tad' asyā' 'gnir anūpatisthate, tasmāt sa mathitād' iva saṁtaptād iva jāyate. 8. nāma cakṣur asya tat. 47.

pañcadaśe 'nūvāke dvitīyaḥ khaṇḍaḥ.

I. 48. 1. *tata ādityam asrjata, tad asyā' dityo 'nūpatisthate. 2. agram mūrdhā' sya saḥ, tato divam asrjata, tad asya dyāur anūpatisthate. 3. sajātā āṅgāny' asya tāni. 2 āṅgāir' hi saha jāyate, tato vanaspatīm asrjata, tad asya vanaspatayo 'nūpatisthante. 4. payo' lomāny asya tāni, tata oṣadhīr asrjata, tad asyāu 'śadhayo 'nūpatisthante. 5. mahīyā' māṁsāny asya tāni, māṁsāir hi saha' mahīyate, tato vayāṁsy asrjata, tad asya vayāṁsy anūpatisthante, tasmāt tāni prapatisthāni, prapatisthāni 'va mahāmāṁsāni. 6. raso majjā' sya saḥ, tataḥ pṛthivīm asrjata, tad asya pṛthivy anūpatisthate. 7. sa hūi 'vaṁ śoḍaśadhū*

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 churned, 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 ($\sqrt{i} + sam$),

47. ⁶ C. om. ⁷ C. *tasyā*. ⁸ A.B. *mathitāmid*; C. *mathititād*.

48. ¹ A. *amgāny*; B. *amgamhāny*; C. *amgamhy*. ² A. *tā*. ³ A. *gāir*.

⁴ A. om. *payo* . . . *anūpatisthante* in 5. ⁵ B. *mabhiyā*; C. *mahīyā*.

⁶ B. *ta*. ⁷ *mahim-*. ⁸ A.B. *majjā*. ⁹ A.B. *-nte*.

"tmānaṁ vikṛtya sārddhaṁ samāit, tad yat sārddhaṁ samāitāt"⁴⁸
tat sāmnaḥ sāmadvam. 3. sa evāi 'ṣa hiraṇmayah puruṣa ud-
atisthat prajānāṁ janitā."⁴⁹ 48.

pañcadaśe 'nuvāke tṛtīyah khaṇḍah.

I. 49. 1. devāsuraḥ aspardhanta, te devāḥ prajāpatiṁ upādha-
vañ jayāmā 'surān iti. 2. so 'bravān na vāi mān yūyaṁ vittha'
nā 'surāḥ, yad vāi mān yūyaṁ vidyāta² tato vāi yūyam eva
syāta parā 'surā bhavayur iti. 3. tad vāi brūhī³ 'ty abruvan, so
'bravīt puruṣaḥ prajāpatis sāme 'ti mo 'pāddhvam, tato vāi yū-
yam eva bhaviṣyatha parā 'surā bhaviṣyanti 'ti. 4. tam puru-
ṣaḥ prajāpatis sāme 'ty upāsata, tato vāi devā abhavan parā
'surāḥ, sa yo hūi 'vañ vidvān puruṣaḥ prajāpatis sāme 'ty upāste
bhavaty ātmanā parā 'sya dviṣaṇ bhrātṛvyo bhavati. 49.

pañcadaśe 'nuvāke caturthaḥ khaṇḍah. pañcadaśo 'nuvākas samāptah.

I. 50. 1. devā vāi vijigyānā¹ abruvan dvitīyaṁ karavāmahāi.
mā 'dvitīyā bhūme 'ti, te 'bruvan sāmāi 'va² dvitīyaṁ karavā-
mahāi, sāmāi 'va no dvitīyam astv iti. 2. ta ime dyāvaprthivī
abruvan sametaṁ sāma prajānayatam iti. 3. so³ 'sāv asyā abī-
bhatsata,⁴ so³ 'bravīd bahu vā etasyāṁ kiṁ ca kiṁ ca kurvanty

that is the reason why the *sāman* is called so. 3. 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, Sāman.' Verily
you will then prevail, the Asuras will perish." 4. They wor-
shipped him [saying]: "Puruṣa, Prajāpati, Sāman." Thereupon
the gods verily prevailed, the Asuras perished. He who know-
ing thus worships [saying]: "Puruṣa, Prajāpati, Sāman," pre-
vails 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. *samāit*; A.B. after this repeat: *tad yat sārddhaṁ samāitāt* (!).

¹¹ *jayitā*.

49. ¹ B. *ṣattha*. ² *-yāta*. ³ A.B. *-hī*.

50. ¹ A. *vijyānā*. ² A.B. *vā*. ³ *sā*. ⁴ *abīhat*.

adhīṣṭhivanty⁵ adhīcaranty adhyāsate. punīta nṛ enām apātā vā iti. 4. te gāthām abruvan tvayā punāme 'ti. kiṁ tatas syād iti. ṣaṭasanis⁶ syā iti. tathe 'ti. te gāthayā 'punan. tasmād uta gāthayā ṣaṭam sunoti. 5. te kumbyām abruvan tvayā punāme 'ti. kiṁ tatas syād iti. ṣaṭasanis syā iti. tathe 'ti. te kumbyayā 'punan. tasmād uta kumbyayā ṣaṭam sunoti.⁸ 6. te⁹ nārāṇsīm abruvan tvayā punāme 'ti. kiṁ tatas syād iti. ṣaṭasanis¹⁰ syā iti. tathe 'ti. te nārāṇsīsyā 'punan. tasmād uta nārāṇsīsyā ṣaṭam sunoti. 7. te rāibhīm¹¹ abruvan tvayā punāme 'ti. kiṁ tatas¹² syād iti. ṣaṭasanis¹⁰ syā iti. tathe 'ti. te rāibhyā 'punan. tasmād uta rāibhyā ṣaṭam sunoti. 8. se 'yam pūtā. athā 'mum abravīd bahu vāi kiṁ ca kiṁ ca pumānīṣ carati. tvam¹³ anupnāṣve 'ti. 50.

soḍḍe 'nūvāke prathamah khaṇḍah.

I. 51. 1. *sa āilabenā 'punīta. pūtāni ha vā asya sāmāni pūtā ṛcaḥ pūtāni yajūṁsi pūtān anūktam pūtān sarvaṁ² bhavati ya*

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 *nārāṇsī*: "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 *nārāṇsī*. And therefore one obtains a hundred with the *nārāṇsī*. 6. They said to the *rāibhī*: "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 *rāibhī*. And therefore one obtains a hundred with the *rāibhī*. 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 *sāmāns* are cleansed, the *ṛc*'s are cleansed, the *yajuses* are

50. ⁵ -*ṣṭhiv*-. ⁶ -*nī*-. C. -*nī*-, and so all MSS. in 5, 6, and 7. ⁷ C. -*bhy*-.
⁸ A.B. repeat 5. ⁹ C. *tena*. ¹⁰ C. *ṣaṭanī*. ¹¹ -*bhīm*-. ¹² C. *tu*. ¹³ *tam*.
 51. ¹ -*lav*-. B. *āilavāinām*. ² -*vām*.

evam veda. 2. te sametya sâma prâjanayatâm.³ tad yat sametya sâma prâjanayatâm tat sâmnas⁴ sâmatvam. 3. tad idam sâma sr̥ṣtam ada utkramya lelāyad atis̥ṭhat, tasya sarve devā mama-tvina āsan mama mama⁵ 'ti. 4. te 'bruvan vī 'dam⁶ bhajāmahā iti. tasya vibhāge na samapādayan. tām prajāpatir abravīd apeta. mama vā etat. aham eva vo vibhaksyāmī⁷ 'ti. 5. so 'gnim abravīt tvañ vāi me jyēsthah putrānām asi, tvam prathamō vṛñṣve⁸ 'ti. 6. so 'bravīn mandrañ sāmno vṛṇe 'nnādyam⁹ iti. sa ya etad gāyād¹⁰ annāda¹¹ eva so 'san mām u sa devānām ṛchād ya evam vidvānsam etad gāyantam upavadūd iti. 7. athe¹² 'ndram¹³ abravīt tvam anuvṛñṣve¹⁴ 'ti. 8. so 'bravīd ugrañ¹⁵ sāmno vṛṇe priyam¹⁶ iti. sa¹⁷ ya etad gāyāc¹⁸ chrīmān eva so 'san mām u sa devānām ṛchād ya evam vidvānsam etad gāyantam upavadūd iti. 9. atha somam abravīt tvam anuvṛñṣve¹⁹ 'ti. 10. so 'bravīd²⁰ valgu sāmno vṛṇe priyam iti. sa ya etad gāyāt priya eva sa kīrteḥ priyaḥ cakṣusaḥ priyas sarveṣām asan mām u sa devānām ṛchād ya evam vidvānsam etad gāyantam upavadūd iti. 11. atha bṛhaspatim abravīt tvam²¹ anuvṛñṣve²² 'ti. 12. so 'bravīt krāuñcam sāmno vṛṇe brahmavarcasam iti.

cleansed, the *anūkta* is cleansed, the all is cleansed of him who knows thus. 2. These two having united generated the *sāman*. Because they having united ($\sqrt{i} + sam$) generated the *sāman*, therefore the *sāman* is called so. 3. This same *sāman*, 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 *sāman*, 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 (I.) said: "I choose the strong of the *sāman*, 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 *sāman*, 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. ³ A.B. *prāj-*. ⁴ -at. ⁵ A. me. ⁶ C. leaves space for *vī 'dam*; A.B. *vidām*. ⁷ B.C. *bhaviṣy-*. ⁸ B.C. *ṣriyam*. ⁹ B.C. *gāyatrāc*. ¹⁰ B.C. *chrīmān*. ¹¹ B.C. *atha*. ¹² B.C. *somam*. ¹³ B.C. *valgu*. ¹⁴ B.C. *priyam*. ¹⁵ A. om. *sa ya* . . . so 'bravīd in 9. ¹⁶ B.C. *gāyatrāc*. ¹⁷ A. om. ¹⁸ A. *nuvr-*.

sa ya etad gāyād brahmavarcasy eva so 'san mām u sa devānām
ṛcchād ya evaṁ vidvāṁsam etad gāyantam upavadād iti. 51.

soḍaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 52. 1. *atha viṣvān devān abravīd yūyam anuvṛṇīdhvam iti.*
2. *te 'bruvan vāiṣvadevaṁ sāmno vṛṇīmahe prajānanam iti. sa*
ya etad gāyāt prajāvān eva so 'sad' asmān u' devānām ṛcchād
ya evaṁ vidvāṁsam etad gāyantam upavadād iti. 3. *atha paçūn*
abravīd yūyam anuvṛṇīdhvam iti. 4. *te 'bruvan vāyur vā asmā-*
kam iṣe. sa eva no varīṣyata' iti. te vāyuḥ ca paçavaḥ cā 'bru-
van nīruktam' sāmno vṛṇīmahe paçavyam iti. sa ya etad gāyāt
paçumān eva so 'sad' asmān u ca sa vāyuḥ' ca devānām' ṛcchād
ya evaṁ vidvāṁsam etad gāyantam upavadād iti. 5. *atha pra-*
jāpatir abravīd aham anuvarīṣya iti.' 6. *so 'bravīd anīruktam*
sāmno vṛṇe svargyam' iti. sa ya etad gāyāt svargaloka eva so
'san' mām u sa devānām' ṛcchād ya evaṁ vidvāṁsam etad gāyan-
tam upavadād iti. 7. *atha varuṇam abravīt tvam anuvṛṇīṣve*
'ti. 8. *so 'bravīd yad vo na kaç canā '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 domestic animals. Whosoever shall sing this, may he be rich in domestic 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 belongs to heaven. Whosoever shall sing this, may he be in possession 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 *ma*. ² insert from below *ca sa vāyuḥ*. ³ C. *varīṣṭha*.
⁴ *anīr-*. ⁵ B. *-yuḥ*. ⁶ A.B. omit the rest, to *iti*. ⁷ A.B. *tī*. ⁸ A.B. *svarg-*
gam. ⁹ B. *sanut*.

*riṣya*¹⁰ *iti. kim iti. apadhvāntam*¹¹ *sāmno vṛṇe 'paçavyam iti. sa ya etad gāyād apaçur*¹² *eva so 'san mām u sa devānām ṛcchād*¹³ *ya etad gāyād iti. 9. tāni vā etāny aṣṭāu gītāgītāni sāmnaḥ. imāny u ha vāi sapta gītāni. athe*¹⁴ *'yam eva vāruny āgā 'gitā. 10. sa yām ha kām*¹⁵ *cāi 'vam vidvān etāsām sapta-nām āgānām gāyati gītām evā 'sya bhavaty etān u kāmān*¹⁶ *rādhnoti*¹⁷ *ya etāsu kāmāḥ. athe 'mām eva vārunīm āgām na gāyet. 52.*

ṣoḍaṣe 'nuvāke tṛtīyaḥ khaṇḍaḥ. ṣoḍaṣo 'nuvākus samāptaḥ.

I. 53. 1. *dvayam vāve 'dam agra āsīt sac cāi 'vā 'sac ca. 2. tayor yat sat tat sāma tan manas sa prāṇaḥ. atha yad asat sa rk*¹ *sā vāk so 'pānaḥ. 3. tad yan manaç ca prāṇaç ca tat samānam. atha yā vāk cā 'pānaç ca tat samānam. idam āyata-nam manaç ca prāṇaç ce 'dam āyatanam*² *vāk cā 'pānaç ca. tasmāt pumān dakṣinato yoṣām upaçete.*³ 4. *se 'yam ṛg asmin sāman*⁴ *mithunam āicchata. tām aprçchat kā tvam aṣi 'ti. sā 'ham asmā 'ty abravīt. atha vā aham amo 'smi 'ti. 5. tad yat sū*

"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. Who-soever 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 *ṛc*, 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 *ṛc* desired intercourse with this *sāman*. He (the *sāman*) asked her (the *ṛc*): "Who art thou?" She answered: "I am she (*sā*)." "Verily, then, I am he (*ama*)."
5. What was she (*sā*) and he (*ama*), that became the *sāman*; that

52. ¹⁰ A.B. -*ṛṣy*; A.B. -*yata*. ¹¹ A.B. *apaddhamātam*; C. *apadh mā-tam*. ¹² C. *paç*-. ¹³ A. prim. m. *ṛdhād*. ¹⁴ B. -*tha*; C. *katha*. ¹⁵ A. -*ç*. ¹⁶ A.B. *kāmā*. ¹⁷ C. *nīrudhn*-. A.B. *nīrṛdhnoti*.

53. ¹ B. *myak*; after this A.B. insert *asmy adadya bhavite 'ti*; C. *asty* (space) *bhavite 'ti* (a misplaced gloss?). ² -*nā*. ³ C. *upaçete*. ⁴ -*ma*.

cā 'maḡ ca tat sāmā 'bhavat tat sāmnaḥ sūmatvam. 6. tāu vāi sambhavāve 'ti. ne 'ty abravīt svasā vāi mama tvam asy anyatra mithunam icchāsve 'ti. 7. sā 'bravīn na vāi taṁ vindāmi yena sambhaveyam.⁵ tvayāi 'va sambhavānī 'ti. sā vāi puniṣve 'ty abravīt. apūtā vā aśī 'ti.⁶ 8. sū 'punīta yad idam viprā⁷ vadanti tena. sū 'bravīt kve⁸ 'dam bhaviṣyati 'ti. pratyūhe 'ty⁹ abravīt. dhīr vā eṣā. prajānān jīvanam vā etad bhaviṣyati 'ti. tathe 'ti. tat pratyūhat. tasmād eṣā dhīr eva prajānān jīvanam eva. 9. puniṣve 'ty abravīt. sū 'punīta gāthayā sū 'punīta kumbyayā¹⁰ sū 'punīta nārāgaṁsī sū 'punīta purānetihāseṇa sū 'punīta yad idam¹¹ ādīya nā¹² gāyanti tena. 10. sū 'bravīt kve 'dam bhaviṣyati 'ti. pratyūhe 'ty abravīt. dhīr vā eṣā. prajānān jīvanam vā etad bhaviṣyati 'ti. tathe 'ti. tat pratyūhat. tasmād eṣā dhīr v eva prajānān jīvanam v eva. 11. puniṣvāi 've 'ty abravīt. 53. saptadaḡe 'nuvāke prathamah khaṇḍah.

I. 54. 1. sā madhūnā 'punīta.¹ tasmād uta brahmacārī madhu nā 'ḡnīyād vedasya palāva² iti. kāmam ha tv ācāryadattam aḡnīyāt. 2. atha rk sāmā 'bravīd bahu vāi kiṁ ca kiṁ ca

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

I. 54. 1. She cleansed herself with honey. And therefore a Vedic student should not eat honey [saying]: "[It is] the husk of the Veda." But he may eat at pleasure what his teacher gives him. 2. Now the *ṛc* said to the *sāman*: "Verily much does a

53. ⁵ *sambhavet. yam.* ⁶ insert *vā.* ⁷ A.B. *prā*; C. *riprā*. ⁸ A.B. *tve.* ⁹ A.B. *tyat.* ¹⁰ C. *-mbh-*; B.C. insert *vā.* ¹¹ C. *imam.* ¹² A.B. *mādāyanā*; C. *ādāyanā*.

54. ¹ repeat whole clause. ² C. leaves space for first two syllables, third syllable *sa*; for *kāmam* all MSS. read *-mā*.

*pumāṅś carati, tvam anupuniṣve 'ti. sa bharuṇḍakeṣṇenā³ 'pu-
nīta. pūtāni ha vā asya sāmāni pūtā ṛcaḥ pūtāni yajūṅṣi pūtām
anūktam pūtām sarvām bhavati ya evaṁ veda. 3. tābhyām
sado mīthunāya paryagrayan.⁴ tasmād upavasathīyām⁵ rātrīm
sadasi⁶ na çayīta.⁷ atra hy etāv ṛksāme upavasathīyām⁸ rātrīm
sadasi sambhavataḥ. sa yathā çreyasa upadrastai⁹ vaṁ hi çaçvad¹⁰
īçvaro 'mulabdhah parābhavitoḥ. 4. atho āhur udgātūr mukhe
sambhavataḥ. udgātūr eva mukham ne¹¹ "kṣete 'ti. 5. tad u vā
āhuḥ kāmam evo 'dgātūr mukham īkṣeta. upavasathīyām evāi
'tām rātrīm sadasi na çayīta. atra hy evāi 'tāv ṛksāme upavasa-
thīyām¹² rātrīm sadasi sambhavata iti. 6. tām sambhaviṣyann
āhā¹³ 'mo 'ham asmi sū tvam sū tvam asy amo 'ham. sū mām
anuvratā¹⁴ bhūtvā prajāḥ prajānayaṁvahāt. ehi sambhayaṁvahā¹⁵
iti. 7. tām sambhavann atyaricyata.¹⁶ so 'bravīn na vāi tvā
'nubhavāmi. virād bhūtvā prajānayaṁve 'ti. tathe 'ti. 8. tām
virād bhūtvā prajānayatām. hīnkāraç cū "hāvaç¹⁷ ca prastāvaç
ca prathamā co 'dgīthaç ca madhyamā ca pratihāraç co 'ttamā
ca nidhanuṁ ca vaçatkāraç cū 'vaṁ¹⁸ virād bhūtvā prajāna-*

man practice of one sort and another; cleanse thyself also." He cleansed himself with = I. 51. 1. 3. 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, *ṛc* 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, *ṛc* and *sāman*, have intercourse in the night of the fast-day." 6. When he was about to have intercourse 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] *hīnkāra* and *āhāva* and *prastāva* and first [*āgā*?] and *udgītha* and middle [*āgā*?] and *pratihāra* and last [*āgā*?] and *nidhana*

54. ³ A. *haruṇḍakeṣṇenā*; B. *bharuṇḍa*- (second *a* corr. from *u*); C. *bharuṇḍakokṣṇenā*. ⁴ A. -*van*. ⁵ A. -*dhīyām*; B. -*çiyām*. ⁶ -*ī*. ⁷ A. *yīta*; B. C. *yeta*. ⁸ A. B. -*dh*. ⁹ A. *çad*. ¹⁰ A. B. *numulavaḥ*; C. *anu-nuluv*. ¹¹ C. *na*. ¹² A. B. -*thī*-. ¹³ B. C. insert *raṇa*. ¹⁴ A. -*pr*-. ¹⁵ *sam-bhavata*. ¹⁶ *ātyaricyate*. ¹⁷ C. *hā*-. ¹⁸ C. *hā*-. ¹⁹ C. *hā*-. ²⁰ C. *hā*-. ²¹ C. *hā*-. ²² C. *hā*-. ²³ C. *hā*-. ²⁴ C. *hā*-. ²⁵ C. *hā*-. ²⁶ C. *hā*-. ²⁷ C. *hā*-. ²⁸ C. *hā*-. ²⁹ C. *hā*-. ³⁰ C. *hā*-. ³¹ C. *hā*-. ³² C. *hā*-. ³³ C. *hā*-. ³⁴ C. *hā*-. ³⁵ C. *hā*-. ³⁶ C. *hā*-. ³⁷ C. *hā*-. ³⁸ C. *hā*-. ³⁹ C. *hā*-. ⁴⁰ C. *hā*-. ⁴¹ C. *hā*-. ⁴² C. *hā*-. ⁴³ C. *hā*-. ⁴⁴ C. *hā*-. ⁴⁵ C. *hā*-. ⁴⁶ C. *hā*-. ⁴⁷ C. *hā*-. ⁴⁸ C. *hā*-. ⁴⁹ C. *hā*-. ⁵⁰ C. *hā*-. ⁵¹ C. *hā*-. ⁵² C. *hā*-. ⁵³ C. *hā*-. ⁵⁴ C. *hā*-. ⁵⁵ C. *hā*-. ⁵⁶ C. *hā*-. ⁵⁷ C. *hā*-. ⁵⁸ C. *hā*-. ⁵⁹ C. *hā*-. ⁶⁰ C. *hā*-. ⁶¹ C. *hā*-. ⁶² C. *hā*-. ⁶³ C. *hā*-. ⁶⁴ C. *hā*-. ⁶⁵ C. *hā*-. ⁶⁶ C. *hā*-. ⁶⁷ C. *hā*-. ⁶⁸ C. *hā*-. ⁶⁹ C. *hā*-. ⁷⁰ C. *hā*-. ⁷¹ C. *hā*-. ⁷² C. *hā*-. ⁷³ C. *hā*-. ⁷⁴ C. *hā*-. ⁷⁵ C. *hā*-. ⁷⁶ C. *hā*-. ⁷⁷ C. *hā*-. ⁷⁸ C. *hā*-. ⁷⁹ C. *hā*-. ⁸⁰ C. *hā*-. ⁸¹ C. *hā*-. ⁸² C. *hā*-. ⁸³ C. *hā*-. ⁸⁴ C. *hā*-. ⁸⁵ C. *hā*-. ⁸⁶ C. *hā*-. ⁸⁷ C. *hā*-. ⁸⁸ C. 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yatām.¹⁹ te amum aṇanayatām yo 'sāu tapati. te vyadravātām.²⁰ 54.

saptadaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 55. 1. *mad adhy abhū3n mad adhy abhū3d iti. tasmād āhur madhuputra' iti.* 2. *tasmād uta striyo madhu nā 'ḡnanti putrā-nām idam vrataṁ carāma iti vadanti.* 3. *tad ayaṁ tṛco 'nūda-grayata. iyaṁ' eva gāyatri antarīkṣaṁ³ tristub asāu jagatī. tasyāi 'tat tṛcaḥ.* 4. *sa upariṣṭāt sāmā 'dhyāhitaṁ tapati. so 'dhrva icā 'sīd alelāyad iḥa. sa no 'rdhvo⁴ 'tapat.* 5. *sa devān abravīd un mā gāyate 'ti. kiṁ tatas syād iti. ḡriyaṁ vaḥ prayaccheyam. mām iha dṛṇhete⁵ 'ti.* 6. *tathe 'ti. tam udagāyan.⁶ tam etad atrā 'dṛṇhan.⁷ tebhyaḥ ḡriyam prāyacchat. sāi 'śū devānām ḡriḥ.* 7. *tata etad ūrdhvas tapati. sa nā 'rvān atapat.⁸* 8. *sa ṛṣiṇ abravīd anu mā gāyate 'ti. kiṁ tatas syād iti. ḡriyaṁ vaḥ prayaccheyam. mām iha dṛṇhete⁹ 'ti.* 9. *tathe 'ti. tam anvagāyan. tam etad atrā 'dṛṇhan. tebhyaḥ ḡriyam prāyacchat. sāi 'ṣa ṛṣiṇām ḡriḥ.* 10. *tata etad arvān tapati. sa na tīryaṇ⁹*

and *vaśatkāra*—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 abhūt*)? Hath he originated from me?” Therefore they say “honey-son” (*madhuputra*). 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 *tristubh*; yonder [sky] the *jagatī*. That is its triplet. 3. He (yonder sun) burns on high, a *sāman* 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 *udgītha*.” “What would be the result?” “I would bestow fortune upon you. Make me firm here.” 5. “Very well.” They sang him the *udgītha*. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the gods. 6. Hence he thus burns upwards. He did not burn hitherward. 7. He said to the sages (*ṛṣi*): “Sing after me.” “What would be the result of it?” “I would bestow fortune upon you. Make me firm here.” 8. “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.

54. ¹⁹ *ca. evam.* ¹⁹ *prāj.* ²⁰ A. *vyadrptām*; B. *bhyadrvatām*; C. *vya-drpatām* (?).

55. ¹ A.B. -ā. ² B.C. *idam*. ³ C. -īkṣ-. ⁴ A.B. *ddh-*; C. *dh-*. ⁵ *dumhete*. ⁶ *udagāt*. ⁷ B.C. -*haṭ*. ⁸ *tap-*. ⁹ B.C. *tiyyaṇd*.

atapat. 10. *sa gandharvāpsarasas* 'braviḍ ā mā gāyate' *tī*. *kiṁ tatas*¹⁰ *syād iti*. *grīyam vaḥ prayaccheyam*. *mām iha dr̥ṇhete*¹¹ *'tī*. 11. *tatthe* *'tī*. *tam āgāyan*. *tam etad atrā* *'dr̥ṇham*. *tebhyas grīyam prāyacchat*. *sāi* *'ṣā gandharvāpsarasāṁ gr̥ḥ*. 12. *tala etat tīryān*¹² *tapati*. 13. *tāni vā etāni tr̥ṇi sāmna udgūtam anugūtam āgūtam*. *tad yatthe* *'daṁ vayam āgāyo*¹³ *'dgāyāma etad udgūtam*.¹³ *atha yad yathāgūtaṁ tad anugūtam*. *atha yat kiṁ ce* *'tī sāmna tad āgūtam*. *etāni hy eva tr̥ṇi sāmnaḥ*. 55.

saptadaḥ 'nuvāke tr̥ṇiyāḥ khaṇḍaḥ. saptadaḥ 'nuvākas samāptaḥ.

I. 56. 1. *āpo vā idam agre mahat salilam āsīt*. *sa ūrmir ūrmim askandat*.¹ *tato hiraṇmayāu kuṅṣyāu*² *samabhavatāṁ te eva*³ *rksāme*.⁴ 2. *se* *'yam ṛg idam sāmā* *'bhyaplavata*.⁵ *tām apr̥ccat kṛ tvam asī* *'tī*. *sā* *'ham asmī* *'ty abravīt*. *atha vā aham amo* *'smī* *'tī*. *tad yat sū cā* *'maḥ ca tat sāmna sāmātvam*. 3. *tāu vāi sambhavāve* *'tī*. *ne* *'ty abravīt svasā vāi mama tvam asī*. *anyatra mithunam icchasve* *'tī*. 4. *sā parāplavata*⁶ *mithunam icchamānā*. *sā samās sahasraṁ saptatīḥ paryaplavata*. 5. *tad eṣa śloka*

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 *udgūtha*, what is sung after (*anugūta*), what is sung unto (*āgūta*). As we here having sung unto sing the *udgūtha*, that is what is sung as *udgūtha*; and what is sung like the *āgūta*, 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*.

I. 56. 1. This all was at first the waters, a great flood. One wave mounted [the other] wave. Thence two golden wombs came into being, these two [viz.]: *ṛc* and *sāman*. 2. This same *ṛc* floated unto that same *sāman*. = I. 53. 5. 3. = I. 53. 6. 4. She floated away desiring intercourse. She floated around a thousand seventies of years. 5. Regarding this there is this

55. ¹⁰ A.B. *ta*. ¹¹ A.B. *tīryāṇa*. ¹² A.B. *āgāyo*; C. *āgeyo*. ¹³ -*tham*.
56. ¹ -*da*. ² *kuṅṣyāu*. ³ *yepa*. ⁴ *rksā-*. ⁵ *hyapl-*. ⁶ A.B. *paparā-*.

strī smāi 'vā 'gre samcarati' 'echanti⁸ salile patim :
 'samās sahasraṁ saptatis tato jāyata paçyata
 iti. 6. asāu vā ādityaḥ paçyataḥ.⁹ eṣa eva tad¹⁰ ajāyata. etena
 hi paçyati. 7. sā vittvā¹¹ nyaplavata. sā¹² 'bravīn na vāi tam
 vindāmi yena sambhaveyam. trayāi 'va sambhavānī 'ti. 8. sā
 vāi dvitīyām icchase 'ty abravīn na vāi mām 'ko 'dyaṁsyasi 'ti.
 sā dvitīyām¹³ vittvā¹¹ nyaplavata. 9. [trītyām] icchase vāi 've¹⁴
 'ty abravīn na vāi mām 'ko 'dyaṁsyatha iti. sā trītyām¹³
 vittvā nyaplavata. so 'bravīd' atra vāi mo 'dyaṁsyathe¹⁵ 'ti.
 10. sa yad ekayā 'gre samavadata¹⁶ tasmād ekarce sāma. atha
 yad dve apāsedhat tasmād dvayor na kurvanti. atha yat triṣ-
 bhis¹⁷ samapādayat¹⁸ tasmād u tṛce sāma. 11. tā abravīt puni-
 dhvam na pātū vāi sthe 'ti. 56.

aṣṭādaṣe 'nuvāke prathamah khaṇḍah.

I. 57. 1. sā gāyatrī gāthayā 'punīta nārācaṁsyā¹ triṣṭub rāi-
 bhyā jagatī. bhīmam bata² malam apāvadhīṣate 'ti. tasmād
 bhīmalā dhiyo vā etāḥ. dhiyo vā imā malam apāvadhīṣate³ 'ti.

śloka: "In the beginning the woman used to go seeking [her] lord
 in the flood, one thousand seventies of years; thence the beau-
 teous one was born." 6. Yonder sun is the beautiful one (*paç-
 yata*); he was born then, for by him one sees (*paçyati*). 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 *ṛc*. And
 because he refused two, therefore they do not do (sing) it in
 two [*ṛc*'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 *gāyatrī* cleansed itself with the *gāthā*, the *triṣ-
 tubh* with the *nārācaṁsī*, the *jagatī* with the *rāibhī*. "Lo, they
 have struck away fearful (*bhīma*) defilement (*mala*).⁴ There-
 fore these devices are terrible (*ḥ bhīmala*). "Verily, these de-
 vices have struck away defilement." And therefore [they are]
 terrible (*ḥ bhīmala*). And therefore one should not eat [any-

56. ⁷ C. *samtī*. ⁸ -*tī*. ⁹ *paçyay*. ¹⁰ *tam*. ¹¹ *pītvā*. ¹² A. om. *sā*
nyaplavata. ¹³ C. -*yām*. ¹⁴ A.B. *vāi*. ¹⁵ C. *vā*. ¹⁶ C. leaves space; A.B.
dve. ¹⁷ C. *abr*-. ¹⁸ B.C. -*syasi*. ¹⁹ C. -*pad*-. ²⁰ A.B. *tiṣra*-. ²¹ *samp*-.
 57. ¹ A.B. -*syot*. ² A. *ba*. ³ C. -*the*.

tasmād u bhīmalāḥ. tasmād u gāyatām¹ nā 'ṣnīyāt.² malena hy ete jīvanti. 2. *atha rk³ sāmā 'bravīd bahu vāi kim ca kim ca pumānṣ carati. tvam anupuniṣve 'ti. sa ūrdhvagaṇenā 'punīta.* 3. *pūtāni ha vā asya sāmāni pūtā⁴ ṛcaḥ pūtāni yajūnṣi pūtām⁵ anūktam⁶ pūtām sarvam bhavati ya evam veda.* 4. *tābhyān diṣo mīthunāya paryānuhan. tām sambhaviṣyann¹⁰ ahvayatā¹¹ 'mo 'ham asmi sā tvam sā¹² tvam asy amo 'ham iti.* 5. *tām etad ubhayato vācā¹³ 'tyarīcyata¹⁴ hīnkāreṇa purastāt stobhena madhyato nidhaneno 'paristāt. atī tisro brāhmaṇāyanīs sadṛṣī rīcyate ya evam veda.* 6. *tayor yus sambhavator ūrdhvaḥ ḡṣo¹⁵ 'dravat [prānās] te. te prānā evo "rdhvā adravan.¹⁶* 7. *so 'sāv ādityas sa eṣa eva ud agnir eva gī candramā eva tham. sāmāny eva ud ṛca eva gī yajūnṣy eva tham ity adhīdevatam.* 8. *athā 'dhyātman.¹⁷ prāṇa eva ud vāg eva gī mana eva tham. sa eṣo 'dhīdevatam cā 'dhyātman co 'dgūthaḥ.¹⁸* 9. *sa ya evam etad adhīdevatam cā 'dhyātman co 'dgūtham vedāi 'tena hā 'sya sarveno 'dgūtam¹⁹ bhavaty²⁰ etasmād u eva sarvasmād āvr̥ṣyate ya evam vidvāṁsam upavādati.* 57.

astādaḥ 'nuvāke dvitīyaḥ khaṇḍaḥ.

thing] of those singing; for they live on defilement (*mala*). 2. Then the *re* said to the *sāman*: "Verily, much does a man practice of this sort and of that. Cleanse thyself also." He cleansed himself with the upper series (?). 3. = I. 51. 1. 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 *hīnkāra* in front, with the *stobha* in the middle, with the *nīdhana* in the rear. Three similar women of the Brahman 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 *gī*, the moon is *tham*. The *sāmans* are *ud*, the *re*'s are *gī*, the *yajuses* are *tham*. So with regard to the divinities. 8. Now with regard to the self. Breath is *ud*, speech is *gī*, mind is *tham*. That is this *udgūtha* with regard both to the divinities and to the self. 9. He who thus knows the *udgūtha* with regard both to the divinities and to the self, verily his *udgūtha* is sung by this all; and he is cut off from this all who speaks ill of one who knows thus.

57. ¹ -tā. ² A. 'gnī-. ³ A.B. rkka. ⁴ -tānī. ⁵ A. -tā. ⁶ A. nūk-.
¹⁰ -syany. ¹¹ A. avacayata; B.C. ahvayanta. ¹² A.B. sāma. ¹³ C. -cā.
¹⁴ A.B. tyarūcyate. ¹⁵ A.B. cū-. ¹⁶ A.B. dra-. ¹⁷ A. 'ddhā-. ¹⁸ C. gūth-.
¹⁹ C. -gūth-. ²⁰ A. bhavatyē 'ti; B. bhavanti.

I. 58. 1. *tad yad idam āhuḥ ka udagāsir iti ka etam ādityam agāsir¹ iti ha vā etat prcehanti.²* 2. *etam ha vā etam trayyā³ vidyayā gāyanti. yathā vīṇāgūthino⁴ gūpayeyur evam.* 3. *sā eṣa hradah⁵ kāmūnām pārṇo yan manah. tasyai⁶ 'sā kulyā⁷ yad' vāk.⁸* 4. *tad yathā⁹ vā apo¹⁰ hradāt kulyayo 'parām upa-nayanty¹¹ evam evai¹² 'tan manaso 'dhi vāco 'dgātā yajamānam¹³ yasya kāmūn prayacchati.* 5. *sa ya udgātāraṁ daksinābhīr¹⁴ ārādhayati¹⁵ tam sā kulyo¹⁶ 'padhāvati. ya u enam nā¹⁷ "rādhayati sa u tām apihanti.* 6. *atha vā atah¹⁸ pratiṣ¹⁹ cūi²⁰ 'va pratigrahaḥ ca. tad dhūmam²¹ iti vai praṭīyate. tad vācū yajamānāya pradeyam manasā²² "tmane.²³ tathā ha sarvaṁ na prayacchati.* 7. *tad yad idam sambhavato reto 'sicyata²⁴ tad aṣayat.²⁵ yathā hiraṇyam avikṛtaṁ²⁶ lēlūyad evam.* 8. *tasya sarve devā mama-tvina āsan mama mame²⁷ 'ti. te 'bruvan vī²⁸ 'dam karavāmahā iti. te 'bruvaṁ chreyo²⁹ vā idam asmat. ātmabhīr evai³⁰ 'nad vikaravā-mahā iti.* 9. *tad ātmabhīr eva vyakurvata. teṣāṁ vāyur eva hīṅkāra āsū³¹ 'gnīḥ prastāva indra ādis somabrhaspati³² udgītho 'cvināu pratihāro vīṣve devā upadravaḥ prajāpatir eva nidha-*

I. 58. 1. When they say here: "As who hast thou sung the *udgītha*?" they ask this: "As who hast thou sung this sun?" 2. Verily they sing it with the threefold knowledge, just as lute-players might play. 3. Mind is this pool full of desires. Speech is the stream of it. 4. As they lead the water from a lake nearer by means of a stream, just so the *udgātā* [leads] that from the mind by means of speech unto the sacrificer whose wishes he fulfils. 5. Whoso by sacrificial gifts conciliates the *udgātā*, unto him this stream runs; and whoso does not conciliate him, he drives this [stream] away. 6. Now henceforth [about] giving and receiving. [A gift] is given [with the words]: "This is smoke." Thus it should be given to the sacrificer with speech, with the mind to one's self. Thus one does not bestow all. 7. That seed which was shed when they had intercourse, that lay there, just like undefiled sparkling gold. 8. Of it all the gods were desirous to be possessors [saying]: "It is mine, it is mine." They said: "Let us divide it among ourselves." They said: "Verily, it is superior to us. Let us divide it by our selves." 9. They divided it by their selves. Of them Vāyu was the *hīṅkāra*, Agni the *prastāva*, Indra the *ādī*, Soma and Brhaspati the *udgītha*, the two Aṅvins the *pratihāra*, all the

58. ¹ A.B. -sī. ² A.B. *pracchañny*. ³ A.B. *ṛṣyā*. ⁴ C. -*gūyino*; all *gāyay*. ⁵ C. *hrd*-. ⁶ A.B. *kūl*-. ⁷ C. *yāt*. ⁸ *vāt*-. ⁹ *tra*-. ¹⁰ *ado*. ¹¹ A. -*yāny*; B. -*yante*; C. -*yanty*. ¹² -*nā*. ¹³ *daksinobhī*. ¹⁴ *rādh*-. ¹⁵ B.C. *adhaḥ*. ¹⁶ *pratiṣ*. ¹⁷ A.B. *dhū*-. ¹⁸ *āt*-. ¹⁹ C. *sidhy*-. ²⁰ C. *daṣ*-. ²¹ *api*-. A. *apitṛtaṁ*. ²² *yā*. ²³ A.B. *somabr*-ī.

nam. 10. *etā vāi sarvā devatā etā hiraṇyam.*²⁴ *asya sarvābhir devatābhis stutam bhavati ya evaṁ veda. etābhya u eva sa sarvābhyo devatābhya avṛṣyate ya evaṁ vidvāṁsam upavadati.* 58.

asṭādaṣe 'nuvāke trītyaḥ khaṇḍaḥ.

I. 59. 1. *atha ha brahmadattaḥ cāikitāneyaḥ kurumīḥ jagāmā 'bhīpratāriṇam' kākṣasenim. sa hā 'smāi madhuparkam yayāca.* 2. *atha hā 'sya vāi prapadya' purohito 'nte niṣasāda cāunakaḥ. tam hā 'nāmantrya' madhuparkam papāu.* 3. *taṁ ho 'vāca kiṁ vidvān no dālbhya 'nāmantrya madhuparkam pibasi 'ti. sāmavāiryam' prapadye 'ti ho 'vāca.* 4. *taṁ ha tatrāi' 'va papraccha yad vāyāu tad vetthāḥ iti. hiṅkāro vā asya sa iti.* 5. *yad agnāu tad vetthāḥ iti. prastāvo vā asya sa iti.* 6. *yad indre tad vetthāḥ iti. ādīr vā asya sa iti.* 7. *yat somabṛhaspatyos' tad vetthāḥ iti. udgūtho vā asya sa iti.* 8. *yad aṁvinos tad vetthāḥ iti. pratihāro vā asya sa iti.* 9. *yad viṣveṣu deveṣu' tad vetthāḥ' iti. upadravo vā asya sa iti.* 10. *yat prajāpatāu tad vetthāḥ' iti. nidhanam vā asya tad iti ho 'vāca. ārṣeyam vā asya tad*

gods the *upadrava*, Prajāpati the *nidhana*. 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 Cāikitāneya went to the Kuru Abhipratārin Kākṣaseni. He (A.) offered him a honey-potion (*madhuparka*). 2. Now his *purohita* Cāunaka, 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 Dālbhya, dost thou drink the honey-potion without addressing [me]?" "Having recourse to that which belongs to the strength of the *sāman* (?)," he (B.) said. 4. He (C.) asked him (B.) just there: "Dost thou know that which is in Vāyu?" "Verily, the *hiṅkāra* 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 *ādī* of it." 7. "Dost thou know that which is in Soma and Bṛhaspati?" "Verily, the *udgūtha* of it." 8. "Dost thou know that which is in the two Aṁvins?" "Verily, the *pratihāra* 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. ²⁴ *hiraṇy*.

59. ¹ B. *kū-*; A. *ārāin*. ² C. ends here. ³ *-yaḥ*. ⁴ A. *-mantraḥ*. ⁵ *sāmavāiryā*, the *r* cancelled. ⁶ A. *tata*. ⁷ A. B. *somāb-*. ⁸ B. repeats *d-*. ⁹ A. om.

*bandhutā vā asya*¹⁰ *se 'ti.* 11. *sa ho 'vāca namas te 'stu bhagavo vidvān apā madhuparkam iti.* 12. *atha he 'tarah papraccha kiṁdevatyaiṁ*¹¹ *sānavāiryam*¹² *prapadye 'ti. yaddevatyāsu stuvata iti ho 'vāca taddevatyam iti.* 13. *tad etat sādhu eva pratyuktam.*¹³ *vyāptir vā asyāi 'se 'ti ho 'vāca brāhy eve 'ti. me 'daṁ te namo 'karme 'ti ho 'vāca. māi 'va no 'tiprākṣir iti.* 14. *sa ho 'vācā 'prakṣyam vāva tvā devatām aprakṣyam vāva tvā devatāyāi devatāḥ. vāgdevatyaiṁ sāmā vāco mano devatā manasaḥ paçavaḥ paçūnām oṣadhaya oṣadhīnām āpaḥ. tad etad adbhyo*¹⁴ *jātān sāmā 'psu pratisthitam iti.* 59.

aṣṭādaçe 'nurvāke caturthaḥ khaṇḍaḥ.

