AN

ACCOUNT OF THE VEDAS;

WITH

NUMEROUS EXTRACTS

FROM

THE RIG-VEDA.

[*The most important Hymns are quoted in full; extracts are also given from the Brahmanas, and the claims of the Arya Samaj are considered in an Appendix.*]

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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA:
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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA :
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PREFATORY NOTE.

THE following compilation is a greatly enlarged edition of *Vedic Hinduism*, published in 1888. Since then the translation of the Rig-Veda by Mr. R. T. B. Griffith, has been completed, and through the kindness of the author a free use of the work has been allowed. It is strongly recommended to the student of the subject.

The Sanskrit Text, with Sayana's Commentary, edited by Max Müller, can now be obtained for £8-8*s*. Though it should be carefully studied by competent scholars, few are able to do so, and the work is expensive. The translation of Mr. Griffith gives a fair idea of the contents, and the Commentary often throws great light on the text.

Next to the above, Dr. John Muir's *Sanskrit Texts*, in five Volumes, will be found of special value. Paul, Trench, Trübner and Co., Publishers.

The Rev. Dr. K. S. Macdonald's *Vedic Religion*, contains much valuable information. It may be obtained at the principal Tract Depôts in India.

The compiler is also indebted to the following works:

Arya Samaj, Principles and Teachings of the. A Series of Lectures by Pandit Kharak Singh and Dr. Martyn Clark. The Punjab Religious Book Society, Lahore.

Banerjea, Rev. Dr. K. M. *The Relation of Christianity and Hinduism.*

Barth, *Religions of India.* Trübner's Oriental Series.

Dowson, *Dictionary of Hindu Mythology.* Trübner's Oriental Series.

Eggeling, Professor. *Translation of the Satapatha Brahmana.* Sacred Books of the East.

Forman, Rev. H. *The Arya Samaj.* North India Tract Society, Allahabad.

Haug, Dr. *Translation of the Aitareya Brahmanam.* Bombay.

Kunte, Mr. M. M., B.A. *Vicissitudes of Aryan Civilization in India.* Bombay.

Müller, Professor Max, *Ancient Sanskrit Literature, Hibbert Lectures*, &c., &c.

Rajendralala Mitra, Dr. *Indo-Aryans.* 2 Vols. Newman, Calcutta.

Weber, Professor, *History of Indian Literature.* Trübner.

Whitney, Professor. *Oriental and Linguistic Studies.* Scribner.

Williams, Sir Monier, Brahmanism and Hinduism. Murray 18s.

Wilson, Professor H. H. *Translation of the Rig-Veda Sanhita.* Allen.

Wilson, Rev. Dr. J. *India Three Thousand Years Ago.* Bombay.

References are given to the longer quotations, but there are numerous short extracts, generally abridged or slightly altered, which are not acknowleged.

The reader is earnestly invited to investigate the subject for himself, and consider how far the Vedic hymns and Brahmanas meet the wants of the soul. The concluding appeal of the late Rev. Dr. Krishna Mohan Banerjea deserves special attention.

J. MURDOCH.

MADRAS, *October*, 1892.

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THE RIG-VEDA.

WITH

ILLUSTRATIVE EXTRACTS.

Introduction.

Object.—The following compilation is intended chiefly for thonghtful Hindus. Thev are sufficiently intelligent to reject the low and degrading ideas of God given in the later Hindu books; but some of them have the idea that a pure monotheism is to be found in the Vedas, the most ancient and authoritative of their sacred writings. Careful examination will show that this belief is unfounded. The inquiry should be conducted with great seriousness, and an earnest desire to know the truth. The following short prayer may fitly be offered :

O All-wise, All-merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.

Meaning of Term.—Veda is from the Sanskrit *vid*, 'know,' kindred with the Latin *vid*, and the English *to wit*. In its general sense it is sometimes applied by the Brahmans to the whole body of their most ancient sacred literature. More strictly it denotes four collections of hymns, which are respectively known by the names of Rig-Veda, Yajur-Veda, Sama-Veda, and Atharva-Veda. They are supposed to contain *the* science, as teaching that knowledge which, of all others, is best worth acquiring.

"The general form of the Vedas is that of lyric poetry. They contain the songs in which the first ancestors of the Hindu people, at the very dawn of their existence as a separate nation, while they were still only on the threshold of the great country which they were afterwards to fill with their civilization, praised the gods, extolled heroic deeds, and sung of other matters which kindled their poetical fervour."*

The Vedas the highest Hindu Authorities.—The Hindu sacred books are divided into two great classes, called *Sruti* and *Smriti*. *Sruti*, which means hearing, denotes direct revelation; *Smriti*, recollection, includes the sacred books which are admitted to have been composed by human authors.

Professor Max Müller thus shows the estimation in which the Vedas are held :

"According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in

* Whitney's *Oriental and Linguistic Studies*, Vol. I., p. 5

some way or other the work of the Deity, and even those who received the revelation, or, as they express it, those who saw it, were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth. . . . The human element, called *paurusheyatva* in Sanskrit, is drawn out of every corner or hiding-place, and as the Veda is held to have existed in the mind of the Deity before the beginning of time, every allusion to historical events, of which there are not a few, is explained away with a zeal and ingenuity worthy of a better cause."

"The laws of Manu, according to the Brahmanic theology, are not revelation; they are not *Sruti*, but only *Smriti*. If these laws or any other work of authority can be proved on any point to be at variance with a single passage of the Veda, their authority is at once overruled."*

The inspiration of the Veda, says Monier Williams, is regarded as so self-convincing, "as to require no proof, and to be entirely beyond the province of reason or argument."

Hindu ignorance of the Vedas.—Although the Vedas are held in the highest estimation by the Hindus, their real character is almost entirely unknown to them. Very few copies of them existed until they were printed in Europe. It has often been said that if the Vedic Aryans were to reappear and act before their descendants their former life, they would be regarded with horror as a most impure and irreligious people. They killed cows and ate their flesh!

The later books were studied by the learned in India instead of the Vedas themselves. "When Rammohun Roy was in London," says Max Müller, "he saw at the British Museum a young German scholar, Friedrich Rosen, busily engaged in copying MSS. of the Rig-Veda. The Rajah was surprised, but he told Rosen that he ought not to waste his time on the Hymns, but that he should study the text of the Upanishads."†

Publication of the Vedas.—For a long time it was very difficult for European scholars to gain a knowledge of the Veda. "All other Sanskrit MSS. were freely communicated to Englishmen resident in India, but not the MSS. of the Veda. And even in cases where such MSS. had fallen into the hands of barbarians, the Pandits declined to translate them for them. Colebrooke alone seems to have overcome all these difficulties, and his Essays 'On the Vedas, or the Sacred Writings of the Hindus,' though published in 1805, are still extremely valuable."

Rosen published a specimen of the Hymns of the Rig-Veda in 1830. He died soon after, and only the first book of the Rig-Veda, translated into Latin, was finished by him, and published after his death in 1838.

In 1845 Max Müller was in Paris, copying the text of the Rig-Veda with the commentary of Sayana Acharya. Sayana was brother of Madhavacharya, the prime minister of the Raja of

* *Chips from a German Workshop*, Vol. I. † Max Müller, *Biographical Essays*, p. 39.

Vijayanagara,* in the 14th century. His commentary was, no doubt, prepared with the assistance of the most learned Brahmans of the time. Max Müller was authorised by the East India Company to bring out an edition of both at its expense. The first volume appeared in 1849. The editing occupied about 20 years. The price of the 6 quarto volumes is £15.

A new edition, in 4 volumes, at the expense of the Maharaja of Vizianagram, has lately been published. The price is 2 guineas per volume.

The text of the Rig-Veda, in Roman character, was printed in Berlin in 1861.

An English translation of the Rig-Veda, based on the commentary of Sayana, was prepared by the late Professor Wilson. Part of it was published after his death. It is expensive, the price of the 6 volumes being £6-19*s*.

There is a new English translation by Mr. R. T. H. Griffith, formerly Principal of the Sanskrit College, Benares. A popular commentary is also given, explaining, as far as possible, difficult passages. The opinions of Sayana, Max Müller, Muir, and other oriental scholars are quoted, where they throw light on the subject, in addition to valuable original notes. The translator has had the advantage of the labours of his predecessors, and of a long residence at Benares in close connection with some of the best Pandits in India. He is also a poet, and has sought, as far as possible, to imitate the rhythm of the original. Second Edition in two volumes, Rs. 14; postage 12 As.

All students who can afford it should possess copies of this recent and accurate translation of the Vedas. It should be accessible in all Public and Mission Libraries in India.

A translation by Max Müller, entitled *Vedic Hymns*, is in course of Publication in *The Sacred Books of the East*.

Some of the Hymns have been translated by Professor Peterson of Bombay. Bengali translations of the Rig-Veda have been published.

METRES AND LANGUAGE OF THE VEDAS.

Metres.—Great importance is attached to the Metres used. Dr. Haug says:—

"The power and significance of the Hotri-priests at a sacrifice consists in their being the masters of the sacred word, which is frequently personified by *Vach, i. e.*, Speech, who is identical with Sarasvati, the goddess of learning in the later Hindu Pantheon. Speech has, according to the opinion of the earliest divines, the power of vivifying and killing. The sacred words pronounced by the Hotar effect, by dint of the innate power of Vach, the spiritual birth of the sacrificer, form his body, raise him up to heaven, connect him with the prototypes of those things which

*In what is now the Bellary District of the Madras Presidency. The ruins over 2 s quare miles.

he wishes to obtain (such as children, cattle, &c.,) and make him attain to his full life term, which is a hundred years; but they are at the same time a weapon by means of which the sacrificer's enemies, or he himself (if the Hotar have any evil designs against him) can be killed, and all evil consequences of sin (this is termed *papman*) be destroyed. The power and effect of Speech as regards the obtaining of any particular thing wished for, mainly lies in the form in which it is uttered. Thence the great importance of the metres, and the choice of words and terms. Each metre is the invisible master of something obtainable in this world; it is, as it were, its exponent, and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists; for each thing has (just as in the Pythagorean system) a certain numerical proportion. The Gayatri metre, which consists of three times eight syllables, is the most sacred, and is the proper metre for Agni, the god of fire, and chaplain of the gods. It expresses the idea of Brahma: therefore the sacrificer must use it when he wishes anything closely connected with Brahma, such as acquirement of sacred knowledge, and the thorough understanding of all problems of theology. The Trishtubh, which consists of four times eleven syllables, expresses the idea of strength and royal power; thence it is the proper metre by which Indra, the king of the gods, is to be invoked. Any one wishing to obtain strength and royal power, principally a Kshattriya, must use it. A variety of it, the Ushnih metre of 28 syllables, is to be employed by a sacrificer who aspires for longevity, for 28 is the symbol of life. The Jagati, a metre of 48 syllables, expresses the idea of cattle. Any one who wishes for wealth in cattle, must use it. The same idea (or that of the sacrifice) is expressed by the Pañkti metre (five times eight syllables). The Brihati, which consists of 36 syllables, is to be used when a sacrificer is aspiring to fame and renown; for this metre is the exponent of those ideas. The Anushtubh metre, of 32 syllables, is the symbol of the celestial world; thence a candidate for a place in heaven has to use it. The Viraj, of 30 syllables, is food and satisfaction; thence one who wishes for plenty of food, must employ it." *

One or two illustrative quotations are given below from the Aitareya Brahmana:

"He who wishes for long life, should use two verses in the *Ushnih* metre; for Ushnih is life. He who having such a knowledge uses two Ushnihs arrives at his full age (*i. e.*, 100 years).

"He who desires heaven should use two *Anushtubhs*. There are 64 syllables in two Anushtubhs. Each of these three worlds (earth, air, and sky) contains 21 places, one rising above the other (just as the steps of a ladder). By 21 steps he ascends to each of these worlds severally; by taking the sixty-fourth step he stands firm in the celestial world. He who having such a knowledge uses two Anushtubhs gains a footing (in the celestial world).

"He who desires strength should use two Trishtubhs. Trishtubh is strength, vigour, and sharpness of senses. He who knowing this, uses

* Introduction to the Aitareya Brahmana, pp. 75-77.

two Trishtubhs, becomes vigorous, endowed with sharp senses and strong.

"He who desires cattle should use two Jagatis. Cattle are Jagati like. He who knowing this uses two Jagatis, becomes rich in cattle,"*

"The metres," says Max Müller, "were originally connected with dancing and music. The names for metre in general confirm this. *Chhandas*, metre, denotes stepping; *vritta*, metre from *vrit*, to turn, meant originally the last three or four steps of a dancing movement, to turn, the *versus* which determined the whole character of a dance and of a metre. *Trishtubh*, the name of a common metre in the Veda, meant three steps, because its turn, its vritta, or *versus*, consisted of three steps, one short and two long.

"The laws regulating the succession of long and short syllables within the limits of the hemistich are in general anything but strict; all that is aimed at seems to be to give the whole a kind of rhythmical flow, or general metrical movement, on which the four last syllables shall stamp the peculiar character; their quantity is much more definitely established, yet even among them exceptional irregularities are by no means rare."

Griffith thus briefly describes the metres:

"The Hymns are composed in various metres, some of which are exceedingly simple and others comparatively complex and elaborate, and two or more different metres are frequently found in the same Hymn; one Hymn, for instance, in Book I., shows nine distinct varieties in the same number of verses. The verses or stanzas consist of three or four *pâdas*, semi-hemistichs† or lines, each of which contains 8, 11, or 12 syllables, sometimes, but rarely, 5, and still less frequently four or more than twelve. As regards quantity, the first syllables of the line are not strictly defined, but the last four are regular, the measure being iambic (short and long) in the 8 and 12 syllable verses, and trochaic (long and short) in these of 11 syllables."‡

Specimens of Metres.

The Gayatri.—This is a common metre. It is so called because the Gāyatri, the most sacred text in the Vedas, is composed in it. It contains three times eight syllables. The first hymn is in this metre. The following is the first verse:

Agnimilē purōhitam yajñasya dēva mṛtvijam |
Hōtaram ratnadhatamam ||

I laud Agni, the great high priest, god, minister of sacrifice,
The herald, lavishest of wealth.

Trishtubh.—This is one of the commonest metres. It consists

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* Haug's Translation, pp. 12, 13.
† Hemistich, half line.
‡ Preface to Translation, pp. xv. xvi.

of four times eleven syllables. The name means three steps, one short and two long. The following is an example:

Anárambhaṇe tad avírayethám anásthâne agrabhaṇe samudre | yad aśvinâ ūhuthur Bhujyum astam śatáritrâm návam átasthivâṁsam | i. 116, 5.

5. Ye put forth your vigour in the ocean, which offers no stay, or standing-place, or support, when ye bore Bhujyu to his home, standing on a ship propelled by a hundred oars."*

Anushtubh.—This contain 32 syllables. A candidate for a place in heaven has to use it. The following is an example:

Srushtivâno hi dâśushe devâh Agne vichetasah!
tân rohidaśva girvaṇas trayastrimśatam á vaha! i. 45, 2.

"Agni, the wise gods lend an ear to their worshipper. God with the ruddy steeds, who lovest praise, bring hither those three and thirty."†

Jagati.—This metre of 48 syllables is said to "express the idea of cattle. Any one who wishes for wealth in cattle must use it." Example:

Na tam râjânâv Adite kutaś chana na amhah aśnoti duritam nakir bhayam | Yam Aśvinâ suhavâ rudravarttanî purorathaṁ kṛiṇuthah patnyâ saha | x. 39, 11.

"Neither distress, nor calamity, nor fear from any quarter assails the man whom ye Asvins, along with (your) wife, cause to lead the van in his car; and as loving to ascend their chariot."‡

Max Müller gives a list, according to Saunaka, of the metres employed in the Rig-Veda. The number of verses in which the principal occur are as follows: Trishtubh, 4,253; Gayatri, 2,451; Jagati, 1,348; Anushtubh, 855; Ushnih, 341: Pankti, 312; various, 849; total, 10,409.§

Every intelligent man knows that the above assertions regarding the influence of metres is pure nonsense. Like the curse denounced against those who read the Vedas, it was a device of the Brahmans to impose upon the simple-minded people of the time.

Language.—The language of the Vedas is an older dialect, varying very considerably, both in its grammatical and lexical character, from the classical Sanskrit. Its grammatical peculiarities run through all departments. It is untrammeled by the rules by which Sanskrit after it passed into oblivion as a vernacular dialect was forced, as it were, into a mould of regularity by long grammatical treatment, and received a development which is in some respects foreign and unnatural. The dissimilarity between the two in respect of the stock of words of which each is made up is not less marked. Not single words alone, but whole classes of derivatives

* Muir's Sanskrit Texts, Vol. V. pp. 244, 245.
† Muir's *Sanskrit Texts*, Vol. V. p. 10.
‡ Muir's *Sanskrit Texts*, Vol. V. p. 236.
§ *Ancient Sanskrit Literature*, p. 222.

and roots, which the Veda exhibits in familiar use, are wholly wanting, or have left but faint traces in the classical dialect.*

All living languages change in course of time. The following is a specimen of English from Chaucer, considered the "Father of English poetry;" written about 500 years ago:

"A Clerk ther was of Oxenforde also,
That unto logike hadde long ygo.
As lene was his hors as is a rake,
And he was not right fat I undertake;
But looked holwe, and thereto soberly.

The hymns of the Rig-Veda were undoubtedly composed in the language of the time. As the people of Italy who once spoke Latin, now speak Italian, derived from Latin, so in India, Sanskrit merged into what are called the Prakrits. In the time of Buddha, about 500 B. C., Sanskrit had ceased to be *spoken* language. But it became a *written* language, polished by grammarians, and during the last 2,000 years it has remained substantially the same.

Muir gives examples of the differences of Vedic from later Sanskrit, one of which is quoted. Rig-Veda I. 2, 1.

Vedic Text.

Vāyav āyāhi darśata ime somāḥ arankritāḥ |
teshām pāhi śrudhi havam ‖

Modern Sanskrit.

Vāyav āyāhi darśanīya ime somāḥ arankṛitāḥ |
teshām piba śriṇu havam ‖

"Come, O Vayu, these somas are prepared. Drink of them; hear our invocation."

Here it will be observed that four Vedic words darśata, arankritāḥ, pahi, śrudhi, differ from the modern Sanskrit forms. The frequent diversity between the Vedic and ordinary Sanskrit is recognized in every page of his work by the great grammarian Pāṇini.†

PRINCIPAL DIVISIONS OF THE VEDAS.

RIG-VEDA.—The name means the Veda of hymns of praise. *Rich*, which before the initial soft letter of Veda, is changed into *Rig*, is derived from a root which in Sanskrit means to celebrate. When standing by itself, *rich* becomes *rik*.

The hymns are called *Mantras* or *Suktas* (praises). The entire number form the *Sanhita* (or *Samhita*) collection. They are arranged in two methods. One divides them amongst eight *Khandas* (portions), or *Astakas* (eighths), each of which is again subdivided into eight *Adhyayas*, lectures. The other plan classes

* Abridged from Whitney. † Muir's *Sanskrit Texts*, Vol. II. pp. 205, 206.

the *Suktas* under ten *Mandalas*, circles, subdivided into rather more than a hundred *Anuvakas*, or sub-sections. A further subdivision of the *Suktas* into *Vargas*, or paragraphs of about five stanzas each, is common to both classifications.*

At an early period systematic indexes to various portions of Vedic literature were prepared. They are known as Anukramanis, from *anu*, along, and *kram*, to step. The most perfect is that of Katyayana on the Rig-Veda. It gives the first words of each hymn, the number of verses, the names and family of the poets, the names of the deities, and the metres of every verse. As early as about 600 B.C. every verse, every word, every syllable had been carefully counted. The number of verses varies from 10,402 to 10,622; that of the *padas* or words, is 153,826; that of the syllables, 432,000.

The ten books form separate collections, each belonging to one of the ancient families of India. The first seven books resemble each other in character and arrangement. They begin with hymns addressed to Agni, and these hymns, with the exception of the tenth Mandala, are invariably followed by hymns addressed to Indra. After the hymns addressed to these two deities we generally meet with hymns addressed to the Visva Devas, or 'all the gods.' This shows that the Mandalas do not represent collections made independently by different families; but collections carried out simultaneously in different localities, under the supervision of one central authority.

The eighth Mandala contains 92 hymns, assigned to a great number of different authors; hymns of the same author do not always stand together, and of any internal arrangement according to divinities there is no trace. The ninth Mandala contains 114 hymns addressed to the Soma, the intoxicating drink prepared from the Soma plant. The tenth Mandala wears the appearance of being a later appendage to the collection. The first half is arranged upon no apparent system; the second commences with the longer hymns and diminishes their length regularly to the close. Many of the hymns do not differ from the mass of those found in the earlier books, but others are evidently of a later date and conceived in another spirit.

The Rig-Veda is an historical collection intended to preserve from further corruption those ancient songs which the Aryans had brought with them, as their most precious possession from the earliest seats of the race.

In the eyes of historical student the Rig-Veda is the Veda *par excellence*. The other Vedas contain chiefly extracts from the Rig-Veda, together with sacrificial formulas, charms, and incantations. The Rig-Veda contains all that had been saved of the

* Professor Wilson's Introduction, p. xiv.

ancient, sacred, and popular poetry, a collection made for its own sake, and not for the sake of any sacrificial performances.

The priests who specially recited the verses of the Rig-Veda were called Hotris.

YAJUR-VEDA.—The name comes from *Yaj*, sacrifice. It contains the formulas and verses to be muttered by the priests and their assistants who had chiefly to prepare the sacrificial ground, to dress the altar, slay the victims, and pour out the libations. The first sentences in one of the two divisions were to be uttered by the priest as he cut from a particular tree a switch with which to drive away the calves from the cows whose milk was to furnish the material of the offering.

There are two principal texts of the Yajur-Veda, called respectively the White and the Black, or the Vaiasaneyi and Taittiriya Sanhitas. The Vishnu Purana gives the following explanation of their names: Vaisampayana, a pupil of the great Vyasa, was the original teacher of the Black Yajur-Veda. Yajnavalkya, one of his disciples, having displeased him, was called upon by his master to part with the knowledge which he had acquired from him. He forthwith vomited the Yajur-Veda. The other disciples of Vaisampayana, assuming the form of partridges (tittiri), picked up from the ground its several dirtied texts. From this circumstance it received the name of *Taittiriya Krishna Yajur-Veda*. A more rational explanation is that Vaisampayana taught it to Yaska, who taught it to Tittiri, who also became a teacher. Yajnavalkya afterwards, by the performance of severe penances, induced the Sun to impart to him those Yajur texts which his master had not possessed. The Sun then assumed the form of a horse (Vajin), and communicated to him the desired texts. Hence the Sanhita was called Vajasaneyi, and also White (or bright) because it was revealed by the Sun.

Another explanation of the names is that the Vajasaneyins called their collection the White on account of its clear arrangement, while they applied the term Black, for the opposite reason, to the texts of the older school.

The Black and White Yajus differ in their arrangement. In the former the sacrificial formulas are for the most part immediately followed by their explanation; in the latter they are entirely separated from one another.

A large portion of the materials of the Yajur-Veda is derived from the Rig-Veda, to about the half of which it is equal in both forms united. But it contains prose passages which are new.

As the manual of the priesthood, it became the great subject of study, and it has a great number of different Sukhas or Schools. The priests who used it were called *Adhwaryus*, offerers.

The text of both divisions has been printed either in India or in the West.

SAMA-VEDA.—This is wholly metrical. It contains 1549 verses, only 78 of which have not been traced to the Rig-Veda. The verses have been selected and arranged for the purpose of being chanted at the sacrifices of which the intoxicating juice of the Soma plant was the chief ingredient. Many of the invocations are addressed to Soma, some to Agni, and some to Indra. There are special song books directing the manner in which they were to be intoned. The priests who recited the Sama-Veda were called Udgatris, chanters.

The text has been printed and there is an English translation by Mr. R. T. H. Griffith, published by Lazarus & Co., Benares. Price Rs. 4 cloth; Rs. $3\frac{1}{4}$ paper cover.

ATHARVA-VEDA.—This Veda is of later origin than the others. Manu speaks of only the Three Vedas. One-sixth of the work is in prose, and about one-sixth of the hymns is found in the Rig-Veda.

It is sometimes called the *Cursing-Veda*, because it contains so many mantras supposed to be able to cause the destruction of enemies. A full account of it, with some illustrative extracts, are given in a separate publication.

The text has been printed, and there is an English translation by Mr. R. T. H. Griffith, published by Lazarus and Co., Benares In 2 Vols. each Rs. 6 cloth; Rs. $5\frac{1}{4}$ paper covers.

BRAHMANAS.

The BRAHMANAS, 'belonging to Brahmans,' are that part of the Veda which is intended for the guidance of Brahmans in the use of the hymns of the Mantra, and therefore of later production; but the Brahmanas, equally with the Mantra, are held to be *Sruti*, revealed word. They contain the details of the Vedic ceremonies, with long explanations of their origin and meaning; they give instructions as to the use of particular verses and metres; and they abound with curious legends, human and divine, in illustration. Though their professed object is to teach the sacrifice, they allow a much larger space to dogmatical, exegetical, mystical, and philosophical speculations than to the ceremonial itself.

Each of the Sanhitas has its Brahmanas, and these generally maintain the essential character of the Veda to which they belong. Thus the Brahmanas of the Rik are specially devoted to the duties of the Hotri, who recites the verses, those of the Yajur to the performance of the sacrifices by the Adhwaryu, and those of the Saman to the chanting by the Udgatri. The Rik has the Aitareya Brahmana, which is perhaps the oldest, and may date as far back as the seventh century, B. C. It has another, called Kaushitaki. The Black Yajur Veda has the Taittiriya Brahmana, and the White Yajur Veda has the Satapatha Brahmana, one of the most important of all the Brahmanas. The Sama Veda has eight Brahmanas, of which one

of the best known is the Tandya. The Atharva has only one, the Gopatha Brahmana. "The Brahmanas," says Professor Eggeling, "form our chief, if not our only, source of information regarding one of the most important periods in the social and mental development of India. They are also of the highest importance as the only genuine prose works which the Sanskrit as a popular language has produced."

The series entitled *The Sacred Books of the East Described and Examined* contains a volume on *the Brahmanas of the Vedas*,* by the Rev. K. S. Macdonald, M. A., D. D. Author of *The Vedic Religion*. Accounts are given of the Brahmanas of the Rig-Veda, Sama Veda, Black and White Yajur Vedas and the Atharva Veda, showing the development of Hinduism. The state of society, the human, horse, and other sacrifices, the gods and religions of the Brahmans are described, with many interesting details.

The Aranyakas and Upanishads.

Aranyaka means 'belonging to the forest.' The Aranyakas are attached to the Brahmanas, and are intended for study in the forest by Brahmans who have retired from the world. They expound the mystical sense of the ceremonies, discuss the nature of God, &c. There are four of them extant: 1. Brihad; 2. Taittiriya; 3. Aitareya; and 4. Kaushitaki Aranyaka. The Aranyakas are closely connected with the Upanishads, and the names are occasionally used interchangeably. Thus the Brihad is called indifferently Brihad Aranyaka or Brihad Aranyaka Upanishad: it is attached to the Satapatha Brahmana. The Aitareya Upanishad is a part of the Aitareya Brahmana.

Max Müller says:—

"We cannot hesitate for a moment to consider the Aranyaka as an enlargement upon the Brahmana. The chief interest which the Aranyakas possess at the present moment consists in their philosophy. The philosophical chapters well known under the name of Upanishads are almost the only portion of Vedic literature which is extensively read to this day. They contain, or are supposed to contain, the highest authority on which the various systems of philosophy in India rest. Not only the Vedanta philosophers, who by his very name, professes his faith in the ends and objects of the Veda, but the Sankhya, the Vaiseshika, the Nyaya, and Yoga philosophers all pretend to find in the Upanishads some warranty for their tenets, however antagonistic in their bearing. The same applies to the numerous sects that have existed and still exist in India. Their founders, if they have any pretensions to orthodoxy, invariably appeal to some passage of the Upanishads in order to substantiate their own reasonings. Now it is true that in the Upanishads themselves there is so much freedom and breadth of thought that is not diffi-

* 8vo. 232 pp. 8 As. Post-free, 10 As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

cult to find in them some authority for almost any shade of philosophical opinion. The old Upanishads did not pretend to give more than 'guesses at truth,' and when, in course of time, they became invested with an inspired character, they allowed great latitude to those who professed to believe in them as revelation. Yet this was not sufficient for the rank growth of philosophical doctrines during the latter ages of Indian history; and when none of the ancient Upanishads could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new Upanishads of their own. This accounts for the large and even growing number of these treatises. Every new collection of MSS., every new list of Upanishads given by native writers adds to the number which were known before; and the most modern compilations seem now to enjoy the same authority as the really genuine treatises."*

Contradictions of the Upanishads.—Max Müller has the following remarks on this point:

"The early Hindus did not find any difficulty in reconciling the most different and sometimes contradictory opinions in their search after truth; and a most extraordinary medley of oracular sayings might be collected from the Upanishads, even from those which are genuine and comparatively ancient, all tending to elucidate the darkest points of philosophy and religion, the creation of the world, the nature of God, the relation of man to God, and similar subjects. That one statement should be contradicted by another seems never to have been felt as any serious difficulty."†

The same remark applies to the Rig-Veda, as will be shown in the chapter describing its gods.

In the SELECTIONS FROM THE UPANISHADS, in the series *The Sacred Books of the East Described and Examined*, the Katha, Isa, and Svetasvatara Upanishads, as translated into English by Dr. Roer, are quoted in full, with the notes of Sankara Acharya and others, and, there are copious extracts from the Brihad Aranya and Chhándogya Upanishads with an examination of their teaching.‡

THE SUTRAS.

The Sutra period forms the connecting link between the Vedic and the later Sanskrit. *Sutra* means string; and all the works written in this style, on subjects the most various, are nothing but one uninterrupted string of short sentences, twisted together into the most concise forms. Shortness is the great object of this style of composition, and it is a proverbial saying (taken from the Mahabhashya) amongst the Pandits, that an author rejoiceth in the economising of half a short vowel as much as in the birth of a son. "Every doctrine thus propounded, whether grammar, metre, law,-

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* *Ancient Sanskrit Literature*, pp. 316, 317.

† *Ancient Sanskrit Literature*, pp. 320, 321.

‡ 8vo. 120 pp. 4 As. Post-free, 5 As. Sold by Mr. A. T. Scott, Tract Depot, Madras.

or philosophy, is reduced to a mere skeleton." It is impossible to understand them without the commentary by which these works are usually accompanied.

"*The* Sutras" generally signify those which are connected with the Vedas, *viz.*, the Kalpa Sutras, relating to ritual; the Grihya Sutras, to domestic rites; and the Samayacharika Sutras, to conventional usages.

The Sutras, although based upon the Sruti, are yet avowedly composed by human authors. Whenever they appear to be in contradiction with the Sruti, their authority is at once overruled.

The Vedas, the Main Point of Consideration.

Although the different divisions of Vedic literature have been briefly described, attention will be chiefly confined to the Vedas, strictly so called.

Hindu Accounts of the Origin of the Vedas.

The common belief in India is that the Vedas are eternal. They existed in the mind of the Deity before the beginning of time. At the commencement of each Kalpa, Brahm reveals them to Brahma, and they issue from his four mouths. They are taught by Brahma to the Rishis whose names they bear.

The different opinions entertained regarding the origin of the Vedas will now be considered. The writings of Dr. John Muir furnish a storehouse of information on the subject. He gives the passages both in Sanskrit and in English translations. The Third Volume of his *Sanskrit Texts* treats of "The Vedas, Opinions of their Authors, and of later Indian writers of their Origin, Inspiration, and Authority." Only a few quotations can be made.

Opinions may be classed under two heads.

1. Opinions expressed in the Hindu Sacred Books.

1. *The Vedas sprung from the mystical sacrifice of Purusha.*

The hymn Purusha Sukta of the Rig-Veda (x. 90) contains the following:—

तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस् तस्माद् अजायत ।

"From that universal sacrifice sprung the Rich and Saman verses: the metres sprung from it: from it the Yajush arose."

2. *The Vedas were cut or scraped off from Skambha as being his hair and his mouth.*

The Atharva-Veda (x. 7, 20) says,

यस्माद् ऋचो अपातक्षन् यजुर् यस्माद् अपाकषन् ।
सामानि यस्य लोमानि अथर्वाङ्गिरसो मुखम् ।
स्कम्भं तं ब्रूहि कतमः स्विद् एव सः ।

"Declare who is that Skambha (the Supporting-Principle) from whom they cut off the Rich verses; from whom they scraped off the Yajush, of whom the Saman verses are the hairs, and the verses of Atharva and Angiras the mouth."

3. *The Vedas sprung from Indra, and he sprung from them.*

The Atharva-Veda (xiii. 4, 38) says,

स वै ऋग्भ्यो अजायत तस्माद् ऋचो अजायन्त ।

"Indra sprung from the Rich verses; the Rich verses sprung from him."

4. *The Vedas sprung from Time.*

Atharva-Veda (xix. 54, 3.)

कालाद् ऋचः समभवन् यजुः कालाद् अजायत ।

"From Time the Rich verses sprung; the Yajush sprung from Time."

5. *The Vedas sprung from the leavings of Sacrifice.*

Atharva-Veda (xi. 7, 24.)

ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवाः दिवि श्रिताः ।

"From the leavings of the sacrifice sprung the Rich and Saman verses, the metres, the Purana with the Yajush, and all the gods who dwell in the sky."

6. *The Vedas were produced from Agni, Vayu and Surya. viz.*

The Chhándogya Upanishad contains the following:

प्रजापतिर् लोकान् अभ्यतपत् । तेषां तप्यमानानां रसान्
प्राबृहद् अग्निम् पृथिव्याः वायुम् अन्तरिक्षाद् आदित्यं
दिवः । स एतास् तिस्रो देवताः अभ्यतपत् । तासां
तप्यमानानां रसान् प्राबृहद् अग्नेर् ऋचो वायोर् यजूंषि
साम आदित्यात् । स एतां त्रयीं विद्याम् अभ्यतपत् ।
तस्यास् तप्यमानायाः रसान् प्राबृहद् भूर् इति ऋग्भ्यो

"Prajapati infused warmth into the worlds, and from them so heated he drew forth their essences, *viz.* Agni (fire) from the earth, Vayu (wind) from the air, and Surya (the sun) from the sky. He infused warmth into these three deities, and from them so heated he drew forth their essences,—from Agni the Rich verses, from Vayu the Yajush verses, and from Surya the Saman verses. He then infused heat into this triple science and from it so heated he drew forth its essences,—from Rich verses the syllable *bhuh*, from Yajush verses, *bhuvah*, and from Saman verses *svar*."

Manu assigns to them the same origin.

7. *The Vedas are the breathings of the Great Being.*

Satapatha Brahmana (xiv. 5, 4, 10) :

स यथा आर्द्रेधाग्नेर् अभ्याहितात् प्रत्यग् धूमाः विनिश्चरन्ति
एवं वै अरे ऽस्य महतो भूतस्य निश्वसितम् एतद् यद्
ऋग्वेदो यजुर्वेदः सामवेदो ऽथर्वा ङ्गिरसः इतिहासः
पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्य् अनुव्याख्यानानि
व्याख्यानानि अस्यैव एतानि सर्वाणि निश्वसितानि ।

"As from a fire made of moist wood various modifications of smoke proceed, so is the breathing of this great Being the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharvangirases, the Itihasas, Puranas, Science, the Upanishads, Slokas, aphorisms, comments of different kinds—all these are his breathings."

8 *The Vedas were dug by the gods out of the Mind-Ocean.*

Satapatha Brahmana (vii. 5, 2, 52).

"समुद्रे त्वा सदने सादयामि" इति । मनो वै समुद्रः ।
मनसो वै समुद्राद् वाचा ऽभ्या देवास् त्रयीं विद्यां निरखनन् ।

"Mind is the Ocean. From the mind-ocean, with speech for a shovel, the gods dug out the triple Vedic science."

9. *The Vedas are the hair of Prajapati's beard.*

Taittiriya Brahmana, (iii. 39, 1).

प्रजापतेर् वै एतानि श्मश्रूणि यद् वेदः ।

10. *Vach (speech) is the mother of the Vedas.*

Taittiriya Brahmana (ii. 8, 85).

वाग् अक्षरं प्रथमजा ऋतस्य वेदानां माता अमृतस्य नाभिः ।

"Vach is an imperishable thing and the first-born of the ceremonial, the mother of the Vedas, and the centre-point of immortality."

11. *The Vedas issued from the mouth of Brahma.*
The Bhagaveta Purana (iii. 12, 34, and 37) says:

कदाचिद् ध्यायतः स्रष्टुर् वेदाः आसंश् चतुर्मुखात् ।
कथं स्रक्ष्याम्य् अहं लोकान् समवेतान् यथापुरा ।
.....ऋग् यजुस् सामाथर्वाख्यान् वेदान् पूर्वादिभिर् मुखैः ।
शस्त्रम् इज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात् क्रमात् ।

"Once the Vedas sprung from the four-faced Creator, as he was meditating how shall I create the aggregate worlds as before? . . . He formed from his eastern and other mouths the Vedas called Rich, Yajush, Saman and Atharvan, together with praise, sacrifice, hymns, and expiation."

The Vishnu Purana gives the same explanation.

12. *The Vedas were produced from the Gayatri.*
Harivamsa, verse 11516.

ततो ऽसृजद् वै त्रिपदां गायत्रीं वेदमातरम् ।
अकरोच् चैव चतुरो वेदान् गायत्रिसम्भवान् ।

After framing the world, Brahma "next created the Gayatri of three lines, mother of the Vedas, and also the four Vedas which sprung from the Gayatri."

13. *Sarasvati was the mother of the Vedas.*
Mahabharata, Santi-parva, verses 12, 920.

वेदानां मातरं पश्य मत्स्थां देवीं सरस्वतीम् ।

"Behold Sarasvati, mother of the Vedas, abiding in me."

14. *The Vedas are Vishnu.*
Vishnu Purana, iii. 3, 19:

स ऋङ्मयः साममयः स चात्मा स यजुर्मयः ।
ऋग् यजुः साम सारात्मा स एवात्मा शरीरिणाम् ।

"He is composed of the Rich, of the Saman, of the Yajush; he is the soul, consisting of the essence of the Rich, Yajush and Saman, he is the soul of embodied spirits."

2. Opinions of the Rishis with regard to the origin of the Vedic Hymns.

The names of the authors of each hymn are preserved in the *Anukramani*, or explanatory table of contents, which has been handed down with the Veda itself, and of which the authority is

In later times when the Vedas were claimed to be eternal, it was pretended that these writers were only the Rishis by whom the hymns "were seen," or to whom they were communicated by Brahma. Of this there is not the slightest proof.

The Rishis claim to have written the hymns themselves, just as a carpenter makes a car, &c.

In some hymns they express no consciousness whatever of deriving assistance from any supernatural source.

Rig-Veda, i. 47, 2.

.....कण्वासो वाम् ब्रह्म कृण्वन्ति अध्वरे तेषां सुशृणुतं हवम् ।

"The Kanvas make a prayer to you: hear well their invocation."

एवा ते हरियोजन्द् सुवृक्ति इन्द्र ब्रह्माणि गोतमासः अक्रन् ।

i. 64, 61. "Thus O Indra, yoker of steeds, have the Gotamas made hymns for thee efficaciously."

एतानि वाम् अश्विना वर्धनानि ब्रह्मस्तोमं गृतसमदासः अक्रन् ।

ii. 39, 8. "These magnifying prayers, [this] hymn, O Aśvins, the Gritsamadas have *made* for you."

.....अध प्रियं शूषम् इन्द्राय मन्म ब्रह्मकृतो बृहदुक्थाद् अवाचि ।

x. 54, 6. "An acceptable and honorific hymn has been uttered to Indra by Vrihaduktha, maker of hymns."

सनायते गोतमः इन्द्र नव्यम् अतक्षद् ब्रह्महरियोजनाय इत्यादि ।

i. 62, 13. "Nodhas, descendant of Gotama, fashioned this new hymn for [thee] Indra."

एतं ते स्तोमं तुविजातविप्रो रथं न धीरः स्वपा अतक्षम् ।

v. 2, 11. "I, a sage, have fabricated this hymn for thee, O powerful [deity], as a skilful workman fashions a car."

अस्मै इद् उ स्तोमं संहिनोमि रथं न तष्टा इव इत्यादि ।

i. 61, 4. "To him (Indra) I send forth a hymn, as a carpenter a car."

The above are only specimens of 57 extracts given by Dr. Muir.

Some hymns ask for or acknowledge divine assistance just as poets of all nations often do. One poet says (Rig-Veda vi. 47, 10):

इन्द्र मृळ मह्यं जीवातुम् इच्छ चोदाय धियम् अयसो न धाराम् । यत् किञ्च अहं त्वायुर् इदं वदामि तज् जुषस्व कृधि मा देववन्तम् ।

"O god (Indra), have mercy, give me my daily bread; sharpen my mind, like the edge of an iron instrument. Whatever I now may utter, longing for thee, do thou accept it; give me divine protection."

स प्रत्नथा कविवृधः इन्द्रो वाकस्य वक्षणिः ।

viii. 52, 4. "Indra was of old the promoter of the poet, and the augmenter of the song."

Instead of the hymns being eternal, or of infinite age, many of them are spoken of as *new*, while others are of ancient date. The Rishis entertained the idea that the gods would be more highly gratified if their praises were celebrated in new, and perhaps more elaborate and beautiful compositions, than if older and possibly ruder, prayers had been repeated.

Dr. Muir gives 52 quotations under this head. Only a few need be given:

स नः स्तवानः आभर गायत्रेण नवीयसा रयिं वीरवतीम् इषम् ।

R. V. i. 12, 11. "Glorified by our newest hymn, do thou bring to us wealth and food with progeny."

तान् पूर्वया निविदा हूमहे वयम् भगम् मित्रम् अदितिं दक्षम् अस्रिधम् इत्यादि ।

i. 89. 3. "We invoke with an ancient hymn Bhaga Mitra, &c.

यः पूर्वयामिर् उत नूतनाभिर् गीर्भिर् वावृधे ग्रिणताम् ऋषीनाम् ।

vi. 44, 13. "He (Indra) who grew though the ancient and modern hymns of lauding Rishis."

आ सखायः सुबर्दुघाम् धेनुम् अजध्वम् उपनव्य वचः ।

vi. 48, 11. "Friends, drive hither the milch cow with a new hymn."

नु नव्यसे नवीयसे सूक्ताय साधय पथः प्रत्नवद् रोचय रुचः ।

ix. 9, 8. "Prepare (O Soma) the paths for our newest, most recent hymn; and, as of old, cause the lights to shine."

Panini openly states the fact that there are old and new Brahmanas; whereas, according to the doctrine of later times, the Brahmanas are neither old nor new, but eternal and of divine origin. He rests his opinion as to the difference of dates on the evidence of language.

One argument for the eternity of the Vedas is that sound is eternal. To any person of common sense the simple statement of this proof, is its refutation. The same argument would prove every book to be eternal.

3. Internal Evidence of the Authorship of the Vedas.—When a deed is produced in court which is affirmed to have been written many hundred years ago, there are often means of judging from the document itself as to its age. Suppose, for example, it contained the names of Warren Hastings or Hyder Ali, it could at once be known that it could not be older than last century. If it were asserted that these referred to other persons of the same name who lived long before or that they were prophecies, the conclusion would be that it was an attempt to support one falsehood by another. If the Vedas are eternal, why are the names of so many persons mentioned in them who lived in comparatively recent times?

"The hymns of the Rig-Veda themselves supply us with numerous data by which we can judge of the circumstances to which they owed their origin, and of the manner in which they were created. They afford us very distinct indications of the locality in which they were composed. The Indus is the great river; the Ganges is only twice mentioned; the Sarasvati was the eastern boundary.

"The hymns show us the Aryan tribes living in a state of warfare with surrounding enemies (some of them, probably, alien in race and language), and gradually, as we may infer, forcing their way onward to the east and south. They supply us with numerous specimens of the particular sorts of prayers, *viz.*, for protection and victory, which men so circumstanced would naturally address to the gods whom they worshipped as well as of the more common supplications which men in general offer up for the various blessings which constitute the sum of human welfare."*

The following hymn to Indra, asking him to destroy the Dasyus, the aborigines, and give food and a camp with running water, bears internal evidence that it was composed at a time when the Aryans were invading India:

1. Glad thee: thy glory hath been quaffed, lord of bay steeds, as 'twere the bowl's enlivening mead.
   For thee the strong there is strong drink, mighty, with countless powers to win.
2. Let our strong drink, most excellent, exhilarating, come to thee,
   Victorious, Indra! bringing gain, immortal, conquering in fight.
3. Thou, hero winner of the spoil, urgest to speed the car of man.
   Burn, like a vessel with the flame, the lawless Dasyu, conqueror;

* Muir's *Sanskrit Texts*, Vol. III, 217, 218.

4. Empowered by thine own might, O sage, thou stolest Surya's chariot-wheel.
Thou bearest Kutra with the steeds of Wind to Sushna as his death.
5. Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.
6. As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find food, a camp with running water.*

4. Conclusion as to the Authorship of the Vedas.

Quotations have been given from Hindu sacred books containing fourteen different opinions as to the origin of the Vedas. In opposition to these, the authorship of many of the hymns is distinctly claimed by persons whose names are given. The hymns themselves show that they were written when the Aryans were entering India, when they had not advanced much beyond the border, and were engaged in constant wars with the aborigines.

Victory in battle was often ascribed to the virtue of some hymn. Thus in the Rig-Veda, vii. 33, 3, "Did not Indra preserve Sudas in the battle of the ten king through your prayer, O Vasishthas?"

Such hymns were considered unfailing spells, and became the sacred war-songs of a whole tribe. They were handed down from father to son as the most valuable heirloom.

The legitimate conclusion is that the Vedic hymns were written by the authors whose names they bear, and that they are not eternal.

The Time when the Vedas were composed.

The Cambridge Professor of Sanskrit says, "The very word history has no corresponding Indian expression. From the very earliest ages down to the present time, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence."

Hindu writers framed their chronology, like their geography and astronomy, out of their own heads. It was as easy to write a crore of years as a century, and the former was the more marvellous.

There is no date in India known with certainty till the time of Chandragupta, about 300 B. C., which was ascertained through the Greeks. The precise time when the Vedas were written cannot, therefore, be known with certainty. Indeed, their composition probably extended over several centuries. Max Müller estimates that

* Book I, Hymn 175. Translated by R. T. H. Griffith.

they were composed, such as we now have them, about 1500 B. C.* In his *Hibbert Lectures*, (p. 340), he expresses the opinion that the Samhita (collection) was closed about 1000 B. C. The Brahmanás may date from 800 to 600 B. C. The Sutras may range from 600 to 200 B. C.

THE VEDAS AT FIRST HANDED DOWN BY TRADITION.

The oldest inscriptions in India are those of Asoka, the Buddhist king, who reigned from 259 to 222 B. C. Nearchus, the admiral of Alexander the Great, who sailed down the Indus (325 B. C.), mentions that the Indians wrote letters on cotton that had been well beaten together, "but that their laws were not written." Writing was used by merchants and others, but not for literary purposes.

In a volume of the Berlin Encyclopædia, Dr. Bühler gives an interesting account of the origin of Indian writing. It seems to date farther back than is supposed by some.

Max Müller says; "There is not one single allusion in these hymns (of the Rig-Veda) to any thing connected with writing."

"Pure Brahmans never speak of their *granthas* or books. They speak of their *Veda*, which means 'knowledge.' They speak of their *Sruti*, which means what they have heard with their ears. They speak of *Smriti*, which means what their fathers have declared unto them. We meet with *Brahmanas*, *i.e.*, the sayings of Brahmans; with *Sutras*, *i.e.*, the strings of rules; with *Vedangas* *i.e.* the members of the Veda; with *Pravachanas*, *i.e.* preachings; with *Sastras*, *i.e.* teachings; with *Darsanas*, *i.e.* demonstrations; but we never meet with a book, or a volume, or a page."†

The Vedas, for many centuries, were handed down entirely by memory. The Guru recited a portion, and his pupils repeated it after him. There is a reference to this in the hymn about the frogs: "the one repeats the sounds of the other, as a pupil the words of his teacher."

The following account of the method of instruction is abridged from Max Müller:

"How then was the Veda learnt? It was learnt by every Brahman during 12 years of his studentship or Brahmacharya. This, according to Gautama, was the shortest period, sanctioned only for men who wanted to marry and to become Grihasthas. Brahmans who did not wish to marry were allowed to spend 48 years as students. The Prátisákhya gives us a glimpse into the lecture-rooms of the Brahmanic Colleges. 'The Guru,' it is said, 'who has himself formerly been a student, should make his pupils read. He himself takes his seat either to the east, or the north, or the north-east. If he has no more than one or two pupils, they

* *India, What can it teach us?* p. 53.
† *Ancient Sanskrit Literature*, pp. 497, 512.

sit at his right hand. If he has more, they place themselves according as there is room. They then embrace their master and say, 'Sir, read!' The master gravely says, 'Om,' *i.e.* 'Yes.' He then begins to say a *prasna* (a question), which consists of 3 verses. In order that no word may escape the attention of his pupils, he pronounces all with the high accent, and repeats certain words twice, or he says 'so' (*iti*) after these words.'

"It does not seem as if several pupils were allowed to recite together, for it is stated distinctly that the Guru first tells the verses to his pupil on the right, and that every pupil, after his task is finished, turns to the right, and walks round the tutor. This must occupy a long time every day, considering that a lecture consists of 60 or more *prasnas*, or of about 180 verses. The pupils are not dismissed till the lecture is finished. At the end of the lecture, the tutor, after the last half-verse is finished says, 'Sir,' the pupil replies "Yes, sir." He then repeats the proper verses and formulas, which have to be repeated at the end of every reading, embraces his tutor, and is allowed to withdraw."*

Years were spent in learning the books by rote. Some selected certain books; others different ones; so that, in this way, hymns were preserved from generation to generation.

"A Brahman," says Max Müller, "is not only commanded to pass his apprenticeship in the house of his Guru, and to learn from his mouth all that a Brahman is bounded to know, but the fiercest imprecations are uttered against all who would presume to acquire their knowledge from written sources. In the Mahabharata we read 'Those who sell the Vedas, and even those who write them, those also who defile them, they shall go to hell.' Kumarila says, 'That knowledge of the truth is worthless which has been acquired from the Veda, if the Veda has not been rightly comprehended, if it has been learnt from writing, or been received from a Sudra.' "†

The Brahmans persuaded the people to regard the Vedas with such superstitious awe, that a mere error of pronunciation was supposed to mar their miraculous power.

Professor Whitney thus explains why it was forbidden to write the Vedas:

"It is not very difficult to conjecture a reason why the Brahmans may, while acquainted with letters, have rigorously ignored them, and interdicted their confessed use in connection with the sacred literature. The Brahman priesthood was originally a class only, which grew into a close hereditary caste on the strength, mainly, of their special possession of ancient hymns, and their knowledge of how these were to be employed with due effect in the various offices of religion. The hymns had unquestionably long been handed down by oral tradition from generation to generation, in the custody of certain families or branches of the caste; each family having chiefly in charge the lyrics which its own ancestors had first sung. These were their most treasured possession, the source of

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* *Ancient Sanskrit Literature*, pp. 503, 506.
† *Ibid* p. 502.

their influence and authority. It might, then, naturally be feared that, if committed to the charge of written documents, when writing came to be known and practised among the more cultivated of the people—a class which could not be entirely restricted to the Brahmanic caste— and if suffered to be openly copied and circulated, passed from hand to hand, examined by profane eyes, the sacred texts would become the property of the nation at large, and the Brahmanic monopoly of them would be broken down. If, on the contrary, the old method of oral instruction alone in sacred things were rigidly kept up, if all open and general use of written texts were strictly forbidden, it is clear that the schools of Brahmanic theology would flourish, and remain the sole medium of transmission of the sacred knowledge, and that the doctrines and rites of religion would be kept under the control of the caste."*

The Druids, the ancient British priests, acted exactly in the same way. Cæsar says that some of them spent twenty years in learning a large number of verses by heart, and that they considered it wrong to commit them to writing.

The Vedas were first printed by European Scholars. Some of the editions have already been noticed.

SOCIAL LIFE IN VEDIC TIMES.

The original seat of the Aryans is disputed. Until a few years ago it was generally supposed to be in Central Asia. Some scholars now contend that it was in Eastern Europe. Max Müller still adheres to "Somewhere in Asia." It was colder than India, for they counted their years by winters. In the Vedic prayers for long life, the worshipper asks for a hundred winters (*himas*). Like the northern tribes, they laid great stress upon the *ashvamedha*, or horse-sacrifice. Compared with their neighbours, they had a white or fair complexion.

When the Aryans increased in number so that their original home was unable to support them, they emigrated in bands. Some went westward towards the setting sun, and peopled Europe. Others turned their faces eastwards, and advanced towards the valley of the Indus. They marched in a large body, with their families, their servants, their cattle. India was probably entered by the mountain passes near Peshawar. Rivers were forded at conveniently shallow places, or, if deep, they were crossed in boats.

The greater part of India was then covered with forest, with scattered villages and towns belonging to the aboriginal tribes, who were of a dark complexion, and spoke a strange language. The Aryas had the pride of race in an extravagant degree, showing great contempt and hatred of the other nations with whom they came in contact. They called the aborigines the "black skin," and

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* *Oriental and Linguistic Studies*, pp. 86, 87.

as their noses were not so large as theirs, they were described as "goat-nosed" or "noseless." The aborigines were also called *Dasyus*, a word supposed to mean *enemies*. So many of them were enslaved, that the word *dasa* was afterwards applied to a servant.

Some of the Dasyus were like the Bhils or other wild tribes of India at present; others had a partial civilization. In several of the Vedic hymns the wealth of the Dasyus is mentioned, *e. g.*: "Subdue the might of the Dasa; may we through Indra divide his collected wealth." They had forts and cities. "Indra and Agni, by one effort together ye have shattered 90 forts belonging to the Dasyus." "O Indra, impetuous, thou didst shatter by thy bolt 99 cities for Puru."

The Aryans, as they advanced, gradually established themselves in the forests, fields, and villages of the aborigines. The latter contended as bravely as they could against their invaders. Their black complexion, barbarous habits, rude speech, and savage yells during their night attacks, made the Aryas speak of them as demons.

The Aryans were the more powerful. The Dasyus were either driven before them or were reduced to slavery. The first great distinction in India was between the white and dark races, the conquerors and the conquered, the freeman and the slave. One of the earliest aboriginal tribes brought under subjection was called Sudras, and the name was extended to the whole race.

The war invasion lasted for centuries, nor were the aborigines, as a whole, subjugated at any period.

The Indus is the great river of the Vedas. The name India was derived from Sindhu, the frontier river. The Ganges, literally the Go, Go, is only twice named in the Vedas. Several smaller rivers are mentioned. By degrees the Aryas spread eastward till they reached the Sarasvati, which was the boundary in Vedic times.

The state of society among the Aryans, as indicated by the hymns, will now be described.

Villages and Towns.—The invaders gradually settled in the Panjab. Villages were placed near watercourses, in positions favourable for pasturage and agriculture. The villages in some cases grew into towns, and these into cities. The houses in general, as at present, were built of mud. Some were of so frail a construction that they trembled as the Maruts passed, that is, when the fierce winds blew. In tracts bordering on the hills, where stone was abundant, that material was sometimes used. Indra is said to have demolished a hundred cities of stone. Iron cities or fortifications are mentioned.

Rajas and Headmen.—The country occupied by the Aryas was peopled by various tribes, and divided unto numerous principalities. Many names of kings occur in the Rig-Veda. Their meetings,

whether friendly or hostile, are mentioned. Indra is represented as living in the society of his wives like a king. When Mitra is said to occupy a great palace with a thousand pillars and a thousand gates, we may suppose that this is but an exaggerated description of a royal residence such as the poet had seen. The kings or chiefs did not acknowledge one superior. Hence sometimes an Aryan leader fought with an Aryan leader.

Mention is made of *purpati*, lords of cities, and *gramani*, heads of villages.

Domestic Relations.—In Vedic times the marriage of one wife seems to have been the rule. In some cases, from the *Svayamvara* ceremony, the bride could choose her husband. This shows that early marriage did not prevail. There was also more or less polygamy. A Rishi is said to have married in one day ten damsels. Two gods, the Ashvins, together took one wife. "Thus," says Dr. Rajendralala Mitra, "you have in the Rig-Veda, self-choice, polygamy, and polyandry." Widows were permitted to marry.

The general opinion of the female sex seems to have been that put into the mouth of Indra: "Indra himself hath said, The mind of woman brooks not discipline. Her intellect hath little weight." R. V. viii. 33, 17.

Dress.—References are made to well-dressed females and to well-made garments. From these passages and others relating to jewels, it may be gathered that considerable attention was already paid to personal decoration. The materials of the clothing were probably cotton and wool. The form of the garments was much the same as among the modern Hindus. A turban is mentioned. References to the needle and sewing suggest that made dresses were not unknown.

Food.—Foremost came the products of the cow. Butter and curds were essential at every meal. Fried grain, mixed with milk, was particularly relished. Barley and wheat were ground and baked into cakes. But *flesh* was considered *the best food*. The Satapatha Brahmana says: *Etad u ha vai paramam annádyam yan mámsam*,* 'Indeed, the best food is flesh.'

One of the most remarkable changes in Hindu customs since Vedic times is that with regard to the use of certain kinds of animal food. The late Dr. Rajendralala Mitra occupies the highest rank among Indian scholars, and he investigated the subject simply to give the real facts of the case. In his *Indo-Aryans*, he has a chapter headed, "Beef in Ancient India." It begins as follows:

"The title of this paper will, doubtless, prove highly offensive to most of my countrymen; but the interest attached to the enquiry in connexion with the early social history of the Aryan race on this side of the Himalaya, will, I trust, plead my excuse. The idea of beef—the flesh

* Quoted by Rev. F. Kittel on Sacrifice, p. 48.

of the earthly representative of the divine Bhagavati—as an article of food is so shocking to the Hindus, that thousands over thousands of the more orthodox among them never repeat the counterpart of the word in their vernaculars, and many and dire have been the sanguinary conflicts which the shedding of the blood of cows has caused in this country. And yet it would seem that there was a time when not only no compunctions visitings of conscience had a place in the mind of the people in slaughtering cattle—when not only the meat of that animal was actually esteemed a valuable aliment—when not only was it a mark of generous hospitality, as among the ancient Jews, to slaughter the 'fatted calf' in honor of respected guests,—but when a supply of beef was deemed an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burnt with the dead. To Englishmen, who are familiar with the present temper of the people on the subject, and to a great many of the natives themselves, this remark may appear startling; but the authorities on which it is founded are so authentic and incontrovertible that they cannot, for a moment, be gainsaid."

Dr. R. Mitra quotes Colebrooke as follows: "It seems to have been anciently the custom to slay a cow on that occasion (the reception of a guest) and a guest was therefore called a *goghna*, or 'cow killer.'" In the "*Uttara-Rama-charitra* the venerable old poet and hermit Valmiki, when preparing to receive his brother sage Vasishtha, the author of one of the original law books (Smritis) which regulates the religious life of the people, and a prominent character even in the Vedas, slaughtered a lot of calves expressly for the entertainment of his guests. Vasishtha, in his turn, likewise slaughtered the 'fatted calf' when entertaining Visvamitra, Janaka Satananda, Jamadagnya, and other sages and friends."†

In the Rig-Veda, 1st Ashtaka, 4th Adhyaya, 29th Varga, the following prayer is addressed to Indra: "Hurl thy thunderbolt against this Vritra and sever his joints, as (butchers cut up) a cow that the rains many issue from him."

The late Mr. Kunte, B. A., of Poona, author of the *Suddarshana Chintanika*, says in his Prize Essay on *The Vicissitudes of Aryan Civilization in India*: "Hospitality was the rule of life, and guests were received with great ceremony: cows were specially killed for them." (p. 196).

The ancient Aryans highly valued their cows, but they did not make gods of them and worship them like the Hindus at the present time.

The sacrifice of oxen and cows, *gomedha*, will be noticed under another head.

Intoxicating liquors are mentioned in the hymns. Nearly a whole Mandala of the Rig-Veda is devoted to the praise of the Soma juice, Wine or spirit, *sura*, was also in use. "The earliest Brahman settlers," says Dr. R. Mitra, "were a spirit-drinking race,

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† *Indo-Aryans*, Vol. I. pp. 356-358.

and indulged largely both in Soma beer and strong spirits. To their gods the most acceptable and grateful offering was Soma beer, and wine or spirit was publicly sold in shops for the use of the community. In the Rig-Veda Sanhita a hymn occurs which shows that wine was kept in leather bottles and freely sold to all comers. The *sura* of the *Sautramani* and the *Vajapaya* was no other than arrack, manufactured from rice meal. In the Ramayana the great sage Visvamitra is said to have been entertained with *maireya* and *sura* by his host Vasishtha. In the Mahabharata, the Yadavas are represented as extremely addicted to drinking.

Buddhism must have contributed much to check the spread of drunkenness in India, as it did in putting down the consumption of flesh meat; but it was never equal to the task of suppressing it.*

Grade of Society.—The two great divisions of the people in Vedic times were the Aryans and the aborigines, afterwards called Sudras. The chief occupations of the Aryans were fighting and cultivating the soil. Those who fought gradually acquired influence and rank, and their leaders appear as Rajas. Those who did not share in the fighting were called Vis, Vaisyas, or householders.

At first any one might preside at a sacrifice. In the Vedas there are kings who composed their own hymns to the gods, Rajarishis, who united in their person the power both of king and priest. Visvamitra, the author of the Gayatri, was a Kshatriya. The Brahman was at first simply an assistant at sacrifices; afterwards he became a *purohita*, or family priest, and thus acquired influence.

Fighting and cultivation were sometimes united. Mr. Kunte says: "The patriarch and his sons and perhaps grandsons quietly cultivated their land, but when necessary, they mounted their horses, and, sword in hand, marched against their enemies. As yet the Brahmana was not afraid of wielding a sword, nor was the Kshatriya ashamed of tilling the land." †

Max Müller says: "The system of castes, in the ordinary sense of the word, did not exist during the Vedic age. What we may call castes in the Veda is very different even from what we find in the laws of Manu, still more from what exists at the present day." ‡

Professions and Trades.—Dr. Wilson, in his *India Three Thousand Years Ago*, gives the following sketch of the Social Life of the Aryas:

"The Aryas, in the times of the Vedas, were principally a pastoral, though to a certain extent an agricultural, people. Their flocks and herds and their sheep, goats, cows, buffaloes, horses, camels, and teams of oxen, with the hump on their shoulders, are frequently mentioned, and made the subjects of supplication and thanksgiving both to gods and men. A

* Abridged from the *Indo-Aryans*, Vol I. pp. 389—399.
† *Vicissitudes of Aryan Civilization*, p. 191.
‡ *Hibbert Lectures*, p. 342.

daughter among them in the earliest times was designated *duhitri*, or milk-maid (the English word *daughter* has the same origin); and a *Gopa* and Gopal, or keeper of cattle, among them, came to mean a protector in general, no doubt from the owners or keepers of cows having great importance in the community."

"*Gotra*, cow-house, was applied to the fences erected to protect the herd from violence or prevent the cattle from straying. The Brahman boasting of his sacred blood and divine generation speaks of the particular *gotra*, to which he belongs, little dreaming that the word is itself a testimony that the fathers of his race were herdsmen."*

"That the Aryans were not, however, merely a nomadic people is very evident. As well as their enemies, they had their villages and towns as well as cattle-pens; and many of the appliances, conveniences, luxuries, and vices, found in congregated masses of the human family. They knew the processes of spinning and weaving, on which they were doubtless principally dependent for their clothing. They were not strangers to the use of iron and to the crafts of the blacksmith, copper-smith, carpenter, and other artisans. They used hatchets in felling the trees of their forests, and they had planes for polishing the wood of their chariots. They constructed rims of iron to surround the wheels of their carts. They fabricated coats of mail, clubs, bows, arrows, javelins, swords or cleavers, and discs to carry on their warfare, to which they were sometimes called by the sound of the conch shell. They made cups, pitchers, and long and short ladles, for use, in their domestic economy and the worship of the gods. They employed professional barbers to cut off their hair. They knew how to turn the precious metals and stones to account; for they had their golden earrings, golden bowls, and jewel necklaces. They had chariots of war from which they fought, and ordinary conveyances drawn by horses and bullocks; they had rider-bearing steeds and grooms to attend them. They had eunuchs in their community. The daughters of vice were seen in their towns, and that, it would appear, with but a small accompaniment of shame; venders of spirits were also tolerated by them. They constructed skiffs, boats, rafts and ships; they engaged in traffic and merchandise in parts somewhat remote from their usual dwellings. Occasional mention is made in their hymns of the ocean which they had probably reached by following the course of the Indus. Parties among them covetous of gain are represented as crowding the ocean in vessels on a voyage. A naval expedition to a foreign country is alluded to as frustrated by a shipwreck." pp. 29—33, (abridged).

The caste prohibition against crossing the "black water," is not found in the Vedas, but was a later invention of the Brahmans to keep the Hindus better under their control. While the Aryas were so far civilised, writing seems to have been unknown. They had no books and newspapers like their descendants at present.

Amusements.—Gambling was very common among the early Indians, and numerous illustrations are derived from the practice.

* Rev. W. O. Simpson.

In one of the hymns a gambler apparently describes his own experience:

1. The tumbling, air-born (products) of the great Vibhidaka tree (*i.e.*, the dice) delight me as they continue to roll on the dice board. The exciting dice seem to me like a draught of the soma-plant growing on mount Pujavat.

7. Hooking, piercing, deceitful, vexations, delighting to torment, the dice dispense transient gifts, and again ruin the winner; they appear to the gambler covered with honey.

13. Never play with dice: practice husbandry; rejoice in thy property, esteeming it sufficient. x. 34.

"At a sacrifice," says Mr. Kunte, "the Kshatriya especially played at dice with his wife or wives and sons."

Dancers or actors afforded entertainment to the Aryans. Ushas is said to display herself like a dancer who decks herself with ornaments. Allusion is made to the living going forth to dance and laugh after a funeral. Drums are mentioned, and a hymn in the Atharva Veda is addressed to that musical instrument.

Crime.—Thieves or robbers are mentioned in some passages as infesting the highways or stealing secretly. The following occurs in a hymn to Pushan: "Drive away from our path the waylayer, the thief, the robber." Another hymn says: "Men cry after him in battle as after a thief stealing clothes." Cattle were often stolen. "The aborigines found it easy to revenge themselves on the invading Aryas by driving away their cows. But the Aryas were also prepared against the annoyance. As soon as the herd of cows disappeared, hue and cry was raised, and sharp men who traced the track of a thief by observing foot-prints, set to work. The thief was detected. With shouts of thanks to Indra, the herd was recovered and driven home."

Wars.—In the Rig-Veda, wars are frequently mentioned. Cows and horses were often the cause. Indra is thus addressed. "O mighty Indra, we call upon thee as we go fighting for cows and horses." Max Müller says, "Fighting among or for the cows (*Gosuyudh*) is used in the Veda as a name for a warrior in general (I. 112, 122), and one of the most frequent words for battle is *gavisti*, literally 'striving for cows.'"

Mr. Kunte thus describes the mode of warfare:

"Different bands of the Aryas marched under their leaders, each having a banner of his own, singing of the prowess of their ancestors, and of the aid which Indra or Brihaspati granted them, and blowing conches. The leader drove in a war-chariot covered with cow-hides; some used the bow and arrows; others had darts. The army was divided into infantry and cavalry. Often did the leader of bands attack a town, and putting every inhabitant to the sword, occupied it. Sometimes they were content with large booty. Thus simultaneously, many Aryan leaders, independently of each other, waged war against the Dasas

and Dasyus who were often able to make an impression upon the invaders."*

Disposal of the Dead.—While the Parsis and the ancestors of the Indian Aryans lived together in Central Asia, both probably exposed their dead to be devoured by vultures. After the Aryans came to India, burial was adopted. Dr. R. Mitra says: "This continued probably from their advent in India to about the 14th or 13th century B.C. Then came incremation with a subsequent burial of the ashes. This lasted from the 14th or 13th century B.C. to the early part of the Christian era, when the burial was altogether dispensed with, or substituted by consignment of the ashes to a river."†

THE GODS OF THE VEDAS:

The Religious Childhood of India.—Max Müller says:

"In the hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of the earth with all the desires and weakness of his animal nature. Food, wealth, and power, a large family and a long life, are the theme of his daily prayers. But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his eyes to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun, and him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls 'his life, his breath, his brilliant Lord and Protector.'"‡

"The great majority of Vedic hymns consists in simple invocations of the fire, the water, the sky, the sun, and the stones, often under the same names which afterwards became the proper names of Hindu deities, but as yet nearly free from all that can be called irrational or mythological. There is nothing irrational, nothing I mean we cannot enter into or sympathise with, in people imploring the storms to cease, or the sky to rain, or the sun to shine. I say there is nothing irrational in it, though perhaps it might be more accurate to say that there is nothing in it that would surprise any body who is acquainted with the growth of human reason, or, at all events, of childish reason. It does not matter how we call the tendency of the childish mind to confound the manifestation with that which manifests itself, effect with cause, act with agent.... We all know that it exists, and the youngest child who beats the chair against which he has fallen, or who scolds his dog, or who sings, 'Rain, rain, go to Spain,' can teach us that, however irrational all this may seem to us, it is perfectly rational, natural, aye inevitable in the first periods, or the childish age of the human mind."§

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* *Vicissitudes*, pp. 118, 119. †*Indo-Aryans*, Vol. II., p. 120.
‡ *Chips*, Vol. I. 2nd Ed. p. 69.
§ *India: What can it teach us?* pp. 108, 109.

The Devas.—Max Müller thus explains the origin and gradual change in the meaning of this word :

"*Deva* meant originally bright, and nothing else. Meaning bright, it was constantly used of the sky, the stars, the sun, the dawn, the day, the spring, the rivers, the earth ; and when a poet wished to speak of all these by one and the same word—by what we should call a general term —he called them all *Devas*. When that had been done, *Deva* did no longer mean 'the Bright ones,' but the name comprehended all the qualities which the sky and the sun and the dawn shared in common excluding only those that were peculiar to each.

"Here you see how, by the simplest process, the *Devas*, the bright ones, might become and did become the *Devas*, the heavenly, the kind, the powerful, the invisible, the immortal—and in the end something very like the *theoi* or *dii* of Greeks and Romans."*

Origin and Immortality.—In the Vedas the gods are spoken of as immortal, but they are not regarded in general as self-existent beings ; in fact, their parentage, in most cases, is mentioned.

Very different accounts are given of the origin of the gods. In many passages the gods are described as being the offspring of Heaven and Earth. Ushas, the dawn, is characterised as the mother of the gods ; Brahmanaspati is called their father ; Soma is said to be the generator of Heaven, Earth, Agni, Surya, Indra, and Vishnu. Some of the gods are spoken of as being fathers and others as being sons. The most extraordinary feat is ascribed to Indra : "Thou hast indeed begotten thy father and mother together from thy own body." As Max Müller remarks, "A god who once could do that, was no doubt capable of anything afterwards."

"The same god is sometimes represented as supreme, sometimes, as equal, sometimes as inferior to others. There are as yet no genealogies, no settled marriages between gods and goddesses. The father is sometimes the son, the brother is the husband, and she who in one hymn is the mother, is in another the wife."

In some places Savitri and Agni are said to have conferred immortality on the gods : elsewhere it is said that the gods drink soma to obtain the same gift ; but it is generally taught that they obtained their divine rank through austerities. The gods originally were all alike in power ; but three of them desired to be superior to the rest ; *viz.* Agni, Indra, and Surya. They continued to offer sacrifices for this purpose until it was obtained.

The immortality of the gods is only relative. They are supposed to be subject to the same law of dissolution as other beings. "Many thousands of Indras and of other gods have, through time, passed away in every mundane age." The gods both desire and are capable of *mukti*, liberation from future births.

Some of the principal gods will now be described.

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* *India : What can it teach us ?* pp 218, 219.

Dyas and Prithivi.

Dyaus, says Max Müller, is one of the oldest gods, not only of the Vedic Aryans, but of the whole Aryan race. He was worshipped before a word of Sanskrit was spoken in India, or a word of Greek in Greece.* He adds:

"If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line:

"Sanskrit DYAUSH-PITAR=Greek ΖΕΥΣΠΑΤΗΡ (ZEUS PATER)=Latin JUPITER—Old Norse TYR.

"Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—a name which meant Heaven-Father."†

"Those simple-hearted forefathers of ours," says C. Kingsley, "looked round upon the earth and said within themselves, 'Where is the All-father, if All-father there be? Not in this earth; for it will perish. Nor in the sun, moon, or stars; for they will perish too. Where is He who abideth for ever?'

"Then they lifted up their eyes, and saw, as they thought, beyond sun, and moon, and stars, and all which changes and will change, the clear blue sky, the boundless firmament of heaven.

"That never changed; that was always the same. The clouds and storm rolled far below it, and all the bustle of this noisy world; but there the sky was still, as bright and calm as ever. The All-father must be there, unchangeable in the unchanging heaven; bright and pure, and boundless like the heavens; and, like the heavens too, silent and far off."

"'And how,' says Max Müller, "did they call that All-father?

"Five thousand years ago, or, it may be earlier, the Aryans speaking as yet neither Sanskrit, Greek, nor Latin, called him *Dyupatar*, Heaven-father.

"Four thousand years ago, or, it may be earlier, the Aryans who had travelled southward to the rivers of the Punjab called him *Dyaush-pita*, Heaven-father.

"Three thousand years ago, or, it may be earlier, the Aryans on the shores of the Hellespont, called him *Ζεὺς πατήρ*, Heaven-father.

"Two thousand years ago, the Aryans of Italy looked up to that bright heaven above, and called it *Jupiter*, Heaven-father.

"And a thousand years ago the same Heaven-father and All-father was invoked in the dark forests of Germany by the Teutonic Aryans, and his old name of *Tiu* or *Zio* was then heard perhaps for the last time.

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* *Hibbert Lectures*, pp, 276, 288.

† *Nineteenth Century*, Oct. 1885.

"If we want a name for the invisible, the infinite, that surrounds us on every side, the unknown, the true Self of the world, and the true self of ourselves—we, too, feeling once more like children, kneeling in a small dark room, can hardly find a better name than: 'Our Father which art in Heaven.'"*

There are clear traces in some of the hymns of the Rig-Veda that at one time Dyaus, the sky, was the supreme deity.

At an early period, however, the earth, under the name of Prithivi, was associated with Dyaus. The Aitareya Brahmana mentions their marriage: "The gods then brought the two (Heaven and Earth) together, and when they came together, they performed a wedding of the gods."

The ancient Greeks had the same ideas. The earth is addressed as, "Mother of gods, the wife of the starry Heaven." Their marriage, too, is described.

The Hindus thought their gods were much like themselves; so heaven and earth were called the father and mother of the gods.

In the hymns there are various speculations about the origin of Dyaus and Prithivi. A perplexed poet enquires, "Which of these two was the first, and which the last? How have they been produced? Sages, who knows?"

In the Veda Dyaus is chiefly invoked in connection with the Earth. "He is invoked by himself also, but he is a vanishing god, and his place is taken in most of the Vedic poems by the younger and more active god, Indra."†

ADITI AND THE ADITYAS.

ADITI, from *a*, not, and *diti*, bound, means what is boundless, infinite, eternal. Max Müller considers it as meaning what is beyond the earth, the sky, the sun, and the dawn. Muir says, "Perhaps Aditi may best be regarded as a personification of universal, all-embracing Nature." In Rig-Veda, i. 89, 10, she is thus described: "Aditi is the sky; Aditi is the air; Aditi is the mother, and father, and son; Aditi is all the gods and the five tribes; Aditi is whatever has been born; Aditi is whatever shall be born." In Rig-Veda, x, 72, 4; it is said, "Daksha sprang from Aditi, and Aditi from Daksha."

Aditi is not the subject of any separate hymn, but she is supplicated for blessings in children and cattle, for protection, and for forgiveness. Whitney says, "This personification never went far enough to entitle her fairly to a place in the list of Vedic divinities."

The Adityas, the sons of Aditi, are more frequently mentioned than their mother. In Rig-Veda, ii. 27, 1, six are mentioned:

* *Hibbert Lectures*, pp. 216, 217.
† *Indïa: What can it teach us?* p. 195.

Mitra, Aryaman, Bhaga, Varuna, Daksha, and Amsa. In x, 72, 8, 9, it is said that Aditi had 8 sons, of whom she presented only 7 to the gods, casting out Marthanda, the eighth, though she is said to have afterwards brought him forward. Varuna was considered the chief.

In after times the Adityas were increased to 12, as representing the sun in the twelve months of the year.

VARUNA.

Varuna, like Dyaus, is another representative of the highest heaven, as encompassing all things. The name is derived from *var*, to cover, and is identical with the Greek *Ouranos*, heaven.

"Varuna," says the Rig-Veda, "stemmed asunder the wide firmaments; he lifted on high the bright and glorious heaven; he stretched out apart the starry sky and the earth." In the Atharva-Veda, illimitable knowledge is ascribed to him:

"Varuna, the great lord of these worlds, sees as if he were near. If a man stands or walks or hides, if he goes to lie down or to get up, what two people sitting together whisper to each other, King Varuna knows it; he is there as the third. This earth, too, belongs to Varuna, the King, and this wide sky with its ends far apart. The two seas (the sky and the ocean) are Varuna's loins; he is also curtained in this small drop of water. He who should flee far beyond the sky, even he would not be rid of Varuna, the King. His spies proceed from heaven towards this world; with thousand eyes they overlook this earth. King Varuna sees all this, what is between heaven and earth, and what is beyond. He has counted the twinklings of the eyes of men. As a player throws down the dice, he settles all things." ix. 16.

Varuna, says Max Müller, "is one of the most interesting creations of the Hindu mind, because though we can still perceive the physical background from which he rises, the vast, starry, brilliant expanse above, his features more than those of any of the Vedic gods have been completely transfigured; and he stands before us as a god who watches over the world, punishes the evil doer, and even forgives the sins of those who implore his pardon."*

Varuna is the only Vedic deity to whom a high moral character is attributed. Whitney says:

"While in hymns to the other divinities long life, wealth, power are the objects commonly prayed for, of the Adityas is craved purity, forgiveness of sin, freedom from its further commission. To them are offered humble confessions of guilt and repentance. It is a sore grief to the poets to know that man daily transgresses Varuna's commands; they acknowledge that without his aid they are not masters of a single moment; they fly to him for refuge from evil, expressing at the same time all confidence that their prayers will be heard and granted."†

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* *India: What can it Teach us?* p. 195.

† *Oriental and Linguistic Studies*, 1st Ser. p. 43.

Mitra is generally associated with Varuna. He is a form of the sun, representing day, while Varuna denotes night.. They together uphold and rule the earth and sky, guard the world, encourage religion, and with their nooses seize the guilty.

"In the Puranas, Varuna is stripped of all his majestic attributes, and represented as a mere god of the ocean."

INDRA.

"In Sanskrit," says Max Müller, "the drops of rain are called *ind-u*, masculine themselves; he who sends them is called *Ind-ra*, the rainer, the irrigator, and in the Veda the name of the principal deity worshipped by the Aryan settlers in India.* The name of Indra is peculiar to India, and must have been formed after the separation of the great Aryan family had taken place, for we find it neither in Greek, nor in Latin, nor in German."†

The gods of the Hindus are somewhat like kings who reign for a time, and then give place to successors. The first struggle for supremacy in the Hindu pantheon is between Heaven and Earth and Indra. Max Müller says:

"When we see those two giant spectres of Heaven and Earth on the background of the Vedic religion, exerting their influence for a time and then vanishing before the light of younger and more active gods, we learn a lesson which it is well to learn, and which we can hardly learn anywhere else—the lesson *how gods were made and unmade*,—how the Beyond or the Infinite was named by different names in order to bring it near to the mind of man, to make it for a time comprehensible, until, when name after name had proved of no avail, a nameless God was felt to answer best the restless cravings of the human heart."‡

Dyaus and Varuna, representing the bright blue sky or the starry heavens, were the highest deities of the Aryans in their original home. In India they came to a country where for months together the earth is exposed to the scorching rays of the sun, sometimes without a single shower, so that it is impossible for the fields to be ploughed or the seed to be sown. It is not surprising, therefore, that a god in whose hands are the thunder and lightning, at whose command the refreshing showers fall to render the earth fruitful, should most frequently be appealed to, and that the most laudatory songs should be addressed to him. Indra is the most popular deity of the Vedas.

"In the burning months of the hot season," says Dr. Mullens, "the ancient Aryans turn to Indra. It is Vritra (Drought) his enemy and theirs, that withholds the refreshing showers for which all eyes long.

And when at length along the western horizon the vapours thicken, and the desired storm bursts in grandeur—when they see the blinding dust whirling in lofty columns on its mighty march, and the swift sand flies low along the ground—when they see the blue flashes which pierce the clouds, and hear the crashing peals of the awful thunder, it is Indra and his Maruts who are fighting the celestial battle on their behalf. And when the driving rain pours from the heavy clouds, and the earth drinks it in, all nature renews its life, fresh verdure clothes the fields, and the birds carol their joyous songs, it is to the mighty Indra, the conqueror, that their thanks are paid, and from him that fresh blessings are humbly craved."*

Sometimes the clouds are represented under the figure of herds of cows stolen by the demons, and hidden in the hollows of the mountains. Indra finds them, splits the caverns with his bolt, and they are again set at liberty, and their teats shower down rain.

Different accounts are given of his parentage. In one hymn Ekashtaka is said to be his mother; in another he is said to have sprung from the mouth of Purusha; while a third makes him to have been generated by Soma. According to the Mahabharata, Indra is one of the sons of Kasyapa.

Indra is exalted above Dyaus, "The divine Dyaus bowed before Indra, before Indra the great Earth bowed with her wide spaces." "At the birth of thy splendour, Dyaus trembled, the Earth trembled for fear of thy anger."

Indra drives a golden chariot drawn by two yellow horses; the thunderbolt is his weapon, the rainbow is his bow; the Maruts, or storm-winds, are his companions. Like other Hindu gods, he is provided with a wife, called Indrani.

In the Vedas, Indra is characterised by his fondness for war and the intoxicating soma juice.

Even as an infant, Indra is said to have manifested his warlike tendencies. "As soon as he was born, the slayer of Vritra grasped his arrow, and asked his mother, Who are they that are renowned as fierce warriors?" "His love of the soma juice was shown as early." "On the day that thou wast born, thou didst, from love of it, drink the mountain-grown juice of the soma plant."

A frequent epithet of Indra is *somapā*, soma-drinker. In the hymns he is invited by his worshippers to drink like "a thirsty stag" or like a "bull roaming in a waterless waste"; to fill his belly by copious potations. His inebriety is said to be "most intense." The sensations of the god after drinking the soma are described: "The draughts which I have drunk impel me like violent blasts. The five tribes of men appear to me not even as a mote: I have quaffed the soma. The two worlds do not equal one

sky, and I have drawn the other down. I have quaffed the soma." Rig-Veda, x. 119.

Thus exhilarated, Indra goes forth to war. Some of his feats are thus described in the Rig-Veda, I. 53:

"6. These draughts inspired thee, O lord of the brave, these were vigour, these libations, in battles, when for the sake of the poet, the sacrificer, thou struckest down irresistibly ten thousands of enemies.

"7. From battle to battle thou advancest bravely, from town to town thou destroyest all this with might, when thou, Indra, with Nami as thy friend, struckest down from afar the deceiver Namuchi."

While the Aryans were engaged in fierce contests with the aborigines, Indra held the highest rank. When the latter had been reduced to subjection, Indra gave place to other deities. In the Puranas he reigns over Swarga; but is often in fear lest he should be dethroned. Many instances are recorded of his adultery. According to the Mahabharata, he seduced Ahalya, the wife of Gautama, his spiritual teacher. By the curse of the sage, Indra's body was impressed by a thousand marks, so that he was called Sa-yoni; but these marks were afterwards changed to eyes, and he is hence called 'the thousand-eyed.'

AGNI.

Agni is the god of fire, the Latin *ignis*, fire. He is one of the most prominent deities of the Rig-Veda, as far more hymns are addressed to him than to any other divinity except Indra.

Fire is very necessary for human existence. It enables food to be cooked it; gives the power of carrying on work at night; in cold climates it preserves people from being frozen to death. In early times, when lucifer matches were unknown, fire was looked upon with somewhat like religious awe. The production of fire by the friction of wood or its sudden descent from the sky in the form of lightning, seemed as marvellous as the birth of a child. In the hymns of the Vedas fire is praised and worshipped as the best and kindest of the gods, the only god who had come down from heaven to live on earth, the friend of man; the messenger of the gods, the mediator between gods and men, the immortal among mortals. He, it is said, protects the settlements of the Aryans, and frightens away the "black-skinned enemies."

Soon, however, fire was conceived by the Vedic poets under the more general character of light and warmth, and then the presence of Agni was perceived, not only on the hearth and the altar, but in the Dawn, in the Sun, and in the world beyond the Sun, while at the same time its power was recognised as ripening, or as they

view Agni, like other powers, rose to the rank of a Supreme God. He is said to have stretched out heaven and earth—naturally, because without his light heaven and earth would have been invisible and undistinguishable. The next poet says that Agni held heaven aloft by his light, that he kept the two worlds asunder; and in the end Agni is said to be the progenitor and father of heaven and earth, and the maker of all that flies, or walks, or stands, or moves on earth.*

Various accounts are given of the origin of Agni. He is said to be a son of Dyaus and Prithivi; he is called the eldest son of Brahma, and is then named Abhimani; he is reckoned amongst the children of Kasyapa and Aditi, and hence one of the Adityas. In the later writings he is described as a son of Angiras, king of the Pitris. He is occasionally identified with other gods and goddesses, as Indra, Vishnu, Varuna, Rudra, Sarasvati, &c. "All gods," it is said, "are comprehended in him."

Agni was worshipped in the fire kindled in the morning. The whole family gathered around it, regarding it with love and awe, as at once a friend and a priest. It was a visible god conveying the oblation of mortals to all gods. His nobleness was extolled, as though a god he deigned to sit in the very dwellings of men. At sunset, Agni is the only divinity left on earth to protect mortals till the following dawn; his beams then shine abroad, and dispel the demons of darkness.

Agni's proper offering is ghee. When this is sprinkled into the flame, it mounts higher and glows more fiercely; the god has devoured the gift, and thus testifies his satisfaction and pleasure. Several of his epithets describe his fondness for butter. He is butter-fed, butter-formed, butter-haird, butter-backed, &c. He himself exclaims, "butter is my eye." The poor man who cannot offer ghee, brings a few pieces of wood to feed the fire.

As destroyer of the Rakshasas, Agni assumes a different character. He is represented in a form as hideous as the beings he is invoked to devour. He sharpens his two iron tusks, puts his enemies into his mouth, and swallows them. He heats the edges of his shafts and sends them into the hearts of the Rakshasas.

The first hymn of the Rig-Veda is addressed to Agni, and all the other books, except two, begin with hymns to him.

Parjanya.

Parjanya was an older Aryan god than Indra. The latter, as already mentioned, as peculiar to India. Two Aryan languages have carried the name of Parjanya to the shores of the Baltic. His functions were somewhat similar to those of Indra. He is the god

of thunder-storms and rain, the generator and nourisher of plants and living creatures.

Three hymns are addressed to Parjanya in the Rig-Veda. In some passages he appears as a supreme god.* He is called father, like Dyaus, the sky. He is called *asura*, the living or life-giving god, a name peculiar to the oldest and greatest gods. One poet says, "He rules as god over the whole world; all creatures rest in him; he is the life (âtmâ) of all that moves and rests (vii. 101. 6). In other hymns he is represented as performing his office, namely that of sending rain upon the earth, under the control of Mitra and Varuna, who are then considered as the highest lords, the mightiest rulers of heaven and earth." In other verses Parjanya appears simply as a name of cloud or rain.* In later times the name is applied to Indra.

Vayu.

The second hymn of the Rig-Veda is addressed to *Vayu*, the blower. He is also called *Vata*, the blast. There are not many hymns belonging to him. In the Purushasukta, Vayu is said to have sprung from the breath of Purusha, and in another hymn he is called the son-in-law of Tvastri. He is often associated with Indra, and rides in the same chariot with him, Indra being the charioteer. One hymn, referring to both, says: "Drink of the soma, for to you twain belongs the right to take the first draught." He is called the king of the whole world, the first born, the breath of the gods, the germ of the whole world, whose voices we hear, though we can never see him. Rig-Veda, x, 168.

In later books Hanuman is said to be his son.

The Maruts, of Storm Gods.

"The Maruts, literally the Smashers, are clearly the representatives of such storms as are known in India when the air is darkened by dust and clouds, when in a moment the trees are stripped of their foliage, their branches shivered, their stems snapped, when the earth seems to reel and the mountains to shake, and the rivers are lashed into foam and fury. Then the poet sees the Maruts approaching with golden helmets, with spotted skins on their shoulders, brandishing golden spears, whirling their axes, shooting fiery arrows, and cracking their whips amidst thunder and lightning. They are the comrades of Indra, sometimes like Indra, the sons of Dyaus, or the sky, but also the sons of another terrible god, called Rudra, or the Howler, a fighting god, to whom many hymns are addressed. In him a new character is

evolved, that of a healer and saviour,—a very natural transition in India, where nothing is so powerful for dispelling miasmas, restoring health, and imparting fresh vigour to man and beats, as a thunder-storm, following after weeks of heat and drought."*

The number of them in one place is said to be thrice sixty, and in another only twenty-seven. Different parentage is also assigned to them. They are sons of Rudra, sons and brothers of Indra, sons of the ocean, sons of heaven, sons of earth.

The Hymns to the Maruts, with copious notes, have been translated by Max Müller.

SOLAR DEITIES.

With reference to light, Whitney says:

"The very prominent part which this element has played in giving form to the earliest religions of all nations is well known; that of the Indian forms no exception; he even manifests a peculiar sensitiveness to the blessings of the light, and a peculiar abhorrence of darkness. The former is to him life, motion, happiness, breath; the latter death, helplessness, evil, the time and abode of demons. Accordingly, the phenomena of the night, moon and stars, he almost ignores; the one makes no figure at all in his religion, the others are but rarely even alluded to."†

Max Müller thus shows how the sun was gradually developed into a supreme being:

"The first step leads us from the mere light of the sun to that light which in the morning wakes man from sleep, and seems to give new life not only to, man, but to the whole of nature. He who wakes us in the morning, who recalls the whole of nature to new life, is soon called 'the giver of daily life.'

"Secondly, by another and bolder step the giver of daily light and life becomes the giver of light and life in general. He who brings light and life to-day, is the same who brought life and light in the first of days. As light is the beginning of the day, so light was the beginning of creation, and the sun, from being a mere light-bringer or life-giver, becomes a creator, then soon also a ruler of the world.

"Thirdly, as driving away the dreaded darkness of the night, and likewise as fertilizing the earth, the sun is conceived as a defender and kind protector of all living things.

"Fourthly as the sun sees everything and knows everything, he is asked to forget and forgive what he alone knows."‡

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* *India: What can it Teach us?* pp. 180, 181.

† *Oriental Linguistic Studies*, 1st Ser. p. 37.

MITRA.

In the Vedas Mitra is generally associated with Varuna: he is seldom mentioned alone. Sayana says, "Mitra is the god who presides over the day, and Varuna is the god who rules over the night." Mitra is the same as the Persian Mithra. He must have been worshipped before the Persian and Indian branches of the Aryans separated. He is a form of the sun. Mitra and Varuna have the same attributes. In hymn iii. 59, Mitra is addressed alone. The following are a few quotations: "Mitra uttering his voice calls men to activity. Mitra sustains the earth and the sky. Mitra with unwinking eye beholds (all) creatures. Mitra, son of Aditi, may the mortal who worships thee with sacred rites have food. He who is protected by thee is neither slain nor conquered."

SURYA.

Surya, the sun god, is in one hymn styled the son of Dyaus: in another he is called the son of Aditi. Ushas is in one place said to be his wife, while in another she is described as his mother. He moves in a car which is sometimes said to be drawn by one and sometimes by seven fleet and ruddy horses. Pushan goes as his messenger with his golden ships, which sail in the aerial ocean. Surya is the preserver and soul of all things stationary and moving; enlivened by him men perform their work; he is far-seeing, all-seeing, beholds all creatures, and the good and bad deeds of mortals. By his greatness he is the divine leader of the gods. The epithets architect of the universe and possessed of all divine attributes, are applied to him.

In many passages, however, the dependent position of Surya is asserted. He is said to have been caused to shine by Indra, who also once carried off one of the wheels of his chariot. Mitra and Varuna sometimes conceal him by clouds and rain.*

In the Ramayana, Sanjna, the daughter of Visvakarma, is the wife of Surya. As his brightness was too great for his wife, Visvakarma cut part of him away. The fragments fell blazing to the earth, and from them Visvakarma formed the discus of Vishnu, the trident of Siva, and the weapons of the other gods!

SAVITRI.

Savitri is sometimes distinguished from Surya, sometimes identified with him. The two names are sometimes employed indiscriminately to denote the same deity. Sayana says that the sun before his rising is called Savitri, and Surya from his rising to his setting. The name is supposed to mean *Generator*.

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* Abridged from Muir's *Sanskrit Texts*, Vol. V. pp. 156-159.

Savitri is pre-eminently the golden deity, being golden-eyed, golden-handed, golden-tongued, the yellow-haired. Luminous in his aspect, he ascends a golden car, drawn by radiant, brown, white-footed horses, and beholding all creatures, he pursues an ascending and descending path. He is lord of all desirable things and sends blessings from the sky, from the atmosphere, and the earth.*

The worship of Savitri has continued to present time. It is to him that the Gayatri is addressed at his rising by every devout Brahman. This short verse is supposed to exert magical powérs. It is as follows:

Tat Savitur varenyam bhargo devasya dhímohi |
dhiyo yo naḥ prachodayát | iii. 62, 10.

It has been variously translated. Griffith renders it thus:

"May we attaín that excellent glory of Savitar the god:
So may he stimulate our prayers."

Wilson says that it was "in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship." The Skanda Purana thus extols it:

"Nothing in the Vedas is superior to the Gayatri. No invocation is equal to the Gayatri, as no city is equal to Kasi. The Gayatri is the mother of the Vedas and of Brahmans. By repeating it a man is saved. What is there indeed that cannot be effected by the Gayatri? For the Gayatri is Vishnu, Brahma, and Siva and the three Vedas."

Vishnu.

Vishnu is the only one of the great gods of the Hindu triad who makes his appearance under the same name in the Veda. In the Veda, however, he is not in the first rank of gods. He is the sun in his three stations of rise, zenith, and setting. This the Vedic poets conceive of as striding through heaven at three steps. This is Vishnu's great deed, which in all his hymns is sung to his praise. It constitutes the only peculiar trait belonging to him. Concerning these steps it is said that two of them are near the habitation of men. The third none can attain, not even the bird in its flight. He took them for the benefit of mortals, that all might live safe and happy under them. The middle station, the zenith, is called Vishnu's place.†

In Manu the name Vishnu is mentioned, but not as that of a great deity. In the Mahabharata and Puranas, he becomes the second member of the triad, the preserving power, the all-pervading spirit.

PUSHAN.

The word Pushan comes from the root *push*; the primary idea is that of nourisher. He is the protector and nourisher of cattle *(pashupā)*. He was originally the sun as viewed by shepherds. As a cowherd he carries an ox goad, and he is drawn by goats. He is a guide on roads and journeys. He is called the lover of his sister Surya conceived as a female deity.

"Though in one place" says Max Müller, "he is spoken of as only higher than mortals and equal to the gods, he is in other places called the lord of all that rests and moves. Like all solar deities, he sees everything, and like Savitri he is also supposed to conduct the souls of the departed to the regions of the blessed."*

In later books he is represented as toothless. He feeds upon a kind of conjee, and the offerings made to him are of ground materials. The cause of his being toothless is variously explained. One account is that at the Daksha sacrifice Rudra knocked out his teeth while he was eating the purodasa offering.

USHAS.

This goddess corresponds to the Eos of the Greeks, and to the Aurora of the Romans. The hymns specially addressed to her are about in 20 in number.

"The worship of the Indian," says Whitney, "commenced at day-break; Ushas, the dawn, is the earliest object of his morning songs. The promise of the day is hailed with overflowing and inspiring joy; the feeling of relief as the burden of darkness is lifted off the world, and the freedom and cheerfulness of the day commence again, prompts to truly poetic strains, and the songs to Ushas are among the finest in the Veda. She is addressed as a virgin in glittering robes, who chases away the darkness, or to whom her sister Night willingly yields her domain; who prepares a path for the sun; is the signal of the sacrifice, rouses all beings from slumber, gives sight to the darkened; and power of motion to the prostrate and helpless. In the midst of such gladsome greetings, however the poet is reminded, by the thought of the many dawns that have thus shone upon the earth, and the many that are to follow them, of those, who, having witnessed the former ones are now passed away, and of those who shall welcome them when he is no more. So he is led to mournful reflections on the wasting away of life, as one day after another is subtracted from the time allotted to each mortal."†

Ushas is represented as the daughter of heaven and loved by the Sun, but vanishing before him at the very moment when he tries to embrace her with his golden rays. Agni and the gods generally are described as waking from sleep with Ushas.

Asvins.

The name of these deities has long been a riddle. Max Müller says, "Why they were called Asvinau (dual) horsemen has never been explained; but we are probably not very far wrong if we interpret horsemen as the riders or representatives of the heavenly horse or the sun."* Roth says, "They are the earliest bringers of light in the morning sky, who in their chariot hasten onwards before the Dawn, and prepare the way for her.

They are ever young and handsome, bright, swift as falcons, and possessed of many forms. They ride in a golden car drawn by horses or birds. As personifications of the morning twilight, they are said to be children of the sun by a nymph who concealed herself in the form of a mare; hence she was called *Asvini*, and her sons Asvins. But inasmuch as they precede the rise of the sun, they are called his parents in his form Pushan. Their attributes are numerous, but relate mostly to youth and beauty, light and speed, duality, the curative power and active benevolence. They were the physicians of Swarga.†

Tvashtri.

Tvashtri is the Vulcan of the Romans. He is the most skilful of workmen, who is versed in all wonderful contrivances. He sharpens and carries the great iron axe, and forges the thunderbolts of Indra. He forms husband and wife for each other. He has given to the heaven and earth and to all things their form. He is master of the universe, the first-born protector and leader. He is the bestower of blessings, and is possessed of abundant wealth, and grants prosperity.

In later times Tvashtri is regarded as one of the Adityas. He is said to have had twin children. One was a daughter, Saranya, who married Vivasvat. The other was a son, Trisiras, who had 3 heads, 6 eyes, and 3 mouths, and was slain by Indra.

The Ribhus.

The Ribhus are said to be three sons of Sudhanwan, a descendant of Angiras. They are celebrated in the Rig-Veda as skilful workmen, who fashioned Indra's chariot and horses, and made their parents young again. By command of the gods, and with a promise of exaltation to divine honours, they made a single sacrificial cup fashioned by Tvashtri into four. They are also spoken of as supporters of the sky.‡

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* *The Academy*, August 13, 1892.

VISHVAKARMAN.

Vishvakarman, all-creating, was originally an epithet of any powerful god; but in course of time it came to designate a personification of the creative power. In this character Vishvakarman was the great architect of the universe. As such, two hymns are addressed to him.

In later books he is identified with Tvashtri. In the Ramayana he is represented as having built the city of Lanka for the Rakshasas.

PRAJAPATI.

"Prajapati, the lord of creatures," says Max Müller, is "in many respects identical with Visvakarman, the maker of all things, yet enjoying a greater individuality than Visvakarman, particularly in the Brahmanas. In some of the hymns of the Veda, Prajapati occurs as a mere epithet of Savitri, the sun.

"He is also invoked as bestowing progeny, and there is one hymn (Rig-Veda x. 121) where he is celebrated as the creator of the universe, as the first of all gods, also called Hiranyagarbha, the golden germ, or the golden egg.†"

"Now and then, in reading certain chapters of the Brahmanas, one imagines that the craving after one supreme personal God has at last found its satisfaction in Prajapati, the lord of all living things and that all the other gods would vanish before this new radiance. Thus we read:

"Prajapati alone was all this in the beginning. Prajapati is Bharata, the supporter, for he supports all this. Prajapati created living creatures. From his higher vital breath he created the gods; from his lower vital breath he created men. Afterwards he created death as one who should be a devourer for all living creatures. Of that Prajapati one half was mortal, the other immortal, and with that half which was mortal he was afraid of death." Satapatha Brahmana, X, I, 3, I, ‡

BRIHASPATI AND BRAHMANASPATI.

In the Rig-Veda the two name are equivalent. He is a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest who intercedes with the gods on behalf of men, and protects, them from the wicked. He represents the priests and the priestly order. He is also designated as the purohita of the gods. He is the lord and protector of prayer.

In the Rig-Veda he is described as the father of the gods; to have blown forth the births of the gods like a blacksmith. In

some passages he is identified with Agni, but this is opposed by others.

In later times he is a Rishi, and regent of the planet Jupiter.

VACH.

VACH, "speech," is the personification of speech by whom knowledge was communicated to man. She was 'generated by the gods,' and is called "the divine Vach," "queen of the gods." In the Taittireya Brahmana she is called "that mother of the Vedas," and "the wife of Indra who contains within herself all worlds." She is celebrated in two hymns of the Tenth Book.

SOMA.

Hindus, at present, differ in their habits in two remarkable respects from their forefathers in Vedic times. One has already been noticed. The ancient Aryans delighted in eating beef, which is an utter abomination to their descendants. The other change is with regard to the use of intoxicants. Nearly a whole book of the Rig-Veda, containing 114 hymns, is devoted to the praise of Soma, and there are constant references to it in a large proportion of the other hymns. The ancient Aryans rejoiced in drinking; respectable Hindus now wisely abstain from what inebriates.

Not only were the people themselves fond of drinking the Soma juice, but the gods were represented as eager to partake of the beverage. Professor Whitney thus explains how it came to be worshipped:

"The simple-minded Aryan people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had the power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefore were sacred."*

The Soma is a creeping plant, with small white fragrant flowers. It yields a milky juice, which, when fermented, is intoxicating. The hymns addressed to Soma were intended to be sung while the juice of the plant was being pressed out and purified.

Various accounts are given of the way in which the Soma plant was obtained. In some passages the plant is said to have been brought from a mountain and given to Indra; in others King Soma is said to have dwelt among the Gandharvas. A third passage

that Soma existed in the sky, and that Gayatri become a bird, and brought it.

When Soma was brought to the gods, there was a dispute as to who should have the first draught. It was decided that a race should be run; the winner to have the first taste. Vayu first reached the goal, Indra being second.

The juice of the plant is said to be an immortal draught which the gods love. Soma, the god in the juice, is said to clothe the naked and heal the sick, through him the blind see, and the lame walk. Many divine attributes are ascribed to him. He is addressed as a god in the highest strains of veneration. All powers belong to him; all blessings are besought of him as his to bestow. He is said to be divine, immortal, and also to confer immortality on gods and men. Future happiness is asked from him: "Place me, O Pavamana, in that everlasting and imperishable world where there is eternal light and glory." IX. 113. 7.

In later times Soma was a name given to the moon. When the Vishnu Purana was written, intoxicants were strictly forbidden; hence Soma, as the god of the soma juice, was no longer known and praised. According to that Purana, Soma was the son of Atri, the son of Brahma.

The ancient Greeks had also a god of wine, called Bacchus.

RUDRA.

Rudra means 'howler' or 'roarer.' In the Vedas he has many attributes and names. He is the howling terrible god, the god of storms, the father of the Rudras or Maruts. He is described as armed with a strong bow and fleet arrows. He is called the slayer of men. His anger, ill-will, and destructive shafts are deprecated. He is the cause of health and prosperity to man and beast. He is frequently characterised as the possessor of healing remedies. As already mentioned, this may have its explanation in tempests clearing the air, and making it healthier.

"Rudra's chief interest," says Whitney, "consists in the circumstance that he forms the point of connection between the Vedic religion and the late Siva-worship. Siva is a god unknown to the Vedas; his name is a word of not unfrequent occurrence in the hymns, indeed, but means simply 'propitious.' As given to him whose title it has since become, it seems one of these euphemisms* so frequent in the Indian religion, applied as a soothing and flattering address to the most terrible god in the whole Pantheon. The precise relation between Siva and Rudra is not yet satisfactorily traced out."†

YAMA AND YAMI.

Yama and Yami are represented as the twin son and daughter of Visvavat, the Sun. By some they are looked upon as the originators of the human race. In Rig-Veda X. 10, there is a dialogue between Yama and her brother, when she begs her brother to make her his wife. He declines her offer, because it is a sin that a brother should marry a sister. In the Atharva Veda Yama is said to be the first of men who died, the first that departed to the celestial world.

"Yama," says Muir, "is nowhere represented in the Rig-Veda as having anything to do with the punishment of the wicked. The hymns of that Veda contain no prominent mention of any such penal retribution. Yama is still to some extent an object of terror. He is represented as having two insatiable dogs, with four eyes and wide nostrils, which guard the road to his abode, and which the departed are advised to hurry past with all speed."

In the epic poems Yama is the god of departed spirits, and judge of the dead. Pluto, the Yama of the Romans, is represented as having Cerberus, a savage dog with three heads.



PLUTO.

VISVE DEVAS.

In the Rig-Veda a number of hymns are addressed to two deities, as Mitra and Varuna, Indra and Agni, Indra and Varuna. "The names of two gods who shared certain functions, in common were formed into a compound with a dual termination, and this compound became the name of a new deity. Thus we have hymns not only to Mitra and Varuna, but to Mitrâvarunau as one....A

third expedient was to comprehend all the gods by one common name; to call them Visve Devas, the All-gods, and to address prayers and sacrifices to them in their collective capacity."*

KA, WHO?

"New gods," says Max Müller, "were actually created out of words which were intended as names of divine beings. There are several hymns in the Rig-Veda containing questions as to who is 'the true or the most powerful god. A rule had been laid down, that in every sacrificial hymn there must be a deity addressed by the poet. In order to discover a deity where no deity existed the most extraordinary objects, such as a present, a drum, stones, plants, were raised to the artificial rank of deities. In accordance with the same system we find the authors of the Brahmanas had so completely broken with the past that, forgetful of the poetical character of the hymns and the yearning of the poets after the unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka or Who?"† In some places it is said that Ka is Prajapati. In the later Sanskrit literature of the Puranas, Ka appears as a recognised god, as a supreme god, with a genealogy of his own, perhaps even with a wife. The Mahabharata identifies Ka with Daksha, and the Bhagavata Purana applies the term to Kasyapa.

GODDESSES.

Several goddesses are mentioned in the Vedas; but with the exception of Prithivi, Aditi, and Ushas, little importance is attached to them. Sarasvati is celebrated both as a river and as a deity. The wives of Agni, Varuna, the Ashvins, &c. are mentioned, but no distinct functions are assigned to them. Their insignificance is in striking contrast the prominent place assumed by the wife of Siva in the later mythology.

THE PITRIS.

The following account of the Pitris is abridged from Max Müller's *India, What can it Teach us?*—

"There was in India, as elsewhere, another very early faith, springing up naturally in the hearts of the people, that their fathers and mothers, when they departed this life, departed to a Beyond, wherever it might be, either in the East from whence all the bright Devas seemed to come, or more commonly in the West, the land to which they seemed to go, called in the Veda the realms of Yama or the setting sun. The idea that beings which once had been, could ever cease to be, had not yet entered their minds; and from the belief that their fathers existed some-

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* *Hibbert Lectures*, p. 291.

† *Ancient Sanskrit Literature*, p. 433.

where, though they could see them no more, there arose the belief in another Beyond, and the germs of another religion.

Nor was the actual power of the fathers quite imperceptible or extinct even after their death. Their presence continued to be felt in the ancient laws and customs of the family, most of which rested on their will and their authority. While the fathers were alive and strong, their will was law; and when, after their death, doubts or disputes arose on points of law or custom, it was but natural that the memory and the authority of the fathers should be appealed to settle such points—that the law should still be their will.

Thus Manu says (IV. 178), 'On the path on which his fathers and grandfathers have walked, on that path of good men let him walk, and he will not go wrong.'

In the same manner then in which, out of the bright powers of nature, the Devas or gods had arisen, there arose out of predicates shared in common by the departed, such as pitris, fathers, preta, gone away, another general concept, what we should call *Manes*, the kind ones, *Ancestors*, *Shades*, *Spirits*, or *Ghosts*, whose worship was nowhere more fully developed than in India. That common name, Pitris, Fathers, gradually attracted to itself all that the fathers shared in common. It came to mean not only fathers, but invisible, kind, powerful, immortal, heavenly beings, and we can watch in the Veda, better perhaps than anywhere else, the inevitable, yet most touching metamorphosis of ancient thought,—the love of the child for father and mother becoming transfigured into an instinctive belief in the immortality of the soul.

In the Veda the Pitris are invoked together with the Devas, but they are not confounded with them. The Devas never become Pitris, and though such adjectives as *deva* are sometimes applied to the Pitris, and they are raised to the rank of the older classes of Devas, it is easy to see that the Pitris and Devas had each their independent origin, and that they represent two totally distinct phases of the human mind in the creation of its objects of worship.

We read in the Rig-Veda, VI. 52, 4: 'May the rising Dawns protect me, may the flowing Rivers protect me, may the firm Mountains protect me, may the Fathers protect me at this invocation of the gods.' Here nothing can be clearer than the separate existence of the Fathers, apart from the Dawns, the Rivers, and the Mountains, though they are included in one common Devahûti, or invocation of the gods.

We must distinguish, however, from the very first, between two classes, or rather between two concepts of Fathers, the one comprising the distant, half-forgotten, and almost mythical ancestors of certain families, or of what would have been to the poets of the Veda, the whole human race, the other consisting of the fathers who had but lately departed, and who were still, as it were, personally remembered and revered.

The old ancestors in general approach more nearly to the gods. They are often represented as having gone to the abode of Yama, the ruler of the departed, and to live there in company with some of the Devas.

We sometimes read of the great-grandfathers being in heaven, the grandfathers in the sky, the fathers on the earth, the first in company

Yama himself is sometimes invoked as if he were one of the Fathers, the first of mortals that died or that trod the path of the Fathers leading to the common sunset in the West. Still his real Deva-like nature is never completely lost, and, as the god of the seeting sun, he is indeed the leader of the Fathers, but not one of the Fathers himself.

The following is from one of the hymns of the Rig-Veda by which those ancient Fathers were invited to come to their sacrifice:

1. May the Soma-loving Fathers, the lowest, the highest, and the middle, arise. May the gentle and righteous Fathers who have come to life (again) protect us in these invocations!

4. Come hither to us with your help, you Fathers who sit on the grass! We have prepared these oblations for you, accept them! Come hither with your most blessed protection, and give us health and wealth without fail!

5. The Soma-loving Fathers have been called hither to their dear viands which are placed on the grass. Let them approach, let them listen, let them bless, let them protect us! X. 15.

The daily Pitriyagna, or ancestor worship, is one of the five sacrifices, sometimes called the great sacrifices, which every married man ought to perform day by day.*

There are full descriptions of the worship due to the Fathers in the Brahmanas and Sutras. The epic poems, the law books, the Puranas, all are brimful of allusions to ancestral worship. The whole social fabric of India, with its laws of inheritance and marriage, rests on a belief in the Manes.

To the mind of a Hindu, says Professor Bhattacharyya, in his *Tagore Law Lectures* (p. 130), "Ancestor worship, in some form or other, is the beginning, the middle, and the end of what is known as the Hindu religion."

The word Sraddha does not occur in the Vedas or in the ancient Brahmanas. It is, therefore, a word of more modern origin. It is explained as that which is given in faith to Brahmans for the sake of the Fathers.†

Chinese Ancestral Worship.—The dead are supposed, by the Chinese, to be dependent upon the living for food, clothing, and money. These are presented at certain times, especially in the third month of the year. The Hindus offer to the dead pindas, or balls of rice. The Chinese give them the food which they themselves like best,—boiled pork, fowls, ducks, tea, &c., which they afterwards consume themselves or give to the poor. Clothing, chairs, tables, horses, &c. are made of paper and burnt. Round pieces of papers, of the size of dollars, are thinly covered with tin or some other metal, and burnt. Paper man-servants and maid-servants are similarly supplied. The Chinese are foolish enough to believe that their ancestors will get these things in reality in another world.

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* *India, What can it Teach us?* pp. 219—229. † *Ibid.* p. 285.

Sacrificial Implements, etc.

Divine powers are ascribed in the hymns to various objects. A hymn to the Yupa, or sacrificial post, is quoted in the selections.

The weapons of war form the subject of hymn 75, Book VI. The arrow is thus addressed:

16. "Loosed from the bow-string fly away, thou arrow, sharpened by our prayer,
Go to the foemen, strike them home, and let not one be left alive."

The ladle, a kind of large spoon, likewise receives great honour. "We revile not the ladle, which is of exalted race; verily we assert the dignity of the wooden implement. The ladle has established the sky."

The mortar is thus addressed: "O sovran of the forest, as the wind blows soft in front of thee, Mortar, for Indra press thou forth the Soma-juice that he may drink." I. 28, 6. The sacrificial grass is said to support heaven and earth, and wonderful attributes are predicated of Vasa, the cow. There is a hymn professedly addressed to frogs, which is quoted in the selections. It concludes with thanks for riches bestowed, and prayer for prolongation of life. VII. 103.

The Gods not mentioned in the Vedas.

Many of the principal gods now worshipped by the Hindus, says Professor Wilson, are either wholly unnamed in the Veda, or are noticed in an inferior and different capacity. The names of Siva, of Mahadeva, of Durga, of Kali, of Rama, of Krishna, never occur, as far as we are yet aware; we have a Rudra, who, in after times, is identified with Siva, but who, even in the *Puranas*, is of very doubtful origin and identification, whilst in the *Veda* he is described as the father of the winds, and is evidently a form of either Agni or Indra. "There is not the slightest allusion to the form in which for the last ten centuries at least, he (Siva) seems to have been almost exclusively worshipped in India—that of the *Linga*: neither is there the slightest hint of another important feature of later Hinduism, the *Trimurthi*, or Tri-une combination of Brahma, Vishnu, and Siva as typified by the mystical syllable *Om*.*

The gods now chiefly worshipped by the Hindus were the inventions of later times. Sir A. C. Lyall explains, in his *Asiatic Studies*, how the worship of new gods sprang up. A man, looked upon as holy, when he died, had a shrine set up in his honour. If he was supposed to make a few good cures at the outset, especially among women and valuable cattle, his reputation spread through the country. "This," says he, "is the kind of success which has made

* *Introduction to the Translation of the Rig-Veda*, pp. xxvi, xxvii.

the fortune of some of the most popular, the richest, and the most widely known gods in Berar, who do all the leading business." One of the richest temples in South India, Tirupati, near Madras, was set up in honour of a man named Balaji. When any local god acquired high repute, the Brahmans made him an incarnation of Vishnu or Siva.

The gods of the Hindus were, like their kings, one dynasty succeeding another.

THE OFFERINGS AND SACRIFICES OF THE VEDAS.

Importance of Sacrifice in Vedic times.—Mr. Kunte says:

"It is impossible to understand and appreciate the spirit of the civilization of the ancient Aryas as it is revealed in the collection of hymns called the Rik-Sanhita, without studying their sacrificial system, the soul of their civilization. No matter what hymn is read, it directly or indirectly cannot but refer to a sacrifice. Either the musical modes of the Udgata singer are mentioned, or the name of a sacrifice such as *Yajna* or *Makha*, or some prayer asking a god to partake of their sacrificial portion (*Yajniya Bhaga*) occurs. The main ground of the picture of society drawn in the Rik-Sanhita is a sacrifice."*

Dr. Haug has the following remarks on the supposed influence attached to sacrifice:

"The sacrifice is regarded as the means for obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. Who knows its proper application, and has it duly performed, is in fact looked upon as real master of the world; for any desire he may entertain, if it be even the most ambitious, can be gratified, any object in view can be obtained by means of it. The *Yajna* (sacrifice) taken as a whole is conceived to be a kind of machinery, in which every piece must tally with the other, or a sort of large chain in which no link is allowed to be wanting, or a staircase, by which one may ascend to heaven, or as a personage endowed with all the characteristics of a human body. It exists from eternity, and proceeded from the Supreme Being (Prajapati or Brahma) along with the *Traividya*, *i. e.*, the threefold sacred science (the Rig verses, the Samans or chants, and the Yajus or sacrificial formulas.) The creation of the world itself was even regarded as the fruit of a sacrifice performed by the Supreme Being."†

Kinds of Offerings and Sacrifices.—The products of the cow were offered—milk, curds, and butter. Grain was offered in different forms—fried, boiled, or as flour-balls (pinda). Sacrifices included goats, sheep, cows, buffaloes, horses, men—the last two being considered of the greatest value. Somayajna was the most frequent kind of offering. Incense was burnt, but tufts of wool and horse-dung were also used.

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* *Vicissitudes of Aryan Civilization*, pp. 21, 22.

† *Introduction to Aitareya Brahmana*, pp. 73, 74.

Times of Offering, &c.—The central part of a house was dedicated to the gods. When a new house was entered upon, the fire was kindled for the first time by rubbing together pieces of wood, after which it was not allowed to go out. Morning and Evening devout Aryas assembled around the sacred fire. The master of the house, as *agnihotri*, made offerings to it of wood and ghee, hymns were chanted, the children joining in the chorus and the words *svah* and *vausat* were reiterated till the roof resounded.

The new and full moons were seasons of sacrifice. The house was decorated; grass was tied over the door and about its sides.

Every four months, at the beginning of spring, the rainy season, and autumn, sacrifices were offered.

The first ripe fruits were offered, generally twice a year.

A he-goat was sacrificed once a year at the beginning of the rainy season in the house of the sacrificer.

If addition, offerings and sacrifices were made on many other occasions, some of which will be mentioned hereafter.

Sacrificial Implements.—Among these were the following: *Yúpa*, a post to which the animal to be sacrificed was tied; pots of various kinds for holding water, for boiling milk and flesh; a wooden tub in which to keep the filtered soma juice; a knife to cut up the body of the slain animal; an axe to divide the bones; a spit to roast parts of the flesh; several kinds of wooden spoons; a cup for drinking and offering soma, &c. The *Sphya* was a piece of wood, shaped like a wooden sword, with which lines were drawn round the sacrificial ground. One of the priests had to hold it up high so long as the chief ceremonies lasted, to keep off rakshas, evil spirits.

Sacrificers and Priests.—In early times any one might preside at a sacrifice. The Brahman was at first simply an assistant. King Janaka asserted his right of performing sacrifices without the intervention of priests.

As great importance was attached to the hymns sung at sacrifices Brahmans who committed them to memory acquired more and more power. As time advanced also, the ceremonies became more and more complicated, till at some sacrifices 16 priests were required, each performing his own peculiar office.

One priest watched over the whole in a sitting posture. The duties of the different classes of priests are thus described by Max Müller:

"The Adhvaryus were the priests who were intrusted with the material performance of the sacrifice. They had to measure the ground, to build the altar (Vedi), to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it. They formed, as it would seem, the lowest class of priests, and their acquirements were more of a practical than an intellectual character. Some of the offices which would naturally fall to the lot of the Adhvaryus, were considered so degrading, that other persons besides the

priests were frequently employed in them. The Samitri, for instance, who had to slay the animal, was not a priest, he need not even be a Brahman, and the same remark applies to the Vaikartas, the butchers; and the so-called Chamasadhvaryus. The number of hymns and invocations which they had to use at the sacrifices were smaller than that of the other priests. These, however, they had to learn by heart. But as the chief difficulty consisted in the exact recitation of hymns and in the close observance of all the euphonic rules, as taught in the Pratisakhyas, the Adhvaryus were allowed to mutter their hymns, so that no one at a distance could either hear or understand them. Only in cases where the Adhvaryu had to speak to other officiating priests, commanding them to perform certain duties, he was of course obliged to speak with a loud and distinct voice. All their verses and all the invocations which the Adhvaryus had to use, were collected in the ancient liturgy of the Adhvaryus together with the rules of the sacrifice. In this mixed form they exert in the Taittiriyaka. Afterwards the hymns were collected by themselves, separated from the ceremonial rules, and this collection is what we called the *Yajur-Veda-Sanhita*, or the prayer-book of the Adhvaryus priests.

"There were some parts of the sacrifice, which according to ancient custom, had to be accompanied by songs, hence another class of priests arose whose particular office it was to act as the chorus. This naturally took place at the most solemn sacrifices only. Though as yet we have no key as to the character of the music which the Udgatris performed, we can see from the numerous and elaborate rules, however unintelligible, that their music was more than mere chanting. The words of their songs were collected in the order of the sacrifice, and this is what we possess under the name of *Sama-Veda-Sanhita*, or the prayer book of the Udgatri priests.

"Distinct from these two classes we have a third class of priests, the Hotris, whose duty it was to recite certain hymns during the sacrifice in praise of the Deities to whom any particular act of the sacrifice was addressed. Their recitation was loud and distinct, and required the most accurate knowledge of the rules of euphony or Siksha. The Hotris, as a class, were the most highly educated order of priests. They were supposed to know both the proper pronunciation and the meaning of their hymns, the order and employment of which was taught in the Brahmanas of the Bahvrichas. But while both the Adhvaryus and Udgatris were confessedly unable to perform their duties without the help of their prayer books, the Hotris were supposed to be so well versed in the ancient sacred poetry, as contained in the ten Mandalas of the Rig-Veda, that no separate prayer-book or Sanhita was ever arranged for their special benefit.

"The Hotri learnt, from the Brahmana, or in later times, from the Sutra, what special duties he had to perform. He knew from these sources the beginnings or the names of the hymns which he had to recite at every part of the service.

