

GOPATHA BRĀHMAṆA

A CRITICAL STUDY

(An analysis of the topics and a Comprehensive Critique of the
Brāhmaṇa text of the Atharva-veda)

DR. TARAK NATH ADHIKARI, M.A.

(Gold Medalist), Ph.D.

*Reader, Department of Sanskrit,
Rabindra Bharati University, Calcutta.*



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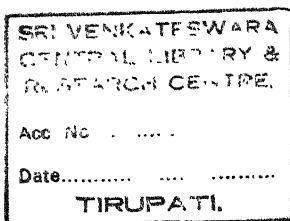
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To
my parents,
the perennial source of my inspiration

FOREWORD—ONE

In addition to the Saṃhitās the sacred stratum of Vedic literature contains the Brāhmaṇas, Āraṇyakas and the Upaniṣads, that are presented as the concluding portion of the Brāhmaṇas. Brāhmaṇas are mostly composed in prose interspersed with metrical stanzas and they contain the explanations offered by learned priests upon diverse points of ritual. In course of presenting this exposition the priests are required to refer to myths and legends and consequently the Brāhmaṇas develop a compendium of cosmogonic myths, legends and narratives. The Brāhmaṇas naturally are attached to all the four Vedas, and the tradition which gets a start at a particular Saṃhitā, receives a full-bodied form in the Brāhmaṇas affiliated to that particular Saṃhitā. The Brāhmaṇas, thus, maintain the continuity of the tradition set forth in the particular Saṃhitā and consequently it serves as an entry-point to the speculations preserved in the Saṃhitās. As a matter of fact, the Brāhmaṇas constitute the best explanation to the Mantras preserved in the Saṃhitās, and an attempt to penetrate into the thoughts preserved in the Saṃhitās without taking the help of the Brāhmaṇas is likely to prove itself fruitless.

Gopatha Brāhmaṇa, that has come down probably in an incomplete form is attached to the Atharvaveda Saṃhitā, which is not recognised as having the canonical status of the other three Vedas. It is believed to be of later origin and is accepted as a collection of spells of magic and sorcery directed against diseases, enemies and demons. Unlike the three other Vedas, this Veda is not regarded as furnishing the clue to spiritual upliftment to man, but as a text suggesting the means for attainment of remedies from certain disasters. Thus, while the other three Vedas lead to spiritual benefit, the Atharvaveda leads to material benefit, and consequently the Aryan mind allocates a lower status to it. This explains the casual treatment which the Gopatha Brāhmaṇa attached to the Atharvaveda has received at the hands of commentators and interpreters. Commentators and Scholars have expended consider-

able energy in analysing the Brāhmaṇas attached to the Rīgveda, the Yajurveda and the Sāmaveda, but they have only made a cursory mention of the Brāhmaṇa attachment to the Atharvaveda, particularly because of this small contribution made by it to ritualistic exercises and sacrificial operations. The fact that the Gopatha Brāhmaṇa serves as the best commentary to the Atharvaveda misses the notice of most of the interpreters, as a result of which it remains in cool shade of neglect and continues to remain so even today.

Strangely enough the language of the Gopatha Brāhmaṇa is very much akin to that of the later Brāhmaṇas, like the Śatapatha Brāhmaṇa; giving rise to the conjecture that both these Brāhmaṇas appear in the realm of Brāhmaṇical literature about the same time. The texts of the Gopatha Brāhmaṇa is written in prose with three metrical stanzas incorporated in the concluding portion of the first part, and like all other Brāhmaṇas it contains frequent citations from old texts and references to ancient myths and legends. If cosmogonic myths, legends and narratives are regarded as characteristic features of the Brāhmaṇical literature, the Gopatha Brāhmaṇa possesses very much these characteristic features, and consequently it is very much representative of Brāhmaṇical texts like other Brāhmaṇas. The Gopatha Brāhmaṇa borrows verses and texts from almost all Saṃhitā texts and ancient Brāhmaṇas like the Aitareya Brāhmaṇa, Śatapatha Brāhmaṇa, Tāṇḍyamahā Brāhmaṇa Jaiminīya Brāhmaṇa, etc. The description of the rituals contained in it is fragmentary and casual, giving rise to the belief that all these have been incorporated at a later stage in order to give a traditional look to the Brāhmaṇical text. The Gopatha Brāhmaṇa, therefore, occupies an interesting position in the realm of Vedic literature. It is interesting that in spite of the significant position occupied by it in the whole range of Vedic literature it has been neglected by traditional Indian scholars and modern scholars alike, all of whom have discarded it as full of irregularities and limitations.

In a situation when the Gopatha Brāhmaṇa has been neglected by almost all Indian and European scholars, Dr. Taraknath Adhikari has come forward with his exposition on this

interesting Brāhmaṇa, which provides the key for entry into the vast empire of the Atharvaveda, the character of which has not yet been properly understood and analysed. In a sense, Adhikari's work entitled "*Gopatha Brāhmaṇa—A Critical Study*" is a *tour-de-force*, in as much as, it represents the first attempt to present an analytical and critical study of the concepts and clues presented in the Gopatha Brāhmaṇa. The work tries to locate the origin of the tradition expounded in the Gopatha Brāhmaṇa and proceeds further to show evolution of the particular tradition and concept in later Indian literature. In course of presenting a systematic study of the subject-matter of the Gopatha Brāhmaṇa and projecting a critical analysis of the entire work Adhikari has tried to demolish the viewpoint that this Brāhmaṇa is devoid of originality and that it lacks in that freshness of thought, which is usually experienced in other Brāhmaṇas. Though commonly accepted as a dry work, the Gopatha Brāhmaṇa gives expression to certain original sparks of thought, when it introduces the concept of OM, the famous hymn to light, commonly known as the Gāyatrī and diverse sacrifices of shorter and longer duration. The exposition on these concepts goes to show that the Gopatha Brāhmaṇa does not consider the Atharvaveda as a compendium of magical formulae and abominable sorcery. The Book concludes with a discussion on the original and borrowed materials of the Gopatha Brāhmaṇa, trying thereby to establish the fact that this particular Brāhmaṇa is a product of the unbroken tradition to which a start had been given by the Vedic Aryan in the dawn of human civilisation.

To controvert the viewpoints of both Indian and European scholars and to allocate a place of dignity and honour to the Gopatha Brāhmaṇa, to project the Atharvaveda as a product of an unbroken Indian tradition is not a mean task, and I am surprisingly delighted to note that in this significant task, Adhikari has attained spectacular success, giving all the time in his remarkable treatment an idea of his original thinking and commendable command over the Vedic literature. The entire work is marked by freshness of thought and newness of approach. Dr. Adhikari's command over English idioms and expressions is equally commendable. The work "*Gopatha*

Brāhmaṇa—A Critical Study”, therefore, is a valuable contribution to the arena of studies in Vedic literature, and consequently I congratulate the author, Dr. Taraknath Adhikari and welcome this magnificent work to the fold of Sanskrit Studies.

Ramaranjan Mukherji

Chancellor,

Tirupati Rastriya Sanskrit Vidyapeeth,

(Deemed University)

‘Matri Mandir’

125/1, Santoshpur Avenue

Calcutta-700 075

Date : 22-11-94

FOREWORD—TWO

The Vedic literature is represented by four classes of works : the Saṃhitās, the Brāhmaṇas, the Āraṇyakas and the Upaniṣads. Among the Brāhmaṇas, the Gopatha Brāhmaṇa occupies a unique position on account of its connection with the Atharvaveda. This Brāhmaṇa possesses some novel features which clearly distinguishes it from other works of the same genre. The role of the Gopatha Brāhmaṇa in the realm of Br. literature has attracted the attention of researchers but no work, worth its name, has been published so far. A critical appraisal of this abstruse work has long been a desideratum and Dr. Tarak Nath Adhikari, Reader in Sanskrit, Rabindra Bharati University, has been able to a considerable extent to remove this long-felt want and to present to the bar of the academic world a lucid exposition of Vedic sacrifices and Vedic religion as enshrined in this forgotten text.

The monograph embodies the dissertation submitted by Dr. Adhikari in support of his candidature for admission to the Ph.D. (Arts) degree of Jadavpur University. Divided into seven chapters, the work tries to analyse the distinctive traits of the GB with particular reference to the different sacrificial ceremonies dealt with therein. The designation of this lone Atharvavedic Brāhmaṇa evokes curiosity among the scholars and the author has examined the problem marshalling all the facts at his command. While dealing with the concepts of sacred syllable 'Om' and Gāyatrī the writer attains spectacular success in presenting the readers a comprehensive account of the oldest ideas and speculations of the Brāhmaṇas on the subjects. The superiority of the AV and the Brahman priest which forms the core content of the GB. has received an excellent analytical treatment at the hands of the author. The personality of Rudra and his prominent role in the Vedic rituals have been correctly brought out with convincing arguments. In this context the GB, faithfully following the Atharvaṇic style has taken recourse to various myths and legends in delineating their importance in the Vedic sacrifices. The originality of this Br. in this particular field has been pinpointed by the

author and the ritual technicalities and paraphernalia connected with Soma sacrifices have received a brilliant expression in the work. The mystery of the sacrifices which plays a dominant role in the Vedic mythology and religion finds a powerful expression enhancing thereby the merit of this treatise. I am sure this work will be received with applause by scholars wishing to enter into the portals of Indian civilisation and culture and it will be appreciated by critical readers both in the East and the West.

I congratulate the author for his remarkable contribution and recommend the present work to the academic community.

Bhabani Prasad Bhattacharya

Professor of Sanskrit, J.U.

Mahālayā

4th October, 1994.

PREFACE

The AV (i.e. Atharvaveda), when it indites—‘*manye vāṃ dyāvāpṛthivī subhojasau sucetasau*’, we, at once very clearly recognize the true odour of this Veda, nearer to earth although its total approach to life can never be misprized. Each Veda is complete and better understood with its Brāhmaṇa texts and thus is the case with the AV. Surprisingly enough, the study of the GB (i.e. Gopatha Brāhmaṇa), the lone Brāhmaṇa text of the AV has not been yet taken into account seriously. In the plangent shore of Vedic studies, to our utter surprise, the irradiance of the GB winks helplessly being repulsively secluded from the Vedic stratum. Discourses on this Brāhmaṇa, down the ages, appeared exceptionally sketchy, scrappy and sometimes obtuse. Pioneers in this field remained penurious. Being a student of the Vedic studies, such slighting approach pricked my notice and thus, when my teacher and supervisor Professor Bhabani Prasad Bhattacharya of Jadavpur University made me sentient to this point and Professor Sukumari Bhattacharya of J.U., my another teacher encouraged me to carry on a serious study on it, a deep penchant obverted my thrust to this neglected text. And then, the present work ‘*Gopatha Brāhmaṇa—A Critical Study*’ is a modest attempt of the revised version of my dissertation under the same title for which I was awarded Ph.D. degree from J.U., Calcutta, in 1991. Works on the Gopatha Brāhmaṇa suffered all along adversely, nor did it face spring-tide. The Introduction to the GB of R. Mitra is not at all enough ; M. Bloomfield’s—‘The Atharvaveda and Gopatha Brāhmaṇa’ is though valuable, but there, the GB portion is exceptionally sketchy and today’s perspective, it is some-how antiquated. The only painstaking translation into English with a brilliant introduction of the GB, made by Dr. H. C. Patyal of Pune still remains unpublished. Thus a serious subject-based analysis of the text becomes a desideratum. And, this may be reckoned as the reason of my present contemplation. Again, while preparing this book, a few inextricable allegations besmeared with the GB, down the ages regarding the age, true position, indebtedness, originality in question etc. made me

more interested to it which I have thoroughly discussed in the opening and concluding chapters of my book in detail. All these appeared to be a *sine qua non* for the study of the book.

The book is a seven-chaptered endeavour, where some important topics, mentioned above are discussed in the opening and the concluding chapters along with a few other topics including the salient features of the GB, its relation with other Vedic texts and the AV specially, source texts etc. In remaining chapters all important topics are discussed including the pre-eminent position of the AV, the GB and its priest, Brahman in the sacrifice. Discussion on all important sacrifices is to be found in the GB, specially the Soma sacrifice. No important issues are left unturned and a reader will get a total purview of the Gopatha Brāhmaṇa. Each deliberation, at its end is supplemented by necessary footnotes. The *concluding remark* at the end of the book makes a brief fore-look of the whole book. A list of the books used by me from time to time has been tabulated in the *Select Bibliography* part. An Appendix, a list of the verses cited in the GB has been categorically prepared at the end. Throughout the book an objective outlook has been envisaged, an honest and sincere attempt has been contemplated. At this stage, I must argue that no final verdict has been educed, but only a structure has been erected, where some stages of thought, regarding the GB as a whole have been considered.

Yes, I am fully aware, I am treading on an area without having the requisite expertise to do it. Due to my disorderly incompetence, incongruous thought and vulnerable limitations in dealing with such abstruse subject, there lies always the possibility of gross lapses, miscalculation and technical flaws. Again, in regards with the right interpretation of the Vedic literature, scholars almost differ widely. I regret misprints that might have occurred because of my inadvertence. Notwithstanding all these limitations, this study is now presented before the academic world for interaction. All sorts of constructive suggestions will enrich my faculty of thought. This endeavour will touch a favourable termination, if this debut, anyway helps to encourage interest and attention of the Vedic readers to this neglected Brāhmaṇa text, which may help to make an avenue

for a new interpretation of the AV and the Vedic literature as well.

Now let me have the opportunity to recount the pleasant task of acknowledgement for receiving guidance, assistance and inspiration from different persons and institutions.

At the outset, I pay my respectful gratitude to my teacher and supervisor Professor Bhabani Prasad Bhattacharya of J.U., Calcutta. He drew first my attention to this slighting Brāhmaṇa and showed keen interest so that the dissertation might be published soon and very kindly prepared a valuable foreword for the book. I took my first lesson on the Vedas from Prof. Pranab Kumar Adhikari of Vidyasagar College, Calcutta. My gratitude is due to this erudite personality. I am grateful to late Prof. Nilmadhav Sen of Poona, who helped me in procuring the unpublished thesis of Dr. H. C. Patyal. I thank here the author too. H. W. Bodewitz of Netherlands, whom I met in Vienna in 1990, supplied me with some valuable suggestions on the age of the GB. He deserves thanks. I am highly grateful to Hon'ble Chancellor, Professor Rama Ranjan Mukherjee for his constant encouragement and help. His foreword for this book is an asset. Professor Samiran Chandra Chakraborty, Director, School of Vedic Studies, R.B.U., Calcutta, profusely helped me all along. I pay homage to this personality, a refulgent Vedic-wisdom embodied.

Since my joining Rabindra Bharati University, Professor Karunasindhu Das, Head of the Department of Sanskrit and Dean, Faculty of Arts has been caring keenly my academic peripheri. My poor vocabulary is fairly inadequate to saturate the debt I owe to this versatile savant. Sincere gratitude is due to my teachers Sri Subuddhi Charan Goswami, Dr. Satya Narayan Chakravorty, Sri Nabanarayan Bandyopadhyay of the Deptt. of Sanskrit of RBU for their encouragement. Dr. P. K. Datta, Reader, School of Vedic Studies, R.B.U., deserves a special mention for his co-operation. All my colleagues and friends in the Deptt. of Sanskrit and University and outside inspired me many a way to publish this book. I remember their debt. I have received helps from various libraries in Calcutta and outside. I tender my cordial thanks to the authorities and staff of those libraries. This book is being published with the help

of financial assistance from T. T. Devasthanams, Tirupati. I take the opportunity to pay homage to Lord Tirupati and the said religious institution. Vice-Chancellor, Prof. S. V. Raghunathacharya of Tirupati, the man behind this grants, deserves a special note of regards.

I deep sense of gratitude must be rendered to my wife Smt. Supriya Adhikari. Having understood the hardship of this type of job, she shouldered all the household activities to alleviate me of that hardship. I reckon her unstinted co-operation and assistance in the deepest corner of my heart. My son little Rudradeep is also a source of inspiration to me. My parents, specially my father Sri Sudhir Kumar Adhikari, my first teacher in life deserves mention. Sri Sunil Kumar Chandra, my father-in-law extended his help in many a crucial period. I owe a lot to him. Sri Ramakrishna, my spiritual inspiration, all the way obviates all my hindrance in life and academic persuit. I have little vocabulary to pay homage to this great soul.

Mr. Shyamapada Bhattacharya, the owner of Sanskrit Pustak Bhandar, Calcutta, being fully aware of the financial risk of publishing this type of works, unhesitatingly extended the hands of co-operation. No word is befitting to his gratitude. Arunima Printing Works certainly deserve thanks for their sincere printing work. I, here again thank them all, who anyway contributed to this work, but are not mentioned due to my frivolous memory. Let us pray with words of the AV—

yan me chidraṃ manaso yacca vācaḥ sarasvatī manyumantaṃ jagāma |

viśvaistad devaiḥsaha samvidānaḥ saṃ dadhātu bṛhaspati ||

Dr. Taraknath Adhikari,

Reader in Sanskrit,

Rabindra Bharati University, Calcutta..

Annapūrnā pūja

24th November, 1994.

Residence :

5/1, Snuff Mill St.

Calcutta-56.

LIST OF ABBREVIATIONS

AA	— Aitareya Āraṇyaka
AB	— Aitareya Brāhmaṇa
AV	— Atharvaveda Saṃhitā
AV and GB	— Atharvaveda and Gopatha Brāhmaṇa
AVP	— Atharvaveda Paippalāda
AV Paris	— Atharvaveda Pariśiṣṭa
AVŚ	— Atharvaveda Śaunaka
ĀP. Gṛ Sū	— Āpastambha Gṛhya Sūtra
ĀP. ŚS	— Āpastambha Śrauta Sūtra
ĀŚS	— Āśvalāyana Śrauta Sūtra
Baud ŚS	— Baudhāyana Śrauta Sūtra
BORI	— Bhandarkar Oriental Research Institute
Br/Brāh	— Brāhmaṇa
Bṛ UP	— Bṛhadāraṇyakopaniṣad
Chā UP	— Chāndogyopaniṣad
CSS	— Chowkhamba Sanskrit Series
Gā	— Gāyatri
GB	— Gopatha Brāhmaṇa
HIL	— History of Indian Literature
JB	— Jaiminiya Brāhmaṇa
Kāth. S	— Kāthaka Saṃhitā
Kāt. ŚS	— Kātyāyana Śrauta Sūtra
Kauś	— Kauśika Sūtra
KB	— Kauṣītaki Brāhmaṇa
Mait/MS	— Maitrāyaṇī Saṃhitā
Mānd. UP	— Māṇḍūkyaopaniṣad
MSS	— Manuscript
Muṇḍ. UP	— Muṇḍakopaniṣad
MW	— Monier William's Dictionary

Nir.	— Nirukta of Yāska
Pāras Gṛ Sū	— Parāskara Gṛhya Sūtra
PB	— Pañcaviṃśa Brāhmaṇa
RV	— Ṛgveda Saṃhitā
ŚB	— Śatapatha Brāhmaṇa
Sā	— Sāvitrī
Sāṅkhā Gṛ Sū	— Sāṅkhāyana Gṛhya Sūtra
Sāṅkhā ŚS	— Sāṅkhāyana Śrauta Sūtra
Ṣad Br	— Ṣaḍviṃśa Brāhmaṇa
Skt.	— Sanskrit
SV	— Sāmaveda Saṃhitā
TA	— Taittirīya Āranyaka
Tait./TS	— Taittirīya Saṃhitā
Tait., UP	— Taittirīya Upaniṣad
TB	— Taittirīya Brāhmaṇa
TMB	— Tāṇḍya Mahābrāhmaṇa
Vait.	— Vaitāna Sūtra
VM	— Vedic Mythology
VS	— Vājasaneyi Saṃhitā
YV	— Yajurveda Saṃhitā

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CHAPTER ONE

INTRODUCTION

A critical study of the Gopatha Brāhmaṇa (GB) in accordance with its subject-matter even, unalterably does call for inclusion a few points which may apparently exhibit their little connection with its contents, but their other-wise association with the text requires adequate attention. Apart from the subject-matter, the GB, being an important textbook of Vedic literature, is connected with a number of facts that require necessary attention in order to reveal the true position of this Brāhmaṇa in the realm of Vedic tradition. The points may be tabulated as follows :

- (i) Different Schools of the Atharvaveda (AV) and position of the GB among them.
- (ii) Title.
- (iii) Some important features of the GB.
- (iv) The GB and the Vaitāna Sūtra, a comparative chronology.
- (v) Date.

A brief discussion on each topic is therefore necessary in order to have a comprehensive idea of these matters.

TOPIC I : Different Schools of the AV and the position of the GB among them

GB happens to be the only available Brāhmaṇa text representing all the different Schools of the AV. Today it is extremely difficult to determine to which among the different Schools of the AV does this Brāhmaṇa text belong. In order to have a clear idea in this regard, it is necessary to find out at least two things : how many schools are there of the

AV and among them with which recension has the GB a better acquaintance?

The AV is known to have existed at one time in nine recensions, each of them possessing an exclusive group of adherents forming those nine schools. The chief sources of this tradition are tabulated in page 3.

It may be noted with interest that a few texts refer to more or less than nine recensions of the AV.

Besides these, the Skanda Purāṇa (Nagara-Kāṇḍa Ch. 174), states the recensions of the AV were originally one hundred in number. (atharvavedo yaścaīṣa śataśākho vinirmitaḥ). The Muktikopaniṣad (1.13) gives the number fifty (atharvaṇasya śākhās syuḥ pañcāśad bhedato Hare).

Interestingly, the Sītopaniṣad reduces the number to five (pañca śākhā hyātharvaṇaḥ). The names of the nine recensions vary widely in different sources. Besides these designations, some other titles like Vāratantavī, Mauñjāyanī, Tārṇabāṇḍavī and Saumantavī are also met with in the Atharvaṇic Guhyakāly-upaniṣad (1-5). It names six recensions of the AV (*atharvavedamādhye tu śākhā mukhyatamā hi śaṭ . . .*).¹

It may however be pointed out from the above-mentioned table that three schools, Paippalāda, Śaunaka and Cāraṇavidyā are common to all editions and MSS of the AV. Even the Guhyakālyupaniṣad, which mentions six schools only, of which four are completely different from other countings, does not fail to recognise at least Paippalāda and Śaunaka recensions of the AV.

Now it seems from the authentic references of Patañjali and Pāṇini, Cāraṇavyūha and AV pariśiṣṭas, supported by Bloomfield, Bhattacharya, Patyal and almost all scholars that originally the AV was studied in nine schools.² And of those nine schools of the AV, only two i.e., Paippalāda and Śaunaka recensions have come down to us. Probably these two recensions received wide popularity in India. Of these two schools, the Śaunaka School is preserved both in the written and oral traditions. The Śaunaka version was first published by R. Roth and W. D. Whitney in Berlin in 1856. Deeply dissatisfied with the defective nature of the published

The Table that represents the nine recensions of the AV with different titles.

Atharvaveda Parīṣiṣṭa (Bolling & Negele-in)	Kat. Pari- ṣiṣṭa	Chowkh- maba	Vācaś- patyam	* MSS, collected by R. Mitra		
				MSS with R. Mitra	For Skt. College No. 1477	Manuscript 1482 No. 1479
1. Paip- palāda	Paippalāda	Paipalā	Paipalāda	Pippalā	Paippalā	Paipalā
2. Śaunaka	Śaunaka	Śaunaka	Śaunaka	Śaunakī	Śaunakī	Śaunakā
3. Cāraṇa- vidyā	Cāraṇa- vidyā	Cāraṇa- vidyā	Cāraṇa- vidyā	Cāraṇa- vidyā	Cāraṇa- vidyā	Cāraṇa- vidyā
4. Brahma- vada	Brahmabalā	Brahma- palāśa	Brahmadā	Brahmadā- pala	Brahmadā- palāśa	Brahma- dāpāśa
5. Stauda (Tauda)	Kumudādin	Dānta	Dāmodā	Taitā	Pradānta	Kunatta
6. Deva- darśa	Śauk- kāyana	Kunakhive- dadarśin	Devadarśī	Devadarśī	Devadarśī	Devadarśī
7. Mauda	Moda	Pradānta	Auprā	Datā	Dāntā	Damoda
8. Jājāla	Jājala	Jājāla	nakī nakī	Jājāla	Jājāla	Jājāla
9. Vedas- parśa	Jalada	Autā	—	Pradāpalā	Autā	Ttota

* Arrangement of the list given by R. Mitra is made by the present author.

text, Roth began to search for a better version and as a result of it, he discovered in Kashmir a mutilated birch-bark manuscript of the AV and it was published in 1875 by the title '*Der Atharvaveda in Kaschmir*'. It was reproduced in 1901 under the supervision of R. Garbe and M. Bloomfield. This was known as Paipplāda Saṃhitā and it was incomplete. Prof. Durgamohan Bhattacharya of Sanskrit College, Calcutta after a thorough investigation, discovered the palm-leaf MSS of the AV which was a better one than that of the Kashmirian version and he claimed it to be the authentic paippalāda recension of the AV in 1964. The text of that school does not have any accent mark on MSS. Till today no other version of the AV has been found in India. His MSS is not wholly published. Only two volumes are so far published.

A student of the GB is confronted with the problem, to which of these schools does the GB belong? There then begins a great academic debate among the scholars regarding this moot question.

GB happens to be the only Brāhmaṇa text representing all the schools of the AV. We do not know for certain whether the AV had more than one Brāhmaṇa text or not. The accessory literature belonging to the AV does not furnish us with any necessary information in this connection. Neither Sāyaṇa, who knew this text very well (it is evident from his introduction to AV commentary) nor any other Vedic commentator has composed any commentary upon this text, and thus the chance of enlightenment on this subject is lost. Before presenting our viewpoint, we should go through the opinions of the various scholars.

Bloomfield thinks that the GB belongs to the schools of Śaunaka, while Caland favours to hold it in the group of Paippalāda. According to Bloomfield the texts of Kaus, Vait and GB belong to the school of Śaunaka.³ There is no doubt that both the Sūtras, Kauś and Vait, belong to the Śaunaka recension.⁴ He therefore wanted to hint that GB also belonged to the Śaunaka though he was quite conscious of the fact that GB (1.1.29) citation viz.—*śaṃ no devīr...* is the initial verse of the AV Saṃhitā. But, according to him, it is a normal tradition of the AV to begin

with the verses, '*śaṃ no devīr...*' instead of '*ye triṣaptāḥ*' I.1.1. of the Vulgata. He cites examples of 'Brahmayajña' which contains a list of initial verses of the Vedas. And there ; the AV is represented by '*śaṃ no devīr...*'. Bloomfield,⁵ argues that the quotation of the verse '*śaṃ no devīr...*' as the initial one does not necessarily furnish the fact that the GB belongs to the Paippalāda group, but it is done only to abide by the old tradition.⁶ He, by quoting Haug⁷ and R. G. Bhandarkar,⁸ states that a devotee of the AV must recite in the morning, when rinsing his mouth, both the verse—'*śaṃ no devīr*' and '*ye triṣaptāḥ*'.⁹ He quotes again from AV. Paris, 44.6fg, the statement that '*ye triṣaptāḥ*' is the opening verse of the Av.¹⁰ The opinion of the author of the Kaus he confirms should not deffer from him.¹¹

Caland, on the otherhand strongly opposes the opinion of Bloomfield and holds the view that GB belongs to the Paippalāda school of the Av.¹² He argues that the citation of the GB 1.1.29 *śaṃ no devīr...* confirms his contention. Again he cites the verses from the GB, which occur only in the Paippalāda version, (not in the Śaunaka recension) to support his hypothesis. Gaastra¹³ & Bhattacharya¹⁴ also support his view. Bhattacharya, in order to endorse the view shows a number of authentic texts, where '*śaṃ no devīr*' has been accepted as the initial verse.¹⁵ He further argues that Vedic commentators of old Bengal viz. Aniruddha, Guṇa-
viṣṇu and Ramānātha etc. hold the view that the verse '*śaṃ no devīr*' used in Brahmayajña is the first mantra of the Paippalāda version of the Av.¹⁶ So the contention put forward by Bloomfield, that the recitation of the verse '*śaṃ no devīr*' is just the persistent tradition of the Atharvavedins cannot be accepted. Bhattacharya also informs us that the verse '*śaṃ no devīr*' is the initial verse of the paippalāda recension and not of the Śaunaka recension whose initial verse is '*ye triṣaptāḥ*' nor of any other school now lost to us.

GB also quotes the verse '*śaṃ no devīr*' as the initial verse of the Av, while redacting the initial verses of each Saṃhitā text. Then it apparently seems clear that GB must belong to the Paippalāda group. K. D. Trivedi in his edition to the GB also holds the same view.¹⁷

But unfortunately, the controversy does not end here. The composite character of the GB throws itself into a nearly unsolving dilemma. This Br. has cited verses frequently from various Vedic texts, as well as from both the AVP and AVŚ. In this connection Patyal prepares two tables where the first table shows that GB borrows 43 verses from the AVŚ in full or in part against 16 verses from AVP, which are found exclusively in either of these two texts or common to both.¹⁸ The second table shows that GB has borrowed 89 verses from AVŚ either in full or in part as against 24 verses from the AVP either in full or in part.¹⁹ Then from both these tables supplied by Patyal emerges the fact that GB has borrowed a larger number of verses from AVŚ rather than AVP. Again the same scholar very interestingly points out that the GB cites a verse—*apendra prāco* (AVŚ XX. 125.1 = AVP XIX 16.8 = GB II.6.4) following AVS, where it reads *prāco* but the AVP there reads it *parāco*. This may lead us to believe that the GB closely follows the Śaunaka text, though it considers the verse 'śam no devīr' as the initial stanza of the AV²⁰. Now, it seems that Bloomfield was right in his assertion. Patyal, however prefers to maintain the view the 'composite character' of the GB.

But the controversy again takes a new turn if we look at the matter from its citations and subject-matter. Patyal has shown that GB has borrowed at least 83 verses from the RV of which 41 verses are directly from the text and 42 are reproduced through the AB.²¹

Again he has pointed out that the number of verses borrowed by GB from the non-Atharvanic texts is higher in number than that of the Atharvanic saṃhitā texts.²² Again if it is taken from the point of view of the subject matter, it will be seen that GB neither follows the AVŚ nor the AVP too much, unlike the AB which follows the RV mostly, or ŚB which follows the white YV obviously. From the point of view of borrowings from various texts as well as subject matter the GB proves its non-Atharvanic character. It has taken verses and subject matter alike from almost all older Saṃhitā texts and Brāhmaṇa texts including RV, YV, SV, TS, ŚB, AB, KB, and other vedic texts. These borrowings

will be shown later on. But relying upon these abovementioned facts, it cannot be concluded that GB is a non-Atharvanic Brāhmaṇa text. Though it has borrowed considerably from the non-Atharvanic texts, yet it never forsakes its Atharvanic traits while dealing with its content and this will be *shown in later chapters very categorically*. Thus its Atharvanic character does not fade, but the problem started earlier still does not find anywhere near solution. R. Mitra, who first tried to publish an edition of the GB did not touch this question. Gaastra and Trevedi consider it as the version of the AVP. The edition of V. Vidyavaridhi of GB, after a brief discussion on the point, leaves it with the remarks of extremely difficult to solve.²³ Dr. Patyal, after his substantial illustration regarding this problem prefers to accept the 'composite character' of the GB. His observation is by far the latest in this field and though he has left no stone unturned to find out the plausible truth, it seems to be of no avail.

It appears from the arguments and counter arguments exercised by scholars that a concrete solution is still a long way. Bloomfield's observation does not stand on sound arguments. Probably the 'Kashmirian AV' which was corrupt and incomplete in nature led him to stick it to the Śaunakīya school. Again, he thinks as Kaus and Vait belong to the AVŚ, so it is not improbable for the lone Brāhmaṇa text of the AV to be incorporated in the same line. But the view of Caland claims stronger appeal for acceptance. A good number of Vedic and other texts clearly designate that the verse *śaṃ no devīr* is the initial verse of the AV, which belongs to the Paippalāda recension. Bhattacharya's discovery of the palm leaf MSS of the AVP re-asserts the decision. We have also shown the arguments put forth by him in this regard. Again there is confusion, we have repeatedly reported that GB itself states that the initial verse of the AV is 'śaṃ no devīr'. So from internal evidence it seems likely that weightage should be given to the Paippalāda version. But other internal proofs go against this conclusion as there are number of citations from AV texts in so many GB passages, i.e., 2.2.6 ; 2.2.22 ; 1.2.7 ; 1,2,9 etc, where GB follows AVŚ school. Again in cases of 1.2.17 there

are three citations in the GB and the GB 2.6.14 citations follow AVP school. Thus confusion does not end. It is though no denying the fact that GB quotes more verses from AVŚ than AVP. But this fact cannot stand always on the way. The 'composite character' of GB has probably led it to take abrupt citation of verses from various Vedic texts. Interestingly it cites more from RV than AV. The same is the case with the subject matter also. It takes larger assistance from non-Atharvaṇic sources. From this standpoint it seems that it will be unwise to justify the position of the GB either from its citations or from its subject-matter. There are verses in the GB to be found only in the AVŚ, a few verses are to be met with AVP exclusively and again a few verses quoted there cannot be found in either of the two recensions. At the present moment it will not be too judicious to put it in any particular group of the existing two schools viz. AVP and AVŚ, but it is obvious that the weightage is certainly heavier towards the AVP school.

It may not be too far improbable to believe if any other school of the AV is discovered later on and shows better coincidence with the GB. It can be guessed from the present status that 'Cāraṇavidyā' has a greater possibility in ensuing so as along with the AVP and AVŚ the recension of 'Cāraṇavidyā' has better acknowledgement in all sources.

Again there are scholars who believe once the AV had no Brāhmaṇa text at all, but as Saṃhitā and Brāhmaṇa together attain the designation 'Veda', then in later period a Brāhmaṇa was composed drawing materials from both of the recensions and thus the composite character of the GB has idea. Perhaps the incomplete nature of this Br text has put the moot question into a inscrutable solution.

TOPIC II: Title of the GB

Some peculiar features crop up when a serious student makes an attempt to go into the deep of the GB. The problem regarding the position of the GB in the different schools of the AV has already been dealt with. Now another prob-

lem arises in connection with the title of the GB. The issue becomes complicated as the text itself is neither furnished with any commentary worth the name (at least now not available), nor the text itself directly or indirectly suggests any information in this regard, nor the accessory texts of the AV leave any hint to unveil the mystery of the formation of its title. But a student of GB cannot just avoid this problem. Consequently, it seems no other alternative for us but to offer a number of plausible explanations and suggestions in this regard.

In the Vedas, the word 'go' denotes a variety of meanings. According to MW, it has a number of senses of which a few are placed below :—Cow, things related or come from cow—such as milk, flesh etc., star, sky, thunderbolt of Indra, ray of light, diamond, heaven, speech, word, goddess of speech, sense organ, moon, horse, ox etc. It is indeed very difficult to ascertain which sense among those mentioned above will fit for the 'go' of *Gopatha*. It may not be impossible that the term *Gopatha* may denote completely different sense from those semantic structures.

K. D. Trivedi apparently solves this problem from three words :—go + patha + Brāhmaṇa where *go* denotes the sense of speech, earth heaven and sense organ and he thinks that by reading '*Gopatha Brāhmaṇa*,' one attains the speech of the Vedas, world, heaven and happiness.²⁴ Nothing can be said either to support or to reject his explanation, but it is certain that neither the existing texts support his explanation nor he furnishes any supporting text in this regard except a few grammatical expositions. His approach is rather spiritual and mystic.

Another explanation has been advanced by another scholar.²⁵ According to him—as in the case of ŚB, the term 'patha' stands for chapter and 'Śatapatha' means a text of hundred chapters', so also the present GB consists of eleven chapters. The reasons behind this interpretation are as follows—the word 'go' if is taken in the sense of 'sense-organ' coincides with the number of the chapter of the present text as the sense-organs are eleven in number (*gavām indriyāṇām ekādaśānām prapāṭhakāṇām saṁkhyāsāmyād gopatha iti*

nāmadheyam parikalpyeta). The total number of sense-organs is eleven and the GB has also eleven chapters, thus coincides the meaning in the sense of 'sense organ'. It is but just, a mere guess-work, as according to AV Pariśiṣṭa (49.4.5), originally the GB was consisted of a hundred chapters. If this statement is taken to be true, then the earlier explanation seems hardly plausible. Again, if we consider a quotation of Sāyaṇa in his introduction to the commentary on the AV, it will be clear that the original GB had more than eleven chapters. Sāyaṇa cites the following verse—*tathā ca gopathabrāhmaṇam/ājyabhāgāntam prāk tantraṁ ūrdhvaṁ svisṭakṛta svahā/havīmṣi yajña āvāpo yathā tantasya tantavaḥ* (Viśvha Bandhu—edn. p-28). This verse is not available in the present edition of the GB. Thus it seems that once the GB had more than eleven chapters.

The same scholar has advanced another hypothesis.²⁶ According to him the two priests Atharvā, and Aṅgirā are often called the 'protectors of sacrifice' (*goptārah*). He quotes from GB I.1.13 ; I.5.24 to support his contention. He thinks the word '*gopatha*' comes from '*goptārah*'. Then this text gets the title '*gopatha*', as it is associated with them. Sūryakānta, quoted by Vidyāvāridhī,²⁷ suggests another explanation. He refers to a legend where Indra, taking the help of the divine bitch Saramā finds out the 'way of cows', assisted by the Aṅgirās, who 'know the way of cows' (*go pathajña*). Thus this Brāhmaṇa text is designated *gopatha Brāhmaṇa*, as it has been viewed or redacted by those Aṅgirasas. These two above-mentioned suggestions are based mainly upon mere conjecture, and no direct evidence is to be found to support these interpretations.

Another suggestion may be thought of from its subject matter. It is obvious that in describing the sacrifices, GB attaches great importance upon 'Gavāmayana', the yearlong sattra sacrifice. GB (I.4 ; I.5.1-6, 8-12) devotes a considerable portion of its text to deal with it. No other sacrifice is discussed so elaborately in the GB as the Gavāmayana. Eventually Vait²⁸ also furnishes a detailed account of this yearly sattra sacrifice. Both the words '*gopatha*' and '*gavāmayana*', denote the same meaning literally. Then if it is

thought that this Brāhmaṇa has derived its title from one of its principal delineations, it may not seem to be too far-fetched. Again 'go' means 'rays of the sun'. Gavāmayana sacrifice is performed in accordance with the way of the Sun. Thus the meaning again gets substantiated.

But it appears the most plausible explanation in this regard is that it has derived its title from a seer '*Gopatha*', the author, or the redactor, of the viewer of this Brāhmaṇa. The AV knows the name of this seer as the composer or viewer of verses. Four hymns of the AV (XIX. 47-50) are associated with the name of this famous seer.²⁹ AV *Parīśiṣṭa* (20.6.2 and 31.10.5) also mentions the name of '*Gopatha*' as a seer who taught the Science of sacrificial ritual to his disciples. He gave instructions on *Skandayāga* and *Kotihoma*, which are not to be found in the present text of the GB.

Still in all probability, it may not be wrong to assume that *Gopatha*, the seer of the AV, was either the author or redactor or viewer of the text and from his name the Brāhmaṇa has got the title. But no definite conclusion is possible from the incomplete version of the present text which has come down to us. Patyal also expresses his conjecture on the same line.³⁰ We have no other option but to accept these above-mentioned assumptions until further documentary evidence is available.

TOPIC III : Some important features of the GB

The present text of the GB has come down to us without any accent mark. No Sanskrit commentary is attached to it. Scholars like Bloomfield³¹ & Macdonell³² are of opinion that the text is a composition of a very late date. They are very reluctant to accept the original character of this Brāhmaṇa text. R. Mitra,³³ who takes pain first to bring out an edition of this work does not differ much from formers' observations.

But a critical approach to this text will show that despite its frequent borrowings from various Vedic texts, some salient features are to be had of in the GB, a few of which are original in character. We shall try to present a few charac-

teristics of this Brāhmaṇa in this connection and mention subsequently which among them are original in nature. It may be stated here that some of borrowings from the older texts have taken the shape of original nature, as they have been renovated with Atharvaṇic traits by the GB. All these will be pointed out in course of discussion.

a) *Creation of the AV and the Universe :*

The present GB text, which is primarily divided into two parts, begins with the creation of the AV and the universe (GB I.1.1-15), which may be taken as original contribution of this Br. as no other Vedic texts furnish any account of the birth of the AV. Again as the creation of the Universe in this section moves the AV it gets the shape of original character. The anecdote may be in brief as follows :—Brahman's seed falls in water of his own accord. He there upon gets much toiled. As a result wellwarmed and fully heated the water is divided into two parts of which one part becomes saline water that takes the shape of ocean, while the other part after being toiled off gets roasted (abhr̥jyata) and from that roast comes out Bhṛgu.³⁴ From Bhṛgu the seer Athavā is produced and from him are born twenty Ātharvaṇic seers, who visioned the AV text.³⁵ It may be assumed that the twenty books of the AV have been viewed or redacted by those twenty seers. At the same time it should be borne in mind that this legend is mythical without any supporting textual background.

Alike Atharvā, the GB furnishes the account of origin of the seer Aṅgiras in the same narrative style. From the body fluids (Aṅgarasa) of mṛtyu, who in turn comes out of Varuṇa, we get Aṅgirā and from him the Aṅgiroveda.³⁶ The existence of two separate parts of the AV is also obvious from the GB. At least in two cases, the GB speaks of five texts of the Vedas instead of four. (I.2.21) ; 5.10—pañca-svapaśyan—ṛci yajuṣi sāmni śānte' tha ghore). It may be assumed that the AV had originally two separate parts viz. *Śānta*, represented the Atharva portion, while the *Ghōra* part is represented the Abhicāra portion.

Sections 9-15 describe elaborately the cosmogonic creation—all worldly materials, four Vedas, five Upavedas, all Vyāhṛtis, sacrifices, moon, stars etc. are created by these Atharvaṇic seers. The Atharvaṇic traits are so common in this description, for which credit must go to the GB. The legend is original in nature.

b) *Concept of om :*

Another characteristic, that may be pointed out as the original with the GB, is the concept of 'om', the famous monosyllabic word. Though the AB and the ŚB have scanty references regarding this sacred syllable neither they, nor other Vedic texts before the GB furnish any detailed account of this word. It is the GB, which first formulates an elaborate exposition of this word. Fifteen sections (I.1.16-30), which deal with it has been identified with Praṇava upaniṣad.³⁷ Probably the latter has copied the whole text from the former. The Brāhmaṇa text continues the accounts including its revelation, nature, power, spiritual might, grammatical and linguistic peculiarities. It no doubt gives the impression that the concept of om, which occupies a prominent place in the later Vedic period, owes much of its greatness to the GB. We shall try to deal with its character in our subsequent chapters..

c) *Discussion on Gāyatrī :*

There is no doubt that Gāyatrī is a pre-GB concept. Before GB, there are frequent occurrences of the famous mantra in the Saṃhitās, Brāhmaṇas and Upaniṣads.³⁸ Yet what strikes us that before GB, we did not have such an elaborate discussion on it. This famous *sāvitrī-mantra* also receives a detailed treatment in the GB, when its discourse covers an in-depth analysis of this mantra (see GB sections : I.1.31-38). Each foot of this verse has been explained in detail, though mystic interpretation is not wholly dispensed with. We have taken note of it in our course of discussion more categorically.

d) *Discourse on Brahmacharya :*

Another striking feature of the GB lies in its deliberations on the special duties and responsibilities of a celibate. Though it derives its materials from the AV (XI.5) and though some sort of similarities with ŚB (II.5) is noticed, yet in course of discussion it is more categorical and distinctive. Having its foundation upon the AV (XI.5), the GB opens its second chapter (GB II.1-8) with the account of celibacy. The first eight sections, (though, surprisingly Bloomfield counts nine) are devoted to delineate the duties, restrictions and responsibilities, of a celibate which probably influenced the later smṛti texts³⁹ which possess a good account of celibacy. Our later discussion will show everything with examples to find out the salient traits of the GB.

e) *Pre-eminence of the AV and its Priest Brahman :*

In order to keep the Atharvanic tradition GB plays a very prominent role. The importance of the AV has been clearly established in the GB by giving it a pre-eminent position among the four Vedic Saṃhitās. From the GB-point of view it is very clear that AV is one of the feet of the four-footed sacrifice (*catuspād yajña pratitiṣṭhati*—1.3.1). To establish the distinctive character of the AV, GB showers high praise on the AV. In GB I.1.29, the AV has been given the highest status. In II.2.5 of GB it has been stated that the sacrificer should compulsorily choose the Brahman-priest, the '*Bhṛgvaṅgirovid*' (i.e. the AV-vid) in order to make his sacrifice successful. Even it has been told that if a priest is well-versed in the first three Vedas, but not acquainted with the AV, he will be regarded as an incompetent person in the rituals (GB I.3.1-3). GB clearly connects the AV and its priests with all the functions of sacrifices and establishes the position of the AV as *sarva-vidyā* and its priest Brahman as *sarvavid* (1.2.18 ; 5.11 ; 15 ; 19 etc.). Such examples occur frequently in the text. Then it should be accepted that GB contributes a lot to maintain the AV in the order of the fourfold nature of the Vedic tradition.

f) *Ordination of the sacrifice :*

It is an original contribution of the GB in the liturgical scriptures of Vedic literature. Vedic sacrifices are five-fold in character (A.A. II.3.3—*sa eṣa yajñāḥ pañcavidho* etc.). They are Agnihotra, Darśapūṣamāsa, Cāturmāsya, Paśu and Soma. In T.B. II.3.6.1-3 we get an indirect reference to the same classification. But GB I.5.23 gives a completely separate classification. There, it states that sacrifices are primarily divided into three classes, and each class consists of seven sacrifices and they all together make a total number of twenty-one. It states that there are seven Somayajñas, seven Pākayajñas and seven Haviryajñas (*śapta sutyāḥ śapta ca pākayajñāḥ haviryajñāḥ śapta tathaikaviṃśatiḥ* I.5.24). Section 23, mentions the name of these twentyone sacrifices. A detailed discussion in this regard will follow in a subsequent chapter. Practically three sections of the 5th chapter of the GB(I.5.23-25) which are written in verse and which deal with the theological aspects can claim considerable originality.

The characteristics mentioned above, are drawn chiefly from the first book of the two books of the GB. The first book deserve more originality than the second one.

g) GB speaks very little in terms of originality in the delineation of sacrifices. In such cases, it borrows mainly from ŚB, AB, KB, TS and more or less from all Vedic texts. But it should be borne in mind that GB bears the tradition of Vedic liturgy, by describing more or less all important sacrifices including Darśapūṣamāsa, Agnihotra, Cāturmāsya, Paśu-bandha, Soma with all of its varieties, Ahīnas and Sattras. Here, following the footsteps of older texts it pays deserving honour to them. But in these cases also it never copies verbatim, on the other hand, it remains much faithful to its Ātharvaṇic tradition and thereby makes sufficient changes in the description of sacrifices, whenever necessary. In our later discussion this point of difference will be shown distinctly. In liturgical speculations minor originality of the GB may be taken as its another speciality. A few of them are placed here :—the legend of Rudra's share in the sacrifice narrated in a new style (II.1.2), the derivation of the word

makha and five verses related to it (II.2.5), identification of niṣkevalya-śāstras with Indra (II.3.23), application of Āhāvas in three pressings' (II.3.16 ; II.4.4 ; II.4.18), new regulation on expiation of rites (I.2.7) etc. In the cases mentioned above along with others are to be met with in the whole span of the GB, where adds or changing of the other Brāhmaṇa texts accordingly are made to establish the position of the AV and the self in the vedic literature.

h) In the GB a few Purāṇic names of royal personalities including yauvanāśva, Māndhātṛ, Janmejaya, Parīkṣit are found. Mention is also made of historical places like Kuru (I.2.10), Pāñcāla (I.2.10), Kāśi (I.2.10), Agastya Tīrtha (I.2.8), Aṅga (I.2.10), Uśīnara (I.2.10), R̥ṣidroṇa (I.2.8), R̥ṣivana (I.2.8), Kaśyapatuṅga (I.2.8), Kṛṣṇaśīlā (I.2.8), Kośala (I.2.10), Guṇguvāsa (I.2.8), Magadha (I.2.10), Matsya (I.2.10), Vasiṣṭhaśīlā (I.2.8). Most of the individuals and places, mentioned in GB attained great popularity in the Purāṇic age.

i) *Grammatical and linguistic peculiarities :*

It is very difficult to ascertain the relation of GB with the texts of Nirukta, Pāṇini, Patañjali or other old grammarians. Still GB exhibits a number of peculiar aspects as regards to language, grammar and vocabulary. A line of the passage in the GB 2.3.4 bears similarity with Nirukta 8.22.

A few examples of grammatical, etymological and linguistic peculiarities are pointed out below.⁴⁰ A good number of words are formed in the GB following the typical Brāhmaṇical semantic way, which are difficult to support by existing grammatical rules.

e.g.—sveda from suveda (I.1.1), dhārā (water-flow) from dhārayiṣyāmi, jāyā (wife) from Janayiṣyāmi (I.1.2), āpaḥ (water) from āpsyāmi (I.1.2), Bhṛgu (a seer) from abhrjyata (I.1.3), Varuṇa (God) from Varaṇa (to accept) (I.1.7), Aṅgi-rasa (the Avn seer) from Aṅga-rasa (body fluid) (I.1.7). Such examples are frequent in the GB, Kuntāpa from *Kut-sitam tapati* (ugly penance) in II. 6. 12. Such hundreds of derivations and etymologies are scattered in the whole text.

Examples of grammatical peculiarities :

Sandhi (vowel). The result of final *a* or *ā* in combination with the following *ṛ* is as a rule becomes 'ar'. But GB accepts *varsā—ṛtūṇ* (hiatus) (I.1.19) *śruta ṛṣiḥ* (I.3.18).

Another similar peculiarity (hiatus) :

The final *e*, *o* and *ai* with any initial vowel other than 'a' become *ay*, *av* and *āy* respectively, but *Y* and *V* are sometimes dropped : examples :

'agra āsīt (I.1.1), Vā etasya (I.1.4) etc.

Visarga sandhi :

a phenomenon of double sandhi :

(ācāryaḥ+uvāca) = ācāryovāca (I.1.31).

Phonological peculiarities :

(a) Lengthening of the final vowel of a prefix :

Pratīvāhaḥ (I.1.23).

Interchange of *l* and *ḷ* *buḍila* (II.6.9).

(AB VI.30 reads *bulila*).

Interchange of *au* and *o* *gosla* (II.6.9)

AB VI.30 reads *gausla*.

Conjugation :—The very common omission of the augment in earlier Vedic texts, is not so frequent in the GB.

Reduplicated Aorist : GB I.3.4. is a passage of good examples of Aorist.—The forms—*acīklpat asīsrpat* I.3.4 etc. are not met with in the Śrauta sūtras, Brāhmaṇas or Āraṇyaka texts.

The s-Aorist :—Some peculiar forms :—

avāṣaṭkārṣīt (I.3.4), *avāmārḥṣam* and *Udamārḥṣam* (I.3.12) etc.

They are not common in Vedic literature.

The is-aorist : Some rare occurrences :—

Prāvrajīt (I.1.33) ; *asāmsīt* (I.3.4).

The *sis-aorist*—The only rare form is *āhvāsīt* (I.3.4).

GB I.3 is very rich in Aorist and other verbal peculiarities. Some peculiar infinitives :—

Goptum (I.2.19), *Janayitum* (I.3.13) etc.

Gerunds : A few rare occurrences :—

‘ācamanīyam’ (I.1.39), bhojanīyam (I.3.19).

The following forms with suffixes *uka* and *ana* are to be found first in the GB *śikṣuka* (I.1.24) ; anabhi-vāduka (I.3.19) Gāyana from *gai* + *nyut*.

A *kārikā* on indeclinable (*avyaya*) is to be found first in the GB (I.1.26) :

sadṛsaṃ tṛiṣu liṅgeṣu sarvāsu ca vibhaktiṣu/
vacaneṣu ca sarveṣu yannavyeti tadavyayam//

In cases of compounds and cases, GB follows the ‘usual rules of existing grammar.

To wind up our discussion, it may be stated, on the ground of abovementioned characteristics and peculiarities of GB, that the aforesaid Brāhmaṇa text possesses a number of qualities for which it can deserve a worth position in the realm of Vedic literature, in spite of its borrowings from the older texts. For grammatical and linguistic studies GB may be taken as a good text book.

TOPIC IV : Gopatha Brāhmaṇa and Vaitāna Sūtra : A Comparative Chronology

Brāhmaṇas, the integral component of the Vedas without any literary prentention happen to be the most indispensable of sacrifice to the understanding of Indian religion, philosophy, social structure and science. Gopatha Brāhmaṇa is attached to the AV and interestingly this Brahmana for more than one reason has raised debate among the scholars. Scholars like Bloomfield Macdonell refuse to designate it as a component part of the AV, but just a production of very late date as they think no Brāhmaṇa text at all did belong to the AV in early times, but as a Veda without a Brāhmaṇa text can never be imagined, then an attempt was made to fill up the gap⁴¹. Actually besides its liturgical exegesis, which are mostly buttressed upon the older Brāhmaṇa texts, this Brāhmaṇa text deals with some original ideas akin to post Brahmanic characters such as depiction of ‘*om*, *Gāyatrī*’

celibacy, mention the name of lord 'Śiva' and it has made the matter more complicated in regards to the exact date and position of it in the Vedic literature. It is our humble attempt to trace out the righteous position of this Brāhmaṇa with a special deep into the chronological study between the GB and the AVśrauta Sūtra text, the Vait. Practically a comparative study between these two texts is a necessity as scholars are always divided over this issue. It will also help us to ascertain the period of composition of this text.

Traditionally the Vedas are followed by the six Vedañgas of which Kalpa texts i.e. Sūtra texts are one of them. Kalpa texts are of two types, Śrauta and grhya. Conventionally Saṃhitā-Brāhmaṇa—Śrauta-sūtra-Grhya-sūtra—this is the chronology. Then accordingly in the case of the AV cycle, its Brāhmaṇa is to be followed by its śrauta sūtra and śrauta by Grhya Sūtra. But this order receives a jolt, when we turn to the AV table. Here the chart is according to one, group of scholars is (mostly older scholars) Saṃhitā—Grhya-Śrauta and Brāhmaṇa⁴², while the other group⁴³, the chart is thus—Saṃhitā, Brāhmaṇa, Grhya, Śrauta. If we accept the view of the former group, then the age of GB becomes in post Kalpa period, on the other hand GB retains its Brāhmaṇa age if latter's opinion is maintained. Before going to our observation let us observe the views of other scholars.