I. 60. 1. *devāsurā aspardhanta. te devā manaso 'dagāyan.*¹ *tad eṣām asurā abhidrutya*² *pāpmanā samasrjan.*³ *tasmād bahu kiṁ ca kiṁ ca manasā dhyāyati. puṇyam cāi 'nena dhyāyati pāpam ca.* 2. *te vāco 'dagāyan. tām tathāi 'vā 'kurvan.*⁴ *tasmād bahu kiṁ ca kiṁ ca vācā vadati. satyam*⁵ *cāi 'nayā*

nidhana of it," he said ; "that of it belongs to the sages (*rṣi*) ; 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 *udgītha* 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 *udgītha* with speech. That [speech] they treated in just the

59. ¹⁰ A. *avya.* ¹¹ A. *-vatyā.* ¹² *sānavāiryā.* ¹³ *-uttam.* ¹⁴ *bhyo.*

60. ¹ *gāy.* ² *-drakṣya* or *-dratya.* ³ *-sraja.* ⁴ *va.* ⁵ *kūr-* ⁶ *-tya.*
¹ *vāi.*

vadaty anṛtaṁ ca. 3. te cakṣuso 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca cakṣuṣā paṣyati. darṣaṇīyaṁ cāi 'nena paṣyaty adarṣaṇīyaṁ ca. 4. te grotreno 'dagāyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca' grotreṇa gṛnoti. gṛavaṇīyaṁ cāi 'nena gṛnoty aḡravaṇīyaṁ ca. 5. te 'pāneno 'dagāyan. taṁ tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ cā 'pānena jighrati. surabhi cāi 'nena jighrati durgandhi ca. 6. te prāneno 'dagāyan.' athā 'surā ādravaṁs tathā kariṣyāma iti manyamānāḥ. 7. sa yathā 'ḡmānam ṛtvā loṣṭho¹⁰ vidhvaṁsetāi 'vam evā 'surā vyadhvaṁsanta.¹¹ sa eṣo 'ḡmā 'khaṇam¹² yat prāṇaḥ. 8. sa yathā 'ḡmānam ākhaṇam¹³ ṛtvā loṣṭho¹⁰ vidhvaṁsata evam eva sa vidhvaṁsate ya evaṁ vidvāṁsam upavadati. 60.

aṣṭādaḥ 'nuvāke pañcamah khaṇḍaḥ. aṣṭādaḥ 'nuvākas samāptaḥ.

II. 1. 1. *devānām vāi ṣaḍ udgātāra āsan vāk ca manaḥ ca cakṣuḥ ca grotiraṁ cā 'pānaḥ ca prāṇaḥ ca. 2. te 'dhriyanta teno 'dgātrā dīkṣāmahāi yenā 'pahatya mṛtyum apahatya pāpmānaṁ*

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 *udgūtha* 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 *udgūtha* 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 *udgūtha* 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 *udgūtha* 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. ⁸ A. om. ⁹ B. -gāt. ¹⁰ -ṣṭo. ¹¹ A. sate; B. -santā. ¹² -ṇom. ¹³ B. āṇem.

svargaṁ lokam iyāme'ti. 3. te 'bruvan vāco 'dgātrā dīkṣamahā iti. te vāco 'dgātrā 'dīkṣanta. sa yad eva vācā vadati tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 4. tām' pāpmā 'nvasrjyatu. sa' yad eva vācā pāpaṁ vadati sa eva sa pāpmā. 5. te 'bruvan na vāi no 'yam mṛtyuṁ' na pāpmānam atyavākṣit. manaso 'dgātrā dīkṣamahā iti. 6. te manaso 'dgātrā 'dīkṣanta. sa yad eva manasā dhyāyati tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 7. tat pāpmā 'nvasrjyata. sa yad eva manasā pāpaṁ dhyāyati sa eva sa pāpmā. 8. te 'bruvan' no nvāva' no 'yam mṛtyuṁ' na pāpmānam atyavākṣit.⁶ cakṣuṣo 'dgātrā dīkṣamahā iti. 9. te cakṣuṣo 'dgātrā 'dīkṣanta. sa yad eva cakṣuṣā paśyati tad ātmana' āgāyad atha ya itare kāmās tām devebhyaḥ. 10. tat pāpmā 'nvasrjyata. sa yad eva cakṣuṣā pāpaṁ paśyati [sa eva sa pāpmā]. 11. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. śrotreṇo 'dgātrā dīkṣamahā iti. 12. te śrotreṇo 'dgātrā 'dīkṣanta. sa yad eva śrotreṇa śṛnoti tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 13. tat

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*." They consecrated themselves with speech as *udgātar*. What one speaks with 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 *udgātar*." 6. They consecrated themselves with the mind as *udgātar*. 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 *udgātar*." 9. They consecrated themselves with sight as *udgātar*. 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 *udgātar*." 12. They consecrated themselves with hearing as *udgātar*. 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

1. ¹-ma. ²insert ya. ³-tyu. ⁴A. bravīn. ⁵nva. ⁶avatyaḥ. ⁷B. -mān-.

pāpmā 'nvasrjyata. sa yad eva crotrena pāpaṁ ṣṛṇoti sa eva sa pāpmā. 14. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. apāneno 'dgātrā dīkṣāmahā iti. 15. te 'pāneno 'dgātrā 'dīkṣanta. sa yad evā 'pānenā 'pāniti tad ātmana āgāyad atha ya itare kāmās tān devebhyaḥ. 16. tam pāpmā 'nvasrjyata. sa yad evā 'pānena pāpaṁ gandham apāniti sa eva sa pāpmā. 17. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. prāneno 'dgātrā dīkṣāmahā iti. 18. te prāneno 'dgātrā 'dīkṣanta. sa yad eva prānena prāniti tad ātmana āgāyad atha ya itare kāmās tān devebhyaḥ. 19. tam pāpmā nā 'nvasrjyata. na hy etena prānena pāpaṁ vadati na pāpaṁ dhyāyati na pāpaṁ paśyati na pāpaṁ ṣṛṇoti na pāpaṁ gandham apāniti. 20. tenā 'pahatya mṛtyuṁ apahatya pāpmānaṁ svargaṁ lokam āyan. apahatya hāi 'va mṛtyuṁ apahatya pāpmānaṁ svargaṁ lokam eti ya evaṁ veda. 61.*

prathame 'nūvāke prathamāḥ khaṇḍaḥ.

II. 2. 1. *sā yā sā vāg āsit so 'gnir abhavat. 2. atha yat tan mana āsit sa candramā abhavat. 3. atha yat tac cakṣur āsit sa ādityo 'bhavat. 4. atha yat tac chrotram āsit tā imā diṣo '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

1. **apariti*.

van. tū u eva viṣve devāḥ. 5. atha yas so 'pāna āsīt sa brhaspatir abhavat. yad asyāi vāco brhatyāi patis tasmād brhaspatiḥ. 6. atha yas sa prāna āsīt sa prajāpatir abhavat. sa eṣa putrī prajāvān udgītho yah¹ prānaḥ. tasya svara eva prajāḥ. prajāvān bhavati ya evaṁ veda. 7. tam hāi 'tam eke pratyakṣam eva gūyanti prānāḥ prānāḥ prānāḥ hum bhā ovā iti. 8. tad u ho 'vāca cātyāyanis tata etam arhati pratyakṣam gātum. yad vāva vācā karoti tad etad evā 'sya kṛtam bhavati 'ti. 9. atha vā atā² ṛksāmnor eva prajātiḥ. sa yad dhīṅkaroty abhy eva tena krandati.³ atha yat prastānty āi⁴ 'va tena plavate. atha yad ādim ādatte reta eva tena sīncati. atha yad udgāyati reta eva tena siktam sambhāvayati.⁵ atha yat pratiharati reta eva tena sambhūtam pravardhayati. atha yad upadravati reta eva tena pravṛddham vikaroti. atha yan nidhanam upāiti reta eva tena vikrtam prajanayati. sāi 'sa ṛksāmnōḥ⁶ prajātiḥ. 10. sa ya evam etām ṛksāmnōḥ prajātiṁ veda pra hāi 'nam ṛksāmanī janayataḥ. 62.

prathame 'nuvāke dvitīyaḥ khaṇḍaḥ. prathamo 'nuvākas samāptaḥ.

became these quarters ; and these are all the gods. 5. And what this exhalation was, that became Brhaspati. Because he is the husband (lord, *pati*) of this great (*brhati*) speech, therefore he is [called] Brhaspati. 6. And what this breath was, that became Prajapati. That same, viz. breath, is rich in sons, rich in offspring, the *udgītha*. Of it tone is the offspring. Rich in offspring becomes he who knows thus. 7. Some sing that [breath] openly : "Breath, breath, breath, *hum, bhā, ovā*." 8. And Cātyāyani 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 *ṛc* and the *sāman*. In that he utters the *hīṅkāra*, thereby he cries to [her]. In that he utters the *prastāva*, thereby he mounts. In that he utters the *ādi*, thereby he emits seed. In that he utters the *udgītha*, 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 *nidhana*, thereby he causes the seed, being unfolded, to be born forth. That is the generation of the *ṛc* and of the *sāman*. 10. He who thus knows this generation of the *ṛc* and of the *sāman*, him the *ṛc* and the *sāman* propagate.

2. ¹ A. yat. ² A. atam; B. atha. ³ B. kurvati. ⁴ e. ⁵ -bhāv-; A. om. yati. atha yat pratiharati. ⁶ A. sāmnoḥ; B. ksāmnoḥ.

II. 3. 1. *eṣa eve 'dam agra āsīd ya' eṣa tapati. sa eṣa sarveṣāṃ¹ bhūtānāṃ tejo hara indriyaṃ vīryaṃ ādāyo² 'rdhva udakrāmat.* 2. *so 'kūmayatāi 'kam evā 'kṣaraṃ svādu mṛdu³ devānāṃ va-nāne⁴ 'ti.* 3. *sa tapo 'tapyata. sa tapas taptvāi 'kam evā⁵ 'kṣaram abhavat'.* 4. *taṃ devūḥ ca ṛṣayaḥ co 'pasamāipsan. athāi 'ṣo 'surān bhūtaṃ' 'sṛjatāi 'tasya pāpmāno 'nanvāga-māya.* 5. *taṃ vāco 'pasamāipsan. te vācaṃ samārohan. teṣāṃ vācam paryādatta. tasmāt paryādattā vāk. satyaṃ ca hy enayā vadaty anṛtaṃ ca.* 6. *tam manaso 'pasamāipsan. te ma-nas samārohan. teṣāṃ manaḥ paryādatta. tasmāt paryādattam manas. puṇyaṃ ca hy enena dhyāyati pāpaṃ ca.* 7. *taṃ cakṣuḥ 'pasamāipsan. te cakṣus samārohan. teṣāṃ cakṣuḥ par-yādatta. tasmāt paryāttam⁶ cakṣuḥ. darṣaṇīyaṃ ca hy enena paśyaty adarṣaṇīyaṃ ca.* 8. *taṃ grotreno 'pasamāipsan. te grotraṃ samārohan. teṣāṃ grotraṃ paryādatta. tasmāt paryāt-tam⁷ grotraṃ. gravaṇīyaṃ cūi 'nena gṛṇoty agraṇīyaṃ ca.* 9. *tam apāneno 'pasamāipsan. te 'pānaṃ samārohan. teṣāṃ apānam paryādatta. tasmāt paryātto 'pānaḥ. surabhi 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 -ṣā. ³ madu. ⁴ om. ⁵ eti. ⁶ āivā. ⁷ repeat from above udevānāṃ. ⁸ paryāttam. ⁹ A. paryātta; B. paryāptam.

enena jighrati durgandhi ca. 10. tam prāṇeno 'pasamāṅpsan.
 *tam prāṇeno 'pasamāṅpuvan. 11. athā 'surā bhūtahana ādra-
 van mohayisyāma iti manyamānāḥ. 12. sa yathā 'ḥmānam
 ṛtvā loṣṭho¹⁰ vidhvāṅsetai 'vam evā 'surā vyadhvāṅsanta. sa eṣo
 'ḥmā "khano yat prāṇaḥ. 13. sa yathā 'ḥmānam ākhaṇam ṛtvā
 loṣṭho¹⁰ vidhvāṅsata evam eva sa vidhvāṅsate ya evaṁ vidvāṅsam
 upavadati. 63.

dvitīye 'nuvāke prathamāḥ khaṇḍaḥ.

II. 4. 1. sa eṣa vaḥ diptāgra udgītho yat prāṇaḥ.¹ eṣa hī 'daṁ
 sarvaṁ vaḥ kurute. 2. vaḥ bhavati vaḥ² svān kurute ya evaṁ
 veda. asya hy asūv agre dīpyate³ amuṣya³ vā saḥ.⁴ 3. taṁ hī
 'tam udgīthaṁ ḥmāyānir ācaṣṭe vaḥ diptāgra iti. diptāgra ha
 vā asya kīrtir bhavati ya evaṁ veda. 4. ābhūtir iti kārīrāda-
 yaḥ. prāṇaṁ vā anu prajāḥ paçava ābhavanti. sa ya evam
 etam ābhūtir⁵ ity upāsta āi 'va prāṇena prajāyā paçubhir bha-
 vati. 5. sambhūtir⁵ iti sātyayaḥ. prāṇaṁ vā anu prajāḥ
 paçavas sambhavanti. sa ya evam etam sambhūtir ity upāste
 sam e[va] prāṇena prajāyā paçubhir bhavati. 6. prabhūtir iti
 çāilanāḥ.⁶ prāṇaṁ vā anu prajāḥ paçavaḥ prabhavanti. sa

fore exhalation is taken possession of ; for fragrance one smells
 with it and bad odor. 10. That they desired together to obtain
 by breath. That they obtained together by breath. 11. Then
 the creature-slaying Asuras ran unto [them], thinking : " We
 will confound [them]." 12. = I. 60. s., 13. = I. 60. s.

II. 4. 1. That same, viz. breath, is the controlling flame-pointed
 udgītha. For it gets this all into control. 2. He becomes con-
 troling, 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 udgītha Ḥmāyāni calls 'the controlling
 one, the flame-pointed one.' Verily flame-pointed becomes his
 fame who knows thus. 4. The Kārīrādis [call it] 'existence'
 (ābhūti). 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-
 jñis [call it] 'origination' (sambhūti). 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 Çāilanās [call it] 'prevalence' (pra-
 bhūti). Verily, along with breath offspring and domestic ani-

3. ¹⁰ loṣṭho.

4. ¹ insert eṣaṁ ta hī 'daṁ sarvaṁ vaḥ kurute. ¹-ço. ³'muṣ-. ⁴ataḥ.
⁵-bhūr. ⁶çāūḥ.

ya evam etam prabhūtir ity upāste prāi 'va prāṇena' prajāyā paṣubhir bhavati. 1. bhūtir² iti bhāllabinah.¹² prāṇam vā anu prajāḥ paçavo bhavanti. sa ya evam etam bhūtir ity upāste bhavaty eva prāṇena prajāyā paçubhiḥ. 3. aparodho⁹ 'naparuddha iti pārṣṇaḥ çāilanaḥ. eṣa hy anyam aparunaddhi¹⁰ nāi 'tam anyah. eṣa ha¹¹ vā 'sya dviçantam¹² bhrātṛvyam aparunaddhi ya evam veda. 64.

dvitiye 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 5. 1. ekavīra' ity³ āruneyah.³ eko hy evāi 'sa vīro yat prāṇah. ā hā 'syāi 'ko vīro vīryavān jāyate ya evam veda. 2. ekaputra iti çaikitāneyah. eko⁴ hy evāi 'sa putro yat prāṇah. 3. sa u eva dviputra iti. dvāu hi prāṇāpānāu. 4. sa u eva triputra⁵ iti. trayo hi prāṇo 'pāno vyānah. 5. sa u eva catusputra iti. catvāro hi prāṇo 'pāno vyānas samānah. 6. sa u eva pañcaputra iti. pañca hi prāṇo⁶ 'pāno vyānas samāno 'vānah. 7. sa u eva ṣatputra iti. ṣaḍ dhi⁷ prāṇo 'pāno vyānas samāno 'vāna udānah. 8. sa u eva saptaputra iti. sapta hā 'me çirṣanyāḥ prāṇāḥ. 9. sa

mals prevail. Whoso thus worships it as prevalence, with breath, with offspring, with domestic animals he prevails. 7. The Bhāllabins [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 Çāilana [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. Çaikitāneya [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.

4. ⁷ B. inserts *pajayā*. ⁸ A. *bhūr*. ⁹ *avaroddhā*. ¹⁰ A. *-ṇadvi*. ¹¹ A. *se*. ¹² *-ta*. ¹³ *-bīn*.

⁵ 5. ¹ *-ru*. ² *ty*. ³ *-ṇaya*; for *eko* all MSS. *ekā*. ⁴ A. *-e*. ⁵ A. *dvip*. ⁶ B. *-nā*. ⁷ *abhi*.

u eva navaputra iti. sapta hi gīrṣaṇyāḥ⁸ prāṇā dvāv avāñcāu. 10. sa u eva daṣaputra iti. sapta gīrṣaṇyāḥ prāṇā dvāv avāñcāu nābhyāṁ daṣamaḥ. 11. sa u eva bahuputra⁹ iti. etasya hī 'yam'¹⁰ sarvāḥ prajāḥ. 12. etam ha sma vāi tad udgīthaṁ vidvāṁsaḥ pūrve brāhmaṇāḥ kāmāgāyina¹¹ āhuḥ kati te putrān āgāsyāma iti. 65.

dvitīye 'nuvāke tṛtīyaḥ khaṇḍaḥ.

II. 6. 1. *sa yadi brūyād ekam¹ ma āgāye 'ti prāṇa udgītha iti vidvān ekam manasā dhyāyet. eko hi prāṇaḥ. eko hā 'syā 'jāyate. 2. sa yadi brūyād dvāu ma āgāye 'ti prāṇa udgītha ity eva vidvān dvāu manasā dhyāyet. dvāu² hi prāṇāpānāu.³ dvāu⁴ hāi 'vā 'syā 'jāyete.⁴ 3. sa yadi brūyāt trīn ma āgāye 'ti prāṇa udgītha ity eva vidvān trīn manasā dhyāyet. trayo hi prāṇo 'pāno vyānaḥ. trayo hāi 'vā 'syā 'jāyante. 4. sa⁵ yadi brūyāt caturo ma āgāye 'ti prāṇa udgītha ity eva vidvān caturo manasā dhyāyet. catvāro hi prāṇo 'pāno vyānaḥ⁶ samānaḥ. catvāro hāi 'vā 'syā 'jāyante. 5. sa yadi brūyāt pañca ma āgāye 'ti prāṇa udgītha ity eva vidvān pañca manasā dhyāyet. 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] *vyāna* 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, *vyāna*, [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. ⁸ A.-ām. ⁹ B. *vasuputra*. ¹⁰ A. *yam*; B. *dayam*. ¹¹ -gāina.

6. ¹ A. *aik*-. ² B. *trayo*. ³ B. inserts *vyānaḥ*. ⁴ B. inserts *sa hāi 'vā 'syā 'jāyante*. ⁵ *mana*. ⁶ A. om. *sa yadi vyānas*.

prāṇo 'pāno vyānas samāno 'vānaḥ. pañca hāi 'vā 'syā 'jāyante.
 6. *sa yadi brūyāt saṇ ma āgāye 'ti prāṇa udgītha ity eva vidvān*
saṇ manasā dhyāyet. śaḍ ḍhāi' prāṇo 'pāno vyānas samāno 'vāna
udānaḥ. śaḍ ḍhāi' 'vā 'syā 'jāyante. 7. *sa yadi brūyāt sapta*
ma āgāye 'ti prāṇa udgītha ity eva vidvān sapta manasā dhyā-
yet. sapta hī 'me gīrṣanyāḥ prāṇāḥ. sapta hāi 'vā 'syā 'jāyante.
 8. *sa yadi brūyān nava ma āgāye 'ti prāṇa udgītha ity eva*
vidvān nava manasā dhyāyet. sapta gīrṣanyāḥ prāṇā dvāv
avāñcāu. nava hāi 'vā 'syā 'jāyante. 9. *sa yadi brūyād daṣa*
ma āgāye 'ti prāṇa udgītha ity eva vidvān daṣa' manasā dhyā-
yet. sapta gīrṣanyāḥ prāṇā dvāv avāñcāu nābhyaṁ daṣamaḥ.
daṣa hāi 'vā 'syā 'jāyante. 10. *sa yadi brūyāt sahasram ma*
āgāye 'ti prāṇa udgītha ity eva vidvān sahasram manasā dhyā-
yet. sahasraṁ hāi 'ta ādityaraṣmayāḥ. te¹⁰ 'sya putrāḥ. saha-
sraṁ hāi 'vā 'syā 'jāyante. 11. *'evam hāi¹¹ 'vāi 'tam udgītham*
pāra ātñārah kaksivāns trasadasyur iti pūrve mahārājāḥ¹² cō-
triyās sahasraputram upaniśeduḥ. te ha sarva eva sahasraputrā
āsuh. 12. *sa ya¹³ evāi 'vam veda sahasraṁ hāi 'vā 'sya putrā*
bhavanti. 66.

dvitīye 'nuvāke caturthaḥ khaṇḍaḥ. dvitīyo 'nuvākas samāptaḥ.

exhalation, *vyāna*, *samāna*, [and] *avāna* are five. Truly five are born unto him. 6. If he should say : "Sing six unto me," knowing that breath is the *udgītha*, 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 *udgītha*, 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 *udgītha*, he should think nine with his mind. There are seven breaths in the head [and] two downward ones. Truly, nine are born unto him. 9. If he should say : "Sing ten unto me," knowing that breath is the *udgītha*, 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 *udgītha*, 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 Ātñāra, Kaksivant, Trasadasyu, great kings of old, scholars in sacred lore, thus studied this same *udgītha* of a thousand sons. All of them had a thousand sons. He who knows thus, of him there come to be a thousand sons.

6. ¹ *bhi*. ² *ḍhe*. ³ B. *dvā*. ¹⁰ B. *ta*. ¹¹ *ha*. ¹² *jāḥ*. ¹³ *yad*.

II. 7. 1. *çaryāto*¹ *vāi mānavaḥ prācyām sthalyām*² *ayajata.*³ *tasmin* *ha bhūtāny udgīthe* 'pitvam' *esire.*⁴ 2. *tañ devā bṛhaspatino* 'dgātṛā dīkṣāmahū itī purastād āgacchann *ayañ ta udgāyatu itī. bambenā*⁵ 'jadviṣeṇa pitaro dakṣiṇato' 'yañ ta udgāyatu ity uṇasā kāvyenā' 'surāḥ' paçcād⁶ *ayañ ta udgāyatu ity ayāsyenā*⁷ 'āṅgirasena manusyā uttarato 'yañ ta udgāyatu itī. 3. *sa he*⁸ 'kṣām cakre hantāi 'nān pṛcchāni *kiyato*⁹ *vā eka iṇe kiyata ekaḥ kiyata eka itī. 4. sa ho* 'vāca *bṛhaspatiñ*¹⁰ *yañ me tvam udgāyeḥ kiñ tatas syād itī.*¹¹ 5. *sa*¹² *ho* 'vāca *deveṣv eva çṛis syād deveṣv iṇā svargam u tvām lokam gamayeyam itī. 6. atha ho* 'vāca *bambam ājadviṣam yañ me tvam udgāyeḥ kiñ tatas syād itī. 7. sa ho* 'vāca *pitṛṣv eva çṛis syāt pitṛṣv iṇā svargam u tvām lokam gamayeyam itī. 8. atha ho* 'vāco 'ṇasasāñ kāvyam *yañ*¹³ *me*¹⁴ *tvam udgāyeḥ kiñ tatas syād itī. 9. sa ho* 'vācā 'sureṣv *eva çṛis syād asureṣv iṇā*¹⁵ *svargam u tvām lokam gamayeyam itī. 10. atha ho* 'vācā 'yāsyam āṅgira-

II. 7. 1. Çaryāta 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 consecrate ourselves with Brhaspati 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 Uṇasas Kāvya the Āsuras [came] from the west (rear) [saying]: "Let this one sing the *udgītha* for thee." With Ayāsya Āṅgirasa 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 Brhaspati: "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 Uṇasas Kāvya: "If thou shouldst sing the *udgītha* for me, what would be the result of it?" 9. He said: "Among the Āsuras there would be fortune, among the Āsuras dominion, and I should cause thee to go to the heavenly world." 10. Then he said to Ayāsya Āṅgirasa: "If thou shouldst sing

7. ¹ çaryāto. ² sthalyām. ³ ajāyata. ⁴ B. 'pisaam. ⁵ āçire. ⁶ bimb-. ⁷ dakṣiṇato. ⁸ B. kāmśyenā. ⁹ -rām. ¹⁰ çcātaḥ. ¹¹ A. ayāñmhyasyena; B. ayañ hi syend. ¹² kiyo. ¹³ -tiḥ. ¹⁴ B. inserts çriyam. ¹⁵ A. om. sa ho 'vāca tatas syād itī in 6. ¹⁶ ya. ¹⁷ je. ¹⁸ -çāḥ. ¹⁹ hāi.

*sañ yan me tvam*¹⁹ *udgāyeh kiñ tatas syād iti.* 11. *sa ho 'vāca devān eva devaloke dadhīyām*²⁰ *manuṣyān manuṣyaloke pitṛn*²¹ *pitṛloke nudeyā 'smāl lokād asurān*²² *svargam u tvāñ lokam gamayeyam iti.* 67.

trīṭye 'nuvāke prathamah khaṇḍah.

II. 8. 1. *sa ho 'vāca tvam me bhagava udgāya ya etasya sarvasya yago*¹ [*'sī*] *'ti.* 2. *tasya hā 'yāsya evo 'jagāu.* *tasmād udgātā vṛta uttarato niveṣaṇam lipseta. etad dha nā "ruddham niveṣaṇam yad uttaratah.* 3. *uttarata āgato 'yāsya āṅgirasas caryātasya' mānavasyo 'jagāu.* *sa prāṇena devān devaloke 'dadhād apāṇena manuṣyān manuṣyaloke vyānena pitṛn*² *pitṛloke hīṅkāreṇa vajreṇā 'smāl lokād asurān anudata.* 4. *tān ho 'vāca dūram gacchate*³ *'ti.* *sa dūro ha nāma lokah. tam ha jagmuḥ. ta ete 'surā asambhāvyam*⁴ *parābhūtāh.* 5. *chandobhir eva vācā caryātām' mānavam svargam lokam gamayām cakāra.* 6. *te ho "cur asurā eta tam vedāma yo no 'yam ittham adhatte*⁵ *'ti. tata' āgucchan.*⁶ *tam etyā 'paçyan.* 7. *te 'bruvann ayañ vā āsya iti. yad abruvann ayañ vā āsya iti tasmād ayaṁsyaḥ.*

the *udgūtha* 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 (Ç.) said: "Sing thou, reverend sir, the *udgūtha* for me, who art the glory of this all." 2. Of him *Ayāsa* sang the *udgūtha*. 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, *Ayāsa* *Āṅgirasa* sang the *udgūtha* 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 *hīṅkāra* [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 (*ayam*) is in the mouth (*āsya*)." Because they said: "Verily he is in the mouth," there-

7. ¹⁹ A. *nvam.* ²⁰ *-dhyāt.* ²¹ *-tṛn.* ²² insert *u.*

8. ¹ *-çasa.* ² *-tṛn.* ³ *asambhāvyam.* ⁴ *çāyyā-*. ⁵ A. *ta.* ⁶ *-chas.*

ayamāsyō' ha vāi nāmāi 'śaḥ. tam ayāsyā iti parokṣam āca-
kṣate. 8. sa prāṇo vā ayāsyāḥ. prāṇo ha vā enān sa nudate.
9. sa ya evaṁ vidvān udgāyati prāṇenāi 'va devān devaloke
dadhāty apānena⁸ manusyān¹⁰ manusyaloke vyānena pitṛn² pitṛ-
loke hiṅkārenāi⁹ 'va vajrenā 'smāl lokād dviṣantam bhrātṛvyaṁ
nudate. 68.

trītiye 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 9. 1. tam ha brūyād dūram gacche 'ti. sa yam eva lokam
asurā agacchaṁ tam hāi 'va' gacchati. 2. chandobhir eva vācā
yajumānaṁ svargaṁ lokam gamayati. 3. tā etū vyāhṛtayaḥ⁸
pre 'ty e 'ti vāg [iti] bhūr bhuvas svar ity [ud iti]. 4. tad yat
pre 'ti tat⁵ prāṇas tad ayam lokas tad imaṁ lokam asmiṁ loka
ābhajati. 5. e 'ty apānas tad asūu lokas tad amuṁ lokam amu-
miṁ loka ābhajati. 6. vāg iti tad brahma tad idam antarikṣam.
7. bhūr bhuvas svar iti sū trayi vidyā. 8. ud iti so 'sāv ādityaḥ.
tad yad ud ity ud iva gṛṣayati.⁴ 9. tad yad ekam evā 'bhisam-
padyate tasmād ekavīraḥ. eko ha tu san vīro vīryavān bhavati.
ā hā 'syāi 'ko³ vīro vīryavān⁶ jāyate ya evaṁ veda. 10. tad u ho
'vāca ṣātyāyanir bahuputra eṣa udgītha⁷ ity evo 'pāsitaṇyam.

fore he is [called] Ayamāsyā. Ayamāsyā, verily, is his name.
Him they call Ayāsyā in an occult way. 8. This breath is Ayā-
syā. Verily as breath he pushed them away. 9. He who know-
ing thus sings the udgītha 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 hiṅ-
kāra [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
bhuvas svar, [ud]. 4. What pra is, that is 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 brahman, that is this
atmosphere. 7. Bhūs bhuvas svar, that is the threefold knowl-
edge. 8. Ud, that is yonder sun. Inasmuch as it is ud, it causes
to cling up (?√gṛiṣ + ud), as it were. 9. Inasmuch as it forms a unit,
therefore it is sole hero. But being one it becomes a hero possess-
ing heroism. To him a sole hero possessing heroism is born who
knows thus. 10. And Ṣātyāyani said this : "One should worship

8. ⁷ -aso. ⁸ A. pān-. ⁹ ehiṅk-. ¹⁰ -ṣān.

9. ¹ B. -ā. ² syā-. ³ sat. ⁴ A. gṛṣ-. ⁵ A. -e. ⁶ -yāvān. ⁷ -e(ity).

*bahavo hy eta ādityasya*⁹ *raṁmayas te*⁹ *'sya putrāḥ. tasmād bahuputra eṣa udgātha ity evo*⁹ *'pāsītavyam iti. 69.*

trītye *'nuvāke trītyaḥ khaṇḍaḥ. trītyo* *'nuvākas samāptaḥ.*

II. 10. 1. *devāsuraś samayatante*⁹ *'ty āhuḥ. na ha vāi tad devāsurāś samyetire. prajāpatiḥ ca ha vāi tan mṛtyuḥ ca samyetāte. 2. tasya ha prajāpater devāḥ priyāḥ¹ putrā anta āsuh. te*⁹ *'dhriyanta teno*⁹ *'dgātrā dīkṣāmahāi yenā*⁹ *'pahatya mṛtyum apahatya pāpmānaṁ svargaṁ lokam iyaṁe*⁹ *'ti. 3. te*⁹ *'bruvan vāco*⁹ *'dgātrā dīkṣāmahā itī. 4. te vāco*⁹ *'dgātrā*⁹ *'dīkṣanta. tebhya*⁹ *'idam vāg āgāyad yad idam vācā vadati yad idam vācā bhuñjate. 5. tām pāpmā*⁹ *'nvasṛjyata. sa yad eva vācā pāpaṁ vadati sa eva sa pāpmā. 6. te*⁹ *'bruvan na vāi no*⁹ *'yam mṛtyum na pāpmānaṁ atyavākṣīt.² manaso*⁹ *'dgātrā dīkṣāmahā itī. 7. te manaso*⁹ *'dgātrā*⁹ *'dīkṣanta. tebhya*⁹ *'idam manā āgāyad yad idam manasā dhyāyati yad idam manasā bhuñjate. 8. tat pāpmā*⁹ *'nvasṛjyata. sa yad eva manasā pāpaṁ dhyāyati sa eva sa pāpmā. 9. te*⁹ *'bruvan no nvāva no*⁹ *'yam mṛtyum na pāpmānaṁ atyavākṣīt.*

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

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. ⁹ *ādityaṁsya. 9 ta.*

10. ¹ B. *-yāyaḥ. 2 A. inserts *no*⁹ *'dgātrā dīkṣāmahā itī*, which is cancelled in red, between *te* and *bhya*. ³ *avaty-*.*

cakṣuṣo 'dgātrā dīkṣāmahā iti. 10. *te cakṣuṣo 'dgātrā 'dīkṣanta. tebhya idam cakṣur āgāyad yad idam cakṣuṣā paçyati yad idam cakṣuṣā bhuñjate.* 11. *tat pāpmā 'nvaśrjyata. sa yad eva cakṣuṣā pāpam paçyati sa eva sa pāpmā.* 12. *te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. çrotreno 'dgātrā dīkṣāmahā iti.* 13. *te çrotreno 'dgātrā 'dīkṣanta. tebhya idam çotram āgāyad yad idam çrotrena çṛnoti yad idam çrotrena bhuñjate.* 14. *tat pāpmā 'nvaśrjyata. sa yad eva çrotrena pāpam çṛnoti sa eva sa pāpmā.* 15. *te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. prāneno 'dgātrā dīkṣāmahā iti.* 16. *te prāneno 'dgātrā 'dīkṣanta. tebhya idam prāṇa āgāyad yad idam prāṇena prāṇīti yad idam prāṇena bhuñjate.* 17. *tam pāpmā 'nvaśrjyata. sa yad eva prāṇena [pāpam] prāṇīti sa eva sa pāpmā.* 18. *te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣit. anena mukhyena prāneno 'dgātrā dīkṣāmahā iti.* 19. *te 'nena mukhyena prāneno 'dgātrā 'dīkṣanta.* 20. *so 'bravīn mṛtyur eṣa eṣāṁ sa udgātā yena mṛtyum atyeṣyanti 'ti.* 21. *na hy etena prāṇena pāpam vadati na pāpam dhyāyati na pāpam paçyati na pāpam çṛnoti na pāpam*

Let us consecrate ourselves with sight as *udgātar*." 10. They consecrated themselves with sight as *udgātar*. 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 *udgātar*." 13. They consecrated themselves with hearing as *udgātar*. 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 *udgātar*." 16. They consecrated themselves with breath as *udgātar*. 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 *udgātar*." 19. They consecrated themselves with this breath of the mouth as *udgātar*. 20. Death said: "This is that *udgātar* 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

10. ⁴ *-tyu.* ⁵ B. inserts *sa.* ⁶ *ne.* ⁷ *-yam.*

gandham apāniti. 22. tenā 'pahatya mrtyum apahatya pāpmānam svargaṁ lokam āyan.' apahatya hāi 'va mrtyum apahatya pāpmānam svargaṁ lokam eti ya evaṁ veda. 70.

caturthe 'nuvāke prathamah khaṇḍah.

II. 11. 1. *sa yathā hatvā pramṛdyā 'tiyād' evam evāi 'tam mrtyum atyāyan. 2. sa vācam prathamān atyavahat. tām pareṇa mrtyuṁ' nyadadhāt. so 'gnir abhavat. 3. atha mano 'tyavahat.' tat pareṇa mrtyuṁ' nyadadhāt. sa candramā abhavat. 4. atha cakṣur atyavahat. tat pareṇa mrtyuṁ' nyadadhāt. sa ādityo 'bhavat. 5. atha śrotram atyavahat. tat pareṇa mrtyuṁ' nyadadhāt. tā imā diṣo 'bhavan. tā u eva viṣve devāḥ. 6. atha prāṇam atyavahat. tam pareṇa mrtyuṁ' nyadadhāt. sa vāyur abhavat. 7. athā' 'tmane kevalam evā 'nnādyam āgāyata. 8. sa eṣa evā 'yāsyah. āsye⁵ dhīyate.' tasmād ayāsyah. yad v evā' [yam] āsye⁸ ramate tasmād v evā 'yāsyah.⁹ 9. sa eṣa evā 'ngīrasah. ato hī 'māny aṅgāni rasaṁ labhante. tasmād āṅgīrasah.¹⁰ yad v evāi 'śām aṅgānāṁ rasas tasmād v evā 'ngīrasah. 10. tam devā abruvan kevalam vā ātmane 'nnādyam āgāsiḥ. anu na etasminn annādya ābhaja.¹¹ etad asyā 'nāmayatvam¹²*

evil thing, exhales no evil odor. 22. By him having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he goes to the heavenly world who knows thus.

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 Ayāsyā. He (*ayam*) is placed in the mouth (*āsyā*); therefore he is [called] Ayāsyā. And as he rests in the mouth, therefore also he is [called] Ayāsyā. 9. That same is Āṅgīrasa. For from him these limbs (*aṅga*) take their sap (*rasa*); therefore he is [called] Āṅgīrasa. And because he is the sap of these limbs, therefore also he is Āṅgīrasa. 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. ⁸ *gamayan.*

11. ¹ B. inserts *sa*; for *atyāyan* all -*yat*. ² -*yu*. ³ -*n*. ⁴ *dathā*. ⁵ *āse*. ⁶ *dhīyati*. ⁷ B. *egā*. ⁸ *syē*. ⁹ *nyāsyah*. ¹⁰ *āñ*. ¹¹ *aḥ*. ¹² *āmayatvam*.

*astī*¹³ 'ti. 11. *taṁ vāi pravṛgate* 'ti. *sa vā ākāṣān*¹⁴ *kuruṣve* 'ti. *sa imān prāṇān ākāṣān*¹⁵ *akuruta*.¹⁶ 12. *taṁ vāg eva bhūtvā* 'gnih prāvṛṣan'¹⁸ *mano bhūtvā candramāc cakṣur bhūtvā* "dityaḥ grotram bhūtvā diṣaḥ prāṇo bhūtvā vāyuh. 13. *eṣā vāi dāivī pariṣad dāivī sabhā dāivī saṁsat*. 14. *gacchati ha vā etāṁ*¹⁷ *dāivīm pariṣadam dāivīm sabhām dāivīm*¹⁷ *saṁsadam ya evaṁ veda*. 71.

caturthe 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 12. 1. *yatro ha vāi kva cāi* 'tā devatā nispr̥canti na hāi 'va tatra kaḥ cana pāpmā nyan̄gaḥ pariṣisyate. 2. *sa vidyān ne* 'ha kaḥ cana pāpmā nyan̄gaḥ pariṣekṣyate² *sarvam evāi*³ 'tā⁴ *devatāḥ pāpmānaṁ nidhaksyanti* 'ti. *tathā hāi* 'va bhavati. 3. *ya u ha vā evaṁvidam*⁶ *ṛcchati*⁵ *yathāi* 'tā devatā r̥tvā n̄yād evaṁ nyeti.⁷ *etāsu hy evāi* 'naṁ devatāsu prapannam etāsu vasantam upavadati. 4. *tasya hāi* 'tasya nāi 'va kā canā "rtir⁸ *astī ya evaṁ veda*. *ya evāi* 'nam upavadati *sa ārtim ārcchati*.⁹ 5. *sa ya enam*¹⁰ *ṛcchād eva tā devatā upasṛtya brūyād ayam mā* "rat¹¹ *sa imām ārtim*¹² *nyetv iti*. *tām hāi* 'vā "rtim nyeti. 6. *yāvādāvāsā*¹³ *u hā* 'sye 'me prāṇā asmīn loka etāvādāvāsā¹³ *u*

immunity from illness (?). 11. "Verily enter that." "Then make spaces." He made these breaths 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. 13. 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 whoso 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

11. ¹³ *astī*. ¹⁴ *ākāṣāt*. ¹⁵ *ācāsanam*. ¹⁶ *kūruta*. ¹⁷ *om. the -m*. ¹⁸ *prāvī*.
12. ¹ *ce*. ² *ṛcchate*. ³ *evam*. ⁴ *etā*. ⁵ *-vid or -vida*. ⁶ *duccchati*. ⁷ *neti*.
⁸ *-tir*. ⁹ *ārchchati*. ¹⁰ *em*. ¹¹ *rāt*. ¹² *atti*. ¹³ *dāvācā*.

hā 'syāi 'tū devatā amuṣmīṇ loke bhavanti. 1. tasmād u hāi 'vaṁ vidvān nāi 'vā 'gṛhatāyāi¹⁴ bibhīyān nā 'lokatāyāi. etā me devatā asmiṇ loke gṛhān karisyanti. etā amuṣmīṇ¹⁵ loke bhavanti. tasmād u lokam pradāsyanti¹⁶ 'ti. 2. tasmād u hāi 'vaṁ vidvān nāi 'vā 'gṛhatāyāi bibhīyān nā 'lokatāyāi, etā me devatā asmiṇ loke gṛhebhyaḥ gṛhān karisyanti svebhya¹⁷ āyatanebhya iti hāi 'va vidyāt [etā] devatā¹⁸ amuṣmīṇ loke lokam pradāsyanti 'ti. 3. tasmād u hāi 'vaṁ vidvān nāi 'vā 'gṛhatāyāi bibhīyān nā 'lokatāyāi, etā ma etad ubhayaṁ samnaṁsyanti 'ti hāi 'va vidyāt. tathā hāi 'va bhavati. 72.

caturthe 'nuvāke tṛtīyaḥ khaṇḍaḥ. caturtho 'nuvākas samāptaḥ.

II. 13. 1. *devā vai brahmaṇo vatsena¹ vācam aduḥran. agnir ha vai brahmaṇo vatsaḥ. 2. sā yā sā vāg brahmāi 'va tat. atha yo 'gnir mṛtyus saḥ. 3. tām etāṁ vācam yathā dhenuṁ vatseno² 'pasṛjya prattāṁ duhitāi 'vam eva devā vācam sarvān kāmān aduḥran.³ 4. duhe⁴ ha vai vācam sarvān kāmān ya evaṁ veda. sa hāi 'šo 'nāṇṛto vācam devīm udindhe⁵ vada vada vade 'ti. 5. tad yad iha⁶ puruṣasya pāpaṁ kṛtam bhavati tad āviṣkaroti.*

abodes as these breaths of him have in this world, so many abodes these divinities of him come to have in yonder world. 7. Therefore one knowing thus should not be in fear of houselessness, 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." 8. And therefore 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." 9. 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 [saying]: "Speak, speak, speak." 5. What evil is done here by man,

12. ¹⁴grah-. ¹⁵B. asmīl. ¹⁶pravādā-. ¹⁷B. inserts āyatanebhya. ¹⁸eva tā.