"The most ancient name for a priest by profession was *Purohita*, which only means one placed before. The original occupation of the Purohita may simply have been to perform the usual sacrifices; but, with the ambitious policy of the Brahmans, it soon become a stepping-stone to

political power. Thus we read in the Aitariya-Brahmana: Breath does not leave him before time; he lives to an old age; he goes to his full time, and does not die again, who has a Brahman as guardian of his land, as Purohita. He conquers power by power; obtains strength by strength; the people obey him, peaceful and of one mind."*

A few of the principal offerings and sacrifices will now be described.

Soma.

Soma juice was an essential part of every offering of importance. Dr. Rajendralala Mitra says that it was made with the expressed juice of a creeper, diluted with water, mixed with barley meal, clarified butter, and the meal of wild paddy, and fermented in a jar for nine days. It may be concluded that a beverage prepared by the vinous fermentation of barley meal, should have strong intoxicating effects, and it is not remarkable, therefore, that the Vedas should frequently refer to the exhilaration produced by its use on men and gods.†

The Aryans were fond of the Soma themselves. It is thus described: "O Soma, poured out for Indra to drink, flow on purely in a most sweet and most exhilarating current." IX. 1, 1.

"We have drunk the Soma, we have become immortal, we have entered into light, we have known the gods. What can an enemy now do to us?" VIII. 48, 3.

All the gods are supposed to delight in the soma juice. The following are some extracts from the hymns:

O Soma, gladden Varuna and Mitra; cheer Indra Pavamana! Indra Vishnu.

Cheer thou the gods, the company of Maruts: Indra, cheer mighty Indra to rejoicing IX. 90, 5.

"Make Vayu glad, for furtherance and bounty; cheer Varuna and Mitra as they cleanse thee.

Gladden the gods, gladden the host of Maruts; make Heaven and Earth rejoice, O God, O Soma." IX. 97, 42.

Indra hath drunk, Agni hath drunk; all deities have drunk their fill. VII. 58, fl.

But Indra is the deity especially addicted to love of the Soma. "Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma." (V. 36. 1.). "Then Indra at a single draught drank the contents of thirty pails, Pails that were filled with Soma-juice." (VIII. 66, 4). "His belly, drinking deepest draughts of soma like an ocean swells." I. 8, 7).

After Indra has had his fill of soma, he is asked to grant cattle

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* *Ancient Sanskrit Literature*, pp. 471—487 (abridged).

† *Indo-Aryans*, Vol. I, p. 419.

and horses: "Impetuous god, when thou hast drunk the Soma, enraptured send us cattle in abundance. With kine and horses satisfy this longing." (III. 50. 3, 4). Another effect was to strengthen Indra to conquer Vritra:

3. "Impetuous as a bull, he chose the Soma, and quaffed in three-fold sacrifice the juices."
5. Indra with his own great and deadly thunder smote into pieces Vritra, worst of Vritras. I. 32.

The soma juice offered to the gods was apparently poured on the bundles of kusa grass provided for them as seats. "These dripping soma juices are offered upon the sacred grass: drink them, Indra, (to recruit thy) vigour."

Animal Sacrifices.

The animals chiefly sacrificed were goats, sheep, cows, bullocks, buffaloes, deer, and occasionally horses. Large numbers were sometimes sacrificed. Three hundred buffaloes are mentioned as having been offered to Indra.

Modern Hindus, who now worship the cow, can scarcely believe that their Aryan forefathers sacrificed her and ate her flesh. But times without number the Vedas refer to ceremonies, called *gomedha*, in which the cow was sacrificed. Minute directions are given as to the character of the animal to be chosen. The Taittiriya Brahmana of the Yajur Veda gives the following rules:

"A thick-legged cow to Indra; a barren cow to Vishnu and Varuna; a black cow to Pushan; a cow that has brought forth only once to Vayu; a cow having two colours to Mitra and Varuna; a red cow to Rudra; a white barren cow to Surya, &c."

One great sacrifice, called the *Panchasaradiya sava*, was celebrated every five years. At this seventeen young cows were immolated. "Whoever wishes to be great," says the Taittiriya Brahmana, "let him worship through the Panchasaradiya. Thereby, verily, he will be great."

"In the Asvalayana Sutra," says Dr. Mitra, "mention is made of several sacrifices of which the slaughter of cattle formed a part. One of them, in the Grihya Sutra, is worthy of special notice. It is called *Sulagava*, or 'spitted cow,' *i.e.*, Roast Beef."*

Oxen were sacrificed as well as cows. The Taittiriya Brahmana prescribes: "A dwarf ox to Vishnu; a drooping horned bull to Indra; a piebald ox to Savitri; a white ox to Mitra, &c."

Ignorant Hindus now allege that the animals were not really killed, but that after the form of sacrificing had been performed, they were allowed to go free. This statement is a pure fabrica-

* *Indo-Aryans*, Vol. I. p. 363.

tion. "Nothing," says Dr. Clark, "is more conclusive than the evidence on this point that the animal sacrificed was really killed and subsequently eaten. It was first tied to the sacrificial post after the recital of appropriate mantras and the performance of certain special rites; some kusa grass was then spread, and the animal was laid on it with its head to the west and its feet to the north." After it was killed, the Adhvaryu said, 'It is immolated (*sanjnapta*).'"

"That the animal slaughtered was intended for food," says Dr. R. Mitra, "is evident from the directions given in the Asvalayana Sutra to eat of the remains of the offering; but to remove all doubt on the subject I shall quote here a passage from the Taittiriya Brahmana in which the mode of cutting up the victim after immolation is described in detail: it is scarcely to be supposed that the animal would be so divided if there was no necessity for distribution."

Only a few extracts need be given:

"Separate its hide so that it may remain entire. Cut open its breast so as to make it appear like an eagle (with spread wings). Separate the forearms; divine the arms into spokes; separate successively in order the 26 ribs. Dig a trench for burying the excrements. Throw away the blood to the Rakshasas. O slayer of cattle, O Adhrigu, accomplish your task; accomplish it according to rules."

The Gopatha Brahmana of the Atharva-Veda gives in detail the names of the different individuals who are to receive shares of the meat for the parts they take in the ceremony. The following are a few of them:

"The Prastata is to receive the two jaws along with the tongue; the Pratiharta, the neck and the hump; the Udgata, the eagle-like wings; the Neshta, the right arm; the Sadasya, the left arm; the householder who ordains the sacrifice the two right feet: his wife, the two left feet, &c."

Diverse imprecations are hurled against those who venture to depart from this order of distribution.

Some had poor shares, but all were allowed plentiful libations of the soma beer.

Ashvamedha.—This rite was probably borrowed from the Scythians in Central Asia, who often sacrificed horses. The same importance was not attached to it in Vedic times as it acquired in after ages.

A year's preparation was needed for the horse sacrifice. According to the Taittiriya Brahmana, "ten times eighteen" domestic animals were to be sacrificed with it. Two hundred and sixty wild animals were also brought and tied to the sacrificial posts, but

horse was killed and cooked is evident from the following extract from the Rig-Veda, I. 162 :

11 "What from thy body which with fire is roasted, when thou are set upon the spit, distilleth,—
Let not that lie on earth or grass neglected, but to the longing gods let all be offered.
12 They who observing that the horse is ready call out and say, The smell is good ; remove it,
And, craving meat, await the distribution,—may their approving help promote our labour.
13 The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,—all these attend the charger.
18 The four-and-thirty ribs of the swift charger, kin to the gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them."

This hymn would be nonsense if the horse was not really killed and cooked. Professor Wilson says :

"That the horse is to be actually immolated admits of no question ; that the body was cut up into fragments is also clear ; that these fragments were dressed, partly boiled, and partly roasted, is also undisputable ; and although the expressions may be differently understood, yet there is little reason to doubt that part of the flesh was eaten by the assistants, part presented as a burnt offering to the gods."*

The horse, however, was comforted by the thought that it was going to the gods :—

20 "Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.
21 No, here thou diest not, thou art not injured ; by easy paths unto the gods thou goest.
The bays, the splendid deer are now thy fellows ; and to the ass's pole is yoked the charger."

In the Rig-Veda the object of the *Ashvamedha* is no more than as usual with other rites, the acquiring of wealth and posterity :

22 "May this good steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us : the steed with our oblations gain us lordship."

The Yajur Veda and the Satapatha Brahmana contain full directions for the performance of the sacrifice.

In the Ramayana the horse sacrifice is employed by the childless Dasaratha as the means of obtaining sons. In the Balakandam it is said that his principal queen, Kausalya, "with three strokes slew that horse, experiencing great glee. And with the view of reaping merit, Kausalya, with an undisturbed heart, passed one night with that horse."*

Wilson says:—

"In the morning, when the queen is released from this disgusting and, in fact, impossible, contiguity, a dialogue, as given in the Yajush, and in the Ashvamedha section of the Satapatha Brahmana, and as explained in the Sutras, takes place between the queen and the females accompanying or attendant upon her, and the principal priests, which, though brief, is in the highest degree both silly and obscene. We find no vestige, however, of these revolting impurities in the Rig-Veda, although it is authority for practices sufficiently coarse, and such as respectable Hindus of the present generation will find it difficult to credit as forming a part of the uncreated revelations of Brahma."†

According to the Ramayana, Kausalya acquired so much merit by killing the horse and embracing it all night, that she bore Rama. Any person of intelligence can judge of the truth of this.

Not long ago, the Arya Samajists of Lahore, ignorant of its origin, printed an Urdu translation of part of Mahidhari's commentary on the Yajur Veda. They were convicted in the Appellate Court of having published obscene literature, and were fined.

A later idea was that the Ashvamedha was clebrated by a monarch desirous of universal dominion. Another fiction was that a hundred celebrations deposed Indra from the throne of Swarga, and elevated the sacrificer to his place.

Purushamedha, Human Sacrifices.

Human sacrifices, though now regarded with horror, were practised in ancient times by nearly all nations. The Aryan Hindus, the Greeks, Romans, Germans and Britons, once lived together, speaking the same language, and following the same customs. We know that human sacrifices were offered by the Western Aryans at an early period. In England, large numbers of human beings were burnt alive in images made of wicker work. At Athens, a man and a woman were annually sacrificed to expiate the sins of the nation. The Germans sometimes immolated hundreds at a time. It is therefore very probable that the practice prevailed also among the Eastern Aryans.

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* English Translation, p. 38.

† Introduction to Translation of the Rig-Veda, Vol. II. p. xiii.

The subject has been carefully investigated by Dr. Rajendralala Mitra, tho most distinguished Indian scholar of modern times, in a paper originally published in the *Journal of the Asiatic Society of Bengal*. Some maintain that human sacrifices are not authorised in the Vedas, but were introduced in later times. Dr. R. Mitra says: "As a Hindu writing on the actions of my forefathers—remote as they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true; but I regret I cannot do so consistently with my allegiance to the cause of history."

His paper on the subject occupies 84 pages in his *Indo-Aryans*, giving numerous quotations both in Sanskrit and English. The following is only a brief summary. Dr. R. Mitra first describes the prevalence of human sacrifices in all parts of the world, both in ancient and modern times. He adds: "Benign and humane as was the spirit of the ancient Hindu religion, it was not all opposed to animal sacrifice; on the contrary, most of the principal rites required the immolation of large numbers of various kinds of beasts and birds. One of the rites enjoined required the performer to walk deliberately into the depth of the ocean to drown himself to death. This was called *Mahaprasthana*, and is forbidden in the present age. Another, an expiatory one, required the sinner to burn himself to death, on a blazing pyre—the *Tushanala*. This has not yet been forbidden. The gentlest of beings, the simple-minded women of Bengal, were for a long time in the habit of consigning their first-born babes to the sacred river Ganges at Sagar Island, and this was preceded by a religious ceremony, though it was not authorised by any of the ancient rituals. If the spirit of the Hindu religion has tolerated, countenanced or promoted such acts, it would not be by any means unreasonable or inconsistent, to suppose that it should have, in primitive times, recognised the slaughter of human beings as calculated to appease, gratify, and secure the grace of the gods."

But to turn from presumptive evidence to the facts recorded in the Vedas. The earliest reference to human sacrifice occurs in the first book of the Rig-Veda. It contains seven hymns supposed to have been recited by one Sunahsepa when he was bound to a stake preparatory to being immolated. The story is given in the Aitareya Brahmana of the Rig-Veda.

Harischandra had made a vow to sacrifice his first-born to Varuna, if that deity would bless him with children. A child was born, named Rohita, and Varuna claimed it; but the father evaded fulfilling his promise under various pretexts until Rohita, grown up to man's estate, ran away from home, when Varuna afflicted the father with dropsy. At last Rohita purchased one Sunahsepa from his father Ajigarta for a hundred cows. When Sunahsepa had been prepared, they found nobody to bind him to the sacrificial

shall bind him." They gave him another hundred cows, and he bound him. When Sunahsepa had been prepared and bound, when the Apri hymns had been sung, and he had been led round the fire, they found nobody to kill him. Next Ajigarta said "Give me another hundred, and I shall kill him." They gave him another hundred cows, and he came whetting the knife. Sunahsepa then recited the hymns praising Agni, Indra, Mitra, Varuna, and other gods. He says :—

13. "Bound to three pillars captured Sunahsepa thus to the Aditya made his supplication.
Him may the sovran Varuna deliver, wise, ne'er deceived, loosen the bonds that bind him." I. 24.

Varuna, pleased with the hymns of Sunahsepa, set him free. Disgusted with his father, he forsook him, and became the adopted son of Visvamitra, his maternal uncle.

This story shows that human sacrifices were really offered. If Harischandra had simply to tie his son to a post and after repeating a few mantras over him, let him off perfectly sound, he could easily have done so. "The running away of the son from his father would also be unmeaning; the purchase of a substitute stupid; the payment of a fee of a hundred head of cattle to undertake the butcher's work quite supererogatory; and the sharpening of the knife by Ajigarta a vain preliminary." Dr. R. Mitra adds: "Seeing that, until the beginning of this century, the practice of offering the first-born to the river Ganges was common, and the story simply says that Sunahsepas was offered to the water-god Varuna as a substitute for the first born Rohita, he can perceive nothing in it inconsistent or unworthy of belief."

This view is supported by Max Müller. He says that the story in the Aitareya Brahmana "shows that, at that early time, the Brahmans were familiar with the idea of human sacrifices, and that men who were supposed to belong to the caste of the Brahmans were ready to sell their sons for that purpose."

The *Purushamedha* was celebrated for the attainment of supremacy over all created beings. Its performance was limited to Brahmans and Kshatriyas. It could be commenced only on the tenth of the waxing moon in the month of Chaitra, and altogether it required 40 days for its performance, though only 5 out of the 40 days were specially called the days of the Purushamedha, whence it got the name of *panchaha*. Eleven sacrificial posts were required for it, and to each of them was tied an animal fit for Agni and Soma (a barren cow), the human victims being placed between the posts.

The earliest indication of this rite occurs in the Vajasaneyi Sanhita of the White Yajur Veda. The passage in it bearing on the subject is supposed to describe the different kinds of human victims appropriate for particular gods and goddesses. The section, in which

it occurs, opens with three verses which, the commentator says, were intended to serve as mantras for offerings of human victims. Then follows a series of 179 names of gods in the dative case, each followed by the name of one or more persons in the objective case; thus: "to Brahma, a Brahmana, to the Maruts, a Vaisya," &c. The copula is nowhere given, and it is quite optional with the reader to supply whatever verb he chooses. The whole of their names occurs also in the Taittiriya Brahmana of the Black Yajur Veda, with only a few slight variations, and in some cases having the verb *alabhate* after them. This verb is formed of the root *labh*, "to kill" with the prefix *á*, and commentators have generally accepted the term to mean slaughter, though in some cases it means consecration before slaughter.

Dr. R. Mitra quotes the 179 names in full, and gives long explanatory extracts from the Brahmanas and Apastambha. He arrives at the following conclusion: "Probably the number originally sacrificed was few, and that when the rite became emblematic, the number was increased in confirmation of some liturgical theory, particularly as it did not involve any trouble or difficulty. But whether so or not, certain it is that at one time or other men were immolated for the gratification of some divinity or other in this rite or its prototype."

The presumption is strong that the real sacrifice belonged to the Sanhita, and the Brahmana divested it of its hideousness and cruelty and made it emblematic, even as the Vaishnavas have, within the last five or six hundred years, replaced the sacrifice of goats and buffaloes to Chandika by that of pumpkins and sugar-cane.

Nor is the Purushamedha the only sacrifice at which human sacrifices were ordained. The Ashvamedha, or horse sacrifice, required the immolation of a human being just as much as the former, and hence it is that the horse sacrifice was prohibited in the Kali Yuga along with it.

The Satapatha Brahmana, in another passage, has a verse which is remarkable for the manner in which the human victim is therein referred to. It says, "Let a fire offering be made with the head of a man. The offering is the rite itself (*Yajna*); therefore does it make a man part of the sacrificial animals; and hence it is that among animals man is included in sacrifice."

Passing from the Brahmanas to the Itihasas, we have ample evidence to show that the rite of Purushamedha was not unknown to their authors. The Institutes of Manu affords the same evidence, but it would seem that when it came into currency, the rite was looked upon with horror, and so it was prohibited as unfit to be performed in the present age.

But while the Puranas suppressed the Purushamedha they afford abundant indications of another rite requiring the immolation of a human victim having come into vogue. This was *narabali*, or

human sacrifice to the goddess Chamunda, or Chandika,—a dark, fierce sanguinary divinity.

The Kalika Purana says: "By a human sacrifice attended by the forms laid down, Devi remains gratified for a thousand years, and by a sacrifice of three men one hundred thousand years." A human sacrifice is described as *atibali* (highest sacrifice.) "The fact is well known," says Dr. R. Mitra, "that for a long time the rite was common all over Hindustan; and persons are not wanting who suspect that there are still nooks and corners in India where human victims are occasionally slaughtered for the gratification of the Devi."

"Apart from the sacrifices enjoined in the Sastras, there used, in former times, to be offered human victims to several *dii minores* (inferior gods) by way of expiations or good-will offerings whenever a newly excavated tank failed to produce sufficient water, or a temple or building cracked, accidents which were attributed to malevolent divinities, who generally yielded to the seductive influence of sanguinary offerings."

"The offering of one's own blood to the goddess is a mediæval and modern rite. It is made by women, and there is scarcely a respectable house in all Bengal, the mistress of which has not, at one time or other, shed her blood under the notion of satisfying the goddess by the operation. Whenever her husband or a son is dangerously ill, a vow is made that, on the recovery of the patient, the goddess would be regaled with human blood, and in the first Durga Puja following, or at the temple at Kalighat, or at some other sacred fane, the lady performs certain ceremonies, and then bares her breast in the presence of the goddess, and with a nail-cutter (*naruna*) draws a few drops of blood from between her busts, and offers them to the divinity."

Dr. R. Mitra gives the following summary of the conclusions which may be fairly drawn from the facts cited above:

1*st*. That looking to the history of human civilization and the rituals of the Hindus, there is nothing to justify the belief that in ancient times the Hindus were incapable of sacrificing human beings to their gods.

2*nd*. That the Sunahsepa hymns of the Rik Sanhita most probably refer to a human sacrifice.

3*rd*. That the Aitareya Brahmana refers to an actual and not a typical human sacrifice.

4*th*. That the Purushamedha originally required the actual sacrifice of men.

5*th*. That the Satapatha Brahmana sanctions human sacrifice in some cases, but makes the Purushamedha emblematic.

6*th*. That the Taittiriya Brahmana enjoins the sacrifice of a man at the Horse Sacrifice.

7*th*. That the Puranas recognise human sacrifices to Chandika, but prohibit the Purushamedha rite.

8th. **That the Tantras enjoin human sacrifices to Chandika, and require that when human victims are not available, the effigy of a human being should be sacrificed to her.**

REACTION AGAINST SACRIFICES.

There have been many changes in the religious beliefs and practices of the Hindus. They have changed their gods again and again, as has been already shown; Dyaus, Varuna, Agni, Indra, now being superseded by Vishnu, Siva, Rama, and Krishna.

Their practices have also changed. When the Aryans entered the Punjab, they were largely a pastoral people, their flocks and herds affording a large proportion of their food. It has been shown that the Aryans in Vedic times ate beef and drank freely the intoxicating soma beer. Much of their time was spent in fighting with the aborigines, whose fields and cattle they sought to take. Indra, supposed to be strong in battle, was therefore the principal god.

By degrees the Aryans were settled in peaceful possession of the country, the aborigines having either retired to the mountains or been reduced to slavery. The Aryans became milder than their forefathers. Instead of considering beef the best of food and delighting in soma beer, they began to think that no life should be taken, and that no intoxicating liquors should be tasted.

The new doctrine of transmigration arose, unknown to the Vedic Aryans, who did not believe that at death they passed from one body to another. This was a strong reason against the use of meat. A man's grandmother might become a sheep, and, if killed, he might eat her.

Animal worship, which sprang up, was another influence. The old Aryans worshipped chiefly the heavenly bodies; they did not look upon cows as sacred, but killed and ate them freely. For a people to eat their gods, seemed as wicked as to eat their parents.

The chief leader in the movement against sacrifices and the use of soma beer, was Gautama Buddha, the son of an Indian Raja, who lived about 2,400 years ago. His first command was, "Thou shalt not take any life." This referred to life of any kind. His priests were forbidden even to pluck up any vegetable, which was supposed to have life like animals, and into which a person might pass in another birth. The following was one argument used by the Buddhists against sacrifices. The Vedic hymns say that animals sacrificed went to heaven. A man should therefore sacrifice his father, because he would go to heaven!

Another command of Buddha was, "Thou shalt not taste any

its use was given up by the great body of the Hindus, though some tribes have retained their drinking habits.

The changes which Buddha advocated were largely carried out by the influence of Asoka, the powerful king of Magadha, whose empire extended from Bengal to the borders of Afghanistan. He reigned from about B. C. 260 to 220. There are rock inscriptions which he caused to be made in different parts of India. One of them is as follows: "This is the edict of the beloved of the gods, the Raja Piyadasi. The putting to death of animals is to be entirely discontinued."

The reaction can be gradually traced. Panini, the grammarian, says that there are old and new Brahmanas. The Aitareya Brahmana of the Rig-Veda, supposed to be the oldest, refers to sacrifices as really offered. The Satapatha Brahmana in some cases attempts to spiritualize them away. Animals and men were let loose after being tied to the sacrificial posts. Some of the leading doctrines of Buddha were adopted by the Brahmans, and the slaying of animals, even in sacrifice, became revolting to them. When Manu's Code was compiled, things were partly in a transition stage, and it is inconsistent. It says:

"22. The prescribed beasts and birds are to be slain by Brahmans for the sacrifice; and also for the support of dependents; for Agastya did (so) formerly.

"23. There were, indeed, offerings of eatable beasts and birds in the ancient sacrifices and in the oblations of Brahmans and Kshatriyas." Bk. V.

On the other hand it says:

"46. He who desires not to cause confinement, death, and pain to living beings, (but is) desirous of the good of all, gets endless happiness." V.

The superiority of not eating flesh to sacrifices is thus shown:—

"53. He who for a hundred years sacrifices every year with a horse-sacrifice, and he who eats not flesh, the fruit of the virtue of both is equal." V.

Animal sacrifices are declared to have passed away, and others are substituted:

"84. All the Vedic rites, oblational (and) sacrificial, pass away; but this imperishable syllable *Om* is to be known to Brahma and also Prajapati."

"85. The sacrifice of muttering (this word, &c.) is said to be better by tenfold than the regular sacrifice; if inaudible, it is a hundredfold (better); and a thousandfold, if mental." II.

The "five great sacrifices ordered for householders every day by the great seers" were:

"70. Teaching the Veda, the Veda sacrifice; offering cakes and water, the sacrifice to the manes; an offering to fire, the sacrifice to the

gods; offering of food, to all beings; honour to guests, the sacrifice to men." III.

The Vaishnava worship has had a considerable influence in putting a stop to animal sacrifices. It has been mentioned that within the last five or six centuries the sacrifice of goats and buffaloes, even to Chandika, has been replaced by pumpkins and sugar-cane.

Goats and buffaloes are still offered to Kali, but the image of a man, after the ceremony of *pranpratishta,* is substituted for a human being.

Summary of the Books.

Max Müller gives the following taken from Saunaka's Anukramanis:

Mandalas.		Anuvákas.		Hymns.	
The 1st	contains	24	and	191	
,, 2nd	,,	4	,,	43	
,, 3rd	,,	5	,,	62	
,, 4th	,,	5	,,	58	
,, 5th	,,	6	,,	87	
,, 6th	,,	6	,,	75	
,, 7th	,,	6	,,	104	
,, 8th	,,	10	,,	92	(+ 11 Valakhalyas.)
,, 9th	,,	7	,,	114	
,, 10th	,,	12	,,	191	
The 10 have		85	and	1017 + 11 = 1028.	

The Bashkala-sakha had 8 hymns more = 1025 hymns.*

Each Mandala will be noticed separately, and some of the most remarkable passages and hymns will be quoted in full.

MANDALA I.

This is called the book of the Satarchins, that is of a hundred or a large indefinite number of authors of verses.

Of the hymns 44 are specially addressed to Indra, 43 to Agni, 15 to the Asvins, 11 to the Maruts, 9 to the Visvedevas, 4 each to Ushas and the Ribhus, 3 to Heaven and Earth, &c. Other hymns are addressed to gods conjointly, as Indra and Agni, Mitra and Varuna. Two hymns are addressed to the Horse, one is in praise of Food.

The first hymn, addressed to Agni, is given in full in Nagri, Roman, and in the English translation by Griffith. The author of it and the following hymn was Madhuchchhandas Vaisvamitra, a son or descendant of Visvamitra.

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* *Ancient Sanskrit Literature*, p. 220.

॥ ओम् ॥

1. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
Agnimīlē purōhitaṁ yajñasya dēvamṛtvijaṁ |
होतारं रत्नधातमम् ॥
Hōtāraṁ ratnadhātamaṁ ||

2. अग्निः पूर्वेभि र्ऋषिभिरीड्यो नूतनैरुत ।
Agniḥ pūrvēbhi ṛṣibhirīḍyō nūtanaïruta |
स देवां एह वक्षति ॥
Sa dēvāṁ ēha vakṣati ||

3. अग्निना रयिमश्नवत्पोषमेव दिवेदिवे ।
Agninā rayimaśnavatpōṣamēva divēdivē |
यशसं वीरवत्तमम् ॥
Yaśasaṁ vīravattamaṁ ||

4. अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
Agnē yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi |
स इद्देवेषु गच्छति ॥
Sa iddēvēsu gacchati ||

5. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
Agnirhōtā kavikratuḥ satyaścitra śravastamah |
देवो देवेभिरागमत् ॥
Dēvō dēvēbhi rāgamat ||

6. यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
Yadaṅga dāśuṣē tvamagnē bhadraṁ karisyasi |
तवेत्तत्सत्यमङ्गिरः ।
Tavēttatsatyamaṅgiraḥ ||

7. उपत्वाग्ने दिवेदिवे दोषावस्तर्धियां वयम् ।
Upatvagnē divē divē dōṣavastardhiya vayaṁ |
नमो भरन्त एमसि ॥
Namō bharanta ēmasi ||

8. राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
Rājantamadhvarāṇāṁ gōpāmṛtasya dīdiviṁ |
वर्धमानं स्वे दमे ॥
Vardhamānaṁ svē damē ||

9. स नः पितेव सूनवेऽग्ने सूपायनो भव ।
Sa naḥ pitēva sūnavē'gnē sūpāyanō bhava |

स च स्वानः स्वस्तये ॥
Sa ca svānaḥ svastayē ||

1. I laud Agni, the great high priest, god, minister of sacrifice,
The herald, lavishest of wealth.
2. Worthy is Agni to be praised by living as by ancient seers :
He shall bring hitherward the gods.
3. Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4. Agni, the flawless sacrifice, which thou encompassest about
Verily goeth to the gods.
5. May Agni, sapient-minded priest, truthful, most gloriously great,
The god, come hither with the gods.
6. Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras,* is thy true gift.
7. To thee, dispeller of the night, O Agni, day by day with prayer,
Bringing thee reverence, we come ;
8. Ruler of sacrifices, guard of Law eternal, radiant one,
Increasing in thine own abode.
9. Be to us easy of approach, even as a father to his son :
Agni, be with us for our weal.

2. Hymn to Vayu.

1. Beautiful Vayu come, for thee these Soma-drops have been prepared :
Drink of them, hearken to our call.
2. Knowing the days, with Soma-juice poured forth, the singers call to thee,
O Vayu, with their hymns of praise.
3. Vayu, thy penetrating voice goes forth unto the worshipper,
Far-spreading for the Soma draught.
4. Here, Indra-Vayu, is the juice ; come for our offered dainties' sake :
The drops are yearning for you both.
5. Vayu and Indra, well ye know libations, rich in sacred rites !
So come ye hither rapidly.
6. Vayu and Indra, come to what the Soma-presser hath prepared :
Soon, heroes, even with resolve.
7. Mitra, of holy strength, I call, and foe-destroying Varuna,
Who make the oil-fed rite complete.
8. Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your mighty power.
9. Our sages, Mitra-Varuna, of wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

* A name of Agni.

Hymn 20. Ribhus.

1. For the celestial race this song of praise which gives wealth lavishly
   Was made by singers with their lips.
2. They who for Indra, with their mind, formed horses harnessed by a word,
   Attained by works to sacrifice.
3. They for the two Nasatyas* wrought a light car moving every way:
   They formed a nectar-yielding cow.
4. The Ribhus with effectual prayers, honest, with constant labour made
   Their sire and mother young again.
5. Together came your gladdening drops with Indra by the Maruts girt,
   With the Adityas, with the kings.
6. The sacrificial ladle, wrought newly by the god Twashtar's hand—
   Four ladles have ye made thereof.
7. Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
   Give wealth, pleased with our eulogies.
8. As ministering priests they held, by pious acts they won themselves,
   A share in sacrifice with gods.

Hymn 22. Goddesses.

[This hymn is addressed to the Asvins and others. The verses referring to the goddesses are quoted.]

9. O Agni, hither bring to us the willing spouses of the gods,
   And Twashtar, to the Soma-draught.
10. Most youthful Agni, hither bring their spouses, Hotra, Bharati, Varutri, Dhishana, for aid
11. Spouses of heroes, goddesses, with whole wings may they come to us.
    With great protection and with aid.
12. Indrani, Varunani, and Agnayi hither I invite,
    For weal to drink the Soma-juice.

Hymn 25. Varuna.

[This is one of the hymns addressed by Sunahsepa to Varuna, when bound to the sacrificial post. (See page 61.]

1. Whatever law of thine, O god, O Varuna, as we are men,
   Day after day we violate.
2. Give us not as a prey to death, to be destroyed by thee in wrath,
   To thy fierce anger when displeased.

* The Asvins.

3. To gain thy mercy, Varuna, with hymns we bind thy heart, as binds
The charioteer his tethered horse.
4. They flee from me dispirited, bent only on obtaining wealth,
As to their nests the birds of air.
5. When shall we bring, to be appeased, the hero, lord of warrior might,
Him, the far-seeing Varuna?
6. This, this with joy, they both accept in common: never do they fail
The ever-faithful worshipper.
7. He knows the path of birds that fly through heaven, and, sovran of the sea,
He knows the ships that are thereon.
8. True to his holy law, he knows the twelve moons with their progeny*:
He knows the moon of later birth.
9. He knows the pathway of the wind, the spreading, high, and mighty wind:
He knows the gods who dwell above,
10. Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern all.
11. From thence perceiving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12. May that Aditya, very wise, make fair paths for us all our days:
May he prolong our lives for us.
13. Varuna, wearing golden mail, hath clad him in a shining robe:
His spies are seated round about.
14. The god whom enemies threaten not, nor those who tyrannise o'er men,
Nor those whose minds are bent on wrong.
15. He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
16. Yearning for the wide-seeing one, my thoughts move onward unto him.
As kine unto their pastures move.
17. Once more together let us speak, because my meath† is brought: priest-like,
Thou eatest what is dear to thee.
18. Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.
19. Varuna, hear this call of mine: be gracious unto us this day:
Longing for help I cried to thee.
20. Thou, O wise god, art lord of all, thou art the king of earth and heaven:
Hear, as thou goest on thy way.
21. Release us from the upper bond, untie the bond between and loose,
The bonds below, that I may live.

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* The days. † Usually *mead*, a sweet liquor.

Hymn 42. Pushan.

1. Shorten our ways, O Pushan, move aside obstruction in the path
Go close before us, cloud-born god.
2. Drive, Pushan, from our road the wolf, the wicked inauspicious wolf,*
Who lies in wait to injure us.
3. Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.
4. Tread with thy foot and trample out the firebrand of the wicked one,
The double-tongued, whoe'er he be.
5. Wise Pushan, wonder-worker, we claim of thee now the aid where-with
Thou furtheredst our sires of old.
6. So, lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.
7. Past all pursuers lead us, make pleasant our path and fair to tread: O Pushan, find thou power for this.
8. Lead us to meadows rich in grass: send on our way no early heat:
O Pushan, find thou power for this,
9. Be gracious to us, fill us full, give, feed us, and invigorate:
O Pushan, find thou power for this.
10. No blame have we for Pushan; him we magnify with songs of praise:
We seek the mighty one for wealth.

Hymn 90. Visvedevas.

1. May Varuna with guidance straight, and Mitra lead us, he who knows,
And Aryaman in accord with gods,
2. For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.
3. Shelter may they vouchsafe to us, immortal gods to mortal men,
Chasing our enemies away.
4. May they mark out our paths to bliss, Indra, the Maruts, Pushan, and Bhaga, the gods to be adored.
5. Yea, Pushan, Vishnu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.
6. The winds waft sweets, the rivers pour sweets for the man who keeps the law:
So may the plants be sweet for us.
7. Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our father Heaven to us.

* It signifies also any godless wicked man.

Vanaspati* be full of sweets for us, and full of sweets the Sun :
May our milch-kine be sweet for us.

9. Be Mitra gracious unto us, and Varuna, and Aryaman :
Indra, Brihaspati, be kind, and Vishnu of the mighty stride.

Hymn 103. INDRA.†

1. That highest Indra-power of thine is distant ; that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag and flag in battle.
2. He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhina‡ to death, and slaughtered Vyansa.
3. Armed with his bolt and trusting in this prowess he wandered shattering the Dasas' cities.§
Cast thy dart, knowing, thunderer, at the Dasyu ; increase the Arya's might and glory, Indra.
4. For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of son for glory.
5. See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.
He found the cattle, and he found the horses, he found the plants, the forests, and the waters.
6. To him the truly strong, whose deeds are many, to him the strong bull let us pour the Soma.
The hero watching like a thief in ambush goes parting the possessions of the godless.
7. Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
In thee, delighted dames divine rejoiced them, the flying Maruts and all gods were joyful.
8. As thou hast smitten Sushna, Pipru, Vritra and Kuyava, and Sambara's forts, O Indra.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

Hymn 115. SURYA.

1. The brilliant presence of the gods hath risen, the eye of Mitra, Varuna, and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.

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* "The lord of the forest," here perhaps the deified sacrificial post.
† See the account of Indra page 34.
‡ Said to be a demon of drought : a dark cloud that withholds the rain.
§ The forts of the Dasyus, the aborigines.

2. Like as a young man followeth a maiden, so doth the Sun in the Dawn, refulgent goddess :
3. When pious men extend their generations, before the auspicious one for happy fortune.
Auspicious are the Sun's bay-coloured horses, bright, changing
3. hues, meet for our shouts of triumph.
Bearing our prayers, the sky's ridge have they mounted, and in a moment speed round earth and heaven.
4. This is the godhead, this the might of Surya; he hath withdrawn what spread o'er work unfinished.
When he hath loosed his horses from their station, straight over all Night spreadeth out her garment.
5. In the sky's lap the Sun this form assumeth for Mitra and for Varuna to look on.
His bay steeds well maintain his power eternal, at one time bright and darksome at another.
6. This day, O gods, while Surya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

Hymn 126. The Praises of Bhavya.

[The hymn writer, Kakshivan, feel asleep on a journey. He was aroused in the morning by Raja Svanaya who took him home and gave him at once his ten daughters in marriage, presenting him at the same time with the gifts mentioned in the hymn. The poet praises the liberality of Svanaya, here called Bhavya, from his father Bhava.]

1. With wisdom I present these lively praises of Bhavya dweller on the bank of Sindhu ;
For he, unconquered king, desiring glory, hath furnished me a thousand sacrifices.
2. A hundred necklets from the king, beseeching, a hundred gift-steeds I at once accepted ;
Of the lord's cows a thousand, I Kakshivan. His deathless glory hath he spread to heaven.
3. Horses of dusky colour stood beside me, ten chariots, Svanaya's gift, with mares to draw them.
Kine numbering sixty thousand followed after. Kakshivan gained them when the days were closing.
4. Forty bay horses of the ten cars' master before a thousand lead the long procession.
Reeling in joy Rakshivan's sons and Pajra's have groomed the coursers decked with pearly trappings.
5. An earlier gift for you have I accepted eight cows, good milkers, and three harnessed horses,
Pajras, who with your wains with your great kinsman like troops of subjects have been fain for glory.*

Hymn 138. PUSHAN.

1. Strong Pushan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source of bliss,
Who, vigorous one, hath drawn to him the hearts of all, drawn them, the vigorous one, the god.
2. Thee, then O Pushan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.
As I, a man, call thee, a god, giver of bliss, to be my friend,
So make our loudly-chanted praises glorious, in battles make them glorious.
3. Thou, Pushan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom through thy grace, in wisdom even they are advanced.
So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O wide-ruler come to us, come thou to us in every fight.
4. Not stirred to anger, come, free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, goat-borne! their gift who long for fame,
So, wonder-worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pushan, thou resplendent one: thy friendship may not be despised.

Hymn 156. VISHNU.

1. Far shining, widely famed, going thy wonted way, fed with the oil, be helpful, Mitra-like, to us.
So, Vishnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.
2. He who brings gifts to him the ancient and the last, to Vishnu who ordains, together with his spouse,
Who tells the lofty birth of him the lofty one, shall verily surpass in glory e'en his peer.
3. Him have ye satisfied, singers, as well ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name have told it forth; may we, Vishnu, enjoy the grace of thee the mighty one.
4. The sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host.
Vishnu hath power supreme and might that finds the day, and with his friend unbars the stable of the kine.
5. Even he the heavenly one who came for fellowship, Vishnu to Indra, godly to the godlier,
Who, maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of holy law.

Hymn 187. Annastuti, Praise of Food.

["According to Saunaka, this hymn should be recited by a person about to eat, when his food will never disagree with him; its repetition also, accompanied with oblations and worship, will secure him against want of food, and if he should have taken poison, its silent repetition will act as an antidote."—Wilson.]

1. Now will I glorify Food that upholds great strength,
   By whose invigorating power Trita (Indra) rent Vritra limb from limb.
2. O pleasant Food, O Food of meath, thee have we chosen for our own,
   So be our kind protector thou.
3. Come hitherward to us, O Food, auspicious with auspicious help,
   Health-bringing, not unkind, a dear and guileless friend.
4. These juices which, O Food, are thine throughout the regions are diffused.
   Like winds they have their place in heaven.
5. These gifts of thine, O Food, O Food most sweet to taste,
   These savours of thy juices work like creatures that have mighty necks.
6. In thee, O Food, is set the spirit of great gods.
   Under thy flag brave deeds were done; he slew the dragon with thy help.
7. If thou be gone unto the splendour of the clouds,
   Even from thence, O Food of meath, prepared for our enjoyment, come.
8. Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby,
9. What, Soma, we enjoy from thee in milky-food or barley-brew, vatapi (the body) grow thou fat thereby.
10. O Vegetable, cake of meal, be wholesome, firm, and strengthening: Vatapi, grow thou fat thereby.
11. O Food, from thee as such have we drawn forth with laids, like cows, our sacrificial gifts,
    From thee who banquetest with gods, from thee who banquetest with us.

MANDALA II.

This book contains only 43 hymns. It is commonly called the Book of Gritsamada, as nearly all the hymns are ascribed to that Rishi.

Fourteen of the hymns are addressed to Indra, two of them in the form of the Kapinjala, a kind of partridge, and nine to Agni.

Hymn.—6 Agni.

1. Agni, accept these logs of wood, this waiting with my prayer on thee:
   Hear graciously these songs of praise.
2. With this hymn let us honour thee, seeker of horses, son of strength,
   With this fair hymn, thou nobly born.

3. As such, lover of song, with songs, wealth-lover, giver of our wealth !
With reverence let us worship thee.
4. Be thou for us a liberal prince, giver and lord of precious things,
Drive those who hate us far away.
5. Such as thou art, give rain from heaven, give strength which no man may resist :
Give food exceeding plentiful.
6. To him who lauds thee, craving help, most youthful envoy ! through our song,
Most holy herald ! come thou nigh.
7. Between both races, Agni, sage, well-skilled thou passest to and fro,
As envoy friendly to mankind.
8. Befriend us thou as knowing all. Sage, duly worship thou the gods,
And seat thee on this sacred grass.

Hymn 28. VARUṆA.

1. This land of the self-radiant wise Aditya shall be supreme o'er all that is in greatness.
I beg renown of Varuna the mighty, the god exceeding kind to him who worships.
2. Having extolled thee, Varuna, with thoughtful care may we have high fortune in thy service,
Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.
3. May we be in thy keeping, O thou leader, wide-ruling Varuna, lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, gods, admit us to your friendship.
4. He made them flow, the Aditya, the sustainer : the rivers run by Varuna's commandment.
These feel no weariness, nor cease from flowing : swift have they flown like birds in air around us.
5. Loose me from sin as from a bond that binds me : may we swell, Varuna, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.
6. Far from me, Varuna, remove all danger : accept me graciously, thou holy sovran.
Cast off, like cords that hold a calf, my troubles : I am not even mine eyelid's lord without thee.
7. Strike us not, Varuna with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us.
8. O mighty Varuna, now and hereafter, even as of old, will we speak forth our worship.

For in thyself, infallible god, thy statutes ne'er to be moved are fixed as on a mountain.

9. Wipe out what debts I have myself contracted; let me not profit, king, by gain of others.
Full many a morn remains to dawn upon us: in these, O Varuna, while we live direct us.

10. O king, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber—
If any wolf or robber fain would harm us, therefrom, O Varuna, give thou us protection.

11. May I not live O Varuna, to witness my wealthy liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

Hymn 42. Indra in the form of a Kapinjala.

1. Telling his race aloud with cries repeated, he (Kapinjala) sends his voice out as his boat a steerman.
O bird, be ominous of happy fortune: from no side may calamity befall thee.

2. Let not the falcon kill thee, nor the eagle; let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.

3. Bringing good tidings, bird of happy omen, call thou out loudly southward of our dwellings,*
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

MANDALA III.

This Mandala contains 62 hymns, ascribed to the Rishi Visvamitra, or to members of his family. It is said that he was born a Kshatriya, but by virtue of his intense austerities he raised himself to the Brahman caste.

The Rishis who wrote the hymns were not always friendly with one another. "Especially prominent," says Weber, "is the enmity between the families of Vasishtha and Visvamitra, which runs through all Vedic antiquity, continues to play an important part in the epic, and is kept up to the latest times; so that, for example, a commentator of the Veda who claims to be descended from Vasishtha, leaves passages unexpounded in which the latter is stated to have had a curse imprecated upon him. This implacable hatred owes its origin to the trifling circumstance of Vasishtha having been

* The Pitris are supposed to dwell in the south. The cry of birds from that quarter was regarded as auspicious.

once appointed chief sacrificial priest instead of Visvamitra by one of the petty kings of those early times."*

In the Markandeya Purana, Vasishtha curses Visvamitra and turns him into a crane, while Vasishtha is changed into a starling. The two fought so furiously that the course of the universe was disturbed, and many creatures perished.

Of the hymns 22 are addressed to Indra, and 21 to Agni. This Mandala is noted as containing the Gayatri.

Hymn 8. Sacrificial Post.

[The post, to which animals to be sacrificed were tied, was regarded as a deified object when consecrated, and considered to be a form of Agni.]

1. God-serving men, O sovran of the forest, with heavenly meath (ghee) at sacrifice anoint thee.
   Grant wealth to us when thou art standing upright as when reposing on thy mother's bosom.
2. Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in heroes.
   Driving far from us poverty and famine, lift thyself up to bring us great good fortune.
3. Lord of the forest, raise thyself up on the loftiest spot of earth.
   Give splendour, fixt and measured well, to him who brings the sacrifice.
4. Well-robed, enveloped, he is come, the youthful: springing to life his glory waxeth greater.
   Contemplative in mind and god-adoring, sages of high intelligence upraise him.
5. Sprung up he rises in the days' fair weather, increasing in the men-frequented synod.
   With song the wise and skilful consecrate him; his voice the god-adoring singer utters.
6. Ye whom religious men have firmly planted; thou forest-sovran whom the axe hath fashioned,—
   Let those the stakes divine which here are standing be fain to grant us wealth with store of children.
7. O men who lift the ladles up, these hewn and planted in the ground,
   Bringing a blessing to the field shall bear our precious gift to gods.
8. Adityas, Rudras, Vasus; careful leaders, Earth, Heaven, and Prithivi and air's mid region,
   Accordant deities, shall bless our worship and make our sacrifice's ensign lofty.
9. Like swans that flee in lengthened line, the pillars have come to us arrayed in brilliant colour.
   They, lifted up on high, by sages, eastward, go forth as gods to the gods' dwelling-places.

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* *History of Indian Literature*, pp. 37, 38.

10. Those stakes upon the earth with rings that deck them seem to the eye like horns of hornéd creatures;
Or as upraised by priests in invocation, let them assist us in the rush to battle.
11. Lord of the wood, rise with a hundred branches: with thousand branches may we rise to greatness,
Thou whom this hatchet, with an edge well whetted for great felicity hath brought before us.

Hymn 48. Indra.

1. Soon as the young Bull (Indra) sprang into existence he longed to taste the pressed-out Soma's liquor.
Drink thou thy fill, according to thy longing, first, of the noble mixture blent with Soma.
2. That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains nourish.
That milk thy mother* first, the dame who bare thee poured for thee in thy mighty father's† dwelling.
3. Desiring food he came unto his mother, and on her breast beheld the pungent Soma.
Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.
4. Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.
E'en from his birth-time Indra conquered Twashtar, bore off the Soma and in beakers drank it.
5. Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered;
The strong, who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.

Hymn 62. Indra and Others.

[The tenth verse of this hymn is the Gayatri.]

1. Your well-known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra, Varuna, is now that glory wherewith ye brought support to those who loved you?
2. This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra, Varuna, with the Maruts, with Heaven and Earth, hear ye mine invocation.
3. O Indra, Varuna, ours be this treasure, ours be wealth, Maruts, with full store of heroes.
May the Varutris with their shelter aid us, and Bharati‡ and Hotra with the mornings.
4. Be pleased with our oblations thou loved of all gods, Brihaspati:§
Give wealth to him who brings thee gifts.
5. At sacrifices, with your hymns worship the pure Brihaspati—

7. Whene'er of men, whom none deceive, the wearer of each shape
O ye all,
Proterpati most excellent.
Fine, resplendent Pushan, this our newest hymn of eulogy
By us is chanted forth to thee.
8. Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.
9. May he who sees all living things, sees them together at a glance,—
May he, may Pushan be our help.
10. May we attain that excellent glory of Savitar the god:
So may he stimulate our prayers.
11. With understanding, earnestly, of Savitar the god we crave,
Our portion of prosperity.
12. Men, singers worship Savitar the god with hymn and holy rites,
Urged by the impulse of their thoughts.
13. Soma who gives success goes forth, goes to the gathering-place of gods.
To seat him at the seat of Law.
14. To us and to our cattle may Soma give salutary food,
To biped and to quadruped.
15. May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.
16. May Mitra, Varuna, sapient pair, bedew our pasturage with oil,
With meath the regions of the air.
17. Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.
18. Lauded by Jamadagni's song sit in the place of holy Law:*
Drink Soma, ye who strengthen Law.

MANDALA IV.

This book contains 58 hymns. The first forty-one are ascribed to the Rishi Vamadeva, son of Gotama; so also are the last fourteen. Twelve are addressed specially to Indra, and eleven to Agni.

Hymn 12. Agni.

[This is one of the few hymns addressed to Agni in which sin is prominently mentioned. But the invariable reference to wealth is also introduced.]

1. Whoso enkindles thee, with lifted ladle, and thrice this day offers thee food, O Agni,
May he excel, triumphant, through thy splendours, wise through thy mental power, O Jatavedas.†

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* The place where sacrifice ordained by eternal Law is performed.
† An epithet of Agni. Its meaning is uncertain.

2. Whoso, with toil and trouble, brings thek them seem to majesty of mighty Agni,
He kindling thee at evening and at morning, prosjst us in the to wealth, and slays his foemen.
3. Agni is master of sublime dominion, Agni is lord of strength and lofty riches.
Straightway the self-reliant, god, most youthful, gives treasures to the mortal who adores him.
4. Most youthful god, whatever sin, through folly, here in the world of men we have committed,
Before great Aditi* make thou us sinless: remit entirely, Agni, our offences.
5. Even in the presence of great sin, O Agni, free us from prison of the gods or mortals.
Never may we who are thy friends be injured: grant health and wealth unto our seed and offspring.
6. Even as ye here, gods excellent and holy, have loosed the cow that by the foot was tethered,
So also set us free from this affliction: long let our life, O Agni, be extended.

Hymn 44. Asvins.

[Numerous hymns are addressed to the Asvins. One is quoted as a specimen.]

1. May we invoke this day your car, far-spreading, O Asvins, even the gathering of the sunlight,—
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Surya.
2. Asvins, ye gained that glory by your godhead, ye sons of heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3. Who bringeth you to-day for help with offered oblations, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?
4. Borne on your golden car, be omnipresent! come to this sacrifice of ours, Nasatyas.
Drink of the pleasant liquor of the Soma: give riches to the people who adore you.
5. Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you: here are ye bound by earlier bonds of friendship.
6. Now for us both mete out, O wonder-workers, riches exceeding great with store of heroes.
Because the men have sent you praise, O Asvins, and Ajamilhas† come to the laudation.

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* "Apparently the great omnipresent Power which controls the forces of the universe, and from which no sins are hidden."—Griffith. † Men of the Rishi's family.

7. Whene'er I gratified you here together, your grace was given us,
O ye rich in booty.
Protect, ye twain, the singer of your praises: to you, Nasatyas, is my wish directed.

MANDALA V.

This Book contains 87 hymns. Of these 21 are addressed to Agni, 11 to Mitra and Varuna, 9 each to Indra, the Maruts and Visvedevas, and 6 to the Asvins.

Hymn 26. AGNI.

[Agni is specially addressed as the inviter of the gods to sacrifices.]

1. O Agni, holy and divine, with splendour and thy pleasant tongue
Bring hither and adore the gods.
2. We pray thee, thou who droppest oil, bright-rayed! who lookest on the Sun,
Bring the gods hither to the feast.
3. We have enkindled thee, O sage, bright caller of the gods to feast,
O Agni, great in sacrifice.
4. O Agni, come with all the gods, come to our sacrificial gift:
We choose thee as invoking priest.
5. Bring, Agni, to the worshipper who pours the juice heroic strength:
Sit with the gods upon the grass.
6. Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud-worthy, envoy of the gods.
7. Sit Agni Jatavedas down, the bearer of our sacred gifts,
Most youthful, god and minister.
8. Duly proceed our sacrifice, comprising all the gods, to-day:
Strew holy grass to be their seat.
9. So may the Maruts sit thereon, the Asvins, Mitra, Varuna:
The gods with all their company.

Hymn 40. INDRA, SURYA, ATRI.

[The Hindu explanation of eclipses is that they are caused by the Asura Rahu seeking to seize the sun and moon. In the Vedas he is called Svarbhanu. The sun is supposed to be delivered by this hymn, chanted by Atri, and expresses his gratitude. The verses referring to the eclipse alone are quoted.

5. O Surya, when the Asura's descendant, Svarbhanu, pierced thee through and through with darkness,
All creatures looked like one who is bewildered, who knoweth not the place where he is standing.

6. What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra,
By his fourth sacred-prayer Atri discovered Surya concealed in gloom that stayed his function.
7. Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and king Varuna be both my helpers.
8. The Brahman Atri, as he set the press-stones, serving the gods with praise and adoration,
Established in the heaven the eye of Surya, and caused Svarbhanu's magic arts to vanish.
9. The Atris found the Sun again, him whom Svarbhanu of the brood
Of Asuras had pierced with gloom. This none beside had power to do.

Hymn 57. Maruts.

1. Of one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.
2. Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Prisni's sons: ye, Maruts, with good weapons go to victory.
3. From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.
Ye make the earth to tremble, sons of Prisni, when for victory ye have yoked, fierce ones! your spotted deer,
4. Impetuous as the wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,
The Maruts, spotless, with steeds tawny-hued and red, strong in their mightiness and spreading wide like heaven
5. Rich in adornment, rich in drops, munificent. bright in their aspect, yielding bounties that endure.
Noble by birth, adorned with gold upon their breasts, the singers of the sky have won immortal fmae.
6. Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and strength.
Your manliness on your heads, your weapons in your cars, all glorious majesty is moulded on your forms.
7. Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
Children of Rudra, give us high distinction: may I enjoy your godlike help and favour,
8. Ho! Maruts, heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, mighty, roaring

Hymn 83. PARJANYA.

[Max Müller says the following is a very fair specimen of Vedic hymns.]

1. Sing with these songs thy welcome to the mighty, with adoration praise and call Parjanya.
   The Bull, loud roaring, swift to send his bounty, lays in the plants the seed for germination.
2. He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.
   From him exceeding strong flees e'en the guiltless when thundering Parjanya smites the wicked.
3. Like a car-driver whipping on his horses, he makes the messengers of rain spring forward.
   Far off resounds the roaring of the lion what time Parjanya fills the sky with rain-cloud.
4. Forth burst the winds, down come the lightning-flashes; the plants shoot up, the realm of light is streaming.
   Food springs abundant for all living creatures what time Parjanya quickens earth with moisture.
5. Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
   At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
6. Send down for us the rain of heaven, ye Maruts, and let the stallion's streams descend in torrents.
   Come hither with this thunder while thou pourest the waters down, our heavenly lord and father.
7. Thunder and roar: the germ of life deposit. Fly round us on thy chariot water-laden.
   Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.
8. Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
   Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
9. When thou, with thunder and with roar, Parjanya, smitest sinners down,
   This universe exults thereat, yea, all that is upon the earth.
10. Thou hast poured down the rain-flood: now withhold it. Thou hast made desert places fit for travel.
    Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

Hymn 85. VARUNA.

1. Sing forth a hymn sublime and solemn, grateful to glorious Varuna, imperial ruler,
   Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Surya.

2. In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Surya in heaven, and Soma on the mountain.
3. Varuna lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.
Therewith the universe's sovran waters earth as the shower of rain bedews the barley.
4. When Varuna is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud: the heroes, putting forth their vigour, loose them.
5. I will declare this mighty deed of magic, of glorious Varuna the lord immortal;
Who standing in the firmament hath meted the earth out with the sun as with a measure.
6. None, verily, hath ever let or hindered this the most wise god's mighty deed of magic,*
Whereby, with all their flood, the lucid rivers fill not one sea wherein they pour their water.
7. If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass.
8. If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and Varuna, let us be thine own beloved.

MANDALA VI.

The Rishi of this Book is Bharadvaja, to whom, with few exceptions, all the hymns are attributed. It contains 75 hymns. To Indra 21 hymns are addressed; to Agni, 13; to Pushan, 5; to the Visvadevas, 4.

Hymn 28. Cows.†

1. The kine have come and brought good fortune: let them rest in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra.
2. Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.
Increasing ever more and more his wealth, he makes the pious dwell within unbroken bounds.

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* *Mâyâm.* The word may be rendered design.
† The cows are the deified object of the hymn, except in stanza 2 and part of

3. These are ne'er lost, no robber ever injures them : no evil-minded foe attempts to harass them.
The master of the kine lives many a year with these, the cows whereby he pours his gifts and serves the gods.
4. The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These cows, the cattle of the pious worshipper, roam over wide-spread pasture where no danger is.
5. To me the cows seem Bhaga, *they seem Indra,* they seem a portion of the first-poured Soma.
These present cows, they, O ye men, are Indra. I long for Indra with my heart and spirit.
6. O cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful to look on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.
7. Crop good pasturage and be prolific; drink pure sweet water at goodly drinking-places.
Never be thief or sinful man your master, and may the dart of Rudra still avoid you.
8. Now let this close admixture be close intermingled with these cows,
Mixt with the steer's prolific flow, and, Indra, with thy hero might.

Hymn 53. PUSHAN.

[Niggardliness is condemned].

1. Lord of the path, O Pushan, we have yoked and bound thee to our hymn,
Even as a car, to win the prize.
2. Bring us the wealth that men require, a manly master of a house,
Free handed with the liberal meed.
3. Even him who would not give, do thou, O glorious Pushan, urge to give,
And make the niggard's soul grow soft.
4. Clear paths that we may win the prize; scatter our enemies afar.
Strong god, be all our thoughts fulfilled.
5. Penetrate with an awl (or goad), O sage, the hearts of avaricious churls,
And make them subject to our will.
6. Thrust with thine awl, O Pushan : seek that which the niggard's heart holds dear,
And make him subject to our will.
7. Tear up and fend in pieces, sage, the hearts of avaricious churls,
And make them subject to our will.

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* "The worshipper regards the cows as the deities, Bhaga and Indra, who bring him happiness."—Griffith.

8. Thou, glowing Pushan, carriest an awl that urges men to prayer.
Therewith do thou tear up and rend to shreds the heart of every one.
9. Thou bearest, glowing lord! a goad with horny point that guides the cows:
Thence do we seek thy gift of bliss.
10. And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

Hymn 75. Weapons of War.

["The deified objects are the armour and warlike weapons, charioteer, chariot, horses, etc,. and tutelary deities, addressed, mentioned or invoked in the hymn."—Griffith.]

The hymn is too long for quotation. The following are some of the verses referring to the bow and arrow, the principal offensive weapon.

2. With bow let us win kine, with bow the battle, with bow be victors in our hot encounters.
The bow brings grief and sorrow to the foeman: armed with the bow may we subdue all regions.
16. Loosed from the bowstring fly away, thou arrow, sharpened by our prayer.
Go to the foemen, strike them hoome, and let not one be left alive.

Charioteer and chariot are thus noticed.

6. Upstanding in the car the skilful charioteer guides his strong horses on wither soe'er he will.
See and admire the strength of those controlling reins which from behind declare the will of him who drives.
7. Horses whose hoofs rain dust are neighing loudly, yoked to the chariots, showing forth their vigour.
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.

The hymn concludes thus:

19. Whoso would kill us, whether he be a strange foe or one of us,
May all the gods discomfit him. My nearest, closest mail is prayer.

MANDALA VII.

All the hymns of this Book are ascribed to the Rishi Vasishtha, with whom his sons are associated as the seers of parts of two hymns. There are 104 hymns; of which 14 are addressed to Indra, 13 to Agni, 8 to the Asvins, 7 each to Ushas and the Visvedevas, 4 to Varuna, and one to frogs. The prevailing metre is Trishtub.

Hymn 45. Savitar.

1. May the god Savitar, rich in goodly treasures, filling the region borne by steeds come hither,

2. Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.
Now shall that mightiness of his be lauded : even Sura * yields to him in active vigour.
3. May this god Savitar, the strong and mighty, the lord of precious wealth, vouchsafe us treasures.
May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.
4. These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye gods, with blessings.

Hymn 46. RUDRA.

1. To Rudra bring these songs, whose bow is firm and strong, the god of heavenly nature, with swift-flying shafts.
Disposer, conqueror whom none may overcome, armed with sharp-pointed weapons : may he hear our call.
2. He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.
Come willingly to our doors that gladly welcome thee and heal all sickness, Rudra, in our families.
3. May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by.
Thou, very gracious god, hast thousand medicines : inflict no evil on our sons or progeny.
4. Slay us not, nor abandon us, O Rudra : let not thy noose, when thou art angry, seize us.
Give us trimmed grass and rule over the living. Preserve us evermore, ye gods, with blessings.

Hymn 49. WATERS.

1. Forth from the middle of the flood the Waters—their chief the Sea—flow cleansing, never sleeping.
Indra, the Bull, the thunderer, dug their channels ; here let those Waters, goddesses, protect me.
2. Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters, goddesses, protect me.
3. Those amid whom goes Varuna the sovran, he who discriminates men's truth and falsehood—
Distilling meath the bright, the purifying, here let those Waters, goddesses, protect me.
4. They from whom Varuna the king, and Soma and all the deities drink strength and vigour,
They into whom Vaisvanara Agni entered, here let these Waters, goddesses, protect me.

* The Sun as distinguished from Savitar.

Hymn 51. Adityas.

1. Through the Adityas' most auspicious shelter, through their mde. recent succour may we conquer.
   May they, the mighty, giving ear, establish this sacrifice, to make us free and sinless.
2. Let Aditi rejoice and the Adityas, Varuna, Mitra, Aryaman, most righteous.
   May they, the guardians of the world, protect us, and, to show favour, drink this day our Soma.
3. All universal deities, the Maruts, all the Adityas, yea, and all the Ribhus.
   Indra and Agni, and the Asvins, lauded, preserve us evermore, ye gods, with blessings.

Hymn 53. Heaven and Earth.

1. As priest with solemn rites and adorations I worship Heaven and Earth, the high and holy.
   To them, great parents of the gods, have sages of ancient time, singing, assigned precedence.
2. With newest hymns set in the seat of Order those the two parents, born before all others,
   Come, Heaven and Earth, with the celestial people, hither to us, for strong is your protection.
3. Yea, Heaven and Earth, ye hold in your profession full many a treasure for the liberal giver.
   Grant us the wealth which comes in free abundance.
   Preserve us evermore, ye gods, with blessings.

Hymn 55. Vastoshpati and Indra.

[The hymn appears to be made up of three unconnected pieces. The first verse is addressed to Vastoshpati, the guardian god of the house. Verses 2-4 are addressed by the spirits of Indra's worshippers to one of Yama's dogs who would prevent their entering the home of the pious dead. Sarama, the hound of Indra, was the mother of the two spotted watch-dogs of Yama. Verses 5-8 form a sleep song. It was recited by thieves and house-breakers to put people to sleep.—Abridged from Griffith.]

1. Vastoshpati, who killest all disease, and wearest every form,
   Be an auspicious friend to us.
2. When, O bright son of Sarama, thou showest, tawny-hued! thy teeth,
   They gleam like lances' points within thy mouth when thou wouldest bite: go thou to sleep.
3. Sarama's son, retrace thy way: bark at the robber and the thief.
   At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.
4. Be on thy guard against the boar, and let the boar beware of

5. Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.
6. The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.
7. The Bull who hath a thousand horns, who rises up from out of the sea,—.
By him the strong and mighty one we lull and make the people sleep.
8. The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweets—these, one and all, we lull to sleep.

Hymn 77. USHAS.

1. She hath shone brightly like a youthful woman stirring to motion every living creature.
Agni hath come to feed on mortals' fuel. She hath made light and chased away the darkness.
2. Turned to this All, far-spreading, she hath risen and shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours, mother of kine, guide of the days she bringeth.
3. Bearing the gods, own eye, auspicious lady, leading her courser white and fair to look on,
Distinguished by her beams Dawn shines apparent, come forth to all the world with wondrous treasure.
4. Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches: pour bounty, opulent lady, on the singer.
5. Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O goddess.
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.
6. O Ushas, nobly-born, daughter of Heaven, whom the Vasishthas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve us evermore, ye gods, with blessings.

Hymn 86. VARUNA.

1. The tribes of men have wisdom through his greatness who stayed even spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, and stars of old, and spread the earth before him.

2. With mine own heart I commune on the question how Varuna and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?
3. Fain to know this my sin I question others: I seek the wise, O Varuna, and ask them.
This one same answer even the sages gave me, Surely this Varuna is angry with thee.
4. What, Varuna, hath been my chief transgression, that thou shouldst slay the friend who sings thy praises?
Tell me, unconquerable lord, and quickly sinless will I approach thee with mine homage.
5. Loose us from sins committed by our fathers, from those wherein we have ourselves offended.
O king, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasishtha.
6. Not our own will betrayed us, but seduction, thoughtlessness, Varuna! wine, dice, or anger.
The old is near to lead astray the younger; even slumber leadeth men to evil-doing.
7. Slavelike may I do service to the bounteous, serve, free from sin, the god inclined to anger.
This gentle lord gives wisdom to the simple; the wiser god leads on the wise to riches.
8. O lord, O Varuna, may this laudation come close to thee, and lie within thy spirit.
May it be well with us in rest and labour. Preserve us evermore, ye gods, with blessings.

Hymn 103. Frogs.

[The hymn, says Max Müller, "which is called a panegyric of the frogs, is clearly a satire on the priests." It evidently belongs to a late period of Vedic poetry.]

1. They who lay quiet for a year, the Brahmans who fulfil their vows,
The frogs have lifted up their voice, the voice Parjanya hath inspired.
2. What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the frogs comes forth in concert like the cows' lowing with their calves beside them.
3. When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as son his father.
4. Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the frog moistened by the rain springs forward, and Green and Spotty both combine their voices.
5. When one of these repeats the other's language, as he who learns the lesson of the teacher,

Your every limb seems to be growing larger as ye converse with eloquence on the waters.

6. One as Cow-bellow and Goat-bleat the other, one frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.

7. As Brahmans, sitting round the brimful vessel, talk at the Soma-rite of Atiratra,
So, frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.

8. These Brahmans with the Soma-juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.

9. They keep the twelve month's god-appointed order, and never do the men neglect the season.
Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.

10. Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

Hymn 104. INDRA-SOMA.

[The hymn consists chiefly of imprecations directed against demons and evil spirits, Rakshasas and Yatudhanas, a kind of goblins. The demon foes are supposed to go about at night, disturbing sacrifices and pious men, ensnaring and even devouring human beings, and generally hostile to the human race.—Griffith. The hymn is too long to be quoted in full.]

1. Indra and Soma, burn, destroy the demon foe, send downward,
O ye Bulls, those who had gloom to gloom.
Annihilate the fools, slay them and burn them up; chase them away from us, pieree the voracious ones.

2. Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.

3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,
So that not one of them may ever thence return; so may your wrathful might prevail and conquer them.

4. Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the hearth.
Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.

5. Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.

24. Indra destroy the demon, male and female, joying and triumphing in arts of megic.
Let the fools' gods with bent necks fall and perish, and see no more the sun when he arises.
25. Look each one hither, look around: Indra and Soma, watch ye well.
Cast forth your weapon at the fiends; against the sorcerers hurl your bolt.

MANDALA VIII.

This Book is by a variety of authors. It contains 92 hymns, with 11 called Valakhilya Hymns. Of the hymns 36 are addressed to Indra, 11 to Agni, 5 to the Visvedevas, and 3 to the Maruts.

Hymn 30. VISVEDEVAS.

1. Not one of you, ye gods, is small, none of you is a feeble child:
All of you, verily, are great.
2. Thus be ye lauded, ye destroyers of the foe, ye three and thirty deities,
The gods of man, the holy ones.
3. As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.
4. Ye deities who stay with us, and all ye gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

Hymn 69. INDRA.

[This hymn is for success in a coming chariot race.]

1. O Satakratu, truly I have made none else my comforter.
Indra, be gracious unto us.
2. Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
3. What now! As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?
4. O Indra, help our chariot on, yea, thunderer, though it lag behind:
Give this my car the foremost place.
5. Ho there! Why sittest thou at ease? Make thou my chariot to be first:
And bring the fame of victory near.
6. Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.

Hymn 85. INDRA.

[In this hymn, of which only a few verses are quoted, Indra is styled the "holiest of the holy" (v. 4) and maker of the world and creatures (v. 6).

For him the floods stood still, the seven mothers, streams easy for the heroes to pass over.

2. The darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.
Neither might god nor mortal man accomplish what the strong hero wrought in full-grown vigour.

3. The mightest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and all his people hasten near to listen.

4. I count thee as the holiest of the holy, the caster-down of what hath ne'er been shaken.
I count thee as the banner of the heroes, I count thee as the chief of all men living.

5. What time, O Indra, in thine arms thou tookest thy wildly-rushing bolt to slay the Dragon,
The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.

6. Let us praise him who made these worlds and creatures all, things that after him sprang into being.
Fain would we win by song a friend in Indra, and wait upon our lord with adoration.

7. Flying in terror from the snort of Vritra, all deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.

MANDALA IX.

[This Book contains 114 Hymns. With the exception of one to the Apris and two in which Soma is invoked conjointly, all the hymns are addressed to Soma. Even in the hymn to the Apris, the attributes of Agni are transferred to Soma. He is addressed as Pavamana, representing the juice as it flows through the wool which is used as a strainer, and thus undergoing purification. The hymns were intended to be sung while this process was going on. The Book contains endless repetitions.]

Hymn 1. Soma Pavamana.

1. In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.

2. Fiend-queller, friend of all men, he hath with the plank attained unto
His place, his iron-fashioned home.

3. Be thou best Vritra-slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.

4. Flow onward with thy juice unto the banquet of the mighty gods:
Flow hither for our strength and fame.

5. O Indu, * we draw nigh to thee, with this one object day by day :
To thee alone our prayers are said.
6. The daughter of the Sun by means of this eternal fleece makes pure
Thy Soma that is gushing forth,
7. Ten sister maids† of slender form seize him amid the press and hold
Him firmly on the final day.
8. The virgins send him forth : they blow the skin musician-like, and fuse.
The triple foe-repelling meath.
9. The inviolable milch-kine round about him blend, for Indra's drink,
The fresh young Soma with their milk.
10. In the wild raptures of this draught, Indra slays all the Vritras : he,
The hero pours his wealth on us.

Hymn 96. Soma Pavamana.

[In this hymn Soma is described as the father of the principal gods and his hymns are characterised as "holy." Only a few verses can be quoted.]

5. Father of holy hymns, Soma flows onward, the father of the earth, father of heaven ;
Father of Agni, Surya's generator, the father who begat Indra and Vishnu.
6. Brahman of gods, the leader of the poets, Rishi of sages, bull of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.

. . . . . .

15. Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,
Like fresh milk-poured by Aditi, like passage in ample room, or like a docile car-horse.

Hymn 113. Soma Pavamana.

[In this hymn, where the joys of heaven are more fervently implore than in other parts of the Rig-Veda, Soma is addressed as the god from whom the gift of future happiness is expected.]

7. O Pavamana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.
8. Make me immortal in that realm where dwells the king, Vivasvan's son.‡.
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

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* "O dropping (Soma)." † The priest's fingers.
‡ Yama, son of Vivasvan.

9. Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.
10. Make me immortal in that realm of eager wish and strong desire,
The region of the golden Sun, where food and full delight are found. Flow, Indu, flow for Indra's sake.
11. Make me immortal in that land where happiness and transports, where.
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

MANDALA X.

This Book contains 191 hymns. To Indra 34 are addressed, to Agni 25, to the Visvedevas 22. There are hymns on creation and several to be used as charms for the cure of sickness, the removal of rivals, against miscarriage, &c. The Book includes some of the latest hymns in the Rig-Veda. Several of the hymns are ascribed to gods, as if the real authors wished by this device to conceal their late origin.

Hymn 14. YAMA.

[Hymn 10 contains a dialogue between Yama and Yami, in which the sister asks the brother to have children by him. This has already been noticed. Hymn 14 is a funeral address, partly to Yama, the god of the dead, and partly to the soul of the departed whose body is being consumed on the pile. Yama was originally the first man who died and so showed the souls of his successors the way to the home of the departed.—Griffith. Only part is quoted.]

1. Honour the king with thine oblations, Yama, Vivasvan's sons who gathers men together,
Who travelled to the lofty heights, above us, who searches out and shows the path to many.
2. Yama first found for us the road to travel: this pasture never can be taken from us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.

[The following verses are addressed to the spirit of the dead man whose funeral rites are being celebrated.]

7. Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
There shalt thou look on both the kings enjoying their sacred food, god Varuna and Yama.
8. Meet Yama, meet the Fathers (Pitris,) meet the merit of free or ordered acts in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.

9.* Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.

10. Run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh, then to the garcious-minded Fathers where they rejoice in company with Yama.

11. And those two dogs of Thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—
Entrust this man, O king, to their protection, and with prosperity and health endow him.

12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people;
May they restore to us a fair existence here and to-day, that we may see the sunlight.

Hymn 15. Fathers.

[This hymn is claimed to be written by Sankha son of Yama. It is the only one specially addressed to the Pitris. Offerings are made to them, which they are invited to partake, and blessings are solicited: Only verses 1—7 are quoted, but they are the principal.]

1. May they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma.
May they who have attained the life of spirits, skilled in Law, harmless, aid us when we call them.

2. Now let us pay this homage to the Fathers, to those who passed of old, and those who followed.
Those who vave rested in the earthly region, and those who dwell among the mighty races.

3. I have attained the gracious-minded Fathers, I have gained son and progeny from Vishnu.
They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.

4. Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and wealth without a trouble.

5. May they, the Fathers, worthy of the Soma, invited to their favourite oblations
Laid on the sacred grass, come nigh and listen; may they be gracious unto us and bless us.

6. Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.

Punish us not for any sin, O Fathers, which we through human frailty have committed.

7. Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations,
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.

Hymn 18. VARIOUS DEITIES.

[This hymn, claimed to be written by a son of Yama, is important, as sanctioning widow marriage. Verse 8. The barbarous practice of widow burning was based upon a mistranslation of verse 7. The word *Agre* was altered into *Agne*. Max Müller says: "This is, perhaps, the most flagrant instance of what can be done by an unscrupulous priesthood. Here have thousands of lives been sacrificed and a practical rebellion been threatened on the authority of a passage which was mangled, mistranslated and misapplied." Mrityu, the god of death, is distinct from Yama. Only some verses are quoted.]

1. Go hence, O Death, pursue thy special pathway apart from that which gods are wont to travel.
To thee I say it who hast eyes and hearest: touch not our offspring, injure not our heroes.

[Verse 2 is addressed to the kinsman of the deceased. *Effacing Mrityu's footstep*, means avoiding the path of death.]

2. As ye have come effacing Mrityu's footstep, to farther times prolonging your existence,
May ye be rich in children and possessions, cleansed, purified, and meet for sacrificing.

7. Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the matrons pass unto their houses.

[Verse 8 is spoken by the husband's brother, etc., to the wife of the dead man, who makes her leave her husband's body.]

8. Rise, come unto the world of life, O woman: come he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.

[Verse 10 is addressed to the body. The urn containing the ashes was buried. The earth is asked not to press heavily upon it.]

10. Betake thee to the lap of earth the mother, of earth far-spreading, very kind and gracious.
Young dame, wool-soft, unto the guerdon-giver, may she preserve thee from Destruction's bosom.

11. Heave thyself, Earth, nor press thee downward heavily: afford

Hymn 34. Dice, Etc.

[In this hymn a gambler apparently describes his own experience. The principal verses are quoted.

1. Sprung from tall trees on windy heights, these rollers transport me as they turn upon the table.
   Dearer to me the die that never slumbers than the deep draught of Mujavan's own Soma.
2. She never vexed me nor was angry with me, but to my friends and me was ever gracious.
   For the die's sake whose single point is final mine own devoted wife I alienated.
3. My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
   As of a costly horse grown old and feeble, I find not any profit of the gamester.
4. Others caress the wife of him whose riches the die hath coveted, that rapid courser:
   Of him speak father, mother, brothers, saying, We know him not: bind him and take him with you.
5. When I resolve to play with these no longer, my friends depart from me and leave me lonely,
   When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.
6. The gamester seeks the gambling-house, and wonders, his body all afire, Shall I be lucky?
   Still do the dice extend his eager longing, staking his gains against his adversary.
7. Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
   They give frail gifts and, then destroy the man who wins, thickly anointed with the player's fairest good.
10. The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
    In constant fear, in debt, and seeking riches, he goes by night unto the home of others.
11. Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
    He yokes the brown steeds* in the early morning, and when the fire is cold sinks down an outcast.
13. Play not with dice: no, cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient,
    There are thy cattle, there thy wife, O gambler. So this good Savitar himself hath told me.
14. Make me your friend: show us some little mercy. Assail us not with your terrific fierceness,
    Appeased be your malignity and anger, and let the brown dice snare some other captive.

Hymn 39. ASVINS.

[The Rishi of this hymn and the following is Ghoshâ, daughter of Kakshivan. Being a leper, she was incapable of marriage. When she was grown old in her father's house, the Asvins gave her health, youth, and beauty, so that she obtained a husband. Only the opening verses are quoted.]

1. As 'twere the name of father, easy to invoke, we all assembled here invoke this car of yours,
   Asvins, your swiftly-rolling circumambient car which he who worships must invoke at eve and dawn.
2. Awake all present strains, and let the hymns flow forth: raise up abundant fulness: this is our desire.
   Asvins, bestow on us a glorious heritage and give our princes treasure fair as Soma is.
3. Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
   Man call you too, Nasatyas, healers of the blind, the thin and feeble, and the man with broken bones.
4. Ye made Chyavana, weak and worn with length of days, young again, like a car, that he had power to move.
   Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
5. We will declare among the folk your ancient deeds heroic; yea ye were physicians bringing health.
   You, you who must be lauded, will we bring for aid, so that this foe of ours, O Asvins, may believe.

Hymn 72. GODS.

[The poet attempts to describe the origin of the gods and the universe.]

1. Let us with tuneful skill proclaim these generations of the gods,
   That one may see them when these hymns are chanted in a future age.
2. These Brahmanaspati produced with blast and smelting, like a smith.
   Existence, in an earlier age of gods, from non-existence sprang.
3. Existence in the earliest age of gods, from non-existence, sprang.
   Thereafter were regions* born. This sprang from the Productive Power.
4. Earth sprang from the Productive Power; the regions from the earth were born.
   Daksha was born of Aditi, and Aditi was Daksha's child.
5. For Aditi, O Daksha, she who is thy daughter, was brought forth.
   After her were the blessed gods born of immortal parentage.
6. When ye, O gods, in yonder deep close-clasping one another stood.
   Thence, as of dancers, from your feet a thickening cloud of dust arose.

7. When, O ye gods, like Yatis,* ye caused all existing things to grow,
Then ye brought Surya forward who was lying hidden in the sea.
8. Eight are the sons of Aditi who from her body sprang to life.
With seven she went to meet the gods: she cast Martanda † far away.
9. So with her seven sons Aditi went forth to meet the earlier age.
She brought Martanda thitherward to spring to life and die again.

Hymn 81. Visvakarman.

[Visvakarman is represented as the Creator of all things and architect of the world.]

1. He who sate down as Hotar-priest the Rishi, our father, offering up all things existing,—
He, seeking through his wish a great possession, came among men on earth as archetypal.
2. What was the place whereon he took his station? What was it that supported him? How was it?
Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.
3. He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides.
He, the sole god, producing earth and heaven, Weldeth them with his arms as wings, together.
4. What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.
5. Thine highest, lowest, sacrificial natures, and these thy midmost hero, O Visvakarman;
Teach thou thy friends at sacrifice, O blessed, and come thyself, exalted to our worship.
6. Bring thou thyself, exalted with oblation, O Visvakarman,
Earth and Heaven to worship,
Let other men around us live in folly: here let us have rich and liberal patron.
7. Let us invoke to-day, to aid our labour, the lord of speech, the thought-swift Visvakarman.
May he hear kindly all our invocations who gives all bliss for aid whose works are righteous.

Hymn 87. Agni.

[This hymn is addressed to Agni Rakshoha, the slayer of the Rakshasas. The aborigines are often compared to them. Only some verses are quoted.]

1. I balm with oil the mighty Rakshas-slayer; to the most famous friend I come for shelter,
Enkindled, sharpened by our rites, may Agni protect us in the

2. O Jatavedas with the teeth of iron, enkindled with thy flame attack the demons.
   Seize with thy tongue the foolish gods' adorers: rend, put within thy mouth the raw-flesh eaters.
3. Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
   Roam also in the air, O king, around us, and with thy jaws assail the wicked spirits.
14. With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
   Destroy with fire the foolish gods' adorers; blaze and destroy the insatiable monsters.
15. May gods destroy this day the evil-doer: may each hot curse of his return and blast him.
   Let arrows pierce the liar in his vitals, and Visva's net enclose the Yatudhana.*
16. The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
   Who steals the milch-cow's milk away, O Agni,—tear off the heads of such with fiery fury.
20. Guard us, O Agni, from above and under, protect us from behind us and before us;
   And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.

Hymn 90. PURUSHA.†

["This pantheistic hymn, which is generally called the Purusha-sukta, is of comparatively recent origin, and appears to be an attempt to harmonize the two ideas of sacrifice and creation. It contains the only passage in the Rig-Veda which enumerates the four castes."—Griffith. In the Rig-Veda the castes issuing from the mouth, arms, thighs and feet is probably only an allegory. In Manu and the Puranas it is represented as a literal statement of fact.]

1. A thousand heads had Purusha, a thousand eyes, a thousand feet.
   On every side pervading earth he fills a space ten fingers wide.‡
2. This Purusha is all that yet hath been and all that is to be;
   The lord of immortality which waxes greater still by food.
3. So mighty is his greatness; yea, greater than this is Purusha.
   All creatures are one-fourth of him, three-fourths eternal life in heaven.
4. With three-fourths Purusha went up: one-fourth of him again was here
   Thence he strode out to every side over what eats not and what eats.

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* Rakshasas.

† Purusha represents Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated things. —Griffith.

‡ The region of the heart of man.

5. From him Viraj* was born; again Purusha from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.

6. When gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.

7. They balmed as victim on the grass Purusha born in earliest time.
With him the deities and all Sadhyas† and Rishis sacrificed.

8. From that great general sacrifice the dripping fat‡ was gathered up.
He formed the creatures of the air, and animals both wild and tame.

9. From that great general sacrifice Richas and Sama-hymns were born:
Therefrom the metres were produced, the Yajus had its birth from it.

10. From it were horses born, from it all creatures with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.

11. When they divided Purusha how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

12. The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.

13. The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.

14. Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

15. Seven fencing-logs§ had he, thrice seven layers of fuel were prepared,
When the gods, offering sacrifice, bound, as their victim Purusha.

16. Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances,
The mighty ones attained the height of heaven, there were the Sadhyas, gods of old, are dwelling.

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* Viraj is said to have come, in the form of the mundane egg from Adi-Purusha, the primeval Purusha. Or Viraj may be the female counterpart of Purusha.—Griffith.

† A class of celestial beings, probably ancient divine sacrificers.

‡ The mixture of curds and butter.

§ Pieces of wood laid round a sacrificial fire to keep it together.

Hymn 121. KA.

This hymn is claimed to be written by the son of Prajapati.

[Ka, meaning who? that is, the unknown god, has been applied as a name to Prajapati, and to other gods, from a forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn. —Griffith.]

1. In the beginning rose Hiranyagarbha,* born only lord of all created beings.
   He fixed and holdeth up this earth and heaven. What god shall we adore with our oblation? †
2. Giver of vital breath, of power and vigour, he whose commandments all the gods acknowledge:
   Whose shade is death, whose lustre makes immortal. What god shall we adore with our oblation?
3. Who by his grandeur hath become sole ruler of all the moving world that breathes and slumbers;
   He who is lord of men and lord of cattle. What god shall we adore with our oblation?
4. His, through his might, are these snow-covered mountains, and men call sea and Rasa ‡ his possession:
   His arms are these, his thighs these heavenly regions. What god shall we adore with our oblations?
5. By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported:
   By him the regions in mid-air were measured. What god shall we adore with our oblations?
6. To him, supported by his help, two armies enbattled look while trembling in their spirit,
   When over them the risen sun is shining. What god shall we adore with our oblation?
7. What time the mighty waters came, containing the universal germ, producing Agni,
   Thence sprang the gods' one spirit into being. What god shall we adore with our oblation?
8. He in his might surveyed the floods containing productive force and generating Worship.
   He is the god of gods, and none beside him. What god shall we adore with our oblation?
9. Ne'er may he harm us who is earth's begetter, nor he whose laws are sure, the heaven's creator,
   He who brought forth the great and lucid waters. What god shall we adore with our oblation?

---

* The gold germ, the Sun-god, as the great power of the universe.
† Also translated "Worship we Ka the god with our oblation."

10. Prajapati!* thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee : may we have store of riches in possession.

Hymn 129. Creation.

This hymn is claimed to be written by Prajapati, the Supreme.

[Here says Max Müller we find the conception of a beginning of all things and of a state previous even to all existence. It is a hymn full of ideas which to many would seem to necessitate the admission of a long antecedent period of philosophical thought.—*Ancient Sanskrit Literature*, p. 559.]

1. There was not non-existent nor existent : there was no realm of air, no sky beyond it.
What covered in, and where ? and what gave shelter ? Was water there, unfathomed depth of water ?
2. Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.
That One Thing, † breathless, breathed by its own nature : apart from it was nothing whatsoever.
3. Darkness there was : at first concealed in darkness this All was indiscriminated chaos,
All that existed then was void and formless : by the great power of Warmth was born that Unit.
4. Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.
5. Transversely was their severing line extended : what was above it then, and what below it ?
There were begetters, there were mighty forces, free action here and energy up yonder.
6. Who verily knows and who can here declare it, whence it was born and whence comes this creation ?
The gods are later than this world's production. Who knows then whence it first came into being ?
7. He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Hymn 145. Sapatnibadhanam.

[The hymn is a spell to rid a jealous wife of a more favoured rival. The Rishi is Indrani, the consort of Indra.—Griffith.]

1. From out the earth I dig this plant an herb of most effectual power,

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* Lord of life, creatures or creation. Savitar and Soma Pavamana are also so called, Prajapati was afterwards the name of a separate god, the bestower of progeny and cattle and sometimes invoked as the Creator.—Griffith.

† The unit out of which the universe was developed.

Wherewith one quells the rival wife and gains the husband for oneself.

2. Auspicious, with expanded leaves, sent by the gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.

3. Stronger am I; O stronger one, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.

4. Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.

5. I am the conqueror, and thou, thou also art victorious:
As victory attends us both we will subdue my fellow-wife.

6. I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit* speed to me, hasten like water on its way.

Hymn 162.

[This hymn is by Rakshoha, Slayer of Rakshasas, a son of Brahma. The subject is the prevention of miscarriage. Stanzas 1, 2 are directed against diseases, and 3—6 against evil spirits which attack women who are about to become mothers.—Griffith.]

Hymn 163.

[This hymn is supposed to be a charm to cure consumption. The first and last stanzas are quoted:]

1. From both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.

6. From every member, every hair, disease that comes in every joint, from all thyself, from top to toe, I drive thy malady away.

Hymn 169. Cows.

1. May the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.

2. Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,
Whom the Angirasas produced by fervour,—vouchsafe to these, Parjanya, great protection.

3. Those who have offered to the gods their bodies, whose varied forms are all well known to Soma,—
Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.

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* The husband's.

4. Prajapati, bestowing these upon me, one-minded with all gods and with the fathers,
Hath to our cow-pen brought auspicious cattle: so may we own the offspring they will bear us.

Hymn 175. Press-Stones.*

1. May Savitar the god, O Stones, stir you according to the Law:
Be harnessed to the shafts, and press.
2. Stones, drive calamity away, drive ye away malevolence;
Make ye the cows our medicine.
3. Of one accord the upper stones; giving the Bull† his bull-like strength,
Look down with pride on those below.
4. May Savitar the god, O Stones, stir you as Law commands for him.
Who sacrifices, pouring juice.

Hymn 191. Agni.

[This is the last hymn of the Rig-Veda. The subject is agreement in an assembly].

1. Thou, mighty Agni, gatherest all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place.
2. Assemble, speak together: let your minds be all of one accord,
As ancient gods unanimous sit down to their appointed share.
3. The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.
4. One and the same be your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

THE SAMA VEDA.

As already mentioned, this consists almost entirely of extracts from the Rig-Veda. Hymns, portions of hymns, and detached verses are transposed and re-arranged without reference to their original order, and there are frequent variations from the text of the Rig-Veda. The first hymn is considered a later addition. The second hymn, as translated by Griffith, is given to afford some idea of the composition of the book.

1. O Agni, God, the people sing reverent praise to thee for strength;
With terrors trouble thou the foe! viii. 64, 10.

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* The stones used in pressing soma. † Soma.

2. I seek with song your messenger, oblation-bearers, lord of wealth,
   Immortal, best at sacrifice. iv. 8, 1.
3. Still turning to their aim in thee the sacrificer's sister hymns.
   Have come to thee before the wind. viii. 91, 93.
4. To thee illuminer of night, O Agni, day by day, with prayers.
   Bringing thee reverence, we come. i. 1, 7.
5. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
   Adorable in every house. i. 27, 10.
6. To this fair sacrifice to drink the milky draught art thou called forth;
   O Agni, with the Maruts come! i. 19, 1.
7. With homage will I reverence thee, Agni, like a long-tailed steed,
   Imperial lord of holy rites. i. 27, 1.
8. As Asura and as Brigu called, as Apnavâna called, I call.
   The radiant Agni robed with sea. viii. 91, 4.
9. When he enkindles Agni, man should with his heart attend the song:
   I kindle Agni till he glows. viii. 91, 22.
10. Then, verily, they see the light refulgent of primeval seed,
    Kindled on yonder side of heaven. viii. 6, 30.

ATHARVA VEDA.

Next to the Rig-Veda this is the most important of the Vedas. As already mentioned, the Yajur Veda and the Sama Veda consist almost entirely of selections from the Rig-Veda. The proportion is much less in the Atharva Veda. One-sixth of the work is in prose. The number of the hymns is about 700, and of the verses about 6,000, of which about a sixth are found in the Rig-Veda.

Full details and illustrative extracts are given in a separate publication.

THE BRAHMANAS.

The most important subjects in the Brahmanas, arranged with illustrative extracts in an interesting manner, will be found in the work of the Rev. Dr. Macdonald noticed at page 11. A few additional extracts may be given from two of the principal Brahmanas.

The estimate of the Brahmans expressed by Professor Eggeling, the translator of the Satapatha Brahmana, may first be quoted:

"The translator of the Satapatha Brahmana can be under no illusion as to the reception his production is likely to meet with at the hand of the general reader. In the whole range of literature few works are probably less calculated to excite the interest of any outside the very limited number of specialists than the ancient theological writings of the Hindus,

known by the name of Brahmanas. For wearisome prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, their works are perhaps not equalled anywhere."

The AITAREYA BRAHMANA of the Rig-Veda contains "the earliest speculations of the Brahmans on the meaning of the sacrificial prayers, and on the origin, performance, and sense of the Rites of the Vedic Religion." The Sanskrit text, with an English translation, was published by the late Dr. Haug, Superintendent of Sanskrit Studies in the Poona College.

The work, as translated by Dr. Haug, begins as follows:

"Agni, among the gods, has the lowest, Vishnu the highest place; between them stand all the other deities.

They offer the Agni-Vishnu rice-cake (*purudasa*) which belongs to the *Dikshaniya Ishti* (and put its several parts) on eleven potsherds (*kapala*). They offer it (the rice-cake) really to all the deities of this (Ishti) without foregoing any one. For Agni is all the deities, and Vishnu is all the deities. For these two (divine) bodies, Agni and Vishnu, are the two ends of the sacrifice. Thus when they portion out the Agni-Vishnu rice-cake, they indeed make at the end (after the ceremony is over) prosper (all) the gods of this (ceremony).

Here they say: if there be 11 potsherds on which portions of the rice-cake are put, and (only) two deities, Agni and Vishnu, what arrangement is there for the two, or what division?

(The answer is) The rice-cake portions on 8 potsherds belong to Agni; for the *Gayatri* verse consists of 8 syllables, and the Gayatri is Agni's metre. The rice-cake portions on the 3 potsherds belong to Vishnu; for Vishnu (the sun) strode thrice through the universe. This the arrangement (to be made) for them; this is the division.

He who might think himself to have no position (not to be highly respected by others) should portion out (for being offered) *Charu* (boiled rice) over which ghee is poured. For on this earth no one has a firm footing who does not enjoy a certain (high) position. The ghee (poured over this *Charu*) is the milk of the woman; the husked rice grains (of which Charu consists) belong to the male; both are a pair. Thus the Charu on account of its consisting of a pair (of female and male parts) blesses him with the production of progeny and cattle, for his propagation (in his descendants and their property.) He who has such knowledge propagates his progeny and cattle.

He who brings the New and Full Moon oblations, has already made a beginning with the sacrifice, and made also a beginning with (the sacrificial worship of the) deities. After having brought the New or Full Moon oblations, he may be inaugurated in consequence of the offering made at these (oblations) and the sacrificial grass (having been spread) at these (oblations, at the time of making them). This (might be regarded) as one Diksha (initiatory rite).

The Hotar must recite 17 verses for the wooden sticks to be thrown into the fire (to feed it). For Prajapati (the Lord of all creatures) in is seventeen-fold, the months are twelve, and the seasons five by putting *Hemanta* (winter) and *Sisira* (between winter and spring) as one. So

much is the year. The year is Prajapati. He who has such a knowledge prospers by these verses (just mentioned) which reside in Prajapati."

Vol. II. pp. 1—6.

According to the foregoing, the offering of boiled rice on which ghee has been poured, secures to the worshipper children and cattle.

The SATAPATHA BRAHMANA is called the Brahmana "of a hundred paths," because it consists of a hundred lectures (Adhyayas.)

The first Kanda treats of New and Full Moon Sacrifices.

The first 11 verses show how purification is to be obtained the day before the sacrifice begins. The remainder of the first Brahmana is as follows:

"12. By way of his first act on the following morning he (Adhvaryu priest) betakes himself to the water, and brings water forward: for water is (one of the means of) sacrifice. Hence by this his first act he approaches (engages in) the sacrifice; and by bringing (water) forward, he spreads out (prepares) the sacrifice.

13. He brings it forward with those mysterious words: 'Who (or Prajapati) joins (or yokes) thee (to this fire)? He joins thee. For what (or, for Prajapati) does he join thee? For that (or him) he joins thee!' For Prajapati is mysterious; Prajapati is the sacrifice: hence he thereby yokes (gets ready for the performance) Prajapati, his sacrifice.

14. The reason why he brings forward water is, that all this (universe) is pervaded by water; hence by this his first act he pervades (or gains) all this (universe).

15. And whatever herein this (sacrifice) the Hotri or the Adhvaryu, or, the Brahman or the Agnidhra or the sacrificer himself, does not succeed in accomplishing, all that is thereby obtained (or made good).

16. Another reason why he brings forward water is this: whilst the gods were engaged in performing sacrifice, the Asuras and Rakshas forbade (*raksh*) them saying, 'He shall not sacrifice!' and because they forbade (*raksh*), they are called Rakshas.

17. The gods then perceived this thunderbolt, to wit, the water: the water is a thunderbolt, for the water is indeed a thunderbolt; hence wherever it goes, it produces a hollow, (or depression of ground); and whatever it comes near, it burns up. Therefore they took up that thunderbolt, and in its safe and foeless shelter they spread (performed) the sacrifice. And thus he (the Adhvaryu priest) likewise takes up this thunderbolt, and in its safe and foeless shelter spreads the sacrifice. This is the reason why he brings forward water.

18. After pouring out some of it (into the jug) he puts it down north of the Garhapatya fire. For water (*ap*) is female and fire (*agni*) is male; and the Garhapatya is a house: hence a copulative production offspring is thereby effected in this house. Now he who brings forward the water takes up a thunderbolt; but when he takes up the thunderbolt, he cannot do so unless he is firmly placed; for otherwise it destroys him.

19. The reason then why he places it near the Garhapatya fire is, that the Garhapatya is a house, and a house is a safe resting-place; so that he thereby stands firmly in a house, and therefore in a safe resting-

place; in this way that thunderbolt does not destroy him,—for this reason he places it near the Garhapatya fire.

20. He then carries it north of the Ahavaniya fire. For water is female and fire is male: hence a copulative production of offspring is thereby effected. And in this way alone a regular copulation can take place, since the woman lies on the left (or north) side of the man.

21. Let nobody pass between the water (and the fire), lest by passing between them he should disturb the copulation which is taking place. Let him set the water down without carrying it beyond (the north side of the fire, *i. e.*, not on the eastern side); nor should he put it down before reaching (the north side, *i. e.*, not on the western side). For, if he were to put the water down after carrying it beyond,—there being, as it were, a great rivalry between fire and water,—he would cause this rivalry to break forth on the part of the fire; and when they (the priests and the sacrificer (touch the water of this) (vessel) he would, by carrying it and setting it down beyond (the northern side), cause the enemy to spirt in the fire. If, on the other hand, he were to put it down before gaining (the northern side), he would not gain by it the fulfilment of the work for which it had been brought forward. Let him therefore put it down exactly north of the Ahavaniya fire.

22. He now strews sacrificial grass all round (the fires), and fetches the utensils, taking two at the time, viz., the winnowing basket and the Agnihotra ladle, the wooden sword and the potsherds, the wedge and the black antelope skin, the mortar and the pestle, the large and the small millstones. These are ten in number; for of ten syllables consists the Viraj (metre) and radiant (*Viraj*) also is the sacrifice: so that he thereby makes the sacrifice resemble the Viraj. The reason why he takes two at a time is, because a pair means strength; for when two undertake anything, there is strength in it. Moreover, a pair represents a productive copulation, so that a productive copulation (of these respective objects) is thereby effected."*

The directions for the New and Full Moon Sacrifices occupy 273 pages. Even the specimen given shows that they abound with wearisome repetitions; while the logic is absurd, as in 14, 16, 18, &c. The Second Kanda treats of the establishment of Sacred Fires, the Worship of Fires, &c. The directions about the Agnihotra, or Morning and Evening Milk Offerings, are quoted below:

Fourth Kanda.

II. The Agnihotra or Morning and Evening Libations: and the Agni Upasthana or Homage to the Fires.

1. Prajapati alone, indeed, existed here in the beginning. He considered, 'How may I be reproduced?' He toiled and performed acts of penance. He generated Agni from his mouth; and because he generated him from his mouth, therefore Agni is a consumer of food: and, verily, he who thus knows Agni to be a consumer of food, becomes himself a consumer of food.

* *Sacred Books of the East*, Vol. XII. pp. 7-11.

2. He thus generated him first (Agre) of the gods; and therefore (he is called) Agni, for Agni (they say) is the same as Agre. He, being generated, went forth as the first (purva); for of him who goes first, they say that he goes at the head (Agre). Such, then, is the origin and nature of that Agni.

3. Prajâpati then considered, 'In that Agni I have generated a food-eater for myself; but, indeed, there is no other food here but myself, whom, surely, he would not eat.' At that time this earth had, indeed, been rendered quite bald; there were neither plants nor trees. This, then, weighed on his mind.

4. Thereupon Agni turned towards him with open mouth; and he (Prajâpati) being terrified, his own greatness departed from him. Now his own greatness is his speech: that speech of his departed from him. He desired an offering in his own self; and rubbed (his hands); and because he rubbed (his hands), therefore both this and this (palm) are hairless. He then obtained either a butter-offering or a milk-offering;—but, indeed, they are both milk.

5. This (offering), however, did not satisfy him, because it had hairs mixed with it. He poured it away (into the fire), saying, 'Drink while burning (osham dhaya)!' From it plants sprang: hence their name 'plants (oshadhayah).' He rubbed (his hands) a second time, and thereby obtained another offering, either a butter-offering or a milk-offering;—but, indeed, they are both milk.

6. This (offering) then satisfied him. He hesitated: 'Shall I offer it up? Shall I not offer it up?' he thought. His own greatness said to him, 'Offer it up!' Prajâpati was aware that it was his own (Sva) greatness that had spoken (âha) to him; and offered it up with 'Svâhâ!' This is why offerings are made with 'Svâhâ!' Thereupon that burning one (viz., the sun) rose; and then that blowing one (viz., the wind) sprang up; whereupon, indeed, Agni turned away.

7. And Prajâpati, having performed offering, reproduced himself, and saved himself from Agni, Death, as he was about to devour him. And, verily, whosoever, knowing this offers the Agnihotra, reproduces himself by offspring even as Prajâpati reproduced himself; and saves himself from Agni, Death, when he is about to devour him.

8. And when he dies and when they place him on the fire, then he is born (again) out of the fire, and the fire only consumes his body. Even as he is born from his father and mother, so is he born from the fire. But he who offers not the Agnihotra, verily, he does not come into life at all: therefore the Agnihotra should by all means be offered.

9. And as to that same birth from out of doubt;—when Prajâpati doubted he, while doubting, remained steadfast on the better (side), insomuch that he reproduced himself and saved himself from Agni, Death, when he was about to devour him: so he also who knows that birth from out of doubt, when he doubts about anything, still remains on the better (side).

10. Having offered, he rubbed his (hands). Thence a Vikankata tree sprung forth; and therefore that tree is suitable for the sacrifice, and proper for sacrificial vessels. Thereupon those (three) heroes among the gods were born; viz., Agni, that blower (Vâyu,) and Sûrya: and,

verily, whosoever thus knows those heroes among the gods, to him a hero is born.

11. They then said, 'We come after our father Prajâpati: let us then create what shall come after us!' Having enclosed (a piece of ground), they sang praises with the Gâyatri stanza without the 'Hin:' and that (with) which they enclosed was the ocean; and this earth was the praise ground (Astâva).

12. When they had sung praises, they went out towards the east, saying: 'We (will) go back thither!' The gods came upon a cow which had sprung into existence. Looking up at them, she uttered the sound 'Hin.' The gods perceived that this was the 'Hin' of the Sâman (melodious sacrificial chant); for heretofore (their song was without the 'Hin,' but after it was the (real) Sâman. And as this same sound 'Hin' of the Sâman was in the cow, therefore the latter affords the means of subsistence; and so does he afford the means of subsistence whosoever thus knows that 'Hin' of the Sâman in the cow.

13. They said 'Auspicious, indeed, is what we have produced here, who have produced the cow: for truly, she is the sacrifice, and without her no sacrifice is performed; she is also the food, for the cow, indeed, is all food.'

14. This (word 'go'), then, is a name of those (cows), and so it is of the sacrifice: let him, therefore, repeat it, (as it were saying, 'Good, excellent!' and verily, whosoever, knowing this, repeats it,) as it were saying, 'Good, excellent!' and verily, whosoever, knowing this, repeats it (as it were) saying, 'Good,' excellent! with him those (cows) multiply, and the sacrifice will incline to him.

15. Now, Agni coveted her. 'May I pair with her,' he thought. He united with her, and his seed became that milk of hers: hence, while the cow is raw, that milk in her is cooked (warm): for it is Agni's seed, and therefore also, whether it be in a black or in a red (cow) it is ever white and shining like fire, it being Agni's seed. Hence it is warm when first milked, for it is Agni's seed.

16. They (the men) said, "Come, let us offer this up!" 'To whom of us shall they first offer this?' (said those gods).—'To me!' said Agni; 'To me!" said that blower (Vâyu),—To me! said Surya. They did not come to an agreement; and not being agreed, they said, 'Let us go to our father Prajâpati; and to whichever of us he says it shall be offered first, to him they shall first offer this.' They went to their father Prâjapati, and said, 'To whom of us shall they offer this first?'

17. He replied, 'To Agni: Agni will forthwith cause his own seed to be reproduced, and so you will be reproduced.' 'Then to thee,' he said to Sûrya; and what of the offered (milk) he then is still possessed of, that shall belong to that blower (Vâyu)!' And accordingly, they in the same way offer this (milk) to them till this day: in the Evening to Agni, and in the Morning to Sûrya; and what of the offered (milk) he then is still possessed of, that, indeed, belongs to that blower.

18. By offering, those gods were produced in the way in which they were produced, by it they gained that victory which they did gain: Agni conquered this world, Vâyu the air, and Sûrya the sky, and whosoever knowing this, offers the Agnihotra, he, indeed, is produced in the

same way, in which they were then produced, he gains that same victory which they then gained;—indeed, he shares the same world with them, whosoever, knowing this, offers the Agnihotra. Therefore the Agnihotra should certainly be performed.

Every intelligent reader of the foregoing must admit that the severe criticism of Professors Max Müller and Eggeling is deserved.

The foregoing extracts more resemble the "twaddle of idiots" than the utterances of sensible man.

REVIEW.

Some general remarks may now be made based on the preceding pages.

The Religion of the Vedas Polytheistic.

Classification of the Gods.—"It is difficult," says Max Müller, "to treat of the so-called gods celebrated in the Veda according to any system, for the simple reason that the concepts of these gods and the hymns addressed to them sprang up spontaneously and without any pre-established plan . . . Many functions are shared in common by various gods, no attempt having yet been made at organising the whole body of the gods, sharply separating one for the other, and subordinating all of them to several, or, in the end, to one supreme head."*

Yaska, in his Nirukta, the oldest commentary on the Vedas now in existence, says: "There are three deities, viz., Agni, whose place is on earth; Vayu, or Indra, whose place is in the air; and Surya, the sun, whose place is in the sky." "These gods might all be one as a priest receives various names at various sacrifices." "Or," says he, "it may be, these gods are all distinct beings, for the praises addressed to them are distinct, and their appellations also." The former "was certainly not the idea of most of the Vedic Rishis themselves, still less of the people who listened to their songs at fairs and festivals."

Yaska, in the latter part of his work, divides the deities into the three orders of terrestrial, and celestial.

Number.—The gods are generally spoken of as being "thrice-eleven" in number. "Ye gods, who are eleven in the sky, who are eleven on earth, and who in your glory are eleven dwellers in the (atmospheric) waters, do ye welcome this our offering." "Agni, bring hither according to thy wont, and gladden the three and thirty gods with their wives."

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* *India What can it Teach us?* pp. 148, 149.

The 33 gods did not include them all. Hymn viii. 35, 3 makes the following additions:

> With all the deities, three times eleven, here in close alliance with the Marnts, Bhrigus, Floods;
> Accordant, of one mind with Surya and with dawn.
> O Asvins, drink the Soma-juice.

In Book iv. 9, 9 the gods are mentioned as being much more numerous: "Three hundred, three thousand, thirty and nine gods have worshipped Agni."

Monotheism is a belief in the existence of one God only; *polytheism* is a belief in a plurality of gods. Max Müller says, "If we must employ technical terms, the religion of the Veda is polytheism, not monotheism." The 27th hymn of the first Mandala of the Rig-Veda concludes as follows:

> "Glory to gods' the mighty and the lesser, glory to gods the younger and the elder;
> Let us, if we have power, pay the gods worship; no better prayer than that, ye gods, acknowledge."

As already mentioned, the gods are repeatedly said to "be thrice-eleven in number." Whitney says: "The great mass of Vedic hymns are absorbed in the praise and worship of the multifarious deities of the proper Vedic pantheon, and ignore all conception of a unity of which these are to be accounted the varying manifestations."

There are different kinds of polytheism. The ancient Greeks and Romans had a more or less organised system of gods, different in power and rank, and all subordinate to a supreme God, a Zeus or Jupiter. In the Veda, the gods worshipped as supreme by each sect stand still side by side, no one is always first, no one is always last. Even gods of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet a supreme place above all other gods.

"It would be easy to find," says Max Müller, "in the numerous hymns of the Veda, passages in which almost every single god is represented as supreme and absolute. In the first hymn of the second Mandala, Agni is called the ruler of the universe, the lord of men, the wise king, the father, the brother, the son, and friend of men; nay, all the powers and names of the others are distinctly ascribed to Agni. . . . Indra is celebrated as the strongest god in the hymns as well as in the Brahmanas, and the burden of one of the songs of the tenth book is; Vis'vasmâd Indra uttarah. "Indra is greater than all." Of Soma it is said that he was born great, and that he conquers every one. He is called the king of the world; he has the power to prolong the life of men, and in one sense he is called the maker of heaven and earth, of Agni, of Surya, of Indra and Vishnu.

"If we read the next hymn, which is addressed to Varuna, we perceive that the god here invoked is, to the mind of the poet, supreme and all-mighty."*

Max Müller has coined a word, *henotheism*, † to express what he seems to regard as a "peculiar character of the ancient Vedic religion." It denotes that each of several divinities is regarded as supreme, and worshipped without reference to the rest. The same applies largely to modern Hinduism. Each person may have his special god, *ishta devata*, but whom he may change for another if required. At the same time he may believe in many others. Henotheism is simply a form of polytheism.

Only one being can be supreme, but a Hindu does not find any difficulty in accepting the most contradictory statements. As well may it be said that all the boys in a class are first.

The hymns of the Rig-Veda were composed by many authors, extending over a period of several centuries. Hence the theology is often inconsistent. The polytheism of some hymns is very marked and distinct. In others it is hazy. Some hymns, in the absence of all others, might be regarded as monotheistic.

Some suppose that the Indo-Aryan worship in *pre*-Vedic times was monotheistic. Max Müller says:

"There is a monotheism which precedes the polytheism of the Veda and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

The great Heaven-Father, Dyaus Pitar, *may* at a remote period have been the only object of worship. In Vedic times, however, polytheism prevailed.

Deities sprung from the same source had a tendency, after a very short career of their own, to run together. Dyaus was the sky as the ever-present light. Varuna was the sky as the all-embracing. Mitra was the sky as lighted up by the morning. Surya was the sun as shining in the sky. Savitri was the sun as bringing light and life. Vishnu was the sun as striding with three steps across the sky; Indra appeared in the sky as the giver of rain, Rudra and the Maruts passed along the sky in thunderstorms; Vata and Vayu were the winds of the air; Agni was fire and light.

Hence it happened constantly that what was told of one deity could be told of another likewise; the same epithets are shared by many, the same stories are told of different gods.

Some of the old poets go so far as to declare that one god is identical with others. In the Atharva Veda (XIII. 3, 13) we read: "In the evening Agni becomes Varuna; he becomes Mitra when rising in the morning; having become Savitri he passes through

* *Ancient Sanskrit Literature*, pp. 533, 534.

† *Henos*, one *theos*, god.

the sky; having become Indra he warms the heaven in the middle." Surya, the sun, is identified with Indra and Agni; Savitri with Mitra and Pushan; Indra with Varuna: Dyaus, the sky, with Parjanya, the rain-god. One poet says (Rig-Veda I. 164, 46):—"That which is *one*, sages name it in various ways—they call it Agni, Yama, Matarisvan." Another poet says: "The wise poets represent by their words Him who is one with beautiful wings in many ways."

"The formation of dual deities," says Max Müller, "seems quite peculiar to the Veda. The names of two gods who shared certain functions in common were formed into a compound with a dual termination, and this compound became the name of a new deity. Thus we have hymns not only to Mitra and Varuna, but to Mitrâvarunau as one; may sometimes they are called the two Mitras and the two Varunas."*

Sometimes all the gods were comprehended by one common name, *Visve Devas*, the All-gods, and prayers were addressed to them in their collective capacity.

Dr. John Muir, who has given special attention to the subject, says that the hymns, "are the productions of simple men, who, under the influence of the most impressive phenomena of nature, saw everywhere the presence and agency of divine powers, who imagined that each of the great provinces of the universe was directed and animated by its own separate deity, and who had not yet risen to a clear idea of one supreme creator and governor of all things. This is shown not only by the special functions assigned to particular gods, but in many cases by the very names which they bear, corresponding to those of some of the elements or of the celestial luminaries."†

Pantheism Developed.—The tendency towards unity shown by some of the Vedic poets, did not end in *monotheism*, but in *pantheism*, that the universe, as a whole, is God. Both the hymns and the Brahmanas teach a polytheistic religion. They form the *Karma-kanda*, 'the department of works.' The Upanishads, philosophical treatises at the end of some of the Brahmanas, form the *Jnanakanda* 'the department of knowledge.' According to the Upanishads there is only one real Being in the universe, which Being also constitutes the universe. This pantheistic doctrine is everywhere traceable in some of the more ancient Upanishads, although often wrapped up in mysticism and allegory. It is clearly expressed in the well-known formula of three words from the Chhandogya Upanishad, *ekam evad-vitiyam*, 'one only without a second.

Rammohun Roy, as already mentioned, despised the hymns of the Vedas; he spoke of the Upanishads as the Vedas, and thought that they taught monotheism. The Chhandogya formula was also

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* Hibbert Lectures, p. 291. † Studies, p. 142.

adopted by Keshab Chunder Sen. But it does not mean that there is no second God, but that there is no second any thing—a totally different doctrine.

Later Development of Polytheism.—While the Vedic poets were generally satisfied with "thrice-eleven" or thirty-three deities, in the Puranas they were converted into 33 crores,—a number greater than every man, woman and child in the country. But along with this pantheistic views are also held.

The Religion of the Vedas Polytheistic.—The Rev. Nehemiah Goreh thus states the case:

"The most ignorant idolaters will tell you, if you will ask them, that there is only one God, that is, the Supreme Being, and they will never say that there is more than one God. But if any one would say that the Hindus of the present time worship many gods also though they may acknowledge that there is only one God, and that they worship idols, and therefore they cannot be monotheists; then I would ask, Was not the same the case with the authors of those ancient hymns of the Rig-Veda? They may have spoken sometimes here and there of God, but the chief objects of their devotion were Agni, Váyu, Indra, and many other real or imaginary beings. And does the worship of a god in an idol appear to any one worse than the worship of fire and wind? Why so? Because idols seem to be very mean things, but fire and wind are grander and finer elements? Then such a one ought not to find much fault with any that worships gods in images made of gold and silver.

"We, then, all believed that there was only one God and called Him Omnipotent, Omniscient and so on, and learned writers of our most modern philosophical and religious books propound elaborate arguments to prove the existence of such a God, and yet we, and they worshipped, at the same time, a multitude of gods also. It is then really incomprehensible to me why any one should say that there is monotheism in the Rig Veda, because in some rare passages of it God seems to be spoken of, and why he should not think that there is monotheism in all, even the most modern, books of Hinduism, and why he should not call every Hindu a monotheist."*

CHARACTER OF THE VEDIC GODS.

More than 2,000 years ago, Aristotle, a famous Greek philosopher, said, "men create the gods after their own image, not only with regard to their form, but also with regard to their manner of life." The gods of the Hindus are typical of themselves at different periods in their history. In Vedic times Indra is the soma-drinking martial god who recovers the celestial cows from the fort of

* *The Supposed and Real Doctrine of Hinduism*, pp. 14, 15.

Pani, and helps the Aryans in their wars against the aborigines In the Puranas, "Indra is a gorgeous king of a luxurious and somewhat voluptuous court, where dance and music occupy most of his time. Indra is said to have attained his proud position by his austere pénances, and is in constant fear lest any mortals on earth attain the same rank by the same means."*

The Vedic gods were like the early Aryans, especially Indra, the highest of them. Like themselves, he is represented as intensely fond of the soma juice, and as delighting in war. He was a polygamist, for Hymn x. 145 is the exultation of Indrani over her rival wives. In Hymn viii. 85, 4, Indra is, nevertheless, styled the "holiest of the holy." The Rev. Nehemiah Goreh says:

"The Shadvinsha Brahmana of the Sáma Veda prescribes a ceremony in which the god Indra is to be invoked in these words, 'O adulterous lover of Ahalya!† Now, that the Veda should prescribe the worship of a god who is believed to be an adulterer itself indicates a terrible corruption of the moral sense, but what is still more terrible is the fact that this god is to be invoked by those words as by an endearing appellation, and so this act of his adultery is supposed to be a matter of glory to him! Men whose moral sense was corrupted in such a manner could not have had proper notions of holiness.‡

Max Müller says, "Some of the poets of the Veda ascribe to the gods sentiments and passions unworthy of the deity, such as anger, revenge, delight in material sacrifices." As already mentioned, Varuna is the only Vedic deity who is described as possessing high moral attributes. Even he gradually disappears, and his character is changed. There is not a hymn addressed to him in the Tenth Book. The Mahabharat describes him as having carried off Bhadra, the wife of Utathya.

Still, though the moral standard of the Vedic gods, with the exception mentioned, is low, they are on the whole far superior to the later creations of Hindu mythology.

The Relation of the Worshippers to the Gods.

Varuna, from his majesty and purity, was regarded with awe by the early Aryans; but he was dethroned by Indra, who was looked upon both as a mighty god and as one who would join with them in drinking the soma juice.

The Rev. K. S. Macdonald has the following remarks on the light in which the gods were generally regarded: "In one word the relation was very familiar. There is little or no sense of love or fear, no sense of the holy or the pure or the spiritual. They treat

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* Dutt's *Ancient India*, Vol. III. p. 278.

the gods as of themselves, only more powerful, subject to the same weaknesses, the same desires, the same appetites. . The Soma the clarified butter, the horses, etc., in which the worshippers delighted were supposed to be sources of still greater pleasure to their gods. The strength, the stimulus which they themselves experienced, or imagined they experienced, from their drinking of the Soma juice, they supposed their gods to receive in still greater measure. . . . The worshipper offers even to Varuna sweet things which the god is sure to like, and then appeals to him:* "Once more together let us speak, because my meath is brought; priest-like, thou eatest what is dear to thee." 1. 25, 17. In another hymn Vasishtha addresses Indra: "Vasishtha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture." VII. 18. 4.

Agni is thus reasoned with in one of the hymns:

25. "Son of strength, Agni, if thou wert, the mortal, bright as Mitra! worshipped with our gifts!
And I were the immortal god,
26. "I would not give thee up, Vasu, to calumny or sinfulness, O bounteous one.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin." VIII. 19.

Barth says, "The idea that it is from the offering the gods derive their strength recurs at every step in the Hymns."†

"O Ushas, nobly-born, daughter of heaven, whom the Vasishthas with their hymns make mighty. vii. 77, 6.
"May these our viands, bounteous ones! that flow in streams like holy oil,
With Kanvas hymns, increase your might. viii. 7, 19."
"As rivers swell the ocean, so, hero, our prayers increase thy might." viii. 88, 8.

Worship a Bargain.—There is little love or gratitude expressed in the hymns. The gods and the worshippers are like traders in a bargain. "I give thee this for that." Indra is thus addressed. "Be thou no trafficker with us, (i. 33-3) do not give sparingly, nor demand too much."

"Whoso with toil and terrible brings the fuel, serving the majesty of mighty Agni,
"He kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foeman." iv. 12. 2.
"The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostilities of the gods.
"Pouring he strives, unchecked and strong, to win him riches thousand fold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last." I. 133. 7.

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* *The Vedic Religion*, pp. 136, 138.
† *The Religions of India*, p. 36.

This is very clearly shown in the Brahmanas. Barth quotes the following from the Taittiriya Sanhita :

"Does he wish to do harm (to an enemy) ? Let him say (to Surya) : Strike such an one, afterwards will I pay thee the offering. And (Surya) desiring to obtain the offering, strikes him." vi. 4, 5, 6.

"When filled, O divider ! fly yonder; when well filled, fly back to us ! As at a stipulated price, let us exchange force and vigour, O Indra ! give me and I shall give thee; bring me, I shall bring thee." 1. 8, 4, 1.

The Rev. Dr. K. S. Macdonald says : "Cannon Rawlinson points out the relation as almost the very opposite to what one would expect—the worshipper being the lord and master, the worshipped being the servant, if not the slave : 'The offerings of praise and sacrifice, and especially the offering of the Soma juice, were considered not merely to please the god who was the object of them, but to lay him under a binding obligation, and almost to compel him to grant the request of the worshippers.' 'Who buys this—*my* Indrà,' says Vamadeva, a Vedic poet, 'with ten milch kine? When he shall have slain his foes, then let the purchaser give him back to me again ;' which the commentator explains, as follows : 'Vamadeva, *having by much praise got Indra into his possession or subjugation*, proposes to make a bargain when about to dispose of him ;' and so he offers for ten milch kine to hand him over temporarily, apparently to any person who will pay the price, with the proviso that when Indra has subdued the person's foes, he is to be returned to the vendor !"*

In later times this idea was still more strongly developed. The performance of austerities for a continued period was supposed to constrain the gods to grant the desired boon, although fraught with peril and even destruction to themselves.

THE PRAYERS OF THE VEDAS.

Prayer is an essential part of religion. Belief in God leads a man to ask Him for such blessings as he thinks himself to need.

Prayer is an index both to a man's own character and to the supposed nature of the deity he worships. Most people are worldly, and their prayers are only for temporal blessings, for wealth, for sons, recovery from sickness, deliverance from earthly enemies, &c. Only a few are spiritually minded, and seek for pardon of sin, holiness, and communion with God.

The Vedic Aryans had a firm belief in the virtue of prayer. The Vedas are largely a collection of prayers.

The hymns usually begin by praising the gods for their supposed excellencies, their great deeds, sometimes even their personal beauty. The following are some examples :

* *The Vedic Religion*, p. 137.

Indra is then addressed:

"To Indra Dyaus the Asura hath bowed him down, to Indra mighty earth with wide extending tracts, to win the light, with widespread tracts.
"All gods of one accord have set Indra in front, preeminent." I. 131. 1.

"Thou, god without a second." I. 32, 12.

Indra is praised for his capacity to drink Soma:

"Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice." VII. 66. 4.

Indra thus boasts of his greatness after drinking Soma:

11. "One of my flanks is in the sky; I let the other trail below;
Have I not drunk of Soma-juice?"
12. I, greatest of the mighty ones, am lifted to the firmament:
Have I not drunk of Soma-juice?" X. 119.

Some of his achievements under its influence have already been quoted.

Agni is thus addressed:

"Agni I hold as herald, the munificent, the gracious, son of strength, who knoweth all that live, as holy singer, knowing all." I. 127. 1.
"To Agni I present a newer mightier hymn, I bring my words and song unto the son of strength,
Who, offspring of the waters, bearing precious things, sits on the earth, in season, dear invoking priest." I. 143. 1.

The Maruts are thus addressed:

"Come hither Maruts, on your lightning-laden cars, sounding with sweet songs, armed with lances, winged with steeds." I. 88, 1.

The gods are sometimes praised for their beauty, "One of the epithets most commonly applied to Indra," says Muir, is *susipra*, or *siprin*, in the interpretation of which Sayana wavers between 'the god with handsome cheeks or nose.' Agni is called "lord of the lively look." II. 7, 8.