Bloomfield is one of the chief exponents who asserts Vait to be prior to GB. Following points are advanced by him to support his view. He clearly draws the conclusion that GB is a composition of a very late date and both of its parts are composed after Vait, resting upon a most slender basis of ancient Atharvanic tradition.⁴⁴ He, in order to establish his hypothesis cites a number of parallel passages from both GB and Vait and concludes that GB has borrowed these passages from the latter. The passages like 2.1.16 ; 2.1.9 ; 2.2.12 of GB, he feels are nothing but the Brāhmaṇized forms of the Vait of the passages—11.1 ; 15.3 ; and 16.15-17 respectively.⁴⁵

In the same context he argues that GB is not at all consistent in quoting the mantras from older texts and thus

it is mentioned by *pratīkas* while in the *Vait* they are recorded in full. Bloomfield even believes that *Vait* as it were forms the *saṃhitā* text of the GB. His most conspicuous argument in this regard is that of two kinds of plants ; one Atharvanic (holy) and other Aṅgirasīc (terrible), recorded in the *Vait* 5.10 have been borrowed by the GB 1.2.18 in the same language⁴⁶ and on this ground he confirms the posteriority of GB to *Vait*. In addition to these, he cites a number of passages, which bear general affinities between the two texts and he doubtlessly asserts those passages are borrowed by GB from *Vait*. His citations are as follows :—

<i>Vait</i>		<i>GB</i>
11.17	=	1.3.19
10.20 ^b	=	1.3.21
12.1	=	1.3.22
12.14	=	1.3.23
8.8	=	2.1.19 etc

Bloomfield concludes that a few more examples are not impossible if searched minutely. Macdonell in the same line supports Bloomfield.

But his view receives severe criticism from Caland, who for more than one reason contradicts Bloomfield and his view has been supported by Keith, D. Bhattacharya and H. C. Patyal.

Caland⁴⁷ opines there are sufficient reason to believe that GB certainly precedes *Vait*. According to him there are certain passages in the *Vait* which can be better understood with the help of corresponding passages of the GB. He, in this context draws out a few passages from *Vait* e.g. 3.7 ; 13.16 ; 18.1 ; 20.21^b etc. which have been he opens quoted from corresponding GB passages and to substantiate his arguments he argues, in the *Vait*, there optative verb forms are used which go against *sūtra*-tradition and thus clearly indicate their indebtedness from any former passages, which Caland believes is unfailingly the GB. Categorically he points out that in the *Vait* 18.1, where two words are omitted (*subrahmanya subrahmanyam-āhvayati*) which he thinks have

been indebted from GB 2.2.16, where the missing words are to be noticed ; Obviously the original source of the passage is T.S. VI.3.1.1. Caland wonders it is folly to argue with Bloomfield who thinks this passage is taken by GB from Vait not from its original source i.e. T.S. Thus according to Caland the internal evidences clearly show the anteriority of GB to Vait. Keith, while supporting the view of Caland adds a few more points.⁴⁸ He cites two passages from Vait, 17.11 ; and 31.1, where they have mentioned of a Brāhmaṇa text (brāhmaṇoktam), which Keith believes it is nothing but GB. Again he observes Vait expounds the materials of this Brāhmaṇa, thus it quotes from Saṃhitās in full while the GB itself mentions them by pratīka only.

Durga Mohan Bhattacharya, buttressing upon the evidence of Ākṣepānuvidhi, a commentary on Vait by Somāditya seconds Caland and concludes GB certainly goes before Vait⁴⁹. H. C. Patyal makes a comparative study of these two texts and favours to place GB before Vait.⁵⁰

Hope no important point is left unturned in this regard yet no distinct conclusion emerges. As no direct evidence of borrowing from GB to Vait or vice versa is available, then it needs further investigation to come to a definite conclusion. Now let us examine the arguments and counter arguments placed beforehand in order to ascertain what actually emerges from them.

A careful study on the findings of Bloomfield will exhibit that he has taken for granted the posteriority of GB to Vait and then taken envisage to prink the arguments accordingly. This prima-facie out look of Bloomfield has made his observation blemishing and so in many a occasion his arguments do not carry weight. Let us behold with attention his arguments.

His first observation was ;—GB 2.1.16 ; 2.2.9 ; 2.2.12 are nothing but Brāhmaṇized excerpts of the passages of Vait 11.1 ; 15.3 ; and 16.15-17 respectively. Now in GB 2.1.16, we come across about the duties of priests, going to perform soma-sacrifice. A comparative study between the two texts will clearly exhibit that the delineation exercised by GB there is however more distinct, clarified and obviously

contextual than that of Vait. And it may be safely said that Vait passage can be better understood there with the help of GB. If GB at all borrows the passage from anywhere then it has taken them from MS 2.2.5, and not from the Vait, where the arrangement is rather brief. Viśvavandhu in his introduction to Vait text also says that the passage has been borrowed by Vait from GB.

Bloomfield may claim that GB I.3.19 is purloined from Vait 11.15-17, but the well structured passage of GB there dealing with *dīkṣā*-ceremony does not consort with his remark. On the contrary, the whole 11th part of Vait which precisely dealt with *dīkṣā* can be better understood with the help of the corresponding GB passage. Again Vait 12.1 wants GB 1.3.22 for proper understanding.

Bloomfield's another observation is that Gharma Sūkta of AVP (3.12.1 etc. also 3.21.1 etc.) is quoted in full by Vait 14.1, where GB 2.2.12 cites the sūkta by *pratīka* only and on the basis of it Vait's anteriority to GB is claimed. But now how far his arguments be accepted if it is said that GB being the Brāhmaṇa text of the AV does not bother to quote its *Samhitā* in full (Actually when GB quotes from AV *Samhitā* it cites by *pratīka* but when it quotes from RV or other *saṃhitā* texts (RV IV, 54 ; Kath S—34.18 etc.) it quotes in full, where corresponding Vait (16, 17 & 18.11) excerpt are fragmentary. Many a deep analysis of Bloomfield's remarks will show that his remarks often made candidly stand many a time unsound and superficial. At the same time internal evidences placed here hearten us to believe in the anteriority of GB to Vait.

We prefer to launch for more internal and external evidences to establish the relative chronology between these two texts. Gonda, the doyen in the Vedic sphere is also not much vocal but his references in this regard directs us his keen attention in this question. Yet at least two of his remarks encourage us to understand his feeling. He, after careful inspection of both sides' arguments prefers to give weightage to Caland's evidences.⁵¹ Again when he remarks the second part (of GB) bears indeed more than the other-half the stamp of a regular Brāhmaṇa following the order

of rites adopted also in the Vait his conception that the GB is prior to Vait is well reflected.⁵² Internally a few more evidences may be advanced in order to show GB's anteriority.

Both GB and Vait, it is certain that have borrowed passages from older Saṃhitā and Brāhmaṇa texts. Vait, besides a number of parallel passages to GB has exercised a few expressions words etc. which can be better understood with the help of GB and there is sufficient reason to believe that Vait has taken them from GB. GB particularly in its third chapter (1.3) of the former half makes a desperate attempt to establish the position of the AV as one of the four Vedas and enhance the supremacy of its Saṃhitā text over other Vedas. To do this thing it interprets sacrifice, priests, liturgical formalities in its own way and it is doubtlessly its own invention. In order to interpret the AV in a new way, it off and on designates Brahman priest as 'bhṛgvañgirovid' i.e. AV-vid (*brahmā bhṛgvañgirovid vṛto yajñam āgacchet* 1.3.1 ; *atharvāñgirovir brahmatvam* 1.3.2. etc. and the same expression is also available in 1.3.4 ; 2.2.4 etc.). This interpretation of Brahman has been exploited by Vait many a time (see Vait 1.1 ; 1.5 etc.). In older Brāhmaṇas this meaning of Brahmā is not familiar. T.B. interprets Brahmā in the sense of the lord of earth (bhūpate, bhavnapate etc. iii 7.6.1). Without going to even any deep analysis it may be stated the Vait undoubtedly followed to corresponding GB to expedite such expressions.

Similarly the sūtras of Vait like '*devayajanamityuktam*' (11.4^b) corresponds to GB 1.2.11, 14 and '*Viriṣṭisaṃdhānam ca*' (Vait 43.45) correspond to GB 1.1.13 & 15. The commentary of Vait 11.4^b clearly states that 'ityuktam' means '*brāhmaṇoktam*', and here the *brāhmaṇa* is corresponding GB (1.2.11 & 14) as GB explicitly deal with those materials. Same is the case with '*viriṣṭi*'.

[cf. *athāto devayajanāni*—GB 1.2.14]

[cf. *yajñasya viriṣṭamanu*...etc. ibid. 1.1.12]

Besides a number of parallel passages between the two texts (for details see Vait Viśvavandu), GB never for a single time directly or indirectly hints of any śrauta text,

whereas the Vait at least in three sūtras has briefed of a Brāhmaṇa-text, what according to the respective commentaries it is certainly GB text.⁵³

The establishment of fire (*agnyupasthāpanam*, Vait 7.25) is stated in the GB 1.2.14 ; following Kāthkasamhitā 7.15. Now if the Vait follows a Brāhmaṇa exclusively as it states, not a samhitā text for the establishment of fire, then it need not reiterate to state that it definitely follows GB text. For consecration ceremony (Vait 31.1), there is enough reason to believe that it has followed the GB 1.4.7 although consecration, ceremony is told in AB Chap. I.4 and in ŚB Chap. 12 and GB more or less follows ŚB text, but changes accordingly to give it a shape of Atharvaṇic character. Vait being AV śrauta text in principle should follow the Atharvaṇic model what is available in the corresponding GB text only. Then it should have followed GB in that regard.

Our most substantive argument rounds on the Vait 43.45^a where the order of sacrifice as the sūtra speaks is taken from a Brāhmaṇa text. The older Brāhmaṇa texts like AB, TB, ŚB etc. follow a general order of sacrifice i.e. starting from agnihotra ending at soma varieties, but interestingly neither of the Brāhmaṇa texts did speak anywhere distinctly about the order of sacrifice. It is only the GB which made an arrangement distinctly of the order of the sacrifices (*athāto yajñakramah* 1.5.7).⁵⁴ Then if all other evidences stand refuted anyway, it is only by this evidence, the posteriority of Vait can be claimed undisputably. More of it the whole passage of Vait 43 where order of sacrifice has been told, follows the order of sacrifice told by GB. Then we can safely claim that GB certainly preceded Vait chronologically.

Dārila who comments on Kauśika Sūtra of the AV also prefers to place GB before Vait. Keśava who attempts to prepare an interpretation on Kauśika Sūtra entitled 'Av-paddhati' counts GB as a prior to Vait. Although scholars like Bloomfield prefers to establish Kauśika Sūtra prior to GB text showing some parallel passages between the two and adjudging the nature of AV-samhitā, which is abounded in the nature of a grhya materials still it deserves further deep investigation to ratify the right chronology between the

two texts. But it leaves no doubt that the GB certainly is prior to Vait and perhaps to Kauś too.

TOPIC V : Date of the GB

Here, we shall make an envisage to point a few materials important to find out the exact age of this Brāhmaṇa text. No convincing testimony is available from the text itself or any other Vedic text favouring a positive clue on the age of the GB. If we consider the view of AV pariśiṣṭa (49, 4 & 5) that the GB originally had one hundred chapters then it is not justified to ascertain a date of this fragmental text. Yet an approach may be envisaged considering the existing portion, though internal and external evidences prove its incompleteness.

It is interesting that scholars so far except patyal, made no serious attempt to put the GB in a particular period except but a scathing remark that it a production of a very late date. We have discussed it earlier. Bloomfield feels to assign it a production of different ages.

It is however true that GB is the latest production of its genere at the same time it is obvious that it purloined many a matter from earlier Saṃhitā and Brāhmaṇa texts. The reflection of KB is distinctly mentioned in the GB 2.3.11 where it puts '*iti ha smāha Kauṣītakiḥ*'. Thus the production definitely comes after KB. For Kāmyeṣṭi-ceremony (2.1.13-15) it copies verbatim from MS 2.1.10. chapters four and five of the former part of GB borrow from ŚB (Chapter 12). We have no doubt that this Brāhmaṇa is later than AB, KB and ŚB.

But certainly the text precedes to Patañjali as Patañjali directly quotes a Kārikā to define '*indeclinable*' (avyaya) on Pāṇini Sūtra I 1.38 in his Mahābhāṣya. (for the Kārikā, see page 18).

Again Patañjali on Pāṇini 5.2.37 cites a Kārikā to show the usage of *dini* suffix and quotes "*vimśino āṅgirasah*" which can be found only in the GB 1.1.8. Thus it makes us to believe that GB certainly existed before Patañjali i.e. 2nd Cent. B.C.

It is again, we think essentially needed to establish its relation with Nirukta, which is definitely very complex to affirm. Bloomfield candidly remarks GB is later than Nirukta on the basis of derivation of a work 'makha' which the author thinks is quoted by GB from Nirukta. But if we compare the expression of the Nirukta passage, '*etad vai vada-tīti etc. ṛgva yajurva yajñasya samṛddham yad rūpasamṛddham yat karma kriyāṇām*' (1/16). In GB 2.2.6 ; 2.4.2 this verse is to be found verbatim. Though in AB 1.4.23 & 25 we come across the similar expression, but the passage there omits the word 'yajurvā'. Then without going to any detail it may be safely concluded that Nirukta definitely borrowed this passage from GB but not from AB and it is needless to reiterate that GB certainly precedes Nirukta. Gune also believes Nirukta has borrowed numerous passages and words from GB. Patyal has enumerated a few words like Patra (1.1.2) Samudra (1.1.7) etc. in the GB, etymologies of which exhibit a primitive style of derivation which is certainly prior to Nirukta. Similar etymologies in the GB are frequent. Now if we accept the date of Nirukta around 5th Cent. B.C. then the reduction of GB obviously took place before 5th Cent. B.C. roughly 6th or 7th Century B.C., we assume.

Regarding liturgic exposition, GB has almost nothing new, but in former half of it where a few new original ideas like legends on the birth of the AV (1.1) concept of 'om' (1.1.16.30), survey on Gāyatrī (1.1.31-38) etc. are depicted which received thunderous applause in the later upaniṣadic period lead us to conclude that this Brāhmaṇa was composed just before the upaniṣadic period. Even in a passage the text identifies itself with Upaniṣad—*Vedānām mātaram sāvitrīm sampadam upaniṣadamupāsta iti brāhmaṇam* GB 1.1.38. It may be then assumed that this Brāhmaṇa text was composed not far from upaniṣadic period.

Finding the mention of name 'Doṣapati' in the GB 1.1.28, who figured as a Ṛṣi of the beginning of dvāpara age, Bloomfield finds similarity of the name of 'Dusin' a buddhist devil and draws conclusion that portion is later than buddhist period. But this is highly farfetched as except some sort of similarity between the two names the nature, character

of the two personalities are quite different. We, however, do not come across any buddhistic influence anywhere in this text, thus it is fairly pre-buddhistic. Regarding the language and the style of GB it does not differ much from ŚB.

We, however, reiterate that it is Bloomfield who first did most valuable research on GB but regarding the age and relative chronology of this text any way his observation suffered from sufficient weight and arguments and thus received also criticism. But with the advancement of research later on a distinct ray of truth is emerging gradually that this Brāhmaṇa is neither a text of very late date nor does it deserve such heedlessness but deserves righteous position in the domain of Vedic literature.

FOOTNOTES

1. D. Bhattacharya—AVP. Vol. (I), pp. IX.
2. Bloomfield—The AV and the GB, pp. 11-12 ; Bhattacharya AVP—pp. XXXIII ; Bolling and Negelein—The *Parīṣiṣṭas* of the AV, p. 337.
3. Bloomfield :—The AV and the GB, p. 13.
4. Ibid—The Kaus of the AV, p.p. XXXVII.
5. Ibid—The Kaus of the AV, p.p. XXXVII.
6. Ibid—The Kaus of the AV, p.p. XXXVII.
7. Brahman und die Brāhmaṇa, Munchan—1871, p. 45.
Quoted by Patyal in footnote, p.p. IX.
8. The Veda in India 1A. III, Bombay 1874, p. 132 cited by Patyal, p.p. X.
9. M. Bloomfield—The Kaus of the AV, p.p. XXXVII.
10. Ibid—The Kaus of the AV, p.p. XXXVIII.
11. Ibid—The Kaus of the AV, p.p. XXXVIII.
12. "Zur Atharvaveda Literature"—WZKM (1909), pp. 193-95, cited by Patyal, p.p. X.
13. Gaastra—The Gopatha Brāhmaṇa, p.p. 15.
14. Bhattacharya—AVP, p.p. XXXIV-V.
15. Bhattacharya cites from Bodhāyana Gr. Su. 2.95 ; Bharadvāja Gr. Sū. 3.15 ; Vaikha Gr. Sū—6.17 in his AVP, pp. XXXIV.
16. Ibid, p.p. XXXIV.
17. Trivedi—Gopatha Brāhmaṇa Bhāṣyam, p. 1.
18. Patyal—His thesis on 'Gopatha Brāhmaṇa', p.p. XI.
19. Ibid, —, p.p. XII.
20. Ibid, —, p.p. XII.
21. Ibid, —, p.p. XII.
22. Ibid, —, p.p. XIII.
23. Vidyavāridhi—The GB—'śākhā-sambandho durnirṇayas tiṣṭhati', p. 25.
24. Trivedi—The GB—(edn. —), p. 18.
25. Vidyavāridhi—The GB (edn. —), p. 24.
26. Ibid, ..., p. 24.
27. Ibid, —, p. 24.
28. Viswabandhu—The Vaitāna sūtra, p.p. 145-177.
29. Whitney—The AV (Vol. II), p.p. 829-834.
30. Patyal—op cit, p.p. VIII.
31. Bloomfield—The AV and the GB, p. 102.
32. Macdonell—History of Sanskrit Literature, p. 183.
33. R. Mitra—The Gopatha-Brāhmaṇa, p.p. 11-12.
34. GB, I.1.3.
35. Ibid, I.1.4-5.
36. Ibid, I.1.7.
37. Bloomfield—The AV and the GB, p. 108.

38. Gāyatrī has several occurrences in the Vedic texts. Some of them are mentioned in the following :—
Rv. III, 62.10 ; SV. 1462 ; VS III, 35 ; XXIX. 9 ;
XXX. 2 ; TSI. 5.6.4 ; IV. 1.11.1 etc. to be found also in the AB, ŚB etc.
39. Manu-II SI, 177-182.
40. For detailed discussion see Patyal's thesis on GB, p.p. LV-LXVIII.
41. M. Winternitz : A History of Indian Literature (Vol. I), p. 190-
M. Bloomfield : AVGB, p. 102.
Macdonell : History of Sanskrit Lit., p. 184.
42. Former Group comprises Macdonell, Bloomfield, Winternitz.
V. Vidyavariḍihi etc.
43. Later group comprises Caland, Keith, D. Bhattacharjee.
J. Gonda, H. C. Patyal etc.
44. Bloomfield : AVGB, p. 102.
45. Bloomfield OP. Cit : p. 103.
46. Bloomfield OP. Cit : p. 105.
47. Caland's Translation to Vait, p.p. IV-V, cited by Patyal,
p.p. IV-V.
48. Keith : Review on 'Das Vaitu des AV' in JRAS (1910),
p.p. 934-39, Cited by Patyal introduction, p.p. XVIII.
49. See Patyal's Introduction to GB Tr., p.p. XIX.
50. Patyal OP. Cit : p.p. XX.
51. J. Gonda : History of Indian Literature (Vol. I Vedic), p. 356..
52. Gonda OP. Cit : p. 355.
53. 1. Brāhmaṇoktam agnyupasthāpanam' Vait, 7.25.
2. Brāhmaṇokten dīkṣeran, 31.1. Do
3. 'Jajñakramo brāhmaṇāt', 43.45a. Do
54. athato yajñakramah / agnādheyam / agnādheyat pūrṇāhutiḥ /
pūrṇāhuteragnihotram / agnihotrād darśapūrṇamāsau / darśa-
pūrṇamāśābhyāmāgrayanam /
āgrayanāccāturmāsyāni / cāturmāsyebhaḥ paśubandhaḥ /
paśubandhād agniṣṭomah / agniṣṭomatpūruṣamedhaḥ puruṣamedhāt
sarvamedhaḥ / sarvamedhād dakṣiṇābantaḥ / dakṣiṇābadbhyo
adakṣiṇaḥ / adakṣiṇāḥ sahasradakṣiṇe pratyatiṣṭham / te va ete
yajñakramah—GB, 1.5.7.
55. See the Introduction of Bloomfield. The Kauśika Sūtra of the
AV. p.p. XXII
56. Mention of Śiva in the GB 1.2.8 leads Bloomfield to say it is a
Brāhmaṇa of Purāṇic age. (See AV and the GB, p. 105).

CHAPTER TWO

TOPIC A : CONCEPT OF THE TRAYĪ AND THE AV

The literary and cultural tradition of India goes back to a remote period and no particular date has been assigned to the beginning of this tradition though scholars of both the East and the West have tried their best to ascertain its real antiquity. On the basis of the historical data, so far found, it has been more or less proved that the RV. the foremost among the other four Vedas, is the oldest literary composition, not only of the Indian people but also the people of the World. Though the significance and importance of the AV have been acknowledged, yet it is popular in public that this Saṃhitā texts does not occupy any good position in the Vedic culture.¹ This has given rise to the Trayī-controversy. Scholars are divided into two groups in this respect. One group is while reluctant to include it in the group of four Vedas, and thinks that the word Trayī means the three Vedas i.e. the RV, the SV and the YV, then the other group refutes this objection and tries to justify their stand-point, citing examples from the Vedas and other Śrauta-texts. Here we shall try to give a picture by discussing the arguments and counter arguments of both sides and then show our view point. We think this discussion will be fruitful in order to ascertain both the historical and the mythological origins of the AV. It will be worth-while if we try to look for an analysis together all its internal, external and historical aspects.

We remember, in this regard that this controversy is no doubt very old. Sāyaṇa had to endure spells of those questions regarding Trayī-concept. We shall see first how does he look to this controversy. Sāyaṇa, at first points out the arguments raised by the Pūrvapakṣins and after refuting them places his own opinion. He assembles all these arguments and counter-arguments in the introduction to the com-

mentary of the AV.² He quotes from the various Vedic texts frequently. We point some of them, where the AV has not been accepted as a Veda.

- (i) *Yajñam vyākhyāsyāmaḥ l sa tribhirvedair vidhīyate.* (Satyā I.1).
- (ii) *Trayo vedā ajāyanta; ṛgveda evāgnirajāyata, yajurvedaḥ vayoḥ, sāmveda ādityāt.* (ABV. 32).
- (iii) *ṛcaḥ sāmāni yajñīre, yajustasmādayata.* (Rv. X. 90.9).

Sāyaṇa points out a few more references from T.B. (III. 12.9.1 ; I. 2.1.26), where he does not get any reference of the AV.

From these abovementioned references and other arguments poised by the Pūrvapakṣin, the latter concludes that the word 'Trayī' does not include the 'Av-Saṃhitā' into it. According to Sāyaṇa the solution may be offered in the following manner.

Rk performances (Hotṛ karma) are done by the RV ; yajuḥ-rites are performed by the yajurveda ; duties of the Udgatṛ-priests are performed by the Sāmaveda. Then by how will the Brahmakarmans be performed ? Then, there must be another Veda to perform Brahmakarman, and that Veda is certainly the AV, he concludes.³

In the GB I.3.2, there lies a reference, where it has been stated that the Atharvāṅgirasa performs Brahman-rites.⁴ More of it, it has been stated there that the first three Vedas perform one-side of the sacrifice while the Brahman-priest performs the other-side.⁵ He quotes more from there to ascertain the position of the AV in the Vedic tradition.⁶ Sāyaṇa refers Viṣṇupurāṇa, Matsya-purāṇa, Mārkaṇḍeyapurāṇa, Nītiśāstra, AV pariśiṣṭa, Br. Up to support his opinion.⁷ We shall examine his viewpoint later on.

Now let us see its historical grounds.⁸ Historians think when the Vedic Indians first used to dwell on the banks of river Sarasvatī, we come across the name Atharvaṇ priests. To the Irānians these 'Atharvāṇs' were 'Athravaṇs' who were chiefly the 'fire priests'. To the earlier Vedic people, these

priests were also the 'protectors of fire', who had their own 'Agni-śaraṇa-kakṣa'. It turned later on in 'Gārhapatyāgni'. Both in ancient India and Iran, these priests had the magical power to recover 'child-birth', 'love-making', peace, rainfall etc. Another type of priests was engaged to prepare spells and charms to kill enemies and protect kinsmen. They were called 'Aṅgirasas'. For These two types of priests, their Veda was entitled 'Atharvāṅgirasa'.

Albeit this observation is not wholly true, as it will be examined afterwards, yet the importance of this observation can never be denied.

Another scholar, who also has tried to solve this problem, concluded that the AV did not exist in early Vedic and Brāhmaṇic periods.⁹ Here in brief, we represent his observation.

According to him, for a long period the AV as a saṁhitā text was unknown to the Vedic people. In the whole Vedic literature, albeit we come across several times the names of Atharvaṇ-priests, but we do not find any strong evidence, what can confirm us about the existence AV saṁhitā. Even in the famous Puruṣa-Sūkta occurred in the tenth Maṇḍala of the RV, does not mention the name of AV saṁhitā.

In the early Brāhmaṇa-ages, no trace of this text is met with ; neither the AB nor the TB makes any reference of this Veda, on the contrary various references compel us to believe that during that period AV did not come into being ; as the scholar opins. (*Yamṛṣayastrayī vidye viduḥ, ṛcaḥ sāmāni yajurṣi* etc., quoted from AB by H. Banerjee in his introduction to RK. Saṁhitā edn. of Haraf).

During the period of the Upaniṣads, as Dr. Banerjee observes, the Av. got distinct recognition only in later-upaniṣadic period. The chā.Up, Bṛ.Up, in their early chapters refer to the first three Vedas by the word 'Trayī' and surprisingly do not mention about the AV text. (*devā vai mṛtyor vibhyatas trayīm vidyām prāviśat—chā Up. I.4.2*). The later chapters of the Bṛ. Up of course mention the AV along with other Vedas.¹⁰ The Muṇḍ Up of the AV obviously discards the concept of 'Trayī' and refers directly to the four Vedas along with other Vedāṅgas.¹¹

The western scholars are also in favour of placing this Veda in a rather latter period than that of the RV.¹² According to Bloomfield the content, language and style of the AV are brāhmanical. Macdonell also supports his opinion.¹³

Westerners have their own way of interpretation. Though we cannot always refute their external evidences, yet there are enough evidences to prove that on several occasions, they fail to understand the real essence of Vedic literature. Prof. S. Bali in his introduction to Whitney's AV translation has categorically shown it.¹⁴

Before illustrating our own way of interpretation, we shall try to deal in a very brief way the shortcomings of those previous concepts. The main defect of Sāyaṇa's commentary is that, they are not always based on sound arguments. Most of his citations are extracted from the GB and the Upaniṣads of the AV. Thus, to cite examples from the AV. Brāhmaṇa and Upaniṣads to justify the existence of the AV itself cannot be always accepted as strong evidences.

H. Banerjee's evidences are not always free from mistakes. As for example, he says that there is no reference of the AV text in earlier texts and Brāhmaṇas, and in support of his contention he cites examples from TS. But actually, in the TS, there is reference of the AV text.¹⁵

The AV probably received its final redaction during the later mantra-period.¹⁶ Westerners observations as Bali points out are in most cases based on fanciful imagination.¹⁷ It has been shown there that their expositions are sometimes self-contradictory.¹⁸ Their assessment, though can never be underestimated, yet cannot be always accepted. We need not reiterate them anymore because details of it has been made by Bali. Now we shall try to solve the problem from other standpoint.

We think the concept of 'Trayī' and the inclusion or exclusion of the AV in it cannot be determined in that way. So if we focus our attention to some other aspects, a new light on this age-old controversy will be seen. Sāyaṇa has taken the term 'Trayī' not in the sense of three Vedas, but in three Vedic objects.¹⁹ Sāyaṇa, practically has shown no

references from earlier Vedic texts. Actually the clue of the solution lies elsewhere.

Indian life and culture in social life once revolved round the ritualistic practices, which had its foundation firmly on sacrifice (yajña). ŚB declares sacrifice as the greatest piece of work (cf. *yajño vai śreṣṭhatamaṃ karma* ŚB I.7.1.5). The various Śrauta sūtras and Dharma-sūtras centred the religious performances and glorified sacrificial rites. To perform sacrifice was to profess religion. Jaimini declares that the entire Veda should be looked upon in the context of sacrificial and ritual practices.²⁰ There are scanty references in the Rk-texts and earlier Brāh-texts, where they are reluctant to include the AV in the Trayī group on account of AV's lesser involvement in the sacrifice.

AV possesses a composite character, which has made it different from other three vedas in content and culture. This line of demarcation is so pronounced that for that reason it has been alienated from other three vedas. The first three vedas comprise a common chain of character. It can be characterised as Śrauta-culture. It is based chiefly on chaplain rites. This anything outside the sacrifice did not get any footing at that time. Albeit the AV represents a fairly ancient character and though according to Max Müller²¹ its recognition in an earlier period is an established fact, still early vedic texts do not include it in the 'Trayī' group, for the AV has little contribution in priestly religion. Macdonell²² asserts that the ceremonies were primarily unconnected with it. Then, the AV remains hopelessly outcaste in Vedic śrauta-culture. Sacrifice was once so important that even Sāyaṇa commented upon on YV first, for that veda has a greater role in dealing with sacrifices.

Thus, it seems clear that the AV was essentially unconnected with śrauta-rites and its connection with various śrauta-rites is a later development. Its subject-matter has been divided by Bloomfield into fourteen heads.²³ During the later Vedic period when the sacrificial paraphernalia gradually began to fade out then the subject-matter of the AV gained its ground. Household rites, prayers, benedictions, royal rites which are such elaborated in the AV got better recogni-

tion in later vedic period and so the mention of the AV becomes frequent in later vedic texts. Again Indian tradition accepts the four-veda concept and vedic scriptures speak the importance of the AV, if we remember the verses of chā up, or Br. up verses.²⁴ Thus, the non-mention of the AV in the famous Puruṣa-sūkta of the RV, or in other Vedic texts do not necessarily prove that this veda did not exist at that time. It may be mentioned here that even the AV itself rarely alludes to it in earlier chapters. It first speaks its title only in chapter X (X.7.20). Now if the concept of Trayī is thought from this viewpoint, then there will be no biasness at all in any side and the AV will certainly get its own rightful position; neither as a veda of the non-Aryans nor as a veda of the later period that struggled hard to have an access into the traditional vedic fold.

The Three Great Ṛṣis of the AV :

It is a unique feature in the case of the AV that this veda has been designed under various titles. Prof. Bali has accounted a list of such titles.²⁵ Among them the Atharva-veda, Atharvāṅgīrasa, Bhṛgvaṅgīrasa, Brahma-veda are mention-worthy, because they are associated with the three great seers and AV priest respectively. To ascertain the position of the AV and to find out its origin it is necessary a brief discussion on these great ṛṣis who delivered sufficient contribution to the final redaction of the AV.

Atharvaṇ :—The oldest title ascribed to this fourth Veda is Atharvāṅgīrasa (AV. X. 7.20) ; the name to be found at the head of the all manuscripts of the Śaunaka-saṃhitā.²⁶ It is a dvandva plural of two seers, of which Atharvaṇ is probably older. The name Atharvaṇ occurs fourteen times in the RV and several times in the AV.²⁷ It does not occur in books II-V, once each in books VIII and IX ; four times in three hymns of the book VI, the other references occur in books I and X of the RV.²⁸ Nearly half of the AV hymns are attached with this seers. Though this priest was chiefly a fire-priest in general, yet some other characteristics of this seer can be seen in those texts. In Avestan scriptures we

get the name 'Atharvaṇ' in the sense of fire-priest. In very general terms RV I.83.5 ; X.92.10 ; AV XIX.4.1. speak of the Atharvaṇ mythically as the fire-sacrificer. This mythical figure is associated with various gods. Indra is his patron. Bṛhaddeva Atharvaṇ invokes Indra in RV X.48.2 ; X.120.9 ; and AV V.2.9. His relationship with Varuṇa is more important. Varuṇa who presents the cow to Atharvaṇ (AV VII.104 ; V.11.1), is also regarded as his father. (AV V.11.11). In this regard we may remember the GB.1.3-4, 7 where from Water which is the creator of Varuṇa or Varuṇa itself is the progenitor of Bhṛgu, Atharvaṇ seers. Atharvaṇs are the singers and worshippers of Savitṛ (cf. VI.1.1.). In the AV IV.37.1 the seer being connected with plants drives away the evil spirits. Hillebrandt, who searches the identification of this seer, thinks Bhṛgu and Atharvaṇs are identical or at least closely connected, though he is not happy with his assertion.²⁹ Thus the Atharvaṇ so far we see has a mixed character in the Vedas.

Aṅgiras :—The Vedas and the Brāhmaṇas take them more or less as a group of individuals. In the RV, they are mentioned as many as sixty times ; two-thirds of which are in plural. In the RV. they occupy a good elevated position. Theoretically it would be possible that "Aṅgiras" was the name of those gods who were degraded to the level of heroes ; on the other hand, it is also possible that these gods were elevated to heaven from the Vedic families.³⁰ They are once mentioned as the fathers of the Atharvaṇs and Bhṛgu.³¹ In the AV XVIII. 4.13, they are the followers of the ṛta, through which they make the sun rise and spread out the earth. In TB II.1.1.1, they are even antagonists. In the AV texts the Atharvaṇs and Aṅgirās are differentiated in such a way that bhaiṣajyāni and Śānta fall to the share of the former and abhicāra to the latter.³² In the AV texts, they are the prescribers of expiations invokers of various gods, offers of daily libations and givers of success in dice (AV II.3 ; VII.52 etc.). Yāska derives the title Aṅgirās from 'flames of fire'. In the RV 1.31.2 they have been stated as the sons of two mothers, who according to Sāyaṇa are the two pieces of fire-wood.

In the legends of Brāhmaṇas, the Aṅgirās are often mentioned as connected with Ādityas. In TMB XXIV.2, they celebrate together a sattrā of thirty-three days, where the Ādityas perform a sacrifice of twenty one days and the Aṅgirās, a sacrifice of twelve days. More observations in this regard have been pointed out by Hillebrandt.³³ Actually the Aṅgirā is the name of an ancient family which had particular traditions in cult and in myth.³⁴

Bhṛgu :—Bhṛgavas are another group of seers and mythical beings who have close relation with other two priests. May be they had close relation with Aṅgirās in early Vedic period, but in later Vedic period there is a tendency to identify the two names, but it can hardly be accepted what Hillebrandt observes.³⁵ They are mentioned twelve times in the Agni hymns of the RV, which lead us to believe that they were chiefly connected with the communication of fire to men.³⁶ In the AV V.19.1 it represents the name of a special tribe. He is described as being produced and adopted by god Varuṇa in the AB III.34.1 He is the son of Varuṇa (bhṛgur vai vāruṇih) in the ŚB XI.6.1.1 ; TA IX. 1.1.6. In the GB also there is a hint in direct relation between the god Varuṇa and Bhṛgu (cf. GB I.1.3-0). Macdonell has derived it from the √bhṛj means 'to shine' and thinks its meaning 'shining'. But in the GB I.1.3, we come across a different meaning from that same root. It derives Bhṛgu from that √bhṛj—means to roast ; to dry up. The second one is definitely newer one.

Albeit Hillebrandt is not ready to accept the identification of the ṛṣis, yet a common outlook is not improbable. Hillebrandt himself has cited examples from the RV, where the Aṅgirā and Bhṛgu are identified with each other.³⁷ Actually a careful persual will show that three seers originally belonged to a common priestly family. They seemed to be all fire-priests. But later on, particularly in AV period they got a composite character. Particularly The Aṅgirās and Bhṛgus became inseparable. Yet the westerners³⁸ have taken those two seers i.e. Atharvā and Aṅgirā as having two distinct connotations. The former is taken as 'bhaisajyāni' or 'śānta' and the later one for 'abhicāra' or 'ghora'. They have desig-

nated it as a Veda of varied collection of sorcery, witch-craft, hostile, popular beliefs of good and evil spirits, ghosts, medical remedies and various magical elements. The westerners have painted a rather primitive portrait of this Veda to prove that it is a Veda of the primitive people. But all these allegations have little truth. We shall discuss it in the following, but we want to state here that the imagination of the westerners cannot be supported from the character of the seers, who are closely associated with the final redaction of the AV. Their characteristics are depicted above, but they in no cases can be told the redactors of a Veda of unholy, magical character.

It seems that such free style interpretation of the AV by the Westerners is not supportable from another point of view as Bali thinks. He has strongly objected such western interpretation. According to him this type of interpretation on their part has given birth to a shameful image of the AV which is not truly convincing.³⁹ In this regard he points out two words 'abhicāra' and 'yātu'. These two words, according to him have been wrongly interpreted by the modern western Vedists, owing to their fallacious understanding of the words. He⁴⁰ finds out that the word 'abhicāra' has been occurred four times in the AV (cf. VIII.2.26 ; X.3.7 ; XI.1.22 ; and XIX.9.9). And all these occurrences, Sāyaṇa has interpreted them in the sense of 'Killing' or 'Violence'. In the prologue of the AV Bhāṣya (p. 16.2), he understands some kind of ritual to produce negative effect. This negative effect is not very clear. But the acts of the AVn priests do not permit us to believe in such a situation, where 'abhicāra' means magic yātuvidyā and Aṅgirās are the propagators of it, preaching heinous acts.

The word 'abhicāra' has never been used in the sense of 'unholy magic' in the Vedic texts as shown by the Western Vedists. Bali⁴¹ concludes that all these misfindings are probably due to the free style interpretation of the later sūtra-texts like Kauś and Vait. Bloomfield⁴² in his book quotes from the GB I.2.21 (*rci yajuṣi sāmni śānte 'tha ghore'*) and ŚB X.5.2.20 to support the view that the AV has an unholy

part i.e. magical portions, which is supported by the word 'Ghora'.

But a careful study will show that these be-smearings are not wholly true. Nowhere in the GB we come across with such expressions which mean that the subject matter of the AV is full of unholy magic or unholy spirit. On the contrary, there are frequent references in the GB, where the word 'Aṅgirā' has been used in the sense of 'holy' (Śānta), the knower of Brahman and the AV is a Veda of covering everything ; of supreme quality.⁴³ Pre-eminence of the AV over other three Vedas clearly shows the true subject matter. We refrain from further reiteration here, because it will be dealt with later on.

Bloomfield's citation from ŚB (X.5.2.20) where the word 'yātu' as he explains in the sense of 'magic' is similarly funny. Śāyana, but has used the word in the sense of 'human being' there what we think more traditional. Again in the supplementary commentary of that portion, Harisvāmin has explained the word 'yātu' as 'heaven' and 'yātuvid' as 'knower of heaven' and then the 'Atharvaṇic'.⁴⁴ It is indeed surprising how does Bloomfield ascribe the meaning as 'performers of unholy magic' by the word 'yātuvid'. It is certainly a later development. If we go through the mantras of the AV under the heads of the Aṅgirā-seer we shall find that there are so many mantras relating to good deeds which its Brāhmaṇa supported thoroughly. There are obviously magical portions in the AV, but they are secondary in nature.

The AV in the GB :

The position of the AV in various Vedic texts and the character of it have been told already. But it is interesting to note that the origin of the AV has been nowhere mentioned. If the famous Puruṣa-sūkta of the RV (X.90.9) is taken as an origin of first three Vedas, then there even we do not find the name of the AV text. Scholars are at a loss to ascertain the date of this text, albeit the mention of the name (we have shown earlier) of the AV is quite frequent in the Vedic literature. But in the GB we find a

mystic birth episode of this Veda for the first time. Older Brāhmaṇas while are just silent in this regard, then it sheds some sort of light to find out its origin. This description is more or less original.⁴⁵

The text of the GB consists of two parts. First part has five chapters and the following part has six chapters. Each chapter consists of numerous passages or sections. The text opens its account with the origin of the AV. First twelve sections have been devoted to delineate the mystic origin of the AV. The entire cosmogony is fairly original, though some similar passages of other Vedic texts are not unavailable, and they will be shown accordingly. Creation of the cosmogony begins with a legend and according to Bloomfield, the style of narration is Upaniṣadic.⁴⁶ (Neuter) Brahman wishes to produce a second one of his own by himself and thus then he begins to toil himself (GB I.1.1). From his utterances 'true wisdom' (suveda) comes out and from that 'suveda' comes out sweat (sveda). (I.1.1). Again he starts hard toil and from his toil were created, flow (dhārā), wife (jāyā), son (putra) and water (āpaḥ) (I.1.2). Each title has come out from their derivations. (e.g. dhārā from dhārayisyāmi; jāyā from janayisyāmi; putra from punnāt etc.). Brahman's seed falls on the created water (I.1.3). That water is again toiled and that is again divided into two parts. Of the two divisions the extremely saline water becomes the ocean and the other drinkable part again goes under hard labour and the seed in that water gets roasted (abhṛjyata) and from that roasted water Bhṛgu is produced. (I.1.3).

Macdonell in his Vedic Mythology has derived the word Bhṛgu from the √bhrj meaning 'shining' without citing the source. Probably he echoes from MW, where the Bhṛgus have been taken as a mythical fire-race. There the derivation is grammatical, while the GB it is more or less etymological. It derives the word from √bhrj means 'to dry up' or to roast. In the same toiling effort an Atharvaṇ ṛṣi is produced (I.1.4); just twisting letters (*tad yad abravīd atharvāṇ. nāmetāsvevapsvanviccheti, tad atha vā bhavat* I.1.4).

Brahman vanishes after creating Bhṛgu (I.1.3). This seer, after taking birth begins his journey towards all direc-

tions one by one and at last when he sees earth below he finds the Atharvaṇ ṛṣi.⁴⁷ The AV is truly the Veda of the earth has once again been suggested in such depiction, we think. Celestial regions are prayed by other three Vedas, while this Veda only looks forward to this world of human-living. When the Atharvaṇ ṛṣi is born, then from him ten another Atharvaṇ seers are produced. This first Atharvaṇ is identified with Prajāpati (I.1.4). Another ten seers are produced from those ten and these twenty seers are the producers of twenty chapters of the AV.⁴⁸ Thus we come across a legend regarding the creation of the AV for the first time. Bloomfield also supports this opinion.⁴⁹ In this way it may be supported that twenty chapters of the AV are its integral parts, though it has been found by some scholars that the twentieth chapter of the AV is a later interpolation and not an integral part of the original text.

As the Atharvaṇ has got a mystic character, so also the Aṅgirā. Brahman's seed falls on the ocean and it becomes the lord of the ocean and gets the title Varuṇa. He, later on gets the title 'Mucyu' as he sets free (the people ?) from the ocean and this 'Mucyu' later on becomes 'Mṛtyu'.⁵⁰ From all parts of the body (Aṅgebhyaḥ) of that much-toiled Varuṇa fluids (rasaḥ) extricate. And those body-fluids achieve the title of Aṅgirā⁵¹ that Aṅgirā is a ṛṣi and from whom Brahman produces a number of seers and from them the Aṅgiro-Veda was produced.⁵²

From these two above-mentioned legends it becomes evident that the AV text has two separate components as also hinted by Bloomfield.⁵³ But at the same time we cannot agree with him in regards of the subject-matter of the two parts. The AV has no such sharp demarcation in regards of the subject-matter.⁵⁴

A few sections (9-15) of the chapter I of the first book deal with a detailed account of the cosmogonic creation. They depict that all earthly materials, four Vedas, five Upa-vedas, all Vyāhṛtis Mahāvyaṛtis, moon, stars, twenty-one sacrifices, the syllable 'om' have been produced by those two seers with the help of the AV. The narration is wholly mystic. Here, for the first time we find the mention of twenty-one

sacrifices (GB I.1.12) against the five general divisions of the sacrifices. We shall discuss it in detail later on. The narration is also in that typical brāhmaṇic manner. He toils and toils himself hard. He creates moon from his mind, stars from his nails, trees and plants from the body-hair, various gods from vital airs etc. (vide GB I.1.12).⁵⁵ A mystic identification of the various gods and others with various objects are also evident; e.g. Agni was the Hotṛ, Vāyu the Adharyu, Sūrya the Udgātṛ, Moon the Brahman, Parjanya the Sadasya, trees and plants, the sacrificial priests, Viśvedevāḥ, the Hotṛs and the Athārvāṅgirasas the protectors etc.⁵⁶ (GB I.1.13). Here we come across about the healing of the sacrifices by various objects, by which the sacrificer heals the sacrifice. It is interesting to note here that the mention of the metal iron is to be found for the first time here (raja-tena loham, lohen sīsam etc. ibid I.1.14). This Brāhmaṇa depicts that if this correction (or healing) is done and expiation is observed in the sacrifice, then none suffers or nobody goes (immature) death and being the 'Kāmacāra' (to do anything what he likes), he shines in all worlds.⁵⁷

In this way we come across a mythological creation of the Atharvaṇ and Aṅgīrā-seers, their Vedas and the whole cosmogony. This depiction is an original contribution of the GB in the sphere of the Vedic range of literature.

Purāṇic Sources :

Though the Vedic literature except the GB, maintains unnatural silence about the source of the AV. yet there are some references in the Purāṇas about its source.

According to the Viṣṇupurāṇa 3.6., the illustrious sage Sumantu is the first knower of this Veda. He teaches it to his disciple Kavandha, who making it two fold communicates to his two students; Devadarśa and Pathya. Of the disciples of Devadarśa, who have their own branches of the AV, Paipalāda is one of them. Of the disciples of Pathya, Śaunaka is prominent. All of them possess separate branches of the AV. Śaunaka divides his Veda into two and teaches to Bābhru and Saindhya-Vāyaṇa (Wilson's Tran. P-285).

R. Mitra in his book⁵⁸ refers two more purāṇic references. The first account is thus :—The AV is the production of the mythological person Brahmā, who teaches it to his eldest son, Atharvaṇ. He teaches it to his pupil Aṅgirā. From these two seers the Veda gets the title 'Atharvāṅgīrasa'. Mitra refers another account from the 'Bhāgavata-Purāṇa' where Vyāsa, the purāṇic sage classifies the Vedas into four and the fourth part, he teaches to Atharvaṇ. Atharvaṇ imparts lessons to Sumantu, and the latter one to his pupil. As this Veda is first taught by Atharvaṇ, so it gets the title 'Atharva-veda'. It is a matter of fact that these purāṇic sources, directly or indirectly suggest the nine schools of the AV. We have discussed it earlier.

To wind up our discussion, we want to stress on the fact that this narration about the creation of the AV, and other objects are original with the GB ; its Brāhmaṇa never supports this Veda is full of witchcrafts, magical elements, sorcery and there is no sharp division between two priests, in regards with their acts, though in the AV both opposite types of elements exist.

FOOTNOTES

1. R. Mitra—The Gopath Brāhmaṇa, p. 1.
2. B. Upādhyāya—'Vedabhāṣya Bhūmikā Saṃgraha,' p. 119.
3. Ibid, p. 120.
4. Prajāpati yajñamatanuta.—sa ṛcaiva hautramakarot, yajuṣā ādhvar-yavaṃ, sāmṇā audgātram, atharvāngirobhiḥ brahmatvam. GB. I.3.2.
5. Ibid, I.3.2.
6. Ibid, I.2.18.
7. B. Upādhyāya—'Vedabhāṣya Bhūmikā Saṃgraha,' p. 123.
8. J. Bose—Veder Paricaya, pp. 50-51.
9. H. Banerjee—Introduction to the RV. (HARAF PRAKĀSANI), pp. 31-32.
10. Rgvedaṃ bhagavo adhyemi, yajurvedam, sāmavedam atharvān-girāsa. Chā. UP. VII.1.2 ; Asya mahato bhūtasya niḥśvasitametat yad rgveda etc. Bṛ. UP. IV.5.11.4.
11. Muṇḍ—up. I.5.
12. Bloomfield—The AV and the GB, p. 2.
13. Macdonell—History of Sanskrit Literature, p. 25.
14. Whitney—The AV., p. XXXXIII.
15. Angirobhyah svāhā—TS, VII.5.11.2.
16. (Introduction to) Whitney's AV Tran., pp. XI.
17. Ibid, pp. XII.
18. Macdonell—History of Sanskrit Literature, p. 156.
19. B. Upādhyāya—'Vedabhāṣya Bhūmikā Saṃgraha,' pp. 120-123.
20. 'Āmnāyasya kriyārthatvāt ānarthakyaamatadarthānām'. Pūrva Mīmāṃsā, I.2.2.
21. Max Müller—Hist. of ancient Skt. Lit., p. 446.
22. Macdonell—Hist. of Skt. Lit., p. 155.
23. Bloomfield—The AV and the GB, p. 57.
24. Chā UP, VII.1.2.
25. (Introduction to) Whitney's AV Tran., pp. XV.
26. Bloomfield—The AV and the GB, p. 57.
27. Macdonell—Vedic Mythology, p. 141.
28. Hillebrandt—Vedic Mythology (Vol. I), p. 118.
29. Ibid, p. 118.
30. Ibid, p. 108.
31. RV. X. 62.
32. Hillebrandt—Vedic Mythology (Vol. I), pp. 111-112.
33. Ibid, pp. 112-115.
34. Ibid, p. 115.
35. Ibid, pp. 115-116.
36. Macdonell—Vedic Mythology, p. 140.
37. RV. VIII.43.13 ; X.14.6 ; AV. XIX.39.5.
38. a) Winternitz—Hist. of Indian Lit. (Vol. I), p. 129.

- b) Macdonell—Hist. of Skt. Lit., pp. 155, 156.
 c) Bloomfield—The AV and the GB, p. 14.
39. Whitney—The AV., pp. XXI.
 40. Ibid, pp. XXII.
 41. Ibid, pp. XXIII.
 42. Bloomfield—The AV and the GB, p. 8.
 43. Aṅgīrasaśca śāntāh. GB I.5.24; Bṛhaspatir ha vai aṅgīraso devānām, II.1.1.
 44. ŚB (Harisvāmin Edn., Delhi, 1987), p. 148.
 45. Bloomfield—The AV and the GB, p. 108.
 46. Ibid, p. 107.
 47. GB. I.1.4. (Two words Atha + Arvan in a svarasandhi formula = Atharvāna though the lengthening rule has not been strictly followed a + a = ā).
 48. GB. I.1.5.
 49. Bloomfield—The AV and the GB, p. 107.
 50. GB. I.1.7.
 51. tasya śrāntasya taptasya śamtaptasya sarvebhyo aṅgebhyo raso . akṣarat, so aṅgīraso abhavat—GB, I.1.7.
 52. tebhyo...yān mantrān apaśyat so āṅgīraso vedo abhavat—GB, I.1.8.
 53. Bloomfield—The AV and the GB, p. 8.
 54. Ibid, p. 8.
 55. (sa manasa eva candramasam niramimīta, nakhebhya nakṣatrāṇi lomabhya osadhivanaspatīn, kṣudrebhyaḥ prānebhya annyān vahūn devān—GB, I.1.12.
 56. tasya Agnirhotāsīt, vāyuradhvaryuḥ, sūrya udgātā, atharvaṅgīraso goptāraḥ—GB, I.1.13.
 57. na caivāsya kācanārtir bhavati kāmācāro asya sarveṣu lokeṣu bhāti—GB, I.1.15.
 58. R. Mītra—The Gopath Brāhmaṇa, p. 4.

TOPIC B : DISCUSSION ON 'OM'

Om in the Older Vedic-texts :

The concept of 'om' and its connection with Brahman, the all pervading lord is well-known to the students of the vedanta system of philosophy and it needs no fresh discussion on that line. In the later Vedic period when the complicated technicalities of the rituals begin to fade, the philosophy of monotheism then gradually becomes dominant, though they have their germs in the older Vedic texts. But during the period of the Upaniṣads, the concept of Brahman, the supreme power, the only spirit behind everything finds its own way in a dominating manner. And interestingly this Brahman becomes identified with a monosyllabic word 'om'. This two-lettered monosyllabic word is surprisingly less evident in older Vedic texts. We shall search on it later on. In course of discussion it will be seen that the concept of 'om' did not appear in such a great form in older Vedic texts. Its position was not the same with Brahman as we see to-day. Interestingly both the words 'om' and Brahman go under changes of meaning and they were not identified with each other at early stage. In earlier Vedic age both the words did not have the same-meaning. Now we see the concept of the both words in early-Vedic-age.

In the RV., there are several references of Brahman but there is little information about 'om'. Both of them have never been used in the same sense.

Philosophical concepts are not rare in the RV. Particularly the *Tenth Maṇḍala* of the Saṃhitā-text is rich in philosophical aspects. A number of hymns are to be visualized there and in other chapters where this theme is evident. They include specifically the famous *Puruṣa-sūkta*, *Hiraṇyagarbha-sūkta*, *Devī-sūkta*, *Nāsadiya-sūkta*, *Śūrya-sūkta*, etc.¹

Numerous references of such philosophical hymns to the doctrine of mono-theism are to be found in each and every Maṇḍala of the RV. Surprisingly we do not find any attach-

ment of the philosophical word 'Brahman' with these hymns. Other agents have worked the function of Brahman ; e.g., the sun, which has been sometimes said the soul and great power of this world.³ The same thing will be seen also in other sūktas like Hiraṇyagarbha-sūkta, Devī-sūkta etc. They are sometimes the creators ; sometimes the protectors or the true spirit behind the universe, but in no cases the name of Brahman has been attached with them. This leads us to assume that 'Brahman' as a great power or creator is a post Ṛg vedic development.

The AV is the second largest and important saṃhitā-text both in volume and theme in the Vedic literature. It also possesses valuable speculations on philosophical aspects. There we find the frequent occurrences of Brahman in various senses. It has been shown by Shende that the nature and meaning of this word 'Brahman' have gone under various changes in different stages. There also we find little relation and identification of Brahman with 'om' in the same sense. Let us now point out the observation of Shende in this regard.