13. ¹A. pastena; B. patsena. ²vakṣ-. ³-ra. ⁴jahe. ⁵A. udigāhe. ⁶amiha.

yad ihāi 'nad api rahasi 'va kurvan manyate' 'tha⁸ hāi 'nad
āvīr eva karoti. tasmād vāva pāpaṁ na kuryāt.⁹ 73.

pañcame 'nuvāke prathamah khaṇḍah.

II. 14. 1. eṣa u ha vāva devānām nediṣṭham upacaryo yad
agnih. 2. tam sādhu 'pacaret. ya enam asmiṁ loke sādhu 'paca-
rati' tam eṣo 'muṣmīṁ loke sādhu 'pacarati. atha ya enam asmiṁ
loke nā 'driyate tam eṣo 'muṣmīṁ loke nā 'driyate. tasmād vā
agnim sādhu 'pacaret. 3. tam nāi 'va hastābhyām spr̥ṣen na pādā-
bhyām na daṇḍena.² 4. hastābhyām spr̥ṣati yad asyā 'ntikam
avanenikte. atha yad abhiprasārayati tat pādābhyām. 6. sa
enam āspr̥ṣta iṣvaro durdhāyām dhātōḥ. tasmād vā agniṁ sādhu
'pacarati. sudhāyām hāi 'vāi 'nam dadhāti. 74.

pañcame 'nuvāke dvitīyah khaṇḍah.

II. 15. 1. eṣa u ha vāva devānām mahāṣanatamo yad agnih.
2. tan na vratyam¹ adadāno² 'gnīyāt. yo vāi mahāṣane 'naṣnaty
aṣnāti³ "gvāro hāi 'nam abhiṣaṅktoḥ.³ pūtim⁴ iva⁵ hū 'gnīyāt.⁶
3. atho ha prokte 'ṣane brūyāt samintsvā 'gnim 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. 6. He, being touched, is liable to place him in discom-
fort. 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,

13. ¹-ta. ²ath-. ³B. adds eṣa u ha vā of the next chap.

14. ¹carati. ²A. taṇḍanam; B. taṇḍhānam.

15. ¹pra-. ²dadāśno. ³abhiṣ(a)ṇettāḥ. ⁴-ir. ⁵ivamiva. ⁶gnī-

prokte 'çane çreyāṁsam pariveṣṭavāi brūyāt tādṛk tat.' 4. *etad u ha vāva sāma yad vāk. yo vāi cakṣus sāma crotam sāme 'ty upāste na' ha tena karoti.* 5. *atha ya' ādityas sāma candramās sāme 'ty upāste na' hāi 'va tena karoti.* 6. *atha yo vāk sāme 'ty upāste sa evā 'nuṣṭhyā sāma veda. vācā hi sāmnā 'rtvijyaṁ kriyate.* 7. *sa yo vācas svarō jāyate so 'gnir vāg v eva vāk. tad atrāi¹⁵ 'kadhā sāma bhavati.* 8. *sa ya evam etad ekadhā sāma bhavad vedāi 'vaṁ hāi 'tad ekadhā sāma bhavati 'ty ekadhe 'va çreṣṭhas svānām bhavati.* 9. *tasmād u hāi 'vaṁvi-
dam eva sāmnā 'rtvijyaṁ kārāyeta. sa ha vāva sāma veda ya
evaṁ veda.* 75.

pañcame 'nuvāke ṛtīyaḥ khaṇḍaḥ. pañcama 'nuvākas samāptaḥ.

III. 1. 1. *ekā ha vāva kṛtsnā devatā 'rdhadevatā evā 'nyāḥ. ayam eva yo 'yam pavate.* 2. *ṣa eva sarveṣāṁ devānām gra-
hāḥ.* 3. *sa hāi 'šo 'stam nāma. astam iti he 'ha paçcād' grahān
ācakṣate.* 4. *sa yad ādityo 'stam agād iti grahān agād iti hāi
'tat. tena so 'sarvaḥ. sa etam evā 'pyeti.* 5. *astam candramā
eti. tena so 'sarvaḥ. sa etam evā 'pyeti.* 6. *astam nakṣatrāṇi*

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 [represents] 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

15. ¹B. *tam.* ²*nā.* ³*yad.* ¹⁰*etr.*
1. ¹B. *pañcā.*

yanti, tena tāny asarvāṇi, tāny etam evā 'piyanti. 7. anv agnir gacchati, tena so 'sarvaḥ, sa etam evā 'pyeti. 8. ety ahaḥ, eti rātriḥ,² tena te asarve, te etam evā 'pitaḥ.³ 9. muhyanti diḥo na vāi tā⁴ rātrim prajñāyante, tena tā asarvāḥ, tā etam evā 'piyanti. 10. varṣati ca parjanya uc ca grhṇāti, tena so 'sarvaḥ,⁵ sa etam evā 'pyeti. 11. kṣiyanta ūpa evam oṣadhaya⁶ evaṁ vanaspatayaḥ, tena tāny asarvāṇi, tāny etam evā 'piyanti. 12. tad yad etat sarvaṁ vāyur evā 'pyeti tasmād vāyur eva sāma. 13. sa ha vāi sāmavit sa [kṛtsnaṁ] sāma veda ya evaṁ veda. 14. athā 'dhyātman, na vāi svapan vācā vadati, se 'yam⁷ eva prāṇam apyeti. 15. na manasā dhyāyati, tad idam eva prāṇam apyeti.⁸ 16. na cakṣuṣā paçyati, tad idam eva prāṇam apyeti. 17. na çrotrena çṛnoti tad idam eva prāṇam apyeti. 18. tad yad etat sarvaṁ prāṇam evā 'bhisameti tasmāt prāṇa eva sāma. 19. sa ha vāi sāmavit sa kṛtsnaṁ sāma veda ya evaṁ veda. 20. tad yad idam āhur na batā 'dya vātī 'ti [sa] hāi 'tat puruṣe 'ntar nīramate⁹ sa pūrṇas¹⁰ svedamāna āste. 21. tad dha çāunakaṁ¹¹ ca kāpeyam abhipratārinam ca [kāksasenim] brāhmaṇaḥ parive- viṣyamānā¹² upāvavrāja.¹³ 76.

prathame 'nuvāke prathamah khaṇḍaḥ.

unto that [god]. 7. 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]. 9. The quarters are confounded ; they are not known by night. Therefore they are not whole. They go unto that [god]. 10. 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] *sāman*, 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 Çāunaka Kāpeya and Abhipratārin [Kāk-saseni], while they were being waited upon, a Brāhman came.

1. ² A. -raḥ. ³ -tāh. ⁴ tāh. ⁵ B. inserts *sa sāma veda*. ⁶ B. eṣ- ; A. oṣā-. ⁷ mam. ⁸ -yati. ⁹ -mīte. ¹⁰ -ṇa. ¹¹ A. -kāç. ¹² -viṣyā-. ¹³ -prajā.

III. 2. 1. *tāu ha bibhikṣe.*¹ *taṁ ha nā* "dadrāte" *ko vā ko ve*
'*ti manyamānāu.* 2. *tāu ho* 'pajagāu

mahātmanaṣ caturō deva ekaḥ

*kaś sā*³ *jagāra bhuvanasya gopāḥ :*

*taṁ kāpeya*⁴ *na vijānanti eke*

'*bhipratārīn bahudhā nivīṣtam*⁵

iti. 3. *sa ho* 'vācā 'bhipratārī 'maṁ⁶ *vāva*⁷ *prapadya pratibrūhī*

'*ti.* *tvayā*⁸ *vā*⁹ *ayam pratyucya*¹⁰ *iti.*¹¹ 4. *taṁ ha pratyuvācā*¹²

'*tmā devānām uta martyānām*¹³

*hiranyadanto rapaso*¹⁴ *na*¹⁵ *sūnuḥ :*

*mahāntam asya mahimānam*¹⁶ *āhur*

*anadyamāno yad*¹⁷ *adantam*¹⁸ *atti*¹⁹

'*ti.* 5. *mahātmanaṣ caturō* [*deva*] *eka iti.* *vāg*²⁰ *vā*²¹ *agniḥ. sa*

*mahātmā devaḥ. sa yatra svapitī*²² *tad vācam prāṇo girati.*

6. *manaṣ candramās sa mahātmā devaḥ. sa yatra svapiti tan*

*manaḥ*²³ *prāṇo girati.* 7. *cakṣur*²⁴ *ādityas sa mahātmā devaḥ.*

sa yatra svapiti tac cakṣuḥ prāṇo girati. 8. *śrotram diṣas tā*²⁵

mahātmāno devāḥ. sa yatra svapiti tac śrotram prāṇo girati.

9. *tad yan mahātmanaṣ caturō* [*deva eka ity etad dha tat.*

10. *kaś*²⁶ *sa*²⁷ *jagāre*²⁸ 'ti. *prajāpatir vai kaḥ. sa hāi* '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 Abhipratārīn, settled down in many places." 3. Said Abhipratārīn: "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, defective (?), 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. *dvibh-*. ² *drāte*. ³ *so*. ⁴ B. *kālopeya*. ⁵ A. *nivīṣtam*. ⁶ A. *m(a)ma*; B. *mā*. ⁷ A. *vayyā*; B. *yayyā*. ⁸ B. *ayā*. ⁹ B. *vāva*. ¹⁰ -*yucce*.
¹¹ 'ti. ¹² -*yāca*. ¹³ *maty-*. ¹⁴ B. *paraso*. ¹⁵ *nu*. ¹⁶ *mabhī-*. ¹⁷ B. *yadī*.
¹⁸ A. *datam*; B. *daṁtam*. ¹⁹ A. *ānti*. ²⁰ A. *pāc*; B. *vā*. ²¹ B. *yā*. ²² A. *svatipitī*. ²³ A. -*na*; after this inserts *prāp*. ²⁴ -*ar*. ²⁵ insert *mahātmā*.
²⁶ A. *ka*. ²⁷ *so*. ²⁸ *jagār-*.

11. *bhuvanasya gopā iti. sa u vāva bhuvanasya gopāḥ.* 12. *tañ kāpeya²⁹ na vijānanti eka iti. na hy etam eke vijānanti.* 13. *abhipratārin bahudhā nivīṣtam iti. bahudhā hy evāi 'sa nivīṣto yat prāṇaḥ.* 14. *ātmā devānām uta³⁰ martyānām iti. ātmā hy eṣa devānām uta martyānām.* 15. *hiranyadanto rapaso³¹ na¹⁸ sūnur iti. na hy eṣa sūnuḥ. sūnurūpo³² hy eṣa san na³² sūnuḥ.* 16. *mahāntam asya mahimānam āhur iti. mahāntaṁ hy³³ etasya mahimānam āhuḥ.³⁴* 17. *anadyamāno yad adantam³⁵ attī 'ti. anadyamāno hy eṣo 'dantam attī.* 77.

prathame 'nūrāke dvitīyaḥ khaṇḍaḥ.

III. 3. 1. *tasyāi 'sa gr̥r ātmā samudrūḍho' yad asāv ādityaḥ, tasmād gāyatrasya stotre nā 'vānyān nec chriyā avachidyā³ iti.* 2. *sa eṣa evo 'kthaṁ. yat purastād avāniti³ tad etad ukthasya giro yad dakṣiṇatas' sa dakṣiṇaḥ pakṣo yad uttaratas sa' uttaraḥ pakṣo yat paścāt [tat] puccham.* 3. *ayam eva prāṇa ukthasyā 'tmā. sa ya evam etam³ ukthasyā 'tmānam ātman pratīṣṭhitaṁ veda sa hā muṣmīṁ loke sāṅgas¹⁶ satanus [sarvas] sambhavati.* 4. *ṣaṣvad dha vā amuṣmīṁ loke yad idam puruṣasyā 'ndāu ṣiṇaṁ*

up. 11. 'A keeper of creation:' he, indeed, is a keeper of creation. 12. 'Him, O Kāpeya, some do not know:' for some do not know him. 13. 'Him, O Abhipratārin, settled down in many places:' for this breath has settled down in many places. 14. 'The self of the gods and of mortals:' for he is the self of the gods and of mortals. 15. 'With golden teeth, defective, not a son:' for he is not a son; for he, having the form of a son, is not a son. 16. 'Great they call his greatness:' for they call his greatness great. 17. 'In that he, not being eaten, eats him who eats:' for he, not being eaten, eats him who eats.

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,

2. ²⁹ -edha. ³⁰ -o. ³¹ A. -se. ³² nas. ³³ A. s. ³⁴ B. āhur; and inserts *āti mahānta hy etasya mahim āhuḥ.* ³⁵ antam. ³⁶ sūnur-.

3. B. samādr-. ² vache-. ³ vā iti. ⁴ A. -iṇaḥ. ⁵ sad. ⁶ tad. ¹⁶ sāmngatas.

karṇāu nāsike yat kiṁ cā 'nasthikaṁ na sambhavati. 5. atha ya evam etam⁷ ukthasyā⁸ "tmānam ātman pratiṣṭhitam veda sa hāi 'vā 'muṣmīṁ loke sāṅgas satanūs sarvas sambhavati. 6. tad etad vāigvāmītram uktham. tad annam vāi viçvam prāṇo mītram. 7. tad dha viçvāmītraç çramena tapasā vrataçaryeṇa⁹ 'ndrasya priyam dhāmo¹⁰ 'pajagāma. 8. tasmā u hāi 'tat provāca yad¹¹ idam manusyān āgatam. 9. tad dha sa upaniṣasāda jyotir etad uktham¹² iti. 10. jyotir iti dve akṣare prāṇa iti dve annam iti dve. tad etad anna eva pratiṣṭhitam. 11. atha hāi 'nam jamadagnir upaniṣasādū¹³ "yur¹⁴ etad uktham iti. 12. āyur iti dve akṣare prāṇa iti dve annam iti dve. tad etad anna eva pratiṣṭhitam. 13. atha hāi 'nam¹⁵ vasistha upaniṣasāda gāur etad uktham iti. tad etad¹⁶ annam eva. annam hi gāuḥ. 14. tad āhur yad asya prāṇasya puruṣaç çarīram atha kenā 'nye¹⁷ prāṇāç çarīravanto bhavanti¹⁸ 'ti. 15. sa brūyād yad vācū vadati tad vācaç çarīram yan manasā dhyāyati tan manasaç çarīram yac cakṣuṣā paçyati tac cakṣuṣaç çarīram yac chrotreṇa çṇoti tac chrotrasya çarīram. evam u hā 'nye prāṇāç çarīravanto bhavanti¹⁹ 'ti. 78.

prathame 'nuvāke tṛtīyaḥ khaṇḍaḥ.

the two ears, the two nostrils: whatever does not come into being boneless. 5. 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. 6. That same is the *uktha* belonging to Viçvāmītra. Verily, food is all (*viçva*), breath is a friend (*mītra*). 7. Now Viçvāmītra 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' has two, 'food' has 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 Vasistha went for instruction to him [saying]: "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."

3. ¹ A. -*tad*. ⁸ A. *akth*-. ⁹ *pr*-. ¹⁰ *tad*. ¹¹ *utth*-. ¹² A. (-*sāda*) *gāur*; B. *āyugāur*. ¹³ -*d*. ¹⁴ *uted*. ¹⁵ B. *'nyena*.

III. 4. 1. *tad etad ukthaṁ saptaavidham. śasyate stotriyo*¹ 'nurūpo dhāyyā pragāthas sūktam nivit paridhānīyā.² 2. *īyam*³ *eva stotriyo* 'gnir anurūpo vāyur dhāyyā⁴ 'ntarīkṣam pragātho⁵ dyāus sūktam ādityo nivit. tasmād bahvṛcā udite nivīdam adhīyante. ādityo hi nivit. diṣaḥ paridhānīye 'ty adhīdevatam. 3. *athā* 'dhyātman. ātmāi 'va stotriyaḥ prajā 'nurūpaḥ prāṇo dhāyyā⁶ manas pragāthas⁷ giras sūktam cakṣur nivit chrotram paridhānīyā'. 4. *tad dhāi* 'tad eke tristubhā paridadhaty anustubhāi 'ke. tristubhā tv eva paridadhāt. 5. *tad dhāi* 'tad eka etā vyāhṛtir abhivyāhṛtya śaṁsanti⁸ mahān mahyā⁹ samadhatta devo devyā samadhatta brahma brāhmaṇyā¹⁰ samadhattu. tad yat samadhatta samadhatte 'ti. 6. tasmād idānīm¹¹ puruṣasya śarīrāṇi pratisamhitāni. puruṣo hy etad uktham. 7. mahān mahyā samadhatte 'ti. agnir vāi mahān īyam eva mahi. 8. devo devyā samadhatte 'ti. vāyur vāi devo 'ntarīkṣam devī.¹² 9. brahma brāhmaṇyā samadhatte 'ti. ādityo vāi brahma dyāur¹³ brāhmaṇi. 10. tāsām vā etāsām devatānāṁ dvayor¹⁴ dvayor deva-

III. 4. 1. That same *uktha* is sevenfold. Chanted is the *stotriya* (strophe), the *anurūpa* (antistrophe), the *dhāyyā* (kindling verse), the *pragātha* (tristich), the *sūkta* (hymn), the *nivīd* (notification), [and] the *paridhānīyā* (closing verse). 2. This [earth] is the *stotriya*; Agni the *anurūpa*; Vāyu the *dhāyyā*; the atmosphere the *pragātha*; the sky the *sūkta*; the sun the *nivīd*—therefore the Rīg-veda scholars study the *nivīd* when [the sun] has risen; for the sun is the *nivīd*—the quarters the *paridhānīyā*. Thus with regard to the divinities. 3. Now with regard to the self. The self itself is the *stotriya*; offspring the *anurūpa*; breath the *dhāyyā*; mind the *pragātha*; the head the *sūkta*; sight the *nivīd*; hearing the *paridhānīyā*. 4. Now some recite its *paridhānīyā* with a *tristubh*, others with an *anustubh*. But let him recite the *paridhānīyā* with a *tristubh*. 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 *brāhmaṇi*. 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 *brāhmaṇi*.' Verily the sun is the *brahman*, the sky is the *brāhmaṇi*. 10. Of these divinities each two divinities make up nine syllables respec-

4. ¹insert 'gnir. ²-nīyam. ³om. ⁴A. dāhāsyā; B. dāhāryyā. ⁵prāg-. ⁶dhāryyā. ⁷B. -dhātīnī-. ⁸insert tad uktham, a gloss. ⁹-yā. ¹⁰A. -mahyā. ¹¹A. idāni. ¹²B. -vā. ¹³-āu. ¹⁴-yo.

tayor nava-navā 'kṣarāṇi sampadyante. etad ime¹⁶ lokāḥ¹⁶ tri-
navā bhavanti. 11. tad brahma vāi trivṛt. tad brahmā 'bhivṛyā-
hṛtya çaṁsanti. eṣa u eva stomas so¹⁸ 'nucaraḥ. 12. yad imam
ākṣur ekastoma ity ayaṁ eva yo 'yam pavate. eṣo 'dhidevatam.
prāṇo 'dhyātman. tasya çarīram anucaraḥ.¹⁹ 13. tad yathā ha
vāi maṇū manīsūtram samprotam syād— 79.

prathame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 5. 1. —¹ evam hāi 'tasmin sarvam idam samprotam gan-
dharvāpsarasasḥ paçavo manuṣyāḥ. 2. tad dha muñjas² sūma-
çravasas³ prayayāu. tasmāi⁴ ha çvājanir vāiçyaḥ preyāya.⁵
3. tasya hā 'ntarikṣāt patitvā navaṇṭapinḍa urasi nīpāpāta.
tam hā 'dāyā 'nudadhāu. 4. tato⁶ hāi 'va stomam⁷ dadarça
'ntarikṣe vitatam bahu gobhamānam. tasyo ha yuktim⁸ dadarça.
5. bahispavamānam āsadya ṭitra⁹ viyi prānya iti kūr्याt ṭitra⁹
grhītra¹⁰ apānya iti vācā. didṛkṣetāi¹¹ vā 'kṣibhyaṁ çuçrūṣetāi¹²
'va karṇabhyām. svayam idam manoyuktam. 6. tad yatra vā
iṣur atyagro bhavati na vāi sa tato hinastī¹¹ tad¹² u vā etaṁ 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, Apsarases, domestic animals, [and] men. 2. Now Muñja
Sāmaçravasas went forth. Çvājani, a Vāiçya, 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 (?)].
3. Thereupon he saw the *stoma* spread out in the atmosphere,
greatly shining; he also saw its application (?). 5. Having set
himself about the *bahispavamāna*, he should say *ṭitra viyi prā-
nya; ṭitra grhītra 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.

4. ¹⁶ B. -āu. ¹⁶ B. -kāu. ¹⁷ sā. ¹⁸ sā. ¹⁹ -raṇtam.

5. ¹ A gloss, the second quotation in 5, is inserted at the beginning
before *evam* (B. *evā*). ² māñj-. ³ sāhaç-. ⁴ A. sec. m.; B. *tamasmāi*.
⁵ *proyāya*. ⁶ *teto*. ⁷ A. -a. ⁸ A. -i. ⁹ *ṭitra*, the first letter may be an *ḷ*.
¹⁰ *grhītra*. ¹¹ A. *asti*; B. *hanasti*. ¹² *yad*.

'pāpnuyāt. pa ity evā 'pānyāt. tad yathā bimbena mṛgam ānayed
evam evāi 'nam etayā devatayā 'nāyati. sa yuktaḥ karoti. eṣa'¹³
evā 'pi yuktaḥ.¹⁴ 80.

prathame 'nuvāke pañcamah khaṇḍaḥ. prathamō 'nuvākas samāptaḥ.

III. 6. 1. yo 'sāu sāmnaḥ prattiṁ' veda pra hā 'smāi dīyate.
2. dadā⁵ iti ha vā ayaṁ agnir dīpyate tathe 'ti vāyuk pavate
hunte 'ti candramā om ity ādityaḥ. 3. eṣa ha vāi sāmnaḥ prat-
tiḥ.⁶ etān ha vāi sāmnaḥ prattiṁ⁷ sudakṣiṇaḥ kṣāimīr vidān
cakāra. 4. tān hāi 'tān hotur vā 'jye gāyen mātṛāvaruṇasya
vā tān⁸ dadā⁹ tathā¹⁰ hantā¹¹ him bhā ovā iti. pra ha vā
asmāi dīyate. 5. [so] 'py¹² anyān bahūn¹³ uparyuparī¹⁴ ya evam
etān sāmnaḥ prattiṁ veda. 6. ya u ha vā abandhur¹⁵ bandhu-
mat sāma veda yatra hā 'py enaṁ na vidur yatra roṣanti yatra
parī 'va cakṣate tad dhā 'pi grāiṣṭhyam ādhipatyam annādyam
purodhām¹⁶ paryeti. 7. agnir ha vā abandhur¹⁷ bandhumat
sāma. kasmād vā hy enaṁ dārvoḥ kasmād vā paryāvṛtya man-
thanti sa grāiṣṭhyāyā¹⁸ 'dhipatyāyā 'nnādyāya purodhāyāi¹⁹
jāyate. 8. sa yatra ha vā apy evamvidān na vidur yatra 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
sāman, verily unto him it is delivered. 2. [Uttering] *dadā*, this
fire here shines; [uttering] *tathā*, the wind cleanses (blows);
hanta the moon [utters], *om* the sun. 3. Verily this is the deliv-
ery of the *sāman*. Verily this delivery of the *sāman* Sudakṣiṇa
Kṣāimī knew. 4. One should sing that same in the *ājya*-chant
of either the *hotar* or the *mātṛāvaruṇa*-priest: *dadā*, *tathā*,
hantā, *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 *sāman*. 6. And whoso being without relatives knows the
sāman 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 *sā-
man* 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

5. 1st-so. 14. *-tiḥ*.

6. 1. *prattiṁ*. 2. *A. tadān*; B. *dadān*. 3. *A. praktiḥ*; B. *pravṛktiḥ*.
5. *tān*. 6. B. inserts *hantā*. 7. *A. om*. 8. *apy*. 9. *-hūny*. 10. *A. -upa*.
11. *-dhu*. 12. *-dhā*. 13. *grēṣṭh-*. 14. *A. -āye*.

*ṣanti yatra parī¹⁶ 'va cakṣate tad dhā 'pi grāṣṭhyam¹³ ādhipat-
yam annādyam purodhām paryeti. 81.*

dvitiye 'nuvāke prathamāḥ khaṇḍaḥ.

III. 7. 1. *svayam u tatra yatrāi 'nam viduḥ. 2. sudakṣiṇo ha
vāi kṣāimih prācīnaçālir¹ jābālāu te ha sabrahmacāriṇa āsuḥ.
3. te he² 'me bahu japyasya cā 'nyasya cā 'nūcire³ prācīnaçālir⁴
ca jābālāu ca. 3. atha ha sma sudakṣiṇaḥ⁵ kṣāimīr yad eva
yajñasyā 'ñjo yat suviditān tad dha smāi 'va prcchati. 5. ta u
ha vā apoditā vyākroçamānāç⁶ ceruç⁷ çūdro duranūcāna iti ha
sma⁸ sudakṣiṇaḥ kṣāimim ākroçanti⁹ prācīnaçālir¹⁵ ca jābālāu
ca. 6. sa ha smā¹⁰ "ha sudakṣiṇaḥ kṣāimīr yatra bhūyisthāḥ kuru-
pañcālās samāgatā bhavitāras tan na esa saṁvādo nā 'nupadrste
çūdrā iva saṁvadiṣyāmaha¹⁰ iti. 7. tā u ha vāi jābālāu didik-
ṣāte¹¹ çukraç ca goçruç¹² ca. tayor ha prācīnaçālir vṛta¹³
udgātā. 8. sa tad dha sudakṣiṇo 'nububudhe jābālāu hā 'dikṣi-
ṣātām¹⁶ iti. sa ha saṁgrahītāram¹⁴ uvācā "nayascā¹⁷ 're jābālāu
hā 'dikṣiṣātām¹⁰ tad gamiṣyāva iti. 82.*

dvitiye 'nuvāke dvitīyāḥ khaṇḍaḥ.

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 *purohita*.

III. 7. 1. And [that happens] of itself where they know him.
2. Sudakṣiṇa Kṣāimi, Prācīnaçālī, the two Jābālas—they were
fellow-students. 3. These, viz. Prācīnaçālī and the two Jābālas,
recited much of what is to be muttered and of other [prayers].
4. Then Sudakṣiṇa Kṣāimi 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. Prācīnaçālī and the two Jābālas,
used to cry out against Sudakṣiṇa Kṣāimi. 6. Then Sudakṣiṇa
Kṣāimi used to say: "Where most of the Kurupañcālās shall be
assembled together, there shall be this disputation of ours; we
will not dispute without witnesses, like Çūdras." 7. Now the
two Jābālas, Çukra and Goçru, consecrated themselves. Of them
Prācīnaçālī [was] chosen *udgātā*. 8. Then Sudakṣiṇa became
aware: "The two Jābālas have consecrated themselves." He
said to his driver: "Sirrah, conduct [me thither]. The two Jābā-
las have consecrated themselves. Thither we will go."

6. ¹⁵ parī.
7. ¹ çāhlir. ² B. hāi. ³ rūc-. ⁴ çālāç. ⁵ nam. ⁶ py; A. -ā. ⁷ A.
coruç. ⁸ -ā. ⁹ akoç- ¹⁰ paṭiṣy-. ¹¹ dadī-. ¹² rūç. ¹³ pr-. ¹⁴ saṁsam-.
¹⁵ -uç. ¹⁶ didikṣ-. ¹⁷ yāsvā.

III. 8. 1. *tasya ha jñātikā aṣrumukhā ivā* "sur anyatarām vā ayaṃ upāgād¹ iti. 2. *atha ha sma vāi yaḥ purā brahmavā-dyaṃ vadaty anyatarām upāgād iti ha smāi* 'nam manyante. *atho ha smāi* 'nam mṛtam ivāi² 'vo 'pāsate. 3. *taṃ ha saṃgrā-hito* 'vācā 'tha yad bhagavas te tābhyām na kuṣalam kathe³ 'ttham ātthe 'ti. 4. *om iti ho* 'vāca gantavyam ma ācāryas⁴ 'suyamān⁵ amanyate 'ti. 5. *sa ha ratham āsthāya pradhāvayām cakāra*. *taṃ ha sma pratikṣante*. 6. *kaṃ jānīte* 'ti. *sudakṣiṇa iti*. *na vāi nūnaṃ sa idam abhyaveyād iti*. *sa eve* 'ti. 7. *sa ha sopānūd evā* 'ntarvedy avasthāyo 'vācā 'nga nṛ ittham gṛhapatā⁶ iti. *taṃ ha nā* 'nūdatiṣṭhāsāt.⁷ *sa ho* 'vācā 'nūttātā⁸ mā⁹ edhi. *kṛṣṇājino* 'sī [ti]. *tad ime kurupañcālā avidur¹⁰ anūttātāi* 'va tu iti ho "cuḥ. 8. *taṃ ha kanīyān bhrāto*¹¹ 'vācā¹² 'nūttiṣṭha¹³ bhagava udgātāram iti. *taṃ hā* 'nūttasthāu. 9. *sa ho* 'vāca trir vāi gṛhapate puruṣo jāyate. *pitur evā* 'gre 'dhi jāyate 'tha mā-tur atha yajñāt. 10. *trir*¹⁴ v¹⁵ evā¹⁶ mriyate¹⁷ iti. *sa yad dha vā enam etat pitū yonyām reto bhūtaṃ siñcati*— 83.

drīṭīye 'nuvāke tṛtīyaḥ khaṇḍaḥ.

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 disputation, 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?" "Sudakṣiṇa." "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 Kurupañcālas knew this. "He is thy attendant," they said. 8. His younger brother said to him: "Sir, attend upon the *udgātar*." 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 ācār-. ⁴ sūy-. ⁵ -sthās-. ⁶ -ūddhā-. ⁷ m. ⁸ in-sert iti. ⁹ A. grāto. ¹⁰ A. vā. ¹¹ anūtiṣṭha. ¹² A. triv. ¹³ A. a; B. ū. ¹⁴ A. om. ¹⁵ B. triyata.

III. 9. 1. — *tat prathamam mriyate.* 2. *andham*¹ *iva vāi tamo yonih. lohita*² *stoko vā*³ *vāi sa tad ābhavaty apām vā stokaḥ. kin hi sa*⁴ *tad ābhavati.* 3. *sa yas tān devatām veda yām ca sa*⁵ *tato 'nusambhavati yā cāi*⁶ *'nam tam mṛtyum ativahati sa udgātā mṛtyum ativahati*⁷ *'ti.* 4. *atha ya enam etad dīkṣayanti*⁸ *tad dvitīyam mriyate. vapanti keçaçmaçrūṇi. ni-kṛṇṇanti nakhān. pratyāñjanty*⁹ *aṅgāni. pratyacaty*¹⁰ *aṅgulih. apavṛto*¹¹ *'paveṣṭita' āste. na juhōti. na yajate. na yositām*¹² *carati. amānuṣīm vācām vadati. mṛtasya vāvāi*¹³ *'sa' tadā rūpam bhavati.* 5. *sa yas tān devatām veda yām ca*¹⁴ *'su tato 'nusambhavati yā cāi*¹⁵ *'nam tam mṛtyum ativahati sa udgātā mṛtyum ativahati*¹⁶ *'ti.* 6. *atha ya enam etad asmāt lokāt pretām cityān ādadhati tad tṛtīyam mriyate.* 7. *sa yas*¹⁷ *tān devatām veda yām ca sa tato 'nusambhavati yā cāi*¹⁸ *'nam tam mṛtyum ativahati*¹⁹ *'sa udgātā mṛtyum ativahati*²⁰ *'ti.* 8. *etāvad dhāi*²¹ *'vo*²² *'ktvā ratham āsthāya pradhūvayām cakāra.* 9. *tam ha jābālam pratyetaṁ kanīyān bhrāto*²³ *'vāca kām*²⁴ *bhavañ*²⁵ *chūdrako vācam avādi*²⁶ *'ti. hastinā gādham āśir iti.* 10. *pra hāi*²⁷ *'vāi*²⁸ *'nam tac chaçaṇsa yaḥ katham avocad bhagava iti. yas trayāṇām mṛtyū-nām sāmānā*²⁹ *'tivāham veda sa udgātā mṛtyum ativahati*³⁰ *'ti.* 84.

dvitīye '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 *udgātā* 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 Jābāla, having come back, [his] younger brother said: "Sir, what words hath the Çūdra spoken? Thou hast sought a shallow with an elephant." He (the older Jābāla) 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 *sāmān*, he as *udgātā* carries beyond death."

9. ¹ *anth.*. ² *vo.* ³ *B. s.* ⁴ *ce.* ⁵ *A. dī.* ⁶ *-ajaty.* ⁷ *ava.* ⁸ *yāuṣ.* ⁹ *sa.*
¹⁰ *B. inserts kā.* ¹¹ *yāntas.* ¹² *-ti*¹³ *'ti.* ¹³ *vā.* ¹⁴ *insert vahati*¹⁵ *'ti, cancelled in B.* ¹⁵ *yaj.* ¹⁶ *-vac.*

III. 10. 1. *taṁ vāva bhagavas te pīto*¹ 'dgātāram amanyate 'ti ho 'vāca, tad u ha prācīnaçālā vidur'² ya eṣāṁ ayaṁ vṛta udgātā "sa." tasmin ha nā 'nuviduḥ. 2. *te ho* "cur anudhāvata kāṇḍvīyam⁴ iti. taṁ hā 'nusasruḥ.⁵ te ha kāṇḍvīyam udgātāram cakrire brahmānam⁶ prācīnaçālim. 3. *taṁ hā* 'bhyaveksyo' 'vācāi 'vam eṣa brāhmaṇo moghūya vādāya nā 'glāyat. sa nā 'nu sāmno 'nvicchatī⁸ 'ti. atī hāi 'vāi 'nam tac cakre. 4. *sa yad dha vā* enam¹⁰ etat pitā yonyām reto bhūtaṁ siñcaty ādityo hāi 'nam tad yonyām reto bhūtaṁ¹¹ siñcati. sa hā 'sya tatra mṛtyor içe.¹² 5. *atho yad evāi* 'nam etat pitā yonyām reto bhūtaṁ siñcati¹³ tad dha vāva sa tato 'nusambhavati prāṇaṁ ca. yadā hy eva retas siktam prāṇa āviçaty atha tat sambhavati.¹⁴ 6. *atho yad evāi* 'nam etad dikṣayanty agnir hāi 'vāi 'nam tad yonyām reto bhūtaṁ siñcati. sa hāi 'vā 'sya tatra mṛtyor içe.¹⁵ 7. *atho yām evāi* 'tām vāisarjanīyām āhutim adhvaryur juhōti tām eva sa tato 'nusambhavati chandāsi¹⁶ cāi 'va. 8. *atha ya enam etad asmāl lokāt*¹⁷ pretam cityām ādadhati candramā hāi 'vāi 'nam tad yonyām reto bhūtaṁ siñcati. sa u hāi 'vā 'sya tatra mṛtyor içe. 9. *atho yad evāi* 'nam etad asmāl¹⁷ lokāt¹⁷ pretam cityām āda-

III. 10. 1. He said : "Sir, verily, thy father thought him an *udgātar*; and the Prācīnaçālas know it, who of them was the chosen *udgātar* here." To him they did not assent (?). 2. They said : "Run after Kāṇḍviya." They ran after him. They made Kāṇḍviya the *udgātar*, [and] Prācīnaçāli 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 subtle of the *sāman*." 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 into 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 *vāisarjana*-offering the *adhvaryu* 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. ² *visur*. ³ *saḥ*. ⁴ B. *kāṇḍvīyayam*. ⁵ -*sraḥ*. ⁶ B. *brāhma*-*nam*. ⁷ -*pckṣyā*. ⁸ A. *nvic*-. ⁹ B. *raṇam*. ¹⁰ B. om. ¹¹ A. *rat*-. ¹² B. -o. ¹³ insert *atho vāca*. ¹⁴ insert *atho ya enam etad dikṣayanty . . . tatra mṛtyor içe*. ¹⁵ insert *atho yad evāi 'nam etad dikṣayanti*. ¹⁶ A. *āsi*. ¹⁷ -*ān*. ¹⁸ B. -*vanti* 'ti.

*dhaty atho yā evāi 'tā avokṣaṇīyā āpas tā eva sa tato 'nusam-bhavati'*¹⁸ *prāṇam v eva. prāṇo hy āpaḥ.* 10. *tañ ha vā evamēvid udgātā yajamānam om ity etenā 'kṣareṇā "dityam mṛtyum ativahati vāg ity agniṁ hum iti vāyūṁ bhā iti candramasam.* 11. *tān'*¹⁹ *vā etān mṛtyūn sāmno 'dgātā "tmānaṁ ca yajamānaṁ cā 'tivahaty om ity etenā 'kṣareṇa prāṇenā 'munā "dityena.* 12. *tasyāi 'sa gloka*

*utāi 'śān jyeṣṭha'*²⁰ *uta vā kanīṣṭha*

utāi 'śām putra uta vā pitāi 'śām :

eko ha devo manasi pravīṣṭaḥ

pūrvo ha jajñe sa u garbhe 'ntar

iti. 13. *tad yad eṣo 'bhyukta'*²¹ *inam eva purusaṁ yo 'yam āchanno'*²² *'ntar om ity etenāi 'vā 'kṣareṇa prāṇenāi 'vā 'munāi 'vā "dityena [.] 85.*

dvitīye 'nuvāke pañcamah khaṇḍaḥ. dvitīyo 'nuvākas samāptaḥ.

III. 11. 1. *trir ha' vāi puruṣo mriyate trir jāyate.*² 2. *sa hāi 'tad eva prathamam mriyate yad retas siktam sambhūtam' bha-vati. sa prāṇam evā 'bhisambhavati. āḡām abhijāyate.* 3. *athāi 'tad dvitīyam mriyate yad dīkṣate. sa chandānsy evā' 'bhisam-*

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 *udgātar* 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 *udgātar* 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 *gloka*: "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 sacrificial

10. ¹⁹ A. *tā.* ²⁰ *jāiṣṭha.* ²¹ B. *hyu.* ²² *achanno.*

11. ¹ A. *he.* ² insert *sa hāi 'tad eva prathamam mriyate. trir jāyate,*
³ *sabh.* ⁴ A. *ova.*

bhavati, dakṣiṇām abhijāyate. 4. athāi 'tat tṛtīyam mriyate yan' mriyate. sa graddhām evā 'bhisambhavati, lokam abhijāyate. 5. tad etat tryāvṛd' gāyatram gāyati.' tasya prathamayā 'vṛte 'mam' eva lokam jāyati yad u cā 'smiṇ loke. tad etena cāi 'nam prāṇena samardhayati' yam abhisambhavaty etām cā 'smā ācām' prayacchati yām abhijāyate. 6. atha dvitīyayā 'vṛte 'dam evā 'ntarikṣam jāyati yad u cā 'ntarikṣe. tad etāiḥ cāi' 'nam chandobhis samardhayati' yāny abhisambhavati, etām cā 'smāi dakṣiṇām prayacchati yām abhijāyate. 7. atha tṛtīyayā 'vṛtā 'mum eva lokam jāyati yad u cā 'muṣmiṇ loke. tad etayā cāi 'nam graddhayā samardhayati' yayāi 'vāi 'nam etac chraddhayā 'gnāv' abhyādadhāti sam ayaṃ ito bhaviṣyati 'ti. etām cā 'smāi lokam' prayacchati yam abhijāyate. 86.

tṛtīye 'nuvāke prathamah khaṇḍah.

III. 12. 1. *etad vāi tisṛbhīr āvṛdbhīr imāṇṣ ca lokān' jāyaty etāiḥ cāi 'nam bhūtāis samardhayati' yāny abhisambhavati. 2. atha vā ato hiṅkārasyāi 'va. tam ha' svarge loke santam' mṛtyur anvety' aṇayā. 3. grīr' vā eṣā prajāpatis sāmno yad dhīnkārah. tam id' udgātā gṛiyā prajāpatinā hiṅkāreṇa 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 *gāyatra* [-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 faith 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 *hiṅkāra*. After him, being in the heavenly world, death goes, hunger. 3. The *hiṅkāra* is the fortune, Prajāpati of the *sāman*. That death the *udgātar* drives away by means of for-

11. ⁵-m. ⁶ *triy*-. ⁷ B. -*anti*. ⁸ *im*-(1). ⁹ -*mṛdh*-. ¹⁰ insert *nyabhisambhavati*, cancelled in red. ¹¹ *ca*. ¹² *gnāv*. ¹³ -ā.
12. ¹ *vok*-. ² -*mṛdh*-. ³ A. om. ⁴ B. *ṣitam*. ⁵ B. *aneti*. ⁶ *grī*. ⁷ *ed*.

tyum apasedhati. 4. *hum me 'ty āha mā 'tra nu* gā yatrāi 'tad yajamāna iti hāi 'tat.* 5. *sa yathā greyasā siddhaḥ pāpiyān prativijata⁹ evaṃ¹⁰ hāi 'vā 'smān mṛtyuḥ pāpmā prativijate.⁹* 6. *yan me 'ty āha candramā vāi mā māsah. eṣa ha vāi mā māsah. tasmān me 'ty āha. bhā¹¹ iti hāi 'tat parokṣeṇe 'va. yas-mād v eva me 'ty āha yad v eva¹² me 'ty āhāi 'tāni trīni. tasmān me 'ti brūyāt.* 87.

trītiye 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 13. 1. *hum bhā iti brahmavarcasakāmasya. bhātī 'va hi brahmavarcasam.* 2. *hum bo¹ iti paçukāmasya. bo iti ha paçavo vāçyante.* 3. *hum bag iti çrikāmasya.² bag iti ha çriyam pañāyanti.* 4. *hum bhā ovā ity etad evo 'pagitam.* 5. *mahad ivā 'bhīparivartayan gāyed iti ha smā 'ha nāko mahāgrāmo mahā-niveṣo bhavati 'ti. sa yathā sthānum arpayitve³ 'tareṇa⁴ ve 'tareṇa vā pariyāyāt⁵ tādrk tat.* 6. *tad u ho 'vāca çātyāyaniḥ kasmāi kāmāya sthānum arpayet. atho 'pagitam evāi 'tat. nāi 'vāi 'tad⁶ ādriyete⁷ 'ti.* 7. *[iti] nu hīṅkārānām.⁸ atha vā ato nidhanam eva. ovā iti dve akṣare. anto vāi sāmno nidhanam*

tune, of Prajāpati, of the *hīṅkāra*. 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. 5. 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 ($\sqrt{bhā}$), 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," Nāka 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]. 5. [But] *Çātyāyani* 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 *hīṅkāra*s. Henceforth regarding the *nidhana*. *Ovā* is two syllables. Verily the *ni*-

12. ⁸ insert *iti*. ⁹ -vica-. ¹⁰ *eevam*. ¹¹ *bhāga*. ¹² *āiva*.