The "broad-tressed Sinivali is thus described:"

"With lovely fingers, lovely arms, prolific Mother of many sons—
Present the sacred gifts to her, to sinivali queen of men." II. 32, 7.

BLESSINGS ASKED.

The Rev. Dr. K. S. Macdonald says:

"One thing is very clear to every reader of the Veda, that the desires of the hymnists were ever towards cows, horses, offspring (sons), long life on earth, victory over their earthly enemies, etc.; that the requests for spiritual blessings, or an inheritance in heaven, or immortality, were very few in number, and not very clearly expressed. The visible and sensible, as far as their hopes and wishes

were concerned, occupied their thoughts, almost to the complete exclusion of the invisible and the spiritual."*

Wealth.—This, in one form or another, is the subject of nearly every prayer, or forms one of the petitions, "Bring us the wealth for which we long" (VIII. 45, 42) is the conclusion in many hymns.

The ancient Aryans were largely a pastoral people. Professor Bhattacharyya infers this from "cows, the recovery of cows, the plunder of cows, the increase of cows and gifts of cows being described in the Rig-Veda in such permutations and combinations."† Cows and horses form the refrain in the following hymn addressed to Indra:

1. "O Soma-drinker, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one.
2. O Lord of strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy one." I. 29.

The following are other requests:

"O Indu, Soma, send us now great opulence from every side,
Pour on us treasures thousandfold." IX. 40. 40. 3.
"Pour out on us abundant food, when thou art pressed, O Indu, wealth
In kine and gold and steeds and strength." IX. 41, 4.
"Will ye then, O Maruts, grant us riches, durable, rich in men defying onslaught,
A hundred, thousand-fold, ever increasing? I. 64, 15.
Knowing our chief felicity, O Agni bring hither ample richer to our nobles." VII. 1, 24.
"O wondrous Indra, bring us wondrous riches." VII. 20. 7.

At the commencement of ploughing, the following verse was repeated with an offering of fire:

"Auspicious Sita, come thou near: we venerate and worship thee,
That thou mayst bless and prosper us and bring us fruits abundantly." IV. 57. 6.

A hymn to Váruna, in which deliverance from sin is sought, ends with, "King, may I never lack well-ordered riches." II. 2. 8. 11.

Rain.—This is frequently asked. Indra is chiefly adored because he slays with his bolts the demon who withholds the rain. Parjanya is thus addressed:

"Lift up the mighty vessel. pour down water, and let the liberated streams rush forward.

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* *The Vedic Religion*, pp. 48, 49. † Tagore Law Lectures, p. 119.

"Saturate both the earth and heaven with fatness, and for the found i cows let there be drink abundant." V. 83. 8.

Aryans.—The following are a few examples:

"Men yearn for children to prolong their line, and are not disappointed in their hope." I. 68. 4.
"May the wealth-giver (Agni) grant us wealth with heroes (sons).
May the wealth-giver grant us food with offspring." I. 96. 8.
"Help us to wealth, exceeding good and glorious, abundant, rich in children and their progeny." II. 2. 12.
"To us be born a son and spreading offspring, Agni, be this thy gracious will to us-ward." III. 6. 11.
"Brihaspati, may we be lords of riches, with noble progeny, and store of heroes." IV. 50. 6.

Long Life.—The Aryans, coming from a cold country, first reckoned their years by "winters." Probably in later hymns "autumns" are substituted.

"Grant unto us to see a hundred autumns; ours be the happy lives of our forefathers." II. 27, 10.
"Long let our life, O Agni, be extended." IV. 12. 6.
"Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power." V. 54, 15.
"Be gracious, Indra, let my days be lengthened." VI. 47, 10.

Preservation from Danger.—Amidst constant wars with the aborigines, this request frequently occurs in the hymns. But safety is also sought from other dangers, as snake bites.

"In thy kind grace (Indra) and favour may we still be strong: expose us not to any foe's attack.
With manifold assistance guard and succour us, and bring us to felicity." VIII. 3, 2.
"May wealthy Indra as our good protector, lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety. VI. 47, 12.
"Savitar, god, send far away all sorrows and calamities,
And send us only what is good." V. 82, 5.
"Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye holy." VI. 51, 6.
"May they, Earth, Aditi, Indra, Bhaga, Pushan increase our laud, increase the fivefold people.
"Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors." VI. 51, 11.
"Not to the fanged that bites, not to the toothless: give not us up, thou conqueror to the spoiler." I. 190, 5.

Destruction of Enemies.—Next to wealth, this is one of the most frequent petitions. Some prayers include all who are unfriendly; others single out individuals.

"Destroy this ass, O Indra, who in tones discordant h
thee."
"Slay each reviler, and destroy him who in secret inj
I. 29, 5, 7.
"O Agni, radiant one, to whom the holy oil is poured, burn up
Our enemies whom fiends protect." I. 12, 5.
"Cast thy dart knowing, thunderer, at the Dasyu;" I. 103, 3.
"Whatever mortal with the power of demons fain would injure us.
May he, impetuous, suffer harm by his own deeds." VIII. 18, 13.
"Crunch up on every side the dogs who bark at us: slay ye our
foes, O Asvins." I. 182, 4.
"Consume for ever all demons and sorcerers, consume thou each
devouring fiend." I. 36, 20.
"Drive from us with thy tongue, O god, the man who doeth evil
deeds,
The mortal who would strike us dead." VI. 16, 32.

1. Annihilate the fools, slay them and burn them up; Chase them
away from us, pierce the voracious ones.
2. Against the foe of prayer, devourer of raw flesh, the vile fiend,
fierce of eye, keep ye perpetual hate.

10. The fiend, O Agni, who designs to injure the essence of our food,
kine, steeds, of bodies,
May he, the adversary, thief, and robber, sink to destruction,
both himself and offspring.
11. "May he be swept away, himself and children. May all the three
earths press him down beneath them.
May his fair glory, O ye gods, be blighted, who in the day or
night would fain destroy us. VII. 104.

Quotations have been given from Hymn 87 Book X. addressed to Agni, the Slayer of Rakshasas.

Pardon of Sin.—Prayers of this nature chiefly occur in the hymns to Varuna, the principal of which have been quoted. A few other extracts may be given:

"Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you." II. 27. 14.
"Prolong our days of life (ye Asvins), wipe out our trespasses." I. 157. 4.
"Most youthful god (Agni) whatever sin, through folly, here in the world of men we have committed,
Before great Aditi make thou us sinless: remit entirely, Agni, our offences." IV. 12. 4.
"Let us not suffer for the sins of others, nor do the deed which ye, O Vasus, punish." VI. 51. 7.
"What secret sin or open stirs their (Maruts) anger, that we implore the swift ones to forgive us." VII. 58. 5.
"That he, the bounteous god (Brihaspati) may find us sinless, who giveth at a distance like a father." VII. 97, 2.
"Save us (Visvedevas) from uncommitted and committed sin, preserve us from all sin to-day for happiness." X. 63. 8.

Future World.—The references to this are few, and chiefly found in the Ninth and Tenth Books. The great desire of the Aryans was to enjoy the present life.

"The givers of rich meeds are made immortal; the givers of rich fees prolong their life time." I. 125, 6.

"May I attain to that his well loved mansion when men devoted to the gods are happy." I. 154, 5.

"We pray for rain, your boon (Mitra-Varuna) and immortality." V. 63, 2.

"When I and Indra mount high up to the bright one's place and home.

"We, having drunk of meath, will reach his seat whose friends are three times seven." VIII. 38, 7.

"We have drunk Soma and became immortal; we have attained the light, the gods discovered." VIII. 48, 3.

"High up in heaven abide the guerdon-givers; they who give steeds dwell with the Sun for ever.

They who give gold are blest with life eternal: they who give robes protect their lives, O Soma." X. 107, 2.

The hymn of the Rig-Veda, says Muir, "contain, as far as I am aware, no permanent mention of the future punishment of the wicked. Nevertheless Yama is to some extent an object of terror."*

ARE THE VEDAS A DIVINE REVELATION ?

Supposed Wisdom of the Ancients.—An error has prevailed in all countries and in all ages to regard persons who lived long ago as the ancients—very old and very wise,—while people now living are looked upon as children. The very opposite is the case. *We are the ancients*; those who lived long ago are the children. The world is thousands of years older now than it was then.

In Vedic times there were no books, and printing was unknown. All the valuable knowledge which has been gained in any quarter of the globe during the last twenty-five centuries is now at command. During these many years, lakhs of learned men have been adding to our stores. Every fresh discovery is now flashed by the electric telegraph, and by means of newspapers is at once made known to the whole civilised world.

The late distinguished Indian statesman, Sir Madhava Row, says in a Convocation Address:

"Avoid the mischievous error of supposing that our ancient forefathers were wiser than men of the present times. It cannot be true. Every year of an individual's life he acquires additional knowledge. Knowledge thus goes on accumulating year by year. Similarly every generation adds to the knowledge of the previous generation. Under such a process the accumulation of knowledge in a century is very large.

* *Sanskrit Texts*, Vol. V. 302.

To assert therefore that men possessed more knowledge scores of centuries ago than at the present day is manifestly absurd.

Even assuming intellectual equality between the ancients and moderns, men of modern times have had enormous advantages over those of ancient times for the acquisition of knowledge. Our field of observation, our facilities for observation, our instruments of observation, our highly elaborated methods of calculation, our means of publishing the results of observation, of getting the results scrutinized, questioned, compared, discussed and variously verified, are infinitely greater than those of remote generations. The explorations of the ancients were fragmentary and superficial.

The whole world is now one field of observation. An enormous intellectual committee of the whole civilized human race is ceaselessly sitting from generation to generation, and is ceaselessly working for the collection and augmentation of human knowledge.

Calmly and carefully reflect and you are certain to agree with me. Hesitate not therefore to prefer modern knowledge to ancient knowledge. A blind belief in the omniscience of our forefathers is mischievous, because it perpetuates errors and tends to stagnation."*

An adult deserves no credit for being wiser than when a young child. The present generation should be,

"The heir of all the ages, in the foremost files of time."

The Vedas represent the comparative *Childhood of the World*.

Estimates of the Vedas.—Two classes of persons entertain the most exalted notions of the Vedas. First those who *know nothing of them*. This includes the great mass of the people of India, educated and uneducated. According to the Latin proverb, "Everything of which we are ignorant is taken for something magnificent." The other class consists of these who *know nothing else*. Such are the pandits, frogs in a well, and men like Dayanand Sarasvati. The latter held that whatever was not to be found in the Vedas was false or useless; whatever was found in the Vedas was beyond the reach of controversy.

Max Müller thus describes the conclusion arrived at by intelligent Indians:

"The friends of Rammohan Roy, honest and fearless as they have always proved themselves to be, sent some young scholars to Benares to study the Vedas and to report on their contents. As soon as their report was received, Debendranath Tagore, the head of the Brahma-Samaj, said at once that, venerable as the Vedas might be as relics of a former age, they contained so much that was childish, erroneous, and impossible as to make their descent from a divine source utterly untenable."†

Mr. K. K. Bhattacharyya, late Professor of Sanskrit in the Presidency College, Calcutta, in his Tagore Law Lectures,

*Madras Convocation Addresses, 8vo. 231 pp. 8 As. Post-free. Sold by Mr. A. T. Scott, Tract Depôt, Madras. † *Biographical Essays*, pp. 168, 169.

describes the thousand hymns of the Rig-Veda as a "dreary wilderness, at but distant intervals redeemed by slight flashes of satire or quaint flights of fancy." (p. 119.)

Professor Max Müller has spent many years, in editing the Rig-Veda, with the commentary of Sayana. He is not likely to undervalue it—rather the reverse. He himself makes the following confession in his "Preface to the Sacred Books of the East":—

"Scholars also who have devoted their life either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them. I do not blame them for this, perhaps I should feel that I was open to the same blame myself, for it is but natural that scholars in their joy at finding one or two fragrant fruits or flowers should gladly forget the brambles and thorns that had to be thrown aside in the course of their search." Page x.

In his Lecture on the Vedas he expresses the following opinion of the hymns :—

"The historical importance of the Veda can hardly be exaggerated, but its intrinsic merit, and particularly the beauty or elevation of its sentiments, have by many been rated far too high. Large numbers of the Vedic hymns are childish in the extreme : tedious, low, common-place. The gods are constantly invoked to protect their worshippers, to grant them food, large flocks, large families, and a long life; for all which benefits they are to be rewarded by the praises and sacrifices offered day after day, or at certain seasons of the year. But hidden in this rubbish there are precious stones."

"I remind you again that the Veda contains a great deal of what is childish and foolish, though very little of what is bad and objectionable. Some of its poets ascribe to the gods sentiments and passions unworthy of the deity, such as anger, revenge, delight in material sacrifices; they likewise represent human nature on a low level of selfishness and worldliness. Many hymns are utterly unmeaning and insipid, and we must search patiently before we meet, here and there, with sentiments that come from the depth of the soul, and with prayers in which we could join ourselves."

The hymns which have been quoted in full are some of the most interesting, and scarcely give a fair general idea of the contents.

The repetitions are endless, the same epithets and images are applied first to one and then to another of the gods. *Give us wealth,* is the request that runs through nearly the whole of them.

The following are some of the reasons why the Vedas cannot be accepted as a revelation from the mouth of Brahma, given crores of years ago:

1. *The writers of the hymns, in many cases, claim to be their authors, and internal evidence shows that they were composed when the Aryans were entering India.*

These points have been already noticed so fully (see pp. 13-18) that it is unnecessary to recapitulate what has been said.

The low conceptions given of God show that the writers were not inspired.

The Vedas unquestionably teach polytheism; but as every intelligent man is now a monotheist, attempts are made to show that the "thrice eleven" deities mean only one God.

The inconsistent accounts of the gods show that they are mere inventions according to the fancies of the poet. As already quoted "The father is sometimes the son, the brother is the husband, and she who in one hymn is the mother, is in another the wife."

The Aryans framed their gods after themselves. They bargained with their gods just as they did with one another; they flattered them: they offered them sweet things and told them to be good. They themselves were fond of Soma-beer; so they thought it was so with Indra. Just as the smell of liquor attracts the drunkard, so as soon as Indra knew of some one preparing Soma-beer, he mounted his chariot and drove to the place. Grant that Indra was fond of Soma-beer, is it to be supposed that the king of heaven could not get it except by coming to some Aryan peasant's home. One hymn says that (the worshipper) brings Indra to drink the Soma by a rapid seizure, like a loaded horse (by a halter). It is said of the Asvins, "ye fly to our oblations like a pair of hawks." (VIII. 35, 9.)

The gods are supposed to have wives like the Hindus, and the disputes of rival wives in modern times are reproduced in the heaven of Indra.

3. *Superstitious beliefs, now exploded, are accepted as true.*—There is the firm faith in magical arts which still prevails among uncivilised nations. To prevent others from learning the hymns, the Brahmans taught that the mispronunciation of a word would bring down the anger of the gods. The influence ascribed to the different metres in which a hymn is composed has been quoted (see pp. 3, 4.) The repetition of certain words is supposed to have a magical effect, The same power is ascribed to certain plants. The Hindu belief that eclipses are caused by an Asura seizing the sun and moon, is held, and the sun expresses gratitude to the Rishi Atri for deliverance through his prayer (V. 40. 5-9).

A few charms are found even in the Rig-Veda. The Atharva Veda is largely a collection of them. Stones, bones, shells, herbs, and other so-called fetishes, like those of African negroes, appear in it. In the Yajur-Veda, the queen of a childless king, in order have a son, is to lie all night embracing a dead horse. No sensible man can now believe any such things.

4. *The worldly character of the hymns shows their origin.*

Bishop Caldwell justly says: "If any person reads the hymns of the Vedas for the first time, he will be struck with surprise at the utterly worldly, unethical, unspiritual tone by which they are

generally pervaded." The Rev. Dr. K. S. Macdonald expresses the same opinion:

"In the Veda, man is generally looked upon as essentially of this world. He is constantly represented as taken up with the things of this world, what he sees, hears, tastes, and feels in it,—the glowing of the fire, the flashing of the lightning, the howling of the storm, the rushing of the wind, the splash of the rain, the rising and setting of the sun, the dawning and gloaming of the day, the number of his cows, camels, sons, and horses, the burning of his enemies' towns and the carrying off booty, the slaughter of the Dasyus and Rakshasas, the offering of *ghi* and Soma to Indra and Agni in the hope of receiving more sons and cattle and slaughtering more enemies. These and such like things seems to constitute the whole duty of man as he is represented in the hymns of the Rig-Veda. As a matter of fact, there is no attempt in the Vedas, or indeed in modern Hinduism, to give a correct conception of man's duties."*

The Rishis, from whom better things might have been expected, were as worldly as the common people. Instead of wishing to live ascetic lives, "give us the wealth for which we yearn," is the grand theme of their hymns. Several illustrative quotations have already been given.

The Rishis did not wish to live in huts. One of them prays thus:

"We solicit of the divine protector of the Maruts, of the Asvins, of Mitra, and of Varuna, a spacious dwelling for our welfare. Mitra, Aryaman, Varuna, and Maruts, grant us a secure, excellent, and well-peopled dwelling, a three-fold shelter."

Another Rishi prays not only that Pushan should protect him in all his doings, but also "bestow on us our share of maids." IX. 67, 10.

Besides praying directly for wealth, the Rishis sought to gain it by invoking blessings on those who bestowed gifts, and by cursing those who offered no oblations. Max Müller says:

"There is a whole class of hymns commonly called *danastutis*, or praises of gifts. They are the thanksgiving of certain priests for presents received from their royal patrons. The liberality of their royal patrons is held up to the admiration and imitation of later generations by stories which had to be repeated at the sacrifices."†

The following are some illustrative extracts:

When will he (Indra) trample, like a weed; the man who hath no gifts for him? I. 84. 8.
"Slay the niggards." I. 184. 2.
"Consumer of the churlish niggard." VI. 61. 1.
"Wealth comes not to the niggard churl." VII. 32. 21.
For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.
"Let afflictions fall upon the niggard." I. 125. 6, 7.

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* *The Vedic Religion*, p. 229. † *Ancient Sanskrit Literature*, p. 493.

Some of the Rishis either received immense gifts or told great lies. Brahmatithi says:

37. "As Kasu, Chedi's son, gave me a hundred head of buffaloes, and ten thousand kine.
38. He who hath given me for mine own ten kings like gold t
upon.
39. No man, not any, goes upon the path on which the Chedis
No other prince, no folk is held more liberal of gifts than t
VIII. 5.

The Rishi Vasa Asvya thus praises the liberality of Prithusravas the son of Kanita.

21. "Now let the godless man approach who hath received reward so great
As Vasa Asvya, when this light of morning dawned, received from Prithusravas, from Kanita's son.
22. Steeds sixty thousand and ten thousand kine, and twenty thousand camels I obtained;
Ten hundred brown in hue, and other ten red in three spots; in all ten thousand kine.
29. Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;
24. The gifts which Prithusravas gave, Kanita's son munificent.
He gave a chariot wrought of gold; the prince was passing beautiful, and won himself most lofty fame.
33. And now to Vasa Asvya here this stately woman* is led forth, Adorned with ornaments of gold." VIII. 46.

5. *The Fatherhood of God and the Brotherhood of Man are not acknowledged.*—The truth of this great doctrine is now generally admitted by intelligent Hindus. Neither is found in the Vedas. It is true that the gods are asked to give like a father, but this is very different from the acknowledgment that we derived our being from God and of that endearing relationship expressed by the title "Our Father in heaven." The Rev. Dr. K. S. Macdonald says:

"There was a recognition of a common relationship between all the Aryans as such, as descended from one common father Manu. The rest of the human race seems to have been regarded as altogether outside the pale of mercy, or the ordinary demands of humanity."

"The horizon of the Rishi, is confined almost invariably to himself. He prays for the happiness of neither wife nor child, not for the good of his village or his clan, nor yet for his nation or people. His eye is shut to the sufferings of his fellows. He manifests no common joys, any more than common sorrows."

* Probably the wife of the conquered king.

But there is much that is worse than this negative side. Christianity teaches, "Thou shall love thy neighbour as thyself." We should forgive and pray for our enemies. Jesus Christ says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The Aryans not only did not regard the non-Aryan races, and even some Aryans, as brothers; they simply wished their destruction and to obtain their wealth.

"Slay ye our Aryan foes, O lord of heroes, slay our Dasa foes:
Drive all our enemies away:" VI. 60, 6.
"Slay every one who pours no gift, who hard to reach, delights thee not.
Bestow on us what wealth he hath; this even the worshipper awaits." I. 176, 4.
"Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dasa's might. May we with Indra's help divide the treasure he hath gathered up. Let all the others die away." VIII. 40. 6.

Numerous other passage of similar import might be quoted.

6. *The Vedas do not contain any satisfactory statement as to the way of salvation or human duty.*

The Rev. Dr. K. S. Macdonald says: "No Rishi, so far as I am aware, has ever claimed to be commissioned by God or by the gods, or by any of the gods, to enlighten men in regard to his will concerning men, or men's duties to God, or to one another. No one claimed to have any authoritative announcement to make as to whence man came, or whether he is going, what is his chief end here or hereafter."

Libations of the Soma juice and the offering of sacrifices are the chief means prescribed for the attainment of blessings. No intelligent man of the present time will be satisfied with such recommendations.

Nothing is said about labours of love, or acts of charity towards the poor, the widow, or the orphan.

Points of Superiority over later Hinduism.—Only two of the principal will be mentioned:

1. *The modern Caste System did not exist in Vedic Times.*—Caste is noticed only in a single verse of a comparatively modern hymn.

Max Müller first printed the whole of the Rig-Veda with the commentary of Sayana; and he has devoted nearly his entire life to its study under the most favourable circumstances. What does he say?

"There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different

classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." *Chips.* Vol. II.

At present the question of sea-voyages is greatly agitated among the Hindus. The old Aryans had no such scruples. They rather gloried in their sea-voyages.

2. *Women occupied a higher position than at present.*—There were no infant marriages. Women, in some cases at least, were allowed to choose their husbands. Widows were permitted to re-marry. Women were not secluded. The wife took part in sacrifices. So far from women being prohibited from religious teaching, some of the hymn of the Rig-Veda were written by female Rishis, *e. g.*, X. 39, 40 by Ghoshâ, VIII. 80 by Apalâ, &c.

Truths in the Vedas.—It is admitted that along with serious errors, the Vedas contain some great truths, either plainly expressed or dimly shadowed forth. The following may be mentioned:

1. *Prayer.*—The Aryans were, in their way, a religious people. They daily acknowledged their dependence upon the gods, and sought every blessing from them. In this they set us an example.

2. *Praise.*—The gods are praised for what they are, and for what they have done for man. This feeling of thankfulness is highly to be commended.

3. *An acknowledgment of God's Omniscience.*—Scoffers have said, "How doth God know? and is there knowledge in the Most High?" On the contrary, in the Vedas, even the winkings of men are said to be known to Varuna.

4. *A confession of Sinfulness.*—It is true that these are not very numerous, but they occur, especially in hymns to Varuna. Thus in Book X. 89, 3, there is the following:

> "O bright and powerful god, through want of strength I erred
> and went astray:
> Have mercy, spare me, mighty lord."

In some later Hindu writings the feeling is more strongly expressed. The following daily confession is made by some Brahmans:

Pápo'ham pápakarmáham pápátma pápasambhavah |

"I am sin, I commit sin; my soul is sinful; I am conceived in sin." This acknowledgment is true, and deserves to be made daily by every man. Our sins in thought, word, and deed, are numberless. How to be released from them should be the earnest

religion to which Hindus more object than to mediation, but it is distinctly found in the Vedas. Max Müller calls Agni "the messenger and mediator between God and men." Agni, it is said "goes wisely between these two creations (heaven and earth, gods and men) like a friendly messenger between two hamlets." He announces to the gods the hymns, and conveys to them the oblations of their worshippers.

But mediation is not found merely in the Vedas. In every-day life it is universally acted upon. When any one has offended another, it is a common thing to seek reconciliation through a friend; a favour, such as an office, is often sought through the intervention of a person known to both.

In one sense, however, mediation is not necessary. We can offer our prayers direct to God without the intervention of a priest on earth.

6. *Sacrifice.*—One of the chief doctrines of Christianity is that the Son of God, for man's redemption, became incarnate, and suffered death upon the cross as a sacrifice for sin. The late Rev. Dr. Krishna Mohun Banerjea, for many years one of the Sanskrit Examiners of the Calcutta University, thus shows how this doctrine is shadowed forth in Vedic Hinduism:

The two propositions which he enunciates are:—

1*st.* That the fundamental principles of Christian doctrine in relation to the salvation of the world find a remarkable counterpart in the Vedic principles of primitive Hinduism in relation to the destruction of sin, and the redemption of the sinner by the efficacy of Sacrifice, itself a figure of *Prajápati*, the Lord and Saviour of the Creation, who had given himself up as an offering for that purpose.

2*ndly.* That the meaning of "*Prajápati*," an appellative, variously described as a *Purusha*, begotten in the beginning, as *Viswakarma*, the creator of all singularly coincides with the meaning of the name and offices of the historical reality JESUS CHRIST, and that no other person than JESUS of Nazareth has ever appeared in the world claiming the character and position of the self-sacrificing *Prajápati*, at the same time both mortal and immortal.

The proofs of these propositions are next submitted:—

The first and foremost rites of religion which the Indo-Aryans regularly celebrated, and on which they most firmly relied as the great cure for all the evils of life, and the secret of all success in the world, were *sacrificial rites*. Not idolatrous worship, not observances of caste, not any popular ceremony of our days, but *yajna* (sacrifice) and its connectives were the religious rites cherished by them.

The authorship of the institution is attributed to "Creation's Lord" himself. The world was called into being by virtue of sacrifice and is still upheld by its force, being indeed its "navel." Rig-Veda I. 164, 35.

Sacrifice offered according to the true way—the right path—has been held in the Rik, Yajus, and Saman to be the good ferrying boat or raft

by which we may escape from sin. It was expressly declared to be the authorised means both for remission and annulment of sin.

The sacrificer offered the victim in place of himself. The Taittiriya Brahmana says, "The sacrificer is the victim; it takes the sacrificer to the blessed place." Sacrifice was regarded as the way of deliverance from sin. The Rig-Veda x. 133. 6, says, "Do thou, by means of sacrifice, take away from us all sin." The Tandya Maha Brahmana of the Saman Veda says of sacrifice: "Whatever sins we have committed by day or by night, thou art the annulment thereof. Whatever sins we have committed, knowingly or unknowingly, thou art the annulment thereof. Thou art the annulment of sin—of sin."

Sacrifice was regarded as the destroyer of Death. In the Taittiriya Aranyaka it is said, "O Death! the thousand myriads of thy bands for the destruction of mortals we annul them all by the mysterious power of sacrifice." Sacrifice opens the way to heaven. "Whosoever desires the felicity of heaven, let him perform sacrifices in the right way."

The secret of this extreme importance attached to sacrifice, and the key to the proper understanding of the whole subject was the self-sacrifice of *Prajapati*, the Lord or Supporter of the Creation, the "*Purusha*, begotten before the world," "the *Viswakarma*, the author of the universe." The idea is found in all the three great Vedas—Rik, Yajus, and Saman—in Sanhitas, Brahmanas, Aranyakas and Upanishads. The Divine *Purusha* who gave himself up as a sacrifice for the Devas, *i. e.*, *emancipated* mortals, had, it is said, desired and got a mortal body *fit for sacrifice*, and himself became *half mortal* and *half immortal*.

The Yajus puts into the mouth of the Divine Self-sacrificer the words: "Let me offer myself in all creatures, and all creatures in myself." The Satapatha Brahmana says, "The Lord of creatures gave himself for them for He became their sacrifice." The Taittiriya Aranyaka contains the following: "They slew Purusha the victim—Purusha who was born from the beginning." The Rig Veda styles him, "the giver of himself, the giver of strength, whose shadow, whose death, is immortality."

The world was condemned and offered for sacrifice, that is to say, was devoted to destruction, for sin; and the Divine Saviour then offered Himself for its deliverance. The Bible says, "If one died for all, then were all dead." The Veda says conversely: *Because all were devoted to destruction, therefore one died for all.*

All that has just been shown appertaining to the sacrifice of *Prajápati* curiously resembles the Biblical description of CHRIST as God and man, our very Emmanuel (God with us,) mortal and immortal, who "hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour," of whom all previous sacrifices were but figures and reflections, who by His sacrifice or death hath "vanquished death, and brought life and immortality to light through the gospel."

The Vedic ideal of Prajápati, as we have seen, singularly approximates to the above description of our Lord, and therefore remarkably confirms the saving mysteries of Christianity.

ears. Salvation from sin by the death of a Saviour, who was God and man himself, was a conception which had administered consolation to our ancient *Rishis*, and may yet, in a higher form, and to a greater degree, do the same for all India.

I proceed now to discuss the second proposition. The name *Prajápati* not only means "the Lord of creatures," but also "the supporter, feeder, and deliverer of his creatures." The great Vedic commentator *Sayana* interprets it in that wider sense. The Lord and Master has to feed and maintain his servants and subjects. The name JESUS, in the Hebrew, means the same. The radical terms stands for *help, deliverance, salvation*. And that name was given Him because He would *save* His people from their sins. In the prophecy cited by St. Matthew, He is described as a leader or ruler, who "shall *feed* my people Israel." He is therefore to His people what a shepherd is to his flock—both leader, ruler, and feeder. The same is the import of *pati*; the name *Prajápati*, therefore, singularly corresponds to the name JESUS.

Not a single character in the Hindu pantheon, or in the pantheon of any other nation, has claimed the position of one who offered himself as a sacrifice for the benefit of humanity. There is, as all educated persons must know, only one historical person, JESUS of Nazareth, whose name and position correspond to that of the Vedic ideal—one mortal and immortal—who sacrificed himself for mankind. By the process of exhaustion you may conclude that JESUS is the true *Prajápati*, the true Saviour of the world, "the only name given among men whereby we must be saved."

I think I may therefore declare our second proposition to be also demonstrated. CHRIST is the true *Prajápati*—the true Purusha begotten in the beginning before all worlds, and Himself both God and man. The doctrines of saving sacrifice, the "primary religious rites" of the Rig-Veda,—of the double character, priest and victim, variously called *Prajápati*, *Purusha* and *Viswakarma*,—of the Ark by which we escape the waves of this sinful world—these doctrines I say, which had appeared in our Vedas amid much rubbish, and things worse than rubbish, may be viewed as fragments of diamonds sparkling amid dust and mud, testifying to some invisible fabric of which they were component parts, and bearing witness like planets over a dark horizon to the absent sun of whom their refulgence was but a feeble reflection.

The Christian, with the wide sympathy which incites him to invite all nations to the faith of Christ, can only rejoice that the JESUS of the Gospels responds to the self-sacrificing *Prajápati* of the Vedas, and that the evangelist's chief work will be to exhibit before his neighbours and fellow-subjects the true Ark of salvation—that true "vessel of sacrifice by which we may escape all sin." He will only have to exhibit for the faith of the Hindus the real personality of the true Purusha, "begotten before the worlds," mortal and yet divine, "whose shadow, whose death is immortality itself."

The Veda tells us of the ark of Salvation by which sin may be escaped, and repeatedly exhorts us to embark in it. The ark of Salvation, with the *Purusha* begotten in the beginning as its head, can be no other than the Church of Christ. In addition then to the exhortations of Christian

evangelists, you have your own Veda calling on you to embark on that very Ark, if you desire to be delivered from the waves of sin.*

A Return to Vedic Hinduism Impossible.

An appeal to Educated Hindus.

Thoughtful Hindus, dissatisfied with their religion as exhibited in the Epic poems and Puranas, may have hoped to find in the Vedas a pure system which might meet in the wants of their souls. Such an idea can be entertained only by those who are unacquainted with the Vedas or who give the hymns a meaning directly the opposite to the sense in which they were understood by their authors. Among the latter are the Arya Samajists, noticed in the Appendix.

In some respects, it is true, the Vedas may be followed. As already mentioned, caste, characterised by Sir H. S. Maine in his *Ancient Law* as "the most blighting and disastrous of human institutions," is not found in them. Women enjoyed more liberty and took a higher position. In both respects a return to the Vedic system may be made with advantage.

But it is different with regard to still more important questions. Into the lips of one of the old Rishi the words of Tennyson might well be put,

"What am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

The Vedas represent the childhood of religion, and cannot now be our guide.

1. *You cannot go back to the* GODS *of the Vedas.*—You cannot believe in "thrice eleven" deities. Heaven and earth, sun and moon, the clouds, the dawn, can never be endowed in your minds with intelligence, with wrath or mercy. No imagination can make them anything else to you than what they are:—varied, beautiful forms of matter, but matter still. You feel that you should adore the great Creator Himself, and not the objects He has made.

A hymn found in the Bible, sung by a Rajarishi nearly three thousand years ago, expresses the feelings we ought to entertain:

"O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. When I consider Thy heavens, the work of Thy fingers, the moon, and the stars which Thou hast ordained,—what is man that thou art mindful of him? and the son of

* The foregoing extracts are abridged from *The Relation between Christianity and*

man that thou visitest him? O Lord, our Lord, how excellent is Thy name in all the earth!"

No enlightened man can accept the polytheism of the Vedas.

2. *You cannot offer the* PRAYERS *of the Vedas.*—You need something more than cows and horses, health and wealth, the destruction of public and domestic enemies. It is true that there are petitions for the pardon of sin addressed specially to Varuna, but there are few and far between.

3. *You cannot make the* OFFERINGS *of the Vedas.*—You cannot invite Indra to drink the Some juice "like a thirsty stag;" you cannot sacrifice buffaloes, bullocks, cows and sheep; you cannot perform the *ashvamedha.* These were but shadows of the true sacrifice, dimly set forth in what is said of Prajápati.

It must be acknowledged by every thoughtful, intelligent Hindu, that the religion of the Vedas does not meet the spiritual wants of man.

A National Religion.

India is the land of caste and exclusiveness; all beyond the pale of Aryavarta are impure Mlechhas. This caste feeling, under the guise of patriotism, has, especially in Bengal, prompted the cry for a *National* Religion. It is considered degrading for India to have any other religion than its own.

It may first be remarked that there is no national *science.* Keshub Chunder Sen justly says: "Is there an astronomy for the East and another for the West? Is there an Asiatic optics as distinguished from European optics? Science is one. It is one yesterday, to-day, and for ever; the same in the East and the West; it recognises neither caste, nor colour, nor nationality. It is God's science, the eternal verity of things."

It is the same with *religion.* If each country had its own god there might be different religions; but all enlightened men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged:

> "Children, we are all
> Of one great Father, in whatever clime,
> His providence hath cast the seed of life;
> All tongues, all colours."

Since God is one and all men are alike His children, it is reasonable to suppose that he has given only one religion.

The most enlightened countries in Europe and America accepted a religion first made known to them by Asiatics, and did not reject it from a false patriotism, saying, "We must have national religions." An Indian poet says "The disease that is born with

The cry for a National Religion originates in ignorance and pride. It will pass away. An educated Hindu does not contend for the Geography of his fathers, with its seas of sugar-cane juice, milk, and ghee. He has accepted "foreign" science. The Indian would be considered an idiot who urged his countrymen to stick to the national conveyances; palanquins and bullock carts, and refuse to travel by the "foreign" inventions of railways. A distinguished French Orientalist says that as India has already adopted the science and art of Christian nations, so she will one day spontaneously embrace their faith.

Of all false patriotism that is the worst which seeks by sophistry to defend erroneous religious beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition.

The late Sir Mādhava Row justly said, "*What is not* TRUE *is not* PATRIOTIC." There is an Indian proverb "Truth conquers." Any belief, any practice, not founded on truth, must eventually fall.

Instead of national religions, it is a far grander idea for the whole human race to fall down together as children at the feet of the true Dyaus-Pitar.

Max Müller says:

"Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite, and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven-father in that form which will endure for ever, 'Our Father which art in heaven.'" *

A RELIGION WORTHY OF ACCEPTANCE.

It has been shown that an enlightened, thoughtful Hindu cannot accept the creed of the Vedas, considered the highest standards of his religion. It may be compared to a broken cistern which can hold no water to satisfy the thirst. But his attention is directed to a fountain of living water, freely offered to all.

Christianity is worthy of acceptance because it presents a Deity deserving the most profound reverence and the warmest love, while it is also a religion exactly suited to our needs. These points may be noticed more in detail.

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* *Science of Religion*, p. 173.

1. **The Deity of Christianity.**—God in the Bible, is revealed under two aspects. He is the great *Creator* of the Universe. Hinduism has no Creator in the strict sense of the word. Matter or Maya is held to be eternal, and the nominal Creator merely forms it anew. Souls are also held to be eternal.* The more correct ideas now held by educated Hindus have been derived from Christianity. God is infinite in power, wisdom and goodness. His most glorious attribute is His holiness, in which He differs immeasurably from Hindu divinities.

The second aspect under which God is revealed in the Bible is that of *Father*. We are taught to address Him as "Our Father in heaven." He is rightly so called, because we derived our being from Him, because He supports us as a father supports his children, and because He bears a father's love toward us. We have been disobedient rebellious children, justly deserving to be shut out from His presence; but He earnestly invites us to return to Him, offering free forgiveness. To those who do so, He stands in a more endearing relation than before.

Our moral sense is outraged when we are asked to worship Indra or Krishna, Vishnu or Siva. On the other hand, the God of Christianity far transcends our loftiest conceptions.

It has also been said that Christianity is suited to our needs. The three great wants of man are the following:

1. **Pardon of Sin.**—The great cry of humanity is, "How shall man be just with his Maker?" Every one who thinks seriously must confess that he sins daily in thought, word and deed. Hinduism gives contradictory answers to the question, Can sin be forgiven? Many believe that it can be washed away by bathing in the Ganges or other supposed sacred waters. Even the repetition of the name of a god is thought to have this effect. On the other hand, according to the doctrine of *Karma*, pardon is impossible. Sankar Acharya says that Brahma can no more interfere with *Karma* than he can bring wheat out of rice.

Brahmos, like other intelligent men, acknowledge that sin cannot be removed by bathing, by the products of the cows, &c,; but they appear to adopt, in some measure, the doctrine of *Karma* supposing that sin must be punished by "adequate agonies." What suffering this involves who can tell?

It has been shown that the two great doctrines of mediation and sacrifice are found in Vedic Hinduism. In later books a third doctrine, that of incarnation, is taught. Krishna says in the Bhagavad Gita, "Whensoever religion fades and irreligion prevails, then I produce myself." All are embodied in Christianity. The remarks of the late Rev. Dr. Krishna Mohun Banerjea already quoted, (pp. 140—143) should be carefully studied.

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*See *Supposed and Real Doctrines of Hinduism as held by Educated Hindus*. By the Rev. Nehemiah Goreh. 32 pp. ½ An. Sold by Mr. A. T. Scott, Tract Depot, Madras.

Christianity shows how pardon may be obtained consistently with God's justice. God is the lawgiver of the universe. He is our King as well as our Father. If sin were pardoned without an atonement, it would be regarded as a slight thing, and men would be tempted to rebel against the Divine Government. God himself provided Saviour. He so loved men that He gave His only Son the Lord to become incarnate in this world, and die on their account. He bore the punishment due to our sin, He perfectly observed God's laws. He answers for the sins of those who accept Him as their Saviour, and covers them, as it were, with His robe of righteousness. Free pardon is now offered to all who seek it in the name of Jesus Christ.

2. **Holiness**.—While pardon of sin is a great blessing, it is not enough. We all have the disease of sin, which is more loathsome than the worst forms of leprosy. In God's sight, we are, as it were, covered from head to foot with putrid sores. In such a state we can never enter His holy heaven.

Hinduism offers no help in the attainment of holiness. Its principal deities are themselves represented as guilty of great crimes. No prayers for holiness can be addressed to them. No exhortations to lead a holy life are given in any Hindu temple. In some of them there are dancing girls, whose influence can only be corrupting. According to philosophic Hinduism, the highest duty is to refrain from all actions good or bad, and to meditate till a man believes in the blasphemous assertion *Aham Brahmasmi*, I am Brahma.

Christianity, besides pardon, offers to send a physician to cure the disease of sin—the Holy Spirit.

A physician employs medicines; so the Holy Spirit prescribes means for our recovery from sin, though it is He who gives efficacy to them all. They include the study of the Bible and other good books, prayer, public worship, watchfulness against sin, &c.

The progress made is often very slow, for the patients neglect greatly the medicines prescribed. Still, it is begun on earth and completed above.

3. **Heaven**.—The Empress of India has reigned more than fifty years; but before long her crown must be laid aside, and she must lie in the tomb like her long line of ancestors. Short-lived happiness cannot satisfy us. We need an eternity of joy.

Hindus hope to purchase heaven by their supposed good deeds, by giving alms to beggars, &c. One of the most efficacious means prescribed is to take hold of a cow's tail at death, the animal being given to Brahmans.

Every intelligent man can see the worthlessness of such methods; but, in any case, a dying Hindu must leave the world in great alarm about the future. During his innumerable previous books, according to his idea, he may have committed some sin not yet expiated, and when he departs he may go to one of the fearful

hells described in the Puranas. Even at best, happiness is only temporary.

Christians do not hope to enter heaven on account of their own supposed good deeds. They confess that their best actions are defiled by sin and need forgiveness. They hope to be saved only through the spotless righteousness of the Lord Jesus Christ. Through Him their sins are forgiven and admission to heaven is obtained. At death the true Christian has no fear. As soon as breath departs, his soul goes to paradise, there to be happy for ever in God's palace.

Concluding Appeal.—About a hundred generations have passed away since some of the Vedic hymns were written. The reader must sooner or later, follow them. It is the highest folly to think only of the world which we must so soon leave, and neglect that in which our eternal lot will be cast. Jesus Christ says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

With heart-felt sorrow for the past, return to the one true God, saying, "Father I have sinned against Thee, and no more worthy to be called Thy Son," and accept the blessings freely offered through Jesus Christ. You will then be received again into God's family as His adopted child. He will watch over you through life, causing all things to work together for your good, and prepare you for the eternal happiness in store for you.

The doctrines of Christianity are here only very briefly stated. The reader is referred to the books mentioned below* but especially to the New Testament.

Follow the course urged upon you by your learned countryman, K. M. Banerjea, who now, as it were, addresses you from the tomb:

"If it were possible for the hoary Rishis to reappear in the world, they themselves would exhort you, nay beseech you, implore you, perhaps also constrain you not to neglect so great a salvation; not to waver in your duty to acknowledge and embrace the true Prajápati, the true Purusha begotten before the world, who died that you might live, who by death hath vanquished death, and brought life and immortality to light through the Gospel. Denying CHRIST, whether actively or passively, you, virtually repudiate every thing that is good. Embracing CHRIST, you will find in Him a strength and comfort which your ancient Rishis would have regarded as a most valuable treasure had they lived in these days. You will find in Him everything worthy of your lineage, worthy of your antiquity, worthy of your traditions, and worthy of your education, and at the same time just to your children and to your successors in life."

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* *Letters to Indian Youth on the Evidences of Christianity.* By the Rev. Dr. Murray Mitchell. 207 pp. 6 As. Post-free, 7 As.

Elements of Christian Truth. By the same author. 71 pp. 1½ Annas.

Short Papers for Seekers after Truth. 112 pp. 1 Anna. Sold by Mr. A. T. Scott. Madras and at other Tract Depôts throughout India.

APPENDIX.

THE ARYA SAMAJ.

The great bulk of the Hindus, pandits as well as the common people, in addition to the Vedas properly so called, accept as sacred the Brahmanas, Upanishads, the Laws of Manu, the Itihasas, Puranas, &c., and understand them in the sense in which they have been explained in the commentaries for many centuries.

Western science, in different degrees, is spreading in India. Some Hindus get only a glimmering of it through the vernaculars or through an imperfect knowledge of English. Such men sometimes attempt to jumble together Hindu and Western ideas. The two, in many respects, absolutely contradictory. Agreement is sought by torturing and twisting the Hindu books, so as to give them an entirely different meaning from the true one. Of men of this class, the late Dayanand Sarasvati, the founder of the Arya Samaj, was a striking example.

A short account will first be given of his life.

Dayanand was born at Morvi, in Kathiawar, in the year 1824. His father was a zealous Saivite. Dayanand, at an early age, studied Sanskrit grammar, and learnt the Vedas by heart. Afterwards his father wished to initiate him in the worship of the Linga; for which purpose he was to fast a whole night in the temple of Siva. When he was left alone he began to meditate. He says:—

"Is it possible, I asked myself, that this idol I see bestriding his bull before me, and who, according to all accounts, walks about, eats, sleeps, drinks, holds a trident in his hand, beats the drum, and can pronounce curses on men, can be the great deity, the Mahadeva, the Supreme Being? Unable to resist such thoughts any longer I roused my father, asking him to tell me whether this hideous idol was the great god of the scriptures. 'Why do you ask?' said my father. 'Because,' I answered, 'I feel it impossible to reconcile the idea of an omnipotent living God with this idol, which allows the mice to run over his body, and thus suffers himself to be polluted without the slightest protest.' Then my father tried to explain to me that this stone image of the Mahadeva, having been consecrated by the holy Brahmans, became, in consequence, the god himself, adding that as Siva cannot be perceived personally in this Kali-Yuga, we have the idol in which the Mahadeva is imagined by his votaries." This explanation, however was not satisfactory.

When Dayanand was 21 years of age his father wished him to be married against his will; so he left home secretly. Afterwards he was found and brought back, but again he ran away. For years he wandered about, for a time becoming a Sannyasi. Even when ten years of age he saw the folly of idolatry. When he grew older, he rejected all the Hindu sacred books as inspired except the four Vedas and the Isa Upanishad which is found in the Yajur Veda.*

In 1881, a large convocation of 300 Pandits from Gauda, Navadipa, and Kasi, was held to discuss with Dayanand his opinions. The following resolutions were carried against him:

(1.) That the Brahmanas are as valid and authoritative as the Mantras, and that other Smritis or law-books are as valid and authoritative as Manu.

(2.) That the worship of Vishnu, Siva, Durga, and other Hindu deities, the performance of the Shraddha ceremonies after death, and bathing in the Ganges, are sanctioned in the Shastras.

(3.) That in the first hymn of the Rig-Veda, addressed to Agni, the primary meaning of Agni is fire, and its secondary meaning is God.

(4.) That sacrifices are performed to secure salvation.

Besides lecturing, Dayanand devoted some of the later years of his life to the publication of books. Before his death he had completed a translation into Hindi of one-half of the Vedas. The principal points of his teaching are embodied in his *Rig-Vedadi Bhashya Bhumika*, 'A Prefatory Exposition of the Rig-Veda and others.' His *Satyarth Prakash*, 'Manifestation of True Meanings,' gives his teaching as to religious and social customs.

Latterly Dayanand became very corpulent. He died at Ajmere in 1883 at the age of 59.†

Dayanand accepted and rejected what he pleased of the Hindu sacred books, and put his own meaning upon them. All who differed from him were denounced as ignorant. All the translations, commentaries, and dictionaries prepared by pandits during the last 2,500 years were wrong; he alone was right. It was his plan in discussions to have a company of admirers who would join him in loud derisive laughter at his opponents. He tried this when arguing with pandits at Benares. On the second day of the debate, they gathered together a larger number of men, who hooted and laughed at whatever Dayanand said, so that the tables were turned, and he was completely defeated.

Numerous Societies have been formed in North India and the Punjab, called Arya Samajes, professing to follow Dayanand's interpretation of the Vedas. An Anglo-Vedic College has been established at Lahore, and a weekly newspaper in English, called the *Arya Patrika*, is issued.

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* See his letter to Raja Sivaprasad, *Athenæum*, Feb. 5, 1881.

† Chiefly abridged from *Biographical Essays*, by Max Müller

The following are the principal opinions of Dayanand :—

1. **The Eternity of the Vedas.**—Mr. Forman says :

"The pundits are content with putting the origin of these books back near the beginning of the world when Brahm taught Brahma, and Brahma issued each of the four Vedas out of each of his four months in turn, teaching them to the holy Rishis who wrote them down. Dayanand laughs at all this. He says Brahma was not a god, but only a great Raja, and that he could not possibly have been the author of the Vedas, for he himself was a student of them. He says the Vedas are eternal absolutely ; that they are the knowledge of God, and hence as eternal as God himself, that they have been given in just their present form this world and to other worlds through all eternity, in their long passages from formation to destruction, each occupying hundreds of billions of year. That the edition for the present world was taught by God to the first four men created 100,960, 852,975 years ago. These four men were named Agni, Vayu, Suraj and Angira. They, having learned the Vedas from God, each wrote one of the four books."*

Calculations differ as to the exact period of creation. The *Aryan Magazine*, published in 1884 makes the Aryan era 196 crores, 8 lakhs 52,984 years. A writer in the same periodical makes the time yet to pass as 235 crores, 91 lakhs, 47,015 years. Upon this claim to antiquity, the *Indian Spectator* remarks :—

"AGE WITHOUT WISDOM OR PROGRESS.—The Hindu Aryas do not count their existence by centuries but by millions of years. This is their 1,961st million. What a contrast to our miserable 19th century ! But alas and alas! These millions and billions of years have left the Hindus no wiser than the mushroom Europeans in the Dark Ages. Far better is the 19th century of Europe than the 1,961st millionth year of Aryan India."

Dayanand argues that the Vedas are eternal from the eternity of sound. "Thus take the word *gau*, a cow : he says the sound *g* has always existed, so also the sound *au ;* the Four (Agni, Vayu, &c.) only combined these, and in writing gave the word *gau*. He further explains that all space, is filled with these sounds ; that when a man speaks he simply chooses whichever of the sounds he wants and taking them in, arranges them in whatever order he wishes, and so forms words and sentences. That as soon as each sound has performed its duty, it separates from those to which it has been temporarily joined and goes again to its own place in space, ready to be used again when wanted." Dayanand adopted this opinion from the Purva Mimansa of Jaimini. On the above reasoning, every book may be proved to be eternal.

It has been shown that Dayanand's theory of the Vedas being eternal is contradicted by the hymns themselves. Some of the hymns are said to be quite new, others old. The names of the writers are given. It has also been already explained that internal

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* *The Arya Samaj*, p. 13.

evidence shows that the hymns were composed when the Aryans were entering India, and had frequent wars with the aborigines.

Raja Siva Prasad, of Benares, asked Dayanand why he regarded the Samhita as inspired and not the Brahmanas. The reply was, "Samhita is *per se* (of itself) visible, proved by preception." Dayanand was next asked his reply to, "The disputant says that the Brahmanas are *per se* visible, and proved by perception;" to which no answer was given.

Like the rest of Hindus, Dayanand considered the inspiration of the Vedas to be self-evident, and not to require any proof. The *Arya Patrika* says of them: "They are engraved in the starry heavens. They are kneaded into the mould of the earth. They are written in the beams of the sun. They are seen in the light of the moon. They are in the flashes of lightning. In short, they are always with God who fills all in all." (*Jan.* 16, 1886).

2. **A Belief in One God.**—Dayanand rejected the 33 crores of Hindu gods and goddesses, and claimed the Vedas to be monotheistic. It has been shown that the Vedas teach polytheism. The deities are again and again said to be thrice-eleven in number. They have different names, parents, wives, and children, and live in different places. If they are all one, it might as well be said that 33 persons now living are all one. In later times pantheism was developed. The well known phrase *Ekam evádvityam*, "One only without a second," does not mean that there is no second God, but that there is no second anything.

Monotheism was learned from Christianity.

3. **The Eternity of Souls and Prakriti.**—It has been mentioned that Dayanand mixed up his old ideas as a Hindu with the slight western knowledge he had acquired through the vernaculars. He learned the eternity of souls and his ideas about Prakriti from the Sankhya Darsana of Kapila, of which they are the chief doctrines. Kapila's system is known among Hindus as the Niriswara Sankhya, or *the Sankhya without the Lord*, its founder being accused of atheism.

The *Arya Patrika* reasons thus:—

"If the soul is immortal, how it can be regarded as a created essence is what completely passes our comprehension. The assumption of the immortality of the soul necessitates the assumption of its eternity. If the soul is to exist for ever, it must have been existing from time indefinite. In fact whatever exists at the present time has existed always and shall always exist. Not a single particle of what the universe at present contains can be blotted out of existence. Every thing in the universe is eternal and unperishable. The existence of anything at the present time presupposes its existence in the past, and necessitates its existence in the future." *Jan.* 31, 1888.

The above is a clear statement of the Sankhya doctrine. It

is a fixed Hindu dogma, *navastuno vastusiddhih*, nothing can be produced out of nothing.

The fundamental error of Hinduism is that expressed in the words of the Bible: "Thou thoughtest that I (God) was altogether such an one as thyself." Because a carpenter cannot work without materials, the Almighty God cannot do it. "Ye do err, not knowing the power of God." He does not require, like weak and imperfect man, to stop for materials, but can call them into existence by the mere *fiat* of His will.

If souls are eternal, we are all little gods. But not only men are such, so is every reptile that crawls on the ground, and every insect that flutters in the air. Souls according to Hinduism, may also pass into plants and even into inanimate objects. Who then can estimate the number of these eternal *svayambhu* essences!

Whether is it more rational to suppose the existence of one Being, infinite in power and wisdom, or to imagine that countless unintelligent atoms and spirits have existed from all eternity?

The reasoning that if the soul is to live for ever, it must have had an eternal pre-existence, is equally unfounded. This is also a denial of God's power. He can give a feature eternal existence to any creature He has called into being.

For further remarks on this point, see *Philosophic Hinduism*, pp. 29-31 and 38, 39.

4. **Transmigration.**—This doctrine is held by the followers of the Arya Samaj, although Max Müller says that the Vedas do not contain a "trace" of it. As one error often requires another to support it, so the false belief in the eternal existence of the soul, required to be accounted for by transmigration.

This dogma is considered in *Popular Hinduism*, (pp. 61—63). Only a few remarks can be made here on the subject.

1. *It is contrary to the course of Nature in which like always produces like.* Every animal and plant produces animals and plants exactly like itself. According to transmigration, a man in his next birth may be a tiger, a pig, a fly, or a pumpkin.

2. *No one has the slightest recollection of any previous birth.* If the soul is eternal, why does it not recollect anything that happened previous to its present life?

3. *By transmigration persons virtually become new beings, so that they are in reality punished for the actions of others.* It is said that at every new birth something takes place by which the remembrance of former things is destroyed. In this case the person on whom it is wrought is no longer the same person. One man is really punished for the faults of another of which he is quite ignorant.

The world is not a place where we are rewarded or punished for actions in imaginary former births; but one where our conduct is tried. We are like the servants of a great King, who has allotted

to us different duties, and according as we discharge them, we shall be dealt with at death.

5. **The Rejection of Sacrifice.**—Dayanand professed the greatest reverence for the Vedas, but his teaching is in direct opposition to their whole tenor. The remark of Mr. Kunte has been quoted: "No matter what hymn is read, it directly or indirectly cannot but refer to a sacrifice." As Dr. Clark says: "In life or in death, sacrifice was the pivot on which the whole religion of the Arya turned. It met him in every phase of life, in every state of being,—it was his all in all."

One great object of sacrifice in the Vedas is the forgiveness of sin. It is repeated again and again that sacrifice is the "annulment of sin." Dayanand looks upon this idea as absurd. Sin cannot be pardoned; its punishment must be endured. He says that the Vedas prescribe things to be burned to make an excellent smoke which purifies the air; also rising, it mixes with and forms clouds and comes down as rain; the rain thus also being purified by its presence. The object and effect of sacrifices, and ordered in the Vedas, is the purifying of air and water, and hence the destroying of disease.

Dayanand, when asked why there is a platform prescribed for sacrifice, an excavation, &c., replies: A platform is ordered to be made round, square, three-cornered, &c., in order that it may be an object-lesson in geometry for the people; a hole is made that it may be lined with brick, and thus the people, in calculating the number of bricks needed for a hole of given dimensions, may have an exercise in arithmetic!

6. **Caste.**—"Caste," says Mr. Forman, "as held by the Hindus, Dayanand repeatedly denounces as the creation of Brahmans and as a great evil. Of *eating from the hands of others*, he says that the Hindu is free to eat from the hand of any, excepting only Christians and Muhammadans—and these are excepted because in the composition of their bodies there are mixed bad-smelling particles! Not only *may* a Hindu eat from the hands of a low-caste man, but men of the higher castes (in his sense of the word) should not cook their own food, but should eat only food cooked by *Shudras* or low-caste men. For, says he, working over the fire in cooking, heats the head and thus injures the brain; and the lower people ought to do this for the higher."

7. **Education of Children.**—After five years of age the sexes are to be kept strictly apart. The teachers and servants in boys' schools are to be only men, and in girls' schools only women. The school is to be at least 8 miles from the nearest village. So long as the children are pupils their parents are not to see them. Nor are there any letters to pass between children and parents.

The subject of study in these schools is to be only and always the Vedas, for in them alone is truth and only truth.

The study of the Vedas should be prosecuted at the very least 24 years—*i.e.*, from 8 until 32 years of age—better until 50, and better still 56 years of age. The benefits to be derived from these courses of study are as follows:—By the first course, studying each of the first two Vedas 12 years, one attains to freedom from disease and a lengthening of life to 70 or 80 years of age; by the second course, giving 12 years to each of the first 3 Vedas and 8 years to the last, the life, members, heart and spirit being joined in strength, one becomes a man who causes all enemies to weep, and who nourishes all good men; by the third course, from 8 to 56 years of age, or "48 years of study as there are 48 letters in the alphabet," giving 12 years to each of the Vedas, one gets his life in his power.

And now the men and women thus educated may go forth well-fitted for life; let them marry and settle down as householders. When one complies with these conditions, he gains such a hold on life, that he may live on to be 400 years of age. It is rather hard for this theory that Dayanand, who studied the Vedas throughout his life, died at the age of 59.

8. **Marriage.**—Child marriage is denounced. The allowable ages for marriage are for men from 25 to 48, and for women from 16 to 25.

The *Satyarth Prakash*, (pp.80-83) gives the following directions about marriage. The photographs of all pupils in the boys' school who are old enough to be married, are to be sent to and kept by the Principal of the girls' school, and photographs of the marriageable girls to be in possession of the Principal of the boys' school. When either Principal thinks that one of the pupils should be married, let him, or her, choose from among the photos in hand the one, the original of which would seem by appearance best suited for the match. Then let this photograph be sent the Principal of the other school, accompanied by a description of age, height, character, family, property, &c. If both Principals agree that the marriage is desirable, the photograph and description of the young man are presented to the young woman, and the photograph of the young woman is presented to the young man. If all is favourable, the parents are to be notified, and the marriage is to take place. The parents may carry on these negotiations if they wish to do so.

Second Marriage is forbidden, but what he calls *Niyog* (rejoined) is allowed. Winowers and widows may live together for a time for the sake of producing children. This compact is to last only until the birth of two children, to be given to whichever of the parents desired to have it for the sake of children. If both parents desire children, the compact is to last until the birth of four—two to be taken by each parent. The compact must then end. Dayanand further declares that should any man or woman break this law, as to the limit of Niyog, they are to be cast out from among

Niyog is also allowed in certain cases to men and women whose wives and husbands are living.

9. **Ideas of Geography.**—The following is an example: In the *Satyarth Prakash*, "Concerning Travel," Dayanand says that Munis and Rishis and other excellent people used to go to other countries. Viyash Muni and his son Sukhdeo and their disciples went to Pátál, *i. e.*, America (!) and dwelt there. One day, while living in America, Sukhdeo asked his father, Viyash Ji, some question concerning knowledge. Viyash Ji told him to go to Janakpur in Hindustan, and ask the Raja there. We then have an account of the countries Sukhdeo passed through on his journey. Going on and on he arrived at Harivarsh, *i. e.*, *Hari*, a monkey, and *Varsh*, country,—*i. e.*, the country of monkeys—*i. e.*, the country of people who are like monkeys, or those who have red mouths and light-coloured hair—*Europe*. From Europe he went on to Hundish, the country of the Jews; thence he came into China and thence to India. Dayanand probably knew scarcely enough of geography to be aware that an explanation of Sukhdeo's choosing so circuitous a route in passing from Europe to Hindustan would have been in place.

Again it is related that Krishna went to America in a ship, and called from there Udalak Muni, and brought him to the sacrifice prepared by Raja Yudhistir. At one time Arjuna, an Indian Raja of the same date, went to America and fought with the Raja of America. When the Raja of America was conquered, he gave his daughter, Ulupi by name, to Arjuna!

10. **Modern Inventions supposed to be found in the Vedas.**—Max Müller says of Dayanand:—

"To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam-engines, railways, and steam-boats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means Divine Knowledge, and how could anything have been hid from that?"*

The following is the mode in which Dayanand finds railways in the Vedas:—

Pandits explain *Shvetam Ashwam* to mean the white horse. "But Dayanand sees more in it; the meaning is the steam horse or steam. In *Ashwi* then (meaning here fire and water, and hence steam) we find the motive power for these vehicles. Again, *Karashva, i. e.*, *chhah ghore* (six horses), so the pandits, but Dayanand says, the meaning is, that the vehicles are to contain six compartments for fire and water."†

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* *Biographical Essays*, p. 170.

† Rev. H. Forman, *The Arya Samaj*, pp. 52, 53.

By similar reasoning, balloons, guns, &c., are discovered in the Vedas.

Dayanand's teachings concerning the sciences and the arts are but a crude combination of the ideas he had imbibed from Hinduism with the most primary and incorrect ideas of the sciences and arts introduced by the English.

It has been shown that in Vedic times cows were killed and their flesh eaten. Modern Hindus worship the cow, and accordingly think it very wrong to eat one of their gods. Dayanand thus argues against the use of animal food:

"He calculates that a cow will give on an average 8 or $8\frac{1}{2}$ maunds of milk in a month, or in a year 99 maunds, in a life time 1,201 maunds, enough with a proper admixture of ghee and sugar to furnish food for a day to 25,740 men. How trivial, in comparison with this, the number that could be fed for a day on that cow's meat. But when you add to this the produce of even the immediate progeny of this cow, how much stronger the comparison and the conclusion from it! Supposing this cow to have 13 calves and allowing for the early death of one, there remain as producers 6 cows and 6 oxen. The milk given by these cows would feed 1,54,40 men, while the grain produced by the labor of the oxen during their life time would feed once, on a ration of 3 paos to a man, an army of 2,56,000 men. Thus as the result of one spared cow, you have food sufficient to satisfy the hunger of 4,10,440 men. He then carries out a similar calculation with regard to goats and sheep."

The absurdity of this reasoning is easily apparent. Dayanand balances the number of men that could be fed for one day on the flesh of a cow, with the number that could be fed by a number of cows and oxen for several years requiring large quantites of land. On the same principle a much larger number could be fed by eating the cow. Suppose the flesh of the cow to be equal in nourishment to 30 seers of wheat, and that each seer that is sown produces 10 seers. The increase by eating the cow and sowing the wheat would be as follows:

Sown		30 seers.
1st	Crop	300 „
2nd	„	3,000 „
3rd	„	30,000 „
4th	„	300,000 „
5th	„	3,000,000 „
6th	„	30,000,000 „
		3,33,33,300 „

Allowing one seer a day, 6 crops would yield sufficient grain to feed, not merely four lakhs of men, but upwards of three crores, and all this from eating one cow!

Dayanand's Criticisms on the Bible.—If Dayanand twists and tortures the Vedas, giving them quite a different meaning from the

true one, it is not surprising that he should do the same with the Bible. One or two examples may be given.

The Sabbath, or Sunday, was to be kept holy, and it is said God blessed it. Upon this Dayanand remarks, "When he blessed the Sunday, what did He do to Monday and the other days. He must have cursed them. Such is not the conduct of a wise man; how can it be the work of God?"

"Not only are baseless inference drawn from texts, but the passages quoted are sometimes represented as saying something very different from what they do say. In Gen. xxxi: 30, we find Laban asking Jacob, 'Wherefore hast thou stolen my gods?' But the verse is so quoted as to make it appear that God is the speaker, and not Laban. Then comes the objection, that the Christian's God also acknowledges gods of stone, or why should he speak of stealing the gods?"*

The hostility of Dayanand to Christianity is inherited by his followers. There is a class of vulgar, half-educated men in England, called Secularists. They are the same as the Indian Charvakas. They do not believe in God or in any life after this world. They scoff at all religion, but they especially try to caricature Christianity and to attack it with low abuse. The Arya Samajists, in their ignorance, suppose the Secularist tracts against Christianity to be "unanswerable," and have translated some of them into the vernaculars. Their objections have been known for nearly eighteen centuries; but, as a rule, they are misrepresentations of Christianity and without weight. In general they are treated with contempt in Europe. A very wise man long ago said, "A scorner seeketh wisdom and findeth it not." Sanskrit writers, before entering upon a subject, usually consider who are "competent" to enter upon the study. Vishvanath Bhattacharyya in the *Nyaya Sutra Vritti*, justly says: "They who desire to know the truth are competent for discussion." Unless there is this desire, all discussion is useless.

Although the Arya Samajists are glad to use Secularist attacks upon Christianity, their own belief in God is ridiculed nearly as much as belief in the Bible.

The Future of the Arya Samaj.—The Hindus are very open to flattery. Even an ordinary man is often addressed as Maharaj! National vanity is pleased with the thought that their sacred books are eternal, and contain the germs of all knowledge. Dayanand also gave up some of the grosser forms of Hindu superstition. The forecast of Max Müller will doubtless prove correct: "For a time this kind of liberal orthodoxy started by Dayanand may last; but the mere contact with Western thought, and more particularly with Western scholarship, will most likely extinguish it."†

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* Rev. J. Gray, in *Indian Evangelical Review*, for October, 1886. See the paper for many other examples. † *Biographical Essays*, p. 182.

The Vedas themselves only require to be known to show the absurdity of Dayanand's interpretation of them. His ignorance of geography is simply ridiculous. His want of common sense is shown by his proposed scheme of education. But worst of all is his disgusting doctrine of *niyog*. It alone is sufficient to disprove his claims to be regarded as a true teacher.

The foregoing remarks are chiefly compiled from a pamphlet by the Rev. H. Forman, entitled, "The Arya Samaj, its Teachings and an estimate of it." It is published by the North India Tract Society, Allahabad, price 1 anna.*

* It may also be obtained from the Tract Depôt, Madras.

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THE ATHARVA-VEDA.

INTRODUCTION.

Before noticing the ATHARVA-VEDA, the fourth Veda, a brief account may be given of the three Vedas by which it is preceded.

Meaning of Term.—VEDA is from the Sanskrit *vid*, 'know,' kindred with the Latin *vid*, and the English *to wit*. In its general sense it is sometimes applied by the Brahmans to the whole body of their most ancient sacred literature. More strictly, it denotes four collections of hymns, which are respectively known by the names of Rig-Veda, Yajur-Veda, Sama-Veda, and Atharva-Veda. They are supposed to contain *the* science, as teaching that knowledge which, of all others, is best worth acquiring.

"The general form of the Vedas is that of lyric poetry. They contain the songs in which the first ancestors of the Hindu people, at the very dawn of their existence as a separate nation, while they were still only on the threshold of the great country which they were afterwards to fill with their civilization, praised the gods, extolled heroic deeds, and sung of other matters which kindled their poetical fervour."*

The Vedas the highest Hindu Authorities.—The Hindu sacred books are divided into two great classes, called *Sruti* and *Smriti*. *Sruti*, which means hearing, denotes direct revelation; *Smriti*, recollection, includes the sacred books which are admitted to have been composed by human authors.

Professor Max Müller thus shows the estimation in which the Vedas are held:

"According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in some way or other the work of the Deity, and even those who received the revelation, or, as they express it, those who saw it, were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth. .... The human element, called *paurusheyatva* in Sanskrit, is drawn out of every corner or hiding-place, and as the Veda is held to have existed in the mind of the Deity before the beginning of time, every allusion to historical events, of which there are not a few, is explained away with a zeal and ingenuity worthy of a better cause."

"The laws of Manu, according to the Brahmanic theology, are not revelation; they are not *Sruti*, but only *Smriti*. If these laws or any

* Whitney's *Oriental and Linguistic Studies*, Vol. I., p. 5.

other work of authority can be proved on any point to be at variance with a single passage of the Veda, their authority is at once overruled."*

The inspiration of the Veda, says Monier Williams, is regarded as so self-convincing, "as to require no proof, and to be entirely beyond the province of reason or argument."

According to Jaimini, the Vedas are *eternal*, because *sound is eternal !*

Dr. John Muir, in the Third Volume of his *Sanskrit Texts*, gives fourteen conflicting accounts of the origin of the Vedas, drawn from the authors themselves and from later Hindu writers. But as Max Müller remarks, "That one statement should be contradicted by another, seems never to have been felt as a serious difficulty"† by Hindus. Swami Vivekananda, at Chicago, "accepted all religions to be true"‡—theism and atheism, monotheism and polytheism.

Rig-Veda.—The name means the Veda of hymns of praise. *Rich*, which before the initial soft letter of Veda, is changed into *Rig*, is derived from a root which in Sanskrit means to celebrate. When standing by itself, *rich* becomes *rik*.

The hymns are called *Mantras* or *Suktas* (praises). The entire number form the *Sanhita* (or *Samhita*) collection. They are arranged in two methods. One divides them amongst eight *Kándas* (portions), or *Astakas* (eighths), each of which is again subdivided into eight *Adhyayas*, lectures. The other plan classes the *Suktas* under ten *Mandalas*, circles, subdivided into rather more than a hundred *Anuvakas*, or sub-sections. A further subdivision of the *Suktas* into *Vargas*, or paragraphs of about five stanzas each, is common to both classifications.§

As early as about 600 B.C. every verse, every word, every syllable had been carefully counted. The number of verses varies from 10,402 to 10,622; that of the *padas* or words, is 153,826; that of the syllables, 432,000.

The ten books form separate collections, each belonging to one of the ancient families of India.

The priests who specially recited the verses of the Rig-Veda were called *Hotris*.

An English translation of the Rig-Veda, based on the commentary of Sayana, was prepared by the late Professor Wilson. Part of it was published after his death. It is expensive, the price of the 6 volumes being £6-19*s*.

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* *Chips from a German Workshop*, Vol. I.

† *Ancient Sanskrit Literature*, p. 321. Kapila was an exception. He says in his *Sánkhya Aphorisms*, Book I. "There is no acceptance of the inconsistent, else we come to the level of children, madmen and the like."

‡ *Report of Parliament of Religions*, p. 102.

§ Professor Wilson's Introduction, p. xiv.

The *Sacred Books of the East* contain two volumes of translations of *Vedic Hymns* by Max Müller and Oldenberg, prices 18*s.* 6*d.* and 14*s.* There is a complete translation of the whole book, with valuable explanatory notes, by Mr. R. T. H. Griffith, formerly Principal of Benares College; in two volumes, price Rs. 14, published by E. J. Lazarus and Co., Benares. With the kind permission of Mr. Griffith, some of the most important hymns from his translation are quoted in full in the work noted below.*

YAJUR-VEDA.—The name comes from *Yaj*, sacrifice. It contains the formulas and verses to be muttered by the priests and their assistants who had chiefly to prepare the sacrificial ground, to dress the altar, slay the victims, and pour out the libations.

The Black and White Yajus differ in their arrangement. In the former the sacrificial formulas are for the most part immediately followed by their explanation; in the latter they are entirely separated from one another.

A large portion of the materials of the Yajur-Veda is derived from the Rig-Veda, to about the half of which it is equal in both forms united. But it contains prose passages which are new.

As the manual of the priesthood, it became the great subject of study, and it has a great number of different Sakhas or Schools. The priests who used it were called *Adhvaryus*, offerers.

The text of both divisions has been printed either in India or in the West; but no English translation has yet been published.

SAMA-VEDA.—This is wholly metrical. It contains 1549 verses, only 78 of which have not been traced to the Rig-Veda. The verses have been selected and arranged for the purpose of being chanted at the sacrifices of which the intoxicating juice of the Soma plant was the chief ingredient. Many of the invocations are addressed to Soma, some to Agni, and some to Indra. There are special song books directing the manner in which they are to be intoned. The priests who recited the Sama-Veda were called *Udgatris*, chanters.

The text has been printed and there is an English translation by Mr. R. T. H. Griffith, published by Lazarus & Co., Benares. Price Rs. 4 cloth; Rs. 3¼ paper cover.

ATHARVA-VEDA.—This Veda is of later origin than the others. Manu speaks of only the Three Vedas. One-sixth of the work is in prose, and about one-sixth of the hymns is found in the Rig-Veda. A full account of it is given in the following pages.

So far as subject-matter is concerned, there may be said to be only two Vedas—The Rig and Atharva Vedas. The other two consist almost entirely of selections from the Rig-Veda, differently arranged for sacrificial purposes.

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* *An Account of the Vedas, with Illustrative Extracts.* 8vo. 163 pp. 4½ As. Post-free, 6 As.

THE ATHARVA-VEDA.

Title.—Griffith gives the following explanation of the name:

"The Atharva-Veda is a comparatively late addition to the three ancient Vedas, the Rig, Yajus and Saman—the Vedas respectively of recited praise, sacrifice, and song or chanted hymn—which formed the foundation of the early religious belief and worship of the Hindus. Unlike these three Vedas, the Atharva-Veda derives the name by which it is generally known, not from the nature of its contents but from a person of indefinitely remote antiquity, named Atharvan, who is spoken of in the Rig-Veda as the first priest who 'rubbed Agni forth' or produced fire by attrition, who 'first by sacrifices made the paths' or established ways of communication between men and Gods, and overcame hostile demons by means of the miraculous powers which he had received from heaven. To the descendants of this Atharvan, associated with the Angirases and the Bhrigus, members of other ancient priestly families often mentioned in the Rig-Veda, the collected hymns—called also the Atharvángirasas and the Bhrigvangirasas, that is the Songs of the Atharvans and Angirases and the Songs of the Bhrigus and Angirases, and in the Gopatha-Bráhmana, the Atharvana-Veda and the Angirasa-Veda—were, it is said, originally revealed.—*Preface.*

Bloomfield, in the learned and elaborate Introduction to his translation, thus distinguishes between *Atharvan* and *Angiras*:

"The term Atharvan refers to the auspicious practices of the Veda, recognised as holy and 'conferring prosperity'; the term Angiras refers to the hostile sorcery practices of the Veda."*

It would seem, however, that this distinction was, at a later period, abandoned. Bloomfield says:

"In the end the name Atharvan and its derivatives prevail as designations of the practices and charms of the fourth Veda without reference to their strongly diversified character."†

Another name of the collection is *Brahma-Veda,* which is variously explained. Griffith considers it so called "as the Knowledge of Prayers (*brahmáni*), including benediction, imprecation, spells and charms—the Veda which teaches to appease the gods and secure their protecting favour, to bless friends, and to curse and destroy human and ghostly enemies, and all noxious creatures. It is the Veda of Prayers, Charms and Spells."‡

Age.—Griffith gives his own opinion and those of some eminent scholars on this point:

"I have called the Atharva-Veda a comparatively late addition to the three ancient Vedas, of which, it may be observed, one only, the Rig-Veda, is original and historical, the other two being merely liturgical compilations. The Atharva is like the Rik, in the main historical and

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* Page viii. Abridged. † *Ibid* p. xxiv. ‡ *Preface*, pp. I, II. Abridged.

original,but its contents cannot, as a whole, lay claim to equal antiquit

Prssor Whitney says:

"The greater portion of the hymns are plainly shown, both by their language and internal character, to be of much later date than the general contents of the other historic Veda, and even than its tenth book with which they stand nearly connected in import and origin. . . . This, however, would not imply that the main body of the Atharva hymns were not already in existence when the compilation of the Rik took place. Their character would be ground enough for their rejection and exclusion from the canon until other hands were found to undertake their separate gathering into an independent collection."

Professor Weber also observes:

"The origin of the Atharva Samhitá dates from the period when Brahmanism had become dominant. It is in other respects perfectly analogous to the Rik-Samhitá, and contains the store of song of this Brahmanical epoch. Many of these songs are to be found also in the last, that is the least ancient book of the Rik-Samhitá. In the latter they are the latest additions made at the time of its compilation. In the Atharvan they are the proper and natural utterance of the present. The spirit of the two collections is indeed widely different. In the Rik there breathes a lively natural feeling, a warm love for nature; while in the Atharvan there prevails, on the contrary, only an anxious dread of her evil spirits and their magical powers. In the Rik we find the people in a state of free activity and independence; in the Atharvan we see it bound in the fetters of the hierarchy and superstition. But the Atharva-Veda likewise contains pieces of great antiquity, which may perhaps have belonged more to the people proper, to its lower grades; whereas the songs of the Rik appear rather to have been the property of the higher families. It was not without a long struggle that the songs of the Atharvan were permitted to take their place as a fourth Veda. There is no mention made of them in the more ancient portions of the Bráhmanas of the Rik, Sáman, and Yajus."

Still, as Professor Max Müller says:

"The songs known under the name of the Atharvángirasas formed probably an additional part of the sacrifice from a very early time. They were chiefly intended to counteract the influence of any untoward event that might happen during the sacrifice. They also contained imprecations and blessings, and various formulas such as popular superstition would be sure to sanction at all times and in all countries. If once sanctioned, however, these magic verses would grow in importance, nay, the knowledge of the other Vedas would necessarily become useless without the power of remedying accidents, such as could hardly be avoided in so complicated a ceremonial as that of the Brahmans. As that power was believed to reside in the songs of the Atharvángirasas, a knowledge of these songs became necessarily an essential part of the theological knowledge of Ancient India."*

* *Preface*, pp. IV—VII.

Contrast between the Rig-Veda and the Atharva-Veda.—This is strongly set forth by Madame Ragozin, who attributes to the latter largely a non-Aryan origin:

"Nothing could well be imagined more different in contents and more opposite in spirit than these two *samhitás*. That of the Atharvan contains a comparatively small number of mantras from the Rig, and those only from the portions unanimously recognised as the latest, while the bulk of the collection along with some original hymns of the same kind and, in many cases, of great poetic beauty, consists chiefly of incantations, spells, exorcisms. We have here, as though in opposition to the bright, cheerful pantheon of beneficent deities, so trustingly and gratefully addressed by the Rishis of the Rig, a weird repulsive world of darkly scowling demons, inspiring abject fear, such as never sprang from Aryan fancy. We find ourselves in the midst of a goblin-worship, the exact counterpart of that with which we became familiar in Turanian Chaldea. Every evil thing in nature, from a drought to a fever or bad qualities of the human heart, is personified and made the object of terror-stricken propitiation, or of attempts at circumvention through witchcraft, or the instrument of harm to others through the same compelling force. Here and there, worship takes the form of conjuring, not prayer; its ministers are sorcerers, not priests. The conclusion almost forces itself on us, that this collection represents the religion of the native races, who, through a compromise dictated by a policy after a long period of struggle, ending in submission, obtained for it partial recognition from the conquering and every way superior race. It is easy to see how the latter, while condescending to incorporate the long abhorred ritual into their own canonical books, probably at first in some subordinate capacity, would, so to speak, sanctify or purify it, by supplementing it with some new hymns of their own, addressed to the same deities as those of the Rig and breathing the same spirit. If, as is more than probable, this is the history of the fourth Veda, the manner of its creation justifies the seemingly paradoxical assertion that it is at once the most modern of the four, and, in portions more ancient than even the oldest parts of the Rig-Veda. As a *samhitá*, it is a manifestly late production, since it bears evidence of having been in use in the valleys of the Gangá and the Yamuná; but the portions which embody an originally non-Aryan religion are evidently anterior to Aryan occupation."*

Double Aspect of the Atharva-Veda.—The following remarks on this point are abridged from Bloomfield:

"Many of the hymns and practices are benevolent and are in general well regarded, though even these do not altogether escape the blight of contempt. The class of charms designed to establish harmony in family and village life and reconciliation of enemies, are obviously auspicious in their nature. Even the sorceries of the Atharvan necessarily show a double face; they are useful to oneself, harmful to others. This conflict of emotions lasts throughout the history of the recorded Hindu

* *Vedic India*, pp. 117-119.

thonght; the colour of the Atharvan remains changeable to the end, and is so described in the final orthodox and stereotyped view that it is used 'to appease, to bless, and to curse.' The fact, however, is that there must have arisen in the long run a strong wave of popular aversion against the Veda whose most salient teaching is sorcery. This appears from the discussions of the Hindus themselves as to the orthodoxy of that Veda; from the conscious efforts of the later Atharvan writings to vindicate its character and value; from the allegorical presentation of the Atharvan as 'a lean black man, sharp, irascible and amorous; and many occasional statements of the Vedic and classical texts." *

"Witchcraft blows hot and cold from the same mouth; according as it is turned towards the inimical forces, human and demoniac, or is turned by others against oneself, it is regarded as useful or noxious. Hymn II. 7, ensures protection against curses and hostile plots, but does not prevent the existence of fierce imprecations and curses issued forth subjectively for the ruin of another. It is a question throughout of my sorcery, or thy sorcery. †"

The Atharva-Veda in Hindu Literature.—Bloomfield, in his Introduction, devotes about thirty pages to this point, giving numerous references. Only a few books can be noticed.

Max Müller says in *Ancient Sanskrit Literature*:

"Because a knowledge of the songs of the Atharvángiras was most important to the Brahman or Purohita, these songs themselves, when once admitted to the rank of a Veda, were called the Veda of the Brahman, or the Brahma-Veda."

The Rev. Dr. K. S. Macdonald, after quoting the above, adds:

"In the Gopatha Bráhmana they are repeatedly represented as the proper Veda for the Brahman. Thus we read (iii. i.): 'Let a man elect a Hotri, who knows the Rich, an Adhvaryu who knows the Yajush, an Udgatri who knows the Sáman, a Brahman who knows the Atharvángiras.'"‡

Manu thus advises the Brahman:

"Let him use without hesitation the sacred texts revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahman, with it he may slay his enemies." XI. 33.

In the Mahábhárata its importance as a Veda, and its canonicity, are finally and completely established; its practices are familiarly known, and, in general, not subjected to any peculiar criticism.'§

"The Puránas always speak of the fourfold Veda."‖

Versification.—In the Preface to his translation, Griffith says:

"The prevailing metres of the original hymns are Gáyatrí, Anushtup, Pankti, Trishtup, and Jagatí, consisting the first three of three, four, and five octosyllabic Pádas or divisions, and the last two of four hendecasyllabic and dodecasyllabic Pádas respectively. In translating

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* *Introduction*, p. xxix. † *Ibid*, p. xxxix.
‡ *Indian Evangelical Review*, July, 1897 p. 55.
§ *Bloomfield's Introduction*, p. li. ‖ *Ibid*, p. lv.

the first set I have employed corresponding numbers of the common octosyllabic or dimeter iambic line, and in the second of the ordinary hypercatalectic blank verse line and the Alexandrine." *Preface*, p. XVII.

A fuller account of the metres employed in the Vedas will be found in the Introduction to the *Account of the Vedas*.

"Parts of the Atharva-Veda, for instance Book XV. and the greater portion of XVI., are entirely in prose, and hymns, verses, and parts of verses in prose are found in other Books also. "It is not possible," as Professor Whitney observes, 'to draw everywhere a sharp line between metrical and non-metrical matter; prose and loose verse slide into one another sometimes in a perplexing mannor, or are mixed up in the same stanza.'"

Divisions.—Griffith gives the following general view:

"The Atharva-Veda Sanhitá or Collection is divided into twenty *Kándas*, Books or Sections, containing some 760 hymns and about 6,000 verses. In Books I.—VII. the hymns or pieces are arranged according to the number of their verses, without any reference to their subjects or the nature of their contents. The hymns of Book I. contain on an average four verses each; those of Book II. five; those of III. six; those of IV. seven; those of V. from eight to eighteen; those of VI. three; those of VII. many single verses and upwards to eleven. Books VIII.—XX contain longer pieces, some of which extend to 50, 60, 70, and even 80 verses. In Books I.—XIII. the contents are of the most heterogeneous description. with no attempt at any kind of systematic arrangement of subjects. They consist principally of prayers, formulas and charms for protection against evil spirits of all sorts and kinds, against sorcerers and sorceresses, diseases, snakes, and other noxious creatures, of benedictions and inprecations, invocations of magical herbs, prayers for children and long life, for general and special protection and prosperity, success in love, trade and gambling, together with formulas to be employed in all kinds of domestic occurrences. In Books XIV.—XVIII. the subjects are systematically arranged; XIV. treating of marriage ceremonies; XV. of the glorification of the Vrátya or religious wandering mendicant; XVI. and XVII. of certain conjurations; XVIII. of funeral rites and the offering of obsequial cakes to the Manes or spirits of departed ancestors. Book XIX. contains a somewhat miscellaneous collection of supplementary hymns. Book XX. consists—with the exception of what is called the Kuntápa Section, comprising hymns 127—136—of pieces addressed to Indra and taken entirely from the Rig-Veda. These two Books, which are not noticed in the Atharva-Veda Prátísákhya—a grammatical treatise on the phonetic changes of words in the text—are manifestly a later addition to the collection. Many of the Atharva hymns reappear in the Rig-Veda, about one-seventh of the collection, sometimes unchanged and sometimes with important variations, being found in the older compilation.* Interspersed in several of the Books are pieces of varying length, consisting of curious cosmological and mystico-theological speculations which are not without interest as containing the germs of religious and philosophical doctrines

* Preface, pp. XVII., XVIII.

afterwards fully developed in the Bráhmanas and Upanishads." *Preface*, pp. VII, VIII.

General Character.—Griffith gives the following summary :—

"In this strange collection of heterogenous material there is much that is obscure, much that is unintelligible, much that is intolerably tedious, and not a little that is offensive and disgusting to European taste. Yet the spiritual portions of the work have sometimes a strange beauty and grandeur of their own which attracts and fascinates the orthodox Hindu, while the occasional glimpses of light which it throws upon the daily life, the toils and pleasures, the hopes and fears, the joys and sorrows of the average man invests it, I think, for the European reader with greater and more human interest than is possessed by the more ancient Veda." *Preface*, pp. VIII, IX.

Griffith next skilfully groups the hymns together so as to give a vivid picture of life in all its aspects in the times of the Atharva-Veda. This is quoted under another head.

Text.—Griffith says :

"The text of the Atharva-Veda, with 'some amendments of the numerous and obvious false readings of the manuscripts, and some attempts to bring sense out of the utter nonsense which constitutes part of the last two books,' was published at Berlin, in 1856, by Professors Rudolf von Roth and W. D. Whitney." *Preface*, p. XIII.

English Translations.—Some entire hymns and many fragments are given in Muir's *Original Sanskrit Texts*. The first complete English translation published is by Mr. R. T. H. Griffith, noticed in the Preface, from which the following extracts are taken. There are also numerous useful notes, forming a commentary on the hymns. In two volumes, price Rs. 12 cloth, Rs. 10½ paper covers.

The *Hymns of the Atharva-Veda*, translated by Professor Maurice Bloomfield, John Hopkins University, United States, has recently been added to the *Sacred Books of the East*. The author says :

"The present volume of translations comprises about one-third of the entire material of the Atharva-Veda. But it represents the contents and spirit of the fourth Veda in a far greater measure than is indicated by this numerical statement." p. lxxi.

Passages that occur in the Rig-Veda, books in prose, and hymns of less interest, have been omitted.

"Of the rest of the Atharvan, (Books I-XIII) there is presented here about one-half, naturally that half which seemed to the translator the most interesting and characteristic." p. lxxii.

The hymns in Bloomfield's translation are classified according to subject-matter. Griffith gives the whole in the original order.

Each plan has its advantages. With a limited number of hymns perhaps the former is preferable.

Bloomfield's translation is followed by a learned commentary. It is published by the Clarendon Press, Price 21*s*.

SUMMARY OF THE BOOKS.

A short general view of the Books is given in the Introduction. The following account enters more into detail.

Book I.

This Book contains 35 Hymns, each averaging 4 verses. The subjects are very miscellaneous, and there is no arrangement.

The first hymn, quoted below, introductory to the whole Book, is a prayer addressed to Váchaspati for divine help, favour, and illumination. Váchaspati, Lord of Speech, is the God or Genius of human life which lasts as long as the power of speech remains in the body. Vasoshpati, Lord of Treasure, that is of wealth and food, is not mentioned elsewhere in the Veda. (Griffith.)

1. Now may Váchaspati assign to me the strength and powers of Those
   Who, wearing every shape and form, the triple seven, are wandering round.
2. Come thou again, Váchaspati, come with divine intelligence.
   Vasoshpati, repose thou here. In me be Knowledge, yea, in me.
3. Here, even here, spread sheltering arms like the two bow-ends strained with cord.
   This let Váchaspati confirm. In me be knowledge, yea, in me.
4. Váchaspati hath been invoked: may he invite us in reply.
   May we adhere to Sacred Lore. Never may I be reft thereof.

Notes.—*Those*: the gods in general, or the Maruts. *The triple seven*: an indefinite number.

Book II.

This Book contains 36 Hymns of a miscellaneous character, averaging 5 verses in length.

Book III.

This Book contains 31 Hymns of the same character as the preceding, but averaging 6 verses each. Hymn 16 is the morning prayer of the great Rishi, Vasishtha, taken, with slight variation, from Rig-Veda VII. 41. The chief petitions are, "give us wealth," "may we be rich in men and heroes."

Book IV.

In this Book 40 Hymns, averaging 7 verses, are included. Hymn 2, an address to the Unknown God, is from Rig-Veda X. 121. There are other Hymns from the same Veda.

Book V.

This Book contains 31 Hymns, averaging 12 verses. One is a curious dialogue between Atharva and Varuna about the possession of a wonderful cow. Another is about the abduction of a Brahman's wife. Two Hymns are on the wickedness and ruinous consequences of oppressing Brahmans. Two are addressed to the War Drum to secure success in battle.

Book VI.

Of the 142 Hymns in this Book most contain only 3 verses. They consist of prayers and charms.

Book VII.

This Book contains 118 Hymns, nearly one-half of which consist of only a single verse. The contents are like the foregoing.

Book VIII.

This Book contains only 10 Hymns, but they average 26 verses in length. They consist chiefly of imprecations or charms for the restoration of health. Hymn 4, against evil spirits, is taken from Rig-Veda VII. 104.

Book IX.

This Book contains 10 Hymns; one of which is entirely in prose, while a second has only two stanzas in verse out of 62. The longest is "a glorification of the hospitable reception of guests, regarded as identical with sacrifice offered to the gods." Hymns 9 and 10, consisting of enigmatical questions, are taken, with variations, from Rig-Veda I. 164.

Book X.

This Book contains 10 Hymns, averaging 35 verses. One is a glorification of the Supreme Deity, under the name of Skambha, considered the Pillar or Support of all existence. Another is in praise of the Sacred Cow.

Book XI.

This Book contains 10 Hymns, averaging 31 verses, Hymn 3, which is all in prose except 4 lines, is in praise of the offering of rice boiled in milk. Hymn 8 treats of the origin of several gods and the creation of man. The last two Hymns are incantations for the destruction of enemies.

Book XII.

This Book contains only 5 Hymns, but they average 60 verses. The second is a funeral hymn, taken partly from Rig-Veda X. 18. Hymns 4 & 5, the latter partly in prose, show the sin and danger of robbing a Brahman of his cow.

Book XIII.

This Book contains 4 Hymns, averaging 47 verses. "It is almost entirely devoted to the glorification of Rohita, the Red, a form of Fire and of the Sun, but distinguished from both these deities."

Book XIV.

This Book contains only 2 Hymns, including 139 verses. It treats of nuptial ceremonies and formulas. The greater part of Hymn 1 is taken, with many changes, from Rig-Veda X. 85; Hymn 2 is also partly taken from the same hymn.

Book XV.

This Book contains 18 Hymns, averaging about 10 stanzas. They are all in prose and very obscure. The aim seems to be the glorification of the Vrátya, or wandering Nonconformist.

Book XVI.

This Book contains 9 Hymns, averaging 10 verses. Some of them are entirely in prose; others partly in prose and partly in poetry. "The Book consists almost entirely of charms and conjurations for various purposes."

Book XVII.

This Book contain only one Hymn, including 30 verses. It is a prayer to Indra, identified with Vishnu and the Sun, for the love of gods, men, and beasts, general protection and prosperity, with all earthly and heavenly blessings."

Book XVIII.

This Book contains 4 Hymns, averaging 70 verses. "The subjects are funeral rites and sacrificial offerings to the Fathers, the manes or spirits of the dead." The Hymns are composed wholly or in part from verses in the Rig-Veda. The first Hymn begins with a dialogue between Yama and Yami.

Book XIX.

This Book contains 72 Hymns, averaging about 8 verses. Both it and the following are later additions to the original collection. The MSS. contain numerous misreadings which in some

parts make utter nonsense. The Hymns are chiefly prayers and charms for protection and prosperity. Hymn 6, on the mystical sacrifice of Purusha, is taken, with variations, from Rig-Veda X. 90. Hymn 13, a prayer for victory in battle, is taken from Rig-Veda X. 103. Some Hymns are non-metrical. Hymn 21 gives in a single line the names of the chief Vedic Metres:

Gáyatrí, Ushnih, Anushtup, Brihatí, Trishtup, Jagatí.

Hymn 23, all in prose except one verse, is an address of homage to various portions of the Atharva-Veda, classed according to the number of verses which their hymns contain.

1 Hail to the four verse strophes of the Atharvanas! 2 Hail to the five versed! 3 Hail to the six-versed, &c.

30 Collected manly powers are topped by Brahma.
Brahma at first spread out the loftiest heaven.
Brahmá was born first of all things existing.
Who then is fit to be this Brahmá's rival?

Book XX.

This Book contains 143 Hymns of various lengths, but averaging about 8 verses. With the exception of the Kuntápa section (127-136) the Hymns are addressed almost exclusively to Indra, and generally taken directly from hymns and portions of hymns of the Rig-Veda.

Kuntápa is said to be the name of 20 organs or glands, supposed to be situated in the belly. The section is a strange collection of incantations riddles, &c., without any religious character. With some of them the gods bewildered the Asuras by their recitation, and so defeated them.

CLASSIFIED SELECTION OF HYMNS.

Belief in Witchcraft and the power of Charms forms distinguishing features of the Atharva-Veda. Bloomfield says in his Introduction:

"Sorcery and house practices there were in India at all times (p. xxx). Witchcraft is blended with every sphere of religious thought and activity (p. xxxix). Even Witchcraft is part of the religion; it has penetrated and has become intimately blended with the holiest Vedic rites." (xlv.)

Among the aboriginal tribes of India all diseases in men or animals are attributed to one of two causes—the anger of some evil spirit who has to be appeased or to the spell of some witch or sorcerer, who should be destroyed or driven out of the land. In the latter case, a witchfinder is employed to divine who has cast the spell, and various modes of divination are resorted to. In former

times the person denounced and all his family were put to death in the belief that witches breed witches. We have changed all that. "The witch now," says Sir Alfred Lyall, "lives under laws which, instead of condemning him, interfere actively to protect him from molestation, and are much more prone to hang witch-finders than witches. . . . It is probable that in no other time or country is witchcraft ever been so comfortably practised as it is now in India under British rule."* He says that "the belief in witchcraft still pervades all classes (in India), from highest to lowest (though of course the pressure of the superstition is far lighter upon the uppermost layers of society)."†

In the charms plants are frequently employed. They do not exert a medicinal influence; but, from illusory analogies, are supposed to have peculiar powers. A creeping plant which binds itself to a tree is supposed to be able to cure broken bones; another which has strong deep roots must be able to make the hair grow.

Charms are of two kinds—to preserve from harm or to cause harm. Illustrative examples will now be given.

1. CHARMS TO CURE DISEASE.

The householder and his family are exposed to malarial fevers and other diseases to which flesh is heir. A large number of hymns have reference to their cure. Even baldness has three hymns. For ready reference, the principal charms are arranged alphabetically.

Bloodletting.—Book I. 17.

1 Those maidens there, the veins who run their course in robes of ruddy hue,
Must now stand quiet, reft of power, like sisters who are brotherless.

2 Stay still, thou upper vein, stay still, thou lower, stay, thou midmost one.
The smallest one of all stands still: let the great vessel e'en be still.

4 A mighty rampart‡ built of sand hath circled and encompassed you:
Be still, and quietly take rest.

Broken Bone.—IV. 12. An address to the plant Arundhati, a climbing plant, to bind the injured limb as it binds the tree round which it grows:

1 Thou art the healer, making whole, the healer of the broken bone:
Make thou this whole, Arundhati!

2 Whatever bone of thine within thy body hath been wrenched or cracked,
May Dhatar§ set it properly, and join together limb by limb.

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* *Asiatic Studies*, p. 96. † *Ibid.*, p. 75.

‡ Probably a bandage filled with wet sand to compress and cool the vein.

§ The god who ordains, fixes, and preserves.

5 Join thou together hair with hair, join thou together skin with skin.
Let blood and bone grow strong in thee. Unite the broken part, O Plant.

Consumption.—VI. 14. There are frequent references to this disease, which is still prevalent. It is fostered among women by their being often shut up in close rooms without a sufficient supply of pure air. Hymn II. 33 is enlarged with variations from Rig-Veda X. 163. The hymn quoted below is a charm addressed to some medicinal plant.

1 Remove thou all Decline that lurks within the members and the joints.
The firmly-settled heart-disease that racks the bones and rends the limbs.
2 From the consumptive man I pluck Decline as 'twere a creeping thing.
I cut the bond that fetters him, even as a root of cucumber.
3 Begone, Consumption, hence away, like a young foal that runs at speed.
Then, not pernicious to our men, flee, yearly visitant like grass!

Cough.—VI. 105.

1 Rapidly as the fancy flies forth with conceptions of the mind,
So following the fancy's flight, O Cough, flee rapidly away.
2 Rapidly as an arrow flies away with keenly-sharpened point,
So swiftly flee away, O Cough, over the region of the earth!
3 Rapidly as the beams of light, the rays of Súrya, fly away,
So, Cough! fly rapidly away over the current of the sea!

Dysentery.—I. 2. An arrow and munja grass are employed.

1 We know the father of the shaft, Parjanya, liberal nourisher,
Know well his mother Prithivi, Earth with her manifold designs.
2. Do thou, O Bowstring, bend thyself around us; make my body stone (=strong).
Firm in thy strength drive far away malignities and hateful things.
3 When, closely clinging round the wood (the bow) the bowstring sings triumph to the swift and whizzing arrow, Indra, ward off from us the shaft, the missile:
4 As in its flight the arrow's point hangs between earth and firmament,
So stand this Munja grass between ailment and dysenteric ill!

The succeeding hymns treat of reverse diseases—constipation and suppression of urine. As an arrow from a bow flies through the air, so the channels are to flow.

Fever, Charms against.—Susruta calls fever the king of diseases. It causes more deaths in India than all other diseases

taken together. There are several charms for its cure. In Hymn I. 25, quoted below, it is said to be more frequent at the beginning of the rains when Agni descends, in the form of lightning, from the water clouds. Bilious fever causes the yellow colour. Other forms of the disease are mentioned. Fever is addressed as a god, the son of King Varuna, sent to punish sin. Yielding to prayer, he is asked to depart.

1 When Agni blazed when he had pierced the Waters,
whereat the Law observers paid him homage,
There, men assever, was the loftiest birthplace:
O Fever, yielding to our prayer avoid us.

2 If thou be fiery glow, or inflammation, or if thy birthplace call for chips of fuel,
Rack is thy name, God of the sickly yellow!
O Fever, yielding to our prayer avoid us.

3 Be thou distress, or agonizing torment, be thou the son King Varuna hath begotten,
Rack is thy name, God of the sickly yellow!
O Fever yielding to our prayer avoid us,

4 I offer homage to the chilly Fever, to his fierce burning glow I offer homage.
Be adoration paid to Fever coming each other day, the third, or two days running.

Hymn 116 Book VII. contains another charm against fever. A frog, which has two strings of different colours tied round it, is supposed to relieve the patient of his disease.

1 Homage to him the burning one, shaker, exciter, violent!
Homage to him the cold who acts according to his ancient will!

2 May he, the lawless one, who comes alternate or two following days, pass over and possess the frog.

Hair, Charm to promote the growth.—There are three charms for this object. In Hymn 136, Book VI. quoted below, a plant with deep roots, and therefore supposed to strengthen the hair, is employed.

1 Born from the bosom of wide Earth the goddess, godlike Plant, art thou:
So we, Nitatní! dig thee up to strengthen and fix fast the hair.

2 Make the old firm, make new hair spring, lengthen what has already grown.

3 Thy hair where it is falling off, and with the roots is torn away,
I wet and sprinkle with the Plant, the remedy for all disease.

connected with consumption. The first two stanzas, quoted below, treat of Headache, Earache, &c.

1 Each pain and ache that racks the head, earache, and erysipelas,
All malady that wrings thy brow we charm away with this our spell.
2 From both thine ears, from parts thereof, thine earache, and the throbbing pain,
All malady that wrings thy brow we charm away with this our spell.

Insanity.—In Hymn 111, Book VI. a man is described as insane either as a punishment for sin or caused by a demon. Agni, the Apsarasas, goddesses of gambling, "Maddeners of the mind," Indra and Bhoja, are asked to let him go.

1 Unbind and loose for me this man, O Agni, who bound and well restrained is chattering folly.
Afterward he will offer thee thy portion when he hath been delivered from his madness.
2 Let Agni gently soothe thy mind when fierce excitement troubles it.
Well-skilled I make a medicine that thou no longer mayst be mad.
3 Insane through sin against the gods, or maddened by a demon's power—
Well-skilled I make a medicine to free thee from insanity.
4 May the Apsarasas release, Indra and Bhaga let thee go.
May all the gods deliver thee that thou no longer mayst be mad.

Jaundice.—Hymn 22, Book I., of which two verses are quoted below, is partly taken from Rig-Veda I. 50. The Romans supposed that the disease was cured by looking at a starling, which died instead of the patient.

1 As the Sun rises let thy sore disease and yellowness depart.
We compass and surround thee with the colour of a ruddy ox.
4 To parrots and to starlings we transfer thy sickly yellowness:
Now in the yellow-coloured birds we lay this yellowness of thine.

Leprosy.—Susruta describes seven forms of this terrible disease, and eleven slighter forms. Plants were employed in the charms for its cure. There are other hymns on the same subject.

I. 23.

1 O Plant, thou sprangest up at night, dusky, dark-coloured, black in hue!
So, Rajaní, re-colour thou these ashy spots, this leprosy.
2 Expel the leprosy, remove from him the spots and ashy hue:
Let thine own colour come to thee; drive far away the specks of white.
3 Dark is the place of thy repose, dark is the place thou dwellest in;
Dusky and dark, O Plant, art thou; remove from him each speck and spot.

4 I with my spell have chased away the pallid sign of leprosy
Caused by infection, on the skin, sprung from the body, from the bones.

Nightmare and Evil Dreams.—There are some references to these which are asked to be transferred to enemies. In some parts of India nightmare is supposed to be caused by a demon seated on the breast, attempting to strangle the person affected.

VII. 100.

1 I turn away from evil dream, from dream of sin, from indigence,
I make the prayer mine inmost friend. Hence! torturing dreamy phantasies!

VI. 46.

2 We know thy birth, O Sleep, thou art son of the sisters of the Gods! the minister of Yama thou, thou art Antaka (the Finisher), thou art Death.
So well we know thee who thou art. Sleep, guard us from the evil dream.
3 As men discharge a debt, as they pay up an eighth and half-an-eighth,
So the whole evil dream do we pay and assign unto our foe.

Poison, Against.—There are several hymns on this subject—against poisoned arrows, to render poisonous plants innocuous, &c. In Hymn 90, Book VI., quoted below, Rudra is addressed as the terrible god whose shafts bring diseases and death on men and cattle.

1 The shaft that Rudra hath shot forth against thy members and thy heart,
Here do we draw from thee to-day, and turn it hence to every side.
2 From all the hundred vessels spread throughout the members of thy frame,
From all those vessels and canals we call the poisonous matter forth.
3 Worship to thee, the archer, and O Rudra, to thy levelled shaft!
Yea, worship to thine arrow when it left the bow, and when it fell.

Snakes, Scorpions, Musquitoes, &c.—There are several references to snakes. Hymn 56, Book VI. begins:

Let not the serpent slay us, O Gods, with our children and our folk.

Hymn 56, Book VII. is a charm against bites and stings of various kinds, for which purpose a plant is employed. Brahmanaspati is addressed as the god of charms and prayer.

1 Whether it came from viper, from black snake or snake with transverse stripes,
Or Kankaparvan's bite, this herb hath made the poison powerless.

2 Honey-born, honey-dropping, rich in honey, honey-sweet, this herb
Is medicine that heals the wound and kills the gnat that bites and stings.
3 Whatever bit or sucked thy blood, we summon thence away from thee.
The ineffectual poison of the little sharply-stinging gnat.
4 Thou here who crookest wicked jaws, thou tortuous, jointless, limbless thing,
These jaws thou, Brahmanaspati! shalt bend together like a reed.
5 This scorpion here that creeps along, low on the ground and powerless—
I have removed his poison and then utterly demolished him.
6 No strength in thy two arms hast thou, nor in thy head, nor in thy waist:
Then what is that small thing thou so viciously bearest in thy tail?
7 The emmets make a meal of thee and peahens tear and mangle thee:
All ye are crying out, In sooth the scorpion's poison hath no strength.
8 Thou creature who inflictest wounds both with thy mouth and with thy tail,
No poison in thy mouth hast thou: what at thy tail's root will there be?

Tigers, Wolves, Thieves, etc.—IV. 3. The tiger, frequently mentioned in the Atharva-Veda, seems to have been unknown to the writers of the Rig-Veda. The 'tiger-crushing charm' is supposed to have been a poisonous plant, deriving its growth from Soma, king of plants, and its poison from Indra. Its origin is ascribed to the ancient fire-priest Atharvan:

1 Three have gone hence and passed away, the man, the tiger, and the wolf.
3 We crush and rend to pieces both thine eyes, O Tiger, and thy jaws, and all thy twenty claws we break.
5 The thief who cometh near to-day departeth bruised and crushed to bits.
By nearest way let him be gone. Let Indra slay him with his bolt.
7 Indra's and Soma's child, thou art Atharvan's tiger-crushing charm.

Worms.—II. 31. The charm is against worms of various kinds, those found in plants, in water, in human beings, and in cattle. Two verses are quoted, "Indra's mighty millstone" denotes his great power. The next hymn, 32, is against worms in cows.

1 With Indra's mighty millstone, that which crushes worms of every sort,
I bray and bruise the worms to bits like vetches on the grinding stone.

5 Worms that are found on mountains, in the forests, that live
in plants, in cattle, in the waters,
Those that have made their way within our bodies,—these
I destroy, the worms' whole generation.

Wounds. VI. 57.—Rudra is the healer as well as the inflicter of wounds and diseases.

1 This is a medicine indeed, Rudra's own medicine is this,
Wherewith he warns the arrow off, one-shafted, with a hundred
tips.
2 Besprinkle it with anodyne, bedew it with relieving balm:
Strong, soothing is the medicine: bless us therewith that we
may live.
3 Let it be health and joy to us. Let nothing vex or injure us.
Down with the wound! Let all to us be balm, the whole be
medicine.

Charm to recover from the Point of Death or even to recall the departed Spirit.—There are three hymns thus entitled. Hymn 1, Book VIII. is partly quoted below:

Mátarisvan is a name of Váyu or Wind.

1 Homage to Death the Ender! May thy breathings, inward and
outward, still remain within thee.
Here stay this man united with his spirit in the Sun's realm, the
world of life eternal!
2 Bhaga hath lifted up this man, and Soma with his filaments.
Indra and Agni, and the gods the Maruts, raised him up to
health.
3 Here is thy spirit, here thy breath, here is thy life, here is
thy soul;
By a celestial utterance we raise thee from Destruction's bonds.
4 Up from this place, O man, rise! sink not downward, casting
away the bonds of Death that hold thee.
Be not thou parted from this world, from sight of Agni and the
Sun.
5 Purely for thee breathe Wind and Mátarisvan, and let the
Waters rain on thee their nectar.
The Sun shall shine with healing on thy body; Death shall have
mercy on thee; do not leave us!
6 Upward must be thy way, O man, not downward: with life and
mental vigour I endow thee.
Ascend this car eternal, lightly rolling; then full of years shalt
thou address the meeting.
7 Let not thy soul go thither, nor be lost to us; slight not the
living, go not where the Fathers are.
Let all the gods retain thee here in safety.
8 Yearn not for the departed ones, for those who lead men far
away.
Rise up from darkness into light; come, both thy hands we
clasp in ours.

9 Let not the black dog and the brindled seize thee, two warders of the way sent forth by Yama.
Come hither; do not hesitate: with mind averted stay not there.
10 Forbear to tread this path, for it is awful; that path I speak of which thou hast not travelled.
Enter it not, O man; this way is darkness; forward is danger, hitherward is safety.

. . . . .
. . . . .

18 Here let this man, O Gods, remain! let him not go to yonder world.
We rescue him from Mrityu with a charm that hath a thousand powers.
19 I have delivered thee from Death. Strength-givers smelt and fashion thee!
Let not she-fiends with wild loose locks, or fearful howlers yell at thee.
20 I have attained and captured thee! thou hast returned restored to youth,
Perfect in body: so have I found all thy sight and all thy life.
21 Life hath breathed on thee; light hath come: darkness hath past away from thee.
Far from thee we have buried Death, buried Destruction and Decline.

Prayers or Charms for Long Life.—In the times of the Atharva-Veda, the later gloomy views of life had not arisen. Long life is frequently desired. In the original home of the Aryans, "the complete term of life" was computed at a 'hundred *winters*. As they moved farther south, *autumns* were substituted, and lastly *rainy seasons* (*varshâni*.)

Hymn 69, Book XIX., quoted below, is in prose. The gods are supposed to be dependent on the sacrifices of men, as the worshipper is dependent on the gods.

1. Ye are alive. I fain would live. I fain would live my complete term of life. 2. Ye live dependent. I fain would live dependent. I fain would live my complete term of life. 3. Ye remain alive. I fain would remain alive. I fain would live my complete term of life. 4. Ye are life-givers. I fain would live. I fain would live my complete term of life.

CHARMS WITH AMULETS.

An AMULET is something worn as a remedy or preservative against evils or mischief, such as diseases or witchcraft. Amulets have been used from very ancient times, and are still worn in many parts of the world. In some parts of Africa negroes are almost covered with them.

Some object was employed supposed to possess magical powers. Plants were often chosen. Some of them have already been mentioned as remedies for disease. *Arundhati*, a medicinal climbing

plant, was frequently used. The *Asvattha*, the pipal, or sacred fig-tree, was still more popular. In Hymn 4, Book V. the gods are said to sit under its shade in the third heaven. The *Kusa* or *Darbha* grass was supposed to possess sanctifying qualities. *Munja grass* was employed as a spell to cure dysentery. The *Jangida*, a plant not yet identified, is frequently mentioned as a charm against demons, and a specific for various diseases. The wood of the *Udumbara Fig-tree* was sometimes used. The wood of the *Tilaka* tree was supposed to ward off witchcraft. Several other plants, not yet identified, were also used as amulets.

The *horn* of the roebuck was employed to drive away hereditary disease. *Lead* was used as a charm against diseases and sorcery. An amulet of *gold* was thought to secure long life. An amulet composed of three threads, one of gold, one of silver, one of iron, was supposed to protect the three vital airs on which the life of the wearer depended. It likewise ensured general protection and prosperity.

In the numerous charms quoted, examples will be given of the employment of most of the above amulets.

Address to an Amulet. II. 17.

1 Power art thou, give me power. All hail!
2 Might art thou, give me might. All hail!
3 Strength art thou, give me strength. All hail!
4 Life art thou, give me life. All hail!
5 Ear art thou, give me hearing. Hail!
6 Eye art thou, give me eyes. All hail!
7 Shield art thou, shield me well. All hail!

The Jangida Plant. XIX. 34.

1 Jangida, thou art Angiras*; thou art a guardian, Jangida.
Let Jangida keep safely all our bipeds and our quadrupeds.
2 Dice-witcheries, the fifty-threes, the hundred witchcraft practisers,
All these may Jangida make weak, bereft of their effectual force.
4 This counteracts the sorceress, this banishes malignity:
Then may victorious Jangida prolong the days we have to live.
7 The ancient plants surpass thee not, nor any herbs of recent days,
A potent charm is Jangida, a most felicitous defence.
9 To thee in truth, O Forest Tree, Indra the mighty One gave strength.
Driving away all maladies, strike thou the demons down, O Plant.
10 Lumbago and rheumatic pain, consumptive cough and pleurisy,
And fever which each autumn brings, may Jangida make powerless.

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* A great patriarchal Rishi.

An Amulet of Darbha or Kusa Grass. XIX. 29.

1 Pierce thou my rivals, Darbha, pierce the men who fain would fight with me.
Pierce all who wish me evil, pierce the men who hate me, Amulet!
Split, Check, Crush, Shake, Bruise, Burn, Consume, thou my rivals.

9 Slay thou my rivals, Darbha, slay the men who fain would fight with me,
Slay all who wish me evil, slay the men who hate me, Amulet.

Some Amulets are supposed to confer superhuman powers like the Yoga Sastra. The following are examples:

A Charm to obtain Invisibility.—In Hymn 27, Book I. the cast skins of serpents are employed as an amulet to make travellers invisible to robbers.

1 There on the bank those Vipers lie, thrice-seven, having cast their skins:
Now we with their discarded sloughs bind close and cover up the eyes of the malicious highway thief.

A Charm for superhuman Powers of Sight.—In Hymn 20, Book IV. a magical plant, addressed as a goddess, is supposed to enable a person to see every thing in heaven and earth, including demons of all kinds:

1 It sees in front, it sees behind, it sees afar away, it sees
The sky, the firmament, and earth: all this, O Goddess, it beholds.
2 Through thee, O godlike Plant, may I behold all creatures that exist,
Three several heavens, three several earths, and these six regions one by one.
6 Make me see Yátudhánas, make thou Yátudhánís visible.
Make me see all Pisáchas. With this prayer, O Plant, I hold thee fast.

A Charm for Surpassing Strength.—VI. 38.

1 What energy the lion hath, the tiger, adder, and burning fire, Bráhman, or Súrya,
And the blest Goddess who gave birth to Indra, come unto us conjoined with strength and vigour!
2 All energy of elephant and panther, all energy of gold, men, kine, and waters,
3 Might in car, axles, in the strong bull's courage, in Varuna's breath, in Váta, in Parjanya,
In Warrior, in the war drum stretched for battle, in the man's roar, and in the horse's mettle,

Counter Charms.

It was supposed that the magical incantations of enemies might be rendered powerless or even made to revert upon their own hands. Two examples are given.

Hymn 24, Book II., is a charm against the magic art of demons. Four male demons or sorcerers and four females of the same class are addressed.

1 O Serabhaka, Serabha, back fall your arts of witchery! Back Kimídins! let your weapon fall.
Eat your possessor; eat ye him who sent you forth; eat your own flesh.
&c. &c. &c.

Hymn 18, Book IV. is a counter-charm against the magical incantations of others. A magical plant, gathered at full moon when the night is as day, is employed.

1 The moonlight equalleth the sun, night is the rival of the day.
I make effectual power my help: let magic arts be impotent.
2 Gods! if one make and bring a spell on some man's house who knows it not,
Close as the calf that sucks the cow may it revert and cling to him.

5 I with this Plant have ruined all malignant powers of witchery,
The spell which they have laid upon thy field, thy cattle or thy men.

Charms against Evil Omens.—In ancient times, as at present, the Hindus attached great importance to supposed signs of the success or failure of an undertaking. The lizard bears a high reputation as a prophet, although there is a southern proverb, "The lizard which was the oracle of the whole village has fallen into the broth-pot." The ass appropriately holds a place. Owls and ravens are other guides.

Hymn 64, Books VII. contains a charm to avert an evil omen in which the raven is concerned. Agni Gárhapatya denotes the sacred fire of the householder.

1 From all that woe and trouble may the Waters save and rescue me,
Whate'er the Raven, black of hue, flying out hitherward hath dropped.
2 My Agni Gárhapatya save and set me free from all this guilt
Which the black Raven with thy mouth, O Nirriti,* hath wiped away.

A Charm to avert Evil Omens.—VI. 29.

1 On those men yonder fall the winged missile: the screeching of the Owl is ineffective,
And that the Dove beside the fire hath settled.

* Demon of destruction.

2 Thine envoys who came hither, O Destruction, sent or not sent
by thee unto our dwelling,
The Dove and Owl, effectless be their visit!

NOTE.—The Owl and Dove were supposed to be birds of evil omen.

CHARMS AGAINST DEMONS.

Even in the times of the Rig-Veda supposed malignant spirits were an object of terror to the Aryans. This feeling was intensified by longer contact with the aborigines, among whom, as throughout a great part of Asia, demonolatry was the prevailing superstition. Sir Monier Williams says:

"The great majority of the inhabitants of India, from the cradle to the burning ground, are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, injure, and mar every good work.

"So deep-seated and ineradicable is the fear of evil spirits in the minds of the lower orders, that in many villages of India the doors of the houses are never allowed to face the South, lest the entrance of some dreaded demon should be facilitated."*

The leading demons, male and female, mentioned in the Atharva-Veda will be briefly described:

Arayis.—"One-eyed limping hags."

Asuras.—Evil spirits so called after the giants who fought with the gods.

Dasyus.—Applied both to the wild indigenous races, and to the malignant demons of the air, withholders of the seasonable rain.

Grahi.—A female fiend who seizes men, and causes death and disease.

Kimidins and Kimidinis.—A class of evil spirits whose name is said originally to mean one who goes about crying *Kim idánim.* What now?—a vile and treacherous spy and informer.

Panis.—Demons of darkness who steal the cows of the gods, and shut them up in a cavern,—that is, conceal the rays of daylight in dark clouds.

Pisachas and Pisachis.—General terms for male and female malignant spirits.

Rakshasas and Rakshasis.—Violent and voracious man-eaters.

Yatudhanas and Yatudanis.—A class of evil spirits or sorcerers. Sayana explains them as Rakshasas, but they are apparently distinct.

In Hymn 6, Book VIII., the names of a great many demons are given who attack women; as "the black and hairy Asura,"

* *Brahmanism and Hinduism*, pp. 210, 245.

"Snapper and Feeler," "him who eats raw flesh and him who licks his lips;" &c.

Agni and Indra are the two noted "fiend-slayers." Out of about fourteen hymns for the destruction of demons and sorcerers, three are quoted below.

Book I. 28.

1 God Agni hath come forth to us, fiend-slayer, chaser of disease,
Burning the Yátudhánas up, Kimídins, and deceitful ones.
2 Consume the Yátudhánas, God! meet the Kimídins with thy flame;
Burn up the Yátudhánas as they face thee, thou whose path is black!
3 She who hath cursed us with a curse, or hath conceived a murderous sin;
Or seized our son to take his blood, let her devour the child she bare.
4 Let her, the Yátudhání eat son, sister, and her daughter's child.
Now let the Twain* by turns destroy the wild-haired Yátudhánís and crush down Aráyís to the earth!

Book VI. 32.

1 With butter in his hall where fire is burning, perform that sacrifice which quells the goblins.
Burn from afar against the demons, Agni! Afflict not in thy fury us who praise thee.
2 Let Rudra break your necks, O ye Pisáchas, and split your ribs asunder, Yátudhánas!
Here Mitra-Varuna! may we dwell safely: with splendour drive the greedy demons backward.
Let them not find a surety or a refuge, but torn away go down to Death together.

Book VII. 23.

The fearful dream, and indigence, the monster, the malignant hags,
All female fiends of evil name and wicked tongue we drive afar.

CHARMS CONNECTED WITH HOME LIFE.

Picture of Aryan Home Life.—The charms may be fitly introduced by the following graphic sketch by Griffith:

"Setting aside the rivalries, wars and conquests of kings and princes, and the lofty claims and powers of the hierarchy, we may follow the course of the middle-class Aryan's life from the cradle to the funeral pile, and even accompany him to his final home in the world of the Departed.

* Agni and Indra.

"We hear the benedictive charm pronounced over the expectant mother before her child is born, and in due time on the darling's first two teeth. We attend the solemn ceremony in which the youth is invested with his *toga virilis*, the new garment whose assumption signifies his recognition as an adult member of the family with new responsibilities and new duties to perform. As his fancy turns to thoughts of love, we hear him murmuring the charm which shall win him the maiden of his choice, and the lullaby which shall seal every eye but hers in his beloved's house and enable him to visit her without detection or suspicion. We follow him in his formal and somewhat unromantic wooing of a bride through a friend who acts as match-maker; we see the nuptial procession and the bride's introduction to her new home; we hear her benediction on the bridegroom, and the epithalamium pronounced over the wedded pair. The young husband is an agriculturist, and we see him in his field superintending the ploughmen and praying to Indra and Púshan and the Genii of agriculture to bless their labours. Anon, with propitiatory prayer, he is cutting a new channel to bring the water of the brook to the land which is ready for irrigation; or he is praying for rain or an abundant crop. Again, when the corn is ripe, he is busy among the men who gather in the harvest, invoking the aid of the good-natured goblins, and leaving on the ground some sheaves to remunerate their toil. At sunset he superintends the return of the cows who have been grazing under the protection of the Wind-God in the breezy pastures and their return under Divine guidance, and the reunion of all the members of the household are celebrated with symbolical mixt oblation, with milk and a brew of grain.

"His wealth and family increase in answer to his repeated prayer for children and riches, and a new house must be built on a larger scale. The building is erected under the careful eye of the master and blessed and consecrated with prayers to the Gods and to the Queen of the Home. The mistress of the house brings forth the well-filled pitcher, all present are regaled with 'the stream of molten butter blent with nectar—which seems to be a euphemistic name for some sort of good liquor,—and the householder enters and takes formal possession of his new dwelling with fire and water, the two most important necessaries of human life. The house, moreover—a wooden building with a thatched roof—has been specially assured against fire by a prayer to Agni the God of that element with the additional security afforded by the immediate neighbourhood of a good stream or pool of water.