According to him the word 'Brahman' has been occurred 230 times in the AV.³ It is accented on the first syllable when in neuter and it is masculine when is accented in the last syllable. He also clarifies the different senses in both cases.⁴

According to him⁵ this word has been primarily used in the sense of magic formula. He shows it by citing examples from the text. His further observation denotes that the word sometimes signifies 'sacrifice'. In this context he points out that the 'savayajña' is a simplification of elaborate sacrifices in the AV, where Brahman is personified and it forms the various parts of the various offerings.⁶ Brahman also stands for priest-hood, as he finds.⁷ Shende believes in the evolutionary nature of the word Brahman. To quote with his own words : '*in the next stage, the word signifies the power or the spirit behind all creation*' and to support his view, he cites a number of verses from the AV text.⁸ He also categorically designs the meaning of the word Brahman in four consecutive stages⁹ :—

- a) Magical power act,
- b) Power comes out from the savayajña,
- c) Ruling power behind universe,
- d) The AV-Brahmaveda.

Shende quotes a number of opinions from various scholars to show a variety of derivations of the word Brahman.¹⁰ Prof. Roth derives it from $\sqrt{\text{Brh}}$, meaning 'to strengthen'. Deussen thinks the meaning of the word as 'spiritual power or prayer'. M. Haug Counts it from the $\sqrt{\text{brh}}$ meaning 'to grow out'. Hillebrandt connects this word with the Irish word '*bricht*' which means 'magic'. Oldenberg defines the meaning of the word as 'belief in a mysterious magic of fluid filling the whole universe'.

Now it becomes evident from the abovementioned meanings of the word 'Brahman' that this word went under various changes of meaning in the Vedic period. We also see here that the meaning of this word 'spirit' or 'power' as we come across is a contribution of the AV saṃhitā and Brāhmaṇa literature. Here also we think if the verses quoted above are examined critically, then it will be seen that 'magical elements' are absent in those verses. For example, let us take a few verse, as mentioned by them (AV XIX.9.3). Translation has been made by Whitney. The meaning of the verse (AV. XIX.9.3) runs as follows—'*This speech, that is most exalted, divine, sharpened by Brahman, by which is produced what is terrible (ghora), by that be there appeasement for us*' (p. 784). Nowhere the translator has found the meaning 'magic' for Brahman. This will be evident in most verses. So it is needless to multiply the examples. The sense of 'magical act' gets no good ground in the AV as it is claimed. For the true sense, the AV finds out first the great power in the Brahman, though it goes under the evolutionary changes in various stages.

'Om' in the GB :

It has already been stated before that 'om' is a familiar concept to the students of Vedanta system of philosophy. Upa-

niṣads extol this doctrine solely. Vedas, even the earlier Brāhmaṇas have fewer references to this mighty word. AB & ŚB and the other older Brāhmaṇas surprisingly have very little occurrences of this syllable.¹¹ Chā Up asserts the fact that the Udgātṛ priest should start singing after worshipping 'om'.¹² It leads us to think that at the time of that Upaniṣads 'om' has got firm footing in the Vedic thought. It may not be very much exaggerating if we say that such sacred exclamation chiefly starts from the discussion of it in the GB. GB is the first Brāhmaṇa in the Vedic literature and also the only Brāhmaṇa which deals with this concept in a detailed manner. It clearly brings out the form, nature, and spirit of this word. Bloomfield, then identifies it with 'Pṛaṇava Upaniṣad'. Fifteen sections (I.1.16-30) of the GB are devoted to the interpretation of this word. It goes without saying that the philosophical aspects of the later Upaniṣads and other religious literatures owe to a great extent from this Brāhmaṇa in regards with their discussion on the sacred syllable 'om'. Now let us see the position of 'om' in the GB.

For the sake of convenience of the discussion on 'om', the aspects may be classified under following heads :

- a) Creation of 'om'.
- b) Nature and characteristics.
- c) Mighty exaltation of om and supremacy of the AV.
- d) Philosophy of om.
- e) Grammatical and linguistic approach.
- f) Conclusion.

a. In this Brāhmaṇa, we come across a legend regarding the birth or creation of om. According to this Brāhmaṇa text¹³ (neuter) Brahman creates (masculine) Brahman on a lotus leaf in a lotus pond. The latter one being created engages himself into thought—'by which single syllable do I perceive all desires, all worlds, all moving and stationary beings'? Through severe penance he realises that all this has been possible due to 'om' of two letters, four moras, all pervading, pre-eminent unchangeable Brahman.¹⁴ It is rather

revelation than creation. Thus is described the creation of om in the GB. This description is though typically brāhmaṇic, yet it is original in nature.

b. The all creating and all pervading concept of *om* has been so distinctly portrayed there that it should not be unjustified to assume that this portrayal has greatly influenced the later Upaniṣads, which deal with this sacred syllable. Several sections (17-23) have been devoted to glorify its pervasiveness.

This syllable consists of four moras. Each mora is glorified with qualities of a great variety. Four sections (17-20) of the GB deal with these qualities of those four moras.

Section 17 speaks of the aspects of the first mora of this sacred syllable. As it describes, there are earth, fire, herbs and trees, the RV, the vyāhṛti bhūḥ, the metre Gāyatrī, the ṛvit stoma, the eastern direction, the spring season and the sense organ tongue. Likewise the first mora, from other three moras also are produced a great variety of objects in the same manner. The three following sections (18-20) deal with them where the production of other Vedas, directions, gods, vyāhṛties, seasons, metres, stomas, sense organs etc. are told. Here, we only mention the section 20 ; where the creations of the fourth mora are depicted for it has some special significance.

Out of the fourth mora (Sec. 20), come into being, the moon, the AV, the stars, 'om' itself, the Aṅgirā, the seers, the vyāhṛti janat, the metre anuṣṭubh, ekaviṃśa-stoma, southern direction, autumn season, the spiritual mind and the mind which receives knowledge. A careful watch will discover that this section speaks of such things which are mainly related with the AV ; i.e., the seer, the sense organ the moon etc. Thus we find an integration of aspects.

All these productions come out from the four moras of the vowel part of the syllable. From the consonantal part 'm', another great variety of things is produced. They are as follows :—Itihāsa, Purāṇa, and other literary works, vyāhṛties like, *vr̥dhat*, *karat*, *ruhat*, *mahat*, *tat*, the metre *vr̥haṭī*, Hemanta and Winter seasons, music, dance and other fine arts, 33 stomas, sense organ ear etc. are produced from that mora.¹⁵ In a word both these letters create everything. Such

DISCUSSION ON 'OM'

nature of 'om' is prevalent in later Upaniṣads. They probably get under influence of this portion of the GB. It has been said in that Brāhmaṇa text that a Brāhmaṇa-priest who wants to heal the sacrifice should do it with the recitation of 'om' before and after the sacrifice.¹⁶ To glorify this syllable, it has been said that the desires of a sacrificer get fulfilled, who recites it for a thousand times.¹⁷ To identify the 'om' with the Vedas, it has been said that the om is the *RK* in the RV, *yajuh* in the YV, *Sām* in the SV, and the central power of all the literary scripts.¹⁸ Thus an all pervading, all creating character of 'om' is revealed before us.

c. The nature of 'om' as treated earlier establishes its unlimited capacity. It is the supreme power in the universe as one of the sections of the GB asserts it.¹⁹ We have also seen earlier that it is the sole spirit behind all the Vedas. To confirm its position it introduces a legend, which describes the eternal conflict between the gods and the demons in which the former-ones get overpowered. Being defeated, the gods begin to search of a victor to defeat the demons. They become successful to do it with the help of 'om'. In return 'om' is promised to receive a boon. The gods promise him that no religious text should be recited without uttering 'om' at the start. Thus 'om' is recited before a text starts. It becomes obvious that the GB puts great emphasis, while it exalts about 'om'. There is another episode to tell about the power of 'om'.²⁰ Seers approach to great Aṅgirā ṛṣi, while the splendour of the first three Vedas fades out. At the advice of that great Aṅgirā the seers begin to chant the vyāhṛti of om at the commencement of each of the Vedas, so that the vyāhṛti will keep the lusturs of the sacrifices and the Vedas. In this way, the seers get rid of shock and fear. It is nothing new with such stories in the Brāhmaṇas, as they invent legends so more require to establish their opinion. But these two legends are important from the standpoint that they for the first time in the Vedas and Brāhmaṇas enterprise for the elevation of the position of 'om'.

This Brāhmaṇa also confirms the supremacy of the AV over other first three Vedas. In order to deal with this subject, another section²¹ gives an account of the respective gods,

metres, dwelling places and opening verse of each of the verses. It may be noteworthy in this context that the opening verse of the AV has been quoted as '*śaṃ no devīrabhīṣṭaye*' . . etc. here. It is still a moot question to which of the two recensions of the AV, this GB does belong to? The scholars differ widely in this regard. The quotation leads us to believe this Brāhmaṇa belong to the Paippalāda recension but its composite character has confused the matter a lot. We do not reiterate this problem any more, as it has been dealt earlier.

The GB has taken for granted that water is the basic source of all created beings.²² The Bhṛgvāṅgirā is produced first from this water. So everything, being water-borne is invariably Bhṛgvāṅgiro-bound. Bhṛgvāṅgirā means the AV. Then it becomes clear that everything is created from the AV. Bhṛgu is the son of Varuṇa, who is a watergod in the Vedas.²³ Then Bhṛgu is also water-bound. Then again, it seems evident that everything, which is water-bound is certainly the Bhṛgu-bound i.e. the AV bound. The GB also tells us that like other things the first three Vedas are fixed in between the AV.²⁴ Thus the importance of the AV is established by the GB. Now, as the innermost potentiality of the AV is 'om', then everything is bounded by 'om'. In this way the GB establishes the supremacy of the AV and the syllable 'om' over the first three Vedas and all created things, and at the same time finds out an interrelation between the AV and the GB. To support it, GB also quotes a verse of vyāsa.²⁵ This Brāhmaṇa also cites from the Khila-śruti of the SV, where an esteemed glorification of the Atharvāṅgīrasa i.e. the AV has been pronounced. It declares that one who while practising with the vows of celibacy, knows the AV, knows everything.²⁶ This section also stresses the need for studying of the AV compulsarily without which chanting or access to other Vedas becomes futile.

d. This mystic syllable bears the gene of profound philosophical perspective, which is the cream of later Upaniṣads. Brahman is the fundamental doctrine of the major Upaniṣads. Brahman is the ultimate truth and there is nothing beyond this all pervading existence. It is not the right place to glorify

the profoundness of Brahman. So we refrain from further elaboration in this regard. It is here mention-worthy, that this Brahman has been identified with 'om' in many Upaniṣads and other philosophical texts.

The Kathopaniṣad demonstrates that 'om' is the fundamental thing of all the Vedas, penance and celibacy.²⁷ Besides Katho, Tait UP, Īśa, keno, ŚB Upaniṣads, and more particularly the AV Upaniṣads like Muṇḍa, Māndū, Praśno bear such philosophical ideas which have been told first in the GB, when it speaks about the spirit and grandeur of 'om'. It is certain that these Upaniṣads, particularly the AV Upaniṣads indebted much when they speak about 'om'. We shall show them in course of time. Finding its Upaniṣadic style of interpretation, Bloomfield has designated this portion as Upaniṣadic.²⁸

Now we shall cite examples from various Upaniṣads which bear close resemblance to the concept of 'om' of the GB.

Kathopaniṣad depicts 'om' as all pervading, all creating and fundamental cause of all beings.²⁹ Tait³⁰ UP sees 'om' and there it has been stated that 'om' is to be worshipped before the beginning of the sāmans.³¹ ŚB declares om as Brahman (*om Kham Brahma*). In Praśno UP., there are six questions, of which the fifth question is related with 'om'.³² Muṇḍ UP, in a section of its second chapter identifies om with Brahman.³³ Māndū UP. is chiefly an 'om-upaniṣad', where out of its 12 verses, a major portion is dealt with the various interpretation of 'om' and its complete identification with Brahman.³⁴

Uttara-nṛsimhatāpaniā UP of the AV also deals with the concept of 'om'. Parallel passages of the GB with these portions of the Upaniṣads undoubtedly lead us to believe that if this Brāhmaṇa precedes them then it leaves considerable influence upon them.

In the Upaniṣads om plays a double-role. In the first role it is identified with the supreme power and in the second part, it is the medium for attaining Brahman. For the former, Tait. UP speaks '*omiti Brahman*' or Māndū UP. '*omityā-dakṣaramidaṃ sarvaṃ*'.³⁵ Upaniṣads speak about the achieving of this supreme Brahman. ŚB says that a good student achieves it by *śravaṇa māhāna and nididhyāsana*, while a

mediocre one gets it through the medium of 'om', what is symbolically one with Brahman. It is mentionworthy here that this two-fold character of *om* is clearly pointed in the GB.³⁶ There it has been stated that sometimes it is the supreme power and sometimes the means of achieving it. It has been also mentioned there that this knowledge is to be attained through question and counter-question method. Thus, it seems that this part of this Brahman is profounded with philosophical elements.

In this context, let us turn our attention to the other scriptures where the concept of 'om' gets the subject of discussion. Gītā contains a reference of this sacred syllable 'om'. There are several verses there where the great potentiality of this syllable has been exploited to a great extent.³⁷ Among the other important scriptures, Manu-saṃhitā deserves mention. It brings out the philosophical potentialities of the syllable.³⁸ Later religious literatures and religious sects of India have paid high importance to this syllable.

e. After discussing the philosophical aspects of 'om', let us now deal with its grammatical and linguistic peculiarities as discussed in the text. Four long sections (24-27) of the first chapter of the first book of the GB are concerned with these varieties.

A set of thirty-six questions has been put in one section of the GB.³⁹ This section comprises several questions. Some of them may be as follows. What is its root? What is its Prātipadika? What is its gender? What is its number? These and other questions include its grammatical, phonetical, etymological and other linguistic queries. To introduce the answers of these questions; it invents a legend, where Prajāpati being asked by Indra⁴⁰ about these questions replies them. For this purpose three long sections (25-27) have been devoted there. The depictions are original in character.

This Brāhmaṇa declares—this syllable is variable in articulation, colour, metre, narration, more etc. in each Veda. For the accent, it is pronounced as acute *Udātta* with circumflex intonation in the RV; in the YV it is acute with three accents; in the SV it is acute with long prolation and in the AV it is articulated as acute with short-duration.⁴¹ Deriva-

tions of its quantity are also separately discussed in the same section. It has four moras. Each of them has its own colour and deity. The root from which it derives is rather not very intelligible. Primarily it prefers to derive from the $\sqrt{'\bar{a}p'}$, means 'to attain' and secondarily it is derived from the $\sqrt{'av'}$ means 'to protect'. When it takes the $\sqrt{'av'}$ then it pours more weight to its semantic similarity as it thinks that sometimes semantic similarity is more important than the structural one.⁴² This semantic construction, as narrated there;—ā becomes o and the second sound changes into 'm', out of necessity.⁴³ This explanation cannot be supported by existing linguistic rules. It is difficult to support phonetically too. It is rather a mystic explanation of 'om'.⁴⁴ It is mentionworthy here that it defines 'Indeclinable' (*avyaya*) in a verse, what Patañjali quotes in his *Mahābhāṣya* (book I).⁴⁵

There is an elaborate exposition of this syllable on its phonetic aspects in the GB in the section 27. It depicts its place of articulation of each letter; the explosive and implosive pronunciations; its metre (*Gāyatrī* is its metre); its twelve bargas and four *vyāhṛties*.⁴⁶ Such strong grammatical and linguistic study lead us to assume that there was a sound grammatical and linguistic foundation in India even before great grammarian Pāṇini.

f. At the end of the discussion, it will be enough if we say that this mystic syllable 'om' gets incomparable weight and importance in the GB for the first time in the whole range of the Vedic literature. It is more or less an original contribution of this *Brāhmaṇa*. Deussen⁴⁷ cites examples from the *Atharvaveda śikṣopaniṣad* where the three moras of 'om', *a*, *u* and *m* get a mystic explanation. It will be seen that numberless religious scriptures, Indian religious and spiritual societies and tradition have taken this syllable as a spirit behind all beings unanimously. 'Worship of om', as a worship of Brahman symbolically is always in tradition in India among all Hindu religious societies. Even in the Nineteenth century, Swami Vivekānanda builds an additional 'om temple' for the worship of 'om' alongwith the main Ramkrishna-shrine at Belur, near Calcutta. We think the GB contributes suffi-

ciently to build up the star attraction of 'om' in post-GB literatures.

FOOTNOTES

1. Puruṣasūkta, RV X. 90 ; Hiraṇyagarbhasūkta, RV X. 121 ; Nāsa-dīya Sūkta, RV X. 129, Devī Sūkta, RV X. 125. Sūrya Sūkta, RV I. 115. Another Sūkta of RV I. 164.
2. Macdonell—Vedic Mythology, p. 13.
3. Shende—The Religion and Philosophy of the AV, p. 201.
4. When it is neuter, than it denotes a thing or an object and when masculine, then it denotes a person ; *ibid*, p. 201.
5. Shende cites examples in his book, from the AV XIX. 9.3-5 ; AV VI. 108.2 ; AV II. 12.6 and AV I. 11.1, p. 201.
6. *Ibid*, p. 206.
7. *Ibid*, p. 206.
8. *Ibid*, p. 208 'AV X. 7.32-38 ; I. 32.1 ; XIX. 22.20 ; XIX. 71.1 ; XIX. 43 ; XVIII. 4.5 etc. are quoted by Shende in his book.
9. *Ibid*, p. 209.
10. *Ibid*, pp. 209-10.
11. 'tadeṣāṃ omīti...' AB III. 5 ; ŚB V. 4. 'om kham Brahma'.
12. *Omitīyetad akṣaram udgītamupāsita*.... Chā. UP I. 1.
13. GB I. 1.16.
14. *Ibid*, I. 1.16.
15. *Ibid*, I. 1.21.
16. *Ibid*, I. 1.23.
17. *Ibid*, I. 1.23.
18. *tasmād omkāraḥ rci rg bhavati, yajusṭi yajuḥ, sāmni sāma, sūtre sūtram, brāhmaṇe brāhmaṇam, sloke slokaḥ, Praṇave praṇavam iti*. GB I. 1.23.
19. *Ibid*, I. 1.28.
20. *Ibid*, I. 1.28.
21. *Ibid*, I. 1.29.
22. *tasmāt sarvam āpomayam* .. *Ibid*, I. 1.29.
23. RV II. 28.4 ; V. 85.6 ; IX. 90.2 and so on.
24. *antaraite trayo vedā Bhṛgvaṅgirasah śrītāḥ iti* :—GB. I. 1.29.
25. *Bhṛgvaṅgiro vidā saṁskṛto anyān vedān adhīyata*.... etc. *Ibid*, I. 1.29.
26. *brahmacaryeṇa caitasmādatharvāṅgirasō ha yo veda sa veda sarvam iti*. *Ibid*, I. 1.29.
27. Kathopaniṣad, I. 2.15.
28. Bloomfield—The AV and the GB, p. 104.
29. Kathopaniṣad, I. 2.15-17.
30. Tait. UP. I. 8.

31. Chā. UP, I. 1.1.
32. Praśnopaniṣad—5th question.
33. Muṇḍ—UP, II. 2.5-6.
34. Māṇḍū UP—there are twelve verses, out of which verse nos. 1 and 8-12 are dealt with the concept of om.
35. Tait UP, I. 8, Māṇḍū UP, I. 1.
36. GB I. 1.30.
37. Gītā—VIII. 11.
38. Manu II. Verse nos. 74, 76, 81, 83.
39. *Om kāraṃ prcchāmaḥ* etc. GB, I. 1.24.
40. Ibid, I. 1.25-27.
41. Ibid, I. 1.25.
42. *Kodhāturiti ; āpr dhātuḥ avatim apyeke*—Ibid, I. 1.26.
43. *Ko vikārīti? avateḥ prasāranam, āpnoterākāra pakārau vikaryau, āditaḥ ekāro vikriyate, dvitiyo makārah, evaṃ dvivarna ekākṣara omīti* GB, I. 1.26.
44. Thesis paper of Dr. Patyal on GB, p. 26 fn.
45. *sadṛsaṃ triṣu liṅgeṣu sarvāsu ca vibhaktiṣu. vacaneṣu ca sarveṣu yannavyeti tadavyayam.* GB, 1.1.26.
46. *Katimātrā iti—ādes tisro mātrāḥ*, *Kim sthānam iti—Ubhavosthau sthānam* *Kim chanda iti—Gāyatraṃhi Chandah* *dvau dvādaśakau vargau* etc. Ibid, I. 1.27.
47. Deussen—Sixty Upaniṣads (Vol. II).
'Atharvavedaśikṣopaniṣad', pp. 779-80.

TOPIC: GĀYATRĪ IN THE VEDAS

Introduction :

It has been alleged against the GB that it has very little original ideas and probably due to this fact it failed to arrest worth attention to the Vedists of both India and West.¹ In our discussions on earlier topics, we have shown that this allegation cannot be justified all through as there is considerable originality with the GB in discussing topics of interest. We shall be going to present another important topic which bears exquisite originality. Like 'om', Gāyatrī is another important subject in the GB. More categorically, it is of very significant occurrence in the Vedic literature and occupies far more important place in later Vedic scriptures with regards to its religious and spiritual pre-eminence. There is no denying fact that both 'om' and *Gā* are more popular topics in the later Vedic periods than the Saṃhitā period. Interestingly both topics are discussed with greatest elaboration for the first time in the GB. Here we shall try to discuss the nature and character of *Gā* in the GB, but before that we shall find out its position in the pre-GB Vedic texts.

Gā in the pre-GB Vedic texts :

Unlike 'om', *Gā* is of frequent occurrence in the saṃhitā texts. The RV, the SV, the YV and other Vedic and later Vedic texts have distinct occurrences in their texts.² The RV occurs it in the third Maṇḍala ; both the recensions of the YV refer it separately ; the SV refers it more than once and the AV though categorically does not mention it, yet, it glorifies *Gā* as the '*mother of the Vedas*' ; '*the bestower of boon*'.

In the RV it occurs only once. It is a verse in Gāyatrī metre, which generally consists of 24 syllables. It may be mentioned here that this verse, though written in the *Gā*-metre, does not consist 24 syllables, but falls short of one of the required numbers of the syllables. We think, this irregularity

does not matter anything as such irregularity was frequent during the Rg Vedic period.³ Probably at that time this metre did not use to follow the stipulated number. Piṅgala in his chanda-text tried to justify this irregularity (See Chap. III). In this particular case, GB solves the problem by dividing one syllable into two.

Another interesting feature of Gā is that this sacred verse has more than one interpretation. Even the noted Vedic commentator Sāyaṇa furnishes as many as four interpretations in his commentary to the RV.⁴ It leads us to assume that all these interpretations were in vogue during his period as he inclines to make these interpretations to the god Savitṛ. Besides Sāyaṇa, other Vedists also explained this verse in their own way. All these also denote the thunderous popularity and sublimity of this verse. We shall place a few of them in course of discussion. Mr. Sinha Roy has quoted these four interpretations of Sāyaṇa at one single place in his book. We mention them accordingly and note the points of difference and speciality among them.⁵

Four interpretation prepared by Sāyaṇa :

i) *Yah savitā naḥ asmākaṃ dhiyaḥ karmāṇi dharmādi-
viśayā va buddhīḥ pracodayāt prerayet/tat tasya devasya savi-
tuḥ sarvāntaryāmitayā prerakasya jagatsraṣṭuḥ paramēśvarasya
ātmabhūtasya vareṇyam sambhajanīyaṃ bhargaḥ avidyā tat-
kāryayoḥ bharjanāt bhargaḥ svayaṃ jyotiḥ para-brahmātma-
kaṃ tejah dhīmahi vayam dhyayāmaḥ.*

ii) *tat iti bhargo-Viśeṣanam savitṛ devasya tat tadṛśaṃ
bhargaḥ dhīmahi | kiṃ tat? Ityapekṣyāmāha Yah iti līnga-
vatyayaḥ Yat bhargaḥ dhiyaḥ pracodayāt tat dhyāyama iti
samanvayaḥ |*

iii) *yah savitā sūryaḥ dhiyaḥ karmāṇi pracodayāt prerayati
tasya savitūḥ sarvasya prasavitūḥ devasya dyotamānasya
sūryasya tat sarvaiḥ dṛśyamānatayā prasiddham vareṇyam sar-
vaiḥ sambhajanīyaṃ bhargaḥ pāpānāṃ tāpakaṃ tejomaṇḍa-
laṃ dhīmahi dhyayatayā manasā dhārayema.*

iv) *bhargas śabdenānam abhidhīyate, yah savitā devo
dhiyaḥ pracodayati tasya prasādāt bhargo hi annādi-lakṣaṇam*

*phalaṃ dhīmahi dhārayāmaḥ tasya ādhārabhūtā bhavema ityar-
thaḥ bhargaḥ śabdasyānnaparatve dhīśabdasya karmapartve
cātharvaṇam :—*

*Vedāṃśchandāṃsi savitur vareṇyam
bhargo devasya kavayo annamāhuḥ/
Karmāni dhiyastadute prabrabīmi
pracodayan savitā yābhirati// (GB I. 1.32).*

Now we shall try to show the peculiarities of the words and differences of meaning, among them. According to Sāyaṇa, the word 'bhargaḥ' does not come from the prātīpadika 'bharga', but it is derived from the *√bhrasaj* with suffix—'asun'. The word is used in neuter.⁶

In first three interpretations dhīmahi is derived from the *√dhai*, which means 'to meditate' with the suffix 'mahin' in present imperative first person plural, when in the fourth interpretation this word comes from *√dhiñ* which means 'ādharma' (receptable).

'Savitā' is the god Sūrya (the sun) in the all four interpretations. In the first and third interpretations he also gives birth this world. He is also the supreme personality.

'dhiyaḥ' is used either in the sense of activity (religious, chiefly) or 'intellect' in the first three interpretations while in the fourth it is used only in the sense of activity only. It also quotes a verse from the AV, not found in the AVŚ, but available in the GB I.1.32 as a reference from the AV, to support his opinion (*Karmāni dhiyaḥ*).

The word 'bhargaḥ' means 'self-effulgence'. As the light of knowledge destroys both ignorance and its evil effects, so bhargaḥ is such light which destroys all sins and misdeeds. It is nothing but self-luminosity'. Only in the fourth interpretation, it is used in the sense of food (*annam*).

'Vareṇyam' is always adjective to 'bhargaḥ'. It means 'honourable to all'.

Thus the meaning of the whole verse may be made as such :—The god sun (or the god inside the sun, who creates this world), who sends activities or intellect to us, we should meditate his honourable light of knowledge (which destroys ignorance and its evil effects).

Mahīdhara also has interpreted on this verse in his commentary to YV. His interpretation is rather spiritual.⁷

Śankar's interpretation on Gā is entirely spiritual. He considers 'Gā' along with vyāhṛtis as the essence of all Vedas.⁸ According to him Gā alone is able to tally with all four Vedas.⁹ To explain the three vyāhṛtis i.e. bhūḥ, bhavaḥ and svaḥ, he says—

bhūḥ = san-mātram

bhavaḥ = sarvaṁ bhāvayati, prakāśayati

svaḥ = subriyate suhasvarūpam.

Now, according to him 'bhūmaiva sukhāṁ' which means happiness by quantum. So ultimately svaḥ is Brahman, who is the source of profound happiness. He intends to point out in his explanation to Gā that, it is nothing but the cognizing agent of Brahman.¹⁰ It is needless to reiterate that most of the scriptures of Hindu religion recognises this verse as a great power and 'the mother of the Vedas'.¹¹ Traditional Hindu Brāhmins still to-day acknowledge it as the most sacred mantra to be meditated at least thrice a day. Gā is a spiritual inspiration to them.

Gāyatrī in the GB :

It has already been pointed out that this verse gets great elaboration first in the GB. It is the oldest interpretation in the Brāhmaṇa texts so far. The last part of the first chapter of the first book of the GB covers the exposition on Gā. It is aptly designated as Gāyatriyupaniṣad by Bloomfield.¹² This discussion may be classified under following heads :—

- i) Legend on Gā.
- ii) Various mystic interpretations of Gā.
- iii) Feature, significance and importance.

I. Like other Brāhmaṇa texts, GB has a tendency to invent or to narrate a legend to deal with each of its important aspects. Similarly, while speaking on Gā it also narrates a legend. This legend and the whole discussion on Gā is original in nature.

The legend is about a scholastic duel between two seers Maudgalya and Maitreya. The latter one is identified as an adherent of the SV.¹³ But Bloomfield's assertion is difficult to justify. Firstly this legend is original with GB. No other text describes it. Secondly the following text of the GB says that the seer is well-versed in three Vedas (*trīṇ Vedān brūte bhoḥ* GB I.1.31). Thirdly the same name is to be found in the ŚB also, as Bloomfield himself recounts.¹⁴ Practically to put a seer confined in a particular veda is not always wise, we think, when it is not categorically mentioned.

The account¹⁵ is given in the style of conversation, where first, Glāva a seer speaks ill about Maudgalya's celibacy and other hard-practised religious rites. Hearing such unfair comments from Glāva-Maitreya, Maudgalya, through his disciple asks glāva to explain *Gā* of 24 syllables, 12 couples of which Bhṛgu and Aṅgirā are its two eyes and in which all beings subsist. Glāva, fumbles to explain it and becomes the subject of curse. So on the next day, he proceeds to Maudgalya, taking a sacrificial wood as a token of discipleship to learn about *Gā* or *Sā*; and thus begins the profile of this sacred verse.

II. It is interesting to note that even while explaining *Gā* or *Sā* (*Gā* and *Sā* are same and there is no difference as GB points out, *sāvitṛm gāyatrīm anubrūyāt. . . .*). It is actually a *sāvitṛ*-verse in *Gāyatrī* metre. It invents another legend. In brief it is as follows :—Brahman holds up the adorable prosperity which is nothing but *ṣā*. This prosperity is held religiously and then it abides by in truth. That produced being, after creating Brahmana by *Sā* holds it in him. Thus the first foot of *Sā* is produced.¹⁶ Here a mystic correlation among a few things has been put in order to explain the potentiality of the first foot of *Sā* and at the same time an outcome of such interpretation is poised there. That correlation among those things runs as follows :—RK is upheld by earth, by RK is Agni, by Agni the prosperity, by prosperity the woman, by woman the pair, by pair the offspring, by offspring the activity, by activity the penance, by penance the truth, by truth the Brahman, by Brahman the Brāhmaṇa, by Brāhmaṇa

the vow, by vow the Brāhmaṇa texts become appeased, voidless and non-discreet. One who knows thus the first foot of *Sā* and knowing thus speaks so, his life-span becomes uninterrupted.¹⁷

The second foot of *Sā* is also explained in a similar manner. A similar correlation among a lot of things is also described there. Only the starting objects of the second foot differ from the first one. There we see that the YV is upheld by sky, by YV the Vāyu by Vayu, the cloud, by cloud the rain, by rain the herbs and trees, by herbs and trees the animals, by animals the activities and the rest part has complete resemblance with the portions of the first foot where it speaks by offspring the activities etc.¹⁸

Third foot is—‘dhiyo yo naḥ pracodayāditi.

There the SV is upheld by heaven, by SV the sun is upheld in the last part of the *Sā*. The rest portion has little difference in narration with the abovementioned passages.¹⁹

The interpretation of these three feet of *Sā* is no doubt mystic, but a breath of reality is not unavailable. It is mentioned there that from the woman in pair becomes offspring and by the offspring this creation is upheld (GB I.1.34), or by rays of the sun the rain is produced and by rain the herbs and trees are upheld, then it speaks about the facts of this world (GB I.1.35-36). Again the relation between the Vedas with their gods and regions are truly traditional. In this way the GB establishes a worth interpretation of a most sacred verse of the Vedas and claims sufficient originality.

III. There is a long passage which establishes an inter-relation between savitr̥ and sāvitṛī through a number of objects.²⁰ This inter-relation is important for more than one reason. It not only shows their inter-relation, but it unveils the mystic feature of Savitr̥ and Sāvitṛī. Glāva asks Maudgalya—who is Savitā and who is Sāvitṛī? Then with the answer their inter-relation comes out.²¹ Mind is Savitā and speech is Sāvitṛī and where there is mind, there is speech. There are twelve such pair of objects which are related with Savitr̥ and Sāvitṛī. The pair may be downed as follows: the former is Savitr̥ and the latter is sāvitṛī. They are as follows:—Mind

and Speech ; Fire and Earth, Air and Atmosphere, Sun and Heaven, Moon and Stars, Day and Night, Heat and Cold, Cloud and Rain, Lightning and Thunder, Life and Food, Vedas and Metres, Sacrifice and Dakṣiṇā. It has been told there that these pair are inseparably connected with each other and where there is former there must be the latter. The relation between Savitr and Sāvitrī is also invincible like-wise. To glorify these pair, this section points out that the celibate who is originated from any of those pair, enjoys the full span of life and does not depart from this mortal world before his span of life is completed.²³

Another feature of this verse reveals in a separate section.²⁴ When twelve great elements (*mahāvyaḥṛtāni*), which are related with one another take a place in the *Gā*. They comprise Brahman, atmosphere, wind, light, water, land, food, vital air, mind, speech, vedas and sacrifice respectively. Each latter one is acquired and understood by the former one. The abovementioned section also declares that one who knows these twelve great elements in proper way, they get established in him. The insertion of this section here may apparently look unfamiliar, but we think, it is done only to show the close relationship between *Gā* and these elements. The following section²⁵ begins its narration of these great elements in a descending order of the previous section. This section more clearly points out the significance of this great verse when it declares that one who properly knows this philosophic (*Upaniṣadam*) Sāvitrī, the mother of the Vedas, attains the auspicious glory and fragrant smells and being warded off sins, enjoys endless prosperity.²⁶ Thus its importance is to be realised.

Now we want to point out an observation of Bloomfield, where he mentions that the AV has ignored the *Gā*.²⁷ His observation may be apparently true as there is no specific occurrence of this verse in the AV text. But it seems that he is not fully correct. Albeit the AV text does not categorically mention it, but never neglects to pay its due honour and importance, while it besmears this verse with the words like 'the bestower of boon', 'the mother of the Vedas' (AV XIX.71:1). Again it is the AV Brāhmaṇa only, which fashi-

natingly tenders mighty illustration on this verse for the first time in the Vedic literature. Such honour and pre-eminence by both the text and the Brāhmaṇa is certainly not the sign of ignorance.

Conclusion :

Another tradition of religious culture is in vogue in Indian life. It is Tāntric culture. May it be post Vedic or pre-Vedic folk culture, but in this culture also we find a tremendous influence of *Gā*. It is there the root of all success.²⁸ There is a peculiarity. It differentiates *Sā* from *Gā*. According to the observation of Sinha Roy,²⁹ one who utters, *Gāyatrī*, *Sāvitrī* and *Sarasvatī* in the morning, noon and evening respectively, he attains success. Mr. Sinha Roy quotes a sloke from a certain tantric text, where the three different colours of these three goddesses are mentioned. He even quotes from '*Mahānirvāṇa tantra*' (Chapter 5), in order to show the triple character of *Gāyatrī* in three stipulated periods of a day (*Sandhyās*). She there in the morning is the goddess *Brahmāṇī*, at noon *Vaiṣṇavī* and *Rudrāṇī* in the evening.³⁰ In the Tantra-culture sometimes the syllable 'ōm' is identified with *Gā*. The three letters of *om*, i.e. *a*, *u* and *m* which represent the three gods are nothing but the representation of the three gods of *Gā* under other three titles.³¹

In this discussion at its end it must be said that albeit this sacred verse has a frequent occurrence in the Vedic texts, yet before GB neither the Vedas nor the Brāhmaṇas exploit its might and grandeur. So it should not be unjustified if we conclude that for gaining such importance and popularity of this sacred verse in later Vedic and post-Vedic Hindu Culture, GB plays an important role.

FOOTNOTES

1. R. Mitra—The Gopath Brāhmaṇa, p. 12.
2. The Gāyatrī verse runs thus : *tat savitur vareṇyaṃ bhargo devasya dhīmahi dhiyo naḥ pracodayāt*. This verse is to be found in full or in part in the following Vedas : RV III. 62.10 ; SV 1462 · YV(S) III. 35 ; XXIX. 9 ; XXX. 2 ; XXXVI. 3 ; YV(B) I. 5.6.4 ; IV. 1.11.1, VIII. 4. MS IV. 10.3a, XIV. 9.14. AB IV. 32.2 ; V. 56.6, XIII. 8 ; KB XXIII. 3 ; XXVI. 26.10 ; ŚB II. 3.4.39a ; XIII. 6.2.9 ; XIV. 9.3.11 etc.
*Stutā mayā varadā vedamātā
 pracodayantaṃ pāvanāni dvijānām/
 Āyuh prāṇam, prajāṃ paśum
 Kīrtiṃ draviṇam brahma varcasam
 malayaṃ datvā brajāta brahmalokam//*
 AV XIX. 71.1.
3. Irregularities in number of the syllable of the Gā metre is much frequent in the RV III. 62. possesses several mantras in the Gā metre, which consist of 23, 22 or 21 syllables. RV I. 7 is another example in this regard. Such irregularities are to be found other maṇḍalas also.
4. RV III. 62.10.
5. S. Sinha Roy—'omkāra evaṃ gayatrī tattva', pp. 69-72.
6. Ibid, p. 71.
7. For details see Ubata and Mahīdhara, on VS 3.35.
8. *Gāyatrīm caiva vedāṅśca tulayā tulayaṭ prabhuh/
 ekaścaturo vedān Gāyatrīm ca tathaikataḥ//*
 Ibid, p. 61.
9. Ibid, pp. 74-95.
10. For details see Ibid, pp. 80-90.
11. Apart from the Vedas and Brāhmaṇas, the Upaniṣads and later religions scriptures like *Gītā* mention about this holy verse.
12. Bloomfield—The AV and the GB, p. 110.
13. Ibid, p. 110.
14. Ibid, p. 110.
15. *adhīhi bhoḥ sāvitrīm gāyatrīm caturviṃśati yoniṃ dvādaśa mithu-
 naṃ yasya bhṛgvaṅgīrasa-ścakṣuḥ, yasyāṃ sarvamīdaṃ śṛitam ..*
 etc., GB I. 1.31.
16. GB, I. 1.34.
17. Ibid, I. 1.34.
18. Ibid, I. 1.35.
19. Ibid, I. 1.36.
20. Ibid, I. 1.33.
21. Ibid, I. 1.33.
22. Ibid, I. 1.33.

23. Ibid, I. 1.33.
24. Ibid, I. 1.37.
25. Ibid, I. 1.38.
26. *puṇyāṃ ca kīrtiṃ labhate surabhiṃśca gandhān/
So apahatapāpmā anantām śriyam aśnute yo evaṃ veda,
yaścaivam vidvāne-vameṭāṃ vedānāṃ mātaraṃ sāvitrīṃ
saṃpadam upaṇiṣadam upāste iti/ Ibid, I. 1.38.*
27. Bloomfield—The AV and the GB, p. 110.
28. S. Sinha Roy—'omkāra evaṃ gāyatrī tattva, pp. 47-48.
29. Ibid, pp. 47-48.
30. Ibid, p. 50.
31. Ibid, p. 52.

CHAPTER III

TOPIC : RELIGIOUS STUDENTSHIP

Brahmacharya—General Discussion :

Another important aspect of the GB is its depiction on a popular subject i.e. the vow of celibacy. We do not agree with the view of R. Mitra¹ when he remarks that the subject matter of the GB is uninteresting, unattractive, inadequate and pointless because in several cases this Brāhmaṇa has shown its originality and interesting features. Earlier we have pointed out at least three topics where its original approaches can never be denied off. Now we point another topic in which GB has shown some kind of originality.

Brahmacarya or celibacy is a wellknown doctrine flowing from remote vedic *caturāśrama-stage* to present Indian society. In a general sense it means abstinence from all evil acts including sexual practices. It calls for rigid restriction on physical chastity. Even in this computer age its importance has not been out of sight, on the contrary, modern religious institutions like Rāmākṛṣṇa Mission, Bhārat Sevā-śrama Sangha, etc. attach considerable importance to this vow in order to achieve desired results. It is therefore necessary to search its true feature in the Vedic literature.

Undoubtedly celibacy is a pre-GB concept. Vedic *caturāśrama* (four stages of life) definitely had a remote antiquity. Of those four stages of life, celibacy was the first stage, where a few specific regulations were practised and a few restrictions on various acts were maintained. But it is a wonder to us that before the AV (XI. 5) and GB (II. 1-8) we did not have a compact discussion on it. The meaning of the term '*Brahmacarya*' underwent transformation in course of time. In vedic period it was probably a considerably liberal concept. MW makes the meaning as "*religious unmarried studentship*." Perhaps during smṛti-period this concept developed its rigid character.² Probably at that time celibacy

includes complete control over sexual passion both physically and mentally, particularly during one's educational career. Such control was necessary then in order to go through the academic study undisturbed. Gṛhya-Sūtras also lay importance upon celibacy.³ They formulate a number of rules to compulsory celibacy vow to the Vedic students. Concept of celibacy as developed in later Vedic period interestingly differ from the Vedic period. In the Vedas it was probably not rigid on physical chastity. It stressed on 'acquiring wisdom to achieve Brahman'. A few habitats were maintained for this purpose and they were known as celibacy vow'. (*Brahmalābhāya caryam ācaranīyam yad vratam tad brahmacaryam*). Our following discussion on it will show that the Vedas, the Brāhmaṇas, the Gṛhyasūtras and other Vedic texts prescribe a number of habits like bringing faggot, begging alms for livelihood, upholding all sexual passions and temptations which were known as celibacy vow. Upholding the sexual practice what gets lime-light in later Vedic period was not such important as the smṛti texts prescribe. It was just one of the abovementioned restrictions to be maintained by a deciple.

Brahmacarya is counted as the first stage of the four stages of life of the ancient Vedic Aryans. We have mentioned earlier that though early Vedic texts know, yet they are not very comprehensive in this regard. Fragmentary reference are to be found in the earlier Vedic texts. There are at least three hymns which refer about this vow,⁴ where discussion on the vow of celibacy in a way of conversation between the preceptor and the deciple. In another hymn Varuṇa instructs about celibacy to his pupil.⁵ In the TA and Tait UP in its śikṣavallī-section, we find the convocation ceremony (*samāvartana-vidhi*) of the deciples.⁶ Thus it seems evident from the abovementioned references, during the early Vedic period the practice of celibacy was well acknowledged. Rigidity regarding this vow perhaps starts from the Gṛhya-period.⁷

AV is the first saṃhitā text, who deals with this vow rather more widely than earlier texts. A complete hymn of 26 verses has been devoted to eulogise the religious student and his vow.⁸ According to Bloomfield the GB has borrowed

its material from the AV to describe the celibacy.⁹ Bloomfield's assertion cannot be accepted fully, because though the GB has quoted a few verses from the AV, and some sort of similarity between the two texts is not unavailable but there are many aspects in the GB which are original with it. Practically the AV only glorifies the vow of celibacy, while the GB makes an alround survey of the subject.

A whole hymn¹⁰ in honour of Brahmācārin is found in the AV. Here side by side the intrinsic virtues of celibacy are also described. After initiation, the Brahmācārin is required to pass three nights alone in a room being separated from the outside world. On the fourth day he comes out from the underground and then the gods assemble to see him. The preceptor who initiates the lad keeps him concealed for three nights in his body in the form of knowledge. So on the fourth day, he is produced as if in a form of a body of learning. The various duties observed by the celibate are described in the hymn. He should propitiate fire by throwing three fire-sticks to it, he should wear girdle and he should practise other rites like physical torture and abstinence from sensual desires.

When it glorifies the vow of celibacy, then it says that the vow, by dint of power of its penance holds aloft the earth and heaven for Fathers, Gods, Gandhavas and Vasus.¹¹ This power is responsible for the creation of the Brāhmaṇa caste, the river, heaven, Prajāpati, Brahmā and Virāt-puruṣa.¹² This power is also responsible for bringing about the righteous place for all, even for gods (verses 17-19). The Brahmācārin is not only the creator, but also the protector of all (verses 22-24). Another verse glorifies this vow by saying that gods overcame death by observing celibacy.¹³ Thus it seems evident that the AV concentrates chiefly on glorifying the vow.

Besides the Saṃhitā and Āraṇyaka texts, Brāhmaṇas also have contribution on this vow. Among them the ŚB, chiefly concentrates upon this vow in a small way towards the concept of initiation. An initiated student approaches to his teacher and takes shelter under him to take lessons on celibacy.¹⁴ The Brahmācārin is entrusted to the loving care of various gods. Discussion on Brahmācārin about his duties,

prohibitions, glorification, sometimes find similarities with the GB. But the essence of the ŚB is quite different. Its descriptions are mystic while in the GB they are rather concrete in nature. In the ŚB the celibate is entrusted to various gods, to all beings (ŚB XI. 5.4.3). It corresponds to Pāraskara Gr. Sū II. 2.21. The student is entrusted to the care of almost all beings of the heaven and earth. To clarify the reason of such entrusting is to save him from injury (*na kañcanārtimicchati*). A few prohibitions such as day sleep, drinking, sexual intercourse etc. are also imposed in the text.¹⁵ Some of its narrations correspond to Gṛhya-sūtra.¹⁶ Despite these descriptions, it should be admitted that comparing its vast volume its discussion on *Brahmacarya* is too little and not very concrete in nature.

GB on Brahmacarya and Brahmacārin :

It is another creditable originality of the GB that it has been able to enlighten upon a much-discussed topic of later Vedic period for the first time. It devotes its first eight sections of the second chapter of the Book One to delineate the topic. It is peculiar to us that all scholars including R. Mitra, Bloomfield and Pātyal think that first nine sections of that chapter are devoted to describe the duties of Brahmacārin.¹⁷ But a careful study will show that the 9th section has hardly any relation with the Brahmacārin, as the section describes a different matter. The section speaks about the mystic steps of Wind (*vāyu*), Fire (*Agni*), Sun (*Āditya*) etc.; pre-eminence of the plant soma and the AV, but it speaks hardly anything about celibacy or anything related to that vow. Eight sections of the GB (I. 2.1-8) unearth the characteristics of the celibacy. Now for the convenience of understanding of the subject-matter, it may be classified under following heads :

- i) Duties of a celibate and the necessity of overcoming physical passions.
- ii) Anecdotes, glorifying the observance of the vow.
- iii) Penance of a celibate.

(i) Our subsequent discussion on Brahmacārin and his vow this Brāhmaṇa was able to influence to some extent the

later śrauta, grhya texts, smṛti texts, while it discussed about the duties and restrictions of a celibate. Let us see its subject matter. According to this Brāhmaṇa-text, a celibate who goes under initiation should sport long beard.¹⁸ GB takes this idea from the AV (XI. 5.6) and directly quotes from the AV-text. This Brāhmaṇa prescribes that a celibate should undergo certain physical restrictions, without which righteous Vedic education will not be possible. The GB rightly recognises the reality that a celibate is a normal human being, and like human-beings, he possesses the instinct of sensual pleasure and passion towards external objects. There the Brāhmaṇa text mentions a list of seven passions, which requires to be overcome.¹⁹ The GB also mystically describes here to which animals do these passions belong. The same text instructs to restrain perfectly these passions while he is under a preceptor. It also remarks about the various happenings that may come out in case of failure of the vow during studentship.²⁰ The restrictions include the physical passions like anger, day-dream, beautification, bathing, looking at the beauty of maidens, smelling the fragrance of flower etc. A few verses of Manu II correspond to this portion.²¹ They may have taken materials from this portion of the GB.

GB portrays adverse results of a celibate who indulges into dancing and singing. A celibate should not look at a dame or smell flowers. Alms should be the means of livelihood of a celibate. Manu II also echoes these duties of the celibate. Sipping of honey, resting on high soft beds, wandering aimlessly, spitting hither and thither, wearing weaved clothes etc. are prohibited for a celibate.²² All these restrictions, if performed by a celibate will bring about adverse result. A few activities and duties of the celibate are also prescribed in the GB. First of all, a mystic journey of him into four directions has been described in a section of the GB.²³ According to the section, a celibate should proceed on his journey, keeping his first foot to the direction of Agni, his second step to his teacher, the third step to the village and the last step to death. The same-section declares the causes of this activity.

A celibate should preserve five fires. The place of the

fires is also depicted there. Two hands, face, breast and pancreas are the five places of the five fires (*dvau prthagghastayor mukhe hṛdaya upastha eva pañcama*—I. 2.4). A celibate²⁴ should bring forth sacrificial faggot everyday for fire-worship. By this way he preserves 'dharma'. In the list of his duties, some restrictions are also imposed which includes not to wear weaved clothes, not to rest on elevated soft bed, etc. what we have already mentioned earlier. It is mention-worthy that these duties and restrictions of a celibate achieved immense importance in Indian social life and literature of later period.

(ii) The GB contains a few legends which are original in character to extol the virtues of the vow of celibacy. Section 5 describes a legend chief aim of which lies in the glorification of the vow of celibacy. The legend runs thus.²⁵ King Janmejaya, the descendant of Parikṣit while hunting in the forest meets two holy fires in the form of two ganders. He asks them a few questions on holy deeds of human being like celibacy etc. When he understands from the reply of the ganders that the seer Dhaumra Dantābala is the knower of these questions, then he enquires about the latter, who in the reply says that 'celibacy' is the prime cause of all things. There is an enquiry regarding the period of observance of such vow. But actually there is no single specific period of such observance. Sometimes it is twelve years, sometimes it runs upto thousand years. While narrating this legend, GB attaches considerable importance. It says that Brahmā put all his creatures to death, but the latter could not grip to a celibate. The legend attaches immortality to a celibate. The Brāhmaṇa cites a number of verses from the AV in this regard.²⁶ Citing examples from the AV, the GB establishes the truth that there are all beings, sacrifices, food along with gods in the vow of celibacy.²⁷ Thus the importance of this vow. In that section, there lies a number of restrictions to be followed by a religious deciple, what we have already mentioned. At the end part of that section, it has been told to eulogise this vow that ancient seers attain pristine glory by observing this vow.²⁸

(iii) There is another important section which deals with

the penance of the celibate.²⁹ This section gives a list of titles of a number of seers who observed penance in ancient period. It is important for the reason that at the time of narrating penance, it mentions names of a few geographical places, wild animals and lord Śiva. Some wild animals appear for the first time in this Brāhmaṇa. Lord Śiva also appears for the first time here. We shall mention the name of those seers and animals later on.

Bloomfield thinks that this section is rather Purāṇic than Brāhmaṇic.³⁰ He draws such conclusion because the names we find here are more familiar in Purāṇa literature. But his assumption may not be acceptable to us from his own observation. Bloomfield himself accepts that these names of the hermitages are for the most part original.³¹ Now if they are original with the GB, how can they be Purāṇic in character, which are the texts of later period? We think, perhaps they appeared firstly in this text and later on became popular in the Purāṇa literature. Now let us see the names in the text. They are the son of Vasiṣṭha, Vasiṣṭha himself, Viśvāmitra, Jamadagni, Gautama, Bharadvāja, Guṇḡ, Agastya and Kaśyapa.

For the names of places, Vasiṣṭhaśilā, Kṛṣṇaśilā, Guṇḡvāsa, Rṣidroṇa, Agastatīrtha and Kaśyapatuṅga are mentioned. Wild animals prevalent in those areas are also named, such as ;—Jackle, Wolf, dog, bear, cilbati, snake etc. All these animals used to live in the same place in peace giving up violence because by the power of penance they have achieved 'siddhi'. Let us see the geographical position of these places.

Vasiṣṭhaśilā and Kṛṣṇaśilā have occurred only in this Brāhmaṇa in the whole Vedic literature. They are believed to be somewhere in the middle of the river Beas. Patyal suggests them somewhere in the districts of Kulu, Mānāli and Kāṅgrā districts of Himachal Pradesh.³²

The RV refers Guṇḡ as 'a certain race. GB does not differ from it, but its exact location has not been yet ascertained. Probably it is somewhere in North India.

Rṣidroṇa and Rṣivana are mentioned only once here. They were certainly the places of penance. No identification

has yet been made. It seems that they were on the lap of the Himālayas.

R̥ṣi Agastya is familiar in the Purāṇas. The Mahābhārata refers to him for several times.³³ His tīrtha may be somewhere in the Dravida-region in South India. Kaśyapa is a familiar hermit in Purāṇas. Śakuntalā VII, also refers about this hermitage, Kaśyapa-tuṅga is a place probably exists in the Himalayan region of North India.

Śiva is a remarkable figure in the Purāṇas. In the GB we come across his name here for the first time. We shall try to prepare his true feature later on, when we shall have to make discussion on Rudra. Here he has been portrayed as a practiser of hard penance. He practises austerities for long 48,000 Brahma-years.³⁴ Bloomfield thinks them Purāṇic.

Now it seems clear that celibacy achieves a mention-worthy position in the GB. Its salient features are also discussed there. It seems that Vedic Brahmācarya has some difference with later Vedic practice. We have shown the points of difference earlier. But in later Vedic sūtra and smṛtiperiods, this vow of celibacy lays stress on control over senses admits physical torture, and complete ban on sexual practices. This topic is a semi-original contribution of the GB in the Vedic literature.

FOOTNOTES

1. R. Mitra—The Gopath Brāhmaṇa, p. 12.
2. Regulations on Brahmacharya have been described in the Manu II; Verses 177-182 (chiefly).
3. Both Pāraskara Gr. Sū. Chap II and Sāṅkhā Gr. Sū speak in detail about the various duties of the student. (See Sacred Books of the East: Max Müller—Vol. XXIX).
4. RV. I. 179; X. 109.5.
5. Ibid. VII. 87.4.
6. Tait. UP. Chap. XI.
7. Sāṅkhā Gr. Sū Chap. II. (352-479) on Celibacy, and also Pāraskara Gr. Sū Chap. II deal with duties of a religious student from his very initiation.
8. AV. XI. 5.4.
9. Bloomfield—The AV and the GB, p. 111.
10. AV. XI. 5.4.
11. Ibid. XI. 5.1-12.
12. Ibid. XI. 5.4.7.
13. Ibid. XI. 5.4.9.
14. ŚB XI. 5.4 speaks on Brahmacharya in a mystic way. It corresponds to Pāraskara Gr. Sū. II. 2.19-20.
15. 'mā suṣupthāḥ' ŚB XI. 5.4.16-18.
16. Pāraskara Gr. Sū. II. 3.20.
17. R. Mitra: The Gopath Brāhmaṇa pp. 25; Bloomfield: The AV and the GB pp. 110-111; Patyal. His thesis on GB (Footnotes of) I. 2.1.
18. eṣa dīkṣitaḥ dīrghaśmaśruḥ: GB I. 2.1.
19. Jāyamāno hi brāhmaṇaḥ sapten-driyānyabhijāyate brahmavarcasaṃ ca, yaśaśca, svapnaṃ ca, krodhaṃ ca, ślāghāṃca, rūpaṃ ca, puṇyam eva gandhaṃ saptānām. GB I. 2.2.
20. GB I. 2.2.
21. Manu II. Verses 178; 177-179.
22. GB I. 2.6 (tāntavaṃ na vasīta—etc.).
23. sa vai eṣa upayamaḥ-caturdhopetyagniṃ pādena ācāryaṃ pādena grāmaṃ pādena mṛtyuṃ pādena GB. I. 2.3.
24. GB I. 2.4.
25. GB I. 2.5.
26. brahmacharyaṇa tapasā devā mṛtyuṃ upaghñata. AV XI. 5.19.
27. tasmin sarve paśavastatra yajñastasmin-nannaṃ sa devatābhiḥ. AV XI. 5.23a.
28. teṣāṃ na sma Vaiśā puṇyā kīrtir gacchatyā ha vā ayaṃ so adya gamiṣyatitī. GB I. 2.4.
29. GB I. 2.8.