13. ¹ *vo*. ² *çrik*; A. -su. ³ -vā; A. *ayitvā*. ⁴ B. -ree. ⁵ *paryyā*. ⁶ A. *'tand*. ⁷ *āndr*-. ⁸ *hīṅkāk*-.

antas svargo lokānām anto bradhnasya viṣṭapam. 8. tam etad udgātā yajamānam om ity etenā 'kṣareṇā 'nte svarge loke dadhāti. 9. ya u ha vā apakṣo vrkṣāgraṁ gacchaty ava vāi sa tataḥ padyate. atha yad vāi pakṣi vrkṣāgre yad asidhārāyām yat kṣuradhārāyām āste na vāi sa tato 'vapadyate. pakṣābhyām hi saṁyata⁹ āste. 10. tam etad udgātā yajamānam om ity etenā 'kṣareṇa svarapakṣam kṛtvā 'nte svarge loke dadhāti. sa yathā pakṣy abibhyad āsitāi 'vam eva svarge loke 'bibhyad āste 'thā¹⁰ "carati. 11. te ha vā ete akṣare devalokaḥ cāi 'va manuṣyalokaḥ ca. ādityaḥ ca ha vā ete akṣare candramāḥ ca. 12. āditya eva devalokaḥ candramā manuṣyalokaḥ. om ity ādityo¹¹ vāg iti candramāḥ. 13. tam etad udgātā yajamānam om ity etenā 'kṣareṇā "dityam devalokaṁ gamayati. 88.

trītiye 'nuvāke trītiyaḥ khaṇḍaḥ.

III. 14. 1. tam hā "gatam prechati kas tvam aśi 'ti. sa yo ha nāmnā vā gotreṇa vā prabrūte tam hā "ha yas te 'yam mayy' ātmā 'bhūd eṣa te sa iti. 2. tasmin hā "tman pratipat. tam² rtavas sampadāryapad grhītam apakarṣanti. tasya hā 'horātre

dhana is the end of the sāman, heaven is the end of the worlds, the summit is the end of the ruddy one. 8. Thus the udgātar places the sacrificer by means of this syllable om in the end in the heavenly world. 9. 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. 10. Thus the udgātar, 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 udgātar 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

lokaṃ āpnutaḥ. 3. tasmā u hāi 'tend' prabruvīta⁴ ko 'ham asmi suvas tvam. sa tvāṃ svargyaṃ⁵ svar agāṃ iti. 4. ko ha vāi prajāpatiḥ atha hāi 'vañvid eva suvargaḥ.⁶ sa hi suvar gacchati. 5. taṃ hā 'ha yas tvam asi so 'ham asmi yo 'ham asmi sa tvam asy eḥi⁷ ti. 6. sa etam eva sukr̥tarasam praviṣati. yad u ha vā asmiṃ loke manusya⁸ yajante⁹ yat sādhu¹⁰ kurvanti tad eṣāṃ ūrdhvaṃ annādyam utsīdati. tad amuṃ candramasam manuṣya-lokaṃ praviṣati. 7. tasye¹¹ 'dam mānuṣanikāṣaṇam¹² aṇḍam udare¹³ 'ntas sambhavati. tasyo 'rdhvaṃ¹⁴ annādyam utsīdati stanāv¹⁵ abhi. sa yad ājāyate 'thā 'smāi mātū stanam annādyam prayacchati. 8. ajāto ha vāi tāvat puruṣo yāvan na yajate.¹⁶ sa yajñenāi 'va jāyate. sa yathā 'ṇḍam prathamānirbhīṇam evam eva. 9. tadā taṃ ha vā evaṇvid udgātā yajamānam om ity etenā 'kṣareṇā 'ḍityaṃ devalokaṃ gamayati. vāg ity asmā uttarenā 'kṣareṇa candramasam¹⁷ annādyam akṣitīm prayacchati.¹⁸ 10. atha yasyāi 'tad avidvān udgāyati nā¹⁹ hāi 'vāi 'naṃ devalokaṃ gamayati no enam annādyena samardhayati.²⁰ 11. sa yathā 'ṇḍaṃ vidigdham²¹ śayitā 'nnādyam alabhamānam evam eva vidigdhaḥ śete 'nnādyam alabhamānaḥ.²² 12. tasmād

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 heavenly 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 *udgātar* 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 *udgītha* 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 *tāna*. ⁴ -*brav*-. A. -*vit*. ⁵ A. -*gam*. ⁶ *susvar*-. B. -*m*. ⁷ B. *jāyante*. ⁸ A. *sā*-. ⁹ A. -*āi*. ¹⁰ -*sañ nik*-.; after it insert *idam*. ¹¹ B. *adere*, ¹² *dāhv*-. ¹³ -*nūc*. ¹⁴ B. *jāyate*. ¹⁵ A. -*sa*. ¹⁶ -*yakṣiti*. ¹⁷ *nā*. ¹⁸ -*mṛdh*-. ¹⁹ -*ā*. ²⁰ -*āḥ*.

u hāi 'vaṁvidam evo 'dgāpayeta. evaṁvid ihāi 'vo 'dgātar iti hūtaḥ pratiṣṭhāyāt.¹ 89.

ṛtīye 'nuvāke pañcamah khaṇḍaḥ. ṛtīyo 'nuvākas samāptaḥ.

III. 15. 1. vāg iti he' 'ndro viṣvāmitrāyo 'ktham² uvāca. tad etad viṣvāmitrā upāsate vācam eva. 2. manur ha vasiṣṭhāya brahmatvam uvāca. tasmād āhur vāsiṣṭham eva brahme 'ti. 3. tad u vā āhur evaṁvid eva brahmā. ka u evaṁvidam vāsiṣṭham arhatī 'ti. 4. prajāpatiḥ prājijānīṣata. sa tapo 'tapyata. sa āikṣata hanta nu pratiṣṭhām janayāi³ tato yāḥ prajāś srak-sye⁴ tā⁵ etad eva pratiṣṭhāsyanti nū 'pratiṣṭhāḥ carantiḥ prada-ghīṣyanta iti. 5. sa imām lokam ajanayad antarikṣalokam amuṁ⁶ lokam iti. tām imāṁś trīṇ lokāṇ janayitvā 'bhyacrāmyat. 6. tām samatapat.⁷ tebhyas samataptebhyas trīṇi ṣukrāṇy udāyann agnīḥ pṛthivyā vāyur antarikṣād ādityo divaḥ. 7. sa⁸ etāni ṣukrāṇi punar abhy evā 'tapat.⁹ tebhyas samataptebhyas trīṇy eva ṣukrāṇy udāyann ṛgveda evā 'gner yaṣurvedo vāyos sāma-veda ādityāt. 8. sa etāni ṣukrāṇi punar abhy evā 'tapat. tebhyas

any food. 12. Therefore he should cause only one knowing thus to sing the *udgītha*. Only one knowing thus here being addressed with "O *udgātar*" should answer.

III. 15. 1. Indra said the *uktha* 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. Prajāpati 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

14. ²¹ -*crunu*.

15. ¹ hāi. ² utth-. ³ A. jāye; B. janaye. ⁴ ṛk-. ⁵ tām. ⁶ -mu. ⁷ sam-abhavan. ⁸ ssa. ⁹ -n.

saṁtaptēbhyas trīṇy eva gukrāṇy udāyan bhūr ity eva rgvedād bhuva iti yajurvedāt svar iti sāmavedāt tad¹⁵ eva. 9. tad dha vāi trayyāi vidyāyāi gukrām. etāvad idam sarvam. sa yo vāi trayīm vidyām viduḥ lokas so 'sya loko bhavati ya evam veda. 90.

caturthe 'nuvāke prathamah khaṇḍah.

III. 16. 1. *ayam vāva yajño yo 'yam pavate. tasya vāk ca manaḥ ca vartanyāu. vācā ca hy eṣa etan manasā ca vartate. 2. tasya hotā 'dhvanyur udgāte 'ty anyatarām vācā vartanīm saṁskurvanti. tasmāt te vācā kurvanti. brahmāi 'va manasā 'nyatarām.¹ tasmāt sa tūṣṇīm āste. 3. sa yad dha so 'pi stūya-māne vā śasyamāne vā vāvadyamāna āsitā 'nyatarām evā 'syā 'pi tarhi sa vācā vartanīm saṁskuryāt. 5. sa yathā puruṣa ekapād yan bhreṣann² eti ratho vāi 'kacakra vartamāna³ evam eva tarhi yajño bhreṣann eti. 5. etad dha tad⁴ vidvān brāhmaṇa uvāca brahmānam prātaranuvāka upākṛte⁵ vāvadyamānam āsinam⁶ ardham⁷ vā ime tarhi yajñasyā 'ntaragur⁸ iti. ardham hi te tarhi yajñasyā 'ntariyuh.⁹ 6. tasmād brahmā prātaranuvāka upākṛte vācamnyama āsitā "paridhānīyāyā ā vaṣatkārād*

them being heated together three bright [bodies] went up: *bhūs* from the Rīgveda, *bhuvas* from the Yajurveda, *sva*r 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,' 'adhvaryu,' 'udgātār' 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 *śastra* 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 *prātaranuvāka* 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-m.

16. ¹-ān. ²B. ṣr-. ³-nām. ⁴ta. ⁵-o. ⁶B. repeats ās-. ⁷-n. ⁸-gu-rūr. ⁹'ntariyuh.

itaresāṃ stutaṣastrāṇāṃ evā¹⁰ "saṁsthāyāi pavamānānām.
7. sa yathā puruṣa ubhayāpād¹¹ yaṇ¹² bhreṣaṃ na¹³ nyeti ratho vo
'bhayācakro vartamāna evam etarhi yajño bhreṣaṃ na nyeti. 91.

caturthe 'nuvāke dvitīyāḥ khaṇḍaḥ.

III. 17. 1. sa yadī yajña ṛkto bhreṣaṇṇ iyād¹ brahmaṇe pra-
brūte 'ty āhuḥ. atha yadī yajusto² brahmaṇe prabrūte 'ty āhuḥ.
atha yadī sāmato brahmaṇe prabrūte 'ty āhuḥ. atha³ yady an-
upasmṛtāt kuta idam ajanā 'ti brahmaṇe prabrūte 'ty evā²⁰ "huḥ.
2. sa brahmā prān⁴ udetya sruvenā "gnādhra ājyam juhuyād
bhūr bhuvas svar ity etābhūr vyāhṛtibhiḥ. 3. etā vāi vyāhṛtayas
sarvaprāyaścittayāḥ. tad yathā lavaṇena suvarṇaṃ saṁda-
dhyāt⁵ suvarṇena rajataṃ rajatena trapu⁶ trapuṇā lohāyasaṃ
lohāyasena kārṣṇāyasaṃ⁷ kārṣṇāyasena dāru dāru ca carma ca
gṛesmaṇāi⁸ 'vam evāi⁹ 'vam vidvāṃs tat sarvaṃ bhiṣajyati. 4. tad
āhur yad ahāuṣiṇ me grahān me 'grahīd ity adhvaryave dakṣiṇā
nayanty aṇāṣiṇ²¹ me vaṣaḍ¹⁰ akar¹¹ ma¹² iti hotra udagāṣiṇ ma

prātaranuvāka is begun, till the final verse, till the utterance of
vaṣat of the other stotra and ṣastra, even till the completion of
the libations. 7. As a two-legged man, going, does not take to
tumbling, or a two-wheeled chariot, rolling, even so the sacrifice
then does not take to tumbling.

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 yajus, they say: "Tell it to the brahman-priest"; and if
from the sāmān, 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 should offer the
sacrificial butter with a ladle in the āgnādhra, with these excla-
mations: bhūr, bhuvas, svar. 3. For these exclamations ex-
piate 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 know-
ing 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 ṣastra for me, he hath uttered the
vaṣat for me,' to the hotar; if with the words: 'He hath sung

16. ¹⁰ -ā. ¹¹ -pād. ¹² yad. ¹³ naḥ.

17. ¹ -r. ² -so. ³ ratha. ⁴ A. prāṇ; B. prā. ⁵ B. vidadh-. ⁶ -pum.
⁷ A. kār-. ⁸ A. gṛesma (saṁdadhyātma, parenthesis cancelled in red.
⁹ A. -ṣaṣ. ¹⁰ akrp. ¹¹ may. ²⁰ B. om. ev. ²¹ aṇāṣiṇ.

ity uḍgātre 'tha kiṁ cakruṣe brahmaṇe tūṣṇīm āsīnāya samā-
vatīr eve 'tarāir'¹² ṛtvigbhīr dakṣiṇā nayantī 'ti. 5. sa brūyād
ardhabhāg'¹³ gha'¹⁴ vāi'¹⁵ sa' yajñasyā 'rdham hy eṣa yajñasya
vahatī 'ti. ardhā ha sma vāi purā brahmaṇe dakṣiṇā nayantī
'ti. ardhā itarebhya ṛtvigbhyaḥ. 6. tasyāi 'ṣa ṣloko

mayī 'dam manye bhuvanādi sarvām

mayī lokā mayī diṣaḥ catasraḥ :

mayī'¹⁷ 'dam manye nimīṣad yad ejaṭi

mayy āpa oṣadhayaḥ ca sarvā

iti. 7. mayī 'dam manye bhuvanādi sarvām ity evāṁvidam ha
vāve 'dam sarvām bhuvanam anvāyattam. 8. mayī lokā mayī
diṣaḥ catasra ity evāṁvidi ha vāva lokā evāṁvidi diṣaḥ cata-
sraḥ. 9. mayī 'dam manye nimīṣad yad ejaṭi mayy āpa oṣadha-
yaḥ ca sarvā ity evāṁvidi'¹⁸ ha vāve 'dam sarvām bhuvanam
pratīṣṭhitam. 10. tasmād u hāi 'vaṁvidam eva brahmāṇam
kurvīta. sa ha vāva'¹⁹ brahmā ya evāṁ veda. 92.

caturthe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

III. 18. 1. atha vā atas stomabhāgūnām evā 'numantrāḥ.
2. tad dhāi 'tad eke stomabhāgāir' evā 'numantrayante. tat
tathā na² kuryāt.³ 3. devena savitrā prasūtaḥ prastotar deve-

the uḍgītha for me,' to the uḍgātar—now then to the brahman
having done what, while he sat in silence, do they lead just as
large sacrificial gifts as to the other priests?" 5. Let him say:
"He, indeed, shareth 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 brahman-priest, half to the other priests.
6. Of this there is the following ṣloka: "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 brahman-priest. He indeed is a brahman-priest
who knows thus.

III. 18. 1. Now from here [about] the after-verses of the sto-
mabhāgas. 2. Now some recite the after-verses just with the
stomabhāgas. One should not do that. 3. And some recite the

17. ¹² -rer. ¹³ -āgh. ¹⁴ om. ¹⁵ yāi. ¹⁶ ṣa. ¹⁷ A. matihī. ¹⁸ -dam. ¹⁹ B. eva.
18. ¹ stomā-. ² nu. ³ kurvād.

bhyo vācam isye 'ty u hāi 'ke 'numantrayante savitā vāi devā-nām prasavitā savitrā⁴ prasūtā idam anumantrayāmaha iti vadantaḥ. tad u tathā nā⁵ kuryāt. 4. bhūr bhuvas svar ity u hāi 'ke 'numantrayanta eṣā vāi trayi⁶ vidyā trayyāi⁷ 've⁸ 'dam vidyayā⁹ 'numantrayāmaha iti vadantaḥ. tad u tathā no eva kuryāt. 5. om ity evā 'numantrayeta. 6. athāi 'sa vasiṣṭhasyāi 'kastomabhāgānumantraḥ. tena hāi 'tena vasiṣṭhaḥ prajātikāmo 'numantrayān cakre devena savitrā prasūtaḥ prastotar¹⁰ devebhyo vācam isya bhūr bhuvas svar om iti. tato vāi sa bahur¹¹ pra-jayā paṇubhiḥ prājāyata.¹² 7. sa eva tena vasiṣṭhasyāi 'kastomabhāgānumantrēnā¹³ 'numantrayeta¹⁴ bahur eva prajāyā¹⁵ paṇubhiḥ prajāyate. iyaṁ¹⁶ tv eva sthitir om ity evā 'numantrayeta. 93.

caturthe 'nuvāke caturthaḥ¹⁶ khaṇḍaḥ.

III. 19. 1. *athāi 'sa vācā vajram udgrhṇāti. yad āha somaḥ pavata iti vo 'pāvartadhvam iti vā vācāi 'va tad vāco vajraṁ viḡrhyate vācas satyenā 'timucyate. tasmād om ity evā 'numantrayeta. 2. devā vā anayā² trayyā [vidyayā] sarasayo 'rdhvās*

after-verses [with this]: "Impelled by god Savitar, O *prastotar*, 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 Vasiṣṭha's only *stomabhāga*-after-verse. With this same Vasiṣṭha, desirous of offspring, recited the after-verses: "Impelled by god Savitar, O *prastotar*, send [thy] speech to the gods; *bhūs, bhuvas, svar, om*." Thereby he was greatly propagated through progeny [and] cattle. 7. Let him recite the after-verse with this one *stomabhāga*-after-verse of Vasiṣṭha; 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. ⁴ rā. ⁵ A. ne, e cancelled in red. ⁶ -ī. ⁷ trāiyye. ⁸ va. ⁹ -yāyā. ¹⁰ -hu. ¹¹ -jāyā. ¹² prāj-. ¹³ tastom-. ¹⁴ -yete. ¹⁵ iya. ¹⁶ B. pañcamah. ¹⁷ -stā.

19. ¹ ya. ² -ā.

svargaṁ lokam udakrāman, te manusyūṇām anvāgamūd bibh-yatas³ trayaṁ vedam apīlayan. 3. tasya pīlayanta ekam evā 'kṣaraṁ nā 'ḥaknuvan pīlayitum om iti yad etat. 4. eṣa u ha vāva sarasaḥ. sarasā ha vā evamvidas trayī vidyā bhavati. 5. sa yām ha vāi trayyā⁴ vidyayā sarasayā jitiṁ jayati yām ṛddhiṁ ṛdhnoti jayati tām jitiṁ ṛdhnoti tām ṛddhiṁ ya evaṁ veda. 6. etad dha vā akṣaraṁ trayyāi vidyāyāi pratiṣṭhā.⁵ om iti vāi hotā pratiṣṭhita om ity adhvaryur om ity udgātā. 7. etad dha vā akṣaraṁ vedānām trivīṣṭapam. etasmin vā akṣara⁶ ṛtviḥ yajamānam ādhāya svarge loka samudūhanti. tasmād om ity evā 'numantrayeta. 94.

caturthe 'nuvāke pañcamah khaṇḍah. caturtho 'nuvākas samāptah.

III. 20. 1. *guhā 'si devo 'sy' upavā 'sy' upa taṁ vāyasva⁷ yo 'smān dvesti yaṁ ca vayan dviṣmaḥ. 2. mahinā⁸ 'si bahulā⁹ 'si bṛhaty asi rohiṇy asy apannā¹⁰ 'si. 3. sambhūr devo 'si sam aham bhūyāsam. ābhūtir¹¹ asy ābhūyāsam. bhūtir asi bhūyāsam. 4. yās te prajā upadiṣṭā nā 'ham tava tāḥ paryemi. upa te tā*

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). 3. 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 *adhvaryu*, [saying] *om* the *udgātar*. 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 after-verse [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 (*bṛhatī*), 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. ³ *vibh-*. ⁴ *trāyī-*. ⁵ *pratiṣṭhā*. ⁶ *-e*.

20. ¹ *devāsmi*. ² *py*. ³ *vāyasvi*. ⁴ *mahikā*. ⁵ *ābhūritir*.

diṣāmi. 5. nāma me ṣarīram me pratisthā me. tan me tvayi tan me mo 'pahrthā itī 'mām prthivīm avocat. 6. tam iyaṁ āgatam prthivī pratinandaty ayaṁ te bhagavo lokāḥ. saha⁶ nāv ayaṁ loka itī. 7. yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti. 8. kiṁ nu te mayī 'ti. nāma⁸ me ṣarīram me pratisthā me. tan me tvayi tan me punar dehī 'ti. tad asmā¹⁴ iyaṁ prthivī punar dadāti. 9. tām āha pra mā vahe 'ti. kim abhī 'ti. agnim itī. tam agnim abhīpravahati.⁹ 10. so 'gnīm āhā 'bhijid asy'¹⁰ abhijayyāsam.¹¹ lokaḥ¹² asi lokāṁ jayyāsam. attir asy annam adyāsam. annādo bhavati yas tvāi 'vaṁ veda. 11. sambhūr devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyāsam. bhūtir asi bhūyāsam. 12. yās te prajā upadiṣṭā nā 'haṁ tava tūḥ paryemi. upa te tā diṣāmi. 13. tapo me tejo me 'nnam me vān me. tan me tvayi. tan me mo 'pahrthā'² ity agnim avocat. 14. tain tathāi 'vā "gatam agniḥ pratinandaty ayaṁ te bhagavo lokas saha nāv ayaṁ loka itī. 15. yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti. 16. kiṁ nu te mayī 'ti. tapo me tejo me 'nnam me vān me. tan me tvayi. tan me punar dehī 'ti. [tad] asmā'¹² agnir punar dadāti. 17. tam āha pra mā vahe 'ti. 95.

pañcame 'nuvāke prathamāḥ khaṇḍaḥ.

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. 11. = 3. 12. = 4. 13. "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.'"
15. = 7. 16. "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. ⁶ sa. ⁷ B. madhī. ⁸ A. ma. ⁹ B. -hanti. ¹⁰ B. repeats abhi-
jid asy. ¹¹ jary-. ¹² -thāy. ¹³ tasmā. ¹⁴ asmāy.

III. 21. 1. *kim abhī 'ti. vāyūm iti. taṁ vāyūm abhipravahati.*
 2. *sa vāyūm āha yat purastād vāsi 'ndro rājā bhūto vāsi. yad daksīṇato vāsi 'ṣāno bhūto vāsi. yat paścād vāsi varuṇo rājā bhūto vāsi. yad uttarato vāsi somo rājā bhūto vāsi. yad upari-
 ṣṭād avavāsi prajāpatir bhūto 'vavāsi.'* 3. *vrātyo² 'sy ekavrātyo
 'navasṛṣṭo³ devānām bilam apyadhāh.⁴* 4. *tava prajāś tavāu
 'śadhayas tavā⁵ "po vicalitam anuvicalanti.* 5. *sambhūr devo⁶ 'si
 sam aham bhūyāsam. ābhūtir asy ābhūyāsam. bhūtir asi bhā-
 yāsam.* 6. *yās te prajā upadiṣṭā nā 'haṁ tava tāh paryemi.
 upa te tā diṣāmi.* 7. *prānāpānāu⁷ me śrutam me. tan me tvayi.
 tan me mo 'pahrthā iti vāyūm avocat.* 8. *taṁ tathāi 'vā "gatam
 vāyuh pratinandaty ayaṁ te bhagavo lokah. saha nāv ayaṁ
 loka iti.* 9. *yad vāva me tvayī⁷ 'ty āha tad vāva me punar dehī
 'ti.* 10. *kiṁ nu te mayī 'ti. prānāpānāu me śrutam me. tan me
 tvayi. tan me punar dehī 'ti. tad asmāi vāyuh punar dadāti.*
 11. *tam āha pra mā vahe 'ti. kim abhī 'ti. antarikṣalokam iti.
 tam antarikṣalokam abhipravahati.* 12. *taṁ tathāi 'vā "gatam
 antarikṣalokah pratinandaty ayaṁ te bhagavo lokah. saha nāv
 ayaṁ loka iti.* 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 Vrātya, the only Vrātya, not released of the gods (?). Thou hast closed the opening. 4. The progeny, the herbs, the waters follow after thy departing. 5. = 20. 3. 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, reverend 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?"

21. ¹ A. 'pa-. ² A. pr-. ³ s-raṣṭo. ⁴ (a)vadhīh. ⁵ samrbhūr. ⁶ A. prā-
 nānāu. ⁷ vayī.

punar dehī 'ti. 14. *kiṁ nu te mayī 'ti. ayam ma ākāṣaḥ. sa me tvayī. tan me punar dehī 'ti. tam asmā ākāṣam antarīkṣalokaḥ punar dadāti.* 15. *tam āha pra mā vahe 'ti.* 96.

pañcame 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 22. 1. *kim abhī 'ti. diṣa iti. tam' diṣo 'bhipravahati. 2. tam tathāi 'vā' gatam diṣaḥ pratinandanty' ayaṁ te bhagavo lokaḥ. saha no 'yaṁ loka iti. 3. yad vāva me yusmāsv ity āha tad vāva me punar datte 'ti. 4. kiṁ nu te 'smāsv iti. grotram iti. tad asmāi grotram diṣaḥ punar dadati. 5. tā āha pra mā vahate 'ti. kim abhī 'ti. ahorātrayor lokam iti. tam ahorātrayor lokam abhipravahanti. 6. tam tathāi 'vā' gatam ahorātre pratinandato 'yaṁ te bhagavo lokaḥ. saha no 'yaṁ loka iti. 7. yad vāva me yuvayor ity āha tad vāva me punar dattam iti. 8. kiṁ nu ta āvayor iti. akṣitir iti. tām asmā akṣitim ahorātre punar dattaḥ. 9. te āha pra mā vahatam iti.* 97.

pañcame 'nuvāke tṛtīyaḥ khaṇḍaḥ.

III. 23. 1. *kim abhī 'ti. ardhmāsān iti. tam ardhmāsān abhipravahataḥ. 2. tam' tathāi 'vā' gatam ardhmāsāḥ pratinandanty' ayaṁ te bhagavo lokaḥ. 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. 15. 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,

22. ¹-d. ²-dati. 23. ¹A. om. ²-dati.

* Reading "you" for "thee."

3. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.*
 4. *kiṁ nu te 'smāsv iti. imāni kṣudrāṇi parvāṇi. tāni me yuṣ-*
māsu. tāni me pratisaṁdhatte 'ti. tāny asyā 'rdhamāsāḥ punaḥ
pratisaṁdadhati.³ 5. *tān āha pra mā vahate 'ti. kim abhī 'ti.*
māsān iti. tam māsān abhipravahanti. 6. *taṁ tathāi 'vā "ga-*
tam māsāḥ pratinandanty' ayaṁ te bhagavo lokāḥ. saha no
'yaṁ loka iti. 7. *yad vāva me yuṣmāsv ity āha tad vāva me*
punar datte 'ti. 8. *kiṁ nu te 'smāsv iti. imāni sthūlāṇi parvāṇi.*
tāni me yuṣmāsu. tāni me pratisaṁdhatte 'ti. tāny asya māsāḥ
punaḥ pratisaṁdadhati. 9. *tān āha pra mā vahate 'ti.* 98.

pañcame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 24. 1. *kim abhī 'ti. ṛtān iti. tam ṛtān abhipravahanti.*
 2. *taṁ tathāi 'vā "gatam ṛtavaḥ pratinandanty ayaṁ te bha-*
gavo lokāḥ. saha no 'yaṁ loka iti. 3. *yad vāva me yuṣmāsv*
ity āha tad vāva me punar datte 'ti. 4. *kiṁ nu te 'smāsv iti.*
imāni jyāyāṁsi parvāṇi. tāni me yuṣmāsu tāni me pratisaṁ-
dhatte 'ti. tāny asya ṛtavaḥ punaḥ pratisaṁdadhati. 5. *tān*
āha pra mā vahate 'ti. kim abhī 'ti. saṁvatsaram iti. taṁ saṁ-
vatsaram abhipravahanti. 6. *taṁ tathāi '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

rah pratinandaty ayaṁ te bhagavo lokāḥ. saha nāv ayaṁ loka iti. 7. yad vāva me tvayī² 'ty āha tad vāva me punar dehī 'ti. 8. kiṁ nu te mayī 'ti. ayam ma ātmā. sa me tvayī tan me punar dehī 'ti. tam asmā ātmānaṁ saṁvatsaraḥ punar dadāti. 9. tam āha pra mā vake³ 'ti. 99.

pañcame 'nuvāke pañcamāḥ khaṇḍaḥ.

III. 25. 1. *kim abhī 'ti. divyān gandharvān iti. tam¹ divyān gandharvān abhipravahati. 2. tam tathāi 'vā "gataṁ divyā gandharvāḥ pratinandanty ayaṁ te bhagavo lokāḥ. saha no 'yaṁ loka iti. 3. yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti. 4. kiṁ nu te 'smāsv iti. gandho² me modo me pramodo me. tan me yuṣmāsu. tan me punar datte 'ti. tad asmāi divyā gandharvāḥ punar dadati. 5. tān āha pra mā vahate 'ti. kim abhī 'ti. apsarasa iti. tam apsaraso 'bhipravahanti. 6. tam tathāi 'vā "gatam apsarasāḥ pratinandanty ayaṁ te bhagavo lokāḥ. saha no 'yaṁ loka iti. 7. yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti. 8. kiṁ nu te 'smāsv iti. haso me krīḷā me mīthunam me. tan me yuṣmāsu. tan me punar datte 'ti. tad asmā apsarasāḥ punar dadati. 9. tā āha pra mā vahate 'ti. 100.*

pañcame 'nuvāke ṣaṣṭhāḥ khaṇḍaḥ.

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 Apsarases." They carry him forth to the Apsarases. 6. Him having come thus the Apsarases 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 Apsarases give back to him. 9. He says to them: "Carry me forth."

24. ² B. *tvadhī*. ³ *vahate*. 25. ¹ A. *ta*. ² B. *gandharvo*. ³ B. *yuyad*.
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III. 26. 1. *kim abhī 'ti. divam iti. taṁ divam abhipravahanti*
 2. *taṁ tathāi 'vā "gataṁ dyāuḥ" pratinandaty ayaṁ te bhagavo*
lokaḥ. saha nāv ayaṁ loka iti. 3. *yad vāva me tvayi 'ty āha*
tad vāva me punar dehī 'ti. 4. *kim nu te mayi 'ti. tṛptir iti.*
sakṛt tṛpte 'va hy eṣā. tām asmāi tṛptim dyāuḥ punar dadāti.
 5. *taṁ āha pra mā vahe 'ti. kim abhī 'ti. devān iti. taṁ devān*
abhipravahati. 6. *taṁ tathāi 'vā "gataṁ devāḥ pratinandanty*
ayaṁ te bhagavo lokaḥ. saha no 'yaṁ loka iti. 7. *yad vāva me*
yuṣmāsv ity āha tad vāva me punar datte 'ti. 8. *kim nu te*
'smāsv iti. amṛtam iti. tad asmā amṛtaṁ devāḥ punar dadati.
 9. *tān āha pra mā vahate 'ti.* 101.

pañcame 'nuvāke saptamaḥ khaṇḍaḥ.

III. 27. 1. *kim abhī 'ti. ādityam iti. taṁ ādityam abhiprava-*
hanti. 2. *sa ādityam āha vibhūḥ purastāt sampat' paścāt.*
saṁyañ' tvam asi. saṁico manasyān aroṣī' ruṣatus ta ṛṣiḥ
pāpmānaṁ hanti. apahatapāpmā bhavati yas tvāi' 'vaṁ' veda.
 3. *sambhū' devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyā-*
sam. bhūtir' asi bhūyāsam. 4. *yās te prajā upadiṣṭā nā 'haṁ*
tava tāḥ paryemi. upa te tā diṣāmi. 5. *ojo me balam me cakṣur*
me. taṁ me tvayi taṁ me mo 'pahrthā ity ādityam 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. 3. 8. "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 (ṛṣi) 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. ¹ *dyāu.* ² *-dāti.*

27. ¹ *A. -vat.* ² *saṁyañḍaṇ.* ³ *A. arotiṣi, the ti cancelled in red.* ⁴ *tv.*
⁵ *evam.* ⁶ *B. -bhūtir.* ⁷ *bhṛtir.*

6. *taṁ tathāi 'vā "gatam⁸ ādityaḥ pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv ayaṁ loka iti.* 7. *yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti.* 8. *kiṁ nu te mayī 'ti. oja me⁹ balam me cakṣur me. tan me tvayī.¹⁰ tan me punar dehī 'ti. tad asmā ādityaḥ punar dadāti.* 9. *taṁ āha pra mā vahe 'ti. kiṁ abhī 'ti. candramasam¹¹ iti. taṁ candramasam abhipravahati.* 10. *sa candramasam āha satyasya panthā na tvā¹² jahāti.¹³ amṛtasya¹⁴ panthā na tvā jahāti.* 11. *navo-navo bhavasi jāyamāno bharo nāma brāhmaṇa upāsse. tasmāt te satyā ubhaye devamanusyā annādyam bharanti. annādo bhavati yas tvāi¹⁵ 'vaṁ¹⁶ veda.* 12. *sambhūr devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyāsam. bhūtir asi bhūyāsam.* 13. *yās te prajā upadistā nā 'haṁ tava tāḥ paryemi. upa te tā diṣāmi.* 14. *mano me reto me prajā me punassambhūtir¹⁷ me¹⁸ tan me tvayī tan me mo 'pa-
hṛthā iti candramasam avocat.* 15. *taṁ tathāi 'vā "gataṁ candramāḥ pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv ayaṁ loka iti.* 16. *yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti.* 17. *kiṁ nu te mayī 'ti. mano¹⁷ me reto me prajā me punas-sambhūtir me.¹⁶ tan me tvayī. tan me punar dehī 'ti. tad asmāi candramāḥ punar dadāti.* 18. *taṁ āha pra mā vahe 'ti. 102.*

pañcame 'nuvāke 'ṣṭamaḥ 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."

27. ⁸ "gatā. ⁹ A. om. ¹⁰ A. *tvīyī*; B. *tvīyīti*. ¹¹ *ñcan-*. ¹² A. *vā*. ¹³ B. *-āsa*. ¹⁴ A. om. *amṛtasya paṇḍhā* (so reads B!) *devo 'si sam aham.* ¹⁵ *-ti*. ¹⁶ *me. ma.* ¹⁷ B. *kiṁ nu*.

III. 28. 1. *kim abhī 'ti. brahmaṇo¹ lokam iti. tam ādityam abhīpravahati.* 2. *sa ādityam āha pra mā vahe 'ti. kim abhī 'ti. brahmaṇo² lokam iti. tam candramasam abhīpravahati.*³ 3. *sa evam ete devate anusaṁcarati.*⁴ 4. *eso 'nto 'taḥ paraḥ pravāho nā 'sti.*⁵ 5. *yān u kāñç cā 'taḥ prāco lokān abhyavādiṣṭa⁶ te⁷ sarva āptā bhavanti te jītās teṣv asya sarveṣu kāmācāro bhavati ya evaṁ veda.* 6. *sa yadi kāmayeta punar ihā 'jāyeye 'ti yasmīn kule 'bhidyāyēd yadi brāhmaṇakule yadi rājakule tasmīn ājāyate. sa etam eva lokam punaḥ prajānann abhyārohanān eti.* 7. *tad u ho 'vāca çātyāyanir bahuvyāhito vā ayam bahuṣo lokāḥ. etasya vāi kāmāya nu⁸ bruvate⁹ [vā] grāmyanti¹⁰ vā ka etat prā-sya punar ihe 'yād atrāi 'va syād iti.* 103.

pañcame 'nuvāke navamaḥ khaṇḍaḥ. pañcamo 'nuvākas samāptaḥ.

III. 29. 1. *uccāiçgravāḥ¹ ha kauptayeyah² kauravyo rājā 'sa. tasya ha keçī³ dārbhyaḥ pañcālo rājā svasrīya⁴ āsa. tāu⁵ hā 'nyonyasya priyāv āsatuh.* 2. *sa ho 'ccāiçgravāḥ¹ kauptayeyo² 'smāl lokāt preyāya. tasmin ha prete keçī³ dārbhyaḥ 'raṇye mrga-*

III. 28. 1. "To what?" "To the world of *brahman*." It carries him forth to the sun. 2. He says to the sun: "Carry me forth." "To what?" "To the world of *brahman*." 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 conquered, 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 Çātyāyani 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. Uccāiçgravas Kauptayeya was a king of the Kurus. Now Keçin Dārbhya, king of the Pañcālas, was his sister's son. And they were dear to each other. 2. This Uccāiçgravas Kauptayeya departed from this world. When he had departed, Keçin

28. ¹ B. *prathamo*. ² B. *brāh-*. ³ A. *-anti*, *n* cancelled in red. ⁴ insert here *eso tyam abhīpravahati. pra mā vahe 'ti. kim abhī 'ti. brahmaṇo lokam iti devate anusaṁcarati*. ⁵ B. *'smi*. ⁶ altered, red, to *-diṣṭha*. ⁷ *teṣu*. ⁸ insert *vā*. ⁹ *bruvate*. ¹⁰ B. inserts *cā*.

29. ¹ *āiçr-*. ² *kāuva-*. ³ B. *keççī*; A. *keçça*. ⁴ A. *svastri-*. ⁵ A. inserts *gū*, cancelled in red.

yām cacārā 'priyaṁ vininiṣamāṇaḥ. 3. sa ha tathāi 'va palya-
yamāno mṛgān prasaraṇ⁸ antareṇāi 'vo 'ccāiṣṣravasaṁ' kāv-
payeyam adhiyagāma. 4. taṁ ho 'vāca dīpyāmi svīḥ jñānāṁ
'ti. na dīpyasi 'ti ho 'vāca jñāsi. sa' evā 'smi yam mā manyasa
iti. 5. atha yad bhagava āhur iti ho 'vāca ya āvir bhavaty
anye 'sya lokam upayanti 'ty atha katham açako ma āvir bhavi-
tum iti. 6. om iti ho 'vāca yadā vāi tasya lokasya goptāram
avide 'tas' ta āvir abhūvam apriyaṁ cā¹⁰ 'sya vinesyāmy anu
cāi 'naṁ gāsisyāmi 'ti. 7. tathā bhagava iti ho¹¹ 'vāca. taṁ vāi
nu tvā pariśvajā iti. taṁ ha sma pariśvajamāno yathā dhū-
maṁ vā 'pī 'yād vāyurū vā¹² "kācaṁ vā 'gnyarcim vā 'po vāi
'vaṁ ha smāi 'naṁ vyeti. na ha smāi 'nam pariśvaṅgāyo 'pala-
bhate. 104.

ṣasthe 'nuvāke prathamah khaṇḍah.

III. 30. 1. sa ho 'vāca' yad vāi te purā rūpam āsit tat te
rūpam. na² tu tvā pariśvaṅgāyo³ 'palabha' iti. 2. om iti ho
'vāca brāhmaṇo vāi me sāma vidvān sāmno 'dagāyat. sa me
'çarireṇa sāmna çarirāny⁴ adhūnot. tad yasya vāi kila sāma

Dārbyha went hunting in the woods, wishing to remove his sad-
ness. 3. While he was thus roaming about, chasing deer, he
perceived just between [himself and the game] Uccāiṣṣravas
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 sāmā sang the udgītha for me with the
sāmā. By means of the bodiless sāmā he shook off my bodies.

29. ⁶ prassar-. ⁷ A. 'ccāṣṣr-; B. 'ccāiṣṣr-. ⁸ ya. ⁹ ata. ¹⁰ B. vā. ¹¹ he.
¹² vā.

30. ¹ A. 'va. ² ne. ³ -goyo. ⁴ 'palabhate, e cancelled in red. ⁵ -rārāny.

vidvān sāmno 'dgūyati devatānām eva salokatān gamayati
'ti. 3. pataṅgaḥ prajāpatya iti ho 'vāca prajāpateḥ priyaḥ
putra āsa,⁶ sa tasmā etat sāmā 'bravīt. tena sa ṛṣiṇām udagāyat.
ta eta' ṛṣayo dhūtaṣarirā iti. 4. eteno eva sāmne 'ti ho 'vāca
prajāpatir devānām udagāyat. ta eta upari devā dhūtaṣarirā
iti. 5. tasmīn hāi 'nam anuṣaṣāsa. tam hā 'nuṣiṣyo 'vāca yas
smāi 'vāi⁷ 'tat sāmā vidyāt sa smāi 'va ta udgāyati iti. 6. sa
hā 'nuṣiṣṭa⁸ ājagāma. sa ha sma kurupañcālānām¹⁰ brāhmaṇān
upaprechamānaḥ carati. 105.

saṣṭhe 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 31. 1. *vyūdhacchandasā vāi dvādaṣāhena yaksyamāno¹*
'smi. sa yo² vas³ tat sāmā veda⁴ yad ahaṁ veda sa eva ma udgā-
syati. mīmāṁsadhvam iti. 2. tasmāi ha mīmāṁsamānānām ekaḥ
cana [na] sampraty abhidadhāti. 3. sa ha tathāi 'va palyaya-
mānaḥ ṣmaṣāne⁵ vā⁶ vane⁷ vā⁸ 'vṛtiṣayānam upādhāvayān
cakāra. tam ha cāyamānaḥ⁹ prajāhau. 4. tam ho 'vāca ko 'sī
'ti. brāhmaṇo 'smi prātrdo bhālla iti. 5. sa kiṁ vetthe 'ti. sāme
'ti. 6. om iti ho 'vāca. vyūdhacchandasā vāi dvādaṣāhena

Verily, whose *udgītha* one who knoweth the *sāman* singeth with the *sāman*, him he causeth to go to the same world with the divinities." 3. "Pataṅga Prajāpatya," he said, "was a dear son of Prajapati. To him he told this *sāman*. With it he sang the *udgītha* of (for) the sages (*ṛṣi*). [Thus] these same sages have shaken off their bodies. 4. And with this *sāman*," he said, "Prajapati 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 Brāhmanas of the Kurus and Pañcālas.

III. 31. 1. [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?" "I am a Brāhmaṇa, Prātrda Bhālla." 5. "As such what dost thou know?" "The *sāman*." 6. "Very well," he (K.) said; "I am going to

30. ⁶ ā. ⁷ -tam. ⁸ ve. ⁹ -ṣṭā. ¹⁰ B. -pāñe.