"Such, or something like this, was the ordinary life of the average middle-class agriculturist. A devout believer in the gods, he did not spend his substance on the performance of costly sacrifices, but was content with simple ceremonies and such humble offerings as he could well afford. His chief care was for the health and well-being of himself, his wife, children, and dependents, for plentiful harvests, and for thriving and multiplying cattle; and these were the blessings for which he most frequently prayed. His chief troubles were an occasional touch of malarial fever or rheumatism, a late or scanty rainfall, a storm that lodged his ripe barley, lightning that struck his cattle, and similar mischances caused by the anger of the gods or the malevolence of demons; and he was always armed with prayers and spells against the recurrence of such disasters.

"He was a man of importance in his village, and when he attended the assembly—which may have been a kind of Municipal Committee or Parish Council—his great ambition was to command respect and attention as a speaker, and with this view he fortified himself with charm and magic herb that inspired eloquence, and enabled him to overpower his opponents in debate. His life, on the whole, was somewhat monotonous and dull, but it seems to have suited him as he was continually praying that it might be extended to its full natural duration of a hundred years. At the end of that time, with his sons and his sons' children around him, he was ready to pass away to the felicity that awaited him in the world of the Fathers.

The small merchant or trader lived a less settled life and saw more of the world than the agriculturist. We see him on the point of starting on a journey for business purposes with his little stock of goods. He first propitiates Indra who as a merchant also, the God who trades and traffics with his worshippers, requiring and receiving prayer and oblations in exchange for the blessings which he sends, and who will now free the travelling merchant's path from wild beasts, robbers, and enemies of every kind. He prays also to many other deities that he may make a rich profit and gain a hundred treasures, and commits the care of his children and cattle in his absence to Agni, the God of all Aryan men. His ritual is an extensive one as he may be about to journey to all points of the compass, and he must accordingly conciliate all the divine Warders of the heavenly regions. He has to recite some ten hymns of Book VI. invoking the aid of all protecting deities, not forgetting to consult the Weather-Prophet, and to obtain from him the promise of auspicious mornings, noons, and nights. He bids an affectionate farewell to the houses of his village, and departs on his way encouraged by the hymn which ensures him a safe and successful journey. In due time he returns having bartered his wares for the treasures of distant places, for bdellium and other fragrant gums and unguents, for Kushtha and other foreign plants and drugs of healing virtue, for mother-of-pearl, ornaments for the women, and perhaps cloth of finer wool.

"The merchant's object in life is gain, and he is not always very scrupulous in his dealings. If he is in debt he would prefer to be freed by the intervention of a god, and not by his own exertions; and he is bold enough even to pray for release from debts which he has incurred without intending to pay them. He is probably the gambler who prays for success in play, and for pardon when he has been guilty of cheating." *Preface*, pp. IX.-XIII.

CHARMS CONNECTED WITH FAMILY LIFE.

A Man's Love Charms.

There are seven hymns entitled, "A Man's Love Charms." They show that infant marriage did not prevail in Vedic times.

A Charm to win a Maiden's Love. VI. 8.

1 Like as the creeper throws her arms on every side around the tree,
So hold thou me in thine embrace that thou mayst be in love with me, my darling, never to depart.

2 As; when he mounts, the eagle strikes his pinions downward on the earth,
So do I strike thy spirit down that thou mayst be in love with me, my darling, never to depart.
3 As in his rapid course the Sun encompasses the heaven and earth,
So do I compass round thy mind that thou mayst be in love with me, my darling, never to depart.

A Charm to win a Bride. VI. 82.

1 I call the name of him who comes, hath come, and still draws nigh to us.
Foe-slaying Indra's name I love, the Vasus' friend with hundred powers.
2 Thus Bhaga spake to me : Let him bring thee a consort by the path.
Whereon the Asvins brought the bride Súryá, the child of Savitar.
3 Great, Indra, is that hook of thine, bestowing treasure, wrought of gold :
Therewith, O Lord of Might, bestow a wife on me who long to wed.

NOTE.—The Asvins are said to have obtained Súryá, daughter of the Sun, as a wife for Soma, the Moon-God.

A Sleep Charm of a Lover who is secretly visiting his Love. IV. 5.

1 The Bull who hath a thousand horns, who rises up from out the sea,—
By him the strong and mighty one we lull the folk to rest and sleep.
2 Over the surface of the earth there breathes no wind, there looks no eye.
Lull all the women, lull the dogs to sleep, with Indra as thy friend !
3 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweets—these, one and all, we lull to sleep.
6 Sleep mother, let the father sleep, sleep dog, and master of the home.
Let all her kinsmen sleep, sleep all the people who are round about.
7 With soporific charm, O Sleep, lull thou to slumber all the folk,
Let the rest sleep till break of day, I will remain awake till dawn, like Indra free from scath and harm.

NOTE.—The *Bull* is variously supposed to mean the sun, the starry heavens, or the moon.

Charm for the safe delivery of a Son. VI. 81.

1 Thou art a grasper, holding fast both hands ; thou drivest fiends away.
A holder both of progeny and riches hath this Ring become.

2 Prepare accordantly, O Ring, the mother for the infant's birth.
On the right way bring forth the boy. Make him come hither.
I am here.
3 The Amulet which Aditi wore when desirous of a son,
Tvashtar hath bound upon this dame and said, Be mother of a boy.

Benediction on a new-born child. VI. 110.

1 Yea, ancient, meet for praise at sacrifices, ever and now thou sittest down as Hotar.
And now, O Agni, make thy person friendly, and win felicity for us by worship.
2 'Neath Jyaishthaghní and Yama's Two Releasers this child was born: preserve him from uprooting.
He shall conduct him safe past all misfortunes to lengthened life that lasts a hundred autumns.
3 Born on the Tiger's day was he, a hero, the Constellation's child, born brave and manly.
Let him not wound, when grown in strength, his father, nor disregard his mother, her who bare him.

NOTES.—A hymn to Agni. *Jyaishthaghní*: the 16th lunar mansion. *Yama's two Releasers*: two auspicious stars whose rising releases from Death and disease. *The Tiger* is in the Atharva-Veda the type of valour.

A Blessing on a Child's first two Teeth. VI. 140.

1 Two tigers have grown up who long to eat the mother and the sire:
Soothe, Brahmanaspati, and thou, O Játavedas, both these teeth.
2 Let rice and barley be your food, eat also beans and sesamum,
This is the share allotted you, to be your portion, ye two Teeth.
Harm not your mother and your sire.
3 Both fellow-teeth have been invoked, gentle and bringing happiness.
Elsewhither let the fierceness of your nature turn away, O Teeth!
harm not your mother or your sire.

A Youth's Investiture with a new Garment. II. 13.

1 Strength-giver, winning lengthened life, O Agni, with face, and back shining with molten butter,
Drink thou the butter and fair milk and honey, and, as a sire his sons, keep this man safely.
2 For us surround him, cover him with splendour, give him long life, and death when age removes him,
The garment hath Brihaspati presented to Soma, to the King, to wrap about him.
3 Thou for our weal hast clothed thee in the mantle: thou hast become our heifers' guard from witchcraft.
Live thou a hundred full and plenteous autumns, and wrap thee in prosperity of riches.

4 Come hither, stand upon the stone: thy body shall become a stone,
The Universal Gods shall make thy life a hundred autumns long.
5 So may the Universal Gods protect thee, whom we divest of raiment worn aforetime.
So after thee, well-formed and growing stronger, be born a multitude of thriving brothers.

Marriage Ceremonies.

These are described under Hymns about Women.

Benediction on the Completion of a New Home. III. 12.

1 Here even here I fix my firm-set dwelling; flowing with fatness may it stand in safety.
May we approach thee, House! with all our people; unharmed and goodly men, and dwell within thee.
3 A spacious store, O House, art thou, full of clean corn and lofty-roofed.
Let the young calf and little boy approach thee, and milch-kine streaming homeward in the evening.
4 This House may Savitar and Váyu stablish, Brihaspati who knows the way, and Indra.
May the moist Maruts sprinkle it with fatness, and may King Bhaga make our corn-land fruitful.
8 Bring hitherward, O dame, the well-filled pitcher, the stream, of molten butter blent with nectar.
Bedew these drinkers with a draught of Amrit. May all our hopes' fulfilment guard this dwelling.
9 Water that kills Consumption, free from all Consumption here I bring.
With Agni, the immortal One, I enter and possess the house.

Agricultural Labours.

Several charms refers to these—a few of which may be quoted.

A Farmer's song to speed the Plough. III. 17.

1 Wise and devoted to the gods, the skilful men bind ploughropes fast,
And lay the yokes on either side.
6 Happily work our steers and men! May the plough furrow happily.
Happily be the traces bound. Happily ply the driving-goad.
8 Auspicious Sítá, come thou near; we venerate and worship thee
That thou mayst bless and prosper us and bring us fruits abundantly.
9 Loved by the Visvedevas and the Maruts, let Sétá be bedewed with oil and honey.
Turn thou to us with wealth of milk, O Sita, in vigorous strength and pouring streams of fatness.

A Charm to hasten the coming of the Rains.

After the long hot season when the earth is as iron, the coming of the rains is eagerly desired. Indra or Parjanya was especially worshipped as able, with his thunderbolts, to cleave the rain-clouds and compel them to let fall their treasures. Some verses from Hymn 15, Book IV. are quoted below:

1 Let all the misty regions fly together, let all the rain-clouds sped by wind, assemble.
Let waters satisfy the earth, the voices of the great mist-enveloped Bull who roareth.

8 Let lightning flash on every side; from all the regions blow the winds!
Urged by the Maruts let the clouds pour down their rain upon the earth.

13 They who lay quiet for a year, the Brahmans who fulfil their vows,
The frogs, have lifted up their voice, the voice Parjanya hath inspired.

16 Lift up the mighty cask, and pour down water; let the wind blow and lightning flash around us.
Let sacrifice be paid, and, widely scattered, let herbs and plants be full of joy and gladness.

NOTES.—The *Bull*: Parjanya, god of the rain-cloud. Verse 13 is taken from Rig-Veda, vii. 103. The frogs rejoicing in the rains are represented as Brahmans engaged in religious ceremonies. *Cask*: rain-cloud.

A Charm to protect corn from Lightning and Drought.

BOOK VII. 11.

That far-spread thunder, sent from thee, which cometh on all this world, a high celestial signal—
Strike not, O God, our growing corn with lightning, nor kill it with the burning rays of Súrya.

CHARMS TO PROTECT CATTLE.

Both oxen and cows occupy a prominent place in the Atharva-Veda. Hymn 25, Book xix is a charm to be used when a young ox is yoked for the first time. Hymn 16, Book V. contains a charm for the increase of cattle. Hymn 21, Book IV. is a glorification and benediction addressed to cows. Hymn 59, Book VI., quoted below, is a charm, addressed to Arundhati, to protect cattle and men.

Hymn 32, Book II, is a charm against the worms which infest cows. Hymn 77 Book VI is a charm to bring the cattle home, and Hymn 14, Book III. is a benediction of the cattle-pen, in which the cows are kept at night.

1 First, O Arundhatí, protect our oxen and our milky kine:
Protect each one that is infirm, each quadruped that yields no milk.
2 Let the Plant give us sheltering aid, Arundhatí allied with gods,
Avert consumption from our men and make our cow-pen rich in milk.
3 I welcome the auspicious Plant, life-giving, wearing every hue,
Far from our cattle may it turn the deadly dart which Rudra casts.

Charm to make a Cow love its Calf. VI. 70.

This might seem a work of supererogation; but the Aryan knew better. Bloomfield, in his commentary, describes how it was used:

"The practice consists in washing the calf, sprinkling it with the cow's urine, leading it thrice around the cow and tying it near her while the hymn is being recited. It is then recited once more over the head and ears of the calf." p. 493.

1. As wine associates with flesh, as dice attend the gaming-board,
As an enamoured man's desire is firmly set upon a dame,
So let thy heart and soul, O Cow, be firmly set upon thy calf.
&c., &c.

Charm for the destruction of Vermin. VI. 50.

1 Destroy the rat, the mole, the boring beetle, cut off their heads and crush their ribs, O Asvins.
Bind fast their mouths; let them not eat our barley; so guard, ye twain, our growing corn from danger.
3 Hearken to me, lord of the female borer, lord of the female grub! ye rough-toothed vermin!
Whate'er ye be, dwelling in woods, and piercing, we crush and mangle all those piercing insects.

Charm for a Plentiful Harvest. VI. 142.

1 Spring high, O Barley, and become much through thine own magnificence:
Burst all the vessels; let the bolt from heaven forbear to strike thee down.
2 As we invite and call to thee, Barley, a God who heareth us,
Raise thyself up like heaven on high, and be exhaustless as the sea.
3 Exhaustless let thine out-turns be, exhaustless be thy gathered heaps,
Exhaustless be thy givers, and exhaustless those who eat of thee.

Song of Harvest Home. III. 24.

5 O Hundred-handed, gather up. O Thousand-handed, pour thou forth.
Bring hither increase of the corn prepared and yet to be prepared.

6 Three sheaves are the Gandharvas' claim, the lady of the house hath four.
We touch thee with the sheaf that is the most abundant of them all.
7 Adding and Gathering are thy two attendants, O Prajápati.
May they bring hither increase, wealth abundant, inexhaustible.

NOTE.—Three sheaves were left on the ground for the demons who are here called Gandharvas, a higher class of celestial beings; four sheaves were for the mistress; and the best of all is offered as a sample to the owner of the field.

MISCELLANEOUS CHARMS CONNECTED WITH HOME LIFE.

Prayer for Wealth and Children.

These form the most frequent petitions.

BOOK VII. 17.

1 May the Ordainer give us wealth, Lord, ruler of the world of life: with full hand may he give to us.
2 May Dhátar grant the worshipper henceforth inperishable life,
May we obtain the favour of the God who giveth every boon.
3 To him may Dhátar grant all kinds of blessings who, craving children, serves him in his dwelling.
Him may the Gods invest with life eternal, yea, all the gods and Aditi accordant.
4 May this our gift please Savitar, Ráti, Dhátar, Prajápati, and Agni, Lord of Treasures,
May Tvashtar, Vishnu, blessing him with children, give store of riches to the sacrificer.

NOTE.—*Ráti*, the gift personified as a goddess.

The Hospitable Reception of Guests. IX. 6.

This is a long prose hymn in which the hospitable reception of guests is regarded as identical with sacrifice offered to the gods. Only a few verses can be quoted:

19 When he says, Bring out more, he lengthens his life thereby.
25 This man whose food they eat hath all his wickedness blotted out. 26. All that man's sin whose food they do not eat remains unblotted out.
28 The arranged sacrifice of the man who offers food is a sacrifice to Prajápati. 29. The man who offers food follows the steps of Prajápati.

A Charm to win Love in a Family. III. 30.

1 Freedom from hate I bring to you, concord and unanimity.
Love one another as the cow loveth the calf that she hath borne.
2 One-minded with his mother let the son be loyal to his sire.
Let the wife, calm and gentle, speak words sweet as honey to her lord.
3 No brother hate his brother, no sister to sister be unkind.
Unanimous, with one intent, speak ye your speech in friendliness.

4 That spell through which gods sever not, nor ever bear each other hate,
That spell we lay upon your home, a bond of union for the men..

With binding charm I make you all united, obeying one sole leader and one-minded.
Even as the gods who watch and guard the Amrit, at morn and eve may ye be kindly-hearted.

Hymn 42, Book III. is a "Charm to reconcile estranged Friends."

A Charm for Influence at a Meeting. VII. 12.

1 In concord may Prajápati's two daughters, Gathering and Assembly, both protect me.
May every man I meet respect and aid me. Fair be my words, O Fathers, at the meetings.
2 Let all the company who join the Conference agree with me.
3 Indra, make me conspicuous in all this gathered company.

Hymn 27, Book II. is a charm against an opponent in a debate.

A Merchant's Prayer for Success in Business.

The prayer is primarily addressed to the "Merchant Indra," for reasons which have already been stated. Vaisvánara and Játavedas are epithets applied to Agni.

Book III. 15.

1 I stir and animate the merchant Indra: may he approach and be our guide and leader.
Chasing ill-will, wild beast, and highway robber, may he who hath the power give me riches.
2 The many paths which gods are wont to travel, the paths which go between the earth and heaven,
May they rejoice with me in milk and fatness that I may make rich profit by my purchase.
3 With fuel, Agni! and with butter, longing, mine offering I present for strength and conquest;
With prayer, so far as I have strength, adoring—this holy hymn to gain a hundred treasures.
4 Pardon this stubbornness of ours, O Agni, the distant pathway which our feet have trodden.
Propitious unto us be sale and barter, may interchange of merchandise enrich me.
Accept, ye twain, accordant, this libation! Prosperous be our ventures and incomings.
5 The wealth wherewith I carry on my traffic, seeking, ye gods! wealth with the wealth I offer,
May this grow more for me, not less: O Agni, through sacrifice chase those away who hinder profit!

6 The wealth wherewith I carry on my traffic, seeking, ye gods ! wealth with the wealth I offer,
Herein may Indra, Savitar, and Soma, Prajápati and Agni give me splendour.

7 With reverence we sing thy praise, O Hotar-priest Vaisvánara.
Over our children keep thou watch, over our bodies, kine, and lives.

8 Still to thee ever will we bring oblation, as to a stabled horse, O Játavedas.
Joying in food and in the growth of riches may we thy servants, Agni, never suffer.

MISCELLANEOUS HYMNS.

Several hymns will now be noticed which vary in character.

Hymns about Kings.

There are some hymns about the election of a King, the consecration of a King, the benediction of a King, the restoration of a King, a King's address to an amulet which is to strengthen his authority; a King's charm to secure the fidelity of his people; a charm to reconcile a King's discontented people. There is even a charm to tame an elephant for a King.

One specimen is given.

A Benediction on a newly consecrated King. IV. 22.

1. Exalt and strengthen this my Prince, O Indra. Make him sole lord and leader of the people.
Scatter his foes, deliver all his rivals into his hand in struggles for precedence.

2. Give him a share in village, kine, and horses, and leave his enemy without a portion.
Let him as King be head and chief of Princes. Give up to him, O Indra, every foeman. &c., &c.

Charms for success in War and the Destruction of Enemies.

Hymns are addressed to the chariot and war-drum as charms to secure victory over enemies; there are imprecations against a hostile army, &c. A few quotations are made.

A Charm to secure success in Battle. III. 1.

1 Let the wise Agni go against our foemen, burning against ill-will and imprecation.
Let him bewilder our opponents' army. Let Játevedas smite and make them handless.

4 Shot down the slope, with thy two tawny coursers, forth go thy bolt, destroying foes, O Indra!
Slay those who fly, slay those who stand and follow.
On every side fulfil these men's intention.
6 Let Indra daze their army. Let the Maruts slay it with their might.
Let Agni take their eyes away, and let the conquered host retreat.

NOTE.—The hymn was supposed to have magical effect in bewildering an enemy.

Charms for the Destruction of Enemies.

BOOK IV. 36.

1 Endowed with true strength, let the Bull, Agni Vaisvánara, burn them up,
Him who would pain and injure us, him who would treat us as a foe.
2 Him who, unharmed, would injure us, and him who, harmed, would do us harm,
I lay between the doubled fangs of Agni, of Vaisvánara.

BOOK VII. 59.

Like a tree struck by lightning may the man be withered from the root,
Who curseth us who curse him not, or, when we curse him, curseth us.

BOOK XIX. 29.

1 Pierce thou my rivals, Darbha, pierce the men who fain would fight with me.
Pierce all who wish me evil, pierce the men who hate me, Amulet.
9 Slay thou my rivals, Darbha, slay the men who fain would fight with me.
Slay all who wish me evil, slay the men who hate me, Amulet.

HYMNS ON BRAHMANS.

The four castes are only once mentioned in the Rig-Veda in one of the latest hymns. By the time the Atharva-Veda was collected, caste had been largely developed. There are numerous references to Brahmans and Kshatriyas, and the rights of the former are carefully guarded.

Two hymns about Brahmans are partly quoted:

The Duty of giving cows to Brahmans, and the Danger of withholding them. XII. 4.

1 I give the gift, shall be his word; and straightway they have bound the Cow.
For Brahman priests who beg the boon. That bringeth sorrow

10 For gods and Brahmans is the Cow produced when first she springs to li e,
Hence to the pr ests must she be given : this they call guarding private wealth.
25 The Cow deprives of progeny and makes him poor in cattle who Retains in his possession her whom Brahmans have solicited.

The Sin and Danger of Robbing a Brahman of his Cow.

In Hymn 5, Book XII., this is shown at great length. Only a few verses are quoted. The consequences are terrific :

5 Of the Kshatriya who taketh to himself this Brahman's cow and oppresseth the Brahman,
The glory, the heroism, and the favouring fortune depart.
67 Strike off the shoulders and the head.
68 Snatch thou the hair from off his head, and from his body strip the skin :
69 Tear out his sinews, cause his flesh to fall in pieces from his frame.
70 Crush thou his bones together, strike and beat the marrow out of him.
71 Dislocate all his limbs and joints.
72 From earth let the carnivorous Agni drive him, let Váyu burn him from mid-air's broad region,
73 From heaven let Súrya drive him and consume him.

In Hymn 18, Book V., a Kshatriya is warned against the sin of eating a Brahman's cow. In the preceding hymn, taken partly from Rig-Veda X. 109, an account is given of the abduction by a Kshatriya of a Brahman's wife and her subsequent restoration to her husband. Hymn 19, Book V., is on the wickedness and ruinous consequences of oppressing, robbing, or insulting a Brahman.

Hymns about Debt.

The Indian tendency to run into debt is of long standing. In the Rig-Veda a prayer is addressed to Varuna for freedom from debt. The following, in the Atharva-Veda, is of the same character.

Book VI. 117.

1 That which I eat, a debt which is still owing, the tribute due to Yama, which supports me,
Thereby may I be free from debt, O Agni. Thou knowest how to rend all bonds asunder.
3 May we be free in this world and that yonder, in the third world may we be unindebted.
May we, debt-free, abide in all the pathways, in all the worlds which Gods and Fathers visit.

Release from Debts incurred without intention of Payment.

Agni is asked to aid the suppliant in the dishonest attempt to break his promise, and get rid of debts contracted without

intention of repayment. Agni knows how to tear to pieces the bonds of debt. Thus the creditor's hopes of payment would be disappointed.

BOOK VI. 119.

1 The debt which I incur, not gaming, Agni! and, not intending to repay, acknowledge,
That may Vaisvánara, the best, our sovran, carry away into the world of virtue.
2 I cause Vaisvánara to know, confessing the debt whose payment to the gods is promised.
He knows to tear asunder all these nooses: so may we dwell with him the gentle-minded.
3 Vaisvánara the Purifier purge me when I oppose their hope and break my promise,
Unknowing in my heart. With supplication, whatever guilt there is in that, I banish.

In Hymn 117, Book VI. the petitioner prays for release from debt, both in this world and in the next. Newcomers in heaven were expected to pay one-sixteenth of their merit to Yama; but they might compound for it by a sacrifice on earth.

HYMNS ON GAMBLING.

In the Rig-Veda a gambler bewails the results of his folly. The following two hymns are from the Atharva-Veda.

A Charm for success in Gambling. IV. 38.

1 Hither I call the Apsaras, victorious, who plays with skill,
Her who cōmes freely forth to view, who wins the stakes in games of dice.
3 Dancing around us with the dice, winning the wager by her play,
May she obtain the stake for us and gain the victory with skill.
May she approach us full of strength; let them not win this wealth of ours.

NOTES.—The Apsarases, the wives of the Gandharvas, were supposed to be fond of gambling and able to influence the gambler's luck.

A Prayer asking forgiveness for cheating at Play. VI. 118.

1 If we have sinned with bŏth our hands, desiring to take the host of dice for our possession,
May both Apsarases to-day forgive us that debt, the fiercely-conquering, fiercely-looking.
2 Stern viewers of their sins who rule the people, forgive us what hath happened as we gambled.
Not urging us to pay the debt we owed him, he with a cord hath gone to Yama's kingdom.

NOTE.—*With a cord*: to keep us bound as debtors in the other world.

Selections from Funeral Hymns.

Book XVIII. con ains four Hymns relating to funeral rites and sacrificial offerings to the Pitris. They are nearly all taken from the Rig-Veda Book X., with variations. They begin with a dialogue between Yama and his twin sister Yami, the first human pair, the originators of the race. Yami at first declines the request of Yama to make her his wife. A few quotations are given.

Address to the spirit of the Dead Man. XVIII. 1.

54 Go forth, go forth upon the homeward pathways whither our sires of old have gone before us.
There shalt thou look on both the Kings enjoying their sacred food, God Varuna and Yama.

Hymn 2.

55 Lord of all life, let Ayu (Váyu) guard thee, Púshan convey thee forward on the distant pathway.
May Savitar the God conduct thee thither where dwell the pious who have gone before thee.

Hymn 3.

58 Meet Yama, meet the Fathers, meet the merit of virtuous action in the loftiest heaven.
Leave sin and evil, seek anew thy dwelling: so bright with glory let him join his body.
73 Mount to this life, removing all defilement: here thine own kindred shine with lofty splendour.
Depart thou; be not left behind: go forward, first of those here. unto the world of Fathers.

Address to Agni. XVIII. 2.

10 Away, O Agni, to the Pitris send him who, offered in thee, goes with our oblations.
Wearing new life, let him approach his offspring, and splendid, be invested with a body.

Address to Yama. XVIII. 2.

12 And those two dogs of thine, Yama, the watchers, four-eyed who look on men and guard the pathway,
Entrust this man, O King, to their protection, and with prosperity and health endow him.

Address to the Dead Husband. XVIII. 3.

1 Choosing her husband's world, O man, this woman lays herself down beside thy lifeless body,
Preserving faithfully the ancient custom. Bestow upon her here both wealth and offspring.

Address to the Widow. XVIII. 3.

2 Rise, come unto the world of life, O woman; come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.

It was an ancient custom among the Aryans before they entered India for the widow to be burned with the dead body of her husband. The widow in the hymn is supposed to lie down by the corpse on the funeral pile; but the husband's brother or some old friend makes her leave the body of the dead.

The second verse was mistranslated by the Brahmans to encourage widow burning, leading to untold deaths, that they might be enriched by the offerings on the occasion.

Worship of Yama. XVIII. 3.

13 Worship with sacrificial gift King Yama, Vivasván's son who gathers men together,
Yama who was the first to die of mortals, the first who travelled to the world before us.

Address to the Pitris. XVIII. 3.

44 Fathers whom Agni's flames have tasted, come ye nigh: in perfect order take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.

Address to the Earth on the burial of the Remains. XVIII. 3.

49 Betake thee to the lap of Earth, our mother, of Earth far-spreading, very kind and gracious.
May she, wool-soft unto the guerdon-giver, guard thee in front upon the distant pathway.

50 Heave, thyself, Earth, nor press him downward heavily: afford him easy access, pleasant to approach.
Cover him as a mother wraps her skirt about her child, O Earth!

CHARMS ABOUT WOMEN.

The hymns on home life often refer to women. To point out more clearly the feeling regarding them, a few are quoted, supposed to be spoken by women themselves, or with which they are more specially concerned.

A Maiden's Love Charm. VII. 38.

The reference is to a plant whose powers are thus described:

1 I dig this healing Herb that makes my lover look on me and weep;
That bids the parting friend return and kindly greets him as he comes.

2 With this same Herb I draw thee, close that I may be most dear to thee.
4 Thou shalt be mine and only mine, and never mention other dames.
5 If thou art far away beyond the rivers, far away from men,
This Herb shall seem to bind thee fast and bring thee back my prisoner.

A Woman's Love Charm. VI. 130.

1 This is the Apsarases' love-spell, the conquering resistless ones'.
Send the spell forth, ye Deities! Let him consume with love of me.
2 I pray, may he remember me, think of me, loving and beloved.
Send forth the spell, ye Deities! let him consume with love of me.
3 That he may think of me, that I may never, never think of him,
Send forth the spell, ye Deities! Let him consume with love of me.
4 Madden him, Marnts, madden him. Madden him, madden him, O Air.
Madden him, Agni, madden him. Let him consume with love of me.

A Charm to Win a Husband. VI. 60.

1 With forelock loosened o'er his brow here comes the wooer of the bride,
Seeking a husband for this maid, a wife for this unmarried man.
2 Wooer! this girl hath toiled in vain, going to others' marriages.
Now to her wedding, verily, wooer! another maid shall come.
3 Dhátar upholds the spacious earth, upholds the sky, upholds the Sun.
Dhátar bestow upon this maid a husband suited to her wish!

NOTES:—The *wooer* is the matchmaker whose business it is to arrange marriages. *Dhátar* is regarded as the upholder of the sacrament of marriage.

Hymn 36, Book II. is a charm to secure a husband for a marriageable girl.

MARRIAGE CEREMONIES.

A Nuptial Benediction. VI. 78.

1 Let this man be again bedewed with this presented sacrifice,
And comfort with the sap of life the bride whom they have brought to him.
2 With life's sap let him comfort her, and raise her high with princely sway.
In wealth that hath a thousand powers, this pair be inexhaustible!
3 Tvashtar formed her to be thy dame, Tvashtar made thee to be her lord.
Long life let Tvashtar give you both. Let Tvashtar give a thousand lives.

A nuptial Charm spoken by the Bride. VII. 37.

With this my robe, inherited from Manu, I envelop thee,
So that thou mayst be all mine own and give no thought to other dames.

A Charm to be pronounced by Bride and Bridegroom. VII. 36.

Sweet are the glances of our eyes, our faces are as smooth as balm.
Within thy bosom harbour me; one spirit dwell in both of us!

NOTE.—The pair anoint each other's eyes as part of the marriage ceremony.

Dignity of the Bride. XIV. 1.

43 As vigorous Sindhu won himself imperial lordship of the streams,
So be imperial queen when thou hast come within thy husband's home.

44 Over thy husband's fathers and his brothers be imperial queen,
Over thy husband's sister and his mother bear supreme control.

Gentleness enjoined on the Bride. XIV. 2.

This shows conclusively that the bride was not a child subject to her mother-in-law.

26 Bliss-bringer, furthering thy household's welfare, dear, gladdening thy husband and his father, enter this home, mild to thy husband's mother.

27 Be pleasant to thy husband's sire, sweet to thy household and thy lord.
To all this clan be gentle, and favour these men's prosperity.

A Charm against Sterility and to assure the birth of Male Children. III. 23.

Barrenness is what a wife most dreads. The birth of a son will best secure her position.

1 From thee we banish and expel the cause of thy sterility.
This in another place we lay apart from thee and far removed.

2 As arrow to the quiver, so let a male embryo enter thee.
Then from thy side be born a babe, a ten-month child, thy hero son.

3 Bring forth a male, bring forth a son. Another male shall follow him.
The mother shalt thou be of sons born and hereafter to be born.

6 May those celestial herbs whose sire was Heaven, the Earth their mother, and their root the ocean,
May those celestial healing Plants assist thee to obtain a son.

The Birth of a Daughter Deprecated. VI. 11.

1 Asvattha on the Samí-tree. There a male birth is certified.
There is the finding of a son: this bring we to the women-folk.

2 The father sows the genial seed, the woman tends and fosters it.
This is the finding of a son: thus hath Prajápati declared.
3 Prajápati, Anumati, Siníválí have ordered it.
Elsewhere may he effect the birth of maids, but here prepare a boy.

NOTE.—The Asvattha, masculine, growing on the Samí-tree, feminine, is typical of a male child. Prajápati, Lord of life, was invoked on such occasions. Anumati and Siníválí were deities presiding over childbirth.

Charms against Jealousy.

Hymn 45, Book VII. contains a Charm to "calm a lover's Jealousy." Hymn 18, Book VI., "A Charm to banish Jealousy," is quoted below:

1 The first approach of Jealousy, and that which followeth the first,
The pain, the fire that burns within thy heart, we quench and drive away.
2 Even as the earth is dead to sense, yea, more unconscious than the dead,
Even as a corpse's spirit is the spirit of the jealous man.
3 The thought that harbours in thy heart, the fluttering doubt that dwells therein,
Yea, all thy jealousy, like heat born of the dance, I banish thence.

Imprecation on an Unfaithful Lover. VI. 138.

1 O Plant, thy fame is spread abroad as best of all the herbs that grow.
Unman for me to-day this man that he may wear the horn of hair.
2 Make him a eunuch with a horn, set thou the crest upon his head.
Let Indra with two pressing-stones deprive him of his manly strength.
3 I have unmanned thee, eunuch! yea, impotent! made thee impotent, and robbed thee, weakling! of thy strength.
Upon his head we set the horn, we set the branching ornament.

NOTES.—*The horn of hair*, regarded as a mark of effeminacy. Verses 4 & 5 are so indecent as to be untranslatable in English.

A Spell to rid a jealous wife of a more favoured Rival.

III. 18.

Polygamy seems to have prevailed to some extent. Book VII. contains two Hymns, Nos. 113, 114; with spells of this description. Hymn 18, Book III is quoted below:

1 From out the earth I dig this Plant, an herb of most effectual power,
Wherewith one quells the rival wife, and gains the husband for one's self.

2 Auspicious, with expanded leaves, sent by the Gods, victorious Plant,
Drive thou the rival wife away, and make my husband only mine.
3 Indeed he hath not named her name; thou with this husband dalliest not.
Far into distance most remote we drive the rival wife away.
4 Stronger am I, O stronger one, yea, mightier than the mightier;
Beneath me be my rival wife, down, lower than the lowest dames!
5 I am the conqueror, and thou, thou also art victorious:
As victory attends us both we will subdue my fellow-wife.
6 I've girt thee with the conquering Plant, beneath thee laid the mightiest one.
As a cow hastens to her calf, so let thy spirit speed to me, hasten like water on its way.

NOTE.—The hymn is taken, with variations, from Rig-Veda X. 145. The plant is supposed to be a climbing plant, employed for magical purposes.

Incantation against evil spirits that beset women.— Hymn 16, Book XIV. gives a long account of demons supposed to molest women.

THE GODS OF THE ATHARVA-VEDA.

The deities invoked are much the same as in the Rig-Veda. The principal will be briefly noticed, with illustrative quotations.

Agni.—This god, to whom the first hymn of the Rig-Veda is addressed, occupies the foremost place in the Atharva-Veda. There are more references to him than to any other deity. He is addressed in his various forms. He is ordinary fire, the sacred household fire. A prayer is offered to him to protect a house against fire. As lightning, Agni springs from the clouds. He is repeatedly invoked as the Sun. Agni is the fiend-slayer, the special tutelary deity of the five tribes of Aryan men; the giver of wealth, the giver of children; the lord of the seasons. He is the Hotar priest, the sacrificer. Lastly, as flesh-consumer, he is the fire of the funeral pile.

Játavedas, the wise, the sapient, and *Vaisvánara*, belonging to all (Aryan) men, universal;—are two epithets frequently applied to Agni.

Hymn 64, Book XIX., quoted below, is a prayer to Agni for children and long life, which he is asked to give in return for the wood burnt in his honour.

1 For lofty Játavedas I have brought the fuel hither first.
May he who knoweth all bestow faith and intelligence on me.
2 With fuel and with flaming wood we, Játavedas, strengthen thee;
So do thou strengthen us in turn with children and with store of wealth.
3 Whatever even be the logs which, Agni, we lay down for thee,
Propitious be it all to me: accept it, O most youthful God.

4 Agni, these logs are thine; with these be, fain to burn! a flaming brand.
Vouchsafe us length of life and give us hope of immortality.

Hymn 21, Book III. in honour of all varieties of fire, is especially a charm to appease Agni in his most dreaded form, and to quench the flames of the funeral pile. It ends as follows:

4 The all-devouring God whom men call Káma, he whom they call the Giver and Receiver,
Invincible, pervading, wise, and mighty—to all these Fires be this oblation offered.

Indra.—As in the Rig-Veda, Indra occupies a very prominent place. The references to him are next in number to those of Agni. Numerous epithets are applied to him; as the Soma-drinker, the Fiend-slayer, the Mighty Bull, the Conqueror, the Thunderer, the Destroyer, the Giver of Bliss, &c. He is invoked with his thunderbolts, to put to flight the demons of the air and set free the rain, that it may descend in torrents. Alone, or in conjunction with Agni, he is asked to destroy all other demons. His aid is likewise specially solicited in battle, for success against enemies. Plenteous wealth, long life, and numerous sons are other gifts which he is asked to bestow.

As already mentioned, the whole of Book XX., with the exception of the Kuntápa section, is almost exclusively devoted to the praise of Indra. Both it and other hymns to Indra are mostly taken from the Rig-Veda.

Hymn 8, Book XX., in praise of Indra, is as follows:

1 Drink as of old, and let the draught delight thee:
Hear thou my prayer and let our songs exalt thee.
Make the Sun visible, make food abundant: slaughter the foes, pierce through and free the cattle.
2 Come to us; they have called thee Soma-lover.
Here is the pressed juice, drink thereof for rapture.
Widely-capacious, pour it down within thee, and invocated hear us like a father.
8 Full is his chalice. Blessing! Like a pourer I have filled up the vessel for his drinking,
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

NOTES.—Taken from Rig-Veda. *The cattle,* the clouds which are to be dispersed.

Heaven and Earth.—Dyaus, heaven, denotes the bright sky itself, the old Dyaus, worshipped as we know by the Aryans before they broke up into separate peoples, and languages, and surviving in Greece as Zeus, in Italy as Jupiter, and among the Teutonic nations as *Tyr* or Tiu.*

* *India: What can it teach us?* p. 194.

Prithivi, the Earth, literally 'the wide,' 'the extended,' was early associated with Dyaus. Originally they were closely united. In Rig-Veda I. 67 Agni is said to have separated them and fixed them in their present position; but in other parts of the Rig-Veda this action is ascribed to Indra, to Varuna, to Soma, etc. Lang says in *Custom and Myth*, that this old surviving nature myth of the original union and subsequent forcible separation of heaven and earth is found in Greece, China, and New Zealand, as well as in India.

There are numerous reference to Heaven and Earth personified in the Atharva-Veda. In Hymn 26, Book IV. the refrain is:

Deliver us, ye twain, from grief and trouble.

Hymn 1, Book XII., containing 63 verses, consists of praise and prayer addressed to Prithivi.

Varuna.—There are frequent reference to this deity, the only one to whom moral qualities are specially assigned. His name means the 'coverer' or 'encompasser'; originally the visible starry heavens.

In later times he was connected with the terrestrial ocean and the waters of the earth, and regarded as their presiding deity.

Max Müller says: "This god is one of the most interesting creations of the Hindu mind, because though we can still perceive the physical background from which he rises, the vast, starry brilliant expanse above, his features more than those of any of the Vedic gods, have become completely transfigured, and he stands before us a god who watches over the world, punishes the evil-doer, and ever forgives the sin of those who implore his pardon."*

Varuna is especially the moral governor of the world; "viewing men's righteous and unrighteous dealing, seizing evil-doers in his noose and punishing them."

Hymn 16, Book IV. celebrates the omnipresence and omniscience of Varuna; but concludes with an imprecation on an enemy. The last verse may be an addition. *Both the oceans*, denote the ocean of air, and the ocean of water.

1 The mighty Ruler of these worlds beholds as though from close at hand
The man who thinks he acts by stealth; all this the Gods perceive and know.

2 If a man stands or walks or moves in secret, goes to his lying-down or his uprising,
What two men whisper as they sit together, King Varuna knows: he as the third is present.

3 This earth, too, is King Varuna's possession, and the high heaven whose ends are far asunder.
The loins of Varuna are both the oceans, and this small drop of water, too, contains him.

* *India, What can it Teach us?* p. 195.

4 If one should flee afar beyond the heaven, King Varuna would still be round about him.
Proceeding hither from the sky his envoys look, thousand-eyed, over the earth beneath them.
5 All this the royal Varuna beholdeth, all between heaven and earth and all beyond them.
The twinklings of men's eyelids hath he counted. As one who plays throws dice he settles all things.
6 Those fatal snares of thine which stand extended, threefold, O Varuna, seven by seven,
May they all catch the man who tells a falsehood, and pass unharmed the man whose words are truthful.
7 Varuna, snare him with a hundred nooses! Man's watcher! let not him who lies escape thee.
There let the villain sit with hanging belly and bandaged like a cask whose hoops are broken.
8 Varuna sends, and drives away, diseases: Varuna is both native and a stranger,
Varuna is celestial and is human.
9 I bind and hold thee fast with all these nooses, thou son of such a man and such a mother.
All these do I assign thee as thy portion.

Savitar.—This god takes an important place in the Atharva-Veda. His title is derived from *su*, to beget. He is regarded as a generative power, sometimes identified with, sometimes distinguished from Súrya. He is especially the morning sun whose light drives away witches and evil spirits. The celebrated Gáyatrí is addressed to Savitar. It is supposed to exert magical powers.

Tat Savitur varenyam bhargo devasya dhímahi |
dhiyo yo nah prachodayát | R. V. iii. 62, 10.

It has been variously translated. Griffith renders it thus:

"May we attain that excellent glory of Savitar the god:
So may he stimulate our prayers."

Wilson says that it was "in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship." The Skanda Purana extols it as "Vishnu, Brahma, Siva, and the Three Vedas."

In Hymn 4, Book XIII., quoted below, Savitar is praised as comprehending in himself all other divinities, as the only divinity.

1 Down looking on the ridge of sky, Savitar goes to highest heaven.
2 To misty cloud filled with his rays Mahendra goes encompassed round.
3 Creator and Ordainer, he is Váyu, he is lifted cloud.
4 Rudra and Mahádeva, he is Aryaman and Varuna.
5 Agni is he and Súrya, he is verily Mahávama.
11 He keepeth watch o'er creatures, all that breatheth and that

12 This conquering might hath entered him. He is the sole, the simple One, the One alone.
18 In him these Deities become simple and One.
32 He was produced from Wind; and Wind derives his origin from him.
33 From Heaven was he produced; and Heaven derives his origin from him.
55 Worship to thee whom all behold! Regard me, thou whom all regard,
56 With food, and fame, and vigour, with the splendour of a Brahman's rank.

Soma.—The references to Soma as the god, the juice of the plant, and the moon, are very numerous. The plant was formerly supposed to be a milky climbing plant (*Asclepias acida*); it is now identified with a species of Ephedra, which in the Harirud valley is said to bear the name of *hum, huma, and yahma.**

PAVAMANA denotes the deified Soma as it passes through the purifying filter.

Soma is the god of plants, they being supposed to thrive especially under the influence of the moon.

In Hymn 96, Book VI. the many plants that Soma rules as King, are asked to deliver the suppliants from grief and woe. He himself is asked to cleanse them from sin.

1 The many plants of hundred shapes and forms that Soma, rules as King,
Commanded by Brihaspati, deliver us from grief and woe!
2 Let them release me from the curse and from the noose of Varuna,
Free me from Yama's fetter, and from every sin against the gods!
3 From every fault in look, in word, or spirit that we, awake or sleeping, have committed,
May Soma, with his godlike nature, cleanse us.

Ushas.—The Dawn, the morning light personified, is several times mentioned. Bhaga, conqueror in the morning, as the early sun overpowers Ushas, called his sister. Ushas is also called the daughter of Prajapati whom he wished to marry, a proceeding which shocked the gods. Rig-Veda X. 61. 5–8. This was understood literally, but Kumarila explained it as only meaning that at sunrise, the sun runs after the dawn. In Hymn 12, Book XIX, quoted below, she is asked for wealth and long life:

Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.
Through her may we gain god-appointed treasure, and with brave sons be glad through hundred winters.

Pushan.—The name is derived from *push*, to nourish. As a god he protects and multiplies cattle and human possessions

* Griffith, Vol. I. p. 252.

generally. As a form of the Sun, he beholds the entire universe. Travellers especially pray to him for protection.

Hymn 9, Book VII. is as follows:

1 Pûshan was born to move on distant pathways, on roads remote from earth, remote from heaven.
To both most lovely places of assembly he travels and returns with perfect knowledge.
2 Pûshan knows all these realms: may he conduct us by ways that are most free from fear and danger.
Giver of blessings, glowing, all heroic, may he the wise and watchful go before us.
3 We are thy praisers here, O Pûshan: never let us be injured under thy protection.
4 From out the distance, far and wide, may Pûshan stretch his right hand forth.
Let him drive back our lost to us, let us return with what is lost.

Vayu.—There are several references to Váyu, the god of Wind, a deity of the middle region of the air. He refreshes the cattle and drives off the flies. He is one of the eight Lokapálas or world-protectors who preside over the eight points of the compass. He is praised as the god of the air which supports life.

Váyu is invoked in several hymns, and Hymn 4, Book VII. is specially addressed to him. Its repetition three times concludes the ceremony of blessing the horses.

With thine eleven teams to aid our wishes, yea, with thy two-and-twenty teams, O Váyu,
With all thy three-and-thirty teams for drawing, here loose these teams, thou who art prompt to listen!

Skambha.—Hymn 7, Book X, is a glorification of the Supreme Deity embodied, under this name, the Pillar or Support of all existence. On him Prajapati set up and established all the worlds. In his body are contained all three-and-thirty deities. He is called "the Unborn," "the highest Brahman"; but he is also identified with Indra.

It is a long hymn containing 44 verses. The following are some quotations.

7 Who out of many, tell me, is that Skambha
On whom Prajápati set up and firmly stablished all the worlds?
8 That universe which Prajápati created, wearing all forms, the highest, midmost, lowest,
How far did Skambha penetrate within it? What portion did he leave unpenetrated?
13 Who out of many, tell me, is that Skambha,
He in whose body are contained all three-and-thirty Deities?
14 Who out of many, tell me, is that Skambha
In whom the Sages earliest born, the Richas, Sáman, Yajus, Earth, and the one highest Sage abide?

15 Who out of many, tell me, is that Skambha
Who comprehendeth, for mankind, both immortality and death,
He who containeth for mankind the gathered waters, as his veins ?

20 Who out of many, tell me, is that Skambha
From whom they hewed the Richas off, from whom they chipped the Yajus, he
Whose hairs are Sáma-verses, and his mouth the Atharvángiraases?

39 Who out of many, tell me, is that Skambha
To whom the Deities with hands, with feet, and voice, and ear, and eye
Present unmeasured tribute in the measured hall of sacrifice ?

The Unknown God.—Hymn 2, Book IV. is taken, with some variations, from Rig-Veda, X. 121. After each verse the question is asked, "What God shall we adore with our oblation ?" *Ka*, who, was adopted as the name of a god. "Worship we Ka, the god, with our oblation."

1 Giver of breath, giver of strength and vigour, he whose commandment all the Gods acknowledge,
He who is Lord of this, of man and cattle :—What God shall we adore with our oblation ?

2 Who by his grandeur hath become sole ruler of all the moving world that breathes and slumbers,
Whose shade is death, whose lustre makes immortal :—
What God shall we adore with our oblation ?

3 To whom both hosts embattled, look with longing, and Heaven and Earth invoke him in their terror ;
Whose is this path that measures out the region :—
What God shall we adore with our oblation ?

4 Whose is the mighty earth and spacious heaven, and yonder ample firmament between them,
Whose is yon Sun extended in his grandeur :—
What God shall we adore with our oblation ?

5 Whose, through his might, are all the Snowy Mountains, and whose, they say is Rasâ in the ocean,
The arms of whom are these celestial quarters :—
What God shall we adore with our oblation ?

6 The deathless Waters, born in Law, receiving, protected all the germ in the beginning,—
Waters divine who had the God above them :—
What God shall we adore with our oblation ?

7 In the beginning rose Hiranyagarbha, even at his birth sole Lord of all creation.
He fixt and firmly stablished earth and heaven :—
What God shall we adore with our oblation ?

8 In the beginning, generating offspring, the Waters brought an embryo into being ;
And even as it sprang to life it had a covering of gold.

Purusha.—The subject of Hymn 2, Book X, is "Púrusha," the Primeval Man, or Humanity Personified. In stanzas 16 and 18 quoted below, he is identified with Brahma, the Phenomenal Creator.

1 Who framed the heels of Púrusha? who fashioned the flesh of him? Who formed and fixed his ankles?
Who made the openings and well-moulded fingers? Who gave him foot-soles and a central station?

4 Who and how many were those gods who fastened the chest of Púrusha and neck together?
How many fixed his breasts? Who formed his elbows? How many joined together ribs and shoulders?

16 Through whom did he spread waters out, through whom did he make Day to shine.
Through whom did he enkindle Dawn and give the gift of eventide?

18 Through whom did he bedeck the earth, through whom did he encompass heaven?
Whose might made Púrusha surpass the mountains and created things?

Hymn 6, Book XIX. is taken, with some variations, from Rig-Veda X. 90, known as the Púrusha-Sukta, a pantheistic hymn in which the four castes are mentioned:

1 Purusha hath a thousand arms, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.

2 He with three quarters rose to heaven: here reappeared a fourth of him.
Thence he strode forth on every side to all that eats not and that eats.

3 So mighty is his grandeur, yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths what dieth not in heaven.

4 Purusha is in truth this All, what hath been and what yet shall be—
Lord, too, of immortality—and what hath grown with somewhat else.

5 When they divided Purusha how many portions did they make?
What was his mouth? What were his arms? What are the names of thighs and feet?

6 The Brahman was his mouth, of both his arms was the Rajanya made.
His waist became the Vaisya, from his feet the Sudra was produced.

7 The Moon was gendered from his mind, and from his eye the Sun had birth.
Indra and Agni from his mouth were born, and Váyu from his breath.

8 Forth from his navel came mid-air; the sky was fashioned from his head,
Earth from his feet, and from his ear the regions. Thus they formed the worlds.
9 In the beginning rose Virâj: Purusha from Virâj was born.
As soon as he was born he spread westward and eastward o'er the earth.
10 When Gods performed the sacrifice with Purusha as their offering.
Spring was the butter, summer was the fuel, autumn was the gift.
11 That sacrifice, first-born Purusha, they hallowed with the sprinkled Rains.
The Deities, the Sâdhyas, all the Vasus sacrificed with him.
12 From it were horses born, from it all creatures with two rows of teeth.
From it were generated kine, from it were goats and sheep produced.
13 From that great general sacrifice Richas and Sâma hymns were born:
Therefrom the metres were produced: the Yajus had its birth from it.
14 From that great general sacrifice the dripping fat was gathered up:
It formed the creatures fleet as wind, and animals both wild and tame.
15 Seven fencing-logs had he, thrice seven layers of fuel were prepared.
When, offering sacrifice, the Gods bound as their victim Purusha.
16 Forth from the head of the high God seven-and-seventy bright beams
Sprang into being, of the King Soma produced from Purusha.

Vishnu.—The references to this god, who afterwards rose to such eminence, are not numerous, and he is chiefly mentioned in connection with other deities. In the Veda he is the Sun, the "Wide-Strider," who traverses the world in three strides, his rising, culmination, and setting. Hymn 26, Book VII. seems the only hymn specially addressed to him, and it is mostly taken from the Rig-Veda I. *Homed in oil*, denotes dwelling in the molten butter used in sacrifice.

1 I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.
2 Loud boast doth Vishnu make of this achievement, like some wild beast, dread, prowling, mountain-roaming.
May he approach us from the farthest distance.

3 Thou within whose three wide-extended paces all worlds and creatures have their habitation,
Drink oil, thou homed in oil! promote the sacrificer more and more.
4 Through all this world strode Vishnu: thrice his foot he planted and the whole
Was gathered in his footstep's dust.
5 Vishnu the guardian, he whom none deceiveth, made three steps, thenceforth
Establishing these high decrees.
6 Look ye on Vishnu's works, whereby the friend of Indra, close-allied,
Hath let his holy ways be seen.
7 The princes evermore behold that loftiest place where Vishnu is,
Like an extended eye in heaven.
8 From heaven, O Vishnu, or from earth, O Vishnu, or from the great far-spreading air's mid-region,
Fill both thy hands full of abundant treasures, and from the right and left bestow them freely.

Rudra.—Rudra, the Howler, the father of the Rudras, has several references. He is represented in two characters—the Destroyer and the Healer. In several hymns deliverance from his darts are asked, both with reference to men and cattle. On the other hand, in Hymn 27, Book II., he is called "Lord of Healing." In Hymn 90, Book VI., he is asked to cure a man who has been poisoned, and in Hymn 57, Book VI., to cure a wound. Both have been quoted.

Maruts.—There are several references to the Maruts, literally the 'smashers,' the terrible gods of battle, storm, and tempest, and the gracious senders of refreshing rain. In Hymn 1, Book XIII., they are said to form 9 troops of 7 each, and are called the triple-seven. They are named the Rudras, as the sons of Rudra. In Hymn 15, Book IV., and in others they are asked to make the clouds pour down their waters. In Hymn 1, Book III. they are asked, with Indra and Agni, to destroy enemies. Hymn 27, Book IV., is a prayer to them to save from grief and trouble. The following are extracts:

1 I think upon the Maruts: may they bless me, may they assist me to this wealth in battle.
I call them like swift well-trained steeds to help us. May they deliver us from grief and trouble.
5 They who delight in nectar and in fatness, they who bestow upon us health and vigour,
The Maruts who rain mighty with their waters, may they beliver us from grief and trouble.
6 Whether with stormy might the Maruts stablished this all, or Gods with their celestial power,
Ye, kindly Gods, are able to restore it. May they deliver us from grief and trouble.

7 Potent in battles is the Maruts' army, impetuous train, well-known, exceeding mighty.
I, suppliant, praise and oft invoke the Maruts. May they deliver us from grief and trouble.

GODDESSES.—In the Vedas the female deities occupy a very subordinate position compared with later times. A few may be briefly noticed.

Indrani.—This goddess is the wife of Indra. In Hymn 27, Book I., she is asked to guide a traveller. In Hymn 126, Book XX., taken from the Rig-Veda X. 86, she boasts of her charms, &c.

She says to Indra:

6 No dame hath ampler charms than I, or greater wealth of love's delights.

Indra acknowledges this:

8 Dame with the lovely hands and arms, with broad hair-plaits and ample hips.

Sarasvati.—In the Atharva-Veda she is a female divinity of the upper region, guardian of the waters, and bestower of fertility. She is also identified with Vach, the goddess of speech. In the Puranas she is the wife of Brahmá, the patroness of learners.

Hymn 10, Book VII., a prayer to Sarasvatí taken with variations from the Rig-Veda, was used to soothe an infant, probably when teething.

That breast of thine, exhaustless and delightful, good to invoke, beneficent, free-giver,
Wherewith thou feedest all things that are choicest, bring that, Sarasvatí, that we may drain it.

Vak or **Vach.**—The Goddess of Speech has several references. She is speech personified, the word, the first creation and representative of Spirit, and the means of communication between men and gods. Hymn 30, Book IV., taken from Rig-Veda X. 125, is a glorification of Vak. She thus states her claims:

2 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
The Gods, making me enter many places, in divers spots have set mine habitation.
3 I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rishi, and a Brahman.
7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.

Note.—The Father; Dyaus=Zeus, Heaven or Sky produced from Vák, identified with Paramátma, the supreme or universal soul.

Sinivali, "broad-tressed," is the goddess of the day of new moon; also of fecundity and easy birth like the Latin goddess Lucina. In Hymn 25, Book V. she is asked to bless conception. In Hymn 26, Book II. she is asked to guide the cattle home. In Hymn 46, Book VII., quoted below, she is styled "Queen of Men," "Consort of Vishnu," and is asked to bestow children.

1 O broad-tressed Siníválí, thou who art the sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.
2 Present the sacrifice to her, to Siníválí, Queen of men,
Beautiful-fingered, lovely-armed, prolific, bearing many a child.
3 Thou who as Queen of men art Indra's equal, a Goddess coming with a thousand tresses.
To thee our sacrifices are performed, O Consort of Vishnu: Goddess, urge thy Lord to bounty!

Other goddesses are simply named; as Agnayí, Asviní, Rodasí, wife of Rudra, and Varunaní in Hymn 49, Book VII.—a prayer to the goddesses for children and booty.

PRAYERS FOR THE PARDON OF SIN.

One of the most deadly errors in the teaching of Swami Vivekananda is his denial of man's sinfulness. In his Chicago address he said:

"'Children of immortal bliss,' what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners.

"Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners? It is a sin to call a man so."

It is only pride and ignorance that make a man deny that he is a sinner. The holiest men are the first to acknowledge it. Some Brahmans daily make this acknowledgment:

Pápo'ham pápakarmáham pápátma pápasambhavah.

"I am sin; I commit sin; my soul is sinful; I am conceived in sin."

If men are "holy and perfect beings," what is the need of bathing in the Ganges or other supposed sacred waters?

The teaching of the Swami is contradicted both by the Rig-Veda and the Atharva-Veda. Some hymns from the latter on this point will be quoted.

The hymn to Varuna (see page 48) acknowledges his omnipresence and omniscience. "If one should flee afar beyond the heaven, King Varuna would still be round about him." "The twinklings of men's eyelids hath he counted."

Sin is not thought to be limited to outward acts. Hymn 96, Book VI. contains the following petition :

3 From every fault in look, in word, in spirit that we, awake or sleeping, have committed,
May Soma, with his godlike nature, cleanse us.

Hymn 45, Book VI., also refers to mental sins and seeks forgiveness :

1 Sin of the Mind, avaunt ! begone ! Why sayest thou what none should say ?
Go hence away, I love thee not. Go to the forests and the trees.
My heart is in our homes and cows.
2 Whatever wrong we have committed, sleeping or waking, by ill-wish, dislike, or slander,
All these offences, which deserve displeasure, may Agni take from us and keep them distant.
3 Indra and Brahmanaspati ! whatever foolish deed we plan,
May provident Angirasa preserve us from the sin and woe.

NOTE.— Verses 2 and 3 are taken from Rig-Veda, X. 164.

Prayers for the pardon of sin an addressed to several gods, especially Varuna.

To Varuna. Book VII. 83.

1 Stablished amid the waters is, King Varuna, thy golden home.
Thence let the Sovran who maintains the statutes loose all binding cords.
2 Hence free thou us, King Varuna, from each successive bond and tie.
As we have cried, O Varuna ! have said, The Waters, they are kine, thence set us free, O Varuna.
3 Loosen the bonds, O Varuna, that hold us, loosen the bond above, between, and under.
So before Aditi may we be sinless under thy favouring auspices, Aditya!
4 Varuna, free us from all snares that bind us, Varuna's bonds, the upper and the lower.
Drive from us evil dream, drive off misfortune : then let us pass into the world of virtue.

To the Visvedevas. Book VI. 115.

1 Whatever wrong we wittingly or in our ignorance have done,
Do ye deliver us therefrom, O all ye Gods, of one accord.
2 If I, a sinner, when awake or sleeping have committed sin,
Free me therefrom as from a stake, from present and from future guilt.
3 As one unfastened from a stake, or cleansed by bathing after toil,
As butter which the sieve hath cleaned, so all shall purge me from the sin.

To Plants ruled by Soma. Book VI. 96.

1 The many plants of hundred shapes and forms that Soma rules as King,
Commanded by Brihaspati, deliver us from grief and woe!

2 Let then release me from the curse and from the noose of Varuna,
Free me from Yama's fetter, and from every sin against the Gods.

Note.—The concluding verse has already been quoted, see page 57.

To Agni. Book VII. 106.

Pardon is asked by priests for any error in conducting divine service:

Each thoughtless ill that we have done, O Agni,
All error in our conduct, Játavedas!
Therefrom do thou, O sapient God, preserve us,
May we thy friends, for bliss, have life eternal.

In Hymn 120, Book VI., Agni Gárhapatya, the sacred fire perpetually maintained by a householder, received from his father and transmitted to his son, is asked for pardon:

1 If we have injured Air, or Earth, or Heaven, if we have wronged our mother or our father,
May Agni Gárhapatya here absolve us, and bear us up into the world of virtue.

Absolution for having offended Varuna. Book I. 10.

1 This Lord is the Gods' ruler; for the wishes of Varuna the King must be accomplished.
Therefore, triumphant with the prayer I utter, I rescue this man from the Fierce One's anger.

2 Homage be paid, King Varuna, to thine anger; for thou, dread God, detectest every falsehood.
I send a thousand others forth together: let this thy servant live a hundred autumns.

3 Whatever falsehood thou hast told, much evil spoken with the tongue,
I liberate thee from the noose of Varuna the righteous King.

4 I free thee from Vaisvánara, from the great surging flood of sin.
Call thou thy brothers, Awful One! and pay attention to our prayer.

Notes.—The hymn is supposed to be spoken by a priest after intercession with Varuna. *I send a thousand others forth:* he interceded only for this man; others might be punished. *The noose:* borne by Varuna to capture the evil-doer. *Vaisvánara* ruling all men,—here Varuna. *Call thy brothers:* the other Adityas, that they may see that this man has been pardoned.

REFERENCES TO A FUTURE STATE.

Little is said directly about a place of punishment, although suffering is frequently acknowledged as the just desert of sin. The Pitris are supposed to avenge evil deeds as well as Varuna. Hymn 1, Book XVIII. says:

52 Punish us not for any sin, O Fathers, which we, through human frailty, have committed.

The place of punishment is said to be *below*. Hymn 128, Book XX. says:

2 He who defiles a sister, he who willingly would harm a friend,
The fool who slights his elder, these, they say, must suffer down below.

In Hymn 3, Book X. it is thus described:

9 Pass to the region void of light: to deepest darkness let them go.

The references to Svarga, heaven, are more numerous. The belief in transmigration had not yet been developed, and worshippers hoped to join in heaven their departed relations. VI. 120.

2 Dyaus, Father, save us from the world of Fathers!
My world not lost, may I approach my kindred.

3 There where our virtuous friends, who left behind them their bodily infirmities, are happy,
Free from distortion of the limbs and lameness, may we behold, in heaven, our sons and parents.

In Hymn 34, Book IV. heaven is the reward of the Vishtárí sacrifice, consisting chiefly of an oblation of mashed rice and milk. The description given in it of heaven is quoted below:

5 Strongest is this, performed, of sacrifices: he hath reached heaven who hath prepared Vishtárí.
The oval-fruited lotus spreads his fibre: there bloom the nenuphar and water-lilies.
Abundant with their overflow of sweetness, these streams shall reach thee in the world of Svarga, whole lakes with lotus-blossom shall approach thee.

6 Full lakes of butter with their banks of honey, flowing with wine, and milk, and curds, and water—
Abundant with their overflow of sweetness, these streams shall reach thee in the world of Svarga, whole lakes with lotus-blossom shall approach thee.

NOTE.—A more attractive account of Svarga is given in Rig-Veda, ix. 113.

Sacrifices go to heaven, and are stored up as merit to await the sacrificer on his arrival. The victim sacrificed also goes to heaven: hence the Buddhists advised them to sacrifice their

parents to secure their future happiness! Hymn 123, Book VI. is as follows:

1 Ye who are present, unto you I offer this treasure brought to us by Játavedas.
Happily will the sacrificer follow: do ye acknowledge him in highest heaven.
2 Do ye acknowledge him in highest heaven: ye know the world here present in assembly.
In peace will he who sacrifices follow: show him the joy which comes from pious actions.
3 Gods are the Fathers, and the Fathers Gods. I am the very man I am.
4 I cook, I give, I offer up oblation. From what I gave let me not be disparted.
5 O King, take thou thy stand in heaven, there also let that gift be placed.
Recognize, King, the gift which we have given, and be gracious, God!

In Hymn 34, Book II. the slaughtered animal is thus addressed:

5 Go to the sky. Stay there with all thy members.
By paths which Gods have travelled go to Svarga.

Although, in the great majority of cases, heaven is said to be the result of sacrifice, some other actions have the same reward. Hymn 6, Book IX. says: "9 With the couch that the men bring (for a guest), he wins for himself the world of Svarga," "23 Now these guests, as priests beloved or not beloved, bring one to the world of Svarga."

REVIEW.

The ATHARVA, or FOURTH, VEDA, has been described in detail, and many illustrative quotations have been given.

The book may be viewed under several aspects. It presents a vivid picture of life in the times when it was composed. We can trace the history of the people who then lived from their birth as infants until, at the funeral pile, their spirits are addressed:

Go forth, go forth upon the homeward pathways whither our sires of old have gone before us.

On many points we can sympathise with them. They had their daily occupations, their bodily ailments, their hopes and fears, their joys and sorrows, just like ourselves. The human race is substantially the same. "He fashioneth their hearts alike."

Compared with the times of the Rig-Veda, the Aryans had advanced farther into India, occupying the plains of the Ganges

and Jumna. Struggles with the Dasyus have not such a prominent place. Most of the hymns addressed to the soma-drinking Indra are taken from the Rig-Veda, and are later additions. A large proportion of the hymns have reference to ordinary daily life.

The hymns about women show that, as in the times of the Rig-Veda, the present system of infant marriage did not prevail. Marriages were not simply arranged by parents; brides were grown up, and expected to manage their households, instead of being placed under mothers-in-law (see page 43.)

Among the points of difference the following may be noticed:

1. **The Development of Caste.**—In the Rig-Veda the four castes are only once mentioned in a hymn of comparatively recent origin. As represented in the Atharva-Veda, the system had made great progress. The four castes are repeatedly mentioned. The Brahmans had attained a high position. The sin and evil consequences of injuring them in any way are shown in the strongest terms.

2. **Increased belief in Magic and Witchcraft.**—It is true that in the Rig-Veda, there are some charms and a reference to sorceresses; but in the Atharva-Veda they are much more numerous. Madame Ragozin's opinion has been quoted, that the change was brought about by contact with the aborigines. Throughout the whole of Eastern Asia, demonolatry was the original superstition. Nine classes of malignant spirits are enumerated at page 25.

Belief in charms is characteristic of a low state of civilization. The negroes of West Africa have great faith in them. Anything may be employed as a charm. It may be a bit of wood, a stone, a piece of rag, a feather, a bone, hair, earth from a grave, &c. They are generally tied up in a piece of cloth or leather, and worn around the neck, arms, waist, or legs. A baby has one tied round him soon after he is born, and as he grows in years he often adds charm after charm, till his body is covered with them.

The Burmese can never lose their charms, for there are few who have not charms of some kind tattooed on the arms, back, chest, or even on the top of the head, which is shaved for the purpose. These figures are of all kinds—lizards, birds, mystic words and squares, rings, images of Buddha, and sometimes merely a few scattered dots. The colouring matter is almost always red.

Some of these tattooed charms are supposed to prevent a person from feeling pain when beaten, others guard against danger from snake-bite, musket-shots, drowning, the spells of wizards, and evil spirits. It does not matter to the Burmese although persons having tattooed charms are shot or drowned. Their belief in their efficacy is practically ineradicable.

The principal objects employed in the charms mentioned in the Atharva-Veda were plants, the wood of certain trees, metals; &c.

All these are worthless; their powers are imaginary.

Belief in witchcraft is another characteristic of savages.

Among the Kafirs of South Africa, if a person gets sick, it is believed that some enemy has bewitched him, and a witch-doctor is employed to "smell out" the man who has caused the injury. Until this is done, no one expects him to get better. No medicine is given; they have only charms. Once a chief got a bad cold. A witch-doctor said it was caused by a poor old man, who was forthwith killed.

The prevalence of witchcraft among the aboriginal tribes of India has already been noticed (p. 13).

Uselessness of Charms.—This is shown in three ways:

1. Mere words have no power. What is considered the strongest charm cannot hurt even a fly. People may trample charms under foot, cut them in pieces, throw them into the fire. If they cannot protect themselves, much less can they protect those who wear them.

2. The demons of which the people of India stand so much in dread have no existence. They are like the imaginary goblins by which some ignorant parents try to frighten their children. There are no such beings as Sitala Devi, Mari Amman, &c.

3. The nations of the world that suffer least from sickness and live longest, who are the most prosperous, never use charms, while they abound among savage tribes.

The belief in witchcraft is equally groundless.

The Gods of the Atharva-Veda.

The deities mentioned are much the same as those in the Rig-Veda. Agni and Indra are the two most prominent. The other gods and goddesses have been described.

Some good features of the hymns may first be noticed.

1. **Recognition of God's Omniscience and Omnipresence.**—These are stated with great force and beauty in the hymn to Varuna already quoted (pp. 47, 48).

2. **A Sense of Sin.**—As already mentioned, the feeling is not confined to outward acts. Faults in look or spirit, committed asleep or awake, are acknowledged.

3. **Prayer and Praise.**—It is true that nearly all the petitions refer merely to temporal benefits. The 'Morning Prayer' of Vasishtha, one of the greatest of the Vedic Rishis, is as follows:

1 Agni at dawn, and Indra we invoke at dawn, and Varuna, and Mitra, and the Asvins twain:
Bhaga at dawn, Pûshan, and Brahmanaspati, Soma at dawn, and Rudra we invoke at dawn.

2 We call strong Bhaga, conqueror in the morning, the son of Aditi, the great Disposer,
Whom each who deems himself poor, strong and mighty, a king, addresses thus, Grant thou my portion!

3. **Bhaga, our guide, Bhaga whose gifts are faithful, favour this hymn, and give us wealth, O Bhaga.**
Bhaga, augment our store of kine and horses,
Bhaga, may we be rich in men and heroes.
4 So may felicity be ours at present, and when the Sun advances, and at noontide;
And may we still, O Bounteous One, at sunset be happy in the Gods' protecting favour.
5 May Bhaga verily be bliss-bestower, and through him, Gods! may happiness attend us.
As such with all my might I call and call thee: as such be thou our leader here, O Bhaga.
6 To this our sacrifice may the Dawns incline them, and come to the pure place like Dadhikrávan.
As strong steeds draw a chariot may they bring me hitherward Bhaga who discovers treasure.
7 May the kind Mornings dawn on us for ever with wealth of kine, of horses, and of heroes.
Streaming with all abundance, pouring fatness. Do yé preserve us evermore with blessings!

The above hymn, Book III. 16 of the Atharva-Veda, is taken with slight variations from Book VII. 41, of the Rig-Veda. *Bhaga* means blessed, adorable. He is here called "conqueror in the morning", as the early Sun overpowering Ushas, the Dawn.

It will be observed that there is not a single petition for spiritual blessings. A hymn has been quoted in which deliverance is asked from a debt contracted without intention of repayment; in another the request is for success in gambling. Still, on the whole, the feeling is commendable. In Hymn 19, Book I., the acknowledgment is made, "Our choicest, closest armour is prayer."

THE ATHARVA-VEDA NOT A DIVINE REVELATION.

The common belief of the Hindus is that the Vedas are entirely of divine origin, breathed out by Brahma after each destruction of the universe. Of this there is not the slightest proof, and an examination of the Atharva-Veda shows that the belief is untenable.

1. **The Polytheism of the Vedas disproves their divine origin.** —Polytheism is a belief in *many* gods; Monotheism, declares that there is only *one* God. The former is held only by uncivilised or half-civilised nations; the latter is the creed of enlightened people throughout the world.

The simple-minded Aryans deified the common objects of nature. Many of the Vedic hymns are invocations of the fire, the water, the sky, the sun, the moon, &c. Fire, so useful to man, was worshipped under the name of Agni, and became one of the most

prominent deities. He was second only to the Rain-god, called Indra, with his thunderbolts, He smote the clouds, and compelled them to give up their watery treasures. A deity so armed would be able to render assistance in battle. Hence he was invoked in struggles with the Dasyus, the aborigines. As soldiers sometimes take strong drink before fighting to give them courage, so Indra was supposed to quaff, like a thirsty stag, draughts of the intoxicating soma juice. The sun, also, took an important place. He was worshipped as Mitra, Súrya, and Savitri. Under the last name he is still invoked in the Gáyatré, considered the most sacred prayer of the Vedas. Vishnu, the 'wide-strider,' was originally a sun-god. The dawn before sunrise was regarded as a goddess. The wind in its gentler aspect was worshipped as Váyu; in storms it was the Maruts or 'smashers.' So with other deities.

It is true that in one or two passages in the Vedas the gods are spoken of as one under different names; but there is overwhelming evidence that the religion of the Vedas is polytheistic. Whitney says:

"The great mass of Vedic hymns are absorbed in the praise and worship of the multifarious deities of the proper Vedic pantheon, and ignore all conception of a unity, of which these are to be accounted the varying manifestations."*

The assertion that the Hindu gods are the same, though worshipped under different names, is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The one true God would not give a false revelation of Himself. The polytheism of the Vedas shows that they did not proceed from Him.

In course of time the Vedic gods changed their character, and were superseded by others. More than 2,000 years ago, Aristotle, a famous Greek philosopher, said, "Men create the gods after their own image, not only with regard to their form, but also with regard to their manner of life." In Vedic times Indra is the soma-drinking martial god who recovers the celestial cows from the fort of Pani, and helps the Aryans in their wars against the aborigines. When the Aryans had overcome their enemies and were settled in India, Indra, as described in the Puranas, "is a gorgeous king of a luxurious and somewhat voluptuous court, where dance and music occupy most of his time." The gods of the

* *Oriental Studies*, &c. p. 94.

Puranas are Hindu Rajas, with their tastes and surroundings, but possessed of superhuman powers.

Cicero, a celebrated Roman, says of his countrymen and the Greeks, "Instead of the transfer to man of that which is divine, they transferred human sins to their gods and experienced again the necessary action."

Any book attributing evil passions to God shows that it was not inspired by Him, but proceeded from the imagination of an evil heart. Brahma is regarded as the Creator, but in the sacred books of the Hindus themselves he is charged with lying, drunkenness, and lust: his conduct was considered so vile, that he was deprived of all worship. Vishnu and Siva are considered the greatest of the gods; but the story of Mohini alone makes one regard their whole history as a wicked invention. The same remark applies to Krishna as described in the Bhagavata Purana. The conduct of the Vallabhachâris shows its pernicious influence.

But educated Hindus now generally admit that the tales in the Puranas are fictions; they adopt as their ideal the Krishna of the Bhagavad Gita, and claim him as Supreme. For a full consideration of his character the reader is referred to the treatise mentioned below.*

It is fully admitted that the Krishna of the Bhagavad Gita stands on a far higher level than the Krishna of the Puranas. The poem is exquisitely composed, and expresses some noble sentiments. Nevertheless, an examination of it shows that it was written by a Vaishnava Brahman, who had the ordinary Hindu polytheistic and pantheistic ideas, who sought to uphold caste and the privileges of his order, while he endeavoured to harmonise some doctrines of Hindu philosophy, and give prominence to Krishna *bhakti*. A blasphemous claim is made that "the Deity" spoke the words which he wrote, and the book was foisted into the Mahábhárata to get the support of its authority.

The Krishna of the Bhagavad Gita, like the Krishna of the Bhagavata Purana, had no existence. His worship and that of the other Hindu gods is not merely useless but sinful, for it is giving them the honour due to the one true God, the Creator and Preserver of the Universe.

2. **The belief in Magic and Witchcraft proves that the Atharva-Veda is not a Divine revelation.**—It has already been shown that such superstitions are characteristic of rude tribes. The Atharva-Veda has been called the "Cursing Veda" from its many charms, supposed to cause the destruction of enemies. Bloomfield says that the "most salient teaching of the Atharva-

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* *The Bhagavad Gita*, with an English Translation, Explanatory Notes, and an Examination of its Doctrines. 8vo. 108 pp. 4 As. Post-free, 5 As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

Veda is sorcery," (p. 7.) All this shows that the Veda did not proceed from God, but is the production of men in a rude state of civilization.

Other Sacred Books of the Hindus.—The Vedas were followed by the BRAHMANAS, the Brahmanas by the UPANISHADS, the foundation of the Vedánta Philosophy. The BHAGAVAD GITA tried to combine philosophical systems, in order to remove some of the objections to which they were liable. The PURANAS are still more modern, each written in praise of some particular deity.

Full accounts of these different works, with English translations in whole or in part, are given in the Series entitled THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED, a list of which is appended.

THE TRUE VEDA.

The Hindu Śastras describe the earth as consisting of a vast central mountain, called Meru, surrounded by seven continents and seven seas. It does not follow because this account of the earth is wrong, that there is no true Geography. In like manner, although the four Vedas of the Hindus are not true revelations, such a revelation may exist. The most enlightened nations of the world believe that this true revelation to be found in the BIBLE, of which a short account will now be given.

Although the Bible is often bound in a single volume, it consists of 66 different books, written at widely different periods in the history of the world. God, at "sundry times and in divers manners" made known His will to men. The Bible is the history of the Divine education of the human race, from its childhood to its manhood. The different books were given as they were needed: step by step, man was led upwards in moral and religious progress.

The first sentence of the Bible contains a great truth, never discovered by the wisdom of man: "In the beginning God created the heavens and the earth." To *create* is to *make out of nothing*. Hindus think that as a man cannot do this, neither can God. They imagine therefore that the universe was formed out of a pre-existing material, called *prakriti*. The Bible teaches that God, by His almighty power, called the world into existence, and that it was gradually made fit for the abode of man.

Hinduism asserts that souls are as eternal as Brahma himself. The Bible teaches that we were made by God. He is our Father by creation. "Have we not all one Father? Hath not one God created us?" Christianity teaches us to address God as our "Father in heaven." It is true that we have been disobedient, rebellious children, but we are earnestly invited to return, asking forgiveness.

The ancestors of Europeans and Aryan Hindus once worshipped

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"

But the Bible tells us that although God is our Father in heaven, we have been ungrateful, disobedient children. God says, by one of His prophets: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth its owner and the ass his master's crib: but Israel doth not know, my people doth not consider."

We may be compared to children who have left their father's house to live among wicked companions. The Bible says that "there is not a just man upon earth that doeth good, and sinneth not;" "all have sinned and come short of the glory of God." We sin in thought as well as in word and deed. The best men have the deepest sense of their own sinfulness.

"The wages of sin is death." The whole human race is liable to this penalty. God, in His great love, devised a plan by which we may be saved from the punishment and power of sin.

All through the history of the world there has been the hope of one who would deliver it from the evil which oppresses it. The generations of man, weak and helpless in themselves, have ever more been looking after ONE in whom they may find all they look for vainly in themselves and in those around them.

The Hindu ideas of incarnation are well-known. Krishna says in the Bhagavad Gita: "Whensoever religion fades and irreligion prevails, then I produce myself." The expectation is general that at the close of the Kali Yug, the Kalki *avatára* will come, when Vishnu, on a white horse, will destroy the wicked, and restore the earth to its original purity. These ideas, though defective, recognise the hope of God descending to the level of the fallen creature and becoming man to lighten the burden of pain and misery under which the universe is groaning.

The Bible teaches that God became incarnate as Jesus Christ

sin. Salvation is now freely offered to all who accept Him truly as their Saviour, and strive to follow His example.

A general account of Christianity is given in the two little books mentioned below:

Short Papers for Seekers after Truth. 12mo. 104 pp. 1 An.

Elements of Christian Truth. 12mo. 71 pp. 1½ An. A series of lectures by the Rev. Dr. Murray Mitchell.

A full account of the wonderful history of the Lord Jesus Christ is given in the New Testament. A Hindu had best begin with the *Gospel of Luke*, which was first written for a convert. A copy of it may be obtained for half an anna at any Bible Depôt. There is a sequel to the Gospel of Luke, by the same author, called *The Acts of the Apostles*, describing the early history of the Christian Church.

To assist in the study of these two books of Scripture, a little work, *The Beginnings of Christianity*, has been published. Besides an Introduction to the two books, it contains two coloured Maps, and an explanatory Vocabulary of words presenting any difficulty. Price 1½ An. Post-free, 2 As.

The *New Testament* may form the next study. English editions may be obtained at prices varying from 1 to 4 As. An introduction to its study, called *The Founder of Christianity*, intended specially for Indian students, is sold at 4 As. post-free. The vernacular edition of the Scriptures would be helpful to many in understanding their meaning. The complete Bible may afterwards be studied, and even during the whole course portions of it may be read, especially the Psalms.

Evidences of Christianity.—There is an excellent manual on this subject by the Rev. Dr. Murray Mitchell, *Letters to Indian Youth on the Evidences of Christianity.*—12mo., 280 pp., price 6 As. post-free.

Prayer for Light.—One of the greatest helps to arrive at religious truth is to seek it earnestly from our Father in heaven. The following short prayer may be offered:

"O all-wise, all-merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth."

The following longer prayer has been attributed to Augustine, one of the greatest early Christian writers:

"O Lord, who art the Light, the Way, the Truth, the Life; in whom there is no darkness, error, vanity, nor death; the Light, without which there is darkness; the Way, without which there is wandering; the truth, without which there is error; the Life, without which there is death; say, lord, 'Let there be light,' and I shall see light and eschew darkness; I shall see the way and avoid wandering; I shall see the truth and shun error; I shall see life and escape death. Illuminate, O illuminate my blind soul, which sitteth in darkness and the shadow of death; and direct my feet in the way of peace."

THE BRAHMANAS OF THE VEDAS.

SACRED BOOKS OF THE EAST EXAMINED & DESCRIBED.

THE BRAHMANAS OF THE VEDAS.

BY

K. S. MACDONALD, M.A., D.D,

AUTHOR OF *The Vedic Religion*, EDITOR *Indian Evangelical Review*, &c.

FIRST EDITION, 2,000 COPIES.

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PREFACE.

The Veda consists of three series of works, each series having at least four different works. The first of these three is known as the Hymns or *Sanhitas*, the second as *Brahmanas* or ritual, and the third as *Upanishads* or philosophical treatises. In the market various works may be found treating of the Hymns, with side glances at the Brahmanas and Upanishads. The author's "Vedic Religion" is one of these. Various works are also published on the Upanishads. The present volume is the only work on the Brahmanas in English or any other language as far as the writer has been able to discover. Yet they have a special interest of their own.

The volume is written by one who has had 34 years' personal direct knowledge of the people who venerate these Brahmanas. All these years he has lived in their midst in close fellowship with them, and many of them are among his most intimate friends. He has written in full sympathy with the ancient Aryans of India as well as with modern Hindus.

The writer admits that among other imperfections of his book there is followed no system of transliterating Sanskrit words. To do so would require more time and thought than he could feel justified in giving, having respect to his other labours. He however believes that his effort to open up the Brahmanas to his fellow-missionaries is a truly missionary work. Prof. Max Müller, after quoting passages, such as are found in this volume, says—"I could add other passages, particularly from the Brahmanas and Upanishads, all confirming Father Calmette's idea that the Veda is the best key to the religion of India, and that a thorough knowledge of it, of its strong as well as of its weak points, is indispensable to the student of religion, and more particularly to the missionary who is anxious to make sincere converts." *Physical Religion*, p. 45.

In compiling the *Brahmanas of the Vedas* no point has been passed over because it was strong, no gem has been omitted

because of its beauty. The interesting, the instructive and the suggestive have all been brought together so far as space permitted, and all referred to the original chapter and verse. Our endeavour has been "not simply to refrain from injustice of word or deed, but also to do justice by an open recognition of positive worth."

I adopt the words of Dr. John Muir in his Preface to Vol. II. of his *Sanskrit Texts*:—"The book (as will at once be apparent to the oriental scholar) is, for the most part, either a compilation, or at the least founded on the labours of others; but while my principal aim has been to furnish the reader with a summary of the results of preceding enquiries, my plan has, at the same time, rendered it necessary for me occasionally to institute fresh researches in different directions for the elucidation of particular points which were touched upon in the course of my argument. In this way I may have contributed a small proportion of original matter to the discussion of some of the interesting topics which have come under review."

The student, to obtain the whole information, the volume is fitted and intended to give, must make large use of the Index. For example, in studying *Indra* or *Agni*, it is not enough to master all that is given under these names in the chapter treating of "The Gods of the Brahmanas," the student must look to the Index and turn up all the pages there referred to under *Indra* and *Agni*.

I am under special obligation to the five vols. of Dr. Muir himself, to the works of Eggeling, Haug, Max Müller, Dr. R. L. Mitra, Weber, Barth, Dr. K. M. Banerjea, Whitney, Hopkins, Sir M. Williams, Burnell, Hillebrandt, Colebrooke, Goreh, and others too numerous to mention.

The translation of the SATAPATHA BRAHMANA, by Julius Eggeling, in the "*Sacred Books of the East*," deserves special mention: 3 vols. each 12*s*. 6*d*. Clarendon Press.

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THE BRAHMANAS OF THE VEDAS.*

CHAPTER I.

Their origin and authority.

The Temple at Jerusalem was divided, like the Tabernacle before it, into a holy and a most holy place. So the sacred literature of the Hindus is classified into holy and most holy, the former being called *Smriti* and the latter *Sruti* or Veda. The word *Sruti* means what is *heard*. It is regarded as what was eternally existing, and in time only seen or heard by the Rishis, not composed nor arranged by them. It is thus a divine revelation in the highest and fullest sense of the term.

Yet the Taittiriya Brahmana (iii. 39. 1) speaks of the Veda as being "the hair of Prajapati's beard," which implies a process of germination and consequently scarcely eternal. So also in the same Brahmana (ii. 3.10.1)—"Prajapati created King Soma. After him the three Vedas were created." Elsewhere in the same Brahmana (ii. 8.8.5), Vach is called 'the mother of the Vedas.' A text in the Satapatha Brahmana (vii. 5.2.52) may be regarded as throwing light on this. It runs, as translated by Dr. Muir :—

> "Mind is the ocean. From the mind-ocean, with speech for a shovel, the gods dug out the Triple Vedic science (*i.e.*, the three Vedas). Hence this verse has been uttered: 'May the brilliant deity to-day know where they placed that offering which the gods dug out with sharp shovels.' Mind is the ocean. Speech is the sharp shovel; the triple Vedic science is the offering. In reference to this the verse has been uttered. 'He settles it in mind.'"

Still, with no bated breath, do the same Brahmanas proclaim the supreme authority of the Vedas. The Taittiriya Brahmana (iii. 12.9.1) connects all form, motion and heat or brilliancy with the three Vedas, and in the Satapatha Brahmana we read:—

> "Prajapati beheld all beings in this triple Vedic science. For in it is the soul of all metres, of all hymns of praise, of all breaths of all the gods. This indeed exists. This is that which is mortal. Prajapati reflected, 'All beings are comprehended in the triple Vedic science: come let me dispose myself in the shape of the triple Vedic science.' He arranged the verses of the Rig-Veda.

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* Large portions of the Brahmanas cannot with comfort be read consecutively. So we give a good many extracts, which, throughout, will be printed in smaller type. Only thus, by means of numerous extracts, can the reader fully realise the character of the works which are being described and examined in this booklet. We may here anticipate so far as to give the names of the existing Brâhmanas, from which our quotations will be made. They are the *Aitareya* and *Sankhayana*, connected with the Rig-Veda; the *Tandya*, or *Panchavinsa*, *Shadvinsa*, *Chhandogya* and others connected

Twelve-thousand Brihatis, and as many Rik verses which were created by Prajapati, stood in rows in the thirtieth class. Since they stood in the thirtieth class there are thirty nights in the month."

As a parallel to the above and to much of the reasonings in the Brahmanas, we refer our readers to the pages of *Alice in Wonderland*, and extract the following sample :—

"And how many hours a day did you do lessons?" said Alice to change the subject. "Ten hours the first day," said the Mock Turtle, "nine the next, and so on." "What a curious plan!" exclaimed Alice. "That's the reason they're called lessons" the Gryphon remarked, "because they lessen from day to day." This was quite a new idea to Alice, and she thought it over a little before she made her next remark—"Then the eleventh day must have been a holiday?" "Of course it was," said the Mock Turtle. "And how did you manage on the twelfth?" Alice went on eagerly. "That is enough about lessons," the Gryphon interrupted in a very decided tone, "tell her something about games now."

Such reasonings in the Brahmanas frequently end with the remark —"The gods love the mystic" or mysterious.

The following account of the origin of the Vedas is taken from the Satapatha Brahmana (xi. 5. 8. 1 ff) :—

"Prajapati was formerly this universe (*i. e.*, the sole existence), one only. He desired—'May I become, may I be propagated.' He toiled in devotion, he performed austerity. From him, when he had so toiled, and performed austerity, three worlds were created,—earth, air and sky. He infused warmth into these three worlds. From them thus heated, three lights were produced,—Agni (fire), this which purifies *i.e.* Pavana, or Vāyu (the wind), and Sūrya (the sun). He infused heat into these three lights. From them so heated the three Vedas, were produced,—the Rig-Veda from Agni, the Yajur-Veda from Vāyu, and the Sāma-Veda from Sūrya. He infused warmth into these three Vedas. From them so heated three luminous essences were produced, *bhūh* from the Rig-Veda, *bhuvah* from the Yajur-Veda and *svar* from the Sāma-Veda. Hence with the Rig-Veda they performed the function of the *hotri*; with the Yajur-Veda, the office of the *adhvaryu*; with the Sāma-Veda, the duty of the *udgatri*; while the function of the *Brahman* arose through the luminous essence of the triple science [*i.e.*, the three Vedas combined.]"*

Another account given in the same Brahmana, vi. 1. 1. 8. is scarcely consistent with the above.

"Now this person, Prajapati, desired, 'May I be more (than one); may I be reproduced!' He toiled, he practised austerity. Being worn out with toil and austerity, he created, first of all the Brahman (neut.), the triple science. It became to him a foundation: hence they say 'The Brahman (Veda) is the foundation of every thing here.'" (vi. 1. 1. 8.)

In both passages Prajapati is represented as creating with great labour the Vedas, yet how very different the order of creation. Well may Dr. John Muir notice (Vol. iii. p. 7.) "some inconsistency" in the different accounts.

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* *Bhuh, bhuvah* and *svar* are, after *Om*, the most sacred words in Hinduism. *Hotri, Adhvaryu, Udgatri* and *Brahman* are the three great classes of priests in the Vedic sacrifices with the superintending *Brahman*.

Yet again the story given by the Aitareya Brahmana V. 32-34 (Haug's Translation, vol. ii. pp. 372-378) differs from all these.

But whatever may be the mode of their creation, all the accounts are agreed that they were created, and that they are most sacred; and all ancient Hindu writers include Hymns, Brahmanas and Upanishads in the words *Veda* and *Vedas*.

These works included under the word *Sruti* are regarded, as we have said, as not composed by men. They have been seen, perceived or heard. They are thus most holy. The others, spoken of as *Smriti*, are also holy and carry great authority with them. They also are divine. But whenever they appear to be inconsistent with the *Sruti*, their authority is at once overruled, as in the presence of what cannot be gainsaid.

This distinction between *Sruti* and *Smriti* (tradition) is a matter of the most vital importance from the theological, historical and literary points of view. It governs everything else. But while it is so, it must not be forgotten that, unlike the Roman Pope's authority in religious matters, any interpretation may be put upon the words of the *Sruti*—interpretations utterly inconsistent with one another and with the plain meaning of the words. This was done by the various schools of philosophers, and sects of religion, which arose in India in course of time, and to which tolerance was given by the Brahmans, provided only they acknowledged the authority of the Vedas as divine and absolute. "The most conflicting views on points of vital importance were tolerated as long as their advocates succeeded, no matter by what means, in bringing their doctrines into harmony with passages of the Veda, strained and twisted in every possible sense".* Those who professed to do so were orthodox, those who refused, like Buddha and the Jains, were heterodox. The former were tolerated, the latter were anathematised and persecuted to the death. The Sruti or Vedas were the exclusive possession of the Brahmans: they were the stronghold of their hierarchical pretensions. To call their authority in question was to call in question the power and standing of the Brahman caste. Atheists, theists, monotheists, polytheists, and agnostics acknowledged the authority of the Sruti, and the Brahmans were satisfied. Their ministry was courted as the only means of winning divine favour by those who professed to believe in the divine, their doctrines were admitted by all such as believed in doctrines as infallible, "their gods were worshipped as the only true gods, and their voice was powerful enough," we are quoting Prof. Max Müller, "to stamp the simple strains of the Rishis and the absurd lucubrations of the authors of the Brâhmanas, with a divine authority."†

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* Prof. Max Müller's *History of Ancient Sanskrit Literature*, p. 79.

† *Ibid* p. 81.

Thus we see that those works which are known as the Vedas, constitute by universal consent the highest authority in Hinduism. What the Bible is to the Christian and the Koran to the Musulman, that and much more the Vedas are to the Hindu.

While the Brahmanas are of at least equal authority with the Upanishads, they are of infinitely greater authority than the *Bhagavat Gita* and any or all of the many *Puranas*.

Brahmana, Etymology, of.

The word *Brahmana* is literally that which relates to the 'formula' or 'ceremony', from *brahman* (*neut.* not the *masc.* which means 'chief priest' *brâhman*). *Brahman*, itself etymologically means a 'drawing forth,' in the sense of 'producing,' 'making' or 'creating', just as '*poet*' was derived from the Greek. Hence in a special manner it meant what was made or produced for the gods—the hymns, prayers, food, oblations made for presentation at the sacrifices. This is the meaning of the word in the Rig-Veda. In proof take i. 3,5—'Receive the prayers (*brahmáni*) of the sacrifi-r'; i. 24, 11.—'Beseeching thee with prayers (*brahmáni*), I ask it of thee'; i. 34,18—'O Agni, by means of this prayer (*brahmaná*) do thou thrive'; i. 52,7—'O Indra, like waves into a lake the hymns (*brahmáni*) magnifying thy glory reach unto thee'; i. 84,3—'Thy horses are harnessed with prayers (*brahmaná*).' Dr. John Muir in his *Original Sanskrit Texts* (Vol. i. p. 241, 3rd Ed.) writes: "The Rishis called their hymns by various names...and they also applied to them the appellation of *brahma* in numerous passages (as in i. 37, 4; viii. 32, 27, where the word is joined with the verb *gâyata*, 'sing,' and in vi. 69,7, where the gods are supplicated to *hear* the *brahma*) as well as from the fact that the poets are said (in i. 62, 13; v. 73, 10; vii. 22, 9; vii. 31, 11; x. 80, 7) to have fashioned or generated the prayer, in the same way as they are said to have fashioned or generated hymns in other texts (as in i. 109, 1; v. 2, 11; vii. 15, 4; viii. 77, 4; x. 23, 6; x. 39, 14), where the sense is indisputable; while in other places (iv. 16, 21; v. 29, 15; vi. 17, 13; vi. 50, 6; vii. 61, 6; x. 89, 3) new productions of the poets are spoken of under the appellation of *brahma*."

The Vedas infinite.

The Vedas, including the Brahmanas, are regarded as not only eternal as regards time, but infinite as regards extent or space, thus covering all time and all space. Here is a typical extract from the Taittiriya Brahmana (iii. 10.11.3) in proof:—.

"Bharadvāja lived through three lives in the state of a religious student. Indra approached him when he was lying old and decrepit; and said to him: 'Bharadvāja, if I give thee a fourth life, how wilt thou employ it?' I will lead the life of a religious student,' he replied. He (Indra) showed him three mountain-like objects, as it were unknown. From each of them he took a handful, and, calling to him, 'Bharadvāja,' said, 'These are the three Vedas. The Vedas are infinite. This what thou hast studied during these three lives. Now there is another thing which thou hast not studied,

come and learn it. This is the universal science....He who knows* this conquers a world as great as he would gain by the triple Vedic science.'"

The mysterious, all-pervading spiritual Power, Presence, Force or Entity, which was regarded as the one without a second, *nirgun*, without attribute, unbounded by any limitations of personality and individuality, they called Brahman (nom. neuter, *Brahmá*, from the Sanskrit *brah* to expand, because it expanded itself through all space—'omnipenetrative'). Hence Brahmo-Somaj.

Dr. Krishna Mohun Banerjea, C. I. E., used to contend that Brahmos had made a great mistake in calling, after the philosophic Hindus the living and true God *Brahma*, and their society or church *Brahmo-Somaj*, considering the history of the word. For the word did not come to mean God until, (after meaning prayer, hymns, food, oblations, etc.) it came to be applied to the 'sage,' 'poet,' 'officiating *priest*' and ultimately 'a special description of priest.' It was from this secondary meaning of the word that our *Brahmana*, as meaning the 'prayer manual' or hand-book, came to be so called. Associated with the Hindu god Agni is much more of real religious truth, than with the impersonal *all*-embracing Brahma.

The various Vedic priests.

To understand what follows we must bear in mind the duties of the leading classes of priests in charge of the ancient sacrifices. They were these: *first*—in the sense of lowest—the *Adhvaryu-priests*, who had charge of preparing the sacrificial ground, including the building of the altar (*vedi*), the adjustment of the vessels, the fetching of wood and water, the procuring and immolating of the animals, the lighting of the fire and the throwing of the offerings on the fire: in fact the whole manual part of the service. They and their assistants are spoken of as in charge of the body of the sacrifice. Their Veda, which they had to *mutter* while discharging the several parts of their duties, was the Black or Dark Yajur-Veda; and their Brahmana—the most important which has come down to us—the Satapatha Brahmana.

The *second* class of priests was the *Hotar* or *Hotri*, who and the third are spoken of as the two most important limbs of the sacrifice. Neither of these had however to do with any manual labour. The Hotri had to *recite* the sacrificial hymns, paying the strictest attention to the difficult rules of pronunciation and accentuation, but without chanting. The Hotri priests were supposed to thoroughly know the Rig-Veda Sanhita, from which all the Mantras were taken, so that no special manual of hymns was prepared for them. Their duties were, it is believed, discussed in the Bahvricha-brâhmanas, which have not come down to us.

The *third* class was the *Udgatri* or singers of the Samans. Their chief duty was to *chant* the hymns in a loud melodious voice

in a special order—that given in the Sama-Veda-Sanhita. They were isolated verses selected from the different hymns of the Rig-Veda, suited for the special occasions for which they were required. The Brahmanas of the Sama-Veda detail the duties of the Udgátar priest.

In addition to these three, there was the *Brahman* himself, who was the general controller of the whole performance. Squatted so as to command all, he was expected to correct any mistake which any of the others may have committed. It was only at Somas that he took an active part, when his place as superintendent was taken by a Sadasya.

It may be worth noticing that the same ceremony is described in the Brahmanas of the different priests, inasmuch as all of them severally had parts in the same sacrifices; while there were other ceremonies in which only one set of priests took part. These latter will be found described only in the Brahmanas of the priests whose duties were there described.

The Brahmana of the Atharvan Veda seems to have no special purpose, or special class of priests in view.

Various Brahmanas.

Unlike the Koran, but like the Bible, the Vedas are not one but many books. The Bible is said to consist of some 66 books. It is difficult to say how many books there may be in the Vedas as they are divided and sub-divided into various classes; and each class contains a larger or smaller number of books. These have never been brought together or published as one volume or as a series of uniform volumes. Some have never been translated, and some are for ever lost. They are sometimes spoken of as from 60 to 70 in number, including comments, and about an equal number of Upanishads, large and small. The first division of Vedic literature is into four Vedas: (1) the Rig-Veda which is by far the best known and the most interesting; (2) The Sama-Veda; (3) the Yajur-Veda or Yajush; and (4) the Atharva or cursing Veda. Each Veda is sub-divided into two parts, respectively called the *Mantras* or *Sanhitas* (*i. e.* hymns) and the *Brahmanas*.

Sayana, in his commentary on the Rig-Veda, says:—"The definition of the Veda as a book composed of *Mantra* and *Brahmana* is unobjectionable. Hence Apastamba says in the *Yajna-paribhasha*, Mantra and Brahmana have the name of Veda." The first half of these, *i. e.*, the Sanhitas, consists altogether of metrical hymns or prose forms of prayer. The first two of these Sanhitas—the Rik and the Sama—consist altogether of Mantras of the metrical order. They are both reproduced into English metres by Mr. Griffith, late Principal of the Benares Sanskrit College.

The *Brahmanas*, the other half of the Vedas, and with Hindus of equal authority with the Mantras, being Sruti and not Smriti, are unmistakably of a later age than their respective *Mantras*.

They quote largely from the latter. The language is not so very archaic. The gods underwent a change during the interval intervening between the time when the mantras were composed and that in which the Brahmanas were compiled. Indra and Varuna, for instance, are being superseded by Vishnu and Rudra. Dr. Haug assigns the composition of the bulk of the *Brahmanas*, to the years 1200—1400 B. C., and of the *Mantras* to the period 1400—2000 B. C.; the very oldest of the hymns going back possibly to 2400 B. C., a period, however, far short of Egyptian and Babylonian lore. But Prof. Max Müller and later Sanskritists are not disposed to allow even Dr. Haug's antiquity. The former puts down the Brahmanas at 800—600 B. C., and the hymns at 1000 to 1200 B. C.* But when we say that the Brahmanas, as compilations are unmistakably of a later age than their respective *mantras*, it must be understood that we do not deny that there is in the *Brahmanas*, much that is older than any of the *mantras*, things, such as myths, legends, stories, to which the mantras clearly allude. In the *mantras* the ancient Rishis do not tell the stories they refer to, because to them they are things well known requiring no telling—as for example the story of Sunesepha, the various accounts of the creation, &c. The Rishis knew these and took for granted that their audiences knew them, so they merely allude to them in their songs or hymns. Thus, some of the contents of the Brahmanas, constituting folk lore and mythical and legendary stories, some others of the sacrifices, as also their ideas of the gods, may be and most likely are older than any one of the hymns which have come down to us. But this much is certain that the Brahmanas are the oldest *prose* compositions now extant of the Aryan family.

As to their *Age*.

The Hindu theory with regard to the whole Veda literature is that all date back to eternity, and that consequently there can be no such thing as new Brahmanas, where all are eternal. But this theory is now so far discounted that we need only to refer to it and pass on to more mundane matters. Panini, the great and authoritative Sanskrit grammarian, rejected it, and clearly states that there were old and new Brahmanas. He lays down a distinction which closely bears on this.

Old and new Brahmanas.

A book composed by a certain author may be called by an adjective derived from the author's name. A work which has only been taught and promulgated by a person is not to be called his book, but

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*See Max Müller's *Chips* I. 14. *His.* of A. S. L. p. 435. The religion of Babylonia was old when the Semites under Sargon conquered Babylonia about 3750 B. C. Chinese History proper begins about 2000 B. C., though the Chinese had the art of writing a thousand years before that. King Mena, founder of the first Egyptian dynasty, is set down at 3200 B. C.; and is said to have united the two crowns of Upper and Lower Egypt. The Vedas are young compared with these.

bears its own title, say grammar, or logic, or whatever else it may be, together with an adjective derived from the owner's name. "But," adds Panini "if the work referred to consists either of Vedic hymns or of old Brâhmanas, then it is not correct to use these derivative adjectives in the singular, but it is necessary to use the masculine plural." This pecularity of the Sanskrit language has a parallelism in the Greek, founded on the fact that in Greece, as in India, old compositions were handed down orally among certain classes of the community. Hence it was much more natural to say that "the Taittiriyas relate" than to speak of "Tittiri's book", when on the other hand in regard to a comparatively new work, as the Satapatha Brâhmana, it is more correct to say "Yâjnavalkya's Bráhmana," than to say "the Yajnavalkyas relate", as we know that it was composed by Yâjnavalkya. Hence, as a matter of fact, we read of Yâjnavalkyani brâhmanâni. "And why?" asks and answers Kâtyâyana, "because they are of too recent an origin; that is to say, they are almost contemporaneous with ourselves." Their very name thus classes them as modern. And they all bear internal evidence that they were composed in time, some parts of them older than other parts, and some Brâhmanas older than others. One Brâhmana quotes another, "not in support of its own doctrines, but in order to refute it. Thus the Kaushîtakins are frequently attacked in the Tandya-brâhmana."*

"It is certain," Max Müller continues a few pages on, "that no Brahmana belonging to any Veda was composed before the division of priests into Hotris, Udgatris and Adhvaryus,—had taken place. Before that division there was but one collection of hymns, that of the Bahvrichas," and that was the Rig-Veda Sanhita.

Hindu MSS.

Singularly enough, the Hindus possess no ancient MSS. of Sruti or Smriti. The Vedas were handed down till comparatively modern times, not by written compositions but by memory—the master teaching his pupils by word of mouth;—and this continued from age to age, it is believed, long after writing was known among the people as a means of communication in business transactions. Before, however, writing was invented in India or became known, these compositions had become so sacred that there was the greatest unwillingness to allow any knowledge of them to pass outside the circles of the officiating priests, and consequently a fear to commit them to any earthly form or material. And when it was so committed, the material was of so perishable a character and the climate of so destructive a nature, that "all Indian MSS. are comparatively modern, and one who has probably handled more Indian MSS. than anybody else, Mr. A. Burnell, has lately expressed his con-

* Prof. Max Müller's History, p. 364-4.

viction that no MS. written one thousand years ago is now existent in India, and that it is almost impossible to find one written five hundred years ago, for most MSS. which claim to be of that date are merely copies of old MSS, the dates of which are repeated by the copyists."*

Lost Brahmanas.

In our consideration of this literature it must not be forgotten that, unlike the Sanhitas or Mantras, the Brahmanas are in prose, and therefore not so easily remembered as if they were in poetry. Besides, the position which the Brahmans took up in regard to the Vedas, constituting them the one sole authority, coupled with the other fact that the Brahmana parts of them came down as heir-looms in various families, some of which became extinct, has led to a good deal of difficulty, and to the rise of a new liturgy in the form of summaries known as Kalpa-Sútras, contributing to the gradual neglect, if not extinction, of the verbose and tedious discussions of the Brahmanas. Max Müller expressly says that this "accounts for the loss of many of the old Sâkhâs (the whole literary possession of a priestly school), Sanhitas as well as Brahmanas."†

"There must have been, as we may learn from Pánini and Patanjali's *Mahabhashya*, a much larger number of Brâhmanas belonging to each Veda; and even Sâyana, who lived only about 400 years ago, was acquainted with more than we have now." ‡ On the extinction of the priestly *charana* (the ideal fellowship, in whose memories§ only the text was preserved, and whose words were regarded as the breath of Brahma) these words would of course have been lost without the slightest chance of their being ever recovered..

Some of these Brâhmanas were, as a matter of fact, lost, and others changed in their various recensions so as to differ greatly. And the Smritis, which ought to agree with and to be founded only on the Vedas, are found to be in some cases not consistent with, and in other cases not to be perceptibly founded on, the Vedas. Here is the mode in which the difficulty is faced by one of their most distinguished commentators:—"The Vedas are the highest authority for good and bad; and none of the objections made before could apply to the Vedas, which are faultless from all eternity, evident by themselves, and as they were revealed, unaffected by the faults of human authors. Therefore, while to us those agreements are of authority which were made by men who knew the law, the Vedas, again, were the authority for those men themselves, like

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* *Indian Antiquary*, 1880, p. 233. Max Müller in S. B. E. Vol. x. p. xi. and *India-What can it teach us?* p. 202, ed. 1892. The Bower medical MS. on birch bark is older, but it was discovered only within the last three or four years, and not in India.

† M. M.'s *His.* p. 367. ‡ Haug. vol. i. p. 53. § M. M's. *His.* p. 378; 105.

Manu, &c. And although we have not before our eyes a Veda, which is the source of these laws, we must still conclude that Manu and the rest had." (*Hārodatta*). That is, in other words, *the Veda on which Manu founded his Institutes is lost.* A higher authority than Harodatta, no less than Apastamba, proclaims the same fact. "Certain rules must be considered as given in Brâhmanas of which the tradition or reading has been destroyed. Their former existence must be inferred from the simple fact that these rules are still followed by men; the only exception being where customs can be proved to depend on selfish motives. In this case a man who follows such unauthorised customs shall go to hell." (Apastamba Sútras, sec. xii). His commentator says—"The original passages were lost by the negligence of the students"; and Kumárila adds—"It must not be said that their destruction is impossible, for we see it take place every day, whether by negligence, idleness or by death of men." The lost traditions here referred to are Brâhmanas, the names of some of which are known, but no MSS. of which are extant. Some of these may possibly never have been *written*, handed down only by oral tradition as all at first were.

Their being lost was also consistent with their study being regarded as of the highest value. In confirmation of this we find the following in the Satapatha Brahmana (xi. 5, 6, 1.) :—

Their study of the highest value.

"There are five great sacrifices, which are great ceremonies. The fifth is 'the Veda offering.' This means private study of the Vedas. In this Veda-sacrifice speech is the *juhû*, the soul the *upabhrit*, the eye the *dhruva*, intelligence the *sruva* [these four words indicate spoons or ladles], truth the ablution, and paradise the conclusion. He who, knowing this, daily studies the Veda conquers an undecaying world more than thrice as great as that which he acquires who bestows this whole earth filled with riches. Wherefore the Veda should be studied. Verses of the Rig-Veda are milk oblations to the gods. He who knowing this, daily reads these verses, satisfies the gods with milk oblations; and they being satisfied, satisfy him with property, with breath, with generative power, with complete bodily soundness, with all excellent blessings. Streams of butter, streams of honey flow as svadha oblations to the Fathers. Yajush verses are offerings of butter to the gods. He who knowing this, daily reads these verses, satisfies the gods with offerings of butter; and they being satisfied, satisfy him, &c. (repeated as in the preceding). Saman-verses are Soma libations to the gods. He who, knowing this, daily reads these verses, satisfies the gods with Soma libations; and they being satisfied, satisfy him, &c., (as above). Verses of Atharvan and Angiras are oblations of fat to the gods. He who knowing this, daily reads these verses satisfies the gods with oblations of fat; and they, &c. (as above). Prescriptive and scientific treatises, dialogues, traditions, tales, verses, and eulogistic texts [*i. e.* the Brahmanas] are oblations of honey to the gods. He who, knowing this, satisfies the gods with oblations of honey; and they &c. (as above). Of this Veda-sacrifice there are four Vashatkaras, when the wind blows, when it lightens, when it thunders, when it crashes; wherefore when it blows, lightens, thunders or crashes, let the man, who knows this,

read, in order that these Vashatkaras may not be interrupted. He who does so is freed from dying a second time, and attains to an union with Brahma. Even if he cannot read vigorously, let him read one text relating to the gods. Thus he is not deprived of his living creatures...Now comes an encomium upon Vedic study. Study and teaching are loved. He who practises them becomes composed in mind. Independent of others, he daily attains his objects, sleeps pleasantly, becomes his own best physician. Control of his senses, concentration of mind, increase of intelligence, renown, capacity to educate mankind, are the results of study. Increasing intelligence secures for the Brahman the four attributes of saintliness, suitable conduct, renown and capacity for educating mankind. When so educated, men guarantee to the Brahman the enjoyment of the four prerogatives which are his due, reverence, the receipt of gifts, freedom from oppression, and from death by violence, of all the modes of exertion, which are known between heaven and earth. study of the Veda occupies the highest rank, in the case of him, who, knowing this, studies it. Wherefore this study is to be practised. On every occasion when a man studies the Vedic hymns, he in fact performs a complete ceremonial of sacrifice, i. e., whosoever knowing this, so studies. Wherefore this study, &c., &c. And even when a man perfumed with unguents, adorned with jewels, satiated with food, and reposing on a comfortable couch, studies the Veda, he has all the merit of one who performs penance felt to the very tips of his nails . . . When a man reads dialogues [and legends], these two sorts of compositions are respectively oblations of cooked milk and cooked flesh. He who, knowing this, daily reads Rig-Veda verses satisfies the gods with honey; and they, when satisfied, satisfy him with all objects of desire, and with all enjoyments . . . He who, knowing this, daily studies dialogues and the different classes of ancient stories satisfies the gods with milk and flesh-oblations; and they, &c., &c. (as before). The waters move. The sun moves. The moon moves. The constellations move. The Brahman who on any day does not study the Veda, is on that day like what these moving bodies would be if they ceased to move or act.* Wherefore such study is to be practised."

This long extract makes it quite clear that even at the time of the Satapatha Brahmanas the study of the Brahmanas was regarded as the study of the Veda.

The Various Extant Brahmanas.

In describing the Brahmanas, it must not be forgot, as Max Müller observes, that there is a common stock in the Brahmanas of each Veda. The same ceremonial is described, the same doubts are raised, similar solutions are proposed, and many chapters are repeated in the same words. Before each recension took its present shape—and few of these numerous recensions have been preserved to us—they must have rolled from hand to hand, sometimes losing old, sometimes gathering new matter; now broken to pieces, now rearranged till at last the name of their author became merged in the name of the Charana [school or family of priests] that preserved his work."†

Each Veda, as stated above, has its own Brahmanas. They have as we have seen the common name of *sruti*, 'hearing,' that which

* Sâyana's note on R. V. 67. 3. tells us that the supporting of the sky by mantras is thus recorded in the Taittiriya Br.—'The gods feared lest the sun should fall down from the heaven; they propped it up by metres.' Muir. Vol. iii. p. 276.

† M. M.'s *History*, p. 183.

the pupil priest heard from his teacher, the exposition or teaching which he learned from his master. Yet there are, as might be expected a very great variety, arising chiefly from the great variety of priests used for the different kinds of sacrifices, big and little, and the different parts of these sacrifices.

It should also be noted that while a whole work consisting of many chapters or books is called a Brahmana, sometimes each section of the several books or chapters is individually styled a Brahmana. Thus, in the Satapatha Brahmana, there are in the first Book alone nine chapters, including 37 Brahmanas, that is averaging 4 Brahmanas to each chapter. This is somewhat confusing, the more so because these smaller Brahmanas are sometimes quoted by their special titles. In what follows reference is made only to the larger Brahmanas or whole works.

CHAPTER II.

I. The Rig-Veda Brahmanas.

1. To the *Rig-Veda*, two Brahmanas are attached, viz. (1.) the *Aitareya Brahmana*, edited, translated and explained by Dr. M. Haug, Bombay, 1863. See *Indian Wisdom* (M. W's.) pp. 27-35 Max Müller's A. S. L. 313 ff. It is being re-edited with commentary, &c. by Pandit Satyavrata Samasrama of Calcutta. The first vol. is published. It is to be completed in 4 Vols. of 20 fasiculi. 5,000 slokas.

To this belongs the *Aitareya-Aranyaka* in five books, the first three translated by Max Müller, S. B. E. vol. i. pp. 155-268 (cf. Intro. pp. xci-xcviii), with its Upanishad. The original is edited by Roer in the Bibliotheca Indica of the Asiatic Society of Bengal.

And (2) The *Kausitaki Brahmana*, otherwise called *Shankhayana* with its Aranyaka and Upanishad. Max Müller's translation of the Upanishad is also included in vol. i. of S. B. E., pp. 268-308, and Prof. Cowell's will be found in the Bibliotheca Indica. See M. Müller's Intro. S. B. E., vol. i. pp. xcviii—c.

The Aitareya Brahmana spreads over eight books, each containing five chapters or lectures and sub-divided into an equal number of sections (*Khandas*) amounting in the whole to 285. It is principally in metrical form, with however large portions in prose.

The Kaushitaki Brahmana contains two dialogues of some interest, one in which Indra instructs Pratardana in theology, (an extract from which will be found below) and another in which Ajátasatru, King of Benares, communicates divine knowledge to a

The two Brahmanas of the Rig-Veda treat essentially of the same matter, but not unfrequently take opposite sides; and while both deal largely of Soma or Homa sacrifices, the former almost confines itself to these. They are identified with sacrifices in which the fermented juice of the Soma or Moon plant is used in worshipping the god Soma, now accepted by scholars as none other than the Moon, of which the plant was the earthly incarnation.

Hindus give the following story in explanation of the name Aitareya. It is related by Sāyana in his introduction to the Brâhmana. An ancient Rishi had among his many wives one who was called Itara. She had a son Mahidasa Aitareya by name. The Rishi preferred the sons of his other wives to Mahidasa, and went even so far as to insult him once by placing all his other children in his lap to his exclusion. His mother, grieved at this ill-treatment of her son, prayed to her family goddess, who appeared in her celestial form in the midst of the assembly, placed Mahidasa on a throne, and gave him, as a token of honour for his surpassing all other children in learning, a boon which had the appearance of a Brahmana. The boon having been received a Brahmana, consisting of 40 sections, came forth through the mind of Mahidasa, and its Aranyaka was revealed in the shape of the vow of an hermit. Hence, after Mahidasa Aitareya, the Brahmana and its Aranyakas are called Aitareya. According to Brahmanical ideas, vows, curses and blessings can assume visible forms as stated in the story.

Notwithstanding the amount of matter which the Aitareya contains, and the number of sacrifices, rites and ceremonies of which it treats, it does not profess to be in any sense complete, however exhausting it may be to the reader. It refers directly or indirectly to sacrifices of which it gives no account; and rites, such as given in the Hotri priest hand-books, are simply passed over unnoticed. As an example take the ceremony of choosing the sacrificial priests with which the hand-books begin, commencing with the announcement to the Hotri priest, "There will be a Soma sacrifice of such and such a one; you are respectfully requested to act as Hotar at it;" the priest's question, "What is the reward for the priests?" and the reply, "One hundred and twelve cows." The rite ends with the two formulæ.

"'I ..... of such and such a gotra will bring the ..... sacrifice .... for which ten things (cows and so on) are required, and for which as fee one hundred and twelve cows must be given. At this sacrifice be thou my Hotar.' The priest accepts the appointment in the formula. 'May the great thing thou hast spoken of to me, the splendour thou spokest of, the way of performance thou spokest of, the enjoyment thou spokest of; may all that

Such was the universal formula used.

The model of all the one-day Soma sacrifices is the Agnishtoma, itself the holiest rite in the whole Brahmanical service. All other Soma sacrifices are modifications of it. Hence the first thirteen chapters of the Aitareya, treat of it. Itself lasts generally for five days, each of which has its own ceremonies duly described. Those of the first four days are merely introductory, yet every detail is absolutely necessary to the efficacy of the sacrifice.

In the various ceremonies of princely inauguration described in the Aitareya, the principal part consists in the sprinkling of holy water over the head of the kings, reminding one of the anointing of the Jewish kings, as also of their baptisms. To qualify the newly made king to partake of the Soma, he had to be made a Brahman for the occasion. But no sooner was the ceremony finished than he had to resign his Brahmanhood and to be unbrahmanized. Such was the high dignity of the Brahman even in these Vedic times, a thousand years before the foundation of the See of St. Peter at Rome. He is now fallen, under Muhammadan and Christian rule on evil days. Below, we quote from the Brâhmana words indicative of the promises made to kings for thus submitting to Brahman priestcraft.

In the Kaushitaki Brahmana there is a passage implying a special prominence given to a Hindu deity who came afterwards to be known as Siva. He is called Isána and Mahádeva. The passage may be an interpolation, as Siva is not one of the Vedic gods. There are other circumstances which render it probable that the whole of this Brahmana is less ancient than the Aitareya Brahmana.

"If," remarks Max Müller, "we compare the Brahmanas of the Aitareyins and the Kaushitakins, we find their wording, even when they treat of the same matters, very different. The order in which the sacrifices are described is not always the same, nor are the ceremonial rules always identical. Illustrations and legends are interspersed in the Brahmana of the Kaushîtakins of which no trace can be found in the Brahmana of the Aitareykins. And yet with all these differences the literal coincidence of whole chapters, the frequent occurrence of the same sentences, the same comparisons and illustrations, render it impossible to ascribe to each a perfectly independent origin." p. 191.

Both contain a large number of myths and legends of much interest, independent of the purpose for which they are introduced. One of the most interesting in Vedic literature is the legend of Sunahsépha, found in the second part of the Aitareya Brahmana, given as an explanation of a hymn in the Rig-Veda Sanhita. There is a good deal of parallelism between it and the story of Abraham offering up Isaac. Some of these legends, including that of Sunahsépha, quoted at length by Prof. Max Müller in his history

pp. 408—419,* are much older traditions than the text in which they are embedded. They are of special value in the study of comparative religion and comparative language.

This Brahmana is also known under the name Sânkhâyana Brâhmana, just as the older Aitareya is spoken of as the Asvalayana Brâhmana. The arrangement of the Kaushitaki, as stated above, differs considerably from that of the Aitareya Brâhmana. For example, the sacrifice called Dikshaniya Ishti, which comes first in the Aitareya, occupies the 7th Chapter in the Kaushitaki. While there are sacrifices thus common to both, there are others which are found in the one, but not in the other. Still it is very apparent that they had a common origin. It is also worthy of notice that they appeal continually to earlier authorities, not to speak of the Sanhita to which reference is so often made. In the Kaushitaki-brâhmana, "the conflicting opinions of ancient sages are so well confronted, and their respective merits so closely discussed, that," as Prof. Max Müller remarks (His. p. 428), "we sometimes imagine ourselves reading the dogmatic philosophy of Jaimini." The older of the two Brahmanas consists of 40, the latter of 30 chapters or Adhyâyas; hence, according to Panini, they should be called—"*trainsâni* and *chatvarinsani brâhmanâni.*" One of the stories common to both may be here referred to as of some interest—"Kavasha Ailusha is the author of several hymns in the 10th Book of the Rig Veda. Yet this same Kavasha was expelled from the sacrifice as an impostor and as the son of a slave (*dâsyah putra*), and he was readmitted, only because the gods had shown him special favour... In the Mahabharat he is called a Nishâda." (M. M's His. p. 59.)

The following story from the Kaushitaki, declaring how to deal with a mistake, is not given in the Aitareya:—

"King Pratardana sat down in the presence of the Rishis of Nimisha and asked the question—'If the Sadasya should make known a past blunder, how would you be free from sin?' The priests were silent. Their Brahman said—'I do not know this, alas! Let us ask the teacher of our fathers, the elder Jâtukarnya.' He asked him—'How the blunder could become not a blunder? by saying the passage again, or by an offering?' Jâtukarnya said—'The passage must be said again. The Brahman asked him again—'Should he say again the Shastra.... or whatever else it may be, from beginning to end?' Jâtukarnya said—'As far as the blunder extends, so far let him say it again, whether a verse, a half-verse, a foot, a word or a letter.' Then said Kaushitaki: 'Let him not say the passage again, nor let him perform a penance offering." It is not a 'blunder,' so said Kaushitaki; 'for whatever blunder the Hotris commit at the sacrifice without being aware of it, all that Agni the divine Hotri, makes whole; and this is confirmed by a verse from the Rig-Veda.' (Kaush.-Br. vi. 11). See M. M's His. p. 407.

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* Dr. Haug's remark on the story is worth repeating here. "The story," says he, "is highly interesting; for it proves beyond doubt the existence of human sacrifices among the ancient Brahmans, and shows that they were in a half-savage state; for we find here a Brahman selling his son to a prince to be immolated." Haug, Vol. i. p. 65.