30. Bloomfield—The AV and the GB. p. 111.
31. Ibid. p. 111.
32. Patyal—His thesis on the GB. pp. LXXXVIII.
33. Mahābhārata—I. 208.13 ; III. 86.1-3, 10 ; III. 11.8.4 etc.
34. *brāhmānyaṣṭacatvāriṃśad varṣasahasrāṇi śalilasya prṣṭhe śivo
abhyatapat.* GB I. 2.8.

TOPIC : PRE-EMINENCE OF THE AV AND THE PRIEST BRAHMAN

Various Titles of the AV : Brahmaveda and its significance :

The AV is designated by various titles ; among which a few deserve mention. They are Atharvāṅgīrasa, Bhṛgvaṅgīrasa, Aṅgiroveda, Bhiṣagveda, Kṣatraveda, Atharvaveda and above all significant Brahmaveda. The oldest title as Bloomfield points out is Atharvāṅgīrasa and Brahmaveda is a title of very late date.¹ The title '*Atharvāṅgīrasa*', according to him is to be found in the text itself.² Perhaps Bloomfield is right because old scripture of the Indo-Iranian people the '*Zend-Avesta*' has a frequent mention of the fire priests like '*Athravan*' (Vedic Atharvaṇ) and *Aṅgirā* in that text. Again older Vedic texts like the RV take them as firepriests. We have already shown it in our foregoing pages. The AV itself mentions this title. Older Brāhmaṇa texts also mention this title to mean the AV.³ (Nirukta also derives the word '*Aṅgirā*' from the word '*angāra*' meaning '*blazing fuel*'). Macdonell pointed the character of *Aṅgirā* in his book.⁴ S. Bali has discussed the reasons behind such designations of the AV.⁵ Bloomfield also deals with the same theme, but from a different stand point. This discussion is important for us in this context because it will help us to find out the true position of the AV in śrauta-literature. We shall try to discuss only two titles in this regard to achieve our direction.

According to Bali, the Western Vedists have taken for granted that the AV is a Veda of much later period and it also struggled hard to attain 'Veda-hood'.⁶ Bali tries to find out the cause of such assumption. He thinks that the chief motif of the westerners is to designate this Veda as a text which is full of witch craft, sorcery, magical elements and evil spirit which he strongly opposes. Bloomfield in order to substantiate his opinion quotes from the GB text where he thinks, the two fold character of this Veda i.e. the holy (*sānta*) and the terrible (*ghora*) has been clearly revealed.⁷ He is

inclined to prove that '*abhicāra rites*' which include in the group of ghora-deeds prevent the AV from its inclusion in the main stream of the Vedic group (*Trayī*). We have already discussed these problems earlier. No further elaboration is necessary anymore here. Here we shall surprisingly observe that GB paints a new character of the AV.

It is no denying fact that the GB furnishes a bold attempt to uphold the position of the AV, as the said Brāhmaṇa is attached with the AV Saṃhitā text. Certainly the AV has a distinct flavour of its own. It reveals a good variety of subject matter, unavailable in other Vedas. And Indian tradition is full of references to include it as one of the four Vedas. Besides the GB, the AV Upaniṣads, the Mahābhārata, the Vāyupurāṇa, the Matsyapurāṇa and other religious texts include it in the '*tetrads*'.⁸ The very essence of the AV differentiates it from the other three Vedas, but it however does not necessarily deny to get included in the Vedic fold.

Let us now deal the significance of the title of the 'Brahmaveda' is of very late date.⁹ He thinks that at the primary stage, this title had no connection with the AV, but only those who had a total grasp over 'Trayī' were called 'Brahmavid' i.e. the knowers of Brahman.¹⁰ He hesitatingly accepts the title 'Brahmaveda' to mean the AV but he thinks that in those cases the word Brahman is used to mean 'charm', 'Prayer' etc.¹¹ It seems evident from his notion that he is not in favour in accepting the view that Brahmaveda was exclusively used to mean the AV.¹²

Prof. Bali is not ready to accept the view of Bloomfield. He thinks that 'Brahmaveda' has been designated for the AV, due to the latter's rich philosophical aspects.¹³ Now we shall place some evidences from the GB mainly to find out the meaning of the terms like 'Brahmaveda', 'Brahmavid' etc. which will certainly help us to search out the pre-eminent position of the AV among the four Vedas.

It is interesting to note that what Bloomfield says about the meaning of the term 'Brahmaveda', cannot be justified from the GB stand point. The GB for several times very clearly declares that Brahmavid means the AV-vid. In the GB '*Bhrgvaṅgirovid*' means '*Atharvavedavid*'.¹⁴ There it is

mentioned that 'Sarvavid Brahman' means nothing but the *AV-vid* or *Bhṛgvaṅgiro-vid*.¹⁵ Two sections of the GB refer 'Brahman' as the *Bhṛgvaṅgirovid* and *Bhṛgvaṅgirās* is Brahman (*etad bhuiṣṭham brahman, yad bhṛgvaṅgirasa*—1. 3.4). In the whole GB, such citations are frequent. It is therefore surprising to us what Bloomfield says that the word 'Brahmaveda' meaning the AV does not exist in the early AV period, even in the AV Upaniṣadic period.¹⁶ But we find that the title is very familiar with the GB, which can safely be placed prior to the Upaniṣads.

Bloomfield's another contention is if the AV can be called 'Brahmaveda' then the word 'Brahman' means prayer or 'charm'. From the GB point of view, this interpretation seems difficult to accept. Primarily in the GB, we never come across with the words which mean 'Brahman' as 'Prayer' or 'charm'; on the contrary this Brāhmaṇatext clearly declares 'Aṅgirasa' in the sense of nector (i.e. *amṛta*). It clarifies the relation of Brahman with Aṅgirasa. The word 'Aṅgirasa' is used in the sense of herbs (*bheṣaja*) which is nector (*amṛta*) and that nector is Brahman.¹⁷

These evidences lead us to believe that according to the GB, the AV is the Brahmaveda and that Brahmaveda occupies a prominent position in the Vedic tradition.

GB I. 3.2¹⁸ says that as the Hotṛ performs the duties laid down by the RV, the 'Adhvaryu the yajuh-karmāṇi, the Udgātṛ the sāmans, so the 'Bhṛgvaṅgirovid' performs the 'brahma-karma, or activities of the Brahman-priest. The same section clearly states that by the first three Vedas the former part of the sacrifice is performed, while the latter part is performed by Brahman, who is AV-vid.

Another section¹⁹ says sacrifice is fourfooted and four priests including the Brahman who is essentially *bhṛgvaṅgirovid* are to be called in sacrifice with honour to perform the sacrifice.

Generally four priests are required in a sacrifice. They are Hotṛ, Adhvaryu, Udgātṛ and Brahman. Among them Brahman-priest holds the capability of handling and supervising the whole sacrificial procedure as other three priests even in a row do not possess the total grasp of sacrifice. The

RV cites a number of instances indicating the inefficiency of it to fulfil alone the scheme of religion.²⁰ Then to perform the sacrificial ritual faultless, Brahman has to supervise the entire sacrificial rites. TS²¹ says in this regard that the ṛks, the sāmāns and the yajus-formulas have their sheer limitations, while the power of Brahman is unlimited. The Brahman is the fourth priest. According to the GB, he is the knower of Atharvaveda (*bhṛgvāgiroid*). Thus it becomes clear that without knowing the AV and its priest Brahman, no sacrifice attains fulfilment. So the importance of the AV and the Brahman-priest is to be understood.

A section²² of the GB states that the sacrifice is four-footed and as a cow or a horse cannot carry load with one, two or even three legs, similarly the sacrifice cannot move with the knowledge of only first three Vedas. In this context the following legend is interesting²³ :—once Prajāpati expanded sacrifice (*prajāpatir yajñam atanuta*), for which he took the three Vedas accordingly. He performed Hotṛ-rites with the SV and Brahman-rites with the AV. The same section²⁴ points out that sacrifice moves by two ways; one is word and other is mind. The entire sacrificial performance is divided into two groups which are denoted by these two ways. The division itself suggests that while first three Vedas in a row comprise former unit, then the AV alone holds the latter unit. Thus its weight is to be understood. Section III of that same chapter of the GB²⁵ gives emphasis while it says that modification (*saṃskāra*) of a sacrifice is performed by these two units, where the first part which is Vāc, is purified by the first three Vedas, the rest part is refreshed by the AV. It has been stated that,²⁶ if Brahman-priest is not associated with the sacrifice, then half of the fruition of the sacrifice is lost. As a man cannot move with one leg, similarly a sacrifice cannot run with one part. This Brāhmaṇa text²⁷ very categorically explains that if the sacrifice is not performed by those two parts, then a total calamity develops to the sacrifice and priests. Practically these sections chiefly describe the great importance and weight of the AV and its priest Brahman. Sections I & II have close similarity with the ŚB and the AB.²⁸

From another angle, the importance of the AV and the Brahman-priest has been fully established in the GB.²⁹ Brahman is rewarded with dakṣiṇā for his prominent role in the sacrificial ritual. He prepares alter for the sacrifice, sends oblation to the right place, recites Brahmajapa, performs various oblations. He is paid honorarium (dakṣiṇā) for these activities. Thus the GB clearly confirms the position of the AV and Brahman who is essentially a bṛhgvangirovid i.e. the knower of the AV.³⁰

It is true that the GB has very little to do with the original sacrifices. In liturgical practices it generally follows the traditional rules. But in most cases, the GB has tried its best to vindicate the position of the AV and its priest. There are some other references in the GB where the AV and the GB have tried to show their pre-eminence in the sacrifice. GB sometimes³¹ refers to Brahman as '*Sarvavid*' i.e. knower of all. It elsewhere looks upon '*Bṛhaspatyaṅgirā*' as the priest of the gods.³² It also has been stated once in the GB that³³ a sacrificer must choose '*Bṛhaspatyaṅgirā*' or Brahman as a priest in order to perform his sacrifice in an uninterrupted manner, as he is the protector of the sacrifice.

It is the credit of the GB that it connects the four Vedas altogether and clearly unfolds the pre-eminence of the AV and its priest Brahman and by doing this it proves once again its Atharvanic trait of character.

FOOTNOTES

1. Bloomfield—The AV and the GB, p. 1.
2. AV. X. 7.20.
3. *asya mahato bhūtasya niṣvasitam* etc. Bṛ UP. IV. 4.10. *Rgvedaṃ bhagavo'dhyemi, yajurvedaṃ sāmavedaṃ atharvāṇamiti-hāsapurāṇam*—Chā UP. VII.
4. Macdonell :—Vedic Mythology, pp. 142-143.
5. Whitney—AV Saṃhitā, pp. XV-XVIII.
6. Ibid. pp. XII.
7. Bloomfield—The AV and the GB, p. 8.
8. Mahābhārata—Śalyaparvaṇ. 41.3, 4; Droṇa 51.22 etc.; Vāyupurāṇa III. 20; Matsyapurāṇa—144, 11.
9. Bloomfield—The AV and the GB, p. 10.
10. Ibid. p. 10.
11. Ibid. p. 31.
12. Ibid. p. 31.
13. 'It is on account of a highly rich philosophical material available in the AV, that this Veda is befittingly designated as Brah-maveda—S. Bali in his Introduction to the AV Saṃhitā of Whitney, pp. XVI.
14. GB I. 2.18; I. 5.11; I. 3.1; I. 3.2; I. 3.4 etc.
15. Ibid—I. 3.1, 4 etc.
16. Bloomfield—The AV and the GB, p. 31.
17. *ye aṅgīrasa, sa rasaḥ ye atharvaṇo tad bheṣajam, yad bheṣa-jam tad amṛtam, yad amṛtam tad brahma*—98 I. 3.2.
18. Ibid.—I. 3.2.
19. *tasmād rgvid evam va hotāram vṛṇīṣva, yajurvedam adhvaryum, sāmavidamudgātāram atharvāṅgirovidaṃ brahmānam tatha yajñāḥ pratīṣṭhati*—GB I. 3.1.
20. Bloomfield—The AV and the GB, p. 30.
21. *parimitā 'va' 'ṛcaḥ', parimitāni sāmāni, parimitāni yajurṇi, athai-vasya vā anto nāsti, tad brahma*—TS VII. 3.1.4.
22. GB I. 3.1.
23. *prajāpatir yajñam atanuta. sa ṛcaiva hotramakarod, yajuṣādh-varyavam, sāmnaudgā-tramatharvāṅgirobhir brahmatvam* GB I. 3.2.
24. Ibid. I. 3.2.
25. *manasaiva brahmā yajñasya anyataraṃ pakṣaṃ saṃskaroti*—Ibid. I. 3.2.
26. *tad yathāikapāt puruṣo yannekacakro vā ratha vartamāno bhre-ṣaṃ nyeti, evamasya yajña bhreṣaṃ nyeti*—Ibid. I. 3.2.
28. A few portions of GB I. 3.1 correspond to ŚB III. 3.4.20 and a few portions of GB I. 3.2 correspond to AB V. 33.3.

29. Ibid. I. 3.4.
30. Ibid. I. 3.3, 4.
31. Ibid. I. 5.1. (*sarvavid brahmā yad bhṛgvāṅgirovid*) same thing; is uttered in sections 15 & 19 of the said chapter.
32. *bṛhaspatir vāṅgīraso va devānāṃ brahmā*. Ibid. II. 1.1 & II. 1.4.
33. *tasmād yajamāno bhṛgvāṅgirovidameva tatra brahmānaṃ vṛṇīyāt sa hi yajñam tārayati*, Ibid. II. 2.5.

CHAPTER IV

TOPIC : CONSECRATION (DĪKṢĀ) OF THE SACRIFICIAL PERSONALITIES

It is however wellknown that the AV has very little connection with a sacrifice as its aim is probably to throw light on the otherside of the religion. So its liturgical text, the GB speaks very little about original sacrifice. Actually the delineation of the sacrifice in the GB is not little but rather traditional. So discussion on established sacrifices and its other formalities are not unavailable here. Obviously like other Brāhmaṇa texts, its depiction also follows sometimes a mystic way. It is the mention-worthy that the GB in most cases, remains truly Atharvanic in character.

Dīkṣā or Consecration :

Soma-sacrifice is preceded by the ordination and consecration of the sacrificer, the priests and sacrificial personalities connected with it. GB also describes a new type of ordination of the sacrifice that will be depicted later on. Here we shall try to describe first about consecration of the sacrificial personalities.

Consecration is a group of various rites to be performed before soma sacrifice.¹ Actually this rite is included among the ancillary rites of the sacrifice.² The origin of this rite is connected by the Brāhmaṇa-texts to the bringing of soma from the heaven. It invents a legend in this regard.³ Suparṇī in order to redeem herself from Kadrū had to bring the soma from the heaven. She sent Gāyatrī to bring it. Soma was enclosed between two golden cups. These two were the dīkṣā and tapas. She tore off the dīkṣā-cups and gave it to the gods who then consecrated themselves there-with (ŚB III. 6.2.2. ft.). Another story tells that Jagatī metre brings dīkṣā (AB III. 25). The third story says that out of faith (śraddhā), the gods created the dīkṣanīya offering (ŚB XII. 1.2.1). This portion also coincides with GB I. 4.7. *Dīkṣanūyeṣṭi* which

is a part of dīkṣā-rite is said to be originated from Śraddhā and gods take active part in its origination. Prajāpati desired to perform the Aśvamedha sacrifice. He toiled and practised penance. From his body which got heated the dīkṣā was produced.⁴

For the description of the consecration and *dīkṣanīyeṣṭi* the following texts including. AB I. 1. ff, KB VII. 1. ff, ŚB III. 1.2.1. ff; JB II. 62. ff and GB I. 19. ff are important. Thite has mentioned a number of books of various scholars in which description of this rite is to be found.⁵ Let us see first the findings of the older Brāhmaṇa-texts. The dīkṣā ceremony is to be performed in the afternoon, when after cutting the nails and hair, the sacrificer takes bath and wears new cloth.⁶ Then follows the *dīkṣanīyeṣṭi*.

In the *dīkṣanīyeṣṭi*, an offering is to be made to Agni and Viṣṇu, for these two deities are said to be the protectors of the dīkṣā (*dīkṣāpālau*). A sacrificial cake on eleven potsherds is offered to Agni and Viṣṇu (AB I. 1; KB VII. 1, ŚB III. 1.3.1). After the *dīkṣanīyeṣṭi*, there are certain preparatory rites for the sacrificer. His body is anointed with butter (AB I. 3; ŚB III. 1.3.7 ff). He is purified with a cleanser made of the sacrificial grass. After the Audgrabhana-offerings, the *Kṛṣṇājīnadīkṣā* is performed and a skin of a black antelope, a stick and a horn of a black antelope are given to him (ŚB III. 2.1.1. ff). At the end of the dīkṣā-ceremony the sacrificer is declared that he is consecrated, he is consecrated (ŚB III. 2.1.39 f; AB VII. 23 ff). The sacrificer, when is consecrated has to observe a number of rules (*vratas*).

Apart from the normal consecration ceremony connected with Soma-sacrifice, consecration is performed in Paśubandha, Daśapeya, Aśvamedha, and Puruṣamedha sacrifices.⁷ The dīkṣā-saṃskāras, in the sacrifice of the ŚB show certain similarities with AB in regard with the construction of *Prāgvamśasālā*, wearing of skin of black antelope, squeezing the fingers, anointing butter etc.

Consecration Ceremony in the GB :

This ceremony is wellconnected with the GB. It deals with this ceremony, when it speaks on agniṣṭoma-sacrifice⁸

Bloomfield⁹ holds the opinion that this discussion is abrupt and arbitrary. He told this probably because in describing the sacrificial rites, GB backs proper methodical approach. Anyhow, it deals with consecration ceremony in the third chapter of the first book beginning with the etymology of the word *dīkṣā*. According to the GB the word '*dīkṣita*' is derived from '*dhīkṣita*' which comes from the root '*kṣi*' meaning '*to be master of*'¹⁰ The following text says, that '*dhī*' becomes '*dī*' and thus '*dhīkṣita*' becomes '*dīkṣita*'.¹¹ This derivation bears close similarity with ŚB-III. 2.2.30. Probably the former has borrowed it from the latter. This derivation appears at the end of the discussion on consecration in the ŚB, while in the GB the ceremony itself starts with discussion of this derivation. It is interesting to note here that this word has been understood differently by different scholars. Thite has pointed out them. We shall mention some of them here which are very remarkable.¹² According to him, on the one hand, the etymology has been derived variously by modern scholars with their own modern techniques, on the other hand Brāhmaṇa texts have also given their etymologies with all their so-called fantastic techniques.

Keith confesses that the word *dīkṣā* is very difficult to explain and derive. Weber explains the word as the desiderative of the √'*das*' or √'*dakṣ*'—"to make oneself fit for a thing". Oldenberg understands it from the √'*dās*' and explains the word *dīkṣā* as "*das verlangen dem Gott Zu dienen*". Egling derives it from the √'*dih*' meaning '*to annoint*'. Minard likes to derive it from the √'*dah*', which he and Whitney explain as the meaning "*to burn*". Hillebrandt also understands the √'*dah*' in the meaning of '*desire of burning oneself*'. Hillebrandt's self-burning theory has been criticised by most of the scholars. Keith disagrees it. Gonda thinks that the etymology of the term has indeed no safe basis for a semantic and historical argument. Guntert derives it from the the indogermanic √'*dek*' and many modern scholars like Pokorny, Walde, Gonda are in favour of this etymology. Modern-scholars of the West more or less being based on its semantic basis, are in favour to think it in the sense of wish for making one-self '*worthy*', '*better fitting*' etc.

We have already seen the meaning of this word in the GB and in the ŚB. According to Thite,¹³ who also quotes from the Sanskrit Wörter book II. 543 of Bothlingk, Roth and also from MW P-516—327 respectively thinks that the word 'dīkṣita' is said to be connected with the word *dhī* (religious thought) and the √ Kṣi (*to go, to possess, to dwell* etc.). During the time of consecration, the person goes to a particular religious thought. This etymology though grammatically unacceptable, can very well give us the idea of one of the significances of consecration according to the Vedic texts.¹⁴

Following the footsteps of older texts particularly the ŚB, the GB speaks about the duties, responsibilities and honour of the consecrated. A consecrated should not get up to pay homage to any senior persons, on the contrary, he is to be paid honour, or homage by others, even by the elders as the priests Atharvāṅgīrasa enter upon him or the AV enters upon him.¹⁵ This utterance corresponds to Vait II. 17-18. In the same section, we come across certain restrictions imposed on the initiated one, which do not appear in other Brāhmaṇa texts, excepting a similar passage of the AB VII. 1. There it has been said that the initiated one should get up in the morning on the day of consecration, buy soma, should speak wise words (*Vicakṣanavātī vāc*) etc.

In the following section¹⁶ a legend is to be found that describes the necessity of initiation. The sacrifice itself in the form of a Brāhman comes to certain seers, whose consecration has just been completed. The Brāhmin advises them about the necessity of initiation and suggests this ceremony also for the yearlong gavāmayana sattra. In a rare poetic language the same text declares that the way leading to gods (*devayāna*) will be denied off them who fail to go under initiation.

Another section¹⁷ informs about the essentiality of consecration for a person going to perform sacrifices like Agni-hotra, Darśapūrṇamāsa etc. Instructions like wearing black antelope skin, squeezing fingers bear close similarity with Vait II. 21-26, ŚB III. 1.1-2 and AB I. 3.

Duties which a consecrated person should perform are

also described.¹⁸ One who mutters expiatory verses, upholds wealth of sacrifice. He by this act, overcoming death never takes birth. Treatment of the above section is truly Atharvanic in character. Certain rites are prescribed in another section about the initiated one, when his wife is in season (ṛtumatīr jāyā). They closely correspond to Vait XII. 14. It has been told there that the initiated one should perform sacrificial rites with the verses mentioned for 'garbhavedana' and 'pumsavana' when he feeds his wife cooked rice fully purified by the verses to have a male child. Some of these verses are to be met with in the AV III. 23 ; V. 25 ; VI. 11.1, Kauś 35 ; 1-3 ; 5-7 ; 8-10. *Dīkṣā-saṃskāras* in general, come to an end with this discussion, but the ordination of the priests and their consecration in particular open its account with the starting of the fourth chapter of the book I. The discussion seems to be fully based on ŚB XII.¹⁹ It only differs in respect of its emphasis upon the Atharvanic tradition.

Sacrificer, his wife and priests go under initiation for the year long annual sattrā. This sacrifice has been compared with wind that blows all round and this (sacrifice) is achieved by those only who go under initiation for a year-long sacrifice.²⁰ Initiation takes place in a regular order as enumerated in the text ;—first the sacrificer takes initiation (probably by the Adhvaryu, as there is no direct mention in the text), then Brahman, Udgātṛ and Hotṛ,—all by Adhvaryu. Though GB does not mention the former's name, yet from ŚB XII. 1.1.4 we know it. Adhvaryu is initiated by Prati-prasthātṛ. The latter initiates also Brāhmanācchāmsin, Prastotṛ and Maitrāvaruṇa.²¹ Dr. Patyal, suprisingly takes the name of Householder (i.e. Gṛhapati) as their initiator, without showing any reason. But buttressing upon the ŚB view, we think the following different personalities as initiators. Buttressing upon the ŚB reference, we see four priests Pratiprasthātṛ, Potṛ, Pratihartṛ and Acchāvāc are initiated by Neṣṭṛ. Another four priests, Neṣṭṛ, Āgnīdhra, Subrahmanya and Grāvastut are consecrated by Unnetṛ. The sixteenth priest is consecrated either by another initiated snātaka or a celibate (*tamanyah snātako vā brahmacārī vā dīkṣayati* GB I. 4.6).

GB I. 4.1-6 describe about this initiation of these personalities. This ordination coincides with Vait 31.1 & 11.3.

A mystic condition has been laid down in case of each consecration. It declares that while one priest goes under initiation by another, third person should not come in between for initiation (*tasmādetāvan-tarenānyo no dīkṣeta*). Breach of such rule may cause risk of life.

It has been mentioned earlier that this consecration gets close similarity with the ŚB XII. Sometimes a few words are opted or changed in the GB to show its Ātharvaṇic trait. We may cite below a few examples.

The GB counts *manas* (mind) as the *adhyātma* (spirituality) of Brahṁā (GB I. 4.2) while in the 'ŚB' XII, the word 'adhyātmamanas' is dropped. Āditya is regarded as the god of Udgātr in the GB while in the ŚB, it is 'Parjanya'. Vāyu is the god of Adhvaryu in the GB, while in the ŚB it is *manas*. Besides these dissimilarities, both the books show close relationship in dealing with this topic.

Significance & Importance :

Gonda says that the Vedic texts are silent on the ecstasy-proper as the significance of consecration.²² Yet GB however explicitly gives us the idea of religious significance to this rite. It has been said there that the divinity attached to each consecration when gets satisfaction the whole world also receives multifarious benefit (*.... devyā sāyujyaṃ salokatāṃ yanti* GB I. 4.8). Oldenberg understands consecration as giving religious ecstasy which makes man akin to divine.²³ We have also seen earlier that this consecrated does not live normal day to day life, but some high kind of life and thus the opinion Oldenberg gets justification.

A further significance of *dīkṣā* has been named as 'divinization'.²⁴ In this regard Thite quotes various scholars and Brahmanatexts.²⁵ Levi states "*la dīkṣā est un ensemble de ceremonies preliminaries qui sert a deifier la creature humaine.*" JB (III. 358) defines the word as because that deity made her abode (*kṣaya*) in the heaven (*divi*), therefore, she is called *dīkṣitā*. ŚB (III. 1.1.8, 10) says that he who is consecrated—

goes near to the gods and becomes one of the gods (*devānām vā eṣa up ā-vartate ya dīkṣate . . . sa devatānām-eko bhavati*), ŚB (III. 1.4.1) further says, "one who consecrates himself elevates himself from this world to the world of god."

Garbhasaṃskāra—ceremony of the AB I. 3 suggests that 'generation' is another significance of consecration. It gives some details of the embryonic state of the consecrated. The priests make the sacrificer an ambryo (*punarvā etam ṛtvijo-garbhaṃ kurvanti yam dīkṣayanti*). We have told it in detail earlier. ŚB (III) also narrates it.

There are certain passages in the Vedic texts which imply consecration as mystical death. JUB (III. 3.1.1-4) states that a man dies thrice and is born thrice and consecration is there clearly understood as one of those deaths. MS III. 6.7 says that one who is consecrated, kills himself for the sacrifice to Agni and Soma. MS III. 9.1 ; KS XXIV. 4 say that one who consecrates, exchanges his body with Agni. TS VI. 2.2.7 also speaks the similar idea. Thite in his book has referred more instances in this regard.

Purification is the another significance of consecration. The purpose of cutting nails, hair and beard is to purify the consecrated. The sacrificer is purified after anointing by means of darbha grass (ŚB III. 1.3.18).

Strengthening is the further significance of dīkṣā. The purpose of the girdle is to get strength. The Udumbara-wood is equal to strength. TS III. 1.1.2 identifies dīkṣā with force. (*gobalaṃ dīkṣā*).

Conclusion :

Now it may be said that in describing consecration of the sacrificial personalities and various rites related to it GB is no lacking behind the older texts. Obviously its depiction is precise probably because it was wellacknowledged about the elaboration of consecration in older texts. It also attaches certain significances of consecration in this regard. To describe them it also does not give up older track, and it then does not seem foreigner in Vedic tradition, though at the same-

time it makes modification of the activities as and when necessary in order to establish the AV in the traditional chaplain genres.

FOOTNOTES

1. Thite : Sacrifice in the Brāhmaṇa texts, p. 110.
2. Ibid. pp. 109-110.
3. Ibid. p. 113.
4. ŚB XIII. 1.7.1.
5. Thite : Sacrifice in the Brāhmaṇa texts, p. 112fN.
6. ŚB III. 1.2.1-20.
7. Thite : Sacrifice in the Brāhmaṇa texts, p. 113.
8. GB I. 4.1-6.
9. Bloomfield : Th AV and the GB, p. 114.
10. Apte : The Students Dictionary, p. 171.
11. GB I. 3.19.
12. For details see Thite's book abovementioned, pp. 114-116.
13. Thite : Sacrifice in the Brāhmaṇa texts, pp. 116-117.
14. Ibid. 117.
15. GB I. 3.19.
16. Ibid. I. 3.20.
17. na ha vai dikṣito agnihotraṃ juhuyāt, na paurṇamāsyāṇa, GB I. 3.21.
18. *apahanti punarmṛtyuṃ apatyeti punarājitaṃ* : GB I. 3.22.
19. Bloomfield : The AV and the GB. p. 120.
20. *tameta īpsanti ye saṃvatsarāya dīkṣante* : GB I. 4.1.
21. GB I. 5-6.
22. Cited by Thite : Sacrifice in the Brāhmaṇa texts, p. 117.
23. Ibid. 117.
24. Ibid. 117.
25. For details see Thite's book op. cit, pp. 117-118.

TOPIC : A NEW ORDINATION OF SACRIFICE ; GAVĀMAYANA SACRIFICE

Introduction :

Sacrifice plays the most prominent role in the Vedic religion. The Brāhmaṇas and other accessories which are basically liturgical and theological in character have tried to discuss in their own way on the concept of sacrifice. Actually these Brāhmaṇa texts are important from the stand-point of their dedication and enumeration of various sacrifices and rituals. It is wellknown to the students of Vedic religion that during the Brāhmaṇa-period, yajña i.e. sacrifice was considered to be the means of attaining all desires in this world and beyond as there is a wellknown epithet in the ŚB—'*yañño vai śreṣṭhatamāya karmaṇe*,'. In a word sacrifice was a central importance during, Brāhmanic period. From this stand-point, the GB cannot claim a worthwhile position in the Vedic tradition as it could not besmear the tradition with description of original sacrifices. It does not contain a detailed account of sacrifices. Most of its sacrifices are taken from older texts. Bloomfield finds an Upaniṣadic character in this Brāhmaṇa text.¹ But this Brāhmaṇa is not completely divestiture of sacrificial discourses. Though its descriptions are traditional, yet it does not forsakes its Ātharvaṇic character. Now we shall see its narration of sacrifices.

Sacrifice & its classification :

According to the nature, character and formalities, sacrifices are classified under five heads. They are as follows :—Homa, Iṣṭi, Paśu, Soma and Sattra. Each sacrifice has a number of sub-divisions and every one of them has a model of its own. AA² classifies the sacrifices into another five divisions :—Agnihotra, Daśapūrṇamāsa, Cāturmāsyaṇi, Paśu and Soma. Surprisingly, the GB does not follow this classification either and in this respect it may claim originality as no

other Vedic texts classify the sacrifice in such a way. Primarily it divides the sacrifice into three main groups (GB I. 5.23). They are Pākayajña, Haviryajña and Soma-yajña. Each group again has seven subdivisions. These twentyone sacrifices, as the epithet runs together with other new sacrifices that may occur, are all performed by Aṅgirasas.³ These three groups are tabled in the following⁴ :—

- (1) Evening offering,
- (2) Morning offering,
- (3) Sthālīpāka,
- (4) Baliharāṇa,
- (5) Pitṛyajña,
- (6) Aṣṭakā, and
- (7) Paśu.

These are seven Pākayajñas.

- Again (1) Agnādheya,
- (2) Agnihotra,
 - (3) Paurṇamāsī,
 - (4) Āmāvaṣya,
 - (5) Nabesṭi (āgrayāṇa),
 - (6) Cāturmāsya, and
 - (7) Paśubandha.

These are seven Haviryajñas.

Again,

- (1) Agniṣṭoma,
- (2) Atyagniṣṭoma,
- (3) Ukthya,
- (4) Śoḍasī,
- (5) Vājapeya,
- (6) Atirātra, and
- (7) Āptoryāma.

These are seven Somayajñas.

Seven Somayajñas are called seven Saṁsthās. JUB first calls them Saṁsthās.⁵ This ordination of sacrifice is exclusively an invention of the GB.

Soma sacrifice is divided into three groups according to their duration of performance ; Ekāha, Ahīṇa and Sattrā. The eminent Vedic scholar Chinna Swami Shastri in his work adds one more variety of soma sacrifice, called Sādyaskra.⁶ Sādyaskra, according to him is similar to Ekāha, but in this case all the ceremonies take place in a single day.⁷ The Ekāha sacrifice is though a performance of a single day, yet other preliminary ceremonies take place on earlier days.

Ahīṇa takes for more than one day, but upto ten days. Sometimes it goes upto twelve nights.

Sattrā is a performance of more than twelve days upto thousand years.

In Sādyaskra sacrifice the entire sacrificial ceremony takes place on a single day.

Agniṣtoma which is a single day soma-sacrifice is the model of all Soma-sacrifices, specially of all Ekāhas and Ahīṇas, while Gavāmayana forms the model of all Sattrā sacrifices. For the Soma sacrifice, we shall make a detailed account later on, but now we take up for discussion the Gavāmayana-sattrā, a year-long sacrifice according to the śrauta books, and the GB.

Gavāmayana Sattrā :

This sattrā closely resembles the movement of the sun in a year. Thus the GB often uses the term 'Samvatsara' rightly. Various rites are performed throughout the year. Let us see its performances in the Vedic texts. It has 361 days, which are divided into three parts of which first 180 days comprise first part, last 180 days comprise third part and middle day in between two parts is called *Viṣuvat day*.⁸ Regarding the designation of this sacrifices, Shastri points out that the Gavāmayana is called so because this sacrifice is so much beneficial that even the cows perform it in order to praise it.⁹ The whole performance consists of various Iṣtis, Soma-pressings, Soma-sacrifices, chantings, songs etc. In order to get a clear picture of those rites, we present a table below following Shastri.

TOTAL—361 DAYS

First Part—180 days, Second Part—Viṣuvat 1 day, Third Part—190 days.

TABLE

First Part

	<i>Name of the Rite</i>	<i>Number of days</i>
1st Month	(a) Prāyanīyātirātra (one)	= 1
	(b) Caturviṃśa—stoma Ukthya (one)	= 1
	(c) Abhiplava ṣaḍaha (four) 4×6	= 24
	(d) Prṣṭhya ṣaḍaha (one) 1×6	= 06
2nd Month	(a) Abhiplava ṣaḍaha (four) 4×6	= 24
	(b) Prṣṭhya ṣaḍaha (one) 1×6	= 06
	3rd, 4th & 5th months follow the same rites of the second month 30×3	= 90
6th Month	(a) Abhiplava ṣaḍaha (three) 3×6	= 18
	(b) Prṣṭha ṣaḍaha (one) 1×6	= 06
	(c) Abhijit (one)	= 01
	(d) Śvarasāman day (three) 1×3	= 03
	TOTAL	= 180
	Viṣuvat day	01
7th Month	(a) Svarasāman day (three) 1×3	= 03
	(b) Abhijit (one) 1×1	= 01
	(c) Prṣṭhya ṣaḍaha (one) 1×6	= 06
	(d) Abhiplava ṣaḍaha (three) 3×6	= 18
8th Month	(a) Prṣṭhya ṣaḍaha (one) 1×6	= 06
	(b) Abhiplava ṣaḍaha (four) 4×6	= 24
	9th, 10th and 11th months follow the same pattern of the 8th month 30×3	= 90
	(a) Abhiplava ṣaḍaha (three) 3×6	= 18
	(b) Goṣṭoma (one) 1×1	= 01
	(c) Āyusṭoma (one) 1×1	= 01
	(d) Daśārātra 1×10	= 10
	(e) Mahāvratā (one) 1×1	= 01
	(f) Atirātra (one) 1×1	= 01
	TOTAL	= 180
Grand Total of the Three Parts		$(180 + 1 + 180) = 361$ days.

The above table will show that the rites of the first 180 days have been performed in a reversed way in the last 180 days. If we closely follow the various ceremonies, connected with this sacrifice it can be stated that this rite bears close affinity with the course of the moving sun in the Uttarāyaṇa and Dakṣināyaṇa respectively of a year.¹⁰ Let us see some important rites in the Sattrā-sacrifice.

The Sattrā-sacrifice starts with Prāyanīyātīrātra and ends with Udayanīyātīrātra.

Ṣaḍaha¹¹ is a six day Soma sacrifice. It is usually divided into two parts; one is Abhiplava and other is Prṣṭhya. They both require the chanting of a number of verses known as Rathantara sāman on uneven days. Main difference between the two Ṣaḍahas lies on the order of reciting or singing the verses. In case of Abhiplava the order of the singing is as follows:—they are Rathantara, Bṛhat; Rathantara Bṛhat; where as in the Prṣṭhya the singing follows the course of Tṛvit, Pañcadaśa, Saptadaśa, Ekaviṃśa, Triṇava and Trayas-triṃśa stoma. Rites performed in Ṣaḍaha can be mentioned below, accordingly.

1st day—Jyotiṣṭoma

2nd day—Goṣṭoma

3rd day—Āyuṣṭoma

4th day—Goṣṭoma

5th day—Āyuṣṭoma

6th day—Jyotiṣṭoma

Each of these rites is a Soma sacrifice of a single day. During the three soma-pressings of each sacrifice, a variety of stomas is recited.

The days in between the first and last jyotiṣṭoma in an Abhiplava ṣaḍaha are called Ukthya days. In Prṣṭhya ṣaḍaha in the final day Jyotiṣṭoma sacrifice is not performed; in stead of which one more Ukthya is performed. It is known as Abhyāsāṅga-ṣaḍaha which is different from the other two varieties in respect of number of stomas to be recited during pressing sessions. This is the short one.

Mahāvratā :

This ceremony has been connected with the Sattra-sacrifice. This ceremony has been identified as a popular rite which was later on accumulated into śrauta rituals.¹²

Hillebrandt understands Mahāvratā as a 'sun-magic'.¹³ Though there is a difference of opinion about the exact day of the year on which the ceremony is to be performed, yet Shastri thinks it the penultimate day of the Sattra sacrifice.¹⁴ JB (II. 410) & TB (I. 2.6.2) also maintain the same opinion.

Mahāvratā is directly connected with food. TMB IV. 10.2 says that Prajāpati is 'the great' (*mahān*) ; his food is this rite (*vrata*). Thus we get the name Mahāvratā.

In this ceremony when the chanting of stotra appears, Udgātṛ, sitting on an Udumbari-wood sings sāmāns, Hotṛ recites Niṣkevalya śāstras sitting on a drum, Adhvaryu invokes Hotṛ, sitting on Udumbara-seat, Maitrāvaruṇa praises Sattra-priests, while a certain Śūdra flays them. Trumpets sound from all corners of that place, Royal personalities carrying bow and arrow, being led in chariots assemble the place. There will be hundreds of lyre players. Conchs are blown. Royal musical grandeur is performed in this rite. It seems that perhaps this majestic glamour and profoundness of his Vratā have helped it to connect it with such a title (i.e. Mahāvratā).

This rite is also connected with fertility. TB I. 2.6.2 says that the Mahāvratā is performed at the end of the year for the sake of generation (*prajanana*). Thus it seems that this Mahāvratā, according to the Brāhmaṇas, is helpful for getting food and generation. Among the other results, the obtainment of speech (*vāc*) may be considered as one of them. JB (II. 404) ; TMB (V. 5.18ff) suggest that by means of use of drums in the Mahāvratā all speeches are obtained.

Obtainment of the highest sap is another result of this rite. JB suggests that fullness is obtained by means of Mahāvratā. Prajāpati is chiefly attached to this rite. According to ŚB XII. 1.2.3 and GB I. 4.9, gods have created the Mahāvratā from Prājapati. In this regard TMB invents a legend.¹⁵ It says Prajāpati created the creatures. He was emptied and so fell down. To him the gods altogether came up and said—

"let us bring together a mighty food (*mahadvratam*), that will restore him. The food that was ripened during a year restored Prajāpati. Therefore, that mighty food was known as 'Mahāvrata'. TB¹⁶ tells another story in this regard in which Prajāpati was cured by the gods and then the former became mighty (*mahān*) and then TB explains the word Mahāvrata on this basis.

To speak about the Mahāvrata rite, Thite concludes that¹⁷ the rite seems to be originally a popular fertility rite which was adopted in the śrauta ritual, more specially with Soma-sacrificial system.

Now let us see the feature of Gavāmayana sacrifice. It is the model of all Sattrā sacrifices as Agniṣṭoma is the model of other some sacrifices. As Agniṣṭoma is the model of all Soma-sacrifices and it is performed in the Gavāmayana sacrifice, thus it requires first a description of Agniṣṭoma in detail. For Agniṣṭoma soma-sacrifice we shall discuss later on. Generally speaking, in a soma-sacrifice, sixteen priests are required ; but according to some,¹⁸ there is a seventeenth priest also, called Sadasya. Among these priests there are four chief priests (*mahārtvijaḥ*) and each of them has three assistant priests. GB¹⁹ has given a complete list of these priests. They are as follows :—

“(i) Priests belonging to the RV.

- (a) Hotṛ
- (b) Maitrāvaruna
- (c) Acchāvāka
- (d) Grāvaṣtut

“(ii) Priests belonging to the YV.

- (a) Adhvaryu
- (b) Pratiprasthātṛ
- (c) Neṣṭṛ
- (d) Unnetṛ

“(iii) Priests belonging to the SV.

- (a) Udagātṛ
- (b) Prastotṛ

(c) Subrahmaṇya

(d) Pratihartṛ

(iv) Priests belonging 'to' the ĀV.

(a) Brāhman

(b) Brāhmanācchamsin

(c) Potṛ

(d) Agnīdhra

The seventeenth priest is 'Sadasya'.

More of it, the GB says that²⁰ twentyone personalities are involved in the sacrifice. Besides seventeen priests, eighteenth is the house-holder's wife, immolator of the animal is the nineteenth, while the twentieth is the house-holder himself and twenty-first is the r̥vij Aṅgīras, who is the chief bearer of the sacrifice. Interestingly the GB points out the name of Aṅgīrā, the Atharvāṇic priest in the Soma-sacrifice. His position is also elevated there. Thus the GB shows its Avn. trait of character.

In the GB itself, the narration of this sacrifice is not very categorical, but to some extent mystic. It shows very little in original with the description of the sacrifice. It bears close affinity with the ŚB XII. Several sections of the GB (I. 4, I. 5.1-6, 8-12) deal with Sattrā-sacrifice. In the opening sections of the fourth chapter of the first book of the GB consecration ceremony is described. It bears a good deal of similarity with the ŚB XII. 1.1.

Gavāmayana sacrifice actually commences with the description of the Prāyanīyātīrātra (GB I. 4.8). Sections 11 and 12 of the above chapter mystically relates a whole year (saṃvatsara) to the sacrifice.

GB next proceeds to describe the central day (*Viśuvat day*) in another section.²¹ The same section deals with Mahāvratā. It bears close affinity with the ŚB XII. 1.3.23. GB²² speaks about the former learned scholars used to perform these three Mahāvratas and by performing it became lusturous. Several sections of the GB²³ speaks about the way of performance of this Mahāvratā.

GB²⁴ compares the Sattrā sacrifice with a great eagle bird, where the central day (*Viṣuvat*) is his middle body; the first 180 days form its right wing while the last 180 days form its left wing. This portion corresponds to ŚB XII. 2.3.6-7. In connection with the Sattrā sacrifice, another section, in a mystic way describes Jyotiṣtoma sacrifice. The essentiality of the performance has been told in this way.²⁵ If the sacrificer fails to perform it his life span will be shortened. There is every possibility of turning blind or deaf if he does not perform 'Jyotiṣtoma'. GB states in the same section that nine Jyotiṣtomas are to be performed in a month in the Sattrā sacrifice. This section corresponds to ŚB XII. 2.2.1. The concluding sections of the fourth chapter of the first book of the GB²⁶ describe the ascending and descending order of the rites of the Sattrā sacrifice. In the whole year the count of the day starts with Prāyaṇīya and by it Udayanīyātirātra day is ascended. In between these two rites various rites, such as Mahāvratā, Abhiplava, prṣṭhya, Abhijit, svarasāman etc. are performed. For the result of these performances, it has been stated that they lead us to heaven.²⁷ ŚB XII. 2.3.10-12 bear close similarity to these occurrences of the GB.

In the section 23 of that fourth chapter, a conflict between Ādityas and Aṅgīrasas has been depicted where the latter triumph over the former by vanquishing the demons. There, the Aṅgīrasas touched heaven by reciting the sāmāns and stomas, which are used in the various rites of the Sattrā. Here, we come across the etymology of the word 'Prṣṭhya'. It has been stated there that as they touched (*sprṣṭah*) the heaven, then came out the word 'Prṣṭhya'.²⁸ The similar derivation in a slightly different language is also to be found in the ŚB (XII. 2.2.11).

There is another scholastic duel between *Predī* (ŚB reads *Proti*) Kauśāmbeya with his teacher Uddālaka Ārūṇi regarding the number of days of a Saṃvatsara sacrifice.²⁹ The counting is mystic. The number of days in a saṃvatsara is interesting. It consists of ten, nine, eight, seven, six, five, four, three, two or even one day. Each number is mystically connected with a certain object. Number ten is connected with the metre virāj and the sacrifice 'Vairāja', nine is con-

nected with nine vital airs by which sacrifice is expanded, eight is connected with the metre 'Gāyatrī, seven with seven metres ; six with six seasons, fifth with five footed metre paṅkti, four with four Vedas, three with three pressings, two with double-footed human being, one with one.³⁰

This portion wholly corresponds to ŚB XII. 2.2.13-23, except the line '*catvāro vai vedāḥ*' of the GB (I. 4.24). It seems that this line has been introduced here to include the AV in the '*tetrads*'. Each number either protects or expands Vedas. Another section³¹ points out the mystic significance of days of the Abhiplava ṣaḍaha. When the number of the days is six, then it points out the six performances of the Ṣaḍaha-rite. When it is five, then the first and last days rites are adjusted, when four, then it is connected with four-stomas, when three then three performances including jyoti, go and āyu, when it is two, then it means to sāmans, Bṛhat and Rathantara, when one, then it is ekāha-stoma. This section is similar to ŚB XII. 2.2.12.

Sattra sacrifice enumerates certain formalities of which one is '*Gādha-pratiṣṭhā*.'³² It means a passing by to cross an ocean. One who takes initiation for a whole year, he crosses the ocean in the form of Sattra by means of Gādha-pratiṣṭhā. The above section states that this ceremony is essential to cross all the difficult barriers of Abhiplava and Pṛṣṭhya ṣaḍahas. This above section corresponds to the ŚB XII. 2.2.12 with slight variations.

Sattra sacrifice is sometimes mystically compared with a cosmic man.³³ Various rites of the Sattra are mystically connected with various limbs and sense-organs of that human being. As for example—his feet are connected with Prāyanīyātīrātra, thighs with caturviṃśamaha, head, with trivistoma, seed with Prañcadaśa stoma, limbs with Daśarātra, face with Mahāvratā etc. Following section continues this description. Vital airs of that cosmic man are also connected mystically with the various rites of the Sattra.³⁴ The total number of the Sāmanvāyu goes to a limit of approximately 8, 20, 12,50,000 times. Time-divisions in a year in that period is mentionworthy. To support this counting the text cites two verses which do not appear in any published literature.³⁵

Glorification of the Sattrā is also to be found in the GB.³⁶ Prajāpati performed other sacrifices and obtained perishable outcome, but when he performed the Sattrā, then he obtained imperishable result. The same section also states about various mystic oblations and dakṣiṇās of limbs and sense organs of human body which bring good result to the sacrificer. Following section³⁷ speaks about the various oblations to be offered in various sacrifices including Darśapūrṇamāsa, pitṛ-yajña Paśubandha etc. Darśapūrṇamāsa sacrifice becomes fulfilled when it is offered with curd, cake, liquid butter etc., Paśubandha with animal etc.

GB (I. 5.10) states about the Sattrā sacrifice of one thousand years, performed by the gods and Prajāpati. The section states that gods were in search on for the substitute of this great Sattrā and found out the Sattrā of one year with Prṣṭhyas, stomas, Śastras and Viśvajit sacrifices. This portion corresponds to the ŚB XII. 3.4.1. Even only viśvajit sacrifice has been substitute for the thousand year's Sattrā sacrifice (*sa va eṣa viśvajit, yaḥ sahasrasam vatsarasya pratimā*—I. 5.10).

Another section³⁸ describes about three pressings of Soma when various gods are invoked. Vasus are invoked in the morning pressing, Rudras in the midday pressing and Ādityas in the third pressing (*Avasavaḥ prātas savanenāgū, rudrā mādhyandina-savanena ādityāstṛtīya savanena*). Here the GB once again declares Brahman, the knower of Atharvaveda, as the protector of all.³⁹ This passage corresponds to ŚB XII. 3.4.1-2 with numerous variations. GB in three sections (12-14) states about the verses, the gods, the metres which are connected with these three savanas. Verses are to be found in the AV saṃhitā.⁴⁰

In each pressing following citations : '*mayi bhargo*', '*mayi maho*', '*mayi yaśo*', '*mayi sarvam*'. Each utterance includes a certain number of things. '*Mayi bhargah*' includes the earth, fire, vasus, metre Gāyatri, eastern direction, spring season, trivṛt stoma, the RV, the priest hotṛ and the sense organ, speech (GB I. 5.16). Sections 17-19 narrate in the similar way the things connected with the other three utterance. By including the AV in this regard the GB once again demonstrates its Atharvaṇic character (*brahma-vedaṃ vedānām*).

These abovementioned sections (16-19) seem to be original in character as ŚB does not count them.

GB recounts a legend where seventeen syllables consisting of 'om śrāvaya, astu śrauṣaṭ, yaja, ye yajāmahe and vauṣaṭ are pronounced, which are identified with the yearlong Sattrā sacrifice.⁴¹

The Sattrā sacrifice comes to an end with the animal sacrifice, known as 'Sāvitra paśuyāga', where an animal is offered to the god Savitr, who is identical to Prajāpati.⁴² We shall discuss on animal sacrifice later on.

The last three sections (23-25) of the first book of the GB have little connection with Sattrā sacrifice, but they give a variety of informations regarding, sacrifice, priests, other sacrificial personalities, pressings of Soma and the glorified position of the AV. They are metrical in character and probably for this reason Bloomfield however disagrees to accept them as the composition of the same author.⁴³ It seems difficult to accept his opinion, as though they are metrical in character, yet closely related with sacrificial discussion.

Sections 24 and 25, once again establish holy character of the AV and its sears Aṅgirasas and the supremacy of the AV and its priest Brahman.⁴⁴ It has been told there that only the AV promises Brahmaloka to its worshippers, while the other three Vedas cannot provide beyond heaven.⁴⁵ It can be stated in the conclusion that during the period of discussion on sacrificial rituals, the GB has tried its best to elevate the position of the AV.

FOOTNOTES

1. Bloomfield : The AV and the GB, pp. 101-2.
2. AA II. 3.3.
3. *ekaviṃśatirevaisam saṁsthāyām*—GB, I. 5.24.
4. Ibid. I. 5.23.
5. TUB. I. 6.2.4.
6. Shastri—Yajñatattaprakāśa, p. 55.
7. Ibid, p. 55.
8. Ibid. p. 128
9. Ibid. p. 128.
10. J. Bose—Veder Paricay, p. 132.
11. For details see Shastri—op. cit., p. 129.
12. Thite : Sacrifice in the Brāhmaṇa texts, p. 100.
13. Ibid. p. 100.
14. Ibid. p. 131.
15. TMB. IV. 10.1.
17. Thite : op. cit., 103.
16. TB. I. 2.6.1.
18. GB I. 5.24 (*saptadasaṁ sadasyaṁ taṁ kīrtayanti purāvidaḥ*).
19. GB I. 5.24 speaks categorically about sixteen priests—'*ṣoḍaśīkam hotrakā abhiṣṭuvanti vedeṣu yukta prapṛthak caturthā*'.
20. *ekaviṁsati revaiṣāṁ saṁsthayām aṅgiro-vaha*. GB I. 5.24.
21. GB I. 4.23.
22. *sa va eṣa saṁvatsarastrimatvāvrataḥ/ caturviṁśe mahāvratam, viṣuvati mahāvratam, mahāvrata eva mahāvratam*—GB I. 4.13.
23. GB I. 4.13-17.
24. Ibid. I. 4.18-19.
25. Ibid. I. 4.20
26. Ibid. I. 4.21-22.
27. Sections 21 and 22 describe about the ascending and descending order of the performances of gavāmayana rites. And at the same time, particularly the end part of the section 22 declares the favourable outcome of such performances. (*svargāya lokāya* etc.).
28. *Yadabhyasprśanta tasmāt sprśyaḥ/tam va etaṁ sprśyaṁ santaṁ sprśtya ityācakṣate*—GB I. 4.23.
29. Ibid. §. 4.24.
30. It recounts the Vedas as four : *catvāro vai vedāḥ*, GB I. 4.24.
31. Ibid. I. 5.1
32. Ibid. I. 5.2.
33. Ibid. I. 5.3-4.
34. Ibid. I. 5.5.
35. i) *śramād anyatra parivartamānścaraṇ vāsīno yadivā svapannapi/ ahorātrābhyāṇ puruṣaḥ kṣaṇeṇa katikṛtvaḥ prāṇiti cāpāniti ca//*

- and ii) *śataṃ śatāni parivatsarāṇāṃṣtau ca śatāni saṃvatsarasya muhūrtān yān vadanti/*
ahorātrāghyāṃ puruṣaḥ samena kati-kṛtvāḥ
prāniti cāpāniti ca// GB I. 5.5.