31. ¹ -kṣam-. ² yadī. ³ tvam. ⁴ vettha. ⁵ ṣmaṣrūnām. ⁶ A. vāva; B. sādha. ⁷ na. ⁸ A. uva; B. upa. ⁹ A. cchāyāna; B. jāyāna.

yaksyamāno¹⁰ 'smi. sa yadi tvam tat sāma vettha yad aham veda¹¹ tvam eva ma udgāsyasi.¹² mīmāṃsasve 'ti. 7. tasmāi ha mīmāṃsamānas tad eva¹³ sampraty abhidadhāu. 8. tam ho 'vācā 'yam ma udgāsyati 'ti.¹⁴ 9. tasmāi ha kurupañcālānām¹⁵ brāhmaṇā asūyanta¹⁶ āhur eṣu ha vā ayaṁ kulyeṣu¹⁷ satsū 'dgāsyati.¹⁸ kasmā ayam alam¹⁹ iti. 10. alam nvāi²⁰ mahyam iti ha smā 'ha. sāi 'vū 'lam masyā 'lam matāyāi 'tasya hā 'lam²¹ evo²² 'jjagāu. tasmād ālamyāilājodgāte 'ty ākhyāpayanti. 106.

saṣṭhe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

III. 32. 1. tad dha sātyakīrtā āhur yām vayam devatām upās-maha ekam eva vayam tasyāi devatāyāi rūpam gavy ādiḥama ekam vāhana ekam hastiny ekam puruṣa ekam sarveṣu bhūteṣu. tasyā eve 'dam devatāyāi sarvaṁ rūpam iti. 2. tad etad ekam eva rūpam prāna eva. yāvad dhy eva prānena prāṇiti tāvad rūpam bhavati tad' rūpam bhavati. 3. tad atha yadū prāṇa utkrāmati dārv eve² 'va bhūto³ 'narthya⁴ pariṣiṣyate na kiṁ cana rūpam. 4. tasyā 'ntarātmā tapaḥ. tasmāt tapyamānasyo 'ṣṇatarah prāno bhavati. 5. tapaso 'ntarātmā 'gniḥ. sa niruk-

sacrifice with a twelve-day sacrifice having its metres transposed. If thou knowest that *sāman* which I know, thou shalt sing the *udgītha* for me. Ponder." 7. He, pondering, answered him that precisely. 8. He (K.) said to him: "This one here shall sing the *udgītha* for me." 9. Complaining of him the Brāhmanas of the Kurus and Pañcālas said: "While those here are of the family, shall he sing the *udgītha*? To whom is he acceptable?" 10. "Verily, he is acceptable (*alam*) to me," he (K.) said.; he sang his *udgītha* acceptably (*alam*). Therefore they call him the *ālamyāilāja-udgātar* (?).

III. 32. 1. This the Sātyakīrtas 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 -kṣam-. ¹¹ B. inserts *yad aham vettha*. ¹² A. corrected from -ti. ¹³ B. inserts *tta*. ¹⁴ om. *iti*. ¹⁵ B. -pañc-. ¹⁶ āsū-. ¹⁷ kulyeṣu. ¹⁸ gās-. ¹⁹ B. arjam. ²⁰ A. nyāi, after this a *ma* is cancelled in A. ²¹ insert *ma*. ²² evāu.

32. ¹ A. *yad*. ² *eyo*. ³ -e. ⁴ -thaḥ.

taḥ. tasmāt sa dahati.⁵ 6. athā 'dhidevatam.⁶ iyam evāi 'sā devatā yo 'yam pavate.⁷ tasmīn etasmīn āpo 'ntaḥ. tad annam. so 'rūkṣa upāsītavyaḥ. yad asmin āpo 'ntas tenā 'rūkṣaḥ. 7. tasyā 'ntarātmā tapas. tasmād eṣa ātapaty usṇatarāḥ pavate. 8. tapaso 'ntarātmā vidyut. sa niruktaḥ. tasmāt so 'pi dahati.⁸ 9. tāni vā etāni catvāri sāma prāṇo vān manas svarāḥ. sa eṣa prāṇo vācā karoti manonetraḥ. tasya svara eva prajāḥ. prajā-vān bhavati ya evaṁ veda. 107.

śaṣṭhe 'nuvāke caturthaḥ khaṇḍaḥ.

III. 33. 1. sa yo vāyuh prāṇa eva saḥ. yo 'gnir vāg eva sā. yaç candramā mana eva tad. ya' ādityas svara eva saḥ. tasmād etam ādityam āhus svara etī 'ti. 2. sa yo ha vā amūr devatā upāste yā amūr adhidevataṁ dūrūpā² vā etā duranusamprāpyā³ iva. kaṣ tad veda yady etā anu vā samprāpnuyān na vā. 3. atha ya enā adhyātman upāste sa hā 'ntidevo bhavati. nirjiryanti⁴ va vā⁴ itu etā. [t]asya vā etāç çarīrasya saha prāṇena nirjiryanti. ka u eva tad veda yady etā anu vā samprāpnuyān na vā.⁵ 4. atha ya enā ubhayīr⁶ ekadhā bhavantīr veda sa evā 'nusthyā

(penance) is fire. That is distinct. Therefore it burns. 6. Now with regard to the divinities. He is this divinity who cleanses here. Within him are the waters. These are food. He is to be worshiped as soft. Because the waters are in him, therefore [he is] soft. 7. His inner self is heat. Therefore it blows hotter when [the sun] shines. 8. The inner self of heat is lightning. That is distinct. Therefore it also burns. 9. Verily these four [are] the *sāman*: breath, speech, mind, [and] tone. That same breath, having mind as its guide, acts through speech. Of it tone is the offspring. Rich in offspring becomes he who knows thus.

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

32. ⁵A. datī. ⁶B. -dāiv-. ⁷-p-. ⁸B. repeats tāni vāsītavyo (!) yad asmin āpo 'ntas tasmāt so 'pi dahati.

33. ¹B. yadā. ²-rūrā. ³-āpā. ⁴A. cā. ⁵vā. ⁶ubhedhīr.

sāma veda sa ātmānam veda sa brahma veda. 5. tad āhuḥ prādegamātrād vā ita etā ekam bhavanti. ato hy ayaṃ prāṇas' svarya⁹ upary⁹ upari vartata iti. 6. atha hāi 'ka āhuḥ catur-aṅgulād¹⁰ vā ita etā ekam bhavanti 'ti. ato hy evā 'yam prāṇas' svarya⁹ upary⁹ upari vartata iti. 7. sa eṣa brahmaṇa¹¹ āvartaḥ. sa ya' evam etam brahmaṇa¹¹ āvartaṃ vedā 'bhy enam prajāḥ paṇava āvartante sarvaṃ āyur eti. 8. sa yo hāi 'vaṃ vidvān prāṇena prāṇyā 'pānenā 'pānya manasāi 'tā ubhayir devatā ātmāny etya mukha ādhatte tasya sarvaṃ ūptam bhavati sarvaṃ jītam. na hā 'sya kaṣ cana kāmo 'nāpto bhavati ya evaṃ veda. 108.

śaṣṭhe 'nuvāke pañcamah khaṇḍah.

III. 34. 1. tad etan mithunam yad vāk ca prāṇaḥ ca. mithu-nam ṛksāme. ācaturam vāva' mithunam prajānamam. 2. tad yatrā 'da āha somaḥ pavata iti vo 'pāvartadhvam iti vā tat sahāi 'va vācā manasā prāṇena svareṇa hīṅkurvanti. tad hīṅkā-reṇa' mithunam kriyate. 3. sahāi 'va vācā manasā prāṇena svareṇa nidhanam upayanti. tan nidhanena mithunam kriyate. 4. tat saptaviḍham sāmnaḥ. saptakṛtvā⁸ udgātā 'tmānam ca

these kinds [of divinities] as unified, he immediately knows the sāmān, 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 ṛc and sāmān. 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 hīṅkāra along with speech, with mind, with breath, with tone. With the hīṅkāra 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 sāmān. Seven times the udgātār

93. ⁷-a. ⁸svayy. ⁹-ri (!). ¹⁰-lā id. ¹¹brahman.

34. ¹pāpa. ²-kāra. ³-ā.

yajamānaṁ ca carīrāt prajānayatī. 5. yādṛçasyo ha vāi reto bhavati tādṛçaṁ sambhavati yadi vāi puruṣasya puruṣa eva yadi gor gāur eva yady açvasyā 'çva eva yadi mṛgasya mṛga eva. yasyāi 'va reto bhavati tad eva sambhavati. 6. tad yathā ha vāi suvarṇaṁ hiraṇyam agnāu prāśyamānaṁ^b kalyāṇataraṁ kalyāṇataram bhavaty evam eva kalyāṇatareṇa kalyāṇatarenā 'tmanū sambhavati ya evaṁ veda. 7. tad etad ṛcā¹ 'bhyanūcyate. 109.

ṣaṣṭhe 'nuvāke ṣaṣṭhaḥ khaṇḍaḥ.

III. 35. 1. *pataṅgam aktam¹ asurasya māyayā hṛdā paçyanti manasā vipaçcitau²: samudre antaḥ kavayo vi cakṣate marīcīnām paḍam icchanti vedhasa*

iti. 2. pataṅgam aktam iti. prāṇo vāi pataṅgaḥ. patann iva hy eṣv aṅgeṣv atī ratham udikṣate.³ pataṅga ity ācakṣate. 3. asurasya māyaye 'ti. mano⁴ vā asuram. tad⁵ dhy asuṣu ramate. tasyāi 'ṣa māyayā 'ktaḥ. 4. hṛdā paçyanti manasā vipaçcita iti. hṛdāi⁶ 'va⁷ hy ete paçyanti yan manasā vipaçcitau. 5. samudre antaḥ kavayo vi cakṣata iti. puruṣo vāi samudra evaṁvida u kavayaḥ. ta⁸ imām puruṣe 'ntar vācaṁ vicakṣate. 6. marīcī-

causes himself and the sacrificer to be born from the body. 5. 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. 6. 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. 7. That same is referred to in a ṛc.

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 (*pataṅga*). 3. 'With the magic of an Asura': mind is asura[-like]. For it rests (*√ram*) in the vital airs (*asu*). He is adorned with its magic. 4. 'With the heart, with the mind the inspired [bards] see': for verily the inspired ones see with the heart as with the mind. 5. '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. 6. 'The

34. ⁴ ṛcyā. ⁵ -syā-.

35. ¹ attam. ² -tāḥ. ³ B. -e. ⁴ ta. ⁵ hṛd. ⁶ evaṁ. ⁷ sa.

nām padam icchanti vedhasa iti. marīcya iva vā etā devatā yad agnir vāyur ādityaḥ candramāḥ. 7. na ha vā etāsāṃ devatānām padam asti. padeno ha vāi³ punarmṛtyur anveti. 8. tad etad ananvītaṃ sāma punarmṛtyunā. atī punarmṛtyuṃ taratī ya evaṃ veda. 110.

śaṣṭhe 'nuvāke saptamaḥ khaṇḍaḥ.

III. 36. 1. *pataṅgo vācam manasā bibharti*

tām gandharvo 'vadaḥ garbhe' antaḥ:

tām dyotamānām³ svaryam manīṣām

ṛtasya pade kavayo nī pāntī

'ti. 2. pataṅgo vācam manasā bibharti 'ti. prāṇo vāi pataṅgaḥ. sa imām vācam manasā bibharti. 3. tām gandharvo 'vadaḥ' garbhe antar iti. prāṇo vāi gandharvaḥ puruṣa u garbhaḥ. sa imām puruṣe 'ntaḥ' vācam vadati. 4. tām dyotamānām svaryam⁵ manīṣām iti. svaryā hy eṣā manīṣā yad vāk. 5. ṛtasya pade kavayo nī pāntī 'ti. mano vā ṛtam evaṃvida u kavayaḥ. om ity etad evā⁶ 'kṣaram ṛtam,⁶ tena yad ṛcam mīmāṃsante yad yajur yat sāma tad enām nīpāntī. 111.

śaṣṭhe 'nuvāke 'ṣṭamaḥ 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 *sāman* 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 *re*, on the *yajus*, on the *sāman*, thereby they guard this [wisdom].

35. ³ A. *ve*.

36. ¹ -o. ² -ā. ³ *vadati*. ⁴ *ant*-. ⁵ -a. ⁶ The MSS. have *om ity . . .* *ṛtam* after *yat sāma*.

III. 37. 1. *apaçyam gopām anipadyamānam*
ā ca parā ca pathibhiḥ carantam :
sa sadhrīcīś sa viṣūcīr vasāna
ā varīvartti bhuvaneṣv antar

iti. 2. *apaçyam gopām anipadyamānam iti. prāṇo vāi gopāḥ.*
sa hī 'daṁ sarvam anipadyamāno gopāyati. 3. *ā ca parā ca*
pathibhiḥ carantam iti. tad ye ca ha vā ime prāṇā amī ca raç-
maya etāir ha vā eṣa etad ā ca parā ca pathibhiḥ carati. 4. *sa*
sadhrīcīś sa viṣūcīr vasāna iti. sadhrīcīḥ ca hy eṣa etad viṣūcīḥ
ca prajā vaste.² 5. *ā varīvartti bhuvaneṣv antar iti. eṣa hy evāi*
'su bhuvaneṣv antar āvarīvartti. 6. *sa eṣa indra udgīthaḥ. sa*
yadāi 'sa indra udgītha āgacchati nāi 'vo 'dgātūḥ co 'pagātīrṇām³
ca vijñāyate. ita evo "rdhvas" svar udeti. sa upari mūrdhno
lelāyati. 7. *sa vidyād āgamad⁴ indro ne 'ha kaç cana pāpmā*
nyaṅgaḥ pariḥkṣyate⁵ iti. tasmin ha na kaç cana pāpmā nyaṅ-
gaḥ pariḥkṣyate. 8. *tad etad⁶ abhrātṛvyaṁ⁷ sāma. na ha vā*
indrah kaṁ cana bhrātṛvyaṁ paçyate. sa yathe 'ndro na kaṁ
cana bhrātṛvyaṁ paçyata evam eva [nā] kaṁ cana bhrātṛvyaṁ
paçyate ya etad evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati.
 112.

ṣaṣṭhe 'nuvāke navamaḥ khaṇḍaḥ. ṣaṣṭho 'nuvākas samāptaḥ.

III. 38. 1. *prajāpatim brahmā 'srjate. tam apaçyam amu-*
kham¹ asrjate. 2. *tam aprapaçyam² amukham³ çayānam brahmā*
"viçat. puruṣyaṁ⁴ tat. prāṇo vāi brahma. prāṇo vāvāi 'naṁ tad
āviçat. 3. *sa udatiṣṭhat prajānām janayitā. tam rakṣāṁsy⁵ 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. 6-8 = I. 45. 4-6.

III. 38. 1. The *brahman* created Prajāpati. It created him not seeing, without mouth. 2. Him lying not looking, without mouth, the *brahman* entered. That [became?] human. Verily the *brahman* is breath. Breath, indeed, entered him thus. 3. He arose, a generator of progeny. Him the Rakṣases fastened on.

37. ¹ -rīc-; at the beginning of this pāda all MSS. insert *atim*. ² B. *saste*. ³ -tṛṇ-. ⁴ -dhva-. ⁵ -āgād-. ⁶ -pariḥkṣ-. ⁷ -eta-. ⁸ -bhr-.

38. ¹ -mukh-. ² -apraç-. ³ -sam-. ⁴ A. -āsy-.

sacanta.⁸ 4. tam etad eva sāma gāyann atrāyata. yad gāyann⁹ atrāyata tad gāyatrasya gāyatratvam. 5. trāyata enaṁ sarva-smāt pāpmano mucyate ya evaṁ veda. 6. tam upā¹⁰ smāi gāyatā nara ity ṛcā¹¹ "ṇṇavanīyeno¹² 'pāgāyan.¹³ 7. yad upā¹⁴ smāi gāyatā nara itī tena gāyatram abhavat. tasmād eṣāi¹⁵ 'va pratipat kārā. 8. pavamānāye 'ndāvā abhi devam iya-hum-bhā-kṣātā itī ṣoḍaṣā 'kṣarāṇy abhyagāyanta.¹⁶ 9. ṣoḍaṣakalaṁ¹⁷ vāi brahma. kalāḥ evāi 'naṁ tad brahmā¹⁸ "viḥat. 10. tad etad caturvīṇṣatyakṣaraṁ gāyatram. aṣṭākṣaraḥ prastāvaḥ.¹⁹ 11. ṣoḍaṣākṣaraṁ gītāṁ tad caturvīṇṣatis sampadyante. caturvīṇṣatyardhamāsa²⁰ saṁvatsaraḥ. saṁvatsaras sāma. 12. tā²¹ ṛcaḥ ṣarīreṇa nṛtyor anvāitat. tad yac charīravat tan nṛtyor ūptam. atha yad aṣarīraṁ tad amṛtam. tasyā²² 'ṣarīreṇa sāmāṇa ṣarīrāṇy adhūnot. 113.

saptame 'nuvāke prathamah khaṇḍah.

III. 39. 1. ovāḥ ovāḥ ovāḥ hum bhā ovā itī ṣoḍaṣā 'kṣarāṇy abhyagāyata. ṣoḍaṣakalo¹ vāi puruṣaḥ. kalāḥ evā² 'sya tad charīrāṇy adhūnot. 2. sa eso 'pahatapāpmā dhūtaṣarīraḥ. tad ekkriyāvṛtīyudāsaṁgāyaty o ity udāsa. ā itī āvṛdyāt. vāg itī

4. Him one singing this same sāman rescued. Because he singing (gāyan) rescued (atrāyata), 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 ṛc which belongs to the preliminary invocation: "Sing, ye men, unto this one." Inasmuch as [it runs]: "Sing (√gā), ye men, unto this one," hence it became the gāyatra (-sāman). Therefore this is to be made the introductory verse. 8. "Unto Indu, who is being purified, who desires to sacrifice to the god," thus they sang sixteen syllables unto [him]. Verily sixteenfold is the brahman. Part by part the brahman thus entered him. 9. That same is the gāyatra [-sāman] with twenty-four syllables. The prastāva 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. 10. Because of the body death went after these ṛc'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.

III. 39. 1. He sang unto [him] sixteen syllables: ovāc, ovāc, ovāc, hum, bhā, ovā. Sixteenfold is man. Part by part he thus shook off his bodies. 2. That same one had evil smitten away, his body shaken off speech (vāc) is the brahman; that

38. ⁸ anusac-. ⁹ gāyatrah. ¹⁰ ṇṇavanīy-. ¹¹ pāgā-. ¹² B. -lām. ¹³ prāst-
tam. ¹⁴ A. -yata. ¹⁵ -sās.

39. ¹ -ā.

tad brahma. tad id antariksaṁ so 'yam vāyuh pavate. hum iti cāndramāḥ. bhā ity ādityaḥ. 3. *etasya ha vā idam akṣarasya krator² bhāti¹ 'ty ācakṣate.* 4. *etasya ha vā idam akṣarasya krator³ abhram ity ācakṣate.* 5. *etasya ha vā idam akṣarasya⁴ kratoh⁵ kubhram ity ācakṣate.* 6. *etasya ha vā idam akṣarasya kratog⁶ ģubhram ity ācakṣate.* 7. *etasya ha vā idam akṣarasya krator³ vṛṣabha⁵ ity ācakṣate.* 8. *etasya ha vā idam akṣarasya krator² darbha⁵ ity ācakṣate.* 9. *etasya ha vā idam akṣarasya krator³ yo bhāti¹ 'ty ācakṣate.* 10. *etasya ha vā idam akṣarasya kratos² sambhavati¹ 'ty ācakṣate.* 11. *tad yat kiṁ ca bhāṣ iti ca bhāṣ³ iti ca tad etan mīthunam gāyatram. pra mīthunena jāyate ya evaṁ veda.* 114.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 40. 1. *tad etad amṛtaṁ gāyatram. etena vāi prajāpatir amṛtatvam agacchad etena devā etena ṛṣayaḥ.* 2. *tad etad brahma prajāpataye 'bravīt prajāpatiḥ¹ parameṣṭhine prajāpatya² parameṣṭhī prajāpatyo devāya savitre devas savitā³ gnaye 'gnir indraye 'ndraḥ kācypāya kācypa ṛcyaṣṛṅgāya kācypāya ṛcyaṣṛṅgaḥ kācypa devatarase cyaṁvasāyanāya⁴ kācypāya devatarāc cyaṁvasāyanaḥ kācypaṣ ṛuṣāya vāhneyāya kācypāya ṛuṣo⁵ vāhneyaḥ⁶ kācypa indrotāya⁷ dāivāpāya cānu-*

atmosphere is Vāyu who cleanses here; *hum* is the moon; *bhā* is the sun. 3. In virtue of this syllable they say of him: "He shineth." 4. In virtue of this syllable they say of him *abhra* (cloud). 5. In virtue of this syllable they say of him *kubhra*. 6. In virtue of this syllable they say of him *ģubhra* (white). 7. In virtue of this syllable they say of him *vṛṣabha* (bull). 8. In virtue of this syllable they say of him *darbha*. 9. In virtue of this syllable they say of him "he who shineth." 10. In virtue of this syllable they say of him "he cometh into existence." 11. 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 *gāyatra* [-*sāman*]. By means of it Prajāpati went unto immortality, by means of it the gods, by means of it the sages (*ṛṣi*). 2. That same the *brahman* told to Prajāpati; Prajāpati to Parameṣṭhin Prajāpatya; Parameṣṭhin Prajāpatya to god Savitar; god Savitar to Agni; Agni to Indra; Indra to Kācypa; Kācypa to Ṛcyaṣṛṅga Kācypa; Ṛcyaṣṛṅga Kācypa to Devataras Cyaṁvasāyana Kācypa; Devataras Cyaṁvasāyana Kācypa to Ṛuṣa Vāhneya Kācypa; Ṛuṣa Vāhneya

89. ² *kṛt*. ³ so MSS. ⁴ *-sva*. ⁵ B. *vṛvṛṣ*. ⁶ A. *dabha*; B. *sambhavati*. ⁷ *ya bhāti*. ⁸ *bh*.

40. ¹ B. inserts *kācypa*. ² A. *cyaṁvasāya*. ³ A. *bhāṣo*; B. *ṣṣo*. ⁴ B. *vākhne*. ⁵ A. *indrāt*.

kāye 'ndroto dāivāpaṣ⁹ cāunako dṛtaya āindrotaye cāunakāya dṛtir āindrotiḥ cāunakaḥ puluṣāya prācinayogyāya puluṣaḥ prācinayogyas satyayaājñāya pāulusāye prācinayogyāya satyayaājñāḥ pāulusiḥ prācinayogyas somaçuṣmāya sātayaājñāye prācinayogyāya somaçuṣmas sātayaājñiḥ prācinayogyo hṛtsvāçaya¹⁰ "llakeyāya" mähāvṛṣāya rājñe hṛtsvāçaya āllakeyo mähāvṛṣo rājā janacrutāya¹¹ kändvīyāya janacrutāḥ kändvīyas sāyaka¹² kāya jānacruteyāya¹³ kändvīyāya sāyako jānacruteyāḥ kändvīyo nagariṇe jānacruteyāya kändvīyāya nagarī jānacruteyāḥ kändvīyaç cāṅgāya¹⁴ cātīyāyanaya¹⁵ ātreya¹⁶ cāṅgaç cātīyāyanir ātreyo rāmāya krātujāteya¹⁷ vāiyāghrapadyāya rāmāḥ krātujāteyo vāiyāghrapadyāḥ— 115.

saptame 'nuvāke tṛtīyāḥ khaṇḍāḥ.

III. 41. 1. — cāṅkhāya bābhavyāya cāṅkho bābhavyo dakṣāya kātīyāyanaya¹ ātreya² dakṣaḥ kātīyāyanir ātreyaḥ kaṅsāya vārakaye kaṅso vārakiḥ prosthapādāya vārakyāya prosthapādo vārakyāḥ³ kaṅsāya vārakyāya⁴ kaṅso vārakyo jayantāya vārakyāya jayanto vārakyāḥ kuberāya vārakyāya kuberō vārakyo jayantāya vārakyāya jayanto vārakyo janacrutāya vārakyāya janacruto vārakyas sudattāya⁵ pārāçaryāya sudattaḥ

Kāçyapa to Indrota Dāivāpa Cāunaka; Indrota Dāivāpa Cāunaka to Dṛti Āindroti Cāunaka; Dṛti Āindroti Cāunaka to Puluṣa Prācinayogyā; Puluṣa Prācinayogyā to Satyayaājñā Pāluṣi Prācinayogyā; Satyayaājñā Pāluṣi Prācinayogyā to Somaçuṣma Sātayaājñi Prācinayogyā; Somaçuṣma Sātayaājñi Prācinayogyā to Hṛtsvāçaya Āllakeya, the king of the Mahāvṛṣas; Hṛtsvāçaya Āllakeya, the king of the Mahāvṛṣas, to Janacruta Kändviya; Janacruta Kändviya to Sāyaka Jānacruteya Kändviya; Sāyaka Jānacruteya Kändviya to Nagarīn Jānacruteya Kändviya; Nagarīn Jānacruteya Kändviya to Cāṅga Cātīyāyani Ātreya; Cāṅga Cātīyāyani Ātreya to Rāma Krātujāteya Vāiyāghrapadya; Rāma Krātujāteya Vāiyāghrapadya—

III. 41. 1. — to Cāṅkha Bābhavya; Cāṅkha Bābhavya to Dakṣa Kātīyāyani Ātreya; Dakṣa Kātīyāyani Ātreya to Kaṅsa Vāraki; Kaṅsa Vāraki to Prosthapāda Vārakya; Prosthapāda Vārakya to Kaṅsa Vārakya; Kaṅsa Vārakya to Jayanta Vārakya; Jayanta Vārakya to Kubera Vārakya; Kubera Vārakya to Jayanta Vārakya; Jayanta Vārakya to Janacruta Vārakya; Janacruta Vārakya to Sudatta Pārāçarya; Sudatta Pārāçarya to

40. ⁶ -piç. ⁷ B. llok-. ⁸ B. inserts s sātīyāājñiḥ prācinayogyo hṛtsvā. ⁹ A. jānuçr-; B. jānaççr-. ¹⁰ cāṅg-. ¹¹ -nāya.

41. ¹ -nāya; B. kātīyāyaya-. ² var-. ³ p-.

pārācaryo 'śādhāyo' 'ttarāya pārācaryāyā 'śādhā' uttarah pārācaryo vipaścite cakunimītrāya pārācaryāya vipaścic cakunimītrah pārācaryo jayantāya pārācaryāya jayantah pārācaryah— 116.

saptame 'nuvāke caturthah khaṇḍah.

III. 42. 1. — *cyāmajayantāya lāuhityāya cyāmajayanto lāuhityah palliguptāya lāuhityāya palligupto lāuhityas satyaçravase lāuhityāya' satyaçravā lāuhityah kṛṣṇadhṛtaye sāt yakaye kṛṣṇadhṛtis sāt yakic cyāmasujayantāya lāuhityāya cyāmasujayanto lāuhityah kṛṣṇadattāya lāuhityāya kṛṣṇadatto lāuhityo mitrabhūtaye lāuhityāya mitrabhūtir' lāuhityaṣ cyāmajayantāya lāuhityāya cyāmajayanto lāuhityas trivedāya kṛṣṇarātāya lāuhityāya trivedah kṛṣṇarāto lāuhityo yaçasvine jayantāya lāuhityāya' yaçasvī jayanto lāuhityo jayakāya lāuhityāya jayako lāuhityah kṛṣṇarātāya lāuhityāya kṛṣṇarāto lāuhityo dakṣajayantāya lāuhityāya dakṣajayanto lāuhityo vipaścite dṛḍhajayantāya lāuhityāya vipaścic dṛḍhajayanto lāuhityo vipaścitāya' dārdhajayantāya vipaścic dṛḍhajayanto lāuhityo vipaścitāya' dārdhajayantāya dṛḍhajayanto lāuhityo vipaścitāya dārdhajayantāya dṛḍhajayantir' dṛḍhajayanto lāuhityo vipaścitāya dārdhajayantāya guptāya lāuhityāya. 2. tad etad amṛtaṁ gāyatraṁ atha yāny anyāni gītāni kāmāny eva tāni kāmāny eva tāni. 117.*

saptame 'nuvāke pañcamah khaṇḍah. saptamo 'nuvākas samāptah.

Aśādha Uttara Pārācarya ; Aśādha Uttara Pārācarya to Vipāścīt Cakunimītra Pārācarya ; Vipāścīt Cakunimītra Pārācarya to Jayanta Pārācarya ; Jayanta Pārācarya—

III. 42. 1. — to Cyāmajayanta Lāuhitya; Cyāmajayanta Lāuhitya to Palligupta Lāuhitya; Palligupta Lāuhitya to Satyaçravas Lāuhitya; Satyaçravas Lāuhitya to Kṛṣṇadhṛti Sāt yakī; Kṛṣṇadhṛti Sāt yakī to Cyāmasujayanta Lāuhitya; Cyāmasujayanta Lāuhitya to Kṛṣṇadatta Lāuhitya; Kṛṣṇadatta Lāuhitya to Mitrabhūti Lāuhitya; Mitrabhūti Lāuhitya to Cyāmajayanta Lāuhitya; Cyāmajayanta Lāuhitya to Triveda Kṛṣṇarāta Lāuhitya; Triveda Kṛṣṇarāta Lāuhitya to Yaçasvin Jayanta Lāuhitya; Yaçasvin Jayanta Lāuhitya to Jayaka Lāuhitya; Jayaka Lāuhitya to Kṛṣṇarāta Lāuhitya; Kṛṣṇarāta Lāuhitya to Dakṣajayanta Lāuhitya; Dakṣajayanta Lāuhitya to Vipāścīt Dṛḍhajayanta Lāuhitya; Vipāścīt Dṛḍhajayanta Lāuhitya to Vāipāścita Dārdhajayanti Dṛḍhajayanta Lāuhitya; Vāipāścita Dārdhajayanti Dṛḍhajayanta Lāuhitya to Vāipāścita Dārdhajayanti 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 A. *sudattā*; B. *sudattatāya*. ⁵ A. *aṣ-* (1); B. *āṣ-*.

42. ¹ *loh-*. ² A. *-ti*. ³ insert *cyāmajayanto lāuhityāya*. ⁴ *vāivip-*. ⁵ *-d*.

IV. 1. 1. *ṣvetāḥvo darṣato harinālo 'si haritaspr̥ṣas samāna-buddho mā hiṁsiḥ. na māñ tvañ vettha pradrava.* 2. *yad abhyavacarano¹ 'bhyavāiṣi svapantam puruṣam akovidam aṣma-mayena² varmaṇā varuṇo 'ntar dadhātu mā.* 3. *yad abhyavacarano³ 'bhyavāiṣi svapantam puruṣam akovidam ayasmayena varmaṇā varuṇo 'ntar dadhātu mā.* 4. *yad abhyavacarano⁴ 'bhyavāiṣi svapantam puruṣam akovidam lohamayena varmaṇā varuṇo 'ntar dadhātu mā.* 5. *yad abhyavacarano⁵ 'bhyavāiṣi svapantam puruṣam⁶ akovidam rajatamayena varmaṇā varuṇo 'ntar dadhātu mā.* 6. *yad abhyavacarano⁷ 'bhyavāiṣi svapantam puruṣam⁸ suvarṇamayena varmaṇā varuṇo 'ntar dadhātu mā.*

7. *āyur mātā⁹ matiḥ pitā namas ta āviṣoṣana:*

graho nāmā 'si viṣvāyus tasmāi te viṣvāhā⁶ namo namas tāmrāya namo varuṇāya⁷ namo jighāṁsate. 8. *yakṣma rājan mā⁸ māñ hiṁsiḥ. rājan yakṣma mā hiṁsiḥ. tayos sañvidā-nayos sarvam āyur ayānā⁹ aham.* 118.

prathamō 'nuvākas samāptaḥ.

IV. 2. 1. *puruṣo vāi yajñāḥ.* 2. *tasya yāni caturviṅcatir¹ varṣāni tat prātassavanam. caturviṅcatyakṣarā gāyatrī. 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 *gāyatrī* has twenty-four syllables.

1. ¹ -*nā.* ² B. *iti manmamayena.* ⁴ in the following the MSS. abbreviate. ⁵ B. *mātana.* ⁶ -*vāhāya.* ⁷ A. *ruṇāya.* ⁸ *añ.* ⁹

2. ¹ -*ti.*

tram prātassavanam. 3. *taḍ vasūnām. prāṇā² vāi vasavaḥ.* *prāṇā hī 'daṁ sarvaṁ vasv ādadate.* 4. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā³ vasava idam me prātassavanam mādhyandinena savanenā 'nusaṁtanute 'ti. agado hāi 'va bhavati.* 5. *atha yāni catuṣcatvāriṅcataṁ varṣāṇi⁴ tan mādhyandināṁ savanam. catuṣcatvāriṅcadakṣarā triṣṭup. trāiṣṭubham mādhyandināṁ savanam.* 6. *taḍ rudrānām. prāṇā vāi rudrāḥ. prāṇā hī 'daṁ sarvaṁ rodāyanti.* 7. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā rudrā idam me mādhyandināṁ savanāṁ tṛtīyasavanenā 'nusaṁtanute 'ti. agado hāi 'va bhavati.* 8. *atha yāny aṣṭācatvāriṅcataṁ varṣāṇi tat tṛtīyasavanam. aṣṭācatvāriṅcadakṣarā jagati. jāgataṁ tṛtīyasavanam.* 9. *taḍ ādityānām. prāṇā vā ādityāḥ. prāṇā hī 'daṁ sarvaṁ ādadate.* 10. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā ādityā idam me tṛtīyasavanam āyusā 'nusaṁtanute 'ti. agado hāi 'va bhavati.* 11. *etad dha taḍ vidvān brāhmaṇa uvāca mahidāsa āitareya upatapati kim idam upatapasi yo 'ham aneno 'patapatā na presyāmī 'ti. sa ha ṣoḍa-ṣaṣataṁ varṣāṇi jīva. pra ha ṣoḍaṣaṣataṁ varṣāṇi jīvati nāi 'nam prāṇas sāmy⁵ āyuso jahāti ya evaṁ veda.* 119.

dvitīyo 'nūvākas samāptaḥ.

The morning-libation is connected with the *gāyatrī*. 3. 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. 5. His [next] forty-four years are the noon-libation. The *triṣṭubh* has forty-four syllables. The noon-libation is connected with the *triṣṭubh*. 6. It belongs to the Rudras. The breaths are the Rudras; for the breaths cause the whole [universe] to wail ($\sqrt{rud}$). 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 ($\sqrt{dā} + ā$) 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 life-time, who knows thus.

- IV. 3. 1. *tryāyuṣam*¹ *kaṣyapasya jamadagnes tryāyuṣam*¹ :
*trīṇy amṛtasya puspāṇi trīṇy*² *āyūṁṣi*³ *me* 'kṛṇoh.
 2. *sa no mayobhūh pītav*⁴ *āviṣasva* *śāntiko*⁵ *yaś*⁶ *tanuve syonaḥ.*
 3. *ye* 'gnayāḥ *purīṣyāḥ pravīṣṭāḥ pṛthivīm anu* :
*teśāṁ*⁷ *tvam asy uttamaḥ prā*⁸ *no jīvātave suva.* 120.
trītiyo 'nuvākas *samāptaḥ.*

- IV. 4. 1. *aranyasya vatso* 'si *viṣvanāmā*¹ *viṣvābhīrakṣaṇo*²
'pām pakvo 'si *varuṇasya dūto* 'ntardhināma.³ 2. *yathā tvam*
*amṛto martyebhyo*⁴ 'ntarkhito 'sy *evam tvam asmān aghāyubhyo*
'ntar dhehi. *antardhir asi stenebhyah.* 121.
caturtho 'nuvākas *samāptaḥ.*

- IV. 5. 1. *vyuṣi savitā bhavasy udeṣyan viṣṇur udyan puruṣa*¹
udito bṛhaspatir abhiprayan maghave 'ndro *vāikunṭho mādhyan-*
dine bhago 'parāhna² *ugro devo lohītāyann astamīte yamo*
bhavasi. 2. *aṇasu somo rājā niṣāyām pītṛrājas*³ *svapne manu-*
ṣyān praviṣasi payasā paṣūn. 3. *virātre bhavo bhavasy apararā-*
tre 'ñgīrā *agnīhotravelāyām bhṛguḥ.* 4. *tasya tad*⁴ *etad eva maṇ-*

IV. 3. 1. The threefold life-time of Kaṣyapa, of Jamadagni the threefold life-time, the three flowers of immortality, three life-times thou madest for me. 2. Enter into us, O thou beneficent food, which, tranquilizing, 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, Varuṇa's messenger, concealment by name. 2. As thou, immortal, art concealed from mortals, so do thou conceal us from the wicked. Thou art concealment from robbers.

IV. 5. 1. When it dawns, thou becomest Savitar ; when about to rise, Viṣṇu ; rising, Puruṣa ; risen, Bṛhaspati ; ascending, the bounteous one ; at noon, Indra Vāikunṭha ; in the afternoon, Bhaga ; 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, Añgiras ; at the time of the Agni-hotra, Bhṛgu. 4. This disk is its udder, speech and breath are

3. ¹ *trīyāy-*. ² *trīṇ-*. ³ *āyūṁṣi*. ⁴ *-to*. ⁵ *caṁmītokā*. ⁶ *ya*. ⁷ *-om*. ⁸ *prā*.
 4. ¹ *viṣvon-ā*. ² *-kṣamā*. ³ *A. 'rddhañnāma*. ⁴ *ta*. ⁵ *marttebhyo*.
 5. ¹ *-o*. ² *A. parāheṇa*. ³ *-ja*. ⁴ *ta*.

dalam udhaḥ. tasyāi 'tāu stanāu yad vāk ca prāṇaḥ ca. tābhyām me dhukṣvā 'dhyāyam brahmacaryam' prajām paṇḍin svargaṁ lokam sajātavanasyām. 5. etā āṇiṣa' āṇiṣe. bhūr bhuvas svaḥ. udīte cūkram ādiṣa.' tad atman dadhe. 122.

pañcamo 'nūvākas samāptaḥ.

IV. 6. 1. *bhageratho hāi "kṣvāko rājā kāmāpreṇa yajñena yakṣyamāṇa āsa. 2. tad u ha kurupañcālānām' brāhmaṇā ūcur bhageratho ha vā ayam āikṣvāko rājā kāmāpreṇa yajñena yakṣyamāṇaḥ. 2. etena' kathām vadiṣyāma iti. 3. tam hā 'bhyyeḥ. tebhyo' hā 'bhyyāgatebhyo 'pacitīḥ cakāra. 4. atha hāi 'sām sa bhāga āvavrājo 'ptvā' keṣaḥmaṣṭrūṇi nakhān nikṛtyā "jyenā' 'bhyyajya daṇḍopānāham bibhrat. 5. tān ho 'vāca brāhmaṇā bhagavantah katamo vas tad veda yathā "ṣrāvītapratyāṣrāvīte devān gacchata iti. 6. atha ho 'vāca katamo vas tad veda yad-viduṣas sūdgātā suhotā svadhvaryus sumānuṣavid ājyata iti. 7. atha ho 'vāca katamo vas tad veda yac chandānsi prayujyante yat tāni sarvāṇi samstutāny abhisampadyanta iti. 8. atha ho 'vāca katamo vas tad veda yathā gāyatrīyā 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. *Bhūs, bhuvas, 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 Brāhmanas of the Kurupañcālas 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 Brāhmanas, 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 *adhvaryu*, 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. ⁵ -ya. ⁶ āṇiṣa. ⁷ ādiṣa.

6. ¹ B. -pañc-. ² yakṣam-. ³ etatena. ⁴ insert bhā. ⁵ upatvā. ⁶ jyā.

punar yajñam apigacchata iti. 9. atha ho 'vāca katamo vas tad veda yathā dakṣiṇāḥ pratigrhītā na hiṁsantī 'ti. 123.

śaṣṭhe 'nuvāke prathamāḥ khaṇḍaḥ.

IV. 7. 1. *etān hāi 'nān pañca praṇān papraccha. 2. teṣāṁ ha kurupañcālānām¹ bako dāl̥bhyo 'nūcāna āsa. 3. sa ho 'vāca yathā "grāvitapratyāgrāvite devān gacchata iti prācyām² vāi rājan dīḥy āgrāvitapratyāgrāvite devān gacchataḥ. tasmāt³ prān tiṣṭhann āgrāvayati prān tiṣṭhan pratyāgrāvayati 'ti. 4. atha ho 'vāca yadviduṣas sūdgātā suhotā svadhvaryus sumānuṣavid⁴ ājāyata iti yo vāi manusyasya sambhūtiṁ vede⁵ 'ti ho 'vāca tasya sūdgātā suhotā svadhvaryus sumānuṣavid ājāyata iti prāṇā u ha vāva rājan manusyasya sambhūtir⁴ eve 'ti. 5. atha ho 'vāca yac chandāṁsi prayujyante yat tāni sarvāṇi saṁstutāny abhisampadyanta iti gāyatrīm u ha vāva rājan sarvāṇi chandāṁsi saṁstutāny abhisampadyanta iti. 6. atha ho 'vāca yathā gāyatrī⁶ uttame akṣare punar yajñam apigacchata iti vasaṭkāreṇo ha vāva rājan gāyatrī⁶ uttame akṣare punar yajñam apigacchata iti. 7. atha ho⁵ 'vāca yathā dakṣiṇāḥ pratigrhītā na hiṁsantī 'ti— 124.*

śaṣṭhe 'nuvāke dvitīyāḥ khaṇḍaḥ.

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 Kurupañcālas Baka Dāl̥bhya 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 *vasaṭkāra*, 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. -pāñc-. ² asm-. ³ sam-. ⁴ A. sambhūtiddhura; B. sambhūtir dhara. ⁵ hāi. ⁶ prāc-.

IV. 8. 1. — *yo vāi gāyatrīyāi mukham vede 'ti ho 'vāca tam dakṣiṇā pratigrhātā na kṛṇsanti 'ti.* 2. *agnir ha vāva rājan gāyātrīmukham. tasmād yad agnāv' abhyādadhāti bhūyām' eva sa tena bhavati vardhate. evam evāi 'vaṁ vidvān brāhmaṇaḥ pratigrhānan bhūyān eva bhavati vardhata u eve 'ti.* 3. *sa ho 'vācā 'nucāno vāi kilā 'yam brāhmaṇa āsa. tvām aham anena yajñenāi "mī 'ti.* 4. *tasya vāi te tatho 'dgāsyāmī 'ti ho 'vāca yathāi 'karād eva bhūtvā svargaṁ lokam eṣyasi 'ti.* 5. *tasmā etena gāyatreno' 'dgitheno 'jagāu. sa hāi 'karād eva bhūtvā svargaṁ lokam iyāya. tena' hāi 'tenāi 'karād eva bhūtvā svargaṁ lokam eti [ya evaṁ veda].* 6. *om vā iti dve akṣare. om vā iti caturthe. om vā iti saṣṭhe. hum bhā om vāg ity aṣṭame.* 7. *tena hāi 'tena pratīdarco' 'sya bhayadasyā "samātyasyo 'jagāu.* 8. *taṁ ho 'vāca kim ta āgāsyāmī 'ti. sa ho 'vāca harī me devācāv āgāye 'ti. tathe 'ti. tāu hā 'smā ājagāu. tāu hāi 'nam ājagmatuḥ.* 9. *sa vā eṣa udgīthaḥ kāmānām sampad' om vā3c om vā3c om vā3c hum bhā om vāg iti. sāṅgo hāi 'va sata-nur amṛtas sambhavati ya etad evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati. 125.*

ṣaṣṭhe 'nuvāke tṛtīyaḥ khaṇḍaḥ. ṣaṣṭho 'nuvākas samāptaḥ.