The Aitareya Brahmana ends with a most remarkable spell, the use of which properly would lead to the total ruin and destruction of one's enemy. As the Astronomy of it is somewhat peculiar, we will indulge in a few short extracts from it. It is called a "spell to be spoken and applied by a king to kill his enemies."

"All enemies and foes of him who knows this ceremony die round about him. Round him five deities are dying, viz., Lightning, rain, moon, sun, fire. The rain when fallen is absorbed by the moon which disappears; the moon at the time of the new is absorbed by the sun which disappears, &c. . . Out of fire the sun is born. . . From the sun the moon is born. . . From the moon the rain is born. . . From rain lightning is born. . . In this way he puts his enemy down even should he wear a stone helmet (i.e. is well armed.")

II. The Sama Veda Brahmanas :—

(1.) The *Tândya-*, or *Maha-*, or *Praudha-*, or *Panchavinsa-Brahmana*, edited in the Bibliotheca Indica, with Sāyana's Commentary, by Pandit Ananda Chundra Vedantavagisa. See Dr. R. L. Mitra's Chhándogya Upan-Intro. p. 11.

(2.) The *Shadvinsha* Brahmana, with Sāyana's Commentary, an English translation, &c. by A. C. Burnell, Ph. D., was advertised in 1877, *in preparation*. The original is edited with Sāyana's Commentary by Pandit Satyavrata Samasrami, but without translation. Price one rupee. The last part of it, the *Adbhutadhyaya* Brahmana has been edited and translated into German and explained by Dr. Weber, in his Zwei Vedishche Texte über Omina und Portenta (4to. Berlin, 1859). Dr. Burnell's English has not appeared.

(3.) The *Sâmavidhâna* Brahmana, edited together with Sāyana's Commentary and Introduction by A. C. Burnell, Ph. D.: London, Trübner, 1873. Vol. I. The second volume (Translation, Notes and Indexes) was also promised in 1877. There is an edition of this, the third Brahmana, published in Calcutta with Sayana's Commentary and a *Bengali* translation, by Pundit Satyavrata Samasrami, price five Rupees. 500 slokas. Manuals containing the rites and recitations prescribed by the Sāmavidhāna for persons who desire offspring, in which the Sama texts are quoted in full, are in circulation in MS. and in print.

(4.) The *Vansha* Brahmana, edited and translated into German by Professor Weber in I. S. iv. 371-386; also together with Sāyana's Commentary by A. C. Burnell, Ph. D., Mangalore, 1873; and also with Sāyana's Commentary and *Bengali* translation, by Pundit Satyavrata Samasrama; Calcutta Price 1/- This Brahmana, Sāyana calls "the 8th and last." 40 slokas. Genealogy of the Sama Veda Rishis and their descendants.

(5.) The *Arsheya* Brahmana, the Sanskrit text, edited together with extracts from Sāyana's Commentary, &c., an Introduction and index of words by A. C. Burnell, Ph. D., Mangalore, 1876; also edited with Sayana's Commentary, by Pundit Satyavrata Samasrama. Price five Rupees: 300 slokas.

(6.) The *Devatādhyaya* Brahmana, edited with Sāyana's Commentary, Index of words, &c., by A. C. Burnell, Ph. D., Mangalore, 1873; also edited with Sāyana's Commentary and a *Bengali* translation by Pundit Satyavrata Samasrami, Calcutta, price Re. 1.

(7.) The *Samhitopanish* Brahmana, edited with a Commentary an Index of words, &c., by A. C. Burnell, Mangalore, 1877.

(8.) The *Mantra* or *Chhândogya*-Brahmana in ten books, eight of which are published as the Chhandogya-Upanishad, in the Bibliotheca Indica, edited by Dr. Roer and translated by Dr. R. L. Mitra. These same 8 books are translated in Vol. I. of the S. B. E. as properly an Upanishad. As such, they are outside our present study. The first two books were discovered by Pundit Satyavrata Samasrami a few years ago and edited, annotated, translated into *Bengali* and published in Calcutta, price Rs. 4. It is Sāyana's *sixth* Brahmana.

(9.) *The Jaiminîya*, or *Talavakâra* Brahmana was, only a few years ago, discovered (to European scholars) in Southern India by Dr. Burnell. A part of it was previously known as the Talavakâra, or Kena Upanishad, edited and translated by Roer in the Bibliotheca Indica; and translated by Prof. Max Müller in Vol. I. of the S. B. E. pp. 147-156; *cf.* Introd. pp. lxxxix. ff. An account of the Brahmana proper is given by Prof. Whitney in the American Oriental Society's Proceedings at Boston, May, 1883.

(10.) The *Satyayana* Brahmana, quoted by Sāyana (see Max Müller R.-V., Vol. V. pp. xix. ffg.), seems to be lost.

(11.) The *Bhāllavi* Brahmana, one of the old Brahmanas, according to Panini, seems also to be lost; and so of others.

The first and most important of these Brahmanas is the *Tândya*, which is also called the Praudha and Panchavinsa. It is thus called because of its containing 25 books. Like the others, it presupposes the three-fold order of priests and the three groups of hymns comprised under their own names, and more especially the hymns of the Rig-Veda, and, as derived from them, those of the Sâma-Veda. Weber describes the contents of the Tândya Brahmana as "in the main of a very dry and unprofitable character; for in mystic trifling it often exceeds all bounds. . . Nevertheless from its great extent, this work contains a mass of highly interesting legends as well as of information generally. It refers solely to the celebration of the Soma sacrifices and to the chanting of the *sâmans*, accompanying it, which are quoted by their technical names. These sacrifices were celebrated in a great variety of ways; there is one special classification of them according as they extended over one day or several, or finally over more than 12 days. The latter could only be performed by Brahmans, and that in considerable numbers, and might last 100 days, or even several years." Fancy the one sacrifice lasting several years in its performance!

The Tandya-Brahmana.

The sacrifices known as Vrátyastomas by which Indians of Aryan origin, but not living according to the Brahmanical system, and Non-Aryans obtained admission to the Brahman community, are of special interest. The accounts given of them are preceded by a description of the dress and mode of life of those who are to offer them :—

"They drive in open chariots of war, carry bows and lances, wear turbans, robes bordered with red and having fluttering ends, shoes, and sheepskins folded double; their leaders are distinguished by brown robes and silver neck-ornaments; they pursue neither agriculture nor commerce; their laws are in a constant state of confusion; they speak the same language as those who have received Brahmanical consecration, but nevertheless call what is easily spoken hard to pronounce."

The following words from this Brahmana are, to say the least, suggestive of thought :—

(1) "The Lord of creatures offered himself a sacrifice for the benefit of the *devas*," p. 410. The *devas* were mortals who thus became divine or glorified. On this the following comment may be taken from Apastamba (ii. 7. 16)—"Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahma in heaven."

(2) "Oh thou animal limb, now being consigned to the fire; thou art the annulment of sins committed by gods. Thou art the annulment of sins committed by men. Thou art the annulment of sins committed by ourselves. Whatever sins we have committed by day or night, thou art the annulment thereof. Whatever sins we have committed sleeping or awake, thou art the annulment thereof. Whatever sins we have committed, knowing or unknown, thou art the annulment thereof. Thou art the annulment,—of sin." *Tandya Maha-Brahmana*, p. 55.

Here is Vedic teaching in which we find one of the great truths of Christianity as to the efficacy of sacrifice towards the annulling of sin taught with great force and clearness. Would that the character and nature of Him who is Himself *the priest* and *the victim* were equally clearly known and forcibly taught. In the Satapatha Brahmana, as we shall see below, we are told of Prajâpati, the Lord of creation, that :—

"One half of him was mortal and the other half immortal, and with that which was mortal he was afraid of death."

The *Gayatri* Br., *Asyavá* Br. and the *Pratigraha* Brahmana, sometimes met with as separate MSS, are parts of the Tandya Br.

Shadvinsa-Brahmana.

This, the second of the Sama-Veda Brahmanas, proclaims itself as really a supplement of the first. Though itself consisting of several books, it is in reality Book 26th of the *Pañchavinsa*-Brahmana. It deals principally with sacrifices of expiation and ceremonies of imprecation. The fifth book is of special interest as a picture of the time in reference to the daily occurrences of life, its omens and portents, with the rites to avert evil. "The cerémonies

first given," Weber adds,* "are those to be observed on the occurrence of vexatious events generally; then come those for cases of sickness among men and cattle, of damaged crops, losses of precious things, &c.; those to be performed in the event of earthquakes, of phenomena in the air and in the heavens, &c., of marvellous appearances on altars and on the images of the gods, of electric phenomena and the like, and of miscarriages." From various circumstances Weber concludes that this Brahmana is not older than the days of Megasthenes. Max Müller satisfies himself by simply remarking that it "must be of very modern date." He however adds that "it mentions not only temples, but images of gods, which are said to laugh, to cry, to sing, to dance, to burst, to sweat, and to twinkle"; so that here, in any case, the Vedas are plainly committed to idolatry, and that of the rudest character.

Sayana says of the Shadvinsa, "that it both treats of such ceremonies as are not contained in the Tândya-Brahmana, and also gives points of divergence from the latter. It is chiefly expiatory sacrifices and ceremonies of imprecation that we find in it, as also short, comprehensive, general rules. The fifth book (which with some addition to the end, is also found as a separate Brahmana under the name of Adbhuta Brahmana) "enumerates untoward occurrences of daily life, omens and portents, along with the rites to be performed to avert their evil consequences."

The **Kalasa** Brahmana is part of the Shadvinsha.

The Sàmavidhana-Brahmana.

The *Samavidhana* Brahmana differs from the Aitareya, Kaushitaki, and Satapatha Brahmanas in that it lacks both the copiousness of matter and the systematic arrangement which characterise them. In it we find "merely a dry set of precepts arranged in an orderly series," in place of "the reasons (true or imagined) for any particular practice which form the most remarkable feature of the great Brahmanas." But Dr. Burnell adds "Here and there a passage remains which is of the true Brahmana character; such is the incantation to the goddess Night, and the dialogue between the goddess and the magician; there can be little doubt, however that the boon asked for is a later interpolation." Various circumstances make it clear that in its present form, it is not later than the 7th century A.D. or earlier than the 5th century B.C.

The bulk of the work "consists of descriptions of certain penances and ceremonies which are supposed to destroy the evil effects of some actions, and in other cases to bring about results desired by the performer. The first (*tapas* and *prayascitta*) form but a small part of the work; the *Kamya* rites, or ceremonies of a magical nature fill two out of the three chapters into which the Sâmavidhâna Brahmana is divided . . . It preserves for us a picture

* Weber's *History of Indian Literature*, pp. 69-74.

of the beginning of a civilization and ideas and practices which other nations have in the course of their progress thrown aside, or concealed with shame, and which now exist hardly anywhere on the earth."* In a foot-note Dr. Burnell combats the idea that the degrading forms of modern Hinduism were got from the non-Aryan tribes. The Dravidian races of India (like all tribes with languages that do not denote sex) have only ancestor worship for a religion, and could never (by themselves) get beyond it."

Dr. Burnell has also here a fling at the Missionaries, whom he describes as "narrow-minded," "who were most anxious to prove the working of the devil in all strange customs." He describes their works as "very untrustworthy," and says that their "accounts have been always intended rather for the supporters of Missions and wondermongers than for students . . . But there is no such accidental or intentional misrepresentations in the Vedic literature." While repudiating the charge here made against Missionaries, we remove all plausibility of any such suspicion against the present work by doing what Dr. Burnell says cannot be chargeable with misrepresentation, and that is giving throughout these notes literal translations, made by Sanskrit scholars who were not Missionaries, and some of whom, like Dr. Burnell, had little sympathy with Missionaries. Let us however proceed with our Brahmana, as expounded by Dr. Burnell.

"Among the ceremonies described in the Samavidhana Brahmana, we find some which are intended to be expiations, not only of sins, but also of crimes, such as murder; and, a little further on, we find other ceremonies of a like nature which are intended to destroy enemies." The inconsistency is removed by the idea that it was the fear of consequences which led to expiations for the murder of enemies; these consequences being sickness or misfortune in this or in a future life. Of course superstitious ideas and practices were common. "Those described in the Samavidhana belong to what has been called the 'Fetish age' but nevertheless, in their combinations they give evidence, of a certain amount of progress and modification."

Dr. Burnell classifies the sins named in the Brahmana before us, as—

1. Teaching an improper person (Sudras, females, &c.) i. 5. 10.
2. Sacrificing for an unfit person. i. 5. 11.
3. Seeing or smelling impure things. i. 5. 12.
4. Eating unclean things. i. 5. 13.
5. Committing *upapâtakas*. i. 5. 14.
6. Drinking spirits. i. 5. 15.
7. Intercourse with a Sudra woman. i. 6. 6.

9. Accepting presents from a king. i. 7. 1.
10. Receiving forbidden presents. i. 7. 2 & 8. 3.
11. Killing a cow. i. 7. 7.
12. Killing any other animal. i. 7. 8.
13. Breach of chastity by a Bramacharin. i. 7. 9.
14. Marrying while an elder brother is unmarried. i 7. 10.
15. Serving a Vaisya or Sudra. i. 7. 12-13.
16. Untruthfulness towards a Brahman. i. 7. 15.
17. Selling certain articles. i. 8. 1–2. and
18. Laziness. i. 8. 6.

"Great restrictions are also placed upon the occupations that a Brahman is allowed to follow; and serving in temples is added to the list of degrading professions. Trade, however, is permitted in times of distress." Sins and crimes are not distinguished in our Brahmana, but certain acts were supposed to require an expiation, and certain others were supposed to have a magical effect. Various facts seem to make it clear that the community was in a nomad state not under a king, as at the time of the *Dharma Shastra* ordeals seem to have been trusted more than witnesses.

A good deal of space is given to the manufacture of amulets and the performance of magical ceremonies to destroy enemies. Sacrifices were offered with the view of forming, for the performers, new bodies in the 'other world', a process not very unlike the building of a house. "Of worship and sacrifice, as Europeans and Semitic races understand the words, there is absolutely, nothing," says Dr. Burnell. "These so-called sacrifices are also complicated with much recital of verses and subsidiary rites to secure to the performer abundance of wealth, food, cattle, good luck, &c., and are therefore of precisely the same character as the magical ceremonies described in the Samavidhana Brahmana. But apart from this and the Chapters of the Shadvinsha Brahmana and the Kausika Sutra, which treat of omens and portents, there are innumerable instances of similar ceremonies. The Atharva Veda is full of magical verses, some to remove disease, cause hair to grow on bald heads, and to abate the nuisance caused by vermin .... The incredible filthiness of some of these symbolical and magical rites is almost beyond belief, and the first part of the Aitareya-Aranyaka rivals the most obscene Tantras of the worshippers of Shakti."*

The elements of Astrology, intimately allied to magic, are met with in the Samavidhana Brahmana in the directions given concerning the seasons and constellations when sacrifices were to be performed; and many of the best known magical practices said to have been used in former times in Europe are recognizable in the Samavidhana. One of the most remarkable of these, known to this day in the

darkest parts of Europe, is that of making a wax figure, which is melted over or near a slow fire, so causing the death of an enemy, whose life wastes as the image wastes away. This was known to the Romans (Horace, Ep. 17, 76) and also to the Germans and other European races. According to the Samavidhana "the image of the person to be destroyed or afflicted is made of dough and roasted, so as to cause the moisture to exude and then cut in pieces and eaten by the sorcerer. So also we find here amulets and other means of obtaining power over persons, such as love charms, and talismans to preserve the wearer not only against misfortune, but also against attacks of enemies and of animals, such as snakes. But the peculiar importance of the Samavidhana Brahmana is that it contains a complete view of the Indian superstitions, drawn up at a time when they were extensively practised," and believed in.* These superstitions affected even the sacrifices which could only be performed during the summer solstice, and the funeral ceremonies and other domestic rites, which could be performed only in the bright fortnight. In the Sâmavidhana, besides the Pitris or Manes, and the pishâcas or ghosts, there are the Apsaras, Râkshasas and similar imaginary beings. The mentioning of certain things, the boasting of one's luck, &c., were regarded as unlucky, as apt to excite malicious beings into sinister activities.

This, our third Brahmana of the Sâma Veda, contains a rich store of legends indicative of the gradual development of Brahmanical theology. The reference to "Krishna Devakiputra" is significant. "Here he is yet but a scholar, eager in the pursuit of knowledge, belonging perhaps to the military caste. He certainly must have distinguished himself in some way or other, however little we know of it, otherwise his elevation to the rank of deity, brought about by external circumstances, would be inexplicable." In a foot note Weber expresses the opinion that mythical relations to Indra, &c., are at the root of this elevation. "Krishna worship proper *i. e.*, the sectarian worship of Krishna as the one God, probably attained its perfection through the influence of Christianity."

In the Aranyaka of this Brahmana we find for the first time in Sanskrit literature the doctrine of the transmigration of souls and that in a tolerably complete form; and here also for the first time in Vedic literature the name of Râhu, the eclipse monster; circumstances regarded as evidence of the comparatively recent date of its composition.

The *Vansha* Brahmana is of little or no interest from our point of view. It is but a brief tractate, consisting of the names of the various professors or teachers (*Acharyas*) of the Sama Veda, together with those of their predecessors back to the founders or

The Vansha-Brahmana.

* Burnell, p. xxvi.

original teachers or Brahma. These names are arranged in three different series. The first contains 35 names beginning with Brahma and ending with Amābashwa and Radha. From these two originated two different schools. With Amābashwa originated the Ansu School and with Radha the Govila School. The second series contains 27 names, beginning with Ansu and ending with Sarbadatta. All these belong to the Ansu School. The third series contains 14 names, beginning with Govila and ending with Nayana. These 14 belong to the Govila School.

Here we have no ritual, nor philology, nor mythology, yet the Vansha Brahmana forms one of the eight named and annotated as Brahmanas by Sayana. It is a mere roll book of the heads of the Sama-Veda teachers or heads of schools from the beginning down to the writer of the tractate, with a salutation to them all.

The Arsheya-Brahmana

The *Arsheya* Brahmana is also practically an index of the contents to the Sama Veda, and as such might be called an Anukramani, composed with the view of helping the memory in the reciting of the various chants or samans of which it consisted. It is however the only Anukramani that is regarded as a Brahmana. It is simpler in plan than the other Anukramanis. According to Dr. Burnell, "like all the literature of the Sama Veda, it is arid to the last degree; and except for the evidence it furnishes as to the reduction of the Sama Veda and the philological interest belonging to a string of old names, it is devoid of value." It of course claims to be supernatural and of fabulous age. It however belongs to the Brahmana period.

Eight Brahmanas of the Sama Veda are mentioned by Kumārila Bhatta in the 7th century A. D., but there is no certainty as to whether these were those named above. The earliest authentic evidence is that of Sayana's commentaries in the 14th century.

This may be the proper time to emphasize the place music has in the Sama Veda and its Brahmanas as seen from the old Indian point of view. Europeans generally, when thinking of these old compositions, think of them as they do of the Rig Veda and its Brahmanas, that is exclusively of the *words* as vehicles of thought, not so did the old Indian. To him the Sama Veda and its Brahmanas were valuable for their *Samans*, that is their tunes or chants. The words were there, but they occupied a very subordinate place. It was the tunes, melodies or chants, to which these words were sung, which gave value and importance to the whole; and, as is the case with European tunes and chants, each had its own name; and curious names some of these were, such as Devil-Killer, Cow's milk, Rudra's bulls, &c., "most comical," Dr. Burnell remarks, "as applied to sacred chants." Some names are those of the composers or of the families of such, or the founders of tribes or of schools.

the Hindu music sung or played by the Tagores of Calcutta, are of the order of the Gregorian or Plain Chant. "The Sâman, however, being the older and less cultivated, one occasionally meets with passages which are forbidden by the rules of the Plain Chant, and are to a foreigner's ear, by no means pleasing." (Burnell).

It is to be remembered then that the '*Saman*' is a tune, chant or melody, sung to words in prose or poetry, in a way minutely described; and '*ganas*' are collections of such tunes and words arranged according to the purposes for which they were intended.

The Sama Veda has for this reason been called the 'incantamenta' of ancient India, as "the best preserved record of a phase of belief of which we find traces in the histories of the civilization of all nations." Our word 'incantation' is still a witness to the ascription of a magical effect to music among the Latins. "The Germans held the same belief."

Sayana's commentary of this Brahmana is not of much value, hence Burnell gives but a few extracts from it; and adds that the "Mahabrahmana is so jejune that it is hardly worth while to swell the notes by quotations" from it.

The Devatadhyaya Brahmana.

The *Devatâdhyâya* Brahmana, including the old and new portions, consists of four short sections, the first of which alone deserves the name, as there we findt hree rules with examples for the ascertaining of the deities of the Sama verses chanted. This is made to depend on the chorus of the chant which forms the finale of each Sâma. The section closes with a short upanishad or mystic doctrine, as other Brahmanas do.

The second section contains "an enumeration of the colours of the different verses." On this Dr. Burnell notes that "the meaning of such passages which are not rare in Sanskrit-literature is hard to find; at first sight they appear to refer to personifications for the purposes of meditation, such as were used to a surprising extent by the later Buddhists. Such details are, no doubt, relatively recent, but I think that a distinction must be made between passages like this which occur in Vedic works and the apparently similar passages in the Tantras. The whole Indian literature is characterised by such minute, though wholly fanciful details; but their object in vedic works seems to be different from that of the later Tantras. In the first, knowledge is literally the same as power, and is supposed to give its possessor real influence and creative faculty; and the more extensive and accurate a priest's knowledge is, the greater his power is supposed to be. In the last, faith intervenes as an important element of religion, and these details are regarded merely as helps to meditation. The phrase *Ya evam veda* and the word *Vidyâ*, which perpetually occur in Vedic works but are unknown in later literature, mark this distinction very clearly.

In the Tantric works mystic union with a deity is the chief object to be attained, as the worshipper is thus protected and aided."

Dr. Burnell gathers from references in the third chapter to the four yugas or ages of the world, (the only reference in the whole Vedic literature to them) and to a 'day of Brahma,' such as is found in Manu's Institutes, and the Buddhistic character of the concluding words of the section, that it cannot be earlier than the early centuries A. D., when Brahman and Buddhistic doctrines had thoroughly interpenetrated,—the age of Jatakas and reminiscences of former births. "The old Vedic religion taught the creation of a new body for the sacrificer by means of religious rites. It knew nothing of final *nirvana* or *moxa*, at release from all works. The knowledge here promised is the object of rites in the last part of the Sâmavidhâna (iii., 7. 1), but nearly all the Sâma Brahmanas show traces of Buddhist influence and belong to an effete age."

He therefore concludes that, though it contains an old fragment or two, it cannot be put down at a higher date than the 4th century A. D.

The Sanhito-Upanishad Brahmana.

The *Sanhito-Upanishad* Brahmana consists of a single chapter in five brief sections. Dr. Burnell remarks that from a literary point of view the text is worthless, but that the first three sections furnish some interesting information, "more especially" "the first traces of the systematic study of the Saman or chant." In his "Andria Grammarians" pp. 26, 34, &c., Dr. Burnell has shown that "the beginnings of all Indian science are to be sought for in the Brahmanas."

"The first section treats of the fancied effects of recitation in different ways. The second and third sections show the first stage in the process of analysis of the relation between the Saman and the words, subsequently so developed that nothing like it can anywhere be found. Chimerical effects are attributed to musical peculiarities in the chant." "The fourth section," Dr. Burnell states, "is brief, and that is the only merit that can be attributed to it, for it is on the never failing topic of the merit of particular presents to a religious teacher. Disquisitions of this kind abound *ad nauseam* in Sanskrit literature of all periods, and exhibit a strange phase of the Hindu mind. To a foreigner it is simply impossible to understand how men who could occupy themselves in grammatical analysis and metaphysics with such success as has been done in India could condescend to such puerilities as imagining the effects of all kinds of presents from a paltry mess of gruel up to impossible sums of money. . . The most perfunctory observation of actual fact would soon have dispelled such illusions as occur in this section, but they command belief even in the present day. The last section is pure mysticism, to most of which it seems impossible to attach any

The Jaminiya Brahmana.

Of the *Jaiminiya* or *Talavakāra*-Brahmana of which the Kena Upanishad formed a part, Prof. W. D. Whitney writes*:—"The Jaiminiya is on the whole a dull and uninteresting work, as compared with the others of its class. A most unreasonable share of its immense mass is taken up with telling on what occasion some being 'saw' a particular *sāman*, and 'praised with it', thereby attaining certain desired ends, which may be attained by others that will follow his example; and the *pseudo*-legends, thus reported or fabricated, average of a degree of flatness and artificiality quite below the ordinary. Of course there are extensive passages of a different character; and also some of the stock legendary material of the Brahmana period appears here in a new setting, or a different version, or both. Decidedly the most interesting case of the latter kind, so far as I have observed, is the passage which, with a true insight, Burnell himself selected and published in 1878 as a specimen," under the heading "A Legend from the Talavakāra or Jaiminiya Brahmana" at Mangalore in 1878 (pp. 40, 24mo). It is also included in the Acts of the International Congress at Florence, Vol. ii. pp. 97—111.

After reproducing the Jaiminiya version of the Chyavana legend, which will be found below among our extracts concerning Indra, Prof. Whitney adds:—"Whatever may be thought respecting the extract already published by Burnell, it will hardly be denied that this story wears a less original aspect than the corresponding one (or ones) in the other Brahmanas. . . . The pervading accordance of the various Brahmanas in language, style and contents is the most striking fact about them. They evidently come in the main out of one period and their differences appear to be of minor consequence. . . In point of language the Jaiminiya stands fully upon the general plane of the Brahmanas, offering no signs either of special antiquity or of more modern date."

The Keno Upanishad was for a long time regarded the only remnant of the 4th Brahmana extant. The fact that it was translated by Rajah Ram Mohun Roy, the founder of the Brahmo Somaj, adds to its interest. It is divided into two parts, the first of which treats of the existence of the Supreme Being, Brahma, giving as its authority "the earlier sages who have taught us this." The second part contains an account of a mediator between God and man, corresponding to the Roman Catholic idea of the Virgin Mary. She is Uma Haimavati, who is afterwards known as the wife of Siva. She is represented as "mediatrix between Brahma and the other gods, probably because she is imagined to be identical with Sarasvati, or Vach, the goddess of speech, of the creative word."

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*In a paper on the Talavakāra read before the American Oriental Society, Boston, U. S. A., May 1883.

The Mantra Brahmana.

The *Mantra* Brahmana is wholly in metrical form (hence the name) and almost altogether in the form of addresses or prayers—the connecting links being so sparingly given that the Editor continually refers to the Gobhila's Grihya Sutra for the necessary explanation. It is divided into two *Prapatakas* or Books, each of which is sub-divided into eight *Khandas* or chapters. The first of these Books gives the *Mantras* connected with the marriage ceremony, the taking of the bride to the bridegroom's house, the conception, quickening and birth of the first male child, the shaving of his head by the village barber, the adorning of him with the sacred thread, the placing of him as a student or Brahmacharin with a Guru or teacher, and under the care of the god Stick or Danda for protection. The book ends with his consigning his cows to the care of the god Pushan, thanking his divine weapon, the Stick or Club, for its providing grass for his cattle, which he also addresses in prayer, asking them to increase in number, so that he may have more milk in future. It contains much that is obscene.

The mantras given in Book II. partake more of the nature of the teaching found in the Aranyakas or Upanishads; and both it and the first book give unmistakable evidence of their being not so old as some of the other Brahmanas. It begins with invocations and prayers to the snakes of the four quarters, to the earth, to Rudra, Indra and the seasons, asking for long life, rice, air, fire, and that when he does die he may not again be cooped up in a body; he calls on his soul to sing the praise of him who gave him rice to eat.

He then gives rice pudding to *Yama* that he may protect his cows and give him a good reputation. He offers a goat and asks for cows, goats, camels, buffaloes, &c. From Usha he asks for long life to his children.

With pindas, cloths and water, he worships his ancestors; and commits himself to the care of that great spirit that pervades the three worlds, Para-Brahma, that all-pervading, formless being which rests upon the whole universe; and he asks to be equitable like the sun, glorious like fire, powerful like the wind, sweet-scented like the moon and intelligent like Brahaspati. He also salutes Rudra, Brahma and Surya.

He seeks to be delivered from idleness and worships Bisrava. Before leaving his bed in the morning he addresses the sun to make him illustrious among all the three castes. He further asks those gods and goddesses who left him at night to come back and take possession of him during the day-time. He asks the sun god to restore to him the powers lost at night and offers him *ghee*, so that he may get up with its rising and not stop from work before its setting.

He now worships his household deities and asks for disciples

from distant and different quarters. He makes an offering to the sun and moon praying for power to bring men under his control; and, in correction of some current views, remarks that "only fools say that you, Sun, have your other side dark; but I assert that you are lighted on the other side." He offers and asks for eatables for night and day. He then takes his Club or Stick and prays to it to protect him from his enemies.

By means of drugs he destroys all worms within time. He then goes to his meal, squats upon his matted Kusa-grass after washing his feet, and partakes of eatables duly named.

The Brahmana ends with the prayer that Aryans, and especially wise Aryans, be preserved from killing cows.*

III. The Black Yajur-Veda† (*Taittirîya*) Brahmana.

The Taittiriya - Brahmana.

To this Veda belongs only the *Taittirîya-Brahmana*. It was edited by Dr. Rajendra Lala Mitra, in the *Bibliotheca-Indica*. Forming part of it are the *Taittirîya-Aranyaka*, and the *Taittirîya-Upanishad*, the first of which was also edited by Dr. Mitra in the *Bibliotheca-Indica*.

The Taittirya Brahmana is divided into three Kándas or Books, of which the first is sub-divided into eight chapters, which in their turn are further sub-divided into many sections called *anuvakas*. The second and third Kanda are sub-divided into nine *anuvakas* each; and each anuvaka is devoted to a separate series of rituals, including

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*Pundit Satyavrata Samasrami published the Mantra Brahmana in the Hindu Commentator in 1872, with a Sanskrit Commentary and a Bengali translation. This text was severely criticised by Prof. Kuaner in his excellent edition of the Gobhila Gribya Sutras in 1884; and the pundit, acknowledging the defects of his first edition (though he says he never saw Prof. Kuaner's criticism) published an improved edition in his journal *Usha* (the Dawn). In it he explains that the real Brahmana of the Kanthumas consisted, like the Satapatha Brahmana, of forty Adhyayas. The Praudha consists of 25, the Sadvinsa of 5. These 30 are devoted to Srauta ceremonies, and form one whole. Then follows the Mantra-Brahmana, consisting of two Adhyayas, devoted to Grihya ceremonies, and lastly the Upanishad, consisting of eight Adhyayas or Prapathakas, making 40 in all. The remaining five Brahmanas are treated by P. Samasrami as Anu-Brahmanas. The Mantra-Brahmana is presupposed by the Gobhila Grihya Sutras—but it was regarded as so very sacred by the Sakkha (or School of Brahmans)[a] to which it belonged that it was kept so secret that Western Orientalists regarded it as for ever lost. But when the Duke of Edinburgh visited India in 1869-70 the natives of India manifested great loyalty, and among other things allowed him to enter an orthodox Hindu Zenana, and to hear our Pundit chant, as a Saman, the Mantra Brahmana, with the result that torrents of abuse were poured upon the heads of the householder and of the Pundit, and shortly after the eyes of the profane were allowed to feast upon the long lost Mantra Brahmana. This is what Prof. Max Müller calls "a curious discovery." See the Pundit's Periodical called *Usha* or *Dawn*, Month Sravan, 1812, Sak. (July-August 1889); and the *Academy*, June 7, 1890.

† The Ezur Veda of the Jesuits was an imitation of this Veda. An able article on it by Mr. F. Ellis was published in the Transactions of the Bombay Literary

the entire circle of the ancient domestic sacrifices. In addition to these there is appended an Aranyaka and an upanishad.

The first Kanda gives an account of the rituals connected with the establishment of the household fire. Then follow in succession the rituals connected with the bringing in of the cattle and milking them, the oblation of fermented Soma juice and co-ordinate and subsidiary rituals, and ending with the coronation sacrifices.

The second Kanda ends the continuation of the coronation ceremony, but it is chiefly devoted to the fire sacrifices, known as Agnihotra, including invocations to a number of divinities, and a special story of the creation of man, &c. and of the origin of the word *Svaha* and of the sacrifice called Agnihotra.

The third Kanda treats of the constellations, rituals of the waning and waxing moon, and full and new moon, human sacrifices, and those of special animals, expiations connected with defects, the horse sacrifice and a number of other oblations.

Dr. Rajendra Lala Mitra, to give, as he says, "an idea of the jejune character of the myths" of this Brahmana, cites in his Introduction, the following explanation of why a cow immediately on calving should not be milked.

"Certain descendants of Angira, the expounder of the 4th Veda, had a lean white milch cow, which for want of grass lived on the pressed stalks of the Soma vine. The sight of this grieved the owners much, and they performed a sacrifice which brought on plenteous rain, every drop of which grew up into nutritious vegetables. The Pitris besmeared them with poison when the cow was affected, and appeared diseased before the sacrificers. They enquired who had caused the evil, whereupon the Pitris said, 'We, co-sharers of the ceremony, have caused this.' The sacrificers then gave a share of the sacrifice to the Pitris who benignantly removed the poison. When the cow was fattened by profusion of fodder, the calf was let loose and requested by the sacrificers to drink a little milk and leave the rest for sacrifice. The calf refused to do so unless they would engage to milk the cow for the first ten days after calving, and to allow the calf to suck for a period equal to one-fifth of the day or night after the morning and evening milking. The calf which drinks for a longer period is cursed by Rudra."*

The above and the story of the creation which will be found under the heading *Creation*, are the only specimens Dr. Mitra gives of this Brahmana in his Introduction to it.

The Yajur-Veda has come down to us in two parts or forms—the one called the Black or Dark Yajus, the other the White or Bright Yajus. The matter is practically common, but the arrangement very materially differs. In the Black Yajus the sacrificial formulas, their explanations and the account given of their ceremonials are all rendered as one connected whole, and evidently contemporaneous as to their origin, all following close upon the hymns or Mantras, the Sanhita proper—to which they form a true supplement. In the White Yajus, on the other hand, the formulas,

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* Weber's *History of Indian Literature*, p. 71. † *Ibid*, p. 74.

and their explanations and ritual are entirely separated from one another, the first being assigned to the Sanhita, and their explanation and ritual to the Brahmana, as in the Rig- and Sama-Vedas. Thus it will be seen that each of the two forms of the Yajur Veda has quite independent Brahmanas. Tradition and internal evidence bear upon the schism. The ancient Yajur Veda school of priests was known as Charaka. The word is used, because of this schism, as a term of reproach. In a list preserved of people who are to be sacrificed at the Purusha-medha, is found the name Charaka-Acharya, the teacher of the Charakas, as the proper victim to be offered to Dushkrita or Sin. "This passage," as Max Müller remarks,* "together with similar hostile expressions in the Satapatha Brahmana, was evidently dictated by a feeling of animosity against the ancient Schools of the Adhvaryus."

The writers of the different Brahmanas were divided into differing and frequently opposing schools, amounting as we have just seen to direct enmity. Those of the Black Yajus manifested real hostility to those of the White Yajus; and the feeling was returned with interest. The former were called Taittirîya, a name to explain which it is said that the pupils of this school of priests were transformed into partridges (*tittiri*) in order to pick up the Yajus-verses disgorged by one of their companions who was wroth with his teacher. Weber thinks the legend originated in the nature of the Black Yajus, which is "a motley undigested jumble of different pieces, represented in the story by the variegated appearance of the partridge." Another of the principal schools of the Black Yajus is supposed to owe its name Khândikiyas, to the same fact that the Black Yajus is made up of *Khândas*, fragments. The White (*Sukla* or *Suddha*) is on the other hand so called either because the Mantras and Brahmanas are so clearly distinguished from one another, or because the Mantras had been cleared and separated from the Brahmanas, and thus the whole made more lucid and intelligible, as contrasted with the Black (*Krishna*) in which the verses and Brahmanas proper are mixed together and consequently less intelligible. The Kâthaka is the only work of the Brahmana order mentioned by name by the great Sanskrit writers as belonging to this school of the Black Yajus.

The Brahmana portion of the works of the Apastamba School is "extremely meagre as regards the ritual, and gives but an imperfect picture of it. It is however peculiarly rich in legends of a mythological character."

Among the legends of the Maitra Brahmana of the Black Yajus is that of King Brihad-ratha, who, penetrated by the nothingness of earthly things, resigned the sovereignty into the hands of his son, and devoted himself to contemplation, is there instructed

by Sakayanya upon the relation of the soul to the world. Sakayana communicates to him what Maitreya had said upon this subject. The Brihádratha here mentioned is identified with Brihadratha, King of Magadha, who according to the Mahabharat (ii. 756), gave up the sovereignty to his son Jarásamdha (afterwards slain by the Pandus) and retired to the wood of penance. On this Weber remarks—"I cannot forbear connecting with the instruction here stated to have been given to a king of Magadha by a Sákáyanya the fact that it was precisely in Magadha that Buddhism, the doctrine of Sakyamuni, found a welcome. I would even go so far as to conjecture that we have here a Brahmanical legend about Sakyamuni...Maitreya, it is well known, is with the Buddhists the name of the future Buddha, yet in their legends the name is also often directly connected with their Sakyamuni. Having reference to the reading of the Buddhists concerning transmigration, the two facts are not at all inconsistent with one another."

The doctrine of the Maitra Upanishad is in close connection with the opinions of the Buddhists, although from its Brahmanical origin it is naturally altogether free from the dogmas and mythologies peculiar to Buddhism. At the present time there are Maitra Brahmans living near Bhadgaon, at the foot of the Vindhya, with whom other Brahmans do not eat in common; 'the reason may have been the very early Buddhist tendencies of many of them'.

A large number of the Brahmanas of the Black Yajus are known only by quotations from them which are occasionally met with in other works.

As the Upanishad of this Brahmana partakes a good deal of the character of an ordinary Brahmana, its opening words may be quoted as of special interest as giving the original meaning of Om, the most sacred word in Hinduism. They run thus:—

"Let a man meditate on the syllable Om, called the *Udgitha*, for the Udgitha (a portion of the Sama-Veda) is sung, beginning with Om. The full account however, of Om is this:—The essence of all things is the earth, the essence of the earth, is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-Veda, the essence of the Rig-Veda the Sama-Veda, the essence of the Sama-Veda the *Udgitha* (which is Om). That *Udgitha* is the best of all essences, the highest, deserving the highest place, the eighth. What then is the *Rik?* What is the Sâman? What is the *Udgitha?* This is the question. The *Rik* indeed is speech, Sâman is breath, the *Udgitha* is the syllable Om. Now speech and breath, or *Rik* and Sâman form one couple, and that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire. Thus he who knowing this meditates on the syllable Om, the *Udgitha* becomes indeed a gratifier of desires, That syllable is a syllable of permission, for whenever we permit anything we say Om, yes. Now permission is gratification. He who knowing this meditates on the syllable Om, the *Udgitha*, becomes indeed a gratifier of desires. By that syllable does the threefold knowledge (the Sacrifice) proceed. When the priest gives an order, he says Om: when the priest recites, he says Om; when the priest sings, he says Om, —all for the glory of that syllable," &c., &c.

IV. The White Yajur Veda (*Vajasaneyi-Sanhita*) Brahmanas.

The Satapatha Brahmana.

To this Veda belongs *the Satapatha Brahmana* which was edited by Weber, Berlin 1855 (see Max Müller's Hist. of Ancient Sanskrit Literature, pp. 349-360) and translated down to Book vii, by Prof. Eggeling in the S. B. E., vols. xii., xxvi., xli. leaving the remaining Books to appear in vols. xliii. and xliv. This Veda is called *Vajasaneyi-Sanhita* (contracted *Vaj.S.* after Vajnavalkya Vajasaneyi.

The Satapatha (or 100 path) Brahmana, so-called because it consists of 100 *paths* or sections, each called a Brahmana, is the best known, the most important and most significant of all the Brahmanas, and it is also regarded as one of the most modern of all the Vedas. The first nine books or Kândas continually refer to the first 18 books of the White Yajus Sanhita, and are indeed regarded as a running commentary upon them. The sacrifices of the Vedas are divided into three classes, which stand out very markedly from one another, the Soma sacrifices, the animal sacrifices and the havir-yagnas or offerings of milk, butter, grain, food, &c. Books I and II of the Satapatha Brahmana treat of the last of these three. Hence the first chapter gives an account of the vow of abstinence from certain kinds of food, especially meat, and from other carnal pleasures. Near the close of Book first we have the disgusting legend of Prajâpati and Dawn and the well-known story of Ida or the horned fish and the Deluge.

Books iii and iv. treat of the ordinary forms of the soma sacrifice, the most sacred of the Vedic sacrificial rites. It includes in it an account of the animal sacrifices, as these latter, though occupying an independent position of their own, were also included as parts of the Soma sacrifices, and as such of minor importance.

In the 4th Book, the 5th chap. and 2nd section, there is a full account of the sacrifice of the "Barren Cow," which includes a discussion of the sacrifice of a cow in calf.

Book v. is taken up with the two great sacrifices of Vâjapeya and Râjasûya or inauguration of a King. The former may be translated the sacrifice of the 'Drink of strength' or 'race cup.'

Book vi. and vii., while treating of the building of the fire altar, includes a discussion on animal sacrifices; with curious reflections on gold leaf, gold man and gold child, and the tortoise as representing heaven, air and earth. The victims specially dwelt upon are he-goats and rams, whose death is brought about in a most barbarous and cruel fashion. But the great feature of all these sacrifices is the Soma, a survival of Totemism and Sabaism welded together.

Book xii, called Sautramani, treats of Prayaschitta or penance in general (treated in the last chapter of Aitareya Brahmana), while Book xiii. called the *Asvamedha*, treats at some length of the horse

sacrifice though in a much more superficial manner than some other sacrifices; and then with extreme brevity the Purusha-medha or human sacrifice, the universal sacrifice and the sacrifice to the ancestors. The last six chapters are of a purely speculative and legendary character, and form by themselves a distinct work or Upanishad under the name of *Vrihad-Aranyaka*, a circumstance leading to the conclusion that it is of much more recent origin than the earlier chapters. We arrive at the same conclusion from the fact that the legends met with in these latter chapters are mostly of an historical character, and are chiefly connected with individual teachers, who cannot have lived at a time very distant from that of the legends themselves. In the earlier chapters on the contrary, the legends are mostly of a mythological character, or if historical, refer principally to occurrences belonging to remote antiquity. King Janamejaya, who figures so largely in the Mahabharat, is mentioned here for the first time, in a passage from which we learn that the care taken of his horses had passed into a proverb. Here also Rudra for the first time is called Mahadeva. In the 11th Book frequent mention is made, and for the first time, of Janaka, King (*Samraj*) of Videha, as the patron of Yajnavalkya. All these circumstances and many others go to show the comparatively recent origin of these latter chapters.

The 14th Book* contains a legend concerning a contention among the gods, in which Vishnu came off victorious; whence it became customary to say 'Vishnu is the luckiest (*śreshṭha*) of the gods.' This is the first time that we find Vishnu brought into such prominence; he otherwise appears only in the legend of the three strides, and as the representative of the sacrifice itself,—a position which is, in fact, ascribed to him here also. Indra, as here related, afterwards strikes off his head in jealousy. This story is however differently told: The gods send forth ants to gnaw the bowstring of Vishnu, who stands leaning on his bended bow; the string snapping and springing upwards, severs his head from his body. The same legend recurs in the parallel passages of the Taitt. Aranyaka and Panch. Brahmana.

The aim of the *Yájnavalkíya-Kânda* is the glorification of Yájnavalkya, and it recounts how, at the court of his patron Janaka, King of Vidêha, he silenced all the Brahmans of the Kurupanchalas, &c., and gained his patron's full confidence (see Book xii of the Mahabharat). Mention is made of Yájnavalkya's two wives, Maitreyi and Kátyáyanî for the first time in the eighth Brahmana of the preceding Book.†

"The legends interspersed in such numbers throughout the Satapatha Brahmana have a special significance. In some of them",

* Book XIV is the *Vrihad-Aranyaka*, edited and translated by Roer in the *Bibliotheca Sacra*.

† Weber's *His.* p. 126. see note.

Weber* remarks, "the language is extremely antiquated, and it is probable, therefore that before their incorporation into it they possessed an independent form." These include the legends of the Deluge and the rescue of Manu, the restoration to youth of Chyavana by the Asvins at the request of his wife Sukanya, of the love and separation of Purúravas and Urvasî, and several others. "Many of them reappear as episodes in the Mahabharat in a metrical garb and often very much altered. It is obvious that we have here a much more intimate connection with the epic than exists in the other Brahmanas." We find the explanation in the fact that "this Brahmana substantially originated and attained its final shape among the tribes of the Kurupanchalas and the neighbouring Kosala-Videhas. The King of the latter, Janaka, who is represented in it as the chief patron of the sacred doctrine it embodies, bears the same name as the father of Sita and father-in-law of Rama, in the Rámáyana. This is, however, the only point of contact with the Rámáyana legend which can here be traced, and as the name Janaka seems to have belonged to the whole family, it also virtually disappears. Nevertheless, I am inclined," continues Prof. Weber, "to identify the father of Sita with this exceptionally holy Janaka, being of opinion that Sita herself is a mere abstraction, and that consequently she had assigned to her the most renowned father possible. As regards the special relation in which the Brahmana stands to the legend of the Mahabharata, Lassen, it is well known, takes as the fundamental feature of the latter a conflict between the Kurus and the Panchalas, ending in their mutual annihilation, the latter being led by the family of the Pandus, who came from the West. Now at the time of the Brâhmana, we find the Kurus and the Panchalas still in full prosperity and also united in the closest bonds of friendship as one people. Consequently this internecine strife cannot yet have taken place. On the other hand in the latest portions of the Brahmana, we find the prosperity, the sin, the expiation, and the fall of Janamejaya Párikshita and his brothers Bhimasena, Ugrasena and Śrutasena, and of the whole family of the Párikshitas, apparently still fresh in the memory of the people and discussed as a subject of controversy. In the Mahabharata boundless confusion prevails regarding these names. Janamejaya and his brothers are represented either as great-grandsons of Kuru, or else as the great-grandsons of the Panduid Arjuna, at whose snake sacrifice Viśampáyana related the history of the great struggle between the Kurus and the Páṇdus. Adopting the latter view, which appears to be the better warranted, from the fact that the part of the Mahabharat, which contains it, is written in prose,

The Sat. P. Brahmana Legends and the Mahabharat.

and exhibits a peculiarly ancient garb,—the supposed great internecine conflict between the Kurus and the Pañchalas, and the dominion of the Pandavas must have been long past at the time of the Brahmana. How is this contradiction to be explained? That something great and marvellous had happened in the family of the Párikshitas, and that their end still excited astonishment at the time of the Brahmana has already been stated. But what it was we know not. After what has been said above, it can hardly have been the overthrow of the Kurus by the Panchalas; but at any rate it must have been deeds of guilt; and indeed I am inclined to regard this as yet unknown 'something' as the basis of the legend of the Mahabharat.*

"To me it appears absolutely necessary to assume, with Lassen, that the Pandavas did not originally belong to the legend, but were only associated with it at a later time, for not only is there no trace of them anywhere in the Brahmanas or Sutras, but the name of their chief hero, Arjuna (Phalguna), is still employed here, in the Satapatha Brahmana (and in the Sanhita) as a name of Indra; indeed he is probably to be looked upon as originally identical with Indra and therefore destitute of any real existence. Lassen further concludes from what Megasthenes reports of the Indian Heracles,† his sons and his daughter Pandaia and also from other accounts in Curtius, Pliny and Ptolemy, that at the time when Megasthenes wrote, the mythical association of Krishna (?) with the Pandavas already existed.‡ But this conclusion, although perhaps in itself probable, is at least not certain;§ and even if it were, it would not prove that the Pandavas were at that time already associated with the legend of the Kurus. And if we have really to assign the arrangement of the Madhyamdina recension to about the time of Megasthenes, it may reasonably be inferred from the lack of all mention of the Pandavas in it, that their association with the Kurus had not then been established, although, strictly speaking, this conclusion has weight, not so much for the period when the arrangement of the work actually took place, as for the time to which the pieces arranged belong.

"As with the epic legends, so also do we find in the Satapatha

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* See the story of the Brahman's curse of Vriddhadyumna for his improper sacrifice: (Ait. Br. iii. 48).

† The incest of Hercules with Pandaia must certainly be traced, says Weber, to the incest of Prajápati and his daughter, so often touched on in the Brahmanas.

‡ Curtius and Pliny wrote in the first, and Ptolemy in the second century. A. D.

§ At the August (1895) meeting of the Buddhist Text Society, an old Burmese picture was exhibited, it is believed, of the original of the Ramayana story, without either Rama or Hanuman, in which Ravana is represented as an Aryan (Iranian) invader of Ceylon from the west, defending his conquest from another Aryan invader from the mainland of the Indian continent. It is now generally admitted, on un-

The Sat. P. Brahmana and Buddhism.

Brahmana several points of contact with the legends of the Buddhists on the one hand, and with the later tradition concerning the origin of the Sánkhya doctrine on the other...As regards the Buddhist legends the Sákyas of Kapilavastu (whose name may possibly be connected with the Sákáyanins of the tenth *kánda* and the Sákáyanya of the Maitrayana-Upanishad) called themselves Gautamas, a family name which is particularly often represented among the teachers and in the lists of teachers of the Brahmana. It is moreover the country of the Kosalas and Videhas that is to be looked upon as the cradle of Buddhism :—Śvetaketu son of Aruni, one of the teachers most frequently mentioned in the Satapatha Brahmana is with the Buddhists the name of one of the earlier births of Śákyamuni."* Prof. Weber thinks the use of *Magadha, Arhat, Sramana, Maha-brahmana* and *Pratibuddha*, are also suggestive of Buddhism. "The name Chelaka, also in the Brahmana, may possibly have some connection with the peculiarly Buddhistic sense attached to the word *chela*. Ajatasatru and Brahmadatta, on the contrary, are probably but namesakes of the two persons designated by the Buddhists under these names as contemporaries of Buddha (?). The same probably also applies to the Vatsiputriyas of the Buddhists and the Vatsiputras of the Virh. Arany. (v. 5. 31) although this form of name, being uncommon, perhaps implies a somewhat closer connection. It is however the family of the Kátyáyanas, Kátyáyaniputras, which we find represented with special frequency among the Buddhists as well as in the Brahmana (although only in its very latest portions). We find the first mention of this name in the person of one of the wives of Yájnavalkya, who is called Kátyáyani....It also appears frequently in the lists of teachers, and almost the whole of the Sutras, belonging to the White Yajus bear this name, as that of their author." Of these we do not treat.

From all these matters touched upon, it will be seen that the Satapatha, though by no means the oldest, has been found of greatest interest to students.

The **Mandala** Brahmana is attached to the Yajur Veda.

V. The Atharva-Veda Brahmana.

Gopatha-Brahmana, or the Brahman's Brahmana, but feebly represents the Brahmana stage of Sanskrit literature. The contents are a medley, derived from various sources. Prof. Whitney finds its essential feature in the multitude of incantations which it contains, pronounced either by the person who is himself to be benefited, or, more often, by the sorcerer for him, and directed

to the procuring of the greatest variety of desirable ends; such as wealth, health, power, downfall of an enemy, success in love or play, ".the removal of petty pests, and so on down to the growth of hair on a bald pate." (*Loc. Cit.* iii. p. 308.) A talisman, such as a necklace, or some wonder-working plant, may be given as the external means. The first half of this Brahmana is essentially of a speculative cosmogonic import, and is particularly rich in legends, a good few of which appears in the Satapatha Brahmana. The first chapter traces the origin of the universe from Brahma; from the fourth section of which it would appear that Atharvan is considered as a Prajápati or king, appointed by Brahmâ to create and protect subordinate beings; while chap. v. contains remarks identifying *Purusha* with the year, and allusions to the calendar. The second half contains an exposition of various points connected with the *Srauta* ritual, apparently taken from the Aitareya Brahmana "The Veda," says Madhusûdana, "is divided into Rik, Yajush and Sáman for the purpose of carrying out the sacrifice, under its three different forms. The duties of the Hotri priests are performed with the Rig-Veda, those of the Adhvaryu priests with the Yajur Veda, those of the Udgatri priests with the Sáma Veda. The duties of the Brahmân (priests) and the sacrifices are contained in all three. The Atharva-Veda, on the contrary is totally different. It is not used for the sacrifice, but only teaches how to appease, to bless, to curse, &c." Elsewhere, with reference evidently to the sacrifice, the Yajur Veda is called the head, the Rik the right, the Sáman the left, the Adesa Upanishad the vital breath, and the Atharvangiras, the tail. Still the Gopatha Brahmana, is a real Brâhmana, written in the same language, breathing the same spirit, and treating of the same sacrifices. MSS. of the Gopatha Brahmana are very scarce. An edition of it was published in the Bibliotheca Indica in 1872. It makes no reference to the Brahman-Veda, but the songs of the Atharvangiras are mentioned under the names of Atharvana-Veda and Angirasa-Veda. "A large portion of the Gopatha-brâhmana is taken up with what is called the Virishṭa, the Una, Yalayama, or whatever else the defects in a sacrifice are called, which must be made good by certain hymns, verses, formulas, or exclamations. There are long discussions on the proper way of pronouncing these salutary formulas, on their hidden meaning, and their miraculous power. The syllable Om, the so-called Vyâhritis, and other strange sounds are recommended for various purposes, and works such as the Sarpa-Veda, Pischa-Veda, Asura-Veda, Itihâsa-Veda, Purâna-Veda, are referred to as authorities (i. 10.)" M. M's *His.* p. 451. The other Brahmanas deal largely with accidents, defects, &c: and the penances by which their effects are nullified. The treatment of such will be found, for example, in the penultimate book of the Aitareya-brâhmana. The one thing which struck Max Müller as peculiar to the

Gopatha Brâhmana was its account of the creation, which we give below under the head—"*Creation.*"

Its points of agreement and disagreement are sometimes rather amusing, as for example in the story of Vasishta receiving a special revelation from Indra, common to both the Brahmana of the Black Yajus and the Gopatha. Both relate that because of this special revelation Vasishtas had always acted as Purohita; but when the former tells how on this account he had further been appointed Brahman or superintending priest or President; the Atharvans say that the office by right belongs to a Bhrigu or in other words to their representative. It reminds one of the somewhat similar contention between the Judgites and the Besantites in the assemblies of the Theosophists over a so-called revelation from the Pseudo-Mahatmas.

Upanishads, Aranyakas.

It will be noticed that in our list of Brahmanas we have sometimes inserted the names of both Aranyakas and Upanishads as forming parts of the Brahmanas. There being a volume of this series of "Sacred Books of the East, Described and Examined" given to the examination of the Upanishads, we leave them outside the plan of this volume. As already stated, each Veda has an appendix known as an Aranyaka or 'forest portion,' studied in the forests by ascetics, spoken of by Megasthenes as *Hylobioi*, a literal translation of the Sanskrit *vana prastha*, 'living in the woods.' Attached to and sometimes regarded as included in these Aranyakas are the Upanishads, the ancient philosophical speculations. As compared with other Sanskrit literature the Aranyakas must be allowed to be nearer in age and character to the Brahmanas proper. They deal sympathetically with sacrifices, which can scarcely be said of the Upanishads. Their object is to show how sacrifices may be performed by a mere mental effort by people living in the forest (ascetics, &c.), without any of the pomp described in the Brahmanas proper. The worshipper had only to imagine the sacrifice, to go through it only in his memory, and thus acquire the same merit as the performer of tedious rites.*

Contemporaneous compositions.

Alongside of the extraordinary development of ritual and priest-craft, as evidenced in the Brâhmanas, the old poetic gift as seen in the Hymns was still producing fruit of various qualities, as found in the Atharva Veda; and there was also going on at the same time, sometimes in friendly alliance and sometimes in deadly antagonism, a most remarkable development of speculative thought to the disparagement and over-shadowing of hymns, gods, and ritual. In the Sanhitas we have the religion of prayer

* See Max Müller's A. S. L. pp. 313 f., and Max Müller's *Lect. on Origin and Growth of Religion*, London, 1882.

and praise, in the Brahmanas that of rite and ritualistic observance. The relation of the Brahmanas to the Mantras is compared to that of the Book of Leviticus to the Book of Psalms. A better comparison, we think, is that of the Talmud to the Bible, or the Gemara to the Mishna, among the Jews; or, still better, that of the Zend or Parsi comment to the Avesta or original text. But it must be always borne in mind, as we have more than once already stated, that to the Hindu, Brahmana and Mantra are of equal authority.

Side by side with both these we have, but of less nominal authority, a religion of mere speculation or philosophy, in which the whole pantheon with its hymns is sublimed away into illusion and deception, or into the one eternal all-embracing unconditioned Brahma, in which it is taught that there is something holier and higher, better and more enduring, than the most elaborate sacrifice, horse or human, or the most imposing ritual, and that was to *know* consciously the great soul of the true and absolute Self, and that the human soul *was it*.

The Brahmans, however, ruled supreme in both rite and speculation with this difference, that in the former they practically held exclusive sway, while in the latter they had powerful competitors (among whom Buddha and the founder or the founders of the Jain religion met), including kings and females and even members of the lower castes. The treatises in which these speculations are preserved to us are called Upanishads. They are of various ages, some of them as old as many of the Brahmanas, while others are much younger than the age of Buddha.

While we classify these various works into Sanhitas, Brahmanas and Upanishads, and define them as having very marked characteristics, and as old, older and oldest; yet it is also true that they cannot be separated from one another by any hard and fast line of demarcation. Their development was gradual, extending over many centuries and during much of that time they overlapped one another —Much in the *Brahmana*, for example, is older than the *Sanhita*.

CHAPTER III.

Nature of the contents of the Brahmanas.

Generally speaking, the Brahmanas consist of regulations regarding the employment of the mantras in the worship, including especially the various and very numerous sacrifices. They expound the etymology and meaning of the terms used, and the mystical significations of the rites performed, all of which are interspersed with stories or legends illustrating or enforcing these various significations. They consist "for the most part of mystical, historical, mythological, etymological, and theological discussions," of very little interest to the modern reader, Indian or European. If the

appendages known as Upanishads be taken into consideration, we have also included in the Brâhmanas philosophical explanations of the mysteries of nature. If the mantras be the oldest hymns of the Aryan branch of the human family, the Brâhmanas contain the oldest rituals, the oldest philological notes, the oldest legends or myths, and the oldest philosophical speculations of the Indo-European race. Naturally enough the Brahmanas, composed, as they must have been, by different sets or families (*Charanas* or *Sakas*) of priests, and attached to different Vedas, show a good deal of variety, amounting at times not only to contradictions, but to exhibitions of animosity towards works regarded as heterodox, with the result that most of these works have perished. Still a large number remain.

It is exceedingly difficult, without both entering into great details and giving long unmutilated extracts, to give a correct idea of the contents of the Brahmanas.

There is a story of Her Majesty Queen Victoria's visit to one of the cottages on her estate at Balmoral, and being curious as to the contents of the pot boiling over the fire, asking the old woman who presided, what was in it. The old woman answered that there was such and such "intil't,"—a word which, repeated along with every separate ingredient, completely puzzled the Royal visitor. In answer to similar questions, we would now try to state what is 'intil't' a Brâhmana, and also explain the terms by which the contents are described by Hindu divines. The Brâhmana mess is said to contain six ingredients. There is *vidhi* in it, there is *arthavâda* in it; there are *nindá* and *samsá*, as also *purâ-kalpa* and *para-kriti*, in it.

1. *Vidhi*, the first of these, means rules on the performance of particular rites, as to what the priest should do and say. This of course is the *raison d'être* of the Brahmana. It corresponds to the *halakah* of the Jewish priest; the remaining five ingredients in the dish correspond to the Jewish *haggadah*.

2. *Arthaváda** means the explanations of the mantras and rites. This is what is called the philosophical ingredient, as in it are found the germs of the various systems of Hindu Philosophy, as also of grammar. It contains fore-shadowings of Pánini's great work. Here also are found anticipations of the monotheism and pantheism of later times, and of *mukti*, or final absorption in the Supreme Being, the Nirvána of the Hindus.

3. *Nindâ* or 'censure' has reference to the disapproval expressed in regard to certain actions or opinions, in such words as 'This opinion is not to be attended to'—'If such and such action is performed, or if such and such action is not attended to, the sacrificer will die, the sacrificial fire will burn him up.' Censures, disapprovals, warnings in whatever way conveyed, in accounts of controversies, discussions, &c., come all under the class *nindâ*.

* "A Brahmana," says Sâyana in his Introduction to the Rig-Veda, "is two-fold containing either commandments (*vidhi*) or additional explanations (*arthavâda*)."

4. *Samsâ* is the opposite of *nindâ*. It means praise, recommendation, approval, promise that the performance of such and such a rite, *with the proper knowledge*, will secure such and such a blessing. The frequency of the italicised phrase, *ya evam veda*, 'who has such knowledge,' is regarded as the original suggestion of the name *Veda* for the *Sruti* compositions. See above, pp. 5, 24.

5. *Purâ-kalpa* (=the performance of rites in olden times), includes in it stories of the fights of the Devas (*Hindus*) and Asurus (*Parsis*), and legends concerning sacrifices performed by the gods: This forms the legendary or *quasi* historical back-ground of the sacrifices and rites described. These legends pre-suppose the fightings between the Devas or ancient Indians and the Asuras or Iranians or Parsis, which have been the subjects of myths and legends before the Brâhmanas were collected or compiled. In all these compilations our Parsi friends and their *Ahura-mazda* are denounced as devils, our English translation of *Asuras*, apparently because these Iranians denounced the worship of devas or Brahmans and attacked their idolatry. Of course these Iranians or turned the compliment by treating, in all their sacred works, the Devas as devils.

There remains the sixth ingredient in the cauldron of this Indian broth or hotch-potch to be explained.

6. *Parakriti* (achievement or feat of another) includes stories of renowned priests, what successes they accomplished, what gifts they received, what blessings they conferred, and what curses they inflicted. Paragraph follows paragraph like the following :—

"Janamejaya, the son of Parikshit, who possessed this knowledge, said, 'My priests who possess this knowledge made me sacrifice, I who have the same knowledge. Therefore, I am victorious, I conquer a hostile army eager of fighting, neither the divine nor the human arrows coming from such an army can reach me. I shall attain the full age allotted to man (100 years). I shall become master of the whole earth.'" Ait. Br. viii. 11; Haug, ii. p. 514.

"With this inauguration ceremony, Kasyapa inaugurated Visvakarma, the son of Bhuvana. Thence Visvakarma went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse." p. 524.

"With this ceremony Vasishtha inaugurated Sûdas, the son of Pijavana. Thence Sûdas went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse." *Ibid*, p. 524.

After reading a string of such paragraphs one feels tempted to cry out 'What jingos these men were!'

Their Authors.

Although there is a certain plan discernible in each of these works, and a certain orderly arrangement of matter indicating one author at the first; yet the curious repetitions of matter, the discrepancies of form, and the frequent interpolations interrupting the context, lead to the conclusion that more than one mind had something to do with them severally. They came down *memoriter* in families of priests, and were added to or subtracted from,

according to the whims or expediencies of the family. They worked with practical as well as theoretic ends in view, not only to prepare manuals which would be useful guides at the sacrifice, but to acquire knowledge of and power over the supernatural, as well as over the natural forces of the universe. And they succeeded in making themselves and others believe that they had acquired such knowledge and power, by means of sacrifice, *Vach* or speech, and suitable metre. There is nothing within the bounds or limits of one's desire or even imagination, good or bad, which could not thus be got.

We know nothing of the names or history of the compilers of these Brahmanas, most likely because they are compilations, not by individuals as such, but as we have said, by families of priests, descending through many generations. Their works, however, indicate their characters so far. Their self-complacency is notable. They "felt that whatever they said must be believed, whatever they ordained must be obeyed.* They are frightened by no absurdity, and the word 'impossible' seems to have been banished from their dictionary .... There may have been deep wisdom in the Brâhmanas, and their authors may have sincerely believed in all they said; but they evidently calculated on a submissiveness on the part of their pupils, or readers, which only exists in countries domineered over by priests or professors."

The Brâhmanas were fitted, and no doubt intended, to increase the power of the Brahman or priest. By means of the Brahmans and the Brâhmanas a simple primitive nature-worship was changed into an artificial, complicated, ceremonial or ritualistic religion, requiring for its performance and efficacy various classes of men specially set apart and trained for the service, and ever seeking after and acquiring power over their fellowmen. In this there was nothing strange or new. History informs us of the tendency which religions, good and bad, have manifested in such directions. It is priest-craft. It is so among the most savage; it is also so among the most civilized. In Roman Catholicism we have it in a very highly developed form, with Liturgies and Breviaries, on parallel lines with those of Hinduism and Buddhism, the more remarkable as Jesus the Christ warned His disciples strongly against it, as did also Sâkyamuni, the Buddha. The belief in the efficacy of prayer and sacrifice, once these priests were entrusted with their performance, naturally led to the efficacy being transferred to the performer. His superior education and more constant communion with the Divine and the Supernatural led to the same consummation. Hence we find, even from the hymns used, that the Rishis who composed them—that is the priests or bards—were in most comfortable circumstances as far as the riches of this world can

The Brâhmanas and the Brahmans.

make men comfortable. The Purohita, the family priest—an institution which has come down to our own day—possessed very extensive power and influence in all families, from the highest to the lowest. On one thing, ancient Sanskrit literature and tradition is clear, that, in the words of Prof. Eggeling, 'the struggle for social ascendency between the priesthood and the ruling military class must, in the nature of things, have been of long duration. In the chief literary documents of this period which have come down to us, *viz.*, the Yajur-Veda, the Brâhmanas, and the hymns of the Atharva-Veda, some of which perhaps go back to the time of the later hymns of the Rick, we meet with numerous passages, in which the ambitious claims of the Brahmans are put forward with singular frankness. The powerful personal influence exercised by the Purohitas seems to have largely contributed to the final success of the sacerdotal order." As an illustration, Prof. Eggeling gives extracts from the Aitareya Brahmana and the Atharva-Veda. We reproduce the former as translated by Dr. Haug :—

"Now about the office of a Purohita. The gods do not eat the food offered by a king who has no Purohita. Thence the king even when (not) intending to bring a sacrifice should appoint a Brahman to the office of house-priest. The king who wishes that the gods might eat his food, has, after having appointed a Purohita, however, the use of the sacred fires which lead to heaven .... These fires which are fed by the Purohita, which are thus freed from their destructive power, carry, pleased by the wish for sacrificing the Kshattriya (*i.e.*, the military caste) to the heaven-world, and make him obtain the royal dignity, bravery, a kingdom, and subjects to rule over. But if the Kshattriya has no wish for sacrificing by not appointing a Purohita, then the fires get displeased with him, and being not freed from their destructive power, throw him out of the heaven-world, and deprive him of the royal dignity, bravery, his kingdom and subjects over whom he rules. This Agni Vaisvanara, who is the Purohita, is possessed of five destructive powers. With them he surrounds the king for his defence, just as the sea surrounds the earth. The empire of such a ruler will be safe. Neither will he die before the expiration of the full life term; but live up to his old age, and enjoy the full term apportioned for his life. Nor will he die again (for he is free from being born again as a mortal), if he has a Brahman, who possesses such a knowledge, as his Purohita and guardian of his empire; for he obtains by means of his own royal dignity that for another, his son, and that by means of his bravery that of another. The subjects of such a king obey him unanimously and undivided." Ait. Br. viii. 24-25.

Tradition speaks of sanguinary conflicts between the Brahman and the military caste, which issued in the final overthrow and annihilation of the latter. Without laying much stress on these stories, the fact that the Brahman got to be supreme became evident to all; and the process, in at least one of its forms, is seen in the Brâhmanas which we are considering. Perseverance, superior educational training, a complicated ceremonial, and tenacity of purpose, were probably the chief means by which the Brahmans gained their ends.

CHAPTER IV.

The change religion underwent.

Much of the European scholar's interest in the Hindu religion lies in the fact that in its sacred writings he can watch its development from the simplest conceptions of nature worship, step by step, to a great priestly ritual, then on to mysticism, intellectualism and asceticism, and in many cases to the rejection of all gods and rites, into a salvation by knowledge, faith or works, or to a pantheistic faith which spurns all salvation as unnecessary.

We must remember that the Vedic religion, as the Indo-Aryans moved eastwards into the great Gangetic valley and southwards into the Deccan, changed first into Brahmanism, properly so called —that is, the religion of the *Brahmana* or Vedic mantra, of the *Brahman*, the highest of the four Hindu castes, and of the *Brahmanas*, the priestly manuals. It became the religion of the hereditary priest, and of the mantra or sacred text, and the manual, rather than of the Aryan people and the Vedic hymn-book. The hymns ceased to be understood by either priest or people, and even to be repeated or sung as such by the latter. They came to be regarded as magic or cabalistic words of power, the mere repetition of which effected most stupendous, physical and spiritual changes.

The 'Asuras' of the Hymns had become demons to the Indians, though still gods to the Iranians, and they and all manner of goblins, gods, and ghosts had greatly multiplied; and the great *devas* or gods of the Vedic hymns who became evil demons to the Iranians, had begun to recede into the background, or to occupy a subordinate position among hosts of new gods or demi-gods, or divine heroes, now introduced for the first time, or hitherto occupying but a very subordinate position. Shiva begins to take up a prominent place among the gods, though he is not so much as mentioned in the Sanhitas; and Vishnu and Krishna completely change their character. That is, in other words, the Vedic religion began to be corrupted by the incorporation or assimilation of the religions of the aborigines and by a false philosophy; as Muhammadanism in India is at the present day corrupted by modern Hinduism, and by pantheistic and mystic speculations; and as Christianity was in the dark ages.

The worship became much more formal, ritualistic, and complicated. The heaven of the good and the hell of the bad became more distinct and multiplied greatly—many heavens and many hells. The old gods generally deteriorated in morals, and the new ones were still more immoral. Even Varuna is represented as the hostile and cruel god of night and of the waters. The hereditary

prayers. The very act of his ritual became deified under the name of *Brahmanaspati*, lord of prayer. His sacrifices grew more and more elaborate, and credited year by year with ever-increasing powers. His religion is not righteousness but ritual. His force or strength lies in properly intoning mantras or hymns, in rightly reciting incantations and charms, in correctly casting horoscopes, in silently muttering ready-made formulas, in testing wonder-working talismans, and in his knowledge of the rites and ceremonies which continued to multiply and abound, until, on the principle of the division of labour, various classes of priests had to be told off for the different kinds of rites, for which they had to be specially instructed from their youth upwards. Schools or tols for the training of such were established all over the country. The knowledge conveyed was esoteric, hidden or mystic; and an apprenticeship or probation had to be insisted on by each teacher. The god Indra is said to have thus studied for one hundred years under Prajâpati. In connection with these schools or tols arose the distinct literature which is now called *Brahmanas*, with which we have here to do.

The gods are now treated differently from what they were when the earlier hymns were composed. No respect is shown for their opinions or wills, or for their persons or characters. Incest, fraud, falsehood and dishonesty are attributed to them without hesitation. Indra prides himself in being guilty of such and such adventures and 'affairs.' Magic is mixed up largely with their religion, resulting to some extent from contact with the aboriginal tribes whom they had conquered, but much more to the change the religion was undergoing from internal sinister influences.

The sacrifice itself became in fact a piece of magic, rather than a divine offering. And hence their religious rites are prostituted for the most immoral purposes, for they are supposed to be all-powerful—more powerful than the mightiest of the gods. In fact whatever superiority the gods were supposed to have possessed over men, it was regarded as having arisen solely from the performance of rites, especially sacrifices. It was the performance of certain rites that gave sons and grandsons (the Indian's chief earthly desire); nay more, that caused the sun to rise in the east rather than in the west, that caused water to flow down the mountain rather than ascend to the hill-tops, and that caused certain animals to have bones, girls to be exposed to death, while boys were allowed to live, and that causes men to love cheerful women rather than ill-tempered ones. It was believed that by it the order of the world was sustained, the strength of the gods supported, and the course of nature directed. The sacramentarian theory, *ex opere operato*, is in the Brahmanas worked out to its utmost limits. The rite was to them an end in itself. Hence the least error in the form or sound of the mantra might prove fatal; but it seemingly mattered little or nothing

was good or bad, moral or immoral. The rites indeed are the real deities, almighty in themselves; and from them 'by sacrifices,' says the Taittiriya-brâhmana 'the gods obtained heaven.' And by the sacrifice of his body to Agni after or at death, every Hindu expects to follow them. The deities were born of the sacrifice and by it they lived.

The worship personal.

All the worship is personal, that is, it is performed in the interests of some person who pays for the expense of it. In the older Brahmanas there is no reference to public temple, properly so called. The worship is solemnised in the open air. All worship is private property. It is not even domestic. The first living wife and dead ancestors may be included in it, but none other. Some rites were performed on a most extensive scale, compared even with those most wonderful Shraddas which are sometimes performed to the present day in Bengal. In certain cases the one sacrifice is said to have extended over many years. It goes without saying that such require elaborate preparation and entail enormous expense, when they extend only over a few weeks, not to speak of years. Open table had to be kept for all Brahmans who choose to come, alms to be given on a most extravagant scale, games organised, and gifts made of cattle, gold, silver, beds, various kinds of utensils, and garments.

CHAPTER V.

Human Sacrifices.

Animal Sacrifices.

At some of these, animals were sacrificed in large numbers—so many that, in comparison with them, the hecatombs of ancient Greece and Rome appear insignificant. Sometimes, however, the animals were not really butchered, there being in later times only a symbolic sacrifice, as the cow is at present at the Hindu marriage feast. Of the fact that the cow was actually slaughtered and eaten at the great sacrifices described in the Brahmanas there can be no manner of doubt; but the embryo found in a sacrificed cow was regarded as not fit for sacrifice. Of this abundant evidence will be produced below.

In the Brahmanical worship of the time there were not only great sacrifices, of the chief ones of which we have account in the Brahmanas, but also such as are spoken of as 'domestic rites' described more fully in the *Grihya-Sutras*, works second in authority only to the Vedas. The name 'domestic rites' is however a misnomer, as these rites are really purely personal, none of them being

and those of the Brahmanas was that they could be performed with one or two fires; while the latter required at least three.

A full account is also given in these Bráhmanas of the sacrifice of the horse; and the human sacrifice is referred to with "ominous frequency." M. Barth says that "all the great *Saṁayagas*, as a rule, exact one or more human victims;" and one of these is expressly called *purusha-medha* "sacrifice of man."* He thinks that the Aryan Indians professed and practised human sacrifices from the remotest times down to the present century, "but only as a rite that was exceptional and reprobated."

Human Sacrifices in the Brahmanas.

Among the many sacrifices for which the Brahmanas make provision we fear we must thus include human sacrifices, and that too without the discovery of any reprobation of it. If we are to believe in the representations given in the Brahmanas of the worship of the ancient Aryans of India, we must believe that there were occasions in which the sacrificial slaughter of their brothers of the human family formed part of that worship. The late Dr. Rajendra Lala Mitra, C.I.E., himself a Hindu, has conclusively proved it from his study of the Brâhmanas, as well as from the other sacred books of the Hindus. It is true that both Colebrooke and Wilson came to the conclusion "that human sacrifices were not authorised by the Veda itself." On these words Dr. Mitra remarks "as a Hindu writing on the actions of my ancestors—remote though they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true; but I regret I cannot do so consistently with my allegiance to the cause of history." He then proceeds to quote chapter and verse from the Sanskrit originals, at the same time giving an English translation. We will confine ourselves to the proof as found in the Brahmanas.

We have first of all in the Aitareya Bráhmana the details of the story of Sunasepha in which a Brahman sells one of his own sons to a rajah with the expressed intention that he be slain, and sacrificed as an offering to Varuna in the place of the rajah's own son who had been promised to the god. There is not a word in condemnation of the father for selling his son for such a purpose, nor of the princely purchaser for his part in the transaction. The story is related as if there had been nothing uncommon or unusual in this part of it. The unusual or extraordinary point of the story, because of which it is related, is the power or efficacy of the mantras, by the repeating of which the victim escaped death. We need not quote the story, as it is so well-known †

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* Barth's *Religions of India*, p. 58.

† It is quoted at length in Wilson's paper on the sacrifice of human beings as an element of the ancient Religion of India, Wilson's Rig-Veda, i., pp. 59 f., and by Max Müller in his History of Ancient Sans. Lit. pp. 408 ff. and given in translation

It may be found with variations in the Ramayana and Mahabharat, both of which are now accessible to the English reader, and in the Bhagavata Purana. It is true that the details as found in all these, are not given in the hymns. When Colebrooke and Wilson deny that human sacrifices were authorised "in the Veda itself," they must mean the *hymns* of the Rig-Veda, in which there is a hymn clearly referring to the story, but so vaguely that it could not be said that it authorised human sacrifice. But it is altogether different with the Brahmanas in which the full details will be found and the clearest constructive authorization given. Dr. Mitra very truly remarks,—that in treating of the ancient religion of the Indo-Aryans "we cannot look to the Sanhitas apart from the Brâhmanas. What we call Ancient Hinduism is founded on the Brâhmanas, and cannot possibly be dissociated from it," as some of the modern Aryans of the Punjab attempt to do.

From this alone Dr. Mitra unhesitatingly concludes that "at any rate the story of Sunasepha must be accepted as a positive proof in favour of the theory that at the time of the Aitareya Brahmana, the Hindus did tolerate human sacrifice. To assume that the sacrifice referred to in it was a symbolical one, in which there was no intention whatever to make a sanguinary offering, would be totally to destroy the *raison d'être* of the legend, to divest it of all its sensational elements and to make it quite flat, stale and unprofitable. The great object of the legend, whether it be intrinsically true or false, was to extol the merits of the hymns in rescuing a victim from a sacrificial stake; but if the stake be divested of its horrors, that object would be entirely defeated."*

An additional item of interest connected with the story is the fact that Dr. Rajendra Lal Mitra, the writer, claims to be a descendant of this same Sunasepha. At every solemn ceremony in his large family, it is the custom for every member to be described as of the family of Sunasepha, otherwise known as Devarat. He is not, therefore, he adds, "prepared to say that Sunasepha is purely a mythical personage; and, seeing that until the beginning of this century, the practice of offering the first-born to the river Ganges was common, and the story simply says that Sunasepha was offered to the water god Varuna as a substitute for the first born Rohita, he can perceive nothing in it inconsistent or unworthy of belief."†

The following passage from the Satapatha Brahmana (i. 1. 4 14 ff.) concerning Manu and an Asura-slaying, enemy-slaying voice, leads to the same conclusion :—

"The voice departed out of it (the slaughtered bull) and entered into Manu's wife, Mánaví. Whenever they hear her speaking, the Asuras and Rákshasas continue to be destroyed in consequence of her voice. The Asuras said, 'She does us yet more mischief; for the human voice speaks more'

(than the bull). Kilâta and Akuli said, 'Manu is a devout believer: let us make trial of him. They came and said to him, Manu, let us sacrifice for thee.' 'With what victim?' he said. 'With this thy wife,' they replied. 'Be it so,' he answered. When she had been slaughtered the voice departed out of her and entered into the sacrifice and the sacrificial vessels.'

Another passage from the Aitareya-Brâhmana is referred to with the view of proving that human sacrifices had been put a stop to. It is a story built on the model of the "House that Jack built," as many of the folk-lore stories are.* It tells in its own prolix way that the gods at one time killed a man for their sacrifice, but that part in him (the omentum or caul, we suppose) which was fit for being made an offering, went out, and entered a horse, then an ox, then a sheep, then a goat, (each being killed in its turn), then the earth; and the gods guarding the earth, seized the rice, the produce thereof, which, made into cakes, formed the best offering, and all the animals from which the sacrificial part had gone became unfit for being sacrificed and no one should eat them. The story, as thus literally interpreted, proves too much. It would prove that a stop was put, not to human sacrifices, but to the sacrifice of horses, oxen, sheep and goats, and that there were to be henceforth no sacrifices, except of rice cakes. But that would be absurd, for these Brâhmanas are full of the sacrifices of horses, cows, sheep and goats, and some of them have continued to be sacrificed down to the present day. How is the story to be understood? In the usual way in which Vedic eulogistic stories are—what is depreciative and prohibitive is simply padding of no value except to increase the eulogy. As Dr. Mitra observes—"In the Brahmanas every rite, when being enjoined, is the best of rites, as in the Puranas every sacred pool is the holiest of the holy, and every god the greatest among gods; and as the object of the story was to praise the rice cakes, it at once made it supersede all other kinds of offering."

The Purusha-Medha.

The word, *Purusha-medha*, literally means 'a human sacrifice,' but it is not the common term under which all human sacrifices are treated of. It is a technical term, implying a specific ceremony, performed in the spring season. It has no relation to the sacrifice of children in redemption of vows, as was that of Sunasepha, and those at the mouth of the Ganges, finally put a stop to by the British Government. It was a sacrifice limited to Brahmans and Kshatriyas, for the attainment of supremacy over all created beings. It required 40 days for its performance, though only five were spoken of as those of the Purusha-medha, hence called *panchála*. Eleven sacrificial posts were required for it. To each of them was tied an animal (a barren cow) fit for Agni and Soma, the human victims being placed between the posts.

The rite is described in the Taittirîya Brâhmana of the Black

* Haug, Vol. ii. p. 90. ff.

Yajur Veda. The peculiarity of it, as there described, is its naming a particular kind of a human being as a fit offering for as many as 179 different gods. It ought also to be noted that the story, as given in some authorities, does not supply the copula or connecting verb. Thus in the first verse we read in the Brâhmana before us the words—"To a divinity of the Brâhman caste a Brahman should be sacrificed (*álabhate*)", in other authorities the word *álabhate*, translated "should be sacrificed", is not supplied. But there can be no reasonable doubt that that word or its synonym is understood. As a literary curiosity, no unfair illustration of the literature we are considering, we give the extract in full.

"1. To a divinity of the Brahman caste a Brahman should be sacrificed (*álabhate*); 2, to a divinity of the Kshatríya (caste), a Kshatriya; 3, to the Maruts, a Vaisya; 4, to Tapas (the divinity presiding over penances), a Súdra; 5, to Tamas (the presiding divinity of darkness) a thief; 6, to Naraka (the divinity of hells), a Virahana (one who blows out sacrificial fires); 7, to Pápman (the divinity of sins), a hermaphrodite (or a eunuch, 8, to Akrayi (the divinity of commerce), an Ayogu (one who acts against the ordinances of the Sástra); 9, to Káma (the divinity of love), a courtezan; 10, to Atikrushta (a detested divinity), a Mágadha (the son of a Vaisya by a Kshatríya woman).

11. To Gíta (the divinity of music), a Súta or musician (the son of a Kshatriya by a Bráhman woman); 12, to Nritta (the divinity of dancing), one who lends his wife to another (a cuckold); 13, to Dharma (the divinity of duty), one who frequents assemblies and preaches morality; 14, to Narma (the divinity of humour), a wit: 15, to Narishtá (a dependent goddess), a coward; 16, to Hasa (the divinity of laughter), a person of an ambling gait; 17, to Ananda (the divinity of delight), a favourite of women; 18, to Pramada (the divinity of joy), the son of an unmarried woman; 19, to Medhá (the goddess of intelligence), a coach-builder; 20, to Dhairya (the Divinity of patience), a carpenter (carver).

21. To Srama (the divinity of labour), the son of a potter; 22, to Máyá (the divinity who delights in art), a blacksmith; 23, to Rúpa (the divinity of beauty), a jeweller; 24, to the divinity of prosperity an agriculturist (sower of seeds, *vapa*); 25, to Saravyi (the divinity of arrows), an arrow-maker; 26, to Hetì (the goddess of arms), a bow-maker; 27, to Karma (the divinity of art-work), a bowstring-maker; 28, to Dishta, a maker of ropes; 29, to Mrityu (the divinity of death), a hunter; 30, to Antaka (the divinity of murder), a person delighting in hunting with dogs.

31. To Sandha (the divinity of assignation), a person given to adultery; 32, to Geha (the divinity of homesteads), one who lives in concubinage; 33, to Nirriti (the goddess of misfortune), one who has married before his elder brother; 34, to Arti (the goddess of pain), one who wishes to marry before his elder brother; 35, to Arâdhi (the divinity who causes obstruction to enterprise), one who has married a widow; 36, to Pavitra (the divinity of purity), a physician; 37, to Prajnâna (the divinity of time), an astronomer; 38, to Niskriti (the goddess of success), the wife of a goldsmith; 39, to Bala, (the divinity of strength), a girl who is forcibly taken and kept as a concubine for food and raiment, but no pay; 40, to Varna (the divinity of colours), one who works for the sake of another, not for himself.

41. To the gods of rivers, a fisherman, (Paunjishta); 42, to the regents of lonely places, a Naishádа; 43, to the god who claims to be the noblest of males, an excessively vain man; 44, to the gods of heroes, an insane man; 45,

to the Gandharvas and their wives, one who has not been duly purified by the initiatory rites (a Vrátya); 46, to the regents of snakes, and snake-charmers, one unfit for the initiatory rites; 47, to the guardian gods, a gambler; 48, to Iryatá, (the goddess of food), one who abstains from gambling; 49, to the Pisáchas, a basket maker; 50, to the Yátudhánas (a race of demons), a gardener, or one who puts up a thorny hedge.

51. To those gods who frustrate undertakings, a hunchback; 52, to Pramada (the divinity of excessive joy), a dwarf; 53, to those goddesses who are the guardians of gates, a diseased person; 54, to the presiding divinity of dreams, a blind man; 55, to the divinity of sin, a deaf man; 56, to the divinity of sense, one who wins her husband's affection through charms or filters; 57, to the divinity of profuse talk, a bore; 58, to the goddess who is little conversant with the Vedas, a sceptic; 59, to her who is conversant with them, one who is proficient in questioning; 60, to her who presides over the purport of the Sastras, one who is able to meet arguments.

61. To the divinity of thieves, one proficient in thieving; 62, to one who prides in killing heroes, a tattler; 63, to one who presides on gains, a charioteer; 64, to the divinity who protects royal treasuries, a treasurer or revenue-collector; 65, to the mighty, a servant; 66, to the majestic, an officer or an assistant; 67, to the dear one, a sweet speaker; 68, to the uninjurious, a cavalier; 69, to the intelligent, or him who is proficient in a knowledge of religious rites, a washer-woman; 70, to the most loving, a female dyer.

71. To the refulgent, a collector of fuel; 72, to the highly refulgent, a fire-man, or lighter of fires; 73, to him who dwells on the top of heaven, one who officiates at a coronation; 74, to the regent of the region of the sun, a polisher of metal pots; 75, to him who prides himself on being of the region of the Devas, one who causes enmity; 76, to him who resides in the region of the mortals, one who foments quarrels among those who are in peace; 77, to those who belong to all regions, a peacemaker; 78, to him who presides over death by penance, one who meddles in quarrels; 79, to him who prides himself on being of heaven (*svarga*), one who collects the dues of a king from his subjects; 80, to the most aged of heaven, a tableservant.

81. To the wavy-mover, an elephant-keeper, or máhut; 82, to the swift, a groom; 83, to the robust, a cowherd; 84, to the vigorous, a goatherd; 85, to the energetic, a shepherd; 86, to the divinity of food, a ploughman; 87, to that of water, a distiller or vintner; 88, to that of welfare, householder; 89, to that of prosperity, an owner of wealth; 90, to him who is the immediate cause of all things, the servant of a charioteer, or an assistant charioteer.

91. To the mentally wrathful, a blacksmith, or one who works at a forge; 92, to the manifestly angry, one who leads a convict to execution; 93, to him who presides over griefs, a groom who runs before a chariot; 94, to the two who preside over gains above or below one's expectation (*Utkula* and *Vikula*), a cripple who cannot move even with the help of a crutch; 95, to him who presides over expected profits, one who harnesses a horse to a chariot; 96, to him who protects gains, one who unharnesses a horse; 97, to the portly-bodied, the son of one who is addicted to her toilet; 98, to him who presides over politeness, one who puts collyrium on his eyes; 99, to the divinity of sin, a maker of leather sheaths for swords; 100, to Yama (the destroyer of life), a barren woman.

101. To Yami, a mother of twins; 102, to the goddesses who preside over the mantras of the Atharva Veda, a woman who had aborted; 103, to the divinity of the first year of Jupiter's cycle, a woman who is confined long after due time; 104, to that of the second year of ditto, one who has not conceived for the second time; 105, to that of the third year of ditto, one

year of ditto, one who can delay delivery; 107, to that of the fifth year of ditto, one who becomes lean without delivery; 108, to one who produces a misleading impression of the world, a women who appears old in her youth; 109, to the divinity of forests, a forest ranger or keeper; 110, to the divinity of a side forest, one who protects forests from fires.

111. To the divinities of lakes, a fisherman who catches fish both in water and also from the bank; 112, to those of ponds, one who catches fish with hooks; 113, to those of bays, (or streamless waters near woods,) one who earns his livelihood with a net; 114, to those female divinities who preside over waters amidst prairies, one who earns his livelihood with fishing-hooks; 115, to the divinity of the further bank, a Kaivarta, (or one who hunts fish from the banks); 116, to that of the near bank, a Márgára (or one who catches fish with his hands only); 117, to the divinities of fords, one who catches fish by putting up stakes in water; 118, to those who preside over other than fords, one who earns his livelihood by catching fish with nets; 119, to those who preside over sounding waters, one who catches fish by poisoning them with poisoned leaves placed in the water; 120, to those of caverns in mountains, a Kiráta (or hunter); 121, to those of peaks of mountains, a Yambhaka; 122, to those mountains, a Kimpurusha.

123. To the divinity of echoes, a news-dealer; 124, to that of sounds, an incoherent speaker; 125, to that of fading sounds, one who speaks much; 126, to that of unending sound, a dumb person; 127, to that of loud sound, a player on the Víná; 128, to that of musical sound, a player on the flute; 129, to that of all kinds of sounds, a trumpeter; 130, to that of sounds other than sweet, a blower of conch-shells; 131, to those who preside over the seasons, one whose profession is to collect fragments of skins; 132, to those of statesmanship, (or of time, place and opportunities, for peace negotiations), a preparer of musical instruments with leather.

133. To the goddess presiding over abhorrence, a (man of the) Paulkasa (caste); 134, to the goddess of affluence, one who is always careful or wakeful; 135, to that of indigence, a careless or sleepy person; 136, to that of scales (or weighing instruments), a purchaser; 137, to the god presiding over the radiance of jewels, a goldsmith; 138, to the Vis'vedevás a leper; 139, to the divinity of diseases other than leprosy, a naturally lean person; 140, to the goddess of motion, a scandal-monger; 141, to that of prosperity, one who is not impudent; 142, to the god of decay, one who splits wood (?).

143. To the divinity of mirth, a loose woman should be sacrificed; 144, to that of song, a player on the Víná and a songster; 145, to that of aquatic animals a Sábulyá (one whose body is brindled, or has two colours, a piebald woman); 146, to that of congratulatory words, a woman of perfect form; 147, to that of dancing, one who plays on flutes, one who leads the octave in a chorus and one who beats time with his hands; 148, to that of manifest delight, one who invites people to a dance, or one who makes a sound to indicate the cessation of a dance; 149, to that of internal delight, one who plays on the *talava* (a musical instrument, probably the archetype of the modern *tablâ*), or one who produces music from his mouth.

150. To the divinity of gambling with dice, a proficient gambler; 151, to that of the Krîta age, a keeper of a gambling hall; 152, to that of the Tretá age, a marker or reckoner at a gambling table; 153, to that of the Dvápará age, one who is a spectator at a gambling table; 154, to that of the Kali age, one who does not leave a gambling hall even after the play has stopped; 155, to that of difficult enterprises, a teacher of gymnastics on the top of a bamboo; 156, to that of roads, a Brahmachárí; 157, to the Pis'áchas, one who commits robberies on public highways and then hides himself in a

of sin, a cattle poisoner; 160, to that of hunger, a cow-butcher; 161, to the goddesses of hunger and thirst, one who lives by begging beef from a butcher.

162. To the divinity of land, a cripple who moves about on a crutch; 163, to that of fire, a Chandála; 164, to that of the sky, one whose profession is to dance on the top of a bamboo; 165, to that of the celestial region, a bald person; 166, to the presiding divinity of the sun, a green-eyed person; 167, to the presiding divinity of the moon, one who twinkles his eyes too frequently; 168, to the presiding divinity of the stars, one affected with white leprous blotches; 169, to that of day, an albino with tawny eyes; 170, to that of night, a black person with tawny eyes.

171. To the goddess of speech, a fat person; 172, to Váyu, the five vital airs; prána, apána, vyána, udána and samána, of that person; 173, to Súrya should be immolated his eyes; 174, to Chandramá his mind; 175, to the regents of the quarters, his ears; 176, his life, to Prajápati.

177. Now to ugly divinities should be immolated very short, very tall, very lean, very fat, very white, very dark, very smooth, very hairy, few-toothed, numerously-toothed, frequently-twinkling-eyed, and very glaring-eyed persons; 178, to the goddess for unattainable objects of hope, a woman who has passed the age for conception; 179, (and) to the goddess of hope for attainable objects, a virgin."—*Taittiriya-Brahmana.*

On the above Apastamba remarks:—"The Purusha-medha is penta-diurnal; a Brahman or a Kshatriya should celebrate it. He thereby acquires strength and vigour; he enjoys all fruition... Eleven animals should be tethered to eleven sacrificial posts and three oblations to Savitri having been offered with the (specified) mantra, on the middle day they should be sacrificed (or consecrated *upákrita*). Having sacrificed thrice-eleven men, reciting the (specified) mantra, the priest places the sacrificed victims between the sacrificial posts. The priest then placing himself on the south side, recites the hymn to the great male Náráyana, and then turning a burning brand round the victims, consigns them to the north; the other priests then offering an oblation with clarified butter to the presiding divinity, place them there."

Sáyana Achárya adds—"The human-formed animals, beginning with 'Brahman' and ending with 'virgin', should be immolated (*álabdhavyáh*) along with the sacrificial animals on the middle day of the five days of this Purushamedha which is a kind of Somayága."

Jaimini, the highest Hindu authority on the subject, and his commentator, Savara, explain that the sacrificial operations "of consecration, of bringing the animal to the place of sacrifice, fettering it, tying it to the post, slaughtering and cutting the carcase open for the distribution of the flesh among the priests are all implied when sacrifice is meant." No hint being given that the sacrifice was intended to be understood as symbolical only, the passage must be accepted as evidence that at that time and among the Taittiriyakins, it was a real sacrifice carried out in all its details. While on the other hand it must be admitted that at

years later, composed for a very different set or section of priests, the sacrifice had become symbolical and the victims were let off free ; as they generally are in the present day.

The following is the Satapatha Brahmana's description of the rite :—

1. "Verily the great male, Náráyana, willed : 'I shall abide over all living beings ; verily I shall become all this (creation).' He perceived this penta-diurnal sacrificial rite, Purushamedha. He collected it. With it he performed a sacrifice. Performing a sacrifice with it, he abode over all living beings, and became all this (creation). He abides over all living beings, and becomes all this, who performs a Purushamedha, as also he who knows all this.

2. "Of that rite there are twenty-three initiations (*dikshá*), twelve benefactions (*upasada*), and five lustrations (*sutyá*), making altogether forty members (*gátra*). The forty comprising the initiations, benefactions &c., constitute the forty-syllabled *virát*, (a form of metre) which assumes the form of Virát, (the first male produced by Prájapati, and the father of mankind). Thus it is said; 'Virát, the first or superior male, was produced.' This is the same Virát. From this Virát is produced the male for sacrifice.

3. "Thereof these. There are four Dasats, and since there are four Dasats, they are the means for the attainment of the (different) regions and quarters (of the universe). This region (the earth) is the first to be attained by a Dasat ; the upper region the second ; the sky the third ; the quarters the fourth. Thus verily the institutor of the sacrifice attains this region through the first Dasat, the region of ether, through the second, the celestial region, through the third, and the quarters through the fourth. Thus the Purushamedha is the means of attaining and subjugating all this—all these regions, and all the quarters.

4. "For the initiation of this ceremony eleven animals, meet for Agni and Soma, (should be procured). For them there should be eleven sacrificial posts (*Yúpa*). Eleven syllables are comprised in the Trishtup metre ; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup the institutor of the sacrifice destroys all the sin before him.

5. "In the rite of lustration there should be eleven victims. Eleven syllables are comprised in the Trishtup metre ; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup the institutor of the sacrifice (Yajamána) destroys the sin before him.

6. "Because the victims (in this sacrifice) are elevenfold, therefore verily is all this (creation) elevenfold. Prajápati is elevenfold ; all this is verily Prájapati ; all this is the Purushamedha, which is the means for the attainment and subjugation of all this.

7. "That Purushamedha is verily penta-diurnal, and the greatest rite of sacrifice. Fivefold is Yajna ; fivefold are victims, or sacrificial animals ; five are the seasons included in the year. Whatever is fivefold in celestial or spiritual matter, the same may be obtained through this (rite).

8. "Thereof the Agnishtoma is the first day ; next the Ukthya ; the next Atirátra ; the next Ukthya ; the next Agnishtoma : thus it is hedged on either side by the Ukthya and the Agnishtoma.

9. "Yavamadhya are these five nights, [that is like a barley-coon stoutest in the middle and tapering on either side, meaning that the most important day is in the middle ; or as the commentator has it, the penance of

of food.] These regions are verily the Purushamedha; these regions have light on either side—Agni on this (side), and the sun on the other (side). In the same way it (the Purushamedha) has on either side, the food of light and the Ukthya. The soul is Atirâtra; and since the Atirâtra is hedged in on both sides by the two Ukthyas, therefore is the soul nourished by food. And since the thriving Atirata is placed in the middle day, therefore is it Yavamadhya. He who engages in this rite has none to envy him, or to grow inimical to him. He who knows this suffers not from envy or enmity.

10. "Of that Purushamedha this region is the first-day. (Of this region the spring season (is the chief). That which is above this region, the etherial region, (*antariksha*) is the second day; of that the summer is the season. The etherial region is its third day. Of the etherial region the rainy and the autumn are the seasons. That which is above the etherial region, the sky, (*Diva*), is the fourth day; of it the dewy is the season. The heaven is its fifth day; of that heaven the winter is the season. This much is the celestial account of the Purushamedha."

11. "Now for its spiritual relations. Initiation (*Protishthá*) is its first day. Initiation is the spring season. That which is above it and below the middle is the second day; of that the summer is the season. The middle is the middle day. Of the middle day the rainy and the autumn are the seasons. That which is above the middle day and below the head or last day is the fourth day; thereof the dewy is the season. That which is the head is the fifth day; the season of this head is the winter. Thus verily these regions, the year, and the soul constituted the Purushamedha. All these regions, the whole year, the whole soul, the whole Purushamedha are for the attainment and subjugation of everything.

(Section 2.) 1. Now, whence the name Purushamedha? These regions verily are *Pur*, and He, the Purusha, who sanctifies this (*Pur*) sleeps (*sete*) in this abode (*Puri*) and hence is he named Purusha (*Puri* and *sete* = Purusha). To him belongs whatever food exists in these regions; that food is (called) *medha*; and since his food is *medha*, therefore is this Purushamedha. Now since in this (rite) purified males are sacrificed (*álabhate*,) therefore verily is this a Purushamedha.

2. These (males) verily are sacrificed (*álabhate*) on the middle day. The etherial region is the middle day; the etherial region is verily the abiding place of all living beings. These animals are verily food; the middle day is the belly, and in that belly is that food deposited.

3. They are sacrificed by ten and ten. Ten syllables are comprised in (each foot of) the Virát (metre); the Virát is complete food, for the attainment of complete food.

4. Eleven tens are sacrificed. Eleven syllables are comprised in the Trishtup (metre); the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup, the institutor of the sacrifice destroys the sin within him (lit. in the middle).

5. "Forty-eight (animals) are sacrificed at the middle post. Forty-eight syllables are comprised in the Jagati (metre); the animals belong to the Jagati (metre); by the Jagati are animals bestowed on the Yajamána.

6. "Eleven eleven at the other (posts). Eleven syllables are comprised in the Trishtup; the Trishtup is the thunderbolt,—it is vigour. With the thunderbolt and vigour of the Trishtup should the institutor of the sacrifice destroy the sin around him.,

7. "Eight best ones are sacrificed. Eight syllables

8. "They (the sacrificial animals) belong to Prajápati. Brahma is Prajápati; Prajápati belongs to Brahma; therefore do they (the animals) belong to Prajápati.

9. "He (Prajápati, *i.e.*, Brahma, here meaning the priest so named) having sanctified the animals, offers, for the gratification of avitá, three oblations with the Sávitrí verses beginning with *Deva savitus tatsavitur*, &c. He (Sávitá), gratified thereby, produces these men, therefore are these men sacrificed.

10. "A Bráhman is sacrificed to Brahma. Brahma is verily Bráhman; Brahma thrives through Brahmana. To the Kshatriya (divinity) a (person of the) Rájanya (caste), (should be sacrificed). The Kshatriya is verily Rájanya. The Kshatra thrives through a Kshatra. To the Maruts a Vais'ya (should be sacrificed). The Vis'a is the Maruts. The Vis'as thrive through the Vis'as. To Tapas (the presiding divinity of penances), S'údra (should be sacrificed). Tapas is verily S'údra. Tapas thrives through Tapases (works of penance). Even as these gods thrive through these animals (victims) so do they, thriving, cause the institutor of the sacrifice to thrive in all his wishes.

11. "Offers oblation with butter. The butter is verily vigour. Through that vigour, vigour is given to this (institutor of the sacrifice). Offerings are given with butter, which is the gods' most favourite glory; and since butter promotes their favourite glory, they, thriving, cause the institutor of the sacrifice to thrive in all his wishes.

12. "The persons appointed. The Brahmá, from the south, praises the great male Náráyana, with the sixteen Rick verses beginning with *Sahas ras'irsha*, &c. (the Purusha-sukta), for verily the whole of the Purushamedha is sixteen-membered for the attainment of everything, and for the subjugation of everything; and he is praised with the words 'Thus thou art, thus thou art.' In this way he is worshipped for certain. Now, as it is, this is said about it, the animals are consecrated by turning a flaming brand round them, but left unslaughtered" (*asanjnaptah*). [Kátyáyana explains that the Bràhmans, &c., are let loose, like the *Kápinjala* bird at the Asvamedha sacrifice.—*Kapinjaládi-vadutsrijanti Bráhmanádin*; and his commentator adds, "after a flaming brand has been turned round them:" *paryagnikritánutsrijantityarthah*.

13. "About this; speech (*vách*) uttered this; 'O male grieve not if you remain here; a male will eat a male.' Thus, those who have the flaming brand turned round them were let loose, oblations of butter are offered to the several divinities; and thereby were the divinities gratified; and thus gratified they confer all blessings on the worshipper." [Three oblations are offered to each of the divinities naming each, and followed by the word svábá].

14. "He offers oblations with butter. Butter is vigour; by that vigour verily vigour abides in this (worshipper, Yajamána).

15. "(This rite) is established (for the worshipper, Yajamána,) by the eleven (animals). Eleven-syllabled is the Trishtup. The Trishtup is the thunderbolt,—it is vigour. Through the thunderbolt and vigour of the Trishtup, the Yajamána destroys the sin within him.

16. "Abiding in the ceremony of Udayaniyá (Vide Asvalayána Sütra IV. 3. Kátyáyana VII, 1, 16.) eleven barren cows, such as are meet for Mitra, Varuna, the Visvedevas, and Vríhaspati, should be sacrificed (*álabhate*) for the attainment of these deities, and since those for Vrihaspati are the last, Vrihaspati is the same with Brahma, and therefore the Yajamána ultimately abides in Brahma," [Kátyáyana explains that three cows are to be slaughtered to Mitra and Varuna, three to the Visvedevas, and five to Vrihaspati].

17. "Now, why are there eleven? Eleven-syllabled is the Trishtup. The Trishtup is the thunderbolt,—it is vigour. By the thunderbolt and vigour of the Trishtup, the Yajamána destroys the sin within him. Threefold is the ceremony of Udavasániya; (Aitareya Bráhmana 8, 8,) it is a friend of the Yajamána.

18. "Now for the fees (dakshiná). Wealth acquired from [a conquered] country, excluding land, and wealth taken from Bráhmans, but including men (slaves), (wealth from) the eastern side (of the kingdom), along with slaves (should be given) to the Hotá (or reciter of Rig mantras). (Wealth from) the southern side (with slaves) to the Bráhman (the director); (wealth from) the western side (with slaves) to the Adhavaryu (Yajur Vedic priest); (wealth from) the northern side (with slaves), to the Udgátá (or singer of the Sáma hymns). According to their dues to the Hotrikas, (or junior priests)."

[The ellipses have been supplied from the Sütras of Kátyáyana by Dr. Rajendra Lala Mitra, as also the explanations within the square brackets.]

19. "Now, if a Bráhman performs the ceremony he should give (all his property) to the most learned. The Brahman includes everything; the knower of everything is included in everything; the Purushamedha includes everything; (and it is) for the attainment and subjugation of everything.

20. "Now, keeping to himself only his own self, and his (household) fire, and after praising the sun with the Uttara Nárayana hymn, looking at nothing, he should retire to a forest; thereby he separates himself from mankind. If he should like to dwell in a village, he should produce a fire by the rubbing of two sticks, and praising Aditya with the Uttára Nárayana hymn, return homé, and there continue to perform the rites he was used to, and which he is able to perform. He verily should not speak with every body; to him the Purushamedha is everything, and therefore he should not speak to all (kinds of persons); to those only whom he knows, who are learned, and who are dear to him, he may speak; but not to all." *Sat. Br.**

Dr. Rajendra Lala Mitra contends that all must admit that the above is "a modification of a prior rite in which the human victims were wholly or in part immolated. No other theory can satisfactorily account for its peculiar character, and the way in which it justifies itself. Probably the number originally sacrificed was few, and that when the rite became emblematic, the number was increased in confirmation of some liturgical theory, particularly as it did not involve any trouble or difficulty. But whether so or not, certain it is that at one time or other men were immolated for the gratification of some divinity or other in this rite or its prototype."

Dr. Mitra is also of opinion,† and we doubt not other scholars support him, that in the times of the composition of the Hymns, the human sacrifice, or the purushamedha, was a real one, and that in the period of the Satapatha Bráhmana it had been "divested of its hideousness and cruelty," and become emblematic. Dr. Mitra illustrates his position by the fact that the Vaishnavas of Bengal have, within the last five or six hundred years, replaced the sacrifice of goats and buffaloes, still given to Chandika or Kali by their co-religionists, by offerings of pumpkins and sugar-canes;

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* Indo-Aryans, Vol. ii. p. 101; also Sat. P. Br. vi. 2-1-2 ff.
† Do. Vol. ii. p. 102.

and other Vaishnavas give effigies of buffaloes in the place of the real living animals, on the occasion of the Durga púját; while others, we would suggest, in place of the old human sacrifice, give their hair and nails. A like substitution is observed in connection with horse sacrifices all over Bengal. And, curiously enough, it is seen in the practices of Muhammadans, who have been largely tainted with Hindu ideas. A Muhammadan, when illness is in his family, vows that in the case of recovery he will sacrifice a horse at the shrine or tomb of some noted Pir or saint. On recovery he consecrates a small horse effigy, in mud, to the said Pir, believing that the effigy will do in place of the horse. Devoting people to death by means of various kinds of effigies is a practice met with in various parts of the world, not excluding even obscure nooks in the British Isles.

In the Hindu horse sacrifices (*Asva-medha*) human beings were sacrificed. The Taittiriya-bráhmana gives the following story—

"Prajápati, having created all living beings, through affection entered within them. But afterwards he could not get out of them. He said, 'Whoever will extricate me from this confinement will become wealthy'. The Devas performed an Asvamedha and thereby extricated him; thus they became wealthy. Whoever performs an Asva-medha attains profusion of wealth by extricating Prajápati."

At the sacrifice here recommended 180 animals, of different kinds, were slaughtered to liberate Prajápati from his confinement, and the first of the 180 victims was a man.

"The institutor of the sacrifice immolates a man; the form of a man is like that of Virát, the type of the animated creation. By the immolation of the man is Virát immolated. Now Virát is food, and therefore through Virát food is obtained."

The horse, the cow, the goat and other animals are ordained to be immolated in almost the same words; everywhere using the verb *álabhate*. Dr. Mitra concludes his account of human sacrifices as found in the Bráhmanas with the following paragraph and with the quoting of it we conclude this part of our subject:—

"Apart from the Purushamedha and the Asvamedha, the Satapatha Bráhmana, in adverting to the offering of animal sacrifice generally, and enumerating separately the horse, the cow, the goat, &c., has a verse which is remarkable for the manner in which the human victim is therein referred to. It says—'Let a fire offering be made with the head of a man. The offering is the rite itself (*yajña*); therefore does it make a man a part of the sacrificial animals; and hence it is that among animals man is included as a sacrifice. Whoever offers an oblation with the head, to him the head gives vigour.' The commentator explains that by the term, *purusha sírsa*, 'man's head', a man is understood, a part being, by a figure of speech, taken as equivalent to the whole."*

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* Dr. Rajendra Lala Mitra's *Indo-Aryans*, Vol. ii. p. 104.

CHAPTER VI.

THE COW AND BOVINE SACRIFICES.

The cow in the Brahmanas.

The cow occupies a unique position in modern Hinduism, not simply from the domestic point of view, where she reigns supreme, more so than 'grumphie' or the potatoe does in the Irish cabin; but also from the political, for the Cow question is one of great anxiety to those who are responsible for the peace and good government of the country; and still more so, from the religious standpoint, for reverence for the cow is the most universal trait or feature in any definition that can be given of Hinduism.* It is of importance, as well as interest, to know what the hoary records before us say in regard to her. And just as of the creation generally so also of that of the cow, it must be noted that in the Brahmanas we have more than one account of it, neither of which bears much resemblance to the evolution theories of modern science or to that in the first two chapters of Genesis. We have also in these ancient records of the Aryan family explanations, historical, of the cow's milk and skin, as also of her hoofs, and horns, or her hornless condition, as the case may be; then her vigour and her eating capacity must come in for notice. We confine ourselves, however, in each case to the representations found on these points in the Brahmanas themselves.

The slaughter, sacrifice and eating of her flesh must receive very special treatment at our hands as of great interest from both the Hindu and the Christian standpoint. But first as to the creation of the cow.

The creation of the cow.

In connection with a description of the nature and origin of Agni, in the Satapatha Brahmana (ii. 2.4. 1 f.), we come upon the following as to the nature and origin of the cow:—

1. "Prajapati alone, indeed, existed here in the beginning. He considered, 'How may I be reproduced?' He toiled and performed acts of penance. He generated Agni from his mouth; and because he generated him from his mouth, therefore Agni is a consumer of food; and, verily, he who thus knows Agni to be a consumer of food, becomes himself a consumer of food .....

12. When they had sung praises, they went towards the east saying, 'We will go back thither!' The gods came upon a cow which had sprung into existence. Looking up at them, she uttered the sound 'hin.' The gods perceived that this was the 'hin' of the Saman (melodious sacrificial chant); for heretofore their song was without the 'hin,' but after that it was the real Saman. And as this same sound, 'hin' of the Saman, was in the cow, therefore, the latter affords the means of subsistence; and so does he afford the means of subsistence whosoever thus knows that 'hin' of the Saman in the cow.

13. They said, 'Auspicious, indeed, is what we have produced here, who have produced the cow; for, truly, she is the sacrifice, and without her no sacrifice is performed; she is also the food, for the cow, indeed, is all food.' This word '*go*' (Sanskrit for *cow*) then, is a name of those cows, and so it is of the sacrifice; let him therefore repeat it, saying 'good, excellent!' and, verily, whosoever, knowing this, repeats it, as it were, saying, 'good, excellent!' with him those cows multiply, and the sacrifice will incline to him."

The following, which we reproduce also from the Satapatha Brahmana, though very brief, seems scarcely consistent with that just given:—

"Prajapati alone was here at first. He desired 'May I create food, may I be reproduced!' He fashioned animals from his vital airs, a man from his soul (mind), a horse from his eye, a cow from his breath, a sheep from his ear, and a goat from his voice." S. B. E. Vol. xli. p. 420. Sat. P. Br. vii. 5. 2. 6.

The nature and origin of cow's milk.

Professor Max Müller and his collaborateurs in the preparation and publication of the Sacred Books of the East, have been charged with the suppression of some of the worst stories in the Brahmanas. That cannot be said in regard to the explanation and origin of the cow's milk, here hesitatingly reproduced. It forms a continuation of the second story of the creation of the cow given above:—

"15. Now Agni coveted her: 'May I pair with her,' he thought. He united with her, and his seed became that milk of hers: hence, while the cow is raw, that milk in her is cooked (warm); for it is Agni's seed; and therefore also, whether it be in a black or in a red cow, it is ever white, and shining like fire, it being Agni's seed. Hence it is warm when first milked; for it is Agni's seed.

"16. They said 'Come let us offer this up!'—'To whom of us shall they first offer this?' said the gods.—'To me!' said Agni. 'To me' said that blower (Vâyu, the wind-god).—'To me!' said Sürya (the sun-god.) They did not come to an agreement; and not being agreed they said, 'Let us go to our father Prajapati; and to whichever of us he says it shall be offered first, to him they shall first offer this.' They went to their father Prajapati, and said, 'To whom of us shall they offer this first?'

"17. He replied, 'To Agni: Agni will forthwith cause his own seed to be reproduced, and so you will be reproduced.' 'Then to thee,' he said to Sürya; 'and what of the offered milk he then is still possessed of, that shall belong to that blower (Vâyu)', and, accordingly, they in the same way offer this milk to them till this day; in the evening to Agni, and in the morning to Sürya; and what of the offered milk he then is still possessed of, that indeed, belongs to that blower.

"18. By offering, these gods were produced in the way in which they were produced, by it they gained that victory which they did gain: Agni conquered this world, Vâyu the air, and Sürya the sky. And whosoever knowing this, offers the Agnihotra, he indeed is produced in the same way in which they were then produced, he gains that same victory which they then gained." S. B. E., vol. xii. pp. 325-7. Sat. P. Br. ii. 2.4.18.

We hesitated about giving this story, but by our keeping the fist closed on such, the reader would have a defective impression of

vati, the mother of gods and men, was sacred and yet was *the* sacrifice.

More pleasing is it to read in the Taittirya Brahmana—

"That a calf extorted a promise from certain sacrifices not to milk a cow within the first ten days after calving, and to let the calf suck for a fifth of the day after milking, and that for all time the promise has been honoured" Tait. Br. ii. 1. 1. 4.

Silence is enjoined when commencing to milk the cows, as also during that interesting process; Sudras are not on any account to be allowed to take part in milking for the Agnihotra ceremony. Tait. Br. iii. 2. 3. 14. 26.

The cow's skin.

The account given of the glossy skin may, being short, be here reproduced for the sake of completeness.

"That same skin which belongs to the cow was originally on man. The gods speak, 'Verily the cow supports everything here on earth; come, let us put on the cow that skin which is now on man: therewith she will be able to endure rain and cold and heat.' Accordingly having flayed man, they put that skin on the cow, and therewith she now endures rain and cold and heat. For man was indeed flayed; and hence wherever a stalk of grass or some other object cuts him, the blood trickles out. They then put that skin, the garment, on him; and for this reason none but man wears a garment, it having been put on him as his skin. Hence also one should take care to be properly clad, so that he may be completely endued with his own skin. Hence also people like to see even an ugly person properly clad, since he is endued with his own skin. Let him then not be naked in the presence of a cow, for the cow knows that she wears his skin and runs away for fear lest he should take the skin from her. Hence also cows draw fondly near to one who is properly clad." Sat. P. Br. iii. 1. 2. 16.

The story is instructive as showing that though the cow was sacrificed, yet she was sacred. There is no inconsistency between the cow being sacred and her being sacrificed and eaten. On great occasions the tribe's totem in the tribal religions was slaughtered, sacrificed and eaten, in order that strength, and renewed union with it, might be acquired by partaking of its flesh and blood.

The cow's hoofs and horns.

The Aitareya Brahmana professes to explain how cows got divided hoofs, and how some of them have horns and others are polled. Here it is under the name of "cow's walk."

"The cows being desirous of obtaining hoofs and horns, held a sacrificial session. In the tenth month of their sacrifice, they obtained hoofs and horns. They said, 'We have obtained fulfilment of that wish for which we underwent the initiation into the sacrificial rites. Let us rise, the sacrifice being finished.' When they arose they had horns. They, however, thought, 'Let us finish the year,' and recommenced the session. On account of their distrust, their horns went off; and they consequently became hornless. They, continuing their sacrificial session, produced vigour. Thence after sacrificing for twelve months, and having secured all the seasons, they rose again at the end. For they had produced the vigour to reproduce horns

and are beautified (decorated) by all. He who has such a knowledge, makes himself beloved by every one, and is decorated by every one."*

The cow sacrificed and eaten.

One of the lowest and earliest forms of religion is known as Totemism, a word first used in connection with the religious beliefs and practices of the red Indians of North America. It signifies that social and religious phase of thought and life in which a lower animal is held sacred and worshipped as the parent of the tribe, and while ordinarily too sacred to be eaten or in any way injured, is, on great occasions, as on the eve of great battles or other great undertakings, marriages, funeral ceremonies, and the arrival of highly distinguished guests, sacrificed and feasted on. This was done in the belief that thus members hitherto outside the tribe might be introduced into it for the first time, as in the case of brides in marriages, or additions from other tribes; or persons reintroduced as in the case of those who had been excommunicated or outcasted. It was also believed that by partaking of the sacred animal, not only would the defilement of the outsider and the outcaste be removed, but that superhuman vigour, energy and power would be conferred on the members of the clan, caste or tribe who partook of the sacred animal. *Prayaschitta*, or the partaking of the five products of the cow, as a penance or expiation, it is believed, thus originated, after the slaughter of her had ceased.

Hospitality was the rule of life among ancient Aryans, and guests were received with great ceremony. The fact that a guest and one for whom a cow was killed was called by the one word *goghna* is significant of the other fact that by partaking of the flesh of the sacred animal he was for the time being made a member of the caste, clan or tribe. The heaven of Krishna is *Go-loka*, the 'cow-world.' There are many reasons for believing that the cow or bull was a totem of the Aryans on and before their arrival in India. To this day very marked traces of this form of religion is met with in India. In Vedic times all these traits of Totemism were found concentrated in the cow-worship.

It was so before Hindu Aryan and Iranian had fought and separated—as to this day the cow remains sacred to both sections of the original tribe. This is seen from the place the cow fills in the most ancient of the Parsi as well as of the Hindu scriptures. In the former she is regarded as the first, and for some time the sole inhabitant of the earth. Having been slain by the evil one, all kinds of profitable fruit were produced from her body, while her soul went direct to heaven, where she complained that the world was now left unprotected and would be destroyed by the evil one. Here the office of the totem is clearly described. It is to

* Aitareya Brahmana, iv. 3-17. Haug, vol, ii. p. 287. It is an Indian custom preserved to this day to decorate cows, especially on the birth-day of Krishna.

protect and to help, so that no evil befalls its clients. She is besides the 'mother of all.' In the Avesta there are prayers to be offered to the cow, and others to be repeated on drinking the cow's urine. Yasht invokes the cow which was specially worshipped by the heroes of antiquity. She is also called Dravaspa, or 'one which keeps horses in health.' In the 9th chapter of the Vendidad of the Avesta, the purificatory power of the cow's urine is dwelt upon. It is declared to be a panacea for all bodily and moral evils. It is drunk as well as applied externally.

Urine of the bull or cow, called *nirang*, is brought to Parsi houses every morning, and a small quantity of it is applied to the face, hands, and feet. In greater purifications some of the liquor is sipped. For special purification, *nirang* is obtained from a white bull, kept in the fire temple at Oodwara, near Sanjan, the first place where the Parsis landed in India.*

All this is totemistic and corresponds with what may be met with in the wilds of the American forests and prairies, the back bush of Australia, or in Central Africa, to this day.

The Satapatha Brahmana is one of the latest or newest of the Brahmanas; hence under the influence of Buddhistic ideas we find in it this hesitating deliverance as to the eating of the sacred animal, iii. 1.2.3 :—

"Let him not eat the flesh of either the cow or the ox; for the cow and the ox doubtless support everything here on earth. The gods spake, 'Verily, the cow and the ox support everything here: come, let us bestow on the cow and the ox whatever vigour belongs to other species!' Accordingly they bestowed on the cow and the ox whatever vigour belonged to other species of animals; and, therefore, the cow and the ox eat most. Hence were one to eat the flesh of an ox or a cow, there would be, as it were, an eating of everything, or, as it were, a going on to the end. Such a one, indeed, would be likely to be born again as a strange being, as one of whom there is evil report, such as 'He has expelled an embryo from a woman,' 'He has committed a sin;' let him, therefore, not eat the flesh of the cow and the ox. Nevertheless, Yajnavalkya said, 'I, for one, eat it, provided that it is tender.'"†

The practice of eating the flesh of the sacred animal was dying out, it will be observed, not because of its sacredness or its usefulness, but under the influence of some ideas connected with the doctrine of transmigration and of the supernatural character of the eating. Still the compiler, Yajnavalkya, would continue to eat, because of the strength thus communicated, 'provided it was tender.'