Though these two verses are not yet found any published literature, still in the ŚB XII. 3.2.7 & 8 they are to be noticed with slight variations.

36. Ibid. I. 5.8.
37. Ibid. I. 5.9.
38. Ibid. I. 5.11.
39. *eṣa ha vai vidvān sarva-vid brahmā yad bhr̥gvaṅgirovit/*
sarvasya śamayitāraḥ pālayitāraḥ : Ibid. I. 5.11.
40. For the morning pressing GB I. 5.12-14 quotes the verse of the AV VI. 48.1; for the midday pressing the AV VI. 48.2 and for the third pressing the AV VI. 48.2.
41. GB I. 5.21.
42. Ibid. I. 5.22.
43. Bloomfield : op cit., p. 117.
44. *prāyaścittair̥ bheṣajaiḥ saṃstuvanto atharvāṇo aṅgirasas̥ca śāntāḥ/*
 GB I. 5.24.
45. *trivīṣṭapam tridivam̐ nākamuttamam̐ tametayā tryā vidyayeti/*
ata uttare brahmalokā mahānto atharvāṇāmaṅgirasam̐ ca s̥a gatiḥ//
 GB I. 5.25.

TOPIC : ENUMERATION OF VARIOUS SACRIFICES

The only striking feature of the GB in regards with the sacrifice is that it invents a completely new order of the sacrifice (*yajña-krama*), what cannot be found in any other liturgical texts. In order to describe the order, it follows a new style. It firstly classifies the sacrifices into three broad divisions ; each division consisting of seven kinds of sacrificial ceremonies.¹ Again the GB brings about a new order in the performance of these sacrifices and it tells us that Prajāpati performed this order first and at the end he attained endless happiness.² The order of performance may be as follows :—first *Agnyādheya*, then *Pūrṇāhuti*, then *Agnihotra*, then *Darśapūrṇamāsa*, then *Āgrāyana*, then *Cāturmāsya*, then *Paśubandha*, then *Agniṣṭoma*, then *Rājasūya*, then *Vājapeya*, then *Aśvamedha*, then *Puruṣamedha*, then *Sarvamedha*, then *Dakṣiṇāyukta* and last of all, *Adakṣiṇa*. It is worthy of mention here that the GB has not described all these sacrifices. As for example the GB does not discuss the *Puruṣamedha* or *Sarvamedha*, or *Dakṣiṇāyukta*. But it deals with some other sacrifices. Now we shall see which sacrifices are depicted in the GB in course of its discussion on sacrifice. The following sacrifices or ritual performances are depicted in the GB :—*Agnyādhāna*, *Agnihotra*, *Darśapūrṇamāsa*, *Cāturmāsya*, *Āgrāyana*, *Sautrāmanī*, *Agniṣṭoma*, *Atyagniṣṭoma*, *Ṣoḍaśī*, *Vājapeya*, *Ukthya*, *Āptoryāma*, *Atirātra*, *Sattra*, *Prāvargya*, *Agnicayana*, *Prāyaścitta* etc.

It is very difficult to give a detailed account of all these sacrifices and we think it is not at all necessary for us as the GB itself does not depict them always in detail. So we shall try to give a brief outlines of them and their elaboration which are related to the GB. It should be remembered that regarding the delineation of sacrifices, the GB is sometimes mystic and sometimes fails to give a connected account. Let us try to deal with them in their true characters.

Agnyādhāna :

It is not a sacrifice proper but a preliminary rite to be performed before many a sacrifice ; so knowledge of this ritual is essential for all priests connected with sacrifice. This rite relates to the kindling of fires and it places them in their respective places in order, to begin with the sacrifice proper. A good number of stotras of various kinds are recited on this occasion. Owing to three different types of performance, this ritual is also divided into three classes ; (i) *Homapūrvādhāna*, (ii) *Iṣṭipūrvādhāna* and (iii) *Somapūrvādhāna*.

In the GB I. 2.18-21, this sacrificial rite is enumerated which closely resembles the ŚB II. 1:4.16 and Vait 5 & 6. Here the description of this ritual is more or less mystic.

Sec. 18 describes a legend which relates the Agni-vaiśvānara to a horse (iron-shod). The priests of the first three Vedas fail to pacify them and then the Atharvanic priest *Samyu*, by sprinkling holy water (*Śāntiyudaka*) controls him. The concluding portion of this legend which indirectly glorifies the AV and its associates, shows difference between *Agni-jātavedas* and *Agni-vaiśvānara*.³ While dealing with this rite, the GB in its typical way, finds out the derivative meaning of the various sacrificial priests attached to it. To keep up the Atharvanic tradition the GB gives Brahman-priest a dominant role in this rite who is later on offered with various sacrificial gifts like horse, cow, chariot and gold.⁴ This ritual does not get much prominence in this text.

Agnihotra :

It is an obligatory rite for the three upper castes and it is commonly called Homa. It is a ritual practice lasting entire life-span and it is performed twice daily. The first oblation is performed in the evening after the sun-set and the second one after sunrise. Scholars express divergent views over the actual time of morning oblation. Some say it should be done before the sun rises, while others maintain that it should be performed just after the sun appears in the sky in the morning. Shastri gives a detailed account of this rite in his work.⁵ *Agni*, *Prajāpati* and *Āditya* are the chief deities in this sacrificial ritual.

Enumeration of this ritual in the GB is rather mystic. It does not furnish a detailed account of this rite, but only speaks about it, buttressing upon the subject matter of the ŚB (XI. 5.3.1-7). Vait VII closely corresponds to this topic. The only difference from those texts lies in the fact that the GB always follows the track of the AV, while the others do not take the AV much into account. The difference lies in the way of approach to the delineation of this rite.

In the GB, the Agnihotra comes to light in course of conversation between the two seers *Prācīṇayogyā* and *Gautama*.⁶ The former seer asks the latter about the details of Agnihotra (*agnihotraṃ bhavaṅtaṃ prcchāmi Gautameti*—I. 3.11). While replying to the query, Gautama elaborates this performance. GB indirectly suggests that Agnihotra is to be performed twice daily.⁷ A number of questions including the deities of various rites, objects for various offerings are found there. It is interesting to note that as many as thirtynine questions are asked in this section (I. 3.11). Each question is related to a certain action to be performed by an individual deity. The following section (I. 3.12) pronounces the names of those gods, who are to be engaged for various actions. The GB confirms that the first offering in the evening oblation of the Agnihotra rite requires adequate bring about the death of the sacrificer's wife. In course of discussion of *vidyā* (knowledge), the text states: that preparing the dakṣiṇāgni and taking the fire from gārhapatya offerings are to be made with recitation of the verse '*prānāpānābhyāṃ svāheti*'.⁸ The same thing is to be repeated accordingly in the morning, as the text goes on. The long passage gradually discloses the fact that the offering in the Agnihotra must be performed with proper knowledge (*vidyā*) and expiation (*prāyaścitti*), failing of which may incur heavy loss: like immediate death of son, householder, his belongings and the sacrificer.¹⁰ So it seems that the GB takes every care for the proper execution of this performance.

GB also does not fail to mention the outcome of the proper observance of Agnihotra. The sense organs and vital airs of the sacrificer are satisfied with this performance and then the world along with its living beings also achieves satisfaction.¹¹

Thus we see that Agnihotra rite gets a special attention in the GB.

Darśapūrṇamāsa :

It is the model of all Iṣṭi-sacrifices. Shastri has given us a comprehensive account of this sacrifice regarding its salient features, preliminary rites, subsidiary ceremonies and other formalities.¹² We shall try to give a brief outline of this sacrifice as found in the GB.

The word '*darśa*' literally means the time when the moon is 'seen' only by the sun i.e. *amāvāsyā* (newmoon day) while *pūrṇamāsa* is the moment when the moon is full i.e. *puṇimā* (full moon day). Thus it means the sacrificial rite which is performed on the new moon day and full moon day. It is to be noted here that (though *darśa* occurs first), the opening day of this sacrifice is a full-moon day. After performing the *paur-ṇamāsa* rite, the *darśa* rite is performed.

One part is performed in two days during the new-moon period and the other part in two days during the full-moon period. In both the cases the principal offerings are made on the next day, the conjunction between the parvan and the prati-pad. A sacrificer whose fire has been kept burning (*āhitāgni*), performs it along with his wife. It is a wellknown fact that an unmarried or a widower is not eligible to perform this sacrifice. Four priests including Adhvaryu, Hotṛ, Agnīdhra and Brahman with equal status perform this sacrifice. The *Darśapūrṇamāsa* sacrifice is both obligatory and optional (*tau darśapūrṇamāsau dvividhau nityau Kāmyau ceti*—Shastri, (P. 17). When they are performed on each new-moon and full-moon day, they are obligatory in nature and when they are performed to fulfil certain desires, then they are optional.

In the case of full-moon rite, there are three principal offerings ; a cake to Agni, an *upāṃśu* oblation of clarified butter to Viṣṇu or Prajāpati or Agniṣoma and cake to Agniṣoma during the performance.

The Prayājas, Anuyājas and Patnī-sāmyājas, are the various other prominent rites which take place during different periods of the sacrifice. Consuming of cakes by all sacrificial

priests (Idā-bhakṣaṇa) is an important ceremony that takes place at the end of the sacrifice. It is made of milk, curd and rice. Dakṣiṇā is given to the priests at last.

Both the AB and ŚB have elaborately discussed this sacrifice.¹³ We shall now try to find out the nature of this sacrifice in the GB. It will be seen that a considerable portion of the GB is devoted to this sacrifice.¹⁴ Here GB mainly follows the ŚB.

The description usually starts with a dialogue between the two seers *Śaunaka*, the descendant of *Svedāyana* and *Uddālaka*, the descendant of *Āruṇi*.¹⁵ Obviously the description is mystic in character. Various acts of this sacrifice have been compared with the development of different parts of human body.¹⁶ A few of these may be mentioned for example :—As the sacrificial straw is stretched upon the altar, so the hair grow first on head. (*yet purastād vadeḥ prathamam barhis tṛṇāti, tasmā-dimāḥ prajāḥ śirastaḥ prathamam lomasā jāyante*—GB I. 3.9) ; as the prayājas are first offered without the *puronuvākya* verses, the beings come in this world without teeth. Such mystic relation of the sacrifice with various parts of the human body is to be found in a lengthy section of the GB (I. 3.9).

Another section is devoted to the distribution of the sacrificial objects of this sacrifice in various rites and deities.¹⁷ There are eight ājya-portions of Agni of which five are prayājas. The distribution of the ghee is also mentioned there. They are also five in total. Six offerings are given to god *Prajāpati*, two for the priest *Agnīdhra* ; one for *Brahman* and one for the sacrificer. Of the eight divisions of the classified butter ; three are specified for '*anuyāja*', four for '*patnīsaṃyāja*' and the last one is for *saṃśṭayajuh*.

The second phase of this sacrifice is stated in Book Two of the GB (II. 1.1-12). Bloomfield divides the subject matter of this section into three parts.¹⁸ The first part includes the purification of *Brahman's* seat, the fetching of *praṇītā*-water and placing the *paridhi*-sticks around the fire.¹⁹ This portion closely corresponds to KB VI. 13 ; ŚB I. 5.1.24 and TS II. 5.11.5-6. But the GB never gives up its *Atharvaṇic* tradition. As it will be seen that when the KB reads '*bṛhaspatir ha vai devānām brahmā*', the corresponding line of the GB reads—'*bṛhaspatir va*

āṅgirasō devānām brahmā, where the 'Bṛhaspati' has been identified with 'Āṅgirā', the Atharvaṇic priest.

The second part deals with the *prāśitra*-food of the Darśa-pūrṇamāsa, where a legend about Rudra, very popular in later literature is to be found.²⁰ The story relates that Rudra, who being denied his share of oblation, cuts off a portion of *prāśitra*-food of Darśapūrṇamāsa sacrifice and gives them to various gods in order to cause their loss of different physical limbs. Rudra himself stands as the cause for their loss of limbs. But it is interesting to note that when it is given to Bṛhaspati Āṅgirasā, it becomes harmless. The last portion seems to be an invention of the GB, but the rest of the legend bears close resemblance with TS II. 6.8.5-6 and KB VI. 13.14.

Another section of the GB puts forth another legend on cooked rice (*anvāhārya*) as Prajāpati's share in the Darśapūrṇamāsa²¹ sacrifice. Its basis is MS (I. 4.6), but some kind of originality may be found there, which relates to the application of formulas which are Atharvaṇic in tradition.

GB II. 1.4 deals with *patnī-samyāja* ceremony. It is a minor sacrifice performed with clarified butter. The Advaryu priest offers the oblation, Soma, Tvaṣṭṛ, Dyāvāpatnī Rākā, Sinīvālī, Kuhū and Agni Gṛhapati are the deities. The wife of the sacrificer takes part in the sacrifice. In the GB we find the supremacy of the Atharvan-priest Brahman in order to give an Atharvaṇic mould, otherwise it is similar to TS. II. 6.9.1-3 and Vait IV. 8.

Sections 5 and 6 of the GB deal with the *dakṣiṇā* of the Iṣṭi-sacrifice to the priests. Food is given as *dakṣiṇā* (*yah eṣa odanaḥ pacyate, dakṣiṇaiṣā dīyate* II. 1.5).

Sections 8 and 9 discuss the Darśa ritual along with expiatory rites. Section 8 says that one who performs Soma-sacrifice without performing Darśapūrṇamāsa is sure to have an ill fate. (*ye anṣṭvā darśapūrṇamāsābhyām somena yajante, teṣām* *nakṣatrāṇi patantīva*. II. 1.8). Section 9 corresponds to TS II. 5.5.1-2. For expiation rite, an offering of eight-dishes is given to Agni.

Section 10 begin with *paurṇamāsa*-rite including Pūrva and Uttara sections. The deities in the first part is Anūmatī and in the second part, Rākā. In this Darśa rite, they are Sinīvālī

and Kuhū respectively. Mait S IV. 3.5 has close similarity with this above portion.

Section 12 refers to offerings to various deities in this sacrifice, (*agnirvai sarvā devatā, viṣṇur yajña* II. 1.12). In the full-moon sacrifice carū is offered to Sarasvatī and cave on twelve potsherds to Sarasvān in the new-moon ceremony. The above section has similarity with MS I. 4.14-15 ; AB I. 1 ; ŚB III. 1.3.1 and Vait VIII. 1-2. The Darśapūrṇamāsa-sacrifice ends here. The entire treatment, though devoid of any remarkable originality never fails to relate it with the AV tradition and also proceeds in its own way whenever necessary.

A few Optional Iṣṭi Sacrifices :

Optional iṣṭi sacrifices are performed in order to fulfil some cherished desires. They are performed on various occasions. A few sections of the GB (II. 1.13-17) deal with these optional iṣṭi-sacrifices.

Section 13 deals with Pathikṛt iṣṭi. Eight potsherds of cake (*aṣṭākapāla-purodāśa*) are offered to Agni in this sacrifice. A bull is given as *dakṣiṇā* to the priest. Agni is praised here as the maker of path (*agnir vai devānām pathikṛt*) and the ceremony is performed for a trouble-free journey.

The following section speaks about the vratapati-iṣṭi. Here the deity is that same Agni. (*agnir vai devānām vratapatiḥ*). Cakes on eight potsherds are offered to him by the sacrificer who has set up the sacred fire. A person performing this rite attains wife and flesh.

In the Section 15, we come across another optional iṣṭi, which is called 'vratabhṛ'. The deity and its performances are the same as the former rite. This rite is performed in order to avoid physical or mental affliction.

The above three sections dealing with the three optional iṣṭi-rites are probably taken from the MS (II. 1.10).

Sections 16 and 17 describe separate iṣṭis. In the former section, we come across an iṣṭi that may be called 'Indrāgnīdevatāka-iṣṭi'. It is performed by a sacrificer whose father and grandfather have not drunk soma. A bull is slayed in honour of Indra and Agni in this ceremony (*aindrāgnamusramanūṣṣṭamālabheta*). The deities bestow him strength and prosperity. This section corresponds to MS II. 5.5.

The following section gives an account of *Āgrayanaṣṭi*. It is known as the offering of the first fruit. Offerings are dedicated to the deities ; Agni, Indra, Viśvedevāḥ and Soma. This rite is mainly related to the abundance of grains and crops. This description closely corresponds to KS XII. 7, but the concluding portion may claim some originality where the whole year has been identified with Brahman (*saṁvatsaraṁ vai brahmā*). Again the occurrences of Purastāddhoma and Saṁsthithahoma in this regard are obviously a GB invention. The sacrificial fee is a one year old female calf (*ekāhayanī dakṣiṇā*).

Cāturmāsya :

Among the sacrifices mentioned in the Haviryajñas (see GB I. 5.23), cāturmāsya sacrifices are most complicated and they contain some remarkable traces of popular rites.

In the Vedic liturgical texts there are some rites of the “masses” which are accepted and given a prominent place in the ritual. Cāturmāsya sacrifices are one of them.²² It is a seasonal sacrifice, divided into four parts called parvans :

- (i) Vaiśvadeva
- (ii) Varuṇapraghāsa
- (iii) Sākamedha and
- (iv) Śunāsīriya.

The first is to be performed on the full-moon day of Phālguna, the second on the full-moon day of Āṣāḍha, the third on the full-moon day of Kārttika and the fourth on the first bright day of the Phālguna of the next year.

In the Vaiśvadeva parvaṇ a sacrificial cake on eight potsherds to Agni, to Soma, a cake on eight or twelve potsherds to Savitr, pap to Sarasvatī, pap to Maruts and a cake one potsherd to Dyāvapṛthivī are offered.

In the Varuṇa praghāsa-parvaṇ, the first five offerings are same to the Vaiśvadeva-parvaṇ. In addition to them a cake of twelve potsherds to Indra and Agni, āmikṣā to Varuṇa, to Maruts and a cake on a potsherd to ‘Kṛ’ is offered. In addition to them gruel and barley are offered. At the end of the

sacrifice we find the mention of a ritual of an avabhṛta-bath which is taken from the Soma sacrifice.

On the first day of the third parvaṇ viz. Sākamadhya, a cake on eight potsherds to Agni in the morning, pap to Maruts, Sāntapanas at noon and pap cooked in milk to Maruts Gṛhamedhins in the evening are offered. Next day in the morning, there is a Darvī-homa. A number of offerings of cakes are offered to various gods throughout the day. In the afternoon a pitṛyajña is performed. At the end there is the Tryambakeṣṭi.

In the Śunāsīrīya-parvaṇ, the first five offerings of the Vaiśvadeva parvaṇ are made and in addition to them a Śunāsīrīya cake on twelve potsherds and one potsherd to Sūrya are offered.

Regarding the significance of the Cāturmāsya sacrifices, most of the modern authorities like Johansson, Mayer, Gonda Heesterman etc. as quoted by Thite believe that this rite is related to fertility, generation etc.²² Thite also supports their view but he thinks that they are also connected with healing, curing etc.²³ He, in order to support his contention, analysed these sacrifices and quoting from various Vedic texts has tried to establish his own viewpoint.²⁴ According to him 'curing' 'healing' etc. are its prime aim and other ideas may be said to be a later appendage or addition.²⁵

Let us now deal with the observation of the GB and its correspondning texts in this regard. Certain passages of the GB (II. 1.19-26) deal with this sacrifice (Athātaścāturmāsyanāṃ prayogaḥ II. 1.19).

Section 19 informs us that the sacrifice commences on the full-moon day of the month of Phālguna (*Phālgunyām paurṇamāsyaṃ cāturmāsyaṇi prayuñjīta*). Thite is right when he says that this sacrifice is primarily related to curing diseases as the GB says the period between two seasons brings forth various diseases and thenseforth for curing those diseases cake on eight potsherds are offered to gods in each of the four parvaṇs.²⁶ Vaiśvadeva offerings are common to all the four Parvaṇs. Names and numbers of various offerings are to be found in this section, which closely correspond to KB V. 1.

GB II. 1.20 is chiefly concerned with the names of deities

including Agniṣomau, Savitṛ, Sarasvatī, Pūṣan, Maruts, Vaiśvadevaḥ, and Dyāvāpṛthivyaḥ; the names of the booty including animals, seasons, metres, horses of the gods etc. This section is probably drawn from the KB V. 2.

The following two sections (II. 1.21-22) deal with the Varuṇapraghāsa parvaṇ. It starts with a legend where it is narrated that Prajāpati created the subjects by Vaiśvadeva. They being created but not born consumed the barley of Varuṇa. The latter became angry with this act and entangled them with his nooses. The offsprings ran to Prajāpati and asked him the way to get rid of this predicament. Having performed this sacrificial rite he satisfied Varuṇa, who being delighted set them all free. He also freed them from all evil. This legend is also to be found in KB V. 3; Mait S I. 10.10; KS XXXVI. 5; ŚB II. 5.2.1-25 and JB II. 231. These nooses of Varuṇa are obviously some diseases.²⁷ Thus the GB says that to perform this parvaṇ seventeen Sāmidhenīs, a number of ājyabhāga, saṃyājyā, nine prayājas, nine anuyājas, nine principal oblations are to be offered. Cakes on twelve potsherds are offered to Aindrāgnī, who are established with strength.²⁸ Cake on one potsherd is offered to 'Ka', who is none other than *Prajāpati*.²⁹ Prajāpati offers a cow and an ox to them, being pleased with the offerings (II. 1.21). This section corresponds to KB V. 4.

The third parvaṇ i.e. Sākamedha is dealt with in three sections of the GB (II. 1.23-25). In this parvaṇ, offering is given first to Agni-anīkavān in the morning, Maruts Sāntapanas at noon and Maruts Gṛhamedhīya in the evening. The GB says that these Maruts are nothing but Indra himself. (*Indra vai Marutaḥ* II. 1.23). Other offerings are common to former ones. In this parvaṇ, after the Mahāhaviryajña, Pitṛyajña is performed. GB II. 1.24 elaborately deals with this sacrifice. It is performed in the afternoon. According to Thite this rite is also connected with healing and curing.³⁰ GB II. 1.25 also seems to support his opinion when it says that waters are healing (*śāntir vai bheṣajāmāpaḥ*) medicine. We find the name of Rudra in connection with Pitṛyāga, where it has been stated that when Tryambaka Rudra is offered, direction under his control is pacified.³¹ The section bears similarity with KB V. 7.

Section 26 describes the Śunāsīriya-parvaṇ where Sūrya is offered with oblations. Here the year (saṃvatsara) is identified with Śunāsīra. (saṃvatsara vai Śunāsīra II. 1.26).

A mystic description of these four parvans, their deities and other objects is to be found in the GB II. 1.26. The text says that in these parvaṇs, Prajāpati is the chief deity, Vaiśvadeva is its mouth. Varuṇpraghāsa forms its two hands, three Vital airs Prāṇa, Apāna and Vyāna are the three iṣṭis ; Mahāhavis are its soul and Śunāsīra is its establishment.³² And one who knows this, and knowing thus performs cāturmāsya-sacrifices attains everything.³³ This section is closely related to KB V. 8, 9.

Odanasava :

In GB I. 3.39 we come across a reference to this sacrifice. Savayajña is purely an Atharvaṇic sacrifice. During the later Vedic period, when great sacrifices became difficult to perform, a few sacrifices of shorter duration with equal result were invented. Savayajña was one of them. J. Gonda has given us a detailed account of this sacrifice.³⁴ Shende enumerates twenty-two savas in the AV.³⁵ In the sacrificial context 'sava' is a single-day performance which is performed for the attainment of higher status in life. Odanasava is the last performance in the Savayajñas. ĀPŚS (19, 22, 25) gives an account of this sacrifice. GB however, does not give any detailed description this rite.

Sautrāmaṇī :

In the list of established seven Haviryajñas, Sautrāmaṇī has been included. The use of *surā* (liquor) is found in this sacrifice. GB II. 5.6, 7, as usual, recounts a legend where the demon Tvaṣṭr was killed by Viśvarūpa Indra. Indra is the chief deity here. Brahmā sings sāmans. Soma is also offered in this sacrifice. The sacrificer also chants various sāmans with senses and vigour. GB II. 5.7 states that by performing this sacrifice, regions belonging to those gods are achieved. In regard to this sacrifice, GB cannot claim any originality, but it only borrows from ŚB XII. 8.3.1, 23-28). It corresponds to

Vait 30.16, 18. Thite thinks that this sacrificial rite is performed for curing diseases.³⁶

Tānūnapitra :

This ceremony is performed after the Soma-creeper has been bought and the guest-offering is offered in honour of king Soma. GB devotes certain sections (II. 2.2-4) to deal with this ceremony. The legend in this connection runs thus—Gods were afraid that Asuras might seize their region having seen them disunited. So they agreed in unification and deposited their bodies in the house of king Varuṇa. As they became bodily convenient by it, the sacrifice was so called (*yat tanvas samavadyanta, tat tānūnaptrasya tānūnaptratvam* GB II. 2.2, AB I. 24). ŚB III. 4.2.1. ff. also tells this story in a different manner. There the gods deposited their bodies to Indra instead of Varuṇa. GB does not refer to any particular god in this regard.

While discussing the result of this ritual act, GB states that one who becomes disloyal first, falls in trouble ; thus full loyalty is assured by means of this ceremony.³⁷ In sections 3-4 a number of verses are recited and offerings are made in order to get assurance of full cooperation between the sacrificer and the priests. These above three sections correspond to TS VI. 2.2.1-6 and KS V 3.1-7.

Pravargya :

It is an ancillary rite of the Soma-sacrifice. It lasts for three days and performed twice a day in the forenoon and afternoon. Among the Brāhmaṇa texts, AB (I. 18-22), ŚB (XIV 1.2.1 ff), KB (VIII. 3-7) and GB (II. 2.6), deal with this sacrifice. ŚB (XIV. 1.2.1 ff) gives a detailed account of this rite and GB summarises the AB's description of this rite.³⁸ According to Garbe, as quoted by Thite, this rite was originally mere milk-offering and it was a remnant of a primitive Aryan sacrificial system.³⁹ According to the GB II. 2.6 and AB I. 18, this ceremony took place, when sacrifice ran away from gods. The gods then got ruined of the sacrifice and again gathered them together with the help of Aśvins who cured

it by adding it as the head of the sacrifice. ŚB XIV. 1.1.1ff has the another version of this story. The above-mentioned section of the JB has confirmed the Pravargya as the head of sacrifices (*śīro ha va etad yajñasya yat pravargyah*, II. 2.6). A number of verses from the AV have been quoted for recitation for the performance of this rite.⁴⁰ Three main significances of this rite has been shown by Thite. They are :

- (a) Pravargya as a Sun magic,
- (b) Pravargya as the head of the sacrifice, and
- (c) Pravargya as a generative rite.

He has cited example to justify his classifications.⁴¹

Agnicayana :

In the ŚB, the Agnicayana (Fire-building ceremony) is dealt with in the Kāṇḍas VI-X. This sacrificial ritual contains a number of activities and is accompanied by philosophical speculation. GB is not very much aware of this rite. Practically it is not very comprehensive in its description but has only depicted it in a loose manner. Only one section (II. 1.18) is devoted to this rite where the greatness of Pratiratha-verses in the Agnicayana ceremony has been brought out. A verse from the AV XIX. 13.1 depicts its Atharvanic character. This portion corresponds to MS III. 3.7.

Prāyaścitta :

Like Agnicayana, it is not a sacrifice, but a rite to be performed in case a mistake is committed in performing sacrifice. Any mistake in sacrifice is bound to bring about various disasters and so Prāyaścitta is essential in order to perform sacrifice free from any error. JB II. 41. calls a mistake a calamity of the sacrifice. Various cases may occur in which Prāyaścitta is required. GB I. 3.13 which corresponds to AB VII. 8 says that fires may extinguish from the sacrifice. But it may be atoned for by means of Prāyaścittas.

GB II. 1.15 declares that a particular expiation is required if tears are shed during the period of the sacrificial performance.

While dealing with the significance of this expiatory ceremony GB I. 3.18 says that it helps to obtain the complete sacrifice by joining its 'breaks'. ŚB XIII. 6.1.1-2 also speaks Prāyaścittas are performed by various ways in the same vein. It can be done by bestowing gifts to priests. JB II. 1.26 says that a white cow is given to a priest for performing expiation in case of mistakes committed in the Śunāsīriya-Iṣṭi. Sometimes mistakes can be rectified by means of sprinkling water (GB I. 3.13).

Other older Brāhmaṇa texts deal with this ceremony more elaborately than the GB.⁴² Our discussion may seem to be abrupt and unsystematic. It is due to the fact that the entire discussion on various sacrifices has been divided into two broad classes. In the first category, we have tried to give an account of the various ritualistic ceremonies other than the Soma sacrifices and various rites related to the sacrifices found in the GB. In the second group only the Soma-sacrifices of the Agniṣṭoma-model are discussed. It should be noted here that the sacrifices and other rites are to be discussed, according to their characteristic features as found in the GB and its corresponding texts. Let us now deal with the account of seven saṁsthās of Soma-yāga in the GB.

Soma-yāga—Its Varieties :

The discussion on Soma-sacrifice has already been made earlier in course of our analysis on sacrifice. Now we shall try to give a brief outline of the seven-saṁsthās of this Jyotiṣṭoma Soma sacrifice and their position in the GB. According to the GB I. 5.23 Soma-sacrifices of single-day duration are seven in number. They are as follows :—*Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśin*, *Vājapeya*, *Atirātra* and *Āptoryāma*.

Agniṣṭoma :

Jyotiṣṭoma is the model of all Soma-sacrifices. Agniṣṭoma is the first saṁsthā of Jyotiṣṭoma-sacrifice. This sacrifice includes a large number of ceremonial activities like selecting the priests, consecration of the sacrificer and priests, purchase of Soma, various Iṣṭi-rites, Pravargya ceremony etc. GB is also

more or less aware of these rites. Ceremonies like selecting the priests, consecration etc. have already been discussed. Other ceremonies in connection with this ritual will be discussed later on in detail. AB (XIV.) derives the etymology of this word as follows :—the gods praised Agni with stoma and thus the sacrifice has been called Agniṣṭoma. GB II. 2.7, 8, 13-15 deal with this sacrifice. In Sections 7-8 we find a legend where gods at first suffered defeat at the hands of the demons and they performed Upasad-days and then they defeated the Asuras. (GB II. 2.7). Sections 9-12 are related to the pressings of Soma for the Agniṣṭoma. They will be discussed later on separately.

Sections 13-15 refer the verses to be recited as stomabhāgā mantras. The Atharvaṇic vyāhṛtis—*om bhūr bhuvah svar janat vṛdhat, karad, ruhat, mahat* are recited with those of the stomabhāga-mantras. Section 14 corresponds to TS III. 5.2.1 ; KS XXVI. 6 ; Mait S II. 88 while Section 15 is similar to TS III. 5.2.1.

Atyagniṣṭoma :

Regarding the performance of this sacrifice, GB is silent. We, therefore, refrain from any elaboration of this sacrifice.

Ṣoḍaśin :

This single-day ceremony is so-called because during its performance sixteen stotras are recited at noon. After the finishing of stotras, śāstras begin. Most of its performances coincide with Agniṣṭoma. Only during the time of third pressing a different variety of stotras and śāstras are recited.⁴³ GB II. 4.19 describes this sacrifice. It also states that the sacrifice is so-called because in it there are sixteen stotras, sixteen śāstras and they consist of sixteen syllables (*ṣoḍaśa stotrāṇi, ṣoḍaśa śāstrāṇi ṣoḍaśabhir akṣarairādatte* GB II. 4.19). While dealing with the significance, the section says that one who knows sacrifice in this way is protected by truth and he does not suffer injury. The section bears close similarity with AB I. 5.8.

Atirātra :

It is the fourth saṃsthā of the Soma-sacrifice. Here ani-

mals are offered to goddess sarasvatī. The special feature of this sacrifice lies in its distribution into four rounds (*Paryāya*) out of which three rounds are performed in the three parts of night. A varied number of stotras, śāstras and vaṣaṭ are chanted by different priests during different phases of night (*par-yāya*).⁴⁴ GB devotes long five sections (II. 5.1-5) to delineate this sacrifice. The first section which is almost identical with AB IV. 5 narrates a legend about the hostility between the Devas and the Asuras in which the latter, who took refuge in the night were driven out by Indra with the help of metres. The Asuras were repelled from the three parts of the night by three phases one by one.

The second section which bears close similarity to AB IV. 6.4-7 explains the advantages of the śāstras at three rounds. And by doing that gods took away from the demons their clothes, gold and jewels. (*Yadevaiṣāṃ vāso, hiranyaṃ maniradhyātman āsīt, tadevaiṣāṃ tenādadate*. GB II. 5.2).

Following section gives an explanation why the Pavamānastomas, which belong to the day alone, are also provided for the night. A balance between the day and night has been established there. Verses from the AV (XX. 110.1), RV (VIII. 92.19 ; VIII. 2.1 ; III. 51.10) are cited for this purpose. This section corresponds to AB IV. 6.8ff.

The fourth section which is very close to KB 177, is mystic in nature. Here the sacrifice has been compared with a cosmic man. (*Puruṣo vai yajñah*). It identifies the various parts of sacrifice with the various limbs of that cosmic man. Priests have been identified with vital airs and other functions of the body.

The last section of this chapter (sec. 5) borrows materials from KB 17.8, 9. Its opening part deals with the expulsion of the Asuras from three parts of the night by the stotras. The second part deals with the distribution of the metres in Śāstras. Each metre is mystically related to various objects ; as Gāyatrī with vigour of Brahma-varcas, jagatī with Brahman etc. The above section informs us that performers should wake up at night and recite Śāstras and Stotras, otherwise the Asuras will pervade the sacrifice. '*Jāgryād rātrim yāvadu ha vai na vāstuvate na va śasyate, tāvadīśvarā asurā rakṣām-si ca yajña-*

manvava nayanti GB II. 5.5). But if the performance is done accordingly, the evil does not befall. It smites away the evil, the darkness. In this way a glorification of this sacrifice is made in the GB.

Vājapeya :

In the Vājapeya sacrifice, the morning and mid-day pressings and their performances follow these of the Agniṣṭoma while the third pressing follows that of the rites of Ṣoḍaśin. In the third pressing, an additional Stotra named Vājapeya is recited from which it derives its name. Prajāpati is the deity ; dīkṣās are seventeen in number and there are three Upasads in this sacrifice. Liquor (*surā*) is sometimes used in this sacrifice.

A single section of the GB (II. 5.8) is devoted to describe it. The section corresponds to PB 18.7 and Vait. 27.1-17. Prajāpati performed a sacrifice to get strength (*vāja*) and also heaven. Then he saw Vājapeya. Performances follow in the GB, as we have discussed above in this sacrifice. Priests wear garlands of gold which is nothing but light (*vyotir vai hiraṇyam*). Vāja is identified with heaven (*vājo vai svargaṃ lokam*). Thus it seems that this sacrifice is performed to achieve heaven.

Āptoryāma :

The following two sections of the GB (II. 5.9, 10) deal with this saṃsthā of the Soma-sacrifice (*athāto āptoryāmā*). It corresponds to PB. 20.3.2, and Vait 27.-8ff. It narrates a legend where Prajāpati created the subjects. They, being created went away and did not return. They were received back by one stoma. They suppressed it. Ultimately it was recovered with an extra-stoma in addition to the number of ṣoḍaśin. It is so called because offerings which are called Aptu, are restrained by this stoma. (*Prajā vā aptur ityāhuḥ, yamanam iti* II. 5.9). Section 10 describes the various ceremonies to be performed in the Āptoryāma sacrifice. It includes the various stotras, śāstras, truṣṭubh-verses and yājyās.

Ukthya :

It is actually the second Saṃsthā of the Ekāha Soma-

sacrifice. It is as good as Agniṣṭoma so far as its performance is concerned. The difference between two lies in respect of 'Samkalpa' and the offering of the victim. Ukthya stotras and ukthya śāstras are recited in this sacrifice. Indra and Varuṇa, Indra and Bṛhaspati, as well as Indra and Viṣṇu are the deities respectively for the three sacrificial sessions.

GB is not very much explicit regarding this sacrifice. A few sections (II. 4.11-15) of the text dwell on this rite and narrate some facts related to the various deities and priests of the sacrifice, while they discuss about the third pressing of the Agniṣṭoma. Five gods are praised in the Ukthya-stotra : they are Agni, Varuṇa, Indra, Bṛhaspati and Viṣṇu who are mystically connected with five sense organs viz. *Vāk*, *Prāṇa*, *Manas*, *Cakṣus* and *Stotra* respectively (cf. II. 4.11). Section 14 states that Aindrāvaruṇa Ukthya-Śāstras are recited by Maitrā Varuṇa, Aindrā-bārhaspatya śāstras by Acchāvāka. Section 15 is concerned with the verses to be recited in the Ukthya-Śāstras by the abovementioned priests.

Ahīna Sacrifice :

It is just another variety of Soma-sacrifice which takes a period of more than one day but lasts for a maximum limit of twelve days. A considerable portion of the GB is devoted to an account of this sacrifice (II. 5.11—II. 6.16). The entire account is based on more or less to that of the sixth Pañcikā of the AB. It is interesting to note that GB II. 5.11 uses the term *anaikāhika* for *ahīna*, the term not available in any other liturgical text—(*athāto anaikāhikam*). The said section compares the process of ritualistic practices of *ahīna* to the *ekāha soma-yāgas*.

Section 12 cites the ārambhaṇīya verses to be recited in this sacrifice, while the sections 13 and 14 contain the paridhāṇīyā verses.⁴⁵

Section 15 states the recitation of stotriya and anurūpa verses in various pressings.

The first three sections of the sixth chapter (II. 6.1-3) dwell on the hymns of Sāmpāta, āvapana and kadvants respectively. 'Kā' is Prajāpati. So Kadvanta verses are related to Prajāpati.

The Triṣūbh verses of Maitrā-Varuṇa, Brāhmanācchamsin and Acchāvāka are laid down in section 4. Section 6 seems to be original with the GB. It states the recitation of two Ukthas and one Sūkta by Hotṛ and that of one uktha and two sūktas by other Hotrakas. This account continues as far as the first part of the section 7. The concluding part of the seventh section deals with 'śilpa' hymns. Here elephant, clothes, gold, mule, chariot are called *Śilpa* (*hasfī, kāmso vāso hiraṇyam aśvatarī ratha śilpam*—II. 6.7). Probably the hymns related to these objects are called *Śilpa* hymns. In ĀSS, the skilful compositions employed in reciting the śāstras go by the name of 'śilpa.'

Section 8-16 deal with the recitation of various verses including 'nābhānediṣṭa' which is mystically related to sperm. *Nārāsaṃsa* is related to offsprings, *Vālakhilya* to vital airs, *Vṛṣākapi* to soul, 'evayāmaru' to establishment etc. In section 12, we find an etymology of the word *Kuntāpa*. It has been derived from *Ku* (evil) and *tapa* (penance). Those who labour for evil are called *Kuntāpas* (*Kuayam ha vai nā-ma, kutsitam bhavati, tad yat tapati, tasmāt kuntāpāḥ* II. 6.12).

Section 13 cites the verses entitled *Etaśapralāpa*, *Pravahlikā*, *Pratirādha*, *Ājijñāsenā*, *Ativada* and *Vīrabhā*, which are recited mainly for overcoming the foes by the sacrificers as previously gods overcome the Asuras by these verses.

In Section 14 *Āditya* and *Aṅgirās* are praised. A number of verses are quoted from various Vedic texts.⁴⁶

The concluding section of the sixth chapter (II. 6.16) also of the GB text deals with the application of the verses called *Dādhikrī*, *Pāvamānī* and the verses belonging to *Indra* and *Bṛhaspati* of the *Kuntāpa* hymns and the concluding ceremony of the *ṣaḍaha* sacrifice.⁴⁷ This section is based on AB VI. 36.8-17 and it corresponds to Vait 32, 33, 35.

Conclusion :

The GB has discussed a variety of sacrifices among which Soma sacrifices deserve special mention. Though its description is not very systematic still some occasional flashes remind us of its original contribution to the ritualistic ceremonies of

ancient period. In dealing with the various rituals it has frequently referred to hosts of legends connected with their origins and herein lies its originality which distinguishes it from other Brāhmaṇas. It has touched upon all kinds of sacrifices like Darśapūrṇamāsa, Sautrāmaṇī, Agnicayana as well as Soma sacrifices which undoubtedly indicate the importance of this Brāhmaṇa in the history of Vedic religion and philosophy. Another notable feature of this Brāhmaṇa lies in the fact that in course of discussion it has always maintained the Atharvaṇic tradition which undoubtedly brings out its true essence. In respect of narration, citation of AV verses and recounting of myths and legends it excels the other Br. texts and plays a major role in the history of sacrifice and priesthood. Considering the facts mentioned above it can be said without any doubt that the GB occupies a prominent position in the realm of Vedic literature so far as the treatment of sacrificial rituals is concerned. Another important matter to be noted here is that GB very clearly establishes the fact that the AV has a distinct position in traditional Vedic sacrifices, which most of the time, most of the scholars are reluctant to admit, surprisingly. This chapter, we hope, however, will speak for the contention.

FOOTNOTES

Enumeration of Various Sacrifices :

1. GB I. 5.23.
2. Ibid. I. 5.7, 8
3. Ibid. I. 2.21.
4. Ibid. II. 2.21.
5. C. Shastri—Yajñatattvaparakāśa, pp. 10-15.
6. GB. I. 3.11.
7. Ibid. I. 3.15.
8. *Kṣipram asya patnī praiti yo' vidvān juhōti*, Ibid. I. 3.13.
9. Ibid. I. 3.13.
10. Ibid. I. 3.13.
11. Ibid. I. 3.14.
12. For details see Shastri's yajñatattvaparakāśa, pp. 12-34.
13. ŚB (M.S.) text starts with the Darśapūrṇamāsa—sacrifice.
14. GB. I. 3.6-10 and II. 1.1-12.
15. Ibid. I. 3.6.
16. Ibid. I. 3.9.
17. Ibid. I. 3.10.
18. Bloomfield : The AV and the GB. p. 117.
19. GB. II. 1.1.
20. Ibid. II. 1.2-3.
21. Ibid. II. 1.7.
22. Thite : Sacrifice in the Brāhmaṇa texts, p. 56.
23. Ibid. p. 56.
24. Thite in his book, abovementioned, has made a detailed account of this sacrifice, pp. 57-71.
25. Ibid. p. 56
26. *ṛtusandhiṣu vai vyādhir jāyate tānyetānyaṣṭau haviṃṣī bhavanti*. Ibid. II. 1.19.
27. Thite : Sacrifice in the Brāh. texts, p. 60.
28. GB. II. 1.21.
29. *atha yatra kāya, eka kapālah, prajāpatiṛ vai kaḥ*, Ibid. II. 1.21.
30. Thite : Sacrifice in the Brāh. texts, p. 65.
31. *atha yadudañca' bhyutkrāmya trayambakair yajante, rudrameva tat svasyām diśi prīṇānti*. GB II. 1.25.
32. *sa vā eṣa prajāpatireva saṅvatsaro yaccāturmāsyaṇī*, Ibid. II. 1.26.
33. Ibid. II. 1.26.
34. J. Gonda : The Text Savayajñas.
35. Shende : The Religion and Philosophy of the AV, p. 190.
36. Thite : Sacrifice in the Brāh. texts, p. 85.
37. GB. II. 2.2.
38. For details, see Thite's Sacrifice in the Brāh. texts, pp. 125-132
39. Ibid. p. 127.
40. AVP. V. 16.2.

- AVP. V. 2.2 = AVŚ. IV. 1.1.
 AVP. V. 2.1 = AVŚ. IV. 1.2.
41. For details, see Thite's Sacrifice in the Brāh. texts, pp. 129-132.
 42. For details, see Thite's Sacrifice in the Brāh. texts, pp. 161-171.
 43. For details, see Shastri's Yajñatattvaprakāśa, p. 88.
 44. Ibid. pp. 93-95.
 45. Verses Quoted by GB. in sections II. 5.12-14.
- Sec. 12 RV. I. 90.1.
 AV. XX. 39.1.
 RV. I. 7.10.
 RV. VII. 94.10.
- Sec. 13 RV. VII. 66.9.
 AV. XX. 25.1.
 RV. VIII. 14.7.
 AV. XX. 25.2.
 RV. VIII. 14.8.
 AV. XX. 25.3.
 RV. VIII. 14.9.
 RV. VIII. 38.10.
46. AV XX. 135.6-11.
 47. AV. XX. 137.3, 4, 7 and 9 correspond to RV IV. 39.6; IX. 101.4;
 VIII. 96.13 and VIII. 96.15 respectively.

CHAPTER V

TOPIC : RUDRA IN THE VEDAS

Introduction :

Rudra occupies a very subordinate position in the Vedas in relation to other prominent gods like Agni, Indra, Sūrya, Maruts etc. In the RV he is celebrated in only three hymns (I. 114 ; II. 33 ; and VII. 46) and in one more jointly with Soma (RV. I. 43) and sometimes along with other divinities like Agni, Maruts, etc. While his name occurs nearly 75 times in the RV. YV. assigns more importance to him and the AV reluctantly mentions the name of this god, as only a single long hymn (AV. XI. 2) and a few short hymns are dedicated to this god. But it is an important fact that this god has generated tremendous interest in later life, literature and religion. Scholars have tried their best to find out the real nature of this extra-ordinary divinity. In spite of his trivial occurrence in the Vedic literature his importance did not fade ; on the contrary his controversial nature has made the problem all the more complicated. We shall out of this curiosity, try to make brief outlines upon this divinity and deal with the various personal traits in order to have a comprehensive account of this divinity, notwithstanding the fact that the GB Brāhmaṇa does not have any comprehensive account regarding this divinity.

The physical appearance of this god as gleaned from different Vedic sources is as follows :—Hillebrandt says Rudra, the god with the bow and arrow, who wears dark locks of hair (*nīlaśikhaṇḍa*) or has his hair braided in the shape of cowrie shell (*Kaparda*) and covers himself in a skin ; concludes the sacrificial year just as Uṣas commences it ; he points out that this god is different in all respect from other Vedic deities. Scholars have made serious attempts to depict this god and a number of theories have been propounded to analyse the personality of this god. Interestingly no conclusion is so far beyond controversy. Before mentioning directly its name firstly (RV.

I. 43.1-6), we get the Maruts as the sons of Rudra (*rudrāsaḥ*) in I. 39.4 of the RV. Then we get his explicit mention in a hymn he shares with another god. In six verses there Rudra has been characterised as 'self-conscious' (*Prāchetasḥ* I. 43.1), 'protector of sacrifice' (I. 43.4), 'Gāthāpati' and the most striking 'healer of disease by using medicated water' (*Jalāsabheṣaja*). Another verse describes the colour of Rudra as 'golden' (I. 43.5) and there he is described as the best wealth among gods (*śreṣṭh devānāṃ vasuḥ*). The sixth verse depicts this deity as the bestower of happiness to horses, sheeps, men, women and cattle. These verses at least by two epithets strongly favour about this deity to be of Aryan origin, which has been doubted by many scholars.

Let us examine the other hymns of the RV. RV I. 114 is rather a longer hymn than the earlier one, where for the first time the entire hymn has been dedicated to Rudra. It consists of 11 verses, in which Rudra appears in full form. Here the seer prays for happiness, good health and recovery from illness both for men and cattle (RV. I. 114.1). He is called Kapardin i.e. having matted locks, Rudra is invoked so that the praises should not be affected with fear, (I. 114.2). This prayer for well-being and protection has been echoed in other verses (I. 114.4; 1, 6, 9). Rudra's terrible form has indirectly been manifested in many verses of this hymn where protection and non-injury to his devotee have been frequently prayed (I. 114.4; 7; 8; 10).² The 7th³ & 8th⁴ verses are explicitly exploited in this regard, where Rudra is entreated not for killing their parents, old ones, children, womb, other people and their horse and cattle. Rudra has been described as the father of the Maruts who are often characterised in the RV as *rudrāḥ* or *Rudrāsāḥ*.⁵ Another hymn (II. 38) in honour of Rudra is to be found in the second maṇḍala of the RV. Some new features and distinctive characteristics of Rudra are mentioned here, which once again confirm the dual personality of this great god. While we see him with epithets like thunder-armed (RV. II. 33.4) or wielder of the bow (II. 33.8), fierce, destroyer and terrible (*bhīmanupahantumugram* II. 33.11) or dark complexioned, (*vābhru*). He is also described as full of rage (II. 33.15).

On the other hand he is sometimes also the giver of off-

springs. (*Prajāyemāhi rudra prajābhiḥ* II. 33.1). He is soft-bellied and bestower of desired objects. His body is decorated with golden ornaments (II. 33.8) and he is the lord and protector of this world (*bhuvanasya bhuveto*). Another interesting feature is his role as a protector of the honest people (II. 33.12). He is the bestower of wealth. A double-standard personality both malevolent and benevolent aspects of this god have been represented side by side. The most prominent characteristic of this deity is his form as a physician, which is amply testified by the second verse of this hymn.⁶ In the fourth verse, we find him as the best of all physicians (*bhiṣajām bhiṣak-tamam*). Another verse (II. 33.7) re-establishes his 'water-doctorship-image' (*bheṣaja jalāśaḥ*). He is given oblations (*havya*) worthy of respect (10th verse); he is the universal form-revealer.

Though we come across several times his maleficent characteristics, notwithstanding in the whole picture, we do not get any direct phenomenon what may lead us to believe in his non-aryan image. On the other hand his Aryan image is more convincing in the RV.

Both contradictory characteristics are once again portrayed in the 7th Maṇḍala. The same hymn again confirms about his sharp shafts; he is described there as the protector of his subjects (VII. 46.2), he discharges shafts from the heaven. Rudra possesses thousands of medical herbs (*sahasrata svapivata bheṣaja* VII. 46.3). In the same verse, it is prayed that Rudra should not injure the children of the praiser (*mā tanayeṣu rīri-śaḥ* VII. 46.3). This prayer is continued in the following verse, where Rudra has been invoked for not to tie up, being raged in anger. Here also, indirectly, the terrible image of Rudra has been revealed, but what strikes us here is the lightning as his weapon (*bidyut*). Those who do not accept Rudra as a storm-god, have not regarded 'bidyut' as lightning.⁷ Accepting Macdonell we like to look upon Rudra as a 'storm-god' and 'lightning' as one of his deadly weapons.

No more full hymn is addressed to Rudra, but there are a few verses scattered in different hymns, which reveal his both maleficent and benevolent traits of character.

Despite a few malevolent aspects in his character we favour to advocate Rudra as an Aryan god.

Rudra in the VS

We are well acquainted with the Rudrādhyāya, of the white YV, but the name of this deity occurs even before. Unlike the RV, in the YV, Rudra occupies a unique position. A special significance is attached to this unfamiliar god. It is to be noted here that this mythology turns extremely complex with the description of its two paradoxical personalities. Its first occurrence appears in the 2nd chapter (2.5), where Rudra is invoked there as the god of fertility.

In the third chapter a few verses are addressed to Rudra which are interesting for several reasons. Besides its conventional epithets, which we notice in the RV, such as his taking share in the sacrifice (3.67), physician of cattle, horse and men (3.59), reliever from binding (3.60) and that great prayer—‘do not to injure us’ (*mā mā hinṣtḥ* 3.62), we come across some other new features in these verses. Here for the first time we find, his residing, abode Mujavat-mountain.¹⁵ Śiva, another form of Rudra occurs also in the same verse, who wears the skin of a tiger (*krīttivāsa*). In the later period Śiva-cult played a prominent part in Hindu religion. The epithet tryambaka for Rudra (3.60) also once again appears in this connection Rudra is invoked there as the god of fertility.

5th Chapter of the VS is replete with various occurrences of this great god. This chapter also for certain reason is important. We know Rudra as the resident of the North direction; but in this chapter (5.11), we notice interestingly this Rudra as the protector of the western direction.⁸ The commentary records eleven names of Rudra, where Rudra along with Vasuṣ and Ādityas is regarded as ‘*Gaṇadevata*’ (group divinities). Again it proclaims Rudra as the creator of this illuminated earth.⁹

Chapter sixteen of VS is known as ‘*Rudrādhyāya*’. There are 66 verses, all dedicated to unveil the unique feature of this god. In this chapter we come across some conventional fea-

tures and at the same time some new characteristics, which are essentially non-conventional. Both of his contradictory characteristics are detailed in this chapter in a distinct manner. On one hand he is auspicious (Śiva, 16.2) ; his body fetches goodness and removes fierceness (*tanūraghorāpāpakāśinī* I. 16.2) ; he is the divine physician (16.5), remover of all evil forces (16.5.b). He is ever young (16.8), thousand-eyed (16.8), slayer of the enemies (16.14). He is the lord of all directions (16.17), lord of beasts (*Paśūnām pataye namaḥ*, 16.17) ; lord of path (*Pathinām pataye namaḥ*, 16.17) ; he is the lord of food (*Annānām pataye namaḥ*) ; the lord of trees (16.19) and the lord of infantry (*Patīnām pataye namaḥ*, 16.19). Verses 20-25 give us a wide descriptions of a variety of anti-social elements who are thieves, pilferers, plunderers and Rudra has been portrayed as the lord of these anti-social elements. (e.g. *stenānām pataye namaḥ* VS 16.20), *namo vañcate*, *parivañcate*, *stāyunām pataye namaḥ* VS 16.21, *laskarānām pataye namaḥ*, 16.21. etc.). There lies a host of people from all quarters, more interestingly from lower castes who have made Rudra, their lord and pay homage to him. The same description runs at least upto 28th verse where we find people of various professions like carpenter, blacksmith, oilproducer, potters, hunters etc. have made Rudra as their god.¹⁰ It appears from these verses of this text that Rudra is the lord of all, men and matter, high and low irrespectively. He is also the bestower of happiness, peace and grace and renunciation.¹¹ This all-slaying, all giving, all-having image of Rudra runs through the whole text of this chapter. This is Rudra, the god Rudra illuminated with all contradictions.

TS¹² has also dwelt upon Rudra, but most of the utterances coincide with those of VS. The first chapter of this work mentions Rudra, where we come across the Rudratva of Agni and the oft repeated derivation of Rudra. Another verse informs us about the sacrifice on Rudra to be performed in order to conquer enemy.¹³ The 5th prapāṭhaka of the 4th chapter of TS elaborately deals with the concept of Rudra, which is literally identical with the 16th chapter of VS.