IV. 8. 1. — Verily whoso knoweth the mouth of the *gāyatrī*," he said, "him the sacrificial fees, being received, do not injure. 2. Verily Agni, O king, is the mouth of the *gāyatrī*. Therefore in that one puts [things] in the fire, it thereby becometh greater, it increaseth; even so a Brāhmaṇa knowing thus, receiving [sacrificial fees], becometh greater [and] increaseth." 3. He (Bhageratha) said: "Verily this one was a learned Brāhmaṇa. I come to thee with this sacrifice." 4. "Verily, I will sing for thee its *udgītha*," he (B.) said, "in such wise that thou shalt go to the heavenly world having become sole king." 5. For him he sang the *udgītha* by means of the *gāyatra-udgītha*. He (Bhageratha) having become sole king went to the heavenly world. By means of this same [*udgītha*] he goes to the heavenly world, having become sole king, [who knows thus]. 6. *Om vā* are two syllables, *om vā* the third and fourth, *om vā* the fifth and sixth, *hum bhā*, *om vāc* the seventh and eighth. 7. With this same [*udgītha*] Pratīdarca sang the *udgītha* for this Bhayada Āsamātya. 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 *udgītha* is the success of wishes, viz. *om vāc*, *om vāc*, *om vāc*, *hum bhā*, *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 *udgītha*.

8. ¹ *agn-*. ² *-gān*. ³ *gāyatra so*. ⁴ *tona*. ⁵ *A. -ge*. ⁶ *A. savad*.

IV. 9. 1. *puruṣo vāi yajñah puruṣo ho 'dgūthah, athāi 'ta eva mṛtyavo yad agnir vāyur ādityaś candramāh.* 2. *te ha puruṣaṁ jāyamānam eva mṛtyupācāir abhidadhātī. tasya vācam evā 'gnir abhidadhātī prāṇaṁ vāyuś caksur ādityaś śrotraṁ candramāh.* 3. *tad āhus sa vā udgātā yo yajamānasya¹ prāṇebhyo 'dhi mṛtyupācān unmuñcati² 'ti.* 4. *tad yasyāi 'vaṁ vidvān prastānti ya evā 'sya vāci mṛtyupācāś tam evā 'syo 'nmuñcati.* 5. *atha yasyāi 'vaṁ vidvān⁴ udgāyati ya evā 'sya prāṇe mṛtyupācāś tam evā 'syo 'nmuñcati.* 6. *atha yasyāi 'vaṁ vidvān pratiharati⁵ ya evā 'sya caksuṣi⁶ mṛtyupācāś tam evā 'syo 'nmuñcati.* 7. *atha yasyāi 'vaṁ vidvān nidhanam⁷ upānti⁸ ya evā 'sya grotre mṛtyupācāś tam evā 'syo 'nmuñcati.* 8. *evam vā evamvid udgātā yajamānasya prāṇebhyo 'dhi mṛtyupācān unmuñcati.³* 9. *tad āhus sa vā udgātā yo yajamānasya prāṇebhyo 'dhi mṛtyupācān unmucyā 'thāi 'naṁ sāṅgaṁ satanuṁ sarvamṛtyoś sprṇāti 'ti.* 126.

saptame 'nuvāke prathamah khaṇḍah.

IV. 10. 1. *tad yasyāi 'vaṁ vidvān hīṅkaroti ya evā 'sya lomasu mṛtyupācāś tasmād evāi 'naṁ sprṇāti.* 2. *atha yasyāi*

IV. 9. 1. Verily the sacrifice is man, the *udgūtha* 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 releaseth 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 *udgūtha*, for him he releases that fetter of death which is in his breath. 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 *nidhana*, 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 *hīṅkāra*, 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

9. ¹ *avā.* ² *yajā-*. ³ *umun-*. ⁴ *-dvā.* ⁵ B. *udgāyati.* ⁶ B. *prāṇe.* ⁷ B. om. ⁸ B. *pratiharati.*

'vaṁ vidvān prastānti ya evā 'sya tvaci' mṛtyupāṣas tasmād evāi 'naṁ sprṇāti. 3. atha yasyāi 'vaṁ vidvān ādim ādatte ya' evā 'sya māṇṣeṣu mṛtyupāṣas tasmād evāi 'naṁ sprṇāti. 4. atha yasyāi 'vaṁ vidvān udgāyati ya evā 'sya snāvasu mṛtyupāṣas tasmād evai 'naṁ sprṇāti. 5. atha yasyāi 'vaṁ vidvān prati-harati ya evā 'syā 'ṅgeṣu mṛtyupāṣas tasmād evāi 'naṁ sprṇāti. 6. atha yasyāi 'vaṁ vidvān upadravati ya evā 'syā 'sthīṣu mṛtyupāṣas tasmād evāi 'naṁ sprṇāti. 7. atha yasyāi 'vaṁ vidvān nidhanam upānti ya evā 'sya majjasu mṛtyupāṣas sa tasmād evāi 'naṁ sprṇāti. 8. evaṁ vā evaṁvid udgātā yajamā-nasya prāṇebhyo 'dhi mṛtyupāṣān unmucyā 'thāi 'naṁ sāṅgaṁ satanuṁ sarvamṛtyos sprṇāti. 9. tad āhus sa vā udgātā yo yajamānasya prāṇebhyo 'dhi mṛtyupāṣān unmucyā 'thāi 'naṁ sāṅgaṁ satanuṁ sarvamṛtyos sprtvā svarge loka saptadhā da-dhātī 'ti. 10. sa vā eṣa indro vāimṛdha udyan bhavati savito 'dīto mitras saṅgavakāla' indro vāikunṭho madhyandine samā-vartamānaḥ ṣarva ugro devo lohītāyan prajāpatir eva saṁveṣe' 'stamitah. 11. tad yasyāi 'vaṁ vidvān hīṅkaroti ya evā 'syo 'dyatas' svargo lokas tasminn evāi 'naṁ dadhāti. 12. atha yasyāi 'vaṁ vidvān prastānti ya evā 'syo 'dīte svargo lokas tasminn evāi 'naṁ dadhāti. 13. atha yasyāi 'vaṁ vidvān ādim

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 *udgātha*, him he rescues from that fetter of death which is in his sinews. 5. And for whom one knowing thus sings the *pratihāra*, him he rescues from that fetter of death which is in his limbs. 6. And for whom one knowing thus sings the *upadrava*, him he rescues from that fetter of death which is in his bones. 7. And for whom one knowing thus enters upon the *nidhana*, him he rescues from that fetter of death which is in his marrow. 8. = IV. 9. 9. This they say : "Verily he is the *udgātar* 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 Vāimṛdha; risen, Savitar; Mitra at the time when the cows are driven together; Indra Vāikunṭha at noon; when returning, Ṣarva; when it is becoming red, the formidable god; Prajāpati when it has gone home to lie down. 11. Thus for whom one knowing thus utters the *hīṅkāra*, 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-

10. ¹ kv-. ² yā. ³ sambhavam-. ⁴ -e prim. m., corrected to -o. ⁵ -a.

ādatte ya evā 'sya saṅgavakāle' svargo lokas tasminn evāi 'naṁ dadhāti. 14. atha yasyāi 'vaṁ vidvān udgāyati ya evā 'sya madhyandine' svargo lokas tasminn evāi 'naṁ dadhāti. 15. atha yasyāi 'vaṁ vidvān pratiharati ya evā 'syā 'parāhne svargo lokas tasminn evāi 'naṁ dadhāti. 16. atha yasyāi 'vaṁ vidvān upadravati ya' evā' 'syā 'stamnyatas' svargo lokas tasminn evāi 'naṁ dadhāti. 17. atha yasyāi 'vaṁ vidvān nidhanam upāiti ya evā 'syā 'stamite svargo lokas tasminn evāi 'naṁ dadhāti. 18. evaṁ vā evaṁvid udgātū yajamānasya prāṇebhyo 'dhi mṛtyupācān unmucyā 'thāi 'naṁ sāṅgaṁ satanuṁ sarvamṛtyos sprtvā svarge loke saptadhā' dadhāti. 127.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

IV. 11. 1. *ṣaḍ' dha' vāi devatās' svayambhuvo 'gnir vāyur asāv ādityaḥ prāṇo 'nnaṁ vāk.* 2. *tāc' grāiṣṭhye' vyavādantā' haṁ greṣṭhā' 'smy ahaṁ greṣṭhā' 'smy māṁ śriyam upādhvam iti.* 3. *tā anyonyasyāi' greṣṭhatāyāi nā 'tiṣṭhanta. tā abruvan na vā anyonyasyāi' greṣṭhatāyāi tiṣṭhāmaha' etā' samprabravāmahāi yathā greṣṭhās' sma iti.* 4. *tā agnim abruvan katham*

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 *udgītha*, what heavenly world there is of him at noon, in that he thus places him. 15. And for whom one knowing thus sings the *pratihāra*, 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 *udgātar* 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 preëminence [saying]: "I am the best, I am the best; worship me as excellence." 3. They did not recognize each the other's preëminence. They said: "Verily we do not recognize each the other's preëminence. Let us therefore explain together how we are best." 4. They said to Agni: "How art

10. *B. mādha-. *B. sa. *A. āivā. *sapta.

11. *ṣaḍh. *ḍa. *ā. *the. *śvavad-. *grāiṣ-. *ānyā-. *hāi. *eta.

*tvam*¹⁰ *ṣreṣṭho* 'sī 'ti. 5. so 'bravīd ahaṁ devānām mukham asmy aham anyāsām prajānām. mayā hutayo hūyante. ahaṁ devānām annam vikaromy¹¹ aham manusyānām. 6. sa yan na¹² syām amukhā eva devās syur amukhā anyāḥ prajāḥ. nā hutayo hūyeran.¹³ na devānām annam vikriyeta¹⁴ na manusyānām. 7. tata idaṁ sarvam parābhavet tato na kiṁ cana pariṣisyete¹⁵ 'ti. 8. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat¹⁶ tvam na syā iti. 9. atha vāyur abruvan katham u tvam ṣreṣṭho 'sī 'ti. 10. so 'bravīd ahaṁ devānām prāṇo 'smy aham¹⁷ anyāsām prajānām. yasmād aham utkrāmāmi tatas sa praplavate. 11. sa yad ahaṁ na syām tata idaṁ sarvam parābhavet tato na kiṁ cana pariṣisyete 'ti. 12. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat¹⁸ tvam na syā iti. 128.

aṣṭame 'nuvāke prathamah khaṇḍah.

IV. 12. 1. *athā* "dityam abruvan katham u tvam ṣreṣṭho 'sī 'ti. 2. so 'bravīd aham evo 'dyann ahar bhavāmy aham astamyan rātriḥ. mayā cakṣuṣā karmāṇi kriyante. sa yad ahaṁ na syām nāi 'vā 'has' syān na rātriḥ. na karmāṇi kriyeran. 3. tata idaṁ sarvam parābhavet tato na kiṁ cana pariṣisyete 'ti. 4. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat tvam na syā iti. 5. atha prāṇam abruvan katham u tvam ṣreṣṭho 'sī 'ti. 6. so 'bravīt prāṇo bhūtvā 'gnir dīpyate. prāṇo bhūtvā

thou the best?" 5. 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. 12. 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. 5. 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 *a*. ¹³ *hūyente* (!) corrected to *hūyaran* (!). ¹⁴ *prim.*
m. -e. ¹⁵ *-ṣye*. ¹⁶ *ya*. ¹⁷ *ahāham*. ¹⁸ *va ha*.

12. ¹ *haṇna*. ² *e*. ³ *uk*.

vāyur ākāṣam⁴ anubhavati. prāṇo bhūtvā "ditya udeti. prāṇād annam prāṇād vāk. 7. sa yad ahaṁ na syām tata⁵ idam⁶ sarvam parābhavet tato na kiṁ cana pariśisyete 'ti. 8. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariśisyeta yat tvaṁ na syā iti. 9. athā 'nnam abruvan katham u⁷ tvaṁ creṣṭham aśi 'ti. 10. tad abravīn mayi pratisthāyā 'gnir dīpyate. mayi pratisthāyā vāyur ākāṣam anuvibhavati. mayi pratisthāyā "ditya udeti. mad eva prāṇo mad vāk. 11. sa yad ahaṁ na syām tata⁸ idam⁹ sarvam parābhavet tato na kiṁ cana pariśisyete 'ti. 12. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariśisyeta yat tvaṁ na syā iti. 13. atha vācam abruvan katham u¹⁰ tvaṁ creṣṭhā 'si 'ti. 14. sā 'bravīn mayāi 've 'dam viññāyate mayā 'dah. sa yad ahaṁ na syām nāi 've 'dam viññāyeta nā 'dah. 15. tata¹¹ idam sarvam parābhaven nāi 've 'ha kiṁ cana pariśisyete¹² 'ti. 16. evam eve 'ti ho "cur¹³ nāi 've 'ha kiṁ cana pariśisyeta yat tvaṁ na syā iti. 129.

aśame 'nuvāke dvitīyaḥ khaṇḍaḥ.

IV. 13. 1. tā abruvann etā vāi kila sarvā devatāḥ, ekāi 'kāṁ evā 'nu smaḥ.¹ sa yan nu nas sarvāsām devatānām ekā cana na syāt tata idam sarvam parābhavet tato na kiṁ cana pariśisyeta. hanta sārḍham sametya² yac chreṣṭham tad aśame 'ti. 2. tā elasmin prāṇa³ okāre vācy⁴ akāre samāyan. tad yat samāyan tat sūmnas sāmātram. 3. tā abruvan yāni no martyāny 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. 8. 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." 11. = 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. 8.

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 ($\sqrt{i} + sam$), therefore the sūman is called so. 3. They said:

12. ⁴ aṁk-. ⁵ tat (!). ⁶ abbreviate, omitting the rest down to sa (! for na) syā iti. ⁷ abbreviate: i . . . 'ty (!). ⁸ -śisyā. ¹⁰ A. tur.

13. ¹ -a. ² sūm-. ³ -ne. ⁴ vācc.

tapāpmanāṃ akṣarāṇi tāny uddhṛtyā 'mr̥teṣu' *apahatapāpmasu* *śuddheṣu akṣareṣu gāyatraṃ gāyāmā* 'gnāu vāyāv āditye prāṇe 'nne vāci. tenā' 'pahatya' mṛtyum *apahatya pāpmānaṃ* svargaṃ *lokaṃ iyāme* 'ti. 4. e 'ty agner amṛtam *apahatapāpma śuddham akṣaram. gnir ity asya martyam anapahatapāpmā* 'ksaram. 5. ve 'ti vāyor amṛtam *apahatapāpma śuddham akṣaram. yur ity asya martyam anapahatapāpmā* 'ksaram. 6. e 'ty ādityasyā 'mṛtam *apahatapāpma śuddham akṣaram. tye* 'ty¹⁸ *asya martyam anapahatapāpmā* 'ksaram. 7. pre 'ti prāṇasyā 'mṛtam *apahatapāpma śuddham akṣaram.*¹¹ ne 'ty¹² *asya martyam anapahatapāpmā* 'ksaram. 8. e 'ty annasyā 'mṛtam *apahatapāpma śuddham akṣaram. nam ity asya martyam anapahatapāpmā* 'ksaram. 9. ve 'ti vāco 'mṛtam *apahatapāpma śuddham akṣaram. g ity asyāi martyam anapahatapāpmā* 'ksaram. 10. tā etāni martyāny *anapahatapāpmanāṃ akṣarāṇy uddhṛtyā* 'mr̥teṣu *apahatapāpmasu*¹³ *śuddheṣu akṣareṣu gāyatraṃ āgāyann agnāu vāyāv āditye prāṇe* 'nne vāci. tenā 'pahatya mṛtyum *apahatya pāpmānaṃ svargaṃ lokaṃ 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] immortal, having evil smitten away, pure; *gnis* 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; *yus* is his syllable [which is] mortal, not having evil smitten away. 6. *Ā* is the syllable of the sun [which is] immortal, having evil smitten away, pure; *tya* is his syllable [which is] mortal, not having evil smitten away. 7. *Prā* is the syllable of breath [which is] immortal, having evil smitten away, pure; *ṇa* 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,

18. ⁵-*tyā*. ⁶*am*-(!). ⁷*yena*. ⁸-*ta*. ⁹-*na*. ¹⁰*tya ity*. ¹¹*A*. adds *vedi-vāco mṛta*, cancelled in red. ¹²*ṇa ity*. ¹³-*māsu*.

11. *apahatya mṛtyum apahatya pāpmānaṁ svargaṁ lokam eti ya evaṁ veda.* 130.

aṣṭame 'nūvāke tṛtīyaḥ khaṇḍaḥ.

IV. 14. 1. *tā brahmā 'bruvan tvayi pratisthāyāi 'tam udyac-chāme 'ti. tā brahmā 'braviḍ āsyena' prāṇena yuṣmān' āsyena prāṇena mām upāpnavāthe 'ti.* 2. *tā etena prāṇenāu 'kāreṇa vācy akāram abhinimesyantyo¹⁰ hiṅkārād bhakāram okāreṇa vācam anusvarantya ubhābhyām prāṇābhyāṁ gāyatram agā-yann ovāṣc ovāṣc ovāṣc hum bhā vo vā iti.* 3. *sa yatho 'bhayā-paḍi pratisthaty' evam eva svarge loke pratyatisthan. prati svarge loke tiṣṭhati ya evaṁ veda.* 4. *ya u ha vā evaṁvid asmāl lokāt prāiti sa prāṇa eva bhūtvā vāyum apyeti vāyor adhy-abhrāny abhrebhyo 'dhi vṛṣṭiṁ' vṛṣṭyāi' ve 'maṁ lokam anuvi-bhavati.* 5. *ṛṣayo ha sattram' āsāṁ cakrire. te punaḥ-punar bahvibhīr-bahvibhīḥ pratipadbhis svargasya lokasya dvāraṁ nā 'nu cana bubudhire.* 6. *ta u grameṇa tapasā vratacaryeṇa 'ndram avarurudhire.* 7. *taṁ ho "cus svargaṁ vāi lokam āpsiṣma." te punaḥ-punar bahvibhīr-bahvibhīḥ' pratipadbhis svargasya loka-sya dvāraṁ nā 'nu canā 'bhutsmahi." tathā no 'nuṣādhi 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 *a*-sound in speech, and by the *o*-sound sounding the *bhā*-sound as speech after the *hiṅkāra*, sang the *gāyatra* with both these breaths: *ovāṣc ovāṣc ovāṣc 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 (*sattra*). 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 *āsyehṇena.* ² A. -ā; B. -āṇ. ³ -at. ⁴ p-. ⁵ tr-. ⁶ A. *āpsiṣṭu.*
⁷ B. inserts *bahvibhīr.* ⁸ *bhūt.* ¹⁰ *meṣant.*

svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam iyaṁ 'ti. 8. tān ho 'vāca ko vas sthāviratama iti.' 131.

aṣṭame 'nuvāke caturthaḥ khaṇḍaḥ.

IV. 15. 1. *aham ity agastyah. 2. su vā eḥ 'ti ho 'vāca tasmāi vāi' te 'haṁ tad vaksyāmi' yad vidvāṁsus svargasya lokasya' dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam esyathe 'ti. 8. tasmā etaṁ gāyatrasyo 'dgītham upanīśadam amṛtam uvācā 'gnāu vāyāv' ādītye prāṇe 'nne vāci. 4. tato vāi te svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam āyan. 5. evam evāi 'vaṁ vidvān svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam eti. 132.*

aṣṭame 'nuvāke pañcamaḥ khaṇḍaḥ. aṣṭamo 'nuvākas samāptaḥ.

IV. 16. 1. *evam vā etaṁ gāyatrasyo 'dgītham' upanīśadam amṛtam indro 'gastyāyo' 'vācā 'gastya iṣāya cyāvācāvaya iṣaḥ cyāvācāvīr gāuṣūktaye gāuṣūktir jvālāyanāya' jvālāyanaḥ cātyāyanaye' cātyāyani rāmāya krātujāteyāya vāiyāghrapadyāya' rāmaḥ krātujāteyo vāiyāghrapadyaḥ— 133.*

navame 'nuvāke prathamaḥ khaṇḍaḥ.

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 *udgītha* of the *gāyatra*[-*sāman*], the *upanīśad*, 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 *udgītha* of the *gāyatra* [-*sāman*], the *upanīśad*, the immortal, to Agastya, Agastya to Iṣa Cyāvācvi, Iṣa Cyāvācvi to Gāuṣūkti, Gāuṣūkti to Jvālāyana, Jvālāyana to Cātyāyani, Cātyāyani to Rāma Krātujāteya Vāiyāghrapadya, Rāma Krātujāteya Vāiyāghrapadya—

14. ⁹add *aham ity* (I).

15. ¹A. om. ²-*kṣāmi*. ³B. inserts *dvāram avāi 'vaṁ*. ⁴*vāy*.

16. ¹-*gīt*-. ²-*āvo*. ³B. *bvā*-. ⁴-*āye*. ⁵*vāyā*-.

IV. 17. 1. — *ṣaṅkhāya bābhravyāya ṣaṅkho bābhravyo dakṣāya kātyāyanaya¹ ātreya²ya dakṣaḥ kātyāyanir ātreyaḥ kaṁśāya vārakya³ya⁴ kaṁśo vārakyaḥ suyajñāya cāṇḍilyāya suyajñāc cāṇḍilyo⁵ 'gnidattāya cāṇḍilyāyā⁶ 'gnidattaḥ cāṇḍilyaḥ suyajñāya cāṇḍilyāya suyajñāc cāṇḍilyo jayantāya vārakya³ya jayanto vārakyo janagrutāya vārakya³ya janagruto vārakya³ sudattāya pārācarya⁷ya. 2. sūi⁸ 'ṣā⁹ cātyāyanī gāyatrasyo¹⁰ 'paniṣad evaṁ upāsitavyā. 134.*

navame 'nuvāke dvitīyaḥ khaṇḍaḥ. navamo 'nuvākas samāptaḥ.

- IV. 18. 1. *kene¹ 'ṣitam patati preṣitam manah
kena prāṇaḥ prathamah prāṇi yuktaḥ :
kene² 'ṣitāṁ vācam imāṁ vadanti
caksuḥ protraṁ ka u devo yunakti.
2. protrasya protraṁ manaso mano yad
vāco ha vācam sa u prānasya prāṇaḥ :
caksuḥcaksur atimucya dhīrāḥ
pretyā³ 'smāl lokād amṛtā bhavanti.
3. na tatra caksur gacchati na vāg gacchati no manah :
na vidma⁴ na vijānīmo⁵ yathāi⁶ 'tad anuṣīyāt.⁷
4. anyad eva tad viditād atho aviditād adhi :
iti guḥruma⁸ pūrveṣāṁ ye nas tad vyācacakṣire.*

IV. 17. 1. — to Ṣaṅkha Bābhravya, Ṣaṅkha Bābhravya to Dakṣa Kātyāyani Ātreya, Dakṣa Kātyāyani Ātreya to Kaṁśa Vārakya, Kaṁśa Vārakya to Suyajña Cāṇḍilya, Suyajña Cāṇḍilya to Jayanta Vārakya, Jayanta Vārakya to Janagruta Vārakya, Janagruta Vārakya to Sudatta Pārācarya. That same *upanīṣad* of the *gāyatra* [-sāman] of Cātyāyani 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-āya. ²p-. ³-o, and insert *janagrutāya vārakya³ya janagrute* (!) *vārakya³ya*. ⁴-o.

18. ¹vidu. ²-a. ³B. inserts 'vāi. ⁴-cīmṣ-. ⁵-grū-.

6. *yad vācā 'nabhyudītam yena vāg abhyudyate :*
tad eva brahma tvaṁ viddhi ne 'dam yad idam upāsate.
6. *'yan manasā na manute yenā 'hur mano' matam' :*
tad eva brahma tvaṁ viddhi ne 'dam yad idam upāsate.
7. *yac caksuṣā na paśyati yena caksūṁṣi paśyati :*
tad eva brahma tvaṁ viddhi ne 'dam yad idam upāsate.
8. *yac chrotrena na⁸ śṛṇoti yena grotram idaṁ śrutam :*
tad eva⁹ brahma tvaṁ viddhi ne 'dam yad idam upāsate.
9. *yat prāṇena na prāṇīti¹⁰ yena prāṇaḥ prāṇīyate :*
tad eva brahma tvaṁ viddhi ne 'dam yad idam upāsate. 135.
- daṣame 'nuvāke prathamah khaṇḍaḥ.*

IV. 19. 1. *yadi manyase su vede 'ti dahram evā 'pi nūnaṁ*
tvaṁ vettha brahmaṇo rūpaṁ yad asya tvaṁ yad asya deveṣu.
atha nu mīmāṁsyam eva te manye 'viditam.

2. *nā 'ham manye sū 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 :*
avijñātam vijñātām vijñātam avijñātām.

thus we heard from those of old, who explained it to us. 6. That which is not declared by speech, that by which speech is declared, only that know thou as *brahman*, not that which they worship 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 think: "I know [it] well," neither do I know: "I know [it] 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. ⁸ A. *manyo*. ⁹ B. *matem*. ⁸ *naç*. ⁹ MSS. abbreviate. ¹⁰ -*ṇīti*.

19. ¹ *am-*.

4. *pratibodhaviditam¹ matam amṛtatvaṁ hi vindate :*
ātmanā vindate vīryaṁ vidyayā vindate 'mṛtam.
 5. *iha ced avedid atha satyam asti. na ced ihā 'vedin mahati*
vinastih. bhūteṣu-bhūteṣu vivicya dhīrāḥ pretyā 'smāl lokād
amṛtā bhavanti. 136.

daṣame 'nuvāke dvitīyaḥ khaṇḍaḥ.

IV. 20. 1. *brahma ha devebhyo vijigye. tasya ha brahmano vi-*
jaye devā amahīyanta. ta āikṣantā 'smākam evā 'yam vijayaḥ.
asmākam evā 'yam mahime 'ti. 2. tad dhāi 'sām vijajñāu. tebhyo
ha prādūr babhūva. tan na vyajānanta¹ kim idam yaksam iti.
 3. *te 'gnim abruvaṁ jātaveda etad vijānāhi kim etad yaksam iti.*
tathe 'ti. 4. tad² abhyadravat. tam abhyavadat ko 'sī 'ti. agnir
vā aham³ asmī 'ty abravij jātavedā vā aham asmī 'ti. 5. tas-
miṁs tvayi kim vīryam iti. apī 'dam sarvaṁ daheyam yad idam
prthivyām iti. 6. tasmāi tṛṇaṁ nidadhāv etad dahe 'ti. tad
upapreyāya sarvajavena. tan na ṣaṣṭka dagdhum. sa tata eva
niravṛte nāi 'nad aṣakaṁ vijñātum yad etad yaksam iti. 7. atha
vāyum abruvaṁ vāyav etad vijānāhi kim etad yaksam iti. tathe
'ti. 8. tad⁴ abhyadravat. tam abhyavadat ko 'sī 'ti. vāyur vā

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 immortal.

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. It

19. ² A. -vit-.

20. ¹ -ata. ² -m. ³ ham. ⁴ B. -m.

aham asmī 'ty abravān mātariṣvā vā aham³ asmī 'ti. 9. tasmīns tvayī kim vīryam iti. apī 'daṁ sarvaṁ ādadiya yad idam pṛthivyām iti. 10. tasmāi tṛṇaṁ nidadhāv etad ādatsve 'ti. tad upapreyāya sarvajavena. tan na ṣaṣākā "dātum. sa tata eva nīva-
vṛte⁵ nāi 'nad aṣakaṁ vījñātuṁ yad etad yakṣam iti. 11. athe 'ndram abruvan maghavan etad vījānīhi kim etad yakṣam iti. tathe 'ti. tad⁶ abhyadravat. tasmāt tiro 'dadhe. 12. sa tasmīn evā "kūṣe strīyam ājagāma bahu śobhamānām umānī hūima-
vatīm. tām ho 'vāca kim etad yakṣam iti. 137.

daṣame 'nūvāke tṛtīyaḥ khaṇḍaḥ.

IV. 21. 1. brahme 'ti ho 'vāca brahmaṇo vā etad vijāye mahī-
yadhva iti. tato hāi 'va vidām cakāra brahme 'ti. 2. tasmād vā
ete devā atītārām ivā 'nyān devān yad agnir vāyur indraḥ. te
hy enan nediṣṭham² paspr̥cus sa³ hy enat⁴ prathamō vidām
cakāra brahme 'ti. 3. tasmād vā indro 'tītārām ivā 'nyān devān.
sa hy enan nediṣṭham paspar̥ca sa hy enat prathamō vidām
cakāra brahme 'ti. 4. tasyāi 'sa ādeṣo yad etad vidyuto vyadyu-
tat⁵ ā3 iti⁶ nyamīṣad⁷ ā3. ity adhidevatam. 5. athā 'dhyātman.
yad enad gacchati 'va ca mano 'nena cāi 'nad upasmaraty abhī-

said unto him: "Who art thou?" "I am Vāyu," he said; "I am Mātariṣvan." "What strength then is in thee?" "I could take even everything that is here on earth." 9. It put down before him a blade of grass [saying]: "Take this." Approaching 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 Hāimavatī. 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. ⁵ nīva-vṛta. ⁶ m (l).

21. ² A. nediṣṁ; B. nediṣum. ³ te. ⁴ an-. ⁵ B. vidyu-. ⁶ iti3. ⁷ miṣ-

*kṣṇaṁ saṅkalpaḥ.*⁹ 6. *tad dha tadvanam nāma, tadvanam ity upāsītavyam, sa ya etad evaṁ vedā 'bhi hāi 'naṁ sarvāṇi bhūtāni saṁvāṅchanti.*⁹ 7. *upanīṣadam bho brāhmi 'ti uktā ta upanīṣat. brāhmīṁ vāva ta upanīṣadam abrūme 'ti.* 8. *tasyāi tuṇo dāmaḥ kurme 'ti pratisthā'*¹⁰ *vedās sarvāṅgāṇi satyam āyatanam.* 9. *yo'*¹¹ *vā etām evaṁ vedā 'pāhatya pāpmānam anante svarge loke 'jyeye pratisthāti.* 138.

daṣame 'nuvāke caturthaḥ khaṇḍaḥ. daṣamo 'nuvākas samāptaḥ.

IV. 22. 1. *āçā vā' idam agra āsīd bhaviṣyad'*⁸ *eva, tad abhavat. tū āpo 'bhavan.* 2. *tās tapo 'tapyanta, tās tapas tepānā huss ity eva prācīḥ prāçvasan. sa vāva prāṇo 'bhavat.* 3. *tāḥ prāṇyā 'pānan, sa vā apāno 'bhavat.* 4. *tā apānya'*⁹ *vyānan.*⁴ *sa vāva vyāno 'bhavat.* 5. *tā vyānya samānan, sa vāva samāno 'bhavat.* 6. *tās samānyo 'dānan, sa vā udāno 'bhavat.* 7. *tad idam ekam eva sadhamādyam'*⁵ *āsīd aviviktam.* 8. *sa nāmarūpam'*⁶ *akuruta. tenāi 'naḥ vyavinak.'*⁷ *vi ha pāpmano vicyate ya evaṁ vedu.* 9. *tud asāu vā ādityaḥ prāṇo 'gnir'*⁸ *apāna'*⁹ *āpo vyāno*

imagination continually remembers it (the *brahman*). 6. Verily it is *tadvana* by name. As *tadvana* it is to be worshiped. Who knows this thus, unto him all beings desire together. 7. "Sir, tell the *upanīṣad*." "The *upanīṣad* has been told thee. Verily, we told thee the *upanīṣad* of the *brahman*." 8. Penance, restraint, action are its foundation, the Vedas all its limbs, truth its abode. 9. Verily he who knows this [*upanīṣad*] 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 performed 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 samvāṅksanti. ¹⁰ -o. ¹¹ -e.

22. ¹ repeat āçā vā. ² yed. ³ apāna. ⁴ p-. ⁵ -mādam. ⁶ -raipam. ⁷ -vinot. ⁸ A. -im. ⁹ A. upā-.

diṣas samānaḥ candramā udānaḥ. 10. tad vā etad ekam abhavat prāṇa eva. sa ya evam etad ekam bhavad vedāi 'vañ hāi 'tad ekadhā bhavati 'ty ekadhāi 'va gresṭhas svānām' bhavati. 11. tad agnir vāi prāṇo vāg iti pṛthivī vāyur vāi prāṇo vāg ity antarikṣam ādityo vāi prāṇo vāg iti dyāur diṣo vāi prāṇo vāg iti grotam candramā vāi prāṇo vāg iti manah pumān vāi prāṇo vāg iti strī. 12. tasye 'dañ srṣṭam gīthālam bhuvanam āsīd aparyāptam. 13. sa manorūpam akuruta. tena tat paryāptot. dṛḍham ha vā asye 'dañ srṣṭam aṣṭhīlam bhuvanam paryāptam bhavati ya evam veda. 139.

ekādaṣe 'nuvāke prathamah khaṇḍaḥ.

IV. 23. 1. *sāi 'śā' caturdhā vihitā' gr̥r udgīthas sāmā 'rkyam jyeṣṭhabrāhmaṇam. 2. prāṇo vāvo 'd vāg gī' sa udgīthaḥ. 3. prāṇo vāvā 'mo vāk sā tat sāmā. 4. prāṇo vāva ko vāg ṛk tad arkyam. 5. prāṇo vāva jyeṣṭho vāg brāhmaṇam taj jyeṣṭhabrāhmaṇam. 6. upaniṣadam bho brūhī' ti. uktā ta upaniṣad yasya te dhātava uktāḥ. tridhātu viṣu vāva ta upaniṣadam⁶ abrahme⁷ ti. 7. etac chuklam kṛṣṇam tāmram sāmavarṇa itī ha smū⁸ "ha yadāi' 'vā' guklakṛṣṇe tāmro varṇo 'bhyavāiti 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 becometh 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 *udgītha*, the *sāman*, the *arkya*, the chief *brāhmaṇa*. 2. Verily breath is *ud*, speech is *gī*; that is the *udgītha*. 3. Verily breath is he (*ama*), speech is she (*sā*); that is the *sāman*. 4. Verily breath is *ka*, speech is *ṛk*; that is the *arkya*. 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 *sāman*," he used to say; "when the copper-red color descendeth into the

22. ¹⁰ *svā-*.

23. ¹ *sāḍ*. ² *vihitā*. ³ *B. agīh*; *A. gīh*. ⁴ *brū-*. ⁵ *-āh*. ⁶ *-ṣad*. ⁷ *-dā*
⁸ *ve*.

*vr̥ṇte*⁹ *daṣama*¹⁰ *mānuṣam* *iti tridhātu. sa ūkṣata kva nu ma uttā-*
*nāya*¹¹ *gayānāye* 'mā *devatā baliṁ hareyur* *iti. 140.*

ekādāḥ 'nuvāke *dvitīyāḥ khaṇḍaḥ.*

IV. 24. 1. *sa puruṣam eva prapadunāyā* 'vr̥ṇta.¹ 2. *tam purastāt pratyauṇcam prāvīṣat. tasmā urur abhanat. tad urasa urastvam.* 3. *tasmā atrasada etā devatā baliṁ haranti.* 4. *vācam anuharentīm agnir asmāi baliṁ harati.* 5. *mano 'nuharac candrumā asmāi baliṁ harati.* 6. *cakṣur anuharad ādityo 'smāi baliṁ harati.* 7. *śrotram anuharad diṣo 'smāi baliṁ haranti.* 8. *prāṇam anuharantaṁ vāyur asmāi baliṁ harati.* 9. *tasyāi 'te niṣkhātāḥ* 'panthā *balivāhanā*² *ime prāṇāḥ. evaṁ hāi 'tām niṣkhātāḥ* 'panthā *balivāhanās sarvato 'piyanti*³ *prāṇā ya evaṁ veda.* 10. *sā hāi 'śā brahmāsandīm ārūdhā. ā hā 'smāi brahmā-sandīm haranti*⁴ *adhi ha brahmāsandīm rohati ya evaṁ veda.* 11. *tad etad brahmayajagat*⁵ *ḥriyā parivṛdham. brahma ha tu san yuṣasā ḥriyā parivṛdho bhavati ya evaṁ veda.* 12. *tasyāi 'śa ādego*⁶ *yo 'yam daksine 'kṣann antaḥ. tasya yuc chuklām tad ṛcām rūpam yat kṣṇam tat sāmnam yad eva tāmram iva babhrur*⁷ *iva tad yajusām.* 13. *ya evā 'yam cakṣuṣi puruṣa eṣa*

white and black, it snatcheth 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 (*uru*). 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 *ṛc*'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-

23. ⁹ A. -ta. ¹⁰ *daṣṣ-*, before the *ḥ* an illegible letter, perhaps crossed out. ¹¹ *uktānāya*.

24. ¹ A. *adiṣ*. ² -ā. ³ *baliṁ vāh-*. ⁴ B. 'pay-. ⁵ *harati*. ⁶ -ḥa. ⁷ -ā.

indra eṣa prajāpatis samah prthivyā sama ākāṣena samo divā samas sarveṇa bhūtena. eṣa paro divo dīpyate. eṣa eve 'dam sarvam ity upāsitavyam. 141.

ekādaśe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

IV. 25. 1. *sac cā 'sac cā 'sac ca sac ca vāk ca manas ca [manas ca] vāk ca cakṣuḥ' ca śrotraṁ ca śrotraṁ ca cakṣuḥ ca graddhā ca tapaḥ ca tapaḥ ca graddhā ca tāni śoḍaśa. 2. śoḍaśakalam brahma. sa ya evam etat śoḍaśakalam brahma veda tam evāi 'tat śoḍaśakalam brahmā 'pyeti. 3. vedo brahma tasya satyam āyatanam gamah pratisthā damaḥ ca. 4. tad yathā śvāḥ prāiṣyan pāpāt karmaṇo jugupsetāi 'vam evā 'har-ahaḥ pāpāt karmaṇo jugupsetā 'kālāt. 5. athāi 'sān daśapadī virāt. 6. daśa puruṣe svarganarakāni. tāny enaṁ svargaṁ gatāni svargaṁ gamayanti narakāṁ gatāni narakāṁ gamayanti. 142.*

ekādaśe 'nuvāke caturthaḥ khaṇḍaḥ.

IV. 26. 1. *mano narako vān narakah prāno narakas cakṣur narakas śrotraṁ narakas tvañ narako hastāu narako gudaṁ narakas ḥṣiṇaṁ narakah pādau narakah. 2. manasā parikṣyāni' vede 'ti veda. 3. vācū rasān vede' 'ti veda. 4. prānena*

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. Sixteenfold 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 de cease 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 *virāj* 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 saviors." 4. He knows: "With breath I know odors."

gandhān vede 'ti veda. 5. *cakṣuṣā rūpāṇi vede 'ti veda.* 6. *gro-treṇa ṣabdān vede 'ti veda.* 7. *tvacā sarīsparṣcān vede 'ti veda.* 8. *hastābhyām karmāṇi vede 'ti veda.* 9. *udareṇū 'ṣanayām vede 'ti veda.* 10. *ṣiṇena rāmān vede 'ti veda.* 11. *pādābhyām adhvano vede 'ti veda.* 12. *plakṣasya prāsraṇasya prādeṣa-mātrād udak tat pṛthivyāi madhyam. atha yatrāi 'te sapta rṣayas tad divo madhyam.* 13. *atha yatrāi 'ta ūśās tat pṛthivyāi hṛdayam. atha yad etat kṛṣṇam candramasi tad divo hṛdayam.* 14. *sa ya evam ete dyāvāpṛthivyor madhye ca hṛdaye ca veda nā' 'kāmo³ 'smāl lokāt prāti.* 15. *namo 'tisāmāyāi⁴ 'tūretāya⁵ dhṛta-rāṣṭrāya pāṛthuṣṛavasāya⁶ ye ca prāṇam rakṣanti te mā rak-santu, svasti. kurme 'ti gārhapatyas⁷ čama' ity āhavanīyo dama ity anvāhāryapacanaḥ.* 143.

ekādaṣe 'nuvāke pañcamah khaṇḍaḥ. ekādaṣo 'nuvākas samāptaḥ.

IV. 27. 1. *kas savitū. kū sāvitri. agnir eva savitū. pṛthivī sāvitri.* 2. *sa yatrā 'gnis tat pṛthivī yatra vā pṛthivī tad agniḥ. te dve yonī. tad ekam mithunam.* 3. *kas savitū. kū sāvitri. varuṇa eva savitū. āpas sāvitri.* 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 Prāsraṇa 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 Atisāma Etūreta (?), to Dhṛtarāṣṭra, to Pārthuṣṛavasa, 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. ³ *komo*. ⁴ A. -*sāmāya*; B. -*sāmāya*. ⁵ *etur*-. ⁶ corrected from *pārjuṣṛ*-. ⁷ *-may*.

yatra vā¹ "pas tad varuṇaḥ. te dve yonī. [tad ekam mithunam.]
 5. kas² savitā. kṛ sāvitṛī. vāyur eva savitā. ākāśas savitṛī.
 6. sa yatra vāyus tad ākāśo yatra vā "kāśas tad vāyuḥ. te dve³
 yonī. tad ekam mithunam. 7. kas² savitā. kṛ sāvitṛī. yajña eva
 savitā. chandāṁsi savitṛī. 8. sa yatra yajñas tac chandāṁsi
 yatra vā chandāṁsi tad yajñaḥ. te dve³ yonī. tad ekam mithu-
 nam. 9. kas² savitā. kṛ sāvitṛī. stanayitnur eva savitā. vidyut
 sāvitṛī. 10. sa yatra stanayitnus tad vidyud yatra vā vidyut⁴
 tat stanayitnuḥ. te dve³ yonī. tad ekam mithunam. 11. kas²
 savitā. kṛ sāvitṛī. āditya eva savitā. dyāus sāvitṛī. 12. sa
 yatrā "dityas tad dyāur yatra vā dyāus tad ādityaḥ. te² dve yonī.
 tad ekam mithunam. 13. kas² savitā. kṛ sāvitṛī. candra eva
 savitā. nakṣatrāṇi savitṛī. 14. sa yatra candraś tan nakṣatrāṇi
 yatra vā nakṣatrāṇi tac candraḥ. te dve³ yonī. tad ekam mithu-
 nam. 15. kas² savitā. kṛ sāvitṛī. mana eva savitā. vāk sāvitṛī.
 16. sa yatra manus tad vāg yatra [vā] vāk tan manaḥ. te² dve
 yonī. tad ekam mithunam. 17. kas² savitā. kṛ sāvitṛī. puruṣa
 [eva] savitā. strī sāvitṛī. sa yatra puruṣas tat strī⁴ yatra vā strī
 tat puruṣaḥ. te dve yonī. tad ekam mithunam. 144.

dvādaśe 'nuvāke prathamah khaṇḍah.

are; or where the waters are, there is Varuna. These are two wombs. [This is one couple.] 5. What is Savitar? What is Sāvitrī? Vāyu is Savitar, space Sāvitrī. 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 Sāvitrī? The sacrifice is Savitar, the metres are Sāvitrī. 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 Sāvitrī? Thunder is Savitar, lightning Sāvitrī. 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 Sāvitrī? The sun is Savitar, the sky Sāvitrī. 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 Sāvitrī? The moon is Savitar, the asterisms are Sāvitrī. 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 Sāvitrī? Mind is Savitar, speech is Sāvitrī. 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 Sāvitrī? Man is Savitar, woman Sāvitrī. Where man is, there is woman; or where woman is, there is man. These are two wombs. This is one couple.