The usefulness of the cow was, of course, acknowledged, as in the following account of the sale of a cow for king Soma; but it was not her usefulness which made her sacred :—

"He bargains for the king, Soma; and because he bargains for the king, therefore any and every thing is vendible here. He says, 'Soma-seller, is thy king Soma for sale?' 'He is for sale,' says the Soma-seller.—'I will buy

him of thee!' 'Buy him!' says the Sôma-seller.—'I will buy him of thee for one-sixteenth of the cow',—'King Soma surely is worth more than that!' says the Soma-seller,—

"'Yea, King Soma is worth more than that; but great, surely, is the greatness of the cow', says the Adhvaryu priest. 'From the cow comes fresh milk, from her boiled milk, from her cream, from her sour curds, from her sour cream, from her curdled milk, from her butter, from her ghee, from her clotted curds, from her whey. I will buy him of thee for one hoof!' *—'King Soma surely is worth more than that!' says the Soma-seller.—'Yea, king Soma is worth more than that, but great, surely, is the greatness of the cow', replies the Adhvaryu; and having each time enumerated the same ten virtues, he says, 'I will buy him of thee for one foot,'—'for half the cow',—'for the cow!'—'King Soma has been bought!' says the Soma-seller, 'name the kinds!'.

"The Adhvaryu says, 'Gold is thine, a cloth is thine, a milch cow is thine, a pair of kine is thine, three other cows are thine!' And because they first bargain and afterwards come to terms, therefore about any and everything that is for sale here, people first bargain and afterwards come to terms. And the reason why only the Adhvaryu enumerates the virtues of the cows, and not the Soma-seller those of the Soma is, that Soma is already glorified, since Soma is a god. And the Adhvaryu thereby glorifies the cow thinking, 'Seeing her virtues, he shall buy her!' This is why only the Adhvaryu enumerates the virtues of the cow, and not the Soma-seller those of the Soma. And as to his bargaining five times:—the sacrifice being of equal measure with the year and there being five seasons of the year, he thus obtains it, in five divisions, and therefore he bargains five times."†

The above is a true picture of what goes on in every Hindu fair, market and shop, even to this day. But that the compilers of the Satapatha Brahmana approved of the cow sacrifice is apparent from more than one passage in the Brahmana before us. We quote the following from v. 1.3.3, a chapter headed 'Animal Victims', as translated by Prof. Julius Eggeling:—

"Thereupon he seizes a spotted sterile cow for the victorious Maruts; for the spotted sterile cow is this earth: whatever food, rooted and rootless, is here established on her, thereby she is a spotted cow. Now, he who offers the Vajapeya wins food, for Vajapeya doubtless means the same as anna-peya [food and drink]; and the Maruts are the peasants, and the peasants are food for the noble. 'wo the victorious Maruts!' he says, even for the sake of victory. It is difficult to obtain an invitatory and offering prayer containing the word 'Victorious:' if he should be unable to obtain such as contain the word 'Victorious', any other two verses to the Maruts will do. Difficult to obtain also is a spotted sterile cow: if he cannot obtain a spotted sterile cow, any other sterile cow will do.

"The course of procedure thereof is as follows: when the Hotri recites after the Mahendra libation, then let them proceed with the offering of her omentum (or caul ‡), for that, the Mahendra, is Indra's special libation; and

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* *i. e.*—One-eighth of a cow, each foot consisting of two hoofs or toes.

† S. B. E. Vol. xxvi. pp. 69-70. *Satapatha Br.* iii. 3. 3. 1 ff.

‡ The caul is a fatty membrane within which the fœtus or the intestines are enclosed. There is a good deal of superstition about it even in Europe to this day. "A person possessed of a *caul* may know the state of health of the party who was born with it." Grose's *Popular Superstitions*. It was, and to a less extent still is, thought to bring luck to its owner and was specially sought after by sailors as a sure preservative against drowning. Cassell's *Ency. Dic.*, word *caul*: Thomas Hood's

his also are the Nishkevalya-stotra and Nishkevalya shastra. Now the sacrificer is Indra: thus he thereby puts strength into the sacrificer in the very middle of the sacrifice: that is why they should proceed with her omentum at that particular time. They cook the portions in two lots. Of the one lot thereof, after making an under-layer of ghee in the guhu spoon, he makes two cuttings from each portion, bastes them once, and replenishes with ghee the empty places of the cuttings. Thereupon he makes one cutting from each into the *upabhrit* spoon, bastes them twice, but does not replenish the places of the cuttings. Now when of the one lot of portions he makes two cuttings from each, thereby that sterile cow becomes whole: and then he proceeds with those portions, thereby he wins the divine race. He then presents the other half to the human kind: and thereby he wins the human kind (people, *vis*)."

See the abject veneration of King Dilipa to the cow in *Raghu-vansha*, cantos i, ii. The cow has, all along from Vedic times to the present day, occupied a most important place in funeral ceremonies, and more especially the fat of the cow in ancient times and fat cows in modern days. In the Ait. Br. iii. 32. we read:—

"The Yâjyâ verse for the offering of Charu (oblation) to Soma is—'Associate with the Fathers, thou, O Soma, hast spread thyself abroad through earth and heaven' (R.-Veda viii. 48-13); it contains the word '*Pitars*' *i.e.* 'Fathers.' This Charu is an oblation to the dead Soma. The priests kill the Soma when they extract its juice. This oblation of Charu is therefore the cow which they are wont to kill when the body of a sacrificer is laid on the funeral pile. For this Charu oblation has, for the Soma, the same significance as the cow sacrificed at the funeral pile for the Fathers."

The cow's fat was taken out of her and the face of the dead or dying was smeared with it before cremation. She was regarded as, and also called, "the boat" by which the dead was carried across the flood and landed in heaven. The ceremony was called *anustarani gauh* i. e. "a cow put down *after* accompanying the dead to the other world." See *Asv. Grihya Sutra* 4. 3. I am informed by Pundit Satyavrata Samasrami, the editor and Bengali translator of many of these Brahmanas, that the cow as described in some of these Brahmanas was killed by a blow on the side of the head and neck.

Here is another explanation of the reverence given to the cow from the Satapatha Brahmana, and an explanation which is in full accord with Totemism:—

"When Varuna was consecrated, his energy, his vigour, departed from him. Probably that collected essence (life-sap) of the waters wherewith they were sprinkling him, drove out his energy, his vigour. He found it in the cattle, and because he found it in them, therefore cattle are an object of respect.....He (the king, the sacrificer seeking for vigour) stops the chariot in the midst of the cows, with the words, 'May we obtain by the mind!' For it is by the mind that everything here, that is obtained, is obtained; and by the mind therefore, he now obtains: therefore he says, 'May we obtain by the mind'. He then touches a cow with the end of the bow, with the words 'Together with energy!'—energy means vigour, kine: it is energy, vigour he thereby takes to himself. And he adds, 'I overpower them, I seize them!' Now as to why he stops amidst the cows of his relative,—whatever is tending away from a man, be it either fame or anything else, that passes over to his

relative foremost of all;—that energy or vigour, he now takes again from his relative to himself: that is why he stops amidst the cows of his relative."*

It is true that traces may be found here of the products of the cow taking the place of her flesh—hence we read in the conclusion of the chapter from which the above is extracted:—

"In front of the Mitra-Varuna's hearth the dish of curds for Mitra and Varuna has been deposited. He draws down to it his (the sacrificer's) two arms, with, 'I draw you down the arms of Indra, the doer of mighty deeds.' Now curds are the essence of cattle: hence it is to the essence of cattle that he thereby brings down his arms. And as to its being for Mitra-Varuna, it is because Mitra and Varuna are the two arms."†

In this same chapter there is a verse from the Rig-Veda, x. 40, 5, in which the divine Dadhikras is called "cow-born", or as translated by Mr. Griffith "born of kine."

It must be admitted that in these Brahmanas there are passages bearing on the cow, as on other subjects, the full purport of which it is difficult, if not impossible, to understand. Take the following as an illustration. It is from the Satapatha Br. vii. 5.2.42:—

"And the last five are the Khandasyah (the metres' bricks);—the metres are cattle, and cattle is food; or rather the flesh of cattle is food, and the flesh has departed from these victims: he therefore puts the flesh on those cattle when he lays down the Khandasyah. He places them close to the victims: he thereby puts the flesh close to the bones of the cattle. The Apasyah are inside, the Khandasyah outside; for the water is inside, and the flesh outside. As to this they say, 'If there are that water and that flesh, where then is the skin, and where is the hair?' Well, the skin of cattle is food, and the hair of the cattle is food; and when he lays down the Khandasyah, that is the skin of the victims, that is their hair."‡ Sat. P. Br. vii. 5. 2 43.

Under the heading 'Victims' Heads', in this same chapter (vii. 5.2), the heads of men, horses, cows, &c. are referred to somewhat mysteriously. The chapter begins with the words:—

"He puts the heads of the victims in the fire-pan, the heads of the victims being animals or cattle, it is animals he thus puts thereon. He puts them in the fire-pan;...the pan being these worlds, and the heads of the victims being beasts, he thus puts animals in these worlds; whence there are animals in these worlds. And as to why he puts the heads in the fire-pan;—the fire-pan being a womb, and the heads of the victims being animals, he thus establishes the animals in the womb; hence animals, though being eaten and cooked, do not diminish, for he establishes them in the womb .....and again why he puts the heads of the victims therein.....He (the priest) then lifts up the human head—he thereby exalts it—with, 'Giver of a thousand thou art: for a thousand thee!' a thousand means everything, thus, 'The giver of everything for everything I bestow thee!' He then puts the heads in the fire-pan, first that of the man—having taken possession of the man by strength he sets him up;—the man in the middle; on both sides the other victims: he thus sets the man as the eater in the midst of the cattle; whence man is the eater in the midst of the cattle....The bull and he-goat on the right (south) side...The head of the man he places on the

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* S. B. E. vol. xli. pp. 98-100; Sat. P. Br. v. 4.3. 2ff.
† Ibid, p. 105. ‡ S. B. E. vol. xli. p. 414. Sat. P. Br. vii. 5. 2. 42.

milk*—milk means cattle...Then on the right side the head of the bull, with 'The imperishable, red drop,' the drop doubtless is Soma...and that bull is the same as the imperishable Soma...He then offers on the human head,—sacrifice is offering; he thus makes man the one among animals fit to sacrifice...whence man alone among animals performs sacrifice...Then that head of the bull, with, 'This thousand-fold, hundred-streamed well—' for a thousand-fold hundred-streamed well he, the bull (cow), indeed, is:—' Extended in the middle of the flood,' the flood doubtless are these words: thus subsisted upon in these worlds;—'the inexhaustible milking ghee for man'—for ghee this inexhaustible cow indeed milks for man.† Sat. P. Br. vii. 5. 2. 1 ff.

The Brahmana then proceeds to state in the same manner in regard to the heads respectively of the sheep and the he-goat, with a good deal of repetition about the metres being cattle, and cattle food, or 'rather the flesh of cattle is food,' and that the flesh was departed from these victims; all which imply the slaughtering and eating of the victims, including the sacred bull or cow.

Flesh was considered the best food. The Satapatha Brahmana says: *Etad u ha vai paramam annadyan yan mansam*: Indeed the best food is flesh, xi. 7, 1, 3.

Going back from the Satapatha Brahmana to the more ancient Taittiriya Brahmana, that of the Black Yajur Veda, 'that grand store-house of Vedic rituals which affords the fullest insight into the religious life of ancient India,' as Dr. Rajendra Lala Mitra calls it, we find mention made of "scores of different ceremonies, which required the meat of cattle for their performance; and considerable stress is laid on the kind and character of the cattle which should be slaughtered for the supply of meat for the gratification of particular divinities." (*Indo-Aryans*, vol. i, pp. 361-3, 374-6).

"Thus, among the *Kāmya Ishtis*, or minor sacrifices with special prayers (B. III, C. viii), we have to sacrifice a dwarf ox to Vishnu; a drooping-horned bull with a blaze on the forehead to Indra as the author of sacrifices or as the destroyer of Vitra; a thick legged cow (*Prishnisaktha*) to the same as the regent of wind; a white-blazed drooping-horned bull to the same, as the destroyer of enemies, or as the wielder of the thunderbolt; a barren cow to Vishnu and Varuna; a cow that has lately miscarried to Aushabhayah; a bull that has been already sanctified at a marriage or other ceremony to Indra and Agni; a polled ox to Brahmanaspati; a black cow to Pushan, the cow that has brought forth only once to Váyu; a brown ox to Indra, the invigorator of our faculties; a speckled or piebald ox to Sávita; a cow having two colors to Mitra and Varuna; a red cow to Rudra; a white barren cow to Súrya; a white ox to Mitra; a cow that has miscarried from taking the bull unseasonably to Váyu; a cow fit to conceive to Bhaga, &c., &c. In a rule in connexion with the Asvamedha, the same authority lays down that sacrificial animals should differ in caste, colour, age, &c., according to the gods for whom they are designed.‡

"In the larger ceremonies, such as the Rájasúya, the Vájapeya, and the As'vamedha, the slaughter of cattle was an invariable accompaniment. Of the first two, the Gosava formed an integral part, and it ensured to the performer independent dominion in this world, and perfect freedom in the

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* The fire-pan was partly filled with sand and milk (vii. 1. 1. 41, 44.)

† S. B. E. vol. xli. pp. 400—410. ‡ Taittiriya Bráhmana, III, p. 658.

next to saunter about as he liked, even as the cow roams untrammelled in the forest.*

"In its account of the As'vamedha, the Taittiríya Bráhmana recommends 180 domestic animals to be sacrificed, including horses, bulls, cows, goats, deer, Nílgaos,† &c. A number of wild animals were, likewise, on such occasions, brought to the sacrificial posts, but they were invariably let loose after consecration. The authority, however, does not distinctly say how many heads of cattle were required for the purpose; the number perhaps varied according to the exigencies of the guests, among whom crowned heads with their unwieldy retainers formed so prominent a part, and whose requirements were regulated by a royal standard. But even the strictly ceremonial offering was not, evidently, completed with a solitary cow or two. Out of the 'ten times eighteen' heads required, a great many must have been bulls, cows and heifers of diverse colours and ages.

"The Bráhmana notices another ceremony in which a large number of cattle were immolated for the gratification of the Maruts and the enjoyment of their worshippers. This was called the Panchas áradiya sava, or the 'quinquennium of autumnal sacrifices.' It evidently held the same position in ancient India which Durgapuja does in the liturgy of the modern Hindus. It used to be celebrated, as its name implies, for five years successively, the period of the ceremony being limited to five days on each occasion, beginning with the new moon which would be in conjunction with the Visákhá constellation. This happened in September or October. The most important elements of the ceremony were seventeen five-year old, humpless, dwarf bulls, and as many dwarf heifers under three years. The former were duly consecrated, and then liberated, and the latter, after proper invocations and ceremonial observances, immolated; three on each day, the remaining two being added to the sacrifice on the last day, to celebrate the conclusion of the ceremony for the year. The Tándya Bráhmana of the Sáma Veda notices this ceremony, but it recommends cattle of a different colour for each successive year. According to it the 7th or 8th of the waxing moon in Asvina for the first year, and the 6th of Kártika for the following years were the more appropriate for it. The origin of the *Yajna*, according to a Vedic legend, is due to Prajápati. Once on a time he wished to be rich in wealth and dependents; 'he perceived the *Panchas aradíya*; he seized it, and performed a sacrifice with it, and thereby became great in wealth and dependents.' 'Whoever wishes to be great,' adds the Veda, 'let him worship through the Pánchasaradíya. Thereby, verily, he will be great.'‡ Elsewhere it is said that this ceremony ensures thoroughly independent dominion, and that a sage of the name of Kándama attained it through this means."

The Taittiriya Brahmana is silent as to what should be done with these different parts, but the Gopatha Brahmana of the Atharva Veda supplies the omission.§ It gives in detail the names of the different individuals who are to receive shares of the meat for the parts they take in the ceremony. The total number of shares into which the carcase is to be divided is thirty-six, and the following persons are to receive one or more shares, each, *viz*:—

"The Prastátá is to receive the two jaws along with the tongue; the Partihartá, the neck and the hump; the Udgátá, the eagle-like wings or briskets; the Adhvaryu, the right side chine with the shoulder; the Upagátá, the left chine; the Pratiprasthátá, the left shoulder; the Brahmá and the wife of the

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* Taittiríya A'ranyaka.
† Taittiriya Bráhmana, II, 651.
‡ Tait. Bráhmana, II, 2.
§ Indo-Aryans, vol. i. p. 374.

Rathyá, the right rump; the Bráhmanáchchhansi, the right hip lower down the round; the Potá, the thigh (leg); the Hotá, the left rump; the Maitrávaruna, the left round; the Achchhávâka, the left leg; the Neshtá, the right arm (clod); the Sadasya, the left clod; the master of the house, the sirloin and some part of the abdomen (flank? *sada* and *anuka*), his wife, the loin or pelvic region, which she is to bestow on a Brahman; the Ágnidhra, the stomach (*vanishtu*), the heart, the kidneys, and the right fore leg (*váhu*;) the Atreya, the left leg; the householder who ordains the sacrifice, the two right-feet; the wife of the householder who ordains the sacrifice, the two left feet; and both of them in common, the upper lip; the Grávastut, three bones of the neck, (vertebra), and the *manirjá*, (whatever that be); the man who leads the cow, three other vertebræ and a half of the perineum; the Chamasádhvaryu, the bladder; the Subráhmanya, the head; the man who invites people to a Soma sacrifice, the hide."

Diverse imprecations are hurled against those who venture to depart from this order of distribution. Directions similar to these occur also in the Aitareya Brâhmana.

"Now follows the division of the different parts of the sacrificial animal (among the priests). We shall describe it. The two jawbones with the tongue are to be given to the Prastotar; the breast in the form of an eagle to the Udgâtar; the throat with the palate to the Pratihartar; the lower part of the right loins to the Hotar; the left to the Brahmâ; the right thigh to the Maitrâ-varuna; the left to the Brahmanáchhamsi; the right side with the shoulder to the Adhvaryu; the left side to those who accompany the chants; the left shoulder to the Pratipasthâtar; the lower part of the right arm to the Neshtar; the lower part of the left arm to the Potar; the upper part of the right thigh to the Achhâváka; the left to the Agnîdhra; the upper part of the right arm to the Atreya; the left to the Sadasya; the back bone and the urinal bladder to the Grihapati (sacrificer); the right feet to the Grihapati who gives a feasting; the left feet to the wife of that Grihapati who gives a feasting; the upper lip is common to both (the Grihapati and his wife), which is to be divided by the Grihapati. They offer the tail of the animal to wives, but they should give it to a Brâhman; the fleshy processes (*manikâh*) on the neck and three gristles (*kikasâh*) to the Gravastut; three other gristles and one-half of the fleshy part of the back (*vaikartta*) to the Unnetar; the other half of the fleshy part on the neck and the left lobe (*kloma*) to the slaughterer, who should present it to a Brâhman, if he himself would not happen to be a Brâhman. The head is to be given to the (Subrahmanyá), the skin belongs to him (the Subrahmanyâ) who spoke, *svah sutyam* to-morrow at the Soma sacrifice); that part of the sacrificial animal at a Soma sacrifice which belongs to Ilâ (sacrificial food) is common to all the priest; only for the Hotar it is optional.

"All these portions of the sacrificial animal amount to thirty-six single pieces, each of which represents the pâda (food) of a verse by which the sacrifice is carried up. The Brihatî metre consist of thirty-six syllables; and the heavenly worlds are of the Brihati nature. In this way (by dividing the animal into thirty-six parts) they gain life (in this world) and the heavens, and having become established in both (this and that world) they walk there.

"To those who divide the sacrificial animal in the way mentioned it becomes the guide to heaven. But those who make the division otherwise are like scoundrels and miscreants who kill an animal merely for gratifying their lust after flesh.

entrust (the sacret to any one.) But a supernatural being communicated it to *Girija*, the son of *Babhru*. Since his time men study it."—Haug, vol. ii. pp. 441-3. Ait. Br. vii. 1.

The luckiest recipients, remarks Dr. Mitra, were no doubt those who got the tongue, the hump, the rounds and the sirloin; but some of the inferior officers, such as those who got the feet, the bladder, and the like, could have made but poor use of their shares. That depended however on the power, superhuman for example as in the caul, which was believed to lie in the portion, or which it might exercise in the interests of the possessor. But however that might be all were, allowed plentiful libations of the Soma beer to wash down their shares of meat.

One great sacrifice, called the *Panchas-aradiya sava*, was celebrated every five years. At this seventeen young cows were immolated. "Whoever wishes to be great," says the Taittiriya Brâhmana, "let him worship through the Panchas-aradiya. Thereby, verily, he will be great."

Oxen were sacrificed, as well as cows. The Taittiriya Brâhmana as shown above prescribes—

"A dwarf ox to Vishnu; a drooping horned bull to Indra; a piebald ox to Savitri; a white ox to Mitra, &c."

CHAPTER VIII.

THE HORSE SACRIFICE.

Horse sacrifice.

As showing the importance ascribed to the Horse sacrifice mention may be made of the facts dwelt on in the Tait. Br. iii. 8, viz. that the Horse was to be sprinkled with water by the four principal priests, the Adhvaryu, with a hundred princes, standing on the west and facing the east; the Brahman, with a hundred Kshatriyas, standing on the north side and facing the south; the Hotar, surrounded by a hundred chariot drivers and heads of villages, standing on the east side and facing the west; and the Udgâtir, surrounded by a hundred of the mixed caste (born of Vaisya mother and Sudra father), standing on the south side and facing the north. There are a thousand mantras,—to be repeated on the drops of water as they trickle down from the body of the horse after it has been bathed; several epithets of the horse are repeated over his ears, &c. during the process of consecration; and mantras are repeated over and over again in delivering the horse to the care of a hundred princes clad in armour. 400 chiefs are made its guardians, and a hundred Kshatriyas on cars, well-armed,

and as many Sudras and Vaisyas. Ceremonies were performed every day during the year that the horse was allowed to roam about; on the eleventh month a stable or hut of the Asvatha wood was built, and therein he was fed with barley. Various other ceremonies took place, which our space will not allow us even to indicate, including the 33 offerings to Savita during the first day of his roaming, and the 31 sacrificial posts, 28 feet long, and the various sacrificial animals, wild and domestic, tied to the various posts, and the 21 fires or according to others 12 fires, necessary for the horse sacrifices. A discussion followed, as also the holding of his tail, the placing of a mare before him to make him neigh; hymns were prefaced with the offering of gold, the arranging of the other animals about the horse, including a polled ox, a Nilgai, 3 black-necked goats, 2 goats having lots of hair on their thighs, 2 others having white backs and another having a white spotted belly,—the total number of animals sacrificed on the occasion being 180 in batches of nine at a time. Then attention had to be directed to the colour, caste, &c., of the animals according to the gods for whom they are intended—three for each divinity—the fat of the three being offered together. Thereafter the horse, after being made to smell some water, is decorated with a thousand jewels strung with a gold wire by the wives of the institutor of the sacrifice, and anointed also by the same wives. The noble animal thus decorated and anointed is slaughtered over a blanket steeped in ghi, overspread by a piece of leather, and a mattress wrought with gold—a Saman being sung during the execution. Various other ceremonies follow. The dead body is addressed after it has been seven times circumambulated by the wife of the yajamána. This is followed by an address, partly to the wife and partly to the horse, both being covered together with a red cloth, when gold, silver and iron are brought; and there is an address for the skinning of the horse. The ceremonies are brought to a close by the repetition of mantras recited by the other wives of the institutor of the sacrifice, and a mantra to rectify the evil effects of imperfectly pronouncing these mantras, and the sprinkling of water on the principal wife. All this is followed by a section of 8 sub-sections in praise of sacrificing animals—headed by the human and the equine, cattle, goats and sheep, and ending with the horse sacrifice and the merit of knowing this. This section is preceded with an anecdote stating that on Prajapati creating the animal, and having entered it, he could not extricate himself. He therefore offered a profusion of wealth to those who would help him out of his difficulty. The Devas performed the horse sacrifice and thus helped him out. Then follows a section concerning the animals meet for the third day of the ceremony. These include nine white barren cows at the close of the third night; also two bullocks, black spotted kids, partridges and white herons, in all eleven in number. A part of the ceremony

consists of songs sung by two Brahmans, or, preferably a Brahman and a Kshatriya, the fee for which is two bulls yoked to a car and a hundred head of milk cows. Then there are expiatory offerings for diseases and other accidents which may have injured the value of the horse as a victim. A skin disease is specially mentioned. Another offering is for the horse longing for a mare, and yet another for his not having returned to the stable at night. Then of course there must be a feeding of Brahmans.

"There are both an animal and a sacrificial stake, for never do they immolate an animal without a stake. And as to why this is so:—well, animals did not at first submit thereto that they should become food, as they are now become food; for just as man here walks two-footed and erect so did they walk two-footed and erect. Then the gods perceived that thunderbolt, to wit, the sacrificial stake; they raised it, and from fear thereof the animals shrunk together and thus became four-footed, and thus became food, for they submitted thereto: therefore they immolate the animal only at a stake and never without a stake. Having driven up the victim and churned the fire, he binds it to the stake: And as to why this is so:—well animals did not at first submit thereto that they should become sacrificial food, as they are now become sacrificial food and are offered up in the fire. The gods secured them: even thus secured they did not resign themselves. They spake, 'Verily these animals know not the manner of this, that it is in fire that sacrificial food is offered, nor do they know that secure resort (the fire): let us offer fire into the fire after securing the animals and churning the fire and they will know that this truly in the manner of sacrificial food, this its resort; that it is truly in fire that sacrificial food is offered: and accordingly they will resign themselves, and will be favourably disposed to the slaughtering.' Having then first secured the animals, and churned the fire, they offered fire into the fire; and then the animals knew that this truly is the manner of sacrificial food, this its resort; that it is truly in fire that sacrificial food is offered. And accordingly they resigned themselves, and became favourably disposed to the slaughtering. And in like manner does he now offer fire into the fire, after securing the animal and churning the fire. The animal knows that this truly is the manner of sacrificial food, this its resorts; that it is truly in fire that sacrificial food is offered; and accordingly it resigns itself and becomes favourably disposed to the slaughtering. Therefore having driven up the victim and churned the fire, he binds it to the stake.

As to this they say, 'Let him not drive up the victim, nor churn the fire; but having taken the rope and straightway gone thither and put the rope round it, let him bind it.' Let him therefore not do this; for it would be as if he intended to commit secretly some lawless action. Let him therefore go round there. Then, taking a straw, he drives it up thinking, 'Having a companion, I will secure it; for he who has a companion is strong.' He takes the straw with (Vâg. S. vi. 7), 'Thou art a cheerer!' for a companion does cheer one; therefore he says, 'Thou art a cheerer.' 'The celestial hosts have approached the gods;' the celestial hosts, forsooth, are those beasts: 'They have submitted to the gods' he means to say when he says, 'The celestial hosts have approached the gods.' 'The considerate, best of leaders;' for the gods are wise: therefore he says, 'The considerate, best of leaders.'

'O Divine Tvashtri, settle the wealth,' for Tvashtri is lord of cattle, and wealth means cattle, it is with regard to those which did not submit that the

themselves submitted thereto that they should become sacrificial food, therefore he says, 'may the offerings be relished by thee!' 'Rejoice, ye prosperous!' for cattle are prosperous: therefore he says, 'Rejoice, ye prosperous.' 'O Lord of prayers, preserve our goods!' The Lord of prayer, forsooth, is the Brahmin; and goods mean cattle: thou which did not submit, the gods on that occasion enclosed with the Brahman on the farther side, and they did not pass over it. And in like manner does he now enclose them with the Brahman on the farther side, and they do not pass over it: therefore he says, 'O Lord of prayer, preserve our goods!' Having made a noose, he throws it over the victim. Now then as to binding itself.

Having made a noose, he throws it over the victim with (Vag. S. vi. 8), 'With the noose of sacred order, I bind thee, O oblation to the gods!' for that rope forsooth is Varuna's: therefore he thus binds it with the noose of sacred order, and thus that rope of Varuna does not injure it. 'Be bold O man!' for at first man dared not to approach the Victim; but now that he thus binds it with the noose of sacred order, as an oblation to the gods, man dares to approach it: therefore he says, 'Be bold, O man!' He then binds it to the stake with (Vag. S. vi.9) 'At the impulse of the divine Savitri, I bind thee with the arms of the Asvins, with the hands of Pushan, thee agreeable to Agni and Soma!' even as on that occasion, when taking out an oblation for a deity, he assigns it, so does he now assign it to the two deities. He then sprinkles it, one and the same, forsooth, is the significance of sprinkling: he thereby makes it sacrificially pure. He sprinkles with 'For the waters—thee, for the plants!' whereby the victim exists, thereby he makes it sacrificially pure. For when it rains, then plants are produced here on earth; and by eating plants and drinking water that sap originates, and sap seed, and from seed beasts: hence whereby it exists, wherefrom it springs thereby he thus makes it sacrificially pure. 'May thy mother grant the permission and thy father—for it is from its mother and father that it is born: hence wherefrom it is born thereby he thus makes it sacrificially pure;—'thine own brother, thy fellow in the herd;' whereby he means to say, 'whatever kin there is of thine, with their approval I slay thee.' 'I sprinkle thee, agreeable to Agni and Soma;' he thus makes it pure for those two deities for whom he slays it. With (Vag. S. vi. 10) 'Thou art a drinker of water,' he then holds the lustral water under its mouth, whereby he renders it internally pure. He then sprinkles underneath the body with, 'May the divine waters make it palatable, a true palatable offering to the gods!' he thus makes it sacrificially pure all over." Sat. P. Br. iii. 7. 3. 1 to iii. 3. 7. 4.

Thus it winds along almost interminably, with quoted text from the Vajasaneyi Sanhita (that is the Hymns of the White Yajur Veda) and explanation, application and justification till the animal is slaughtered and its various portions are distributed among the priests and all defilement is removed. (See above, p. 69.)

Dr. Haug's remarks on the animal sacrifice are suggestive to the Christian:—

"The animal is instead of the sacrificer himself. The animal when sacrificed in the fire, goes to the gods, and so does the sacrificer in the shape of the animal. The animal sacrifice is vicarious. Being thus received among the gods, the sacrificer is deemed worthy to enjoy the divine beverage, the Soma, and participate in the heavenly king, who is Soma. The drinking of the Soma juice makes him a new man; though a new celestial body had been prepared for him at the Pravargya ceremony, the enjoyment of the Soma beverage transforms him again; for the nectar of the gods flows for the first time in his veins, purifying and sanctifying him. This last birth to the

complete enjoyment of all divine rights is symbolically indicated in the rites of the morning libation." Haug, vol. i. p. 60.

In confirmation, and illustrating this, two short extracts may be given from the Aitareya and the Kaushítaki Brahmanas :—

"The man who is initiated into the sacrificial mysteries offers himself to all deities. Agni represents all deities, and Soma represents all deities. When the sacrificer offers the animal to Agni-Soma, he releases himself by being represented by the animal, from being offered to all deities." Ait. Br. ii. 1. 3. (Haug, vol. ii. p. 80).

"He who is initiated into the sacrificial mysteries falls into the very mouth of Agni-Soma to be their food. That is the reason that the sacrificer kills on the day previous to the Soma festival an animal being devoted to Agni-Soma, thus redeeming himself from the obligation of being himself sacrificed. He then brings his Soma sacrifice after having thus redeemed himself, and become free from debts." Kaush. Br. 10. 3.

As a fair and not uninteresting specimen of the Satapatha, let the reader peruse the Third Book, under the heading "Killing of the Victim." We give it below word for word as translated by Professor Eggeling. S. B. E. Vol. xxvi. p. 178. It shows that the sacrifice was a real *bonâ fide* slaughtering and offering of the animal.

CHAPTER IX.

Ancient Indian Prayers.

Prayer is of the very essence of Religion. Without prayer there can be no religion. Prayer is not however a simple act. It may be resolved into three or four elements. There is first of all a sense of the supernatural, as a person, able and willing to help men— a belief that God is and that He is sufficiently interested in man to help man in his need. Another factor in prayer is a realization of man's need—a need which his own unaided powers cannot remove or satisfy. He cannot himself supply all he desires. He does not possess all the things which he would like to possess, and he feels himself and his human friends, unable to supply him with the wherewithal to satisfy the cravings of his soul. Where one's felt wants have driven him to hold intercourse with the supernatural, seeking help, there one prays. He has an instinct that the ear of the supernatural is open to his cry; and he cries. That cry is a prayer. It is worship. It is religion. It is such, independent of the object of the prayer. In the higher forms of religion, the object will be principally spiritual, though by no means exclusively so. In the earlier ages of all religions and nationalities, the prayers were for secular and worldly things mainly. The felt wants, the threatened dangers, which stirred the soul to seek intercourse with the supernatural, were all secular,

of this world. It occupied men and women much more than the world to come; and the body and its wants and comforts much more than those of the soul or even of the mind. Hence the prayers were thus coloured. The enemies they feared were human or sub-human. They had little realization of sin as the great enemy of their souls, or of Satan as the father of lies. All this will be seen in the following specimens of prayers found in the Brahmanas of the Vedas. Those in the Sanhitas are too formal, and become so sacred as to have taken the form of charms or incantations, having such power in themselves as the deity could not resist. They were regarded as possessed of magical powers. Some of our specimens point already to this change.

The following from the Aitareya Brahmana is a good specimen of a Vedic prayer. It concentrates the petitions usually offered up, and correctly enough conveys an idea of the frame of mind in which they were uttered:—

"Finally he prays for increase in cows, horses, and progeny, with the words, 'Cows, may ye be born here! Horses, may ye be born here! Men, may ye be born here! May here sit a hero (my son), as protector of the country, who presents the priests with gifts, consisting of a thousand cows.' He who thus prays, will be blessed with plenty of children and cattle." Ait. Br., viii, II. (Haug, Vol. ii, p. 513).

The following prayers from the Sat. P. Br. are more general and consequently possess less interest; but as being somewhat though only a very little more spiritual they have a special interest of their own.

"Ever returning Agni, turn thou back unto me, with life, with vigour, with offspring, with riches; with gain, with wisdom, with wealth, with prosperity! O Agni, Angiras! May thine be a hundred courses, and a thousand returns: with increase of increase bring back what was lost by us, and bring us again riches!—Return again with sustenance, again O Agni, with food and life, guard us again from trouble! With wealth return, O Agni, overflow with the all feeding stream on every side!—that is 'with all this return thou to me!'" Sat. P. Br., vi. 7, 3, 6.

"The Priest pours the two fires (*i.e.*, that in the pan and that on the hearth) together,—he thereby establishes concord between them, with the words (of prayer as in Vag. S., xii. 57-60), 'Unite ye two, and get ye on together, loving, radiant, well-disposed, dwelling together for food and drink! Together, have I brought your minds, together your rites, together your thoughts: O Agni Purîshya (rich, plentiful), be thou the over-lord, and bestow thou food and drink upon our sacrificer!—O Agni, thou art the Purîshya, wealthy, prosperous: having made happy all the regions, seat thee here in thine own seat! Be ye two unto us of one mind, of one thought, without guile! Injure ye not the sacrifice, not the lord of the sacrifice, and be ye propitious unto us this day, ye knowers of beings!' He therewith pacifies them for mutual safety, so that they shall do no injury to one another." Sat. P. Br., vii. 1, 1, 38.

"'Herbs that sprang up in time of old, three ages earlier than the gods,'—of these, whose hue is brown, will I declare the 107 powers. Ye mothers, have a 100 forms, yea and a 1000 are your growths. Do ye, who

plants, the full-budded, abounding in shoots: like victorious mares, the herbs are eager to win (or to save). As plants, O divine mothers, I call upon you: horse and cow and raiment would I win, and thine ownself, O Purusha!" vii. 2, 4, 26-27, and R. Veda, x. 97, 1-4.

Our precatory specimens would be neither complete nor fully representative of the Rishi prayers unless we gave the following with the Brahmana's introductory words:—

"The gods having laid down that body of theirs, now were afraid lest the Rakshas, the fiends, should smite that body of theirs. They saw those Rakshas-killing counter-charms (Vag. S., xiii. 9-13, Rig-Veda, iv. 1-5)—'Put forth thy power, as if it were a broad host (or net); go forth like a mighty king with his following up the swift host! An archer thou art: pierce the Rakshas with thy fiercest darts. Swiftly fly thy whirling darts: fiercely burning attack thou boldly! Unfettered, O Agni, with thy tongue pour forth on all sides winged flames and firebrands. Thou the most rapid, send forth thy spies: be thou an undaunted protector to this people from him who planneth evil against us from afar or from near by; O Agni, let none dare to attack us without thy cognizance. Rise, O Agni, spread thyself out, and burn down the foes, O sharp-darted: whosoever hath done us injury, burn him down, O flaming one, like dry brushwood. Stand up, O Agni; strike out for our sake, and manifest thy divine powers! Unstring the strong arrows (or bows) of the goblins: crush the enemies, be they kindred or strangers? Having by means of these counter-charms, repelled the Rakshas, the fiends, in every quarter, they (the gods) restored that body in a place free from danger and devilry; and in like manner this sacrificer, having, by means of these counter-charms, repelled the Rakshas, the fiends, in every quarter, now restores that body of Agni in a place free from danger and devilry." vii. 4, 1, 33.

"'While Agni is kindling on the earth's navel'—that place where he is now being kindled is indeed the navel of the earth."

He is addressed in these deprecatory words:—

"Whatever aggressive armies there are, on-rushing with drawn up lines; whatever thieves and robbers, those I cast into thy mouth, 'O Agni.'—Devour thou in a lump the waylayers with thy two tusks, the thieves with thy teeth, and the robbers with thy jaws, 'O holy one!' 'What waylayers there are among men, what thieves and robbers in the wood, what miscreants in the lurking places, I throw them into thy jaws.' Whatever man may plot against us, and whosoever may hate us or abuse and seek to hurt us, every one of them burn thou to ashes.' For the gods then made food of whosoever hated them, and of whomsoever they hated and gave them up to Agni, and thereby gratified him; and this then became his food, and he burnt up the evil of the gods: and in like manner does the sacrificer now make food of whosoever hates him, and of whomsoever he hates and give them up to Agni, and thereby gratify him; and this then becomes his food, and he burns up the sacrificer's evil." vi. 6, 3, 10, 11.

Here is a different one which is fitted to remove the nasty taste of the above:

"He anoints the tortoise with the words. (Vag. S. xiii. 27-29; R. Veda, i. 90, 6-8), 'Honey the winds pour forth for the righteous, honey the rivers; full of honey may the plants be for us! Honey by night and morn, rich in honey may the region of the earth be for us, honey the father Heaven!—rich in honey may the tree be for us, rich in honey the sun, full of honey the

applies, that very deity the sacrificial formula is. This triplet then is honey (Madhu); and honey being life-sap, it is life-sap he thus puts into Agni." Sat. P. Br., vii. 5, 1, 4.

The hymn quoted in the above extract from the Satapatha Brahmana is addressed in the Rig-Veda Sanhita to the Visvedevas (the All-gods), the Brahmana says, however, that verses 6-8 are addressed to the deity, Madhu (honey). Here is a prayer for pardon of pre-natal sins:—Taitt. Br., iii; 7. 12, 3, 4.

"May Agni free me from the sin which my mother or father committed, when I was in the womb. If I bruised my mother or father while sucking, delighted, when an infant, may my parents not have been injured thereby."

Mantras are addressed, in the Tait. Br. ii. 4. 14. 20-25, to the Adityas and the Visvedevas for the removal of sin; in ii. 4. 6. 27-28, to Rátrí to overcome the evil effects of bad dreams; to Indra for the recovery of lost wealth (ii. 5. 3. 1.); in ii. 4. 7. 28, to the Yupa or the sacrificial post; to the ear-ornament called *pravarta*,—meet in sacrifices for long life (ii. 5. 7. 4); in iii. 7. 4. 4-5, to sanctify the cooking pot and for putting yeast in milk to curdle it. Addresses and mantras to the axle of the paddy cart, to the cart itself and to the door to keep itself open, will be found in the Tait. Br. iii. 2..4. 9-14; in ii. 5. 1. 1-10, to Prána (air), mind, speech, vision, and hearing, as divinities, of course expecting various advantages in return.

We have mantras which partake more or less of the nature of prayers in the Tait. Br. iii. 7. 4. 14-34, addressed to the fire, when seated at the place where a successful gambler takes his meal; another when bringing a palasa branch to separate the calf from the cow; and yet another when the scythe is being applied to the kusa grass; another when cutting it, and yet another when tying it up in bundles. Two are recited on the rope used in tying the calf at the time of milking, and an address to the boiler when it is to be placed on hot charcoal; then at iii. 7. 6. 1. of the same Brahmana there is an exhortation to all and sundry after the milking of a cow. At the horse sacrifice iii. 8. 3. there is a mantra and explanation of it, in connection with the putting of the rope on the horse, another for sanctifying the rope and a discussion as to whether the rope should be 12 or 13 cubits long. The dog preceding the horse must have two whirls of hair over its eyes, and be drowned in water by the son of a female slave, a prostitute, by a club made of *saidhraka* wood. The dead dog is to be placed under the feet of the horse, and thereafter thrown away into the water on the off *side of the horse*.

Charms.

In the Tait. Br. iii. 11. 3. 5-11, the Palasa wood is praised as an instrument of imprecation, which is effected by repeating the name of the enemy while striking the fire with the wood; three impreca-

the house. The effect of these is, singularly enough, enhanced by the repetition of a laudatory verse; and a mantra is repeated while throwing the wood into a hole dug for the purpose. The important thing to be borne in mind throughout the whole ceremony that is while striking the fire, carrying away the wood, and digging the hole, is that the mind be fixed on the enemy with a view to his destruction. In the Tait. Br. iii. 7. 6-42, we have a mantra repeated "for a malevolent purpose" when throwing away the *Upanesha* stick, (a stick 12 fingers long).

In the Tait. Br. iii. 2. 7. 3, we have the explanation of the mantra for putting a piece of burning charcoal on the pan to destroy Rakshas.

"When he says 'I put thee on for the destruction of the enemy,' whether or not he wishes to exorcise, let him say, 'for the destruction of so and so.' The moment the potsherd has been put down, with the forefinger of his left hand, he seizes a second coal, lest the evil spirits, the Rakshas, should in the meantime rush in here." Sat. P. Br. i. 2, 1, 7—8.

"If he desire to exorcise, let him offer some spray of soma which may adhere either to his arm, or to his beast, or to his garment, with the words, 'O divine plant, let that be true wherefore I pray thee: let N. N. be struck down by destruction falling from above, crash!' Even as one of enemies that are being slain might escape, so does this spring fly away from those that are being pressed: thus nothing hostile—either running thither or running away — remains to him for whom he performs this." Sat. P. Br. iv. 1. 1. 26.

In Sat. P. Br. i. 4, 3. 11-22, we have a long list of most extraordinary punishments predicted as the consequence of cursing the priest at different parts of the service.

Various charms are referred to, not only to protect oneself or one's property, but also to inflict injury on one's enemy. Thus we find in the Tait. Br. ii. 2. 1. 15. charms for the destruction of those who are inimical to the ceremony.

In the Ait. Br. iiii. 19, the priest is told how he may be able to slaughter his patron.

To these two, Prof. Hopkins contends, must be added, if full justice be done to the age, the words of Sat. P. Br. iv. 2. 5. 10: "The sacrifice is like a ship sailing heavenward; if there be a sinful priest in it, that one priest would make it sink," which compare with the case of Jonah.

Expiations.

Expiations abounded in the ritual of the Rishis, but not often for what we would call very serious sins, if sins at all; for example in the Tait. Br. iii. 7. 5, we have one described for the accidental drinking, by the calf, of the milk reserved in a cow, for the performance of a ceremony; and a few sub-sections below we have expiations for the boiling over of the milk. The milk in such a case is to be thrown on an ant-hill and fresh milk procured for sacrifice. Then if an insect falls into the milk when boiling, expiation is to be

and fresh milk obtained for use; and the same if rain-drops fall into the milk. A mantra is to be repeated in expiation of the cooking pot becoming leaky while in use.

Accidents.

Intimately connected with expiations are the mantras repeated to obviate accidents in regard to sacrificial animals; to which end section viii of the Tait. Br. iii. 7 is devoted. We have, for example, a mantra to be repeated in offering the oblation for obviating the evil effect of a sacrificial animal crying at the time of sacrifice; another mantra for offering an oblation to obviate the evil effects of the sacrificial animal sitting down at the time of sacrifice, and an address to the animal so situated. Then again should the sacrificial animal shiver, tremble, or run away at the time of the sacrifice, we have three mantras to obviate the evil effects of such an inauspicious occurrence, and another to obviate the evil consequent on the death of the sacrificial animal before the sacrifice. Allied to these are the mantras in section ix. to be repeated in offering an oblation when one is frightened either in an exposed place or in going out, or in going to bathe; or for the accidental fall of the butter jar, the dropping of a baking pan, when danger of a disturbance is imminent as when a washed spoon touches an unwashed one &c., &c.

In Tait. Br. ii. 3. 9. 11.-13, we learn how it is that traduction is a source of delight to those who are traduced, the advantage of not taking offence at traduction.

Sin and Righteousness.

Intimately related to sacrifice is the doctrine of sin and righteousness. We have not met with many passages bearing on these. We may however quote the following:—

"Those who made offerings in former times became more sinful. Those who washed their hands became righteous. Then unbelief took hold of men: 'Those who sacrifice become more sinful and those who sacrifice not become righteous,' they said. No sacrificial food then came to the gods from this world: for the gods subsist on what is offered up from this world. The gods thereupon said to Brihaspati Angirasa, 'Verily unbelief has come upon men; ordain thou the sacrifice to them!' Brihaspati Angirasa then went and said 'How comes it that you do not sacrifice?' They replied 'From a desire for what should we sacrifice, since those who sacrifice become more sinful and those who sacrifice not become righteous?' Sat. P. Br. i. 2, 5, 24, 25.

"The sin committed against the gods he has wiped out with the help of the gods, namely with the help of king Soma; and the sin committed against mortals, he has wiped out by the help of mortals, namely by means of the animal victim and the sacrificial cake .... The sacrificer and his wife having descended bathe, and wash each other's back. Having wrapped themselves in fresh garments they step out: even as a snake casts its skin, so does he cast away all his sin, there is not in him even as much sin as there is in a toothless child." Sat. P. Br. iv. 4, 5, 22—23.

him. He gains the year in three divisions, he conquers it in three divisions. The year means the whole, and the whole is imperishable (without end); hence his righteousness is indeed imperishable. Moreover he thereby becomes a Season, and as such goes to the gods; but there is no perishableness in the gods; and hence there is imperishable righteousness for him. This then is why he offers the seasonal sacrifices." Sat. P. Br. ii. 6, 3. 1.

"Verily, imperishable is the righteousness of him that offers the seasonal sacrifices .... 'There is no perishable in the gods and hence there is imperishable righteousness for him.' Sat. P. Br. ii. 6, 3, 1.

"Let him not offer more than these; for if he offered more, he would do what is in excess, and what is in excess at the sacrifice, that remains over for the benefit of his spiteful enemy." Sat. P. Br. i. 9. 1. 18.

"With the text (Vaj. S. iii. 48) 'O laving bath, laving thou glidest along: With the help of the gods may I wipe out the sin committed against the gods, and with the help of mortals the sin committed against mortals! Preserve me, O God, from injury from the fiercely howling demon!' Those garments worn while bathing, he may give to which ever priest he chooses, since they are not the garments of an initiated person. Even as a snake casts its skin, so does he cast away all his sin." Sat. P. Br. ii. 5. 2. 47.

CHAPTER X.

The Creation of Man and the Origin of Caste.

Hindus generally account for the four great castes—Brahmans, Kshattriyas, Vaisyas and Sudras—by saying that the first, the priest or teacher, was created from the head; the second, the king or ruler, from the breast or arms; the third, the agriculturist and tradesman, from the thighs; and the fourth, the servant of the other three, from the feet—of Brahma, the Creator. Of this story there is no trace to be found in the Rig-Veda Hymns, unless it be in the 90th of the 10th book; and it is very questionable whether there be any reference to it even there. We have, however, to confine ourselves to the accounts given in the Brahmanas. As the questions of the creation of the universe, that of man generally, and that of the four castes, are so mixed up as to be very difficult, if not impossible, to separate them, we shall not make the attempt; but proceed at once to lay before our readers some of these, beginning with two short accounts found in the Taittiriya and Satapatha Brahmanas, in which the creative efficacy is laid in certain sacred words, in the one case in three, *Bhuh, Bhuvah, Svah* or *Svar*, and in the other case in the three Vedas.

"Uttering 'Bhuh,' Prajapati generated this earth; uttering 'Bhuvah' he generated the air; and uttering 'Svah', he generated the sky. This universe is co-extensive with these worlds. The fire is placed with the whole. Saying 'Bhuh', Prajápati generated the Brahman; saying 'Bhuvah' he generated the Kshattra; and saying 'Svah', he generated the Vis. All this world is so much as the Brahman, Kshattra and Vis. The fire is placed

he generated animals. This world is so much as self, offspring and animals. The fire is placed with the whole."—*Sat. P. Br.* ii. 1. 4. 11 ff.

"The entire universe has been created by Brahma. Men say that the Vaisya class was produced from Rik verses. They say that the Yajur-Veda is the womb from which the Kshattriya was born. The Sama-Veda is the source from which the Brahmans sprang. This word the ancients declared to the ancients."—*Taitt. Br.* iii. 12-9-2.

One peculiarity common to both these stories is that, while professing to give a full account of the whole creation, at least as far as men are concerned, there is no mention of the Sudra or fourth caste. There being only three words in the sacred triplet, and only three Vedas received at the time may explain why only three castes were accounted for. The Sudras were, however, there and were not forgotten; but even supposing the Atharva-Veda did exist, a Vedic origin for the Sudras might be regarded as too good for them. Hence we read in the Taittiriya, i. 2. 6. 7—"The Brahman caste is sprung from the gods; the Sudras from the Asuras"—the Asuras, or the Iranians, having in the meantime quarrelled with the Indo-Aryans, consequently every thing bad is called 'Asura.' With regard to the Soma-Sacrifice, the Taittiriya further says:—

"Let him at his will milk out with a golden dish. But let not a Sudra milk it out. For this Sudra has sprung from non-existence. They say that that which a Sudra milks out is no oblation. Let not a Sudra milk out the Agnihotra. For they do not purify that. When that passes beyond the filter, then it is an oblation."

This account is scarcely consistent with that given in the Satapatha Brahmana (xiv. 4. 2. 23 = Brihad Aranyaka Upanishad i. 4. 11 ff), where we read:—

"Brahma was formerly this universe, one only. Being one it did not develop. It energetically created an excellent form, the Kshattra, *viz.*, those among the gods who are powers, Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, Isána. Hence nothing is superior to the Kshattra. Therefore the Brahman sits below the Kshattra at the Rajasuya-sacrifice. he confers that glory on the Kshattra (the royal power). This, the Brahman is the source of the Kshattra. Hence although the king attains supremacy, he at the end resorts to the Brahman as his source. Whoever destroys him (the Brahman) destroys his own source. He becomes most miserable, as one who has injured a superior. He did not develop. He created the Vis —*viz.*, those classes of gods who are designated by troops, Vasus, Rudras, Adityas, Visvedevas, Maruts. He did not develop. He created the Sudra class, Pushan. This earth is Pushan; for she nourishes all that exists. He did not develop. He energetically created an excellent form, justice. Hence nothing is superior to justice. Therefore the weaker seeks to overcome the stronger by justice, as by a king. This justice is truth. In consequence they say of a man who speaks truth, 'He speaks justice'; or of a man who is uttering justice, 'He speaks truth'. For this is both of these. This is the Brahman, Kshattra, Vis, and Sudra. Through Agni it became Brahma among the gods, the Brahman among men, through the divine Kshattriya a human Kshattriya, through the divine Vaisya a human

among the gods, and in a Brahman among men that they seek after an abode."—*Sat. P. Br.* xiv. 4-2-23 ff.

The above scarcely agrees with the story of the four castes, all from the one god Brahma. On the other hand, each caste is derived from a class of gods having some affinity to the caste. This implies radical differences in the castes themselves, yet of such a divine origin as to admit of their joining in the sacrifice and partaking of sacrificial food. Hence we read in the Sat. P. Br. i. 1. 4. 12:—

"Now there are four different forms of this call [to the sacrifice], *viz.* 'come hither,' in the case of a Brahman; 'approach' and 'hasten hither,' in the case of a Vaisya and a member of the military caste; and 'run hither,' in that of a Sudra."

Observe the inversion of the order of the Kshattriya and the Vaisya in the above. To the same purpose is Sat. P. Br. v. 5-4-9, where we read:—

"There are four classes, the Brahman, Rajanya, Vaisya, and Sudra. There is no one of these who vomits (or dislikes) the Soma. If any one of them, however, should do so, let there be atonement."

Yet in spite of all this the Ait. Br. vii. 19 says:—

"The Brahman alone of the four castes has the right of consuming things offered in sacrifice."

The first two of these three passages are regarded by some Sanskrit scholars as proving that the Sudras were Aryan immigrants admitted to the sacrifice and talking an Aryan language. But from the last the opposite would be concluded. In these extracts reference is made to only three, or, at the most, four classes of beings. In the following from Ait. Br. iii. 31. five classes of intelligences are referred to; but all are treated as human or of human origin—the serpents included. They are "gods, men, Gandharvas and Apsarases, serpents and Fathers." Here is the passage:

"This Vaisva-deva uktha belongs to the five classes of beings. It belongs to all the five classes of gods, men, Gandharvas and Apsarases, serpents and Fathers. To these five classes belongs this uktha. All these five classes know him who uses it. Those of this five-fold set of beings who are skilled in invocation come to the man who knows this." [Ait. Br. iii. 31., vol. ii. p. 214, where it will be seen that Gandharvas and Apsarases are counted as one class. *Uktha* means *shastra* or *Saman* or chant.]

Sāyana defines the five tribes as "priests and offerers of sacrifices." They are also referred to as the votaries of Agni.

Resuming our extracts bearing on the creation, we refer to the passage given above from the Sat. P. Br. xiv. 4. 2. 23. which would give a divine origin to all four castes. We have seen above passages, composed evidently after the separation in wrath of Iranians and Indians, which would father the Sudras on the Asuras (who thereafter came to be treated as devils,) or upon non-existence, thus violating the Hindu principle—*ex nihilo nihil fit*. But, however looked at, the passages are inconsistent with the popular origin of the castes.

The following, while descriptive of the creation of man, has nothing to say of the four castes. It is, to say the least, curious, but not particularly chaste or decent. It is from the Taittiriya Brahmana, ii. 3. 8. 1 :—

"Prajapati desired, 'May I propagate'. He practised austerity. He became pregnant. He became yellow-brown. Hence a woman when pregnant, being yellow, becomes brown. Being pregnant with a fœtus, he became exhausted, he became blackish brown. 'Hence an exhausted person becomes blackish-brown. His breath became alive. With that breath (*asu*) he created Asuras. Therein consists the Asura-nature of Asuras.' He who thus knows the Asura-nature of Asuras becomes a man possessing breath. Breath does not forsake him. Having created the Asuras, he regarded himself as a father. After that he created the Fathers (*Pitris*). That constitutes the fatherhood of the Fathers. He who thus knows the fatherhood of the Fathers, becomes as a father of his own: the Fathers resort to his oblation. Having created the Fathers, he reflected. After that he created men. That constitutes the manhood of men. He who knows the manhood of men becomes intelligent. Mind does not forsake him. To him, when he was creating men, day appeared in the heavens. After that he created the gods. This constitutes the godhead of the gods. To him who thus knows the godhead of the gods, day appears in the heavens. These are the four streams, *viz.*, gods, men, Fathers and Asuras. In all of these water is like the air." (Tait. Br. ii. 3. 8. 1-3).

Somewhat similar to the above and from the same Brahmana (i. 1. 9. 1. ff), as descriptive of the creation of the gods, is the following:

"Aditi, desirous of sons, cooked a Brahmanaudana oblation to the gods, the Sadhyas. They gave her the remnant of it. She ate it. She conceived seed. Dhatri and Aryaman were born to her." [She does the same a second time, when she bears Mitra and Varuna,—a third time when she bears Amsa and Bhaga,—and a fourth time, when she bears Indra and Vivasvat.]

Hence it is that elsewhere in the same work (i. 8. 8. 1) we read that "creatures are descended from Aditi."

In the Gopâtha Brahmana the creation legend runs:—

"Brahma (neuter), the self-existing, burns with a desire to create, and by means of his heat, sweat is produced from his forehead, and from all the pores of his body. These streams of sweat are changed into water. In the water Brahma perceives his own shadow, and falls in love with it. ... Brahma creates the earth from his feet, the sky from his belly, heaven from his skull. He then creates three gods. Agni (fire) for the earth, Vayu (wind) for the sky, and Aditya (sun) for the heaven. Lastly he creates the three Vedas: the Rig-Veda proceeds from Agni, the Yajur-Veda from Vayu, the Sama-Veda from Aditya. The three Vyâhritis (*bhuh, bhuvah* and *svar*) are called into existence," &c.

In the Ait. Br. v. 32, the origin of the three Vedas is thus given:—

"The Rig-Veda originated from fire; the Yajur-Veda from air; and the Sama-Veda from the sun."

The following, which is rather long and not particularly chaste, is of sufficient importance and interest to claim a place in our pages. It is from the Taitt. Br. (ii. 2. 9. 1 ff):—

"At first universe was not anything. There was neither sky, nor earth, nor air. Being non-existent, it resolved 'Let me be.' It became fervent. From that fervour smoke was produced. It again became fervent. From that fervour fire was produced. It again became fervent. From that fervour light was produced. It again became fervent. From that fervour flame was produced. It again became fervent. From that fervour rays were produced. It again became fervent. From that fervour blazes were produced. It again became fervent. It became condensed like a cloud. It clove its bladder. That became the sea. Hence men do not drink of the sea. For they regard it as like the place of generation. Hence water issues forth before an animal when it is being born. After that the Dashahotri (a particular formula) was created. Prajapati is the Dashahotri. That man succeeds, who thus knowing the power of austere abstraction (or fervour) practises it. This was then water, fluid. Prajapati wept, exclaiming, 'For what purpose have I been born, if I have been born from this which forms no support?' That which fell into the waters became the earth. That which he wiped away, became the air. That which he wiped away, upwards, became the sky. From the circumstance that he wept (*arodit*), these two regions have the name of *rodasi* (*worlds*). They do not weep in the house of the man who knows this. This was the birth of three worlds. He who thus knows the birth of these worlds, incurs no sufferings in these worlds. He obtains this earth as a basis. Having obtained this earth as a basis he desired 'May I be propagated.' He practised austere fervour. He became pregnant. He created Asuras from his abdomen. To them he milked out food in an earthen dish. He cast off that body of his. It became darkness. He desired, 'May I be propagated.' He practised austere fervour. He became pregnant. He created living beings from.... Hence they are most numerous because he created them from.... To them he milked out milk in a wooden dish. He cast off that body of his. It became moon-light. He desired, 'May I be propagated.' He practised austere fervour. He became pregnant. He created the seasons from his armpits. To them he milked out butter in a silver dish. He cast off that body of his. It became the period which connects day and night. He desired 'May I be propagated.' He practised austere fervour. He became pregnant. He created the gods from his mouth. To them he milked out Soma in a golden dish. He cast off that body of his. It became day. These are Prajápati's milkings. He who thus knows milks out offspring. 'Day (*divā*) has come to us'; this exclamation expresses the godhead of the gods. He who thus knows the godhead of the gods obtains the gods. This is the birth of days and nights. He who thus knows the birth of days and nights, incurs no suffering in the days and nights. Mind (or soul, *manas*) was created from the non-existent. Mind created Prajápati. Prajápati created offspring. All this whatever exists, rests absolutely on mind. This is that Brahma called Svovasyasa (*i.e.*, mind having the form of Brahma). For the man who thus knows Ushas, dawning, dawning, dawns more and more bright; he becomes prolific in offspring, and rich in cattle; he obtains the rank of Parameshthin."

The Satapatha Brahmana echoes with much confused variation the creation story in the words of vi. 1. 2. 11., vii. 5. 2. 6, and x. 1. 3. 1. The three passages read thus:—

(1.) "Wherefore they say, 'Prajápati, having created these worlds, was supported upon the earth.' For him these herbs were cooked as food, That food he ate. He became pregnant. He created the gods from his upper vital airs, and mortal offspring from his lower vital airs. In whatever way he created, so he created. But Prajápati created all this, whatever exists." Sat. P. Br. vi. 1-2-11.

(2.) "Prajápati was formerly this universe, one only. He desired 'Let

me create food,' and he propagated. He formed animals from his breaths, a MAN from his soul, a horse from his eye, a bull from his breath, a sheep from his ear, a goat from his voice. Since he formed a man from his soul, therefore they say, 'Man is the first of the animals and the strongest.' The soul is all the breaths; for all the breaths depend on the soul. Since he formed man from his soul, therefore they say 'Man is all the animals'; for all these are man's." Sat. P. Br. vii. 5. 2. 6.

(3.) "Prajápati created living beings. From his upper vital airs he created the gods; from his lower vital airs mortal creatures. Afterwards he created death, a devourer of creatures." Sat. P. Br. x. 1 3. 1.

The following, though from the same Brahmana, differs very widely from the extracts given above. It is from near the end, the xivth book, which, as we have seen, goes under the name of Brihad Aranyaka Upanishad, and reads—

"This universe was formerly soul only, in the form of Purusha. Looking closely, he saw nothing but himself (or soul). He first said, 'This is I.' Then he became one having the name of I. Hence even now a man, when called, first says, 'This is I,' and then declares the other name which he has. Inasmuch as he before (*purvah*) all this burnt up (*aushat*) all sins, he is called *purusha*. The man who knows this burns up the person who wishes to be before him. He was afraid. Hence a man when alone is afraid. This being considered that 'There is no other thing but myself: of what am I afraid?' Then his fear departed. For why should he have feared? It is of a second person that people are afraid. He did not enjoy happiness. Hence a person when alone does not enjoy happiness. He desired a second. He was so much as a man and a woman when locked in embrace. He caused this same self to fall asunder into two parts. Thence arose a husband and wife. Hence Yajnavalkya has said that 'This one's self is like the half of a split pea.' Hence the void is filled up by woman. He cohabited with her. From them MEN were born. He reflected 'How does he, after having produced me from himself, cohabit with me? Ah! let me disappear.' She became a cow, and the other a bull; and he cohabited with her. From them kine were produced. The one became a mare, the other a stallion; the one a she-ass, the other a male ass. He cohabited with her. From them the class of animals with undivided hoofs was produced. The one became a she-goat, the other a he-goat; the one a ewe, the other a ram. He cohabited with her. From them goats and sheep were produced. In this manner pairs of all creatures, whatsoever, down to ants, were created." Sat. P. Br. xiv. 4. 2. 1. ff.

Yet again, in the Aitareya Brahmana ii. 33, we have this brief account of the creation:—

"Prajapati alone was formally this universe. He desired, 'May I be propagated and multiplied.' He practised austere fervour. He suppressed his voice. After a year he spoke twelve times. This vivid consists of twelve words. This vivid he uttered. After it all beings were created. Beholding this the rishi uttered this verse, 'By the first vivid, by the wisdom of Ayu, he (Agni) created these children of men; by his gleaming light the earth and the waters: the gods sustained Agni the giver of riches." Haug's Ait. Br. vol. ii. p. 143. A *Vivid* is a formula of invocation or invitation.

The following we take to be a totemistic explanation of the creation of the Earth. A boar is represented as Prajápati, the Lord of creation and Father of all, and Creator or maker of the Earth. Some of the ideas are not, however, new to us. They have been

produced more than once already. We are quoting from the Taittiriya Brahmana i. 1. 3. 5:—

"The universe was formerly water, fluid. With that water Prajapati practised arduous devotion, saying, 'How shall this universe be developed?' He asked a lotus-leaf standing. He thought,—'There is somewhat on which this lotus-leaf rests.' He as a boar—having assumed that form—plunged beneath towards it. He found the earth (*f*) down below. Breaking off a portion of her, he rose to the surface. He then extended it on the lotus-leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhut*). From this the earth derives its name of *bhumi*. The wind carried her to the four quarters. He strengthened her with gravel," &c., &c.

In the parallel passage in the Satapatha Brahmana, there is no word of an incarnation. The deed is done by the boar himself, not by Prajápati:—

"Formerly this earth was only so large, of the size of a span. A boar called Emusha raised her up. Her lord Prajapati, therefore, prospers him with the gift of this pair, the object of his desire, and makes him complete." Sat. P. Br. xiv. 1. 2. 11.

The same totemistic idea we have in the following, but now not under the form of a boar, but under that of a tortoise (*kúrma*) in Satapatha Brahmana vii. 5. 1:—

"As to its being called *Kúrma* (tortoise), Prajápati having taken this form, created offspring. That which he created he made (*akarot*); since he made, he is called *kúrmah*. The word Kasyapa means tortoise; hence men say all creatures are descendants of Kasyapa. This tortoise is the same as Aditya." Sat. P. Br. vii. 5-1-5.

In the Taitt. Ar. i. 23.4, a dialogue is reported between Prajápati and the same tortoise, in the course of which the latter claims, and his claim is allowed, that he existed before Prajápati, and in that fact the manhood of man is said to consist. In the account of the so-called 'fish incarnation,' given in the Satapatha Brahmana, the fish is described not as the progenitor, but as the preserver, of the race at the time of the deluge.

Here is another account of the creation from the Sat. P. Br. ii. 5.1, differing from all of the preceding, yet having the starting point common with others given:—

"Prajapati alone was formerly this universe. He reflected 'How can I be propagated?' He toiled in religious rites, and practised austere fervour. He created living beings. After being created by him they perished. They were these birds. Man is the thing nearest to Prajápati. This being, man, is two-footed. Hence birds are two-footed creatures. Prajápati reflected, 'As I was formerly but one, so am I now also only one.' He created a second set of living beings. They also perished. This was the class of small reptiles other than serpents. They say he created a third set of beings, which also perished. 'They were these serpents.....Worshipping and toiling in religious rites, Prajapati reflected, 'How is it that my creatures perish after they have been formed?' He perceived this, 'They perish from want of food.' In his own presence he caused milk to be supplied to breasts. He created living beings, which resorting to the breasts were then preserved. These are the creatures which did not perish." Sat. P. Br. ii. 5. 1. 3.

In most of these accounts, as in the last, Prajápati is the unaided Creator. In the following a number of gods named have all more or less to do with the great work:—

"Prajapati formed living creatures by offering to the Visvedevas. Being created they did not propagate. Agni desired, 'Let me beget these creatures.' He imparted grief to Prajapati. He grieved, desiring offspring. Hence he whom offspring blesses, and he whom it does not bless, both of them grieve, desiring progeny. Among them he created Agni also. Agni desired them. Soma infused seed. Savitri begot them. Saraswati infused into them speech. Pushan nourished them. These gods who are lords of nourishment are employed thrice in the year. Prajápati is the year. It was through the year that he generated offspring for him. The Maruts killed those creatures when they had been born, saying, 'They have not employed us also.' Prajapati saw this Maruta oblation in seven platters. He offered it. In consequence of it he became capable of producing offspring.....Prajapati lamented, saying 'The Maruts have slain the former living beings whom I created. How can I create others?' His vigour sprang forth in the shape of an egg. He took it up. He cherished it. It became productive." Taitt. Br. i. 6. 2.

It may be seen from the above that Prajápati did not find the work of creation either easy or very satisfactory. Before we look into the effect it is said to have had upon himself, we must produce the story of the egg in a fuller and more developed form as we have it in the Satapatha Brahmana (vi. 1.1. 1 ff). Other points of interest, it will be seen, precede the egg.

"In the beginning, this universe was indeed non-existent. But men say 'What was that non-existent?' The Rishis say that in the beginning there was non-existence. Who are these Rishis? The Rishis are breaths. Inasmuch as before all this universe, they desiring this universe were worn out (*arishan*) with toil and austerity, therefore they are called *Rishis*. This breath which is in the midst is Indra. He by his might kindled these breaths in the midst: inasmuch as he kindled them, he is the Kindler (*Indha*). They call Indha Indra esoterically: for the gods love that which is esoteric. The gods being kindled, created seven separate males (*purusha*). They said, 'Being thus, we shall not be able to generate; so let us make these seven males one male.' So speaking they made these seven males one male (*purusha*). Into the part above the navel, they compressed two of them, and two others into the part below the navel; one male formed one side; another male another side; and one formed the base.....This one male made became Prajápati. The male who became Prajápati is the same as this Agni who is kindled on the altar. He verily is composed of seven males (*purusha*): for this male is composed of seven males, since four make the soul and three the sides and extremity (*lit.*, tail). For the soul of this male makes four and the sides and extremity three. Now inasmuch as he makes the soul (which is equal to four) superior by one male, the soul, in consequence in this excess of force, controls the sides and extremity (which are only equal to three) .....This male, Prajápati, desired, 'May I be multiplied, may I be developed.' He toiled, he performed austerity. Having toiled and performed austerity, he first created the Veda (*brahma*), the triple science. It became to him a foundation; hence men say 'The Veda (*brahma*) is the foundation of all this'. Wherefore having studied the Veda, a man has a foundation, for this is his foundation, namely the Veda. Resting on this foundation he performed austerity. He created the waters from the world in the form of speech. Speech belonged to him. It was created. It

pervaded all this. Because it pervaded (*āpnot*) all this which exists, speech was called waters (*āpah*); and because 'it covered' (*avrinot*), it was called *vah* (another name of water). He desired, 'May I be reproduced from these waters,' so saying, with this triple science he entered the waters. Thence an egg arose. He handled it. He said to it, 'Let it become', 'Let it become', 'Let it be developed'. From it the Veda was first created, the triple science. Hence men say, 'The Veda is the first-born of this whole creation'. Further, as the Veda was first created from that Male, therefore it was created his mouth. Hence they say of a learned man that he is like Agni; for the Veda is Agni's mouth." Sat. P. Br. iv. 1. 1. 1. ff.

The Satapatha Brahmana refers to the seven-made-one again in the tenth book (x. 2.2. 1 ff). There we read:—

"These seven males whom they made one male (*purusha*) became Prajápati. He created offspring. Having created offspring, he mounted upwards; he went to this world, where this scorches this. There was then no other being fit for sacrifice: the gods began to offer him with sacrifice. Hence it has been said by the Rishi, 'The gods offered the sacrifice with sacrifice'." Sat. P. Br. x. 2-2-1.

In the preceding story of the egg, as Dr. Muir remarks, the gods are represented as the creators of Prajápati, who in his turn is stated to have generated the waters, which he entered, and from which sprang the mundane egg.

In the following extract the more usual form of the story is given, in which the order is different—the waters generate the egg, and the egg brings forth Prajápati, who creates the worlds and the gods.

"In the beginning this universe was water, nothing but water. The waters desired, 'How can we be reproduced?' So saying, they toiled, they performed austerity. While they were performing austerity, a golden egg came into existence. Being produced, it then became a year. Wherefore this golden egg floated about for the period of a year. From it in a year a male (*purusha*) came into existence, who was Prajápati. Hence it is that a woman, or a cow, or a mare, brings forth in the space of a year, for in a year Prajápati was born. He divided this golden egg. There was then no resting place for him. He therefore floated about for the space of a year, occupying this golden egg. In a year he desired to speak. He uttered *bhur*, which became this earth; '*bhuvah*' which became this firmament; and '*svar*' which became that sky. Hence a child desires to speak in a year, because Prajápati spoke in a year..... He was born with a life of a thousand years. He perceived the further end of his life, as one may perceive the opposite bank of a river. Desiring offspring, he went on worshipping and toiling. He conceived progeny in himself. With his mouth he created the gods. These gods were created on reaching heaven. This is the godhead of the gods (*devâh*) that they were created on reaching heaven (*dīvan*). To him while he was continuing to create, it became, as it were, daylight (*Divá*). This is the godhead of the gods, that to him as he was continuing to create, it became as it were, daylight. Then from this lower breath he created the Asuras.*

* The compiler lived when a lad in a very pretty part of Scotland. He remembers a quarrel between a co-villager and a lad from a neighbouring parish which could make claim to no special beauty. When the quarrel was at its height our villager flung at his opponent the remark that when God created the world, he threw the refuse into the other's parish and thus made it.

They were created when they reached this world. To him when creating, darkness, as it were, appeared. He knew 'I have created evil, since I was creating, darkness, as it were, appeared.' He then pierced them with evil; and they in consequence were overcome .... These following gods were created from Prajápati,—Agni, Indra, Soma, and Parameshthin, son of Prajápati ..., Prajápati said to his son Indra," &c. Sat. P. Br. x. 1. 6. 1 ff.

Our readers after labouring through the above will have no difficulty in understanding the following, or in sympathising with the chief actors. They will excuse the repetitions which are quite pardonable in the circumstances. We take first the older account or that of the Taitt. Br. i. 1.10.1; i. 2.6.6; ii. 3.6.1. & ii. 2.4.4 ff:—

"Prajápati created living beings. He felt himself emptied. He performed austere abstraction. He perceived vigour in himself. It increased," &c. "Prajápati after creating living beings lay exhausted. The gods collecting the essence and vigour of existing things, cured him therewith, saying he has become great," &c. "Prajápati, after creating living beings was paralysed. Becoming a heart, he slept." "He created Asuras. That was displeasing to him. That became the precious metal with the bad colour (silver). This was the origin of silver....He created gods. That was pleasing to him. That became the precious metal with the good colour (gold). That was the origin of gold". Taitt. Br. ii. 2. 4. 4. f.

The accounts given in the Satapatha Brahmana are to the same effect. They may be found at Sat. P. Br. iii. 9. 1. 1; x. 4. 2. 2; and x. 4. 4. 1:—

"Prajápati when creating living beings felt himself as it were emptied. The living creatures went away from him. They were not produced so as to prosper and to eat food. He considered: 'I have become emptied: the object for which I created them has not been fulfilled: they have gone away and have not gained prosperity and food.' He considered, 'How can I again replenish myself; and how shall my creatures return to me, and acquire prosperity and food?' Desirous of progeny he went on worshipping and performing religious rites. He beheld this Ekádasini (Eleven); and sacrificing with it, he again replenished himself; his creatures returned to him, and gained prosperity and food. Having sacrificed, he became more brilliant." Sat. P. Br. iii. 9. 1. 1 ff.

"This Year, who is Prajápati, created all beings, both those which breathe and those that are without breath, both gods and men. Having created all beings he felt himself as it were emptied. He was afraid of death. He reflected, 'How can I again unite all these beings with myself? How can I alone be again the soul of all these beings?'" Sat. P. Br. x. 4. 2. 2.

"Misery, death, smote Prajápati, as he was creating living beings. He performed austere abstraction for a thousand years, with the view of shaking off misery." Sat. P. Br. x. 4. 4. 1.

In connection with Prajapati's creation of animals we read in the Tait. Br. ii. 7. 14. 1., that the animals, sallied forth from his house and would not return to be sacrificed. He first of all tried himself to force or coax them, but failing he had recourse to Indra, Agni, and Visvedeva, with the view of bringing them back, but only to meet with yet another failure. At last Vishnu succeeded. Prajapati's plight is rather pitiable, after the long

run, sitting down exhausted, moping the perspiration off his forehead, which was converted to butter, which he offered as a sacrifice; and Agni's complaint "he is putting me to work without giving me any share," and then rushing into Prajapati's belly and refusing to come out till he was promised a share in the sacrifice!

Dr. Muir very justly says in regard to the above, that "the Brahmanas describe the creative operations of Prajápati as having been attended with intense effort, and often followed by great exhaustion"; and not only so but "that they represent many of his attempts to bring living creatures of various kinds into existence, to sustain them after they were produced, and to ensure their propagation, as having been either altogether abortive or only partially successful." The different accounts are utterly inconsistent with one another, yet all equally positive. Hence we conclude that no one story had at this early period received general credit. Each author gave full swing to his own imagination. The writers could not have regarded themselves as infallibly inspired, and consequently, as Dr. Muir remarks, "not at all studious to avoid in their narratives the appearance of inconsistency with the accounts of their predecessors." The idea that man was created at first in four separate castes completely breaks down in the light of these extracts; and if any attempt had been made to keep the castes separate, such attempts must have miserably failed, as seen from the note, p. 136 of Muir's *Original Sanskrit Texts*, vol. i. 3rd edition.

CHAPTER XI.

The Story of the Deluge.

As a pendant to our accounts of the Creation we may give that of the Deluge, and as regards our selection of extracts concerning the former we were dependent to a very large extent on those gathered by Dr. John Muir, so here also. We go for our extract to the Satapatha Brahmana (i. 8. 1. 1. ff.), as translated by Professor Eggeling, where alone, among the Brahmanas, the story is found:—

"In the morning they brought to Manu water for washing, just as now also they are wont to bring water for washing the hands. When he was washing himself, a fish came into his hands. It spake to him the word, 'Rear me, I will save thee!' 'Wherefrom wilt thou save me?' 'A flood will carry away all these creatures: from that I will save thee!' 'How am I to rear thee?' It said, 'As long as we are small, there is great destruction for us: fish devours fish. Thou wilt first keep me in a jar. When I outgrow that, thou wilt dig a pit and keep me in it. When I outgrow that, thou wilt take me down to the sea, for then I shall be beyond destruction.' It soon became a large fish (*ghasha*); for that grows the largest of all fish. Thereupon it said, 'In such and such a year that flood will come. Thou shalt then attend to me by preparing a ship; and when the flood has risen thou shalt enter into the ship, and I will save thee from it.' After he had reared it

in this way, he took it down to the sea. And in the same year which the fish had indicated to him, he attended to the advice of the fish by preparing a ship; and when the flood had risen, he entered into the ship. The fish then swam up to him, and to its horn he tied the rope of the ship, and by that means he passed swiftly up to yonder northern mountain. It then said, 'I have saved thee. Fasten the ship to a tree; but let not the water cut thee off, whilst thou art on the mountain. As the water subsides, thou mayst gradually descend!' Accordingly he gradually descended, and hence that slope of the northern mountain is called 'Manu's Descent.' The flood then swept away all these creatures, and Manu alone remained here. Being desirous of offspring, he engaged in worship and austerities. During this time he also performed a *paka*-sacrifice: he offered up in the waters clarified butter, sour milk, whey and curds. Thence a woman was produced in a year: becoming quite solid she rose; clarified butter gathered in her foot-prints. Mitra and Varuna met her. They said to her, 'Who art thou?' 'Manu's daughter' she replied. 'Say thou art ours,' they said. 'No,' she said, 'I am the daughter of him who begat me.' They desired to have a share in her She either agreed or did not agree, but passed by them. She came to Manu. Manu said, 'Who art thou?' 'Thy daughter,' she replied. 'How, illustrious one, art thou my daughter?' he asked. She replied, 'Those offerings of clarified butter, sour milk, whey and curds, which thou madest in the waters, with them thou hast begotten me. I am the blessing: make use of me at the sacrifice! If thou wilt make use of me at the sacrifice, thou wilt become rich in offspring and cattle. Whatever blessing thou shalt invoke by me, all that shall be granted to thee!' He accordingly made use of her as the benediction in the middle of the sacrifice; for what is intermediate between the fore offerings and the after offerings, is the middle of the sacrifice. With her he went on worshipping and performing austerities, wishing for offspring. Through her he generated this race, which is this race of Manu; and whatever blessing he invoked through her, all that was granted to him."

This story, with striking variations, is also given in the Mahabharat, the Matsya Purana, the Bhagavata Purana, and the Agni Purana. That given above from the Satapatha Brahmana differs from these, as noted by Dr. Muir, (1) by its making no reference to any great mundane periods, such as Kalpas or Manvantaras; (2) its not speaking of a dissolution of the world (*pralaya*), but of a flood (*augha*) which swept away all living creatures except Manu; (3) its not fixing the number of days or years after which the flood should come; (4) its speaking of Manu simply, without assigning to him any patronymic, such as Vaivasvata; (5) its containing no allusion to the locality in which he was when the fish came to him; (6) its making no mention of the fish being thrown into any river; (7) its silence as to Manu being accompanied by any rishis when he embarked on the ship, and as to his taking any seeds along with him; (8) its speaking of the ship as having rested on the "northern mountain" and of a place called "Manu's Descent;" (9) its not saying anything of any deity being incarnate in the fish; (10) its representing the daughter Ida as produced from Manu's oblation, and as the mother of his offspring, begotten apparently in the natural way. Yet, being in the Brahmana, and therefore Vedic, it must be regarded as both older and of higher authority than any

CHAPTER XII.

IMMORTALITY, FUTURE LIFE, AND TRANSMIGRATION.

Immortality.

THE doctrine of immortality is seen in a clearer light in the Satapatha Brahmana than in the Rig-Veda Hymns. In the latter the requests for and allusions to immortality are few in number and rather indefinite in their character; they are almost all connected with the doctrine of the Pitris or Fathers, who must be distinguished from men, as they had a separate creation. These requests and allusions have reference to an immortality secured by the gods, more especially by and with Yama. He is represented as the first among men who died and became immortal. He is also (as in the story of Nachiketas) represented as Death itself. With him the spirits of the departed are said to dwell. Originally the gods were not regarded as immortal.

The All-gods, defeated by the Asura-Rakshas, obtained immortality in this wise :—

"Once on a time the gods, while performing sacrifice, were afraid of an attack on the part of the Asura-Rakshas. The Asura-Rakshas attacked them from the south and forced them out of the sadas, and overturned those hearths of theirs which are within the sadas....But ever since that time when the Asuras overturned them the fires do not burn. They forced the gods back to the Agnîdhra fire and even won from them one half of the Agnîdhra. From there the All-gods gained immortality,—whence the Agnidhra fire is sacred to the all-gods".—Sat. P. Br. iii. 6. 1. 28.

One of the earliest references to a future life, found in the Brahmanas, is that in the Taittirîya Br. (iii. 10.11.1) :—

"One man departing from this world knows himself that 'This is I myself.' Another does not recognise his own world. Bewildered by Agni and overcome by smoke, he does not recognise his own world. Now, he who knows this, Agni Savitra, when he departs from this world knows himself that 'This is I myself'. He recognises his own world. This Savitra carries him to the heavenly world." A few lines further on it is said that "The days and nights suck up in the next world the treasure of the man who does not possess a particular sort of knowledge, whilst he who knows Agni Savitra finds his treasure not sucked up." In the same Brahmana, ii. 4.2.6, we read :—"Agni exploring the ancient abode has extended the celestial cord. Thou, Agni, art our cord and our bridge ; thou art the path which conducts to the gods. By thee may we ascend to the summit of heaven, and there live in joyful fellowship with the gods." In i. 5.2-6 it is said that "the stars are the houses of the gods and that whoever knows this possesses houses".

The prominent place given to Agni in these passages makes it probable that the ideas expressed rose in connection with the cremation or funeral ceremonies of the worshippers. In the cremation hymn, Agni is asked not to scorch the departed, not to tear his skin or his limbs, but after the flames have done their work to convey

the departed (thus offered to Agni) to the Pitris or Fathers. The individual parts of the body are severally sent to the sun, wind, sky, earth, waters, or plants, according to their respective affinities. But as to the unborn part he is asked to kindle it with his heat and carry it to the world of the righteous (R.-V. x. 16. 1-5). In accord with this we read in the Sat. P. Br. xi. 2. 1-1, that a man is thrice born, first from his father and mother, the second time through sacrifice, and the third time, when, after death and cremation, he once more emerges into life.

It is however more probable that cremation originated in the doctrine, than that the doctrine grew out of cremation. Authorities seem to favour that burial preceded cremation among the Aryas. This is favoured by an expression in the Aitareya Brahmana which informs us that 'formerly', at sacrifices, the *Yupa* or sacrificial post, to which the victim had been bound, used to be thrown into the fire after it, *because it represented the sacrifice* and thus placed him in communion with the gods—"sent him to the gods." (Mrs. Ragozin's *Vedic India*, p. 438.) It is rather remarkable that little children and Mohunts, the highest and holiest officials of a Hindu temple, are to this day buried and not cremated—a survival of ancient time, like the robes of our Bishops and Archbishops.

In the Taitt. Br. xii. 2-9, we meet with an idea not uncommon in the hymns—that in heaven action is unrestrained—"In heaven he acts according to his pleasure." The nature of these acts is more than hinted at in the Sat. P. Br. x. 4. 4. 4.

"When a man knowing this, practises austere fervour, he retains in heaven all his functions, even to that of sexual intercourse."

In the Sat. P. Br. xiv. 7. 1. 32. ff. arithmetic is brought into service, and we are told that the enjoyments of the Fathers in heaven are a hundred times greater than those of a man who lives in perfect prosperity, is the lord of others and enjoys all human pleasures; while the enjoyments of the Karma-devas, those beings who have attained the rank of gods by their merits (*karma*), are a hundred times greater than those of the Fathers; and again the enjoyments of the gods by nature (*ājāna-devas*) are a hundred times greater than those of the Karma-devas, &c. All this is the antipodes of Buddha's teaching of Nirvana.

To the 9th volume of the Journal of the German Oriental Society (pp. 237ff.) Professor Weber communicated a legend from the Sat. P. Br. on penal retribution after death. He considers it to admit of no doubt that the rise and growth of the doctrine of Transmigration was gradually developed in India itself, and not, as supposed by many, introduced from any foreign country, such as Egypt or Chaldea. In the hymns of the Rig-Veda no trace of metempsychosis is discoverable; or, indeed, of any disgust with

personal existence. On the contrary, they manifest a cheerful enjoyment of life and the most earnest desire for its prolongation in this world as well as its continuation in the next. He adds—"So, too, in the Brahmanas, immortality, or at least longevity, is promised to those who rightly understand and practise the rites of sacrifice, while those who are deficient in this respect depart before their natural term of life to the next world, where they are weighed in a balance, (xi. 2.7.33) and receive good or evil according to their deeds. The more sacrifices any one has offered, the more ethereal is the body he obtains, or, as the Brahmana expresses it, (x. 1.5.4) the more rarely does he need to eat. In other passages again (iv. 6.1.1; xi. 1.8.6; xii. 8.3.31), it is promised as the highest reward that the pious man shall be born in the next world with his entire body. Here the estimation of individual existence culminates, and a purely personal immortality is involved. It is evidently in connection with this that the loss of a dead man's bones is regarded by his friends as disgraceful, as the severest punishment of arrogance (xi. 6.3.11; xiv. 6-9-28);" since, as Dr. Muir remarks, according to the custom prescribed by the Sutras, the bones should be collected after cremation.

The passage (xi. 2. 7.33) referred to above runs—

"In the next world they place his good and evil deeds in a balance. Whichever of the two shall outweigh the other, that he shall follow, whether it be good or evil. Now whosoever knows this places himself in the balance in this world and is freed from being weighed in the next world; it is by good deeds and not by bad that His scale outweighs."

This reminds one of the picture of the Judgment Hall of Osiris, in which we see the heart of the deceased in the right hand pan of the scale set against righteousness in the other. The god, Horus, has his arm stretched out to the indicator of the balance and Anubis is watching the pan in which the figure of *Mat*, righteousness, is seated. On the other side of the heart stand two figures of the goddess of right or law, holding a sceptre, and between them is the deceased. The deceased then makes what is called the 'negative confession, that is a confession in which he declares to each god, that he has not committed a particular sin or crime'; and so on. Is it not all written in the 'Book of the Dead' of the Ancient Egyptians?*

The influence of the sacrifice on the future body is illustrated by an extract from the Sat. P. Br. x. 1. 5. 4:—

"Then as regards the powers of the sacrifices. In the next world the offerer of an Agnihotra eats morning and evening. So much nourishment resides in that sacrifice. The performer of the Darsapūrnamasa sacrifice eats every fortnight, the performer of the Chāturmasya every four months,

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* Budge's Dwellers on the Nile. R. T. S.'s By-paths of Bible Knowledge, viii, p. 175.

the performer of the Pasubandha every six months, the offerer of the Soma every year, whilst the kindler of fire eats every hundred years, or abstains at his pleasure. This means that during this period of a hundred years, he enjoys an immortal, unending, and unlimited existence. Whatever part of him is separated, even as if by a straw, becomes immortal, unending and unlimited."

"This sacrificer is born with his whole body in the next world" (iv. 6.1.1.) "This sacrifice becomes in the next world the soul of the sacrificer. The sacrificer who, knowing this, sacrifices with an expiation, is born with his whole in the next world" (xi. 1. 8. 6). "He who is consecrated by the Sautramani enters the worlds, and among the gods. He then.....is born entire, with his whole body and limbs." (xii. 8.3.31.)

The importance given to the body being in heaven by the Hindu Aryans of the Brahmana period is seen from the following extracted from the same store book of legend and ritual :—

"Death said to the gods (who had become immortal by performing certain rites), 'In the very same way all men (also) shall become immortal, then what portion will remain for me?' The gods replied, 'Henceforward no other being shall become immortal with his body, when thou shalt have seized that part (the body). Now, every one who is to become immortal through knowledge, or by work, shall become immortal after parting with his body.' This which they said, 'by knowledge or by work', means that knowledge which is Agni, that work which is Agni. Those who so know this or who perform this rite, are born again after death; and by being so born, they attain immortality. Whilst those who do not so know, or who do not perform this rite, are indeed born again after death, but become again and again his death's food." See vol. iv. of Muir's *S. Texts*, p. 48 ff. where the context is given.

It would appear, however, from the older Brahmana that these ancient Aryan priests claimed power to send their clients to heaven without dying. In the Tait. S. we read :—

"Men versed in sacred science say, 'What does the sacrificer perform in the sacrifice by which he ascends to heaven alive?' This *adābhya* libation is an offering of the living Soma; the priest offers this without pouring it out; and conveys the worshipper alive to heaven."

On the bones, with reference to the future life, we find in the Sat. Br. the following additional notes :—

"Do not scrutinize too far the deity which ought not to be too far scrutinized. Thou shalt die before such a time; not even thy bones shall reach thy home. So he died; and robbers carried off his bones taking them for something else. Wherefore let no man be contentious." xi. 6.3.11.

"I ask thee regarding this Purusha of the Upanishads. If thou shalt not explain him to me, thy head shall fall off. Sakālya did not understand this Purusha. So his head fell off; and robbers carried off his bones, taking them for something else." xiv. 6.9.28. (cf. 1 Kings xiii. 22; Jeremiah viii. 1-2. See also story of Atyamhas Aruni and Plaksha Dayyāmpāti in Taitt. Br. iii. 10.9.3.5).

"There are only five great sacrifices, which are the great ceremonies, viz., the offering to living creatures, the offering to men, the offering to the Fathers, the offering to the gods, and the Veda offering (the Brahma sacrifice)...Study of the Vedas is the Brahma sacrifice...The man who knowing this daily practises the Study of the Vedas, conquers thrice as vast a region

and that too undecaying—as the region which he conquers who bestows this whole earth filled with wealth. Wherefore the study of the Vedas is to be practised. Verses of the Rick are oblations of milk to the gods. He who, knowing this, daily studies the Rig-Veda, does, in fact, satisfy the gods with oblations of milk; and they, when satisfied, satisfy him with prosperity, with breath, with generative power, with completeness in his being, with all excellent possessions. Of this Veda sacrifice there are four Vashatkāras, when the wind blows, when it lightens, when it thunders when it crashes; wherefore when it blows, lightens, thunders or crashes, let the man, who knows this, read, in order that these Vashatkāras may not be interrupted. He who does so is freed from dying a second time, and attains to union with Brahma. Even if he cannot read vigorously, let him read one text relating to the gods. Thus he is not deprived of his living creatures. Sat. P. Br. xi. 5.6 1-10."

Professor Weber thinks he discovers a development in the doctrine of a future life, in that in the most ancient hymns, "Immortality in the abodes of the blessed, where milk and honey flow, is regarded as the reward of virtue or wisdom, whilst the sinner or the fool is, after a short life, doomed to the annihilation of his personal existence. The doctrine of the Brahmanas is, that after death all are born again in the next world, where they are recompensed according to their deeds, the good being rewarded and the wicked punished. (vi. 2.2.27 ; x. 6.3.1 ; xi. 7.2.23)" In confirmation of this we may produce these texts:—

"Hence they say that a man is born into the world which he has made." (vi. 2.2.27.) "Now truly this man is composed of sacrifice. So many sacrifices as he has performed when he departs from this world, with so many is he born in the other world after his death." (x. 6.3.1).

"This soul is the end of all this. It abides in the midst of all the water. It is supplied with all objects of desire. For the waters are all the objects of desire. This soul is free from desire and yet possesses all the objects of desire, for it desires nothing. On this subject there is this verse: 'By knowledge men ascend to that condition in which desires have passed away. Thither gifts do not reach, nor austere devotees who are destitute of knowledge.' For a person who does not possess this knowledge does not attain that world by gifts or by rigorous abstraction. It pertains only to those who have such knowledge." Sat. P. Br. x. 5.4.15.

In the above we have the doctrine of which, it is said, Buddha made so much after his enlightenment under the Bodhi tree, and when he had discounted austere or rigorous abstraction and asceticism. It is regarded as a higher state than that of desire or gratification; but that altogether depends upon what the desire is and what the nature of the gratification. No desire cannot be regarded as higher than hungering and thirsting after righteousness. We do not profess to understand what is meant when it said above that "waters are all the objects of desire," or in the Taitt. Br. iii. 12.2.6, that "in the waters all objects of desire are contained." Nor, we must confess, can we see the superiority of the man who sacrifices to himself over him who sacrifices to the gods. Yet that seems to be the teaching of the Sat. P. Br. xi. 2.6.13:—

"He who sacrifices to himself is superior. A man should say 'There is a worshipper who sacrifices to the gods,' and 'another who sacrifices to himself.' He who understands that by such and such a rite such and such a one of his members is rectified, and that by such and such another rite, such and such another of his members is restored,—he is the person who sacrifices to himself; he is freed from this mortal body, from sin (or misery) as a serpent is freed from its worn-out skin, and acquiring the nature of the Rick, Yajush, and Saman, and of sacrifice, he attains to heaven. On the other hand he who understands that with such and such an oblation he worships the gods, and offers it up to them, is like an inferior who presents tribute to a superior, or as a Vaisya brings tribute to a king; and he does not conquer for himself so great a world as the other does."

It is worth noticing here that the object attained is *heaven*, not the *summum bonum* of the Vedantists—absorption into Brahma, in whom all desire is annihilated. Further, there is no trace of any altruistic idea.

"According to a very ancient conception," Prof. A. Weber remarks, "the soul, after being breathed forth from the body, ascends to the abodes of the blessed on the wings of the air, of the wind, having itself been changed into an aerial form. With this is connected the later idea of the resolution of the senses of the dying into fire, sun, moon, wind and the regions of the sky (x. 3. 3. 8; xiv. 6.2.13), and the still more modern and systematic notion of their being resolved into the five elements." In one place (i. 9.3.10), Weber adds, "I find the idea that the rays of the sun are themselves the pious *(sukritas)*; and in another (vi. 5.4.8) the conception that the stars are the light of the righteous who go to heaven. With this the similar statement in the *Indra-loka-gamana* may be compared."

The following are the passages referred to by Weber:—

"Whoever departs from this world, knowing this, goes with his voice to fire (Agni), with his eye to the Sun (Aditya), with his mind (*manas*) to the moon, with his ear to the regions, with his breath (*prana*) to the wind (Vāyu). Having attained the nature of these and become any one of these deities that he desires, he rests" (x. 3.3.8.) "When the voice of the departed soul goes to fire, his breath to the wind, his eye to the sun, his mind to the moon, his hearing to the regions, his body to the earth, his soul to the ether, the hairs of his body to the plants, the hairs of his head to the trees, his blood and his seminal fluid to the waters,—Where then is this spirit?" (xiv. 6.2.13). "The rays of him who shines (the Sun) are the pious. The light which is above is Prajapati, or the heavenly world" (i. 9.3.10). "The stars are the lights of the practisers of holy acts who go to heaven." (vi 5.4.8).

To these Dr. Muir has added the following:—

"He who sacrifices thus obtains perpetual prosperity and renown and conquers for himself union with these two gods, *Aditya* and *Agni*, and an abode in the same sphere." (xi. 6.2.2.3.) "When he performs the *Vaisvadeva*, then he becomes Agni, and attains to union with Agni and to co-existence in this world. And when he performs the *Varuna-praghasa* offerings, then he becomes Varuna, and attains to union with Varuna, and to co-existence in his world. And when he performs the Sakha-medha offerings, then he becomes

In the Taitt. Br. iii. 10-11. 6f., it is stated that the possessors of particular kinds of knowledge attain to union with Aditya, and to union with, and to the same spheres with Agni, with Vāyu, with Indra, with Brihaspati, with Prajapati, and with Brahma; and at iii. 10. 9. 11. a certain sage is said to have gone to heaven as a golden swan, and to have attained to union with the Sun. Union with Brahma is also spoken of in the Sat. P. Br. xi. 4.4. ff, in these words :—

"There are six doors to Brahma, viz., Agni, Vayu, the Waters, the Moon, Lightning, and the Sun. He who sacrifices with a burnt-offering arrives by Agni, as the door to Brahma; and having so arrived, he attains to a union with Brahma, and abides in the same sphere with him."

"When he performs the Vaisvadeva offerings, then he becomes Agni and attains to union with Agni and to co-existence in his world...and when he performs the Sakha-medha offerings, then he becomes Indra and attains to union with Indra and to co-existence in his world." Sat. P. Br. ii. 6. 4. 8.

A man who reads the Vedas in a particular manner is "freed from dying again and attains to a sameness of nature with Brahma. Even if he cannot read (recite) with much power, let him read one sentence relating to the gods." (Sat. P. B. xi. 5. 6. 9.)

"The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." Ait. Br. iii. 4.4.

In the Sat. P. Br. (vi. 6. 2. 4,) it is said that the door of heaven (*Svarga-loka*) is situated in the north-eastern regions; while that by which the heaven of the Fathers is entered lies to the south-east, (xiii. 8.1.5.) In a legend, in Sat. P. Br. xi. 6. 1. 1ff., it is related that Bhrigu, the son of Varuna, visited, by his father's command, the four points of the compass, where he saw men being cut into pieces and eaten by other men, who, when questioned by Bhrigu, declared that they were revenging on their victims the treatment which they had received at their hands in the other world (on earth). These victims are allegorically explained in the Brahmana as representing the trees, animals, plants and waters employed in sacrifice. The story is thought to be a survival of an older theory of penal retribution of earth's sufferers on their oppressors; and that the narrative had been appropriated by the priests and introduced into the Brahmana to relieve the monotony of its tedious disquisitions, and explained as above to suit their own ends.

Prof. A. Weber, who propounded the above theory, does not regard the Brahmanas as explicit in regard to the duration of these rewards and punishments, and in this he finds the introduction of the theory of transmigration. He continues—"To men of the mild disposition and reflective spirit of the Indians it would not appear that reward and punishment could be eternal. They

Theory of *Transmigration*.

tion to become absolved from the punishment of the sins committed in this short life. In the same way they could not imagine that the reward of virtues practised during the same brief period could continue for ever. The dogma of transmigration answered plainly to both of these suppositions, though in another respect it could scarcely do so; for where was either a beginning or an end to be sought? The spirit of enquiry sought to escape from this dilemma by systematic refinements, but only became more hopelessly entangled; and at length it was only extricated by cutting the knot, by succumbing to the influence of the aspiration after complete redemption from the bondage of the world and of individual existence; so that that destiny, which was in earlier times regarded as the greatest punishment, was now recognised as the highest reward. This mode of cutting the knot is the work of Buddha and Buddhism; and the best proof that the fundamental substance of the Brahmanas is pre-Buddhistic is (apart from all other evidence) to be found in this, that they do not recognise the existence of the dilemma in question, that they know nothing of the contempt of life to which we have alluded, but rather express with directness and näiveté a fresh and genuine love of existence, and a yearning after immortality. It is only some passages of the Brihad-Aranyaka and of the Chhandogya Upanishad, which form an exception to this assertion; and on that account they must be held evidently to belong to the period immediately preceding Buddha's appearance, or even to that which followed it."

The following approaches nearer the doctrine of transmigration than any other we remember:—

"The spring, assuredly, comes to life again out of the winter, for out of the one the other is born again: therefore he who knows this is indeed born again in this world." i. 5.3.14.

As to the position the doctrine occupies in subsequent shastras we quote the following from an article evidently written by a Hindu in the *Calcutta Review*, January, 1896, p. 102:—

"The Mahabharat gives the stories of previous births of several individuals. The Puranas are all replete with such stories. The idea of Re-incarnation is one which lives deep in the Hindu mind. Hindu philosophers have held this doctrine for ages past, and the chief object which the Hindu shastras have in view is, to obtain emancipation from the series of Re-incarnations which every soul by its actions, is heir to. Every Hindu believes in the doctrine and our females are not behind in their beliefs."

We conclude our extracts from the Brahmanas, illustrating the Hindu Aryan beliefs on the subject of immortality and the future life, by giving not Dr. Muir's metrical version of the story of Nachiketas, but his literal translation.

The story of Nachiketas the philosopher, son of Gautama

is interesting from various points of view. We here reproduce it as translated from the original in the Taitt. Br. iii. 118-1. ff. and continued in the *Katha Upanishad* Book i :—

"Desiring reward, Vājasravasa bestowed all his property at a sacrifice. He had a son called Nachiketas. Into him, being a boy, faith, or a rigorous sense of duty, entered, as the presents were being brought. He said, 'Father, to whom wilt thou give me?' This he did a second and a third time. Being angry, his father said to him, 'I give thee to Death.' When he arose, a voice addressed him, the descendant of Gautama,—'Thy father hath said: Go to the abode of Death; I have given thee to him.' She then said: 'Thou shalt go when Death is absent; remain three days in his house without eating. If, when he comes, he asks thee: Boy, how many nights hast thou abode here? reply, Three. If he asks, what didst thou eat the first night? answer, Thy sons; What didst thou eat the second? say, Thy cattle; What didst thou eat the third, say, Thy good deeds.' He accordingly went when Death was absent; and remained in his house without food. Death came to him and asked: 'Boy, how many nights hast thou stayed?' He replied, 'Three.' 'What didst thou eat the first night?' 'Thy sons.' 'What the second?' 'Thy cattle.' 'What the third?' 'Thy good deeds.' Death then said: 'Obeisance to thee, O reverend: choose a boon:' 'May I return alive to my father?' 'Choose a second:' 'Command that the fruits of my sacrifices and oblations may be imperishable.' He bestowed on him, this Nachiketas, fire. Hence his sacrifices and oblations do not lose their effect ..... Death then said: 'Choose a third boon.' 'Command that I may again overcome Death.' [The commentator explains that command to mean, Death as the result of a subsequent birth]. He gave him, this Nachiketas, fire; whereby he again overcame Death.....'"

The story in the Brahmana ends here; the interesting dialogue in the *Katha Upanishad* being altogether wanting in it. It is one of many illustrations of how short pithy stories are expanded into philosophical essays or religious sermons. The continuation we shall here reproduce from the philosophical Upanishad :—

"Having been asked to choose a third boon, Nachiketas replied: 'In answer to the doubt as to a man's state after death, some say that he exists, others that he does not. The third boon which I ask is that, being instructed by thee, I may know what is the truth regarding this.' Death answers: 'Even the gods have of old been in doubt on this subject; for it is not easy to know. The question is one of a subtle character. Choose another boon, Nachiketas, do not press me. Give this up.' Nachiketas rejoins, 'Thou tellest me that the gods have of old been in doubt regarding this, and as for what thou sayest that it is difficult to know, no one can be found so capable as thou art to declare it; and no other boon is equal to this.' Death replies: 'Choose sons and grandsons

who shall live a hundred years, much cattle, elephants, gold, horses; choose a wide domain of land, and live thyself as many autumns as thou desirest. Or, if thou regardest any other boon as equal to this, choose it, with wealth and long life; be lord over a great kingdom; I grant thee the fulfilment of all thy desires. 'Ask at will all those enjoyments which cannot be obtained in the world of mortals, those enchantresses with their cars and musical instruments; for such as they cannot be gained by men. Be waited upon by them after I have given them to thee; but do not, O Nachiketas, enquire about Death.' Nachiketas says, 'These, O Death, which are things of the morrow, wear out the vigour of all man's senses. An entire life, too, is but short. Thine be the cars, the dancing and singing. A man cannot be satisfied with wealth. Shall we obtain wealth if we see thee? We shall live only so long as thou shalt rule. The boon I will choose is the one I have said. What decaying mortal, living here below on earth, but attaining to the undecaying state of the immortals, yet knowing the reality, and reflecting on the enjoyments springing from beauty and love, would take delight in a very long life? Tell us, Death, that about which they doubt regarding the great future. Nachiketas chooses no other than this boon regarding the question which is involved in mystery.'

"Death speaks: 'One thing is the good, another the pleasant. Both objects, though varying, enchain man. It is well with him who, of these two, embraces the good; but he who chooses the pleasant, misses the highest end. The good and the pleasant present themselves to man. The wise man considering them, distinguishes them, and chooses the good in preference to the pleasant; but the unthinking man prefers the pleasant as consisting in present enjoyment. But thou, O Nachiketas, pondering them hast abandoned enjoyments which are pleasant and lovely, not following the road of wealth on which many men fall. For apart and divergent are these two things, ignorance and what is known as knowledge. I regard thee, Nachiketas, as desiring knowledge; many pleasures did not allure thee. Fools living enveloped in ignorance, wise in their own conceit, regarding themselves as instructed, go wandering about like blind men led by a blind man. The means of attaining future felicity are not apparent to the unthinking and careless man deluded by riches. Fancying that this world and none other exists, he again and again becomes subjected to my sway. Wonderful is he who declares, skilful is he who attains, wonderful is he who, instructed by a skilful teacher, knows that (the Soul) which many can never hear of, which many who hear of it, cannot comprehend. This (Soul) when declared by an inferior man, is not easy to comprehend, being regarded in various ways. But when it

recognition is not to be gained by reasoning. It can be well known when declared by another. The wise man recognising by spiritual contemplation, the primeval divine (Soul), invisible, and enveloped in mystery, seated in the heart, dwelling in the cavity, abandons joy and grief. The omniscient (Soul) is not born, and does not die. If it did not spring from aught, nor was any one produced from it. It is unborn, perpetual, eternal and primeval. It is not slain when the body is slain. If the smiter thinks that he kills, or the smitten thinks himself slain, both of them are ignorant: the one does not slay, nor is the other slain. The Soul, which is minuter than the minutest, and greater than the greatest, dwells in the heart of this living being. The man who is free from desire, and exempt from grief, beholds this greatness of the Soul by the grace of the Creator. [or, 'by the tranquillity of his senses' Dr. Roer]. Resting, it travels afar; sleeping, it moves everywhere. Who but I [the wise man] should know this god who rejoices, and does not rejoice? Regarding the Soul as bodiless in bodies, as unchanging in changing things, as vast, and all-pervading, the wise man does not mourn. This Soul is not attainable by teaching, nor by the understanding, nor by much Vedic learning. It is attainable by him whom it chooses: that man's body the soul chooses as its own. The man who has not ceased from evil deeds, who is not tranquil, meditative, and calm in spirit, cannot attain that soul by knowledge." See Muir's *S. Texts*, p. 256 and Vol. v. p. 329.

CHAPTER XIII.

The Gods in the Brahmanas.

The gods in general.

The gods in the Brahmanas are to all intents and purposes those of the Hymns. Some of the older gods are sliding into the mists of obscurity, while others are growing into greater prominence, and others are subdivided into two or more. A unique instance of this we have in the case of the god ka, manufactured by the Brahmanas from the question in the R. V. Hymn—"To *which* (ka) god shall we offer the sacrifice?" This god *which* or *ka* the Brahmanas have further differentiated into the gods Kāya and Kāsmāi, according as he is declined as a noun or as a pronoun (Hopkins' *Handbook of Religions of India*, p. 182). It has been said with a good deal of truth that in the Vedic hymns man fears the gods; in the Brahmanas man subdues the gods; in the Upanishads man ignores the gods and identifies himself as the God. The Sat. P. Br. ii. 2. 2. 6. divides the gods into two classes.

"Verily there are two kinds of gods; for indeed the gods are the gods; and the Brahmans who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds; oblations constitute the sacrifice to the gods; and gifts to the priests, that is to the human gods, the Brahmans, who have studied and teach sacred lore. With oblations one gratifies the gods, and with gifts to the priests, the human gods, the Brahmans, who have studied and teach sacred lore. Both these kinds of gods, when gratified, place him in a state of bliss."

Some of the texts quoted under the heading Creation might again be quoted here, as illustrating the fact that the gods are creatures of yesterday; and others which we will now proceed to quote might have been quoted there. It has to be borne in mind that immortality does not imply a past eternity: the saying, that gods or men are immortal, does not imply that they had no beginning and are self-existent. In the Sat. P. Br. xiv. 2. 2. 2, it is said: "This which is purified is the ocean. From this ocean, all the gods, all creatures, issue forth." See also Taitt. Br. iii. 12. 3. 2. 3. Their number, 33, is explained as made up of 8 Vasus, 11 Rudras, and 12 Adityas; together with Dyaus and Prithivi (heaven and earth), while Prajapati makes a thirty-fourth (Sat. P. Br. iv. 5. 7. 2). In xi. 6. 3. 5, Indra and Prajapati are substituted for Heaven and Earth; otherwise the two lists correspond. In the sequence to this passage (xi. 6. 3. 6) Dyaus, Prithivi and Aditya are said to be included among the Vasus. "So it is clear," as Dr. Muir remarks, "there is no consistency in these accounts."

"Thirty-three gods are drinkers of Soma" says the Ait. Br. ii. 18, "and thirty-three are not. The eight Vasus, the eleven Rudras, the twelve Adityas, Prajapati and Vashatkāra are the Soma-drinkers. The eleven Prayājas, the eleven Anuyājas and the eleven Upayājas ere those who do not drink it, but receive animal sacrifices. He (the sacrificer) satiates the Soma drinkers with Soma, and those who do not drink it with animal sacrifices. Thus he who has such a knowledge, makes both parties pleased and well disposed." Ait. Br. ii. 18. Haug, ii. p. 110.

In Sat. P. Br. iii. 3. 2. 18, we see that "the gods are fewer than the men;" or that "men are more numerous than the gods," and that "cattle are more numerous than men."

"There are eight Vasus, eleven Rudras, twelve Adityas; and these two, Heaven and earth, the thirty-second and thirty-third. And there are thirty-three gods and Prajapati is the thirty-fourth." Sat. P. Br. iv. 5. 7. 2.

"'May the Vasus, the Rudrás, the Adityas sit on thee'! These three, that is the Vasus, the Rudras, and the Adityas are classes of gods." Sat. P. Br. i. 3. 4. 12.

The Taitt. San. ii. 3. 5. 1. says that Prajapati had 33 daughters whom he gave in marriage to Soma.

We have seen that the gods are not essentially immortal. They became immortal. See above p. 92.

Immortality did not imply self-existence or past eternity: from

regards the gods, imply absolute or unconditioned future immortality. There we read that—

"Immortality departed from the gods, when they set themselves to recover it by religious observances. They poured out Soma into Agni and thus infused immortality into him, and by so doing acquired it themselves, as he is the soul of all the gods." Muir, vol. v., p. 14.

In the Taitt. Br. iii. 12. 3. 1., we read that "The gods obtained their divine rank by austerity."

Varuna and Agni are frequently represented as alone lovers of truth, yet here we read:—

"Verily there is one law which the gods so keep, namely, the truth. It is through this that their conquest, their glory is unassailable: and so forsooth is his conquest, his glory unassailable whosoever, knowing this speaks the truth." Sat. P. Br. iii. 4. 2, 8.

"He ties the piece of gold to the (nameless or ring) finger. Twofold indeed is this universe,—there is no third—the truth and the untruth: the gods are the truth and men are the untruth. And gold having sprung from Agni's seed, he ties the gold to this finger in order that he may touch the twigs of the Soma with the truth, that he may handle this Soma by means of the truth." Sat. P. Br. iii. 3. 2. 2.

The Ait. Br. (vi. 11) hesitates not to charge the gods as a body with drunkenness—

"The gods get drunk, as it were, at the mid-day libation, and are then consequently at the third libation in a state of complete drunkenness."

This is but a commentary on the Rig-Veda viii. 58, 11—

"Indra has drunk, Agni has drunk; all the gods have become exhilarated."

In the Sat. P. Br. iii. 6. 2. 26, we read that men were their boon companions.—

"Both gods, men and fathers drink together. This is their symposium. Formerly they drank together visibly: now they do so unseen." Hence naturally enough—"Gods and men, together, were both originally component parts of this world. Whatever men had not, they asked from the gods, saying, 'We have not this; let us have it.' From dislike of this solicitation, the gods disappeared, saying, each of them, 'Let me not hurt them, let me not be hateful.'" Sat. P. Br. ii. 3.4. 4.

It is worth noticing however that—

"The gods talk only to the upper castes." Sat. P. Br. xi. 4.4.1.

Lovers of wine are frequently represented as lovers of women. The gods of the Vedic Rishis are so represented. In 4th Brahmana of the Sat. P. Br. vi. 5, we find these expressions—

"The divine Aditi, dear to all the gods." Verse 3.
"The divine wives of the gods, dear to all the gods." 4.
"The divine Dhishanas, dear to all the gods." 5.
"The divine protectresses, dear to all the gods." 6.

Some of the gods are represented as wanting through accidents one or more members or sense. For example Bhaga is represented as blind, and Pushan as toothless.

Part of the sacrifice had been injured :—

"They took it round to Bhaga, who sat on the south side. Bhaga (Savitri) looked at it. It burnt out his eyes. And thus it came to pass. Hence they say 'Bhaga is blind.' They said...'Take it round to Pushan!' They accordingly took it round to Pushan. Pushan tasted it. It knocked out his teeth. And thus it came to pass. Hence they say 'Pushan is toothless!'" Sat. P. Br. i. 7. 4. 6-7.

Yet mantras are addressed to Bhaga, Prajapati, Vishnu and Pushan in this order in the Tait. Br. ii. 4. 5, 2-15. In Sec. 9 of Chap. 8 of Book ii. of the same Br. we read that "the proper sacrifice to Bhaga is either an elephant or a cow fit to conceive."

The contention between the gods and the Asuras is proverbial, but it is not so well-known, as we are told in Sat. P. Br. vi. 8. 1. 1 that—

"The gods drove about on wheels (or cars) and the Asuras stayed at home." Were there Cyclists in those days?

Some will, however, be more surprised to find them charged with something like timidity, if not cowardice. Texts like the following abound and are repeated *ad nauseam*.

"The gods were then afraid, thinking, 'We hope the Rakshas, the fiends, will not slay here this our Agni.'" Sat. P. Br. vi. 3. 3. 10.

"At that time the gods were afraid, thinking, 'We hope the Rakshas the fiends, will not smite here this Agni of ours.'" vi. 4. 4. 19; vi. 5. 4. 1; vii. 2. 3. 7; vii. 3. 2. 5; vii. 3. 2. 18; vii. 4. 1. 33; &c.

Another phrase with which readers of the Brahmanas become familiar is "The gods love the mystic" or the mysterious, made when they seem to be guilty of a false etymology, or of something else which puzzles the recording Rishi.

The following reminds one of the contention between our Lord's disciples.—

"At first the gods were all alike, all good. Of them being all alike, all good, three desired, 'May we be superior!' Agni, Indra and Surya. They went on praising and toiling...They became superior, even as they are now superior." Sat. P. Br. iv. 5. 4. 1-2.

Other general remarks on the gods follow from Sat. P. Br. ii, 1. 1. 7. and 1. 4. 1.

"The gods know the intentions of a man. They are aware that he contemplates the performance of this rite, and will make his offering in the morning; and consequently they all come to his house and abide there." "The gods know the mind of man."

"The gods are secreted from men and secret also is what is enclosed on every side: this is why they enclose it on every side. Not every one may enter it, but only a Brahman, or a Rajanya, or a Vaisya, for these are able to sacrifice. Let him not commune with every one; for he who is consecrated draws nigh to the gods, and becomes one of the deities. Now the gods do not commune with every one, but only with a Brahman, or a Rajanya, or a

Vaisya; for these are able to sacrifice." An intermediary is necessary to talk with a Sudra. Sat. P. Br. iii. 1. 1. 8-10.

"He who sacrifices, doubtless sacrifices with a desire that he also may obtain a place in the world of the gods. That sacrifice of his then goes forth towards the world of the gods: after it follows the fee which he gives to the priests, and holding on to the priests' fee follows the sacrificer. That same path leads either to the gods or to the fathers. On both sides two flames are ever burning. They scorch him who deserves to be scorched, and allow him to pass who deserves to be scorched." i. 9. 3. 1-2.

Hymn 129 of the 10th book of the Rig Veda, beginning with the words— "Then there was neither Aught nor Nought" is one of the best known, as it is one of the most philosophical. It is of some interest to have a Brahmana interpretation of it from the 10th book of the Sat. P. Br. (5.3.1. ff.)—

"In the beginning this universe was not either, as it were, non-existent, nor, as it were, existent. In the beginning this universe was, as it were, and was not, as it were. Then it was only that mind. Wherefore it has been declared by the rishi (in the verse before us). 'There was then neither non-entity nor entity;' for mind was, as it were, neither entity nor non-entity. Then this mind, being developed, wished to become manifested, more revealed, more embodied. It sought after itself; it practised austere fervour. It swooned. It beheld 36,000 of its own fires, suns, formed of mind, placed by mind," &c. Mind then creates voice, voice creates breath, breath creates eye, eye creates ear, ear creates work (or ceremony), and work creates fire.

In the mind here spoken of, we have, the god, without name, the originator and primeval source of all, according to the Brahmana. The extraordinary thing is how *tapas* or austerity is brought to figure in such a scene. The mind's own 'inherent heat' exercised in rigorous abstraction, seems to be what is meant. Thus in Sat. P. Br. xi. 5. 8. 1., Prajapati, who is described as being the universe, is said to have desired to propagate himself, and to have striven and practised rigorous abstraction (*tapo' tapyata*). And in the same Brahmana xiii. 7. 1.1. the self-existent Brahma himself is similarly related to have practised *tapas*, and when he found that that did not confer infinity, to have, offered himself in sacrifice. The gods are also said to have as we have already seen, attained heaven and their divine character by *tapas*. It is true, as Dr. Muir remarks, that all these passages from the Brahmanas are of a later date than the hymns, but the Rig-Veda itself (x. 167.1) says that Indra gained heaven by *tapas*, where the word can only mean, Dr. Muir assures us, "rigorous abstraction." This view of the word is supported by the Taitt. Br. iii. 12.3.1.—

"Let us worship with an oblation that first-born god, by whom this entire universe, which exists, is surrounded—the self-existent Brahma, which is the highest *tapas*. He is son, father, mother. *Tapas* was produced as the first object."

A description of the character of some of the leading Vedic gods is attempted in the following account of sacrifices offered at various stages of the consuming sacrificial fire:—

"When it is first kindled, and there is as yet nothing but smoke, then indeed that fire is Rudra. And if any Kshatriya desires to consume food belonging to others,—even as Rudra seeks after these creatures, now with distrust, now with violence, now in striking them down—let him offer then: and assuredly he who, knowing this, offers then obtains that food. And when it burns rather brightly, then indeed that fire is Varuna. And if any one desires to consume food,—even as Varuna seeks after these creatures, now, as it were, seizing on them, now with violence, now in striking them down,— let him offer then: and assuredly, he who, knowing this, offers then, obtains that food. And when it is in full blaze and the smoke whirls upward with the utmost speed, then indeed that fire is Indra. And if any one wishes to be like Indra in splendour and glory, let him offer then: and, assuredly, he who, knowing this, offers then, obtains that object. And when the flame of the waving fire gets lower and lower, and burns as it were sideways, then indeed that fire is Mitra. And if any one desires to consume food here through the kindness (*maitra*) of others,—as one of whom they say, 'Truly this Brahman is everybody's friend, he harms not any one,'—let him offer then: and, assuredly, he who knowing this offers then, obtains that food. And when the embers are glowing intensely, then indeed that fire is the Brahma. And if any one wishes to become endowed with holy lustre, let him offer then: and, assuredly, he who, knowing this, offers then, obtains that object." Sat. P. Br. ii. 3. 2. 9-12.

The close connection which is observable in the earlier Vedic literature, Sanhita and Brahmana, between creation and desire, and the laudation of Kama, the *erōs* of the Greeks, is very striking in the way of contrast with the subsequent Indian philosophies, Hindu and Buddhistic, in which desire is the one thing that is to be destroyed as the source of all evil. *Tapas* to the ancient Hindu did not, as it in later times, mean a vigorous effort to destroy all desire, but a fervent earnest heat under the influence of desire for its own accomplishment or for the attainment of something desired. Let us now to the individual gods.

Purusha.

The celebrated 90th hymn, also of the 10th book of the Rig-Vēda, does not, as far as we are aware, receive much attention in the Brahmanas. It does not lend itself readily to the purposes of the priest. It is of some interest to know that the Virāj referred to in the hymn as the source or origin of Purusha ("From him Virāj was born, and from Virāj, Purusha") was none other than the metre or tune of that name, according to the Sat. P. Br. xiii. 6, 1.2, where we read:—

"Virāj has forty syllables. Hence he, Purusha, obtains Virāj, according to the text. From him sprang Virāj, and from Virāj, Purusha. 'This is that Virāj, therefore, it is that he begets Purusha the sacrifice." Yet in contrast with this we read in Sat. P. Br. xiii. 2. 5. 3.—"Prajapati created Virāj. She being produced from him went away and entered into the sacrificial horse."

"The reason why it is 30 steps broad behind is this; the Virâj metre consists of 30 syllables, and by means of the Virâj the gods obtained a firm footing in this world; and even so does he now, by means of the Virâj obtain a firm footing in this world." Sat. P. Br. iii. 5. 1. 7 ff.

Dr. Muir very wisely suggests that in reading these passages we should bear in mind the great power attributed by Vedic writers to hymns and metres in themselves and to sound—sound as such.

There are two other hymns of the Rig-Veda, besides the Purusha hymn, in which the deity is represented as either the agent, the object, or the subject, of sacrifice. With reference to one or other of these, the Taitt. Br. 3. 9. 22. 1, says: "The gods slaughtered father Prajapati as a victim. They then fasted, saying, 'In the morning we shall offer sacrifice'"; and the Sat. P. Br., xiv. 3. 2. 1, says: "This which is sacrificed is the soul of all beings and of all gods."