Rudra in the AV :

The position and functions of Rudra do not differ much in the AV in respect of the RV or YV. In the AV, a subordinate position is assigned to this god. There is a single hymn (XI. 2) in the AV, which describes Rudra in the form of Bhava and Śarva. Elsewhere, he appears in a rudimentary form. AV is known for its richness in medicinal herbs. As Rudra has been lauded in older texts as physician (RV 1.43, VII. 46.3 ; 4, II. 33. 4.7), here also Rudra appears as the possessor of medicated water. His '*Nīlāsikhaṇḍa*' form is also not unavailable elsewhere.¹⁴

For the healing of various diseases, a hymn in the 4th Kāṇḍa is addressed to this god where, Rudra has been invoked as Bhava and Śarva. It is interesting to note that all their characteristics exhibit the qualities of Rudra yet they are distinctly two separate identities. We think, it represents the double personality of Rudra, which is to be found elsewhere in the AV.¹⁵

Rudra in forms of Bhava and Śarva removes the sin of the praiser (IV. 28). This hymn only a prayer to Bhava and Śarva who are the killers of enemy, protectors of cattle and wielders of thunderbolt (dhattam vajram IV. 28 etc.). The 90th hymn in the 6th Kāṇḍa consists of only three mantras praying for averting the arrows of Rudra.

The AV¹⁶ has given an epithet which refer to the universal form of Rudra for the first time in the Vedic text. In the RV (II. 33.10) we also come across a reference about his '*universal form*' but here we have an illustration in this regard.

The only long hymn addressed to Rudra is to be found in the XIth chapter, where all the 31 verses (XI. 2) have been utilised to paint a complete picture on this great god.

He is there called Bhūpati, Paśupati (XI. 2.1). The same prayer for protection of men and cattle has been repeated (*mā no hinstam dvipado mā catuśpadaḥ* XI. 2.1). His derivative and qualifying epithets have been mentioned again. Both his maleficent and benevolent features are described side by side in the hymn. Verses 17-21, describe the fierce, terrible form of Rudra, whose horses are dark, who is the slayer of all

enemies. So the devotees pray to him not to kill their cattle and men ; not to be greedy to their goats and sheep and to kill only their enemies (XI. 2.21). Diseases like Takman and Kāśikā are his weapons (XI. 2.22). Prayers are offered to him as these weapons in the form of disease should not fall on him (XI. 2.25). His designation 'the lord of beasts' is repeatedly mentioned in this hymn (XI. 2.5.24, 28 etc.). In spite of his unbearable dreadful image, his auspicious character is also indicated indirectly. He is *Mahādeva* (XI. 2.30). 'Svasti' and 'Abhaya' are prayed (XI. 2.31) with cordiality to Rudra.

Remaining citations about Rudra in the AV (XII. 27.6. XIX. 55.5) are not very significant. Only the hymn XIX. 55.5, describes Rudra as the sender of food and his identification with Śarva has been re-established.

Rudra in the Brāhmaṇas and other Vedic Texts :

Brāhmaṇas are rather less vocal about Rudra. AB III. 3.9 narrates a story—Prajāpati became enamoured of her daughter, who is the sky as some think it, while others say it Dawn. Transforming himself into a he-goat, he approached her daughter, who changed herself into an antelope. The gods who looked at it felt that it was very immoral. As they were unable to overpower Prajāpati, they looked for someone who could punish him, but found nobody among themselves. They put the most dreadful parts of their image together and it turned into a god. (Indirectly he is Rudra). His name was 'Bhūta'. Gods said to him ; 'Prajāpati committed a sin ; Kill him. He replied in the affirmative, and requested for a gift from them. Then after obtaining a green signal from gods, he took up his bow and arrow and pierced Prajāpati, who then flew upwards. Then that god became the lord of beasts (*paśupati*) Prajāpati in the sky became *mṛgaśīrānakṣatra* (between Rohinī and Ādrā). He (i.e. Rudra) is then called *mṛgavyādha* ; the antelope is 'Rohinī'. The *mṛgavyādha* is since then one of the eleven names of Rudra. TS 30 also gives another story about the birth of Rudra which is mystic in nature. MS (IV. 2.12), also echoes the same view about the origin of Rudra. KB also invents another story. There are numerous legends or epithets both

in the Vedas and Brāhmaṇa literatures which though do not bear any direct reference to the name Rudra, yet indirectly indicate his birth, legend, and personality. The myth about Rudra is very much complex in another passage of AB.¹⁸ Rudra appears there in a steller saga. In RV¹⁹ also his character as a Constellation is to be found. TA²⁰ also narrates this steller saga. In TS II. 2.10.2 ; MS 1.5 he is identified with Tīṣya star. All these references lead us to assume that he was regarded as a 'star' in the sky during that period.

ŚB is not very explicit with regard to Rudra, but its one striking feature is that it picks up at least two names of Rudra. It thinks that these two names have their local origins. It states Śarva was the name of Rudra among the people of eastern region while Bhava to the *Bāhikās*.

Among the principal Upaniṣads, which speaks of this great god is the 'Śvetāśvatara Upaniṣad'²¹. A few verses of the third chapter of this text have drawn the picture of this god.

In post vedic Purāṇas and Indian religious literature this god has achieved a thunderous applause particularly his Śiva (auspicious) image. Thus only a few sketches of this controversial divinity is drawn in order to show its gradual development in various stages down to Upaniṣads.

Scholars widely differ to identify this god with its true natural phenomenon. Hillebrandt is a firm believer in the naturalistic interpretation of Vedic mythology. According to him²² Rudra is neither a mountain—god as suggested by Oldenberg, nor a demon of the nether world later elevated to godhood as thought by Arbman. He is the god of tropical heat²³ before the rains ; Rudra's weapons are indeed the diseases which that season brings about (AV X. 2.26). The season 'śarad', particularly its beginning when the incidence of disease is at its highest both to men and cattle, is therefore, regarded as the season of Rudra.²⁴ He points out a Report of Hunter, written to the secretary of the Agricultural deptt. of India (3rd Edn. p. 616) in support of his contention. Again during this period, Trayambakahoma is performed to stop the fearful activity of Rudra. He also connects the god with mountain²⁵ and interprets Rudra from the \sqrt{Rud} , what he means 'red' as its cor-

rect reading, the fearful aspects of Agni, as according to him Agni's terrible form is Rudra.²⁶

R. N. Dandekar however refutes this theory with the remark that it is more ingenious than convincing. According to him²⁷ such an apotheosis of climatic conditions is perfectly discordant with the mode of thinking of the Vedic seers. He also thinks as though Hillebrendt has pointed out the Hunter report and there is no doubt that some diseases break out with the change of each season, yet in comparison with other seasons both in the Vedas and in post-Vedic literature, there are frequent references which praise this season as the most pleasant to start any work.²⁸

Another German Scholar, E. Arbman believes that Rudra is not the god of thunderstorm as suggested by most scholars.²⁸ His original character, as the scholar thinks reveals to be an earthly demonical fearful god, who is fond of blood.

There are some references in the Vedas to designate him as the cow-slayer (RV I. 114.10) or man-slayer (RV IV. 3.6). Rudra sends diseases like fever, cough (AV XI. 2.22 ; 26, VI. 90.93). Rudra's howling dogs swallow their preys unchewed (AV XI. 2.2.30). Several objects of Rudra are connected with evil omens and death. Yet surprisingly Arbman does not take into account the benevolent character of Rudra. He is the giver of progeny (RV II. 33.1) and he is entreated so that the votary may live a hundred winters. He has the capacity of healing diseases (RV. II. 33.7), he is the best physician (RV II. 33.4), he is the protector of sacrifice (RV. I. 114.4). He is the bestower of wealth ; he is *Prācetas* (wise) and likewise innumerable epithets can be cited to bring out his auspicious form. Thus it seems that Arbman probably misses that benevolent aspect of Rudra which merges in his Śiva-form which is equally important, to bring home clearly the dual character of this god.

Therefore, it will be safer and more reasonable, if we say that Rudra had in him both the Aryan and non-Aryan images. Both the civilizations betray evidence to their affinity in worshipping this divinity. While the former was non-iconic sacrificial in nature, the later was rather primitive and tribal.

A fusion of Vedic and post-Vedic concepts has given rise to the Rudra-Śiva dual image.

The word Rudra is usually derived from the √ *Rud* which means 'to howl' or 'to cry'. This derivation confirms our assertion of his character which regards him as the roaring god of tempest. This derivation is found in TS, MS, ŚB as well as in Nirukta.²⁹ Kāth. S (XXV. 1) derives it from √ *ruj* (to shatter). Sāyaṇa in his commentary on RV 1.114.1 derives the word in as many as six different ways.³⁰ Grassman, as quoted by Dandekar has assumed it from √ *reed*; meaning to shine.' Pischel thinks it is from a lost √ *rud*, which used to mean, 'to be ruddy or red.' Dandekar accepts his hypothesis as we think it has helped him to explain his theory.

All these derivations more or less help us easily to believe in the malevolent character of Rudra. Though Sāyaṇa's interpretations, take a spiritual turn still he has not missed the traditional derivations. It points more clearly to its malevolent character, which gradually turns towards benevolent Śiva form or to the auspicious right face of Rudra (*rudra yatte, dakṣiṇaṃ mukhaṃ tena māṇi pāhi nityam*, etc.) in the later period of the Upaniṣads.

In the Gopatha Brāhmaṇa, surprisingly we do not come across any detailed picture of his character, only but an account of a legend (GB II. 1.2-4) where he snatches his own share he was deprived of in the sacrifice. Thus he fights with other gods. It is prayed there that Rudra should not injure the sacrificer. He is acknowledged there as the giver of animals. Protection of sacrifice is also prayed to this god. Anyway a malevolent image is reluctantly painted there. We, in this chapter just gave an account on Rudra only because to show that this double-personality-seized divinity does not appear in the GB with his non-aryan image or post-Vedic character. Again if the AV and the GB would comprise completely negative character, then we would come across a detailed account of this Rudra god, what we often miss and that lead us to assume that the contents of the AV, supported by its Brāhmaṇa-text tells the otherside of the truth.

TOPIC : RUDRA'S POSITION IN THE SACRIFICE

GB has scanty references to Rudra, which does not lead us to assume any concrete or clear picture of this god in that Brāhmaṇa text. Actually, Rudra has been mentioned in the GB in course of description of the sākamedha sacrifice where he struggles to keep his position in the sacrifice. Now if we try to understand the subordinate position of Rudra in this Brāhmaṇa we should first of all find out the actual status of this god in the Vedic sacrifice. It should be admitted in the beginning that in the Vedic sacrifice, Rudra's position is not worthy of mention.³¹ Very few sacrifices speak about the share of Rudra there as their controlling divinity. Not only that, an analysis to these rituals will bring out the fact that these practises differ from general Vedic sacrifices. Chiefly 'Tryambakayāga', Sāka-medha, Rājasūya and in a few animal and havis-sacrifices are related to Rudra. Let us now discuss his position in the Vedic rituals. Rudra even in the sacrifices exhibits his terrible form, as special case is taken to offer him his due share. In the Darśapūrṇamasa, the Agni-sviṣṭakṛt-oblation is regarded as the share of Rudra and it should be offered outside the paridhi sticks. The oblation in honour of this god should not be mixed with main oblation, otherwise the sacrificer would be robbed off his cattle.³² Rudra's direction is always the north (TB 1.7.8.5). Rudra is an isolated god, while divinities like Indra, Agni, Soma are occasionally related to other gods, Rudra is associated only with Soma (RV VI. 74), some times identified with Agni or Maruts. GB, while dealing with conservation, clearly refers to the share of Rudra in the sacrifice (*rudrebhyo mādhyandināṇ savanam*, I. 4.7) particularly in the midday pressing. GB I. 5.11 ; 13 also speaks in the same vein. Some Vedic and post-Vedic legends and epithets indicate that Rudra was not at all associated with sacrifices and he had to fight hard to hold his share in the sacrifice. His exclusion from the sacrifices by gods is frequently mentioned in the Vedas.³³ One passage of the TS (II. 6.83) relates that once god, per-

formed sacrifice but did not include Rudra in the form of Sviṣṭakṛtagñi. So Rudra, the every-fierce god ; then demolished the sacrifice. The Mahābhārata (Sauptikaparvan X. 18) narrates the story of Rudra's exclusion from the sacrifice and its fatal aftereffects : 'When Rudra saw that gods had excluded him from the sacrifice, he made a show of anger and went to the place of sacrifice. Seeing him gods lost their senses. The sacrifice lost its splendour ; gods got frightened, changing itself into a gazzle the sacrifice ran away. Being enraged at this, Tryambaka destroyed with his bow the Savitṛ's arms, Bhaga's eyes and Pūṣan's teeth. Other Gods ran away. There was a hue and cry. At last all the gods came to him and appeased him. Finally they got back their lost organs. Thus the world became peaceful again. Viṣṇupurāṇa (Wilson's Edn. P. 61ff) narrates the story where the sacrificer was Dakṣa, who did not invite Śiva, his son-in-law in his sacrifice. Thus it witnessed the same turmoil.³⁴ A similar account of Rudra-legend is to be noticed in the GB. The context despite being different, yet the notion and the description are more or less the same. Here a prāṣitra legend is dealt with and the same story of exclusion of Rudra from the sacrifice is narrated which gave rise to severe calamity. As the GB narrates³⁵—Prajāpati excluded Rudra from the sacrifice. Rudra, being enraged cut-off the prāṣitra food. That broken food was kept by the gods ; for Bhaga, who looking at it became blind. When Savitṛ took it on his hands, his hands fell down ; Pūṣan became toothless, when he consumed it. Upto this portion there is a similarity with KB (6.13), ŚB (1.7.4.5-8) and TS (5.2.6.8). GB goes further to make it truly Atharvāṇic. When it was given to Idhma, the son of Aṅgirā, he became headless. When it was taken by Varhi-Aṅgirā, his limb-joints became loosened. Even Bṛhaspati-Aṅgirā became frightened at it. The legend does not make it clear how it was cooled down, but indicates that, prayers were offered to Sūrya ; food (Prāṣitra) was given to Indra and Varuṇa, whose stomach could not be destroyed by that food. Bṛhaspati-Aṅgirā (the AV priest) showered mantras over it in order to render it harmless. In our opinion this legend has a two-fold object. Firstly, it aims at to indicate the frightful image of Rudra (whose exclusion in the sacrifice

cannot be overlooked) and at the same time to give it an Atharvaṇic mould by unveiling the right of Aṅgirā. Thus the legend of Rudra's exclusion is evident everywhere in the Vedic and Post-Vedic literature. This legend is narrated in the context of Darśapūrṇamāsa sacrifice. Rudra's association with some other sacrifices is also to be found in the Br. texts.

Some optional sacrifices are performed for progeny, cattle and warding off diseases in some Brāh. texts,³⁶ where Rudra is the principal deity.

Among the seven Havīryajñas, Cāturmāsya sacrifices are the most important ritual. They are divided into four parvas of which Sākamedha-parva comes third, in which Rudra appears as a deity. Among the sacrifices to be performed in this parva, Tryambakayāga is an important rite where the offerings are given to Rudra at the intersection of roads, the favourite haunt of Rudra (ŚB II. 6.2.7). Thite in his book has dealt with this Yāga.³⁷

In order to describe the significance of this sacrifice it has been stated that this ritual cures the disease with the blessing of Rudra. K.B. V. 7 and GB II. 1.25 (*Trayambakairya-jante, rudraṃ tat svasyam diśi priṇānti* GB II. 1.25) clearly states this sacrifice is performed with a view to pleasing Rudra along with his direction (i.e. north). It indicates that the sacrifice pacifies Rudra's anger and as a result the diseases are removed. Oldenberg also, as quoted by Thite in his book (P.66) connects this sacrifice with healing, remedies. Hillebrandt³⁸ gives an account of rules pertaining to Sākamedha sacrifice. Outside the Cāturmāsya sacrifices, Rudra is accommodated in the Rājasūya and in the piling up of the fire altar³⁹ (*agnicayana*). During the royal consecration, wild wheat is brought for Rudra from the house of the royal superintendent of gambling den (*akṣavapa*) and of the slaughter house (*govikarta*) (Kath. S. XV. 3.12). In the Agni-cayana, the first principal rite to be performed at the altar is *Śatarudrīya Homa*, Chapter XVI (1-66) of the VS is recited in that Homa. This rite consists of 425 oblations to Rudra and the Rudras for which wild sesame seeds and flour made of wild wheat or other wild corns, goatmilk are used for Rudras in the earth,

atmosphere and heaven. (Quoted by Hillbrandt from Ritual literature of Weber, P-164).⁴⁰

Another rite 'Śūlagava', an animal sacrifice is performed and offerings are made to Rudra. This is performed in a place outside the village. Rudra is requested to go far away from human habitation to Mujavat mountain, after receiving his portion.

In the Śūlagava rite, offerings of blood are made to Rudra.⁴¹

Conclusion :

Rudra is a god of twofold personality. His malevolent image becomes more evident from his fight to keep his share intact in the sacrifice and the rites related to those sacrificial ceremonies. His frequent exclusion from sacrifice and his fight to enjoy his share as we see in the GB, KB, ŚB and other Brāh.-texts compel us to believe in the idea that once Rudra had a very insignificant role in the sacrifice, and he had to struggle a lot to claim his position in the sacrifice. GB, barring its Atharvanic mould, also has not taken much trouble to discover original legends or rites ; thus keeps silence on this issue of sharing or sacrifice by Rudra during the course of description of the prāśitra legend (II. 1.2-4) and Rudra's offering in the Sākamedha-sacrifice (II. 1.25).

Mention of the name of Rudra in the GB in a scattered manner elsewhere is not unavailable, but from those scattered instances no concrete character emerges. Again, while speaking about his share in the sacrifice, it narrates the old story in a slightly moulded and modified manner, just in order to give an atharvanic shape to the legend and this here only needs to be focussed.

FOOTNOTES

1. Hillebrandt—Vedic Mythology (Vol. II), p. 272.
2. RV I. 114.4.7, 8, 10.
3. *Māno Vadhiḥ pitarāṃ māno mātaraṃ mā naḥ priyastanvo Rudra rīṣaḥ*// RV. I. 114.7.
- * 4. *Mā nastoke tanaye mā no āyou mā no goṣu, mā no aśveṣu rīṣaḥ*/
Virānmā no bhāmito bodhī havismantaḥ sadamittvā havāmahe//
RV I. 114.8.
5. RV I. 39.4.7 ; 64.3 ; 85.2 ; 100.5 ; 101.7 ; 166.2 ; II. 34.9.13 ; VIII. 7.12 ; X. 64.8 ; 92.6 ; 1.114.6, 9, V. 50.
6. 'There is, indeed sufficient ground to assume that the primary character of the Maruts must have been essentially different from what the majority of passages in the RV tend to indicate'—Rudra, P 853, Quoted by Dandekar in his book. p. 213ff.
7. Dandekar refutes to accept '*bidyut*' as a Weapon of Rudra, as he refuses to accept Rudra a storm god'. According to his theory 'consequently, even such gods as Agni and Varuṇa, who are most obviously not storm gods are described as bearing Vajra. RV I. 109, 7, IV, 41.4) (P 218). He thinks it is used in a theoretical sense of something frightful and destructive (pp. 218-19).
8. *Prācetasvā rudraiḥ paścāt pātu*. VS 5.11.
9. *Rudrāḥ Saṃsṛjya prthivīm vahuḥjyotih*, VS 5.54.
10. See the verses starting from 20-35.
11. *namaḥ sambhabāya ca mayobhabāya ca*/
namaḥ śaṃkarāya ca mayoskarāya ca/
namaḥ śivāya ca śivatarāya ca// VS 16.41.
12. *Soarodīt tadrudrasya rudratvam*, T.S. 1.5.1.
13. TS 2.2.10.
14. The occurrence of Rudra as Nīlakaṇṭha ; Nīlagrīva, Nīllohita, etc. are referred frequently in RV and YV we have already cited them in places.
15. Rudra's mention as Bhava and Śarva is popular in the AV as the famous XI. 2 Rudra hymn mainly refers to Bhava and Śarva.
16. *Yo agnau rudro yo apsu antar ya sadhivirudhayaḥ*/
Ya ima viśva bhuvanāni ca klipe tasmai rudrāya namaḥ//
AV VII. 87.
17. TS 15.1. '*Yad arodīt tad rudrasya rudratvam*'.
31. KB VI. 1. ff.
18. AB III. 33.5.
19. RV X. 64.8—*Kṛṣānum astryaṃ tiṣyam sadhasthā ā*/
rudraṃ rudreṣu rudrīyam havāmahi//
20. TA X. 10.3.19.
36. ŚB 1.7.3.8.
21. Chapter III of the Śvetāśvatara Upaniṣad depicts about Rudra.
22. Dandekar : Op. cit—p, 224.

23. Hillebrandt : Vedic Mythology (Vol. II), pp. 278-79.
24. Ibid. p. 280.
25. Ibid. p. 279.
26. 'The name of Rudra interpreted—I think correctly as 'red'—
Ibid. pp. 280-81.
27. Dandekar—Op. cit., p. 226.
28. Ancient Indian kings of classical period used to start for war in the autumn season as it was considered as the most pleasant season of the year. (Cf. Raghu—Canto IV, Bhatikāvyaṃ, Canto II).
28. Dandekar—Op. cit., p. 232.
29. TS 5.4., Nirukta X. 5.
30. *rodayati sarvam antakale iti rudram/ rut saṃsārākhyam duḥkhyam tad drāvayati apagamayati vināśayati iti rudrah/ —ruṇaddhi āvṛ-
ṇoti iti rut andhakārādi tad dṛṇāti vidārayati iti rudrah/ yad arodīti
tad rudrasya rudratvam* (TS 1.5.1.1.). Yāska',—'Rudra rauṇīti/
roruyamāno drauṇīti rodayateṣ va/ sāyaṇa on RV 1.114.1.
31. 'Rudra has little place in the Śrauta-ritual in General'—G. U. Thite. 'Sacrifice in the Br. texts', p. 67.
32. TB 1.7.8.5 ; TS 1.8.14.1.
33. TS VI. 5.6.3. TM Br. 9.16—"The gods divided the animals among themselves. They excluded Rudra."
34. This narration has been extracted from Hillebrandt's Vedic Mythology (Vol. II). Notes on chap. (Rudra) X. p. 428.
35. GB II. 1.2-4.
36. Vedic Mythology :—Hillebrandt (Vol. II), p. 273.
37. Sacrifice in the Brāh. texts—Thite, pp. 66-67.
38. Hillebrandt—Op. cit. Vol. II, pp. 275-78.
39. Ibid. p. 281.
40. For details of this Śatarudīya-Homa, see Hillebrandt. Op. cit. pp. 281-82.
41. Dandekar Op. cit. n. 239

TOPIC : VARIOUS OFFERINGS IN THE SACRIFICE ,

It is well-known that the Brāh.-texts generally describe various sacrifices and their ancillary rites and explain their nature. With our limitations, it is just impossible on our part to explain them all according to Brāh.-texts. We have already made a general discussion over the matter in previous chapters. Let us see the offerings offered in various sacrifices.

Now, here, at first, it will be our endeavour to put a brief outline of *Animal Sacrifice* which has been designated as 'Paśubandha' in the Brāhmaṇa texts, as well as in the GB. We do not come across any detailed account of Paśubandha, excepting its casual mention. It is the ŚB (XI. 7.2.1) that explains the distinctive nature of the Paśubandha sacrifice by mentioning two kinds of animal sacrifices as follows :—

(i) One animal sacrifice in the Haviryajña-category and (ii) the other in the group of Soma-sacrifices (somavidhāna). Actually, we do not get a detailed description of 'Paśubandha' separately in any Brāh.-texts as it has been included in the abovementioned groups.

This sacrifice shall be performed by the sacrificer, once, twice, or six times a year. Atleast once is must to avoid sin.

Agni-ṣomīya-paśuyāga is considered as the model (*prakṛti*) of all animal sacrifices. The performance begins with the cutting branches and erecting of the sacrificial post (Yūpas). The victim is here generally a he-goat. It is to be noted here that even with the vicissitudes of sacrificial materials, he-goat remained as a victim for a long time. The Adhvaryu having made a knot, throws it over the victim and binds it up (ŚB III. 7.4.1-3). Six priests including Adhvaryu, Pratiprasthātṛ, Hotṛ, Maitrā-varuṇa, Brahman and Agnīdhra are required for the rite. The fire is kindled accordingly. A few materials are also needed for the performance of the sacrifice. Then Hotṛ recites eleven Āpṛī verses (AB II. 4., ŚB III. 8.1.1). There are eleven fore-offerings (*prayājas*) mentioned in the ŚB III. 8.1.3. The victim is brought to the slaughtering place, where

Samitā immolates the victim by strangulation (*ghatamantarā prāṇasaṃrodhanādinā prāṇaviyojanaṃ saṃjñāpanam*, Shastri—P. 42) (ŚB III. 8-1.15). Before strangling the animal, Adhvaryu makes an offering on the Āhavanīya-fire (ŚB III. 8.1.16). The animal is then killed (ŚB III. 8.2.13 and when the omentum is pulled out, it is roasted on the *Āhavanīya fire* (ŚB III. 8.2.18ff) by the Pratiprasthātṛ. Then the heart of the animal is anointed with clarified butter and the victim is taken between the sacrificial post and the āhavanīya fire. The limbs of the animal then are dissected into various parts and are offered to various gods. Some of the parts are offered to Agni and Soma (ŚB III. 8.3.29). Some of Indrāgnī, Sūrya and Prajāpati. Then follows the offering to the lord of the forest (vanaspati), Agni-sviṣṭa-kṛt and the quarters (ŚB III. 8.3.31-35). The Adhvaryu makes eleven after-offerings (*anuyājas*), while the Pratiprasthātṛ, the additional offerings (*upayājas*). Then, the *Patnī-samyājas* are offered with the tail of the victim (ŚB III. 8.5.8ff). At the time of cooking, the priest should perform a paśu-purodāśa-yāga. Then, the partaking Idā takes place by all priests, except Pratiprasthātṛ. This is normal animal sacrifice in the Agniṣṭoma. It may vary in regard to the number of victims, deities, offerings according to the desire with which those sacrifices are performed.

The significance of the animal-sacrifice as noticed by Thite relates to the *vapā* (omentum) offering which is connected with the generation and immortality.²

It has already been mentioned that though the Paśubandha sacrifice has no separate existence of its own, yet within its limitations, it has been dealt with the Brāh.-texts. In order to elevate its position by attaching special importance to it, sometimes it is connected with the Soma-sacrifice; sometimes the victims are identified with their deities and sometimes a direct relation between the victim and the deity either in number or in colour or in other ways has been established to show the importance of this sacrifice.³ In the *vājapeya* sacrifice seventeen victims (probably he-goats) are slaughtered for Prajāpati.⁴ In *Sautrāmanī* sacrifice, a reddish white he-goat is offered while in the *Agniṣṭoma* two different coloured he-goats are offered to Agni and Soma.⁵ ŚB XI. 7.1.2.3 states that performing an

animal sacrifice and offering flesh to gods is to redeem oneself, as flesh is the best kind of food for the gods.⁶

Though the Cāturmāsya sacrifice is primarily an iṣṭi sacrifice, yet Shastri⁷ points out that this ritual can be divided into three types, according to its libations. It can be performed either by *Purodāśa* (cake) or *Paśu* (victim) or *soma juice*. When it is performed with a victim, it follows the procedure of Paśubandha sacrifice. In the animal-cāturmāsya the victim or its limbs are offered in the main rites of the Iṣṭis or Havir or Soma.⁸ Here principal divinities including Viśvedevāḥ, Varuṇa, Maruts, Agni, Indrāgnī, ekādaśī-gods, Vāyu are offered flesh in various rites.

Agni-cayana :

Agni-cayana or fire-building ceremony is an optional ancillary rite of the Soma sacrifice and there is an animal sacrifice in which either a man or a horse, or a bull, or a ram and a he-goat are offered (ŚB VI. 2.1.5ff), or a he-goat to Prajāpati (ŚB VI. 2.2.1ff) and a he-goat to Vāyu Niyutvat (ŚB VI. 2.26ff) are offered.¹¹ In the Sautrāmaṇī-animal sacrifice¹² a smoke-coloured he-goat is offered to the Aśvins, a ram to Sarasvatī, another ram to Moon. Three Paśupurodāśa oblations are prepared with the limbs of the animals and they are offered to Indra, Savitr and Varuṇa respectively.

Rājasūya is a royal sacrifice, it is a sacrifice of all the iṣṭi, Paśu and Soma. Each performance receives equal importance and status. Two animal sacrifices are performed in this sacrificial ceremony. Lastly, a Sautrāmaṇī rite is performed. Another great royal sacrifice is Aśvamedha. Here Aśva (horse) is the slaughtering animal. A detailed account of this sacrifice is to be found in the work of Shastri.¹³

It is interesting to note that GB has scanty references to the animal sacrifice. In the third chapter (GB I. 3.18)¹⁴ of the first book we find the distribution of the various limbs of a victim among the different priests (*athātaḥ savanīyasya paśor vibhāgaṃ vyākhyāsyāmaḥ* 1.3.18). The body is divided into thirty six parts and they are distributed among seventeen priests,

as well as sacrificer and his wife. Mystically these parts are identified with the Bṛhatī metre of thirty six syllables.¹⁵ It has been told there that those who know such classification attain the abode of god (i.e. heaven).¹⁶ The reference to Paśu-bandha sacrifice is however frequently met with in the GB, though no comprehensive account is available. Both the Paśu-medha and Piṭṛ-medha are referred to in the GB 1.5.22, which coincide with ŚB 12/3/5/1-2, without any detailed account.

There is another reference where the victim is offered to Viṣṇu. In the Sākamedha parva of the Cāturmāsya sacrifice and in the third Soma pressing, paśu is offered¹⁷ to him. The animal has been substituted for Idā. A few Kāmyeṣṭis are met with the GB where an animal is slaughtered and offered to Indrāgnī in every sixth month.¹⁸ Even a bird is also offered there to the same gods. It has been stated that animal sacrifice brings about fulfilment of various desires. In the entire text of the GB, fragmentarily, elsewhere some traces of animal sacrifices may be noticed, as the second book is chiefly an exposition of various sacrifices, yet no more striking mention of animal sacrifice is detailed there.

Rudra's fondness for flesh and blood has already been mentioned before. Though Rudra has been excluded from sacrifices and its indication is also found in the GB (II. 1.2) itself, yet his appearance in some sacrifices (in the third savana), in the Cāturmāsya deserves attention. Hillebrandt in his work¹⁹ has shown some cases where Rudra has been invoked as a sacrificing deity in some general and special rites. One thing is worthy of mention here that his offerings are mainly flesh, blood or human body, though the GB speaks about his offerings as cakes (GB II. 1.2).

A Discussion on Puruṣa-medha :

It is a vexed question, whether in Vedic sacrifices human sacrifice was a well-accepted rite or it was a symbolic one. There is no denying the fact that Puruṣa-medha or human-sacrifice was known in the Vedic and Brāhmaṇic periods. But the slaughter of human beings in the name of sacrificial oblation was in vogue or not is an academic debate still.

Western scholars more or less are in favour of opinion that "human-killing" in *Puruṣamedha* sacrifice was in vogue during Vedic period. ŚB XIII. is the main source of this sacrificial ritual. On the upasada day eleven victims are offered to Agni and Soma (ŚB XIII. 6.1.4). First day an Agniṣṭoma is performed; then follows Ukthya; then Atirātra; then again Ukthya and finally Agniṣṭoma (ŚB XIII. 6.4.7). On the central day, *puruṣas* are sacrificed (ŚB XIII. 6.2.2). Surprisingly, ŚB does not give any detailed account of this sacrificed *Puruṣa*. It is difficult to ascertain from the ŚB, whether those sacrificed (*Utsargīta*) human-beings were actually slaughtered or freed afterwards. ŚB is silent on the fact to which gods those *puruṣas* are to be offered. TB III. 4.1.1ff says that various persons of four different castes are offered to various deities. But the names of the gods (*nobility, penance* etc.) lead to another confusion. At the time of bringing up the victims three oblations are offered to Savitṛ (ŚB XIII. 6.2.9). The Brahman priest recites the famous *Puruṣa-sūkta* (RV X. 90) and other verses (VS XXX. 1-16). After Udayanīya offering eleven barren cows are offered to Mitrā-Varuṇa, Viśvedevāḥ, and Bṛhaspati (ŚB XIII. 6.2.16). The Traidhāvātī is the final offering in this sacrifice (ŚB XIII. 6.2.17).

ŚB (XIII. 6.2.1) gives an etymology of the word '*Puruṣamedha*':—The stronghold (*Pur*) doubtless is these worlds and *Puruṣa* is he that blows here (winds). He bides (sets) Here (*pur*), hence he is '*Puruṣa*'. According to him '*medha*' means 'food' (*Ime vai lokāḥ purayameva puruṣaḥ . . so asyām purīset, tasmāt puruṣaḥ . . tadasya annam medhaḥ . .* ŚB XIII. 5.2.1).²⁰

From this etymology it is difficult to ascertain whether the *Puruṣas* were killed or not. In the Agni-cayana-rite it is said the heads of the animals are to be put and among them *puruṣa* is to be killed first as he is the first and foremost of all the animals (ŚB VII. 5.2.1). Weber, as quoted by Thite,²¹ says that in Roman, German and Slavish customs once human killing was a ritual in building up construction. Like that building construction, fire-building (*agnicayana*) was performed with human heads, as Weber assumes. In the *Aśvamedha*-sacrifice an offering of human-head is offered to Jumbaka in Avabhṛta-bath (ŚB XIII. 3.6.5),

From the above references it is apparent that human slaughter was in vogue in the Vedic age. Still it is a controversial issue. Hillebrandt²² thinks that the legend of Śunaḥśepa confirms the existence of human sacrifice as that time. Thite in his work has collected some of these Westerners' opinions.²³ According to Wilson Puruṣamedha was factual and in order to prove his contention he has referred to the Śunaḥśepa legend of the AB (Chap. XXXIII). Max Müller supports his opinion and Weber also subscribes to his view. But some of the modern solutions do not accept it. Colebrooke, however, says that Puruṣamedha was not a real performance, but only allegorical. Oldenberg thinks it a product of fantasy. Keith, following Oldenberg says that it is a merely priestly imagination. He supports it by showing that the Brāhmaṇas do not give any vivid description of this rite. Winternitz agrees with Oldenberg and says that it is a part of sacrificial mysticism and had hardly any reality. Shastri reacts strongly in this regard and states that in the Puruṣamedha sacrifice, there is no scope of *himsā*²⁴ (i.e. slaughter). Categorically refuting the arguments of human killing, he maintains the faith that it is purely an allegorical rite. After Utsarga in the sacrifice he comments, *puruṣas* are made free. Referring to the legend of Śunaḥśepa, he argues that, that boy was not ultimately killed but released. He finds a noble philosophy of self-sacrifice (not killing) in this rite.

Today it is very difficult to draw the right conclusion. A casual study reveals itself in favour of human-killing but an indepth discussion will show that such a conclusion is not so easy. The etymology, puts forth by the ŚB XIII. 6.2.1. is not very clear. Again, the difficulty arises, when we find its origin in the ŚB XIII. 6.1.1ff; Puruṣa Nārāyaṇa performed this five-day sacrifice. ŚB XIII. 6.2.12-13, says that when Nārāyaṇa, after performing the sacrifice was ready to slaughter the Puruṣa, a voice was heard :—'*Puruṣa, do not consummate these victims*' Then the Puruṣa sets free the human victims. It clearly reflects the tendency to avoid the slaughter of human beings. It is true that in the ŚB where we come across this rite in a big way, nowhere depicts it clearly about killing and nowhere does it directly say anything in favour of killing.

Again it does not state to which god the *puruṣas* are to be dedicated. Moreover when some of the names it gives, it deepens the controversy. Priesthood, Nobility, Penance are the gods there to whom people of various castes are offered (ŚB XIII. 6.2.10). Keith maintains the view that the ritual or *Puruṣamedha* is a mere priestly invention to fill up the apparent gap in the sacrificial system, which provides no place for man.²⁵

From the above discussion it may be concluded that Thite²⁶ has probably rightly felt the truth. Echoing Weber, Thite says that *Brāhmaṇa*-texts knew this rite, but they do not prescribe any human killing there. On the contrary, they have tried all ways to avoid it. It may be that in the remote past, the barbaric Aryanas used to practice it. But when the Vedic social system was firmly established, then this inhuman killing began to fade away. Hillebrandt rightly says '*Puruṣamedha* is a remnant of the barbaric old times.'²⁷ And this theory rightly explains, why the *Brāhmaṇa*-texts do not say about human-killing clearly, though they certainly know it.

Other Offerings in the Sacrifice :

The sacrifices and their ancillary rites chiefly depicted in the present text may be under following heads.

GB I. 5.25 mentions that there are seven *Soma-yajñas* (*Sutyās*), Seven *Pākayajñas* and Seven *Havir-yajñas*. These twenty-one sacrifices together with other new sacrifices are to be performed by the *Aṅgirās*.²⁸

The *Brāh.*-texts deal with the sacrifices which mainly belong to either the *haviṛyajña*-group or to the *Soma-yajña* group.²⁹

(a) *Havir yajñas (Seven)*

1. *Agnyādheya*.
2. *Agnihotra*.
3. *Paurṇamāsī*.
4. *Āmāvāsya*.
5. *Naveṣṭi* (*āgrayaṇa*).
6. *Cāturmāsya*.
7. *Paśubandha*.

(b) *Somayajñas (seven)*

1. Agniṣṭoma.
2. Atyagniṣṭoma.
3. Ukthya.
4. Ṣoḍaśī.
5. Vājapeya.
6. Atirātra.
7. Āptoryāma.

(c) *Pākayajñas (seven)*

1. Evening offering.
2. Morning offering.
3. Sthālīpāka.
4. Bali haraṇa.
5. Pitṛyajña.
6. Aṣṭaka.

Besides these, there are some ancillary rites connected with different sacrifices, as well as libations which are offered to various gods. In the GB the following ancillary rites are to be noticed.

- (a) *Dīkṣā*.
- (b) *Tanūnaptra*.
- (c) *Pravargya*.
- (d) *Dakṣinā*.
- (e) *Prāyaścitti*.
- (f) *Abhicāra-rites*.

Discussion on these sacrifices and rites have already been made in the earlier chapter. So we shall deal with the libations offered to various gods.

Darśapūrṇamāsa-sacrifice :

It is the most important iṣṭi (haviṣ) yāga and the most of all iṣṭi sacrifices. Both AB and ŚB (XII. 4) have elaborate discussion on it. The GB 1.3.6-10 and II. 1.1-12 describe this rite which closely resembles to ŚB XI. 4.

Generally main offerings are three in number. The first one is given to Agni with Purodāśa, the second one to either Viṣṇu or Prajāpati or Agni and Soma. It is known as Upāṃśuyāga. The third offering is given to Agni & Soma with cakes. GB II. 1.12 says that eleven dishes of Purodāśa are offered to Agni & Viṣṇu. Here certain libations are offered to Sarasvatī & Sarasvān, which correspond to Vait (VIII. 1.2).

Agnihotra :—It is a compulsory śrauta rite for a consecrated Brāhmaṇa. In the GB (I. 3.11-16) we come across a mystic description of this rite. It suggests (section 15) that this rite is to be performed twice daily; in the evening and in the morning. In the evening the first oblation is offered to Agni, then to Prajāpati. In the morning the first oblation is offered to the Sūrya. GB I. 2.18-21 deals with this rite but the treatment is mystic. Actually it is a rite of kindling sacrificial fire to begin śrauta rites.

Catūrmāsya :—A comprehensive account of this rite has been dealt with in the earlier chapter.³⁰ It is an important and complicated popular rite. It is divided into four parvans naming: (i) *Vaiśvadeva*, (ii) *Varuṇapraghāsa*, (iii) *Sāmakēdha* and *Śunāsīrīya*. Thite has prepared a good account of this sacrifice in his work. It may be performed either with soma or havir or animal. GB II. 1.10-26 deals with this rite in an exhaustive manner. In the *Vaiśvadeva* parva an offering of twelve dishes is given to Agnivaishvānara and Parjanya. In the 2nd parva, offerings of cakes etc. to Varuṇa Agnivaishvānara are offered in order to get free from Varuṇa's nooses. In the *Sākamedha* parva the principal gods Maruts receive an offering of eight dishes. In the last parva many gods including Aindrāgnī, Vaiśvadeva, Śunāsīrīya, Vāyu and Sūrya receive oblations. GB II. 1.26 eulogises the performance of this rite and it closely follows the KB.

Dikṣā :—It has already been dealt with GB I. 3.19 describing this rite which is nothing but a religious ecstasy. The rites are performed particularly in the form of dikṣāniyeṣṭi, where an oblation of purodāśa on eleven potsherds is offered to Agni and Viṣṇu. The detailed account has been given earlier.

Tanūnaptra :—GB II. 2.2-3 describe this rite which has

already been discussed. So no repetition is necessary. GB does not refer to any god in this rite.

Pravargya :—It is a three-day rite and is considered an ancillary rite of the Soma sacrifice. GB II. 2.6, speaks of it, but no detailed account is available. GB there says that it took place when the sacrifice ran away from gods. It is a sun-magic according to ŚB XIV. 1.1. and GB I. 4.7.

Prāyaścitti :—It is a major ancillary rite. Any mistake committed in the course of any sacrificial ritual is to be rectified. The rite by which the purification is done is called expiation. Any kind of mistake committed in the sacrifice cannot give the performer, the expected results. In TB III. 7.2.4-5 ; I. 4.3.6, ŚB XII, 6.1.21 ; IV. 2.5,10 ; GB, 1,3,12 ; II, 1,15. we come across various types of mistakes which require expiation for their rectification. The ways of *Prāyaścitti*, as observed by Thite³¹ may be as follows : (a) by reciting verses, (b) by offerings, (c) by substitutes, (d) by uttering *vyāhṛtis*, (e) by redoing, (f) by giving *dakṣiṇā* to the priests etc.

Abhicāra (*Sorcery rites*) :—The discussion of this rite has a special purpose. It has been established mainly by the Westerners and subsequently accepted by most Indian scholars that the AV is a Veda of sorcery, black magic, witchcraft and heinous acts. To show this double character of the AV, Bloomfield has also quoted from the GB where twice, this Veda has been designated as both holy (*śānta*) and terrible (*ghora*). To explain the word 'ghora', Bloomfield has identified it with *abhicāra*-rite. But we have already examined his view in Chapter II. There is no denying fact that like all *saṃhitā*-texts, the AV has some practices on *abhicāra* rites. Here we would like to argue that, if the AV was chiefly a magical *saṃhitā* then, there would have some references of its rites in its *Brāhmaṇa* i.e. in the GB. But in the whole range of GB we hardly come across any rite which is related to *abhicāra*. Thite also, in his work,³² while enumerating the *abhicāra* rites in various *Brāhmaṇa*-texts, has quoted occurrences from the ŚB, AB, JB, TMB and other *Brāhmaṇa*-texts, but has given no reference from the GB (except one case GB II. 3.2). Probably the GB and its Veda (the AV) had very little relation with what we call *abhicāra* ; otherwise, we would have frequent

reference in the GB too. If then it is argued that the AV primarily had no Brāhmaṇa-text at all and later on a Brāhmaṇa text was composed in order to designate the AV as a total Veda. If we even for argument's sake accept this concept, yet we question—why then it should avert AV-saṃhitā's content, why should it not explain or apply the subject matter of the AV what is stamped as 'abhicāra' in action (i.e. viniyoga), when it in every respect tries its best to keep up its Atharvāṇic character?

Again, the term 'ghora' is not explained anywhere in the GB. It is Bloomfield, who brings out or invents the meaning 'abhicāra' by 'ghora'.

Actually, we, now can assert that the subject-matter of the AV in question was first interpreted in a free style manner due to some unknown reason by the Kauṣ Sūtra and other ancillary literatures of the AV of the later period and that was accepted by the Westerners and this led to this mis-interpretation. We believe, for the right interpretation of the AV mantras, a deeper sagacity is highly desirable ignoring the views of either the Kauṣ Sūtra, or spiritual exegesis.

Conclusion :

The GB deals with the offering of flesh to numerous divinities. Not only flesh offering but offerings of havis, soma and purodāśa do not escape its notice. These offerings are made in various sacrifices and ancillary rites where the gods have a share of their own. GB in course of its discussion has shed light on a number of prominent deities who are presented with various kinds of offerings. Besides the offerings mentioned above other libations are also offered to deities. In dealing with this aspect the GB indicates its originality which truly confirms its Atharvāṇic Character.

FOOTNOTES

1. GB is not very comprehensive regarding the discussion of animal sacrifice. It simply gives an account of the distribution of various limbs of an animal in I. 3.8. In the second Book, it hints at some places about this sacrifice. ŚB XI. 7.1.1ff, gives a short description, That book III. 6.4.1.1ff describe it in detail. Third book has several sections on Paśubandha (II. 6 ; 7 ; 8).
2. Thite :—Sacrifice in the Brāh.-texts, p. 141.
3. Ibid. pp. 142-43.
4. Thite in his work here quotes from TB. 1.3.4.3-4 and ŚB V. 1.3.7ff, see page 143.
5. Ibid. p. 143.
6. Ibid. p. 144. :—
7. C. Shastri deals with these three kinds of libations in his work Yajñatattvapraśāsa, p. 52.
8. Ibid, pp. 52-53.
9. Ibid, p. 53.
10. Thite—Sacrifice in the Brāh.-texts, p. 183.
11. Ibid, p. 183.
12. C. Shastri—Yajñatattva Prakāśa, p. 108.
13. Ibid, pp. 117-121.
14. This portion coincides with AB 7.1.
15. GB I. 3.18 (satṛim sadaksara Vṛhatī).
16. Ibid, I. 3.18.
17. Ibid, II. 1.23.
18. Ibid, II. 2.1.
19. For details about the share of Rudra in the sacrifice, see the page of V.M.—274-281 of Hillebrandt.
20. Thite—Sacrifice in the Brāh. texts, p. 24.
21. Ibid, p. ff-25.
22. Vedic Mythology (Vol. II). Hillebrandt, p. 15.
23. Thite : Sacrifice in the Brāh.-texts, pp. 26-27.
24. Shastri : Yajñatattva—Prakāśa, pp. 121-22.
25. Thite Quotes Keith in his book, Op. cit., p. 27.
26. Thite : Op. cit., p. 27.
27. Thite : Ibid, p. 27.
28. *Sapta sutyāḥ sapta ca Pākayajñā haviryajñāḥ sapta tathaikaviṃśaṭiḥ/ sarve to yajñāḥ āṅgiraśo' piyanti nūtana yān ṛṣyo sṛjanti ye ca sṛṣṭāḥ purāṇaiḥ//* GB I. 5.25.
29. Thite : Sacrifice in the Brāhmaṇa-texts, p. 106.
30. For details of Cāturmāsya, See Thite's, Op. cit., pp. 55-76.
31. Thite, Op. cit, pp. 165 & 168 (He gives details about ways of Prāyaścitti).
32. Thite : Sacrifice in the Brāh. texts, pp. 175-183.

CHAPTER VI

TOPIC : MORE ABOUT EKĀHA (ONE DAY) SOMA SACRIFICE ; THREE PRESSINGS

Introduction :

It does not require any separate introduction that the Soma sacrifice occupies a prominent position in the brāhmaṇical practices of ancient India. With the vicissitudes of the sacrifice, Soma sacrifice kept a close connection with all other sacrifices. Efforts are always made to show the connection of other sacrifices with the Soma-sacrifice. It has been claimed that by performing Darśapūrṇamāsa sacrifice one receives as much benefit as he would gain by performing Soma-sacrifice.¹ ŚB declares the animal sacrifices have the characteristics of the Soma-sacrifice.² Another Brāhmaṇa text holds the view that the Agnihotra is shown to have the nature of Soma-sacrifice.³ Cāturmāsya possesses many popular rites directly connected with Soma-sacrifice. This sacrifice being in the class of Havir-yajñagroup can be performed in the manner of Soma-sacrifice.⁴ All these indications just show the great importance of this sacrifice.

Before entering in the depiction of actual rites of the Ekāha Soma-yāga, we shall try to prepare a very brief account regarding the characteristics of Somaplant and its procedure of buying for the sacrifice. We should not elaborate them because GB is not much vocal in these two topics.

Still today, Somaplant is a subject of research as discussions regarding its original characteristics so far made lead us into utter confusion and contradiction. Not only the Indians, but also the Iranians used to have ritualistic practices with a certain plant which the latter used to pronounce as 'hauma'⁵. Some interesting views of the various scholars are presented below in order to find out the efforts to identify of this peculiar plant. Hillebrandt has collected a number of views in his book. Anquetil Duperron reports of a plant by

Persees as a sacred plant which they believed supposed to have the power of conferring immortality.⁶ Scholars like Stevenson, Kuhn identify the Somaplant with '*Asclepcas acidā*' or '*Sarcostemma viminalis*'. Haug thinks it a creepy twisting semi-sherb with a series of leafless shoots which contain milky juice.⁷ According to him its botanical name is '*Sarcostemma intermedi-com*'. Max Müller draws our attention to the description of a plant given in a book of medicine.⁸

(*Syāmalāmlā ca niṣpattrā kṣīrinī tvaci māṃsutā/
sleṣmalā vamanī vallī somākhyā chāgābhojanam//*)

Hillebrandt, though thinks Max Müller's views quite useful yet he is not ready to accept the latter's view as right as according to the former the description is of much later date and any such description is not available in Vedic texts.⁹ He thinks of a sherb as Soma plant to be found in the coromandal coast, supposed to be used for sacrifice in ancient India.¹⁰ Roth refuses his view and claims that '*Sarcostemma acidum*' has the best claim to be regarded as the genuine Soma plant.¹¹ Dr. Watt, an Indian Govt. official ridicules Roth's theory and believes that Soma plant must be a plant full of sweet juice.¹² His statement leads to an interesting intellectual exchange among the scholars like Max Müller, Roth, Baker, W. Thisellon Dyer, Laland, Hontum Schindler etc. published in the weekly Journal '*The Academy*' in Germany in the year 1884.¹³ There interestingly each one contradicts other's opinion and establishes his own view.

Hillebrandt accepts neither the view of Max Müller nor Watt.¹⁴ He toiled hard through the pages of his book in regards with this plant, albeit he cannot reach any definite conclusion.¹⁵ It will be extremely folly to give any confirm opinion in this regard here, but it may be assumed that the opinion of Max Müller could have some weight as the Vedist Shastri also quotes the former's sloke, while the latter defines about the identity of this controversial plant.¹⁶ GB though elaborately describes about the Ekāha soma-yāga, yet does not say anything regarding the nature of this plant. In the Vedas Soma is an important object, being identified with many

a thing like plant, person, king, king of the plants, mystic personality, that confuses us much.

The buying of Soma is another important rite in the Soma-sacrifice. It is also the integral part of the sacrifice. Most of the Vedic texts take it as an old constituent of the ritual though GB has little mention of this ritual. This plant is purchased from a *Śūdra*. Probably Soma-trading was a tough job and *Śūdras*, who were chiefly tribal people were the fittest persons for bringing them from the high mountains to locality. Hillebrandt finds it difficult to explain this trading as a part of ritual.¹⁷ Both ŚB III. 3.1.1ff and Kātyāyana ŚS VII. 6.1ff give a detailed account of this act. ĀP. ŚS also deals with this ceremony.¹⁸ Hillebrandt elaborately describes this rite extracting various Śrauta texts.¹⁹ Here, in a nutshell we mention a few points accordingly of this rite.²⁰

(i) The Advaryu priest should buy Soma-stalks from the son of Kutsa. According to Kātyāyana ŚS VII. 6.3.4, Kutsa is a person whose behaviour is despicable. Kutsa is a soma-seller. Probably he is a *Śūdra*.

(ii) The Soma-seller should cleanse the Soma plant with the help of a waterpot.

(iii) Then it follows the description of Soma-offerings like *Prāyañīyeṣṭi* etc.

(iv) A cow is meant for the price of Soma.

(v) Then follows the rules of measuring Soma. There is a dramatic conversation between the Soma-seller and the Advaryu priest in bargaining over the price of Soma.

(vi) As the Soma is a honourable guest, so *Ātithyeṣṭi* is performed after buying the Soma, where nine plates of cake offering are given to Agni and Viṣṇu. It is followed by the rites of *Pravargya*. With this rite it ends the performance connected with the purchase of Soma. After the close of transaction of Soma-trading, the Soma-seller is driven away by the Advaryu with a spotted Leather-whip or wooden club. Hillebrandt thinks this as a fiction of the ritual.²¹ Roth considers this whole transaction as a symbol of acquisition of Soma by the gods from the Gandharvas.²² ŚB III. 2.4.1ff says the Soma was in heaven and after series of incidents it was brought to

earth. The actual significance of this dramatic conversation is not yet ascertained.

Various Rites Related to Three Pressings :

Now let us discuss the general features of the Ekāha Soma-sacrifice and more specially the rites related to the three pressings of the Agniṣtoma sacrifice. Shastri prepares categorical discussion on it.

Various preliminary rites precede the actual function. Everybody is not eligible to perform this sacrifice. One who is purified with Homa performances, Vedic chanting, and holy-bath ; whose parents are well-versed in Vedic studies and sacrifices are only eligible for it. ŚB I. 5.23 in course of prescribing the various Soma Yāgas mentions the seven Saṁsthās of Ekāha sacrifice. They are, namely, the Agniṣtoma, the Atyagniṣtoma, the Ukthya, the Ṣoḍaśin, the Vājapeya, the Ātirātra and Āptoryāma. We have already prepared a brief enumeration of these seven Saṁsthās except Agniṣtoma, which is the model of all Soma sacrifices.

Although it takes only one day to perform the core of the rite (*sutya*, day of pressing and libation) and is classified as Ekāha, yet this sacrifice lasts for five days. We shall try to mention the functions of each day separately.

1st Day : On the opening day of the Agniṣtoma sacrifice, the sacrificer along with his wife takes initiation (*dīkṣā*). This rite is followed by a consecration ceremony, which generally takes place in the full-moon period of the spring season. GB I. 3.19-22 and I. 4.1-6 give an account of this ceremony, which has been already depicted in earlier chapter. A section (GB I. 3.21) also speaks of a number of expiatory rites to be observed by an initiated one. During the time of consecration *dīkṣanīyeṣṭi* is performed by the initiated one.