27. ¹ p-. ² abbreviate here and in the following. ³ B. -un. ⁴ -īḥ (!).

IV. 28. 1. *tasyā eṣa prathamah pādo bhūs tat savitur vareṇyam iti. agnir vāi vareṇyam. āpo vāi vareṇyam. candramā vāi vareṇyam.* 2. *tasyā eṣa dvitīyah pādo bhargamayo bhuvo bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candramā vāi bhargah.* 3. *tasyā eṣa tṛtīyah pādas svar dhiyo yo nah pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaḥ ca prajānayatāḥ.* 4. *bhūr bhuvas tat savitur vareṇyam bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candramā vāi bhargah.* 5. *sva dhiyo yo nah pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaḥ ca prajānayatāḥ.* 6. *bhūr bhuvas svas tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo nah pracodayād iti.² yo vā etān sāvitṛm evaṁ vedū 'pa punarmṛtyum tarati sāvitṛyā eva salokatām jayati sāvitṛyā eva salokatām jayati.* 145.

dvādaśe 'nuvāke dvitīyah khaṇḍah. dvādaśo 'nuvākas samāptaḥ.

ity upaniṣadbrāhmaṇaṁ samāptam.

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 desirable. 2. This is its second *pāda*, made up of splendor: "*Bhuvas*; 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 devotion." The sacrifice indeed impels. Woman and man propagate. 4. "*Bhūs, bhuvas*; may we obtain that desirable splendor of 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, bhuvas, svar*; may we obtain that desirable splendor of god Savitar, who may impel our devotion." He who knows this Sāvitrī thus overcomes second death, he wins the same world with the Sāvitrī itself; he wins the same world with the Sāvitrī itself.

28. ¹-saṁ. ²insert *yajño vāi pracodayati. strī ca vāi puruṣaḥ ca prajānayatāḥ.*

NOTES.

The MSS. have this heading: *talavakārabrahmaṇe* (!) *upaniṣadbrahmaṇam*.

In the numbering of the paragraphs the MSS. are careless and inconsistent. A. omits the *anuvāka* and *khaṇḍa* 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 *khaṇḍa* 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 = 57. 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 56, 57, and 58 respectively; iii. 18. has in B. the additional number 70; iii. 22. 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* (*prajāpatiḥ*) *khalu pṛthivyā evā 'gnim nira-mimatā 'ntarikṣād vāyuh diva ādityam*. The rest is different. — *prā-ṇedat*: cf. JB. i. 354, *tasya* (i. e. *yajñasya*) *yo rasah prāṇedat* . . .

I. 1. 7. Cf. Māit. U. vi. 23, *athā 'nyatrā 'py uktam yah çabdas tad om ity etad akṣaram*.

I. 1. 8. *tāny* . . . *aṣṭāu*: i. e. *pṛthivī, agni; antarikṣa, vāyu; dyu, āditya; vāc, prāṇa*. — The whole paragraph is repeated at i. 6. 6; and, omitting *etāny*, i. 33. 11; 34. 2. — *aṣṭācaphāḥ paçavas*: cf. JB. iii. 241, 247, *aṣṭākṣarā vāi gāyatrī. aṣṭācaphāḥ paçavaḥ*; TMB. iii. 8. 2 (ÇB. vi. 2. 15). Elsewhere—e. g. TS. vi. 1. 6. 2; iii. 2. 9. 4; AB. i. 21. 15; 28. 11—the *jagatī* is connected with the domestic animals.

I. 2. 3. *ovā3c* . . . *ovā*: cf. iii. 39. 1 (i. 3. 1).

I. 2. 4. *parāñ*: here 'to no purpose,' as AB. iii. 46. 2, 3, 4. In paragraphs 5 and 6 it has its ordinary meaning. The -*āñ* for -*āk* also in *nyāñ* i. 6. 1: cf. Kāth. U. ii. 4. 1 (and Böhlingk's note); Āit. U. iii. 3; Māit. U. vi. 17 (*avāñ*); but *parāk* and *arvāk* at i. 9. 5.

I. 2. 5. *sa sarvā* . . . '*nusañvāti*': cf. TB. ii. 3. 9. 6, *sarvā diço 'nusañvāti*; iii. 10. 4. 2, *sarvā diço 'nusañvāhi*.

I. 3. 1. *etābhyām*: scil. *devatābhyām*: cf. below, 8, *etābhīr devatābhīr*.

I. 3. 2. *sa yathā* . . . : cf. ÇB. xiv. 6. 1. 8 (=BAU. iii. 1. 8); ix. 8. 3. 6; JB. ii. 418, *sā yathā vṛkṣam ākramaṇāir ākramamāṇa iyād evam eva* . . . *svargam lokam rohanto yanti* (AB. iii. 19. 6-7).

I. 3. 3. *mṛtyu* is also identified with *açanāyā* BAU. i. 2. 1, and below iii. 12. 2. The peculiar *ā* is supported by 4; iii. 12. 2; iv. 24. 9; and JB. i. 136 (three times); but *açanāyantīḥ* and *açanāyeyuḥ* JB. i. 117.

I. 3. 4. *annam . . . candramāḥ*: cf. KBU. iv. 2, *candramasy annam*; Mait. U. vi. 5.

I. 3. 4. 5. Cf. JB. i. 136, *annenā 'canayām ghnanti. tām-tām aṇana-yām annena hatvā svargaṁ lokam ārohan.*

I. 3. 6. The emendation *rathasya* is made certain by RV. viii. 91 (80). 7, *khe rathasya khe 'nasaḥ.*

I. 3. 7. The meaning of *atha yad . . . pratihārāt* is obscure.

I. 3. 8. *yathā 'gninā . . . saṁsṛjyeta*: cf. JB. i. 81 (twice) *yathā 'gnāv agnīn abhisamādadhīyāt tādṛk tat.* The precativ *āśicyād* (AÇS. ii. 3. 5, *āśiñcyād*) among these optatives is very surprising, and calls perhaps for an emendation (*āśiñced*?).

I. 4. 1 ff. Cf. iii. 39. 3 ff.

I. 4. 2. *ativyādhi . . . cūrah*: a Vedic reminiscence: cf. VS. xxii. 22, *rājanyaḥ cūra iṣavyo 'tivyādhi*; TS. vii. 5. 18, *rājanya iṣavyaḥ cūro mahāratho jāyatām*; ÇB. xiii. 1. 9. 2, *rājanyaḥ cūra iṣavyo 'tivyādhi mahāratho jāyatām.*

I. 4. 3. *daṇavāḥ*: perhaps 'of tenfold strength.'

I. 4. 4. On the inferiority of the ass to the horse cf. TS. v. 1. 2. 2 ff.; ÇB. 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. — *anāryas*: the emendation is doubtful, but a change from *ryy* to *rthy* would be easy in a Devanāgarī MS. Instead of *rājñāḥ*, *rājyam* would be expected: cf. TS. ii. 6. 6. 5, *ya evaṁ veda pru rājyam annādyam āpnoti*; ÇB. ii. 4. 4. 6, *rājyam iha vāi prāpnoti ya . . .*

I. 4. 5. *him vo*: *him bhā* would be expected, as in 1.

I. 5. 1. *ne*: read so with the MSS.; *ṇ* as below iii. 3. 1; 14. 8, *-nir-bhīṇa*; iv. 3. 3; 21. 8, *sarvāṅgāni*; iv. 1. 8 MSS. *ayāny*; AB. i. 13. 4; 30. 5: cf. Tāit. Prāt. vii. 4.

I. 5. 2. *satyam*: the emendation is doubtful, the whole chapter obscure.

I. 5. 3. *yāvati . . . prthivī*: cf. TS. ii. 6. 4. 3; 5. 2, etc.

I. 5. 4. *√grh + ud* of the lifting up of a cup, as AB. vii. 33. 2, *tān* (i. e. *camasān*) *yatro 'dgrhñīyus tad enam upodgrhñīyāt.* — *manasā*: i. e. 'in silence,' opposed to *vācā*, as i. 58. 6, etc.

I. 6. 1. *tena vā etam . . . nidadhīd iti*: the text as it stands is unintelligible, the chapter obscure throughout.

I. 6. 2. *raçmīn . . . vyūhati*: cf. Iça U. 16, *yama sūrya prajāpatya vyūha raçmīn . . .*

I. 6. 4. *anālayanam*: formed from *ālaya* as *anilayana* (Tāit. 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. *catvāri vak . . . vadanti*, = RV. i. 164. 45; repeated below, at i. 40. 1.

I. 7. 3. *sa yathā 'çmānam . . .*: the same comparison occurs again below at i. 60. 8 and ii. 3. 12-13; in all three passages read *loṣṭo* (for *loṣṭho*): cf. Chānd. U. i. 2. 7, 8, *yathā 'çmānam ākhaṇam ṛtvā* (Böhtlingk inserts *mṛtpiṇḍo*) *vidhvaṁsata evaṁ hāi 'va sa vidhvaṁsate ya . . .*

BAU. i. 3. 8, *sa yathā 'cmanam ṛtvā loṣṭo vidhvaṁsetāi 'vam hāi 'va vidhvaṁsamānā viṣvaṇco vineṣuḥ*.

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

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

I. 8. 4, 5 = iii. 19. 3, 4.

I. 8. 7. *dravantam*: it is barely possible to support the reading of the MSS. *dravam* by RV. iv. 40. 2 b.

I. 8. 10. *marimṛṣitvā*: the exact meaning is as doubtful here as it is QB. iv. 5. 1. 10: cf. Eggeling's note, SBE. xxvi. 388.

I. 8. 11. *tenāi 'nam* . . . : cf. JB. i. 322, *sa yathā madhunā lājān prapuyād evam evāi 'tenā 'kṣareṇa sāmān (!) rasam dadhāti*; and ii. 77, *yathā madhv āsicya lājān āvapet tad anyathāi 'va syāt tādṛk tat*.

I. 8. 12. *ayāsm*: the clause is so much abbreviated as to be obscure. The peculiar position of the *phuti*-mark in the MSS., though repeated twice, is very probably due to a mistake. Cf. Schroeder, MS., i., introduction, p. xxx, and ZDMG. xxxiii. 187.

I. 9. 2. *vāg ity ṛk*: cf. Chānd. U. i. 3. 4; 7. 1; BAU. i. 5. 5.

I. 9. 4. *aṣṭāu*: those enumerated in 2. — *bahur bhūyas*: cf. RV. i. 188. 5, *bahviṣ ca bhūyasīc ca*.

I. 9. 5. *vyomānto vācaḥ*: I have taken *vyomāntaḥ* here in its primary sense; see below, note to i. 10. 4.

I. 10. 2. *yathā sūcyā* . . . : cf. JB. ii. 10, *yathā sūcyā palāṇāni sam-
trṇṇāni syur evam etenā 'kṣareṇe 'me lokās samtrṇṇāḥ*; Chānd. U. ii. 23. 4, *tad yathā caṅkunā sarvāṇi parṇāni samtrṇṇāny evam oṃkāreṇa sarvā vāk samtrṇṇā*. These parallel passages show that *caṅku* in the Chānd. U. may be taken in its ordinary meaning of 'pin' (AB. iii. 18. 6).

I. 10. 4. *daṣḍadhā* . . . : the same series of numerals is repeated at i. 28. 3 and 29. 5. Cf. Weber, ZDMG. xv. 132 ff. The series at TMB. xvii. 14. 2 is very similar to this; the chief difference is *badva* (cf. AB. xviii. 22. 4) for *padma*; *vyomānta* occurs nowhere else, and the meaning given to it is purely conjectural. It occurred above, i. 9. 5, in its ordinary sense.

I. 10. 5. Cf. KB. viii. 9, *tā parovariyasir abhyupeyāt. trīn agre stanān atha dvāv athāi 'kam paraspara eva tān lokān varīyasah kurute*; AB. i. 25. 6, *parovariyāṁso vā ime lokā arvāg aṅhīyāṁsah*.

I. 10. 10. *satyam* . . . *āpa*: cf. RV. x. 85. 1, *satyeno 'tābhītā bhūmih*.

I. 11. 1. *annakācinir*: it would be easy to emend to *-kāṅkṣinir* or *-kāminir*, were it not for the fact that the word occurs twice again, without any variants, in a similar story, JB. i. 88, *prajāpatiḥ prajā asṛjata. tā enam sṛṣṭā annakācinir abhitas samantam paryaviṣan. tābhyo himkāreṇā 'nnādyam asṛjata . . . tam etat prajā annakācinir abhitas samantam pariviṣanti. tābhyo himkāreṇāi 'vā 'nnādyam sṛjate*; also JB. ii. 148, *tā enam annakācinih prajā abhyupāvavṛduḥ*; and at JB. ii. 149, *tā enam annakācinih* (MSS. -*cin-*) *prajā abhyupāvartante*.—The same tautological expression *tam . . . sarve devā abhitas samantam paryaviṣan* occurs at JB. ii. 142.

I. 11. 5-9; 12, 1-2, 4. Cf. Chānd. U. ii. 9. 2-8, where however the *pratikāra* is connected with the embryos, and the *upadrava* with the forest-animals.

I. 11. 5. Cf. JB. iii. 213, *prajāpatiḥ paçūn asṛjata. te 'smāt* (MSS. -n) *sṛṣṭā asaṃjānānā apākṛāman* (MSS. -krā-), so 'kāmayatā 'bhī mā paçavas saṃjānīran. na mad apakṛāmeyur iti. sa etat sāmā 'paçyat tenā 'stuta. tato vāi tam paçavo 'bhisamajānata (MSS. -samanj-) tato 'smād anapakramiṇo 'bhavan. tad u (MSS. vi) hīnkāram bhavati. hum iti vāi paçavas saṃjānate hum iti mātā putram abhyeti hum iti putro mātaram.

I. 11. 9. *tantasyamānā* : the emendation is doubtful.

I. 12. 1. *upadravaṃ grhṇanta* : the pun here is not quite clear to me ; perhaps *upadrava* 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. 4. Cf. Chānd. U. ii. 9. 1-8 ; ii. 14.

I. 12. 5. Cf. Chānd. U. ii. 9. 1, *sarvadā samas tena sāmā*.

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. ii. 3. 1-2 ; 15. 1 ; ÇB. i. 5. 2. 18 ; ii. 2. 3. 8.

I. 13. 1. *yad vṛṣṭāt . . .* : cf. ÇB. ii. 6. 3. 7, *vṛṣṭād oṣadhayo jāyante*.

I. 13. 5. Cf. Chānd. U. ii. 7. 1 ; below, 33. 3.

I. 15. 8. *anṛcena sāmā* : cf. A. C. Burnell's *Ārṣeyabrāhmaṇa* (Mangalore, 1876), Introduction, p. xi ff., "by a *sāman* 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 ÇB. iii. 9. 1. 9, *vāg vāi sarasvaty annam somas tasmād yo vācā prasāmy annādo hāi 'va bhavati*, from which it would seem that *prasāmi* might mean 'abundantly' rather than 'imperfectly' (PW., pw., Eggeling) : cf. Chānd. U. ii. 8. 3.

I. 16. 4. *rei sāmā gāyāma* : i. e. 'sing a *re* to a *sāman*-melody' : cf. Burnell's *Ārṣeyabrāhmaṇa*, Introd. p. xii, "A *sāman* is sung (*gāi*) 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 *sāman*, this idiom would be impossible."

I. 16. 5. *te* : i. e. the chants of the noon and evening libations.

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

I. 16. 9. On the redundant pronoun see Delbrück, *Altind. Synt.*, p. 215 ; Whitney, *AJPh.* xiii. 304.

I. 18. 1. Cf. JB. i. 283 ff. (partly translated by Whitney, *Trans. Am. Philol. Assoc.* xxiii. 30), *prajāpatir devān asṛjata. tān* (A.B. *tā*) *mṛtyuḥ (-uḥ) pāpmā 'nvasṛjyata. te devāḥ prajāpatim (prajām) upetyā 'bruvan kasmād (asmā) u no 'sṛṣṭhā (sṛṣṭā) mṛtyuḥ cen naḥ (na) pāpmānam anvasasṛkṣyann (-sṛkṣy-) āsithe 'ti. tān* (A.B. *tā*) *abravīc* (A.B. *br-)* *chandāṃsi sambharata tāni yathāyatanam praviṣata tato mṛtyunā pāpmanā vyāvartṣyathe (-vṛṣy-) 'ti. vasavo (savo) gāyatrīm samabha-*

ran (sambh-), tām te prāviṣan. tām sā (sa) 'echādayat. viṣve devā anu-
ṣṭubham samabharan. tām te prāviṣan. tām sā 'echādayat (-n). marutaḥ
pañktiḥ samabharan. tām te prāviṣan. tām sā 'echādayat. sādhyāḥ cā
'ptyāḥ cā 'iechandasaḥ (C. -daṁsam) samabharan. tām te prāviṣan.
tām sā 'echādayat (C. -n). 284. savanāny eve 'ndrāgnī anuprāviṣatām.
tato vai tām (tā) mṛtyuḥ pāpmā na nirajānāt. kuto hi tasya mṛtyuḥ
pāpme "ciṣyate yaṁ na nirajānāti. na hāi 'nam mṛtyuḥ pāpmā 'nuvin-
dati ya evaṁ veda. chandāṁsi vāva tām mṛtyoḥ pāpmano 'echādayan
(C. -dāy-). tad yad enān (-nā) chandāṁsi mṛtyoḥ pāpmano 'echādayaṁs
tae chandasāḥ chandastvam. chādayanti evāi 'nām chandāṁsi mṛtyoḥ
pāpmano ya evaṁ veda.

I. 18. 3-4. Cf. Chānd. U. i. 4. 2, devā vāi mṛtyor bibhyatas trayiṁ
vidyām prāviṣan. te chandobhir acchādayan. yad ebhir acchādayaṁs
tae chandasāḥ chandastvam.

I. 18. 8. *ṛcy asvarāyām* : cf. i. 21. 9, *etāvad vāva sāma yāvān svarāḥ*.
ṛg vā eṣa rte svarād bhavati, whence it appears that a *ṛe* without mel-
ody (*sāman* = *svara*) is meant : see above, i. 15. 3 ; 16. 4.

I. 18. 9. The Chānd. U. i. 4. 4 identifies *svara* and *om*.

I. 19. 8. *etena hā 'sya sarveno 'dgūtam* . . . : cf. i. 57. 9 ; 58. 10. The
construction of *√vraçe* + *ā* with the ablative (instead of *dat.* or *loc.*)
is noteworthy.

I. 20. 8. *tad yathā* . . . : cf. JB. i. 144, *yathā vā akṣeṇa cakrāu vi-
ṣkabdhāv evam etene 'māu lokāu viṣkabdhāu* ; RV. vii. 99. 3.

6. The three *āgās* are described below, i. 37. 1. — The precise tech-
nical meaning of *āgīta*, *vibhūti*, *pratiṣṭhā*, and *pragā* is obscure.

I. 21. 4. The paragraph is not clear to me ; *ahorātrā* 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. 9. *ṛg vā* . . . : cf. above, i. 18. 8.

I. 22. 2. Cf. TS. vi. 3. 1. 4-5, *nā 'dhvaryur upagāyet. vāgvīryo vā
adhvaryuḥ. yad adhvaryur upagāyed udgātre vācam samprayacched
upadāsukā 'sya vāk syāt*.

I. 23. 8. *tasyā 'bhipīlitasya* . . . : this is a clear contradiction of i. 1. 6.

I. 24. 1. The same play between *akṣara* and *√kṣar* in Amṛtanāda U.
24, *yad akṣaram na kṣarate kadācit* (Ind. St. ix. 32) : cf. also ÇB. vi. 1.
3. 6.

I. 24. 2. The same play between *akṣara* and *√kṣi* is repeated below,
i. 48. 8.

I. 25. 6. *atha yathā* . . . : i. e. as insignificant as a pail in comparison
with a river.

I. 25. 7. Cf. JB. i. 324, *traiṣṭubho vā asāv ādityaḥ cūklam kṛṣṇam
puruṣaḥ*.

I. 25. 8. *yo 'gnir mṛtyus saḥ* : cf. ÇB. ii. 2. 4. 7, 9, *agner mṛtyor
ātmānam atrāyata* ; JB. i. 12, *devā vāi mṛtyunā samayatanta. 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. 10. On the *puruṣa* of the sun cf. KBU. iv. 3 ; Chānd. U. i. 6. 6 ;
iv. 11. 1 ; BAU. ii. 1. 2 ; iii. 9. 12.

I. 26. 1. Cf. JB. i. 254, *trivṛce cakṣuḥ cūklam kṛṣṇam kanīnikā* ; 324,

trāiṣṭubham idaṁ cakṣuḥ ṣuklaṁ kṛṣṇam puruṣaḥ; ÇB. xii. 8. 2. 26, *trīṇvā vā idaṁ cakṣuḥ ṣuklaṁ kṛṣṇaṁ kanīnakā*; below i. 34. 1.

I. 26. s. *tad yās tā āpo . . .*: cf. i. 29. 5; 33. 5; ÇB. 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. s. The paragraph is obscure.

I. 26. s ff. The Chānd. U. vi. 4. 4. mentions *rohitam, ṣuklam* and *kṛṣṇaṁ rūpam* of the lightning.

I. 26. s. 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. — *annaṁ kṛtvā*: because death is hunger: above i. 3. 3; BAU. i. 2. 1, 4.

I. 28. s. *sa eṣa saptaraçmīr vṛṣabhas tuviṣmān*: the last three words are quoted from the *ṛc* below, 29. 7 (RV. ii. 13. 12a).

I. 28. s. On these numerals see above, note to i. 10. 4.

I. 29. 7. The *ṛc* is RV. ii. 12. 12.

I. 29. s. *eṣa hy eva . . . ṛṣabhaḥ*: cf. JB. ii. 87, *indro vā akāmayata ṛṣabhas sarvāsām prajānām syām ṛṣabhatām gaccheyam iti. sa etaṁ yajñam apaçyat tam āharat tenā 'yajata. tato vāi sa ṛṣabhas sarvāsām prajānām abhavat ṛṣabhatām agacchat. — mahīyā* here and below (46. 2; 48. 5) was certainly connected with *mahant* rather than with *mah*: cf. PW. s. v. *mahīy*; the commentator of TS. vii. 5. 10 explains it by *pūjā*.

I. 30. 2. *aniṣedhaṁ sāma*: *niṣedha* is the epithet of several *sāmans*.

I. 30. s. = i. 45. 6. — AB. iv. 2. 3. states that the *nāndanaṁ sāma* (SV. ii. 653) is *abhrātṛvyaṁ* and *bhrātṛvyaḥ*: cf. also *Ind. Stud.* iii. 203, 208.

I. 31. s. 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 *ṛc* is RV. viii. 70 (59). 5.

I. 33. 2. *tad yad vāi brahma sa prāṇaḥ*: this is the doctrine of Kāu-ṣītaki and Pāṇīya (KBU. ii. 1; 2.), of the sacrificial fires as revealed to Upakosala Kāmalāyana (Chānd. U. iv. 10. 5), and one of the explanations of Varuṇa to Bhṛgu (Tāit. U. iii. 3. 1). The same was taught by Udaṅka Çāulbāyana (BAU. iv. 1. 2). For a refutation of it see BAU. v. 13. 1.

I. 33. s. Cf. i. 13. 5. — *mana eva hiṅkārāḥ*: cf. Chānd. U. ii. 11. 1. *vāk prastāvah*: cf. Chānd. U. ii. 7. 1; 11. 1.

I. 33. 4. *karoty eva vācā*: cf. below ii. 2. 8; iii. 32. 9, *sa eṣa prāṇo vācā karoti*; ÇB. iv. 6. 7. 5, *sā yatre 'yaṁ vāg āsit sarvaṁ eva tatṛā 'kriyata sarvaṁ prājñāyata 'tha yatra mana āsin nāi 'va tatra kiṁ caṇā 'kriyata na prājñāyata no hi manasā dhyāyataḥ kaç caṇā 'jānāti*; Mahānār. U. iv. 7, *vācā kṛtaṁ karma kṛtam*; VS. xiii. 58 and comment on it, ÇB. viii. 1. 2. 9. — *gamayati manasā*: cf. Chānd. U. v. 10. 2 (= iv. 15. 6), *tat puruṣo manasa enān brahma gamayati. — tad etan . . . manaḥ*: cf. Māit. U. vi. 34, *tāvan mano niroddhavyaṁ hṛdi yāvut kṣayaṁ gataṁ*.

I. 33. 5. *agnih̄ prastāvaḥ* : cf. Chānd. U. ii. 2. 1. — *āditya udgīthaḥ* : cf. Chānd. U. ii. 20. 1 (i. 3. 1).

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

I. 33. 8. For the identification of sun and moon with the *sāman* cf. Chānd. U. i. 6. 3, 4.

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

I. 34. 3. *sa eṣa āhutim atimatya* and *ta eta āhutim atimatya* in 5 refer to pāda c of the *re* quoted in 6.

I. 34. 6. The stanza is AV. x. 8. 35, which reads *sadhriciḥ* for *samiciḥ* in b, and *āhutim* in c. In b *dadante* (manuscript reading : see Whitney, *Index Verb.*) should be restored for *dadate* of the edition. For *diṣas samiciḥ* cf. ÇB. vii. 3. 1. 24.

I. 34. 7. The stanza is AV. x. 8. 36, which has *eṣām* for *eko* in c, and *eke* for *anye* in d.

I. 34. 11. *tā etās . . . annādyāya* : obscure and probably corrupt.

I. 35. 1. *sahvatsara* : 36. 1, *parjanye*, 4, *puruṣe*, and 10, *devatāsu*, prove it to be locative.

I. 35. 2 ff. Cf. above, i. 12. 7.

I. 35. 4. A similar play on *varṣaḥ* and *varṣāḥ* ÇB. ii. 2. 3. 7.

I. 35. 6. *nidhanakṛta* : *nidhanikṛta* would be expected, but cf. the similar passage ŚB. iii. 1, which ends *hemanto nidhanam. tasmād dhe-mantam prajā nidhanakṛtā ivā* "sate *nidhanarūpam ivāi* 'tarhi.

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

I. 36. 5. *pratyag* : contrasted with *ūrdhva* in 4, as Kāth. U. i. 5. 3, *ūrdhvam prāṇam unnayaty apānam pratyag asyati* (cf. Chānd. U. iii. 13. 3, *yo 'sya pratyāṇ suṣiḥ so 'pānaḥ. 5, yo 'syo "rdhvaḥ suṣiḥ sa udānaḥ*). It corresponds to *āvṛtta* in Chānd. U. ii. 2. 2, *lokā ūrdhvāc ca "vṛttāc ca*.

I. 36. 6. Cf. Chānd. U. ii. 19.

I. 36. 8. Cf. Chānd. U. ii. 7.

I. 36. 10. Cf. Chānd. U. ii. 20.

I. 37. 1 ff. On this distribution of the *savanas* among the different divinities see Eggeling's note, SBE. xii., p. xviii.

I. 37. 2. On the manner in which the *çastras* 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 *vinardi sāmnaḥ* is regarded as Agni's *udgītha*. — *rdhnoti* with accusative, like *√puṣ*.

I. 37. 3. *ghoṣiṇi*, *upabdimatī* : these two adjectives are also combined JB. i. 253, *yasmād etad ghoṣi 'vo 'pabdimad iva gīyate tasmād ghoṣi 'vo 'pabdimad iva garbhā jāyante* : cf. AB. iv. 9. 3, *açvarathene 'ndra ājim adhāvat. tasmāt sa uccāirghoṣa upabdimān kṣatrasya rūpam. āindro hi saḥ*. The Chānd. U. assigns to Indra the *çlakṣṇam balavat sāmnaḥ*.

I. 37. 5. *uccā* : i. e. 'further on' : cf. below 7.

I. 37. 6. The Chānd. U. also attributes the *krāuñcam sāmnaḥ* to Brhaspati, while in TS. ii. 5. 11. 1 it is assigned to the Asuras : *yat krāuñcam anvāhā "suram tad yan mandram mānuṣam tat*. As to its char-

acter, cf. comment. on TS. v. 5. 12. 1, *krāuñco dāruṇasvanaḥ pakṣi-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') *çmaçānāni* is not clear.

I. 38. 4. *galūnasa* : the exact form of the name is not quite certain ; at J.B. i. 316, A.B.C. read *galāna*, D. *galūna*. — *çāmūlaparnābhyām* : probably corrupt ; but I have not corrected the *ū* into *ī*, because *çāmīla* is only found as adjective, 'made of *çāmī*-wood.'

I. 39. 1. Pāluṣita is probably the same person as Pāluṣi, Chānd. U. v. 11. 1 (ÇB. x. 6. 1. 1), who is (Chānd. U. v. 13. 1) also addressed as *Prācinayogya*.

I. 39. 2. *sāmnaḥ pratiṣṭhā* : cf. BAU. i. 3. 29, *tasya hāi 'tasya sāmno yaḥ pratiṣṭhām veda prati ha tiṣṭhati. tasya vāi vāg eva pratiṣṭhā* etc.; Sāmavidh. B. i. 12, *yo ha vāi sāmnaḥ pratiṣṭhām veda prati ha tiṣṭhaty asmiñç ca loke 'muṣmiñç ca. vāg vāva sāmnaḥ pratiṣṭhā. yad v etad vāg ity ṛgvedaḥ saḥ. ṛci sāma pratiṣṭhitam*.

I. 39. 4. *sāmnas suvarṇam* : cf. BAU. i. 3. 28, *tasya hāi 'tasya sāmno yaḥ suvarṇam veda bhavati hā 'sya suvarṇam. tasya vāi svara (!) eva suvarṇam* etc.; Sāmavidh. B. i. 11, *yo ha vāi sāmnaḥ svañ yaḥ suvarṇam veda svañ ca ha vāi sāmnaḥ suvarṇam ca bhavati. svaro (!) vāva sāmnaḥ svañ tad eva suvarṇam*.

I. 40. 1. The verse is RV. i. 164. 45.

I. 40. 2. *vag eva sāma* : cf. BAU. i. 3. 24, *vāg vāi sāma*.

I. 40. 3. The meaning of this paragraph is not quite clear.

I. 40. 5 ff. Cf. KB. ii. 8.

I. 40. 7. *prāṇā evā 'suḥ* : cf. ÇB. vi. 6. 2. 6, *prāṇo vā asuḥ*.

I. 41. 4. The *ṛc* is RV. i. 89. 10.

I. 41. 7. The same five *puruṣas* are mentioned BAU. ii. 1. 2 (sun), 3 (moon), 4 (lightning), 8 (waters); 3. 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. 43. 5. *yat paçuṣu . . .* : cf. Tāit. U. iii. 10. 3; TB. iii. 8. 7. 2.

I. 43. 9. Cf. Māit. U. vii. 11, *puruṣaḥ cakṣuṣo yo 'yam dakṣiṇe 'kṣiṇy avasthitaḥ | indro 'yam . . .*

I. 43. 10 = iv. 24. 3.

I. 43. 11. The list of adjectives, with the exception of *jyotiṣmān*, corresponds to the qualities enumerated above, 42. 3 ff.

I. 44. 1. The *ṛc* is RV. vi. 47. 18.

I. 44. 5. *harayaḥ = ādityasya raçmayah* : cf. Nirukt. vii. 24, *ādityasya harayaḥ suparṇā haraṇā ādityaraçmayas te*. — For the etymology cf. ŚB. i. 1. 13, *pūrvapukṣāparapukṣāu vā indrasya harī tābhyāñ hi 'dañ sarvañ harati*.

I. 44. 6. The stanza is RV. iii. 53. 8.

I. 44. 9. *imāḥ . . . sañcaksāṇaḥ* : cf. RV. vi. 58. 2.

I. 45. 1. The metre of the verses in 1 and 2 is defective. The thought of the first *çloka* is similar to RV. i. 164. 46 (AV. ix. 10. 28).

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. — *lelāyati*: the verb, in the same sense, is repeated below at 51. 3; 55. 3; 58. 7; also JB. i. 299, *prajāpatir yasmād yoneḥ prajā asṛjata so 'lelāyad eva sa dīpyamāno bhrājamāno 'tiṣṭhat*; MS. i. 8. 6 (p. 123. 12.), *yad aṅgāreṣu vyavaçānteṣu lelāya vī'va bhāti tad devānām āsyam*: cf. ApÇS. vi. 9. 2.

I. 45. 5. *pāpmā nyaṅgaḥ*: *pāpmanyaṅgaḥ* would be expected, but cf. below ii. 12. 1, and JB. i. 10, *tad yathā 'hir . . .* (MSS. *anyeddhmāte*) *na kaṣ cana nyaṅgaḥ pāpmā pariçiṣyate evaṁ hāi 'vā 'smīn na kaṣ cana nyaṅgaḥ pāpmā pariçiṣyate ya evaṁ vidvān agnihotraṁ juhoti*.

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

I. 46. 5. *caturdhā*: the conjecture is uncertain; perhaps the reading was *pañcadhā*.

I. 48. 5. The paragraph is not clear.

I. 48. 7. *samāitat*: it would be easy to regard this form and *anvāitat* (iii. 38. 10) as due to dittography of the following *tat*, were it not for AV. xviii. 3. 40, *anvāitat*, which is protected by the metre.

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

I. 50. Cf. below, 53 ff., 56 ff.

I. 50. 4. *sunoti* is the MSS. reading throughout, although one would rather expect *sanoti*. But cf. AB. iv. 17. 3, where *asunvan* (so all MSS. and Aufrecht; PW. emends to *asanvan*) corresponds to *asiṣāsatyas* in 2.

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

I. 51. 3. Cf. below, i. 58. 8.

I. 51. 5 ff. Cf. above, i. 37. 1 ff.

I. 52. 3. *apadhvāntam*: emended after Chānd. U. ii. 22. 1, *apadhvāntam varuṇasya*.

I. 53. 1. At Chānd. U. vi. 2, Çvetaketu'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 Çvetaketu's father mentions and refutes.

I. 53. 3. *tasmāt . . .*: the logical connection of the two sentences is obscure. For the second one, cf. ÇB. i. 1. 1. 20 = ii. 5. 2. 17, *evaṁ hi mīthunam kṛptam uttarato hi strī pumānsam upaçete*; vi. 3. 1. 30 = vii. 5. 1. 6, *dakṣiṇato vāi vṛṣā yoṣām upaçete*. The reason is very probably the desire for male offspring: cf. Bṛhat S. lxxviii. 24, *dakṣiṇa-pārçve puruṣo vāme nārī yamāv ubhayasaṁsthāu*.

I. 53. 4 ff. On the superiority of the *sāman* over the *ṛc* and its chronological bearing 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. ÇB. iv. 6. 7. 11, *tad vā etad vṛṣā sāma yoṣām ṛcam sadasy adhyeti*; i. 4. 4. 3, *varṣā hi manah*; AB. i. 28. 16, where *vāc* is taken as masculine.

I. 53. s. For the etymology, cf. e. g. BAU. i. 3. 24; Chānd. U. i. 6. 1; AB. iii. 23. 1.

I. 53. s. *viprā* : the emendation is doubtful.

I. 53. 12. *ādāya na* . . . : text and translation are doubtful.

I. 54. 1. *tasmād* . . . : cf. ApDhS. i. 1. 2. 23; GāutDhS. ii. 13. — *kā-mam* . . . : cf. ApDhS. i. 1. 3. 32. From ApDhS. i. 1. 4. 5 ff. it would seem that students were at times offered forbidden food by their teachers : see Bühler's note.

I. 54. 2. *bharandakeṣṇena* : correct form and meaning are unknown.

I. 54. 3. On the intercourse of *sāman* and *ṛc* in the *sadas* and the prohibition of witnessing it (except through the door), see ÇB. iv. 6. 7. 9 ff.

I. 54. 6. *amo 'ham* . . . : different versions of the formula AV. xiv. 2. 71; ÇB. xiv. 9. 4. 19 (= BAU. vi. 4. 20); AB. viii. 27. 4 (for appointing a *purohita*); TB. iii. 7. 1. 9; GB. ii. 3. 20; ApÇS. ix. 2. 3; Ka. xxxv. 18; ÇGS. i. 13. 4; AGS. i. 7. 6; PGS. i. 6. 3; MānGS. 1. 10; BāudhGS. 1. 12; BhāradGS. i. 19; HGS. i. 20. 2.

I. 54. 7. *sambhavann atyaricyata* : the emendation after i. 57. 5.

I. 54. 8. *hiṅkāraḥ ca* . . . : cf. AB. iii. 23. 4, *te vāi pañcā 'nyad bhūtvā pañcā 'nyad bhūtvā 'kalpetām āhāvaḥ* (? Aufz.-vāḥ) *ca hiṅkāraḥ ca pras-tāvaḥ ca prathamā ca ṛg udgīthaḥ ca madhyamā ca pratihāraḥ co 'ttamā ca nidhanam ca vaṣaṭkāraḥ ca. — vyadravatām*, the emendation after ÇB. iv. 6. 7. 10, *tasmād yady api jāyapati mithunam carantāu paçyanti vy eva dravata āga eva kurvāte*.

I. 54. 13. *tad yathe* . . . : text and meaning of the clause are uncertain.

I. 56. 7 ff. Cf. AB. iii. 23; GB. viii. 20 ff., and Haug's note, AB. ii. 197.

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

I. 57. 7. Cf. Chānd. U. i. 3. 6-7; BAU. i. 3. 25.

I. 57. 9. Cf. above, i. 51. 3.

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

I. 58. 2. *gāpayeyur* : with the same meaning which the causative of *ṇvad* usually has.

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

I. 58. 7. *hiraṇyam avikṛtam* : cf. JB. iii. 1, *sa* (Prajāpati) *idaṁ sarvaṁ vyakarot. yathā ha vāi hiraṇyam vikṛtam evam*.

I. 58. 8. Cf. i. 51. 3.

I. 59. 3. *sāmavāṛyam* : the meaning is uncertain. According to JB. i. 219, the *nidhana* is the *vīrya* of the *sāman* : *tad u ho 'vāca jānaçru-teyo vīryam vā etat sāmno yan nidhanam*.

I. 59. 13 ff. The distribution of what follows among the several speakers is not clear; *tad etat sādhu* . . . *brūhy eva* probably belongs to Çāunaka, 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 Çāunaka and Abhipratārin. To this either Çāunaka or Abhipratārin object with *me 'dam te*

namo 'karma (with reference to 11) . . . *atiprākṣis*. And in 14 Brahma-datta gives the questions which he proposed to ask them, together with the answers. As the text stands, however, it would seem that *me 'dam* . . . *atiprākṣis* is spoken by Brahmadata, although what he refers to by *idam namas* is not clear. The text is not above suspicion, especially the absolute *mā* = 'don't,' for which BAU. v. 13. 2, *sa* (Prātrda's father) *ha smā* "ha pāṇinā mā prātrda seems to be the only parallel case.

I. 60. Cf. below, ii. 1 and 10; Chānd. U. i. 2; BAU. i. 3 (ÇB. xiv. 4. 1); cf. also JB. i. 269, *manasā suhārdasam ca durhārdasam ca vijānāti prāṇena surabhi cā 'surabhi ca vijānāti cakṣuṣā darṣanīyam cā 'darṣanīyam ca vijānāti śrotreṇa ṣṛavanīyam cā 'ṣṛavanīyam ca vijānāti vācā svādu cā 'svādu ca vijānāti*.

I. 60. s. *apānena jighrati*: this peculiar conception occurs also at BAU. iii. 2. 2, so 'pānenā 'tigraheṇa gṛhītaḥ. *apānena hi gandhāṇ jighrati*. In the latter passage Böhtlingk has changed the reading, though supported by both recensions, into *sa gandhenā* 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 pāpaṁ gandham apāniti*, 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.

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

After chapter 60 the MSS. have this very corrupt colophon: *gaṇābhi-dhānopaniṣadam calam śaṣṭikhaṇḍakam niyogādvinaṇā* (B. -cā) *ddhyāyam crikṛṣṇena* (B. *ṣeṣādrira*) *likhat* (B. -n). *mudāgirivan hi samudra-kānanakṣanti rudrākṣipadāgnayo guṇaḥ. kūcakarnaṣarācvi* (B. -karṇa-kucāgni) *sūgaraṣruti gaṇigāddhva guṇām gajesaṇaḥ*.

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

II. 2. s. *vāco bṛhatyāi patis*: *bṛhatī* as a name for *vāc* and the same etymology of *Bṛhaspati* also Chānd. U. i. 2. 11; BAU. i. 3. 22.

II. 2. s. *tasya* . . . *prajāḥ*: cf. below, iii. 32. 9.

II. 2. s. *yad vāva* . . . : cf. i. 33. 4.

II. 3. s. *svādu* . . . *vanāme 'ti*: the emendations are not quite certain.

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

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

II. 4. s. *asya hy* . . . *vā saḥ*: unclear.

II. 6. 10. *sahasram* . . . *putrāḥ*: cf. ii. 9. 10.

II. 6. 11. Cf. TS. v. 6. 5. 3, *etat vāi para ātñāraḥ kakṣivān āuṣijo vilahavyaḥ grāyasaś trasadasyuḥ pūurukutsyaḥ prajākāmā acinvata. tato vāi te sahasram-sahasram putrān avindanta*; TMB. xxv. 16. 3, *para ātñāras trasadasyuḥ pūurukutso vilahavyaḥ grāyasaḥ kakṣivān āuṣijas ta etat prajātikāmāḥ sattrāyaṇam upāyaḥ te sahasram-sahasram putrān apuṣyann evam vāva te sahasram-sahasram putrān puṣyanti ya etad upayanti*.

II. 7. 1. The emendation of *sthālyām* to *sthalīyām* after JB. iii. 128 (transl. Proceedings for May, 1883, p. x), *atha ha cyavano bhūrgavaḥ pumar yuvā bhūtvā 'ga[echac] charyātam mānavam. tam prācyām sthal-*

yām āyājayat. In the AB. the name of the sage is Çāryāta Mānava, in the ÇB. the *a* is short, as in our text.

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

II. 8. 2. *etad dha nā . . .*: cf. AB. i. 14. 5 [*udicē*] *dig aparājita*; ÇB. iv. 6. 6. 1 ff.

II. 8. 7. The same etymology below, ii. 11. 8 ff., and BAU. i. 3. 9, 22; Chānd. U. i. 2. 12.

II. 9. 2. Five *vyāhrtis* are also mentioned at JB. ii. 354, *pañcabhir vāi vyāhrtibhir idam devā ajayan*.—For *pra* and *ā*, cf. Chānd. U. ii. 8. 1, and Eggeling, SBE. xii. 101, note.—*ud* must be supplied: see 8.