In his preface to the Ait. Br., Dr. Haug remarks that "The creation of the world itself was regarded as the fruit of a sacrifice performed by the Supreme Being." While not calling in question the truth of the remark, Dr. Muir adds: "If the learned author refers to the Purusha hymn, it would have been more exact to say that the creation was regarded as the fruit of an immolation of the Supreme Being. But his remark may be justified by other passages."

There is a very remarkable hymn on Purusha, in the Atharva Veda (x. 2), in which this primeval male is represented as neither self-existent nor self-sufficient, but, on the other hand, as dependent on other gods for his various powers and attributes. Among other curious questions asked concerning him, it is asked: "Who assigned to him form, magnitude, name, motion, and consciousness, and what god put into him the different vital airs?" Here, as Dr. Muir notices, we have the *nama* and *rupa* of the later Vedantists. The question seems to be answered in the Taitt. Br. ii. 2. 7. 1, where we read:

"Prajapati created living beings. They, however, were in a shapeless state. He entered into them with form. Hence men say 'Prajapati is form.' He entered into them with name. Hence men say 'Prajapati is name.'" See also ii. 10.5.1, and iii. 12.7.6.

Another extract concerning Purusha and we are done with him. Under the double name of Purusha-Narayana, he is described in the Sat. P. Br. xvi. 1.1.1, as desiring to surpass all beings, and become himself the entire universe, and that he accomplished his object by celebrating the Purusha-medha sacrifice. He is again mentioned in the same Brahmana at xii. 3. 4. 1.:—

"Prajapati said to Purusha-Narayana: 'Sacrifice, Sacrifice.' He replied: 'Thou sayest to me. Sacrifice, Sacrifice. I have sacrificed thrice. By the morning oblation the Vasus came, by the mid-day oblation the Rudras came, and by the third oblation the Adityas came to my place of sacrifice where I was.' Prajapati rejoined: 'Sacrifice; I will tell thee how thy hymns shall be strung like a gem on a thread, or as a thread in a gem.'"

Brahma.

We return to Brahma in the neuter gender, and quote the following from a genealogy of teachers in the Sat. P. Br. x. 6. 5. 9—"Tara Kavusheya sprang from Prajapati and Prajapati from Brahma, who is self-existent." In xiii. 7. 1. 1, we have found him performing *tapas*,

and sacrificing himself; and in x. 4. 19, he is described as the "one great imperishable Brahma who was and is to be." While in xi. 3. 3. 1, he is represented as giving over other creatures, except the Brahmacharin, to death. In xi. 2. 3. 1 ff, we have, in connection with his name, probably one of the oldest extant expositions of the conception of *nama* and *rupa* as comprehending the whole of the phenomenal universe. These two words, as we have already seen, became at a later period technical terms of the Vedanta philosophy, and in our own day of the so-called 'Theosophy' of Mrs. Besant and Col. Olcott.

"In the beginning Brahma was this universe. He created gods, he placed them in these worlds, viz: in this world, Agni; in the atmosphere, Vayu; and in the sky, Surya; and in the worlds which were yet higher, he placed the gods who are still higher. Such as are these visible worlds and these gods—even such were those higher visible worlds in which he placed those higher gods, and such were those gods themselves. Then Brahma proceeded to the higher sphere (*pararddha*, the *Satyaloka*, or the most excellent and the limit of all worlds). Having gone to that higher sphere, he considered, 'How now can I pervade all these worlds?' He then pervaded them with two things—with form and with name. Whatever has a name that is name. And then that which has no name—that which he knows by its form, that 'such is its form'—that is form. This universe is so much as is (*i.e.*, is coextensive with form and name). These are the two great magnitudes of Brahma. He who knows these two great magnitudes of Brahma becomes himself a great magnitude. These are the two great manifestations of Brahma. He who knows these two great manifestations of Brahma becomes himself a great manifestation. Of these two, one is the greater, viz., form; for whatever is name is also form. He who knows the greater of these two becomes greater than him than whom he wishes to become greater. The gods were originally mortal, but when they were pervaded by Brahma they became immortal. By that which he sends forth from his mind (mind is form; for by mind he knows, 'This is form')—by that, I say he obtains form. And by that which he sends out from his voice (voice is name; for by voice he seizes name')—by that, I say, he obtains name. This universe is so much as is (*i.e.* is co-extensive with) form and name. All that he obtains. Now that all is undecaying. Hence he obtains undecaying merits and an undecaying world."

Another attempt to define or describe we find in the Taitt. Br. ii. 8. 8. 9:—

"Brahma generated the gods. Brahma generated this entire world. From Brahma the Kshattriya is formed. Brahma in his essence is the Brahman. Within him are all these worlds. Within him is this entire universe. It is Brahma who is the greatest of beings. Who can vie with him? In Brahma the thirty-three gods,—in Brahma, Indra and Prajapati, in Brahma, all beings are contained, as in a ship."

We have already seen how in iii. 12. 13. 1, Brahma is described as the first-born god, by whom the entire universe is surrounded, the self-existent who is the supreme *tapas*, son, father and mother. And in iii. 12. 9. 7., he is described as coming into existence as the golden bird called Brahma, by whom the sun glows; and in Taitt. Br. ii. 8. 9. 6., in which he is the forest and the tree out of which

the worlds were constructed; and as the basis on which the Creator took his stand when upholding the universe.

In the Rig-Veda x. 31. 7. the question is asked, as translated by Griffiths,—

> "What was the tree, what wood, in sooth, produced it,
> From which they fashioned forth the earth and heaven?
> These twain stand fast and wax not old for ever:
> These have sung praise to many a day and morning."

The same question is again asked in the 81st hymn of the same book in the very same words.* The question the Taitt. Br. answers,—

"Brahma was the forest, Brahma was that tree from which they fashioned Heaven and Earth." ii. 8. 9. 6.

"These two worlds were once joined. Subsequently they separated. After their separation there fell neither rain, nor was there sunshine. The five classes of beings (gods, men, &c. see above p. 82.) they did not keep pace with one another. Thereupon the gods brought about a reconciliation of both these worlds. Both contracted with one another a marriage according to the rites observed by the gods...That world approached this world: thence were produced heaven and earth: neither the heaven nor the earth was produced from the air." Ait. Br. iv. 27. In the Taitt. Aran. p. 73, "The earth is the wife, the sky is the husband; they are a pair."

Numerous texts might be produced from the Rig-Veda (*e.g.*, i. 106. 3; 159. 1; 185, 4; iv. 56. 2; vi. 17.7; vii. 53. 1; x, 11. 9) in proof that heaven and earth were regarded as the parents not only of men, but of the gods also, no exception being made in favour of Brahma or any other god. The epithet of *devaputra* "having gods for their children" proves the same fact. We must quote vii. 97. 8, in favour of Brihaspati, another name for Brahma, where we read—"The divine worlds (heaven and earth) the parents of the god, have augmented Brihaspati by their power." Above at p. 84, we quoted the Taitt. Br. ii. 2. 9, 1 ff, at some length. There we read that "formerly nothing existed, neither heaven, nor earth, nor atmosphere," and their formation is described but not as above—"That, being non-existent, resolved, 'Let me become'," and then follows a very curious account of the creation of Heaven

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* Dr. Paul Deusen, in his *System of the Vedanta* writes:—

"The Indians setting out from the worship of personified powers of nature, recognised in that raising of the feeling above the consciousness of individual existence which occurs in aspiration, that is in *Brahma*, the central force in all the forces of nature the shaping and directing principle of all gods and all worlds: the word *Brahma* in the whole Rig-Veda never meaning [See above, p. 4] any thing else than this lifting and spiritualising power of aspiration. (With the history may be compared that of the Logos of the fourth Gospel which rests on a similar abstraction and hypostasis). From the standpoint of this apprehension of Brahma as a cosmic potency, resting in the subject, the *Taittiriya Brahmana* ii. 8. 9. 6," Dr. Deusen thinks, takes up the question quoted above and answers it thus—

> "The Brahman is the tree, the wood,
> From which the heavens and earth were hewed,
> In spirit pondering, tell I you, ye wise,
> On this the raiser of the world has stood."

and Earth, gods and Asuras, including Prajapati himself. Let the reader look back on the passage.

In the Sat. P. Br. xiv. 1. 3. 4. Yama is identified with the Sun; and yet again a little further on xiv. 2. 2. 11, he is similarly identified with Vāyu.

In the same Br. iv. 1. 5. 16. we read:—

"The Heaven and Earth are manifestly the Asvins, for they (heaven and earth) have pervaded everything."

Aditi is identified with the Earth in Sat. P. Br. ii. 2. 1. 19, where we read "Aditi is this earth; she is this supporter," and in another passage (v. 3. 1. 4.) "Aditi is this Earth; she is the wife of the gods;" (see also viii. 2. 1. 10; xi. 1. 3. 3). On this Dr. Muir remarks:—"These identifications of the Brahmanas are very arbitrary and frequently fanciful." Muir's Texts, vol. v., p. 41.)

Consistent with this is our reading of the Sat. P. Br. ii. 4. 4. 1-2:—

"In the beginning Prajapati, being desirous of offspring, sacrificed with this sacrifice; 'May I abound in offspring and cattle: may I obtain prosperity; may I become glorious; may I become an eater of food!' So he thought. Now he was indeed Daksha; and because he sacrificed in the beginning with this sacrifice, it is called 'Dakshayana-Sacrificed'...That same sacrifice was afterwards performed by Daksha-Parvati (*i. e.*, Daksha, the son of Parvati)."

In the Taitt. Br. i. 6. 4. 1, it is said that "Prajapati becoming Savitri, created living things." In the Sat. P. Br. xii. 3. 5. 1, it is said that people are accustomed to identify Savitri with Prajapati.

The original Daksha, the father of Aditi (Rig-Veda, x. 72. 5) 'the infinite', the mother of the gods, is at least as old as 1000 B. C. according to Max Müller. Though the first of males, he is represented as, by virtue of Yoga, taking the form of a beautiful woman who gave birth to many fair daughters, disposed of in marriage as related by Manu, &c. He is spoken of, to say the least, in a most puzzling manner.

Purusha, Brahma, Prajapati and Daksha, may each of them be spoken of (as *atma* is) as "the androgynous creator of the Brahmanas." Male and female functions are sometimes attributed to each of them. See above, p. 85.

In iii. 12. 9. 7, Brahma is thus described as coming into existence:—

"The earliest creators of the universe were engaged in a sacrifice for a thousand years....Thence sprang the protector of the world, the golden bird called Brahma, by whom the sun glows, kindled with flame. No one ignorant of the Veda comprehends that great being."

To learn more about Brahma, see the Index under his name, and turn up the references.

Prajapati, the lord of creatures.

Prajapati figures so largely in connection with the work of creation that it is desirable to introduce him to our readers by a few general remarks. He is in many respects identical with the god Visvakarman, the maker of all things. In some of the Rig-Veda hymns the word is used simply as an epithet of Savitri the sun, as in Rig-Veda, iv. 53. 2.

One of the most remarkable and best known hymns in the Rig-Veda is dedicated to him under the name of Hiranyagarbha, the golden germ, or egg. Each verse ends with the question—"*Who* is the god to whom we shall offer the sacrifice?" the *who* (*Ka*) which was in subsequent ages worshipped as a god, was also sometimes identified with Prajapati. "In the Brahmanas," writes Prof. Max Müller "Prajapati, the lord of living creatures, has, no doubt, a more prominent part assigned to him than in the hymns, but even there his mythological character breaks out occasionally very strongly, as, for instance, when he appears as the father of Agni, Vayū, Aditya (the sun), Chandramas (the moon) and Ushas (the dawn); and in the story of his love for his daughter who was originally the Dawn, chased by the Sun, a story which afterwards became a great stumbling-block to the worshippers of Prajapati. Now and then, in reading certain chapters of the Brahmanas, one imagines that the craving after one Supreme Personal God had, at last, found its satisfaction in Prajapati, the lord of all living things, and that all the other gods would vanish before this new radiance." It was so also with Agni; but sinister influences turned the Rishis' hearts and thoughts from the one Person to the impersonal. The learned Prof. Max Müller quotes Sat. P. Br. ii. 4. 1. 1, which we give below, and in which occurs the remarkable words:—

'Of that Prajapati one-half was mortal the other immortal, and with that which was mortal he was afraid of death. In the *Tandyamaha Brahmana* of the Soma Veda, he is said to have offered himself a sacrifice for the Devas, while the Sat. Br. expands the idea into—'To them (the Devas), the Lord of creatures gave himself. He became their sacrifice. Sacrifice is food for the gods. He having given himself for them, made a reflection of himself which is sacrifice. Therefore they say the Lord of creatures is a sacrifice, for he made it a reflection of himself. By means of this sacrifice he redeemed himself from them. See Dr. K. M. Banerjea's *Arŷan Witness*, p. 203.

"Here we see," continues Max Müller, "that even the authors of the Brahmanas perceived that there was something mortal in Prajapati; and there is another passage where they go so far as to declare that he at last fell to pieces, and that all the gods went away from him, with one exception, viz., Manyu." Sat. Br. ix. 1. 1. 6. *Contemp. Review*, vol. xxxii. p. 728. See also Sat. P. Br. vii. 1. 2. 1; vii. 4. 2. 11; vii. 5. 2. 44. This is a sad ending to the expectations founded on the Rig-Veda hymns, in which, despite

the traces of the solar germ from which the idea of Prajapati is supposed to have sprung, the ancient Aryans were expected to find satisfaction to their monotheistic yearnings.

A tendency towards monotheism is also in the combinations of two or more gods under one name, deities who shared certain functions in common and consequently are treated as a new deity, as Mitrâ-varunan composed of Mitra and Varuna. In our extracts will be found illustrations of this tendency, as also of speaking of all the gods as Visvedevas, the All-gods, and of addressing prayers and sacrifices to them in their collective capacity.

With reference to the story which "afterwards became a great stumbling-block to the worshippers of Prajapati", Dr. Muir remarks that "though repulsive in its character, it is not without interest as illustrating the opinions which Indian mythologists have entertained regarding their deities". He accordingly quotes various versions of it from the Brahmanas, one of which we here reproduce. The first form, in which we find it, is that given in the Aitareya Brahmana iii. 33. From it the others were no doubt expansions. Here it is as translated by Dr. Haug (Vol. ii., pp. 217 ff.)

"Prajapati thought of cohabiting with his own daughter, whom some call 'Heaven,' others 'Dawn' (*Ushâs*). He transformed himself into a buck *ris'ya*), whilst his daughter assumed the shape of a female deer (*rohit*). He approached her. The gods saw it, crying, 'Prajapati commits an act never done before.' In order to avert the evil consequences of this incestuous act) the gods enquired for some one who might destroy the evil consequences of it. Among themselves they did not find any one who might do that (atone for Prajapati's crime). They then put the most fearful bodies of theirs in one. This aggregate of the most fearful bodies of the gods became a god, *Bhûtavân* by name. For he who knows this name only is born. The gods said to him, 'Prajapati has committed an act which he ought not to have committed. Pierce this (the incarnation of his evil deed)'. So he did. He then said. 'I will choose a boon from you.' They said 'Choose.' He then chose as his boon sovereignty over cattle. That is the reason that his name is *Pasumân*, *i.e.*, having cattle. He who knows on this earth only this name (*Pasumân*) becomes rich in cattle. Bhütavân attacked Prajapati and pierced him with an arrow. After having pierced him he sprang up and became a constellation). They call him *Mriga*, *i.e.*, deer (stars in Orion), and him who killed that being (which sprang from Prajapati's mis-deeds), *Mriga Vyâdha*, *i.e.* hunter of the deer. The female deer *Rohit*, into which Parajapati's daughter had been transformed, became the constellation, Rohini. The arrow, which had three parts (shaft, steel, and point) became such an arrow in the sky. The sperm which had been poured forth from Prajapati, flew down on the earth and became a lake. The gods said, 'May this sperm of Prajapati not be spoilt (*mâ dushat*).' This became the *Madusham*. This name, *Madusham*, is the same as *Mânusha i.e.* man. For the word *Mânusha*, *i.e.*, man, means 'one who should not be spoiled' (*Mâdushan*). This *Madûsha* is a commonly unknown word. For the gods like to express themselves in such terms unknown to men. The gods surrounded this sperm with Agni (in order to make it flow); the Marutas agitated it; but Agni did not make it move. They then surrounded it with *Agni Vaisvânara*; the Marutas agitated it; Agni Vaisvànara then made it

move. That spark which first blazed up from Prajapati's sperm became that Aditya (the sun); the second which blazed up became *Bhrigu*. Varuna adopted him as his son. Thence Bhrigu is called *Varuni*, *i.e.*, descendant of Varuna. The third which blazed up (*adidedivata*) became Adityas. Those parts (of Prajapati's seed after it was heated) which were the coals (*angâra*) became the *Angiras*. Those coals whose fire was not extinguished, and which blazed up again, became *Brihaspati*. Those parts which remained as coal dust (*parikshânani*) became black animals, and the earth burnt *red* by the fire became red animals. The ashes which remained became a being full of links, which went in all directions and sent forth a stag, buffalo, antelope, camel, ass, and wild beasts."

Dr. Muir says that the name Prajapati, 'Lord of creatures', was originally employed as an epithet of Savitri and Soma, as it also was of Hiranyagarbha (Rig-Veda, x. 121. 10). It afterwards came to denote a separate deity who appears in three places all in the 10th book of the Rig-Veda (x. 85. 43; 169. 4; 184.1) as the bestower of progeny and cattle.

Under the heading of 'Creation' we have above given a number of extracts from the Sat. P. Br. illustrating his history and character in that connection. He is however represented not only as the creator or lord of creatures, but as the creation or the universe itself, and described like Brahma as having alone existed in the beginning and as the source out of which the creation was evolved. (Sat. P. Br. ii. 2.4.1; vii. 5.2.6; xi. 5.8.1). We reproduce the second of these three as a specimen:—

"Prajapati alone was at first this universe. He desired 'May I create food and become reproduced'. He fashioned animals from his breaths, a man from his soul, a horse from his eye, a cow from his breath, a goat from his voice. Inasmuch as he created these animals, from his breaths, they say that 'the breaths are the animals'. The soul (*manas*) is the first of the breaths; and since he fashioned man from his soul, they say that 'man is the first and strongest of animals'. The soul is all the breaths, for they are all supported in it. Since then he fashioned man from his soul, they say, 'man is all the animals' for they are all his."

Professor Weber notes that Vach is associated with Prajapati "as his companion, in concert with whom, and through whom, he completes his works of creation". Thus it is said in the Kathaka Br. xii.5 (and xxvii. 1):—

"Prajapati was this universe. Vach was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajapati."

In the Panchavimsa Br. xx. 14. 2., we have the same legend somewhat modified.—

"Prajapati alone was this universe.' He had Vach too as his own, as a second to him. He considered 'Let me send forth this Vach. She will traverse and pervade all this.' He sent her forth: she traversed and pervaded all this; she extended aloft, diffused like a stream of water."

In other texts of the Sat. P. Br. however, Prajapati is no

subsequent and subordinate agents, created by the gods, or as springing out of an egg generated by the primeval waters, (xi. 1.6.1.) He is elsewhere said to have offered sacrifice in order to produce the creation, (ii.4.4.1), and to have been himself half-mortal and half-immortal, (x. 1. 3; 2 ; x. 1, 4, 1) ; mortal in his body, but immortal in his breath, and to have performed *tapas* for a thousand years to get rid of sin or suffering, *pāpman* (x. 4. 4. 1.)

Dr. Muir concludes his texts on Prajapati with these words and following texts :—

"Prajapati may thus be said to have two characters, which, however, are not kept distinct in the Brahmana. On the one hand, he is the result of one of the efforts of the Indian intellect to conceive and express the idea of deity in the abstract, as the great first cause of all things ; while on the other hand, he is sometimes described as only a secondary and subordinate divinity, and even treated as only one of the thirty-three deities (as in Sat. P. Br. xi. 6. 3. 5).

"In the Brahmana itself (xiv. 1. 2. 18) we have the following text which expresses two different aspects under which the god was regarded, though, perhaps, these are not identical with the two points of view which I have stated :—

"Prajapati is this sacrifice. Prajapati is both of these two things, declared and undeclared, limited and unlimited. Whatever the priest does with the Yajus text, with that he consecrates that form of Prajapati which is declared and limited. And what the priest does silently, with that he consecrates the form of Prajapati, which is undeclared and unlimited." Compare the Maitri Upanishad vi. 3. "There are two forms of Brahma, the embodied and the unembodied. The former is unreal, the latter real." Muir, vol. v; p. 393.

Dr. Muir again concludes his survey of all the Indian deities in these words : "The conceptions of the godhead expressed in these texts are of a wavering and undetermined character. It is clear that the authors had not attained to a distinct and logical comprehension of the characteristics which they ascribed to the objects of their adoration. On the one hand, the attributes of infinity, omnipotence, omnipresence, are ascribed to different beings, or to the same being under the various names of Purusha, Brahma, &c... And yet in other places these same qualities are represented as subject to limitations, and these divine beings themselves are said to expand by food, to be produced from other beings (as Purusha from Viraj), to be sacrificed, to be produced from tapas, or to perform tapas", &c. "We find here a singular variety of thought and feeling which have concurred to give birth to this crude congeries of ideas in which the real centre of divine power is obscured, while a multitude of inferior objects are magnified into unreal proportions and invested with a fictitious sanctity. But these extraordinary representations reveal to us in the Indians of the Vedic

age a conception of the universe which was at once (*a*) mystical or sacramental, (*b*) polytheistic, and (*c*) pantheistic; (*a*) everything connected with religious rites being imagined to have in it a spiritual as well as a physical potency; (*b*) all parts of nature being separately regarded as invested with divine power; and yet (*c*) as constituent parts of one great whole." Muir's Texts, vol. v., pp. 411-12.

While not prepared to dogmatise on such a subject, as the origin of the worship of the supernatural, Dr. Muir "can see no reason for the conclusion that monotheism must necessarily have been the starting point of the system."

In the 72nd hymn of the 10th book of the Rig-Veda, where the process of creation is described at greater length than in any earlier passage, we read in the 8th and 9th verses:—

"Of the eight sons of Aditi* who were born from her body, she approached the gods with seven and cast out Mārttānda, the eighth. With seven sons Aditi approached the former generation of gods; she again produced Mārttānda for birth as well as for death."

The Sat. P. Br. iii. 1. 3. 3. has the following explanation:—

"Aditi had eight sons. But there were only seven of them whom men call the Aditya deities. For she bore the eighth, Mārttānda, undeveloped into any distinctions of shape (without hands, feet, &c.—Comm.), and quite smooth and uniform, as broad as he was long, or of the size of a man, according to some. The Aditya gods said, 'If in his nature he does not resemble us, it will be fatal; come let us shape him.' They did so as this man is shaped. The flesh which they cut off him and threw away, became an elephant... He whom they so shaped was the Aditya Vivasvat, of whom come these creatures." Sat. P. B. iii. 1. 3. 3.

Dr. Muir notes that in a passage in one of the recensions of the Ramayana, in the Mahabharat and in the Bhagavad Purana, Aditi is described as the wife of Kasyapa and the mother of Vishnu in his dwarf incarnation. In the Vaj-Sanhita he is represented as his wife and in the Taitt. Sanhita iv. it is written "Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu, may the all-embracing and powerful Aditi, filling us with vigour, be auspicious to us, biding in her lap." Yet in the Taitt. Br. iii. 1. 2. 6, another goddess is said to be the wife of the same god Vishnu.

The Adityas.

The *Adityas*, as we have seen, are described sometimes as seven and sometimes as eight in number—Mitra, Varuna, Dhatri, Aryaman, Amsa, Bhaga, Indra, and Vivasvat; here Daksha is omitted, and Indra, Dhatri, and Vivasvat (who may be identified with Sūrya, the sun) are added (See Rig-Veda. ii. 27. 1). On this point we quote the Taitt. Br. i. 1. 9. 1 ff.—

"Aditi, being desirous of sons, cooked a *brahmaudana* oblation for the gods, the Sādhyas. They gave her the remains of it which she ate. She conceived, and Dhatri and Aryaman were born to her." The same thing is done a second time, when she brings forth Mitra and Varuna,—a third when she bears Amsa and Bhaga,—and a fourth time, when she gives birth to Indra and Vivasvat.

We have seen above that according to the Sat. P. Br. iii. 1. 3. 3, the Adityas became eight in a rather remarkable manner. In two other passages of the same Brahmana (vi. 1. 2. 8 ; xi. 6. 3. 8.) they are said to be twelve in number,—quite an "Apostolic Darbar," as the late Babu Keshab Chunder Sen would call them. In the first of these two texts they are said, as Dr. Muir remarks, to have sprung from twelve drops generated by Prajapati (in which case it is difficult to see how they could have been sons of Aditi) ; and, in the second text, they are identified with the twelve months.

In the same Brahmana iii. 5. 1. 13, we find described a suggestive family quarrel among two companies of gods both descendants Prajapati, which might well serve as a companion picture to some of Homer's and Virgil's—very human, with but very little of the divine.

"In the beginning there were two kinds of beings here, the Adityas and the Angiras (both children of Prajapati). The Angiras then were the first to prepare a sacrifice, and having prepared the sacrifice they said to Agni, 'Announce thou to the Adityas this our to-morrow's Soma-feast, saying, Minister ye at this sacrifice of ours'. The Adityas spake to one another, 'Contrive ye how the Angiras shall minister unto us and not we unto the Angiras'. They said 'Verily by nothing but sacrifice is there a way out of this: let us undertake another Soma-feast.' They brought together the material for sacrifice, and having made ready the sacrifice they said, 'Agni, thou hast announced' to us a Soma-feast for to-morrow ; but we announce to thee and the Angiras a Soma-feast even for to-day : it is for us that thou art to officiate as Hotri!' They sent back some other messenger to the Angiras ; but the Angiras going after Agni were exceedingly angry with him, saying, 'Going as our messenger, why didst thou not mind us?' He spake, 'The blameless chose me: As the chosen of the blameless, I could not go away'. And let not therefore the chosen priest of a blameless man turn away from him. The Angiras then officiated for the Adityas in the sacrifice bought (*krī*) on the same day (*sadyas*) ; whence this Sadyahkri. They brought Vach (goddess of speech) to them for their sacrificial fee. They accepted her not, saying, 'We shall be losers if we accept her.' And so the performance of that sacrifice was not discharged as it was one requiring a sacrificial fee. Thereupon they brought Sūrya (the sun) to them and they accepted him. Whereupon the Angiras say, 'Verily, we are fit for the sacrificial office, we are worthy to receive Dakshinas (gifts, fees); yea, even he that burns yonder has been received by us!' Hence a white horse is the sacrificial fee for the Sadyahkri. On the front of this horse there is a golden ornament, whereby it is made an image of him that burns yonder. Now Vach was angry with them—'In what respect, forsooth, is that one better than I,—wherefore is it that they should have accepted him and not me?' So saying she went away from them. Having become a lioness she went on seizing upon everything between those two contending parties, the gods and the Asuras. The gods called her to them and so did the Asuras. Agni was the messenger of the gods, and one

Sharakshas for the Asura-Rakshas. Being willing to go over to the gods, she said, 'What would be mine, if I were to come over to you?' 'The offering shall reach thee even before it reaches Agni'. She then said to the gods, 'Whatsoever blessing ye will invoke through me, all that shall be accomplished unto you!' So she went over to the gods." Sat. Br. iii. 5. i. 13. ff.

A service of a very different kind is credited to Vach in the same Brahmana (vii. 5. 2. 52) in which we read:—

"Mind is the ocean. From mind, the ocean, the gods, with Vach for a shovel, dug out the triple Science, *i.e.*, the three Vedas. Wherefore this verse (*sloka*) has been uttered." A verse we have quoted above in proof of the non-eternity of the Vedas.

Quarrels among the gods and Asuras.

Another incident may here be recorded illustrative of how quarrels in the circle of the Indian divinities were most ingeniously settled. It is given on two Vedic authorities and may thus illustrate how these narratives varied in the different Brahmanas; in the Taitt. Sanh. Asht. 6, we have it thus:—

"The gods and Asuras contended together. The gods were hostile to one another. Striving with one another for the superiority, they parted into five divisions, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, and Brihaspati with the Visvedevas. They then reflected, 'We are subject to our enemies, the Asuras, because we are hostile to one another. Let us unite our dear bodies; and whoever shall show enmity to another, let him be separated from his body.' Hence any one among persons who have bound themselves together by an oath, who first commits an injury, falls into calamity. When a man joins in the oath *tānanaptra* for the purpose of overcoming his enemies, he conquers, and his adversary is overcome." With this compare the Ait. Br. i. 24. "The Devas were afraid, surmising the Asuras might become aware of their being disunited, and seize their reign. They marched out in several divisions and deliberated. Agni marched out with the Vasus and deliberated. Indra did so with the Rudras; Varuna with the Adityas; and Brihaspati with the Visvedevas. Thus all, having severally marched out, deliberated. They said, 'Well, let us put these our dearest bodies in the house of Varuna the king (*i.e.*, water); he among us who should, out of greediness, transgress this oath, not to do anything which might injure the sacrifice, he shall no more be joined with them.' They put their bodies in the house of Varuna. This putting of their bodies in the house of Varuna the king became their *tānanaptram* (joining of bodies). Thence the Asuras could not conquer the gods' empire, for they had all been made inviolable by this ceremony."

See an account of the war between the Devas and the Asuras under the heading of *Soma* and an extract from the Ait. Br. I. 14; and for the attempt of the Asuras to climb to heaven by an altar, and Indra's trick to outwit them, see Sat. P. Br. ii. 1. 2. 13ff. vii. 5. 1. 6; and Taitt. Br. iii. 2. 9-7.

Another incident is recorded in the Ait. Br. ii. 25, which seemed to threaten a breach of the peace among the gods, but which was amicably settled, as school-boy quarrels frequently are. We read—

"The gods did not agree in regard to the first draught of king Soma

Each of them desired, 'Let me drink first', 'Let me drink first'. But coming to an arrangement they said, 'Come, let us run a race, and the victor shall first drink the Soma.' 'Agreed,' said they all. They ran a race accordingly; and when they started and ran, Vāyū first reached the goal, then Indra, then Mitra and Varuna, and last the Asvins. Indra thought he might beat Vāyū and he followed him closely; and said 'Let us two now be the victors.' 'No,' rejoined Vāyū, 'I alone shall be the winner'. 'Let us so win together that I shall have a third of the draught', said Indra. 'No,' said Vāyū, 'I alone shall be the winner'. 'Let us so win together that I shall have the fourth' continued Indra. 'Agreed' said Vāyū. He gave him a right to the fourth, so Indra has one share out of four and Vāyū three. So Indra and Vāyū won together, as did Mitra and Varuna, and the two Asvins respectively."

Another similar settlement of a quarrel by means of a race is described in the same Brahmana (iv. 7 f.)—

"Prajapati gave his daughter Sūrya Sāvitri in marriage to King Soma. All the gods came as bridesmen (or rather 'best men'). Prajapati formed ... a *shastra* of a thousand verses, called the *Asvina shastra* ... This is the reason that the Hotar ought to repeat only a thousand verses. He ought to eat *ghee* before he commences repeating. Just as in this world a cart or a carriage goes well if smeared with grease; thus his repeating proceeds well, if he be smeared with ghee by eating it. ... The gods could not agree as to whom this shastra should belong, each saying, 'Let it be mine'. Not being able to agree, they said, 'Let us run a race for it. He of us who will be the winner shall have it'. Starting from the hearth-fire (*garhapatya*) they made the Sun the goal. ... Among all these deities who were running the race, Agni was with his mouth in advance of all others, after they had fairly started. The Asvins closely followed him, and said to him, 'Let us both be winners of this race.' Agni consented under the condition that he also should have a share in the Asvina Shastra.

"This is the reason that there is in the Asvina Shastra, a series of verses addressed to Agni. The Asvins closely followed Ushas. They said to her, 'Go aside, that we both may be winners of the race.' She consented, under the condition that they should give her also a share in it. They consented, and made room also for her in it. This is the reason that in the Asvina Shastra a series of verses is addressed to Ushas. The Asvins closely followed Indra. They said to him, 'Lord, we both wish to be winners of this race.' They did not dare to say to him, 'Go aside'. He consented, under the condition that he should also obtain a share in it. They consented and made room also for him. This is the reason that in the Asvina Shastra, there is a series of verses addressed to Indra. Thus the Asvins were winners of the race, and obtained the prize. This is the reason that the prize is called the Asvina Shastra. He who has such a knowledge obtains what he may wish for."

Agni ran the race in a car drawn by mules, Ushas in one drawn by ruddy bulls, Indra in one drawn by ruddy horses, while the Asvins carried off the prize in a car drawn by asses. In the Rig-Veda i. 116. 2, the asses also are said to have won the race.

Agni.

The following quotations from the Sat. P. Br. i. 6. 2. 8-11; iii. 8.5.4; iii. 2.4.19. Ait. Br. i. 16, and Sat. P. Br. ii. 3. 3. 1, are more creditable to Agni than his prize-taking at the race:—

"Agni, assuredly, represents all the deities... Agni, assuredly, is the safest among the gods... Agni, assuredly is the most tender-hearted of gods... Agni, assuredly, is the nearest of the gods." Sat. P. Br. i. 6. 2. 8-11.

"Agni Vaisvânara ('belonging to all men') is this earth, and she is a safe resting-place; upon that safe resting-place he thus produces creatures." Sat. P. Br. iii. 8. 5. 4. Yet again we read "Pushan is this Earth, and for whomsoever she is the guardian of his paths, he stumbles not at any time: therefore he says "May Pushan guard thy path.'" Sat. P. Br. iii. 2. 4. 19.

"The Agni oblation is that which conducts to heaven. Even if a man who is called a non-Brahman, or a person of bad reputation, perform it, still this oblation goes to the gods, and is unaffected by the sin of the performer." Ait. Br. i. 16.

On this text, which refers to a special rite, Dr. Muir remarks that Agni had like power to hallow all sacrifices.

The Sat. P. Br. ii. 3. 3. 1, relates that Agni when created by Prajapati, began to burn everything, and so every one tried to get out of his way "Thereupon the creatures then existing, sought to crush him. Not being able to bear this, he came to man. He said, 'I cannot endure this; come let me enter into thee. Having reproduced me maintain me in this world even so will I reproduce and maintain thee in yonder world.' The man replied 'So be it.' And having reproduced him, he maintained him."

We do not often meet in the Brahmanas, any more than in the hymns, any acknowledgment of an actual concrete sin or any prayer to any of the many gods for forgiveness of such a sin. But here is one to Agni somewhat in the style of that well-known one in the Rig-Veda vii. 86. 3, and another less known one in the Atharva Veda v. 30. It is in the Taitt. Br. iii. 7. 12. 3. 4.—

"May Agni free me from the sin which my mother or father committed when I was in the womb. If I bruised my mother or father while sucking, delighted when an infant, may my parents not have been injured thereby." Does it refer to the parents' future life as well as pre-natal sin?

Agni stands on a higher platform as regards truthfulness than any of the other Vedic gods: "Varuna and Agni hate respectively the sins of adultery and untruth." Hopkins, p. 554.

"If sacrificial food is offered to any deity, Agni, 'the maker of good offering,' is afterwards invariably offered a share of it; because the gods invariably gave him a share after themselves. That offering then is certainly made to Agni, for indeed Agni is that god;—his are these names: Sarva, as the eastern people call him; Bhava as the Bâbîhas call him: Pasunampati ('lord of beasts,' Pasupati), Rudra, Agni. The name Agni doubtless is the most auspicious." S. P. Br. i. 7. 3. 8.

This passage as also found at vi. 1. 3. 7. Prof. Eggeling considers it of special interest "as showing on the one hand the tendency towards identifying and blending originally distinct and apparently local Vedic gods, especially Rudra, with the person of Agni, the representative of the divine power on earth in the later Vedic triad; and on the other hand, the origin of the conception of Siva in the pantheistic system of the post-Vedic period." See Muir, Vol. iv. p. 398.

To the Christian, Agni is the most interesting and suggestive of the whole Hindu pantheon—whether looked at from the Hymns

Zenaide Ragozin considers it the key to the whole Vedic religion. "The whole *naturalism* of the Rig-Veda, its entire conception of the universe and its working, hinges on two sets of natural phenomena: those of Light and of Moisture, embodied in Agni and Soma. And we cannot perceive or comprehend Agni's real nature so long as we persist in narrowing it down to the conception of fire —one form of him only, and not the most divine. Agni is light—the light which fills and pervades space—which has its highest abode in that eternal, mysterious world above the heavens, beyond space itself, where are the hidden sources of all things—the sanctuary, the navel of the universe, where Day and Night themselves, the unequal, ever separated sisters, meet and kiss (i. 185. 5). From this supernal world Agni descends and manifests himself. He is 'born' or 'found' in the heavens as the sun, in the atmosphere as lightning, on earth as fire. These are his three visible bodies or 'forms.' But he invisibly pervades, lies hidden in, all things. In the plants—or how could he be brought forth out of them? In the waters,—for out of the heavenly ocean the lightning flashes, and with the rain he descends into the earth, thence mounts into the trees and herbs as sap, and lies concealed in them until brought forth by design or accident. In animals and men—for what but his divine presence accounts for the warmth in their bodies? And that warmth is life, for when it leaves the body, life goes. Soma himself [the Moon in the heavens, and his incarnation, the Soma-juice, on earth], is only Agni's other self, the liquid form of him, the hidden principle of life which makes of the moisture that pervades all nature, the invigorating *amrita*, the Drink of Immortality, which keeps her forces living and ever young. As to the earthly Soma, the fermented and intoxicating sacrificial beverage, Agni's divine presence is trebly manifested in it: by the flame which the alcoholic liquid emits and feeds; by the heat it diffuses through the veins of the partakers; by the exhilaration, the fervid enthusiasm, nay, the inspiration, which seizes on those who have tasted it, and makes them feel in direct communion with the god, makes them say that the god has entered into them and they have become as gods. In the form of Soma, it is Agni whom the worshipper receives into himself, for the two are One. It is Soma who, from his bright bowl, the Moon, dispenses the gentle dews that feed the plants, but hidden in the dews—as in the rain, as in the clouds—Agni descends, for he is the Child of the Waters.....No wonder that a riper age discarded them all as MAYA—'illusion' and sought the One behind them. Only the stage of naturalism had then been passed, and the One was no longer Agni. As religious mysticism develops into philosophical speculation, the same principle of Light and Heat in union with Moisture (the Waters) as the factor of Creation and the Supporter of the Worlds still holds good: the First-born, the 'first germ,

containing all the gods' (powers of nature), from its resting-place on the lap of the Unborn, is received by the Waters (x. 82. 5. 6), and it is heat (*tapas*) that quickens it with the first stirrings of desire (*kâma*) (x.129.3-4). Agni, then—Light and Heat—is the divine pre-existing and self-existing one, who (when manifested) fills and pervades the worlds, abides in and contains all things. In this way, in this sense, were the Aryas of India Fire-worshippers. In this way, after repeatedly reaching out for Monotheism, they missed it at last and found instead Pantheism, which they held fast," and still hold.—*Vedic India*, pp. 435—439.

We bring together, without any attempt at arrangement or order, a number of texts bearing upon the Vedic god Agni, which, in our opinion, as we have already remarked, is the most interesting and suggestive to the Christian Missionary of all the Vedic divinities, male or female :—

"Agni is the head, the progenitor of the gods, he is the lord of creatures". Sat. P. Br. iii. 9.1.6.

"Agni is all the deities since it is in Agni that offering is made up to all the deities." Sat. P. Br. iii. 1.3.1 ; also iii. 4.1.19.

"They go eastwards ; for the east is Agni's region : he thus seeks him in his own region, and finds him in his own region". S. P. Br. vi. 3.3.2.

"The gods then were afraid, thinking, 'We hope the Rakshas, the fiends, will not slay here this our Agni!' They placed that thunderbolt upon him, as a protector, to wit, yonder sun." Sat. P. Br. vi. 3.3.10.

"'Agni, glorious as a wooer, and of pleasing colour,' for Agni is indeed glorious as a wooer, and of pleasing colour ;—'not to be touched while raging with his body,'—for not to be touched is he, whilst flaming with his body." Sat. P. Br. vi. 3.3.20.

"Indra and Agni are all the gods, and Agni thus contains all deities.... The gods now were afraid thinking, 'We hope the Rakshas, the fiends, will not smite here this Agni of ours!' They drew that rampant round it ; and in like manner does this one now draw that rampart round it." vi. 3.3.21.24.

"'Thee, O Agni, the bright, the fair-faced',—for this Agni is indeed bright and fair-faced ;—'glowing with perpetual sheen,'—that is 'shining with perpetual light' ; 'thee, kind to creatures, and never harming, the Agni Purîshya we dig up from the lap of the earth." vi. 4.1.2.

"Agni thus born is the child of heaven and earth,—'O Agni the lovely child, distributed among the plants'—for the lovely one, is indeed distributed among all the plants ;—'a brilliant child through gloom and night,' for as a brilliant child, Agni indeed shines beyond gloom and night ;—'crying aloud thou didst go forth from the mothers';—his mothers, doubtless, are the plants, and from them he comes forth crying aloud." vi. 4.4.2.

"He holds the clay for the firepan over the ass with the recital of the words, 'The male carrying Agni, the male,'—for Agni is a male, and the ass is a male : that male carries the male ;—'the sea born child of the waters,'—for Agni the sea-born child of the waters." vi. 4.8.4.

"The gods collected Agni from out of the cattle, and in like manner does this one now collect him from out of the cattle." vi. 5.1.4.

Here is a prayer to Agni in the usual Vedic form :

"O Agni Purishya (*i. e.*, rich Agni), be thou the over-lord, and bestow thou food and drink upon our sacrificer! O Agni, thou art the Purishya, wealthy, prosperous : having made happy all the regions, seat thee here in

thine own seat! Be ye two (fires) unto us of one mind, of one thought, without guile! Injure ye not the sacrifice, and be ye propitious unto us this day, ye knowers of beings!" Sat. P. Br. vii. 1. 1. 38.

And here is praise—"omni-penetrativeness"—

"'The space-dwelling,'—for Agni indeed is seated in all spaces;—'the law-seated,'—that is 'the truth-seated'; 'the sphere dwelling',—for he is indeed seated in all spheres;—'the water-born, cow-born'—for he is indeed both water-born and cow-born;—'law-born',—that is 'truth-born', 'rock-born',—for he is born from the rock;—'the law', that is 'the truth.' With 'the Great!' he deposits the fire; for he, Agni, is indeed the great truth: he thus deposits him on the seat after making him what he is." vi. 7. 3. 11.

Agni is he through whom and in whom the gods are satisfied—

"The gods eat food with Agni as their mouth; for to whatsoever deity men offer, it is unto Agni that they offer, since it is with Agni for their mouth that the gods thus took in the food." vii. 1. 2. 4.

"Agni is the repeller of all evils." vii. 3. 2. 16.

"Indra and Agni desired, 'May we go to the heavenly world!' They saw that 'dviyagus' brick, even this earth, and laid it down; and having laid it down, they went to the heavenly world from that foundation. In like manner when this sacrificer lays down a dviyagus brick, he does so thinking, 'I want to go to the heavenly world by the same means (rûpa), by performing the same rite by which Indra and Agni went to the heavenly world!' and as to its being called 'dviyagus,' it is because two deities saw it. vii. 4. 2. 16.

"Agni is all the light in this terrestrial world." vii. 4. 2. 25.

"'We know, O Agni, thy three-fold three'—Agni, Vayū (wind), Aditya (sun), these are his three in three forms;—'We know thy manifold scattered sites,'—inasmuch as Agni is here distributed many ways;—'We know thy highest name which is in secret',—'the youngest', that indeed is his highest name in secret;—'We know that source whence thou art come'; the source, doubtless, is the heavenly waters, for from the waters he first came." vi. 7. 4. 4.

"Agni consists of Indra and Agni.' vi. 7. 4. 6.

"The year is Agni." vi. 8. 1. 15.

"'Thou art the child of the herbs, the child of the trees, the child of all that is, O Agni, thou art the child of the waters';—he thus makes Agni, the child of this entire universe." vi. 8. 2. 4.

Here is another prayer—vi. 8. 2. 6:—

"Return again with sustenance, again, O Agni, with food and life; guard us again from trouble! With wealth return, O Agni, O Agni, overflow with the all-feeding stream on every side!' that is 'With all this return thou to me!'"

The following from the Taitt. Br. ii. 4. 2. 6, is most likely founded on Rig-Veda x. 57. 2, where we read,—"May we obtain Agni who is offered, who is the fulfiller of Sacrifice, who is the thread stretched to the gods."

"Agni has stretched the divine thread. Thou, Agni, art our thread and bridge; thou art the path leading to the gods."

In explanation of Rig-Veda vii. 33. 7—("Three deities create a fertilizing fluid in the worlds, three are the noble creatures whom light precedes. Three fires attend the Dawn.") Sayana quotes from the Śātyāyana Brahmana:

"Agni produces a fertilizing fluid on the earth, Vāyu in the air, the sun in the sky. The three noble creatures are the Vasus, Rudras and Adityas. The sun is their light. Agni, Vayu and the Sun each attend the Dawn."

To the texts quoted above we add the following:—

"Agni stretched out the celestial bond; thou art our bond and our judge, O Agni; thou art the path leading to the gods. By thee may we ascend to the summit of heaven, and live in hilarity among the gods." Taitt. Br. ii. 4.-1. 6

"Agni had three elder brothers, who died while carrying oblations to the gods. Agni feared lest he should incur the same fate, and accordingly he disappeared, and entered into the waters. The gods sought to discover him. A fish pointed him out. Agni cursed the fish,—'Since thou hast pointed me out, may men slay thee whenever they will.' Men, in consequence, slay a fish at their pleasure, because it was cursed. The gods found Agni and said to him, 'Come to us and bring us our oblations.' He replied, 'Let me ask a favour; let whatever part of the presented oblations falls outside of the sacred enclosure be the share of my brothers.' Taitt. Sanh. ii. 6. 6. 1.

It is rather remarkable that Hindus who profess to have the greatest regard to animal life, and live otherwise as vegetarians, refuse to regard fish as animals, and unmercifully kill and eat them. In the above text is the explanation?

As a contrast or foil to Agni's kindliness toward man, with his and that of the gods' generally towards the Ribhus, read the Ait. Br. iii. 30.—

"The beings called Ribhus among the gods had, by means of austerities obtained the right to a share in the Soma beverage. The gods wished to make room for them in the recitations at the morning libations; but Agni with the Vasus, to whom this libation belongs, turned them out of the morning libation. The gods then wished to make room for them in the recitations at the mid-day libation; but Indra with the Rudras, to whom this libation belongs, turned them out of this libation. They then wished to make room for them in the recitations at the evening libation; but the Visvedevas, to whom it belongs, tried to turn them out of it, saying, 'They shall not drink here, they shall not.' Prajapati then said to Savitar, 'These are thy pupils; thou alone among the Visvedevas, therefore, shalt drink with them.' He consented and said to Prajapati 'Drink thou also, standing on both sides of the Ribhus.' Prajapati drank standing on both sides of them. ....The gods, however, abhorred the Ribhus on account of their human smell. Therefore they placed two other Dhāyyās between the Ribhus and themselves." (See Proverbs viii. 31 and Luke ii. 14.)

"When Indra had hurled the thunderbolt at Vritra, thinking himself to be weaker, and fearing lest he had not brought him down, he concealed himself and went to the furthest distances. Now the gods knew that Vritra had been slain and that Indra had concealed himself. Agni of the deities...set about searching for him. Agni discovered him and stayed with him as a guest that day and night. Indra is the Vasu of the gods, for he is their hero." Sat. P. Br. i. 6. 4. 2.

For more about Agni see the Index, and turn up the references.

Indra.

Indra, *par excellence* the god of the Kshattra, ever battling with the dark powers of the sky, is represented

Trita, charged with the sin of killing a Brâhman, (and "Indra, assuredly, was free from that sin," says the Sat. P. Br. I. 2. 3. 2); as gradually encroaching on the province of Varuna, and as going about with the Maruts the 'smashers', seeking adventures in war and exploits in drinking Soma, which they despatched in pails, tubs, lakes. In conflict with the Asuras, engaged in sacrifice, he reasons:—

"Indra considered—'If the Asuras construct that fire-altar, they will certainly prevail over us.' He secured a brick and proceeded thither, passing himself off as a Brahman. 'Hark ye' said he, 'I, too, will put on this brick for myself!' 'Very well,' they replied. He put it on. That fire-altar of theirs wanted but very little to be completely built up,—when he said, 'I shall take back this brick which belongs to me'. He took hold of it and pulled it out; and on its being pulled out the fire-altar fell down; and along with the falling of the fire-altar, the Asuras fell down. He then converted those bricks into thunderbolts and clove the Asuras' necks. Thereupon the gods assembled and said 'Wonderfully, indeed, it has fared with us who have slain so many enemies!'" Sat. P. Br. ii. 1. 2. 14. 17.

Indra always acted on the principle that 'all is fair in love and war.' Hence we find him, not only using a mean trick against his enemies, but addressed by his own priest at the altar in these unworthy words:—

'Come, O Indra. Come, O Lord of the bay steeds! Ram of Medhatihi! Wife of Vrishanasva! Best riding buffalo! Lover of Ahalya. Thereby, he (the priest) wishes him joy in these affairs of his." Sat. P. Br. iii. 3. 4. 18.

'These affairs of his' refer (1) to his assuming the form of a ram and to have carried off either Medhatithi, or Medhatithi's ram, (2) to his transforming himself into the wife of Vrishanasva, with whose daughter he had fallen in love (see Shadvimsa Brahmana), and (3) to love intrigues with Ahalya, the wife of Kausika, according to the same Shadvimsa Brahmana.

Among the Upahoma mantras in the Tait. Br. ii. 4. 3. 24. we find one addressed to Hari, the horses of Indra.

Queer notions these rishis give of their gods—say, for example, their age! Milton stumbled over the age of—

"The Ionian gods—of Javan's issue held
Gods, yet confessed later than Heaven and Earth,
Their boasted parents."—*Par. Lost.* i 508.

In the Sat. P. Br. xi. 1. 6. 14, we read:—

"These gods were created from Prajapati, *viz*: Agni, Indra, Soma, and Parameshthin Prajapati. These were born with a life of a thousand years. Just as a man can look across to the other bank of a river, they looked across to the end of their life," "Prajapati created gods and Asuras, but he did not also create Indra. The gods said to him: 'Create Indra for us.' He replied, 'As I have created you through *tapas*, so do you generate Indra.' They practised *tapas*. They saw Indra within themselves. They said to him, 'Be born.' He said, 'To what lot shall I be born?' They said to him, 'To the seasons, to the years, the creatures, the beasts, these worlds,'" &c. Tait. Br. ii. 2. 3. 3.

The same Brahmana (ii. 2. 10. 1) tells us that Prajapati created Indra last of all the gods, and sent him to be the lord of the other deities. The gods said to him, 'Who art thou? We are superior to thee.' He reported their words to Prajapati, and asked for the splendour which resided in Prajapati, in order that he might become the chief of the gods, &c.

In spite of the limit of a thousand years put on Indra's life, his wife Indrani is complimented in the Rig-Veda, x. 86. 11, that "her husband shall never at any future time die of old age." In the Ait Br. iii. 22, we read, apparently of another wife of his, in the words—

"**The gods said: 'There is a beloved wife of Indra, of the Vavata order, Prāsahā by name. Let us inquire of her what Indra's intention is.' So they did. They inquired of her. She said to them, 'I shall give you the answer to-morrow.' For women ask their husbands; they do so during the night. On the morning the gods went to her to inquire. She addressed the following verses to them from (Rig-Veda, x. 74. 6):—**

'Since he who won of old anew hath triumphed,
Indra hath earned his name of Vitra-slayer,
He hath appeared, the mighty lord of conquest.
What we would have him do let him accomplish.

"**Indra is the mighty husband of Prāsahā. The last line of the verse 'What we would' &c., means he will do what we have told him.' Thus she told them." &c.**

The Sat. P. Br. (xiv. 2. 1. 8.) seems to know only Indrani, of whom we read—"Indrani is Indra's beloved wife, and she has a head-dress of all forms." She is portentously described in the Taitt. Br. ii. 4. 2. 7.

It is of Indra that Pundit Nilkantá Goreh writes so indignantly:—"The Shadvinsha Brahmana of the Sama Veda prescribes a ceremony in which the god Indra is to be invoked in these words, 'O adulterous lover of Ahalya'! Now that the Veda should prescribe the worship of a god, who is believed to be an adulterer itself, indicates a terrible corruption of the moral sense, but what is still more terrible is the fact that this god is to be invoked by those words as by an endearing appellation, and so this act of his adultery is supposed to be a matter of glory to him! Men whose moral sense was corrupted in such a manner could not have had proper notions of holiness."

Indra is the wielder of the thunderbolt. In the Ait. Br. iv. 1., we are informed that the gods provided the thunderbolt for Indra by the first day's ceremony. "By the second day's they moistened it. By the third day's they gave it to him. On the fourth he hurled it." In the Sanhita period, Indra was rather notorious for his drinking propensities.

In the Taitt. Br ii. 7. 18. 1. We read that on the Maruts having refused to pay tribute to Indra, he performed a ceremony in a single day to overcome their determination; as an advantage of

knowing this, we are told that a king when his subjects refuse to pay tribute, and "when Brahmans become vicious," should perform this ceremony, with of course the certainty of being equally successful.

The great event for which Indra is famed in ancient song and story is his slaughter of Vritra. The account given in the Ait. Br. iii. 20, is of importance as testifying to the faithfulness of the Maruts in the fight, and why they are honoured with a separate *shastra*. Here are the words:—

"Indra, when he was about to kill Vritra, said to all the gods, 'Stand near me, help me.' So they did. They rushed upon Vritra to kill him. He perceived they were rushing upon him for the purpose of killing him. He thought, 'I will frighten them.' He blew a blast at them, upon which all the gods ran away precipitately from the blast of his breath. Only the Maruts did not leave him. They exhorted him by crying, 'Smite, O god, slay, slay the hero.' Seeing this the Rishi uttered the words of Rig-Veda viii. 85. 7. Indra understood—'These Maruts are certainly my friends. They love me; come, I shall give them a share in this celebration (*shastra*).' He gave them a share accordingly."

Here are rather expressive similes of a discomfited one:

"Vritra, on being struck by Indra, lay contracted like a leather bottle drained of its contents, like a skin bag with the barley meal shaken out. Indra rushed at him, meaning to slay." Sat. P. Br. i. 6. 3. 16.

That Indra and the other gods did not get on always very amicably is clear from many a Brahmana. Take as an example the following from the Aitareya Brahmana (vii. 28.):—

"When the gods excluded Indra from the sacrifices, saying, 'He has slain Viswarupa, the son of Twashtri, he has slain Vritra, he has given the devotees (*i. e.* Asuras in that disguise,—Sāyana) to the wolves, he has killed the Arurmaghas (*i. e.*, Asuras in the form of Brahmans,—Sāyana), and he has contradicted the words of his guru Vrihaspati,'—then was Indra debarred from drinking the Soma juice and after him were debarred also all the Kshattriyas. At length Indra regained the right of the Soma juice by seizing that very Twashtri's Soma, but the Kshattriya caste remains excluded to this day."

That Indra was altogether shameless in regard to the various exploits and affairs with which he is credited, is clear from his own words as reported in the Kaushitaki Brahmana Up. Chap. iii. 1:—

"Indra said to Pratardana, 'Verily, know me; this I think the best for man that he should know me. I slew the three-headed son of Twashtri; I gave to the wolves the devotees Arunmakhas; violating many a treaty, I slew the hosts of Prahlāda; I slew the sons of Pulomas in the sky and the Kalakanjas on the earth, and not one hair of my head was harmed. Who so knows me, by no deed so-ever is his future bliss harmed, not by theft, not by a Brahman's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face."

That Indra was sometimes weak as any mortal is testified to in many places. This is illustrated in the story of Namuchi, recorded in the Sat. P. Br. xii. 7. 3. 1 ff.

"The Asura Namuchi carried off Indra's strength, the essence of food and the draught of Soma, together with wine. Indra hastened to the Asvins and Sarasvati and said, 'I have sworn to Namuchi—I will neither slay thee by day nor by night; neither with club nor with bow, neither with the palm of my hand, nor with fist; neither with dry nor with moist—and he has carried off that strength of mine; will ye recover it for me.' They answered, 'Let us have a share in it and we will recover it.' Indra replied, 'It shall be common to us all; recover it therefore.' Then the Asvins and Sarasvati anointed the thunderbolt with the foam of the waters, saying 'It is neither dry nor moist.' With that Indra struck off the head of Namuchi, when night was passing into dawn, and the sun had not yet risen, when, as he said, 'It was neither day nor night' .... When his head had been cut off, the Soma remained mixed with blood; and they loathed it. But having perceived this draught of the two Somas according to the text, 'King Soma, when poured out, is nectar,' they with this made the other mixed fluid palatable and swallowed it." Sat. Br. xii. 7. 3. 1 ff.

Different from what is generally said of Vritra and Indra, and different from the explanation given in other Hindu shastras as to the cause of eclipses, we have these words in Sat. P. Br. i. 6. 4. 18 :—

"Now the Sun is assuredly none other than Indra, and the Moon is none other than Vritra. But the former is of a nature hostile to the latter, and for this reason, though the moon, Vritra, had previously to the night of the new moon risen at a great distance from the Sun, Indra, he now swims towards him and enters into his open mouth."

Here is another picture of life among the gods which is distinguished from others by the miracle recorded therein. It is found not only in the Sat. P. Br. iv. 1. 5. 1 ff. from which it is here extracted, but also in the Ait. Br., the Taitt. Sanh., and the Mahabharat, Sāntip. v. 7589 f, where the Asvins are described as the Sudras of the gods, the Angirases being their Brahmans, the Adityas, their Kshattriyas, and the Maruts their Vaisyas. Dr. John Muir's translation runs :—

"When the Bhrigus or the Angirases had reached the heavenly world, Chyavana of the race of Bhrigu, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Saryāta, the descendant of Manu, wandered over this world with his tribe. He settled down in the neighbourhood of Chyavana. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Saryāta. He created discord among them, so that father fought with son, and brother with brother. Saryāta bethought him, 'What have I done, in consequence of which this calamity has fallen us?' He ordered the cowherds and shepherds to be called, and said, 'Which of you has seen anything here to-day?' They replied, 'This shrivelled magical body which lies there is a man. Fancying it was something worthless, the youths pounded it with clods.' Saryāta knew then that it was Chyavana. He yoked his chariot, and taking his daughter Sukanyā, drove off, and arrived at the place where the rishi was. He said, 'Reverence to the rishi; I injured thee because I did not know. This is Sukanyā; with her I appease thee. Let my tribe be reconciled.' His tribe was in consequence reconciled; and Saryāta of the race of Manu departed thence, 'lest', said he, 'I might do him some other injury.' Now the Asvins used to wander

seduce her; but she would not consent. They said to her, 'Sukanyā, what shrivelled magical body is this by which thou liest? Follow us.' She replied, 'I will not abandon, while he lives, the man to whom my father gave me.' The rishi became aware of this. He said, 'Sukanyā, what was this that they said to thee?' She told it to him. When informed, he said, 'If they address thee thus again, say to them,—Ye are neither complete nor perfect and yet ye speak contemptuously of my husband!—and if they ask, In what respect are we incomplete and imperfect?—then reply. Make my husband young again, and I will tell you.' Accordingly they came again to her, and said the same thing. She answered, 'Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband!' They enquired 'In what respect are we incomplete and imperfect?' She rejoined 'Make my husband young again, and I will tell you.' They replied, 'Take him to this pond, and he shall come forth with any age which he shall desire.' She took him to the pond, and he came forth with the age that he desired. The Asvins then asked, 'Sukanyá in what respect are we incomplete and imperfect?' To this the rishi replied. 'The other gods celebrate a sacrifice in Kurukshetra, and exclude you two from it. That is the respect in which ye are incomplete and imperfect.' The Asvins then departed and came to the gods who were celebrating a sacrifice when the Bahishpavamána text had been recited. They said 'Invite us to join you.' The gods replied, 'We will not invite you, for ye have wandered about very familiarly among men, performing cures.' The Asvins rejoined, 'Ye worship with a headless sacrifice.' They asked 'How do we worship with a headless sacrifice?' The Asvins answered, 'Invite us to join you and we will tell you.' The gods consented and invited them. They received the Asvina draught (*graha*) for the Asvins, who became the two Adhvaryu priests [compare Sat. P. Br. viii. 2. 1. 3.] of the sacrifices, and restored the head of the sacrifice."

Prof. Whitney gives the story in the following form, as a specimen of that less known production of the oriental mind, the Talavakara Br.

"Chyavana the Bhargavan knew the Vastaparshya Brahmana. He said to his sons: 'I know the Vastuparshya Brahmana. Put me down in the vâstu, and go forth with thrice repeated departures'. They said 'We shall not be able. We shall be cried out against; men will say of us They have deserted, their father' 'Not so', said he 'You on your part will be the gainers by it, and I by this means have hopes of becoming young again, just leave me and go forth'. Thus he gave them to understand. They put him down at the bank of the Sarasvati and went forth with thrice renewed departure. He, deserted in the *vâstu*, wished 'May I be young again. May I win a girl for wife: may I sacrifice with a thousand'. He saw this *Saman*, he praised with it. When he had praised Saryāta the Mānavan, with his clan settled down by him. The young cow-herds smeared him with dirt, and balls of dung whited with ashes. He wrought discord for the Saryatans, then neither did mother know son, nor son mother. Saryāta the Mānavan said, 'Have ye seen anything here about, on account of which this has become thus'. They said to him, 'Surely there lies below here this used-up old man; him the young cowherds and shepherds to-day have been smearing with dirt, with balls of dung whited with ashes; hence this has become thus. That verily was Chyavana, the Bhārgavan. He knows the Vastuparshya Brahmana; him now, his sons have left in the Vastu and have gone forth'. Running up to him he said, 'Sage! Homage to thee, have mercy, Sir, on the Saryatans'. Now there was a beautiful daughter of Saryata, Sukanyā. He said, 'Do you give me Sukanyā.' 'Not so,' said he, 'name some other treasure'. 'Not so' said he, 'surely I know the Vastuparshya Brahmana; put her down here by me, and then go with your clan this very day at evening'. They said, 'How shall

we answer thee without taking counsel?' They took counsel and said 'Surely one, two, three treasures we should be willing to gain at cost of her; and now we shall gain just everything by her; come, let us give her to him'. They gave her to him. They said to her, 'Girl, this is a worn-out old man, not equal to pursuing; when now we shall yoke up, then do you run after'. So she rose up to follow after the clan, when it had yoked up. He said 'O serpent, circumvent her deserting her living friend'. As she goes, a black snake rose up against her, she, noting this, sat down. Now the two Aswins, spoon sacrificers, were going about there performing cures, not sharers in the soma. They came up to her and said,—'This is an old man, not whole, not fit for the office of husband; be our wife'. 'Not so', she said, 'to whom my father has given me, his wife will I be'. This he listened to. Then they went forth. He said, 'Girl, what was that noise just now?'

'Two men came up to me here, with a form that is the most beautiful of forms'. 'What did they say to you?' 'Girl, this is an old man, not whole, not fit for the office of husband; be our wife'. 'What did you say?' 'Not so, I said, to whom my father has given me his wife will I be'. That now was pleasant to him; he said, 'Those were the two Aswins, spoon-sacrificers that go about here, performing cures, not sharers in the soma. They will come to-morrow and say the same thing to you. Do you then say to them—you verily are not whole, who being gods are not soma-drinkers; whole in sooth is my husband, who is a Soma-drinker? They will say to you who is competent for this that we be sharers in the soma? And do you say my husband here. By this means there is hope of my becoming young again'. They came to her on the morrow and said the same thing. She said 'You verily are not whole, who being gods are not soma-drinkers; whole in sooth is my husband, who is a soma-drinker'. They said, 'Who is competent to this, that we be sharers in the soma?' 'My husband here', said she. They said to him' 'Make us sharers in the soma, sir'. 'Very well', said he, 'do you now make me young again'. They drew him away to the bank of the Sarasvati. He said, 'Girl, we shall all come out looking alike; Do you then know me by this sign'. They all came out looking just alike, with that form which is the most beautiful of forms. She recognising him...'This is my husband'. They said to him, 'Sage, we have performed for you that desire which has been your desire; you have become young again; now instruct us in such wise, that we may be sharers in the soma'. He said, 'The gods here are engaged in sacrificing in Kuruksbetra with a victim sacrifice, they do not obtain that desire, which is the desire at the sacrifice; the head of the sacrifice was cut off; so then what Dadhyanc, the Atharvana, saw, that do you supply; he will teach it to you; then you will become sharers in the Soma.' That head of the sacrifice that was cut off is yonder sun. He in sooth is the *pravargya*. So they came to Dadhyanc the Atharvana. They said to him, 'Sage, we would have recourse to thee'. 'For what desire?' 'We would learn about the head of the sacrifice.' 'Not so,' said he, 'Indra likewise saw that; he said to me, If you were to tell this to any one else, I should cut off your head; that is what I am afraid of.' 'Then do you teach us with this head of a horse.' 'Very well' said he, 'Let me now see you talking together.' They then laid off his head, put on instead the head of a horse, and sat talking together singing *saman*, uttering *rick* and *yajus*. So he put confidence in them and taught them with that horse's head. This Indra became aware of, 'He has told it to them,' said he, and running up, he cut off his head, that horse's head. Then what was his own head, that they skilfully put on instead. They came to the gods who were sacrificing with a headless sacrifice. 'Who knows that head of the sacrifice?' 'We do,' 'Put it on its place.' 'Then draw a draught for us.' They drew for them that Aswins' draught. They said to them, 'Ye two verily are officiating priests, ye, who understand it shall set on in its place that head of the sacrifice,' 'Very well.' They were

officiating priests. Thus they became sharers in the soma. Then Chyavana the Bhārgavan, having become young again, went to Saryata, the Māmavan and conducted the sacrifice on the eastern site. Then he gave them a thousand; with them he sacrificed. Thus Chyavana, the Bhārgavan, having praised with this *saman* became young again, won a girl for wife, sacrificed with a thousand. Those were the desires at that *saman*; just those desires he attained. With just that desire one praises with this *saman*, that desire is fulfilled to him. With that same *saman* Chyavana, the Bhārgavan, used to draw up out of the stream of the Sārasvati whatever food he desired. That is a food-attaining *saman*. He attains food-eating. He becomes the best food-eater, of his kindred, who knows this, and since Chyavana the Bhargavan saw it, therefore it is called Chyavana."

The following, not given in the Sat. P. Br., we give from the Taitt. S. vi. 4. 9. 1.

"The head of the sacrifice was cut off. The gods said to the Asvins, You are physicians; replace this head of the sacrifice.' The Asvins replied, 'Let us ask a favour; allow a libation for us also to be received in this ceremony.' They in consequence received for them this Asvina oblation, when they replaced the head of the sacrifice. When this Asvina libation had been received for the sake of rectifying the sacrifice, the gods said of the Asvins, 'Those two are unclean, going among men as they do as physicians.' Hence no Brahman must act a physician, since a person so acting is unclean and unfit for sacrifice. They purified the Asvins by the Bahishpavamana; and then received for them the Asvina libation."

Compare the Ait. Br. i. 18, pp. 41 ff. of Professor Haug's translation.

Soma.

This god is one of the most important in Vedic literature, Sanhita and Brahmana. He figures very largely not only in connection with his own worship, as will be seen from the fact that one of the longest books, Book ix, of the Rig-Veda is devoted wholly to himself as also much of the other books and of the other Vedas, but also in connection with the worship of all the other gods. The position he occupies, the attributes ascribed to him and the legends told of him cannot be understood unless his double character both as the intoxicating juice of the *asclepias acida* and as the Moon, "the lesser light that rules the night," be borne in mind. In some of the incidents and attributes recorded, the intoxicating element, the ancient Bacchus or Dionysius is recognised, and the ruler midst the stars seems to be ignored; while in others, it is the latter that is prominent and the former ignored; but in a third class both characters are so greatly intermingled as to make a very curious compound, for example in the R.-V. 85. 2-5:—

> By Soma are the Adityas strong, by Soma mighty is the earth.
> Thus Soma in the midst of all these constellations hath his place.
> One thinks, when they have brayed the plant, that he hath drunk the [Soma juice.
> Of him whom Brahmans truly know as Soma (Moon) no one ever tastes.
> Soma, concealed by covering rules, guarded by hymns in Brihati.
> Thou standest listening to the (pressing) stones: none tastes of thee who [dwell on earth.

When they begin to drink thee, then, O god, thou swellest out again.
Vayu is Soma's sentinel. The month is that which shapes the years.

Another hymn (S. V. Part ii. v. 18) Mr. Griffith translates :—

Flow onward, Soma, as a mighty sea, as father of the gods, to every form!
Flow on, O Soma, radiant for the gods, blissful to heaven and earth and [living things!
Thou art, bright juice, sustainer of the sky; flow, mighty in accordance with true law.

Let us now see how he is set forth in the Brahmanas. Dr. Haug concludes his introduction to the Ait. Br. with the words :— "The objects sacrificed for are manifold, viz: offspring, cattle, wealth, fame, theological learning, skill for performances of sacrifices and heaven. *For gaining heaven a Soma sacrifice is indispensable.* For the sacred Soma juice has according to the opinions of the ancient theologians pre-eminently the power of uniting the sacrificer on this earth with the celestial King Soma, and of making him thus one of his subjects and consequently an associate of the gods and an inhabitant of the celestial world."

Our first extract will be from the same Brahmana informing us of the manner in which Soma became King of the gods and of heaven.

It is recorded in the 14th section of the 1st Book how the Devas fought the Asuras in the East and the South and the West, with the result that they were invariably defeated. Then "the Devas said, 'It is on account of our having no king, that the Asuras defeat us. Let us elect a king.' All consented. They elected Soma their King. Headed by the King Soma they were victorious in all directions."

Hence the naturalness of the Vedic prayer :—"Place me, O purified god, in that everlasting and imperishable world where there is eternal light and glory. O Soma, flow for Indra. Make me immortal for the world where King Yama, the son of Vivasvat, lives, where is the innermost sphere of the sky, where those great waters flow." But if natural thus to the Aryan to pray, why was Soma dethroned and his worship ceased and determined? So much was this so, that it is even doubtful whether any Indian now really knows what he is, or ever worships him. The Rishi composers of the Sat. P. Br. had no doubt as to who he was, or as to the extent of his divine powers. There we read—"This King Soma, who is the moon, the food of the gods." "The sun has the nature of Agni, moon of Soma," "Soma is the moon," "Soma is the King of the Brahmans," (i. 6. 4. 5; xi. 1. 3. 2; xi. 1. 3. 4; xi. 1. 4. 4; xi. 1. 3. 5; i. 6. 3. 24; xii. 1. 2. 2.)

While there was no doubt as to his kingship; there seems to have been some as to its origin, for in the *Vishnu Purana* (i. ch. 22, p. 85 of Wilson's Trans.) it is said—"Brahmā appointed Soma to be monarch of the stars and planets, of Brāhmans and of plants, of sacrifices and of *tapas*." We see how he, as King of the

heavens, comes to the rescue of the Sun when afflicted with darkness. See Sat. P. Br. v. 3. 2 :—

"Once upon a time, Svarbhanu, the Asura, struck the Sun with darkness, and stricken with darkness he did not shine. Soma and Rudra removed that darkness of his; and, freed from evil, he burns yonder. And in like manner does that king thereby enter darkness, or darkness enters him,—when he puts those unworthy of sacrifice in contact with the sacrifice; and he does indeed now put those unworthy of sacrifice—either Sudras or whomsoever else—in contact with the sacrifice. It is Soma and Rudra who remove that darkness of his, and freed from evil he become consecrated."

We have explained how he became King; a word as to how he became "food of the gods." Sat. P. Br. iv. 1. 2. 4. :—

"When Soma had oppressed his own family-priest Brihaspati, he restored to him his property; and on his restoring it, Brihaspati became reconciled to him. Still there was guilt remaining, if only for having contemplated oppressing the priesthood. The gods purified him by a strainer and being cleansed and pure, he became the food of the gods. And in like manner does he now purify him by means of that strainer, and, being cleansed and pure, he becomes the food of the gods". Sat. P. Br. iv. 1. 2. 4. See below under the heading of "*Drink and Drunkenness.*"

Vishnu.

Of Vishnu we do not read much in the Brahmanas; and the little we do has very little correspondence with the Vishnu of modern Hinduism. We have his three steps as in the Hymns, but now intimately connected with sacrifice.

"Vishnu is the sacrifice. By striding (*vikram*) he obtained for the gods this all-pervading power (*vikrânti*) which now belongs to them. By this very step he gained this very earth, by the second the aerial expanse, and by the last step the sky. And this very same pervading power, Vishnu, as sacrifice, by his strides obtains for the sacrificer." Sat P. Br. i. 1. 2. 13; same words at i. 9. 3. 9. & iii. 6. 3. 3.

In Sat. P. Br. i. 2. 5. 5, we have the germ of the dwarf incarnation, the only incarnation of the many attributed to Vishnu met with in the Brahmanas, unless we include that of the boar and the Tortoise. See above pp. 52-3 and *Tortoise*, below.

"Vishnu was a dwarf. The gods however were not offended at this, but said 'Much indeed they gave us who gave us what is equal in size to the sacrifice'... Thereupon this Vishnu became tired, but being enclosed on all three sides by the metres, with the fire on the east, there was no means of escaping. He then hid himself among the roots of plants.' The gods said 'What has become of Vishnu? What has become of the sacrifice?'... By slightly digging they searched for him. They discovered him at the depth of three inches. Therefore the altar should be three inches deep."

While generally Vishnu is spoken of as the sacrifice, in Sat. P. Br. iii. 1. 3. 1, he is said to be only the half, while Agni is said to be "all the deities," represented as the other half; then a little further on (iii. 2.1.17), we are informed that

"He who is consecrated becomes both Vishnu and a sacrificer; for when

he is consecrated, he is Vishnu; and when he sacrifices, he is the sacrificer: therefore he says, 'Thou art Vishnu's refuge, the refuge of the sacrificer.'"

Again in the same book (iii. 2. 1. 38) we find this very suggestive order—

"Let him mutter either a *rik* or a *yajus*, addressed to Vishnu, for Vishnu is the sacrifice; thereby he gets hold of the sacrifice and this is the atonement for that transgression."

Then again in the Ait. Br. I. 25, we are told that he is but a very small portion of the sacrifice.

"The atithya-ishti is the very head of the sacrifice; the upasads are the neck...The gods made the upasads as an arrow. Agni was its shaft, Soma its steel, Vishnu its point, and Varuna its feathers." With this compare S. P. Br. iii. 4. 4. 14—"The reason why he offers to these deities is that he thereby constructs the thunderbolt; Agni he makes the point, Soma the barb, and Vishnu the connecting piece."

Varuna.

The most striking thing about Varuna in the Sat. P. Br. is the noose by which he lays hold of people with the view of inflicting diseases upon them.

"The priest girds his wife over her garment. Now the garment represents the plants; and the cord represents Varuna's noose (*raggu*): hence he thereby places the plants between her and the noose, and thus that noose of Varuna does not injure her. This is the reason why he girds her over the garment...Let him not make a knot, for the knot is Varuna's attribute; and Varuna would lay hold on the sacrificer's wife if he were to make a knot. For this reason he does not make a knot". i. 3. 1. 14-16.

Here is the other side, the noose actually used to good effect—

"Prajapati produced living beings. The beings produced by him ate Varuna's barley corn; for originally the barley belonged to Varuna. And from their eating Varuna's barley corn, the name Varuna-praghasah is derived. Varuna seized them; and on being seized by Varuna, they became rent all over, swollen or dropsical; and they lay and sat them down breathing in and breathing out. The out-breathing and in-breathing forsook them not, but all the other deities forsook them; and owing to these two, the creatures did not perish. Prajapati healed them by means of that oblation; both the creatures that were born and those that were unborn he delivered from Varuna's noose; and his creatures were born without disease and blemish..... and both the children that have been born to him and those that are yet unborn he thereby delivers from Varuna's noose, and his children are born without disease and blemish. This is why he performs these offerings in the fourth month". Sat. P. Br. ii. 5. 2. 1-4.

Goddesses.

We have already introduced our readers to a few of the female divinities of the Brahmanas. We would now say a few words concerning others; and first concerning them generally. In the Rig-V. i. 22. 11, the goddesses, wives of the gods, with 'uncut wings,' are besought to protect and bless the worshipper.

Offerings are made to them :—

"He then makes offering to the wives of the gods...for this reason he makes offering to the wives of the gods". Sat. P. Br. i. 9. 2. 11."

In the Tait. Br. iii. 5. 12. 3-4, will be found invocatory and oblative mantras as offerings to the wives of the gods. Their services are also asked in the manufacture of the fire-pan in the Sat. P. Br. vi. 5. 4. 8 in these words :—

"'May the divine women, with unclipped wings, dear to all the gods, bake thee, Angiras-like, O fire-pan, in the lap of the earth!' for of old the divine women, with unclipped wings, dear to all the gods, did bake it, like Angiras, in the lap of the earth, and with their help he now bakes it. But, surely, these are the stars,—the women (*gani*) are indeed the stars, for these are the lights of those righteous men (*gana*) who go to the celestial world. It is by means of the stars that he thus bakes it."

It will be observed that the compliment paid to the women is founded on the play upon the words *gani* and *gana*. Here is a curious explanation of their nourishing capacity, only some seven verses below.

"He pours milk into the pan,—just for strength, or to mark the progress of the work. And, again, why he pours milk into it,—that fire-pan is the head of the sacrifice, and milk is breath; he thus lays breath into the head. Moreover the fire-pan (*ukka. f*) is a female: he thus lays milk into the female, whence there is milk in the female." vi 5. 4. 16.

The mixing up of names and persons and things in a most fanciful manner, of which Dr. Muir complained above, meets us again in the following, from the same chapter on the manufacture of the fire-pan :—

"He then sets down the fire-pan, with the bottom part upwards reciting the words, 'May the divine wives of the gods, dear to all the gods, place thee, Angiras-like, O fire-pan, in the lap of the earth!' for of old the divine wives of the gods, dear to all the gods, indeed, like Angiras, placed that fire-pan into the lap of the earth, and by the help of them he now places it. But, surely, these are the plants,—the wives of the gods are indeed the plants; for by the plants everything here is supported: by means of the plants he thus supports this fire-pan. He then lays down silently the 'all-light' (bricks). Having then placed fuel thereon, he kindles it. 'May the divine Dhishanás (certain female divinities, having power of bestowing prosperity and granting wishes), dear to all the gods, kindle thee, Angiras-like, O fire-pan, in the lap of the Earth; for, of old the divine Dhishanás, dear to all the gods, indeed kindled it, like Angiras, in the lap of the earth, and with their help he now kindles it. But, surely: this is Vach (goddess of speech),—the Dhishanás are indeed speech, for by speech everything is kindled here." (vi. 5. 4. 4-5) In the Ait. Br iv. 1., Vach is said to have two breasts. "These are truth and untruth. Truth protects him who has such a knowledge and untruth does no harm to such ones."

Vach is described, in the Taitt. Br. ii. 8. 8. 5, as Indra's wife, as containing within herself all worlds, and as having been sought after by the rishis who composed the Vedic hymns, as well as by the gods, through austerity.

We have seen above that both Vach and Indrani were wives of Indra, but the latter surpassed all competitors in voluptuous attractions. Taitt. B.. ii. 4. 2. 7.

The following story has an additional interest from the fact that a number of the leaders in comparative mythology have given very different explanations of it, such as Max Müller, Kuhn, Roth, Andrew Lang, &c. We give it as more or less abbreviated and dramatised by Max Müller and Lang:—

Urvasi, a divine female, fell in love with a man Pururavas; when she met him, she said: 'Embrace me three times a day, but never against my will, and let me never see you without your royal garments, *for this is the manner of women.*' The Gandharvas, a heavenly race, kinsmen of Urvasi, thought she had lingered too long among men. They therefore planned some way of parting her from Pururavas. Her covenant with her lord declared that she was never to see him naked. If that compact were broken she would be compelled to leave him. To make Pururavas brake this compact, the Gandharvas stole a lamb from beside Urvasi's bed: Pururavas sprang up to rescue the lamb, and, in a flash of lightning, Urvasi saw him naked, contrary to the *manner of women.* She vanished. He sought her long, and at last came to a lake where she and her fairy friends were playing in *the shape of birds.* Urvasi saw Pururavas, revealed herself to him, and according to the Brahmana (Sat. P. Br. .), part of the strange Vedic dialogue was now spoken. Urvasi promised to meet him on the last night of the year: a son was to be the result of the interview. Next day her kinsfolk, the Gandharvas offered Pururavas the wish of his heart. They then initiated him into the mode of kindling a certain sacred fire, after which he became immortal and dwelt among the Gandharvas." Andrew Lang's *Custom and Myth* (Chap. on Cupid, Psyche, and the sun-frog.)

The importance of this story lies in the fact that the congeners of the story are met with all over the world, at a certain stage of human society, among Aryans and non-Aryans, and consequently cannot be believed by Andrew Lang and others to have issued from a disease of ancient Aryan language, as Max Müller and others would have it.

The ways of women towards men are explained to us by Vach's doings:—

"The gods and the Asuras sprang from Prajápati. They entered upon their father Prajapati's inheritance: the gods came in for Manas (mind) and the Asuras for Vach (speech). Thereby the gods came in for the sacrifice (*Yajna*) and Asuras for Vach; the gods for yonder heaven and the Asuras for this earth. The gods said to Yajna (sacrifice, m) 'That Vach is a woman: beckon her, and she will certainly call thee to her.' Or it may be he himself thought, 'Vach is a woman: I will beckon her and she will certainly call me to her.' He accordingly beckoned her. She, however at first disdained him, from the distance: and hence a woman, when beckoned by a man, at first disdains him from a distance. He said, 'She has disdained me from the distance.' They said 'Do but beckon her, reverend Sir, and she will certainly call thee to her.' He beckoned her; but she only replied to him, as it were, by shaking her head: and hence a woman, when beckoned by a man, replies to him only, as it were, by shaking her head. He said 'She has replied to me only by shaking her head.' They said, 'Do but beckon her, reverend Sir, and she will certainly call thee to her.' He

beckoned her, and she called him to her; and hence a woman at last calls the man to her. He said 'She has indeed called me.' The gods reflected, 'Vach being a woman, we must take care lest she should allure him,— Say to her Come hither to me where I stand, and report to us her having come.' She then went up to where he was standing. Hence a woman goes to a man who stays in a well-trained house. He reported to them her having come, saying 'She has indeed come.' The gods then cut her off from the Asuras, and having gained possession of her and enveloped her completely in fire, they offered her up as a holocaust, it being an offering of the gods." Sat. P. Br. iii. 2. 1. 18-23.

One would fancy that here we had seen the last of Vach. By no means. Only a few pages further on in the same Brahmana, iii. 2. 4. 1-7, we read how she was sent to the Gandharvas as the purchase money for Soma; and in iii. 5. 1, she is given as the sacrificial fee to the Angiras; and immediately thereafter in the same section she is represented as becoming a lioness.

"Vach was angry with the Angiras: 'In what respect, forsooth, is that one [the horse of the Sun as sacrificial fee] better than me,—wherefore is it that they should have accepted him and not me?' So saying she went away from them. Having become a lioness she went on seizing upon everything between these two contending parties, the gods and the Asuras. The gods called her to them, and so did the Asuras." iii. 5. 1. 21.

Vach is represented as having a progeny of a thousand cows. These are brought together at the Triratra (or 3 nights) sacrifice described in the Sat. P. Br. iv. 5. 8. 1-4; and again referred to a few pages on in iv. 6. 7. 3.

"Mind and speech, when yoked together, assuredly convey the sacrifice to the gods...speech (*f*) is indeed smaller than mind (*m*); for mind is by far the more unlimited, and speech is by far the more limited." Sat. P. Br. i. 4. 4. 7.

They are indeed gifted with a powerful imagination who find in the goddess Vach the prototype of the Logos of the 1st chapter of John's gospel. See Hopkins' *Handbook*, pp. 142, 558.

Sarasvati.

Sarasvati, originally simply the name of one of the rivers in the Punjab, as her name (the 'watery') clearly indicates, was very early treated as a goddess. In the Ait. Br. ii. 19, we read of the Rishis "holding a sacrificial session on the banks of the Sarasvati," when they turned out from their Soma sacrifice Kavasha, "the son of a slave girl, a gamester, who is no Brahman," into a desert, saying, "that he should die by thirst and not drink the water of the Sarasvati." That even then Sarasvati was coming to be regarded as a goddess may be learned from the sequel where we read—he found favour with the waters, and—

"They went out of their house to meet him. Sarasvati surrounded him on all sides.....As Sarasvati had surrounded him on all sides, the Rishis said, 'The gods know him. Let us call him back.' All consented and called him back."

Soon thereafter, the Sarasvati river became to these ancient Indians what the Ganges is to their successors.

She is however identified with Vach in the Sat. P. Br. ii. 5. 4. 6:—

"Then, as to why there is a rice-pap (or cake) for Sarasvati. Sarasvati in truth is Vach; and Vach indeed it was that cheered them up saying 'Strike! Slay!' Hence there is a pap for Sarasvati."

"Again:—'To Sarasvati, to Pûshan, to Agni, hail!' he says: for Sarasvati is Speech (Vach)". iii. 1. 4. 17.

In the second place Prajapati immolates a victim for Sarasvati. "For Sarasvati is speech; by speech Prajapati then again strengthened himself." iii. 9. 1. 7.

The necessity of reciting the mantra regarding the wives of the Devas is insisted on in the Tait. Br. ii. 2. 2..7; and in the same place the proper place for the said wives is laid down.

Kuhur, whose name does not occur in the Rig-Veda Hymns, is identified with Gungu, a lunar goddess, in the Taitt. Br. iii. 3. 11. She is described as one of the four daughters of Angiras, and, as such, a phase of the moon. Her name has come down to us as a river in the Himalayas.

In the Tait. Br. ii. 3. 10. 1., is recorded an anecdote on the secretion of the Vedas by Soma and its recovery by Sitá, the daughter of Prajapati, who appeared before him ornamented with *sthágara*, an incense obtained by her through the Hotri mantras.

Sraddha, Faith.

The goddess Sraddhā, *Faith*, (a daughter of Daksha, married to Dharma or to Angiras) is a much more important personage and to the Christian more suggestive. Hymn 151 of the 10th book of the Rig-Veda, is dedicated to her. In the Taitt. Br. ii. 8. 8. 6 ff. the hymn is repeated. Being short, we reproduce it in full from Mr. Griffith's translation:—

"By Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.
Bless thou the man who gives, O Faith; Faith bless the man who fain would give.
Bless thou the liberal worshippers; bless thou the word that I have said.
Even as the deities showed their Faith against the potent Asuras,
So make this uttered wish of mine true for the liberal worshippers.
Guarded by Váyu, gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.
Faith in the early morning, Faith at noon-day, will we invocate,
Faith at the setting of the sun. O Faith, endow us with belief."

In the Brahmana, Sraddhá is said to dwell among the gods, to be the universe and the mother of Kama (*desire*). The commentator explains this as meaning simply that she is the means of obtaining all desired rewards, since no action takes place unless men have faith. Invocatory and oblative mantras to Sraddhá for the Apádya rite when rice and butter are offered, will be found in

the Tait. Br. iii. 12. 3. 4. In the same Tait. Br. iii. 12. 3. 1, we are told that, through Sraddhā, a god obtains his divine character, that she is the support of the world, that she has Kama for her calf, and yields immortality as her milk; that she is the first-born of the religious ceremonial, and the sustainer of the whole world and is besought to bestow immortality on her worshippers.

In fact a great deal is here made of Faith. The gods, it would appear, had decided that the offerings of a niggardly student of the Veda and a liberal usurer were of equal value. But Prajapati determined that they were wrong (see Manu, iv. 224ff.,) and that the liberal man's oblation, being purified by his faith, was to be accepted, whilst the other man's, being vitiated by his unbelief, was to be rejected. Unbelief, it is to be added, is the greatest of sins, but faith takes away sin. A similar sentiment is expressed in the Vana-parva, 134. 61ff. Muir, Vol. v. p. 348. In the Sat. P. Br. xii. 7. 3. 11., she is called the daughter of Sūrya, repeated in the Mahabharat, Santip. 9449, where she is styled the daughter of Vivasvat, as well as of Sūrya, and Savitri. We need not give the story of Soma's love for her.

Invocatory and oblative mantras to Truth (*satya*) are also found in the Tait. Br. iii. 12. 3. 5, when rice and butter are offered. This word *satya*, says Max Müller, is full of meaning, "*sat* being the participle of the verb *as*, to be. True, therefore, was with them simply *that which is*. The English *sooth* is connected with *sat*, also the Greek *on* and the Latin *seus* in *praeseus*.

The following reasoning, illustrated by the anecdote concerning Aruna Aupavesi, is quoted in proof of the truthful character of the ancient Hindus. It undoubtedly proves the high value they professed to put upon truth:—

"Attendance on that consecrated fire means speaking the truth. Whosoever speaks the truth, acts as if he sprinkled that lighted fire with ghee; for even so does he kindle it; and ever the more increases his own vital energy, and day by day does he become better. And whosoever speaks the untruth acts as if he sprinkled that lighted fire with water; for even so does he enfeeble it: and even the less becomes his own vital energy, and day by day does he become more wicked. Let him therefore speak nothing but the truth. Now the kinsmen spake unto Aruna Aupavesi, 'Thou art advanced in years: establish thou the two fires!' He replied, 'Speak ye not thus! be thou a restrainer of speech; for he who has established the fires must not speak an untruth: let him rather not speak at all, but let him not speak an untruth. Worship above all is truthfulness'." Sat. P. Br. ii. 2. 2. 19-20.*

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* Max Müller's mode of quoting the above is, to say the least, curious. He quotes the two sections as if they were found in two different parts of the Brahmana by referring the one to "Muir's Metrical Translations, p. 268," and the other to "The Sacred Books of the East, vol. xii. p. 313," "translated by Eggeling". The words as given by Max Müller's are not those of Eggeling. S. B. E. p. 313; nor are they Muir's *Metrical translation*. His words are certainly more telling than those of Eggeling which we have given above.

The old Rishis believed in the doctrine of substitution. Section iii. Taitt. of the Br. iii. 7. is devoted to the consideration of substitutes for the sacrificial fire, goat, Kusa grass, &c. For the first of these in the case of an emergency ordinary fire may be substituted; and if ordinary fire cannot be got, the oblation may be poured into the ear of a goat; in which case the milk of the goat is not to be drunk. If goat cannot be got the oblation is to be put in the right hand of a Brahman; but supposing a Brahman is not at hand, then the oblation is to be poured on a heap of Kusa grass; but in the case of Kusa grass not to be got, the oblation may be poured on water.

The following may be inserted here in the absence of a better place.

"Whatever blessing the officiating priests invoke at the sacrifice, that is for the sacrificer only." Sat. P. Br. i. 9. 1. 21.

CHAPTER XIV.

THE SCIENCE OF THE RISHIS.

Science, what?

The Science of the Vedas as seen in the Brahmanas is of much interest in itself It is also of special interest, as Dr. A. C. Burnell, the learned Sanskritist and Editor of the Sama Veda Brahmanas, assures us, inasmuch as "the beginnings of all Indian Science are to be sought for in the Brahmanas." *Samhito-Upanishad Brahmana.* Intro. p. v.

Mr. Andrew Lang, no mean authority on the science of Comparative Religion, truly remarks, while referring to the Brahmanas of the Vedas in contrast with the Hymns (*Sanhitas*), that "*Ritual* has an immense scientific interest. Ritual holds on, with the tenacity of superstition, to all that has ever been practised... The Brahmanas are full of ritual." *Custom and Myth* (New Ed.) p. 241.

Here is Science defined in Sat. P. Br. iv. 6. 7. 1:—

"Three-fold is science; the Riks, the Yagus and the Samans. The Riks are this earth, since it is thereon that he who sings them, does sing them; the Riks are speech, since it is by speech that he who sings them, does sing them. And the Yagus are the air, and the Samans the sky. That same three-fold science is used in the Soma Sacrifice."

Here is how a man may encompass himself with science: It is somewhat mystical:

"When he performs the Sakha-medha offerings, he thereby gains the other four months, with Indra for his king, with Indra for his leader. Then a three-spotted quill of a porcupine and a copper razor are used wherewith he has himself shaved; and thus the priest encompasses him with the Brahman and the three-fold science." Sat. P. Br. ii. 6. 4. 7.

But why *do* Hindus shave their heads all round? Here is the answer from Sat. P. Br. ii. 6. 3. 14-17 :—

"Then as to the sacrificer shaving his head all round. Now yonder Sun, indeed, faces every quarter. It drinks up whatever moisture it dries up here. Hence this sacrificer thereby faces every quarter and becomes a consumer of food. This fire also faces every quarter, since it burns all they put into it from whatsoever quarter. Hence this sacrificer thereby faces every quarter and becomes a consumer of food. This man (unshaved) faces but one quarter; but by shaving his head all round he comes to face every quarter; and whosoever knowing this, has his head shaved all round, becomes just such a consumer of food as those two: let him therefore have his head shaved all round." Sat. P. Br. ii. 6. 3. 14-17.

The importance of the shaving, more especially if it be that of a king may be seen from the fact that six sub-sections are devoted to it in the Tait. Br. ii. 7. 17. 3-8, and the same number of mantras—one when the king sits on a couch of Udumbara wood in order to be shaved, one when the priest commences the shaving, one when the hair is falling off the head, one when the hair is collected and placed on a bundle of *durva* grass, a fifth when the king is anointed with a mixture of milk and ghee, and the last when that unguent is applied to the head.

The mortar and pestle, which are common to the Scientist's laboratory and the householder's kitchen, demand early attention :—

"He then puts down a mortar and pestle (on the fire altar). Vishnu desired, 'May I be an eater of food.' He saw there two bricks, the mortar and pestle. He placed them on the altar: by placing them thereon, he became an eater of food. In like manner when the sacrificer now places a mortar and pestle thereon, he does so thinking, 'I want to be an eater of food, by the same means, *rûpa*, by performing the same rite by which Vishnu became an eater of food.' Now the mortar and pestle mean all kinds of food, for by the mortar and pestle food is prepared and by means of them it is eaten." Sat. P. Br. vii. 5, 1, 12.

As a specimen of the Rishi's astronomy we give the following, as to the distance of heaven from earth and the nature of the sun's motion round itself and in space; take first the more ancient Aitareya Brâhmana, ii. 17 :—

Astronomy.

"He who desires heaven should repeat a thousand verses. For the heavenly world is distant from hence a thousand days' journey on horseback. To repeat a thousand verses is done for reaching the heavenly world every where."

The following, as to the motion of the sun, bears repetition in this connection. It is from the same ancient Brahmana, iii. 4. 4 :—

"The sun neither ever sets nor rises. When people think he sets he only turns himself round, after reaching the end of the day, and makes day above and night below. Then when people think he rises in the morning, he only turns himself after reaching the end of the night, and makes day below and night above. In truth he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere."

The idea is that the sun has a bright side and a dark side. During the day, with its bright side to the earth, it travels up into the sky, across the heavens, and down in the west. Then it turns on itself so as to present its bright side upwards to the sky and its dark side to the earth, with the effect that it is not seen, and all night it travels eastwards to its eastern limit; when it turns again on itself and proceeds westwards with its bright side to the earth.

This explanation is, however, strongly repudiated in a later Brahmana, the *Mantram*, which is taken up chiefly with the marriage ritual. There, the bridegroom, in a prayer to the Sun, is made to say:—

"Only fools assert that you, Sun, have your other side dark, but I say you are lighted on either side." Man. Br. ii. 6.

Though not very express, it must be the former view we have in Sat. P. Br. ii. 3. 8. 8:—

"Yonder burning Sun, doubtless, is no other than Death; and because he is Death, therefore the creatures that are on this side of him die. But those that are on the other side of him are the gods, and they are therefore immortal."

Here is astronomical lore of, to say the least, a most curious nature, bearing on the relation of the Moon to the Sun with special reference to eclipses and new and full moons and the food of the gods:—

Eclipses.

"King Soma, the food of the gods, is no other than the Moon. When he is not seen at night either in the east or in the west, then he visits this world, and here enters into the waters and plants...Now it is only when that food of the gods is unfailing that it comes back to men: for him, therefore, who knows this, there is unfailing food in this and imperishable righteousness in yonder world. Thus, during that night of the new moon, food removes away from the gods and comes to this world. Now the gods were desirous as to how that food might be made to come back to them; how it might not perish away from them...Now the one that burns there (*viz.* the Sun) is assuredly no other than Indra and that Moon is no other than Vritra. But the former is of a nature hostile to the latter, and for this reason though the Moon (Vritra) had previously (to the night of the new moon) risen at a great distance from the Sun (Indra), he now swims towards him and enters into his open mouth. Having swallowed him, he (the Sun or Indra) rises; and that other one (Vritra or the Moon) is not seen either in the east or in the west. Verily, he who knows this, swallows his spiteful enemy. (Indra or the Sun) having sucked him (Vritra or the Moon) empty, he throws him out; and the latter thus sucked out is seen in the western sky, and again increases; he again increases to serve Indra or the Sun as food: and, verily, if the spiteful enemy of one who knows this thrives either by trade or in any other way, he thrives again and again in order to serve him as food." Sat. P. Br. i. 6. 4. 16-20.

Above p. 133 was given an explanation of a sun eclipse extracted from the Sat. P. Br. v. 3, 2, 2. It corresponds very largely with what is believed in by the common people in India at the present day.

In the Sat. P. Br. iv. 3, 4, 21, it is Atri who is credited with dispelling the darkness. In the Rig Veda v. 40, 5-9, that darkness is identified with the sun's eclipse, caused by the same Asura Svarbhânu, and no mention is made of Soma or Rudra :—

"O Surya, when the Asura's descendant, Svarbhânu, pierced thee through and through with darkness,
All creatures looked like one who is bewildered who knoweth not the place where he is standing.
What time thou smotest down Svarbhânu's magic that spread itself through the sky, O Indra.
By his fourth sacred prayer Atri discovered Surya concealed in gloom that stayed his function.
The Brahman Atri, as he set the press-stones, serving the gods with praise and adoration,
Established in the heaven the eye of Surya and caused Svarbhânu's magic arts to vanish.
The Atris found the Sun again, him whom Svarbhânu of the brood Of Asuras had pierced with gloom. This none besides had power to do."

Star myths

Writing of *Star Myths*, Mr. Andrew. Lang says that Greeks, Egyptians and Eskimo, Indians of the Amazon, and Australians are all agreed that the heavenly lights "have formerly been as many of their own ancestors"; or as stated by Dr. Bleek, that "stars and even the sun and moon were once mortals on earth...The sun was once a man whose arm-pit radiated a limited amount of light round his house. Some children threw him into the sky, and there he shines." "In an old Mexican text the moon was a man, across whose face a god threw a rabbit, thus making the marks in the moon...To the common people in India the spots on the moon look like a rabbit or hare, and Chandra, the god of the moon, carries a rabbit or hare*: hence the moon is called *sasin* or *sasanka*, hare-mark...But the very oddest example of the survival of the notion that the stars are men or women is found in the Pax of Aristophanes. Trygæus in that comedy has just made an expedition to heaven. A slave meets him and asks him, 'Is not the story true, then, that we become stars when we die?' The answer is 'Certainly;' and Trygæus points out the star into which Ios of Chios has just been metamorphosed." Speaking of the natives of New Zealand, Mr. E. B. Tylor says—"Heroes were thought to become stars of greater or less brightness, according to the number of their victims slain in fight." After referring to all this, Mr. Lang proceeds :—

"The Aryan race is seldom far behind when there are ludicrous notions to be credited or savage tales to be told. We have seen that Aristophanes in Greece knew the Eskimo doctrines that

* The ordinary Indian makes no distinction between a hare and a rabbit,—a mouse, a mole and a rat,—a goose and a duck.

stars are souls of the dead. The Persians had the same belief,* "all the unnumbered stars were reckoned ghosts of men;"† the German folklore clings to the same belief, 'stars are souls, when a child dies God makes a new star.' Kaegi quotes‡ the same idea from the Veda, and from the Satapatha Brahmana the thoroughly Australian notion that 'good men become stars.' For a truly savage conception it would be difficult in South Africa or on the Amazons, to beat the following story from the Aitareya Brahmana (iii. 33). Prajapati, the Master of Life, conceived an incestuous passion for his own daughter. Like Zeus and Indra, and the Australian wooer in the Pleiad tale, he concealed himself under the shape of a beast, a roebuck, and approached his own daughter, who had assumed the form of a doe. The gods, in anger at the awful crime, made a monster to punish Prajapati. The monster sent an arrow through the god's body; he sprang into heaven, and, like the Arcadian bear, this Aryan roebuck became a constellation. He is among the stars of Orion, and his punisher, also now a star, is, like the Greek Orion, a hunter. The daughter of Prajapati, the doe, became another constellation, and the avenging arrow is also a set of stars in the sky. What follows, about the origin of the gods called Adityas, is really too savage to be quoted by a chaste mythologist."

The passages referred to above are found in the Sat. P. Br. vi. 5. 4. 8, and i. 9. 3, 10. They read:—

"Of old the divine women, with unclipped wings, dear to all the gods, did bake it (the fire-pan), like Angiras, in the lap of the Earth; and with their help he (the priest) now bakes it. But surely these are the stars,—the women (*jani*) are indeed the stars, for these are the lights of those righteous men (*jana*) who go to the celestial world: it is by means of the stars that he thus bakes it."

"When one has thus ascended these worlds, that is the goal, that the safe refuge: the rays of the sun who burns there, are the righteous departed; and what highest light there is, that is Prajapati or the heavenly world. Having then in this way ascended these worlds, he reaches that goal, that safe refuge." Sat. P. Br. i. 9. 3-10.

On this last verse the translator, Professor Eggling, has the note:—"In vi. 3. 4, 8 (quoted above), we shall meet with the statement that the stars (*nakshatra*) are the lights of righteous men who go to the heavenly world. In the same passage however (as in others), the *nakshatras* (lunar mansions) are represented as divine female beings with unclipped wings (cf. Vâg. S. xi. 61), with whom in ix, 4. 1. 9, the moon is said to live together, as the Gandharvas (demi-gods, or angels, the musicians of heaven, corresponding to the Centaurs in name, origin and attributes) with the Apsaras," (the nymphs of heaven or wives of the Gandharvas).

* Kaegi, Der, Rig Veda, p. 217.
† Mainjo-i-Khard 49. 22ed. West.
‡ Op. cit p. 98.

The Tait. Br. says, i. 5. 2-6, that the stars are the houses of the gods, and that whoever knows this possesses houses!

Means were employed to discover what star or constellation was most appropriate for the beginning of certain sacrifices, say for example the horse sacrifice. See the Tait. Br. iii. 8. 1-3.

The first 44 pages of the third Book of the Tait. Br. is devoted to mantras and oblations, to as many as fifteen "light constellations", beginning with Krithiká and Rohini; followed by mantras and oblations, to the same number of "dark constellations," beginning with that known as Yama Nakshatra which is Anurádhá. These are followed by a section devoted to invocatory and oblative mantras to the Moon, Usha, Surya, Vishnu, Agni, &c. Then we have fifteen anecdotes in praise of the fifteen "light constellations," followed by an equal number of anecdotes in praise of the fifteen "dark constellations," and other seven anecdotes in praise of sacrifices to the Moon, Usha, the Sun, &c.; of course some of these heavenly bodies are treated as auspicious and others the contrary; but all are worshipped. Then there are described rites appropriate during the wane and waxing of the moon, as well as at the full moon and at the new moon.

Professor Hopkins very correctly notes that "what eschatological conceptions are strewn through the literature of this era are vague and often contradictory. The souls of the departed are at one time spoken of as the stars (Taitt. S. v. 4. 1. 3); at another as uniting with gods and living in the worlds of the gods (Sat. P. Br. ii. 6, 4, 8)". *Religions of India*, p. 204. Elsewhere (p. 366) Prof. Hopkins remarks that "one finds in the epic (*Maha.* iii. 25. 14) the old belief that the stars are the souls of the departed, and this occurs as often that it is another sign of the comparative newness of the pantheistic doctrine. When the hero, Arjuna, goes to heaven, he approaches the stars, 'which seen from earth look small on account of their distance,' and finds them to be self-luminous refulgent saints, royal seers, and heroes slain in battle, some of them also being nymphs and celestial singers. All of this is in contradiction both to the older and to the newer systems of eschatology, but it is an ancient belief, and therefore it is preserved."

The number of days in the year was not in those days reckoned with any great exactitude.

"Let him say 'Seven hundred and twenty,' for so many days and nights are in the year." Sat. P. Br. vii. 3. 1. 43.

Sir Alexander Cunningham, in his "Book of Indian Eras," p. 1. writes:—"The most ancient year probably consisted of 360 days, which approximated roughly to twelve revolutions of the moon and one of the sun. In one of the hymns of the Rig Veda (i. 164.) the sun's annual course through the heaven is described as his *twelve-*

spoked wheel. The 360 days, with as many nights, are called his 720 children. In another part of the same hymn the Sun's annual is somewhat differently described: 'The felloes are 12, the wheel is one, three are the axles; within it are collected 360 spokes.'" See verses 11—15, and 48. The spokes represent the days: the axles the seasons, hot, rainy and cold; and the felloes the twelve months. Of this hymn. Prof. Max Müller says in his *Physical Religion*, p. 260, that it consists of riddles, some of which are so obscure that even Dr. Haug, who wrote a learned essay on it, could not solve them all.

While the number of months were reckoned as twelve, the seasons were sometimes spoken of as five:—

"Twelve months there are in a year and five seasons." Sat. P. Br. i. 3. 5. 10.

"The forenoon belongs to the gods; the mid-day to men; and the afternoon to the Fathers; therefore he (the priest) presents food to the Fathers in the afternoon." Sat. P. Br. ii. 4. 2. 8.

From this reasoning one would suppose that food would be presented to men in mid-day, but it is only in the morning and evening that Hindus eat. See above, p. 141.

The huge periods of time known as Yugas and Manwantaras in Puranic Hinduism were unknown to the Vedic Rishis. They are fanciful calculations made in later times, with a backward retrospect, and not founded on observation. The astronomy which made these calculations possible is comparatively recent and of Greek origin, not older than the 4th century A. D. Col. Warren says (see *Kala Sankalita*, p. 235)—"When on a particular occasion the celebrated La Place asked me, at a meeting of the Board of Longitude, in April 1816, whether we, Indian gentlemen and members of the Asiatic Society, believed that any of the Indian periods were established on actual observations, on my assuring him of the contrary, he expressed much satisfaction, and replied that he was sure such a notion would never have been long entertained by any *savant.*"

In the time of Alexander the Great the Hindus did not claim a greater antiquity than 6777 B. C. The mode of reckoning adopted by the Hindus by which they got the *Yugas* is very simple. Given the precession of 49.8 seconds as determined by Hipparchus, the period of one revolution through the whole circle of 360° would be 26,024 $\frac{16}{166}$ years. Getting rid of the fraction in the usual way by multiplying by 166 and adding the 16 we have 4,320,000 years, —a *Yuga*. The same result is obtained by taking Parâsaras' precession of 46·5 sec. or Aryabhata's 46·2. In the former we have 27,870 $\frac{150}{155}$ and in the latter 28,051 $\frac{146}{154}$, yielding, when treated in the same way, the same 4,320,000 years. See Cunningham's Book of Indian Eras, p. 4.

Prof. Weber and later Dr. Jacobi have shown conclusively

when this introduction of Greek astronomy must have occurred. See Burnell's *Devata Dhyaya Brahmana*, p. vii.

Cosmology.

The Rishi's cosmology is not very intelligible, as expressed in the words of Sat. P. Br. vi. 7, 1, 17 :—

"The waters are Agni's foundation, for on the waters these worlds are founded. The sun is the connecting link, for to the sun these worlds are linked by means of the quarters: whosoever thus knows this, carries such-like a one by such-like a one."

Professor Eggeling explains the "connecting link," as 'the central point, the hinge or hook to which the worlds are attached.' "He sustains, by means of the sun, the whole world in the form of Agni." Our Aryan friends of the Punjab would explain it as gravitation, Newton's discovery.

"The priest may set up the fire under the Pleiades; for the Pleiades are doubtless Agni's constellation (asterism), so that if he sets up his fires under Agni's constellation, he will bring about a correspondence between his fires and the constellation. For this reason he may set up his fires under the Pleiades...The Pleiades are the most numerous of asterisms: hence he thereby obtains an abundance. For this reason he may set up his fires under the Pleiades. And again they do not move away from the eastern quarter, whilst the other constellations do move from the eastern quarter. Thus his two fires are established in the eastern quarter: for this reason he may set up his fires under the Pleiades. On the other hand, it is argued, why he should not set up the fires under the Pleiades. Originally, the latter (i.e. the Pleiades) were the wives of the Bears (*Rikshas*, or Ursa Major=the great Bear); for the seven Rishis (Saptarshi) were in former times called the Rikshas. They (the Pleiades) were however precluded from intercourse with their husbands, for the latter (the seven Rishis) rise in the north and the Pleiades in the east. Now it is a misfortune for one to be precluded from intercourse with his wife. He should therefore not set up his fires under the Pleiades lest he should thereby be precluded from intercourse. But he may nevertheless set up his fire under the Pleiades; for Agni doubtless is their mate, and it is with Agni that they have intercourse; for this reason he may set up the fire under the Pleiades. He may also set up his fire under the constellation of Rohini; for under Rohini it was that Prajapati, when desirous of progeny, set up his fires. He created beings, and the creatures produced by him remained invariable and constant, like red cows; hence the cow-like nature of Rohini. Rich in cattle and offspring therefore he becomes—whosoever, knowing this, sets up his fires under Rohini. Under Rohini indeed, the cattle set up their fires, thinking that they might attain to *(ruh)* the desire or love of men. They did attain to the desire of men; and whatever desire the cattle then obtained in regard to men, that same desire he (the sacrificer) obtains in regard to cattle, whosoever knowing this, sets up his fire under Rohini." Sat. P. Br. ii. 1. 2. 1-7.

Dr. Hopkins remarks of the above that 'the reasons contradict themselves and that all of them are incredibly silly.'

Mathematics.

In the Brahmanas we discover no knowledge of numbers and their applications beyond what may be concluded from the knowledge of the days

mathematics were the Egyptians with their practical surveying, and the Babylonians whose skill in arithmetic is plain from the tables of square and cube numbers drawn up by them. Then the Greek Philosophers, raised mathematics to be the 'learning' or 'discipline' of the human mind in strict and exact thought. In its first stages, mathematics chiefly consisted of arithmetic and geometry, and so had to do with known numbers and quantities. But in ancient times the Egyptians and Greeks had already begun methods of dealing with a number without as yet knowing what it was, and the Hindu mathematicians, going further in the same direction, introduced the method now called Algebra. It is to be noticed that the use of letters as symbols in Algebra was not reached all at once by a happy thought, but grew out of an earlier and clumsier device. It appears from a Sanskrit book that the venerable teachers began by expressing unknown qualities by the term 'so-much-as' or by the names of colours, as 'black,' 'blue,' 'yellow,' and then the first syllables of these words came to be used for shortness. Thus if we had to express twice the square of of an unknown quantity, we called it 'so-much-squared-twice' and then abbreviated this to *So-sq-2*.....Hindu equations were worked out clumsily from the want of the convenient set of signs, =, +, −, which were invented later in Europe, but the minus numbers are worked; the Arab mathematicians learnt from India this method, and through them it became known in Europe in the middle ages. It was not till about the 17th century in Europe that the higher mathematics were thoroughly established when Descartes worked into a system the application of Algebra into Geometry." Tylor's *Anthropology* (3rd Ed. 1892). p. 321-2. But all this was long after the Brahmana period.

As illustrative of both the Geography and the Astronomy of the Rishi the following from the last section of the Aitareya Br. as translated and summarised by Colebrooke may be quoted. It is part of a description of how under the direction of a priest or *Purohit* the king's enemies may be destroyed :—

"Next then is described destruction around a (*Brahma*). Foes, enemies, and rivals, perish around him who is conversant with these rites. That which moves in the atmosphere is air (*Brahma*), around which perish five deities, lightning, rain, the moon, the sun and fire.

"Lightning having flashed disappears behind rain: it vanishes, and none know whither it is gone. When a man dies, he vanishes; and none know whither his soul is gone. Therefore, whenever lightning perishes, pronounce this prayer: 'May my enemy perish: may he disappear, and none know where he is.' Soon indeed none will know whither he is gone.

"Rain having fallen, it disappears within the moon*, it vanishes, and none know whither it is gone. When rain ceases pronounce this prayer:

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* The moon, called by Shakspeare—

"The moist star

'May my enemy perish: may he disappear and none know where he is.' Soon indeed none will know whither he is gone.

"The moon at the conjunction disappears with the sun: it vanishes and none know whither he is gone. Therefore when the moon is dark (invisible) pronounce this prayer, &c.

"The sun when setting disappears in fire, &c.; when the sun sets pronounce, &c.

"Fire ascending disappears in air, &c. When fire is extinguished, pronounce, &c.

"These same deities are again produced from this very origin. Fire is born of air; for, urged with force by the breath, it increases. Viewing it, pronounce this prayer: 'May fire be revived; but not my foe be reproduced: may he depart averted.' Therefore does the foe go far away. "The sun is born of fire. Viewing it say: 'May the sun rise; but not my foe be reproduced,' &c."

"The moon is born of the sun. Viewing it say: 'May be moon be renewed, but not my foe be reproduced, &c.

"Rain is produced from the moon. Viewing it say, &c.

"Lightning comes from rain. Viewing it say, &c.

"Such is destruction around air."

The Rishi's knowledge of the surface of the earth did not, as might be anticipated, extend to the inhospitable shores of the Artic and Antartic zones:—

"There being four quarters, he places trees in all the quarters: whence there are trees in all the quarters." Sat. P. Br. vii. 5, 1, 15.

"Four cornered is this hole [from which the clay for the fire altar is dug], for there are four quarters. "Sat. P. Br. vi. 3, 3, 26.

As to the earth's constituent elements we read, vi. 5, 1, 6:—

"There are these three kinds of powders—gravel, stone, and iron-rust—therewith he mixes the clay, just for firmness. And as to why it is mixed therewith, it is because thereof this earth consisted when it was created in the beginning." There are three worlds; there may be a fourth. See Sat. P. Br. i. 2. 4. 11, 20, 21.

As to the scientific reason why red cows, of which we spoke above, give cooked, not raw milk, and not red but white milk, read Sat. P. Br. ii. 2, 4, 15. Khasis and Burmese, believing in the same so-called science, drink no milk.

"Agni coveted her (the cow); 'May I pair with her,' he thought. He united with her, and his seed became that milk of hers; hence while the cow is raw, that milk in hers is cooked; for it is Agni's seed; and therefore also whether it be in a black or in a red cow, it is ever white, and shining like fire, it being Agni's seed. Hence it is warm when milked." Sat. P. Br. ii. 2, 4, 15.

A similar origin is attributed to gold in Sat. P. Br. ii, 1.1.5.

"Agni at one time cast his eyes on the waters,—'May I pair with them,' he thought. He came together with them, and his seed became gold. For this reason the latter shines like fire, it being Agni's seed. Hence gold is found in water." ii. 1. 1. 5. In Sat. P. Br. ii. 2, 3, 28, the above is given as a reason why the priest's fee for a particular sacrifice is gold.

How females came to have milk is explained above p. 86. See also p.135.

See the explanation of the origin of *the elephant.* Sat. P. Br. iii. 1, 3, 4.

"The gods, sons of Aditi, then spake 'That which was born after us must not be lost: come let us fashion it.' They accordingly fashioned it as this man is fashioned. The flesh which was cut off him and thrown down in a lump became the elephant, hence they say that one must not accept an elephant. Since the elephant has sprung from man."

The extraordinary power of metres demands attention.

"On account of the metres of the first three days being ascending, the fire blazes up, for the upper region belongs to the fire. On account of the metres of the middle three days being crossed, the wind blows across; the wind moves across the other regions, and the waters flow also across; for the region which is across the others belongs to the wind. On account of the metres of the three last days being descending, that one (*i. e.*, the sun) burns downwards, the rain falls down, and the constellations in heaven send their light down. For the region which goes down belongs to the sun.

"The strength of the metres was exhausted by the gods, for it was by the metres that the gods attained the world of heaven. And the response song is ecstasy—what ecstasy there is in the Rik and that there is in the Sāman, that is sap: this sap he now lays in the metres and thus makes the metres of restored strength; and with them of restored strength they perform the sacrifice." Sat. P. Br. iv. 3. 2. 5. See Haug, ii. pp. 304-5, 308, 323. See Index under word *metre.*

The Science of the Vedas is most intimately connected with the rhythm and metre of the mantras. The Vedic Aryans had great faith in the stupendous powers of the different metres, employed in the several mantras recited at the sacrifices, the number of feet in each, the variety of the feet, and the manner in which these occurred, as stated above, as for example whether the number of feet increased, or decreased, or were mixed, that is, neither increased nor decreased with any regularity, and were neither stationary nor equal. Of late years various expedients have been had recourse to, to bring down rain. What of the descending metres, as suggested at pp. 307-8, vol. ii. of Haug's Ait. Br., or a change of metres?—

"Which has its analogy in the fact that great people, when travelling to a distant place, yoke to their carriage at every station fresh horses or oxen which are not fatigued. Just in the same way the sacrificers travel to the celestial world by employing at every station fresh metres representing the horses or oxen which are not fatigued."

Here is another way of obtaining rain:—

"On the fourth day of the Dvadaśaha sacrifice, the singers make *Nyunkha* of the syllable *vach* by pronouncing it with a tremulous voice increasing and decreasing the tone. This serves to make the fourth day particularly important. 'Because the *Nyunkha* (this special mode of intoning *vach*) produces food for the singers seeking a livelihood, wander about to make food grow by their singing for rain."—Ait. Br. Haug, vol. ii. p. 323.

Food and rain are thus produced by making Nyunkha. English sailors sing for wind, and Scotch boys sing to persuade the rain to

go to Spain, not often with much success. The power of Nyunkha to bring rain and food is unknown to both. In the Tait.-Aran. iii. 1. 2. 2, heavy rain is attributed to Heaven (*m*) and earth (*f*) embracing one another. S. B. E. vol. i. p. 249. See below concerning the marriage of Heaven and Earth.

In the cleaning of the sacrificial vessels, the brushing is to be done with the top of the bundle of grass if rain is desired, with the bottom of the bundle if it is not desired. Tait. Br. iii. 3. 1.; but the brushing of the handle of the spoon is to be towards the bowl, because of the lie of the hair on the human forearm and arm. After the cleansing has taken place, a mantra is to be muttered or chanted while throwing the broom and grass brush into the fire. This is to be done with the aid of a Rig-V. verse in Anushtup metre. Reason is shown why it should be of this particular metre and why it should be a Rig verse. The worthy Rishi has however to admit that there are authorities, not to be despised, for throwing the brush, &c. on the kitchen middin; but he persists in contending that fire is the place.

The instrument to be used in cutting the Kusa grass must be made of the rib of a horse or a cow. Tait. Br. iii. 2 2. 1.

CHAPTER XV.

NATURAL HISTORY.

From the Tait. Brahmana iii. 10, 9, 11, we see that one of the Rishis transformed himself into a golden swan, flew to heaven—which heaven we are not told—and attained to union with the Sun. (see Muir, vol. v., p. 320.)

The natural history of the sterility of *the mule* is also somewhat different from what Western scholars give:—

"Agni ran a race with a carriage drawn by mules. When driving them he burnt their wombs; thence they do not conceive."

Thence also, we suggest, the practice of some Hindus of burning straw under stubborn horses and mules to make them go. The Society for the Prevention of Cruelty to Animals would, we doubt not, have issued summons against Agni if he had been caught in the act, red-handed, in this year of grace, 1896. But the cruelest and most barbarous treatment is singularly enough, exhibited in the slaughter of the sacrificial animal, as described in the note, p. 85 of Muir. We cannot quote it. It is too revolting.

Of the creation of *the ass* we have the following account in Sat.

"Then the dust of the ashes which remained: therefrom the ass was produced; hence when it is dusty anywhere, people say, 'A very place for asses.'" iv. 5, 1, 9. See also above p. 114.

Very few people know why the much abused *donkey* is so very slow, has so small a quantity of milk for its young, and produces both mules and asses. Here is the reason, as given in the Aitareya Brahmana:—

"In the great race run by the gods for the Asvina Shastra prize, the Asvins were the winners with a carriage drawn by donkeys. Thence on account of the excessive efforts to arrive at the goal, the donkeys lost their originality, became devoid of milk, and the slowest of all animals used for drawing carriages. The Asvins did not however deprive the ass of its primitive vigour. This is the reason that the male ass produces mules and asses." iv. 9. (Haug, ii, p. 273).

The origin of *the boar*, we are told in the Sat. P. Br., v. 4, 3, 19, was on this wise:—

"The gods once put a pot of ghee on the fire. Therefrom a boar was produced: hence the boar is fat, for it was produced from ghee. Hence also cows readily take to a boar: it is indeed their own essence (life-sap, blood) they are readily taking to. Thus he firmly establishes himself in the essence of the cattle: therefore he puts on shoes of boar's skin."

Other curious transformations which seem to contradict the Darwinian theory are the explanations given of the origin of *the horse*, the cause of the scorched appearance of his mouth and the origin of his kicking propensity, as also of the yoke-mark on *the ox*:—

"He (the officiating priest) then sprinkles the horses with water...Now in the beginning the horse was produced from the water; while being produced from the water, it was produced incomplete, for it was indeed produced incomplete: hence it does not stand on all its feet, but it stands lifting one foot on each side. Thus what then was left behind of it in the water, therewith he now completes it, and makes it whole: therefore he sprinkles the horses, either when being led down to be watered, or when brought up after being watered." Sat. P. Br. v. 1, 4, 8.