The next ritual act is to receive and choose the priests in this rite. Generally sixteen priests are required to perform the sacrifice. They are classified into four groups headed by Adhvaryu, Brahman, Hotṛ and Udgātr. Each group consists of four priests.

- (a) 1. Adhvaryu.
2. Pratiprasthātr.
3. Neṣṭr.
4. Unnetr.
- (b) 1. Brahman.
2. Brāhmanācchapsin.
3. Agnīdhra.
4. Potr.
- (c) 1. Hotr.
2. Maitrāvaruṇa.
3. Acchāvāka.
4. Grāvastut.
- (d) 1. Udgātr.
2. Prastotr.
3. Pratihartr.
4. Subrahmaṇya.

ĀP. ŚS 10.1.10 counts one more priest named sadasya for this purpose. GB, also however speaks about these sixteen priests and also counts sadasya as the seventeenth accepting earlier records.²⁴ GB has nothing different than these counts, but only adds an Atharvaṇic flavour in sacrificial rites.²⁵

Now, the sacrificer, accompanied by those priests should arrive at the sacrificial place with his wife. From the Gārha-patya fire, the Adhvaryu should kindle Āhavanīya fire and then twenty-four homas are to be performed. Next, dīkṣanīyeṣṭi is to be performed with an offering of cakes on eleven potsherds to the gods Āgnā-Viṣṇū. After finishing this offering, the sacrificer should enter the 'Prāgvaṃśasālā.' Some rites are also attached to this iṣṭi, which we have already discussed before. The remaining period of the first day is to be passed in that bamboo-shelter and thus ends the first day's performance. The duties and the restrictions, which are imposed upon the sacrificer in this regard, are to be found in the GB I. 3.19-22. The restrictions as imposed by the GB coincide with Vait. II. 21-26.

2nd Day : Prāyanīyeṣṭi is the opening rite of the following day, in which there are five deities including Svasti, Agni,

Soma, Savitr and Aditi. For the first four deities clarified butter and for the fifth, rice are the offerings. Next follows the buying of Soma, which has already been discussed. Then follows the Ātithyeṣṭi which is performed to pay homage to Soma, who is the honourable guest of the sacrificer. Nine dishes of cakes are offered in it and Viṣṇu is the deity. It may be mentioned here that in the ancillary rites of the Soma sacrifice, Viṣṇu is the offering deity in most cases. Therefore, it is not improbable to assume that GB on several occasions identifies Yajña with Viṣṇu.²⁶

Tānūnaptra is the following ancillary ceremony to be performed on the second day after ātithyeṣṭi (guest-offering). To find out the origin of this rite the Brāhmaṇa-texts take recourse to legends. AB I. 24 narrates the story thus :—Gods were afraid of the Asuras that the latter might become aware of the gods' being disunited would take seize on their region. They marched in several divisions. Agni marched out with the Vasus, Indra with the Rudra, Varuṇa with the Ādityas and Bṛhaspati with the Viśvedevas. They agreed among themselves to deposit their bodies in the house of Varuṇa. That make them bodily convenient. GB II. 2.2, gives the same story in a slightly different manner. There Indra marches with the Maruts, instead of Rudra and the latter with Soma. Like the AB, it also derives the word Tānūnaptra :—as the gods united (Sambādyanta) their bodies (Tanūn), it becomes Tānūnaptra.²⁷ Then, the gods became victorious and the Asuras were defeated. ŚB III. 4.2.1.ff also describes this story in a slightly different manner.

For the performance of this rite, the priests lay down their desirable forms together and favourite powers (ŚB III. 4.2.9). The Adhvaryu takes portions of butter for the ceremony (GB III. 2.3 ; cr. ŚB III. 4.2.10ff). They pray to Tanūnapāt and take swear of truthfulness (See GB II. 2.3). When many persons are consecrated the tanūnaptra-butter, after pouring with milk is to be handed over to the house-lord. (ŚB II. 4.2.15).

The reason behind this ceremony is well-known. For getting the desired result there must be full co-operation between the sacrificer and the priests and among the priests too. This

ceremony establishes an indissoluble bond between the sacrificer and the priests. This has been suggested by AB I. 24 and ŚB III. 4.29. GB also says that one who becomes disloyal first, gets trouble.²⁸ Three sections (II. 2.2-4) of this Brāhmaṇa deal with this rite and it has a close similarity with TS VI. 2.2.2ff. The only difference is that it uses some Atharvāṇic mantras which accord well with Vait 13.16ff.

Pravargya is another ancillary rite which is performed before the Soma-sacrifice on the second day. It is actually a rite of three days to be performed twice in the morning and evening.²⁹ TB does not deal with Pravargya while the RV Brāhmaṇas (AB & KB), and the AV Brāhmaṇa (GB) describe this rite in their proper places. ŚB XIV (1.2. & 3 Kāṇḍas) gives a detailed account of this rite. Thite³⁰ and Shastri³¹ elaborately deal with this sacrificial ceremony. The GB (II. 2.6) only recounts a legend to find out its origin and greatness of this ceremony. In the description of the legend, it simply follows the AB 1.18. According to the text the ceremony takes place when the sacrifice had run away from the gods. The gods, then crushed it. Again they collected it and got it cured with the help of the Aśvins, who are generally regarded as the divine physicians. They joined the parts of the sacrifice and also the head. ŚB XIV. 1.1ff gives another story from which it becomes evident that knowledge of joining the parts of sacrifice (here Viṣṇu, the sacrifice embodied) especially the head is the knowledge of Pravargya. TB VII. 5.6 gives a similar story. GB has identified the Pravargya with the sun. ŚB also supports it.³² Oldenberg, Eggling, Hillebrandt, Keith, Gonda and others take this ceremony as a magic rite directed to the Sun as they think the Mahāvīra a pot, used in this rite as the symbol of the Sun and the Mahāvīra ritual originally intends to reinforce the power and lustre of the Sun.³⁴

Upasad is another preliminary rite of the Soma sacrifice to be performed in the morning, after the completion of Pravargya. Here Agni, Soma and Viṣṇu are the principal deities and everywhere clarified butter is the offering. GB II. 2.7 introduces a legend, which says that gods and seers made an encounter with the Asuras in which the gods and seers suffered defeat. Then they performed Upasad and then defeated the

Asuras. GB says that one who performs knowing thus attains pleasure (See GB II. 2.7). There are three Upasads in the Agniṣṭoma.³⁵ These three Upasads are performed twice a day to achieve desirable results.³⁶

3rd Day :—The third day of the Agniṣṭoma begins with the construction of great altar (*Mahāvedī*). The ritual acts are performed on the sacrificial altar. Although various Brāhmaṇa-texts discuss about the construction of this altar,³⁷ yet GB is not at all vocal in this regard.

4th Day :—In the morning of the fourth day, in the beginning the Pravargya and the Upasad-rites are performed. They are followed by an animal sacrifice 'Agniṣomīya'. This rite is considered as the archetype (*Prakṛti*) of all animal sacrifices. We have already covered a comprehensive account on it earlier.

5th Day :—The fifth day, being the day of extracting Soma-juice (*sutyā day*), receives the chief attention in the Soma-yāga. The extraction is comprised various minor rites which will be discussed in course of time. Let us discuss the general features of the three pressings and its occurrences in the GB text.

Morning Pressing :

On the end-part of the night of the 4th day all priests and sacrificial personalities wake up before the chirping of the birds and after finishing morning formalities, they gather themselves, where only the Hotṛ recites loudly the verses meant for *Prātaraṇvāka* till the sun rises in the sky. The recitation is followed by a 'Homa'. In the meantime Pratiprasthātṛ arranges the various soma-juice-extracting instruments. The Homa-rite is followed by 'dadhi-pracāra' (drawing of curds) rite to the god Prajāpati. Aṁśu-graha is the another rite to be performed immediately before the morning pressing. In this rite Soma-plant is taken on a pot and vaśatīvarī water is sprinkled on it. Then after-pressing with a stone, they are offered to Prajāpati. Upāṁśu-graha is another minor rite to be performed after Aṁśu-graha. In this rite Soma-stalks are divided into two heaps for morning pressing and midday pressing and after extraction, they are kept in an Upāṁśu pot by Adhvaryu. During the time of pressings of each heap a number of rites are

performed and the last rite is technically called 'the great pressing' (*mahābhiṣava*). At the time of pressing in the morning a good number of verses are recited. A number of rules and formalities are maintained during the time of extraction. It will not be out of place if we mention a few of those formalities accordingly.³⁸

(i) The priests should sit around the skin of the antelope with the Adhvaryu and the sacrificer to the north.

(ii) The Adhvaryu should take the stone called Upāṃśusavana. In the main pressing four priests including the Adhvaryu, the Prastotr, the neṣṭr and the unnetr take the stone and press the Soma-stalks.

(iii) The Adhvaryu places the stone and then throws a handful of Soma-stalks on the stone for five times and each time, following five verses are recited :—

(a) To you Indra, with Vasus and Rudras.

(b) To you Indra with Ādityas.

(c) To Indra, the subduer of the Abhimatis.

(d) To you the Eagle, who brings Soma.

(e) To you Agni, who bestows wealth.

(iv) The stalks are then sprinkled with nigrābhya waters.

(v) The Adhvaryu thus presses thrice, pouring water each time.

(vi) In the first round, he strikes eight times, in the second, eleven times and in the third, twelve times.

(vii) He draws the Upāṃśugraha, reciting mantras for Vācaspati and during the time of drawing, Pratiprasthātṛ holds the Upāṃśu-cup below.

(viii) The drawing of Soma is performed several times and it is known as *dhārāgrahapracāra*.

There is little difference between the Upāṃśusavana and Mahābhiṣava. In the case of main pressing, the quantity of Soma juice, vessels, sacrificial implements, priests and verses increase in proper places.

Kātyāyana ŚS IX. 5, precribes a few necessary rules for the procedure of the purification of this Soma juice which follows the pressing. We point a few of them.

1. Having brought the droṇakalaśa forward, the Udgātṛs place it on the stones and spread the woolen strainer.
2. The Unnetṛ draws the Soma from the Āhavanīya and pours it on the Nigrābhyas.
4. The purified Soma is placed in the droṇakalaśa in all three savanas.
4. Holding each other, the Adhvaryu, the Pratiprasthātṛ, the Prestotṛ, the Udgātṛ, the Pratihartṛ, and the sacrificer go to the sacrificial place (i.e. the Vedī).
5. They offer viprudhhoma.
6. They go to the Bahiṣpavamāna-place and all of them recite the verses of purification with the following mantra :—*'Soma purifies himself. Soma purifies himself for the Brāhmin, for the Kṣatra, for the sacrificer'* etc.
7. They all sit down.
8. During the time of recitation, the Unnetṛ pours the Āhavanīya into the Pūtabhṛt, upon which he has placed the strainer.
9. Immediately after the Bahiṣpavamāna stotra, the Adhvaryu draws the Aśvinagraha with a ladle from the droṇakalaśa and chanting a verse from VS VII. 11, offers it to the Aśvins. Thus ends the purification of Soma juice.

The various sacrificial implements and vessels used in this ritual are mentioned below.³⁹

- (1) Stone/s.
- (2) Mortar (Udūkhala).
- (3) Camū (board).
- (4) Dhiṣṇa (jar, cup, bowl).
- (5) Cowhide.
- (6) Kalaśa.
- (7) Dru (an object through which Soma flows into other vessels).
- (8) Droṇa (wooden vessel).
- (9) Vana (wooden vessel).
- (10) Sruva (ladle).

It is needless to expand the general discussion on the nature of this pressing. Now we shall examine the GB and other Brāh. texts to see how they deal with this important ceremony.

It must be admitted at the very out set that in describing these savanas, GB has not taken much independence, but based upon the older texts and Vedic rituals, excepting a few legends, minor rites or extracting verses. But it cannot be denied that although it follows the older texts, it always remains faithful to Avn texts and Avn priests and other traits. We shall point out those differences in due course. But it is certain that according to the GB, the AV had its chaplain rites alike other three Vedas, we accept it or not.

It is generally accepted that in the sacrifice the Adhvaryu priest holds the prime status. But the GB for the first time advocates the pre-eminence of Brahman-priest in this rite, while it starts dealing with savana. GB recounts a legend regarding the performance of Soma sacrifice by Prajāpati, where various gods are to be invoked in different savanas, in which instead of Adhvaryu the Brahman priest gets the highest importance as he is the allknowing and protector of sacrifice.⁴⁰ This portion fully coincides with ŚB XII. 3.4.1 & 2. In this regard GB quotes a verse from the AV, which Brahman should chant in the morning pressing in Bahiṣpavamāna stotra,⁴¹ where Soma has been compared with the śyena-bird. From that section we come to know that Gāyatrī is the metre and Agni with Vasus are the deities to be invoked in the morning pressing.⁴² AV VI. 47 also mentions Agni Vaiśvānara as the recipient of the morning libation. AV IX. 1.11ff and VS XIX. 26, prescribe the Aśvins as the only deities to receive oblation in the morning pressing. The Hotṛ priest prepares oblations to Indra in the morning pressing as the GB points out.⁴³ Not only the Hotṛ, but other priests also like Brāhmaṇacchaṃsī, Maitrā-Varuṇa, Potṛ, Neṣṭṛ, Agnīdhra Acchāvāka etc. recite from different Vedas and other liturgic scriptures. This has been partly quoted by the GB⁴⁴ there in the same section. This section makes Indra the principal god in the morning pressing.

Morning Pressing :

The whole section has been borrowed from the AB VI.

10 & KB XXVIII. 3. GB II. 3.12-16, deals with various types of verses, recited in the morning pressing. The opening words of the Sec. 12 show the real beginning of the morning (*athāta ekāhasya prātaḥsavanam*). This section speaks of a legend in which Prajāpati drives away *Death* step by step, by means of śāstras and stotras of the Agniṣtoma ceremony. It further states that Vāyavya-Prauga, Marutvatīya in triṣṭubh-metre and niṣkevalya-stotriyas are recited in the morning rite. This section lacks originality and it corresponds to AB III. 14. But in the next three sections, GB has shown considerable ingenuity. Sec. 13 deals with the śāstras to be recited by Maitrā-Varuṇa, which have been quoted from various religious texts.⁴⁵ There we come across a verse '*no gantaṃ riśādasā*,' which is quoted from an unknown source.

In the following section Brāhmaṇācchamsī recites a good number of RV and AV verses, which are dedicated chiefly to Indra.⁴⁶ Sec. 15 deals with the verses recited by Acchāvāka which are designated Aindrāgnī śāstras. Both Indra and Agni are invoked by the verses, quoted chiefly from RK Saṃhītā.⁴⁷

In the following section, we find the fourfold use of the āhāva formula for stotriya, anurūpa, ukthamukha and havir-dhāniya verses. This way of āhāva is found in the Vait 20.15 and GB II. 4.4.18. This section confirms that the Gāyatrī is the metre of morning pressing ; this earth itself is the morning pressing and there are five ukthas in this pressing.⁴⁸ It is to be noted here that this fourfold use of various verses in the morning rite seems to be original with the GB.⁴⁹

Dakṣiṇā :

The observation of the GB regarding dakṣiṇā is not at all convincing. Generally dakṣiṇā or sacrificial fees are paid to priests in the soma-sacrifice at the time of midday pressing, when the Udgātṛs sing the midday pavamāna, JB II. 130 says—“Neither the morning pressing nor the third pressing is the proper time for dakṣiṇā. Then dakṣiṇā should be given at the time of the midday pressing.” But the three sections (17-19) of the GB which deal with dakṣiṇā fall in the prātaḥ-savana group.⁵⁰ The 20th section on the other hand describes the

midday pressing. (*athāta mādhyandinam savanam*). Then how can it be justified? GB II. 3.20.

It may be assumed that these three sections have been devoted to the morning pressing, yet from internal evidences it becomes quite clear that they do not belong to the morning pressing but in the midday pressing.⁵¹ Again nowhere the mention of the morning-pressing is to be found. Thus it may be safe, to conclude that sacrificial fees are given away just before the beginning of the midday pressing and thus the sections are placed immediately before the sections of the midday pressing.

Dakṣiṇās are of various kinds. ŚB IV. 3.4.7, enumerates four principal kinds of dakṣiṇās : Gold, cow, cloth and horse. GB⁵² adds a few more ; goat, chariot etc. Moreover at the same time it unfolds the fact of achievements connected with such dakṣiṇās.⁵³ This section closely corresponds with MS IV. 8.3. Section 18 says about the ordination of various priests in receiving dakṣiṇās in the sacrifice. Agnīdhara and Brahman, the Avn. priest are the foremost ones to receive dakṣiṇā, instead of Adhvaryu. The significance of such ordination is also stated there. Then it has been prescribed that dakṣiṇās are also to be paid to others who beg for it. (*Yāṃ yāca mānāya dadāti . .*). Different kinds of dakṣiṇās are prescribed for different sacrifices. A spotted cow with a calf is to be given in the Paśu-bandha of Rājasūya (ŚB V. 5.2.9). A bull at the Sautrāmanī of the Rājasūya (ŚB V. 5.4.35). Materials like staff (ŚB XI. 1.5.10), bows and arrows (do), red turban (ŚB V. 3.1.11) dawshaped knife and dice board with a horse-hairband (ŚB V. 3.1.10) are also mentioned as dakṣiṇās.

Let us now conclude our discussion on the morning rites with the following remarks. The GB has expended its energy in dealing with this part of Soma sacrifice. Though some original ideas are presented yet it has tried its best to remain faithful to the old Athavaṇic tradition in depicting the nature of this ceremony. This also holds good in the case of dakṣiṇā.

Midday Pressing :

When the sun is in the middle of the sky, the priests along with the sacrificer begin the rites of the midday pressing. ĀP

ŚS XIII.1 ; Baud ŚS VIII. 1 and Kātyāyana ŚS X. 1 also describe this savana. Just before the main rites sāmamelodies are sung. GB does not attach any special importance to the rites of this savana and most of its performances are the same as those of the morning pressing. So it is unnecessary to discuss them any further. It repeats the mainpressing i.e. *mahā-bhiṣava*, seating arrangements of the sacrificial personalities, drawing these rites ; the priests Adhvaryu, prastotṛ, Pratihaṭṛ, Udagāṭṛ, Brahman and Yajamāna should make a row and proceed towards the sadas, reciting the śāstras and stotras, meant for that savana. After the chant of Udgāṭṛ, a sacrifice called Dadhigharma-yāga is to be performed. Then comes the rite of pouring in the ladle and drinking. In the morning pressing there are nine ladles to be used for this purpose, whereas in the midday pressing their number increases to ten.⁵⁴

The midday pressing is offered in honour of Indra. Four Grahas are drawn, three for 'the one who is accompanied by the Maruts'. In the RV III. 32.1-2, it is said : '*Indra | drink this Soma . . . the midday pressing you like.*' In RV IV. 34.4 ; VIII. 37.1 ; X. 96.13 and VS XIX. 26. Indra has been described as the recipient of midday pressing.

In the GB II. 3.20, we come across a famous legend of the union of RK and Sāmans. There, the RK is 'Sā' and the Sāman is the 'Ama' (*Saiva nāma ṛgāsīd, ama nāma sāma*—GB II. 3.20). This is taken from the AB III. 13. (Cf. KB XV. 4 ; Vait XXII. 8). Here some technical group-verses are mystically identified with some objects. They are as follows :—

- Ātmā=Stotriya.
- Prajā=Anurūpa.
- Patnī=Dhājyā.
- Paśu=Pragātha.
- Gṛha=Sūktam.
- Antarātmā=Nivit.
- Pratiṣṭhā=Paridhāniyā.
- Annam (food)=Yajña.

The above classes of verses are to be recited in the midday pressing as GB Sec. 21 advocates. It fully coincides with the AB III. 24,

Sec. 23, dealing with the Niṣkevalya-śāstra has some sort of originality. Here we come across a legend which says that there was only one morning savana of *Niṣkevalya śāstra*. Then Prajāpati creates another savana, i.e. Mādhyandina for his eldest son Indra. So Indra is the lord of midday pressing.⁵⁵ In the same place the Niṣkevalya has been described another form of heaven. The Hotṛ priest recites śāstras; his three assistants recite the other śāstras. This section mentions the various śāstras to be recited by Hotṛ or other priests in the madday pressing.

The first three sections of Chap. IV of the Book II give an account of the stotriya, anurūpa and pragātha verses, to be recited by the Maitrā-Varuṇa and Brāhmaṇacchaṃṣī respectively. These verses are taken from the different saṃhitā texts.⁵⁶ Here, the first section coincides with ĀŚS VII. 4.1 and Sāṅkhā ŚS VII. 22, while the second section is the Brāhmaṇic form of Sāṅkhā ŚS VII. 23 and the third one is similar to Sāṅkhā ŚS VII. 24.

There is some originality in the GB II. 4.4, describing the fivefold use of the āhāva formula. GB II. 3.19 has already mentioned the four-fold use of this formula in the morning pressing. Here it is increased by an ādhvaryava śaṃ-savam. In this section it states that Triṣṭubh is the metre of the midday pressing (*aindraṃ hi triṣṭubhaṃ mādhyandinaṃ savanam*). Antarikṣa is the region of midday pressing, Vaṣaṭ call and second Vaṣaṭ call are uttered in this savana. As in the case of the morning pressing, here also a number of original passages describing midday pressing draw our attention.

Third Pressing :

The third pressing starts after a short break of the second or midday rites. It is also known as Ārbhava savana as the Rbhus are invoked to take share in this savana. It is never called the evening pressing (*sāyaṃ savana*) as sometimes it is mistaken. In the third pressing, preliminary rites of morning pressing are repeated and then the main pressing with those of the extracted Soma plants takes place. It is mixed with curd and then made purified. Various śāstras and stotras which

will be mentioned later on are recited here and various gods are invoked to take share of Soma.

Besides the Ṛbhus, Indra, Varuṇa, Ādityas, Sāvitrī etc. are invoked in the third pressing. Sometimes the Aśvins, Vāc, Sarasvatī (VS XIX. 26) are also invoked.

GB has several passages to describe the third pressing, though not very systematically (GB II. 4.5-18). The description in the section 5 begins with illustrating the offerings of *Patnīvata-graha* (Cf. Vait 22.3), by Agnīdhra, who sits on the upastha of the Neṣṭṛ or near the Dhiṣṇa place and partakes of his own share. In this section, some view of mystic exposition of the sacrifice is noticed. In the following section, we come across a sacrifice called *Sakala homa* to get rid of sins, in which barley is the offering. It takes Viṣṇu as the corresponding deity. This section resembles KB XVIII. 7-8, and Vait—23.22. GB II. 4.8 describes a *Saktu-homa* which is offered to the Vaiśvānara agni to achieve heaven by spreading herbs on the alter. The next section deals with *ekāṣṭakā*-rite where Agni, Vāyu and Ādityas receive oblation (GB II. 4.9). A number of verses from the AV are quoted in this respect (GB II. 4.9). The sacrificial account ends with another rite named '*agni-samāropaṇa*' i.e. extinction of the fire' in the same section. It fairly corresponds to TS III. 8.4-6.

The remaining sections (10-18) deal with the various mantras related to this pressing. Section 10 is a general one which enjoins the relation of the different pressings to the day and explains the process of articulation of the verses. It borrows from the AB III. 44. We come to know from this section that mantras are to be murmured in a low voice in the morning pressing, in a middle voice in the midday pressing, and in a loud voice in the third one.⁵⁸ Sec. 11 mystically identifies the five senses with five gods. There : Vāk, Manas, Cakṣuṣ, Stotras are identified with Agni, Varuṇa, Indra, Bṛhaspati and Viṣṇu respectively (GB II. 4.11). Sections 12-15 are nothing but the recitation of Ukthā verses by the Maitrā-Varuṇa, quoting from RV & AV saṃhitās. The following two sections (16-17) continue to keep up verses for stotriyas, ukthā and anurūpa quoting mainly from RV & AV. Indra, Bṛhaspati and Viṣṇu are the gods in this regard who derive pleasure from the mantras chant-

ed by the priests. Sec. 16 is the Brāhmaṇical form of ĀŚS VI. 1 and Sāṅkhāyana ŚS IX. 3. Sec. 17 is closely associated with ĀŚS VI. 1 and Sāṅkhāyana ŚS IX. 4. GB (II. 4.18) states that triṣṭubh jagatī is the metre in the third pressing and Hotṛ priests are the recitors of the śāstras in the metre. Heaven is the above of third pressing (*asau vai lokastṛūyasavanam*, GB II. 4.18). Like other savans this savana has five ukthas. Giving an account of the four-fold āhava, section 18 concludes the discussion on the Agniṣṭoma sacrifice and also the pressings connected with it. Avabhṛtheṣṭi is the last rite in the Agniṣṭoma sacrifice. The sacrificer takes bath along with his wife and then other rites are performed. ŚB IV. 4.5 gives an account of this rite. It is actually an expiatory rite for removing the sin committed in the ritual ceremony i.e. mistakes in the ritual etc.⁶⁰ GB does not speak much about this rite. In GB I. 4.8, it simply says that by performing the Avabhṛta one gets the association and world of Varuṇa.⁶¹ This prayer is related to Sautrāmaṇī sacrifice. GB II. 4.7 prescribes taking of this bath for flourishing with prosperity.

A list of the number and name of the stotras, śāstras and stomas in the three savanas is furnished herewith in order to get a clear picture of this sacrifice.

Conclusion :

The one-day Soma sacrifice generally called Agniṣṭoma occupies an important position in the Gopatha Brāhmaṇa. The various preliminary rites connected with this sacrifice are not dealt with in their entirety here. Still for the sake of a comprehensive account we have touched upon some accessory rites like purchase of Soma plant and its subsequent employment in the sacrificial ceremony. An Ekāha Somayāga consists of three savanas which go by the names of Prātaḥsavana, Mādhyandina-savana and Tṛtīyasavana. GB deals elaborately with the rites relating to these pressings. Each and every pressing described here has an originality of its own. While describing the savanas, this Brāhmaṇa follows the usual Atharvanic tradition of narrating legends and giving a mystic colouring to them. Avn. verses are used for recitation. The various rites relating to

the three pressings are presented here in a detailed manner and if one carefully examines them will be in a position to form an estimate of the sacrificial ritual in the Brāhmaṇas.

Now, a list of Śastras and stotras, chanted in the one-day Soma sacrifice is furnished in the following :—

List of the Stotras and Śastras in the three pressings

Num- ber	Morning Pressing	Title of the Stoma and Number	in the Agniṣtoma sacrifice Title of the Śastra	Recitor
	Title of the Stotra			
1	Bahispava- māna Stotra	Trivit	1 Ājya	Hotṛ
2	Ājya-stotra	Pañcadaśa	2 Prauga	Hotṛ
3	„	„	3 Maitrāvaruṇa	Maitrā- varuṇa
4	„	„	4 Brāhmaṇāc- chamṣī	Brāhmaṇāc- chamṣī
5	„	„	5 Acchāvāka	Acchāvāka
<i>Midday Pressing</i>				
6	Mādhyan- dina pava mānan	Pañcadaśa	6 Marutvatīya	Hotṛ
7	Prstha stotra	Saptadaśa	7 Niṣkevalya	Hotṛ
8	„	„	8 Maitrāvaruṇa- śastra	Maitrā- varuṇa
9	„	„	9 Brāhmaṇāc- chamṣi śastra	Brāhmaṇāc- chamṣin
10	„	„	10 Acchāvāka- śastra	Acchāvāka
<i>Third Pressing</i>				
11	Ārbhava- pavamā- nastotra	Saptadaśa	11 Vaiśadeva- śastra	Hotṛ
12	Agniṣtoma stotra	Ekaviṃśati	12 Agnimaruta- śastra	Hotṛ

In ekāha Agniṣṭoma there are twelve stotras, twelve śāstras, four stomas. Everywhere in stotras, Prasotṛ, Udgātṛ, Pratihartṛ are the recitors, but in the śāstras the recitors differ. (This list has been taken from Yajñatatta-prakāśa of C. Shastri—pp. 86-87). According to the GB, for the śāstras and stotras, the AV hymns are recited and Brahman priests get more prominence there.

FOOTNOTES

1. ŚB II. 4.4.11-14.
2. ŚB XI. 7.2.3.
3. Saḍ Brāh. IV. 1.6 and 9-11.
4. For details see Thite :—Sacrifice in the Brāhmaṇa-texts, pp. 49-50.
5. For details see Hillebrandt :—Vedic Mythology (Vol. I), pp. 257-259.
6. Hillebrandt :—Vedic Mythology (Vol. I), p. 121.
7. Hillebrandt : Op. cit., p. 122.
8. See Hillebrandt : Op. cit. (Vol. I), p. 122.
9. Ibid, p. 122.
10. Hillebrandt : Op. cit., p. 123.
11. Hillebrandt : Op. cit., p. 123.
12. When both the articles of Burnell and Roth were published in India into English by Govt. of India under the deptt. of Revenue and Agriculture, this remark (file no. 118), was made by Dr. Watt—See Hillebrandt : Op. cit. (Vol. I), pp. 123-124.
13. For details this report see Hillebrandt : Op. cit. (Vol. I), pp. 124-126.
14. Ibid, p. 128.
15. Ibid, pp. 129-159.
16. C. Shastri—Yajña tattvaparakāśa, p. 57 fn.
17. Hillebrandt : Op. cit. (Vol I), p. 160.
18. Āpastambha ŚS Chap. X.
19. Hillebrandt : Op. cit. (Vol. I), pp. 161-167.
20. Hillebrandt : Op. cit., pp. 160-164.
21. Hillebrandt : Op. cit., p. 165
22. Ibid. „ „ „ , p. 165.
23. Shastri ; yajñatattvaparakāśa—for details of the Ekāha-soma sacrifice and three pressings, see up. 55-96.
24. ṣoḍaśikaṃ hotrakā abhiṣṭuvanti vedeṣu yuktāḥ prapṛthak caturdhā/saptadaśaṃ sadasyaṃ taṃ Kīrtayanti Purāviduḥ// GB I. 5.24.
25. Speaking about the sacrifice GB has several references to give an AVn touch showing pre-eminence to AVn priests in sacrificial rites.

1. atharvāṅgirobhiṣca gupto yajñaścatuśpād divamāruroha. 1.5.25.

2. *sarve te yajña angiraso'apiyanti nūtanā yānṛṣayo sṛjanti ye ca śrṣṭāḥ purāṇaiḥ* I. 5.25.
26. *Viṣṇuḥ yajñāḥ*, GB II. 1.12.
27. *yat tanvaḥ samavadyanta, tat tātūnapratasya tātūnapratvam.*
28. *yas tātūnaprināṁ prathamō druhyāti sa ārtimārcchati.* GB II. 2.2.
29. Thite—The Sacrifice in the Brāh. texts, p. 125.
30. Ibid, pp. 125-127.
31. Shāstri—Yajñatattvaprakāśa, pp. 62-64.
32. GB I. 4.7, 8.
33. ŚB X. 2.5.4 ; XI. 2.1.3.16, ŚB XIV. 1.1.27, 28, 31.2, 15 etc.
34. Thite : The sacrifice in the Brāh. texts, p. 129.
35. *triso agniṣṭomasyapasadaḥ syuḥ*, GB II. 2.8.
36. Ibid, II. 2.8.
37. ŚB I. 2.5.9, 12, 14, 16, 17 ; TB III. 2.9.1, 9, 12 speak about the preparation of the altar.
38. Shastri . Yajñatattvaprakāśa, pp. 67-73 ; Hillebrandt : Vedic Mythology, Vol. I, pp. 292-296.
39. Hillebrandt : Op. cit. (Vol. I), pp. 267-291 has enumerated in details regarding the apparatus and vessels required for the soma pressing.
40. GB I. 5.11.
41. GB I. 5.12, quotes from AV 48.1.
42. '*Gāyatreṇa chandasā vasubhir devaiḥ prātaḥsavane asminloke agniṁ santamanvārabhate*', GB I. 5.12.
43. GB II. 2.20.
44. GB II. 2.20 has quoted a number of verses praising Indra in his own form or other. Following verses are quoted :
- (i) *Indaṁ te saumyaṁ madhu* etc. by Hotṛ—RV VIII. 65.8a ; AB VI. 10 ; KB XIII. 6.
 - (ii) *Indra tvā Brṣabhaṁ* etc. recited by Brāhmanācchamsī—RV III. 40.1a ; AV XX. 1.1a ; AB VI. 10 ; KB XXVIII. 3.
 - (iii) *Mitraṁ vāyuṁ havāmahe*, by Maitrāvaruṇa—RV I. 23.4a ; SV II. 14.3a ; AB VI. 10 ; KB XXVIII. 3 ; PB II. 7.3.
 - (iv) *Varuṇaṁ somapītaye* .. —RV I. 23.4b ; SV 2143b.
 - (v) *Maruto yasyo* etc. by Potṛ—RV I. 86.1a ; AV XX. 1.2a ; VS VIII. 31a ; TS IV. 2.11.1a ; KB XXVIII. 3 ; ŚB IV. 5.2.17.
 - (vi) Other part of the 5th verse.
 - (vii) *Varuṇaṁ somapītaye* .. by Potṛ in the RV I. 22.9a ; VS XVI. 20a ; KB XXVIII. 3.
 - viii) Remaining part of the 7th verse.
 - (ix) *Ukṣānnāya vāsānnāya* etc. by Agnīdhra : RV VIII. 43.11a ; AV III.21.6a ; TS I. 3.14.7a ; MS II. 13.13a ; VII. 16a.
 - (x) Remaining part of the IXth verse.
 - (xi) *Prātaryāvabherāgataṁ*, by Acchāvāka—RV VIII. 38.7a ; KB. XXVIII. 7 ; GB II. 3.15a.

45. a) RV VII. 63.5 ; b) RV I. 127.2 ; c) RV III. 62.16 ;
d) RV. V. 68.1 ; e) RV VII. 66.1 ; f) RV. VII. 66.19.
46. i) RV X. 111.
ii) AVP XX. 3.1. Cp. Pv. VIII. 17.1.
iii) RV VIII. 17.4=AVP. XX. 4.1.
iv) RV VIII. 17.7=AVP XX. 5.1.
v) RV VIII. 93.1=AVP XX. 7.1.
vi) RV III. 40.2=AVP XX. 6.2.
47. i) RV VIII. 38.7.
ii) RV III. 12.1.
iii) RV. III. 12.4.
iv) RV III. 12.7.
v) RV. I. 21.1.
48. i) *Gāyatraṃ vai prātaḥ savanam,*
ii) *ayam vai lokaḥ prātaḥ savanam,*
pañcokthāṇi prātaḥ savanasya/ GB II. 3.16.
49. Bloomfield : The AV and the GB, p. 121.
50. Bloomfield : Op. cit., p. 121.
51. *yad mādhyandīne savane dakṣiṇā niyante svargasyalokasya* etc.
or *svargo vai loko mādhyandīnaṃ savanam,* GB II. 3.17.
52. GB II. 3.19.
53. Ibid, II. 3.19.
54. There are nine persons in the morning pressing ; they are Hotṛ, Brahman, Udgātṛ, Yajamāna, Maitrāvaruṇa, Brāhmanācchamsī, Potṛ, Neṣṭṛ and Agnīdhra. So there are nine ladles. But in the midday it increases into ten. The 10th person is Acchāvāka—Shastri, pp. 70 and 72ff.
55. *yad veva niṣkavalyāniekaṃ ha va agre savanamāsīt prātaḥ savana-*
meva, atha hetuṃ prajāpatiḥ Indrāya jyeṣṭhāya putrāya etat sava-
naṃ niramimīta, yad mādhyandīnaṃ savanam. GB II. 3.23.
56. a) verses quoted in the GB—for storiyānūrūpau and pragātha of Maitrāvaruṇa.
i) AV XX. 124.1=RV IV. 31.1.
ii) RV VIII. 93.19.
iii) RV VII. 32.14.
iv) RV III. 48.1.
v) RV IV. 19.1.
vi) RV IV. 20.4.
b) Verses for Brāhmanācchamsin :
i) RV VIII. 88.1=AV XX. 9.1.
ii) RV VIII. 3.9=AV XX. 9.3.
iii) RV VIII. 3.15=AV XX. 10.1.
iv) RV III. 34.1=AV XX. 11.1.
v) RV VII. 23.6=AV XX. 12.6.

vi) RV V. 40.4=AV XX. 12.7.

c) Verses for Acchāvāka :

i) RV VIII. 66.1.

ii) RV VII. 32.20.

iii) RV VII. 32.12.

iv) RV VI. 30.1.

v) RV III. 36.1.

vi) RV III. 36.3.

57. See Thite : Sacrifice in the Brāh. texts, p. 328.

58. *mandratamayā prātaḥsavane śamset, balītyasyā vācā mādhyandine savane śamset baliṣṭha-tamayā vācā-tṛṇīyasavane śamset.*
GB II. 4.10.

59. Verses :

i) AVP XX. 6.5.

ii) RV VI. 16.16.

iii) RV VI. 16/19.

iv) RV III. 51.1.

v) RV VIII. 42.1.

vi) RV VII. 82.1.

vii) VII. 84.1.

viii) AV V. 58.1=RV 68.11.

60. Thite : Sacrifice in the Br. texts, p. 175.

61. GB I. 4.8.

TOPIC : VAṢATKĀRA AND HĪMKĀRA IN THE VEDAS AND IN THE GB

Introduction :

The Vedic liturgical practice is too vast, highly artificial, extremely complicated and deeply philosophical. It is not always easy for a reader to understand all its theogony, particularly because at present when the tradition of Vedic culture is already lost. Besides the complex rituals, we come across a number of symbolical words or sounds, whose actual significance is now lost and they are treated as mystic words only. *Vaṣatkāra* and *Hīmkāra* are two such words which may be taken into account in this regard whose real significance is now difficult to ascertain. But significance and importance of these two typical sounds cannot be ignored as Vedic texts and liturgical scriptures take their name with reverence and confer due honour to them in course of discussing their distinctive traits. These words or sounds are applied to various Vedic rituals. Scholars engage themselves to find out their true character in the Vedas. We shall also try to prepare an outline of these sounds in order to unveil their significance and importance in the different sacrificial rites.

Vaṣatkāra and Anuvaṣatkāra in various Vedic Texts :

It is indeed very difficult to find out the origin of the words *Vaṣat*-call (*Vaṣatkāra*) and second *Vaṣat*-call (*Anuvaṣatkāra*). In the *Samhitā* or *Brāhmaṇa* texts, their references are scanty and they are chanted in various rites. Earliest occurrences may be noticed in the RV I. 120.4 ; VII. 99.7 and X. 115.9. The occurrence of these two sounds is to be found in the SV 2.911 ; TS II. 2.12.4 ; KS 6.10 ; ĀŚS 3.13.14 etc. More or less all *Samhitās*, *Brāhmaṇas*, *Sūtra* texts and other liturgical and philosophical texts mention the *vaṣat*-call and the second *vaṣat* call.¹ For the occurrence in the GB, we shall discuss

separately. In this connection a few references deserve to be illustrated in order to get a picture about the nature and significance of this sound. According to ĀŚS I. 5.5 *Vaṣaṭkāra* is a mystical exclamation uttered loudly at the end of all *yājas* and *Anuyājas* after which the Adhvaryu pours out oblation into foil ; it shall be pronounced loudly.

The Vaṣaṭ-call is characterised by numerous activities ;— Vaṣaṭ-call is a must in the sacrifice.² By the vaṣaṭ-vall as viewed by the AV, the sacrificial ceremony is expanded. (*Vaṣaṭkāreṇa yajñam vardhayantau*—(AV. 5. 26.12). It is the thunderbolt, (*Vaṣaṭkāreṇa vajrena* . . TB 2.4.2.4) ; fame is in the Vaṣaṭ-call (*Vaṣaṭkāre yathā yaśaḥ* AV X. 3.22). AB declares that thirty-three syllables of the Virāṭ metre signify the thirty-three gods and Vaṣaṭ-call is the last god among them.³ Sāyaṇa also in his commentary echoes the Vaṣaṭ as a god. In order to find out the derivative meaning of Vaṣaṭkāra, AB 11.6 states that words '*Vauṣaṭ*' and '*Vaṣaṭ*' do not differ in anyway, where '*Vau*' means in the sun and *ṣaṭ* signifies six seasons of the year. ĀŚS I. 5.15 clearly says that *Vau ṣaṭ* and *vaṣaṭ* are the same (*Vauṣaḍīti vaṣaṭkāraḥ*). Sudhākar Mālavīya in his edition to AB quotes *Ṣaḍguruṣiṣya*, *Bhaṭṭabhāskara* and others who explain that '*vi*' (the seventh case-ending singular form of which is *vau*) denotes the Sun.⁴ Thus the word '*vaṣaṭ*' means, the six seasons in the sun which signifies the sun as well as the six seasons. This meaning very suggestively indicates an all-pervading nature of Vaṣaṭ. In this context corresponding GB passages are also found.

The utterance of Vaṣaṭcall is of three-fold character in accordance with its accents. The three types are high, medium and low which are technically called *Vajra*, *Dhāmaccad* and *Rikta* respectively.⁵ It corresponds to GB II. 3.3. AB holds the view that Vaṣaṭ-call should be chanted loudly. Sāṅkhā ŚS. I. 1.34 supports this opinion (*Uccaistarāṃ vaṣaṭ-kāraḥ*). The Brāh. text in another section (I. 2.13) states that the '*au*' of the '*Vauṣaṭ*' consists of four moras. The sūtra-text in several sections (I. 2.13-28) has dealt with the articulation, accents, quantity and character of this word. AB in the same section (1.1.7) observes that Vaṣaṭ-call should not be recited in a low voice, which may lead to the taking away of prosperity of the

sacrificer and other sacrificial personalities. GB II. 3.3, also corresponds to AB 11.7.

It is to be noted here that Vaṣaṭ-call and Himkāra are the most indispensable parts of sacrifice. They are, chanted in the different kinds of śāstras. ĀSS II. 19.29 says that pronouncing of Vaṣaṭ-call is an obligatory rite in the sviṣṭakṛt-sacrifice. In Vait, 15.1 it is included in the Agniṣṭoma ritual. The numerous references of Vaṣaṭ-call and subsidiary Vaṣaṭ-call in the Vedic texts lead us to assume that they used to hold a somewhat dignified position in the liturgical ceremonies.

Vaṣṭkāra and Anuvaṣaṭkāra in the GB :

Let us now examine the salient features and position of these two mystic words in the GB. Unlike Him, Vaṣaṭ occupies a more prominent place in the GB, where a considerable portion is devoted to unfold the position and character of these words.⁶ It must be admitted at the same time that to delineate the nature and importance of Vaṣaṭ-call, GB cannot claim distinct originality, and it borrows profusely from older Brāhmaṇa texts. Such indebtedness will be shown in proper places at the time of discussion.

Following AB III. 5, GB II. 3.1 opens the discussion declaring Vaṣaṭ-call a vessel of the gods (*devapātraṃ vai vaṣaṭ-kāraḥ*). To eulogise this word the same work states that one who recites vaṣaṭ delights the deities as well (*Yad vaṣaṭ karoti tad devatāstarpayati*). The subsidiary Vaṣaṭ-call also has the power. One who chants Vaṣaṭ saying 'O Agni, enjoy the portion of Soma' satisfies the alters of fire (*dhiṣṇān*). Though this section runs parallel to AB III. 5, yet we come across a significant difference of a word between the two texts. Where GB reads *saṃsthitān somān*, the parallel passage of AB reads *asaṃsthitān somān*. Though it is difficult to ascertain the correct reading, yet it seems that the reading of GB is better. The meaning of the GB fits better with the context. ('Partaking of soma' is justifiable 'when it is complete' (*saṃsthitān*), than 'When is it incomplete' (*asaṃsthitān*).

Following the passages of AB III. 7, GB II. 3.3 establishes the division of the articulation of the Vaṣaṭ call into three categories ; *Vajra*, *Dhāmacchad* and *Rikta*.⁷ The GB in the same

section points out the definition of these three types of sounds. Of them, the *Vaṣaṭ*-call, which is recited loudly, is identified with the thunder-bolt (*sa yadevoccairvalam vaṣaṭ karoti sa vajraḥ* II. 3.3). In order to extol the greatness of this mystic sound the GB, echoing AB III. 6 declares that one may throw this *Vajra* (i.e. *vaṣaṭ* in a loud voice) to his foe. In achieving this feat he should first think of that enemy and recite the *Vaṣaṭ*-call (*Vajra*).⁸

The second category of *Vaṣaṭ*-call is entitled as—*Dhāmacchad*, which protects the offspring and cattle.⁹ Here we come across a corrupt reading—'*nirhāṇcchat sva*' which cannot furnish the desired meaning. The parallel AB III. 7 (11.7) reads '*nirhāṇarcaḥ*', which seems to be correct reading.

Rikta is the third type of *Vaṣaṭ*-call which is uttered in a low voice.¹⁰ Bhattabhaskara and Gobindasvāmin as quoted by S. Malaviya very clearly defines the nature of '*rikta vaṣaṭ-kāra*'.¹¹ GB itself gives an explanation of the term *rikta*. The latter is so-called because it empties both the priest and the sacrificer (*riṇaktyātmānaṁ, riṇaktya yajamānam*, GB II. 3.3). The reciter of a *rikta vaṣaṭ*-call becomes a sinner (*pāpīyān vaṣaṭkartā bhavati*). It indicates that the utterance of a *rikta vaṣaṭ kāra* is not all commendable. The importance and efficacy of this chanting is to be realised, when the text confirms that this *Vaṣaṭ*-call is immensely powerful and it can act according to the will of the reciter. A loud exclamation of *vaṣaṭ* can bring forth prosperity (II. 3.3).

GB II. 3.2, closely following AB 11.6 deals with the derivation of the *vaṣaṭ*-call from '*Vauṣaṭ*'. It requires no further elucidation as we have already dealt with it earlier. It declares that 'six' (*ṣaṭ*) of the word *Vauṣaṭ* is established in six different objects. They are heaven, sky, earth, water, truth, Brahman and penance. Each of the former is established in the latter (Ibid. II. 3.2).

GB II. 3.4 declares that in order to satisfy any deity for whom oblation is taken, after having worshipped him, must utter *Vaṣaṭ*.¹² It is significant that the Vedic liturgy has entrusted the *vaṣaṭ*-call with an unimaginable power.

It has been mentioned earlier that *vaṣaṭ*-call is the thunder-bolt and it is not easy to appease him. To appease this '*Vajra*',

one should recite the verse—*Vāgojah saha ojo mayi prāṇāpāṇau*. Vait. 19.8 also quotes this verse. The two words 'ojah' and *saha* are the dear forms of the Vaṣaṭ-call and one who understands it, prospers with the two forms of the Vaṣaṭ-call.¹³ This section quotes another verse from the RV VIII. 48.4, which is used for appearing the Vaṣaṭ. Like *ojah* and *saha*, the out-breathing and the inbreathing (*prāṇāpāṇau*) are two forms of Vaṣaṭ. One who knows these two forms attains the full span of life. This portion of GB coincides with AB III. 8 (11.8) and Vait 9.18.

The subsidiary Vaṣaṭ-call is recited to put to an end to the offerings of seasonal cup (*Ṛtuyāga*). ŚB IV. 3.1 ; TS 6.5.8.2 ; ĀŚS 5.8 ; Sāṅkhā ŚS 7.8 deal with seasonal offerings. Section 7 finds a mystic correlation of seasonal offerings with vital airs. The place of second Vaṣaṭ-call is also mentioned there. Section 8, which corresponds to AB VI. 14.5 ; KB 13.9 is just a continuation of the *ṛtuyāga*.

The second Vaṣaṭ call follows the first vaṣaṭ-call in the morning pressing of the one day soma sacrifice.¹⁴ The right places of uttering these two Vaṣaṭ-calls of the midday pressing are mentioned in the GB in several sections.¹⁵ Another three sections of the GB, which mainly deal with the verses related to Uktha, Stotriya, Anurūpa performances of Hotrakas in the third pressing of the Agniṣṭoma rite speak about the places where the vaṣaṭ-call and second Vaṣaṭ-call are to be pronounced in order to have desired result.¹⁶ No more significant reference of these two sounds are to be experienced in the GB text.

It emerges from the aforesaid discussion that the two Vaṣaṭ-calls are an important feature in the vedic texts as well as in the GB. The literature exhibits the ability, spirit and importance of the utterance of these sounds in proper places of the Vedic formalities. It is true that GB does not make any significant departure in delineating them, but it relies mostly on the older Brāhmaṇa texts like AB, KB etc. It has probably preferred to remain faithful to tradition following the older texts in this regard.

Discussion on Himkāra :

Unlike *Vaṣaṭkāra*, *Himkāra* occupies a somewhat subordi-

nate position in the GB. It devotes only a few passages to delineate the characteristics and importance of this mystic sound. But at the same time, it is noteworthy that unlike *Vaṣaṭ*, *Him* exhibits some sort of originality in the GB as the discussion here betrays its ingenuity. Like *Vaṣaṭ*, the real significance of this sound is not known to us now. A few points may be furnished here in order to find out the significance and importance of this mystic sound. It should be recalled that despite its mystic character, its significance can never be denied off as in the Vedic rites it occupies a pre-eminent position.

Let us examine its actual position in the Vedic literature.

K. D. Trivedi likes to explain it as a pleasing sound (*prītidhvani*) at the beginning of a sacrificial rite.¹⁷ Somāditya in his commentary on *Vait* (20.15) thinks the pronounciation of the sound as '*Hum*', but it is changed into '*Him*' when it is attached to the verb *karoti*.¹⁸

The second definition also leads support to the belief that it is just a sound to be pronounced in certain places of the Vedic sacrificial performances. But the following discussion will show its deeper significance and importance in the rituals. MW prefers to define the word as a '*cry of a cow for her calf*'.¹⁹ His interpretation may not be apparently wrong as the RV itself uses the sound '*Him*' in the same sense.²⁰ Elsewhere it has been used in the sense of the sound of the horse. But it is exclusively apparent, as in the Vedic rites this mystic word signifies deeper sense.

Various Vedic texts and Sūtra works refer to this sound. We come across a good number of such texts which employ '*Him*' in Vedic ritual ceremonies.²¹ Such plenty of references in the liturgical texts lead us to assume that the utterance of sacred cyllable '*Him*' once enjoyed an elevated position.

In the singing of Sāmans, *Him* occupies a unique position. Among the five parts of Sāman we notice the sound *Hum*.²² All Sāma-chants begin with this sound. At the time of chanting the Udgāṭṣ sing into five parts (*bhaktis*): (1) *prastāba* (prelude) preceded by '*Hum*' (2) Udgītha (the principal part of Sāman) preceded by *Hum* (3) *pratihāra* introduced by *Hum* (4) *upadrava* and (5) *nidhana* (finale). ĀŚS I. 2.3 also states that before murmuring (*Japa*) of the verse *bhur bhavaḥ svarō'm*.

Him is to be recited loudly. From the commentary of Gārga-nārāyaṇa on ĀŚS, we come to know that the sound '*Him*' has a variety of forms in so far as its intonation is concerned.^{22(a)} It is to be noted here that *Himkāra* and *Abhihimkāra* do not differ in quality but when the sound '*Him*' is connected with the above Japa, it goes by the name of *Abhihimkāra*.²³

ĀŚS 1.2.26 lays down that the sound *Abhihimkāra* is recited in śāstras by the Hotrakas, who according to its commentary, consists of 12 priests. Regarding the efficacy of the sound '*Him*' it has been stated that it is capable of destroying the object required by the reciter.²⁵ VS states that during the time of offering oblation, *Him* precedes, svāhā.²⁶ Vait, 20.15-16 informs us that the sound '*Him*' is chanted in Agniṣṭoma sacrifice and it is supported also by the GB, where this mystic sound attracts our attention in course of discussion on Agniṣṭoma sacrifice. It is learnt from Somāditya's commentary on Vait. 20.15-16 that when the priest Pratihartṛ invokes Sāman, at that time, Brāhmaṇācchamsin, after chanting the sound '*Him*', should call the Adhvaryu priest. Now it becomes clear from the aforesaid discussion that '*Him*' is a sacred syllable and it should be chanted loudly, at the beginning of various mantras and rites.

Himkāra in GB :

Unlike Vaṣatkāra, *Himkāra* does not occupy an important position in the GB. We do not come across a comprehensive account of this sound in the GB, yet its depiction as found in that text is important from the standpoint of its originality. GB's analysis of this sound is an original contribution in the Vedic literature, though in some places similarity may be noticed with older texts.²⁷ Two sections (I. 3.22 and II. 3.9) of the GB are devoted to describe the salient features and importance of this sound.

The very first occurrence of this sound deserves attention in the section I. 3.22 of the GB. There the sound *Him*, is endowed with a magical character. This section deals with the duties of the consecrated sacrificer to his wife during the latter's menstrual period (*ṛtumatī*). It has been stated that when she is in season, the initiated one should feed his wife

sthālīpāka, prepared from rice and milk of a cow, who had just given birth to a male calf. And at the time of *Pumsavana-rite*, the initiated one should utter *Him* in order to have a male child.²⁸ It is very difficult to justify the truth of such magical acts, but it undoubtedly establishes the power and potency of the sound '*Him*'.

Another section (II. 3.9) that narrates a legend in the typical style highlights the spirit and importance of *Him*. The legend runs as follows—'Prajāpati, the lord, created offsprings. As soon as creation took place they were exhausted. He then snuffled them with the sound *Him*. The progenies hit the horse, and on account of it the horse gets bound. So the sacrifice in which offerings are prepared and soma is pressed out, a victim is offered. The horse becomes the victim. Thus prajāpati, by means of the sound *Him*, snuffles one who is struck down. Thus this sound is a useful for striking down an opponent of the sacrifice, as well as for winning over the sacrifice. The above legend is nothing but an eulogy of the sound *Him*, in order to bring out its significance in the realm of Vedic literature. To extol the power of this sound, GB illustrates a few examples; when a father fondles his son with the sound '*Him*', he becomes superior to others (*tasmādu yam eva pitā putrāṇām sūrkaṣati, sa eva śreṣṭho bhavati* II. 3-9). When a bird silently sits over her eggs, she also makes the sound *Him* (*yacchakuiṣṇāṇḍa madhyamāste . . . sāpi him kṛṇoti*—II. 3.9).