II. 9. 4, 5. The identification of *pra* with *prāna* (but of *ā* with *udāna*) is also found ÇB. i. 4. 1. 5; differently Chānd. U. ii. 8. 1.

II. 9. 8. *ud iti so 'sāv ādityaḥ*: cf. Chānd. U. i. 3. 7, *āditya evo 't*. The meaning of the following clause is obscure.

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

II. 10. 2. *tasya . . . āsuḥ*: the same phrase is repeated below, iii. 30. 3: cf. JB. iii. 190, *atha ha vāi vāikhānasā ity ṛṣikā indrasya priyā āsuḥ*.

II. 10. 4. *bhuñjate*: on account of the preceding *vadati* I have taken it as 3d singular.

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

II. 11. 2. Cf. above, ii. 8. 7.

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

II. 11. 10. *anāmayatvam*: the reading is probably corrupt.

II. 12. 1. *pāpmā nyanṅaḥ*: see above, i. 45. 5.

II. 12. 7. *alokatāyāi = alokayatāyāi*, BAU. i. 3. 33.

II. 13. 3. *yathā dhenum . . .*: cf. TS. ii. 3. 6. 2, *yathā vatsena prat-tām gām duha evam eve 'mān lokān prattān kāmam annādyam duhe*.

II. 14. 1. *nediṣṭham*: cf. Aufrecht on AB. 1. 1: and ÇB. i. 6. 2. 11.

II. 14. 4. *atha yad . . . pādābhyām*: cf. ÇB. iii. 1. 1. 7, *tasmād u ha na pratīcīnaçirāḥ çayīta. ne 'd devān abhiprasārya çayā iti*.

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

*çrutyantāçamahī devāççrinivāsa iti çrutah:
ekahīnakalākhaṇḍam çarādhyāyam atīlikhat.*

III. 1. For this and the following chapter, cf. Chānd. U. iv. 3. 1. On the *grahas* see Eggeling on ÇB. iv. 6. 5. 1; Vāyu is similarly contrasted with the other divinities at BAU. i. 5. 33, *sa yathāi 'śam prānānām madhyamaḥ prāṇa evam etāsām devatānām vāyuh. mlocanti hy anyā devatā na vāyuh. sāi 'śa 'nastamitā devatā yad vāyuh*. (Somewhat similar is AB. viii. 28. 2 ff.). But at ÇB. iii. 9. 2. 5 we read *sarvaḥ vā idam anyad ilayati yad idam kiñcā 'p iyo 'yam pavate 'thāi 'tā* (the waters) *eva ne 'layanti*.

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

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

III. 1. 13. *kṛtsnam*: supplied after 19.

III. 1. 14. Cf. JB. ii. 49, *yadā vāi tūṣṇīm āste prāṇam eva vāg apyeti*; KBU. iii. 3.

III. 1. 16. Cf. JB. ii. 49, *yadā svapiti prāṇam eva cakṣur apyeti*.

III. 1. 20. Vāyu enters man, ÇB. i. 1. 3. 2; v. 2. 4. 10.

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

III. 2. 2. The Chānd. U. version in *c* reads *t. k. nā 'bhipaṣyanti martyāḥ*; and, at the end of *d*, *vasantam* (b of the *śloka* at JB. ii. 26 ends *bahudhā nivīṣṭāu*); in *b* the MSS. of the Chānd. U., as ours, read so for *sa*.

III. 2. 4. The Chānd. U. version in *a* has *janitā prajānām* for *uta m.*; in *b*, *hiranyadañstro babhaso 'nasūriḥ*; in *d*, *anannam* 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. *ṇa*: see note on i. 5. 1.

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

III. 3. 4. *çaçvad*: Eggeling now takes the word to mean 'probably' in the Brāhmaṇas: note on ÇB. v. 4. 3. 2.—The end of this paragraph is not clear to me; perhaps the *na* should be thrown out.

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

III. 4. 4. *triṣṭubhā paridadhati*: cf. AB. vi. 15. 5.

III. 4. 10. *nava-navā 'kṣarāṇi sampadyante*: this statement is correct for *agni* + *prthivī* + *mahant* + *mahī*, and *āditya* + *dyu* + *brahman* + *brāhmaṇī*; but not for *vāyu* + *antarikṣa* + *deva* + *devī*, which make ten syllables, unless *vāyv* is read for *vāyu*.

III. 4. 13. For the comparison, cf. JB. ii. 248, *yathā* (MSS. *ṣāha*) *vai maṇāu maṇisūtram otaṁ syād evam eṣu lokeṣu trirātra otaḥ* (MSS. *odaḥ*); ÇB. xii. 3. 4. 2; TMB. xx. 16. 6.

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

III. 5. 6. The quotations are given as they appear in the MSS., without *samdhī* at the end.—*manoyuktam*: it is uncertain whether this should be taken as a compound, or as two separate words.

III. 5. 6. *bimbenā*: possibly 'by means of the fruit of the *Momordica monadelphæ*.'

III. 6. 4. *hotur vā 'jye . . . mātṛāvaruṇasya vā*: see Eggeling's note on ÇB. iv. 3. 2. 1 (SBE. xxvi. 325).

III. 6. 6, 7. The correction of *abandhu* (neuter) to the masculine *-dhuṛ* seems necessary to bring out the contrast: cf. RV. viii. 21. 4, *vayam hi tvā bandhumantam abandhavo viprāsa indra yemima*. — *kasmād vā . . . manthanti*: these words are not quite clear to me.

III. 8. 2. *anyatarām upāgād*: I take this to be a euphemistic expression, similar to ÇB. v. 1. 3. 13, *sa kva tataḥ syāt*. The actual bodily danger incurred by entering into a disputation with a superior is well known (e. g. Chānd. U. i. 10. 9–11. 9; ÇB. 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.* 399 (end). — *suyamān*: the word is very appropriate in talking to a driver.

III. 8. 7. In the following this much is clear, that Sudakṣiṇa Kṣāimi by his unexpected arrival within the sacred enclosure succeeds in out-

witting Prācīnaçāli (iii. 7. 7) and making himself the *udgātar*; he particulars are not clear to me.

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

III. 9. 9. This paragraph is obscure. It must be inferred that the younger Jābāla 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, *yaṣ trayāṇām . . . ativahati*. — The transitive use of *avādi* is very remarkable. It is probable that *avādi* 'ti should be corrected into *avādīt*, which would at the same time remove the superfluous *iti*.

III. 9. 10. *enaṁ . . . yaḥ katham avocad bhagava iti* = the younger Jābāla.

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. 9. *avokṣaṇīyā āpas*: cf. AGS. iv. 6. 14.

III. 10. 12. The stanza is AV. x. 8. 28, where however *b* reads *utāi 'śām pīto 'ta vā putra eśām*, and precedes *a*; in *c* AV. reads *prathamō jātāḥ s. u. g. antaḥ*.

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 puruṣam* depends.

III. 11. 2. *yad retas . . . abhisambhavati*: cf. ÇB. vii. 3. 1. 45, *retaḥ siktam prāṇam abhisambhavati*. — *āçām abhijāyate*: cf. Chānd. U. vii. 12. 1, *ākāçe jāyate. ākāçam abhijāyate*.

III. 12. 1. *imāñç ca lokān*: cf. ÇB. xiii. 1. 7. 2, *tryāvṛta ime lokāḥ*.

III. 12. 2. *açanayā*: see note on i. 3. 3.

III. 13. 3. *pañāyanti*: so far only found in Pān. iii. 1. 28: cf. above, i. 38. 5, *pañāyyāḥ*.

III. 13. 5. *Nāka Māudgalya* (ÇB. 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 *arpayitvā* and *arpayet* (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 sthānum ārat*.

III. 13. 6. The *iti* should perhaps be placed after *arpayet*.

III. 13. 7. *bradhñasya viṣṭapam*: this phrase occurs frequently in the JB: *tad bradhñasya viṣṭapam gacchanti* (ii. 337, 344, 351, 353, parallel passages); *atha yāç catasras tad eva bradhñasya viṣṭapam. tasminn etad devīs sarvān kāmān dukhre* (iii. 328); *tat etat svargyaṁ sāmā 'çnute svargaṁ lokam ya evaṁ veda. tad yathā ha vāi bradhñasya viṣṭapāny evam etāni viçālasya viṣṭapāni svargasya lokasya samastīyāi pra svargam lokam āpnoti ya evaṁ veda* (iii. 219); *samudrasya* (MSS. -ā) *viṣṭape* occurs JB. iii. 213: cf. below, iii. 19. 7, *triviṣṭ pam*.

III. 14. 1-5. This is repeated, almost *verbatim*, JB. i. 18, where however the text is unfortunately even more corrupt than here: viz. *taṁ hā "gatam prēchati kas tvam* (C. *tasyam*) *asī 'ti* (C. om. *iti*). *sa* (C. -e) *yo ha nāmnā vā* (A.B. om. *vā*) *gotreṇa vā prabrūte* (B. -brañte) *taṁ hā "ha yas te 'yam mayy* (C. for *hā* "ha . . . *mayy* has *bhā bha ye su*; for *mayy*

B. reads *maryy*, A. *may*) *ātmā 'bhūd* (B.C. *īdṛd*) *ēṣa te sa* (C. *si*) *iti. tas-min hā 'tman pratipat* (C. *prativart*) *tam* (B.C. *ta*) *ṛtavas* (A. *tavas*) *sampalāyāyapad* (so A. and B.; C. *sampalāryya*) *grhītam apakarṣanti*. Then, with only a few orthographical differences, to the end of 5 (all MSS. read *suvas*, *svargyam*, *sva*, *suvargaḥ*, *suvar* in 3 and 4). After this, *sa etam eva sukr̥tarasam* (so C.; A.B. *samkṛt-*) *apy eti tasya putrā dāyam upayanti pitaras sādhuḥkṛtyām*. — In the text the division *pratipat. ta* is purely conjectural, the MSS. reading *pratipatta*, which might be an ablative depending on *apakarṣanti*, but it seems not improbable that a past pple is hidden in the word. For *sampadāryapad* I have been unable to find an acceptable emendation.

III. 14. s. *sa yathā . . . eva*: cf. JB. ii. 12, *yathā ha vā idam āṇḍā* (MSS. -āṇ) *nirbhidyann evam evāi 'tasmād aṅho nirbhidyante*; Āit. U. i. 1. 4, *tasyā 'bhitaptasya mukhaṁ nirabhidyata yathā 'ṇḍam* (cf. also RV. i. 104. 8, *āṇḍā mā no . . . nir bhet*). — The *ṇṇ* in *nirbhīṇṇam* is noteworthy: see above, note to 1. 5. 1.

III. 15. 2. Cf. ŚB. i. 5. 1 ff., *indro ha vāi viṣvāmītrāyo 'ktham uvāca vasiṣṭhāya brahma. vāg ity eva viṣvāmītrāya mano brahma vasiṣṭhāya*. 2. *tad vā etad vāsiṣṭham brahma*; also TMB. xv. 5. 24. Hence a *Vāsiṣṭha* should be chosen as *brahman-priest*, TS. iii. 5. 2. 1: *vāsiṣṭho brahmā kāryaḥ*; cf. ŚB. i. 5. 3.

III. 15. 4 ff. Cf. AB. v. 32; QB. xi. 5. 8; GB. i. 6; Chānd. U. iv. 17.

III. 16. 1 ff. Strikingly (at times *verbatim*) similar is AB. v. 33. 2: cf. also GB. iii. 2; Chānd. U. iv. 16; KB. vi. 11; SB. i. 5. 4 ff.

III. 16. 7. *ubhayāpād*, *ubhayācakro*: cf. iv. 14. 3, *ubhayāpadī* (also *ubhayādant*); the AB. has *ubhayatahṣpāt* and *ubhayataṣakra*.

III. 17. 1-2. Cf. Chānd. U. iv. 17. 4 ff.; AB. v. 32. 5 ff.; QB. xi. 5. 8. 5 ff.; ŚB. i. 5. 8; JB. i. 358, *yan nu no 'dyā 'yam yajño bhreṣann iyāt* (MSS. *iy-*) *kenāi 'nam bhīṣajyāme 'ti tān prajāpatir abruvid yad vā etasya trayasya vedasya teja indriyam vīryam rasa dśid idam vā aham tad va* (MSS. *vam*) *udayaccham* (MSS. insert *ity*). *etā vyāhṛtiḥ prāyaccham. etābhīr enam bhīṣajyathe 'ti. sa yadi yajña ṛkto bhreṣam iyād* (MSS. *i-*) *bhūs svāhe 'ti gārhapatyē juhavātha. sāi 'va tatra prāyaścittīḥ. atha yadi yajusto bhuvas svāhe 'ty agnīdhre juhavātha. sāi 'va t. pr. atha yadi sāmataḥ svas svāhe 'ty āhavanīye juhavātha. sāi 'va t. pr. atha yadi śṣīpaṇbandheṣu vā darṣapūrṇamāsāyor vā bhuvas svāhe 'ti anvāhāryapacane juhavātha. sāi 'va t. pr. atha yady anupasmṛtāt kuta idam ajanī 'ti bhūr bhuvas svas svāhe 'ty āhavanīye juhavātha. sāi 'va tasya sarvasya prāyaścittīḥ*.

III. 17. 3. *tad yathā . . .*: very similar is Chānd. U. iv. 17. 7; the comparisons in AB. v. 32. 6 and QB. xi. 5. 8. 6 differ, especially in the latter: cf. also comm. on KBU. (Bibl. Ind. p. 4, line 4 ff.), *baddhvā kṣāṣṭhene 'va kṣāṣṭham niṣamdhibandhanam jaturaṇjuloḥādibhiḥ*.

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

III. 17. 5. With *e* of the *śloka* cf. Muṇḍ. U. ii. 2. 1, *atrāi 'tat samarpitam ejaṭ prāṇan nimīṣac ca yat*.

III. 19. 1. *somaḥ pavate* and *upācārtadhvam*: cf. below, iii. 34. 2 QB. iv. 2. 5. 7, 8, and Eggeling's notes, SBE. xxvi. 307, 308.

III. 19. 3, 4 = i. 8. 4, 5.

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

III. 20. 2. *apannā*: cf. BAU. v. 15. 10 (ÇB. xiv. 8. 15. 10), *apad asi na hi paḍyase*, in an invocation of *gāyatrī*.

III. 21. 3. Text and translation are uncertain; the last two words are emended after AV. vii. 35. 2 b, *aham . . . bilam apyadhām*.

III. 25. 4. *modo . . . pramodo*: as in Tāit. U. ii. 5. 1, *modo dakṣiṇaḥ pakṣaḥ pramoda uttaraḥ pakṣaḥ* (of the *ātmā* 'nandamayaḥ).

III. 27. 11. *navo-navo . . . jāyamāno*: a Vedic reminiscence, RV. x. 85. 19, *navo-navo bhavati jāyamāno . . .* (= AV.; TS.; TB).

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

III. 28. 5. *atra = loke* 'çokāntare 'hime (BAU. v. 12. 1).

III. 29. 8. 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 Bhṛgu (ÇB. xi. 6. 1. 1 ff.; JB. i. 42-44, JAOS. xv. 234 ff.) and Naciketas (TB. iii. 11. 8. 1 ff.; Kāth. U. i. 1), and, in later literature, that of Kādambari calling her lover back to life by her embrace (Weber, ZDMG. vii. 588 = *Ind. Streif.* i. 367). Cf. also the Jāina-story of ajj' Āsāḍha, *Ind. Stud.* xvii. 109.

III. 29. 7. Cf. Hom. II. Ƴ. 99 f., ὧς ἄρα φωνήσας (Achilles) ὠρέξαστο χερσὶ φίλῃσιν | οὐ δ' ἔλαβε· ψυχὴ (of Patroclus) δὲ κατὰ χθονός, ἥτε καπνός, | ἔχετο τετραγυῖα.

III. 30. 3. *prajāpater . . . āsa*: the same phrase occurred above, ii. 10. 2. — *ṛṣṇām* is perhaps to be taken with *sa*, and *devānām* in 4 with *prajāpatir*.

III. 31. 1. Cf. JB. iii. 7, *prajāpatir jāyamāna eva saha pāpmanā jāyata*. so 'kāmayatā 'pa pāpmānam hanīye 'ti. *sa etam vyūḍha-chandasam dvādaçāham yajñam apaçyat. tam āharat. tenā 'yajata. tena viṣvañcam pāpmānam vyūhata. sa yaḥ pāpmagrṛhita iva manyeta sa etena vyūḍhachandasā dvādaçāhena yajeta. viṣvañcam hāi 'va pāpmānam vyūhate*.

III. 31. 3. The emendations of this corrupt passage are tentative only.

III. 31. 10. I have not been able to restore a satisfactory text.

III. 32. 3. *tad aṭha yadā . . .*: cf. ÇB. iii. 8. 3. 15 = 4. 5, *yadā 'smāt prāno 'prakrāmati dārv eva tarhi bhūto 'narthyaḥ çete*; KBU. ii. 14, *asmāc charīrād uccakramus tad dhā 'prānat çuṣkam dārubhūtam çicye*.

III. 32. 5. *sa . . . sa*: as is seen from 8, they refer to *antarātmā*.

III. 32. 8. *vācā karoti*: see above, i. 33. 4.—*tasya svara . . . prajāḥ*: cf. above, ii. 2. 6; in Chānd. U. i. 13. 2, *svara* and *prāṇa* are identified.

III. 33. 1. For the identification of *agni* and *vāc* cf. Chānd. U. iii. 13. 3, *sā vāk so 'gnih*. — *ādityas svara . . .*: cf. Chānd. U. i. 3. 2, *samāna u evā 'yaṁ cā 'sāu ca. uṣṇo 'yam uṣṇo 'sāu. svara iti 'mam ācakṣate pratyāsvara ity amum*; i. 5. 1, *ity asāu vā āditya udgītha eṣa prañavaḥ. om iti hy eṣa svarann eti*: cf. i. 3.1, *ya evā 'sāu tapati tam udgītham upāsīta. uḍyan vā eṣa prajābhya udgāyati*.

III. 33. 7. *brahmaṇa āvartaḥ*: cf. Chānd. U. iv. 15. 6, *mānavam āvartam*.

III. 34. 1. *tad etan . . . ṛksāme*: cf. Chānd. U. i. 1. 5. — *ācaturam*: to the passages from MS., KB., and Kāṭh., quoted by Böhtlingk (on Pāṇini viii. 1. 15) and Schröder (*Monatsberichte d. Berl. Akad.*, July 24, 1879, p. 683), must be added JB. ii. 276, *ācaturam ha khalu vāi mīthunam prajānanam*; iii. 42, *ācaturam* (MSS. *ācatuṣ*) *mīthunam prajānanam*; iii. 87, *ācaturam vāva m. p.*

III. 34. 2. *somaḥ pavate* and *upāvartadhvam*: see above, iii. 19. 1.

III. 34. 5. Cf. ÇB. vi. 6. 1. 6, *yādrg vāi yonāu retaḥ sicyate tādr̥g jāyate*; vii. 4. 1. 1, *yādṛṣād vāi jāyate tādr̥n eva bhavati*; Brh. Saṁh. lxxv. 2.

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

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

III. 35. 6. *marīcyah* 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 (= i. 164. 31).

III. 38. 3. *prajānām janayitā*: cf. i. 48. 8.

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

III. 38. 6. *upā 'smāi . . . nara*: the first pāda of SV. ii. 1 and 113 (= RV. ix. 11. 1 etc.). The final of *gāyatā* is protracted also in SV. and RV. The second and third pādas are given in 8, with the var. lect. *devam* for *devān* (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 *iyakṣate* (*iyākṣātāi*), and by the insertion of *hum-bhā* between the second and third syllable of the latter. The Bibl. Ind. gives the verse, *yajñāyajñīyam*, thus: $\overset{4}{u}\overset{3}{p}\overset{2}{ā} \overset{1}{'}\overset{2}{s}\overset{1}{m}\overset{2}{ā}i \mid \overset{4}{g}\overset{3}{ā}\overset{2}{y}\overset{1}{ā}\overset{2}{t}\overset{1}{ā} \overset{4}{n}\overset{3}{ā}\overset{2}{r}\overset{1}{ā}ḥ \mid \overset{1}{p}\overset{2}{ā}\overset{3}{v}\overset{2}{ā}m\overset{1}{ā}ṣṇā \mid \overset{1}{y}\overset{2}{ā}ṣṇā \mid \overset{1}{h}um\overset{2}{m}\overset{1}{ā}yī \mid \overset{1}{d}\overset{2}{ā}ṣ\overset{1}{v}\overset{2}{ā}yī \mid \overset{1}{ā}bhi \overset{1}{d}\overset{2}{ē}v\overset{1}{ā}ḥ \overset{1}{i}y\overset{2}{ā}ḥ\overset{3}{kṣ}\overset{2}{ā}t\overset{1}{ā}i \parallel \overset{1}{t}e$.

III. 38. 8. *ṣoḍaṣakalam vāi brahma*: cf. below, iv. 25. 2.

III. 38. 10. *anvāitat*: cf. note on i. 48. 7.

III. 39. 1. *ṣoḍaṣakalo vāi puruṣaḥ*: cf. ÇB. xi. 1. 6. 36, and the mystic explanations of Praç. U. vi. 1 ff.

III. 39. 2. *tad . . . āvṛdyāt*: I have not been able to restore a readable text. From what follows it would appear that parts of *ovāc*, as *ā* 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 *Vaṇcabrahmaṇa*; a number of names are repeated in the *vaṇça* at iv. 16 ff.

After III. 42. the MSS. have this colophon:

bahutvād dhāraṇācaktā vismaranty alpabuddhayaḥ;
yam aham triṇṣad adhyāyam alikham tam brhadgaṇam.

IV. 1. 1. *haritaspr̥ṣas samānabuddho*: the correctness of the MSS. reading is doubtful, the meaning obscure.

IV. 2. 1 ff. Cf. Chānd. U. iii. 16. The correspondence is very close, even to the misreading *caturviṇṣativarṣāṇi* in 2.

IV. 2. 3. *sarvaḥ vasv ādādate*: Chānd. U. *sarvaḥ vāsāyanti* (cf. ÇB.

xi. 6. 3. 6; BAU iii. 9. 4.); cf. BAU. iii. 9. 4, *eteṣu hī 'daṁ vasu sarvaṁ hitam* (= JB. ii. 77, JAOS. xv. 240).

IV. 2. 1. For the etymology cf. JB. ii. 77; ÇB. xi. 6. 3. 7.

IV. 2. 2. For the etymology cf. JB. ii. 77, *idaṁ sarvaṁ ādadānā yanti* = ÇB. xi. 6. 3. 8; ii. 1. 2. 18 (of the sun), *tasmād ādityo nāma yad eṣāṁ vīryaṁ kṣatram ādatta*.

IV. 3. 1. The AV. v. 28. 7 reads: *tryāyusaṁ jamadagneḥ kaçyapa-sya tryāyusaṁ | tredhā 'mṛtasya cakṣaṇaṁ trīṇy ayūṁṣi te 'karam*; pādas *a* and *b*, of the AV. version are also found VS. iii. 62.

IV. 3. 2. Cf. RV. i. 187. 1, *upa naḥ pītaṁ ācara . . . | mayobhur . . .*

IV. 3. 3. = TS. v. 5. 7. 5; also VS. xviii. 67, with these var. lect.: in *a*, *pāñcajanya* for *purīṣyāḥ*; in *b*, *asyām pṛthivyām abhi*; in *c*, *asi tvam*. — *purīṣyāḥ*: see Eggeling's note to ÇB. vi. 3. 1. 33. — *no*: cf. above, 1. 5. 1.

IV. 5. 1 ff. Cf. below, 10. 10 ff.

IV. 5. 2. *virātra*, not so much "the end of the night" (PW., pw.) as the second half, or after-part of the night: cf. *vyadhva*. — *agnihotra-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, ÇGS. iii. 1; PGS. ii. 6; GGS. iii. 4; *daṇḍopānaḥ* occurs also ÇGS. iii. 1. 18.

IV. 6. 5. *sūdgātā* . . . : cf. TS. vii. 1. 8. 1, *ā 'sya catvāro virā jāyante suhotā sūdgātā svadhvaryuḥ susabheyaḥ*.

IV. 8. 2. Cf. BAU. v. 15. 12.

IV. 8. 7. For Pratidārça Āibhāvata, see ÇB. xii. 8. 2. 3.

IV. 9. 2. *ṣspr* follows the *nā*-class only here and below, 10. 1-8: cf. e. g. *stabhnāti*, *stabhnoti*; *sināti*, *asinoti* (JB. iii. 210 ter); *skabhnāti*, *skabhnuvant*; *lunāti*, *lunoti*; *kṣiṇāti*, *kṣiṇoti*; *strīṇāti*, *strīṇoti*, etc.

IV. 10. 2. *saptadhā*: i. e. by means of the seven *vibhaktis* 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. 13. 2. Chānd. U. viii. 3. 5; KBU. i. 6; BAU. ii. 3. 1 similarly divide *satyam* into an immortal (*sat*) and mortal (*tā*) syllable.

IV. 14. 2. The paragraph is obscure.

IV. 14. 3. *ubhayāpadi*: 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 cā 'smāl lokāt prayanti candramasam eva te sarve gacchanti . . . etad vāi svar-gasya lokasya dvāraṁ yac candramāḥ. taṁ yaḥ pratyāha tam atisṛjate. atha ya enaṁ na pratyāha tam iha vṛṣṭir bhūtvā varṣati. sa iha . . . teṣu-teṣu sthāneṣu pratyājāyante* (Böhtlingk, Ber. d. Sächs. 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 Çaṅkara'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 *Ḥṣudravī-varaṇa*.

IV. 18. 1. Röer compares Kāth. U. ii. 6. 3; Tāit. U. ii. 8. 1.

IV. 18. 2. Röer compares Kāth. U. ii. 6. 12; Tāit. U. ii. 2. 4 (=9); Muṇḍ. U. iii. 1. 8.

IV. 18. 4. Both the Bombay ed. and the ed. of Röer count paragraphs 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. 6. *mano matam*: this was also the reading of the author of the *Kṣudravivaraṇa*.

IV. 18. 9. *praṇīyate*: for a similar pun between *prāṇa* and *ṇī* + *pra* see Praç. U. iv. 3, *yad gārhapatyāt praṇīyate praṇayanād āhavanīyaḥ prāṇaḥ*; also ÇB. vii. 5. 1. 21.

IV. 19. 1. *dahram*: both edd. and the *Kṣudravivaraṇa* read *dabham*. The AV. recension reads *daharam* (*Ind. Stud.* ii. 182). — Both Ç. and the Kṣ. place a period after *eva te* and take *manye viditam* (so, without *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. *vidyayā* . . . *'mṛtam*: cf. Içā U. 11, *vidyayā 'mṛtam açnute* = Māit. U. viii. 9.

IV. 19. 5. *vivicya*: Röer *vicintya*, Bombay ed. and the Kṣ. *vicitya*; but the latter explains *dhīrāḥ* by *vivekinaḥ*: cf. Kāth. U. i. 2. 2, *tāu samparītya vivirakti dhīrāḥ*.

IV. 20. 4. *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. 137 throughout (*Ind. Stud.* ii. 182).

IV. 20. 6. *nāi 'nad açkam*: the edd. here, and below in 10, *'tad* for *'nad*.

IV. 20. 9. *ādadiya*: the edd. and Ç. *ādadiyam*.

IV. 21. 1. The edd. insert *sā* before *brahme 'ti*. — For *mahīyadhva* the edd. have *-dhvam*.

IV. 21. 2. *pasprçus*: 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. 137 (*Ind. Stud.* ii. 182). It is probable that the whole clause is a gloss.

IV. 21. 4. *vyadyutad ās iti nyamiṣad ās*: Röer, *vyadyutadā iti 'ti nyamimiṣadā*; the Bombay ed., *vyadyutadās iti 'ti nyamimiṣadās*. The author of the Kṣ. read *nyamimiṣad*. The *ā* after the verbs is surprising; both commentaries explain it as having the force of comparison (Kṣ. *ā iva 'ty upamārtha āgabdaḥ*). After *nyamiṣad* an *iti* seems to be wanting.

IV. 21. 5. *yad enad* . . . *cāi 'nad*: the edd. twice *etad*.

IV. 21. 7. Cf. 23. 6.

IV. 21. 8. *sarvāṅgāṇi*: the edd. *-ni*: see note to i. 5. 1.

IV. 21. 9. *'jyeye*: the edd., Ç., and the Kṣ., *jyeye* (Ç. = *jyāyasi*; Kṣ. = *mahati sarvamahati*; both explanations are impossible). But there

can be no doubt that the true reading is 'jyeye, as suggested by Müller. Here ends the Kena-Upaniṣad.

IV. 22. 11. *agnir 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. *arkyam*: the same form is repeated below, 4. As the form occurs repeatedly in ÇB. along with *arka* (see PW.), I have not corrected it to *arkam*, which would better fit the etymology here given.

IV. 23. 2. *prāṇo vāvo 'd*: cf. Chānd. U. i. 3. 6; BAU. i. 3. 25.—*vāg gī*: cf. Chānd. i. 3. 6; BAU. i. 3. 25 identifies *vāc* with *gīthā*.

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

IV. 23. 4. BAU. i. 2. 1 derives *arkya* (so MSS.) from *ṛc* 'honor' and *ka* '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. —*viṣu* as independent word is unsupported, and calls for emendation.

IV. 23. 7. The *çuklam*, *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 *da(space)çça* of the MSS. perhaps *damacçama* are hidden.

IV. 24. 3 = i. 43. 10.

IV. 24. 12. Cf. note to i. 26. 1. — In i. 25. 8, *çuklam rūpam* is also assigned to the *ṛc*, but 9 connects *kṛṣṇam rūpam* with the *yajus*.

IV. 24. 13. Cf. note to i. 26. 4.

IV. 25. 2. Cf. above, iii. 38. 8.

IV. 26. 2 ff. Similar are KBU. iii. 6 and BAU. iii. 2. — 2. KBU. *manasā sarvāṇi dhyānāny āpnoti*; BAU. *manasā hi kāmān kāmāyate*.

IV. 26. 3. *vācā*: i. e. *jihvayā*, as KBU. (*jihvayā sarvān annarasān āpnoti*) and BAU. (*jihvayā hi rasān vijānāti*) read: cf. ÇB. viii. 5. 4. 1, *sarveṣām aṅgānām vācāi 'vā 'nnasya rasam vijānāti*; x. 5. 2. 15, *na vācā 'nnasya rasam vijānāti*. See further, TMB. xx. 14. 3 (PW.), and JB. i. 269, quoted in the note to i. 60.

IV. 26. 7, 9. There are no corresponding passages in KBU.; BAU. has *tvacā hi sparṣān vedayate*; for 9–11 there are no corresponding passages in BAU.

IV. 26. 10. KBU. *upasthenā "nandaṁ ratim prajātim āpnoti*.

IV. 26. 11. KBU. *pādābhyām sarvā ityā āpnoti*.

IV. 26. 15. *atisāmayāi 'turetāya*: the text seems to be corrupt. — *dhartarāṣṭra* and *pṛthugravas* are mentioned together at TMB. xxv. 15. 3; AV. viii. 10. 29 reads *dhṛtarāṣṭra*, and Kāuṣ. 9. 10 and 17. 27 *pārthagravasa*.

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

IV. 28. 6. *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 εἰρημένα* 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 *vança*.

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

IV. Gives a list of quotations.

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Palligupta L., *Mitrabhūti L.*

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 **huss* (exclam.), iv. 22. 2.
 √*hr̥* + *abhi-vi-ā*, iii. 4. 5, 11.
 √*hr̥* + *pari*, i. 52. 8.

√*hr̥* + *pari-ā*, i. 35. 7.
 √*hr̥* + *prati*, ii. 2. 9; iv. 9. 6; 10. 4, 15.
 **Hṛtsvāçaya Āllakeya*, iii. 40. 2 v.
 **hṛdayāgra*, i. 10. 1.
heman (adv. locat.), i. 35. 6.
Hāimavatī, see *Umā H*.
hoṭṛ, iii. 16. 2; 17. 4; 19. 6.

II.

ETYMOLOGIES, ETC.

akṣara: √*kṣar*, i. 24. 1; 43. 8.
 √*kṣi*, i. 24. 2; 43. 8.
antarikṣa: *antaḥ*, *antaryakṣa*, i. 20. 4.
Ayāsyā: *ayam* + *āsyā*, ii. 8. 7; 11. 8.
arkya: *ṛc* + *ka*, iv. 23. 4.
asu: √*sū*, i. 40. 7.
asura: *asu* + √*ram*, iii. 35. 3.
Āṅgīrasa: *aṅga* + *rasa*, ii. 11. 9.
ādi: √*dā* + *ā*, i. 11. 7.
 √*dhā* + *ā*, i. 19. 2.
āditya: √*dā* + *ā*, iv. 2. 9.
āvarta: √*vrt* + *ā*, iii. 33. 7.
uras: *uru*, iv. 24. 2.
ṛc: √*ṛc*, i. 15. 6.
gāyatra: *gāyanam atrāyata*, iii. 38. 4.
devaṣrut: *devatāḥ* + √*ṣru*, i. 14. 3.
pataṅga: √*pat* + *aṅga*, iii. 35. 2.
paçyata: √*paç*, i. 56. 6.
pratihāra: √*hr̥* + *prati*, i. 11. 9.
prasāma, *prasāmi*: *pra* + *sāman*, i. 15. 4.

prastāva: √*stu*, i. 11. 6.
Br̥haspati: (*vāco*) *br̥hatyāi patiḥ*, ii. 2. 5.
bhīmala: *bhīma* + *mala*, i. 57. 1.
madhuputra: *mad* *adhyabhūt*, i. 55. 1.
mahīyā: √*mahīy*, i. 48. 5.
Rudra: √*rud*, iv. 2. 6.
rodasī: √*rud*, i. 32. 4.
Vasū: *vasu*, iv. 2. 3.
vāiçvāmītra: *viçva* + *mītrā*, iii. 3. 6.
çatasani: *çatam* + √*su*, i. 50. 4 ff.
sajāta: √*jan* + *saha*, i. 48. 3.
samudra: √*dru* + *sam*, i. 25. 4.
sāman: √*i* + *sam*, i. 33. 7; 40. 6; 43. 7; 51. 2; iv. 13. 2.
sama, i. 12. 5.
sā + *ama*, i. 53. 5; 56. 2; iv. 23. 3.
sindhu: √*si*, i. 29. 2.
suvarga: *suvar* + √*gam*, iii. 14. 4.
hari: √*hr̥*, i. 44. 5.

III.

GRAMMATICAL.

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

Lingual *ṇ* for *n*: see note to i. 1. 5.
uv: *v*, *tanuve*, iv. 3. 2 (verse); *suvar*, iii. 14. 3, 4, *suvarga*, iii. 14. 4.
 Locat. of stems in *-an* without ending; as *sāman*, i. 21. 8; 53. 4; *akṣan*, i. 41. 7; 43. 9.
 Confusion of *i*-stems and *ī*-stems: *maricē*, iii. 35. 6.
 Numerals: see note on i. 10. 4; *sahasram saptatīḥ*=70000.
 Verbs: √*spr̥*, pres. *spr̥ṇāti*, see note on iv. 9. 9; √*bhuñj* according to

a-conjugation, ii. 10. 4 ff.; *√i*, irregular imperfects *samāitāt*, i. 48. 7 (see note) and *anvāitāt*, iii. 38. 10; *√sic*, precativē *āsicyād*, i. 3. 8 (see note); *√dā* + *pari-ā*, past pples *paryādatta* and *paryāta* side by side, ii. 3; *√ci*, 3d. sing. pres. *çaye*, i. 35. 7; periphrastic future with plural of pple: *çmaçānāni bhavitāraḥ, gātāras smaḥ*, i. 38. 3; transitive use of passive aorist in *-i* (?), iii. 9. 9 (see note); adverbial gerund, *upāpapatam*, i. 11. 7.
Composition: *nidhanakṛta* for *-nīkṛta*, i. 35. 6 (see note); apposi-

tion instead of composition: *pāp-mā nyaṅgaḥ*, 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 *√brū*, ii. 15. 3; *kam* after dat. infin., i. 45. 2 (verse); *√rdh* with accusative, i. 37. 3 ff.; *√vraç* + *ā* with ablative, i. 19. 3; i. 57. 9; 58. 10; locat. absolute of pples: *ātapati*, iii. 32. 7; *upatapati*, iv. 2. 11; *vyusi*, iv. 5. 1; verb in plural after *çaturvīṇçati*, i. 17. 2; iii. 38. 9.

IV.

1. VERSES.

[*ativyādhi rājanyaç çūrah*, i. 4. 2, a Vedic reminiscence: see note.]
aditir dyāur aditir, i. 41. 4: RV. i. 89. 10, etc.
apaçyaṁ gopām anipadyamānam, iii. 37. 1: RV. i. 164. 31=x. 177. 3, etc.
ātmā devānām uta martyānām, iii. 2. 4: cf. Chānd. U. iv. 3. 7.
āyur mātā matiḥ pitā, iv. 1. 7.
īndram uktham ṛçam, i. 45. 1.
īmām eṣām prthivīm, i. 34. 7: AV. x. 8. 36.
utāi 'śām jyeṣṭhaḥ, iii. 10. 12: AV. x. 8. 28.
upā 'smāi gāyata, iii. 38. 6, 8: RV. ix. 11. 1 (SV. ii. 1, 113), etc.
ṛçaya ete mantrakṛtaḥ, i. 45. 2.
catvāri vāk parimitā, i. 7. 3; 40. 1: RV. i. 164. 45, etc.
tat savitur vareṇyam, iv. 28. 1 ff.: RV. iii. 62. 10 (SV. ii. 812), etc.
trjāyusaṁ kaçyapasya jamadagnes, iv. 3. 1: AV. v. 28. 7.
[*navo-navo bhavasi jāyamānaḥ*, iii. 27. 11, Vedic allusion: see note.]

pataṅgam aktam, iii. 35. 1: RV. x. 177. 1, etc.
pataṅgo vācam manasā, iii. 36. 2: RV. x. 177. 2, etc.
mayi 'dam manye bhuvanādi, iii. 17. 6.
mahātmanaç caturo devaḥ, iii. 2. 2: cf. Chānd. U. iv. 3. 6.
yad dyāva īndra te çatam, i. 32. 1: RV. viii. 70. 5 (SV. i. 278; ii. 212.), etc.
yas saptaraçmīr vṛṣabhas, i. 29. 7: RV. ii. 12. 12, etc.
ye 'gnayaḥ puriṣyāḥ, iv. 3. 3: TS. v. 5. 7. 4, 5; VS. xviii. 67.
yebhir vāta iṣitaḥ, i. 34. 6: AV. x. 8. 35.
rūpam-rūpam pratirūpo, i. 44. 1: RV. vi. 47. 18.
rūpam-rūpam maghavā, i. 44. 6: RV. iii. 53. 8.
sa no mayobhūḥ, iv. 3. 2.
sa yadā vāi mriyate, i. 4. 7.
strī smāi 'vā 'gre, i. 56. 5.
sthūṇām divastambhanīm, i. 10. 9, repeated in 10, but different in d.

2. YAJUSES, ETC.

<i>abhihid asy abhijayyāsam</i> , iii. 20. 10.	<i>prāṇāś prāṇāś prāṇāś hum bhā ovā</i> , ii. 2. 7.
<i>amo 'ham asmi</i> (longer version), i. 54. 6; (abbreviated), 57. 4.	<i>mahān mahyā samadhatta</i> , iii. 4. 5.
<i>araṇyasya vatso 'si</i> , iv. 4. 1.	<i>yat purastād vāsī 'ndro</i> , iii. 21. 1.
<i>upāvartadhvam</i> , iii. 19. 1; 34. 2.	<i>vibhūh purastāt sampat paçcāt</i> , iii. 27. 2.
<i>guhā 'si devo 'si</i> , iii. 20. 1.	<i>vyuṣi savitā bhavasi</i> , iv. 5. 1.
<i>diças stha çrotram</i> , i. 22. 6.	<i>çvetāçvo darçato harinilo 'si</i> , iv. 1. 1.
<i>devena savitrā prasūtaḥ</i> , iii. 18. 3, 6.	<i>satyasya panthā</i> , iii. 27. 10.
<i>puruṣaḥ prajāpatīs sāma</i> , i. 49. 3, 4 (bis).	<i>somaḥ pavate</i> , iii. 19. 1; 34. 2.

CORRECTIONS.

- P. 80. (Introduction) line 12, and note *, read Journal xv. for xiv.
- P. 81. (Text) i. 1. 8, read *aṣṭāçaphāḥ* for *aṣṭāçaphāḥ*.
- P. 85. (Text) i. 5. 1, read *akar ŋe* for *akar ne*.
(Translation) i. 5. 7, add " after burns.
- P. 86. (Translation) i. 6. 1, add " after immortality.
- P. 87. (Text) i. 7. 6, read *loṣṭo* for *loṣṭho*, and cancel note 7.
- P. 115. (Translation) i. 37. 5, read further on for above (?)
- P. 122. (Notes) 44¹¹, read *rūpaḥ-rūpaḥ* for *rūpaḥ-rūpaḥ*.
- P. 132. (Translation) i. 54. 8, read three times [rc] for [āgā ?].
- P. 140. (Text) i. 60. 8, read *loṣṭo* for *loṣṭho*, and cancel note 1⁶.
- P. 145. (Text) ii. 63. 12, 13, read *loṣṭo* for *loṣṭho*, and cancel note 3¹⁰.
- P. 148. (Translation) ii. 66 (end), insert 12 before He who.
- P. 154. (Notes) 11¹¹, read *-aḥ* for *aḥ*.
- P. 164. (Translation) iii. 5, line 6, read 4 instead of 3.
- P. 166. (Text) iii. 7, line 4, read 4 instead of 3.
- P. 168. (Notes) 9¹⁵, read *-yaj-* for *yaj-*.
- P. 176. (Translation), iii. 16. 6, read *brahman*-priest for Brāhman priest.
- P. 187. (Translation), iii. 27. 11, read Bearer for Burden.
- P. 188. (Text) iii. 28. 5, read *bahu vyāhito* for *bahuvyāhito*.
(Notes) 29¹, read *-āçr-* for *āçr-*.
- P. 201. (Translation) iv. 2. 2, read *gāyatrī* for *gāyatri*.
(Notes) 1³, supply *ayāny*.
- P. 216. (Text) iv. 19. 2, read *su* for *sv*.
- P. 227. line 13, read *atīvyādhi* for *atīvyadhī*.
- P. 237. line 43, read *kimcā 'pi yo* for *kimcā 'p iyo*.
- P. 248. col. 1, line 42 and col. 2, line 47, read 2 v for 1 v.