As a parallel to the above, we find in the same Brahmana (xii. 5, 2, 18) the following words:—

"Then on the left side of the altar he puts the head of the horse with the words—'The speed of the wind'—this one, the horse is indeed the speed of the wind; 'Varuna's navel'—for the horse is Varuna;—'The horse born in the midst of the flood'; the flood is the water, and the horse is indeed the water-born;—'The tawny rock-founded child of rivers'; 'rock' means mountain, and the waters are indeed founded on the mountains."

The scorched or reddish appearance of a *white horse's* mouth was thus explained:—

"Agni went away from the gods; he entered the water. The gods said to Prajapati: 'Go thou in search of him; to thee, his own father, he will reveal himself.' He became a white horse, and went in search of him. He found him on a lotus leaf, having crept forth from the water. He eyed him, and Agni scorched him. Hence the white horse has, as it were, a scorched or reddish mouth, and indeed is apt to be weak-eyed. Agni thought he had hit and hurt him, and said to him, 'I grant thee a boon.'" Sat. P. Br. vii, 3, 2. 14.

Agni's mark is also on the shoulder of *the ox* :—

"For such a one (as an ox) is of Agni's nature, since its shoulder (bearing the yoke) is as if burnt by fire." Sat. P. Br. iv. 5-1-15.

"The Asuras persecuted the Devas and came into contact with them. The Devas turned horses (*asva*) and kicked them with their feet. Thence the horses are called *asva* from *as* to reach. He who obtains this knowledge obtains all he desires. Thence the horse is the swiftest of animals because of its kicking with the hind legs. He who has such a knowledge destroys the consequences of guilt." Ait. Br. v. 1, Haug's, vol. ii. p. 319.

This was the more necessary because animals, and even plants avenged in a future existence injuries inflicted on them in this life. Sat. P. Br. xi. 6. 1. 1.

The origin of some of the *birds and quadrupeds* is explained in the following texts :—

"Tvashtri had a three-headed, six-eyed son. He had three mouths, and because he was thus shapen, he was called Visva-rupa. ('All-shape'). One of his mouths was Soma-drinking, one spirit-drinking, and one for other food. Indra hated him, and cut off those heads of his. And from the one which was Soma-drinking, a hazel cock sprang forth ; hence the latter is of brownish colour, for king Soma is brown. And from the one which was spirit-drinking, a sparrow sprang ; whence the latter talks like one who is joyful, for when one has drank spirits, one talks as one who enjoys himself. And from the one which was for other kinds of food, a partridge sprang ; whence the latter is exceedingly variegated : ghee-drops have, as it were, dropped on his wings in one place, and honey drops, as it were, on another ; for such like was the food he consumed with that mouth." Sat. P. Br. v. 5, 4, 12.

"Indra, uninvited, consumed what pure Soma there was in the tub, as the stronger would consume the food of the weaker. But it hurt him : it flowed in all directions from the openings of his vital airs ; only from his mouth it did not flow...From what flowed from the nose a lion sprang ; and from what flowed from the ears a wolf sprang ; and from what flowed from the lower opening wild beasts sprang, with the tiger as their foremost ; and what flowed from the upper opening (top of the head whence the soul at death issues), that was the foaming spirit. And thrice he spat out : thence were produced the fruits called *Kuvala*, *Karkandu* and *Badara* (three different species of the Jujube tree.) Indra became emptied out of everything, for Soma is every thing. Being thus purged by Soma he walked about, as one tottering. The Aswins cured him by this offering...By offering he indeed became better." Sat. P. Br. v. 5, 5, 4, 8.

The practical application of the story is found a few verses below, where we read :—

"And why there is a victim for Indra (in the Sautramani sacrifice) ?—Indra assuredly is the deity of the sacrifice and it is by this offering that he now heals the sacrificers ; this is why there is one for Indra. On the meat portion of those victims he (the priest) throws hairs of a lion, hairs of a wolf, and hairs of a tiger, for that was what sprang therefrom, when Soma flowed right through him."

The tortoise (*Kûrma* or *Kasyapa*) is second only to the cow in importance in Vedic scriptures, for as the cow is the mother of

mankind, so the tortoise is the father—yet by no connection with one another. Of the *tortoise* we read (Sat. P. Br. vii. 5, 1, 5.)—

"As to its being called Kurma; Prajapati, having assumed that form, created living beings. Now what he created he made; and inasmuch as he made (*kar*), he is called Kurma, and Kurma being the same as Kasyapa (tortoise) therefore all creatures are said to be descended from Kasyapa.

"Prajapati desired 'May I generate this earth from the waters.' He compressed it and threw it into the water. The juice which flowed from it became a tortoise." Sat. P. Br. vii. 1, 1, 12.

The goat occupies a prominent, yet a somewhat anomalous, position in Vedic literature. Here, for example, is its origin told—an origin scarcely consistent with that given above at p. 85 or at p. 114. In connection with the making of the fire-pan, as part of the ceremony of building the fire altar, we read:—

"He pours goat's milk into it to avoid injury; for the goat sprang from Prajapati's head, and Prajapati is Agni; and one does not injure one's own self. The goat eats all kinds of herbs: he thus pours into the pan the sap of all kinds of herbs." Sat. P. Br. vi. 5, 4, 16.

"He then mixes the clay (of which the fire-pan of the altar is made) with the goat's hair, just for the sake of firmness. And as to why with goat's hair,—the gods then collected Agni from out of the cattle,—and in like manner does this one now collect him out of the cattle. And as to why with goat's hair it is because in the he-goat is contained the form of all cattle; and as to its being hair, form is hair." Sat. P. Br. vi. 5, 1, 4.

"'Verily, the he-goat was produced from Agni's heat'; that which was produced from Prajapati's heat, was indeed produced from Agni's heat." Sat. P. Br. vii. 5, 2, 36.

Even more significant than the goat is the *black antelope* of which Manu writes (ii. 22-23)—'That which lies between these two mountain ranges (the Himâlaya and the Vindhya), from the eastern to the western ocean, the wise know as Aryavarta (the land of the Aryas). Where the black antelope naturally roams about, that should be known as the land suitable for sacrifice; what lies beyond that is the country of the Mlechhas (barbarians)." Of this black antelope we read in Sat. P. Br. i. 1, 4, 1.—

"He now takes the black antelope skin, for completeness of the sacrifice (new or full-moon sacrifice). For once upon a time the sacrifice escaped the gods, and having become a black antelope roamed about. The gods having thereupon found it and stripped it of its skin, they brought it (the skin) away with them. Its white and black hairs represent the Rick-verses and the Saman-verses...the brown and the yellow ones, on the other hand, represent the Yagus texts."

Corresponding with this we read further on in the same Brahmana (vi. 4, 1, 6.)—

"He then deposits the clay (for the building of the fire-altar) upon the black antelope skin, for the black antelope skin is the sacrifice; in the sacrifice he thus deposits it; on the hair side; for the hair is the metres: he thus deposits him on the metres. That skin he spreads silently; for the black antelope skin is the sacrifice; and the sacrifice is Prajapati's, and undefined is Prajapati."

"'The Hotri, in the Hotri's seat, the knowing'—the Hotri doubtless is Agni, the Hotri's seat is the black antelope's skin." vi. 4, 2, 7.

"It is sewn up in a black antelope's skin; for the black antelope is the sacrifice, and the sacrifice, is able to sustain that (Agni); by means of the sacrifice, the gods carried him, and by means of the sacrifice he now carries him; with the hair inside, for the hair are the metres, and the metres are indeed able to sustain him: by the metres the gods carried him, and by the metres he now carries him." vi. 7, 1, 6.

The story of how *the cow* received her *glossy skin* we have given above p. 61.

Is the following to be accepted as the explanation of the domestication of *the cow?*

"At first cattle did not submit to being given away. Laying aside their own beauteous forms, they approached with their bare bodies. The gods then went up to them from the offering ground with the animals' own form; and they knowing their own forms, resigned themselves, and became well disposed to being given away." Sat. P. Br. iv. 3 4. 14.

As to the relationship between the Vedic gods and the lower animals, we conclude with the following concerning Rudra, and refer the reader to Andrew Lang's interesting essay on "Apollo and the Mouse," in his *Custom and Myth.* Is Rudra's mouse here made *a mole?*

"As to the additional cake the priest buries it in a mole-hill with the text (Vag. S. iii. 576), 'This is thy share, O Rudra! The mole is thy animal.' He thus assigns to him the mole as the only animal, and he (Rudra) does not therefore injure any other animal." Sat. P. Br. ii. 6, 2, 10. See note above, p. 143.

"Rudra seeks after these creatures, now with distrust, now with violence, now in striking them down." Sat. P. Br. ii. 3. 2. 9.

The origin of *rupture* and of the softness and worthlessness of *lead* are associated together in the following quotation from the inauguration ceremony of a king. Sat. P. Br. v. 4, 1, 10.

"There was once an Asura, Namukhi by name. Indra knocked him down and trod with his foot upon him. And in that he, thus trodden upon bulged out, that is the origin of rupture. He tore off his head with his foot, and therefrom sprang a goblin (Rakshas). That one kept calling out to him 'Whither art thou going? Where wilt thou rid thyself of me?' He beat it off with a disk of lead: hence lead is soft, for it has lost its spring, as it beat off the goblin with all its might. Hence also while being like gold it is not worth anything; for it has lost its spring, as it beat off the goblin with all its might. And so indeed he (Indra) thereby beat off the fiends, the Rakshas; and in like manner the king thereby beats off the fiends, the Rakshas."

Smoke was not distinguished by the Vedic Aryan from cloud, mist, or fog. Sat. P. Br. v. 3, 5, 17.

"'Born of heat,' he says, 'for from fire springs smoke, from smoke the cloud, from the cloud rain'—it is from fire that these are produced; hence he says 'Born of heat'."

In the consecration ceremony of a king, as given in Sat. P. Br. v. 3, 4, there are 17 different "*kinds of water*" used,* in order to infuse their different kinds of vigour into the king. The different waters are (1) water from the river Sarasvati, (2) the water which rises in front of him (called "male's wave") when he steps into water, (3) the water which rises up behind him, (4) flowing water, (5) "such water as flows against the stream of the flowing water" [as in eddies, we suppose], (6) water that flows off the main current, (7) "the lord of waters" [supposed to mean sea-water], (8) water from a whirlpool, (8) water from "a standing pool of flowing water in a sunny spot," (9) water raining "while the sun shines," (10) water from a pond, (11) waters from a well, (12) dew-drops of which it is said that they come down and quench the heat, (13) honey—"this is one kind of water," (14) embryonic waters, (15) milk—"this is one kind of water," (16) clarified butter—"this is one kind of water—the essence of cattle," (17) sun-motes—

"Those sun-motes are indeed self-ruling waters, since they are flowing as it were, and, not yielding to one another's superiority, keep being now higher now lower; he (priest) thus thereby bestows self-ruling power upon him. This is one kind of water. These then are 17 kinds of water he brings together, for Prajapati is seventeen-fold, and Prajapati is the sacrifice: that is why he brings together seventeen kinds of water."

Water seems to occupy a pre-eminent position among the so-called elements, as connected with the origin of life, and not undeservedly so. Hymn 9 of the 10th Book, Rig Veda, is addressed to the Waters as divinities, and the first three of its nine verses are supposed to be repeated by all Brahmans at their morning ablutions. It is rather curious to know that the verse which is a confession of sin and a prayer to the Waters for its removal, is among these three ablution hymns. The same three are used in the making of the firepan, as described in the Sat. P. Br. vi. 5. 1. 2, in which we read—

"Hence this triplet (R. V. x. 9. 1-3) is these Waters, and they are those very waters which appeared as one form."

"This whole earth dissolved itself all over the water: all this universe appeared as one form only, namely water:" vi. 1, 1, 12.

"Agni, 'we know that source whence thou art come,'—the source, doubtless, is the heavenly waters, for from the waters he first came. 'In the sea the manly-minded kindled thee in the waters,'—the manly-minded is Prajapati: thus, 'In the waters Prajapati kindled thee,'—'The man-watcher hath kindled thee, O Agni, in the udder of the sky'—the man-watcher, doubtless, is Prajapati, and the udder of the sky is the water;—'thee, whilst standing in the third region'—the third region, doubtless, is the sky; 'the

* In the Sat. P. Br. vii. 4, 1. 28-30; serpents are classified as (1) those on earth, (2) those in the air, (3) those in the sky, (4) those on the trees, (5) those in holes, (6) those in the luminous sphere of the sky, (7) those in the rays of the sun, and (8) those in the waters. (Quoted Vaj. S. xiii. 6.8).

buffaloes made thee grow in the lap of the waters,'—the buffaloes, doubtless, are the vital airs: thus, 'the vital airs made thee grow in the sky.'" Sat. P. Br. vi. 7, 4, 4-5.

Geographically, we are informed that an *ocean* of water surrounds the earth; but the Rishis, apparently, knew nothing of the seven concentric oceans of milk, ghee, spirits, &c.

"He surrounds this world with water,—it is with the ocean that he thus surrounds it on all sides, and hence the ocean flows round this world on all sides...whence the ocean flows round this world in a moat." Sat. P. Br. vii. 1, 1, 13.

The writer seemingly regarded the *earth* as *flat*, for he adds:—

"The ocean surges upward, but were he to place them (the altar stones) side ways, the ocean surely would all at once overflow all this earth." Sat. P. Br. vii. 1, 1, 14.

As an address to the earth we read in vii. 4, 1, 9:—

"'The waters' back thou art, the womb of Agni,' for this earth is indeed the back of the waters and the womb of Agni,—'around the swelling ocean,' for the ocean indeed swells around this earth...Self-rule belongs to the waters."

"When Prajapati was disjoined the water went from him: that being gone, he sank down; and because he sank down (*vis*), therefore there are 20 (*vimsati*) such bricks (in the fire altar). It flowed from his fingers,—the fingers being the end of it, the water went from him in the end." Sat. P. Br. vii. 5, 2, 44.

"Wherever the waters keep swelling, there plants grow...The ashes of the waters are the foam." Sat. P. Br. vii. 5, 2, 47-48.

"The abode of the waters is the eye, for there water always abides. The goal of the waters is the ear...The seat* of the waters is the sky, for in the sky the waters are seated...The home of the waters is the air...The womb of the waters is the sea...The sediment of the waters is sand...The resort of waters is food." Sat. P. Br. vii. 5, 2, 54-60.

"It is the waters indeed that were made first of this universe: hence when the waters (rains) flow, then everything whatsoever that exists is produced here." Sat. P. Br. vii. 4, 1, 6.

That is, because *water* was first created and from it all things were originally produced, therefore from it in the form of rain everything is still produced. It is also credited with *healing power*.

"He then pours water into the hole (from which the clay for the fire-altar has been dug), for whatever is injured or torn in this earth, that is healed by water, by means of the water he thus joins together and heals what is injured and torn in her." Sat. P. Br. vii. 4, 3, 1.

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* "Full-berried plants indeed spring forth from the seat of the waters." vi. 4, 3, 2. "That indeed is the deepest place of the heavenly waters where yonder sun burns." Sat. P. Br. vii. 5, 1, 8.

The same curative power is ascribed, in the same chapter of the Sat. P. Br., to *air* :—

"He then heals her with air (fanning air into the hole with the hand), for whatever is injured and torn in this earth, that is healed by the air: by means of air he thus joins together and heals what is injured and torn in her." vii. 4, 3, 3.

As expressive of the Rishi's ideas of the *West*, *East* and *North-East*, we have such words as these in the Sat. P. Br.

"From the East the gods came westwards to the men: hence one offers to them while standing with his face towards the East." Sat. P. Br. ii. 6. 1. 11.

"One must not sleep with his head towards the West, lest he should sleep stretching his legs towards the gods. The Southern quarter belongs to the Fathers; and the Western one to the Snakes; and that faultless one is the one where the gods ascended to heaven; and the Northern quarter belongs to men. Hence in human practice a hall or shed is constructed with the top beams running from South to North because the north is the quarter of men. It is only for a consecrated, not for an unconsecrated person, that it is constructed with the top beams running from West to East." Sat. P. Br. iii. 1. 1. 7.

"He cuts off some goat's hair, and lets loose the animals towards the North-East, for this, the North-East, is the region of both gods and men: he thus bestows cattle on that region, and hence both gods and men subsist on cattle." Sat. P. Br. vi. 4. 4. 22.

"Standing with his face towards the North-East, Prajapati created creatures, and again the North-East is the quarter of both gods and men..... In that quarter is the gate of the world of heaven." vi. 6. 2. 2-4.

"Standing with his face towards the North-East, Prajapati created offspring by means of the Vishnu-strides; in like manner does the sacrificer now, standing towards the North-East, create offspring by means of the Vishnu-strides." vi. 7. 2. 12.

"In whatever direction he may intend to drive, let him first drive East, for the East is Agni's region." vi. 8. 1. 8.

"With them they proceed towards the South-West quarter, for that is Nirriti's (goddess of evil's) quarter: he thus places Nirriti (corruption) in Nirriti's quarter." vii. 2. 1. 8.

"The East tends godward"—meaning towards Agni. vii. 3. 2. 1.

See the origin of *vegetation on the earth* explained in the Ait. Br. v. 23. Haug, vol. ii., pp. 358-9 :—

"The earth is the Queen of the Serpents, for she is the Queen of all that moves (*sarpat*). She was in the beginning without hair (*i.e.* without grass, bushes, trees, &c.). She then saw the mantra of the Rig-Veda (x. 189), which commences with—

"'This spotted Bull (the sun) hath come, and sat before the mother (the Earth) in the East.'

'Advancing to his Father, Heaven, 'As expiration from his breath, his radiance penetrates within.'

"In consequence of it she [the Earth] obtained a motley appearance, she became variegated, being able to produce any form she might like, such as herbs, trees, and all other forms. Therefore the man who has such a knowledge obtains the faculty of assuming any form he might choose."

The origin of dûrvâ *grass*, of which much is made in connection with Aryan sacrifices, is thus described—

"The hair* of Prajâpati, which were lying on the ground when he was disjointed, became herbs. The vital air then went out from within him, and that having gone out, he fell down. He said, 'Verily this vital air has undone me!' and because he said 'it has undone (*dhurv*) me,' hence the name *Dûrvâ*; dûrvâ doubtless being what is mystically called *dûrvâ*, for the gods love the mystic." Sat. P. Br. vii. 4, 2, 11-12.

"He then places a bunch of darbha (*kusa*) grass (poa cynosuroides) on the middle of the altar-site; for the gods then placed plants thereon, and in like manner does the sacrificer now place plants thereon." Sat. P. Br. vii. 2, 3, 1.

The reference in the next quotation is to the legend of Indra's killing of Vritra, when the waters, disgusted by his putrifying carcase, rose and flowed over: (Sat. P. Br. i. 1, 3, 5.) :—

"Whence spring these grasses of which the strainers are made; for they represent the water which was not putrified." In vii. 3, 2, 3, we read of "Stalks of kusa grass, for these are pure, and sacrificially clean...for the top is sacred to the gods."

There were, of course, *plants* which were sacrificially *unclean*; and it is curious to find among them the Pythagorean tabooed beans. In connection with a particular fast—like that of Friday by the Roman Catholics—certain things might be eaten and others not. Among the eatables were forest plants and fruit of trees. Hence we read:—

"Let him therefore eat only what grows in the forest or the fruit of trees. In regard to this point, Barku Vârshna said: 'Cook ye beans for me, for no offering is made of them!' This, however, he should not do; for pulse serves as an addition to rice and barley; and hence they increase the rice and barley by means of it; let him therefore eat only what grows in the forest." Sat. P. Br. i. 1. 1. 10.

Referring to the same incident in Prajapati's life, we read of the origin of the Udumbara tree: Sat. P. Br. vii. 4, 1. 39.—

"When Prajapati was relaxed, Agni took Prajapati's fiery spirit and carried it off to the south, and there stopped; and because after carrying (*karsh*) it off, it stopped (*ud-ram*), therefore the Karshmarya sprang up. And Indra took Prajapati's vigour and went away to the north: it became the Udumbara tree."

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* Within these few pages, beginning with p. 151, we have had reference to Prajapati's hair, mother earth's hair, the black antelope's hair (white and black), hairs which are metres, goat's hair, &c., that of the Queen of serpents, all which not to speak of all that is said of shedding and shaving the hair, show that to the Rishi, hair was of no small importance any more than it is to the Brahman and Sunyasi to-day. It is curious to find *savans* of the present day fight over its lie on the human arm as the old Rishis did. The disposition of hair on the upper extremities of human beings has been ingeniously scanned by Professor Romanes and Mr. Wallace and has been held to support the simian ancestry of man. Dr. Walter Kidd in his lecture on the *Difficulties of Evolution*, read before the Victoria Institute, May 4th, 1896, contends that this is founded on a partial error of observation, for along the ulnar border of the forearm there is a definite back-wash' of the stream of hair. See anent the Parsis, S. B. E. Vol iv. p, 186; &. anent the Africans, Rev. Jas. Macdonald's *Religion & Myth*, p. 94.

The bathing chair of Udumbara wood figures prominently in the Tait. Br. ii. 6.5, where we find an address to it and another to the leather spread upon it, a mantra to be repeated when sitting upon the chair, another after sitting thereon, another when descending from the chair, another inaudibly after descending from the chair, and no end of others in the course of the bathing, including many addressed to Agni and the Sun; some of which may be heard uttered to this day on the banks of the Ganges or other bathing places. When Muhammadans cannot get water wherewith to perform their ablutions, they bathe with, or in, sand. The ancient Aryans of the Brahmanas substituted a bundle of durva-grass; the necessary number of stalks to form the bundle is discussed in the Tait. Br. ii. 7. 9. 10-11:

Here is the origin of the Krimuka and the Vicakankta *trees* explained—

"The gods and the Asuras, both of them sprung from Prajapati, strove together. The gods, having placed Agni in front, went up to the Asuras. The Asuras cut off the point of that flame held forward. It settled down on this earth, and became that Krimuka tree: hence it is sweet, for there is vital essence in it. Hence also it is red, for it is a flame, that Krimuka tree being the same as this Agni: it is in the shape of fire that he imparts growth to it." Sat. P. Br. vi. 6. 2. 11.

"When Prajapati performed the first offering, a Vinkankata tree (*flacourtias apida*) sprang forth from that place where, after offering, he cleansed his hand." Sat. P. Br. vi. 6. 3. 1.

"When the gods and the Asuras, both of them sprung from Prajapati, strove together, all the trees sided with the Asuras, but the Udumbara tree alone did not forsake the gods. The gods having conquered the Asuras took possession of their trees. They said 'Come, let us lay into the Udumbara tree whatever pith, whatever vital sap, there is in these trees: were they then to desert us they would desert us worn out, like a milked-out cow, or like an ox that has been tired out drawing the cart.' Accordingly they laid into the Udumbara tree what pith and essence there was in those trees; and on account of that it matures fruit equal to all the other trees; hence that tree is always moist, always full of milky sap—that Udumbara tree indeed, being all the trees, is all food." Sat. P. Br. vi. 6. 3. 2-3.

Spiritual or Aerial warfare.

Sir Monier Williams (*Indian Wisdom*, p. 32) gives the following metrical rendering of a passage in the Aitareya Br., Book 1. sec. 23. (Haug. Vol. ii. p. 51)..

"The gods and demons were engaged in warfare.
The evil demons, like to mighty kings,
Made these worlds castles; then they formed the earth
Into an iron citadel, the air
Into a silver fortress, and the sky
Into a fort of gold. Whereat the gods
Said to each other, 'Frame we other worlds
In opposition to these fortresses.'

Then they constructed sacrificial places,
Where they performed a triple burnt oblation.
By the first sacrifice they drove the demons
Out of their earthly fortress, by the second
Out of the air, and by the third oblation
Out of the sky. Thus were the evil spirits
Chased by the gods in triumph from the worlds."

Here is another martial display of gods and men from the second chapter of the eighth book of the Aitareya Br. as given by Colebrooke :—

"Well knowing all the efficacy of consecration, Janamejaya, son of Parikshit, declared: 'Priests, conversant with this ceremony, assist me, who am likewise apprised of its benefits, to celebrate the solemn rite. Therefore do I conquer in single combat, therefore do I defeat arrayed forces with an arrayed army: neither the arrows of the gods, nor those of men reach me: I shall live the full period of life; I shall remain master of the whole earth.' Truly, neither the arrows of the gods, nor those of men, do reach him, whom well-instructed priests assist in celebrating the solemn rite: he lives the full period of life; he remains master of the whole earth."

In the third chapter of the same book there is a full account of the inauguration of Indra, with this satisfactory result (Essays i. p. 35.) :—

"Thus consecrated by that great inauguration, Indra subdued conquerable earths, and won all worlds: he obtained over all the gods supremacy, transcendent rank and pre-eminence . . . And reaching all his wishes in that celestial world, he became immortal: he became immortal."

Certain *noises* are explained, as for example that of an ungreased axle, a noise by no means unknown to modern ears :

"Whenever the axle creaks let him mutter that prayer (Vâg. S. xii. 33); for demoniacal is that voice which is in the axle; he thereby appeases that voice and makes it as of the gods." Sat. P. Br. vi. 8, 1, 10.

Silence on returning from a journey is thus explained. It is rather suggestive of the householder's authority, as stern and imperious :—

"When a householder comes home from a journey, his house trembles greatly for fear of him, thinking, 'What will he say here? What will he do here?' It is therefore for fear of him that speaks or does anything on this occasion that the house trembles and is liable to crush his family; but him who neither speaks nor does anything, his house receives with confidence thinking, 'He has not spoken here, he has not done anything here!' And should he be ever so angry at anything on this occasion, let him rather do on the next day whatever he might wish to say or do." Sat. P. Br. ii. 4. 1. 14.

Before starting on a journey a man must worship at both the fires, and on his return, "even though there be a king inside one's house, one must not go to him or any other person before one has rendered homage to the fires." Sat. P. Br. ii. 4. 1. 6 ff.

Professor Hopkins thinks that, in the following, we have the explanation of Andrew Lang's 'bull-roarer', and in Rig-Veda

vii. 79. 4, where the production of the Dawn is attributed to the roar of a bull—(Hopkins, p. 553). We doubt it.

"Let him then tell the sacrificer to make a bull roar....If it roars, then one may know that Indra has come to his sacrifice, that his sacrifice is with Indra." Sat. P. Br. ii. 5. 3. 18.

Here however is a different view of things:—

"Verily Prajapati is all...In a low voice he sacrifices to the deity. For what is spoken in a low voice is undefined (indistinct), and undefined is the All." Sat. P. Br. i. 3. 5. 10.

"The muttering of a sacrificial formulá is an occult form of sacrifice, but a libation is a direct form of sacrifice. Hence it is by this same sacrifice that he elevates himself from this world to the world of the gods." Sat. P. Br. iii. 1. 4. 1.

Now-a-days we speak of all *colour* being blended in the white, while black is believed to indicate the absence of all. The Vedic rishis thought otherwise. Certain offerings had to be made on a red ox-skin. Here is the reason why, given in Sat. P. Br. vii. 3, 2, 1.

"On a ruddy skin: for the obtainment of all forms, all colours being contained in the ruddy."

From the following extracts we discover some of the *physiology* of the Rishis: Take first the explanation of a child's place of birth and of his acquiring the power of *speech* in the twelfth month: then the relation between the breath, food and strength or energy.

(1) "There are two birth-places (wombs)—the one being the womb of the gods, the other the womb of men: the gods have their birth-place in the East, and men in the West; and when the priest lays down these bricks (of the fire-altar) in front, he thereby causes the Sacrifice to be borne from the womb of the gods." Sat. P. Br. vii. 4, 2, 40.

(2) "Here now they say 'If the Visvajyotis brick is progeny, and the Ashadha brick is speech, why does the priest put the two seasonal bricks between them?' Well, the seasonal ones being the year, he thus separates speech from progeny by the year, and hence children utter speech at the age of a year." Sat. P. Br. vii. 5, 1, 48.

(3) "From Prajapati when relaxed, the breath wanted to go out from within. He kept it back by means of food: hence the breath is kept back by food, for he who eats food breathes. The breath being kept back, the food wanted to go out of him, he kept it back by means of the breath, for he who breathes eats food. Those two being kept back, strength wanted to go out of him. He kept it back by those two: hence strength is kept back by those two; for he who eats food breathes; and to him it gives strength. Strength being kept back, those two wanted to go out of him. He kept them back by means of strength: hence these two are kept back by strength; for he to whom one gives strength, breathes and eats food. Those energies thus were kept back by one another. Having kept them back by one another, Prajapati caused them to enter his own self; and that food having entered, all the gods entered along with it; therefore everything here lives on food."—vii. 5, 1, 16-20.

4 "He girds himself with the zone.....It (the cord) is a triple one, because food is three-fold, food being cattle. Moreover the father and mother are two, and that which is born is a third: hence it is a triple cord." Sat. P. Br. iii. 2. 1.

In consecrating the family hearth (garhapatya), the priest scatters saline soil over it, because—

"When Prajapati created creatures, he created them with different kinds of amnions (or cauls): they did not agree together. He desired 'May they agree together!" He made them to be of the same kind of amnion: hence even to this day, being of equal amnions, they agree together. And he who offers, offers thinking, 'May I be born with the same kind of amnion as the gods!' and when he scatters saline salt on the hearth site, he thereby becomes of equal amnion with the gods." Sat. P. Br. vii. 1, 1, 7.

We suppose the following modes of earning a livelihood refer to Brahmans only. In that case, begging Brahmans had not then become prominent.

"By means of their respective intelligence it is that people seek to make their living, either by reciting the Veda, or by readiness of speech, or by songs." iii. 2, 4, 16.

A word in illustration of the *domestic economy* of the Brahmana period!

In Sat. P. Br. ii. 4. 2. 1-6, we have an account of the gods, the Fathers, men, and Asuras approaching Prajapati, one set walking after the other, and asking him in what manner they were severally to live. He ordains for each. To "the men clothed and bending their bodies" he said:—

"Your eating shall be in the evening and in the morning."

The gods were told that sacrifice was to be their food; the Fathers were told to eat only monthly in moon-light; the beasts that they might eat whatever and whenever they liked, in season or out of season. To the Asuras he gave darkness (*tamas*) and illusion (*mâyâ*):—

"Neither the gods, nor the Fathers, nor beasts transgress (their several ordinances); some of the men alone transgress theirs. Hence whatever man grows fat, he grows fat in unrighteousness, since he totters and is unable to walk because of his having grown fat by doing wrong. One should therefore eat only in the evening and morning; and whosoever, knowing this, eats only in the evening and morning; reaches the full measure of life; and whatever he speaks, that is true; because he observes that divine truth." Sat. P. Br. ii. 4, 2, 6.

Here follows from the Ait. Br. iv. 27, an account of a *marriage*, with its evolutionary results, but which scarcely accord with the Darwinian theory of the origin of species.

"Heaven and Earth were at one time joined. Subsequently they separated. After their separation there fell neither rain, nor was there sunshine. The five classes of beings (gods, men, &c.) then did not keep peace with one

another. Thereupon the gods brought about a reconciliation of both these worlds. Both contracted with one another a marriage according to the rites observed by the gods...

"In the form of smoke this Earth is wedded to Heaven; in the form of rain Heaven is wedded to the Earth. The Earth put a place fit for sacrifices to the gods into Heaven. Heaven then put cattle on the earth. The place fit for sacrifices to the gods which the earth put in heaven is that black spot in the moon. This is the reason that people perform their sacrifice in those half months in which the moon is waxing and full, for only then that black spot is visible: for they wish to obtain only that black spot. Heaven put on the Earth herbs for pasturage...This is the reason that those who care for what proceeds from the cow, such as milk, &c., put the question when sending a cow to a pasturage—'Are these herbs of pasturage?' That world turned towards this world surrounding it. Thence Heaven and Earth were produced."

Equally good scientific reasons are given for all marriages taking place when the moon is waxing or full, never when it is waning. See Haug, Vol. ii. p. 308.

The various advantages and *merit of knowledge* in regard to this, that, and the other thing, told in these Brahmanas, are illustrated and dwelt on continually—among other things as regards the origin of the gods, Tait. Br. ii. 2. 9. 11., the creation of Indra, ii. 2. 7. 2; his being appointed the sovereign of the gods, ii. 2. 10. 2; and the shedding of the hair intelligently or otherwise, ii. 3. 3. 1-2. We referred above to the *mortar and pestle*. Here it is in domestic economy. In the Tait. Br. iii. 2. 4. 5. 17-21, will be found reasons for husking the paddy on leather, for blessing the operation, for throwing the paddy into the mortar, and for bringing a grinding stone and muller, and an address to the pestle, illustrated by an anecdote on the mode of overcoming the enemies to this operation; a few sub-sections on, we have the placing of a peg on the leather spread on the earth described as the support of the sky; and an address to the wife and maids, insisting on their proceeding diligently and carefully with the grinding.

The following is suggestive:—

"A dispute once took place between Mind and Speech as to which was the better of the two. Both Speech and Mind said 'I am excellent.' Mind said 'Surely I am better than thou, for thou dost not speak anything that is not understood by me; and since thou art only an imitator of what is done by me and a follower in my wake, I am surely better than thou'! Speech said, 'Surely I am better than thou, for what thou knowest I make known, I communicate.' They went to appeal to Prajapati for his decision. He, Prajapati, decided in favour of Mind, saying to Speech, 'Mind is indeed better than thou, for thou art an imitator of its deeds and a follower in its wake; and inferior, surely, is he who imitates his better deeds and follows in his wake." Then Speech (*Vach, f*) being thus gainsaid, was dismayed and miscarried. She, Speech, then said to Prajapati, 'May I never be thy oblation-bearer, I whom thou hast gainsaid'! Hence whatever at the sacrifice is performed for-

Prajapati, that is performed in a low voice; for Speech would not act as oblation-bearer for Prajapati." Sat. P. Br. i. 5, 1, 8-12.

Here is an illustration of statecraft following the philosophy of Speech and Mind :—

"Let him draw the cups of Soma for Indra Marutvat (accompanied by the Maruts), and not for the Maruts likewise. For were he to draw cups for the Maruts, he would make the people refractory to the nobility. He thus assigns to the Maruts a share therein after Indra, whereby he makes the people subservient and obedient to the nobility." Sat P. Br. iv. 3, 3, 10.

The doctrine of *heredity*, if not of original sin, is taught in the following quotation from the Sat. P. Br. vii. 4, 1, 1.

"Now were he to build up Agni without taking him up into his own self, he would beget man from man, mortal from mortal, one not freed from sin from one not freed from sin; but when he builds up Agni, after taking him up into his own self, he causes Agni to be born from Agni, the immortal from the immortal, the sinless from the sinless."

It will be observed that much of what is found in the Brahmanas corresponds with what is found in the mythologies of Greece and Rome, and known by means of the Classical Dictionary to our school boys.

Parallels to the following as translated by Sir Monier Williams may easily be got in Greek mythology :—

"The gods lived constantly in dread of death—
The mighty Ender—so with toilsome rites
They worshipped and performed religious acts
Till they became immortal. Then the Ender
Said to the gods, 'As ye have made yourselves
Imperishable, so will men endeavour
To free themselves from me; what portion then
Shall I possess in man?' The gods replied,
Henceforth no being shall become immortal
In his own body; this his mortal frame
Shalt thou still seize; this shall remain thy own.
He who through knowledge or religious works
Henceforth attains to immortality
Shall first present his body, Death, to thee."—Sat. P. Br. x. 4. 3. 9.

Gods and evil spirits were originally soulless and mortal. They became immortal by putting in their inmost being the immortal fire (Sat. P. Br. ii. 2. 2. 8). In their originally mortal condition, they used to live on earth. But they grew, it is said, tired of man's endless petitions and fled (Sat. P. Br. ii. 3. 4. 4). In keeping with this is the assertion in the Ait. Br. iii. 30 (Haug, Vol. ii. p. 211.)—"The gods abhorred the Ribhus, on account of their human smell."—Just as a person places some obstruction between his eye and something that is offensive to him because of its smell, its appearance or associations, or as the Buddhist monk, with his big fan, protects himself from seeing members of the

female sex,* so we read that the gods placed two Dhâyyâs between the Ribhus and themselves because of the human smell of the former. The Ribhus, it will be remembered, had been originally men, but they had raised themselves to an equal rank with the gods by means of sacrifices and austerities, to the intense disgust of the gods. How radically different all this is from the Gospel of redemption!

But like gods like men. The priests and nobility of the time simply reflected themselves in their gods. For we read that the masses were regarded as fit only to be the food of the nobility. To the priests of those days the consecrated bricks of the altar represented the warrior caste, the unconsecrated mud which filled the interstices between, "the fillers of space," were "the people." Sat. P. Br. vi. 1. 2. 25. This, however, scarcely equals the contemptuous terms in which M. Comte speaks of the great mass of human beings, as born upon the earth merely to manure it, digesting machines, serving no real part of humanity. The Frenchman's Religion of Humanity and the Brahmanas are here as well as in the prohibition of widow marriages one!

Then the priest and his sacrifice in the Brahmanas were all in all. "The sun would not rise if the priest did not make sacrifice." Sat. P. Br. ii. 3. 1. 5. It is by the priests doing or not doing something that the year revolves without end and is ceaseless; it is by his doing something else that it is not all day or all night, and that the seasons are not turned away. The months follow one another as they do because in a certain ceremony one priest follows another priest.—

"Were both to walk out together, or were both to enter together these months would assuredly pass separated from one another: therefore while out walks the one, in steps the other." Sat. P. Br. iv. 3. 1. 7. 11.

We may take it for granted that the priests did not exercise all this stupendous power for nought. Hence we read that in connection with the sacred rice at the beginning of the horse sacrifice, gold had to be placed above and below it, and thereafter to be presented to the four officiating priests as their *dakshina* or honorarium; and an anecdote is told in praise of thus disposing of the gold, and the best time of doing so is indicated. Tait. Br. iii. 8. 2. 5-10.

In the description of the observance of the Châtur-hotra fire ceremony given in the Tait. Br. iii. 12. 5. 11-12, as many as five

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* A Buddhist monk must not travel in the same boat or remain under the same roof with a woman, or even with a female animal. "The sight of half a dozen or more solemn visaged monks sitting on their mats and coyly hiding their faces behind these big fans is apt to raise a smile on the face of a foreigner. But there is no doubt that the regulation is well-advised. Women are the very devil!" (Shway Yoès' *Burman—his Life and Notions*, pp. 136, 147.)

or six different gold fees are described under the common name of *dakshina*, including fixed perpetual fees, gold bricks, sugar mixed with clarified butter when gold is not forthcoming, and kine equal in number to the bricks.

With regard to a gold gift to the priest, it is said in Sat. P. Br. iv. 3 : 4. 6.—

"That same sacrifice of his goes to the world of the gods; and behind it goes the gift he gives to the priests and holding on to the gift follows the sacrificer."

"Give unto me," says Indra to his worshipper, "and I will give unto thee. Bestow gifts on me and I bestow on thee." The worshipper answers "Mayst thou give me guerdon, and I will give thee guerdon! Svâhâ" (I offer). Sat. P. Br. ii. 5. 3. 19.

There are four kinds of sacrificial gifts :—

"Gold—Thereby indeed he preserves his own life...Then the Cow—thereby he preserves his own breath, for the cow is breath, since the cow is food, and breath also is food... Then Cloth—thereby he preserves his own skin, for the cloth is skin...Then the Horse—for the horse is a thunderbolt: he thereby makes the thunderbolt the leader. And moreover he who sacrifices, sacrifices with the hope, 'May there be a place for me in Yama's world!' He thus makes him a sharer in Yama's world." Sat. P. Br. iv. 34. 24-27.

"The priest's fee for the oblation to Sûrya is a white horse." Sat. P. Br. ii. 6. 3. 9.

According to the Tait. Br. i. 7. 1. 2, it consists of a plough yoked with twelve oxen.

"Now they say, one ought not to give anything above a thousand cows, because by a thousand, he obtains all the objects of his desire. But Asuri said, 'Let him give according to his wish: by a thousand he indeed obtains all his wishes; and anything else that he gives is likewise given at his wish." Sat. P. Br. iv. 5. 8. 14.

"And whosoever gives a thousand or more cows to the priests, he will slaughter all these; indeed everything is obtained, everything conquered, by him who gives a thousand or more." iv. 5. 1. 11.

CHAPTER XVI.

DRUNKENNESS IN VEDIC TIMES.

Drunkenness in India during the Brahmana period, as also during that of the Hymns, was closely connected with the worship of Soma, as the incarnation of the Moon. The juice of the Soma plant was fermented and thus became intoxicating. It was regarded as sacred, or rather as itself a divine being, and worshipped as such. It was offered as a sacrifice to all the gods, and largely used in connection with all other sacrifices. So much was this the case that it was generally believed that neither god nor man could enjoy heaven without it.

It is rather remarkable that while Soma is represented as the desire of gods and men, it is said of numbers of gods and men that they do not drink it, and yet not because of any bad effects caused by its use. Nowhere in the Brahmanas, as far as we remember, is drunkenness (although frequently referred to and its effects described) condemned or people dissuaded from excess in the use of Soma or Sura. On the other hand inebriation is described as good and desirable in itself. To be drunk is to be powerful and glorious. To be insensible through drink is to be supremely happy. From time immemorial, extending far back into prehistoric times, its use is invariably regarded as good, more especially in the sacrifices and other religious observances of the Indu-Aryans. We see, in modern Hindu festivals, how intoxicants and narcotics are used in matters of religion even into gross intemperance. From the Aitareya Brahmana we learn that two intoxicants were used by the Indo-Aryans of Vedic times, the one known as Soma, extracted from the Soma plant, the other *Sura*, or arrack made in various ways from grain, &c. The first is deified, and its heavenly symbol is the moon. It is frequently called King Soma, which being interpreted means King Alcohol. Of it and its effects, we will specially speak. And first it sharpened the sense, while it destroyed the senses, and made drunk, or in other words caused inebriation among gods and men and even the spirits of the dead. Gods and men and spirits enjoyed it, and so especially did Indra and the Maruts, Yama and the Pitris or Ancestors. To secure it they were ready to sacrifice and endure much. Gods and men sold girls and cows to the possessors of Soma in order to obtain it.* Indra's thunderbolt is prepared by means of Soma. The evening libation is specially associated with drunkenness by the priests, while the drink itself seems to be a particular sign or symbol of the Kshattriyas or Kingly race. King Soma is in a particular manner the King of the Warrior Caste. Professor Eggeling truly remarks concerning it that to the primitive Aryan "the potent juice of the Soma-plant which endowed the feeble mortal with god-like powers, and for a time freed him from earthly cares and troubles, seemed a veritable god not less worthy of adoration than the wielder of the thunderbolt, the roaring wind, or the vivifying orb of day." In confirmation of these various statements let me quote the following from the Aitareya Brahmana; and let it be observed here again as a general fact that the action of the gods is held as the justification of similar actions by men. Out of the many passages which might be quoted, let us take the following:—

On some particular occasion "the gods bought Soma in the eastern

* In Joel, iii. 3, we read of the enemies of Israel—"They have cast lots for my people: and have given a boy for an harlot, and sold a girl for wine, that they might drink." God refers to the practice as one of supreme wickedness. In the

direction. Thence he is generally bought in the eastern direction. When the Soma after having been bought was brought to men his (Soma's) powers and his faculty of making the senses sharp moved from their place and scattered everywhere. (Haug, vol. ii. p. 26.)

The other side of the matter is given in this verse (pp. 122-3) :—

"An Asurā woman licked the Morning Libation of the gods. It consequently became inebriating everywhere. The gods wished to remedy this, and said to Mitra and Varuna—'Ye two ought to take off this inebriating quality from the Soma.' They said—'Yes, but let us choose a boon from you.' The gods said—'Choose.' They choose at the Morning Libation curd of milk, whey in milk. This is their everlasting share; that is the boon chosen by them. What had been made by the Asura woman inebriating was made good again by the curd; for both Mitra and Varuna removed through this curd the inebriating quality, as it were from the Soma juice."

This reminds one of the fact that the opium smoker takes sugar-cane to remove the inebriating quality of the opium. In addition to the curd and whey taken for this purpose, we find, a few verses below, that a portion of a rice cake was taken for the same purpose in Vedic times. In the Highlands of Scotland a small bit of cake was supplied in the 'Public' for the same purpose. It did not however prevent drunkenness. So in Vedic times drunkenness was quite a characteristic of the Evening Libation. In proof read the following passages from the Aitareya Brahmana :—

"The Vajya mantra of the Evening Libation is the Rig-Veda Verse (vii. 51-2) which contains the term *mad*, 'to be drunk,' which is equal to the occasion. For the characteristic feature of the Evening Libation is to be drunk." p. 27. Or take again the following words, p. 263 :—The words *maddhi Somam*, i. e., 'enjoy the Soma,' signify the Evening Libation, which has as its characteristic the term *mad*, to enjoy, to be drunk;" and yet again, pp. 395-6, "The gods get drunk as it were at the Mid-day Libation and are then consequently at the third libation in a state of complete drunkenness."

And what the gods did men must also do.

Here is an incident describing the drunken state of the gods and the results that followed :—

"King Soma made the gods drunk. They then said—'A poisonous Serpent looks at our King. Well, let us tie a band round his eyes. They then tied a band round his eyes. Therefore men recite the spells over the Soma squeezing stones when having tied round the eyes a band in imitation of what the gods did. The King Soma made them drunk." p. 380.

"By means of certain verses Indra drank from Soma after the third Libation. Thence the verses are called *anupaniya*, referring to 'drinking after.' The deities are drunk as it were at this third Libation when the Hotar priest repeats those verses. Thence has the Adhvaryu priest when they are repeated, to respond to the Hotar priest when calling *somsavom* with a word derived from the root *mad* to be drunk." (p. 227).

There were gods who drank, some of them very largely, and some who did not drink at all. They had the credit, or discredit we rather think, of neyer drinking: Here are the lists. (p. 110).

"There are thirty-three gods who drink Soma and thirty-three who do not drink Soma. The Soma drinking gods are eight Vasus, eleven Rudras,

twelve Adityas, Prajapâti, and Vashatkara. The not-Soma-drinking gods are eleven Prayajas, eleven Anuyajas, and eleven Upayajas. They have their share in the sacrificial animal. With Soma he places the Soma-drinking deities, with the animal those who do not drink Soma." (p. 110).

Again at p. 150.—"There are thirty-three gods, *viz.*, eight Vasus, eleven Rudras, twelve Adityas, one Prajapati, and one Vashatkara. Thus he makes the deities participate in the syllables at the very first recitation. According to the order of the thirty-three syllables the gods severally drink the Soma. Thus the deities are satisfied by the Yajya verse in the Virat metre."

One of the most curious myths recorded in the Brahmanas concerning the relation of the Vedic gods to wine and strong drink is in S. P. Br., v. 1, 2. 10-14.

"The Adhvarya priest draws 17 cups of Soma and the Neshtri 17 cups of Sura, for to Prajapati belong these two plants, to wit the Soma and the Sura:—and of these two the Soma is truth, prosperity, light; and the Sura untruth, misery, darkness; both these saps of plants he thereby wins . . . . Now as to why he draws 17 cups of Soma:—Prajapati is 17 fold, Prajapati is the sacrifice: as great as the sacrifice is, as great as is its measure, with that much he thus wins its truth, its prosperity, its light. [Then follows exactly the same words of the 17 cups of Sura, ending with the words] with that much he thus wins its untruth, its misery, its darkness. These two amount to 34 cups; for there are 33 gods and Prajapati is the 34th: he thus wins Prajapati. Now when he buys King Soma, he at the same time buys for a piece of lead the Parisrut (immature spirituous liquor) from a long-haired man near by towards the south. For a long-haired-man is neither man nor woman; for, being a male he is not a woman; and being long-haired, he is not a man. And that lead is neither iron nor gold; and that the Parisrut liquor is neither Soma nor Sura: this is why he buys the Parisrut for a piece of lead from a long-haired man."

The same reasoning is repeated in S. P. Br. v. 4. 1. 2, where for the protection of a king, we are told that at his inauguration ceremony:—

"He puts a piece of copper into the mouth of a long-haired one with the words—'Removed by sacrifice are the mordacious.' For verily he who performs the Rajasuya sacrifice escapes all kinds of death, murderous blows, and old age alone is his death: hence whatever kind of death, whatever murderous blow there is, past that he now guides him, as past the mordacious ones. And as to why it is of a long-haired one,—such a long-haired one is neither woman nor man; for being a male, he is not a woman, and being long-haired (a eunuch), he is not a man. And copper or bronze is neither iron nor gold; and those mordacious ones (snakes) are neither worms nor non-worms, and as to its being copper,—reddish to be sure are mordacious ones; therefore he throws it in the face of a long-haired-man."

Again, there is a verse concerning sacrificial customs where it is said—

"He who has lost his wife may bring the sautramani sacrifice; for he is not allowed to drink Soma."

The Sautramani sacrifice was made of Sura or arrack, not of Soma.

Yama, in Vedic times, was regarded in a very different light from what he is now regarded. There was nothing forbidding or

repellent in his character in those days. He was the King of the blessed dead and is met associated with the blessed ancestors. Hence we read:

"People ask—'Should he first repeat the verse addressed to Yama or that one which is devoted to the *Manes* or ancestors?' He should first repeat the verse addressed to Yama. For a King (Yama being a King) has the honour of drinking first," (p. 226). Again—"May the Soma-loving *Manes* rise."

But Indra is in an especial manner the Soma-loving god: Hence such verses are quoted with approbation in the Brahmana as "Indra inebriated with Soma cleft the hole and made appear the lights," (R.-V. viii., 14, 7), and "O Indra, generate songs even as of old, give ear unto the singer's call, thou, for the pious has grown great at each carouse." (R.-V. viii. 13, 7). "Whatever word refers to drinking hints at Indra, and pleases him," (p. 394).

The Maruts were also great drinkers and frequent boon companions of Indra.

In the Brahmanas we find that it is rather a general characteristic of the deities. In the Ait. Br. vi. 11. it is said—

"They say, if the term *mad* (to be drunk) is only appropriate to the third libation, why do they recite verses containing this term at the mid-day libation as Anuvākyās and Vājyās? The gods get drunk, as it were, at the mid-day libation, and are then consequently at the third libation in a state of complete drunkenness. Thence he repeats verses containing the term *mad* as Anuvākyās and Yājyās at the mid-day libation."

We have already seen that Indra was not the only drinker of Soma and wine in the Brahmana period. This is accounted for in the Tait. Br. 1. 3. 3. 2 and 4, where we read that Soma is the best nourishment of the gods and wine of men; that Soma is a male and wine a female, and the two make a pair.

The most saddening passage we have come across as to Vedic practice in the matter of drink is that found in the Ait. Br. (p. 59, Haug, vol. ii.)

"King Soma lived among the Gandharvas. The gods and rishis deliberated as to how the king might be induced to return to them. Vach the goddess of speech said—'The Gandharvas lust after women. I therefore shall transform myself into a woman and then you will sell me to them in exchange for Soma.' The gods answered, 'No, how may we live without thee?' She said, 'Sell me unto them; if you should want me, I shall return to you.' Thus they did. In the disguise of a big native woman she was sold by the gods to the Gandharvas in exchange for Soma. In imitation of this precedant people drive away an immaculate cow of one year's age, being the price at which they purchased King Soma."

Dr. Haug, annotating the above; states that "instead of giving a cow, the sacrificer pays the price of a cow in money to the Brahman who brings him the Soma."

In the Tait. Br. vi. 1. 65, the same story is told, but Vach is

In the Sat. P. Br. iii. 2. 4. 1, it is said that Soma formerly lived in the sky, whilst the gods were on earth. They desired to get it, that they might employ it in sacrifice. The Gāyatrī flew to bring it to them. While she was carrying it off, the Gandharva Vibhanasu robbed her of it. The gods became aware of this, and knowing the partiality of the Gandharvas for females, they sent Vach to get it from them, which she succeeded in doing.

The *Kankila Sautrámani*, or the sacrifice with spirituous liquor, was quite distinct from the Soma sacrifices—fully sixteen 8vo. pages are devoted to the former in the Tait. Br. ii. 6. The first four sections consist of sixty-five sub-sections, the first of which contains an invocation to alcohol, or rather to the ingredients of which it was made in those days—the germinated paddy, fine powders of slightly baked barley mixed with sour milk, and covered with grass, and another coarse powder called *nagnahu*. The invocatory address calls upon these as a unit to ferment itself; this address is to be repeated as the ingredients are being mixed. Then a mantra is to be recited when powdered barley is to be sprinkled over the fermenting liquor and milk dashed thereon. Three other mantras are to be chanted calling upon the mixture to cast forth its froth. Another is repeated for its purification, and yet another when further manipulating the mixture. Then three mantras are muttered or chanted when the liquor is being poured into three vessels; three more when these vessels are being arranged, and other three doubled in the room where the liquor is being stored; and seven when the liquor is stored. Then, lastly, five mantras are addressed to the spirit itself. On all this being finished, fire sacrifices or Homas are performed in connection with the spirit. These end with the Brahman and the Yajama drinking the remnant of the oblations; and the remainder of the spirit, after the sacrifice, is thrown on an ant-hill. Yet after all this there are what are called Upa-homas or subsidiary sacrifices when some 16 mantras more are to be repeated when oblations of animal soup in vessels of horns and hoofs are offered to ensure the perfection of the future body of the institutor of the sacrifice. Such is the honour put upon the Sura alcoholic beverage of our Vedic ancestors! No wonder drunkenness disgraced the land.

CHAPTER XVII.

WOMEN.

Women and Polygamy.

Enough, on the Vedic use of wine or intoxicating drinks; let us now look for a moment on their usage of *women* and especially on *polygamy*. But, first, observe how necessary a wife was to the sacrificing priest and to the sacrificer. A section of the Ait. Br. vii. 10. is devoted to the consideration of the question—How the sacrifice of him who has no wife, or whose wife has died, can be performed? (Haug. ii. p. 456); the rule being that the sacrificer must always have his wife with him, when he is sacrificing, their hands being tied together on such an occasion.

When clarified butter (looked at with half closed eyes) is being offered, the wife sits near the Garhapatya fire, in order that the hem of her cloth may be tied to that of her husband, while sitting, and "facing the north to prevent domestic broils." By so acting she attains to all her objects; and "this is her pre-eminence"; she having no right to perform a sacrifice in herself, she attains it by being linked with her husband as above described. The husband secures his ends also. Tait. Br. iii. 3. 3. 1-9. Below we find an explanation of the mantra for the untying of the knot on the hem of the clothes of the husband and wife. iii. 3. 10-1.

When the sacrificer has no wife, the answer is that

"Faith is his wife, and Truth is the sacrificer. The marriage of Faith and Truth is a most happy one. For by Faith and Truth joined they conquer the celestial world."

The union of man and wife is not always thus beautifully figured. Woman is sometimes, even in Vedic times, spoken of rather disrespectfully, as for instance, in the Satapatha Brahmana, iii. 2, 4.

"Wherefore even to this day women are given to vain things: for it was on this wise that Vach turned thereto, and other women do as she (the goddess) did. And hence it is to him who dances and sings that they most readily take a fancy."

There is another passage in the Satapatha i. 8, 3, 6, which shows that the prohibition of marriage between blood relations, which prevails among Hindus at the present day, did not hold in Vedic times. The words of the Brahmana are:—

"Hence from one and the same man spring forth the enjoyer (the husband), and the one to be enjoyed (the wife): for now kinsfolk (*gatyah*) live sporting and rejoicing together, saying, 'In the fourth or third man (*i.e.* generation) we unite.'

This seems to ignore the gotra prohibition which has prevailed from the days of Apastamba, by which a Banerjea must not, on any account, marry a Banerjea, or a Chatterjea a Chatterjea, &c.

But polygamy did prevail, as will be seen from the following passages from the Aitareya Brahmana—(*see* Haug, ii. pp. 197, 248.):

"For one man has many wives, but one wife has not many husbands at one and the same time." Words which seem to imply that she might have many in succession. To the same effect are words at p. 248.—"For even many wives live with one and the same husband only."

We may, however, be permitted to quote the following :—

"He sacrifices to the man first, then to the women. He exalts the man in consequence of his vigour. He sacrifices to the man as to one, and to the women as to many. Hence also one man has many wives. He sacrifices to the man both with the vashatkara and the svahakara, to the women with the latter alone. He exalts the man in consequence of his vigour." Sat P. Br. ix. 1. 4. 6.

Of course there may be more than one reason for the doing of a thing. Hence we have the following given by the older Brahmana. (Ait. Br. iii. 23).

"First there existed the Rick and the Saman, separate from one another; Sâ which was the Rick, said to the Saman—"Let us marry." The Saman answered. 'No, for my greatness exceeds yours.' Thereupon the Rick became two; both spoke to the Saman to the same effect; but it did not comply with their request. The Rick became divided into three; all three spoke to the Saman to the same effect. Thus the Saman joined the three Richas. Thence the Saman singers use for their chant three Richas, *i. e.* they perform their work of chanting with three Richas. This is also in worldly affairs. For one man has many wives; but one wife has not many husbands at the same time."

The reasons given in explanation or justification of polygamy in these passages are almost too absurd to be quoted.

There is, however, worldly wisdom in the following :—

"When it is repeated with a very low voice, then the wife does not quarrel with him in his house," and again the gods said :—"There is a beloved wife of Indra, Prasaha by name. Let us enquire of her what Indra's intention is." So they did. They inquired of her what Indra's intention was. She said to them 'I shall give you the answer to-morrow.' For women ask their husbands; they do so during the night."

An absurd story follows as to the wonderful power of a stalk of grass cut at both ends.

Hindu writers delight in praising the chastity of Vedic women, on what grounds of fact or history it is difficult to discover. The evidence of the Vedic writings goes rather against such an assertion, not that we would hazard an opposite assertion. But it is well not to take for granted the sinlessness of any people. Sinfulness was what the Brahmanas took for granted, as for example from the descriptions given of the *Varuna-Praghasa* offerings, (Sat. P. Br. ii. 5. 2, 20). There it will be seen, from the question put to the sacrificer's wife, that sin is taken for granted, the one matter of importance is that conference or enquiry be made as to the fellow-sinner.

What shall we say of the following Hindu confessional?—

According to Katy. v. 5, 7-9, a woman is either to give the total number or the names of her lovers, or to hold up as many stalks of grass, when questioned by the priest at the time of the sacrifice:—

"When the priest is about to lead the sacrificer's wife away, he asks her 'With whom holdest thou intercourse?' Now when a woman who belongs to one man carries an intercourse with another, she undoubtedly commits a sin against Varuna. He therefore thus asks her, lest she should sacrifice with a secret pang in her mind; for when confessed the sin becomes less, since it becomes truth; this is why he thus asks her. And whatever connection she confesses not, that indeed will turn out injurious to her relatives." Sat. P. Br. ii. 5. 2. 20.

The Tait. Br. i. 6. 5. 2. adds:—

"He makes the wife confess: thereby he renders her pure, and then he leads her to penance. Were she not to reveal the name of a paramour she has, she would harm a dear relative. Let her declare 'N. N. is my paramour', by thus declaring any one she causes him to be seized by Varuna."

At Sat. P. Br. iii. 3, 4, 18, there is an account of Indra's sin with Medhatithi, with Mena the daughter of Vrishanasva, and with Ahalya. Indra's character is however otherwise so black that the reference is enough. It is otherwise with Prajapati. We refer to the story of Prajapati as quoted above illustrating the star myth.

In the Sat. P. Br. i. 9. 2. 11-12, we are informed that the priest makes offerings to the wives of the gods because they are mothers of children; and adds:—

"When he offers to the wives of the gods, he shuts the fire out from view on the Eastern side [*i. e.*, the side on which the gods are]; for up to the time when they offer to the *samishtayagus*, the deities continue waiting, thinking—'This he must offer up to us!' He thereby conceals this offering from them; and accordingly Yajnavalkya says, 'Whenever human women here eat, they do so apart from men'."

A wife, the mother of no son, has from Vedic times down to our own day been looked upon not only with contempt, but frequently even as a contaminating curse, as in the following passage from the S. P. Br. v. 3. 1. 13.

"On the following day the priest goes to the house of a discarded wife and prepares a pap for Nirriti (a god of Evil or destruction):—A discarded wife is one who has no son. He cooks the pap for Nirriti of black rice after splitting the grains with his nails. He offers it with the words, 'This, O Nirriti, is thy share: accept it graciously, hail!' For a wife that is without a son is possessed with Nirriti; and whatever of Nirriti's nature there is in her, that he thereby propitiates, and thus Nirriti does not take possession of him while he is consecrated. The fee for this oblation consists of a black, decrepit, diseased cow; for such a one also is possessed with Nirriti. He says to the wife, 'Let her not dwell this day in my dominion!' Thus he removes evil from himself." S. P. Br. v. 3. 1. 13. See also below, extracts from the Mantra Brahmana.

This Nirriti corresponds somewhat to the Doshapati (Lord of Evil) of the Gopatha Brahmana (i. 28) who at the beginning of the

Dvapara-Yuga is supposed to have acted as Rishinam-ekadeshâh, and to be the Mara of the Buddhists.

In the ceremonies connected with the fashioning of the clay for the fire-pan, we find the following words concerning the goddess Sinîvali, a passage which would seem to indicate that the idea of the form of the perfect woman has undergone a change :—

"Making it soft with her hands, may Sinîvali fashion it!—Sinîvali doubtless is speech: thus 'May she, having made it soft with her hands, fashion it!' Sinîvali, the fair knotted, fair-braided, fair-looked;—for Sinîvali is a woman, and that is indeed the perfect form of woman, to wit the fair-knotted, fair-braided: he thus makes her perfect; 'May she place the fire-pan into thy hands, O great Aditi!' Sat. P. Br. vi. 5.

There is a curious story told of the goddess Sri, who is described as one of the two wives of Aditya. We quote Dr. Muir's summary of the story :—

"Sri is described as issuing forth from Prajapati when he was performing intense austerity with a view to the creation of living beings. Beholding her then standing resplendent and trembling, the gods were covetous of her, and proposed to Prajapati that they should be allowed to kill her, and appropriate her gifts. He replied that she was a female, and that males did not generally kill females. They should therefore take from her gifts without depriving her of life. In consequence they robbed her of all she possessed. Sri then complained to Prajapati that they had taken all these things from her. He told her to demand them back from them by sacrifice." Sat. P. Br. xi. 4. 3. 1-4.

Soma could scarcely be expected to be a model husband. In the Tait. Sanhita is seen how he and his 33 wives, all daughters of Prajapati, did not get on well. Their happiness being marred by his partiality for one, giving rise to the jealousy of the others. But at present we are more concerned as to the views taken by the lords of creation of their help-meets. In the Tait. Br. ii. 3. 10. 1ff. it is told how—

"Sita Savitri loved Soma, while he loved Sraddhâ. Sita went to her father Prajapati, and, saluting him, asked to be allowed to approach him with her complaint. She loved Soma, she said, while he loved Sraddhâ. Prajapati made for her a paste formed of a sweet-smelling substance, to which he imparted potency by the recitation of certain formulas, and then painted it upon her forehead. She then returned to Soma, who invited her to approach him. She desired him to promise her his society, and to tell her what he had in his hand. Whereupon he gave her the three Vedas; and in consequence women always ask for some gift as a price for their society," &c. The Brahmana goes on to recommend the use of the same paste, prepared with the same formulas, as a specific for producing love or good-will."

The passage is of interest as clearly indicating that women in Vedic times had access to the three Vedas; from which, by Manu's Institutes, they have been debarred for many ages. That they took part in the sacrifices is clear from quite a number of passages. The following text we consider decisive :—

"Ida, the daughter of Manu, was a revealer of sacrifice. She heard, 'The Asuras are placing fire' .... Ida said so Manu, 'I shall so place thy

fire that thou shalt increase in offspring, cattle and twins; thou shalt be firmly established in this world, and shalt conquer the heavenly world'. She first placed the Garhapatya fire. It was through the Garhapatya that she produced for him offspring." Tait. Br. i. 1. 4. 4.

If from the above we learn that a woman might act as priest, the following story would seem to say that sometimes she had to suffer as Victim:—

"Manu had a bull. Into it an Asura-slaying, enemy-slaying voice had entered. In consequence of this bull's snorting and bellowing, Asuras and Rakshasas were continually destroyed. Then the Asuras said—'This bull, alas! does us mischief; how shall we overcome him?' Now there were two priests of the Asuras called Kilāta and Akuli. They said: 'Manu is a devout believer: let us make trial of him'. They went and said to him, 'Let us sacrifice for thee.' 'Wherewith?' he asked. 'With this bull,' they replied. 'Be it so' he answered. When it had been slaughtered, the voice departed out of it, and entered into Manu's wife, Manāvā. Wherever they hear her speaking, the Asuras and Rakshasas continue to be destroyed in consequence of her voice. The Asuras said, 'She does us yet more mischief; for the human voice speaks more.' Kilata and Akuli said, 'Manu is a devout believer; let us make trial of him.' They went and said to him, 'Manu, let us sacrifice for thee.' 'Wherewith?' he asked. 'With this thy wife,' they replied. 'Be it so,' he answered. When she had been slaughtered, the voice departed out of her." Sât. P. Br. i, 1. 4. 14 ff.

The same story will be found with variations in the Kāthaka Brahmana, 30. 1 ff.

A mantra is recited when throwing into the fire the grass bundle and the branch with which the calf is kept away from the cow, and another when it is actually thrown into the fire; then follows an anecdote in praise of throwing the grass bundle before the wife of the Yajamàna (sacrificing householder) identifying the grass broom with the beard of Prajapati. Tait. Br. iii. 3-9. 10-25.

In dealing with women, the Rishis are guilty of using language which in the present day would be regarded as indecent, if not obscene. We meet with a number of such expressions in the Mantra Brahmana, in its marriage ritual. But there are two things which ought to be borne in mind in reference to such passages—first, that such passages are devoid of all pruriency, just as similar passages in the Old Testament are. They are ritualistic and religious. The second point is the fact that the euphemism, or silence now insisted on in regard to such matters, is comparatively modern. We find such language used by leading Christians and even Fathers of the third and fourth century, such as Clement of Alexandria and Methodius Bishop of Tyre (311 A. D.); both of them have their works translated in the Ante-Nicene Library of Messrs. T and T. Clark, but with the disqualification that some passages have to be left untranslated in the classic language, because untranslatable into chaste English. Clement argues that "no one ought to be ashamed of naming what God was not

ashamed to create." Hence passages are met with in his "Paedagogus" as also in Methodius' "Banquet of the Ten Virgins," which to us moderns would be unbearable. Similar passages abound in the Brahmanas. But we cannot quote them, except in an expurgated form.

Take for example the following expurgated passages from the Mantra Brahmana. They give clear indications as to the position the wife occupied in the Vedic family, the duties expected, and the results chargeable to her because of sins of which she would be regarded as guilty. Mantras 3 and 4 remind us of the fact that as in part of the ceremonial of baptism in early times (Post-Apostolic, of course) candidates were anointed with oil, the deacon anointing only the forehead of women, while the deaconess anointed their whole body :-

The same mantras only tell too plainly and bluntly that the power of the wife with her husband was altogether in her sexual animal nature, that by it she was able, to "bring under control all intractable males," and thus "controlled her husband and became mistress of his household." The language cannot be quoted. There are no words indicating that she might be useful by her intelligence or by her moral or spiritual nature.

"5. May the goddesses, O girl, that have spun the threads of this cloth, woven it, spread it out in this shape, and furnished it with fringes on both sides, continue to clothe thee till thou grow old. O long lived one, put on this cloth.

"6. O Women employed in weaving cloths, may you ever continue to supply this girl (of hundred years) with cloths and contribute to prolong her life by your benedictions. O girl--descended from the Aryas, may you continue in life and strength for a hundred years and enjoy the blessings of prosperity as long as you live.

"7. The creator committed this girl to the care of her father, the father brought her out before the fire; 'I have been made over to my husband, in the presence of this fire. I trust that I shall be blessed withal with wealth and children.'

"13. O wedded girl, never let thy wailings be heard in the house during the night, rather let the women of thy enemies' household be overwhelmed with grief. Never shouldst thou give way to lamentations striking thy heart. May you pass your wedded life with your children in happiness in thy husband's house. May this prayer be literally fulfilled.

"*The following mantras to be pronounced when the sacrificial fire is being fed with ghee.*

"14. O young wedded girl! the threefold evils that proceed from sin, namely barrenness, sorrow-resulting from the death of children and the (ignoble) ties (that bind thee to the earth), as also the other evils that are in thee, have been taken as wreaths from off thy head and cast about the necks of thy enemies. May this mantra uttered by me be literally fulfilled."

Speaking of the Veda (including *Sanhitas* and *Brahmanas*) at a large public meeting of his countrymen in Calcutta, Dr. Rajendra Lala Mitra, C.I.E., said :—

"I always fight shy of the Veda.

"It is a cornucopia that yields to its admirer whatever he desires, and no one can be sure of a general deduction from any premise derived from it. I have found in it mention made of a sage or Rishi who married ten damsels all at once. In another place two gods, the Asvins together took one wife. Thus you have self-choice, polygamy, and polyandry. The digesters of this Veda, the Sutrakars make mention of the Rakshasa form of marriage, in which a brute seizes a damsel by her hair, and drags her away after killing or disabling her guardians and relatives, and while she screams piteously for help. This was probably the most ancient form of marriage. It may shock your sensibility to be told so, but forcible abduction was the usual form of marriage among your remote ancestors, and old Manu, while denouncing it as bestial, was obliged to admit when he wrote that it was a form of marriage and not rape. In India, it was replaced by the form most admired by Manu, that of gift, or Prajapati, and it obtains to this day.

"In it there is no selection, no self-choice, no consent on the part of the bride; she is an article of gift: she is given away, even as a book or a picture, a cow or any other chattel. (Laughter.) You may laugh at my way of putting the case before you; but it is literally true. Recall to your mind the mantras of marriage, and you will at once perceive that the case is one of (gift) *dana* and nothing more."

CHAPTER XVIII.

The Meaning of Sacrifice in the Brahmanas.

The Brahmanas constitute the oldest documents in the possession of the Aryan family. They are the Book of Leviticus of the Hindu. There we find what the old Hindu rishis thought concerning the meaning and object of the holocausts of sacrifices which they sacrificed continually morning, noon and evening, at new, full and old moon, at births, deaths and marriages, at consecrations and coronations, and other high festivals or great disasters. The Brahmanas are full of instruction on all such.

The Brahmanas' main object is to tell how the sacrifices are to be performed, with the why and wherefore of the several details of the service. Into these we do not care to enter. But more important than the why and wherefore of the details is the why and wherefore of the sacrifice at all. Dr. Haug in his learned introduction to the Aitareya Brahmana answers this question thus—

"The sacrifice is regarded as the means of obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. He who knows its proper application, and has it duly performed, is looked upon as the real

master of the world; for any desire he may entertain, even the most ambitious, can be gratified; any he has in view can be obtained, by means of it. The *Yajna* (sacrifice) taken as a whole is conceived to be a kind of machinery, in which every piece must tally with the other, or a sort of large chain in which no link is allowed to be wanting, or a staircase by which one may ascend to heaven, or as a personage, endowed with all the characteristics of a human body," but possessed of superhuman, if not almighty, power,—a power to accomplish any and everything. To gain heaven, a Soma sacrifice was regarded as absolutely indispensable.

The creation of the world, the Brahmanas tell us, was effected by a sacrifice performed by the Supreme. But the secret of its power, as far as we are aware, is nowhere explained. Nothing but dogmatism is met with on this point. For while the sacrifice is frequently spoken of as food and drink supplied to the gods, and as thus strengthening them for the performance of what might be called heavy work, the real power and efficacy of the sacrifice is represented as not only independent of the wishes and activities of the gods, but actually as antagonising the gods and frustrating all their wishes and activities.

It is also true, as the late Dr. K. M. Banerjea proved, that there are passages in which sacrifices are represented as annulment of sin but such are very exceptional; and such an object was very subordinate to its main object to secure power to the sacrificer to do things bad as well as good—whatever he desired. In the Bible on the other hand no power whatever is ascribed to the sacrifice in itself; and while it is true that it is called "the bread" or "food of God" (Lev. xxi. 6), the children of Israel are sharply rebuked for thinking that the language could have anything but a metaphorical meaning (Psalm l. 8-15). God is represented by the Psalmist as saying :—

"I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are mine
If I were hungry I would not tell thee:
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me."

Or, take again the words of the prophet Isaiah (i. 11-17)—"To what purpose is the multitude of your sacrifices unto me? saith the

Lord; I am full of the burnt-offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs or of he-goats. When ye come to appear before me who hath required this at your hand to trample my courts? Bring no vain oblations. . . . . Your hands are full of blood. Wash you, make you clean. Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow."

What God looks for in the sacrifice, according to the Bible, is gratitude, trust, loyalty, love. And when these are not in it, it is not only vain, it is an abomination. These, if we may use the expression, constitute the 'food' or 'bread' which God looks for and finds in the sacrifices of his true worshippers.

Again, while atonement for, and annulment of sin may, by much searching, be found in the manuals of the sacrifices of the Brahmanas, in the Biblical sacrifices it forms their very essence. In Lev. xvii. 11, we read "The life of the flesh is in the blood and I (God) have given to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life," and it is God and not the sacrificer who really gives efficacy to the blood on the altar and to the life which it symbolises. It is this symbolised Life which is the atonement.

In the very nature of things it was "not possible that the blood of bulls and goats should take away sins." Hence these sacrifices are ever represented as symbolic or typical of Him who is the great Antitype,—from John the Baptist's words, pointing to Jesus (John i. 29)—"Behold the Lamb of God, which taketh away the sin of the world" with reference to His sacrifice of Himself,—to those of "John the Divine" in his book of Revelation which closes the New Testament—the Lamb slain who "purchased with his blood men of every tribe and tongue, and people, and nation." Jesus Himself addressed to His disciples the words—"This is My blood of the new covenant which is shed for many for the remission of sins." Peter speaks of himself and his fellow disciples as "redeemed with precious blood as of a Lamb without blemish and without spot, even the blood of Christ"—yet "manifested at the end of the times," but "was foreknown" as the Lamb of God "before the foundation of the world" (I Peter i. 18-20). Paul writes no less emphatically and clearly (Eph. v. 2)-of Christ, "who gave Himself up for us an offering and a sacrifice to God, for an odour of a sweet smell;" and in the same epistle (i. 7) of "our redemption, the forgiveness of our trespasses" as "through His blood." We fail to discover any such clear and comforting words in the Brahmanas as to the meaning and signification of sacrifice.

It is true that in the Sat. P. Br. xiv. 3, 2, 1. We read :—

'This which is sacrifice is the soul of all beings and of all gods;"

And that it is also said in the same Brahmana, xi. 1, 8, 2 :—

"Prajapati gave himself to the gods and became their sacrifice. For sacrifice is food of the gods. He then created sacrifice as his own image or counterpart. Hence they say that 'Prajapati is sacrifice;' for he created it as his own image."

Dr. Banerjea translates the same passage (*Aryan Witness*, p. 203) :—

"To them (the gods) the Lord of creatures gave himself He became their sacrifice. Sacrifice is food for the gods. He, having given himself to them, made reflection of himself which is sacrifice. Therefore they say, the Lord of creatures is a sacrifice, for he made it a reflection of himself. By means of this sacrifice he redeemed himself from them."

In *Tandya maha Brahmana*, p. 410, is the remarkable statement:

"The Lord of creatures offered himself a sacrifice for the benefit of the gods". (*devas*, who were originally mortals like men).

Again in the same Brahmana, p. 55, we read :—

"(Oh thou animal limb, now being consigned to the fire!) Thou art the annulment of sins committed by gods. Thou art the annulment of sins committed by the (departed) fathers. Thou art the annulment of sins committed by men. Thou art the annulment of sins committed by ourselves. Whatever sins we have committed by day or night, thou art the annulment thereof. Whatever sins we have committed, sleeping or awake, thou art the annulment thereof. Whatever sins we have committed, knowing or unknown, thou art the annulment thereof. Thou art the annulment of sin—of sin."

As a meal or food, the sacrifice is represented in the Brahmanas as propitiating the divinity, that is of making him be favourably inclined towards the sacrificer, as in the words :—

"He who sacrifices propitiates the gods" S. P. Br. i. 9, 1, 3. "For which deity they kill an animal, that deity is propitiated." S. P. Br. iii. 8, 2, 9.

In this propitiation, the sacrificer was so identified with his sacrifice, that as the sacrifice was believed to ascend to heaven to the gods—so also the sacrificer. Hence we read :—

"The sacrificer is himself the victim. It (the sacrifice) takes the very sacrificer himself to heaven." (Tait. Br. iii, 12, 4, 3.)

"The sacrificer is the animal" (*Yajamanah-pasuh*) S. P. Br. xi. 1, 8, 3. "The animal is ultimately the sacrificer himself." Tait. Br. ii. 2, 8, 2. "The sacrificer is indeed the sacrifice." Ait. Br. i. 28.

The sacrifice consisted very largely in the recitation of texts from the hymns with explanatory remarks and corresponding action. Thus, for example, we read in connection with what is called the Vatsapra rite, which included the recital of R.-Veda, x. 45, ascribed to Vatsapri Bhalandana :—

"The sacrificer stands by the priest worshipping with the Vátsapra rite. For Prajapati, having by means of the Vishnu-strides produced creatures, created vital power for them by means of the Vatsapra rite; and in like manner the sacrificer, having, by means of the Vishnu-strides, produced subjects, creates vital power for them by means of the Vatsapra rite."

Of course the Jewish sacrifices and the Brahmanic were alike offered to the Divine. Yet we meet with this curious passage as the opening words of the fifth book of the Satapatha Brahmana :—

"Once upon a time the gods and the Asuras, both of them sprung from Prajapati, strove together. And the Asuras even through arrogance, thinking, 'Unto whom, forsooth, should we make offering?' went on offering into their own mouths. They came to naught, even through arrogance: wherefore let no one be arrogant, for verily arrogance is the cause [mouth] of ruin. [cf. Prov. xvi. 18. "Pride goeth before destruction," &c.] But the gods went on making offerings to one another. Prajapati gave himself to them: thus the sacrifice became theirs; and indeed the sacrifice is the food of the gods." See *Sacrifice*, &c. in Index.

CHAPTER XIX.

SIN, ITS PENANCES AND ITS CURE IN VEDIC TIMES.

A sense of rightness and wrongness is met with all over the wide world. There are actions, not necessarily the same actions, which all men every where and always have considered and do consider it a right thing to do; and other things which men every where have considered wrong to do. That is, traces of conscience are found all over the earth, and all over time as far as time is known in this relation. Of course the contents of one nation's moral code differ from the contents of another. The morality of savages is not the morality of civilized men; and the morality of prehistoric times is not the morality of the nineteenth century of the Christian era. Still all have morality. Nay more, in all times and everywhere violations of these moral duties or obligations have been adjudged worthy of punishment. Penances or expiations were then known as now. The penances of these days differed from those of our day. It may be of interest to look into the penances emphasised in the oldest prose compositions of the Aryan family. For specimens of vedic sins, expiations or penances we turn to the second chapter of the seventh book of the Aitareya Brahmana of the Rig-Veda, as it is specially devoted to the consideration of such subjects. Here are our specimens.

"'If an Agnihotri should die after having placed the intended fire offering on the fire, how is this to be atoned for?' One shall put all these things, one after the other, round the fire like sticks, and burn them all together. This is the penance.

"They ask 'If an Agnihotri should die after having placed the sacrificial offering, ready made, on the Vedi (the place for all the offerings), what is the atonement?' One ought to sacrifice them all in the Ahavanîya fire with the formula 'svâhâ' (I offer), to all those deities for whom they were intended by the deceased Agnihotri.

"They ask 'If an Agnihotri should die when abroad, what is to become of his burnt-offering?' There are two ways. Either one shall then sacrifice the milk of a cow to which another as its own calf had been brought to rear

it up, for the milk of such a cow is as different as the oblation brought in the name of an Agnihotri deceased. Or they may offer the milk of any other cow. But they mention another way besides. The relatives of the deceased Agnihotri should keep burning the three constantly blazing fires (Ahvaniya, &c.,) without giving them any offering till the ashes of the deceased shall have been collected. Should they not be forthcoming, then they should take three hundred and sixty footstalks of Palasa leaves and form of them a human figure, and perform in it all the funeral ceremonies required. After having brought the members of this artificial corpse into contact with the three sacred fires, they shall remove (extinguish) them. They shall make this human figure in the following way: 150 footstalks are to represent the trunk of the corpse, 140 both the thighs, and 50 both the loins, and the rest are instead of the head, and are therefore to be placed accordingly. This is the penance.

"They ask, 'If the Sânnârgya which was milked on the evening becomes spoiled or is lost during the night, what is the penance for it?' The answer is—The Agnihotri shall divide the milk of the morning into two parts, and after having curdled one part of it, he may offer it. This is the penance.

"They ask 'If the Sânnârgya which was milked on the morning becomes spoiled or lost, what is the penance?' The answer is—He must prepare a Purodâsa (curds and milk) for Indra and Mahendra, divide it instead of the milk, into the parts required, and then sacrifice it. This is the penance.

"They ask 'If all the offerings (Purodâsa, curds, milk) become spoiled or are lost, what is the penance for it?' He ought to prepare all these offerings with melted butter, and having apportioned to the several gods their respective parts, should sacrifice this Ajyahavis (offerings with melted butter) as an Ishti. Then he ought to prepare another Ishti all smooth and even. This sacrifice performed in the regular way is the penance for the first which had been spoiled.

"They ask, 'If anything improper for being offered should fall into the fire offering, when placed over the fire to make it ready, what is the penance for it?' The Agnihotri then ought to pour all this into a sacrificial spoon, go eastwards and place the usual fuel into the Ahavanîya fire. After having taken some hot ashes from the northern part of the Ahavanîya fire, he shall sacrifice it by repeating either in his mind the usual Agnihotra Mantra, or the Prajapati verse (x, 121, 10). In this way, by means of the hot ashes, the offering becomes sacrificed and not sacrificed (*i.e.*, only burnt by the ashes but not sacrificed in the proper way). It is of no consequence whether only one or two turns of the oblation become spoiled; the penance for it is always performed in the way described. Should the Agnihotri be able to remove thus (the unclean things fallen into the offering), by pouring out all that is spoiled, and pour in what is unspoiled, then he ought to sacrifice it just as its turn is. This is the penance.

"They ask, 'If the fire offering when placed over the fire is spilt or runs over by boiling, what is then the penance for it?' He shall touch what fell down with water to arrest the evil consequences; for water serves for this purpose. Then moving with his right hand over what fell out, he mutters the mantra, 'may a third go to heaven to the gods as a sacrifice; might I obtain thence wealth! may a third go to the air, to the Pitaras, as a sacrifice; might I obtain thence wealth! may a third go to the earth, to men; might I obtain thence wealth!' Then he mutters the Vishnu-Varuna verse (A. V., vii., 25, 1). For Vishnu watches over what is performed badly in the sacrifice, and Varuna over what is performed well. To appease both of them, this penance is appropriate.

"They ask 'When the fire offering after having been made ready, at the time when Adhvarya takes it eastward to the Ahavanîya fire to sacrifice it, runs over or is spilt altogether, what is the penance for it?' (The Adhvaryu

is not allowed to turn his face back). If he would turn his face backward, then he would turn the sacrifice from heaven. Therefore some other men must gather up for the Adhvarya when he is seated (having turned the face eastward) the remainder of the offering, which he then sacrifices in its turn. This is the penance for it.

"They ask 'If the sacrificial spoon (*sruch*) should be broken, what is the penance for it?' He ought to take another sruch and sacrifice with it. Then he shall throw the broken sruch into the Ahavanîya fire, the stick being in the front, and its cavity behind. This is the penance for it.

"They ask, 'If the fire in the Ahavanîya only is burning, but in the Garhapatya is extinguished, what is the penance for it?' When he takes off the eastern portion of the Ahavanîya (for the Gârhapatya) then he might lose his place; if he takes off the western portion, then he would spread the sacrifice in the way the Asuras do; if he kindles a new fire by friction, then he might produce an enemy to the sacrificer; if he extinguishes it, then the vital breath would leave the sacrifice. Thence he must take the whole Ahavaniya fire, and, mixing it with its ashes, place it in the Gârhapatya, and then take off the eastern part as Ahavanîya. This is the penance for it.

"They ask 'If they take fire from that belonging to an Agnihotri, what is the penance for it?' Should another Agni be at hand, then he should put him in the place of the former which has been taken. Were this not the case, then he ought to portion out to Agni Agnivat a Purodâsa consisting of eight pieces (kapâlas) . . . Or he may omit the Anuvakya and Vajya and simply throw melted butter into the Ahavanîya fire under the recital of the words, 'To Agni Agnivat svâhâ!' This is the penance for it."

"They ask 'When some one's Ahavaniya and Garhapatya fires should become mutually mingled together, what is the penance for it.' One must portion out to *Agni vîli* a Purodâsa consisting of eight pieces, under the recital of the following Anuvákya and Vajyâ verses:

"Come Agni, lauded, to the feast; come to the offering of the gifts.
As priest be seated on the grass." R.-Veda vi. 16. 10.

"Whoso with sacred gift would fain call Agni to the feast of gods,
O Purifier, favour him." R.-Veda i. 12. 9.*

Or, he may supply melted butter under the recital of 'To Agni vili svaha!' in the Ahavanîya fire. This is the penance for it.

"They ask 'When all the three fires of an Agnihotri should become mutually mingled together, what is the penance for it?' One must portion out to Agni Vivichi (Agni the Separater) a Purodâsa consisting of eight pieces and repeat the following Anuvákya and Vajya verses:—

"He, like the sun, hath shone while morn is breaking, and priests who weave the sacrifice sing praises.
Agni, the god, who knows their generations and visits gods, most bounteous, rapid envoy." R.-Veda vii. 10. 2.

"The tribes of men praise thee, Agni, who knowest well burnt-offerings, the discerner, lavishest of wealth.
Dwelling in secret, blest one! visible to all, loud-roaring, skilled in worship, glorified with oil." R.-Veda v. 8. 3.

Or, he may simply offer melted butter under the recital of 'To Agni Vivichi svaha!' in the Ahavanîya. This is the penance for it. . . . .

"They ask, 'When the fires of an Agnihotri should burn together with the fire of a general conflagration in the village, what is the penance for it?' He ought to portion out a Purodâsa consisting of eight pieces to Agni samvarga (Agni the Mingler) under the recital of R.-Veda viii. 64. 11. and viii. 64. 12. Or he may simply sacrifice melted butter under the recital of 'To Samvarga svaha' in the Ahavaniya fire. This is the penance for it.

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* As Dr. Haug has given no translation, we have supplied Mr. Griffith's.

One of the sins to which, by negligence, they were continually exposed, was the allowing the fire on the hearth to go out. It could be lighted by rapidly twirling an easily ignited stick in a hole in another stick, or of course from another hearth on which the sacred fire was still burning. Hence we read vi. 6. 4. 13-15.

"If the Garhapatya (hearth) fire were, to go out, it is doubtless to the churning sticks that it goes, for from the churning sticks it has been taken. Having churned it out with the churning sticks, and put fuel on it, he performs two expiations And if the Ahavanîya fire were to go out whilst the pressing of Soma proceeds, it is doubtless to the Garhapatya that it goes, for from the Garhapatya it has been taken. Having taken it straightway eastward from the Garhapatya, and put fuel on it, he performs two expiations. And if the Agnidhriya fire were to go out, it is doubtless to the Garhapatya that it goes, for from the Garhapatya it has been taken. Having taken it from the Garhapatya eastward along the north of the Sadas and put fuel on it, he performs two expiations." vi. 6. 4. 13-15.

Instead of giving a literal translation (as above) of the remaining sins and penances, we satisfy ourselves by a summary in which the whole list will be completed. The remaining sins are—

(1) When the fires of an Agnihotri have been struck by lightning and become mingled with it.

(2) When his fire becomes mingled with a cremation fire.

(3) When his fire becomes mingled with those of a forest conflagration.

(4) When his tears on the previous day sully the Purodâsa.

(5) When the Agnihotrar does something contrary to his vow (religion) on the day previous to the sacrifice.

(6) When he neglects the celebration of the New Moon or Full Moon sacrifices.

(7) When all his three fires go out.

(8) When he eats new corn without having offered the Agrayanaishti.

(9) When one of the potsherds containing the Purodâsa is destroyed.

(10) When the stalks of the Kusa grass on which the offering is placed is destroyed.

(11) When the gold (plate) of an Agnihotri is destroyed.

(12) When the Agnihotri offers the fire oblation without the usual morning ablution.

(13) When he eats food prepared by a woman who is confined (Sutaka).

(14) When he hears when living any one, an enemy, say that he (the Agnihotri) is dead.

(15) When his wife or his cow gives birth to twins.

(16) When his wife is dead or he has none.

(17) When, having not pledged himself, he makes preparation for the performance of the Full and New Moon sacrifices, when the gods will not eat his food.

In addition to these there are a few 'mishaps' which necessitate penances. They are these following. Besides these there are no sins of any kind provided for.

(18) Should the sun rise or set before he takes out the fire, or should it when placed be extinguished before he brings the burnt-offering (Hôma).

(19) When a cart or a carriage or horses go over his fires,

(20) Shall the Agnihotri when feeding the other fires make the Dakshina Agni also blaze brightly?

(21) Must he walk between the two fires, when he is about to sacrifice?

(22) How can an Agnihotri who intends going abroad be near his sacred fires, established at his home? Can he do it when absent, or is he to return to them every day?

It will be observed that all these refer to the Agnihotri's official duties. They have no bearing on his private character or life, nor on the private character or life of his client or of the people generally. There were undoubtedly such sins requiring penance but of them naturally enough we learn nothing in the priests sacrificial manuals, which go under the name of Brahmaṇas.

The longest and most interesting story in the Ait. Br. is the well-known story of Sunahsepa. The mere telling of this story saves from sin. See above pp. 14, 47.

"If a sinful king have the story of Sunahsepa told him, not the slightest trace of sin and its consequences will remain in him. He must therefore give a thousand cows to the teller of this story and a hundred to him who makes the responses required; and to each of them the gold embroidered carpet on which he was-sitting; to the priest besides, a silver decked carriage drawn by mules. Those who wish for children should also have this story told them; then they certainly will be blessed with children."

The repetition of words with some corresponding symbolic action is frequently represented as most effective for any purpose whatever. For example let a cup of Soma represent 'truth, prosperity, light,' *i. e.* what is good. Let on the other hand a cup of Sura represent "untruth, misery, darkness," *i. e.* what is evil or sinful, let these cups be first placed together.

"Thinking 'Lest we should say "evil,"' they withdraw them again, with the words, 'Disunited ye are: Disunite me from evil!' Even as one might tear a single reed from a clump of reed-grass, so do they thereby tear him from out of all evil: there is not in him so much sin as the point of a grass-blade." Sat. P. Br. v. 1, 3, 18.

The following shows how what the old Indo-Aryans regarded as salvation was obtained. But in it we read nothing of salvation from sin (a most uncommon idea), or the securing of holiness or righteousness:—

"Thereupon while looking in the different directions, he mutters 'Ours be your power, your manhood and intelligence, ours be your energies!' For he who offers the Vajapeya sacrifice wins everything here, winning as

he does Prajapati, and Prajapati being everywhere here—having appropriated to himself the glory, the power and the strength of this all, he now lays them within himself, makes them his own: that is why he mutters, while looking in the different directions." Sat. P. Br. v. 2, 1. 15.

The word *sin* and its equivalents are very rarely found in the Brahmanas. Arya Priests and Rishis were not much troubled with either sin or crime as committed by themselves. Enemies in flesh and blood, poverty, want of food and such like earthly considerations troubled men much more than Sin. This does not mean that these Rishis were not sinners. Far from it; for what De Quincey says of idolatry, may be truly said of all sin.

"In the Jews, idolatry was a disease; in Pagan nations, it was the normal state. In a nation (if any such nation could exist) of *cretins* or of *lepers*, nobody would talk of cretinism or leprosy as of any morbid affection; *that* would be the regular and natural condition of man. But where either was spoken of with horror as a ruinous taint in human flesh, it would argue that naturally (and, perhaps, by a large majority) the people were uninfected. Amongst Pagans, nobody talked of idolatry—no such idea existed—because *that* was the regular form of religious worship. To be named at all idolatry must be viewed as standing in opposition to some higher worship that is *not* idolatry."

Still while there is no reference to polytheism or idolatry as sins, there are the following texts: most of them bearing on Varuna and his noose or bonds by which the sinful were caught or entrapped:—

"The priest then unties the sling of the netting and the sling of the gold plate (at the initiation ceremony of the fire altar); for the sling belongs to Varuna: he thus frees himself from Varuna's noose. He does so with a verse to Varuna: he thus frees himself from Varuna's noose by its own self, by its own deity [Rig Veda i. 24. 15 and Vāg. S. xii. 12] 'Take off from us, O Varuna, the uppermost cord; down take the lowest, away the middle one!'—as the text, so the meaning;—'and so, O Aditya, may we be sinless in thy service for safety, (Aditi)!'—Aditi is this earth: thus, 'Sinless may we belong to thee and to her (the earth)!'" vi. 7. 3. 8.

The quotation here broken up and commented on is thus translated in Griffith's Rig Veda:—

"Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between and under.
So in thy holy law may we be made sinless belong to Aditi, O thou Aditya."

The removal of the ashes from the fire-pan forms part of the ceremony of the initiation of the fire-altar. In this connection we read:—

"Now, then, as to the taking down of the ashes to the water. Now the gods at that time threw out the ashes from the pan. They said, 'If we make this, such as it is, part of our own self, we shall become mortal carcases, not freed from sin; and if we cast it away we shall put outside of Agni what therein is of Agni's nature: find ye out in what manner we shall do this!'" vi. 8. 2. 1.

The answer is found in the ashes being thrown into the waters;

and so we are taught that men also are to find relief from their sins. The ashes are put in a bag, as Professor Eggeling informs us in a footnote—the bag being made of some sacred tree. They are then thrown into the water in two portions, a small portion being taken out and put again into the pan.

These Rishis recognised the power of fumigation as a protective from evil or injury. But contrary to the belief and practice of their successors, they used horse-dung, not cow-dung. At least so it is in the S. P. Br. vi. 5. 3. 9—11.

"He fumigates it with horse-dung, to insure it against injury; for the horse is sacred to Prajapati, and Prajapati is Agni, and one does not injure one's own self. And with dung he does it, because that is what was eaten by the horse, and is useless; and thus he does not injure the horse itself, nor the other cattle. (Vag. S. xi. 60) 'May the Vasus make thee fragrant by the Gayatri measure, Angiras-like...May Indra make thee fragrant!—May Varuna make thee fragrant!—May Vishnu make thee fragrant!' He thus fumigates it by means of the deities. Seven balls of horse-dung are used, and seven formulas: those deities are sevenfold, and seven vital airs there are in the head. But also what is many times, seven times seven, is expressed by seven. He thus puts the seven vital airs into the head.".

Evil is identified in the following with weariness, as in the case of the horse: and the evil is got rid of by the power of words addressed to the horse:—

"He then addressed the horse; for the gods then said, 'Let us drive away his evil.' Now evil is weariness: thus, 'Let us drive away his weariness, the evil.' They drove away his weariness, the evil; and in like manner does this one now drive away his weariness, the evil." Sat. P. Br. vi. 3. 3. 7.

"Wherever the waters flow, there they destroy evil; and verily the thunderbolt destroys the evil of this place: hence when it rains one should go about uncovered, thinking, 'May that thunderbolt remove evil from me!' Sat. P. Br. vii. 5. 2. 41.

In the following, evil intention is regarded as an evil to be removed:—

"For the plants' sake the priest appeases Agni saying, 'Welcome ye him with joy, propitious he comes to you: he will not injure you!'—'Removing all infirmities, afflictions; setting down, drive from us evil intention,' that is, removing all infirmities and afflictions, setting down, drive off from us all evil!' vi. 4. 4. 16.

Long life is regarded as a blessing and premature death as an evil. Hence we read of gods and men:

"He scatters sand (on the two fire altars) with two different formulas; for the Garhapatya (hearth) is the world of men and the Ahavaniya is the world of the gods, and different indeed are the divine and the human. With the longer formula he scatters it on the Ahavaniya and with the shorter one on the Garhapatya, for longer is the life of the gods, and shorter the life of men." vii. 3. 1. 10.

These Rishis were not pessimistic as their Hindu and Buddhist

successors became. They were however troubled by tribes of men whom they in hate, called Rakshas, and whom they represented as troublesome in some past time to their gods. In their treatment of these Rakshas, as indeed in all they did, as we have already seen more than once, they professed to follow the example set them by the gods:

"At that time when the gods were setting out to spread the sacrifice, the Rakshas, the fiends, sought to smite them saying, 'Ye shall not sacrifice! Ye shall not spread the sacrifice.' Having made those fires, those bricks, to be sharp-edged thunderbolts, they hurled these at them, and laid them low thereby; and having laid them low, they spread that sacrifice in a place free from danger and devilry. Now what the gods did is done here,—even now those Rakshas are indeed smitten by the gods themselves; and when he nevertheless does this, it is because he thinks 'I must do what the gods did.' And so having made those fires, those bricks, to be sharp-edged thunderbolts, he hurls them at whatever Rakshas, whatever evil-doers, they may be, and lays them low thereby; and having laid them low, he spreads the sacrifice in a place free from danger and devilry." vii. 3. 2. 5—6.

At the plowing, watering and sowing of the ground in the way of preparing for the fire-altar, the various quarters are addressed with suitable mantras. The rite connected with the north is instructive as connecting evil with it, while what is good is connected with the east.

"From the north with the recital of the words 'Sap and strength have I taken from here' . . . . 'I leave behind decline, weakness, sickness!' therewith he spreads the sand by stroking: he thereby consigns to that northern region whatever decline, weakness and sickness there is; whence hungry people live in that region." vii. 3. 1. 23.

"'Present the evil spirits with the blood? For the gods have deprived once the evil spirits of their share in the Havir-Yajnas (such as the full-and new-moon offerings), apportioned to them the husks and smallest grains (by placing them under the skin of the black goat or antelope required at all the sacrifices), and after having them turned out of the great sacrifice (such as the Soma and animal sacrifices), presented to them the blood. Thence the Hotar pronounces the words: 'Present the evil spirits with the blood!' By giving them this share he deprives the evil spirit of any other share in the sacrifice*. They say: 'One should not address the evil spirits in the sacrifice, any evil spirits whichever they might be (Rakshas, Asuras,&c.); for the sacrifice is to be without the evil spirits (not to be disturbed by them)'. But others say: 'One should address them; for who deprives any one, entitled to a share, of his share, will be punished by him whom he deprives; and if he himself does does not suffer the penalty, then his son, and if his son be spared, then his grandson will suffer it, and thus he resents on him, the son, or grandson what he wanted to resent on you." Ait. Br. ii. 6.

Here we have Christian heredity or imputation of sin as in the second commandment of the Moral Law, not transmigration of soul as might be expected in the circumstances.

"Manu had platters. All the Asuras against whom he laid out the

* The priest takes the thick ends of the sacrificial grass in his left hand, besmears them with blood, and saying 'Thou art the share of the evil spirits,' he shakes it up and down and pours it out from the middle of the bunch—*Apast. Shastras.*

sacrifice with these were destroyed. Now Trishtha and Varūtri were at that time the priests of the Asuras. The Asuras said to them, 'Ask for these six platters.' These two arrived as morning guests, repeating the formula, 'To Vāyu, O Agni, to Vāyu, O Indra.' 'What do you desire,' asked Manu. 'Give us these platters' they replied. He gave them to them Taking them, they smashed them in the forest. Then Manu's cattle were standing round. The bull licked the platters. As many Asuras as heard him bellowing were destroyed. The two Asura priests came as morning guests, repeating, the formula 'To Vāyu, O Agni; to Vāyu, O Indra.' 'What do you desire?' enquired Manu, 'Let us sacrifice for thee with this bull,' they answered. He then came to his wife who was uttering a Yayush. Her voice reached to the sky. As many Asuras as heard her speaking were destroyed. Hence a woman speaks more pleasantly by night. The two Asura priests arrived as morning guests, repeating the formula 'To Vāyu, O Agni; to Vayu, O Indra.' 'What do you desire?' asked Manu. 'Let us sacrifice for thee with this thy wife, as the victim,' they replied. The fire was carried round her. Then Indra perceived, 'Trishtha and Varutri, the two Asura priests are depriving the devout believer Manu of his wife.' He came and said to Manu 'Let me sacrifice for thee with these two Asura priests for victims' 'No,' answered Manu, 'I am not their master.' 'The host is master of the guest rejoined Indra.' Manu then gave them to him, standing near them he was making an altar. They asked, 'Who art thou?' 'A Brāhman,' he replied. 'What class of Brahman?' he enquired. He rejoined with a verse 'Why askest thou of the father or the mother of a Brāhman? If Vedic tradition is to be discovered in him, that his father, that his grandfather.' They knew 'This is Indra.' They fled. He threw after them the water which was there for consecration, and therewith cut off their heads. They became the one a *vrisha*, the other a *yavāsha* plant. Hence these two plants wither in the rains, because they were killed with water. He released Manu's wife after the fire had been carried round her. By her he prospered. These are the creatures sprung from Manu. Whenever a man releases the victim offered to Agni Pātnīvata, after fire has been carried round it, he prospers with the same prosperity with which Manu prospered." Kath. Br. ii. 30. 1.

"The Devas and Asuras were fighting in these worlds. They fought in the eastern direction; then the Asuras defeated the Devas. They then fought in the Southern direction; the Asuras defeated the Devas again. They then fought in the Western direction; the Asuras defeated the Devas again. They then fought in the Northern direction the Asuras defeated the Devas again. They then fought in the N. E. direction; then the Devas did not sustain defeat. This direction is unconquerable. Thence one should do work in this N. E direction, and have it done there; for such one alone is able to clear off his debts. The Devas said it is on account of one having no king, that the Asuras defeat us. Let us elect a king. All consented. They elected Soma their king. Headed by king Soma they were victorious in all directions." Ait. Br. i. 14.

At section 23 of the same Book i. we find the same Devas and Asuras fighting again, the latter besieged in their 'castles' by the former, by means of certain burnt offerings, one of whose two meanings is to 'besiege.'

Here is a case slightly differing from that given above.

"In front they lead a white horse. For at that time the gods were afraid lest the Rakshas, the fends, should smite them here. They saw that thunderbolt, even yonder sun; for that horse is yonder sun: having driven off the Rakshas, the fiends, in front, by that thunderbolt, they obtained well-being in a place free from danger and devilry." vii. 3. 2. 10.

"The gods having laid down that body of theirs (the sacrifice), now they were afraid lest the Rakshas, the fiends, should smite that body of theirs. They saw those Rakshas-killing counter-charms (R. Veda iv. 4. 1-5.) 'Put forth thy power as if it were a broad host, or net; go forth like a mighty king with his following, following up the swift host! An archer thou art: pierce the Rakshas with thy fieriest darts. Swiftly fly thy whirling darts: fiercely burning, attack thou boldly! Unfettered, O Agni, with thy tongue pour forth on all sides winged flames and fire brands. Thou, the most rapid, send forth thy spies: be thou an undaunted protector to this people from him who planneth evil against us from afar or near by; O Agni, let none dare to attack us without thy cognizance. Rise, O Agni, spread thyself out, and burn down the foes, O sharp-darted: whosoever hath done us injury, burn him down, O flaming one, like dry brushwood. Stand up, O Agni; strike out for our sake and manifest thy divine powers! unstring the strong bows of the goblins: crush the enemies, be they kindred or strangers.' Slayers of Rakshas are the counter-charms; having by means of their counter-charms, repelled the Rakshas, the fiends, in every quarter, the gods restored that body in a place free from danger and devilry; and in like manner this sacrificer, having by means of these counter-charms, repelled the Rakshas, the fiends, in every quarter now restores that body of Agni in a place free from danger and devilry. vii. 4. 1-33.

In verse 34, it is stated that the Rakshas-killing light is Agni, and in verse 37 we read of "that Rakshas-killing tree, the Kârshmarya, by which the Rakshas, the fiends, were repelled."

One of the most remarkable chapters in the Brahmanas from our present point of view is S. P. Br. vii. 2.1.

Nirriti.

It is headed—'*The altar of Nirriti.*" The genealogy and family of Nirriti are given in the Adi Parva of the Mahabharata, verses 2614 ff. We reproduce the passage as translated in Protapchunder Roy's:—

'Brahma had other two sons, Dhata and Vedhata, who stayed with Manu. Their sister is the auspicious Laksmi, having her abode among lotuses. The spiritual sons of Laksmi are the sky-ranging horses. The daughter born of Sukra, named Devi, became the eldest wife of Varuna. Of her were born a son named Vala and a daughter named Sura (wine) giving joy unto the gods. Adharma (sin or unrighteousness) was born when creatures from want of food began to devour each other. And Adharma always destroys every creature. Adharma had Nirriti for his wife, whence the Rakshasas who are called Nairitas, offspring of Nirriti. She hath also three other cruel sons always engaged in sinful deeds. They are Vaya (fear), Maharaya (terror) and Mrityu (death) who is always engaged in slaying every created thing." This redoubtable mother of these three formidable sons is she the building of whose altar we have before us in the Brahmana and from which we give the following extracts. The bricks used for this purpose are called, after the grim goddess, Nirriti-bricks:—

"They now take the Nirriti bricks from these. For having built the Garhapatya (hearth), the gods then ascended it,—the Garhapatya being the earth-world, it is this world they ascended after completing it. They saw

nothing but darkness not to be seen through. They said, 'Think ye upon this how we may dispel that darkness, evil!' They said 'Meditate ye.' ...Whilst meditating they saw those Nirriti bricks; they piled them up, and by them dispelled that darkness, evil; for Nirriti is evil; and inasmuch as by them they dispelled Nirriti, evil, these are Nirriti bricks. Now that same thing which the gods did it is done here: even now that darkness, that evil, has indeed been dispelled by the gods themselves; but when he (the sacrificer) now does this, it is because he thinks, 'I must do what the gods did.' And, besides, he removes, by means of these bricks, whatever evil, whatever corruption there is; and because he removes by them evil, corruption (Nirriti), therefore these are Nirriti bricks . . . . . They measure a foot square: he thus treads evil, corruption under foot. They are unmarked; for whatever is not, that is unmarked by characteristics: he thus makes evil, corruption, to be non-existent. They get baked by rice husks; for husks belong to Nirriti: by Nirriti's own objects he thus performs Nirriti's rite. They are black, for black was that darkness, and black in truth is Nirriti (corruption). With them they proceed towards that S. W. quarter, for that is Nirriti's quarter; he thus places corruption in Nirriti's quarter. And anywhere where there is a self-produced hollow (or barren spot), or cleft in the ground, he lays down those bricks; for on whatever part of this earth there is a cleaving, or in whatever part of it plants are not produced, verily that part of it Nirriti seizes upon: he thus places corruption in a part of the earth set aside for Nirriti. Having put in their places in a direction away from himself, he lays them down. He lays them down with the words (Vag. S. xii. 62-64)—'Seek thou him that offereth not Soma nor other offering!' Him who neither presses Soma nor makes offering, Nirriti indeed visits.—'Of the thief do thou follow the way of the robber!' that is 'Follow the way both of the thief and the robber, and even as a thief or a robber remains concealed, so do thou remain concealed!'—'Seek thou some one other than us: this is, 'thy way;' that is, 'Seek him who is ignorant of this sacred work;'—'Homage be to thee, O divine Nirriti!' He thus turns Nirriti aside by rendering homage to her. 'Homage be unto thee full well, O sharp edged Nirriti?' For Nirriti is indeed sharp edged: to her he thereby renders homage;—'Loose thou this iron bond!' For it is indeed with an iron bond that Nirriti binds him whom she binds.—'Being of one mind with Yama and Yami,'—Yama doubtless is Agni and Yami is this earth, and by these two everything is kept in check . . . 'Thee, O awful goddess, into whose mouth I offer—.' Nirriti is indeed awful, and into her mouth he now offers when he performs this divine rite . . . . Now Nirriti is this earth and this earth makes him decay who becomes corrupted. . . . He does not touch the bricks,—Nirriti being evil,—lest he put himself in contact with evil. He does not settle them,—settlement being a firm footing—lest he give a firm footing to evil. He does not pronounce the Sudadohas verse upon them—the Sudadohas being the vital air—lest he should join Nirriti (corruption) together, and restore her . . . Let him lay down the bricks in the direction away from him: he thus drives evil, corruption, away from him . . . The seat, the netting, the sling of the gold plate and the two pads he throws down on the further side of the bricks—the sling is sacred to Nirriti: from Nirriti's sling he is thus freed. He throws them down with the words (Vag. S. xii. 65)—'The indissoluble bond which the divine Nirriti hath fastened on thy neck,'—indissoluble indeed for him who does not know this;—'That bond of thine I unloose, as from the middle of Ayus'—Ayus doubtless is Agni . . . . With trishtubh verses he performs this rite, for the trishtubh is a thunderbolt: it is thus with a thunderbolt that he repels evil and corruption. On the space between the sacrificer and the bricks he pours out a jarful of water. Water is a thunderbolt: with a thunderbolt he thus separates from himself evil, corruption. With the words—'Homage to the goddess

of Prosperity who hath done this!'—they rise, for it was with a view to prosperity that the gods at first performed this rite, and to that goddess they then rendered homage; and for prosperity indeed this sacrificer now performs this rite, and to that goddess he now renders homage. They go back to the sacrificial ground without looking back; they thus abandon evil, corruption, even without looking back to it." vii. 2. 1. 1—17.

While the supernatural is generally addressed as beneficent and naturally friendly to the Arya sacrificer, there are undoubted instances, as we see above, in which the supernatural is represented as naturally and essentially evil. We see this in the case of the goddess Nirriti. The homage given to serpents as brought before us in the S. P. Br. vii. 4. 1. is a case less unmistakably in point. There we read, verse 27:—

"When we worship with the *sarpanama* formulas—whatever fiend there is in these worlds, whatever devourer, whatever ogress,—all that he thereby appeases. (Vag. S. xiii. 6-8)—'Homage be to the serpents, whichever are on earth, and they that are in the air, and they that are in the sky, to those serpents be homage!' Whatever serpents there are in these three worlds, to them he thereby does homage. 'They that are the darts of demons,' for some of the serpents, sent by demons, bite;—'and those on the trees, and those which lie in holes, to those serpents be homage!' He thereby does homage to the serpents that lie both in trees, and in holes. 'Or those that are in the luminous sphere of the sky; or those in the rays of the sun; those by which abode is made in the waters, to those serpents be homage!' He thereby does homage to them wherever they are. He does so by the words 'homage, homage,' for homage is sacrifice (worship): by sacrifice, by homage, he thus worships them. Let him therefore not say 'homage be to thee' to one not worthy of sacrifice, for it would be just as if he said 'sacrifice or worship be to thee.' vii. 4. 1. 27-30.

CHAPTER XX.

Conclusion.

We have endeavoured to describe the Brahmanas, one by one; we have also tried to give such an analysis or examination of them as a whole as will, we hope, enable our readers to have a correct idea of their contents. But as to the real nature of a Brahmana, as a literary composition, if by the wildest stretch of meaning, any can be so styled, this can be realised only by an attempt to read one of the larger ones straight through. In this connection we may quote the words of Professor Hopkins, and refer the reader to the longer of our quotations.

"Long citations from these ritualistic productions would have a certain value, in showing in native form the character of the works, but they would make unendurable reading." p. 181.

But more than long citations, such as we have given in connection with the cow and human sacrifices, is necessary to show in

native form the character of these works. The citations must be given at random, that is not selected because of any present interest—and the absence of all present interest is their prevailing character—if this be done, and we have not dared to attempt it—then indeed these would be "unendurable reading." The next best thing to do is to have the opinions of experts in Sanskrit-literature, whose prejudices if there be any are rather in favour than against Vedic compositions. By general concensus Professor Max Müller is one of these, one indeed who stands head and shoulders over all others. We proceed therefore to quote his opinion.

Opinions as to the Brahmanas as a whole.

Professor Max Müller, to whose history of Ancient Sanskrit Literature, now out of print, we are greatly indebted, sums up, at the end of his account of the Brahmanas, in these words:—

"These extracts from the Brahmanas will be sufficient to show that there is much curious information to be gathered from these compilations. In spite of their general dreariness, the Brahmanas well deserve to be preserved from destruction, which can only be done by the help of European editors.* It is true that the ceremonial, the vidhis, can be better studied in the Sutras, but if we want to know what meaning was assigned to every act of the sacrifice, such as it had been handed down and become fixed in the Brahmanic society of India, long before the composition of any Brahmana, we must consult these works. Though the professed object is to teach the sacrifice, they allow a much larger space to dogmatical, mystical, and philosophical speculations than to the ceremonial itself .... According to the views of native commentators, the characteristic feature of the Brahmanas consists in doubt, deliberation and discussion, and the word *Mimânsâ*, which afterwards became the title of Jaimini's philosophy, is frequently used in the Brahmanas to introduce the very problems which occupy the attention of Jaimini and his followers. Of course the discussion is not a *bonâ fide* discussion. The two sides of every discussion are stated, but they only serve to lead us on to the conclusion which the author of the Brahmana considers in the light of a divine revelation. We are reminded of the disputations of two Doctors of Theology who defend for a time the most heretical propositions with the sharpest weapons of logic and rhetoric, though they would extremely regret the final victory of that cause which, for argument's sake, they maintain. Never was dogmatism more successfully veiled under the mask of free discussion than in the *Mimânsâ* or discussion of the Brahmanas.

"The fact of so many authorities being quoted by name in these works shows that the Brahmanas exhibit the accumulated thoughts of a long succession of early theologians and philosophers. But the very earliest of these sages follow a train of thought which gives clear evidence of a decaying religion. The Brahmanas pre-suppose, not only a complete collection of the ten mandalas of the Rig-Veda, not only the establishment of a most complicated ceremonial, not only the distribution of the ceremonial offices among three or four classes of priests, but a complete

* See I. E. R. Vol. xviii. p. 367.

break in the primitive tradition of the Aryan settlers of India. At the time when the law was laid down about the employment of certain hymns at certain parts of the sacrifice, the original meaning of these hymns and the true conception of the gods to whom they were addressed had been lost. The meaning also of the old and sacred customs by which their forefathers had hallowed the most critical epochs of life and the principal divisions of the year, had faded away from the memory of those whose lucubrations on the purport of the sacrifices have been embalmed in the so-called Arthavadas of the Brahmanas." The complicated system of the four classes of priests and their numerous sub-divisions of assistant priests presuppose power and union, a far back origin and a long history, and these presuppose councils and canons. But, as Max Müller concludes, "it is only in the last state of priestcraft that the spoils are divided, and certain acts are made the monopoly of certain priests. All this had taken place before the rising of what we call the Brahmana literature." p. 432. "The transition from a natural worship to an artificial ceremonial may take place gradually. It had taken place long before the beginning of the Brahmana period, and the process of corruption continued during this and the succeeding periods, till at last the very corruption became a principle of new life, "which was seen in the Reform introduced by Buddha of the Sakhya race."

In his *Ancient Sanskrit Literature*, pp. 389, 390, he writes :—

"After we have thus gained an insight into the system by which the Brahmanas were handed down from generation to generation we now return to a consideration of the literary merits of these works. The Brahmanas represent no doubt a most interesting phase in the history of the Indian mind, but judged by themselves as literary productions, they are most disappointing. No one would have supposed that at so early a period, and in so primitive a state of society, there could have risen up a literature which for pedantry and downright absurdity can hardly be matched anywhere. There is no lack of striking thoughts, of bold expressions, of sound reasoning, and curious traditions in these collections. But these are only like the fragments of a *torso*, like precious gems set in brass and lead. The general character of those works is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarian pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priestcraft and superstition. It is most important that we should know that nations are liable to these epidemics in their youth as well as in their dotage. These works deserve to be studied as the physician studies the twaddle of idiots, and the raving of madmen. They will disclose to a thoughtful eye the ruins of faded grandeur, the memories of noble aspirations. But let us only try to translate these works into our own language, and we shall feel astonished that human language and human thought should ever have been used for such purposes."

In one of his latest works, "*Anthropological Religion*," p. 36-7, Prof. Max Müller writes again to the same effect :—He speaks of "the minute and unmeaning ritualism in the Brahmanas" and

adds—"So long as we know anything of India, we find hymns, Brahmanas and Upanishads, co-existing, and united under the common name of Veda, the Veda being recognised, not only as the highest authority on all religious questions, but as divine revelation in the fullest sense of the word...Remember that in the Brahmanas an enormous number of daily, monthly, quarterly, semestrial and annual sacrifices are enjoined as the only means of salvation." In the preceding volume of the Gifford Lectures, the *Physical Religion*, p. 76, he writes—"It would be fearful to think that millions of people should for generations have fed on such stuff as we find in the Brahmanas and on nothing else."

Dr. A. C. Burnell, who, as we have seen, was no great friend of missionaries, in his introduction to the Arshya-Brahmana writes, p. viii :—

"Like all the literature of the Sama Veda, the Arshya-Brahmana is arid to the last degree, and except for the evidence it furnishes as to the reduction of the Sama Veda and the philological interest belonging to a string of old names, it is devoid of value."

Mr. Illingworth, in his Bampton Lectures of 1894, would not unsparingly condemn the ancient ethnic religions as many Missionaries do, nor would he select only such passages and texts as draw forth the admiration of their readers as some Sanskrists do. While finding evidence of men seeking after God, if haply they might find Him, and realizing that religion had an undoubted strong hold on the composers of these works, he admits that "the ritual regulations of India, Persia, Babylon, Egypt, speak for themselves. They are obviously human enough; minute, excessive, often puerile. Yet there is something behind them; they labour to formulate something other than themselves, a power, an order, an authority, of which man is vaguely but really conscious, and which he craves to have translated into words that he can understand."

Speaking of "the high moral precepts" and "flashes of spiritual insight" which the world's religious literature contains, Mr. Illingworth adds :—"The proportion of these things has been often exaggerated by detachment of them from their context, their commonplace, wearisome, even offensive context. They are rare gems in an earthy matrix; dust of gold in a base alloy. But still there they are. The fact of them remains, and must be taken into account."

Dr. Hopkins, Professor of Sanskrit and Comparative Philology, writes in his "Religions of India" (1895) pp. 176, 180 :—

"With the Brahmanas not only is the tone changed from that of the Rig-Veda; the whole moral atmosphere is now surcharged with hocus-pocus, mysticism, religiosity . . . In the Brahmanas there is no freshness, no poetry. There is in some regards a more scrupulous outward morality, but for the rest there is only cynicism, bigotry and

dullness. As explanatory of the sacrifice there is found, indeed, a good deal of legendary stuff, which sometimes has a literary character. But nothing is for itself; every thing is for the correct performance of the sacrifice. The first impression which is gained from the literature of this period is that the sacrifice is all in all; that the endless details of its course and the petty questions in regard to its arrangement are not only the principal objects of care and of chief moment, but even of so cardinal importance that the whole religious spirit swings upon them. But such is not altogether the case. It is the truth, yet is it not the whole truth, that in these Brahmanas religion is an appearance, not a reality." p. 180.

"The age is overcast not only with a thick cloud of ritualism, but also with an unpleasant mask of pharisaism. There cannot have been quite so much attention paid to the outside of the platter without neglect of the inside. And it is true that the priests of this period strive more for the completion of their rites than for the perfection of themselves. It is true, also, that occasionally there is a revolting contempt for those people who are not of special service to the priest. There are not two godlike aristocrats, the priest and the noble. The 'people' are regarded as only fit to be the 'food of the nobility.' In the symbolical language of the time the bricks of the altar which are consecrated are the warrior caste, the fillings, in the space between the bricks, are not consecrated; and these 'fillers of space' are 'the people.' Sat. P. Br. vi. 1. 2. 25. See above pp. 165-6.

Max Müller in the Preface to Vol. iii. of the Rig-Veda with Sayana's Commentary writes:—

"Sayana, though the most modern, is on the whole the most sober interpreter. Most of his etymological absurdities must be placed to Yaska's account, and the optional renderings which he allows for metaphysical, theological or ceremonial purposes, are mostly due to his regard for the Brahmanas. These Brahmanas, though nearest in time to the hymns of the Rig-Veda, indulge in the most frivolous and ill-judged interpretations .... As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sayana. Where Sayana has no authority to mislead him, his commentary is at all events rational." pp. viii, ix.

Sir Monier Williams expresses his opinion of the Brahmanas, in his *Indian Wisdom*, in these words (p. 27-28):—

"They are really a series of rambling and unsystematic prose compositions intended to serve as ceremonial directories for use of the priests in the exercise of their craft ... Though much of the matter contained in these treatises is little better than mere silly sacerdotalism, yet they furnish valuable materials to any one interested in tracing out the growth of Brahmanism and many curious and interesting legends."

We conclude with an extract from James Russell Lowell's address *To the Past*:—

O realm of silence and of swart eclipse,
The shapes that haunt thy gloom
Make signs to us and move their withered lips
Across the gulf of doom;
Yet all their sound and motion
Bring no more freight to us than wraiths of ships
On the Mirage's ocean.
And if sometimes a moaning wandereth
From out thy desolate halls,
If some green shadow of thy living death
Across our sunshine falls
And scares the world to error,
The eternal life sends forth melodious breath
To chase the misty terror.

* * * * * *

Thy forms and creeds have vanished,
Tossed out to wither like unsightly weeds
From the world's garden banished.
Whatever of true life there was in thee
Leaps in our age's veins;
Wield still thy bent and wrinkled empery,
And shake thine idle chains:—
To thee thy dross is clinging,
For us thy martyrs die, thy prophets see,
Thy poets still are singing.

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Note.—Br. = Brahmana; Brs. = Brahmanas; Sat. P. Br. = Satapatha Brahmana; S. B. E. = Sacred Books of the East; Vag. S. = *Vajasaneyi-Sanhita* = Hymns of the White Yajur Veda.

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