Him is uttered at the beginning of various Vedic performances. Virtually all sacrificial activities, by the different Vedic personages begin with the sound *Him* (*tadetad yajñasyāgre geyam yaddhimkāraḥ*—Ibid). In order to shower heaps of praises on the sound *him*, GB declares that Vasiṣṭha became superior to others, when he sang '*Him*' at the beginning of the sacrifice. The salient characteristic of *Him* is brought out, when GB states that this sound possesses the supreme power of swelling for the exhausted ones. It illustrates how RK and Sāman are swelled by the sound *Him*. GB perhaps for the first time in the Vedic literature assigns an elevated position to *Him*, when it narrates that all the four priests, before performing their own rituals they should utter the sound *Him*. The Adhvaryu priests press out soma after reciting *Him*, the-

Udgātṛs eulogise by means of Sāmans after having chanted the sound *Him*, Hotrakas, after having recited *Him* perform the functions of the 'ṛtvija by means of the RK and the Atharvaṇs, after having pronouncing the holy sound, perform the brahman-rites.²⁹ Thus this section of GB exhibits the inner spirit of *Him*. Bloomfield also admits it. According to him this section presents a legendary explanation of the sound *Him* . . . and it takes up some interesting illustrations from everyday life.³⁰

Conclusion :

The two mystic words *Vaṣatkāra* and *Himkāra* occupy an important position in the GB. Though this Brāhmaṇa does not contain a connected history of these sounds, still some stray references justify their significance in the Vedic ceremonies. True to its Atharvaṇic style, the GB relates some legends and anecdotes to indicate the nature and importance of these two sounds. It seems obvious that *Vaṣatkāra* and *Himkāra* once exerted tremendous influence on the Vedic ritual practices and consequently they are treated with all their might and power. It may be pointed out in this connection that these two words also occupy a prominent place in the Tantra religion. A considerable portion is devoted in the GB to the treatment of Vaṣat-call and subsidiary Vaṣat-call but it is devoid of originality as most of the discussion is based chiefly on the AB and KB. In the case of *Himkāra* and *Abhihimkāra*, however, this Brāhmaṇa shows traces of original thinking which deserve careful study by the readers of ancient Indian literature. It is, however today, difficult to ascertain the actual meaning of these words for which they hold important position in the Vedic-chaplain rites.

FOOTNOTES

1. Other references of *Vaṣaṭ* call and subsidiary *Vaṣaṭ* call may be as follows :—
MS I. 1.12 ; 8.2 ; II. 13.4 ; III. 11.8 ; XV. 1.12 ;
III. 11.5 ; VS 20.12 ; 21.53 ; AV I. 11.1 ; V. 26.12 ;
VII. 97.7 ; X. 3.22 ; AB III. 8.3 ; ŚB XII. 8.3.30 ;
TB 2.6.58 ; 2.6.14.3 ; 3.7.11.1 ; Kātyāyana ŚS 38.4,
ĀPSS 24.14.12 ; 14.20.7 ; 17.10.1 ; 3.11.2 ; 3.13.14 ;
Sāṅkhā ŚS 1.88 and so on.
2. *Vaṣaṭkṛtam* *āryanūktam ca yajña*. RV I. 120.4 ; TB 3.7.11.1 etc.
3. According to the AB thirty-three gods are as follows :—
eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati and *Vaṣaṭ*.
4. S. Malaviya—AB edn. (AB 11.6), p. 399.
5. AB 11.7.
6. GB II. 3.1-8 ; 3.16 ; II. 4.2-4 ; 15-17 deal with *Vaṣaṭkāra* and *anuvāṣaṭkāra*.
7. *trayo vai vaṣaṭkārāḥ—vajro dhāmacchad riktah*. GB II. 3.3.
8. *sa yaṁ dviṣyāt taṁ manasā dhyāyan vaṣaṭ kuryāt*/ Ibid. II. 3.2.
9. *taṁ taṁ prajāśca paśavaścānūptiṣṭhante*/ Ibid. II. 3.3.
10. *nicoccāreṇa* *vaṣaṭkāro rikta ityucyate*—Sāyaṇa's commentary on AB 11.7.
11. See Footnotes of S. Malaviya's AB-Edn. Page-402, of the section AB 11.7.
12. *tām manasā dhyāyan vaṣaṭ kuryāt*. GB II. 3.4 ; AB III. 7-8, Nirukta 8.22.
13. *Ojaśca ha vai sahaśca vaṣaṭkārasya priyatame tanvau*, GB II. 3.5.
14. Ibid. II. 3.15-16.
15. Ibid. II. 4.2-4.
16. Ibid. II. 4.15-17.
17. K. D. Trivedi—Gopatha Brāhmaṇabhāṣyam, p. 377 (in the f.n. of the section II. 3.9).
18. *‘Hum śabdo himkaroti yoge himkāramāpadyate* : Somāditya—on, Vait 20.15.
19. MW, p. 1298.
20. *him kṛṇvati vasupatnī vasūnām vatsamicchanti*—RV I. 164.27.
21. Following references are prominent :—
RV I. 164.27 ; TS 6.4.11.3-4 ; VS 22.7 ; MS 3.12.3 ;
AV VII. 73.8 ; IX. 1.8 ; XI. 7.5 ; AB I. 22.2 ; ŚB XIII. 1.3.5 ;
JB I. 246 ; GB I. 3.22 ; II. 3.9 ; JU I. 3.1.5 ; I. 11.2.1 ;
III. 3.3.2 ; I. 1.4.6 ; TB I. 66 ; Br. VP VI. 3.9 ; KS 20.3.3 ;
ĀPSS 17.10.1 ; ĀSS I. 2 and so on.
22. *Himkāra*, *Prastāva*, *Udgītha*, *Pratihāra* and *Nidhana* are the five parts of *Sāman*. Keith—The Rgveda Brāhmaṇas : p. 205 (fn). The Gārgya-nārāyaṇa commentary of ĀSS V. 10-2 refers to these

- five parts (aṅga) of Sāman : 'prastāva udgīthaḥ prathāra Upa-
dravaḥ/ nidhanamiti pañca bhaktayaḥ sāmnaḥ//
- 22.(a) : *hīmkārasya nānārūpatvād iṣṭaparigrahārthaḥ pathaḥ*—Commen-
tary of Nārāyaṇa on ĀŚS I. 23.
23. Commentary of Nārāyaṇa on ĀŚS I. 2.4.
24. Ibid—I. 2.7.
25. ĀPŚS 17.10.1 ; MS 2.13.4 ; 15.3.14 etc.
26. *hīmkārasya svāhā, hīmkṛtāya svāhā* etc. VS 22.7.
27. GB II. 3.9 bears some similarity to TS 6.4.11.3-4.
28. *hīmkṛtya garbhavedanapuṃsavanaissaṃpātavantam kṛtvā tam
paraiva prāśnīyat reto vā annam/ evaṃ hīsvarā yā dikṣitāya dikṣitā
jāyā putram labheta.* GB I. 3.22.
29. *tasmādu hīmkṛtyādhvaṭ-yavaḥ somamabhisuṇvanti/ hīmkṛtyodgātā-
raḥ sāmnaḥ stuvanti, hīmkṛtyokithaḥ ṛcārtviṣyaṃ kurvanti/ hīm-
kṛtyātharvāṇo brahmaṭvaṃ kurvanti/ tasmādu hīmkṛiyate/*
Ibid. II. 3.9.
30. Bloomfield :—The AV tnd the GB, p. 120.

CHAPTER VII

CONCLUSION

TOPIC : ORIGINAL AND BORROWING CONTENTS OF THE GB

Original Ideas : We have, while dismantling the salient features of the Gopatha Brāhmaṇa earlier in this book, occasionally focussed on the original and semi-original elements dealt in the book and at the same time the borrowing portions too. It is, thus an attempt to put them in one place just for a magnetic glance. No further elaboration is thus unnecessary. Without any rigmarole, we shall note those points necessary for the topic in order to recast the age-long misapprehension besmeared with GB with a view to have a distinct picture of the text. Down the ages scholars have not found any striking features to be discussed in the GB, thus misleading concepts grabbed it made it only un-intelligible to the scholars (we are well-aware of some firm attempts on GB, in recent years).

Now, it is however difficult to come to a definite conclusion as because the present text of the GB perhaps an incomplete one consists of only eleven chapters, which once probably comprised one hundred chapters. Caranavyūha, there reads—*'tatra gopathaḥ śataprapāṭhakamāsīt'*. It is to us also appeared convincing as in the present text first three chapters at least look introductory and while the regular Brahmanic character just reveals then suddenly the book gets end. Again, from the AV *Parīṣiṣṭa*, *Kauś* etc., the two-fold character of the AV is evident, but where its detailed account was necessarily expected, there in the GB, we surprisingly do not notice even nucleus of it. We must keep in the mind the age of the GB, does not come into this account. Present text does not have sufficient adherence with the AV, which exhibits more convincingly its incompleteness, we assume, otherwise such fragmentary text, discordant with the subject-matter of the AV-saṃhitā, is ridiculously helpless.

Anyway, we are but in no other option to dissect the present available volume. Let us see first the original ideas, then borrowing ones.

a. *Creation of the AV, the Universe and the Syllable 'Om'* : Neither in the AV nor in older Vedic texts, the origin of the AV is narrated. The puruṣa hymn (RV 10.90) of the RV depicts, on the contrary the birth of three Vedas, keeping silence about AV. It is the GB only (1.1.1-15), where, though mystic, an account about the birth of the AV is delineated, where it is depicted that the Atharvan and the Aṅgirā priests are the two chief architects of the AV. Sections 9-15 narrate a cosmogonic creation, similar to Chānda, Up. 4.17.7. But the similarity is very feeble, and the originality of this mystic account cannot be denied off.

b. *'OM' as represented* : Another original characteristic of the GB depicted in fifteen sections (1.1.16-30) on the syllable 'Om' may be pointed out here. An elaborate, elsewhere unavailable depiction on 'Om' alongwith its might, power etc. are to be noticed. It was, probably later on copied verbatim by the *Pranavopaniṣad*.

c. *Discussion on Gāyatrī* : Gāyatrī is no doubt a pre-GB concept, but the exposition available in the GB in long eight sections there, (I. 1.31-38), certainly the oldest one as scholars assume.

d. *Celibacy* : Deriving materials from the AV (11.5) GB in numerous sections opens a discourse on celibacy with considerable mystic touch may claim a flavour of originality from the context of treatment of the subject. It takes eight sections with sufficient liberty of imagination. (GB I. 2.1-8).

e. *AV & AV-Priest* : It may be taken as the most striking features of the GB that it leaves no stone unturned to keep hold the pre-eminent position of the AV and the AV-priest, Brahman. To put the AV and its priest as the most prominent and most important among the tetrads and all priests respectively, it does its best. AV is there '*Sarvavidyā*' and Brahman the '*Sarvavid*'.

f. *Classification of sacrifice* : GB, it is re-iterated earlier speaks very little about original sacrifice, but we must keep in mind that it discusses more or less on all important sacrifices. Yet strangely what we miss there is we do not come across any instruction (i.e. *vidhi*) or description of 'evil magic' or *bhai-sajya-rites* of the AV, perhaps due its incomplete nature. Again, GB interestingly classifies the sacrifices in a new order, unavailable in older texts. It classifies the sacrifices into three sections i.e., *Pāka-yajña*, *Havir-yajña* and '*Somayajña*', and again each of them is sub-divided into seven divisions, (see I. 5.24). This classification is a new one, though no details of them is to be found in the present text.

Original ideas are dealt of in the first book of the GB. Second book is a better borrower of older texts. Besides these features, there are numerous legends, discourse on '*Him*', geographical places, delineation on grammar and linguistics, and personalities are to be met there, which appear first in the GB. We have made an account of them in details in our introductory chapter. All these features etc. are claimed original in the context of the age of GB (600-700 B.C.), what we have settled earlier and thus we may conclude that the present incomplete GB text is not even devoid of original ideas, scattered throughout the texts.

Borrowed Materials : The composite character of the GB has made it clear notwithstanding the adherence of it with the AV-saṃhitā that it has borrowed contents, from older saṃhitā or brāhmaṇa texts as and when necessary. We, while discussing the contents of the text, have mentioned those borrowings in places. But in order to have a quick glance over the matter, it is however necessary to table them at one place. GB, though a AV-Brāhmaṇa, yet exploited materials more from non-Avn texts ; thus borrowings are sometimes verbatim, sometimes in a modified nature.

It has borrowed chiefly from :

- (a) the RV and its Brāhmaṇas
- (b) YV and its Brāhmaṇas
- (c) SV and its Brāhmaṇas and
- (d) AV-Saṃhitā.

In our consideration, shown earlier, refuting Bloomfield's arguments that the Vait and Kauś both are the post-GB productions, thus, it is folly to show the borrowings of the GB from those two sūtra texts. Let us see the borrowed places.

From the RV-Saṃhitā : GB first quotes the RV, while mentioning in the I. 1.28 about the initial verses of all Saṃhitā texts. For the RV it quotes—'agnimīle purohitam . . etc.

GB I. 1-32 refers to Gāyatrī mantra which is drawn certainly from the RV III. 62-10. We have enumerated those verses in the Appendix. GB-passages like I. 2 ; II. 3 ; II. 4 and II. 6 have better acknowledgement with the RV verses and GB II. 6, only has borrowed no less than 36 verses from the RV.

Of the borrowings a few are mentioned :—

GB	RV
I. 2.16	IV. 58.3
I. 2.18	I. 163.1
II. 3.13	VII. 66.19
II. 3.13	I. 137.2
II. 4.15	VIII. 42.1
II. 4.15	VI. 16.19
YV.	

a. *Tait* : GB I. 1.28 acknowledges the VS by its initial verse, yet it borrows materials from both VS and Tait as and when necessary in its fold. A good number of sections and portions of the Tait is exploited by the GB II. 2, while it narrates Darśapūrnāmāsa sacrifice. Tanūnaptra sacrifice of the GB II. 2.2-4 is nothing but a Brāhmaṇic reproduction of Tait. VI. 2.2.

A few similar portions of the two texts are placed here :

GB	Tait
II. 4.8	III. 3.8.2
II. 4.9	III. 3.8.4-6
II. 2.2	VI. 2.2.1-2
II. 2.3	VI. 2.2.2-4 etc.

b. *Maitrāyaṇī Saṃhitā* : GB 2.1.6 speaks of anvāhārya-preparation in the Darśapūrnāmāsa sacrifice purloins materials from

the Mait. I. 4.6. Kāmyeṣṭis are dealt with in the GB II. 1.13-15 are similar to Mait. II. 1.10.

A few other common portions in both of the texts :

<i>GB</i>	<i>Mait.</i>
II. 1.18	III. 3.7
II. 3.17-19	IV. 8.3

c. *Kāths* : GB II. 2.1 is related with flesh offering bears similarity with Kāth. 13.7.

Some other passages common to both texts :

<i>GB</i>	<i>Kāths.</i>
II. 2.2	XXIV. 9
II. 2.3	V. 2
II. 2.10	XXXIV. 17
II. 2.13	XXXVII. 17
II. 2.15	XXXIV. 18 etc.

The second chapter of the second book of the GB is based on Mait. and Tait.

SV

Quoting the initial verse of the SV, GB acknowledges its adherence with the text. GB yet mentions little from SV exclusively. Most of the SV-occurrences are common with the RV. Patyal in his translation of GB has shown them separate by in footnotes throughout his thesis. We refrain from separate mention.

AV : For AV verses, we have prepared a list of both AVP & AVS in the Appendix. GB, it goes without saying that it should keep contact with its Saṃhitā. It is not at all a borrowing in that sense.

AB : From two or three Brāhmaṇa texts, GB has drawn its materials to a great extent and of which AB lists very prominently. A considerable number of passages from the AB is either reproduced directly or illustrated in a modified manner. GB in I. 3, opens its account chiefly illustrating the pre-eminence of the AV-priest, Brahman, where the matter exhibits

an emmended texts of the AB V. 33-35. Some other passages are common to both.

<i>AB</i>	<i>GB</i>
V. 32 & 33	I. 3.2
V. 33 & 34	I. 3.3
V. 34	I. 3.4
VII. 1.1	I. 3.18
I. 6.8	I. 3.19
VII. 11.2 & 3	II. 1.10
I. 4.8 & 9	II. 2.6

GB II. 1.10 deals with the delineation of *Darśapūrṇamāsa* sacrifice drawing materials from AB VI. 11.2 & 3. Pravargārite is depicted in the GB II. 2.6 extracting materials from AB I. 4.8 & 9.

GB paints a character on *Vaṣaṭkāra* & *Anuvaṣaṭkāra* in the passages of II. 3.1-6 almost copying from AB III. 5-8.

GB II. 3.22 speaks on various verses of *stotriya*, *anurūpa*, *dhyāyā*, *pragātha nivid* etc., which are nothing but the GB-versions of AB III. 24. Again the 4th and 5th chapter of the 2nd book of the GB narrate verses evidently extracting passages from the AB, which are chiefly related to the Soma-sacrifice. Let us see the parallel passages thereto :

<i>AF</i>	<i>GB</i>
III. 44	II. 4.10
IV. 1	II. 4.19
IV. 5	II. 5.1-3

Having based on AB chapter VI., GB II. 2.1-16 chiefly narrates Soma-sacrifice with some insignificant amedations.

KB : GB is a good borrower from RV-*Brāhmaṇas* of which AB is mentioned above and now rests the other one i.e. KB from which a good number of passages paralled in the GB. GB, very distinctly mentions *Kauṣitakin* school (*iti ha smāha Kauṣitakiḥ* GB II. 2.11). GB enumerates *Darśapūrṇamāsa* sacrifice in the first and third chapters of the second Book, reproducing the materials from KB II. I and VI. 13 & 14. In GB II. 2.2-4, we come across a legend on *Prāśitra*-eating of Rudra, which corresponds to KB VI. 14. A few other parallel

passage between the two texts showing the dependence of the GB on KB are mentioned below :

<i>KB</i>	<i>GB</i>
V. (on Cāturmāsyāni)	II. 1.10-26
XI. 4 & 5	II. 2.11
XVII. 7 & 9	II. 5.5

ŚB

GB probably borrows to its greatest extent from the ŚB. GB I. 1-8 counts on a discourse on celibacy, though chiefly buttressed on AVŚ XI. 5, yet a secondary influence of ŚB, XI. 3.6 is not conjectural. Matters of ŚB Books 11 & 12 are exploited almost verbatim, excepting its Atharvaṇic mould by the GB in three chapters (cf, GB I. 3 ; I. 4 & I. 5), where Darśa-pūrṇamāsa sacrifice, Gavāmayana and Soma sacrifices are depicted. Second Book of the GB has lesser connection with ŚB excepting the delineation of Sautrāmaṇī sacrifice of the GB II. 5.6-7 (cf ŚB XII. 8.3.1-2).

SV-Brāhmaṇas

SV is rich in Brāhmaṇa texts, but surprisingly we do not find any significant dependence of GB on them.

GB I. 3.16 speaks on *Svāhā*, borrowing materials from Ṣaḍviṃśa Brāhmaṇa : IV. 7. 1 & 2. Again, GB I. 1.25 corresponds to Ṣaḍviṃśa Brāh. IV. 7.2.

In the GB I. 5.23-25 we come across a new classification of sacrifices in verses where a few lines are parallel to JB II. 73. Apart from these, a few similar passages of SV-Brāhmaṇas to be met with the GB. No more significant borrowings can be had off.

Bloomfield considers GB, a production of post-sūtra period, thus he has shown the borrowings of GB from Kauś and Vait. But as it is a settled fact, and we have shown earlier that GB is not a text of post-kalpa age, thus we have not shown the indebtedness of the GB from those texts on the contrary, there is all probability of vice-versa.

The sketch here drawn will be beneficial for us to telescope at a glance the original and borrowing parts of the GB in order to substantiate its true position in the Vedic field, which, we consider was a long desideratum.

INFORMATIONS ON SOURCE TEXTS

Down the ages, the Brāhmaṇa texts of the RV, YV and ŚV while received adequate attention and interest, the position, there, of the AV-Brāhmaṇa is rather reeky and slighted, apparently because of its insignificant contribution towards chaplain rites. practised profusedly by first three Vedas. But this attitude in last sixty years has been changed and more and more attention is paid everyday refuting malicious allegations, besmeared since remote past. To prepare this critical study, I have to take envisage to utilize those works, available so far. Let us arrange them.

The GB has come down to us without any accent mark or any Sanskrit commentary. Sāyaṇa knew this text well, but anyway shunned away to prepare any commentary. Its borrowed character dissatisfies pedagogic personalities, the fundamental reason behind it we assume, its incomplete nature and thus abrupt finish.

The first printed edition of the GB came into light by R. Mitra and H. Vidyabhusan from Calcutta in 1872. (Edited in the Bibliotheca Indica, a collection of Oriental series). It was reprinted by Indological Book House, Delhi in 1972. I have used this text. This edition, without any critical approach, is full of errors. The edition of Jibananda Vidyasagar, Calcutta in 1891 is just a reproduction of R. Mitra's edition without any critical value.

D. Gaastra's edition to GB is unquestionably the first critical and standard one with a valuable introduction in German language from Lieden in 1919. This edition seems so far the best edition of the GB, though H. C. Patyal finds a few printing errors in her text.

Pt. Ksemakarana Das Trivedi published an edition from Allahabad with Hindi translation in 1924 (?), which I could not access. I have used the second edition of the text, published in 1977 entitled *Gopatha Brāhmaṇa Bhāṣyam* with Hindi Trans-

lation and a very sketchy Sanskrit exposition. Patyal is reluctant to put any substantial value to this edition, probably because of its non-critical approach and spiritual outlook. We, but consider the work a valuable one; considering the Sanskrit exposition, a comparative attitude and obviously its sixteen-page substantial introduction. A semantico-grammatic exposition, though always not intelligible, yet has proved immensely useful to me.

Following Gaastra, a good standard critical edition of the GB, with sufficient variant and standardized readings was published by V. Vidya-varidhi in 1980 from S. V. Bagadiya Trust, Calcutta. At present, the unavailability of Gaastra's edition is fully compensated by this edition. I have followed this edition to prepare this study.

H. C. Patyal, unquestionably has so far toned up for the cause of the GB. His thesis (unpublished yet), on GB covering an English translation, followed by notes, variant readings, probable amendments, citations along with a information packed fatty Introduction definitely the latest in this field. He is now engaged to bring out a full proof critical edition of the GB, the first column of which is published in the 'C. G. Kashikar Felicitation Volume' (Vedic Texts : A Revision) in 1990.

All these endeavours in last sixty years very clearly *per se* refute the old allegations against the GB.

I am well aware of the valuable work of Bloomfield 'The Atharvaveda and the Gopatha Brāhmaṇa' (Reprint 1978). Scholars like Durga Mohan Bhattacharya, Prof. Modak, Suryakanta have made important works on GB.

Despite these facts a critical study of the contents of the text an analysis as well, a comparative outlook over the subject-matter as well, a thorough observation upon the important topics of the text, a chapter-wise interpretation was much awaited desideratum and keeping in mind these perspectives this envisage is undertaken, where we honestly think no important informations, no vital topic have been overlooked. It may be hoped at the end that with the re-newed interest in the GB, notwithstanding the old allegations its righteous place in the Vedic tradition may be traced.

CONCLUDING REMARKS

In the foregoing pages an attempt has been made to deal with the manifold aspects of the Brāhmaṇa literature with particular reference to the Gopatha Brāhmaṇa. The Brāhms. are indispensable to the understanding of the Vedic culture, religion and philosophy. The voluminous Brāhmaṇas together with the Āraṇyakas and Upaniṣads complete the branch of knowledge generally known as Vedic. In order to have an idea of the development of the Vedic thought, its religion and philosophy, the study of the Brāhmaṇas is essential to a serious student of Indian literature.

Gopatha Brāhmaṇa, composed plainly after the Atharva-veda has attained respectable position as a Veda. The GB is divided into two parts called Pūrva Gopatha and Uttara Gopatha. The first contains five Prapāthakas, having 135 Kaṇḍikās and the second six, having 123 Kaṇḍikās. The language of this work is akin to that of the other Brs. possessing all their archaisms, grammatical irregularities and elliptical style but it is at the same time appears to be somewhat simpler. It has hardly any pretension to rhetorical quality and seldom exhibits anything like elegance of diction. This work is frequently marked by metaphors and allegories but they constitute its subject and not in any way concerned with the ornament of its language. Excepting the citations from the RV, the AV and several Anuṣṭubh slokas in the 5th chapter of the first book, the GB is throughout in prose, resembling in this respect the Aitareya Br. more closely than the Brs. of the Yajurveda and the Sāmaveda. This similarity is also noticed in so far as its subject-matter is concerned. The peculiarity of this work lies in the partial treatment of various subjects and nothing is treated here in all its detail.

To analyse the subject-matter of GB, it begins with the creation of the AV and the three worlds to which a considerable portion of the first chapter is devoted. It is interesting to note that this subject has been treated here with greater detail than in any other Vedic texts and this topic has aroused a lot of interest among scholars for its unique mode of presentation. Next to the origin of creation the work proceeds to describe

certain expiatory rites for the faults committed in the performance of sacrifices. The creation of the universe from the sacred syllable 'Om' has been delineated here in the form of a narrative which undoubtedly has a peculiarity of its own and the description bears evidence of Atharvaṇic style. The narrative account of Gāyatrī as given here is the fullest to be met with in the Vedas and it will be of interest to the readers as containing the oldest ideas and speculations of the Brs. on the subject. GB's interpretation of the famous Gāyatrī mantra is different from what is generally accepted by later scholars, in so far as it separates the epithet '*Vareṇya*' from '*bharga*' and makes the two distinct. This, however, seems to be more apparent than real, for it is merely allegorical and does not change the meaning. Because of the fact that it is the oldest interpretation we possess and because it was presented within a short time after the Gāyatrī had been composed, it is at variance with the explanation given by some Western scholars which makes the sun itself to be the object of reverence. It is indeed difficult to state what the author of the Gāyatrī himself had in view but his commentators, both ancient and modern, are unanimous in their belief that he rose from nature up to nature's god and glorified that sublime luminary which is visible only to the eye of reasoning and not the planet which we daily see in its course in the sky. The chapter comes to an end with a discussion on the importance of Ācamana or washing of the face before beginning a ceremony.

In the second chapter the first eight Kaṇḍikās deal with the duties of Brahmacārin which include a host of virtues such as dispassion, chastity, penance, devotion to teacher etc. While stating the duties it also fixes the time to be devoted to such a course of life from twelve to twenty-four years. The rules and regulations as presented here are almost the same as those laid down in the Grhyasūtras and they hardly deserve any comment. Then follows a legend in which a dialogue takes place between *Kabandhī*, an erudite scholar and the priests of the great king *Yauvanāśya Māndhātā*. This conversation unfolds the duties of the priests and the particular knowledge necessary for them.

The third chapter begins with an injunction that the four

principal priests at a sacrifice should know the four Vedas and that a ritual with three priests well-versed in the R̥gveda, Yajurveda and Sāmaveda is like an animal having a less number of feet than four or a man with one foot, or a car with one wheel, incapable to move on satisfactorily. Some expiations are then prescribed for the fault of speaking on the part of the priests when engaged at a sacrifice. After these expiatory rites we find an interesting legend in which a variety of questions are raised as to why the hair grows first on the head and then on other parts of the body? Why do men possess moustache and women possess it not and like. Two other short legends of little significance follow in quick succession. Then we come across a set of directions regarding the distribution of the slaughtered cow among the officiating priests. This chapter comes to a close with some minor rules relating to dikṣā or initiation of priests in the sacrificial ritual.

The fourth chapter is nothing but a continuation of the subject of ordination, formulating directions as to the order in which the different priests are to be initiated and the several assistants who are to officiate under the principal priests. Different ceremonies belonging to different gods are then laid down and the rewards due for the performance of these ceremonies are also enumerated. The latter half of this chapter portrays a vivid account of the mystic connection of the year with the sacrificial ceremonies. Everywhere but in every respect, despite enormous citations from RV and other Vedic texts, it remains faithful to Atharvaṇic character.

In the first six Kaṇḍikās of the fifth chapter we find the same subject of relation of ceremonies to the year and the entire discussion is summed up with an allegory in which the year is represented as a human being and its members are represented by different ceremonies noticed before. The seventh kaṇḍikā enumerates the order which the ceremonies should successively follow. Then we come across a legend in which Prajāpati is represented to have performed all the other sacrifices and attaining thereby only earthly results, subsequently to have secured eternal reward by the ceremony of Sahasradakṣiṇā. Leaving aside some minor things it gives some details about the classification and particular times of sacrifices. All sacrifi-

cial rituals are divided into three classes of which the first category is called Pākayajña because here cooking of rice is the most important element. The second group known as Havi-ryajña includes those sacrifices in which the offering of clarified butter occupies the most important position while the third category named Somayajña includes those in which the Soma drink is the principal offering.

The main contents of the five chapters of the Pūrva Gopatha have been discussed. At the very beginning of the Second Book an expiation for a slip of hay falling from the seat of Brahmā is prescribed. It also gives directions on the necessity of silence on his part when filling the sacrificial vessel *praṇītā* and of surrounding the alter with a *paridhī*. Then follows a legend true to the Atharvaṇic style, in praise of Brahmā who has been eulogised as the most important member of the sacrificial priests. According to the legend Prajāpati once performed a ritual where Rudra was refused his rightful share of offerings. Consequently Rudra wished that since he had been left out of the ceremony it should not bear the desired result and accordingly, seizing and piercing it, he cut off a portion from it. The resultant fragment becomes the *Prāśitra*. Then it was awarded to Bhaga ; but as soon as that deity had a look at it, his eyes were blind, for which he is called '*the blind Bhaga*'. He, however, did not take it. It was next given to Savitā who accepted it, but his hands were cut off immediately and he had to wear golden hands, for which he is known as '*the golden-handed*'. The portion was then offered to Pūṣan who tasted it, but as a result, he lost his teeth, therefore he is called the '*toothless eater of cakes*'. At this point it was given to Idhmāṅgīrasa, who likewise tasted it but as a result lost his head ; the oblation finally returned to the Yajña. It was then offered to Varhi Āṅgīrasa, who, tasting it had his body disjointed. The food came back to its original place. It was next given to Brhaspati Āṅgīrasa, who was scared by the thought of an approaching danger and repeated a mantra which ultimately led to the eulogy of the Brahmā as the head of the sacrifice. The narrative though irrelevant and uninteresting is important from the point of view that it contains the germ on which the Purāṇic tale of Dakṣa's great sacrifice has been elaborated.

The second chapter opens with some detailed directions on the offerings of flesh meat on the Āhitāgni. Then follows a legend where the gods march under five generals to conquer the demons. Agni leads the Vasus, Soma the Rudras, Indra the Maruts, Varuṇa the Ādityas and Bṛhaspati the Viśvedevāḥ ; but all of them are defeated and finally are compelled to regain their lost ground with the help of a Yajña. In the thirteenth Kaṇḍikā we find a legend of Vasiṣṭha's seeing Indra and getting a Brāhmaṇa comprising certain stomas assigned to him. These stomas are later recited and the advantages of knowing them is explained. The other details concern the appointment of the Agnīdhra, the offering of Pravitaḥuti and salutations to Prajāpati. Sadasya and other priests. The importance of uttering truthful words on the part of the priestly staff is shown in the end mentioning the reason that nobody can like a liar.

The first half of the third chapter deals with the mystic syllables, Vaṣaṭkāra and Hīṅkāra, the advantages of repeating them during a sacrifice, the best way in which, and the right time when, they should be repeated and the various metres suitable in the morning, midday and the evening ceremonies.

The three concluding chapters of GB make an analysis of the peculiarities and details regarding the morning, noon and evening rites in connection with the Ekāha, the Uktha, the Ekāṣṭakā and other minor sacrifices. These rites are dealt elaborating earlier thus they hardly deserve any separate mention.

Judging by the varied contents of GB it can be plainly stated that this Br. has a peculiarity of its own which distinguishes it from the same class of works in Vedic literature. It is well-known that every Vedic school must possess a Brāhmaṇas and on the other, the circumstance that some works were designated as Brs. which deserve this name neither for their contents nor for their extent and which belong to the latest products of Vedic literature. The GB of the Ātharvaveda is one of the latest works in the whole range of Vedic exegesis. In spite of its being a late production there is no dearth of interesting elements in this Br. Numerous legends, narratives and anecdotes which are described here in course of delineation of different sacrifices undoubtedly bear evidence of its original contribution to Vedic lore and a serious student will-

find them useful in unfolding the mystery of religion and mythology in ancient India. The allegorical description bear unmistakable stamp of originality and they are narrated in the true Atharvaṇic style which at once prove that this Brāhmaṇa rightly deserves a prominent place in the history of Indian literature.

To conclude the study of the GB, let us hope this envisage with help the Vedic readers to arouse interest and attention for further sagacity, for better and proper understanding of this Brāhmaṇa and the Vedic literature, as well.

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APPENDIX

LIST OF VEDIC VERSES CITED IN THE GB

[Opening words of the verses are cited here]

RV

<i>agnimīle purohitam</i>	I. 1.1
<i>agne patnīrihā vaha</i>	I. 22.9
<i>acchā ma indram</i>	X. 43.1
<i>adhā hīndra gīrvaṇaḥ</i>	VIII. 13.4
<i>antarikṣe pathibhir</i>	X. 168.3
<i>apyāyasva</i>	I. 91.16
<i>abhi taṣṭeva didhayā</i>	III. 38.4
<i>abhi priyāṇi marmṛśat</i>	III. 38.1
<i>abhūd devaḥ savitā</i>	IV. 54.1
<i>amiva naḥ suhavā</i>	II. 36.3
<i>ayamu tvā vicarṣaṇe</i>	VIII. 17.7
<i>ayaṃ te yoniḥ</i>	III. 29.10
<i>ariṣṭairnaḥ pathibhiḥ</i>	VI. 69.1
<i>arvāñ ehi somakāmaṃ</i>	I. 104.9
<i>ava drapso aṃśumatim</i>	VIII. 96.13
<i>asmā idu pra tavase</i>	I. 61.1
<i>ā no mitrā</i>	III. 62.16
<i>ā no yāhi sutāvataḥ</i>	VIII. 17.4
<i>ā pūrṇo asya kalaśaḥ</i>	3.32.15
<i>ā yāhi suṣumā hi</i>	VIII. 17.1
<i>ā yāhyarvāñ upavandhureṣṭaḥ</i>	III. 43.1
<i>ā vām visantvindava</i>	IV. 50.10
<i>ā vo vahanti</i>	I. 85.6
<i>ā satyo yātu</i>	IV. 16.1
<i>āhaṃ sarasvatī</i>	VIII. 38.10
<i>icchanti tvā sobhyāsaḥ</i>	III. 30.1
<i>idaṃ te saumyaṃ madhu</i>	VIII. 65.8
<i>idaṃ vaso sutamandhaḥ</i>	VIII. 2.1
<i>indra ṛbhubhir</i>	III. 60.5

<i>indra tvā vṛṣabhaṃ vayam</i>	III. 40.1
<i>indra pivaḥ pratikāmam</i>	X. 112.1
<i>indra kratuvidam</i>	VIII. 93.1
<i>indraśca somaṃ pivatam</i>	IV. 50.10
<i>indraṃ vo viśvasataspari</i>	I. 7.10
<i>indrāgnī ajahaviḥ</i>	VII. 94.10
<i>indrāgnī apasaspari</i>	III. 12.4
<i>indrāgnī āgatam</i>	VIII. 38.7
<i>indrāgnī upahvaye</i>	I. 21.1
<i>indrā varuṇā sutapāvīmam</i>	VI. 68.10
<i>indrā viṣṇū pivatam</i>	VI. 69.7
<i>indrāya madvane sutam</i>	VIII. 92.19
<i>indrāya somaḥ pradivo</i>	III. 36.2
<i>indrena rochanā divo</i>	VIII. 14.9
<i>imaṃ stomamarhate</i>	I. 94.1
<i>imānu kaṃ bhuvanā</i>	X. 157.1
<i>imāmū ṣu prabhṛtim</i>	III. 36.1
<i>iṣaṃ svaśca</i>	VII. 66.9
<i>ukṣānnāya vāśānnāya</i>	VIII. 43.11
<i>uta vāmuṣaso budhi</i>	I. 127.2
<i>udīnnvasya ricyate</i>	VII. 32.12
<i>udūtye madhumattmā</i>	VIII. 3.15
<i>udu brahmanyairata</i>	VII. 23.1
<i>udgā ājadañgirobhyaḥ</i>	VIII. 14.8
<i>udvedabhis śrutamagham</i>	VIII. 93.1
<i>ubhā jigyathurna</i>	VI. 69.8
<i>urum no lokaṃ</i>	VI. 47.8
<i>uśannu ṣu ṇaḥ</i>	IV. 20.4
<i>ṛjīsi vajrī vṛṣabhas</i>	V. 40.4
<i>ṛjunīti no varuno</i>	I. 90.1
<i>ṛtur janitrī tasyāḥ</i>	II. 13.1
<i>evā tvāmindra</i>	IV. 19.1
<i>evedindram vṛṣaṇam</i>	VII. 23.6
<i>evā pāhi pratnathā</i>	VI. 17.3
<i>kastamindra tvā vasum</i>	VII. 32.14
<i>kathā mahāvṛdhat kasya</i>	IV. 23.1
<i>kadū nvasyā kṛtam</i>	VIII. 66.9
<i>kannavyo atasīnām</i>	VIII. 3.13
<i>kavī ricchāmi samdṛṣe</i>	III. 38.1

<i>kayā tvām na ūtyā</i>	VIII. 93.19
<i>kayā naścitra ā bhuvat</i>	IV. 31.1
<i>ko adya marya</i>	IV. 25.1
<i>gāyatre adhigāyatram</i>	I. 164.23
<i>catvāri śrṅgā trayo</i>	IV. 58.3
<i>tattvā yāmi suvīryam</i>	VIII. 3.9
<i>tat savitur vareṇyam</i>	III. 62.10
<i>iaṃ vo dasmamṛtiṣoham</i>	VIII. 88.1
<i>taranūrit siṣāsati</i>	VII. 32.20
<i>iarobhir vo vidvadvasum</i>	VIII. 66.1
<i>iaṅyāṃ somastvaṃ</i>	III. 35.6
<i>tośā vrtrahaṇā huve</i>	III. 12.1
<i>te syāma deva varuṇa</i>	VII. 66.9
<i>dadhikrāvṇo akāriṣam</i>	IV. 39.6
<i>drapsāścaskanda</i>	X. 17.11
<i>nū marto dayate</i>	VII. 100.1
<i>nu ṣṭuta indra</i>	IV. 16.21
<i>nūnaṃ sā te</i>	II. 11.21
<i>pivo vardhasva tava</i>	III. 36.3
<i>pivā somamabhi yamugra</i>	VI. 17.1
<i>pra vo mitrayor varuṇayoḥ</i>	VII. 66.1
<i>pra vo mitrāya gāyata</i>	V. 68.1
<i>prātar yāvabhir āgatam</i>	VIII. 38.7
<i>bṛhaspatir naḥ paripātu</i>	X. 42.11
<i>bṛhaspate yuvamindraśca</i>	VII. 97.10
<i>brahmaṇā te brahmayuta</i>	III. 35.4
<i>bhūya id vavṛdhe</i>	VI. 30.1
<i>māde somasya rocanā</i>	VIII. 14.7
<i>maruto yasyo hi</i>	I. 86.1
<i>mitraṃ vayaṃ havāmahe</i>	I. 23.4
<i>mitro nayatu vidvān</i>	I. 90.1
<i>ya eka iddhavyośa</i>	VI. 22.1
<i>yat soma āsute naraḥ</i>	VII. 94.10
<i>yadakrandah prathamam</i>	I 163.1
<i>yanna indra yajuṣe</i>	IV. 22.1
<i>yaste drapsaskrandati</i>	X. 17.12
<i>yastigma śrṅgo vrṣabho</i>	VII. 19.1
<i>yuvo ratho adhvaro</i>	VI. 68.10
<i>raghu patvānaḥ prajigāta</i>	I. 85.6

<i>rathamiva saṃ mahemā</i>	I. 94.1
<i>vane no vā yo</i>	X. 29.1
<i>viśo adevīrabhyācarantiḥ</i>	VIII. 96.15
<i>vi hi sotarasṛkṣata</i>	X. 86.1
<i>vyantari kṣamatirat</i>	VIII. 14.7
<i>śataminnu śarado</i>	I. 89.9
<i>śāsad vahnirduhitur</i>	III. 31.1
<i>ksāmaye retaḥ</i>	X. 61.7
<i>sa im pāhi ya ṛjīṣi</i>	VI. 17.2
<i>saṃ te payāṃsi</i>	I. 91.18
<i>sadyo ha jāto vṛṣabhaḥ</i>	III. 48.1
<i>saṃ vāṃ karmanā</i>	VI. 69.1
<i>sutāso madhumattamāḥ</i>	IX. 101.4
<i>somaprṣṭhāya vedhase</i>	VIII. 43.11
<i>havāmahe janebhyaḥ</i>	I. 7.10

AVŚ

<i>agniṃ dūtaṃ vṛṇīmahe</i>	XX. 101.1
<i>agnir vasaḥ</i>	XII. 1.21
<i>acchā mā indram</i>	XX. 17.1
<i>adhā hīndra girvaṇaḥ</i>	XX. 100.1
<i>apendra prāco maghavanna mītram</i>	XX. 125.1
<i>ayamu tvā vicarṣaṇe</i>	XX. 5.1
<i>ayaṃ te yoniḥ</i>	III. 20.1
<i>ayaṃ no nabhasaspatiḥ</i>	VI. 79.1
<i>arvāñ ehi somakāmam</i>	XX. 8.2
<i>avo drapso amśumatim</i>	XX. 137.7
<i>ahā netrarasam na vi cetanāni</i>	XX. 135.7
<i>ācāryo brahmacārī</i>	XI. 5.16
<i>ādityā rudrā vasavastamita</i>	XX. 135.9
<i>ādityā ha jaritāngīrobhṛyo</i>	XX. 135.6
<i>ā no yāhi sutāvataḥ</i>	XX. 4.1
<i>āpo garbham janayantiḥ</i>	IV. 2.8
<i>āpūrṇo asya kalaśaḥ</i>	XX. 8.3
<i>ā yāhi suśumā hi</i>	XX. 3.1
<i>ā vāṃ visantvīndavaḥ</i>	XX. 13.1
<i>ā satyo yātu maghavan</i>	XX. 77.1
<i>idaṃ te saumyaṃ madhu</i>	XX. 1.1

<i>indra kratuvidam</i>	XX. 6.2
<i>indra kārūmabūbudhad</i>	XX. 127.11
<i>indrah purbhida</i>	XX. 11.1
<i>indram vo viśvataspari</i>	XX. 39.1
<i>indrasyaujo marutāmanikaṃ</i>	VI. 125.3
<i>indrasya bāhū sthavirau</i>	XIX. 13.1
<i>indra varuṇā sutamāvimam</i>	VII. 58.1
<i>indrāya madvane sutam</i>	XX. 110.1
<i>indrena rocanā divo</i>	XX. 28.3
<i>imaṃ stomam arhate</i>	XX. 13.3
<i>imā nukaṃ bhuvanā</i>	XX. 63.1
<i>iyaṃ putryā rāṣṭrya</i>	IV. 1.2
<i>ihettha prāgapagūdaga</i>	XX. 134.1-6 (a whole hymn)
<i>uksānnāya vaśānnāya</i>	III. 21.6
<i>ucchā patamtamarunam</i>	XIII. 2 36
<i>uta śveta āsupatyā</i>	XX. 135.8
<i>udu tye madumattamā</i>	XX. 10.1
<i>udu brahmānyarata</i>	XX. 12.1
<i>udgā ājadāngirobhyaḥ</i>	XX. 28.2
<i>udghedabhiśritamagham</i>	XX. 7.1
<i>ubhā gigyathur na</i>	VII. 44.1
<i>urūṃ no lokamanumeṣi</i>	I. 15.4
<i>ṛco akṣare parama vyoman</i>	IX. 10 18
<i>ṛjīṣi vajrī vṛṣabhah</i>	XX. 12.7
<i>ekapād dvipāda</i>	XIII. 2 27
<i>etā aśvā āplavante</i>	XX. 129.1
<i>etapāhi pratnatha</i>	XX. 8 1
<i>evedindram</i>	XX. 12.6
<i>evedindram vṛṣaṇam</i>	XX. 12.6
<i>kadū nvasyākṛtam</i>	XX. 97.3
<i>kannavyo atasīnām</i>	XX. 50.1
<i>kayā naścitra ā bhuvat</i>	XX. 124.1
<i>gāyatṛe adhi gāyatram</i>	IX. 10.1
<i>janā upa śruta</i>	XX. 127.1
<i>jaritarnah pratyagṛbhnaḥ</i>	XX. 135.7 (2nd pāda)
<i>ṛivā stha</i>	XIX. 69.1
<i>tattvā yāmi suvīryam</i>	XX. 9.3

<i>taṃ vo dasman</i>	XX. 9.1
<i>tas mād vai vidvān</i>	XI. 8.32
<i>tvaṃ no nabhaspata</i>	VI. 79.2
<i>tvāmundra sarma</i>	XX. 135.11
<i>dadhikrāvṇo akāriṣam</i>	XX. 137.3
<i>deva saṃsphāna sahasrā</i>	VI. 79.3
<i>devasya tvā savituh prasave</i>	XIX. 51.2
<i>devā dadatvasuraṃ</i>	XX. 135.10
<i>devānām etat pariṣūtam</i>	XI. 5.23
<i>divi tvā triṇadhārayat</i>	XIII. 2.12
<i>divo nu māṃ</i>	VI. 124.1
<i>drapsaścaskanda</i>	XVIII. 4.28
<i>pṛthivyai śrotrāya</i>	VI. 10.4
<i>prānāpānau janayan</i>	XI. 5.24
<i>bṛhaspatir naḥ paripātu</i>	VII. 51.1
<i>bṛhaspate yuvamindraśca</i>	XX. 17.12
<i>brahmaçārīṣaṃ</i>	XI. 5.1
<i>brahmanā te brahmayujā</i>	XX. 86.6
<i>brahma jajñānaṃ prathamam</i>	IV. 1.1
<i>bhūgityabhigataḥ</i>	XX. 135.1
<i>maruto yasya hi kṣaye</i>	XX. 1.2
<i>yajumṣi yajñe samidhaḥ</i>	V. 26.1
<i>yajñā netrasam</i>	XX. 135.7
<i>yajñena yajñam ayajanta</i>	VII. 5.1
<i>yaḥ sabheyo vidathyah</i>	XX. 128.1
<i>yadindrādo dāsorajñe</i>	XX. 128.12
<i>yāme yat kusidamāpam</i>	VI. 117.1
<i>yuvo ratho adhvaro</i>	VII. 58.2
<i>ye agnayo apsvantah</i>	III. 21.1
<i>yo anāktakṣo anabhyaklah</i>	XX. 128.6
<i>yo vidyāt sapta pravata</i>	X. 10.2
<i>raghupatvānaḥ prajigāta</i>	XX. 13.2
<i>rājño viśvajānīnasya</i>	XX. 127.7
<i>vacyasva rebhavacyasva</i>	XX. 127.4
<i>vanaspate vīdvāngo hi</i>	VI. 125.1
<i>vāñma āsannasoḥ</i>	XIX. 60.1
<i>vitatau kiraṇau dvau</i>	XX. 133.1
<i>vī hi sotorasṛkṣatā</i>	XX. 126.1
<i>viśo adevira bhyācarantiḥ</i>	XX. 137.9

<i>vime devā akraṃsata</i>	XX. 135.4
<i>vyantarikṣamatirat</i>	XX. 28.1
<i>śaṃ no devīr</i>	I. 6.1
<i>śyeno si gayatracchanda</i>	VI. 48.1
<i>sa sadya eti.</i>	XI. 5.6
<i>samrudasi triṣṭap</i>	VI. 48.3
<i>sāṃ tapanā idam baviḥ</i>	VII. 77.1
<i>sutāso madhu mattamā</i>	XX. 137.4
<i>somaṃ manyate papivān</i>	XIV. 1.3
<i>svaro 'si gayo si</i>	VI. 48.2
<i>srutād yamatrir divam</i>	III. 2.4

AVP

<i>agnivāsāḥ</i>	XVII. 3.2
<i>agniṇi tvāhur</i>	I. 95.3
<i>agnīryajñam trivṛtam</i>	V. 28.1
<i>antarikṣe pathibhiḥ</i>	I. 107.4
<i>apendra 'prāco' (Actual AVP reading is 'parāco')</i>	XIX. 16.8
<i>apo garbham janayanti</i>	IV. 1.8
<i>ayaṃ te yoniḥ</i>	III. 34.1
<i>ācāryo brahmacārī</i>	XVI. 154.6
<i>indrasyauja marutām</i>	XV. 11.7
<i>indrasya vāhū sthavirau</i>	VII. 4.1
<i>indrā varuṇā sutapā</i>	XX. 6.5
<i>iyam pitryā</i>	V. 2.1
<i>ukṣānnāya vaśānnāya</i>	III. 12.6
<i>ucchā patamaruṇam</i>	XVIII. 24.3
<i>ubhā jigyatur na</i>	XX. 15.3
<i>urum no lokam</i>	III. 35.4
<i>ṛco akṣare parame vyoman</i>	XVI. 69.8
<i>ekapād dvipada</i>	XVIII. 23.4
<i>gāyatre adhi gāyatram</i>	XX. 6.5
<i>catvāri śṛṅgā trayoasya pādāḥ</i>	VIII. 13.3
<i>ṛbā stha . .</i>	XX. 41.1
<i>tasmād vai vidvān</i>	XVI. 88.3
<i>tvā jaṭhare sādāyāmi</i>	XX. 53.10

<i>divi tvā triradhārayat</i>	XVIII. 21.6
<i>divo nu māṃ</i>	XIX. 40.4
<i>deva saṃsthāna</i>	III. 34.1
<i>devasya tvā savitur prasave</i>	XX. 53.10
<i>devānāmetat parisūta</i>	XVI. 155.4
<i>devā pitarah</i>	XVI. 51.8
<i>drapsaścaskanda</i>	XX. 12.7
<i>prāṇāpānau janayan</i>	XVI. 155.5
<i>bṛhaspatir naḥ paripātu</i>	XV. 11.1
<i>brahmacāriṣṇaṃścarati</i>	XVI. 153.1
<i>brahman gharmena pracarisyāmaḥ</i>	V. 16.2
<i>brahma yajñānam</i>	V. 2.2
<i>yajumṣi yajñe samidhaḥ svāhā</i>	IX. 2.1
<i>yadatrāpi rasasya me</i>	XX. 26.8
<i>yame yat kuśīdam apām</i>	XVI. 49.10
<i>yaste drapsaścakandanti</i>	XX. 12.8
<i>yajñena yajñam ayajanta devāḥ</i>	XX. 2.2
<i>yā purastād yuyjate</i>	I. 1.22
<i>yuvo ratho adhvaro</i>	XX. 6.5
<i>ye agnayo apsvantaḥ</i>	III. 12.1
<i>yo'agnir . . brāhmaṇeṣu</i>	XX. 53.11
<i>yo vidyāt sapta</i>	XVI. 107.2
<i>vanaspate vīnvaṅgo hi</i>	XV. 11.8
<i>śaṃ no devirabhīṣṭaye</i>	I. 1.1
<i>śyeno 'asi gāyatrachandah</i>	XIX. 44.4
<i>sa tvaṃ nabhasaspatiḥ</i>	XIX. 16.19
<i>samrāḍasi triṣṭup chandah</i>	XIX. 44.5
<i>sa sadya eti</i>	XVI. 153.6
<i>somaṃ manyate papivān</i>	XVIII. 1.3
<i>srutād yamatrir divam</i>	XVIII. 20.8
<i>svaro'si gayo'si</i>	XIX. 44.6
<i>sūryasya tvā cakṣuṣā pratīkṣā</i>	XX. 53.8

VS (mādhyandina)

<i>agneṣtvā śyena prāśnāmi</i>	II. 11
<i>iṣe tvorje tvā</i>	I. 1
<i>tat savitur varenyam</i>	III. 5
<i>devasya tvā savitur</i>	II. 11
<i>prthivyāstvē nabhau</i>	I. 11

VS (Kāṇva)

ivā jaṭhare sādāyāmi II. 3.7

TS

ayaṃ te nabhasaspatih III. 3.8.2
deva savitaretat te prāha II. 6.9.1
prajāpatir bhāgo'sya I 7.6.4
pratiṣṭhā II. 6.9.2
brahman prasthāsyāmi II. 6.9.1
viśvalopa viśadevasya tvā III. 3.8.1
sa tvaṃ no nabhasaspatih III. 3.8.2
sūryasya tvā cakṣuṣā pratīkṣā II. 6.8.5

SV

agna āyāhi vītaye I. 1
tat savitur vareṇyaṃ 1462

SOURCES NOT AVAILABLE

1. a) *āpo bhr̥gaṅgiro rūpamāpo bhr̥gvaṅgiromayam/
sarvamāpomayaṃ bhūtaṃ sarvaṃ bhr̥gvaṅgiromayam//*
 b) *antaraite trayo vedā bhr̥gvaṅgirasō'nugāḥ/
apāṃ puṣpaṃ mūrtirākāśaṃ pavitramuttamam//*
 GB I. 1.39.
2. a) *chinnabhinno 'padhvasto viśruto bahudhā makah/
iṣṭāpūrta draviṇaṃ gr̥hya yajamānasyāvāpata//*
 b) *ṛtvijāṃ ca vināśāya rājño janapadasya ca/
saṃvatsaraviriṣṭaṃ tad yatra yajño viriṣṭyate//*
 c) *dakṣiṇa-pravaṇḍbhūto yajño dakṣiṇataḥ smṛtaḥ/
hīnāṅgo rakṣasāṃ bhāgo bhatmavedād asaṃskṛtaḥ//*
 d) *catuspāt sakalo yajñaścāturhautra vimirmitaḥ//
caturvidhais sthito mantrair ṛtvigbhir vedapāragaiḥ//*
 e) *prāyaścittairanudhyānairanujñānānumantraṇaiḥ/
homaiśca yajñavibhraṇśaṃ sarvaṃ brahmā
prapūrayet//*
 GB II. 2.5.
3. *no gantaṃ risādaśaḥ* GB II. 2.13.
4. *yadatrāpi madhoraṃ yadatrāpi rasasya me/*
 GB I. 2.7.
5. *yadīdamṛtukāmyāghaṃ ripramupeyima andhaḥ
śroṇa iva hīyatām/*
 GB I. 2.7

